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MYSORÉ ARCHÆOLOGICAL SERIES



EPIGRAPHIA CARNATICA

VOL. V (PART I)

INSCRIPTIONS IN THE HASSAN DISTRICT

Published for Government

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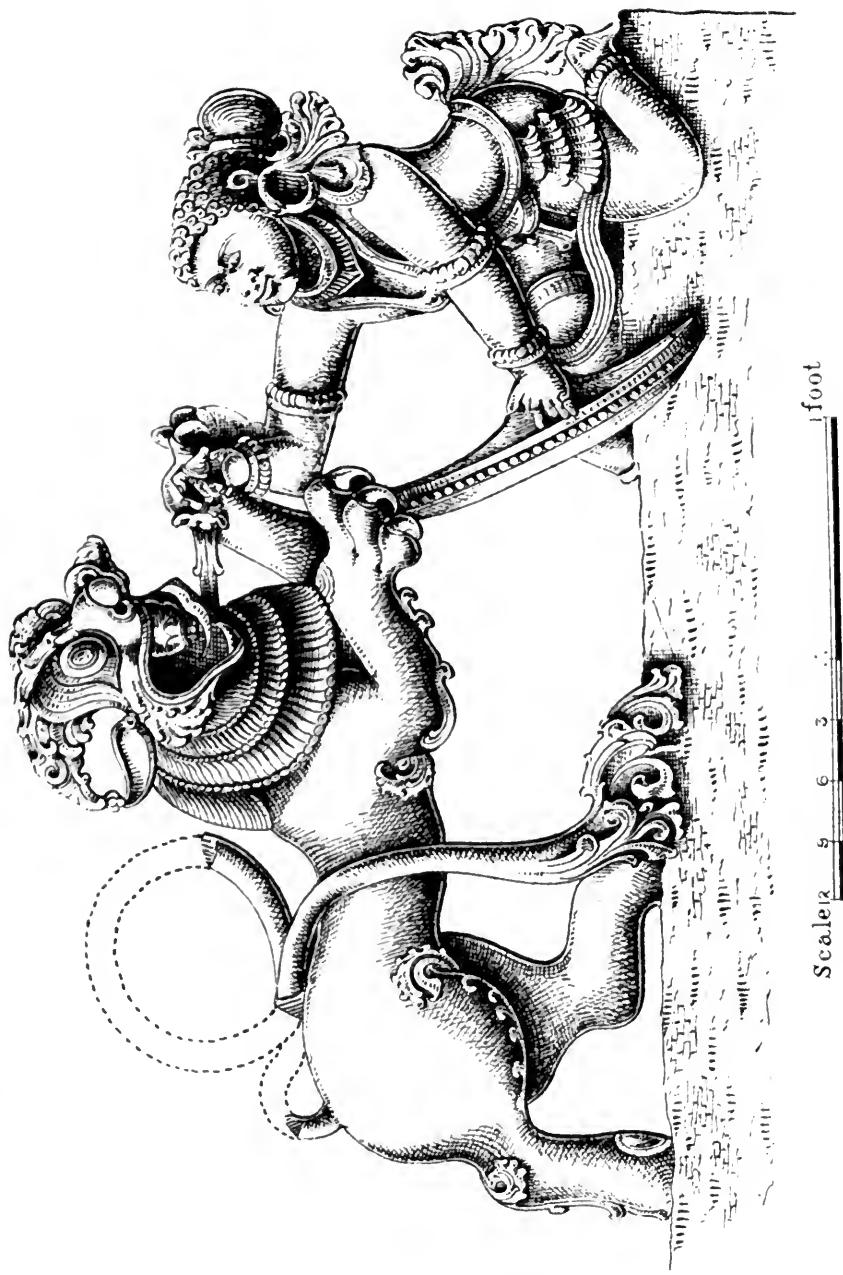


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HOYSALA CREST (SALA AND THE TIGER), HALEBID

C O N T E N T S.

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P R E F A C E.

In this volume the inscriptions of the Hoysala kings, as might be expected, largely predominate, the Hassan District being in the heart of their kingdom, and containing their capital city. But many of them are models of composition by authors of repute, examples taken from which are quoted in standard works on the language. From the fresh information here supplied, with what has appeared in previous volumes, a detailed account is obtained of all the public and palace events in the reigns of this distinguished and purely Mysorean dynasty of kings. Interesting too are the accounts of the Maleyāla merchants who traded on a regal scale and imported horses in ships by sea for the royal stables.

The Koṅgālvas are here for the first time brought to notice. They mark the farthest extension on the west of the Chōla invasion of the 11th century. Their minister for peace and war in 1079 was Nakulāryya, who boasts of being able to write in four languages. It is not impossible that this was the famous Lakula, founder of the Pāśupata sect in Gujarat, who has been traced from Arcot in 1020, to Belgami in Mysore in 1036, and eventually to Baroda. Of the Changālvas we learn something new and important from finding them in possession of Seringapatam in 1252.

In the inscriptions of the Mysore kings it is curious that the Channarāya-patṭana fort is said to have been built for (or in agreement with) the Bijapur Sultan. A record also deserving of attention is that which sets forth the succession of the Mysore Rājas as received at the time when Krishṇa Rāja Wodeyar took over the reigns of government from the Dewan Pūrṇaiya.

Among items of special interest that may be mentioned are the memorials of public suicide on the death of royalty. Thus, when the Gaṅga king Nītimārgga died two separate persons are stated to have entered the fire in consequence. But the most elaborate is that of the self-sacrifice of the prince Lakshma and his wife on the death of the Hoysala king Vira-Ballāla II, commemorated on a pillar at the Hoysalēśvara temple. Another incident which may be noticed is the ordeal undergone by the shānabhōg of Arkalgūd to clear himself of the accusations brought against him.

PEEFACE.

The illustrations are by Namassivâyam Pillai of my office, but the half tones of the Halebîd temple were produced by Wiele and Klein of Madras. I regret that one side of the western face has not come out well. The Bêlûr temple is from a photograph by Colonel Dixon in about 1865. Of the views of the Kêdârêshvara temple, the first is from one taken either by the Rev. D. Sanderson or by Mr. Butcher, and the second from one by H. H. the late Mahârâjah of Mysore.

No praise is needed for the excellent printing of the Basel Mission Press, but I fear this book has become more bulky than was expected, from preserving wide margins with an eye to appearance. For it will be seen how often the line in the Kannâda text has been exceeded by just one letter or two letters.

Bangalore, November 1901.

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INTRODUCTION.

The inscriptions of the Hassan District number altogether 1086. Of these, 144 have already been published separately in Volume II, Inscriptions at Śravaṇa Belgola. The present volume deals with 942, distributed throughout the District generally. Those which can be assigned to specific dynasties or periods fall under the following heads:—

Kadamba	13	A. D.	420	to	1075
Gaṅga	23		750	,	974
Koṅgālva	11		1020	,	1100
Nâḍâlva	1		1141		
Chāṅgālva	10		1090	,	1579
Châlukya	24		700	,	1174
Hoysala	365		1022	,	1348
Vijayanagara	83		1343	,	1664
Jâvagal	1		1515		
Durgga	1		1595		
Nuggihalli	3		1573	,	1627
Bélûr	69		1524	,	1774
Mysore	32		1588	,	1852

As in the other volumes, the inscriptions are passed in review in this Introduction, as far as possible, in chronological order, under the foregoing heads, attention being directed to such points as appear to call for special notice.

The following abbreviations are made use of for the names of taluqs, in order to save space:—*Hn.*=Hassan; *Bl.*=Bélûr; *Ak.*=Arsikere; *Cn.*=Channarâyapattâna; *HN.*=Hole-Narsipur; *Ag.*=Arkalgûd; *Mj.*=Manjarâbâd.

Kadambas.

The earliest record of the Kadambas in this volume is contained in the Bannahalli plates (**Bl. 121**). These were discovered in about 1888 by some person when digging in Kôdanhalli attached to that village, which is now in the Bélûr taluq¹⁾. The grant is one made in the 7th year of his reign by

¹⁾ The plates have been published by Dr. Kielhorn (*Ep. Ind.*, VI, 16) from impressions by Dr. Fleet to whom I had lent them. With regard to his translation, I would point out with all deference that *gandharva* has here to be taken in its meaning of "horse", and not as "the art of music". *Vatsarâja* is always cited as a standard of horsemanship. The fac-simile there published shows a number of little rings or circles at the ends of the strokes in many letters, especially the head strokes. But these are merely minute knobs or bumps caused by the bulging of the metal where the graving tool has been pushed to a stop, and are no part of the letters consciously so formed. An example of a real ring or circle intentionally formed occurs in *Ky.* in line 5, towards the left of the bottom of the letter. The others are evidently accidental and not the same. The fac-simile in the present volume shows the characters without any manipulation.

Krishṇavarmmā, son of Simhvarmmā, who was the son of Vishṇuvarmmā, who was the son, by the daughter of Kaikeya, of Krishṇavarmmā. The details given of the date do not suffice to determine the period. Dr. Kielhorn is of opinion, from the forms of one or two letters which he specifies, that the inscription can hardly be placed earlier than the 7th century A.D.¹⁾ But I do not see how this can be reconciled with the fact that the Kadambas lost their independence in the 6th century. In my Introduction to Vol. VI of this Series I have shown how the above succession of kings can be fitted on to that given in the Tālgunda pillar, through what we learn from the Bīrūr plates (published in that volume). The first Krishṇavarmmā of the present inscription is identified with the Krishṇavarmmā of the Bīrūr plates from being the performer of a horse-sacrifice, and the father of Vishṇuvarmmā²⁾. If the latter was the king slain by Ravivarmmā³⁾, they can be shown to have been contemporaries and cousins by the arrangement proposed in my Introduction above referred to.

The Kadambas are introduced with the usual statements that they were "purified by meditation on Svāmi Mahāsēna and the group of Mothers, were of the Mānavya-gōtra and Hāritiputras, and fully versed in the views they had adopted on the sacred writings". This latter difficult phrase is translated by Dr. Kielhorn, "studying the requital (of good or evil) as their sacred text", and he has a long note (*loc. cit.*) giving his reasons for so rendering it. "If this interpretation be correct," he adds, "I cannot help thinking that the epithet alludes to the history of the Kadambas as told in the Tālgund inscription. So long as the Kadambas were private Brahmans, it was one of their chief duties to study the sacred texts; in other words they were *svādhyāya-charchā-pārās*. When they had become kings, it was an equally sacred duty for them to requite good and evil; to do so was what the study of the Vēda had been to them before; and thus, having been *svādhyāya-charchāpārās*, they then were *pratikṛita-svādhyāya-charchāpārās*."⁴⁾

The grant was made on the advice of Haridatta, a Śrēshṭhi or merchant, who, besides being dignified with *gōtra* and *pravara*, is said to have been the donor of a thousand (or thousands of) cows. It consisted of the village of Koḷanallūr in the Vallāvi-vishaya, given to a Brahman named Vishṇuśarmmā, who, in addition to other praises, is said to be a preserver of the perpetual sacred fire. There is a village of Koḷanallūr mentioned in **Ag. 52**, under the date 1404 A.D., as an agrahāra named Sarvvajña-Bhāskarapura, to the Brahmans of which a grant was made of the village of Uḍenahalli, where the

¹⁾ *Ep. Ind.*, VI, 17.

²⁾ In his notice of this inscription (*Kan. Dyn.* 290) Dr. Fleet, who says that he quotes from his own reading, makes a mistake in giving Vishṇuvarma as the name of the father, and Krishṇavarma as his son; the latter being the father and the former the son.

³⁾ *Ind. Ant.*, VI, 30.

stone recording it now is. It is situated in the Koṇanūr hobli of the Arkalgūd taluq, to the north of the Kāvērī river. We also had mention of the village of Koḷanellūr in the Galigekere plates (**Yd. 60**) and in the Nitre stone (**Gu. 79**), dated respectively in about 890 and in 1009 A. D. These may be the same village. But the Koḷanallūr of our present inscription is said to be in the Vallāvi district. This I am disposed to identify with the Ballavi Seventy mentioned in inscriptions in the Honnāli taluq of the Shimoga District. It is there described as being near the Tungabhadrā river and situated in the Banavase Twelve Thousand¹⁾. There is a Nallur to the south-west of the Sūlekere in Channagiri taluq, and from No. 51 of that taluq it is evident that there was a circle named Kole in the immediate neighbourhood.

Another Kadamba grant (**Bl. 245**) of the same reign and in the same characters²⁾ has come to light in the Benṇūr plates, said to be handed down in the family of the present owner³⁾. The contents differ in some singular respects from the former. They begin, as do most of the Gaṅga plates, with *Jitam bhagavat*. The *svasti* is opposite the 3rd line. The opening verse praises the king for feeding thousands of Brahmans in the same way as Yudhishṭhira. In the body of the grant, after the usual Kadamba epithets, he is described as the fifth king (*pañchama-lōkapal*) of the Kadambas, the dharmma-mahārājāḥ vijaya-śiva-Krishnavarṇmā.⁴⁾ His grandfather's name is given in the form Vishṇudāsa. The grant was made when the king was setting out on an expedition from Vaijayanti, in front of (the god) Mahādēva of Iṅguṇa, on *Pausha-śukla-pratipadi*; and consisted of the village of Palmaḍi in the Sēndraka-vishaya⁵⁾, given to a Brahman named Bhavasvāmi, together with a *daśabandha*⁶⁾ of six *nivarttana*. After usual imprecations, a blessing is invoked on Dōsharāśivavarmmā⁶⁾ on account of the grant, and the inscription ends with obeisance to Vishnu.

We have to pass over several centuries to arrive at the next Kadamba inscriptions in this volume, and they are on stone. These are **Hn. 38**, **Mj. 28**, and **Hn. 45**, of which only the last is dated, giving us Śaka 947 as its period (1025 A. D.). The others may be somewhat earlier.

In the first the name of the king is unfortunately effaced, but he is said to be in the residence of Banavāse. He conferred a title or bound a crown on the grandson of his guru for some display of bravery. In the second the king

¹⁾ I do not think Vallāvi is Bellāvi in Tumkur District, as suggested by Dr. Kielhorn.

²⁾ The same little dots or knobs appear wherever the graver has stopped. *Anusvāra* is represented by a short horizontal wavy stroke above the line.

³⁾ The plates are in excellent order. The ring, closed with a lion seal, had not been cut.

⁴⁾ This was in the north-west of the Mysore country.

⁵⁾ *Dasavanda* is rent-free land granted for building or repairing a tank, on condition of paying one-tenth (or a small share) of the produce.

⁶⁾ This ominous name seems intended for the king.

is merely called Kadambarasa, and he made a grant of land on account of a man who fell in fight. In the third, of which a good deal is effaced; the king's name seems to be given as Malapa-Râja, and he seems to have bestowed a title or crown upon the son of the nâl-gâvunda of the Mañale Three Hundred, and given him an estate. The latter was either mounted at the same time on an elephant, or else had captured an elephant, for which this was the reward. A Mañale Three Hundred is mentioned in the Jâvali plates (**Mj. 36**, Vol. VI of this Series), but the description there given of its situation places it beyond Bellary, far away from Hassan. They cannot therefore be the same, and there is a difference also of 275 years between the two inscriptions. But the present Mañale is no doubt the one mentioned in **Hg. 93** (Vol. IV of this Series), dated in 1007 A. D., which speaks of the gâvunda of Mañale coming forth on a raid with three hundred men.

We next have a series of seven inscriptions in Manjarabad taluq connected with a Kadamba king named Nîti-mahârâja. The dates range from 1026 A. D. (**Mj. 53**) to about 1035 (**Mj. 55**), the latter recording his death with the performance of the Jaina rite of *sannyasanam*. The inscriptions are very short and much effaced. In **Mj. 51** only *lole* remains of the name of his residence, and **Mj. 55** contained the name of his father, which is gone.

The last Kadamba inscription here is **Mj. 18** of the date 1095 A. D. It belongs to the reign of Tribhuvanamalla Dayasimha-mahârâja, who was the youngest of the three sons of Dudda-mahârâja, and grandson of Châgi-mahârâja. He is said to have slain a powerful enemy named Šripâla, who had an immense army; and he had obtained a boon from the goddess Ekkala. A long account is given of his virtues and accomplishments, winding up with the question,— Why have another Bhârata story? Is not king Dayasimha's history enough?¹⁾ The object of the inscription is to record the construction of a tank by his mother Mêchala-Dêvi, who was the daughter of king Baiiki-Balarita. She also had a temple built for the god Vâsudêva, which she endowed, and established an agrahâra named Arasiyapura for five Brahmans.

If this king's father and grandfather preceded him on the throne, as we may naturally suppose, the three reigns would fill up the time from the death of Nîti-mahârâja above. No reference is made to Bayal-nâd, which was ruled by Kadamba kings at this period as we know from the inscriptions in our Vol. IV, nor is any connection apparent between them. The Koṅgâlyas and Chaṅgâlyas separated them. Of these various hill states in the Western Ghats in the 11th century, the Kadambas of Bayal-nâd or Wainâd were apparently independent. The Chaṅgâlyas and Koṅgâlyas by the cognomens they assume evidently admit Chôla supremacy. The Kadambas in Manjarabad on the other

¹⁾ The same question occurs later on in **Hn. 53** with reference to Vishnuvarddbhana.

hand looked to the Hoysalas and Châlukyas as overlords, in witness of which we have Dayasimha's cognomen of Tribhuvanamalla. Other evidence will appear farther on that Manjarabad was the point where the Chôla invasion from the south was checked on the western side of Mysore.

Gangas.

The earliest Gaiga inscriptions in this volume belong to the reign of Śrîpurusha (**Ak.** 176 and **Cn.** 208). They are not dated, but may be assigned to from 750 to 770 A. D. They are *vîrakal* and contain nothing of importance. But the second mentions that Nirggunda-arasa was ruling the Nirggunda-nâd Three Hundred. This province was situated in the south-west of the Chital-droog District, where Nirggunda still exists. It and its rulers are mentioned in other inscriptions of Śrîpurusha, such as the Dêvarhalli plates (**Ng.** 85, Vol. IV) and the Talkâd' stone (**TN.** 1, Vol. III). Here also, later, in **Ag.** 61.

We next have two inscriptions (**Ag.** 99 and **Hn.** 28) of the time of Satyavâkyâ Konguṇivarmma Permmâdi, the latter dating in 896 A. D. They are fragmentary and contain nothing of importance. These are followed by seven (see list) of the time of Nîtimârgga which are of some interest. Only **Hn.** 33 is dated and falls in 910 A. D., but the king's name and nearly all particulars are effaced. **Hn.** 99 is of his 17th year and **Ag.** 26 of his 19th year, both without any other date. **Ag.** 5 and 27 record his death, but with no date. **Ag.** 24, besides calling him Nîtimârgga, specifically names him as Nanniya-Gaîga, and states that at the time of an eclipse of the sun in that year (no year mentioned) he made a grant of lands as *vidyâ-dâna* to his *ayya* (or teacher) Mâkhanâ-bhatâra. In **Ag.** 26 he is called Satyavâkyâ as well as Nîtimârgga, and Ereyapparasa made a grant for some one who fell in war. **Ag.** 5, with the title Nîtimârgga, styles him Râchamalla and says that he ascended to svarga in Kombâle. From sorrow for which event a man named Râcheya entered the fire, and the *kalnâd* which had been granted to him by Ereyappa was resumed. In **Ag.** 11 the first part is effaced, but Ereyappa is seen granting a *kalnâd*. In **Ag.** 27 the king is again called Satyavâkyâ and Nîtimârgga, and the cause of his death is said to have been phlegm (or hiccup) sticking in his throat when he was on an expedition in which he had acquired as far as ..ñnanûr. Owing to this event another man Bahiyama entered the fire. The death of Nîtimârgga is the subject of the sculptured representation in **TN.** 91 (Vol. III)¹⁾, which is not dated. Thus far we appear to have only six actual dates for Nîtimârgga, namely, 899 in **Kd.** 141 (Vol. VI), 906 in **Kp.** 38 (Vol. IV), 909 in **Ml.** 30 (Vol. III) and 910 in **Hn.** 33 (Vol. V), with 902 and 909 in the unpublished Narsâpur and Mankunda inscriptions (see

¹⁾ See also *Ep. Ind.*, VI, 41.

Vol. IV, Intro. p. 11). He was thus contemporary with Alfred the Great of England, who was also called the Truth-teller, an English Satyavâkya.

Then come four inscriptions relating to Satyavâkya and Ereyappa, which present the following difficulties. In **Ag. 70** Satyavâkya's 37th year is made to correspond with Ereyappa's 21st year, without specifying any date. On the other hand **Ag. 61** apparently gives 920 A.D. for the time of Ereyappa's son. Satyavâkya, we know from **TN. 91**, was Nîtimârgga's son, and Dr. Fleet is probably right in reading it as the eldest son. For reasons given in my Introduction to Vol. VI, I consider that Ereyappa was another son. If these two ruled simultaneously after the elder had been on the throne 16 years, as we must conclude from the above, and their father died not earlier than 910 and more probably in about 915, how are we to find room for them if Ereyappa's son's date is 920? This latter Śaka date is clear as to the second and third figures 43, but the first figure can only be 8, as any other would not fall within the period required for a son of Ereyappa. It is not absolutely certain to what the date refers, though the obvious conclusion is that it gives the time when the grant recorded was made. But this seems impossible. In **Ag. 35** we have Satyavâkya-Kongunivarmma-Permmânâdi on the throne, when the nâl-gâvunda of Âlva-nâd made an attack on the Gaiga seat (*dsana*) and was killed. In **Hn. 185** the Gaiga king¹⁾ was apparently angry with Dôrayya, who is said to be of the Pûrita-vainša, but may be the same as mentioned in **Kd. 1** (Vol. VI). **Ag. 70** gives Satyavâkya and Ereyapparasa as joint rulers, as above stated. In **Cn. 251** we have Ereyapparasa-Satyavâkya-Permmânâdi ruling alone, with the special epithets generally applied to him, which are also used in the preceding. In **Ag. 61** we have Nîtimârgga's (son)²⁾ Ereyappa-Permmânâdi's son Satyavâkya-Bîra-Permmanâdi making a grant in 920, the date which has been referred to above.

Of the remaining Gaiga inscriptions **HN. 14**, without any date, records the erection of a temple by Galabbe, the queen of Râcheyarasa, perhaps the Rachcheya-Gaṅga mentioned in the Humcha inscription as a son of Ereyappa; and the Râchamalla of the Âtakûr inscription (**Md. 41**, Vol. III).

The next five belong to the reign of Satyavâkya Mârasingha Nolambakulântaka, and two of them date in 971. **Mj. 67** is an interesting record of the king's elder sister Kundana-Sômidêvi. It is engraved in a single line all round the pedestal of a metal Jaina image which was discovered while digging up the ground of a coffee plantation. **Cn. 262** mentions the king's war with Râjâditya, no doubt the Châlukya prince so named in **SB. 38** (Vol. II). **Cn. 267** refers to his fighting with the Nolambas.

¹⁾ The king's name does not begin with *Chandra*, as appears from the print. *Chandra* is in a lower line some distance away from *Śriman*.

²⁾ The expression is *Nîtimârggad-Ereyappa*. This might possibly be interpreted as *Nîtimârgga-Ereyappa*, but we have already seen that he is styled Ereyappa-Satyavâkya.

Kongâlvâs.

The Koṅgâlvâs ruled a kingdom situated principally in the Arkalgud taluq, between the Kâvêrî and Hêmavatî rivers¹⁾. Their inscriptions date from about 1020 to 1100. They were, we may imagine, a branch of the Âlva or Âluva kings, the main line of which ruled over Âluva-khêda or South Kanara from an early period. South from the Koṅgâlvâs were the Chaṅgâlvâs (see Vol. IV), and we have also mention of Dattâlvâs (Vol. VI) and in the present volume of Nâdâlvâs.

The best account of the Koṅgâlvâs is contained in their titles as given in **Ag. 99**, though these may only apply to that particular king. They are,— entitled to the five big drums, mahâ-maṇḍalâśvara, chief lord of the city of Oreyûr (the early Chôla capital near Trichinopoly), sun upon the eastern mountain the Chôla-kula with twisted top-knot, crest-jewel of the Sûryya-vamîśa (or Solar race). They thus claim to be in fact Chôlas, but we know that the Chôlas imposed their names upon the provinces they conquered, while the vassal kings whom they left in the government of them took Chôla names, as for example the Chaṅgâlvâs. But here the Koṅgâlvâs go farther and claim actual descent from them. The names of the kings in our inscriptions here are,—

Badiva Koṅgâlva	
Râjêndra-Chôla Prithuvî-mahârâja	1022
Râjêndra-Chôla Koṅgâlva	1026
Râjêndra Prithuvî-Koṅgâlva-Dêva Adaṭarâditya	1066-1100
Tribhuvanamalla-Chôla Koṅgâlva-Dêva Adaṭarâditya	1100

Of the first we have no information except the name. In **Mj. 43** and **Ag. 76** we have encounters between the Koṅgâlvâs and the Hoysâlas. In the former the Koṅgâlva king attacked Nripi-Kâma-Poysâla (the father of Vinayâditya) in 1022, whose life was apparently saved by his general Jôgayya. In the latter the enemy is styled the base (*munda*) Poysâla, and Koṅgâlva claims to have gained a victory over him at Maṇṇi. This was in 1026. From **Ag. 99** and his other inscriptions it is evident that Adaṭarâditya was a Jain. Praise is given in this to Prabhâchandra-siddhânta-dêva, who had the title *ubbaya-siddhânta-ratnakara*; and the king made a chaityâlaya for Gaṇḍavimukta-siddhânta-dêva in 1079. The inscription was composed by the minister for peace and war, Nakulâryya, who boasts of being able to write in four languages²⁾.

Nâdâlvâs.

Of this family there is only one somewhat obscure inscription (**HN. 17**), of the date 1141, determined by the mention of the coronation festival of

¹⁾ In **Hs. 92** (Vol. IV) the Gaṅga prince Egeyappa, it is said, was governor of the Kongal-pâd Eight Thousand, which would be in about 920. This was probably the same province in an earlier and perhaps more extended form.

²⁾ Could this be the celebrated Lakula, founder of the Pâśupata sect?

Vishnuvarddhana's son Nârasimha. They invoke the protection of Chôla-Kâlagala or the god Chôlêsvâra of their village, and are said to be residents of Uddûr, an ornament of the Koṅga country. Uddûr is the agrahâra where the inscription is, and it is situated in about the middle of the western boundary of the Hole-Narsipur taluq. The first member of the family mentioned is Mâyi-Nâdâluva. His eldest son was Nârâyaṇa, whose son was Chôli-Nâdâluva, whose son was Padmanâbha, whose son was Mâyi-Nâdâluva. Their authority was apparently purely local, and it is not certain that they even had any pretensions to royalty.

Changâlvâs.

The Changâlvâs were brought to notice in some detail in Vol. IV. In the present volume there are a few inscriptions relating to them, one of which supplies information that is both novel and interesting. The first is **Ag. 65.** of the date 1090, the reign of Nigalaṅka-malla Mâdeyarasa-Changâlva. This is the Mâdêvanna of the list in Vol. IV, and the site of this inscription shows that the Changâlva territory was not confined to the south of the Kâvîrî. The next is **Hn. 162** of ? 1104 in which Ballâla-Hoysala appears leading an expedition against Changâlva-Dêva. Whether **Cn. 272** of 1119 refers to the Changâlvâs or not it is difficult to say. Then we have **Bl. 178**, probably of the date 1124¹⁾. In this we find the Hoysala king Vishnuvarddhana (whose victorious career is marked by the epithets Vîra-Gaṅga Vikrânta-Chôla Vijaya-Noñamba and Sâhasa-Kadamba) at war with the hill chiefs, who were assisted by Changâlva. Having driven the Chôlas out of Mysore, he was evidently reducing to submission those who had been feudatories to them. **Cn. 199** and **200**, of date 1139, refer to the Changâlva king's *purânika* Janârddana-bhaṭṭa, who, and the Brahmans of the place, obtained grants for the temple the former had built at Âṇati, where the inscription is, from Vishnuvarddhana, who at the time was at Baṅkâpura. In **Hn. 69**, of 1155, Nârasimha's general Bôkana is said to have conquered the Changâla king's territory.

But **Ag. 53**, of the date 1252, is the most important one. It relates to Sôma-Dêvarasa and Boppa-Dêvarasa, who were joint rulers, and according to the inscriptions in Vol. IV had the cognomen Kulôttunga-Chôla. But here they appear without it, though they have in one place Tuṅga-Chôla before their names. They are represented as possessed of considerable power; for Sôma-Dêva is described as a lion to the deer the Kêraḷa chief Kulôttunga-Chôla, a submarine fire to the ocean the Kêraḷa forces, and a wild-fire to the forest Mukkaṇna-Kadamba²⁾; while Boppa-Dêva is described as the promoter of Śrî-

¹⁾ The year, without any number, is given as Krôdhana. But this would carry us to 1145, which is out of the question. It should therefore probably be Krôdhî=1124.

²⁾ We have a Mukkaṇna-Kadamba ruling Bayal-nâd in **Hg. 50** (Vol. IV), under date 1138.

Ranga; and they are both said to have the royal city Śrīraṅgapaṭṭanā (Seringapatam) as their residence, and to be ruling the *patta-rājya* or crown kingdom. No such information has been met with before. We must conclude that the Hoysala king Sōmēśvara, who we know left the Mysore country to live at Kaṇṇanūr near Śrīraṅgam in the Chōla country, committed the government of Seringapatam to these Chaṅgālva kings. To them the priests, called Kailāsas, of the Rāmanātha temple at Rāmanāthapura on the north bank of the Kāvērī, went with the consecrated food and made petition regarding the funds of the temple, saying—We have given 72 buffaloes, whose milk produces 200 gadyāṇas, from the interest on which we have been providing for the services. The kings seem to have pitied the state of affairs, and in 1245 went to the town and had it rebuilt. Thus encouraged, the Kailāsas seven years later made a similar pilgrimage to the Hoysala king Sōmēśvara, to obtain confirmation of the grant of Māvanūr which they had received from the Chaṅgālva kings. The result of this was that Sōmēśvara-Dēva, with Boppa-Dēva, Sōma-Dēva and their royal children (*rāyasa-kusugal*) came with a retinue to the place itself, set up a Nandi pillar in Māvanūr, and this stone śāsana in the temple of Rāmanātha. This god Rāmanātha is said to have been set up by Rāma himself, together with a thousand beautiful liṅgas on the bank of the Kāvērī. Other Rāma traditions of this part appear in **Yd. 25, 26 and 28** (Vol. IV), and from **Yd. 12** it has been seen that at Chuñchankatṭe in the river there is a spot called Sītā's bathing place.

The next inscription, **Ag. 44**, jumps to the time of Vira-Rāja, the son of Śrīkaṇṭha-Rājaya, 1579. The representative of Vijayanagar, Rāma-Rājaya, granted a *pālaki-umbali* as a marriage gift for Vira-Rāja's daughter.

Chālukyas.

The inscriptions under this head are not properly Chālukyan, and contain no information about them. They are merely such early Hoysala inscriptions as have in the introduction an acknowledgment of Chālukya supremacy, dating from 1073 to 1174.

Hoysalas.

The great bulk of the inscriptions in this volume are Hoysala, as was to be expected from this District containing their capital city and being in the heart of their kingdom.

The incident which brought Sala, the progenitor of the family, to the throne, as related in so many inscriptions, was his killing a tiger at a Jina muni's exclamation of *poy Sala* (strike, Sala!), whence they derived their name. But the story is told in a variety of ways. **Bl. 171**, which is the earliest, says that when Sala was hunting along the slopes of the Sahya mountains (or Western Ghats), he was astonished to see a hare pursuing a tiger. Coming along, saying

to himself this is heroic soil, a holy rishi in his fear of the tiger called out as above, and before it could step a span (*gēn*), Sala slew it with his dagger (*gēn*). This is in accordance with the Hoysala crest (see illustration). **Hn. 65** gives substantially the same account, but omits the hare, and says the muni wanted to test Sala's bravery. **Ak. 71** says that Sala was prostrating himself to the holy *yōgīndra*, who was an adept at incantations, and pleased with Sala he resolved to give him an empire. For this purpose he was performing the necessary rites to bring the goddess *Vāsantikā* of *Šašakapura* into his power, when, in order by any means to break the spell, she sprang forth in the form of a tiger; on which the *yōgi* uttered the exclamation and Sala killed it with his cane (*betta*). **Bl. 112** is to the same effect, but calls it a cane rod (*bettava sele*). **Ak. 82** gives *sele* in the body of the inscription and explains it by *betta* in the margin. **Ak. 108** calls it *kunchada sele*, the rod of the *yōgi*'s fan or whisk, which is properly a bunch of peacock's feathers. It also adds that he had uttered a spell into it. By cane must not be understood a schoolmaster's ferule or horseman's switch, but the solid bamboo rod (called *danda*) of an ascetic¹⁾, at the top of which in the case of a Jain the *kuncha* or bunch of peacock's feathers might be tied. The only other variation is in **Bl. 74** which calls it a *śalāki*, properly an iron rod, which is not admissible for a Jain; but it may also mean a pointed stick. The seals of some of the copper plates give the crest as the tiger and the rod, and this also appears on the coins.

The earliest inscriptions in this volume are those relating to Nṛipa-Kāma Poysāla, hitherto unknown, whose discovery was brought to light in Vol. VI (Introd. p. 14). We there had in **Mg. 19** an inscription of his 7th year, without any date. In the present volume we have three dated inscriptions relating to him. The first is **Mj. 43** of 1022 where he appears repelling an attack by the Koṇgālva king. The enemy's general Kannama seems to have singled out the king as his opponent, but the Poysāla general Jōgayya came to the rescue by charging against Kanṇama's horse and killing him, but lost his own life too. In **Ag. 76** we find the Koṇgālva king again attacking Poysāla, here called the base (*munḍa*) Poysāla, in 1026, and claiming a victory over him in a battle at Manṇi. In **Mj. 44**, a year later, Nṛipa-Kāma appears as helping to oppose some one (the name is gone) who had attacked Banavāsi, that is the Kadambas. The relation in which this king stood to the rest of the Hoysala kings according to their oft-repeated genealogy is made clear by **Ak. 157** of 1154, and **Ak. 141** of 1159, in which it is stated that Vinayāditya was his son (*ātana taneya*), and in **Ak. 142** of 1162, in which Vishṇuvarddhana is said to be his son's son (*ātana ta[ne]yana taneya*)²⁾. In all three he is mentioned

¹⁾ The feat is not incredible, for we see in **Mj. 10** that a man killed a tiger with his fist.

²⁾ This is not strictly correct, as Eṣeyaṅga was the son of Vinayāditya and father of Vishṇu. But he did not reign, having died before his father.

with the usual Hoysala titles. No reason is apparent for his omission from the ordinary genealogy, which proceeds from Sala, the progenitor of the line, to Vinayâditya. It may be noted that the inscriptions which introduce Nripâkâma contain no mention of Sala. But if they were identical, the fact could not fail to have leaked out in some of the many hundreds of Hoysala inscriptions. What relation he bore to Sala, therefore, we have so far no means of determining. Bl. 112 says that Sala was the founder of Šašakupura, the birthplace of the Hoysalas, which I have identified with Āngadi in Mudugere taluq, Kadur District (see Vol. VI).

The inscriptions of Vinayâditya generally call him Tribhuvanamalla-Poysala and say that he was ruling the Gaṅgavâdi Ninety-six Thousand. But Ak. 179 names him as Binayâya and Ak. 102a as Vinayâya. The latter says that he was ruling from the west to as far as Talakâdu (*apardseyinde Talakâdu-varam*), and Ak. 87 that he was ruling over hill and dale (*maleyum mandamam*). Cn. 148 mentions his having the six letters *Ra-kka-sa Po-ysa-la* on his flag.

This same inscription contains special praises of his son Ereyaṅga and of his guru Gôpanandi. At the end Ereyaṅga is represented as ruling the Gaṅgamândala and making a grant to Gôpanandi. The date of this is 1094. But Ak. 102a says of Ereyaṅga that at the Châlukya emperor's bidding he caused the elder brother to sheath (his sword)¹⁾; the Chôlika's king (*annale*) he caused to wear leaves; Nannuge (whoever he was) he caused to write himself down in three letters (perhaps ? *annuge*, a woman or a coward); and putting a bit into (the mouths of) the best of kings between the Hima mountain and Sêtu, he mounted them. With the hot rage in Nannuge's breast as the witness of fire, and by means of Dhârâ (otherwise, with the pouring of water), he suddenly wedded the goddess of valour²⁾. As the maṇḍapa was consumed in the burning of the Khândava (forest), so the fire of the Poysala king's glory blazed up in the Vindhya mountains and seized ? Udhapuram. The only wife assigned to him in all the inscriptions is Échala-Dêvi by whom he had the three sons Ballala, Bitti-Dêva and Udayâditya. But here his wife is said to have been Mahâdêvi of the Chôla family and Sûryya-vaiñsha (or Solar race). She was the daughter of Irukkupâla, younger brother of Pâṇḍya, who turned back Bhuvanâkamalla, and seizing his kingdom, himself gave it in person to Tribhuvanamalla. This Pâṇḍya was the son of Têja-Râya. On her mother's side Mahâdêvi's grandfather was Karkkala-mârâya, who was in Tereyûr, like Daśakaṇṭha

¹⁾ The emperor was Vikramâditya Tribhuvanamalla, and his elder brother, Sômêśvara Bhuvanâkamalla.

²⁾ His burning of Dhârâ, the capital of the powerful Mâlava kings, made famous by Bhôja, and his burning of Beleyapaṭṭana on the seashore are described in Bl. 58. Hn. 65 also says that Baliyapaṭṭana (or Bali's city) was burnt up by his anger. Ak. 117 says that the Mâlava king's hill-fort, which was too strong for the Châlukyas, he without effort plundered while Châlukya was looking on.

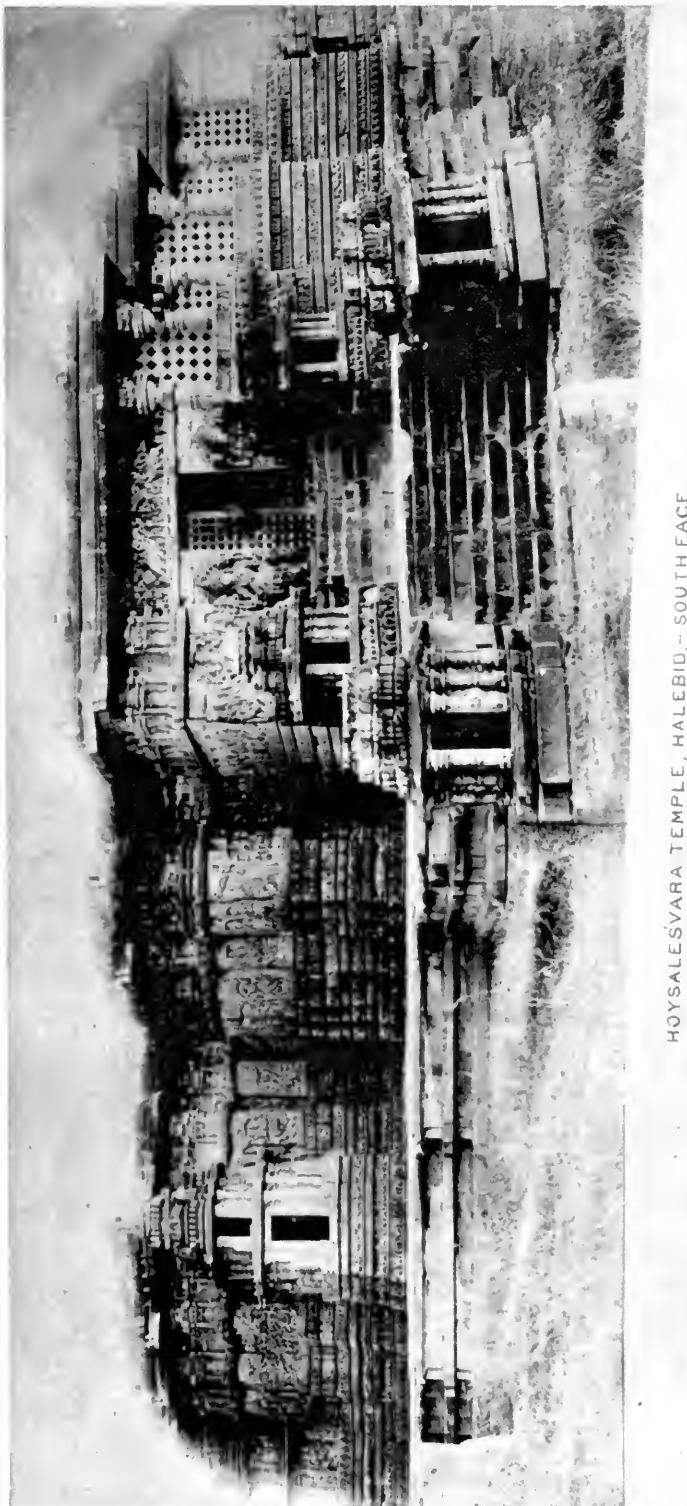
in Laṅkāpura. The only Tereyūr I know is in the north-east angle of the Tumkur District. It is frequently mentioned among the conquests of Vishṇuvarddhana. The queen Mahādēvi had a tank built, one of her agents for carrying out the work being named Kāduviṭṭi¹⁾.

With Bl. 199 of 1101, we have the first inscription of Ballāla, the eldest son of Ereyāṅga. He is described as ruling all the lands bounded by Koṅkaṇa, Ālva-khēda, Bayal-nād, Talakād, and Sāvimale. These were the boundaries of Vinayāditya's kingdom (see Ng. 32, Vol. IV). Ballāla is described as going on a visit to Sosavūr, the birthplace of the Hoysalas, which, as above stated, I have identified with Aṅgādi in Mudugere taluk. Aṅgādi is mentioned by that name in Bl. 197 of the time of the king Achyuta-Rāya of Vijayanagar. Ballāla next appears in 1104, Hn. 161 and 162, in the latter leading an expedition against Chaṅgālva-Dēva. His reign probably ended in this year. In Bl. 58 he is described as, along with his brother Vishṇu, beating down the pride of Pāṇḍya and seizing the wealth of his kingdom. Also as defeating the army of Jagaddēva in Dōrasamudra and seizing his treasury together with the central ornament of his necklace.

With Cn. 169 of 1106, probably begin the inscriptions of Vishṇuvarddhana, though here only named Tribhuvanamalla-Poysaḷa. A chief of the Chālukya family, Bācharasa, son of Muddamarasa, made a grant of a tank. Hn. 140 records the foundation of the new Kollāpura, Dodḍa Gaddavalli, and the erection there of the temple of Mahālakshmi by a great merchant and his wife in 1113. Bl. 58 of 1117, is the first that gives a detailed account of Vishṇuvarddhana's conquests. First taking into his arms the fortune of the Poysaḷa kingdom which he had inherited, he brought all the points of the compass under his command, and capturing Talakāḍu, became the first to the Gaṅga kingdom²⁾. He is also said to have burnt the chief city of the Gaṅgas, polluted the water of the Kāvērī by throwing the corpses of the enemy into it, so that Rājēndra-Chōla was driven to use the wells in the vicinity, and delayed the setting in of the south wind, because it was stopped by filling the nostrils of the skulls of his enemies slain on the banks of the Kāvērī. Such was the terror he created that even Yama was afraid to straighten his mustaches. He made the earth tremble with the tramp of his Kambhōja horse, was lord of Gaṇḍagiri, split the great rock Pāṇḍya, burst the hearts of the Tuḷu kings, destroyed the army of Jagaddēva, devoured the fierce elephant Sōmēśvara, displayed his valour before

¹⁾ The Kāduviṭṭi tank is mentioned in Ak. 102^b.

²⁾ Cn. 209 contains a notice of the capture of Talakāḍu. It says that terrified at hearing the sound of Haṭṭagāra Kēte-Nāyaka's glittering shield, taking it for a rumbling of the earth or the rolling of thunder, Adiyama, crossing the river from the south side, fled, and at the same moment Kēte-Nāyaka entered the fort of Talakāḍu behind king Vishṇuvarddhana. Bl. 171 says that he captured Talakāḍu, pursued after the army of the Tigulas, and became the first to the Gaṅga kingdom. On Pāṇḍya flourishing his sword, Hoysalēśa cut him down with his own sword, and left only half a man to look on in the Tigula's army.



HOYSALESVARA TEMPLE, HALEBID, - SOUTH FACE.

Māṇikya-Dēvi of the Chakrakūṭa throne, brought down the pride of Adiyama, overturned the tree Narasiṁhabrahma, split the skull of king Kala, destroyed the serpent Cheṅgiri, broke down the plantain stems the spears of Irungōla, shook the mountain Cheṅgiri-Perumāla, set up Pattī-Perumāla, made Talakādu his own, took the Kongu country, protected Nolambavādi, expanded Nila-parvvata, extended Kōlāla-pura, uprooted Kōvatūr, shook Teriyūr, crossed over Vallūr, unchained Naṅgali-pura, pulled up the door of the Ghats, and made Kāñchi-pura tremble¹⁾. The boundaries of his kingdom at this time were,—east, the lower Ghat of Naṅgali; south, Kongu, Chēram and Auamale; west, the Bārakanūr and other Ghats of Konkaṇa; north, Sāvimale. Praises follow of the queen Śāntala who is said to have been born in Balipura. The inscription records the consecration of the great temple at Vēlāpura²⁾ or Bēlūr where the king was living, dedicated to Vijaya-Nārāyaṇa under the name of Chenna-Kēśava, who is described with an immense number of epithets. **Bl. 16** repeats much of the same and says that Śāntala-Dēvi with the approval of king Vishṇu assumed the crown (*pattamam dhariyisidal*). Its date (not mentioned) may be the same or earlier, and it is not complete.

Bl. 147, dated 1121, contains much of the same matter, but states that the king was in the residence of Dōrasamudra (the modern Halebid), and that Kētamalla (apparently a merchant) erected there a Śiva temple named after the patron of his family Vishṇuvarddhana-Poysalēśvara. This stone is at Ghaṭadahalli, close to Halebid on the east, and might possibly refer to the great Hoysalēśvara temple. This question will be considered farther on in the section treating of the temple. **Cn. 260b** of the same date represents the Dēva (or king), the paṭṭa-mahādēvi Śāntala-Dēvi and the five ministers (*pañcha pradhānarum*) as being present at the making of the grant, and we shall find other instances in which the king and the five ministers (whoever they were) form the final court of appeal for the decision of important questions. **Hn. 102**, dated 1123, gives the Peddore (or Kṛishṇā river) as the king's northern boundary. Being at the time on the bank of the goddess Kāvērī, he heard of the death at Kellavatti in Nirggunda-nāḍ of his younger brother Udayāditya, and so converted the village into a rent-free agrahāra of 18 shares for the Brahmans who had been dependent on him. (**Hn. 173** may possibly be a

¹⁾ Of these references Jagaddēva was a Śāntara king, Somēśvara was the Chālukya king, Adiyama was the Chōla governor of Talakādu, Narasiṁhavarma was a Pallava chief there, Kala was a king in Nilagiri, Cheṅgiri was perhaps the hill fort of Šenjil (Gingee), Irungōla was the chief of Nidugal in Pavagada taluq, Talakādu is in the south of Mysore district, Kongu was in Coimbatore and Salem districts, Nolambavādi was the Chitaldroog district, Nila-parvvata was Nilagiri, Kōlāla-pura was Kolar, Kōvatūr was Coimbatore, Teriyur was in the north-east of Tumkur district, Vallūr in Pavagada taluq or in the Cuddapah district, Naṅgali is in the east of Kolar district, Kāñohi is Conjeveram.

²⁾ This ceremony is also recorded in Bl. 71 of the same date,—Hēmalambi-samvatsarada Chaitra-śuddha-pañchami, but while **Bl. 58** (on stone) gives the week day as Vaḍḍavāra (Saturday), Bl. 71 (on copper plates) gives it as Ādīvāra (Sunday).

grant made by this Udayâditya. It is not dated.) **Hn. 116**, also dated 1123, compares Vishṇuvarddhana's conquest of Talakâdu to making a clearing in the forest, fencing it round by piling up the bodies of hostile kings, burning it, ploughing it with the hoofs of his horsemen, forming seed-beds watered with the stream of his valour, and sowing them with his lasting fame. His northern boundary is given as the Heddore and Sâvimale, so the latter, which has not been identified, was probably near the Krishnâ¹⁾. He now made a grant to his queen Śântala-Dêvi, (the daughter of Mârasiṅga and Mâchikabbe), of the village of Śântigrâma (now called Grâma, east of Hassan), and gave the villages belonging to it to 220 Brahmans. **Cn. 149**, dated 1125, says that the king was ruling all the lands as far as to the shore of the southern ocean, and was in Talavana-pura. A humorous description is given of the effect of the king's southern exploits. Adiyama (it says) ran as if in a race, and learning the pace Nrisîṁhavarmma ran, while Chengiri having multiplied upon that pace, the proud Koṅgas learnt it from Chengiri, and seeing the celebrated Koṅgas, Pâṇḍya also ran,— who would not run before king Vishṇu? He had a Jaina temple made for Śripâla-traividya-dêva, and presented him with the village of Śalya as an endowment. Śripâla's spiritual descent is traced with mention of Jaina teachers from Mahâvîra onwards. He is called the *shat-tarkka-Shan-mukha*, and inherited the titles *vaddîbha-simha*, *vâdi-kôlâhala* and *târkika-chakravartti*. In **Kd. 69** (Vol. VI) Śripâla is described as a commentator on prose and poetry, and it there says that at the courts of the Chôla and other kings he had defeated many and put them down. In **Ak. 41**, dated 1130, and **Ak. 45**, dated 1132, we have a chief appointed to the government of Kalikat̄ti, who is described as a worshipper of the feet of Nolamba-Dêva. (Compare **Cn. 129** and **Kd. 140**, Vol. VI). **Bl. 124**, dated 1133, is an important and interesting inscription giving a well composed account of the king's conquests. His destruction of all his enemies was like the breaking up of the great deep, the coursers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing. In covert language he is credited with the possession of Aṅga, Kuntala, Kâñchî and Madhura²⁾. A description follows of his minister Gaṅga-Râja of whom we have so many notices in the Śravana Belgola inscriptions. By rebuilding

¹⁾ In **Ak. 172** the boundaries are given as,— west, the Western Ocean; east, Kâñchî-pura; south, the Sandalwood mountains; north, the Peddore. See also **Bl. 119**.

²⁾ **Cn. 179** says that he broke the bones of the Mâlava Chêra Kêraļa Noļamba Kadamba Kaliṅga Vaṅga Baṅgâla Varâla Chôla Khasa Barbbara Odđaha and other kings and brought them into submission to himself. **Ak. 23** says he was to Chôla a scarecrow, to Mâlava a cut-throat, to Chêra a devouring epidemic, to Varâla a rutting elephant to trample on him, to Kach an arrow in his liver, to Népâla a whip for his back. **Bl. 193** says that while still a youth, like a keen soldier, he broke and trampled on the Maleya-mahârâja and roasted Jagadêva; he penetrated into Taļakâd, destroyed Koṅgu, and made a breach of Naṅgali, subdued Sâdali, reduced Bûdali to ashes, smote Pâriyâr, uprooted Chêrama, took possession of Kâñchî-pura, put to flight Pâṇḍya, went clean through Uchchangi, and made the mud standing in Sindu run out; he burnt Belliṣige, as if burning black bricks, reduced Annigere to little bricks, ground down Ballare, set fire to Râjavûr, broke the legs of Hânungal, besides crushing Banavase, Halasige and Beluvala.

myriads of ruined Jaina temples and bestowing unbounded donations he made the Gaṅgavāḍi Ninety-six Thousand to shine like Kopaṇa (a great ancient Jain city, now Kopal in the south-west of the Nizam's Dominions)¹⁾. On Gaṅgā-Rāja's death his son Boppa (whose gurus were Śubhachandra and Prabhā-chandra) erected a Jina temple of rare beauty to his memory in Dōrasamudra, naming it the Drōhagharaṭṭa Jinālaya after one of his father's titles, and having it consecrated by Nayakīrtti. The priests then took the consecrated food to Vishṇuvarddhana at Baṅkāpura. He had just defeated and slain Masaṇa²⁾, who fell upon him with an immense army, and captured the whole of his empire. The queen Lakshmī-mahādēvi had also just borne him a son. He therefore received the priests with great favour, attributed both the victory and the birth of his son to the favour of their god, and accordingly, besides granting them endowments, gave to the god the name Vijaya-Pārśva and to his son the name Vijaya-Nārasinīha. **B1. 93**, which describes the king as ruling all the territory to the south of the Krishṇavēṇi river, also refers to the same events, and says—"Immediately after the moment when he (Narasinīha) issued from his mother's womb, his father in one watch subdued and slew the enemy who was falling upon him, and returning victorious, with affection gave him the name Pratāpa-Narasinīha, and crowned him from the time he was born. Thus from the day of his birth he had a diadem on his brow". **Cn. 248**, dated 1134, gives a further account of the conquests by which Gaṅgā-Rāja enlarged the kingdom. He seized Talakāḍu, took possession of Koṅgu, drove off Baṅki, overthrew Cheṅgiri, and sent Narasinga to the abode of Yama. His nephew Ēcha erected Jina temples in Belgoḷa like those in Kopaṇa, while his eldest son Boppa subdued the Kongas and brought various countries into subjection to his master. **Ak. 30**, also dated 1134, gives Rāmēśvara as the southern boundary of the kingdom. **Hn. 119** also says - east, south, and west, three oceans being the boundaries of the land he ruled, on the north he made the Perddore his boundary. His own country he gave to Brahmans and the gods, and himself ruled over the foreign countries won by his sword. **B1. 86** says there was no great gift which he had not bestowed; no kings who had not fled terrified by his arrows; no point of the compass where pillars of victory inscribed with his name had not been erected; no quarter of the world which had not been filled with joy at his great fame. In **Hn. 89**, dated 1135, we have a repetition of Vishṇuvarddhana's conquests, as already given in inscriptions noticed above. The fresh information of interest regarding him here obtained is his marriage with a Śāntala-Dēvi, the beautiful daughter of a chief named Kēteya-Nāyaka and his wife Jakkiyabbe. The issue of this marriage was a lovely daughter, named Chikka-Śāntale. But both mother and

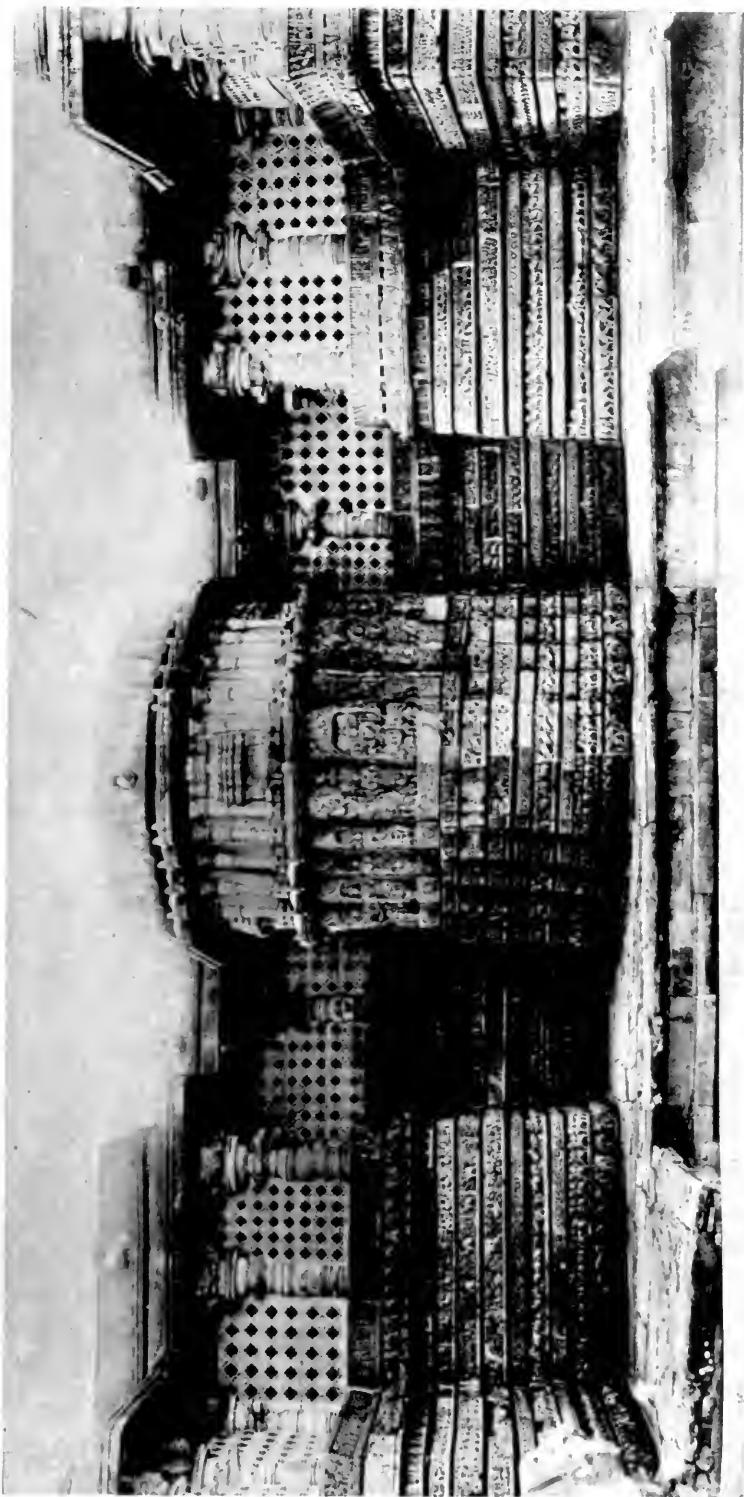
¹⁾ Perhaps the Kong-kin-na-pu-lo of Hiuen Tsiang.

²⁾ Who this was is not clear, probably the general in command of some imperial forces.

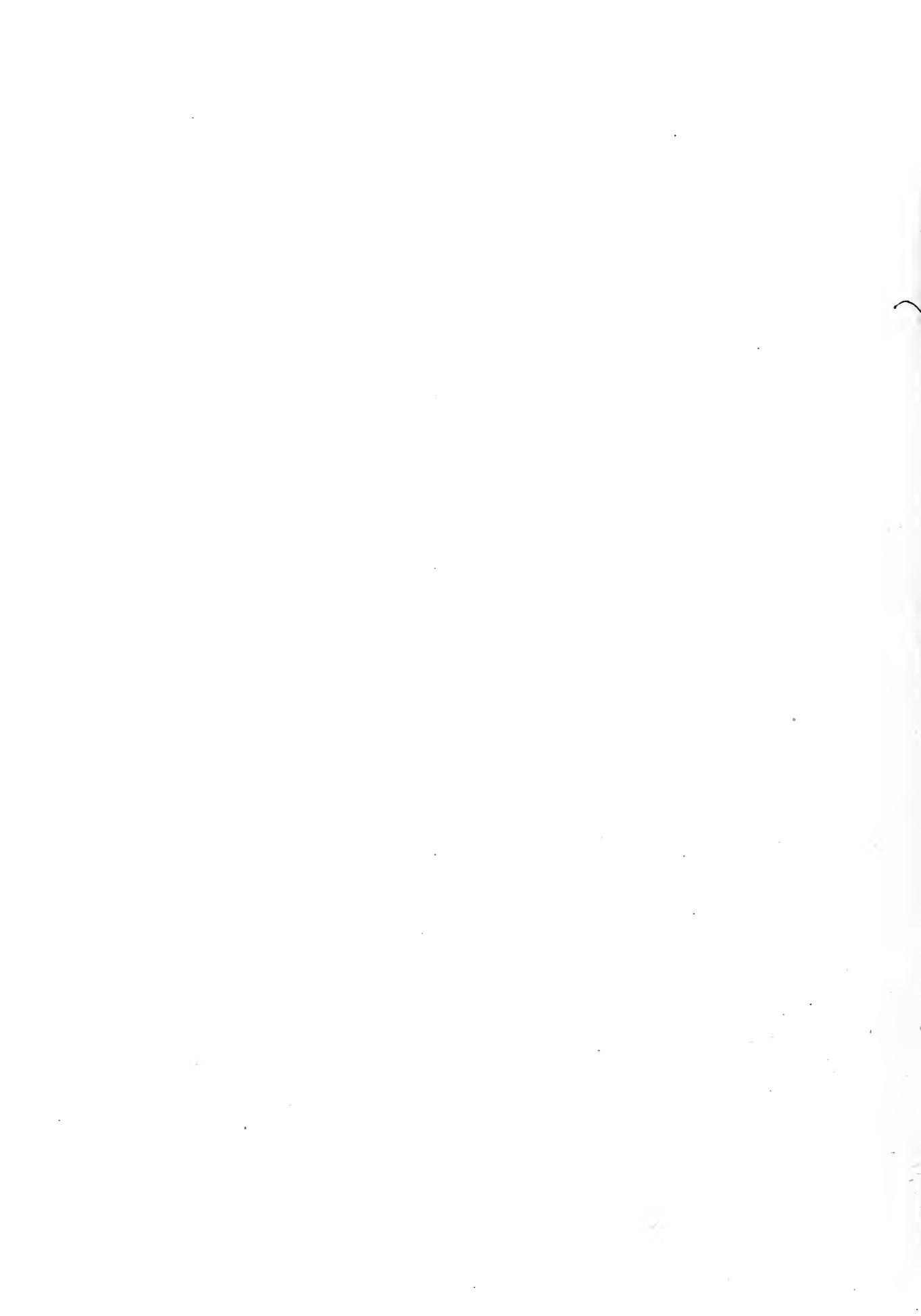
daughter soon died, and Jakkiyabbe erected Śiva temples in their memory. The original queen Śāntala-Dēvi, we know from **SB. 53** (Vol. II), died in 1131 at Śivagaṅga. The king must then have married Lakshmī-Dēvī, by whom he had his son Narasiṁha in 1133, as we have seen above. The marriage now described with another Śāntala-Dēvi must have taken place soon after, as both she and her child died in 1135. From **Cn. 186** it may be gathered that Lakshmī and Śāntala were queens at the same time. **Bl. 17**, dated 1136, contains details additional to what we know of the king's victorious career. It says that—"On his deserting his queens, forsaking his kingdom and dying in the country near Cheṅgiri, Viṣṇuvarddhana took possession of the company of Narasiṅga's¹⁾ wives, put down Āṅgara, trampled on Siṅgalika, and turning in the direction of the Ganges, slew the kings of the northern countries. Having succeeded in this expedition to the north, his elephant trampled down the army of the Pāṇḍya king, ashamed of so easy a victory, having defeated Chōla and Gauḍa in terrible great wars. Pursuing Pāṇḍya, he seized Noḷambavāḍi, capturing Uchchaṅgi in a moment. After that, marching to Telūṅga, he captured Indra together with his elephants, the wealth he had gained by victory and the wealth inherited from his family. Next, destroying root and branch Maśaṇa, who was a torment to the country, he wrote down the Banavase Twelve Thousand in his *kadīta* (or account book). When he played at tossing up the Sahya mountains, Nīlagiri and, of what account are the others? What wonder that he took Pānuṅgal in half a second with a flip of his finger, and killing with only a glance.. nātha who was taking Kisukal, he pursued after Jayakēśi and gained possession of the Palasige Twelve Thousand and the ... Five Hundred". Every country, hill-fort or king that was famous he sought out and subdued. Why (says **Hn. 53**) should there be a separate *Bhārata* story? Is not the history of king Viṣṇu enough?²⁾ After describing him as the destruction of Chōla, Chēra, Pāṇḍya, Pallava, Narasiṁhavarmmā, Kalapāla and other kings, and putting to flight of the Vaṅga, Āṅga, Kaliṅga, and Siṁhala kings, saying that Kāñchi-pura resounded with his orders, the southern Madhurā-pura was squeezed in his hand, and Jananāthapura destroyed by his general,—he is said to be ruling the Gaṅgavāḍi, Noḷambavāḍi and Banavase provinces. Here follow the exploits of a young general named Viṣṇu or Biṭṭiyāṇna, and Immadī-dandanāyaka. He seems to have been a special object of the king's favour, and received his education from Śripāla before mentioned. His father was an old minister of the time of Ereyaṅga. The king treated him like a son and perhaps had some idea of adopting him, (having then no son of his own), as he himself had his *upanayana* performed, and after seven or

¹⁾ No doubt the Narasiṅgavarmmā or Narasiṅgabrahma so often mentioned in connection with this king.

²⁾ See note to **Mj. 18**, p. 4 above.



HOYSALESVARA TEMPLE, HALEBID - EAST FACE



eight years of age¹⁾, when he had become proficient in the use of arms, obtained for him a virgin-jewel as a bride and himself took part in the marriage ceremonies. At the age of ten or eleven¹⁾ the boy having become as sharp as *kuṣa* grass and perfect in the four tests of character, the king invested him with the title of *mahā-prachanda-dandanāyaka* and made him *sarvvādhikāri*. He justified his patron's confidence by gaining important victories in the south with extraordinary rapidity, in half a month it says, especially burning Rāyārāyapura, and brought back troops of elephants together with much spoil. Then comes the spiritual descent of his guru Śrīpāla²⁾, (who is highly praised, his commentaries and mastery of logic being specially mentioned), to whom he made a grant for a Jaina basadi. We bear no more of this young man after this period. In **Ak. 32**, dated 1136, we find the senior crowned queen was Bammala-Dēvi. She was of the Pallava family (see **Ng. 3**, Vol. IV). **Bl. 117** also of 1136, contains a reference to the Kālāmukha sect, who were of the Parvvatāvāli. But the main part of the inscription is taken up with the praises of the jeweller citizens young and old (*manigāra-bāla-vriddha-nakharaingal*) of the three capitals (*bīḍu*) Dōrasamudra, Beluhūr and Vishṇusamudra. These were Halebid, Bēlūr and perhaps Keresante (see **Kd. 88** to **93**, Vol. VI). Among other epithets they claim to be bees at the lotus feet of Māṇikya-bhṛṭa and others the fifty-one Sarvvajñas, born in the race of Niṭṭiri-vīra; attainers of Vīra-Balañcha perfection; as if obtainers of a boon from Vāraṇāgala-Gaṇeśya-dēva who had uprooted daily rites; obtainers of a boon from the goddess Śāradā of Kāshmīr; emigrants from Ahichhatra; and so on. They granted certain dues for their god Māṇikēśvara. **Ak. 144** of 1137, describes Baṅkāpura on one side and Talavanapura on the other as the capitals of the kingdom, and Vishṇuvarddhana, it is said, performed the tuld-purusha. **Bl. 202** says that the king crossed over the Tūṅgabhadrā and laid siege to the fort of Hānungal at the end of 1138. **Hn. 114** of 1139, when the king was at Dōrasamudra, contains some account of a fight with the army of Jagadēva. In **Cn. 199** and **200**, of the same year, the king was at Baṅkāpura and made a grant for the temple erected by the Chaṅgālva king's *purdṇika*. **Bl. 236** is a curious inscription in which the tailors of Dōrasamudra unite to grant certain dues for the god Kusumēśvara of the palace. **Ak. 58** mentions Bammala-Dēvi's riding-school. In **Ak. 18**, dated 1140, the king was in his capital of Baṅkāpura, and a list is given of the provinces he ruled. He died in 1141 at Baṅkāpura (see **Cm. 96**, Vol. VI). **Ak. 110** of 1142, and even **Hn. 65**, so late as 1149, claim to be of his reign, but this must be a mistake. The former

¹⁾ There must be exaggeration in making him so young at these times.

²⁾ In the course of this the following valuable information is given:—Vimalachandra was *guru* to the Pallava king; Śrivijaya, to the Gaṅga king Būtuga; Vādirāja, to the emperor Jayasimha-Dēva; Ajitasēna, to Ereyāṅga-Dēva.

is of interest on account of its mentioning that the Brahmans of Kodāṅganūr¹⁾ had received that village by a grant from the famous Janamējaya²⁾, but Viṣṇuvarddhana promised to give them a much better village and settled them at Kellangere. They were of the Bali-vamśa, and in **Ak. 117** are said to be 200 ornaments of Sōma-drinkers.

Narasiṁha was born, as we have seen above, in 1133 and was crowned from the day of his birth. He succeeded his father in 1141. The boundaries of his kingdom in 1143 are given in **Ak. 55** as,—east, Naṅgali; south, Vikramēshvara³⁾; west, Ālvara-khēḍa; north, the Herddore. This southern limit I cannot identify, unless it be a mistake for Rāmēshvara, given as the southern boundary in his father's time. The inscription relates to a chief named Gōyi-Dēva, lord of Huliyeṛa-pura (? Huliyar), who is described as a sword in the king's good right hand. He rescued Śrīdēvi, the senior queen of Sthiragambhīra-Noḷamba, from her captors and thus got the name of Vīra-talaprahāri. He also for a display of bravery in the Chāluṅka king Āhavamalla's camp (or capital, *kaṭaka*) received the title Doddanka-badiya. His grandson Bhūma slew Sitagaragāṇḍa in king Viṣṇu's camp (or capital, *bīḍu*) and was awarded that as his own title. Much praise is given to a guru Lōkāchāryya as an advanced grammarian and astrologer. **Hn. 69** of 1155, contains an account of the general Bōkimayya or Bōkana. Chōla, Mālava, Kaliṅga and Gurjjara dared not encounter this Biṭṭi-Dēva's Garuda. He brought the Tulu country, the Chaṅga king's territory, Bayalnāḍ, the Koṅga king's dominion, the Chōla country and other celebrated places into subjection to his king, as far as the western ocean. In **Ak. 141** of 1159, we have again the spiritual descent of Śrīpāla. He was the disciple of Mallishēna-Maladhāri, well known as the gaṇadhara of the Kali age, of whose death we have a record in **SB. 54** (Vol. II). Śrīpāla is praised as emperor of logicians, able by the rules of the six systems of logic to break down the argument on any topic, and as proficient in both prose and poetry. **Bl. 193** of 1161, tells us that hearing a Kadamba army was at Baṅkāpura preparing to attack him, the king crushed the force and won all its spoil. He was as if Nala, Nābhāga, Ambarīsha, Prīthu, Hariśchandra, Chandragupta, Rāma, Arjuna, Puru, Sagara, Dushyanta, the most celebrated kings in the world had all united into one. He acquired the praise bestowed on all the great men of old mentioned in the *Bhadrata* and *Rāmdyāṇa*. His senior queen is said to be Chāgale, whom we have not met with before, the queen who was the mother of Ballāla being always named as Ēchala-Dēvi. But the present inscription implies that he had 384 women of good birth as wives or concubines. He is also said to be a conjunction of Kālaśēna, Gauḍa-

¹⁾ Kodāṅganūr in Davangere taluk, Chitaldroog District.

²⁾ From this it may perhaps be inferred that the Janamējaya grants of the Shimoga District are not later than this date.

Dēva, Vīrabiri, Gaḍuñcha, Pañchamattīga, Bhīma, Sōmila, Kunnula, Boppula, Talaprahāri and other heroes. Who most of these were is not known. He was moreover a submarine fire to the ocean the Tuluva army, and an elephant to the lotus garden the Pāndya-kula. In **Ak. 142** of 1162, we have mention of another queen, Gujjala-Dēvi. **Ak. 172** of 1163, repeats most of the praises already given above. **Cn. 210** of 1165, mentions the birth of Kumāra-Ballāla-Dēva, but whether this was the date of the occurrence is not clear. Narasiṁha's inscriptions continue to 1173, at which time he is described in **Bl. 114** as a royal swan sporting in the lake of the Āndhra women, a sun to the lotus faces of the Simhala women, a golden zone to the waists of the Karnāṭa women, an ornament stamped with musk on the cheeks of the Lāṭa women, the saffron paste on the goblets the breasts of the Chōṭa women, a moon to the waterlilies the eyes of the Gaula women, the wave on the . . . of the beauty of Baṅgāla girls, a bee to the lotuses the faces of the Mālavis. He seems to have died in this year, being only 40 years of age.

His son Ballāla II was anointed to the throne on the 22nd of July 1173 (**Hn. 71** and **119**, **Bl. 118**, **Ak. 71**); but before this we see him in 1168 (**Cn. 191**) described as ruling along with the Mahadēvi¹⁾; and in **Ak. 1** is an account of his *guru* Vāsupūjya, the disciple of Sripāla, already mentioned above, whose descent is given in some detail. **Bl. 86** says that Ballāla, leaving his father, passed over Male, and the minister Tantrapāla-Hemmāḍi, making the Kongālva, Chaṅgālva and other chiefs of Male to visit him, caused the diadem of empire to be bound on him. **Ak. 71** is the first that contains a description of Arasiyakere, which was a royal city (*rājadhdni*) and treasury town (*bandāra-vāḍa*) named Jayaṅgoḍa-Ballālapura. Its praises recur in several inscriptions (**Ak. 79, 90, 77, 88, 90**) showing that it was a populous and prosperous place, with a large Brahman population as well as a number of Koyilāl²⁾. **Hn. 58** says that when Ballāla's drum sounded, Lāṭa lost his gaiety, Gurjjara was consumed with a fever through fear, Gaula was as if pierced with a spear, Pallava was reduced to meagre wealth, and Chōṭa had his crown reduced to powder. **Ak. 138** says that when he mounted his horse for an expedition of victory, Kaliṅga went off to live in the woods, Tuluva fled, Koṅkana hastily made ready for the sacred desert, Gurjjara and Mālava gained the thickets of the Vindhya, Chōlikā spent his days on the sea-shore³⁾. The king is described (**Cn. 146**) as protecting the region of the South, and is frequently styled the emperor of the South. Reference to Chālukya supremacy completely disappears. **Cn. 229** is the first that mentions the queen Bammala-

¹⁾ Or this might be a name; she is called hero Mahadēviy-arasi, and in **Cn. 184** pirly-arasi Mahadēviy-arasi's son is mentioned.

²⁾ Probably the class who climb cocoa-nut and areca palms and cut the fruit.

³⁾ This inscription, of date 1174, among other matters mentions the appointment of a master to teach boys Karnāṭa.

Dêvi, but **Ak. 62** says she was a terror to co-wives and plucked up the families of the hill-chiefs by the root. This inscription mentions a number of munis who were upholders of the Lâkuâgama-samaya¹⁾, delighting in reverence to the Ekkôti munîndras, and adherents of the Kâlâmukhas. **Cn. 254** gives a farther account of her. **Hn. 54** introduces the piriy-arasi Kêtala-Dêvi. **Cn. 209** of 1178, is the first that mentions his capture of the Uchchaîgi hill so often afterwards referred to. Its extent was such as to enclose the three worlds, while its summit soared into the sky higher than the king of birds,—yet he took it without effort through Pâñya's terror, as if playing at tossing up pebbles. **Bl. 137, 175, Ak. 178**, say that Chôla laid siege to it for twelve years without success and abandoned it as hopeless. On hearing which, Ballâla attacked it and mounting on it but one cubit was sufficient to bring it into his possession. From this event he acquired the name Giridurgga-malla, and as it was a Saturday (*Sanivâra*) when the conquest was effected (*siddhisidudu*) he also took the title Šanivâra-siddhi²⁾. **Bl. 72** says that Uchchaîgi had a moat like Pâtâla, was as broad as the eight cardinal points and as high as the sky, and was thus famed in the three worlds. Yet he captured it. But when Pâñya threw himself on his mercy, he had favour on him and restored him his kingdom. **Bl. 175** also says that when a crore of warriors attacked him, he fell upon them by himself in the battle of Ummadûr, and like a boy at play, with his sword created a sea of blood. **Cn. 220** says that the flames of his valour charred black the Chôlika territory, turned to ashes the Nolambavâdi and Banavâsi countries, made Gutti as if buried, and covered up with smoke Pânuṅgal and the mountainous Âlvara-khêda. **Cn. 150** refers to his learned minister Chandramauli and his beautiful wife. **Ak. 88** commences with a very singular invocation of “the Brahmeya who wanders at night”. **Ak. 22** contains an interesting account of some merchants of Brahman descent, one of whom imported horses, elephants and pearls in ships by sea and sold them to kings, and another who transported goods from the east to the west and from the north to the south and *vice versa*. **Ak. 48** describes how the *jagatis* made Kalikaṭte into a city, on Arasiyakere being assigned to others. The inscription was composed by the poet Šântinâtha. **Ak. 57** is an example of the way in which each successive king is mentioned as if presently ruling, which is often met with among the Hoysala inscriptions. With **Ak. 93** of 1189 we first meet with the queen Umâ-Dêvi. In **Ak. 85** she is represented as ruling the kingdom, and in **Ak. 40** appears again in 1209. **Ag. 79** shows the minister Mâchimayya in 1189 ruling Koṅga-nâd, which from **Ag. 81** appears to have consisted of two Two-thousands. The final verses of the inscription include one which prays that the Vibhîshaṇa reign may continue

¹⁾ An account of Lâkuâ will be found in Vol. VII in connection with Balgâmi, where he was settled.

²⁾ But these titles belonged to the Kalachurya king Bijana before this.

as long as Yama, the moon and sun and earth remain, and as long as the story of Râma is in the world. The meaning of which *ślôka*, it says, is as follows, but no meaning is given. **Cn. 179** of 1190, says that Ballâla was a lion to the elephant the Mâlava king, the uprooter of the Gurjara king's kingdom, putter down of the pride of the Ândhra king, a thunderbolt to the rock the Âhira king, a *râna-bhairava* to the Varâla king. In order still farther to sow seeds for the growth of his glory, he prepared the ground by conquest, and from Soraṭûr as far as Belvoṭa manured it with the bodies of the myriads of brave warriors of the Sêvuna army, thus making it fit to be turned up by the ploughshares of the cultivators. The fortified places he rapidly took were—Virâta-râja's city, Kurugôdu, the Mâtaiga hill, Dhorevadi, Gutti, Guttavolalu, Uddhare, Kâladi, Bandanikke, Ballare, Soratûr, Erambarage, Hâluve, Mânuve and Lokkigondi, all of which are in the Bombay country or the north-west of the Mysore. The composer of this inscription was Jannayya. **Bl. 204** and **Ak. 5**, both of 1194, describe the attacks on Kurugôd and Lokkigundi. The latter was defended by Jaituga (the Yâdava king), and seemed invulnerable, with high ramparts and lofty bastions on which were mounted astonishing flag-staves. **Bl. 112** says that Ballâla was as powerful as Nîga, Nala, Nahusha, Yudhishtîra, Sagara, Bhagîratha, Dilipa, Purukutsa, Âyuh, Gaganachara, Bharata, Râma and othersya in which ? Vikkeya was, Hânugal in which Kôvaṇa was, Lokkigundi in which Pokkili-Saivunas¹⁾ were firmly established, the great Pândya's hill, considered impossible to capture,—these like letters written on water, the wind of Poysâla's march blew away. **Ak. 118** also of 1194, shews the king had taken up his residence in Bâguli. Through the excellent management of the general Madhuha or Madhusûdana the kingdom was in a state of great prosperity. The treasury was filled with wealth; the city with elephants, horses, women and jewels; the agrahâras and puras with learned Brahmans; and all the land with wealth of cows, increase of grain, and crowds of population. The composition of this inscription was revised by the great poet Trivikrama, who is also mentioned in others. **Ak. 104** of 1196, shows the king living at Erambarage (Yelburga in the Nizam's dominions). On the east he had shaken Kâñchî, on the west he had made the ocean roar, while the great Chêra country rose up and fled, and the whole of the Pândya king's country took refuge in forests, entering even those with fear. **Ak. 23** of 1197, repeats this. Next year, according to **Bl. 77**, he was living in Kukkanûr-koppa. Moistening his sword with the blood of his enemy the Pândya king, he whetted it on the grindstone the head of Billama, and sheathed it in the mouth of Jaitugi. The following year he was living at Hulgere (**Ak. 103**). The priest of the temple in this inscription was a son of Nâgarâsi-pandita, described as a

¹⁾ This designation seems to be of special interest in connection with Shikarpur 154 (see *Ind. Ant.* XIX, 144).

promoter of the Lâkulâgama-samaya. **Hn. 139** of 1200, shows the king in residence at Vijayasamudra. This in **Cn. 172** is called the *rājadhāni* or royal city, and is said to be on the bank of the Tungabhadra. It is evidently the same as the Vijayapur of **Cn. 244**, which is said to be Hallavûr. He was residing in the same place in 1205, 1209, 1210 and 1211 (**Cn. 181, Ak. 40, Cn. 172, 244, Ak. 137**). I find a 'Hulloor' in the maps, on the Tungabhadra in Râni-Bennûr taluq, and this may be the place. **Bl. 72** of about 1200, states that the king had latticed windows of stone and other accessories made for the Belur temple. **Cn. 151** of about the same date, records the death of Šripâla-yôgîndra. **Cn. 205** brings to our acquaintance the senior queen Chôlā-mahâdêvi, regarding whom we have a touching story. She was ruling Kembâla, when it was reported to her that some wicked persons at Bêvûr had used hard words about her. She thereupon ordered it to be attacked and Kêta-malla was killed in the assault. Feeling compunction for this, she sent two of her chief men to the family, saying,—“We have caused pain to our children; go and encourage them with our words, and in the presence of the sixty families of Kembâla console Kêta-malla’s son and make to him the grant^o of a rent-free estate.” **Cn. 265** contains a curious account of an architect or builder named Stôtakâchâri, and his son who was a priest. **Ak. 40** of 1209, speaks of Umâ-dêvi’s kingdom and says that her minister was Kumâra-Panditayya, and **Cn. 172** of the same date, says that he was the son of Ballâla and Umâ-dêvi. But **Cn. 243** of 1210, states that Narasiñha was the Yuvarâja, and praises the beauty and virtues of his sister Sôvala-dêvi. According to numerous inscriptions Narasiñha’s mother was Padmala-Dêvi (see **Bl. 115**). **Cn. 244** gives a long account of the minister Kêśava or Kêśirâja, and states that his ancestors were all ministers to the Hoysala kings,—Râma, to Vinayâditya; his son Šridhara, to Ereyâṅga; his sons Mallidêva, Dâmarâja and Kêśavarâja, to Vishnuvarddhana; Malla’s sons Mâdhava, Bettarasa and Dâma, to Nârasimha; among Betturâja’s sons was Kêśirâja. **Hn. 31** shows the king in 1211 moved to Râya..pattâna. **Bl. 136** in 1217 speaks of the queen Kêtala-Dêvi and her kingdom. But **Bl. 115** shows that the king also had a junior queen called Abhinava-Kêtala-dêvi. **Hn. 61** shows the king encamped at Nidugal-durga¹⁾ in Sîre-nâd in 1218. An account is given of a great officer of the king’s who was a râja by right in the Kâshmîra country. **Cn. 211a** of probably the same year, places the king at Nallûr-koppa. **Ak. 77** of 1220, contains an account of how Rêcharasa, the eminent councillor of the Kalachurya-kula, placed himself under Ballâla’s protection, and hearing of the steadfastness of the thousand families of Jains in Arasiyakere, he set up there the Sahasrakûṭa-chaityâlaya and endowed it, with the sanction of the king. Arasiyakere is styled the southern Ayyâvale. Its Brahmans were learned in the vêdas, the

¹⁾ Now in Pâvagâda taluq.

guards brave, the traders wealthy, the fourth caste of unshaken speech, the women beautiful, the labourers submissive, the temples ornaments to the world, the tanks deep and wide, the woods full of fruit, and the gardens full of flowers. **Cn. 211b** states that Ballâla-Dêva being of full age, established Narasimha in the kingdom and went to heaven. This was in 1220, as **Cn. 172b** states that Narasimha was crowned on the 18th of April in that year. Ballâla was thus at least 55 years of age at his death and had reigned 47 years.

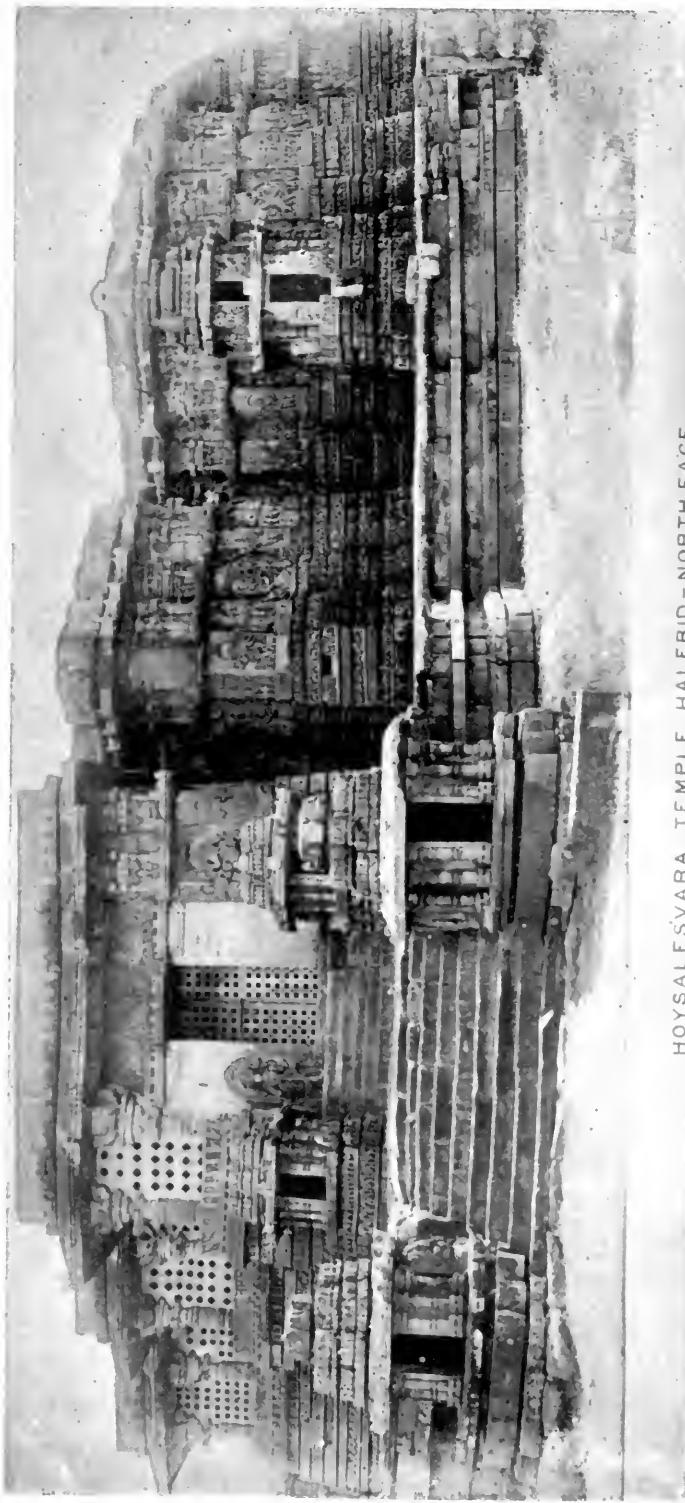
Coincident with his death, it appears, was the self-sacrifice of the prince Lakshma, recorded on a pillar near the Hoysalêshvara temple at Halebid, bearing at its base the interesting inscription **Bl. 112**. Kuvara-Lakshma was Ballâla's minister and general, cherished by him as his son. "Between servant and king there was no difference; the glory and marks of royalty were equal in both." "His wealth and his life Kuvara-Lakshma devoted for the gifts and victories of vîra-Ballâla-Dêva, and conquered the world for him as far as the southern ocean." "Of the sixty-four branches of learning there was not one of which he was ignorant: of only two things was he ignorant,—how to say no to suppliants, and how to suffer defeat." He had received the decorations of the *todar* and the *pende* (jewelled anklets). His wife was Suggala-Dêvi, who also wore a todar on her left foot as a sign of devotion to her husband. He had a company of a thousand warriors, vowed to live and die with him. He set up this *vîra-sâsana*, on which, as evidence that Garûda alone was his equal in fidelity to his master, images of himself and of Garûda were equally engraved thereon. "While all the world was praising him as the founder of the greatness and increase of king Ballâla and the cause of his prosperity, —the dandêsha Lakshma, together with his wife, mounted up on the splendid stone pillar, covered with the poetical *vîra-sâsana*, proclaiming his devotion to his master: and on the pillar they became united with Lakshmi and with Garûda." The sculptures on the pillar point unmistakably to suicide, being all figures of men with swords cutting off their own arms and legs, and even their own heads¹⁾.

The next king Narasimha II was crowned on the 18th of April 1220 (**Cn. 172b**), and in the same year, farther said to be the first year of his reign (**Bl. 115**), he and his mother Padmâla-Dêvi granted endowments for the temple of Kêdârêshvara at Dôrasamudra or Halebid, which had been erected by his father Ballâla-Dêva and his father's junior wife Abhinava-Kêtala-Dêvi. From **Bl. 113** it appears that an attack by a Bijjana was repulsed in the same year. The king's usual titles are as given in **Cn. 197** of 1223, namely,—uprooter of the Magara kingdom, displacer of Pândya, establisher of the Chôla kingdom. He is said to be, by his victorious expedition to the east, in the enjoyment of a wealth of elephants, horses, jewels and articles never before acquired. His minister was Amita, whose son was Ballâla, and this father and son were the

¹⁾ This is no doubt also the explanation of **Kp. 9** and **10** of later dates (see Vol. IV).

king's chief supporters¹⁾. **Cn. 203** says: why describe his forcible capture of Adiyama, Chêra, Pâñya, Makara (or Magara), and the powerful Kâdavas? Rather describe how he lifted up Chôla, brought under his orders all the land as far as Sêtu, and pursuing after the Tri-Kalinga kings, penetrated their train of elephants. His queen Kâlala-Dêvi had by this time (1223) borne his son Sôyi or Sômêśvara-Dêva, to whom the king's sister Sôvala-Dêvi was like a mother (see **Ak. 123**). His chief accountant was Viśvanâtha, a Brahman of Lokkagundi in Belyola, whose eldest brother Îśvara-dêva claims to have taught the king letters and accounts and made him proficient in arts, while Viśvanâtha himself was so clever that he could write the letters with both hands, and perform a hundred *avadhânas* (or mnemonic feats) so that the learned who examined him nodded their heads (in approval). He obtained a copper śâsana for an agrahâra from the king when the latter was marching against Magara, and in the royal camp pitched at the *koppa* of Chûdavâdi was holding a festival on adding to his necklace the emerald which came from Munivarâditya. **Bl. 151** of 1227, says that he had protected Chôla, captured Magara's elephants and wealth and uprooted him, and reduced the Pâñya and Pallava kings to the condition of servants. **Ak. 81** is a memorial of a woman who performed *sahagamana*, owing to the Mahâdêvi having put her husband to death. **Cn. 204** tells us that in 1228 the king was ruling the Gaṅgavâdi, Nolambavâdi, Banavase and Kadambalike provinces, with Naṅgali on the east, Koṅgu on the south, Âlvakhêda on the west, and the Heddore on the north, as his boundaries. He now had a son named Ereyâiga by Gaurala-Dêvi, the daughter of one of his bodyguards. **Hn. 84** of about 1230, says that on his expedition to the north the Tuṅgabhadrâ was filled to the banks with streams of blood, owing to his slaughter of Vikramapâla, Pâvusa and others, and the bloodshed of the Sévuna army. **Bl. 74** says that his sword, which he had soiled with the brains of Vikramapâla and Pâvusa, he cleansed with the hot blood of Makara, and setting up Chôla, who was covered up by the dust from the feet of hosts of enemies, he acquired fame as the establisher of Chôla and the destroyer of Pâñya. **Bl. 238** is a Sanskrit couplet inscribed on the Hoysalâśvara temple at Halebid, the author of which describes himself as the poet Vaijanâna. I have assumed that he may be the Vêdârtha Vaijanâtha-bhaṭṭa mentioned in **Ak. 123**. This inscription describes the king as encamped in 1234 at Ravitadâna-kuppa, while on a victorious expedition over Pâñya. His sword being Vâsugi, and his arm Mandara, by violently churning the ocean the army of the hostile Magara, Narasimha obtained jewels of elephants and jewels of horses. When this uprooter of the Magara king and establisher of the Chôla

¹⁾ This inscription contains a description of the ocean, followed by an account of Jambu-dvîpa, Mêru, Bharata-varsha, the Kuntala-dêsa and the Hoysala-nâd. One verse on the ocean (l. 40-42) is quoted in *Kâvyasâra* as from Guṇavarmma's *Śûdraka*.



HOYSALESVARA TEMPLE, HALEBID,- NORTH FACE

king came forth, the sea roared out with the sounds of great fish, sharks and alligators, saying to the Pāṇḍya kings,—give up all, and live in peace as his servants. **Ak. 82** of the same date says he was a wild-fire to the forest of the Chakrakūṭa fort, thunder to the goose the pride of Kāḍava-Rāya, Indra to the mountain the pride of the Pāṇḍya champion, establisher of the Chōḷa kingdom. The Poysāla country is described as having from *yōjana* to *yōjana* towns surrounded with gardens, tanks filled with lotus, and groves for travellers to rest in. A very interesting account is given of a merchant from Kērala, named Dāmōdara-Setti, who was greatly honoured in the Poysāla kingdom. He was a native of Kolemūka to the west of which is the Pērēru river, and was an expert in the examination of goods and animals.

Sōma-Dēva is first met with in **Ak. 123**, dated 1237. He is said to have uprooted Rājēndra-Chōḷa in battle, but gave him protection when he claimed refuge. But in this year he was engaged in a victorious expedition over Kāḍava-Rāya, and encamped at the koppa of Mangala. The inscription was composed by Viśvanātha whose accomplishments have been stated above, and was engraved by the royal draughtsman (*rāya-sūtradhāri*). **Ag. 12** describes the king in 1248 as a lion to the elephant Kalīṅga, a wild-fire to the forest the Sēvuṇa king, Agastya to the ocean Mālava, uprooter of the Magara kingdom, setter up of the Chōḷa kingdom, a right hand in saving the Pāṇḍya-kula. **Cn. 238** of the following year, says that from his elephants continually piercing the clouds, they poured forth their floods and filled the Tāmbraparṇī river; while the numbers of pearls scattered in it from the temples of his enemies' elephants were washed down to the ocean and filled it with astonishment. His general Brahma forced the enemies, by destroying their groves, towns and chhatras, to take refuge in Lulāya-Lakshmanagara, under the scanty shade of trees the branches of which had been broken off by buffaloes. **Ak. 108** of 1255, says that the king, surrounded by Brahmins satisfied with the *hiranya-garba, tula-purusha* and many other great gifts, the destroyer of the Magara and Kāḍava kingdoms, the saviour of the Chōḷa and Pāṇḍya kingdoms, with the rank of universal emperor (*sdrvvabhauma*) was in the residence of Kannanūr. This has been identified (by Dr. Hultzsch) with a place near Śrīraṅgam, and is also called in some inscriptions Vikramapura. We have here a farther account of the Maleyāla merchants from Kulamūka in Kērala previously mentioned. The first to be named is Kuñje-Setti of Padīyūr. When Ballāla was marching to attack Uchchaṅgi, it appears that he did not approve of it, and forced the army to retire by the discharge of his arrows as if it had been rubbed out. The king was so struck with admiration at his bravery that he sent for him and bound on him the crown of a *subhaṭa* or good warrior. His son-in-law was Arasiri Koṇḍanambi, who had *satras* erected in Harihara, Sētu, Pāṇḍuraṅga, and Vāraṇāsi, and made gifts in all the famous bathing places.

His younger brother was Dâmôdara, a great devotee of Vishñu and most profuse donor of gifts. But he had another younger brother, Kuñjanambi, who was an expert in testing all manner of gems. He made himself agreeable to both the Hoysala emperor in the south and Ballaha himself in the north¹⁾, and gained great credit as a truthful negotiator by effecting an alliance between the two kings. He at once supplied all the wants of the Mâlava, Kañîga, Chôla and Pândya kings, so that no Setti was equal to Kuñjanambi throughout the Hoysala kingdom. His son-in-law, from making gifts from a cart-load (*bhandî*) of money, was called Bhañdinambi. His son-in-law Kañda-nambi, had a son Kuñja, who died young as a Jaṅgama, and in his name his father, besides charitable works in other places, erected the Kuñjêśvara temple, making his daughter the Gaṇa-kumâri Chandavve the proprietress. And the râja-guru Rudraśakti-dêva, the 120 temple priests, with all the Jiyas and mahâ-Gaṇângalu, acknowledged her authority by binding on her a crown or *vibhûti-pattra* and giving her the rank of Gaṇa-kumâri, (daughter or princess of the gaṇas, the hosts or followers of Siva; the Jaṅgamas)²⁾.

Bl. 73 of 1254, is a grant by Narasimha III, but signed Sômêśvara. **Bl. 125**, however, later in the same year, shows that Narasimha was then on the throne. He paid a visit to the Vijaya-Pârśva *basadi* at Halebiḍu and read the genealogy of his line in the former śâsana granted to it (no doubt **Bl. 124**). He was the son of Sômêśvara by Bijala-Râṇi (**Bl. 92**) and to this basadi he made grants on the occasion of his *upanayana* (or initiation by binding on the sacred thread), which took place on the 25th of February 1255. This ceremony, in the case of Kshatriyas³⁾, is performed between the ages of 11 and 22. According to **Kd. 100** (Vol. VI) the date of his birth seems to have been the 11th of August 1240. He was now therefore in his fifteenth year. **Cn. 269** says that he was known as *sâhitya-sarvajña* (omniscient in literature). Also that being steady as a boy, on his being of age (or else in the desire that he should be firmly established from boyhood)⁴⁾, with the king Sôma's approval he assumed the splendid crown for the protection of the Hoysala kingdom. We know from other records that a partition of the kingdom took place at Sômêśvara's death, whether arranged by him or by the respective claimants to the throne. The result was that while Nârasimha retained possession of the ancestral kingdom, with its capital of Dôrasamudra, the Tamil provinces and the Kolar district fell to the share of his half-brother Râmanâtha (the son of Dêvala-mahâdêvi), who, from **Cn. 231** it may be inferred, had Kannanûr as his capital. But, as might be expected, the two sometimes came into collision.

¹⁾ Probably the Sêvuṇa or Yâdava king Kandhara is meant.

²⁾ Some of these Maleyâla merchants are again mentioned in later reigns, **AK. 109**, **Bl. 89**.

³⁾ **Bl. 17** says that Vishnuvardhana was of the Kshatriya-kula.

⁴⁾ *Śatśavade sushthirateyam bayiskeyoṇu*.

Accordingly, in **Cn. 206**, we find Nârasimha in . . rtivâru, engaged in fighting with Râmanâtha. Also in **Bl. 74** we are pointedly informed that the king was residing in his own Hoysala country, in the proper capital Dôrasamudra, which his father had stored with the riches of the kingdom. **Cn. 269** farther informs us that on Nârasimha's coming to the throne, having no fear of his arm, the great Sévûna king Mahadêva-Râñe came and made war on him, but being unable to endure, left his cavalry force and fled in terror in a single night, saying 'Flight is best (*paliyanam kuśalam*). Nârasimha's chief minister was Perumâle, who in sight of both armies had the *javanike* (curtain or tent) of Ratnapâla carried away, and with his sword offered up his head to the Lakshmi of victory, whence he received the title of Javanike Nârâyana. The grant in this inscription was made for the Aindîparvva (festival). In **Bl. 98** we have a shrine of the goddess Nimbajâ set up in the Hoysalâsvâra temple in 1261, and a grant made for it in 1270 (**Bl. 92**). From **Ag. 21** it appears that the king made the grant of a village in Koṅgu-nâd for so distant a god as Viśvâśvara of Benares. **Bl. 150** informs us that he had a son named Malli-Dêva. **Bl. 164** and **165** contain records of a formidable invasion in 1276, which was repelled. In the name of the Sévûna king Râma-Dêva, his general Sâluva-Tikkama, assisted by Jeyi-Dêva and Harapâla, and strengthened by the army of Irungôla (the chief of Niḍugal in Pavagada taluq), suddenly came and encamped at Belavâḍi, which is to the north of Halebîdu, saying "I will take Dôrasamudra in only one minute", and laid siege to the fort. But under the leadership of Chikka-Kêta, who was apparently a son of the king, and with the heroic example of a chief named Añka (perhaps his son), a tremendous battle took place on the 25th of April 1276, resulting in a great victory over the enemy, who were driven back in confusion beyond Dummi, the hill on the Shimoga and Chitaldroog frontier. The badge (of honour) on Sâluva's face (or forehead) was damaged, and he fled saying "I am disgusted", while Haripâla was stricken with fear and Jeyi-Dêva beat his mouth. From **Ak. 149** it appears that Râmanâtha made an attack on Siṅgeya-dâṇnayaka in Mannaṇa-kôyil and killed him. Two years later we find in **Bl. 187** Gajapati and Râmanâtha united, falling upon Nârasimha in a battle at Soleûr, when some compromise seems to have been effected. Two years later again (**Hn. 47**) there was another fight with Râmanâtha. And finally in 1290 (**Cn. 232**) Râmanâtha raised an army and came to fight. In **Bl. 166** we are informed that Chikka-Kêteya incurred the king's anger and was arrested, while his ? superintendent of mines (*ākara-mandalika*) was dismissed from his treasury, and Añkeya (see above), who was master of the clothing of all the army, was also attacked. **Bl. 90** speaks of a grant in 1281 for the *ōkali* sprinkling of the god Hoysaṇâśvara. In **Ak. 151** we find the king marching in 1285 against the Niḍugal fort, and by destroying Bâgeyakeṣe, breaking its pride. **Ak. 8 to 14**

contain some interesting accounts of a physician named Vaidya Dêvapille, who like Dhanvantari was celebrated for his new art of medicine (*nûtana-vaidyakalâ*). **Ak. 13** implies that there was a prince named Sômêshvara in 1288.

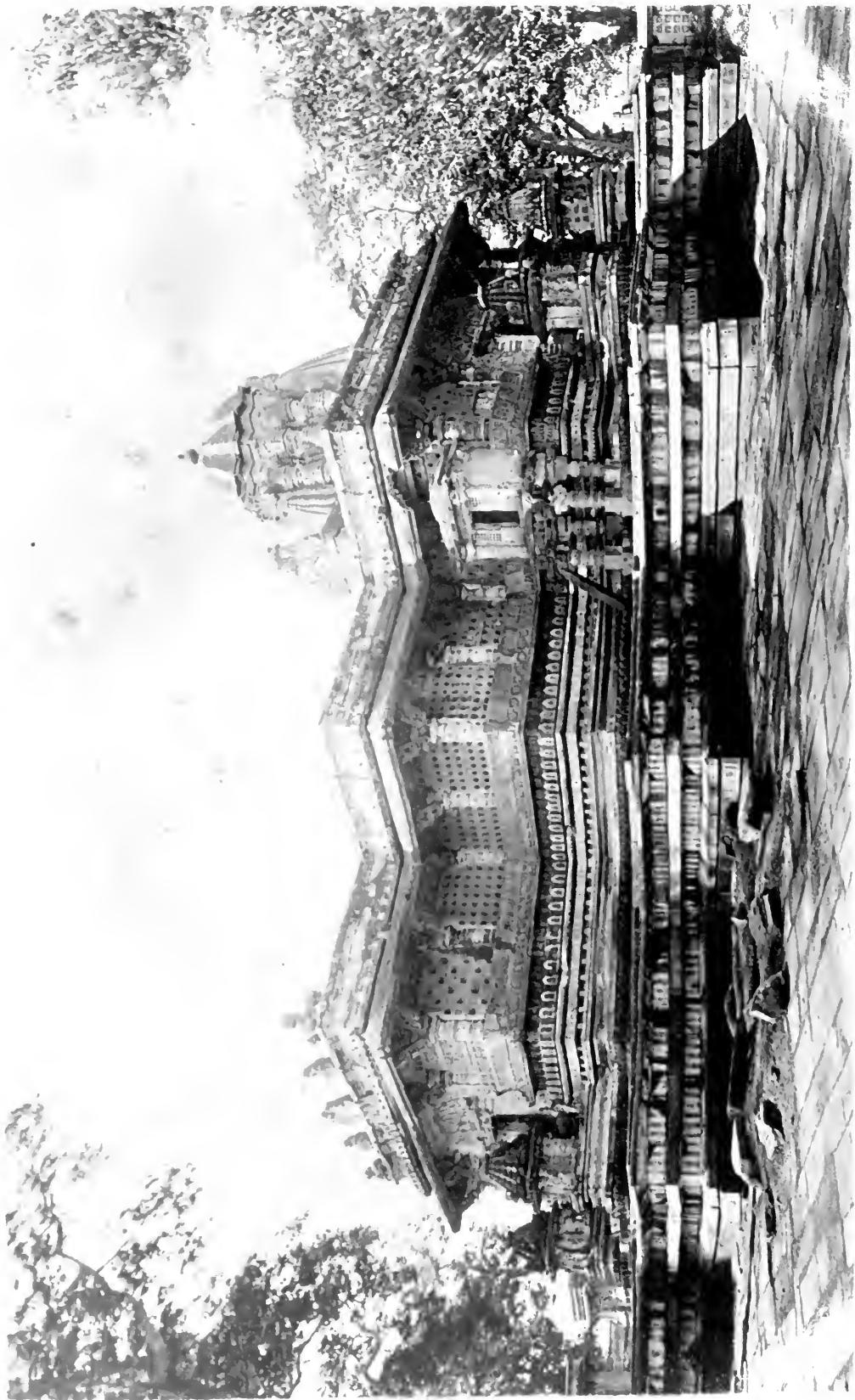
The first inscription of Ballâla III in this volume is **BL. 18** of 1292. **Cn. 36** (Vol. VI) shows that he was crowned on the 1st of February 1292. There are not many records of his reign, but we know that he went away to live in Unnâmale (Tiruvannâmale in South Arcot), and the Hoysala dominions were again united under him. **BL. 24** informs us that the wood-work of the dome in the Bélûr temple was rotten and fallen, and the ministers had it repaired in 1298. **Hn. 51** and **52** contain the first notice of the Mussalman invasions which overthrew the kingdom. The Turukas are represented as marching against Dôrasamudra in 1310. **Ak. 66** shows the king residing in Virûpâksha-patṭana in 1330. It is not clear what place this was, but it was in the Mysore country, and perhaps somewhere near Kaṇikatṭe, **Ak. 31** records another attack of the Turukas in 1331. The last Hoysala inscription here is **Ak. 183** of 1338, in which we find the king directing the officer in command of his army at Bârakûr to remain at his post, which he promises to do, and receives a grant in approval.

Vijayanagar.

The Vijayanagar inscriptions begin with **Ak. 159**, dated 1343, which opens with an ultra-hyperbolic verse in praise of Šîva. Were Šâradâ, it says, to take for all time the earth as a leaf on which to write them, a twig from the tree of the gods as a pen, and the ocean as a cup of black ink, even so she would not exhaust the sum of thy virtues, Iša.

HN. 7 states that Saṅgama, the founder of the line, had by his union with Šâradâ (**BL. 3**) five sons,—Harihara, Kampa, Bukka, Mârapa and Muddapa. The eldest son, who was the first king, is called in **Cn. 256** Haryapa, and it says that he appointed his younger brother Bukka-Râja as yuva-râja. In **Ag. 68** Bukkaṇṇa seems to be called his son and he himself? Hukkaṇṇa. His original name, according to tradition, was Hakka. **Hn. 19** says that Bukka's eldest son was Tippa-Râja, who? captured Uchchaṅgi, and had a wife Siṅgara-Dêvi.

Bukka-Râja on coming to the throne, **Cn. 256** says, eclipsed all past and future kings. When he was reigning, the earth brought forth abundantly, all troubles ceased, the people were happy, and wealth increased. Having conquered all the world, he built the splendid city of Vijayanagari, where, with the Tuṅgabhadrâ as his footstool and Hêmakûṭa as his throne, he was seated like Virûpâksha for the protection of the earth. His minister was Muddappa, to whom he committed the burden of the kingdom and remained at ease like Vâsudêva. Though he had many wives, his favourite one was



CHENNA KESAVA TEMPLE BELUR

Honnâyi. His exploits are thus described in **HN. 7**:—When his sword began to dance about on the battle-field, the faces of the Turushkas shrivelled up, Koṅkaṇa Saṅkapârya was filled with fear, the Ândhras ran into caves, the Gurjaras lost the use of their limbs, the Kâmbhôjas' courage was broken, the Kalîngas suffered defeat.

His successor was Harihara II, his son by Gaurâmbika (**HN. 7**). He was very liberal in bestowing the sixteen great gifts, and is credited (**Bl. 75**) with victory over Chôla, Kéraḷa and Pâṇḍya, while **Bl. 148** says he protected the terrified Saurâshṭras, Aṅgas, Kalîngas, Vaṅgas and Yavanas. Among the final verses of this inscription is one saying,—A work of merit done even by an enemy one should strive to maintain: the enemy indeed may remain an enemy, but a work of merit is an enemy to no one. Mudda continued as minister under Harihara also, and **Bl. 75** contains an account of how the Sâlu-Mûle-Banaja merchants, with various sects dependent on them, and all the Holiyas of Vijayanagari and 26 other towns (named) where fairs were established, resolved to pay him certain dues in return for his protection. Having assembled, they placed the diamond *vaisanige* at the feet of the god Virûpâksha, and sitting down, entered into an agreement as to the dues they would pay, detailed at great length, on drugs, piece goods, grains, animals (among which are various kinds of horses, also prostitutes or female slaves). They at the same time conferred on him the *prithvi-settitana* or mayoralty of the earth. A final verse says,—If a thousand horse-sacrifices and truth be placed in the scales, truth will greatly outweigh the thousand horse-sacrifices. **Bl. 52** informs us that the king in 1381 ordered the roof stones of the central chamber of the Bêlûr temple to be repaired. They had probably cracked, and the minister Kampanâ had four pillars, with capitals, erected to support them. **Bl. 63** states that in 1387, the lord Malagarasa, of the Kâśmîra-vamśa, had the broken kalaśa on the tower repaired and gilded. **Bl. 3**, dated 1397, opens with an interesting and liberal-minded invocation of the god Kêśava, identifying him with the chief object of worship in every sect orthodox or heterodox. He whom the Śaivas worship as Śiva, the Vêdântins as Brahma, the Bauddhas as Buddha, the Naiyâyikas as Kartta, the Jainas as Arha, the Mîmâṁsakas as Karmma,—that god Kêśava ever grant your desires. The attributions which follow seem clearly to indicate a contact with Christian teaching. The Kêśava of Vêlâpuri, it is said, gives sight to the blind, raises up the poor to royal dignity, causes the lame to be the swiftest of the swift, makes the dumb eloquent, and the barren to be filled with offspring. The king was residing in the new great royal city Vijayanagara, and his general was Guṇḍa, whose exploits are thus described: Into the flames of his valour the Yavana, Turushka and Ândhra hostile kings fell like moths. Aṅga, Kalîṅga, Gûrjjara, Pâñchala, Saṅdhava, Ândhra, Koṅkaṇa and ? Kauṭaka, all

tried to escape when he was placed at the head of the army. Having conquered the Kēraḷas, Tauḷavas, Āndhras and ? Kuṭakas, he seized their wealth and gave it to his king. Dragging the elephant-like Saipa, Patheya and other proud Turushkas along by their hair in battle, he tied them up in his stables like monkeys; and besides them, seized by the throat the two great tigers known as Jyēshṭha and Kanishṭha. He set up pillars of victory in the interior of all the 56 countries (named), and restored the grants which the Hoysana king Vishṇuvarddhana-Biṭṭi-Dēva had made for this his family-god. He also rebuilt with seven storeys the *gopura* over the entrance, which Gaṅga-Sālār, the Turushka of Kallubarage, had come and burnt, and set up a golden *kalaśa* at its summit.

Hn. 133 brings us to Dēva-Rāya, who, it says, was crowned on the 7th of November 1406. In **Hn. 18** he is called Bukka (II). **Hn. 16** is a record of Mallikārjuna, and **B1. 135**, of Virūpāksha.

In **Hn. 6** we have the genealogy of the second dynasty. Its origin is traced to Timma, renowned among the Tuḷuva kings. From him sprang Iṣvara, whose wife was Bukkamā, and their son was Narasa. Quickly damming the Kāvēri when in full flood, he crossed over and seized the enemy alive, took possession of the kingdom and of the city Śrīraṅgapatṭana, and erected a pillar of victory. Having conquered Chēra, Chōla and Pāṇḍya, together with the lord of Madhurā, the fierce Turushka, the Gajapati king and others,—he imposed his commands upon all the famous kings from the Ganges to Laṅka, and from the rising to the setting sun. In Rāmēśvara and other chief sacred places he made the sixteen and other great gifts.

From Tippāji and Nāgalā-Dēvi were born to him Nṛisiṁha and Kṛiṣṇa-Rāya. These two ruled successively, and a list is given of the great gifts they had made and of the places in which they were bestowed. The inscription, like many others of the same high-flown style, was composed by Sabhāpati. **Hn. 13** informs us that Kṛiṣṇa-Rāya marched against Gajapati in 1516 and set up a pillar of victory on the bank of the Kṛiṣṇāvēṇī. The inscription records the grant of an agrahāra by a chief named Dhanañjaya, but concludes with an extraordinary and unusual verse, whose only connection is that it contains the name Dhanañjaya. But my friend the late Pandit Rājagopālāchārya of Chik-Ballapur informed me that the original of the verse is different, and is given in the *Bhōja-prabandha* as follows, among some relating to Aśoka:—

kutra tvaṁ chalitōsi Nārada vada kshōṇyāṁ kiṁ asty adbhūtam
 Šambhō'bhūn marutāṁ rumāsyā vijaya-prāsthāna-dhūlī-bharaiḥ ।
 nītAśoka-vipanna-nātha-virahōdbhūtaiḥ punah pūrṇatām
 jalpō mūrchhalati bhūtalē jana-kṛitas tad-vairi-kāntāśribhiḥ ॥

Where hast thou been wandering Nārada? say, what is there wonderful in the earth? Šambhu, the ocean was turned to dry land by the dust from his

victorious march; but it was again filled up, the people in the earth say, by the tears of the wives of his enemies, caused by their separation from their husbands bereft through Aśōka.

This is followed by another, as follows, which seems ironical:—

kim chitram trijagatau Nārada-munē Vishṇu śriṇu jñāpayē
svargē Śakra-sadō'sti nrītya-rahitam vahniḥ kshudham vāñchhati |
gopāyat� Alakāpatir nija-nidhīn vēvēkti bhāshyām Phaṇī¹⁾
jñānē dātṛi-guṇē su-karmaṇi raṇēshv ēkō'sty Aśōkō nṛipāḥ ||

What wonder is there in the three worlds, Nārada-muni ? Vishṇu, listen, I will tell. In śvarga Indra's assembly is without dancing, fire has lost its appetite, Kubēra is guarding his own treasure, Phaṇī (also a name of Patañjali) is expounding the Bhāshya,—in wisdom, generosity, good deeds and wars, Aśōka is the only king.

HN. 19 gives these kings' names as Narasiṁhavarmanā and Kṛishṇavarmanā. **Cn. 167** gives an account of Basavā-dikshita, who had been guru to both the kings Īśvara and Narasa, and performer of the *vājapēya* and other great sacrifices for both Narasiṁha and Kṛishṇa-Rāja.

With **Cn. 187** we come to Achyuta-Rāya. It is **Bl. 197** in his reign that gives us the name of Angadi, which I have identified with the Hoysala birth-place Sosevūr. **Hn. 7** gives us the same important information as was obtained in **Ng. 58** (Vol. IV) regarding the succession after Achyuta-Rāya. On the death of the latter, his son Veṅkata-Rāya came to the throne, but soon died. Then it was that Sadāśiva-Rāya, the son of Raṅga and Timmāmbā, was anointed to the throne by Rāma-Rāja, his sister's husband, and the chief ministers¹⁾. He brought into subjection the whole land from Sētu to Himādri, and ruled for a long time. The Kāmbhōja, Bhōja, Kaṭīnga, Karahāṭa and other kings acted as servants in his female apartments. The inscription concludes with the genealogy of Rāma-Rāja. He was descended from Nanda of the Lunar line, through king Chalikka and Bijjalēndra. Then came Sōmi-Dēva, who captured seven hill-forts. His grandson, master of Aravīti-pura, was the king Pinnama, whose son was the king Aravīti-Bukka, whose wife was Ballāmbikā. Their son was Rāma-Rāja, who by his wife Lakkāmbikā, had a son Šrī-Raṅga-Rāja. His wife was Tirumalāmbikā, and their son was Rāma-Rāja, whose younger brothers were Tirumala-Rāja and Veṅkaṭādri-Rāja.

The remaining Vijayanagara inscriptions belong to Šrī-Raṅga-Rāya, (**Bl. 1**, dated 1578), Veṅkaṭāpati-Rāya (**Bl. 145**, dated 1607), and five of Šrī-Raṅga-Rāya II (**Bl. 80**, dated 1659, **196, 81, 122**, and **Hn. 40**, dated 1663). In the first he is said to be the son of Gopāla-Rāja and grandson of Aravīti Rāma-Rāja-Raṅga-Rāja. In the second he is said to be the son of Gopāla-Rāja, but grandson of Narasapa-Rāja and great-grandson of Aravīti Rāma-Rāja-Veṅka-

¹⁾ Sadāśiva was thus the nephew of Achyuta-Rāya, though called his son in Hn. 15 and 2.

ṭādri-Rāja. He was seated then on the jewel throne in Ghanagiri (Penugonḍa). In **Bl. 81** and **122** of 1660, he was on the throne in Vēlāpuri or Bēlūr, and his descent is given as just above stated. **Hn. 40** winds up with a verse saying that,—chariots and armies maintained by property taken from Brahmans will in time of war crumble away like a bridge built of sand.

Jāvagal.

Among the inscriptions are a few relating to some of the minor chieftains of the District. Thus we have the rulers of Jāvagal (Arsikere taluq) in **Ak. 2** under date 1515. They claim to be of the Lunar race, and descended from Channa. His son was Timma, whose son was Nañjēndra, also called Rāyaṇa. His son was the Bhairava who was ruling the Yāmaśilā (the Sanskrit equivalent of Jāvagal) country at the date mentioned, when he caused the great tank of Bayirasamudra to be made.

Durgga.

Next we have the ruler of Durgga, the modern Mahārājandurga (Hassan taluq) in 1595 (**Ak. 60**). His name was Raṅgappa-Nāyaka. But in Vol. VI the line goes back to 1371 (**Mg. 87**) when Bōdha-mahādēva was on the throne, possibly the donor of Coorg inscriptions No. 8 and 9 (Vol. I). According to tradition the line came to an end with a king who was a cannibal ? and who threw himself over a precipice on the Droog from remorse at finding he had killed his son by mistake.

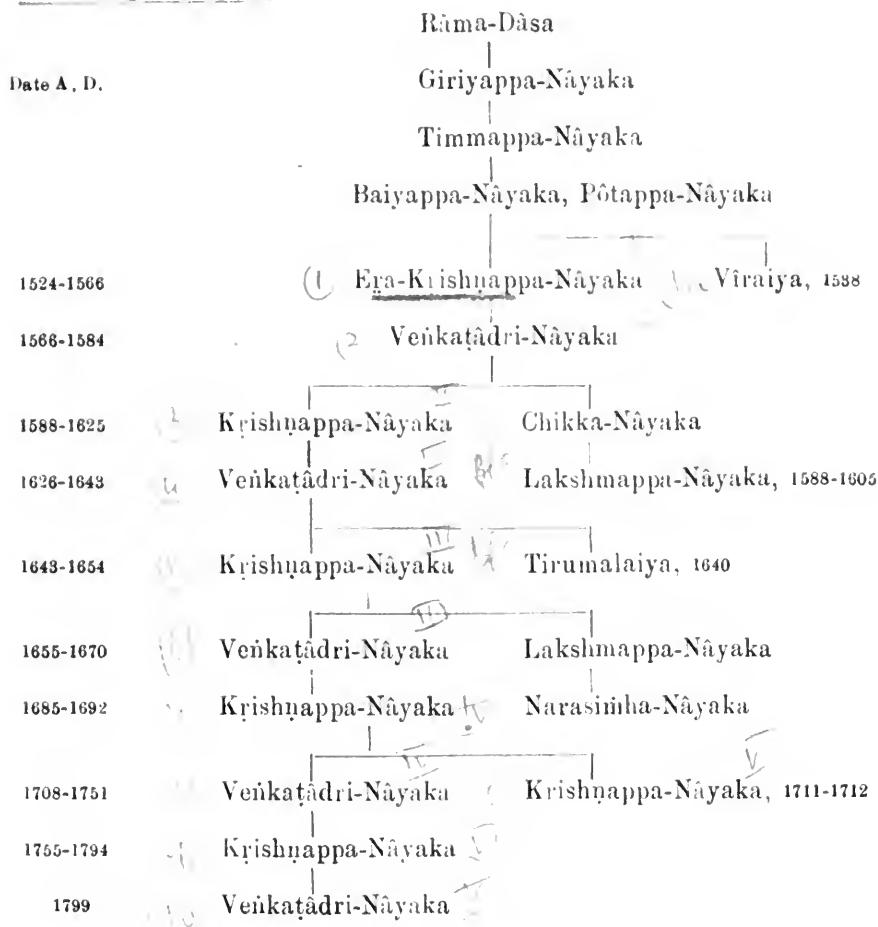
Nuggihalli.

Next we have the chiefs of Nuggihallī (Channarāyapaṭṇa taluq). There are three of their inscriptions. The first is **Hn. 98** of ? 1513, when Virūpa-Rāja-mahā-arasa's son Mala-Rāja made a grant. **Hn. 117** of 1573, informs us that they were of the Pūdūr-vamśa, and gives their titles, one of which was 'champion over thirteen kings'. The genealogy here goes back to Tirumala-Rāja, son-in-law of Praudha-Dēva-mahārāya of Vijayanagara. He had a son Rāyoḍēr, whose son was Induśēkhara-Rāja, whose son was Basava-Rājaya-Dēva-mahā-arasu. **Cn. 255** gives us in 1627 the names of Sāli-Nāyaka and his son Immaḍi-Bhairappa-Nāyaka.

Bēlūr.

This province has been called Balam in Vol. VI, and Major Montgomery, in an official report of 62 years ago, says,—“This tract of country (Maharajdroog) formed a part of the old province of Bullum, so called from a village of that name (now Munjerabad). The word is said to be derived from the Canarese ‘Bala’ or strong, and to have been given in commemoration of the great bodily

strength and activity of the villagers." I have not met with any support of this statement in the numerous inscriptions that have come under notice. On the contrary, it is called the Bēlūr kingdom (see **B1. 128, Mj. 35**). Moreover in a work called *Kavi-kanthahāra* (a metrical vocabulary of rare Kannada words) by Sūryānka, a minister of Veṅkaṭādri-Nāyaka, he makes no mention of such a name. He says that in the Hoysala country, which was a hand-mirror (or reflection) of Kāśmīr, was situated the kingdom of Vēlānagari, that is Bēlūr. This name I have accordingly adopted. One or two short-lived lines of chiefs ruled at first. But there are no less than about 70 inscriptions relating to the latest Bēlūr family of chiefs in the present volume, which enable us to make up a fairly correct list of the succession, though very great difficulty is occasioned by the continual repetition of the same names in successive generations. **HN. 6** gives the first steps, while **HN. 1** and **4**, **B1. 12** and **212**, **Ag. 22** and some others help us on. The following is as near as I have succeeded in combining the names and dates. Era-Krishṇappa-Nāyaka is represented in most of the inscriptions as the head of the family, who was enfeoffed by Krishna-Rāya of Vijayanagar. He was the Haḍapada, or bearer of the king's betel-bag.



Their principal titles were—boon lord of Maṇināgapura¹⁾, Śindhu-Gōvinda, dhavalāṅka-Bhīma. There is nothing of special importance in the inscriptions. **Bl. 128** of 1638, calls Veṅkaṭādri the destroyer of the Turaka army, and eighth emperor of the Kali age. Some zealous official had stamped a *linga* on the pillars of the Pârśvanâtha basadi at Halebîd. This was erased and an agreement come to between the Liṅgâyits and Jains, by which the latter undertook to present ashes and betel-leaf to the mahâ-mahattus of the former sect, if left unmolested to pursue their own worship and ceremonies. In **Ag. 22** of 1665, we are informed that Lakshma had a lofty building erected in Kâši for Paśupati, and caused the *vâjapêya* and other sacrifices to be performed. His son Narasiṁha had valuable ornaments made for the gods Janârdana and Lakshmî, and performed their marriage ceremony, together with the offering of sacrifices by Brahmans. He also made some tanks and established an agrahâra. **Bl 64** informs us that Veṅkaṭa had the tower of the Kêśava temple at Bêlûr built in 1736, and mounted a kalaśa upon it. **Mj. 34** to **36** mention the Aigûr-śîme, which was the last possession left to the chiefs after they had lost Bêlûr itself and the rest of the territory that had belonged to it. A further account of the line is contained in Vol. VI.

Mysore.

Of the Mysore kings there are over 30 inscriptions, some of which are of special interest. The earliest relate to the reign of Kaṇṭhîrava-Narasa-Râja. **Ag. 64**, dated 1647, traces his descent from the Sôma-vaiṁśa or Lunar race. Vishṇu, who became incarnate in that line as Krishṇa, created a city filled with all wealth, an asylum for all men, which received the celebrated name of Mahishi, and placing it to the south of the Kâvîrî, he established there members of his own family to make known his human form. They did service to the guardian goddess of Mahishâpura and made her the family deity of their line of kings. Châma-Râja and Beṭṭa-Châma-Râja successively arose in that line, when, by the favour of Nṛisiṁha, Narahari was born as a son to the latter in the form of Kaṇṭhîrava-Nârasimha, at an auspicious conjunction, and with universal signs of prosperity. His being the first of the Mysore kings who struck coins in his own name is referred to in the following manner:—“Seeing that from love of money the people had forgotten Vishṇu, the wise king Kaṇṭhîrava made on that money Narahari (referring to the image on the coin) and saved the people, like a physician who gives medicine in milk”. He is also said to have made a special study of the rules in the vêda and smṛiti, and as a consequence revived the performance of the ēkâdaśi-vrata in

¹⁾ I have not found any clue to the identification of this place. In a Râshṭrakûṭa grant of A. D. 912 there is a chief named Maṇinâga, in Gujarat (*Ep. Ind.*, III, 57), but this seems too remote in time to have any connection, though it may perhaps indicate the locality.

honour of Lakshmi-Nṛihari, like Ambarīsha and other kings of old. In his court he was served by twice eight fair ones, holding chāmaras in their hands, and honoured with the emblems in gold of the fish, conch, discus and *makara*.

In **Cn. 158, 160 and 165**, which are probably all of the same date, 1648, we are told that the Chennarāyapaṭṭanā-śīme was given by the king to Dodaiya, the son of Channavīraya-gauda, *prabhu* of Kānakāraṇahalli in Tuīganī-nād of the Chennapattana-śīme. This must be the modern Kānikānhalī in the south of the Bangalore District. On receiving it, however, we are told that (besides various temples, tanks etc.) he built the stone fort “in the royal business (*rājakaṛyadalli*) of the Pātsāha of Vijayapura” (158 and 165), “in the service (*kārīyadalli*) of the Turuka-rāja” (160). The reference is evidently to the Adil Shāhi king of Bijapur. We know that an invasion by the Bijapur forces under Ran-dulha Khān took place, in which all the north and east of the present Mysore country were overrun. In 1638 Seringapatam itself was besieged, but the enemy was repulsed with great slaughter by Kanṭhīrava-Narasa-Rāja. Eventually, by 1644, the province of Carnatic Bijapur Balaghat was formed, composed of the Bangalore, Hoskote, Kolar, Dod-Ballapur and Sirā districts, and bestowed as a *jāgir* on Shāhji (father of the celebrated Šivāji), who was second in command under Ran-dulha Khān. From an inscription in the Shikarpur taluq we shall find that a fort was erected there by the Bijapur Sultan Muhammad Adil Shāh in 1632, marking the limit of the conquests in that direction. The building of this fort at Chennarāyapaṭṭanā in 1648 must therefore have been in accordance with some agreement or treaty with Bijapur, though I am not aware that *rāja-kārīya* has this meaning. It more properly signifies that the fort was built for the Bijapur Pādshāh, but the Mysore Rāja was evidently in possession of the place. Hence some mutual understanding must be assumed, entered into for the greater security of both dominions. Basavaiya, the son of Dodaiya, succeeded him in the time of Dēva-Rāja-Wodeyar, and was in power from 1663 (Cn. 156) to 1670 (Cn. 155).

Ag. 2 and 3 bring us to the reign of Chikka-Dēva-Rāja in 1677. In these inscriptions we have a false accusation brought against the shānbhog of Arkalgud by his deputy, from which the former was ordered to clear himself by the ordeal of plunging his hand into boiling ghī, in the presence of the god Arkkēśvara. This he successfully performed, and was confirmed in his office. The details are curious.

In **Hn. 118 and 132** we have sales of villages in 1762, in the reign of Krishna-Rāja-Wodeyar, the sum paid in each case being ten times the annual rental or revenue, with all tolls and taxes, which are specified.

Bl. 65 shows us that in 1774, when Chāma-Rāja was king, and the most excellent Bahādur, the Navāb Haidar-Ali was ruling, Nañjarāja had the unfortunate tower of the Bēlūr temple again built, and fixed a *kalāsa* upon it.

Mj. 25 is of the date 1794 and records the grant of an *inām* by Tīpu-Sultān.

Finally, **Ag. 62** of 1811 is of singular interest. It is a stone inscription set up at the Kṛishṇarājkatṭe dam on the Kāvērī, and contains nothing whatever but a succession list of the Mysore Rājas (*Mahisūra-nagarada dhore-gala vamśāvaligala vivara*). This was the year in which the Dewan Pūrṇaiya's administration ended and Mummaḍi-Kṛishṇa-Rāya-Wodeyar assumed the reins of government. The date being Chaitra śuddha 1, the inscription belongs, I believe, to the former period. But the reason for setting up this record here in this manner does not appear. The following is the list, which may be compared with those given in Vols. III and IV. The relationship of the kings to one another is not specified.

Rāja-Wodeyar ¹⁾	Puṭṭa-Dēva-Rāja-Wodeyar
Beṭṭa-Chāmarasa-Wodeyar	Nañja-Rāja-Wodeyar
Chāma-Rāja-Wodeyar	Beṭṭa-Chāmarasa-Wodeyar
Immaḍi-Rāja-Wodeyar	Chāma-Rāja-Wodeyar
Kaṇṭhīrava-Narasimha-Rāja-Wodeyar	Chikka-Arasu
Dēva-Rāja-Wodeyar	Kaṇṭhīrava-Arasu
Chikka-Dēva-Rāja-Wodeyar	Kṛishṇa-Rāja-Wodeyar
Kaṇṭhīrava-Narasimha-Rāja-Wodeyar
Kṛishṇa-Rāja-Wodeyar	Chāma-Rāja-Wodeyar
Immaḍi-Kṛishṇa-Rāja-Wodeyar	Kṛishṇa-Rāja-Wodeyar

Architecture.

The finest examples of Chālukyan architecture are found in this District, in the Bēlūr and Halebīd temples. The former was erected in 1117 (**Bl. 58** and **71**) by the Hoysala king Vishṇuvarddhana on his renouncing the Jain faith for that of Vishṇu, and was dedicated to Vijaya-Nārāyaṇa under the name of Chenna-Kēśava. He is said to have erected six Nārāyaṇa temples on the same occasion, such as the Kirtti-Nārāyaṇa at Talakāḍ and others. The pierced stone windows, which form one of the most beautiful features of the Bēlūr temple, may be of a later date, about 1200 (see **Bl. 72**) and due to Ballāla II. Within the temple is a carved pillar called the Narasimha pillar which is thought highly of by the Hindus for its sculpture. Apparently it used formerly to revolve. Around the outer walls of the temple, under the deep overhanging cornice, are pierced medallions of dancing girls in a variety of attitudes. One has a fruit in her hand on which rests a fly, perfectly sculptured in every part. These are good specimens of Hindu art. The names of the artists who executed them are given under each (**Bl. 33 to 51, 69**). The following is an alphabetical list of them, which will be useful for reference:—

¹⁾ I give Wodeyar in the Kannada recognised form, and not Vadayar as in the inscription.

Châvana, son of Dâsôja	Kumâra Mâchâri
Chikka Hampa	Mayina
Dâsôja of Balligrâma	Malliyaña
Kaliyuga Višvakarmma of Lokkiguṇḍi	Nâgôja of Gadugu
Kêñcha Malliyaña	Padari Mallôja
Kêśava Dêva	Poissaṇanar Bîra

The tower of the temple was always considered incongruous, but this cannot have been the original erection. For we find from **Bl. 24** that in 1298 the wood work had rotted and fallen, and was repaired, pillars being erected to support it. The temple suffered injury at the time of the Muhammadan invasion in 1310, and was shut up till the time of Harihara II of Vijayanagara. In 1387 the broken *kalaśa* on the top was restored (**Bl. 63**). In 1397 the *gopura* over the gateway, which had been burnt by the Musalman army of Kalburga under Gaṅga-Sâlâr, was re-built with seven storeys (**Bl. 3**). The central tower of the temple was also rebuilt in 1736 (**Bl. 64**). It had again to be rebuilt however in 1774, in the time of Haidar Ali (**Bl. 65**). With so many vicissitudes it is not to be wondered at that the style of the tower was not in keeping with the style of architecture. It has been a frequent source of trouble since, and been rebuilt, but has now disappeared altogether. The temple is in charge of the priests.

The Halebid temples are the Hoysalêśvara and the Kêdârêśvara¹⁾. The date of the former is not accurately known. Mr. Fergusson says that it was left unfinished, being interrupted by the Muhammadan conquest after the works had been in progress for 86 years, but no authority is given for this statement. It is said in **Bl. 147** that Kêtamalla erected a Śiva temple in Dôrasamudra in 1121 and named it after the patron of his family, Vishṇuvarddhana-Poysalêśvara. But as no description of the temple is given it cannot be identified with the celebrated structure under notice, which was more likely a national monument. That it was not later than the time of Vishṇuvarddhana is proved by an inscription over the southern door (**Bl. 239**), which says that the sculpture there was executed by Kâlidâsi for Nârasimha-Dêva's sculptor Kêdârôja, and therefore in about 1141. There is also an inscription at the back of the larger Nandi pavilion that Dêvôja made the western doorway, and we have already seen that he was one of the sculptors at Bélûr, and must even then have been of considerable age, for he had a son Châvana who was also a sculptor at the same place. The Prauḍha-Râya pillar (**Bl. 93**) contains an account of Nârasimha's birth, but as this was brought in by the Vijayanagara king whose name it bears to prop up a cracked stone beam, it may not have been any part of the present building. The temple is a double one and from the votive inscriptions on the inner walls (**Bl. 99** to **111**) dating from about

¹⁾ This is erroneously called Kaitêśvara in some works.

1220 to 1300, it would appear that the two gods were then known as Hoysalēśvara and Pañchikēśvara. **Bl. 98** informs us that a shrine of the goddess Nimbajā was set up in the temple in 1261. The sculptors who executed the marvellous statues and figures on the outer walls of this temple, especially on the western side, have not given their names, except here and there. The following are the only ones, in alphabetical order:

Ballāṇṇa	Harisha of Tānagundūr	Māchaṇṇa
Bōchana	Kālidāsi	Māṇibalaki
Chauga	Kēdārōja	Masa, son of Kanimōja
Dēvōja	Kētana	Rēvōja
Harisha of Odeyagiri	Mābalaki	

None of these names corresponds with those at Bēlūr, except Dēvōja, but Odeyagiri Harisha seems to say that Bēlūr did not agree with him (*Bēlūr āgadēlū*). The temple is conserved by Government.

The Kēdārēśvara temple was built by Ballāla II and his junior wife Abhinava-Kētala-Dēvi at the close of his reign, about 1219. There can be little doubt that the idea was suggested by the celebrated Dakshiṇa Kēdārēśvara temple at Belgāmi, and an inscription at Bandalike, close by, implies that this queen belonged to that part of the country. The temple was endowed in 1220 by Nārasimha II and his mother Padmala-Dēvi, immediately after the death of his father (**Bl. 115**). A banyan tree which had rooted itself in the *vimāna* about 50 years ago was culpably allowed to grow unchecked till too late. The sculptured images on the outer wall were thrust out by the tree and portions of the building were dismantled, with some intention, not fulfilled, of erecting it elsewhere. Many of the images were placed in the Bangalore Museum, and recently many more in the Hoysalēśvara grounds. Plans have been prepared for conserving what remains of the structure, at present a heap of ruins. The only name of a sculptor found in connection with it is Rēvōja.

No notice of these temples can be complete without quotation of the views of Mr. Fergusson, the great authority on architecture. "There are many buildings in India" he says¹⁾, "which are unsurpassed for delicacy of detail by any in the world, but the temples of Bēlūr and Halebīd surpass even these for freedom of handling and richness of fancy."

The illustrations given in the present volume will serve to show the extent and arrangement of the temples, though a separate volume of views could alone do justice to them. Of that at Bēlūr, Mr. Fergusson says, "It is not, however, either to its dimensions or the disposition of its plan that this temple owes its pre-eminence among others of its class, but to the marvellous elaboration and beauty of its details...The richness and variety of pattern displayed in the

¹⁾ This and the other quotations are from *Architecture of Dharwar and Mysore, and History of Indian and Eastern Architecture*.

windows of the porch are astonishing. They are twenty-eight in number, and all are different... The pierced slabs themselves, however, are hardly so remarkable as the richly carved base on which they rest, and the deep cornice which overshadows and protects them. The amount of labour, indeed, which each facet of this porch displays is such as, I believe, never was bestowed on any surface of equal extent in any building in the world; and though the design is not of the highest order of art, it is elegant and appropriate, and never offends against good taste."

Of the Hoysalēśvara temple at Halebīd, he says, "The great temple at Halebīd, had it been completed, is one of the buildings on which the advocate of Hindu architecture would desire to take his stand... The general arrangements of the temple are that it is a double temple. If it were cut into halves each part would be complete, with a pillared porch of the same type as that at Bēlūr, an antarāla or intermediate porch, and a sanctuary containing a liṅgam, the emblem of Siva. Besides this, each half has in front of it a detached pillared porch as a shrine for the bull Nandi. Such double temples are by no means uncommon in India, but the two sanctuaries usually face each other and have the porch between them... There is no doubt but that it was intended to raise two pyramidal spires over the sanctuaries, four smaller ones in front of these, and two more, one over each of the two central pavilions. Thus completed¹⁾, the temple, if carried out with the richness of detail exhibited in the Kēdārēśvara, would have made up a whole which it would be difficult to rival anywhere.

The material out of which this temple is erected is an indurated potstone of volcanic origin, found in the neighbourhood. This stone is said to be soft when first quarried, and easily cut in that state, though hardening on exposure to the atmosphere. Even this, however, will not diminish our admiration of the amount of labour bestowed on the temple; for, from the number of parts still unfinished, it is evident that like most others of its class it was built in block and carved long after the stone had become hard. As we now see it the stone is of a pleasing creamy colour and so close-grained as to take a polish like marble. The pillars of the great Nandi pavilion, which look as if they had been turned in a lathe, are so polished as to exhibit what the natives call a double reflection—in other words to reflect light from each other. The enduring qualities of the stone seem to be unrivalled, for though neglected and exposed to all the vicissitudes of a tropical climate for more than six centuries, the minutest details are as clear and sharp as the day they were finished.

¹⁾ A picture is given in his book of a restored view of the temple as Mr. Fergusson conceives it would have been, if complete. The chief thing requiring correction is the finial ornament of the towers, resembling a lantern. This should really be a kalaśa or sacrificial vase, bound round with a cloth knotted towards the four cardinal points, which, filled with holy water, is used at the consecration of temples.

The building stands on a terrace, ranging from five to six feet in height, and paved with large slabs. On this stands a frieze of elephants, following all the sinuosities of the plan and extending to some 710 feet in length, and containing not less than 2000 elephants, most of them with riders and trappings, sculptured as only an oriental can represent the wisest of brutes. Above these is a frieze of śārdūlas or conventional tigers, the emblems of the Hoysalas who built the temple. Then comes a scroll of infinite beauty and variety of design; over this a frieze of horsemen and another scroll, over which is a bass-relief of scenes from the Rāmāyaṇa, representing the conquest of Ceylon and all the varied incidents of that epic¹⁾. This, like the other, is about 700 feet long. (The frieze of the Parthenon is less than 550 feet.) Then come celestial beasts and celestial birds, and all along the east front a frieze of groups from human life, and then a cornice, with a rail, divided into panels, each containing two figures. Over this are windows of pierced slabs, like those of Bēlūr, though not so rich or varied. In the centre, in place of the windows, is first a scroll, and then a frieze of gods and heavenly apsarās, dancing girls and other objects of Hindu mythology. This frieze, which is about five feet six inches in height, is continued all round the western front of the building, and extends to some 400 feet in length. Śiva, with his consort Pārvati seated on his knee, is repeated at least fourteen times; Vishṇu in his nine avatārs even oftener. Brahma occurs three or four times, and every great god of the Hindu pantheon finds his place. Some of these are carved with a minute elaboration of detail which can only be reproduced by photography, and may probably be considered as one of the most marvellous exhibitions of human labour to be found even in the patient East.

It must not, however, be considered that it is only for patient industry that this building is remarkable. The mode in which the eastern face is broken up by the larger masses, so as to give height and play of light and shade, is a better way of accomplishing what the Gothic architects attempted by their transepts and projections. This, however, is surpassed by the western front, where the variety of outline, and the arrangement and subordination of the various facets in which it is disposed, must be considered as a masterpiece of design in its class. If the frieze of gods were spread along a plain surface, it would lose more than half its effect, while the vertical angles, without interfering with the continuity of the frieze, give height and strength to the whole composition. The disposition of the horizontal lines is equally effective. Here again the artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, far surpass anything in Gothic art. The

¹⁾ I may mention, as anticipating scientific discoveries at that period, that in one place a leader is represented as looking through a tube like a telescope: in another are cars with wheels on springs.

effects are just what mediæval architects were often aiming at, but which they never attained so perfectly as was done at Halebîd....

If it were possible to illustrate the Halebîd temple to such an extent as to render its peculiarities familiar, there would be few things more interesting or more instructive than to institute a comparison between it and the Parthenon at Athens. Not that the two buildings are at all alike one another; on the contrary, they form the two opposite poles—the alpha and omega of architectural design; but they are the best examples of their class, and between these two extremes lies the whole range of the art. The Parthenon is the best example we know of pure, refined, intellectual power applied to the production of architectural design. Every part and every effect is calculated with mathematical exactness, and executed with a mechanical precision that was never equalled. All the curves are hyperbolas, parabolas, or other developments of the highest mathematical forms,—every optical defect is foreseen and provided for, and every part has a relation to every other part in so recondite a proportion that we feel inclined to call it fanciful, because we can hardly rise to its appreciation. The sculpture is exquisitely designed to aid the perfection of the masonry—severe and godlike, but with no condescension to the lower feelings of humanity. The Halebîd temple is the opposite of all this. It is regular, but with a studied variety of outline in plan, and even greater variety in detail. All the pillars of the Parthenon are identical, while no two facets of the Indian temple are the same; every convolution of every scroll is different. No two canopies in the whole building are alike, and every part exhibits a joyous exuberance of fancy scorning every mechanical restraint. All that is wild in human faith or warm in human feeling is found portrayed on these walls; but of pure intellect there is little—less than there is of human feeling in the Parthenon.

The great value of the study of these Indian examples is that it widens so immensely our basis for architectural criticism. It is only by becoming familiar with forms so utterly dissimilar from those we have hitherto been conversant with, that we perceive how narrow is the purview that is content with one form or one passing fashion. By rising to this wider range we shall perceive that architecture is as many-sided as human nature itself, and learn how few feelings and how few aspirations of the human heart and brain there are that cannot be expressed by its means. On the other hand, it is only by taking this wide survey that we appreciate how worthless any product of architectural art becomes which does not honestly represent the thoughts and feelings of those who built it, or the height of their loftiest aspirations."

The Kêdârêśvara temple Mr. Fergusson considered to be "one of the most exquisite specimens of Châlukyan architecture in existence, and one of the most typical... If it were possible to illustrate this little temple in anything

like completeness, there is probably nothing in India which would convey a better idea of what its architects were capable of accomplishing...By a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury and Wells, or the great French churches at Amiens, Rheims and Chartres, of course without any communication. But it is worthy of remark that the great architectural age in India should have been the 13th century, which witnessed such a wonderful development of a kindred style (meaning the Gothic) in Europe."

After the glories of the foregoing, mention of other buildings will appear tame. The temples at Arsikere must have been fine structures. The Sahasra-kûta or Elkôte Jinâlaya was erected in 1220 (**Ak. 77**), by Rêcharasa, described as the eminent councillor of the Kalachuryyas, who had taken refuge with the Hoysala king Ballâla. The circular porch of the Šivâlaya presents some peculiarities of construction which Mr. Fergusson has remarked upon. This structure has been conserved by making the roof very thick, giving it anything but a pleasing appearance. The ruined temples of Bûchêśvara at Koramaṅgala, dated 1160 (**Hn. 72**) and of Chenna-Kêśava at Hire-Kadlur, both in Hassan taluq, must have been remarkable buildings. There is an image of Vishnu reposing on the serpent in the latter which is wonderfully carved.

The Jain bastis at Bastihalli, a suburb of Halebid, are deserving of notice, though externally plain buildings. The turned and polished pillars in the Pâršvanâtha basti yield double reflections. This basti was erected in 1133 (**Bl. 124**), and the Šântinâtha basti in 1192 (**Bl. 129**). The memorial stones to gurus at the latter are specially interesting. The guru, with his name written over him, is represented as seated on one side of a small table like a camp stool, called *thavana-kôlu*, giving instruction to his disciple seated on the other side. See **Bl. 131** to **134**.



Classified List of the Inscriptions, arranged in chronological order.

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
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Kadambas.

? c 420	Kṛishṇavarmmā	Bl. 121	? c 1030	...	Mj. 45
? c 420	"	" 245	c 1030	Niti-mahārāja	" 51
? c 1000	...	Hn. 38	1030	"	" 57
? c 1000	Kadambarasa	Mj. 28	1034	"	" 50
1025	...	Hn. 45	1035	"	" 55
1026	Niti-mahārāja	Mj. 53	1075	Dayasimha	" 18
1026	"	" 54			

Gangas.

c 750	Śripurusha	Ak. 176	920	Ereyappa	Ag. 61
c 770	"	Cn. 208	c 941	Koṅguṇīvarmmā	Hn. 185
? c 890	Satyavākyā	Ak. 99	c 945	Satyavākyā and Ereyappa	Ag. 70
896	"	Hn. 28			Cn. 251
c 900	Nītimārgga	Ag. 24	c 945	Ereyappa	Bl. 123
910	"	Hn. 33	? c 952	Būtuga	HN. 14
? c 910	Nītimārgga	" 99	c 955	Permmanaḍi	Ag. 164
? c 912	"	Ag. 26	? c 970	Satyavākyā	Mj. 67
c 915	"	" 5	c 970	Nolambakulāntaka	Cn. 262
c 915	...	" 11	971	"	" 267
c 915	Nītimārgga	" 27	971	Mārasin̄gha-Dēva	Hn. 175
c 915	Satyavākyā	" 35	? c 974	Satyavākyā	

Koṅgālvās.

? c 1020	Bādīva	Ag. 63	1079	Rājēndra-Prithuvi	Ag. 99
1022	Rājēndra-Chōṭa-		1091	"	" 94
	Prithuvi	Mj. 43	? c 1094	"	" 95
? c 1026	"	Ag. 75	? c 1100	"	Mj. 59
1026	"	" 76	c 1100	Adaṭarāditya	HN. 16
1066	Rājēndra-Prithuvi	" 93	c 1100	"	Ag. 102

Nāḍālvās.

? c 1141	Māyi-Nāḍājuva	Hn. 17
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Chāṅgālvās.

1090	Mādeyarasa	Ag. 65	? c 1139	Chāṅgālva	Cn. 200
1104	Chāṅgālva-Dēva	Hn. 162	1155	"	Hn. 69
1119	...	Cn. 272	1250	"	Bl. 88
1124	Chāṅgālva-Dēva	Bl. 178	1252	Sōma-Dēva and Boppa-Dēva	Ag. 53
1139	"	Cn. 199	1579	Vīra-rāja	" 44

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Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
<u>Châlukyas.</u>					
? c 700	... <i>Vik</i>	Hn. 26	c 1130	Tribhuvanamalla	✓ Cn. 198
1073	Tribhuvanamalla	✓ Bl. 200	1134	"	✓ " 248
1079	"	✓ Cn. 145	1134	Âhavamalla	✓ Ak. 30
? c 1080	Jayasiṅha	- Hn. 34	1138	Tribhuvanamalla	✓ " 124
c 1090	Tribhuvanamalla	- Ak. 43	1139	"	✓ Hn. 114
c 1090	"	✓ " 87	1139	"	✓ Ak. 105
1094	"	✓ Cn. 148	? 1142	"	✓ " 110
1101	"	✓ Bl. 199	1152	Jagadèkamalla	✓ " 52
? 1106	"	✓ Cn. 169	1154	Tribhuvanamalla	✓ Cn. 228
? 1113	Sôvi-Dêva	- " 260	1158	"	✓ " 246
1117	Tribhuvanamalla	✓ Bl. 116	1161	Tribhuvanamalla	✓ Ak. 117
c 1120	"	✓ Cn. 227	1174	"	- Cn. 229

<u>Hoysalas.</u>					
1022	Nṛipa-Kâma	Mj. 43	1117	Biṭṭi-Dêva	Hn. 11
1026	"	Ag. 76	1117	Vishṇuvarddhana	Bl. 58
? 1027	"	Mj. 44	1117	"	✓ " 71
? c 1060	Vinayâditya	Bl. 235	1117	Vîra-Gaṅga	✓ " 116
? c 1060	Échala-Dêvi	Ag. 98	1117	Vishṇuvarddhana	Ak. 56
c 1060	Vinayâditya	Ak. 186	1119	"	Cn. 272
1073	Tribhuvanamalla	✓ Bl. 200	? c 1120	Vishṇuvarddhana	Hn. 112
1079	(Nârasimha)	✓ Cn. 145	? c 1120	"	Bl. 9
1083	Tribhuvanamalla	Ak. 194	c 1120	"	✓ " 16
1084	Vinayâditya	" 6	c 1120	"	Cn. 212
c 1084	...	" 7	c 1120	Râja-mârttanđa	✓ " 227
1088	(Nârasimha)	Cn. 189	1120	Tribhuvanamalla	Hn. 12
c 1090	Poysâla	Ak. 187	? c 1120	Udeyâditya	✓ " 173
? c 1090	Tribhuvanamalla	✓ " 87	c 1120	Biṭṭi-Dêva	Bl. 40
1094	Ereyâṅga	✓ Cn. 148	c 1120	"	✓ " 50
1095	Hoysâla	Hn. 107	c 1120	"	✓ " 60
1098	Beneyâditya	Cn. 207	c 1120	Vishṇuvarddhana	✓ " 130
1098	Binayâtya	Ak. 179	c 1120	Tribhuvanamalla	✓ " 230
? 1100	Ereyâṅga	" 102a	c 1120	(Nârasimha)	Ak. 54
? c 1100	...	Mj. 41	c 1120	Vîra-Gaṅga	Mj. 60
1101	Tribhuvanamalla	Bl. 141	? c 1120	"	Bl. 240
1101	Ballâla I	✓ " 199	1121	Vishṇuvarddhana	✓ " 147
? 1101	Vishṇuvarddhana	Ak. 34	1121	"	Cn. 260
1104	Ballâla I	Hn. 161	1123	"	Hn. 102
? 1104	"	" 162	1123	"	✓ " 116
1106	Tribhuvanamalla	✓ Cn. 169	1124	"	Bl. 178
? 1113	Vîra-Gaṅga Vishṇu	Hn. 149	1124	Vîra-Gaṅga	✓ " 228
c 1115	Bitṭi-Dêva	" 134	c 1125	"	Ak. 53

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1125	Vishṇuvarddhana	Cn. 149	c 1150	Nārasimha I	Ak. 125
c 1125	"	Hn. 78	? c 1150	"	" 140
c 1125	Vīra-Gaṅga	" 92	c 1150	"	Bl. 15
c 1125	Bitṭi-Dēva	" 124	c 1150	"	" 32
? 1130	Vishṇuvarddhana	" 85	1152	"	✓ Ak. 52
1130	Vīra-Gaṅga	Ak. 41	? 1154	"	Bl. 168
1132	Bitṭi-Dēva	" 45	1154	"	✓ Cn. 228
1132	Vishṇuvarddhana	Cn. 271	1154	"	Ak. 146
1133	"	Bl. 124	1154	(Ballāla)	" 157
? 1133	"	" 93	1155	Nārasimha I	Hn. 57
c 1134	"	✓ Cn. 198	1155	"	" 69
1134	"	✓ " 248	? 1156	"	" 151
1134	Vīra-Gaṅga	✓ Ak. 30	1157	Nārasimha I	Ak. 135
1135	Vishṇuvarddhana	Hn. 89	? 1158	"	Bl. 162
1135	"	" 90	? 1158	"	Ak. 42
1135	"	Bl. 170	1158	"	" 145
1136	"	" 17	1158	"	✓ Cn. 246
1136	"	Ak. 32	1158	(Ballāla)	Ak. 154
1136	"	Bl. 117	1159	Nārasimha I	" 119
1136	Vīra-Gaṅga	" 222	1159	"	" 141
1137	Vishṇuvarddhana	Ak. 144	1160	"	Hn. 72
1138	"	✓ " 124	c 1160	"	Bl. 171
1138	"	Bl. 202	1161	"	" 193
1139	"	✓ Hn. 114	1161	"	" 194
1139	"	✓ Ak. 105	? c 1161	"	" 195
1139	Vīra-Gaṅga	Cn. 199	1161	"	✓ Ak. 117
? 1139	"	" 200	1162	"	Bl. 176
1139	Vishṇuvarddhana	Bl. 236	1162	"	Ak. 142
1139	(Nārasimha)	Ak. 17	1163	"	" 172
1140	Vīra-Gaṅga	" 58	1165	"	Cn. 210
1140	Vishṇuvarddhana	" 18	? 1166	"	Hn. 179
1141	Nārasimha I	Bl. 219	1167	"	Bl. 177
c 1141	"	" 220	c 1168	"	Hn. 76
c 1141	"	" 229	1168	(Ballāla)	Cn. 191
c 1141	"	" 239	1169	"	Ak. 1
? c 1141	...	" 241	1170	Nārasimha I	Hn. 53
? 1142	(Vishṇuvarddhana) ✓	Ak. 110	? c 1170	"	" 66
1143	Nārasimha I	" 55	1171	"	" 153
1143	"	Cn. 186	? 1173	"	" 154
? 1145	"	Hn. 37	1173	"	Bl. 25
1146	"	" 109	1173	"	" 114
1147	"	" 108	1173	Ballāla II	Hn. 71
1147	"	" 130	1173	"	" 119
1149	(Vishṇuvarddhana)	" 65	1173	"	Bl. 118
c 1150	Nārasimha I	Ak. 44	1173	"	Ak. 71

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1174	Ballâja II	Hn. 29	1189	Ballâja II	Ag. 79
? 1174	"	" 58	1189	"	" 81
? 1174	"	" 67	? 1190	"	Ak. 85
1174	"	Bl. 59	1190	"	Cn. 179
1174	"	Ak. 69	1190	"	" 249
1174	"	" 112	1191	"	Bl. 188
1174	"	" 138	1191	"	Ak. 35
1174	"	Cn. 146	1192	"	Bl. 129
1174	"	" 229	1194	"	" 204
c 1175	"	Bl. 2	1194	"	Ak. 5
? 1176	"	Hn. 54	1194	"	" 118
1177	"	Bl. 86	1194	"	" 193
1177	"	Ak. 62	1195	"	Bl. 206
1178	"	Hn. 55	1195	"	Ak. 150
1178	"	Bl. 83	1196	"	" 16
1178	"	Cn. 209	1196	"	" 104
? 1178	"	" 220	1196	"	" 178
1178	"	" 221	? 1197	"	" 4
? 1178	...	Hn. 56	1197	"	" 23
? c 1180	Ballâja II	" 70	? 1197	...	Hn. 143
1180	"	Bl. 20	1198	Ballâja II	Bl. 77
c 1180	"	Ak. 129	1199	"	Ak. 103
? c 1180	...	Hn. 60	? 1200	"	Hn. 139
c 1180	Ballâja II	" 168	c 1200	"	" 142
c 1180	"	" 169	c 1200	...	Bl. 19
1181	"	Cn. 161	c 1200	Ballâja II	" 72
1182	"	" 150	1200	"	" 140
1183	"	Bl. 137	1200	"	Ak. 38
1183	"	Ak. 89	c 1200	"	Cn. 151
1183	"	" 102b	c 1200	"	" 205
1184	"	" 79	c 1200	"	Hn. 183
1184	"	" 88	1205	"	Cn. 181
1184	"	Cn. 254	1206	"	" 265
c 1185	"	Bl. 119	1207	(Nârasimha)	Ak. 106
1185	"	Ak. 61	1208	Ballâja II	Bl. 171b
1185	"	" 129	1209	"	Hn. 144
? 1186	...	Hn. 97	1209	"	Ak. 40
1186	Ballâja II	Bl. 175	1209	"	" 59
1186	"	Ak. 39	1209	"	Cn. 172
? 1186	"	Cn. 263	1209	"	" 184
1188	"	Ak. 22	1210	"	" 243
1189	"	" 48	1210	"	" 244
1189	"	" 57	1210	"	" 245
1189	"	" 90	? c 1210	...	Ak. 136
1189	"	" 93	? 1211	Ballâja II	Bl. 192

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
? 1211	Ballâla II	Ak. 137	1233	Nârasimha II	Hn. 10
1211	"	Hn. 31	1234	"	Ak. 82
1212	"	" 30	1234	"	" 123
1212	"	" 42	1235	(Umâ-Dêvi)	Bl. 182
1212	"	" 43	1235	Nârasimha II	Cn. 221
1213	"	Ak. 46	1236	"	Bl. 152
1213	"	Cn. 261	1237	Nârasimha II	Ak. 123
? 1215	"	Ak. 180	1237	Sômêsvara	Cn. 219
1217	"	Bl. 136	1243	"	Hn. 100
1217	"	" 224	1245	"	Cn. 221
1218	"	Hn. 61	1248	(Ballâla)	Bl. 138
? 1218	"	Cn. 211	1248	Sômêsvara	Ag. 12
? c 1220	"	Bl. 112	1249	"	Cn. 238
1220	"	Ak. 77	1250	"	" 221
1220	Nârasimha II	Bl. 85	1250	"	Ag. 55
? 1220	"	Cn. 211 ^b	1251	"	" 55
1220	"	" 172	1252	"	Cn. 180
1220	"	Bl. 115	1252	"	" 242
1220	"	" 113	1253	"	" 236
1220	"	Ak. 70	1253	"	" 237
1221	"	Hn. 106	1254	Nârasimha III	Bl. 73
? 1221	"	Bl. 154	1254	"	" 125
1222	"	Hn. 148	1255	"	" 126
1222	"	Ak. 84	1255	Sômêsvara	Ag. 108
1223	"	" 86	1255	Nârasimha III	Ag. 38
1223	"	Cn. 197	1256	Sômêsvara	Ag. 166
1223	"	" 203	1258	Nârasimha III	" 109
1224	"	Ak. 68	1258	"	Bl. 160
c 1225	"	" 81	? c 1260	"	Cn. 206
c 1225	"	Cn. 252	1261	"	Bl. 74
1226	"	" 253	1261	"	" 98
1227	"	Ak. 50	1261	"	Ag. 42
? 1227	"	" 152	? c 1265	"	Bl. 87
1227	"	Bl. 151	1266	"	Hn. 101
? 1227	...	" 182	1270	"	Bl. 92
1227	Nârasimha II	Hn. 146	1270	Râmanâtha	Cn. 231
1228	"	Cn. 204	? 1271	Nârasimha III	Hn. 91
? 1229	"	Ag. 6	? 1274	"	Ag. 21
? c 1230	"	Hn. 122	1274	"	Bl. 150
1230	"	" 84	? 1274	"	" 169
? 1230	...	Ak. 78	1275	"	" 186
? c 1230	...	Bl. 238	1275	"	Ag. 54
1231	Nârasimha II	Cn. 170	1276	"	Bl. 120
1231	"	Ak. 36	1276	"	" 167
1233	"	Hn. 9	1276	"	" 164

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1276	Nârasimha III	Bl. 165	1288	...	Ak. 12
? 1276	"	Hn. 49	1288	...	" 13
1276	"	Cn. 269	1288	...	" 14
1277	"	Hn. 48	c 1290	...	Cn. 190
1278	Râmanâtha	Ak. 149	1290	Nârasimha III	" 232
1279	Nârasimha III	Bl. 166	1292	Ballâla III	Bl. 18
1280	"	" 89	1293	Nârasimha III	Hn. 50
1280	"	" 155	1297	Ballâla III	Ak. 120
1280	...	" 187	? 1297	...	Bl. 159
c 1280	Nârasimha III	Cn. 183	1298	...	" 24
1280	"	Bl. 104	? 1300	Ballâla III	Ak. 114
? c 1280	(Kêtala-Dêvi)	" 105	1307	"	Bl. 153
1281	...	" 90	1308	"	" 163
1281	Nârasimha III	Cn. 250	? 1310	"	Hn. 51
1282	"	Hn. 47	? 1310	"	" 52
? 1284	"	Cn. 233	1314	"	" 164
1285	"	Ak. 151	1314	"	" 181
1285	"	Ag. 37	1314	"	" 182
1285	"	" 39	1319	"	Ak. 165
1285	"	" 40	? 1324	...	" 158
1285	"	Bl. 244	1330	Ballâla III	" 66
1286	"	Ak. 8	1331	"	" 31
1286	"	" 9	? 1336	"	" 67
1287	...	Bl. 91	1338	"	" 183
1288	...	Ak. 10	1348	"	" 113
1288	...	" 11			

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1343	Harihara I	Ak. 159	1399	Harihara II	Cn. 175
? 1357	Bukka-Râja	Ag. 68	? c 1400	"	Bl. 68
1360	"	Hn. 19	? c 1400	...	" 97
? 1372	...	Mj. 31	c 1400	Harihara II	" 191
1377	Bukka-Râja	Hn. 77	1404	"	Ag. 52
1378	Harihara II	Cn. 256	1405	"	Bl. 56
1381	"	Hn. 36	1406	Dêva-Râya	Hn. 133
1381	"	Bl. 52	c 1410	"	" 184
1382	"	" 75	1414	"	Bl. 14
1385	"	" 148	1417	Bukka II	Hn. 18
1387	"	" 63	? c 1420	Dêva-Râya	Mj. 58
1395	"	" 61	1432	"	Cn. 241
1395	"	" 62	1458	Mallikârjuna	Hn. 16
1396	"	Hn. 86	? 1461	"	Bl. 94
1396	"	HN. 7	1466	Virûpâksha	" 135
? 1397	"	Bl. 3	? 1468	"	Ag. 41
? 1398	"	Cn. 195	1478	"	Cn. 153

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
? 1500	Virûpâksha	Cn. 174	1548	Sadâśiva-Râya	Bl. 183
1502	"	Mj. 42	1555	"	" 5
1512	Krishna-Râya	Bl. 79	1559	"	" 184
1514	"	Ag. 86	1561	"	Hn. 7
1515	"	Hn. 6	1561	"	Ak. 185
1516	"	" 13	1562	Sadâśiva-Râya	Hn. 15
1517	"	HN. 19	1563	"	" 2
1518	"	Bl. 57	1578	Śrî-Râṅga-Râya	Bl. 1
1518	"	HN. 8	1579	"	Ag. 44
1519	"	Cn. 167	c 1580	"	Hn. 21
? 1520	"	Mj. 20	1580	Śrî-Râṅga-Râya	Bl. 12
1524	"	Hn. 94	1584	"	" 212
1524	"	Bl. 78	? 1587	"	Mj. 63
1528	"	Hn. 111	1607	Venkaṭapati-Râya	Bl. 145
1530	Achyuta-Râya	Cn. 187	1607	"	Ag. 58
1531	"	Hn. 1	1659	Śrî-Râṅga-Râya	Bl. 80
1532	"	" 115	1659	"	" 196
1535	"	Bl. 223	1660	"	" 81
1535	"	Ak. 126	1660	"	" 82
1535	"	" 167	1660	"	" 122
1537	"	Cn. 193	1662	"	Ag. 83
1539	"	Bl. 197	1663	"	Hn. 40
1540	"	Mj. 47	1664	"	" 39
1548	Sadâśiva-Râya	Hn. 152	1664	"	Mj. 21
1548	"	Bl. 4			

JâvagalDurgga.

1515	Bhairava	Ak. 2	1595	Râṅgappa-Nâyaka	Ak. 60
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Nuggihalli.

? 1513	Mala-Râja	Hn. 98	1627	Immaḍi-Bhairappa-	
1573	Basava-Râjaya	" 117		Nâyaka	Cn. 255

Bêlûr.

1524	Krishṇappa-Nâyaka	Bl. 78	1563	Krishṇappa-Nâyaka	Hn. 6
c 1530	Bayappa-Nâyaka	Hn. 103	1565	"	Bl. 31
? c 1535	Krishṇappa-Nâyaka	" 35	1566	"	Hn. 22
? 1538	Bayappa-Nâyaka	Mj. 48	1566	Venkaṭâdri-Nâyaka	Bl. 7
1548	Krishṇappa-Nâyaka	Bl. 4	1568	"	Hn. 172
? 1553	"	Mj. 52	1575	"	" 176
1557	"	Hn. 64	1577	"	" 165
1562	"	" 15	1578	"	Bl. 1
1563	"	" 2	1580	"	" 12

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1584	Veñkañadri-Nâyaka	Bl. 212	1659	Narasiñha-Nâyaka	Ag. 57
1588	Krishnappa-Nâyaka	" 30	c 1660	"	HN. 13
1588	Lakshmappa-Nâyaka	HN. 4	1662	Veñkañadri-Nâyaka	Ag. 83
1605	"	" 10	? 1664	"	" 74
1607	Krishnappa-Nâyaka	Bl. 145	1665	Narasiñha-Nâyaka	" 22
1621	"	Hn. 171	1670	Veñkañadri-Nâyaka	Mj. 10
1621	"	Bl. 146	1685	Krishnappa-Nâyaka	Ag. 4
? 1625	Krishnappa-Nâyaka	Ag. 87	1685	"	Mj. 26
? 1626	Veñkañadri-Nâyaka	Bl. 22	? 1687	"	Ag. 89
1628	"	Hn. 20	1692	Krishnappa-Nâyaka	HN. 2
? 1633	Veñkañadri-Nâyaka	" 167	1692	"	Ag. 100
? 1634	"	Bl. 225	1692	"	" 101
1638	"	" 128	? 1704	"	" 85
? c 1640	"	Hn. 5	? 1708	Veñkañadri-Nâyaka	Mj. 24
1643	"	Bl. 210	1711	Krishnappa-Nâyaka	" 33
1643	Krishnappa-Nâyaka	Mj. 30	? c 1712	"	" 13
1645	"	Hn. 41	1712	"	" 14 <i>Adyap</i>
1650	"	Mj. 19	1730	"	" 34
? 1654	"	" 9	1736	Veñkañadri-Nâyaka	Bl. 64
? 1654	Narasiñha-Nâyaka	HN. 3	? 1736	"	" 233
? c 1655	Veñkañadri-Nâyaka	HN. 113	1751	"	Mj. 22
? 1657	"	Mj. 49	? 1755	Krishnappa-Nâyaka	" 37
? 1657	"	" 56	? 1755	"	" 38
? c 1657	"	Ag. 88	1773	"	" 35
? 1658	"	" 9	? 1773	"	" 36
1658	"	" 10	1774	"	Hn. 17
1659	Narasiñha-Nâyaka	HN. 1			

Mysore.

1642	Kan̄thirava-Narasa-Râja	Cn. 163	1736	Krishna-Râja-Wodeyar	Bl. 64
1647	"	Ag. 64	1761	(Vîra-Râya-Wodeyar)	Ag. 60
? 1648	"	Cn. 158	? 1761	(Nañja-Râja)	" 84
? 1648	"	" 160	1762	Krishna-Râja-	
1648	"	" 165		Wodeyar	Hn. 118
1650	"	" 185	1762		" 132
1651	"	" 171	1774	Châma-Râja	
1651	"	" 202		(Haidar Ali)	Bl. 65
1663	Dêva-Râja-Wodeyar	" 156	1776	Haidar Ali	Ag. 30
1665	"	" 218	1792	Tîpu Sultân	Mj. 39
1666	"	Hn. 8	1794	"	" 25
1670	"	Cn. 155	? 1806	Krishna-Râja-	
c 1670	"	" 168		Wodeyar	Ag. 32
1673	"	" 156	1811	"	" 62
1673	"	" 273	c 1820	"	HN. 5
1677	Chikka-Dêva-Râja	Ag. 2	1820	"	Ag. 51
1677	"	" 3	1852	"	Mj. 40
? 1704	"	Hn. 120			

INSCRIPTIONS IN THE HASSAN DISTRICT.

HASSAN TALUQ.

1

In Hassan, on a stone near the *raṅga-maṇṭapa* of the *Virūpāksha* temple.

Śrī ūbhām astu |

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||

svasti śrī-jayābhuyada-Śālivāhana-śaka-varushāṅgalu 1454 neya Khara-
saṁvatsarada Vaiśākha-śu 5 Sô lu śrīman-mahārājādhīrāja-rāja-paramēśvara
śrī-Achyuta-Rāya-mahārāyaru sukha-rājyaṁ gaiyut irppaṁ |

Kanla. śrī-Nārasimha-tanayaṁ |

bhū-nātham vīra-Kṛishṇa-Rāyaṅg anujaṁ |
tān irppaṁ Vidyānaga- |
rī-nilayaṁ Achyutēndra sīnhāsanadoļu ||

ant eseva chatus-samudrādhiśvaranum kāruṇya-vārāsi-sampūrṇya-sudhākara-
num Śiva-pūjā-Purandaranum Tirumalēśvarana kumāranum Chennapaṇṇa-
bhūpālan opputirppam |

Anubhūpu. śrī-Mahādēva-pūjārthaṁ rāmaṇīyaka-vaibhavaṁ |
bhūmīṣa-Chennapaṇṇēndram svāmi-kārya-dhurandharam ||

ant eseva Chennapaṇṇaṅg alīya-santānam gō-bhū-hiraṇya-kanyā-dāna-dhārā-
pravāha-hastanum kavi-jana-vākyā-sudhābhishēkanum Tippa-bhūpāla-puṇya-
garbha-sambhavanum Yellappa-bhūpālan opputirppam |

Andra-bhāshā | Purahara-śūlamu virigina |
baruvaḍi Ragu-Rāmu-chēti-bāṇamu virigina |
surapati-vajramu virigina |
tirugad unī māṭa Tippa-dhīmaṇi-Yellā ||

Yellaya-ripu-santānam |
sallalita-kavīndraralli dāridratvaiṁ |
illemba vachana Tippa- |
Yella-mahīnāthan ālāda dēśadoļ ellaṁ ||

śrī-Achyuta-Rāyaru Chennapaññaṅgalige amarada-nâyakatanake pâlisida Hâsanada sîmey-olagaṇa Uddûru-grâmavanu Yellappa-Nâyakaru namma Channapaññaṅgalige puṇyav âgabêkendu Hâsanada Virûpâksha-lingana śrî-pâda-padmaṅgalâ sannidhiyalli satrake samarppaṇa mâdi koṭṭevu || śrī-Achyuta-Rāyaru Channapaññaṅgalige nâyakatanake pâlisida Hâsanada sîmey-olagaṇa Uddûra-grâmakkē uṇṭâda sarvârambha ashta-bhôga têjas-svâmya-sahita Yellappa-Nâyakaru Hâsanada Virûpâksha-dêvara sthânakke kartarâda Dêvaru-Bhaṭṭara hastakke sa-hiranÿôdaka-dâna-dhârâ-pûrvakavâgi śrî-Virûpâksha-liṅgâśritan âgabêkendu nîu sahita 12 mandi Brâhmaṇa-bhôjanada satrava prati-dina â-chandrârkka-parampareyâgi naḍasuviriyendu koṭṭeū | śrī-Achyuta-Râya-mahârâyaru Chennapaññaṅgalige nâyakatanakke pâlisida Hâsanada sîmey-olagaṇa Uddûru-grâmavanu Channapaññaṅgalige alîya-santânanâda Yellappa-Nâyakaru Channapaññaṅgalige puṇya Achyuta-Râyarige sakala-sâmbrâjyav âgabêkendu Hâsanada Virûpâksha-lingada satrake samarppaṇava mâdi koṭṭevu mikka honnuva tiru-nâluge hâkuvadû yendu koṭṭa šâsana ||

sva-dattaiñ para-dattam vâ yô harêta vasundharâm |

shashṭi-varsha-sahasrâṇi vishtâyâm jâyatê krimih ||

Ellappan (in Tamil characters).

2

On a stone west of the south gate of the same temple.

Virûpâksha.... ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkyâ-nagarârambha-mûla-stambhâya Šambhavê ||
svasti śrîmad-anâdyam śrî-Virûpâkshasya..... |
namâmi sthira-kalpâya šâsanaiñ sthira-šâsanaiñ ||

svasti śrî-vijayâbhuya-Šâlivâhana-śaka-varsha 1485 ya vartamânake saluva Rudhirôdgâri-samvatsarada Šrâvaṇa-śu 13 Sômavâra puṇya-kâladali śrîman-mahâ-maṇḍalêśvara râjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa Achyuta-Râya-mahârâyara kumâraru chatus-samudrâdhîśvara Sadâśiva-mahârâyaru Hastinâvati-Vidyânagariyali sukha-santôshadim râjyavan âluvalli.....
tamma kâryakke karttarâdanthâ Râma-Râj-ayyanavarige pâlisidanthâ sîmeya.

..... Nâyak-ayyanavara makkaṇu | Krishṇappa-Nâyak-ayyanavarige amara-nâyakatanakke pâlisida Hâsana-sîmey olagaṇa..... halliya-grâmavanu Hâsanada śrî-Virûpâksha-dêvarige Bayyappa-Nâyak-ayyanavara makkaṇu Krishṇappa-Nâyak-ayyanavarige anêka-râjyôdaya-puṇyav âgabêkendu..... Râchappa-Nâyakara makkaṇu Tammappa-Nâyakara tammandiru Bukkana-Nâyakaru tamage guttegeyâgi harisida Hâsanada sîmey-olagaṇa Seṭṭihallige saluvanthâ chatus-sîmey-olagâda gadde beddalu kaṭte kâluve aṇe achchukat̄u

hola mère nîruvalî ivellam olañgâgi kâñike kappa jôdi bêdige tañavârîke alî-vâra nyâya-sabheya sañkhyeya chiluvâna sunka sôdige ivu modalu sarvvamâ-nyavâgi Hâsanada šrî-Virûpâksha-dêvarige Bayyappa-Nâyak-ayyanavara ma-kkañu Krishnappa-Nâyak-ayyanavarige anêka-râjyâbhuya-puñya-digvijayav âgabêku endu | kandâchârada Kâchappa-Nâyakara makkalu Tammappa-Nâyakara tammandiru Bukkana-Nâyakaru šrî-Virûpâksha-dêvara rathôtsahakke Sañtihalliyau dâna-sâsana-pratishtheyanu mâdidaru | Virûpâksha-dêvara sthânakke saluva grâmagalu Bîranahalli Âduvali Râjaghatâ Mañdagênahalli Guddanahalli Yelegañagilu Hallada-Râmêshvara-dêvara abhishêka-amritapadîge saluva Saralananahalli Vighnêshvara-dêvarige saluva Honnenahalli Hâsana-nâda keregaña kelegaña gadde beddalu tóta tuñike pûrvada grâmada jôdi bêdige kâñike birâda hittu huggi bijavari iv-ellavanu Virûpâksha-dêvarige Hallada-Râmêshvara-dêvarige Vighnêshvara-dêvarige sarvvamânyavâgi sâsanavanu pratishtheyanu mâdidarnu | Virûpâksha-dêvarige bhôga-naivêdyakke mâdidanthâ puñyagalige Hâsanada simeya arasugalu prabhugañu sê�abôvaru gauda-prajegañu adhikâri-galu ivar olañgâgi âvanâñ obbanu tappi anyâyava mâdidare Kâsiya-kshêtradalli linga Mañikanikâ radali gô-Brâhmara višasanavanu mâdi mâtři-gamanavanu mâqi guru-vadheyanu mâdidanthavara kakke mahâ-narakadalli anêka-Brahma-kalpa-pariyantaravâgi naraka-yâtaneyanu anubhavisuvaru i-dharmmakko sahâyavâgi nuñidanthavaru aśva-mêdha-kötî sahâlañkâra-gô-sahasra-kötî-dânavanu mâdidanthâvara punyakke yeuduvaru | avaru putra-pautrâbhivriddhiyâgi šatâyu-sampurñavâgi allin-dam munde Kailâsadalli Paramêshvarana sêveya mâdi nitya-tüpitarâgi iharu |

ślōka. dānā-pālanayôr mmadhyê dānât śrêyo'nupālanaiñ |
 dānât svargam avâpnôti pâlanâd Iṣvaram padañiñ ||
 akarasya kara-grâhê gô-kôti-vadham uchyatê |
 sa-karasya kara-ehbêtta svarga-lôkê mahiyatê ||
 nashṭam bijam blinna..... râjanyam śaraṇâgataiñ cha |
 gô-Brâhmaṇa..... grahêshu jîrṇam ||
trada Yajuś-sâkheya Hâsanada Nañjappa-upâdhyara putra Nañjappa-
 upâdhyaru barasida sâsana.... chandrârka-siddhir astu || Kâshyapa-gôtrada Hâ-
 sanada Lakhâṇa..... Kallayyanu hoyda sâsanakke avighnam astu ||
 Bîrana-hallivalli..... ge gade 5 la Virûpâksha-lingana sâkshikavâgi kottadu.

3

At Hassan, on a stone in Krishnappa's chhatraṇ near the Umāmahēśvara temple.

Svasti śrī-vijayābhuyaś cha Śaka-varusha 1216 neya Jaya-saṁvatsarada dvitiya-Jyēṣṭha-su 10 Ā | śrīmad-anādiy-agrahāram Būvanahallīya hallī Gavanavalīlya Kētayya makkalu Bōkaya-Nāyaka Ajjeya-Nāyakana maga Kētaya-Nāyakanu ā-Gavanahallīyalu ā-Ajjeya-Nāyakanu Bhimēśvara-dēva-linga prati-

sh̄theyam māḍisi...â-Bûvanahalliya śrīmad-aśeṣha-mahājanaṅgaṇanu.....
 Bhīmēśvara-dēvara amṛita-padige â-chandrārkka-tāraṇ baram sarvva-bādhe
 parihārvāgi â-Gavanahalliya hiriya kereya kelage â-Bōkeya-Nāyaka Kētaya
 Nāyakana terige ullā.....tōṭa-sthaṇa gūḍida gadde sallage âṛu â-halliya
 hiriya-kerege mūḍaṇa-sārige Hādariya.....Kaliyū....ullā beddal olaqe
 saluva kamba âṛu-nūṛu.....lli yalle yaraṇu.....kaḷa manegaṇanu â
mahājanaṅgalu dānavāgi dhārā-pūrvvakam mādi kuḷa.....du kallu-
 gaṇanu netsi koṭṭa śāsana ||gadde beddalu kaḷame nāgala.....
yaṅge bhāgē ondu ardha â.ge bhāgē vondu.....
 konḍu â-Bhīmēśvara-dēvarige.....sthānikar âgi māduvaru.....
pariharsidavanu Vāraṇāsi-Ku.....dharmma-kshētraṅgalōlu sāyira-
 kavi.....nalu kaṭsi chatu.....

4

In Hassan, on a stone west of the Jubilee Hall.

Svasti śrīmatu Chālukya-Vikrama-kālada 42 neya Hēviṇambi-sāṁvatsarada
 Kārttika-bahuḷa-saptami-Brihavāradandu Buva-Gāvunḍana magam Arasiya-
 kereyal Bamma-Gonḍaṇ tūru hariye tūruvam magulchi palaraṇ kondu
 saggastan āda ||

sura-lōkak eyde Bammama |
 sura-kanneyar ellam uyye sura-dundubhigal |
munde pariyalu |
 charitam pugu-tandan irade Sivan-ōlagamaṇ ||

6

In Hassan, on copper plates in possession of Kittāne Rāmappa.

(Nāgarī characters.)

(Ib) Śrī-Gaṇādhipatayē namaḥ |
 namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
 trailōkyā-nagarārambha-mūla-stambhāya Šambhavē ||
 Harēr līlā-Varāhasya daṁshṭrā-dāṇdas sa pātu naḥ |
 Hēmādri-kalaśā yatra dhātrī chhatra-śriyam dadhau ||
 kalyāṇāyāstu tad dhāma pratyūha-timirāpaham |
 yad gajō‘py agajōdbhūtaṇ Hariṇāpi cha pūjyatē ||
 asti kshīramayād dēvair mathyamānān mahāmbudhēḥ |
 navanītam ivōdbhūtam apanīta-tamō mahaḥ ||
 tasyāsīt tanayas tapōbhīr atulair anvartha-nāmā Budhaḥ
 puṇyair asya Purūravā bhuja-balair âyur dvishām nighnataḥ |

tasyÂyur Nahushô' sya tasya parushô yuddhê Yayâti li kshitau
 khyâtas tasya tu Turvasur Vasu-nibhaś śrî-Dévayâni-patêḥ ॥
 tad-vaiṁśe Dêvakî-jânir didipê Timma-bhûpatih ।
 yaśasvî Tuļuvêndrêshu Yadôḥ Kriṣhṇa ivânvayê ॥
 tatôbhûd Bukkamâ-jânir Iṣvara-kshitipâlakah ।
 atrâsam aguṇa-bhrainśam mauļi-ratnam mahibhujâm ॥
 sarasâd udabhût tasmân Narasâvanipâlakah ।
 Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ॥
 Kâvêrim âśu badhvâ bahuļa-jala-rayâm yô vilaīghyaiva šatrûn
 jîva-grâham gṛihîtvâ samiti-bhuja-balât tach cha rájyaṁ tadîyaṁ ।
 kṛitti-stambham nikhaya tri-bhuvana-bhavana-stuyamânâpadânaḥ ॥
 Chêrañi Chôlaṁ cha Pâṇḍyaṁ tam api cha Madhurâ-vallabham mâna-bhûsham
 vîryôdagram Turushkam Gajapati-nripatim châpi jitvâ tad-anyâm ।
 à-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhîrit-taṭantam nitântam
 khyâta-kshônîpatinâm srajam iva širasâm šâsanam yô vyatânît ॥
 vividha-sukrîtoddâmê Râmêśvara-pramukhê muhur
 mudita-hṛidaya-sthânê sthânê vyadhatta yathâvidhi ।
 budha-parivritô nânâ-dânâni yô bhavi shôdaśa
 tri-bhuvana-janôdgitaṁ sphitam yaśah punaruktayau ॥
 Tippâjî-Nâgalâ-dêvyôḥ Kausalyâ-śrî-Sumitrayôḥ ।
 dêvyôr iva Nrîsimhêndrât tasmât Pañtirathâd iva ॥
 vîrau vinayinau Râma-Lakshmaṇâv iva nandanau ।
 jâtau vîra-Nrîsimhêndra-Kriṣhṇa-Râya-mahîpatî ॥
 vîra-śrî-Nârasimhas sa Vijayanagarê ratna-siñhâsanasthaḥ
 kirttyâ nityâ nirasyan Nrîga-Nâla-Nahushân apy avanyâm athânyâm ।
 à-Sêtôr à-Sumérôr avanisura-nutas svairam à-chôdayâdrêr
 à-pâśchâtyâchalantâd akhila-hṛidayam âvarjya rájyaṁ šaśâsa ॥
 nânâ-dânâny akarshit Kanakasadasi yaś ūrî-Virûpâksha-dêva-
 sthânê ūrî-Kâlahastiśitur api nagarê Vêṅkaṭâdrau cha Kâñchyâm ।
 Šrîśailê Šôṇaśailê mahati Hariharê'hôbalê Saūgamê cha
 Šrîraṅgê Kumbaghôṇê hata-tamasi mahâ-Nanditîrthê Nivrittai ॥
 Gôkarñê Râmasêtau jagati tad-itareḥv apy aśeshêshu punya-
 sthânêshv à-(II a)rabdha-nânâvidha-bahula-mahâ-dâna-vâri-pravâhaiḥ ।
 yasyodañchat-turaṅga-prakara-khura-rajaś-śushyad-ambôdhi-magna-
 kshmâbhîrit-paksha-chhidôdyattara-kuliśa-dharôtkanṭhitâ kuṇṭhitâbhût ॥
 brahmâṇḍam viśva-chakram ghaṭam udita-mahâbhûtakam ratna-dhenuṁ
 saptâmbhôdhîmś cha kalpa-kshitiruha-latikê kâñchanîm kâmadhenuṁ ।
 svarpa-kshmâm yô hiraṇyâśva-ratham api tulâ-pûrusham gô-sahasram
 hêmâśvam hêma-garbham kanaka-kari-rathaṁ pañcha-lângaly atânît ॥
 prâjyam praśâsyâ nirvighnam rájyam dyâm iva šâsitum ।

tasmin gunēna vikhyâtê kshitîr indrê divam gatê ||
 tatô'py avârya-vîryaś ūrî-Krishna-Râya-mahîpatih |
 bibhartti maṇi-kêyûra-nirvišesham mahim bhujê ||
 kîrttyâ yasya samantataḥ prasritayâ viśvaṁ ruchaikyam vrajêd
 ity âśaṅkya purâ Purârir abhavat phâlêkshaṇah prâyaśah |
 Padmâkshô'pi chatur-bhujô'jani chatur-vaktrô'bhavat Padmabhûḥ
 Kâli khadgam adhâd Ramâ cha kamalam viñâm cha Vâṇî karê ||
 śatrûṇâm vâsam êtê dadata iti rushâ kin nu saptâmburâśin
 nânâ-senâ-turaṅga-truṭita-vasumatî-dhûlikâ-pâlikâbhiḥ |
 saṁśôshya svairam état-pratinidhi-jaladhi-śrêṇikâm yô vidhattê
 brahmâṇḍa-svarpa-Mêru-pramukha-nija-mahâ-dâna-tôyair ameyaiḥ ||
 mad-dattâm arthi-sârthaś śriyam iha suchiram bhuñjatâm ity avêtya
 prâyah pratyûha-hêtôs stapanâ-ratha-gatêr âlayam daivatânâm |
 tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâms tatra tatra
 stambhâñ jâta-pratishthân vyatanuta bhuvi yô bhûbhrid abhraṅkashâgrân ||
 Kâñchi-Śrîsaila-Šôṇâchala-Kanakasabhâ-Vêṅkaṭâdri-pramukhyêshv
 âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyaśe śrêyasê yaḥ |
 dêva-sthânêshu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-
 dânâny evôpadânair api samam akhilair âgamôktâni tâni ||
 rôshakṛita-prati-pârthiva-dan̄daś Šêsha-bhuja-kshiti-rakshaṇa-śaṇḍah |
 bhâshege-tappuva-râyara-gaṇḍas tôshakṛid arthishu yô râṇa-chaṇḍah ||
 râjâdhîrâja ity uktô yô râja-paramêśvaraḥ |
 mûru-râyara-gaṇḍâkhyas para-râya-bhayaṅkarah |
 Hindu-râya-suratrâṇa dushta-śârdûla-mardanah |
 gajaugha-gaṇḍa-bhêrunḍa ity-âdi-birudâṅkitah ||
 âlôkaya mahârâya jaya jîvîti vâdibhiḥ |
 Aṅga-Vâṅga-Kaliṅgâdyai râjabhis sêvatê cha yaḥ ||
 stuty-audâryas sudhîbhis sa Vijayanagarê ratna-simhâsanasthaḥ
 kshmâpâlân Krishna-Râya-kshitipatir adharîkritya nîtyâ Nrigâdîn |
 â-pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd
 â-Sêtôr arthi-sârtha-śriyam iha bahulîkritya kîrttyâ samindhê ||
 Šâlivâhana-nirñîta-Šakâbdê sa chatuś-ṣataiḥ |
 sapta-trimśat-samâyuktais saṅkhyâtê daśabhiś šataiḥ ||
 Yuvâkhyâ-vatsarê mäsi Šrâvanê Budhavâsarê |
 Sômôparâga-(II b) samayê puṇyâyâm Pûrnîmâ-tithau ||
 Šrî-parvatê Šiva-sthânê Mallikârjuna-sannidhau |
 nânâ-śâkhâbhidâ-gôtra-sûtrêbhyâś śâstra-vittayâ ||
 vikhyâtêbhyô dvijâtibhyô vêdavidbhyô viśeshataḥ |
 prâptam Hvaisaṇa-râjyântarbhâvam Hâsana-sîmagam ||
 Hêrâne-nâmaka-grâmât prâchîm âśâm upâśritaṁ |
 paśchimam Môsalê-grâmâd adhikâm khyâtîm âśritât ||

tat-tan-nāmadharais svīyaiḥ pañchabhir grāmakair yutaiḥ |
 dēvyāś Tirumalākhyāyāḥ puram ity ātmanā kṛitaṁ ||
 prati-nāma-samāyātāṁ Kittānē-grāmam uttamaiḥ |
 sarvamānyaiḥ chatus-simā-samīyutaiḥ cha samantataḥ ||
 nidhi-nikshēpa-pāshāṇa-siddha-sādhya-jalānvitaiḥ |
 akshinī-āgāmi-samīyuktaiḥ gaṇa-bhōgyaiḥ sa-bhūruhāṁ ||
 vāpi-kūpa-taṭākaiś cha kachchhēnāpi samanvitaiḥ |
 putra-pautrādibhir bhōgyaiḥ kramād ā-chandra-tārakāṁ ||
 dānasyādhamanasyāpi vikrayasyāpi chōchitaiḥ |
 parītaḥ prayatais snigdhaiḥ purōhita-purōgamaiḥ ||
 vividhair vibudhaiś śrauta-pathikair adhikair girā |
 Kṛishṇa-Dēva-mahārāyō mānanīyō manasvināṁ ||
 sa-hiraṇya-payō-dhārā-pūrvvakaiḥ dattavān mudā |
 vikhyātē grāma-varyēśminn-ashṭāvīṁśati-vṛittikē ||
 vṛittimantō vilikhyantē vēda-vēdānta-pāragāḥ |

(37 lines following contain names and description of shareholders.)

tad idam avanī-vanīpaka-vinuta-dharāyasya Kṛishṇa-Rāyasya |
 śāsanam uru-kavi-vaibhava-nivaha-nidānasya bhūri-dānasya ||
 Kṛishṇa-Dēva-mahārāya-śāsanēna Sabhāpatilī |
 abhāṇin mṛidu-sandarbham tad idām tāmra-śāsanaiḥ ||
 tvashṭā śrī-Mallāṇchāryō Vīraṇchārya-nandanaḥ |
 ā-kalpam aśnute'traikām vṛittinī śāsana-lēkhakāḥ ||
 dāna-pālanayor madhyē dānāt srēyō'nupālanaiḥ |
 dānāt svargam avāpnōti pālanād Achyutam padaṁ ||
 sva-dattād dvi-guṇam puṇyam para-dattānupālanaiḥ |
 para-dattāpahāreṇa sva-dattaiḥ nishphalam bhavēt ||
 sāmānyōyaiḥ dharma-sētūr nṛipāṇaiḥ kālē kālē pālanīyō bhavadbhīḥ |
 sarvān ētān bhāvinaiḥ pārthivēndrān bhūyō bhūyō yāchatē Rāmachandraḥ ||

śrī-Virūpāksha (in Kannada characters.)

7

In Hassan, on copper plates in possession of Hariyappa.

(Nāgarī characters.)

(Ib.) Śrī-Gaṇādhipatayē namaḥ ||

(23 lines following correspond with those in No. 6.)

jātau vīra-Nṛisiṁhēndra-Kṛishṇa-Rāya-mahīpatiḥ ||
 Raṅga-kshitindrĀchyuta-Dēva-Rāyau rakshā-dhuriṇāv iva Rāma-Kṛishṇau |
 Jibāmbikāyā Narasa-kshitindrād ubhāv abhūtām uragēndra-sārau ||
 vīras-śrī-Nārasimhas (24 lines following, to tōyair amēyaiḥ || correspond with those in No. 6.)
 stuty-audāryas sudhībhīs sa Vijayanagarē ratna-simhāsanasthalī

tuṅgām ēva dayām padāmbuja-yugaṁ śōṇam cha kṛishṇām tanum
 raktānila-śikhām trivēṇim anaghām vīkshām giraiṁ narmadām |
 tirthānīti samāvahaty avayavaiś Šēshādri-vāsī vibhuḥ
 prāyō yasya viśeṣha-bhakti-muditaḥ paṭṭābhishēka-śriyē ||
 ḍōshadhipaty-upamāyita-gaṇḍas tōshaṇa-rūpa-jitāsama-kāṇḍaḥ |
 bhāshege-tappuva-rāyara-gaṇḍaḥ pōshaṇa-nirbhara-bhū-nava-khaṇḍaḥ ||
 rājādhirāja-birudō Rājarāja-samāñhatiḥ |
 svārājāmāna... śrī śrī-rāja-paramēśvaraḥ ||
 mūru-rāyara-gaṇḍāñkō Mēru-laṅghi-yaśo-bharaḥ |
 šaraṇāgata-mandāraḥ para-rāya-bhayañkaraḥ ||
 karadākhila-bhūpālaḥ para-dāra-sahōdaraḥ |
 Hindu-rāya-suratrāṇa indu-vaṁśa-śikhāmaṇiḥ ||
 gajaugha-gaṇḍa-bhēruṇḍō Hari-bhakti-sudhāniḍhiḥ |
 vardhamānāpadāna-śrīr ardha-nārī-Natēśvaraḥ ||
 ity-ādi-birudair vandi-tatyā nityam abhishṭutaḥ |
 Kāmbhōja-Bhōja-Kāliṅga-Karahāṭādi-pārthivaiḥ ||
 sauvidalla-padaṁ prāptais sandarśita-nṛipōpadaḥ |
 sō’yaṁ nīti-viśāradas sura-taru-spardhālu-viśrāṇanaḥ
 sarvōrvīśa-natas Sadāśiva-mahārāya-kshamā-nāyakaḥ |
 bāhāv aṅgada-nirviśeṣam akhilāṁ sarvainśahām udvahan
 vidvat-trāṇa-parāyanō vijayatē vīra-pratāpōnnataḥ ||
 guṇa-vasv-amburāśindu-gaṇitē Šaka-vatsarē |
 śrī-Durmatty-āhvayē varshē māsi Kārti[III b]ka-nāmanī ||
 šukla-pakshē cha puṇyāyāṁ utthāna-dvādaśi-tithau |
 Tuṅgabhadrā-nadi-tirē Viṭhalēśvara-sannidhau ||
 Ātrēya-gōtra-dīpāya var-Āślāyāṇa-sūtriṇē |
 Rik-śākhādhyāyinē Vishṇu-dhyāyinē guṇa-śālinē ||
 vaidya-śāstra-payōrāsi-pārīṇāya mahasvinē |
 Padmanābha-padāmbhōja-bhramarāyita-chētasē ||
 sarva-dharma-rahasyārtha-sāra-vijñāna-śālinē |
 pautrāya Höbalābhikhya-paṇḍitēndrasya dhīmatē ||
 bhūshṇavē Tippaṇākhyasya paṇḍitasya tanūbhuvē |
 Narasā-paṇḍitēndrāya nānā-śāstrārtha-vēdinē ||
 khyāta-Hoysaṇa-rājyasthaṁ Sige-nāḍau cha viśrutanī |
 vara-Hāsana-sīmāntarvarvititāṁ samupāśritāṁ ||
 grāmāt Sōmanahaḥ-akhyāt prāchīm āśām upāśritām |
 Muttati-nāmakād grāmād āgnēyīm āśritām diśām ||
 grāmāch-Chikkamihaḥ-akhyād dakshiṇāsyām diśi sthitām |
 nairutām Kaḍalūrōś cha Kōṭehālōś cha paśchimām ||
 Mahādēvaraḥaḥ-akhya-grāmāt Kālapi-viśritāt |
 vāyavyām śrī-Niḍiviḍipura-kshētra-varād api ||

grāmakât śrî Kōṇḍuguṇa-nâmakâd api chôttaram |
 Muddalâpura-nâmnôpi grâmâd iśânyatâm itam |
 śrîmat-Krishnâpuram iti pratinâma-samâśritam |
 Kabballi nâmakaiñ grâmañ gṛihârâmôpaśôbhitañ |
 sarvamânyañ chatus-simâ-samyutam cha samantataḥ |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam |
 akshinī-âgâmi-samyuktam ēka-bhôgyam sa-bhûruhañ |
 vâpî-kûpa-tatâkaiś cha kachchhârâmaiś cha samyutam |
 putra-pautrâdibhir bhôgyam kramâd â-chandra-târakam |
 dâññadhamana-vikrîti-yôgyam vinimayôchitam |
 Sîtâmîśôr vamîśa-ratnañ samajani nrîpatir Nanda-nâmâtha jajñê
 tat-santatyam cha Likka-kshitipatir abhavat tat-kulê Bijja-lendrah |
 tad-vamîśam Sômi-Dêvô'lam akrita vimatât sapta-durgâñi hritvâ
 paustras tasyâraviśipura-patir abhavat Pinnama-kshônipâlah |
 bhû-kalpa-sâkhî prathitâravîti-Bukka-kshamâpô'bhad asya sûnuḥ |
 Ballâmbikâ tasya babhûva patnî Purandarasyêva Pulôma-kanyâ |
 asmâd aśêsha-bhuvanâvana-Vârijâkshât
 (IV a) śringâra-râjavat ajâyata Râma-Râjah |
 Lakshmî-samâna-charitâ lalanâ-matallî
 Lakkâmbikâ Ratir ivâjani tasya dêvî |
 tasyâdhikais samabhavat tanayas tapôbhiś
 śrî-Raṅga-Râja-nrîpatiś Šaśi-vamîśa-dîpah |
 âsañ jvalatsu bhuja-dhâmasu yasya chitrañ
 nêtrâñi vairi-sudriśam cha nirañjanâni |
 satîm Tirumalâmbikâm charita-lîlayârundhatî
 prathâm api titikshayâ vasumatî-yaśô rundhatîm |
 Himâniśur iva Rôhiñîm hridaya-hâriñîm sad-guṇair
 amôdata sadharmiñîm ayam avâpya vîrâgrañîḥ |
 svairam sudrig-bharaṇa-jâta-ruchis su-vrittas
 svâlôka-dûrita-tamâs tanayas tadîyah |
 a-trâṣa-vrittir avadâta-guṇânuvartî
 śrî-Râma-Râja-narapâla-maṇis samindhê |
 yasmin praśâsatî mahîm jagadéka-vîrê
 bhaṅgô nadîshu cha pakshapâtaḥ |
 vallîshu pallava-ruchir vanitâ-ratêshu
 nîvî-vimôchanam abhûn niyatam prajânâm |
 yasya pratâpa-tapanô Yadunâtha-mûrtê
 âpâdayaty ari-kulâni samâkulâni |
 sâmanta-bhûpa-sudriśam kara-paṅkajâni
 sêvâ-jushâñi muhur ahô mukulî-karôti |
 vitaranya-paripâṭîm yasya Vidyâdhariñâm

nakhara-mukhara-viṇâ-nâda-gîtân niśamya |
 anukalam ayam âvâlambu-bimbâ-padêshâd
 amara-nagara-śâkhî lajjayâ majjatîva ||
 Bharata-mahita-bhûmâ Bhânujasyânujanmâ
 vara-Tirumala-Râjas sâhitî-Bhôja-Râjaḥ |
 nidhir akhila-kalânâm agrajanmôrubhaktir
 vinaya-naya-samêtô vairi-gandharva-jêtâ ||
 yasyânujaś śrî-vara-Veṅkaṭâdri-
 Râjaḥ kshitau Lakshmaṇa-châru-mûrttiḥ |
 jyâ-ghôsha-dûrikṛita-mêgha-nâdaḥ
 kurvan su-mitrâśraya-harsham indhê ||
 sumatêr asya dhîraṣya Sutrâma-sama-têjasalî |
 Sôma-vaiṁśâvataṁsasya sûry-âlambakarânihatêḥ ||
 Aḍappa-Bayyapa-kshmâpa-tapâḥ-parinatâtmanâ |
 Kṛishṇappa-Nâyakêndrêṇa Kṛishṇa-bhaktâgrayâyiūnâ ||
 vijñâpitasya vinayâd vimata-dhvânta-bhâsvataḥ |
 viśvâtiśâyi-vîryasya viśva-rakshâ-vidhâyinalî ||
 prâjya-Karnâṭa-râjya-śrî-sthâpanâchârya-visritêḥ |
 ant-embavara-gaṇḍasya prâjya-bhôga-(Bhôja)-mahibhujalî ||
 Âtrêya-gôtrâlaṅkâra-mañēr Manu-naya-sthitelî |
 ant-embavara-gaṇḍasya Hari-bhakti-sudhânidhêḥ ||
 Nahushôpamasya nânâ-varṇa-śrî-mâdulika-gaṇḍasya |
 yê birudu-râya-râhuta-vêṣyaika-bhu(IV b)jaṅga-birudu-bharitasya ||
 vikhyâta-birudu-manneya-vibhâva-lîlasya vijaya-śîlasya |
 viśvambharâ-bhṛiti-sphuṭa-vîṣrûta-dharaṇî-varâha-birudasya ||
 vinayaudârya-gâmbhîrya-vikramâvâsa-vêṣmanaḥ |
 vîra-śrî-Râma-Râjasya vijñaptim anupâlayan ||
 parîtaḥ prayatais snigdhaili purôhita-purôgamaiḥ |
 vividhair vibudhaiś šrauta-pathikair adhikair girâm ||
 Sadâśiva-mahârâyô mânâniyô manasvinâm |
 sa-hiranaya-payô-dhârâ-pûrvakam dattavân mudâ ||
 Kabaļiya valeyada vivara (23 lines following contain details of boundaries.)
 (IV a) sarasa-Sadâśiva-Râya-kshitipati-varyasya kîrtti-dhuryasya |
 šâsanam idam šarâsana-Dâśarathêr amita-hêma-dâna-ratêḥ ||
 mṛidu-padam iti tâmra-śâsanârthaṁ mahita-Sadâśiva-Râya-śâsanêna |
 abhaṇad anuguṇam vachô-mahimnâ sarasatarêṇa Sabhâpati-Svayambhûḥ ||
 Sadâśiva-mahârâyô-śâsanâd Vîraṇâtmajah |
 tvashṭâ šrî-Vîraṇâchâryô vyalikhât tâmra-śâsanam ||
 dâna-pâlanayôr madhyê dânat ūrîyo'nupâlanam |
 dânat svargam avâpnöti pâlanâd Achyutam padam ||
 sva-dattâd dvi-guṇam puṇyam para-dattânupâlanam |

para-dattâpahârêṇa sva-dattâṁ nishphalam bhavêt ||
 sva-dattâṁ para-dattâṁ vâ yô hareti vasundharâṁ |
 shashṭi-varsha-sahasrâṇi vishṭâyâṁ jayatê krimiliḥ ||
 ēkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṁ |
 na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
 sâmânyô'yaṁ dharma-sêtur nripâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ |
 sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandrah ||

śri-Virûpâksha (in Kannada characters.)

8

At Gavunahalli (Hassan hobli), on the wall of the Châmuṇḍêśvari temple.

Mahâbala Châmuṇḍi šubham astu svasti śrî-vijayâbhuya-Sâlivâhana-šaka-varusha 1588 ne sanda vartamânavâda Parâbhava-saīnvatsarada Âshâdha-su 8 lu Châmuṇḍêśvari-ammanavarige Maisûra Dêva-Râja-Odêravaru Gavunahalli-grâmava sarvamânyavâgi kotṭaru śrî maṅgalam ahâ śrî.

9

At Kabbinahalli (same hobli), on a virakal near the Iśvara temple.

Vijaya-saīnvatsarada Jêshtha-suddha 1 Brîhaspati-vâradandu svasti siri-mahâ-maṇḍalêsva Nârasimhara kâladalu śrîmanu mahâ-sâmantarum appa Kabbinakereya Hiriyâ-Tammana maga Mâdeyanu atiy âge Yaḍappana kâlegadali kâdi sura-lôkakke prâptanâda.

11

In the same place.

Saka-varisha sâsirada nâlvattaneyâ Vilambi-saīnvatsarada Mâgha-suddha 10 Sômavâradandu svasti śrîman-mahâ-maṇḍalêsva Tribhuvana-malla Bitti-Dêvara kâladalu Kanna-mahârâja Kabbinakeṣeyân iṣidandu Écha-Gâvunâya aliya-Mañja-Gâvunâya kâdi sura-lôka-prâptarâdallige avara maga Mallâ-Gâvunâna maga Mâra-Gâvunâya Mâvaṇa Échaṇa int i-mûvarum Vîra-Ballâlu-Dêvara kâladalu Hêmalambi-saīnvatsarada Mâgha-sudda-daśami Sômavâradandu pâ.....

13

At Bitugonḍahalli (same hobli), on a stone at yemme-guṇḍi north-east of the village.

Śrî-Gaṇâdhîpatayê namah |
 namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
 trailôkyâ-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrī-jayābhuyudaya-śaka-varusha 1438 Dhātu-saṁvatsarada Āshāḍha-bahuja-amāvāseyalū Karkāṭaka-saṅkrānti-punya-kāladalu Kṛishṇavēnī-tīradali śrī-vīra-pratāpa Kṛishṇa-Rāya-mahārāyaru Gajapatiya mēle daṇḍa-yātreyā mādi jaya-stambhavan ettisi bahāga avara dālāvāyigalū Ātrēya-gōtrada Sōma-vamīśada alīya-Timmarasa-Odeyara makkalu |
 ākalpam Virupāmbikā-parivṝidhaś śrī-Timma-Rājātmajō |
 jīyāt śrī-bhuvanaika-vīra-virudō Rāya-kshamā-vallabhaḥ |
 yat-khadgōbhaya-pārśvayōḥ pravisarat-kirti-pratāpa-prabhā . |
 samparkād ripavaḥ prayānti nitarām niśrēyasam śāśvataṁ ||
 yint i-birudāvaliyanuļla Rāya-Vodeyara komāra Dhanañjaya-Rāya-Vodeyaru kotṭa aghrārada kramav entendare nāvu namma amarada pađeya nāyakatanake saluva Hāsanada sthalada Biṭṭugonḍanahaḥlīge pratināmadhēyavāda Dhanañjaya-grāmada chatus-sīmeya vivara Channapatṭaṇada gaddeyindam pađuva Kōganakaṭada sīmē-kallindam bađaga Hullehallīya sīmeya nelliya-marada mūḍa Hāsanada gaddeya nērila-sosiyindam Chaļiyahalladindam teňka yint i-chatus-sīmeya tat-tat-sthānada Vāmanā-mudreya kall-oļagāgidda nidhi-nikshēpājala-pāshāṇa-akshiṇi-āgāmi-siddha-sādhyav emba ashṭa-bhōga-tējas-svāmyavanū Āśvalāyana-sūtrada Viśvāmitra-gōtrada Jann-Upādyara makkalu Tippaṇa-Jōyisara makkalu Channa-Dikṣhitarige Ātrēya-gōtrada Timma-Rājagaļa Rāyanā-Rājagaļa Dhanañjaya-Rājagaļu sa-hiraṇyōdaka-dāna-dhārā-pūrvvakadi nimma kula-pārampareyāgi sukhadali anubhavisuviri endu koṭṭa aghrāra.

(In Nāgarī characters.)

kutra tvām chalitō'si Nārada Hara kshōnyām kim asty adbhetam |
 ..tā-nātha-Dhanañjayēndra-vijaya-prasthāna-dhūli-bharaiḥ |
 nētāśōka-vipakshayōr anugatam Maināka-paksha-chhidō- |
 bhītā naiva kathām nu sambhṛita-jalās tad-vairi-kāntāśrubhiḥ || śrī
 ēkaiva bhaginī lōkē sarvēshām ēva bhūbhujām |
 na bhōjyā na kara-grāhya vipra-dattā vasundharā ||

(In Kannada characters.)

yī-dharmakke alupidavanu gōmāṇisa surā-pānava sēvisidavanu nadasidavara padava širasā vahisuvevu śrī.

15

At Pura (same hobli), on a stone to the south of the dhvaja-stambha of the Rāmēśvara temple.

Śrī-Gaṇādhipatayē namaḥ.....śrī
 namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
 trailōkya-nagarārambha-mūla-stambhāya Śainbhavē ||
 sva-dattād dvi-guṇam puṇyam para-dattānupālanam |
 para-dattāpahārēṇa sva-dattam nishphalaṁ bhavē ||

svasti śrīmad-anādy-anta-Rāmēśvara..... |
su-sthira-kalpāya śāsanam Šarvva-śāsanam ||
 svasti śrī-jayābhuya-Šālivāhana-śaka-varsha 1483 neya varttamānake saluva
 Dundubhi-samvatsarada Bhādrapada-śuddha 13 yu Guruvāra-Pushya-nakshatra
śrīman-mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara śrī-prauḍa-
 pratāpa Achyuta-Rāya-mahārāyara makkaṭu Sadāśiva-Rāya-mahārāyaru
 Hastināvatī-Vidyānagariyali sukha-santōshadalli rājyav āluva samānantaradalli
 avara kāryakke karttarāda Rāma-Rāja-ayyanavarige pāli... Bayyappa-Nāyak-
 ayyana makkaṭu Krishṇappa-Nāyak-ayyana.. nāyakatanakke pālisida Hāsanada
 sīmeyoḷa... ya Rāmēśvara... yappa-Nāyak-ayyanavara makkaṭu .. ppa-Nāyak-
 ayyanavarige anēkābhuya-putnyav āgabēken.. savappa-Nāyak-ayyanavara
 makkaṭu Timmappa-Nāyakaravara tamma Virūpāksha-Nāyakarū tamage vattigey-
 āgi pālisida Hāsanada sīmeya Niḍiviḍiya-grāmakke saluvantha kāluvaliya
 vivara Niḍiviḍiya grā 1du Pura-grā 1du Chiṭṭanahāli grā 1du Chīlanahāli grā
 1du antu grā.. kke saluvanthā kāpike kappa jōḍi bēdige sunka kaḷa ma..
 (on the back)yanu sarvamānyavāgi Niḍiviḍiya-purada..... gi
 Baiyappa-Nāyakara makkaṭu Krishṇappa-Nāyakarū... rājyābhuya-putra-
 paurābhī Rāmēśvara..... pratiṣṭheyā... ā-
 Rāmēśvara-dēvarige māḍidantha puṇya-śāsanakke.....
 apēksheyanu māḍidanthāvaru Kāśi-kshētradalli Viśva-
 nāthana sannidhiyali Maṇikarṇikā... gō-brāhma viśasanava māḍi māṭri-
 gamanavanu māḍi guru-vadheya māḍidantha mahā-pātakaṅgaḷa māḍidantha
 avara..... kōṭi-Brahma-kalpa-pariyanta Bukaṇa-
 Nāyakarū māḍida dharmakke sahāyav ādavaru aśvamēdhā-kōṭi sālaṅkāra-gō-
 sahasra-kōṭi-dānavanu māḍidanthāvara puṇyakke yaiyduvaru avaru putra-
 paurābhivṛiddhiyāgi šatāyusha-sampūrṇarāgi baduki allinda mēle Kailāsadalli
 Paramēśvarana sēveyanu māḍi nitya-triptarāgi yiharu śrī || (3 lines following
 contain usual final verses.)

16

At Lakshmisāgara (same hobli), on a stone north of the village entrance.

Śrī-Gaṇā-Śāradā-gu..... tī ||
 namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
 trailōkyā-nagarārambha-mūla-stambhāya Sambhavē ||
 ya-Šālivāhana-śa..... Bahudhānya-saṁvatsara..... vāradalu
 śrīman-mahārā svara mūru-rāyara-gaṇḍa Kuntaṇa-kāntāra śrī-
 ... kshatira-putra rāya-bhaṇḍāri-Nārāyaṇa Mallikārjuna-mahārāyaru tamma
 pradhāna Timmaṇa-dandādhīśvarage nirūpisi tamma rāja-dhanatvakke saluva
 Svati-grāmada sīmey olaṅgāda Lakshmisāgarada chatus-sīmey olaṅgāgi ā-Svati-
 grāmad adhipatiyāda Dēvap-Odeyara kaiyali grāma kuḷa-kaṭṭidu pālisidaru

âd adan â-Malla-Râjana maga baṭṭara Nukarajage tyaga-châtravâgi pâlisidanu
yidake âava alupidavarige Vâraṇâsi â-Gaṅgeya taḍiyali yêlu-nûru-kapile
tamma tande tâyianu kondavaru.....

17

At Javanahalli (same hobli), on a copper plate in possession of
Viraktamâṭha-svâmi.

Svasti śrî-vijayâbhudaya-Śâlivâhana-śaka-varusha 1697 ne vartamânakke
saluva Jaya-saiñvatsarada Jêshtha-śu 3 lu śrimatu Bêlûra Veikaṭâdri-Nâyakara
Krishṇapa-Nâyakaru Hâla-Vâdêrige dharmavâgi appaṇe koṭṭa bhû-śâsana-
kramav entendade | Hettige-nâda Hettûra mande-valitavâda Kirakahalli Godyu-
vali-nâda Marattûra mande-valitavâda Bâchihalli yî-ubhaya-grâmagala ma-
dhyadalli yiruva agachi-gadde-mâniyalli mathâ kaṭṭisi mathada dharmakke yî-
bhûmi nelavari chatur-dikkigû šilâ-pratishthe-(on the back) yanu mâdhi appaṇe
pâli yidhe yî-bhûmijanu śishya-pârampareyallu anubhavisikondu mathada
dharmavannu naḍasikondu sukhadalli yiruvadâgi || śrî-Krishṇa ||

18

At Satyamaṅgala (same hobli).

Srî-Gaṇâdhipatayê namaḥ |
namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkyâ-nagarârambha-mûla-stambhâya Šambhavê ||

(In Nâgari characters.)

svasti śrî-vijayâbhudaya-Śâlivâhana-śaka 1338 ke sanda vartamâna.. Durmu-
khi-saiñvatsarada Pushya udaya-puṇya-kâladalu śrîma....râja
...râja.....śrî-Bukka-mahâ..... gara Maingalada..... Virûpâ...
.....satyav emba-grâmavanu dhârâpûrya

19

At Pâlyâ (Pâlyâ hobli), on a stone on the south side in the precincts of
the Lakshmi-Janârdana temple.

(7 lines illegible.)

.....râyara-gandâni | virachisida..... dharma-sâsana..... Nâgaṇa-
niļayan | ad entendade | Īśvarâṅkage vanîpa-nidhiy enis irvvaṛa
..... manam olid ava barasidantê jagake.... Tippâni..... śva-nripiṭâlana
aṅgane Siṅgara-Dêvi..... su-charitram..... yaru valahina Uchchaṅgiya
gô..... satvadi Rudra-saṅkheya dhîrara dêva gôpa..... Tippa-
Râjanâni | kavîtâ..... nripiṭâlani nirupa-

man udâri.....ripu-maṇḍala.....1283 neya Šârvvari-samivatsarada Āśvîja-su 13 Sô... . . . śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâda..... . . râya-suratrâṇa pûrbba-paśchima-samudrâdhipati śrîmat-Bukka-Râj-Odeyara hiriya komâran entappan endode | śrîmata khantikâra-râyara gaṇḍa..... . . . chakravarti . . . yi jagadîtti gôpâla.....yara su-putra kula-dîpaka Tippaṇṇa-Vodeyaru Še. gana-Pâlayada śrî-Janârdana-dêvara śrî-kâryya naḍasuvadakkâgi â-pûjâ.....horagâgi.....ya keṭagaṇa tôtada gadde ant ishṭara chatus-sîmeyolagaṇa gadde bedda.....navâgi.....kotṭa sarvva-bâda-parihâra.....Janârddana-dêvarige.....î-maryyâdyea â-Janârddana-dêvara śrî-kâryya â-chandrârkka-sthâiyâgi.....naḍasuvadakkâgi â-pûjârigalge.....Vodeyaru barasi kotṭa.....śilâ-śâsanake maṅgalam ahâ śrî śrî Tippaṇṇa-Vodeyaru barasi....t̄tu naḍsidda śilâ-śâsanakke maṅgalam ahâ śrî śrî.... || î-dharmakke kaṇṭakar â.....

20

In the same precincts, on a stone on the north side.

Vibhava-samivatsarada Šrâvâṇa-śu 11 lû śrî-Janârdana-svâmige Era-Timmayanu Kṛishṇan-Nâyakaru tanna kayali gadyâṇam 40 varaha kâṇike maḍisi koṇdu kotṭa Pâleda teṇka-bâgina baṭigaṇa kambâ-gârgallake bâluva hola 2 ruļe prati.....

21

At the same place.

(7 lines illegible.)

mahâ-maṇḍalêśvara Tirumala-Râja-mahâ-arasugaṇa maiduna śrîman-mahâ-maṇḍalêśvara śrî-Hasata-Râja-mahâ-arasugaṇu Bemeralûra Kempa Siṅgamaru Kântada.....Pâlyayada śrî-Janârdana-dêvarige Pradyumua-Vodeyara maṭhadavaru ishṭatagâlâgi Pâlyadinda âcheyali maṇnu kha 3 gaddeya Gôpînâta-Vodeya.....Hosahalliya-agrâravani dâre eradu yishtanu śrî-Janârdana-dêvara êkânta-davanake šelavagi samarppisidevu
dâna-pâlanayôr immadhyê dânât śrêyô'nupâlananai |
dânât svargam avâpnôti pâlanâd Achyutani padaini ||
Ramâpati-Râja-Vodeyaru Chigalûra Sarabôja.....ya halli.....

22

At the same place.

.....Bukkappa | śrî |
namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

svasti śrī-jayābhudaya-Śālivāhana-śaka-varusha 1488 ne vartamānake saluva Kshaya-saṁvatsarada Kārttika-śuddha 15 lu chandra-grahaṇa-puṇya-kāladalu Bukkappa-Nāyakaru Kṛishṇappa-Nāyakarige puṇyav āgali yendu Gōṇibidū-simeya 18 aghrāra muntāda sarvamānyagaṭalli tekomba taṭavārike bēḍige vartanegaṭū solage bitṭi saha mānyavāgi Īśvarārpaṇa mādi koṭṭa šilā-śāsana (usual final phrases).

23

At Sindhuvalli (same hobli), on a stone at the village gate.

Dhātu-samī | Puṣya-śu 5 Ā ā-Banada-nāḍavaru Dēvapa-dāṇḍāyakar ī-Sindhava-lliyānu ā-kaluvaliya koḍagiyāgi ēlu-nāḍa mund itṭu dhārā-pūrvvakke saluvantāgi dhāreyan eṛadu koṭar maṅgaṭam ahā śrī śrī śrī.

24

At Nallūru (same hobli), on a virakal near hola-gēri.

Svasti Saka-varsha 909 neya Pārtthiva-saṁvatsara Jēshṭha-puṇyame Ādityavāra śrī-Kaliyuga-Bhīva-mahārājana rājyadoḷ.....bēḍara Bīrammana pariyoḷ Nallūr-alīvino.....pariyal Dora-Gavuṇḍa kudureyoḷ pe..ridu sarggake sandan ātana magan Eṛeyaṅga...Gāvunḍa.....vineyava geydu kallan iṛisidañi maṅgaṭam.

25

On another virakal, at the same place.

Svasti Saka-varsha 909 neya Pārtthiva-saṁvatsarada Jēshṭhada puṇyame śrī-Kaliyuga-Bhīma-mahārājana rājyadoḷ Bīra-vammana pariyoḷ NallūraGāvunḍa kudureyoḷ pa.....

28

At Kagravalli (same hobli), on a stone in Channa-Gauda's field.

Śrī svasti Śaka-varisha kālātīta-saṁvatsaraṅgaṭ enṭu-nūra-padinenṭa varisha sale Satya-vākyā-Permmādi.....pritiṿi-rājyañi geyt ire svasti sa.....guṇa-gaṇaṅkañkāra.....tilaka.

29

At Hanchūru (same hobli), on a virakal at the Mallēśvara temple.

Śrī-malerāja-rāja maleya-prachānda gaṇḍa-bērunḍa Ilōṣala śrī-Vira-Ballāla-Dēva prithuvi-rājyañi geyvali Jaya-saṁvacharada Kārttika-śuddha-pañchami-Voḍlavāradandu Havāli-Pāleyadalu Saṇa-Gauṇḍana maga Bōreyya Baleyyana maga Kāleyya Halevāgila kālegadalli bidda ātana maga Bōrayya krama-sam-praksha belasal ettisida.....bīragalla māḍida ojanu Mālōja Muļōjanu ||

31

At the same village, on a stone on a pial to the west of Mastân Sabî's house.

Svasti samasta-bhuvanâśrayam ūrî-prithvî-vallabham mahârâjâdhîrâjam Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi maledâja-râja maleparolu gaṇḍa gaṇḍa-bhêruṇḍa niśaṇka-malla ūrimat-pratâpa..... ūrî-Vîra-Ballâla-Dêv-arasaru Râya.... paṭṭanadalli sukha-saṅkathâ-vinôdadiṁ..... pradhâna Kântaṇanavara makkaļu..... tûru..... mahâ-gauḍagaļu..... Šaka-varusha 1134 neya Prajôtpatti-saṁvatsarada Mâgha-bahuļa..... nâyakara gaṇḍa immâdiya-râya..... d ola gaṇa Hanchûru â-kâlada krayadalu..... yâgi koṭṭa.... ru maingalam ahâ ūrî ūrî ūrî â-Maṇali-nâda voppa ūrî-Sômanâtha ||

34

At Holahalli (Pâlyâ hobli), on a virakal in Haṭagamma's wet land, west of the village. Svasti ūriman-mahâ-maṇḍalâśvara Jayasiṅgha-mahârâja-dêvaru râjyam geyutt ire Karikanna kaṭṭege nîriṅge iṣidu biddan ihamana mâḍidaru teri samana nirkkam naḍatarusu tandu iddu sêve mâḍidaru Maṛi-Dêva Maṛaṇa.

35

At Siṅgâpura (same hobli), on a stone on a mound at the village gate.

Harihara-mahârâyaru koṭṭa Siṅgâpuram..... yiralâgi Krishṇappa-Nâyakara kâryyakke karttarâda Bukkappa-Nâyakaru binnaha va..... ramâppa sâlage biṭṭiya avaha Virupâksha-prîti âgi dhâre yaradu namma Kempa-Kâchappa-Nâyakarige puṇyav âgabekendu šilâ-pratishthe mâḍisi koṭṭevu..... bîda-sîmege banda âva arasâdaru yî-vakhanîge tappidavaru tamma mâtâpitru gaļannu Kâshiyalli konda pâtakakke hôharû.

36

On a stone at the same Agrahâr.

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkyâ-nagarârambha-mûla-stambhâya Ŝambhavê ||
Harêr lîla-varâhasya daṁshtrâ-daṇḍas sa pâtu vah |
Hêmâdri-sikharâ yatra dhâtri clhatra-śriyam dadhau ||
rakshâyai jagatâm bhûyâd dayâlur Dviradânanaḥ |
ambhaḥ-krîdâ-sarô-mukhyam yasya sapta-mahârñavam |

yad-damshṭrāṇkura-simni bhūr iha satām karmmāṇi vēdādhvanām |
 tair nandanty amarāḥ Hariḥ kula-patis tēshām tadiyā ghanāḥ |
 tē varshanti bhavanti sat-phalatayā sasyāni vr̄iṣṭyā prajās |
 tair jīvanti tatas pumartha-nivahās tasmai namaś Šārnīṇē ||
 asti trailōkya-jīvātūr ânanda iva mūrtimān |
 Paramēśvara-kōṭīra-prathamābharaṇam šaši ||
 tad-anvayē mahā-tējā Yadur âsīn mahīpatil |
 Sōma-vamśyā yataś šlāghyā Yādavā iti viśrutāḥ |
 tēshu śrutō... . . . bhūn nr̄ipaś ūrī-Saṅgamēśvaraḥ |
 yat-kīrti... . . . karpūra-karnapūram harin-mukhē ||
 tasyātmajōbhūd dharmajñas sarva-śāstrādi-barhaṇāḥ |
 vīra-śrī-maṅgalādarśo vīra-śrī-Bukka-bhūpatil |
 Gauri-sahacharāt tasmād udabhūd rāja-śekharāḥ |
 saktāprati.. Skandāmśo rājā Hariharēśvaraḥ ||
 bhuvi Paraśu-Rāma-Rāghava-Yadu-vīrās trishu yugēshu pūrvēshu |
 Harihara ēva Kali-yugēsau Harihara ity ajani vimata-haraṇēna ||
 urvīm śāsatī bāhunā Hariharē .. -dharshitēndra-śriyā |
 kāvyē'satya-su-bandhanām kamalinī-nālōtkarē kaṇṭakaiḥ |
 tāralyām taṭitām gaṇēshu tanimā madhyēshu vāmabhruvām |
 mālinyām ghana-maṇḍalē kim aparaṇā vaitaṇḍa-gaṇḍē madaḥ |
 bhō bhō Nārada kīm samudra bhavitā vardhanti saptāmbudhiḥ |
 prādād vipra-karē jayī Hariharas tad-vāri vārāmīnidhiḥ |
 Šrīr gēhē hṛidayē Haris suranadi-tīrthām karē svardari |
 mūrttē bhāgya-śaśi-vidhitāyushmām manas svasti naḥ ||
 svasti bhūmaṇḍala-bhujā-dāṇḍa vartamāna-rāja-paramēśvara pūrva-paśchima-
 dakshiṇa-uttara-samudraika-nāyaka bhāshātīlaṅghya-rājanya-bhujaṅga Hindu-
 rāja-suratrāṇa śaraṇāgata-vajra-pāñjara vaidika-mārga-pratishṭhāpanāchāryya
 para-nārī-sahōdara budha-Sārasvata rāja-Vālmiki rāja-Vyāsa rājādhirāja rāja-
 paramēśvara ity-ādi-birudāvalī-bhūshita Harihara-mahārājāḥ svasti ūrī-Śāli-
 vāhana-śakābdē 1302 Ravudri-nāma-saṁvatsara-Māgha-māsi sita-paurnamāsyām
 Bhārga[va]-vāsarē asmin puṇya-tithau ūrī-Pampākshetrē Virūpākshēśvara-sanni-
 dhau Hōśala-dēśālaṅkāra-Abaliga-nāḍu-sammandhinām | Sēnapuri-pūrva-dig-
 bhāgē Siṅgāpura-nāmānam daśa-saṅkhyā-vṛitti-parimitām agraḥāraṁ kṛitvā
 daśa-saṅkhyākēbhyō brāhmaṇēbhyō nānā-gōtrēbhyō nānā-śākhēbhyō nānā-nāma-
 bhyāḥ sa-hiraṇyōdaka-dāna-dhārā-pūrvakam prādāt | tēshām nāma-gōtrāṇi
 likhyantē tēshu | (six lines following contain names of vṛittidars.) sambūyaiva daśa-saṅ-
 khyā-brāhmaṇēbhyāḥ daśa-saṅkhyā-vṛitti-parimitām Hōśala-dēśālaṅkāra-Abali-
 ga-nāḍa-sammandhinām Siṅgāpurākhyām grāmam ēkanī | kāluvali upagrāma
 Magehallī saha Siṅgāpurasya chatuś-śimevaṅgu॥ nidhi-nikshēpa-jala-taru-
 pāshāṇa-siddha-sādhyagaṇemba ashṭa-bhōga-tējas-svāmyavannu suūka suvarnā-
 dāya davasādāya saha sakala-sāmyavannu nirupādhi ā-chandrārka-sthāyigalāgi

sarvamânya-agrahâravâgi yi-Pampâ-kshêtradalli śrî-Virûpâksha-sannidhiyalli
 Bukka-râjêvara-pratishthâṅga-bhû-dânavâgi daśa-saiikhyâ-parimita-vṛitti 10
 Singâpurâhvayam mahâ-agrahâram daśa-saiikhyâkêbhlyô brâhmaṇebhyah śrî-
 víra-Harihara-mahârâjaḥ sa-hiraṇyôdaka-dâna-dhârâ-pûrvam pradât sukhadinda
 bhôgisuvadu.

chintāratnam janānām Yadukala-tilakam chid-vilāsātma-darsam |
 tushṭā bhū-maṇḍalēndram bhuvana-nuta-mahā-dāna-puṇya-pradānam |
 śatru-kshmāpāla-sarvāchala-Kuliśadharām śāradām mantra-siddham |
 rāja-Vyāsaṁ mahāntam Harihara-nṛipatiṁ rāja-Vālmīkim āhuḥ ||
 evam vidhasya Śiṅgāpura-agrahārasya chatuś-śimā-vibhāgaḥ kathyatē (following
 4 lines contain the boundaries).

37

At Kundur (same hobli), on a *vîrakal* in the precincts of a ruined temple.

Namas tuṅga-sriaś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâyâ Šambhavê ||
svasti śrima..bhâm Yâdava-kulâmbara-mârttânda.....râjâdhîrâja vîra-śrî-
Narasiṅga-Dêva Dôrasamudra.....nali sukha-sat-saikathâ-vinôdadim râjyam
gey.....m ire Kundûru Chandu-Vegade Dêsi-Vegađe tammû....ra...mâge
nada-baluvali....kadidali....kaligala....bdada Krôdhana-saṁvachharada
....Sômavâradandu.....yanu kallan irisidaru.

38

On a stone at the same place.

Śrī || namas tuṅga..... Svayambhuvē ||
 svasti.....rāja..... puravarādhīśvara Madhukēśva.....svaram Banavaseya
 bīḍina[li] sukha-saṅkathā-vinōdadiṁ rājyam geytum irddam | mahārājana rāja-
 gurugaļū Malega-Jiyaṅge magam Kā.....na magam Bammayeyam tanna
 bhuja-baļa-avashṭambadiṁ vīramam meṛedu taṭṭa.....maṁ tūri gaṇḍagali-
 tanadiṁ arasugaļam mechchisi kāruṇya..... tṭavam kattisikondū^(following 25 lines contain details of grant and usual final phrases.)
 Sivālyavaṁ tējōnnatavaṁ māḍisidam.....liśidam su-putra kula-dipakaṁ enisidam.....madhyānna-
 kalpataru Kaḍamiba-Jiya sthiraṁ jīyā... srī srī biruda-rūvāri-mukha-tilakaṁ
 Varddhā.....na magam Gaṅgōjam hoyda-śāsanam.....

39

At Honnavalli (same hobli), on a copper plate in possession of Jōḍidār Subbaṇṇa.

(Telugu characters.)

(Front)

Śrī-Rāmāya namaḥ
 namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
 trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
 Harēr līlā-varāhasya daṁshṭrā-dāṇḍas sa pātu vah |
 Hēmādri-kalaśa yatra dhātrī chhatra-śriyam dadhau ||
 svasti śrī-vijayābhudaya-Śalivāhana-śaka-varshambulu 1586 agun-anēti
 Śobhakrit-sainivatsara-Māgha-māsaṁi šu 15 lu | Ātrēya-gōtrāpastamba-sūtra
 Yajus-śākhādhyāyulunnu Sōma-vaiśōdbhavalunnu ayina Ārivīṭi-Raṅgapa-
 Rājayyavāriki pauṭrulunnu Gōpāla-Rājayyagāriki putrulunnu ayina śrīmad-
 rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra Srīraṅga-Rāya-Dēva-ma-
 hārāyayavāru Śrīvatsa-gōtrālśāyana-sūtra Rik-śākhādhyāyinni Veṅkaṭayyaku
 pauṭrudunnu Tiruvēṅgalayyaku putrūdunnu ayina Kuchchayyaku pālinchīna
 bhū-dāna-dharma-śāsana kramam eṭlannanu | Bēlūriki chelle Pālyem-śimalōni
 Honnavalli-grāmāna prāg-datta-svāsthya-mānyālu vināgā nagariki chelle
 bhūmi | Ātrēya-gōtrāpastamba-sūtra-Yajuś-śākhādhyāyulunnu Sōma-vaiśō-
 dbhavalunnayina Ārivīṭi-Raṅgapa-Rājayyaku pauṭrulunnu Gōpāla-Rājayyagāriki
 putrulunnu ayina śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-
 vīra-Śrīraṅga-Rāya-Dēva-mahārāyayavāru Bēlūrilō ratna-sinīhāsanādhyak-
 shulayi pṛithvi-sāmrājyam ēluchunnu Śrīvatsa-gōtrālśāyana-sūtra-Rik-śākhā-
 dhyāyinni Veṅkaṭayyaku pauṭrudunnu Tiruvēṅgalayyaku putraḍunnu ayina Ku-
 chchayyaku Bēlūriki chelle Pālyem-śimalōni Honnavalli-grāmāna prāg-datta-
 svāsthya-mānyālu vināgā nagarki chelle bhūmi yī-tathā-ti-(baek)thi-puṇya-kāla-

mandu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakamugâ tri-karaṇa-tri-vâchakambugâ Vêlâpuri-sthalamandu śrî-Channakêśava-svâmi-sannidhini śrî-Venkaṭêśvara-prítigâ śrî-Krishnârpaṇaṅgâ dhârâ-dattaṁ chêstimi ganuka â-Pâlyem-śimalôni Honnavalî grâmâna pâliñchi prâg-datta-svâsthya-mânyâlu vinâgâ nagariki chelle bhûmina nidhi-nikshêpa-jala-pâshâṇâkshîṇâgâmi siddha-sâdhyambulane ashta-bhôga-têja-svâmyamulunnâ dânâdi-vinimaya-vikrayânaku challunaṭtugâ nîvu putra-pautra-pâramparyam â-chandrârkastâyigâ anubhavinchukoni su-khâna vuṇḍedî | Âtrêya-gôtrÂpastamba-sûtra-Yajuś-śâkhâdhyâyalunnâ Šôma-vamšôdbhavalunnayina Ârvîti-Râma-Râju-Raṅgapa-Râjayyaku pautruṇnâ Gôpâla-Râjayyavâriki putralunn ayina śrimad-râjâdhirâja râja-paramêsva râja-pratâpa śrî-vîra-Śrîraṅga-Râya-Dêva-mahârâyalayyavâru Śrivatsa-gôtrÂślâyana-sûtra-Rik-śâkhâdhyâyinni Veṅkaṭayyaku pautruṇnun Tiruvêṅgalayyaku putrunḍunn ayina Kuchchayyaku pâlinchina bhû-dâna-dharma-śâsanamu (here follow usual final verses.)

śrî-Râma.

40

**At Bannurupura (same hobli), on a copper plate in possession of
Śâma-Bhâtta, son of Dodda-Mailâri-Bhâtta.**

(In Telugu characters.)

Śrî-Râma.

namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarâraṇibha-mûla-stambhâya Šambhavê ||
Harêr lîlâ-varâhasya daṁshṭrâ-danḍas sa pâtu vah |
Hêmâdri-kalaśâ yatra dhâtri chhatra-śriyam dadhau ||
svasti śrî-Śâlivâhana-śaka-varshagaļu 1585 ra Šubhakrit-samvatsarada Vaiśâkha-
śu 15 lu Âtrêya-sa-gôtrÂpastamba-sûtra Yajuś-śâkhâdhyâyaru Šôma-vamšôdbha-
varâda Ârvîti-Râma-Râja-Raṅgapa-Râjayyanavarige pautruṇu Gôpâla-Râjayya-
navarige putrarâda śrimad-râjâdhirâja râja-paramêsva râja-vîra-pratâpa śrî-
vîra-Śrîraṅga-Râya-Dêva-mahârâyar-ayyavararu Ghanagiri-sthaladalli ratna-
sinhâsanâdhyaksharâgi prithvî-sâmrâjyav âlatalu | Śrivatsa-gôtrÂpastamba-
sûtra Yajuś-śâkhâdhyâyanâda Gônipâda Janârdayana pautranu Śrinivâsayyana
putranâda Âṇayage pâliśida bhû-dâna-dharma-śâsana-kramav entendare |
Bêlûrige saluva Abbaliga-nâdoḷagâna Vâsudêvanahalli | Ballûrapurakke
paśchima Hâravahallige pûrva Niḍagaravallige uttara Betṭahallige dakshiṇa-
vâda Vâsudêvanahalli-grâma yî-tathâ-tithi-puṇya-kâladalli sa-hiraṇyôdaka-dâna-
dhârâ-pûrvakavâgi tri-karaṇa-tri-vâchakavâgi yalle chatuś-śîmântavâgi Vêlâpuri-
sthaladalli Vishṇusamudra-tîradalli śrî-Channa-Kêśava-svâmi-sannidhili śrî-
Venkaṭâchalapati-pritiyâgi śrî-Krishnârpaṇavâgi dhâ-(back)râ-datta mâdidev-
âda-karaṇa â-Vâsudêvanahalli-grâmava yalle-chatuś-śîmântavâgilâ nidhi-
nikshêpa-jala-pâshâṇâkshîṇâgâmi-siddha-sâdhyagaļ emba ashta-bhôga-têja-

svâmyagañannu dâñâdi-vinimaya-vikrayakke salluvante ninna putra-pautra-pâramparyavu â-Vâsudêvanahalli-grâmava â-chandrârka-sthâyi âgi anubhaviši-kondu sukhadall ihadu (usual final verses.)

brahma-sva-paripushṭâni vâhanâni balâni cha |
yuddha-kâlê viśiryantê saikatâs sêtavô yathâ ||
sva-dattâ mēdinî putri vipra-dattâ sahôdarî |
anya-dattâ svayamî mâtâ dattâni bhûmin parityajet ||

śrî-Râma.

41

At Alûru (Alûru hobli), on a stone on the aśvatha-kaṭṭe, near the village gate.

.... Śâlivâhana-śaka-varusha 1568 neya Pârthiva-saṁvatsarada Āśvayuja-ba 5 lâ
śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Śrîraṅga-Râya-mahâ-
râyara kâryyakke kartarâda Vêṅkatâdri-Nâyakara Kriṣṇama-Nâyaka-sahô-
dara.... Timma-Nâyakarige.. śrîmatu-Vêṅkaṭâdri-Nâyakaru koṭṭa šilâ-śâsanada
kramav entendare..... râjya-kârya..... dati nađiya sîmake saluva
.....

42

At Maḍabalu (same hobli), on a virakal to the north of the Sômanâthêśvara temple.

Svasti samasta-praśasti-sahitamî śrimad-Vishṇuvarddhana-śrî-pratâpa-Hoysala-
bhuja-baḷa-Vîra-Ballâlana râjyamî geye Saka-varusha 1133 neya Prajôtpatti-
saṁvatsarada Phâlguna-bahuļa 10 Brîhaspativâradandu Nele-nâd olagana
Maḍabila-kaṭṭînge Kegehalliyavar-odane kâdi Hantiya yereyaṅgaļu sattu
kaṭteya kaṭṭi bîragallan irisida kramav entendaļe Maḍabala Mâkeya-Nâyaka
mukhyav âda samasta-prajegaļumî Hañcheya

43

At the same place, on the west side.

Svasti samasta-praśasti-sahitamî śrimad-Vishṇuvarddhana-pratâpa-Hoysala-
bhuja-baḷa-Vîra-Ballâlana râjyadoļu Saka-varsha 1133 neya Prajôtpatti-saṁva-
tsarada Phâlguna-bahuļa 10 Brîhaspativâradandu.... nâd olagana..... vägi
samasta-prajegaļumî Hañcheya Gaddey-arasugaļa baļi gôtrakke koṭṭu bhûmi
haṇa..... star iharu id alihidavaru Gaṅgeya.....

44

At Karjjavalli (same hobli), on a stone at the Kallêśvara temple.

Siṅgiri Kalî-Śânta-Dêvaru yî-maṭa-dêvara kûdiru yi-sostiyana nađisade alipi-
dere dêva-lôka martya-lôkakke hoṛagu | Saumya-saṁvatsarada Śrâvana-bahuļa

14 yalū śrīmatu-Karjjavallīya Parve-Gauḍara maga Kalle-Gauḍaru Kaṇatūra Timmappanavarige punyav āgalendu Kallēśvara-dēvara amruta-pādige saluva gadde beddalolage Šānta-Dēvara maṭake kha 24 bhatta svāstiya naḍasuvadu taṭeya 24.

45

At Kaṇatār (same hobli), on a stone in the back-yard of Jamāluddin Sabī's house.
 Svasti Saka-varisha 947 Krōdhana-saṁvatsara Chaitra-mâsada peretale-devasam āge... svasti-pāradhāra... ni-sambhava Bīmavad-abhaṭa ga... ppitāshṭādaśā... śvamēdhā pa... Permādi... Padumāvatī-vara-prasāda-labdha-siṁha-lāñchana vana-gaja-samasta-pratirājya... siṅga.... nagaṛādhinā..... samānanappa śrīmad-malapa-rāja.... malepar Āditya bēh-Marutta-dāyāda.... kāva kaligal-ānkuṣa-prahāri.... harā... Maṇale.... mūnūrāra nāl-gāvunḍa Kaṇṇa.... va-Gavaṇḍana maga.... dārā.... āneya nēṛisi sé... vaṭṭama kattī kode ā-dē.... ttarege initu va kotṭa gu.... ya Kadabavallīyo.... ra siddiyāge kōdegeyi intap-pudake Suṅkajjana māvam Sōvarasanuṁ manevergge Bisayya..... nāda-perggade Dāsayya Subayya-Setṭiyu Appanada..... kayya... Saṇagōda perggade Bīravyānu mo.... Kuṛavallīya Mācha-Gāvunḍana..... Baseṭṭiyu Biratūra Māraḍi-Gāvunḍanu. Vanaga-Gāvunḍana hebbara ā-Hemma-Gāvunḍa.. ida bareda sēnabōva Vōrayyage... kotṭa šāsana.... maryyādege tappidavari tāya-deseya pattu taleyuṁ tandeya deseya panneradu taleyuma naraka.

47

At Marusu (same hobli), on a virakal near the entrance of the Kallēśvara temple.
 Svasti śrī-samasta-bhuvanāśraya śrī-prithvī-vallabham mahārājādhirājam Dvā-rāvatī-pura-varādhīśvararūpi mālerāja-rāja maleparoḷ gaṇḍa gaṇḍa-bhērunḍa niśsaṅka-pratāpa-chakravartti śrī-Hoysaṇa-Vīra-Nārasimha-Dēva-arasaru Saka-varisha 1205 Chitrabhānu-saṁvatsara-Bhādrapada-su 13 Maṇ du Konḍa-Nāyaka..... Rāmanātha-Dēva..... naḍadalli Khara-Dēvayya..... yara Pālyada..... yya-Nāyaka Khanḍaya-Rāya.... pāla voratṭa-Murāri aṇapara samaradall iṛidu sura-lōka-prāptan ādanu

48

At the same temple, on a virakal on the north side.

Svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirāja Dvārāvatī-pura-varādhīśvara mālerāja-rāja maleparolu gaṇḍa gaṇḍa-bhērunḍa niśsaṅka-pratāpa-chakravarti Hoysala śrī-Vīra-Nārasinga-Dēv-arasaru Śaka-varusha 1200 neya īśvara-saṁvatsarada Pushya-śu.... doḍḍa.... maga.....

49

At Dudda (Dudda hobli), on a virakal at the entrance of the Kallēśvara temple.

Svasti śrī-Dhātu-sainvatsarada Chayitra-ba 5 Bu | svasti samasta-bhuvanā-
śrayaiṁ śrī-prithvī-vallabhaṁ mahārājādhirāja paramēśvaranum appa Hoysala
śrī-Vīra-Nārasimha-Dēva-arasaru sukha-saṅkathā-vinōdadiṁ rājyaṁ geyvutt iralu
Sēvuṇa-Rāya-besadim banda so.....vatikamanu bavara[dan]du Duddada
Hiriya-Baicheya-Nāyakana maga Eñkaṇṇa....yacheyada hoyida sāmi-kāriya
.....na aṇṇa Dēkayan i....da bīragalu avara birudu sitagara-gaṇḍa.

50

On a second virakal at the same place.

Vijaya-sainvatsarada Mārggasira-sudda 1 Bu svasti śrī-prithvī-vallabhaṁ mahā-
rājādhirāja Magara-rājya-nirmūļanaiṁ Chōla-rājya-pratishṭhāchāryyanum appa
Hoysaṇa-Vīra-Nārasimha-Dēvara besadiṁ Duddada Chaṭṭaya-Nāyakana mom-
maga Kūsakāli endum i-kāryyakke tale goṭṭallige Chaṭṭavve tauna magainge
nilisida vīragallu.

51

On a third virakal at the same place.

Svasti śrī Saumya-sainvatsarada Māgha-su 5 Sō | svasti samasta-bhuvanāśrayaiṁ
śrī-prithvī-vallabha mahārājādhirāja paramēśvaranum appa Hoysala-śrī-Vīra-
Vallāla-Dēvaru sukha-saṅkathā-vinōdadiṁ rājyaṁ geyutt iralu turakaru Dōra-
samudrakke yetti bandalli Duddada Nādegōveya Māchaya-Nāyakana maga
Baicheya-Nāyakanu ubhaya-daḷa mechche hoyadādi biddalli ātana tamma Pādi-
Nāyaka ā-maga Māchayanu kūḍi yettisida bīragallu māḍid ūchāri.....
janu....dikiya-Nāyakana maga.

53

At Jakkēnahalli (same hobli), on a stone near the Kallēśvara temple.

Namas tuṅga śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
tatō Dyārāvatī-nāthāḥ Poysaṇā dvīpi-lāñchhanāḥ |
jātāś Šaśapurē tēshu Vinayāditya-bhūpatili ||
Kanda || ā-Vinayādityaṅgam | pāvana-chāritre Keleyabarasingav akhilōr- |
vvī-varan udayaiṁ geydaiṁ | Śrīvara-pada-padma-bhṛiṅgan Ereyāṅga-
nṛipaiṁ ||
ātana tanayan ati-pra- | khyātan udāraiṁ samasta-lōkādhāraiṁ |
nīti-vidan endoḍ upamā- | tītaiṁ śrī-Viṣhṇu bhūpa samarāṭopaiṁ ||

sa-Śrīvallabha-pâda-pallava-luṭhach-chētaḥ-prasūnas sadā |
 Lakshmî-śrî-nayana-prabhâ-dhavalitê dôrddanḍa vajrâlayê |
 bibhrâṇô dharaṇîṁ kakub-jayá-bharal prasphâra-bhêrî-ravâd |
 gôtrôrvvîruha-supta-simha-hridayê sphoṭam chakâra sphuṭam ||
 jayati dharaṇi-lôkottaṁsitâtmîya-pâdah |
 chatura-vibudha-gôshthî-praudha-vâṇî-vinôdah |
 sakaṭa-bharata-vidyâ-hridya-gambhîra-bhâvah |
 vipuṭa-vijaya-lakshmî-vallabhô Vishnu-Dêvalî ||

- Vritta II Dhanadaṁ dakshiṇa-vâyuv êke taṭedattô tîdit ill innuv em- |
 binegaṁ vairi-karôti-kôti-mukha-nâsâ-randhradoļ mandra-ni- |
 svanam uṇmal Maṭayânîlam suṭidu kâlakshêpamaṁ Vishnu-bhû- |
 pana jaṭrôrvvareyalli mâduvudu Kâvîrî-nadî-tîradoļ ||
 inan ôrvvam poṛagâge pêl puduve têjaṁ ksbatriyaṅg Arkanan- |
 danan ôrvvam poṛagâge pêl puduve dânaṁ bhûbhujaṅg Abjaga- |
 rbhanum ôrvvam poṛagâge pêl puduve châturyyaṁ nripaṅg endu me- |
 chchan ivam mattina-bhûparam nripa-varam śrî-rûpa-Nârâyaṇam ||
 sthiranê kayyoṭe dhâtriyam nilisidaṁ têjasviyê vahniyan |
 korag irppam kuḍal ârppanê kanaka-ṣailam dûrav âgirddu ni- |
 ttarisittêni šuchiye nîrikshisidavar nishpâpigal chalvanê |
 Haranaṁ môhisal entuv ârppan adhikaiṁ śrî-Vishnu-bhûpâlakaiṁ ||
 javanum tannaya gaṇḍu lachchaṇam enipp â-mîseyaiṁ tiddal an- |
 juvinaiṁ kanduguv endu kâl-ugurgaļ anamrârigaļ suyyal an- |
 juvinaiṁ têjada sôñkinindave mesîgend uddhatar nnôḍal an- |
 juvinaiṁ vikrama-vibhramaiṁ sogayisitt i-Vishnu-bhûpâlanoļ ||
 baṭasuttam kîrttisuttum suṭidu suṭidu terkkays iral kûde Šêshô- |
 jjvaṭa-kâyan tîvid-â-pêligevol ire sarôjâtajânḍam dharitrî- |
 taṭav ellaṁ tanna dîrghâyuvane parasi pardd elvinaṁ kshatra-dharmmô- |
 jvaṭa-ramyôttuṅga-harmmyârppita-maṇi-kaṭaśam Vishnu pettaṁ bed-
 aṅgaiṁ ||
 padadoļ kûrmma-svarûpaṁ nayana-yugaļadoļ matsya-rûpaṁ ghana-
 grî- |
 vadoļ âdi-krôda-rûpaṁ naḍuvinoļu nrîsimhatvav âtma-prabhâvâ- |
 spadadoļ Râma-trayatvai mati-vikasanadoļ Buddha-rûp âgi gujj â- |
 gada Kalkitvakke mey dârada Hariy-enipaṁ Vishnu-jishnu-kshitiśam ||
 Dhârâdhârô bhuja-balavatâṁ Mâṭavâdhîśvarâṇam
 Bhôjenujô-vijita-ripuṇâ vârddhitâ yâ prasiddhâ |
 sâbhûd âpôšanam ahita-bhû-bhôjanê yasya pûrvvam
 Kaubêrâśâ-bijaya-samayê varṇyatê kiṁ sa vîrah |
 sandhyâsâ iti chakravâki-manasâṁ kiṁ kiṁ ddiśi śrûyatê
 bâhyâlîm iha Vishnu-vîra-nripiṭau nirggachchhati svêchchhayâ |
 bhêrî-râva-palâyitâri-turaga-śrêṇi-khura-kshôṇita-

kshuṇṇa-kshôda-talôttha-pâñsu-paṭalair grastâ.. hâ grâmaṇî ||
 stuti-vachanaṅgaḥ altu ripu-kôtige bhîma-parâkramam dayâ- |
 sati satiy appa kâraṇade tâne kripam manam oldu bêlpavargg |
 atiśayav âgal ittu vipulârjjuna-kîrttiy enalke bêre Bhâ- |
 rata-kathey embud êke sale Vishṇu-nripâla-charitre sâladê ||

Kanda ॥ ā-Vishṇu-varddhanaṅgaiḥ ॥

Śrī-vadhug eney enisi negaḍda pempina Lakshmā-
Dēvige sutan udayisidam |
bhū-vidita-yaśo-vibhāsi Narasimha-nripam ||

Vṛtta ॥ tarala-vilōchanāñchalake kemp inituṁ bare bakkuv āgal ā-

tari-narapâla-saṅkuṭada pandale kayge turaṅga-râji mandurake gajâli sâlege dhanam nija-kôṣa-grihântarakke tad-dhare kaḍitakkav uṇḍigege völ esev i-Narasimha-Dêvana ||

Ahipatiyante bhôgi sasiyante kalâdharan Išanant umâ- |
 sahan Amarêndranante vibhavânvitam unnata-Méru sûryanant |
 ahima-kara-prabhâvan Amarêjyanavôl bahu-tatva-kôvidam |
 mahi-nutan endu bannipudu dhâtriyo! i-Narasimha-Dêvanaim ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalaśvaraṁ Dvâravatipura-varâdhîśvaraṁ virôdhi-narapâla-jâla-kuja-vichchhêdana-kuṭhâram râjâdhirâja Yâdava-kula-kamala-mârttanda gaṇḍa-bhêruṇḍam ūrîmat-Tribhuvana-malla Ta-laṅkâdu-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṇgal-Halasige-Beļuvalaiṁ gondâ bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa-Nârasimha-Dêvaṁ Hima-Sêtuvindola-gâda bhûmiyaiṁ bhuja-baḷâvashṭambhadim tâlidi dushta-nigraha-śishta-pratipâla-nadim sukha-saṅkathâ-vinôdadim râjyaṁ geyyuttum ire tat-pâda-padmôpajivi mahâ-pradhânam heggade-Kâlimeyyan-anvayônnatiy entendade |

Kanda ॥ vēdādhyayanādhyāpana | vēdārttha-vichāra vēda-vihitānushṭhā- |
 nādara vēda-vinōdana- | n ādaīn Gōvindan emba vīprōttaiśaīn ||
 āy-ayyana hiriya-magaīn | nyāyadīn āchāradindav uchitadin atula- |
 śriyiīn jasadiīn jagatī- | iyāyaiīn tān āgi Nāga-Rudraiīn negaldaiīn ||

â-Nâga-Rudramayyanîm nêrggiriym |

śri-ramaṇī-pati su-guṇō- | dāraṇ sphurad-amṛita-mūrtti mūrtti-Manōjaiḥ
 dāridrya-vidrutargge vi- | chārise mardd enisi Maddimayyaiḥ negaḍdaiḥ ||
 à-negaḍda Maddi-Rājana | mānasa-kaṭa-hamisey enisi kula-vadhu negaḍdaḥ
 bhū-nuta-patibratōnnati- | Jānakiyaiḥ jālidu nūniki Mākayev embal ||

Vṝitta || guṇa-yuktaṁ Maddi-Rājaṁ janaka janani Mākavve Gōvindaṇaṁ Nā- |
 kayaṁ aty-uddā.....dhīrātmānujaṁ Bū- |
 chaṇa sēvyaiṁ Nārasiṁhōrvipa tanage kula-svāmiy Ardheṇduchūḍā- |
 maṇi deyyaiṁ tannoḥ end and avar ivar aṭavē mātyaroḥ Kālīmayyaṁ ||
 vanadhig ad onde guṇpu sahajaṁ Kanakādṛig ad onde pempu matt |
 anupama-dānav onde nijam ā-divija-kshitijakke nōrppaḍ ā- |
 vanadhiya guṇpu Mēruvina pempu sura-dṝimad ārpp ad āvagaṁ |
 tanag enal ī-dharā-taḷadoḥ ḥ̄ ddore heggade-Kālīmayyanoḥ ||
 jaḍi ripu-rakta-vāriyoḥ ā-jaṭa-kēlig oḍarchchad irddādaṁ |
 jaḍi kaḍid ikki vairi-bhaṭa-khaṇḍadoḥ indeyan āḍad irddādaṁ |
 jaḍi samadēbha-kumbha-yugamaiṁ biḍe sauḍane siṭad irddādaṁ |
 jaḍiy anut irppa Kālāna karāsi karaṇi jaḍiyuttum irppuduṁ ||

 Kanda || koṭṭu jasad-artthi-gaṇḍaṁ |
 kaṭṭayada biruda nuḍiva sitagara gaṇḍam |
 neṭṭane para-vaniteyar-oḍav- |
 utṭidan ene Kālīmayya baṇṭara bhāvaiṁ ||

 Vṝitta || Kanakādṛīndraman unnatikke vibhavaṁ Dēvēndranaiṁ mūrtti Kā- |
 manaiṁ ārtt īva-guṇaiṁ Dadhīchi Baliguttaṁ Chārudattaṅgav ond |
 enitānuṁ migil endod ēvogaḍapeiṁ vidvaj-janādhāranaiṁ |
 vinayāmbhōnidhi Kālīmayyanan ati-prakhyātanaiṁ dhātriyoḥ ||
 jana-vinutaṁ vivēka-nidhi sach-charitāśrayan ātma-vaiṁśa-va- |
 rddhanan abhimāna-Mēru sujanāgraṇi dāna-vinōdi puṇya-bhā- ||
 janai anavadyan endu dhare baṇṇipud alkaṛoḥ eyde Kālīma- |
 yyānan ina-tējanaiṁ guṇi-samājanan āśrita-kalpa-bhūjanaiṁ ||
 samaradoḥ ānt arāti-naranātha-vadhū-vadanakke bāravaṁ |
 kamaṭa-dalākshī-yugmadole kaṇkaṇam oppire ramyav appa kuṇ- |
 kuma-ghana-parvvatōpama-kuchaṅgaḥ anduge māḍid ondu vi- |
 krama-ghana-śauryyad unnatike sallado heggade-Kālīmayyanoḥ ||
 misuguva Tārakādri-ruchiyoḥ dugudhārṇṇava-phēna-rōchiyoḥ |
 desegaṇan āvagaṁ beḍagut irppa himākara-bimbadiṁ virā- |
 jisuv Amarēndra-dantiya tanu-chchhaviyoḥ migil āgi parvvi rā- |
 jisuvudu kīrtti dhātriyoḥ ī-vibhu-heggade-Kālīmayyanā ||

 svasti samasta-bhuvana-jana-vinuta-guṇa-gaṇālaṅkāra | vidagdha-vārāṅganā-
 jana-kucha-kaṭa-ṭāra-hāra | dēva-dvija-guru-pūjā-vidhāna-tatpara ..yataiṁ |
 Manu-mārgga-charitaṁ | chatus-samudra-mudrita-dharāṭala-kīrtti-(latā)vallī-
 vēllita-dig-antarāla | vibudha-jana-manas-sarōjākara-mada-marāla | yāchaka-
 nikara-mukha-sarasīruha-prabhākara | nīti-ratnākara | udvīttārāti-baṭa-byūha-
 kadaṭī-vana-vidaṭana-prachaṇḍa-vēḍaṇḍa | sitagara-gaṇḍa | akhaṇḍitābhimāna-
 Kāṇīnaṁ | avāryya-bhuja-vīryya | asahāya-śauryya baṇṭara-bhāva | jasad-
 artthi-gaṇḍa | sitagara gaṇḍa kadana-prachaṇḍa nāmādi-praśasti-sahitaṁ śrīman-
 mahā-pradhānaṁ heggade-Kālīmayyaṁ śrīman-mahāgrahāraṁ Šānti-grāmada

Kôravaṅgalada Jakkeyanahalliyalu śrî-Kâlêśvara-dêvaraṁ su-pratishṭitam mâdiy
 â-dêvar-aṅga-bhôga-nitya-nivêdyâ-pûjegaiñ khanḍa-sphuṭita-jîrṇṇôddhârakkam
 tapôdhanar-anna-dânakkav âgi dêvara baḍagaṇa meyya mâvinabâviyin baḍagal
 tôṭa voḍagâgi mû-gaṇḍugada hadinaidu-koṭaga-gadde Chikka-Gavuṇḍana koḍagi-
 gereyai immeyya-kôdiyind olaṅgâda nîruvariyoñ badaga muntâgi hôda Hudugeyey-
 olaṅgu muṭte gaddey adakke terey ondu haṇavan ikuvar allindam mêle banda-
 ñam gavuḍugaļu parihařisuvavar | Gavuḍugereyalli tamma koḍagiyalu
 khanḍuga gaddeyam haḍdu Bicheyanakeray âvagav adâr-immeyyi beddal
 Hudugeyâ mûḍaṇa kôdiyalu khanḍuga jôlada beddal dêvara hindâna des-
 yalu jôlav aydu koṭagada beddal â-dêvariyoñ saytu mûḍalu naṭṭa kalla sime-
 varam beddal Bûva-Gavuṇḍana kummarî dašakada baļi jôlaiñ hadinaydu
 koṭagada beddal inituvañ dêvarige biṭṭar | i-dêvara sthâna-patigal entendađe |
 piridum šame-dameyindam | karav arid enip ondu tapadin âgamadindam |
 nirutan rañjisutirddam | dhareyoļu Šivaśakti-Paṇḍitaṅg eṇey âvaiñ ||
 svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânuṣṭhâna-japa-samâdhî-
 šila-guṇa-sampannar appa Šivaśakti-Paṇḍitarige Kâlêśvara dêvara sthânavam
 dhârâ-pûrvvakam mâdi Kâlimayya-Heggade koṭta |

priyadind int idan eyde kîva-manujaṅg âyumi jaya-śrîyam a- |
 kkey idam kâyade kâyva pâpigē Kurukshêtraṅgaļol Vâraṇâ- |
 siyol ek-kötî-munîndraraṁ kavileyam vêdâdhyarañ kondud ond |
 ayasam porḍduguv endu sâridapuv i-śaiļâksharam dhâtriyoļ ||
 sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashṭi-varsha-sahasrâni vishṭhâyâm jâyatê krimil ||
 na vishañ visham ity âhur dêvasvam visham uchyatê |
 visham êkâkinain hanti dêvasvam putra-pautrakan ||
 sâmânyôyam dharmma-sêtur nṛipâñam kâlê kâlê pâlanîyô bhavadbhiļ |
 sarvvân êtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râma-
 chandrahi ||

Sûryyaṇam lêkhaka Madana-Mahêśvaram barevar-âchâryyam Saka-varsha sâsi-
 rada tombhatt-erađaneyâ Vikṛiti-samîvatsarada barada šâsanav id â-chandrarkka-
 târam niluke | Šivâya namaḥ | dêvara-keṛeya-dâriyam baḍaga bêlada-marada
 baḍagaṇa deseyalu gadde beddal Bîrabôvaṅge mû-gaṇḍuga | Gaṇapatayê namaḥ ||

54

Svastiy anavarata-parama-kalyâṇâbhuyuda-sahasra-phala-bhôga-bhâgini dviti-
 ya-Lakshmi-samâneyaru savati-gandha-vâraṇeyar appa piriy-arasi Kêtala-Dêvi-
 yara besadim heggade-Biṭṭiyaṇṇanu heggade-Malliyaṇṇanuṁ śrî-Kâlêśvara-dê-
 varâ nandâ-dîvigege kai-gâṇa onduvam Darmmukhi-samîvatsarada Paushya-
 buhuļa 8 Vaḍḍavâradalu uttarâyaṇa-saṅkaramaṇadalu biṭṭaru i-dharmmavam
 keḍasihen endavaru Gaṅge-Vâraṇâsiyalu munîndraram kavileyam vêdâdhyaram
 konda dôsha |

55

At Honnammanahalli attached to Dudda, on a stone in the Honnamma temple.

.... padmāñkitam tōl erađu nisita-vajra-prabhā-bhāsuram tōl |
 erađ udyach-chakra-chakrōjyala..taļa.....oguvū |
bañṇaiñ ponna-bañṇakk eñeyene garuđaiñ vāham āgirppa chakrē- |
 šva..... ||
 svasti samadhibhāga-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatīpura-
 varādhīśvaraṁ Yādava-kuṭāmbara-dyumaṇiy artthi-jana-chintāmaṇi Tribhuvana-
 malla Taļakādu-Gaṅgavādi-Noñambavādi-Koñgu-Naigañli-Banavase-Hānuñgalu-
 gōṇḍa bhuja-bala vīra-Gaigan asahāya-sūra Śanivāra-siddhi giri-durgga-malla
 chalad-aika-Rāma niššaṅka-pratāpa-Hoysaļa-Ballāla-Dēvaru śrīmad-rājadhlāni-
 Dōrasamudrada nelevīḍinalu sukha-saikathā-vinōdadiñ rājyañ geyyuttav
 iralu Saka-varsha 1100 neya Viñambi-sāmvatsarada Vaiśākha-bahuļa 10 Ādi-
 vāradandu ashṭādaśa-yōga-piṭhādhidēvatey appa Duddada Honnuñike-dēvige vīra-
 Gaṅga-Hoysaṇa-Dēvaru pūrvva-maryyādeyalu biṭṭa dattiyā avud.....Duddada
 hiriya keṛeya keļage teñkaṇa tumbina modal-ēriyalli gadde sa 5 ā-haleya tumbina
 bāvi-kallini hađuvalu hū-dōṭa beddale dēviya banadiñ mūḍalu huñise teñkalu
 heddaři hađuvala kali badagalu Bammeyanahalliya sime | Bammeyanahalliya
 mahājanāṅgaļu tamma hiriya keṛeya keļagaṇa māvina-kaṭṭadali biṭṭa datti
 gadde sa ½ beddale koļ 10 dēviya pādārādhaka Bitiyanñagam Honnavegam
 huñtida Kāla-Honneya jīrññōddhāravan ūrjjitam māḍalu samasta-prajegaļum
 Bāsa-Goñḍanum Būva-Goñḍanum sēnabōva Bāchañṇanum soteyan ikki dharmma-
 mañi pratipālisidaru |

priyadind int idan eyde kāva-purushaṅg āyumi jaya-śrīyum a- |
 kkum idaiñ kāyade kāyva pāpiye Kurukshētraṅgaļoļ Vārañā- |
 siyoļ ek-kōti-munīndrarañ kavileyam vēdādhyaram kondud ond |
 ayasañiñ pordduguv endu sāriḍapud i-śailākshara-brājigaļ ||
 dēvar-odeya Kāla-Honneya.....yya Kāmeyaṅge hachchu koṭṭa vṛitti Tippaṭūr
 Kađabam Uñgura Chaṅgāvi tanage Hiriya-Heggōdu

57

At Heragu (same hobli), on a stone in front of the Jaina-basti.

Śrīmat-pavitram akaļaṅkam anantakalpaṁ
 svāyambhuvam sakala-maṅgalaṁ ādi-tīrthaṁ |
 mityōtsavam maṇimayaṁ niyatam janānām
 trailekya-bhūṣhaṇam ahaṁ ūraṇam prapadye ||

śrī-Vītarāga ||

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam |
 jīyāt trailekya-nāthasya ūśasuanam Jina-śāsanam ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ Dvârâvatîpura-varâdhîśvaraṁ Yâdava-vam̄śôdbhava Koṅgu-Naīgali-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṅgallu-Halasige-gom̄da bhuja-bala vîra-Gaṅga jagad-êka-malla Hoysala-Vîra-Nârasimha-Dêvaru śîmad-râjadhâni-Dôrasamudrada nelavîdinalu dushta-nigraha śishṭa-pratipâlanava mâdi sukha-saṅkathâ-vinôdadiñ prithvî-râjyam geyvuttam ire tat-pâda-padmârdhakam para-ba-la-sâdhaka-nâmâdisamasta-prâasti-sahitaṁ śîman-mahâ-pradhânañ hiriya-haḍavalan Châvima-yana negarttey entendađe |

inanañ têjadoļ Indranan vibhavadoļ Châṇakyanañ nîtiyoļ |
 Manuvan châru-charitradoloļ jaṭadhiyañ gâmbhîryyadoļ dhairyyadoļ |
 kanakâdrîndraman eyde pôlvan adaṭin trailôkyamañ mechched A- |
 rjjunanam śî-paḍavalla-châman enal inn êvaṇṇipaiñ baṇṇipaiñ ||
 vara-vanitâ-janaṅgañ manam Kusumâstra-śarakke sad-budhô- |
 tkara-kara-paṅkajaiñ buhu-suvarṇa-chayakk adhinâtha-mandiraiñ |
 sthiratara-râjya-lakshmig edeyâdavu rûpa-vilâsad êlgeyin |
 nirupama-dânadiñ pati-hitonnatiyin paḍavalla Châmana ||
 anupamam appa bandhu-nivahañ nija-paksham anargha-ratna-ma- |
 ḍana-tati pañcha-varṇam akhilôgra-bhujâsiye chañchu dushta-dur- |
 jjana-ripu-bhûbhujar bhujagar âge negartteyan ânta Biṭṭi-Dê- |
 vana garuḍaiñ samant esedan i-dhareyoļ paḍavalla-Châmaṇaiñ ||
 intu pogarttegaiñ negarttegaiñ neley âda hiriya- | haḍavalal Châvima-y- |
 yana sarvvâṅga-Lakshmi hiriya-haḍavaliti Jakkavveyara negarttey entendađe |
 nirutaiñ pûjipa deyvam oppuva Jinañ siddhânta-chakrêśvarañ |
 guru matt â-Nayakîrtti-Dêva-yati tây Âchavve Bammayyanuñ |
 ...prêmada tande mikka subhadin lôkaika-rakshâ-kshaman |
 purushaiñ śî-paḍavalla-Châman enal in Jakkavveyini dhanyar âr ||
 Ratiyannału rûpiñ Bhâ- | ratiyannału vâg-vilâsadiñ saushîhavadiñ |
 kshitiyannału permme Arun- | dhatiyunnała Jakkiyavve kântâ-ratnañ |
 kômaļavâgi tâne šubha-lakshâya-yuktam enippa mûrttiyin |
 vyômaman eyde parbbi digu-danti-varaiñ nimird irddha kîrttiyin |
 śî-mukhadindam udbhavipa satyada mel-nuḍiyinde gôtra-chi- |
 ntâmañi Jakkiyavve sale rañjisidaļ Šachi-dêviy-andadin |
 band ereye vandi-janam â- | nandin ã-kshaṇade kalpa-kujad âravey i- |
 v andadin ivał bêlpuda- | n enduiñ Jakkavve-Dêvi jagatî-taļadoļu ||
 takkała mikka sôrmudiya vṛitta-kuchaṅgaña... . . .nô- |
 ṭakk alar-amb iv emba nage-gaṅgaña rokkam enippa honna-ba- |
 ṣṇakke viśesham app adhara-kântiya Jakkala-nâriy ondu bhâ- |
 vakke guṇakke vâg-vibhavad unnatig âr dore peñdir urvviyoļ ||
 Jina-râjâṅghriyan oppuv archchanegañin sad-bhaktiyind archipaļ |
 vinayan gundade lôka-pûjyar enisirpp âchâryyarañ prîtiy a- |

ppa navâjyâmritad annadim tañipuval šrî-Jaina-gêhaṅgañam |
manad utsâhade mâlpał i-dharaṇiyol Jakkavvey intappar âr ||
taładol aśōkey oppuva tałir mmukha-paṅkajadol sarôjav â- |
suļi-guruł-oliyoł madhupa-saṅkułam olnudigalge mikka-kô- |
kiła-maṛi yânadol gaja-samuchchayam udgha-payôdharakke po- |
ṅgałaśam enipp iv êm doreye Jakkale-nâriya rûpin-êlgeyoł ||

rava akkam |

Jina-râjanan atimudadind |

anêkav enip archchanaṅgañind archchisi saj- |

janarołu migil ene negałd â- |

vinayada kañi Padmiyakkan ene mechchadar âr ||

avara gurugañu |

sakała-vyâkaraṇârttha-śâstra-chayadol kâvyaṅgałol mikka nâ- |

tiṅkadoł vastu-kavitvadoł negałda siddhântaṅgałol pâramâ- |

rtthikadoł... kikadoł samasta-kaleyol pâṅgina nađey.. |

dhikan âdam Nayakîrtti-Dêva-yatipani siddhânta-chakrêśvarañ ||

Herag ollitt end ellam | nirutam binnavise këldu basadiyan aty-â- |
daradinde mâdi Jakkale | dhareyam dharmmakke koṭtu jasamañ pađedał ||
ad ent endađe Šaka-varshañ 1077 neya Yuva-saṁvatsarada Pushyad-amâvâsyे
Âdîvârav-uttarâyaṇa-saṅkrântiyandu śrîman-mahâ-pradhânam hiriya-hađava-
lañam Châvimayyana sarvvâṅga-Lakshmi hiriya-hađavalati śrî-Mûla-saṅgada Dê-
šiya-gaṇada Pustaka-gachchhada Koñda kundânvayad âchâryaru śrî-Nayakîrtti-
siddhânta-chakravarttigała guđdi Jakkavveyaru mahôtsâhadim tâvu Heraginalu
pratishtheyam mâdisida śrî-Chenna-Pârśvanâtha-svâmigała śrî-pâda-padmâṣhta-
vidhârchanakkam uttuṅga-chaityâlayada khanđa-sphuṭita-jîrṇyôddhâraṇa-
kkam rishiyar-âhâra-dânakkav endu śrîmatu Heragina prabhugalûr-odeya-
Sômanâthimayya Bûvimayya Siṅga-Gâvunḍan olağâda samasta-prabhugala
samasta-pradhânarâ sannidhânadalu śrîman-mahâ-maṇḍalêśvara-Nârasimha-
Dêvargge binnaham geydu hiriya-kereya kîl-eriyalli kalla-tumbina samîpadalu
biđisida gadde salagey aydu beddaleyalli sthaļav ondu |

58

Svasti śrîman-mahâ-maṇḍalêśvarañ Dvârâvatîpura-varâdhîśvaranum Koñgu-
Naṅgali-Gaiigavâđi-Noṇambavâđi-Banavase-Hânuṅgalu-goñda bhuja-bala vîra-
Gaṅgan asahâya-śûra niśsâika-pratâpa Hoysala-śrî-Ballâlu-Dêvaru Dôrasamu-
drada râjadhâniyallî sukha-saṅkathâ-vinôdadin pŕithvî-râjyañ geyyuttum ire
Jaya-saṁvatsarada Pusyad amâvâše-Maṅgałavâra-vyatîpâta-Uttarâshâdhâ-
nakshatradandu Heragina basadige modalu gadyâna 1 kkañ balî-sahitavâgi
gadyâñav ippatta-nâlkakkam bhûmiyam dhârâ-pûrvvakam mâdi biṭta sthaļa
hiriya-kereya kibbayalalu biṭṭiga-gaṭṭay ondu ûrinda hađuvaṇa holadalli

beddale nālvatt-eraḍu gēṇa gaṇeyalu kambha 32½ biṭṭa datti ||
 gata-līḍam Lālan ḫlambita-bahaḍa-bhayōgra-jvaraṁ Gūrjjaraṁ san- |
 dhṛita-śūḍam Gauḍan aṅgikṛita-kṛiṣatara-sampallavaṁ Pallavaṁ chū- |
 rṇyita-chūḍam Chōḍan ādañ kadana-vadanadoļ bhēriyam poyse vīrā- |
 hita-bhūbhṛij-jāla-kālānaḍan atula-balām Vīra-Ballāla-Dēvam ||
 manam old udyad-yaśa-śrī-pati nele modal ḫagal salvant eraḍ-pon- |
 nan apāraudāryya-paryunnatañum udadhiyam Mēruv ā-chandranuñ nil- |
 vinav atyutsāhadindaiñ Peragina Jina-ghakke biṭṭam purandhrī- |
 jana-lilānaiiga-rūpañiñ mathana-jaya-bhujam Vīra-Ballāla-Dēvam ||
 ati-śōbhākaram appa Vishṇuvina vaksha-sthānadoļ Lakshmiy un- |
 nati vett irppavol irkke kīrtti-yutanoļ śrī-Chāmanoļ kūḍi sañ- |
 gata-satvar vvahu-putrarañ paḍevutam Jakkavve chandrārkkaruñ |
 kshitiyam Mēru-nagēndram ullinegam iñi bhadram ūbhām maingalañ ||
 ivan ḫy-andadin eyde pālisidavargg ishtārttha-saṁsiddhi sam- |
 bhavikum konḍ alidañge Gañge Gaye Kēdārañ Kurukshētram emb |
 ivarōļ pēsade pārrvarañ goravarañ gó-brindamaiñ peñḍiraiñ |
 tave kond ikkkida pāpam eydugum avaiñ bīlgum nīgōdañgaloļ ||
 sva-dattām para-dattām vā yō harēta vasundharām |
 shashṭi-varsha-sahasrāñi vishṭhayāñi jāyatē krimili ||

59

Svasti śrīmatu-Durmmukhi-saṁvatsarada Chaitra-suddha-dasami-Sōmayāra-
 dandu Heragina Chenna-Pāriṣva-dēvara nandā-dīvigege śrīmatu suikada
 heggaḍe Heragina Bāch-arasa-Gaṭṭiy-arasa-Bamma-Dēva-Ballayyaṅgaļu suika-
 vaniñ biṭṭaru ettu-gāṇa ondakkaiñ ā-telligara mane-deṛe onduvaiñ ūr-oḍeya-
 Nārasīṅgañiñ Mara-Gavuñda sēnabōva-Sōmayyan olaṅgāda samasta-prajegaļ ir-
 ddu biṭṭa dharmma ||

61

At the same village, on a stone at the gate of the Kīrtti-Nārāyaṇa temple.

État trailōkya-nirmmāṇa-trāṇa-saṁhīti-kāraṇam |
 śrīmat-śrī-Jaitanāthasya śāsanam ūśvatam param ||
 krīḍā-Krōḍas sa vaḥ pāyād yad-dantāgrē vasundharā |
 babhāra kētaka-śikhā-saṅgi-bhṛiṅgāṅganā-śriyam ||
 Sōmānvayē Yadur abhūd Yadu-vanīśa-janmā
 bhūpas Saṭaļi kiļa Dīliḍa-Naṭa-prabhāvaḥ |
 yad-dōḥi-kṛipāṇa-dalitāri-karīndra-kumbha-
 muktāphaṭāni nija-nirmmala-kīrtti-bījaiñ ||

sô'py êkadâ Šaśapurê muninâ niyuktaḥ
 Karṇuṇāṭa-vâcham avalambya mahâ-bhayêna |
 nîm poy Saṭa kshitipa ity atha tañ cha śîghraṇi
 byâghram jaghâna nija-hasta-śalâkayaiva ||
 tad-vaiṁśajâḥ prathita-bhûtri-bhuja-pratâpâ
 bhûpâs tataḥ-prabhṛiti Poysaṭa-nâmadhêyâḥ |
 śârddula-kêtanam avêkshya tatô'tibhîtâ
 yâtâ diṣô daśa ripu-kshitipâś cha têshâm ||

tatra cha |

udyann èva nidhâya mûrddhasu padam tuṅgêshu pŕithvîbhritâm
 dôshôtsâha-kaļaṇki-râja-vibhavaṁ nirmûlam unmûlayan |
 âkrâman kakubhaḥ pratâpa-nivahaiḥ padmânurâgaṁ vahan
 chanḍô'sau Vinayârkka-bhûtalapatiḥ kshôṇîm śaśâsa prabhuḥ ||
 Eṣeyaṅga-mahîpâlô yan-mahîm vahati svayaṁ |
 yad-yaśaḥ-pûra-karppûrair haritas surabhîkṛitâḥ ||
 tasyâpy âsaṁs trayâḥ putrâ dêvâs trayâ ivâparê |
 Ballâlô Vishnu-Dêvaś châpy Udayâditya-bhûpatiḥ ||

têshu cha |

sat-khâtâḥ katarê ripu-kshitibhritô nô rakshitâḥ kê pûnaḥ
 sampraptâś šaraṇaiḥ kvavâ bhuvi hritô nô têna râjñâ kṛitaḥ |
 kiñ-dânaiḥ na kṛitaī kṛitô na katamaḥ pûrttâdi-dharmaṁôthavâ
 kiñ brûmaḥ prabhavishnu-Vishnu-nripiṭâs sat-pûjya-râjya-kramaṇiḥ ||

tat-putrasya |

vyaśobhi viśvaiḥ viśadair yyaśobhis
 tamopahais śri-Narasiṁha-nâmnâḥ |
 nripiṭasya tau kêvalam indu-sûryyau
 janasya naktan-dina-lakshaṇâyâ ||
 dig-gajasyêva dâna-śris Sumêrôr iva mîkhalaḥ |
 âsîd Èchala-Dêvîti mahishî tasya bhûbhritâḥ ||
 sâsûta tanayaṁ tanvî su-nayaṁ vinayônnataṁ |
 śri-Râmam iva Kausalyâ Ballâlaṁ ūauryya-bhûshaṇam ||

sa cha |

Śêsha drâg bhûshaṇâya Tripurariпу-tanôr yyâhi nêhâsti kṛityam
 kûrmma tvaṁ šarmma yatra prachaṭa kisalayam dig-gajâs sallakînâm |
 bhuktâ svêchhâ-vihâram kuruta guru-dharâ-bhâra-dhuryyô'yam ēkaḥ
 śri-Ballâla-kshitîśas sakâla-vasumatîm śâśvatâyur bbibhartti ||
 tvat-khaḍgê kôṣa-dêṣât prachaṭati sapadi prachyutâḥ kôṣa-dêṣâd
 âstâm saingrâma-vârttâ kshapita-ripu-nripiṭôpa Ballâla-bhûpa |
 vaihâli-kêli-yâtrôchchalita-balâ-miṭad-bhûri-bhêrî-ninâda-
 trâṣât śvâsâvashâḥ prati-nripiṭati-gaṇâḥ krânta-kântâra-durggâḥ ||

yēnādhāḥ-kṛitam Arjjuna-dvaya-balām prōddā-[ma] līlāyitair
 yyēnōchchaiś śatakōṭi-bhaṅga-vidhinā bhūbhṛid-ripur nīṇītāḥ |
 yēnārishtā-purōgamā vīdalitās sarvvē jagat-kaṇṭakāḥ
 pāyat sō'yam udāra-Krishṇa-charitō Ballāla-bhūpō bhuvam ||

svasti samasta-bhuvanāśraya śrī-prīthvī-vallabha mahārājādhirāja paramēśvara parama-bhāṭṭārakam Dvārāvati-pura-varādhīśvara Yādava-kuṭāmbara-dyu-maṇi samyaktva-chūḍāmaṇi mālerāja-rāja malaparoṇu gaṇḍa gaṇḍa-bhēruṇḍa kadana-prachanḍan asahāya-śūran ēkāiga-vīra Śanivāra-siddhi giri-durggamaṇa chalad-aṅka-Rāma vairibha-kaṇṭhīrava niśaṅka-pratāpa-chakravartīty-ādi-birudāvalī-vīrajamāna-Poysala-śrī-Vīra-Ballāla-Dēva dig-vijaya-prasāngēna Śīre-nādu-vishayālaṅkārabhūta-Nīḍugallu-nāma-giri-durgga-sthālē nīkaṭa-vartti-ni skandhāvārē sukhēna rājyaṇi praśāsati sati | tat-pāda-padmōpajīvinas svasti śrī-Jai-Bhaṭṭayya-Nāyakar-anvayaṇi | svasti śrī-Kāsmīra-rāshṭra | krama-rāja | Gūlavishaya | bhavanāśraya | Bhadrāhu-grāma | Bhārgava-gōtra pitāmahāni Chhūni-Dēva | Vallā-Dēvī | pitāJōyila-Dēva | mātā Gaigā-Dēvī | mātāmaha Vaśi-shṭa-gōtra Rudraghōṣāni | śvaśuraru śrīmat-sāvāsi-tantrādhishṭāyaka Vaitānasa-gōtra Chhūja-Bhaṭṭayya-Nāyaka | bhāva śrīman-mahā-pradhānam Mādhavayya-Daṇṇāyakaru śvaśure śrī-Abbaveyaru | svasti śrīmat-sāvāsi-tantrādhishṭāyakanī mahā-pasāytaṇi parama-viśvāsi āśraya-jana-kalpa-vṛiksha prāṭas-snānaupāsana-ubhayaikādaśivrata dvija-guru-pādārādhakam śrī-Jaitanātā-(devargge)-dēvadivya-śrī-pāda-padmārādhakarum appa Jaya-Bhaṭṭayya-Nāyakaru śrī-Jaita-Nārāyaṇa-dēvara pratishṭheyani mādi Śaka-varshada 1139 neya Īśvara-samivatsarada Māgha-māsada paurṇamī-Sōmavāra-sōma-grahaṇadalu śrīmat-pratāpa-chakravarti śrī-Vīra-Ballāla-Dēvaru Heragina śrī-Jāita-Nārāyaṇa-dēvargge Heraginalu nele-dēva-dānavam Jai-Bhaṭṭayya-Nāyakara kayyalu dhārā-pūrvvakāvāgi neleyāgi koṭṭa gadyāṇa 40 karū Ānehaṇḍi | eraḍu dēvargge sari (4 lines following contain details of boundaries) int i-puramāni ā-Ānehaṇḍiyāni sarvva-bādhā-parihārav ā-chandrārkka-sthāiyāgi śrī-hastadim dhārā-pūrvvakam mādi koṭṭa datti | Heragina mahājanaṅgalu Jaita-Nārāyaṇa-dēvara-puradalu hattu maneyāni mādirdu Ānehaṇḍiyālu hattu honnāni kombar allin mēle mahājanakkē haļiyālu puradalum kāraṇav illa | samastōtpatti Jaita-Nārāyaṇa-dēvara śrī-kāryake | tējas-svāmya ashṭa-bhōga Jai-Bhaṭṭayya-Nāyakarggaṇi avara santānak ā-chandrārkka-pariyanta | aśeṣa-mahājanaṅgalu hiriya-keṣeya baḍagaṇa maṇala-kaḍahinalu koṭṭa gadde salage 1 ko 10 Paṭṭaṇasāmiya keṣeya keļagāni vṛīndāvanakke koṭṭaru | i-dharmmavam mahājanaṅgalum Ūru-Nāgarahallīya samasta-prabhu-gāvūṇḍugalu pratipāliṣuvaru | (5 lines following contain usual final verses) śrī-Jaita-Nārāyaṇa-dēvaru | śrī-Jaitēśvara-dēvaru | śrī-Śāradā-dēvayai namāḥ | maṇgalam ahā śrī śri Jōgayyaṅge mahājanaṅgalā maryyāde | mane 1 ga 1½ | rūvāri Pemmi-ōja | Masaṇōja | Nārāyaṇa-dēva |

64

At Kommēnahalli (same hobli), on a stone east of the village gate.

Šubham astu

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

Śâlivâhana-śaka-varusha Piṅgala-sainvatsarada Kârttika-bahula 5 lu Nuggehalliya-kôte Kommanahalliya ott-agrârakke śrimatu-Krishṇappa-Nâyakaravaru Kommanahalliya bhaṭṭara Chikkaṇṇa-Dêvaṇṇanavarige koṭṭa sile-sâsana-kramav ent endare nimma ūra kôṭeyanu sarvvamânya.....

65

At Honnâvara (same hobli), on a stone south-east of the Kêśava temple.

Śrîmat-trailôkya-pûjyâya sarvva-karmaṇa-su-sâkshiṇê |

phaladâya namô nityam Kêśavâya Śivâya cha ||

svasti samasta-bhuvana-saṁrakshaṇaika-dakshan appa Puṇḍarîkâkshana nâbhî-puṇḍarîkadind udayisida Puṇḍarîkâsanânind Atri� Atri-nêtradini Sômam Sômanim Budhaṁ Budhaniṁ Purûravaṁ Purûravanind Âyuv Âyuvim Nahusham Nahushanîm Yayâti Yayâtiyîm Yaduv emb agaṇya-puṇyâtman udayisidan âtaniṁ Sôma-vaiñšame Yadu-vaiñšam enisi.... alladeyuṁ |

śrîmad-Yâdava-vaiñšado- | l i-mahiyoļe Dvâravatiya..... |

bhûmipar âr..... | ..davaṁ bhûpan ôrvvan adaroļ negaļdaṁ ||

â-Yadu-vaiñšadoļ Saļan emba nrîpa..s Sahyâchaļada sânuvin-u.ļe mṛigayâ-vinôdadini baruttum ond-eđeyoļettam iral alli tapaṁ geyva munîšanaiṁ puli pâyal eytappuvud â-muniy âtana parâkramamaṁ parîkshisal endu poy Saļa yenal ođan â-puliyanî gêniṁ kond ikkuvudum â-muni mechchîy i-puliye vijaya-lâñchhanam i-pesare vijaya-nâmam endu baramaiṁ kuđal andind ittal â-Yadu-vaiñšave Poysaļa-vaiñšam enisidud â-vaiñšadoļ |

âdityar ppânnirvvaru | m âdođam êm maṇḍalâgradind iruļuṁ sam- |

pâdita-têjane tâm Vina- | yâdityam ..napan enisid âtaṁ janapaṁ ||

kâmini Keleyabb-arasi ma- | hâ-mahimaṅg â-nrîpaṅge nirmmaļa-dharmma- |

śrî-mahitaṅge hitaṅg i- | bhûmige guṇa-ratna-bhûmi ramaṇi-ratnaṁ ||

Yâdava-vaiñšakk amare ma- | hôdayam Ereyâṅga-nrîpati Vinayâdityaṅg |

oppuva tanayaṁ vinayaṁ | sôdaram enal ogedan alte dhîrôdâttam ||

kare viđidu Baļiya vatṭaṇa- | m urivudum Ereyâṅga-nrîpana kôpânaļanîm |

smariyisidudu Râma-śara- | sphuritâgnian abdhî-vîchi-nichayâchakitaṁ ||

Gaiṅgeya nîre tann amaļa-vaiñšame tanna pativratañurâ- |

gaṅg eđegonđa dlia..vame...mâleye puṛpa-mâle su- |

ddhâ... darppaṇam hṛidayam âgiral Échala-Dêvi tâm jagan- |

maṅgala-pûrṇa-kumbham ene tan-nrîpa-vallabhe..... ppamam ||

mûvar ddêvara şaktiye | mûvaroñam tappad enisi negaldar ttâv in- |
 dîvara-lôchaneg Èchala- | Dêvige Ballâla-Vishnu-Vudayâdityar ||
 šruti-kathita-pathadoñ alavaðe | gatigañ ſuddhâtma-tatvadoñ tiñid ire san- |
 matigañ puñyâtmar avar | stutigam râjyakkam oppe bhâjanam âdar ||
 paramârâdhyam Mahêšam kula-vadhu vijaya-śrî nelam pôshya-varggam |
 doregañ vaivâha-sambandhigañ ene negal ã-râyar ambhôjajâñdô- |
 daradôñ tengâya nîrant ire tiñida jasañ tanna bhañdâram âgut- |
 t ire Ballâlavanîšam pogale jagam ašesham mahatvakke nôntam |
 modaloñ Poysala-râjya-lakshmiy-odavaiñ tôl-balpiniñ tâldi tann |
 udayam rañjise tanna balp odave tann ârpp ère tann âjñc mî- |
 ye diñâ-chakraman ottikondu Tañekâñlam Gañga-râjyakke tam |
 modal âdañm Yadu-vamša-varddhanakarami śrî-Vishnu-bhûpâlakam |
 ivan-î-tôl-gambadoñ puttaliyevol avani-dêvi tan irppañ endum |
 tavad irkkum vikrama-śrî pogevol ivana tibrâsiyoñ biñti vand â- |
 javan ikkum kôñanindam pagevara peñanam pêral i-Vishnuvam kâ- |
 duvan âvam gelvan âvam nañugad idiroñ atandu band irppan âvam |
 Tuñu-dêšam Chakragoñtam Tañavanapuram Uchchañgi Kôlalam êlum |
 male Vallur Kañchi kañ urbbisuva Hañiya-ghañtam Bayalnâdu Nilâ- |
 chaña-durggam Râyarâyottama-puri Tereyûr kôyatûr gondavâdi- |
 sthalamam bhrû-bhañgadim koñd atuña-bhuja-balâñopen i-Vishnu-bhûpañ |
 svasti samadhigata-pañcha-mahâ-šabda mahâ-mañdalêśvaranum Dvârâvatî-pura- |
 varâdhîśvaranum Šašakapura-nivâsa-Vâsantikâ-dêvi-labdha-vara-prasâdanum |
 Kâvêri-tîra-mada-marâla-râjahañsanum Tañakâdu-Koñgu-Nañgali-Gañgavâdi- |
 Nonambavâdi-Banavase-Hânuñgallu-gonđa bhuja-bala Vîra-Gañga Vishnu- |
 varddhana Poysala-Dêvaru mûñalu Nañgaliya-ghañta teñkalu Koñgu hañvalu |
 Bârakanûru bañagalu Sâvimalay i-volagâda bhûmiyam pratipâlisuttam Dôra- |
 samudrada nelevîñinoñ sukha-sañkathâ-vinôdadim prithvi-râjyañ geyyuttam |
 ire tat-pâda-padmôpajîviy appa Koñeya-Šañkara-Dañdanâthañ tappe tappuvam |
 taguñd añti bañivam maguñd ormme reppuvam Kallatti-Lôkana tale-gonđa- |
 gañdam dañdanâtha-mukha-inañdanen enisi |

Maleyâlär ppallikâgar kañaguv arasu-makkañ hayâlhiñar app â- |
 dalajar ssâmanta-dañlâdhipar odavi bharañ geydu nind alliy ammuñ |
 chalamuñ perchchutt irl poysidan iñidan ottaysidantargge voydañ |
 gelavañm kaikoñdan i-Šañkara-chatura-chamûpam prachanđa-pratâpam |
 Arañimale Koñati Kôlal | Areyattiya-Bâgalatti Kuñagil Ta- |
 marechagu Halasûrk Kântada- | purav ivarol Hari-grihañgalam mâñdisidam |
 tad-anantaram Nirggunda-nâñl-olagana Honnavâram emb agrahâradalli Sakâ- |
 kâlada sâyirad eppatt-ondaneyea Vibhava-sañivatsarada Mâgha-suñdha-trayô- |
 dasi Vañlavâra Rôhiñi-nakshatra Karkkañaka-lagnadalli śrî-Kêśava-pratishîhe- |
 yam mâñdisidam |

66

Svasti samasta-śīla-guṇa-sampannanum Kāñva-vanśōdbhavanum Nāga-Dēva-Nāyaka-priya-tanūbhavanum Kāśyapa-gōtra-pavitranum Purushottamārādhana-prasādāsādita-mahad-aiśvaryyanum asahāya-śauryyanum avāryya-vīryyanum appa śrīman-mahā-pradhānaiḥ heggade-Lakumayyam Poysa-Ārasiṁha-Dēvaṅge rājyamaṇi nishkaṇṭakam māḍi pratishṭhāpisi prasāda-dānam dhārā-pūrvvakam āgi haḍadu |

uttaram āge hastam iṣīv iv-eḍeyo! jaya-lakshmi lakshmi lō- |
 kōttaram āgirāl naḍeva Lakshma-chamūpatiy āḍdan-alkāṛam |
 bettu janaṅgal eyde mudadiṁ pogalutt ire bhukti-muktig end |
 ittanu bhaktiyind eseva Kēśava-mūrttig ananta-bhūmiyam ||
 nālvatt-āḍu-gēnum Bāchiviḍiya ghaḍeyal ibbaḍagal āgi mūḍa-gōḍiya mūnūru-kambha beddalum haḍuva teikal āgi haḍuva gōḍliy ēla-nūru-kambha beddalu sahita Maleyāṇḍakere hiriya-kereya keḍagey aruvatt-aydu beddalu koṭaga 10 tōṭav ippatt-aydu kambha haleya huleya-kereya keḍag eppatt-aydu Chāmuṇḍēśvarayyana keyyolage mūvattu-kambha gaddey ā-beddalu nūru-kambha pū-dōṭa mūvattu-kambha santeya suṅka.. kadalu mūguḷa bhatta nūla-habbakke maneyal ondu kaḍihu jēḍaralli yint initum ū-Kēśava-dēvargge dhārā-pūrvvakam māḍi heggade-Lakumayyam koṭṭa vṛitti || Saṅkara-Daṇḍanāyakana maga Bōkaṇaṅge kaṇḍuga gadde parichāraka Molleyaṅg ibbaḍ-akkiya-kūla yir-kaṇḍuga gadde |
 tanniṁ peṛariṁ dharmmakk | annayamaṇi porddal iyyad ā-chandrārkam |
 mannaṇey id endu negaḍd a- | ty-unnatān ī-Honnurada Bōka-Gavuṇḍaṇi ||
 sva-dattām para-dattām vā yō·harēta vasundharām |
 shasti-varsha-sahasrāṇi vishtāyām jāyatē krimili ||

67

Mattaīn svasti śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Taṭakāḍu-Koṅgu-Naīgali-Gaṅgavāḍi-Noṇambavāḍi-Banavase-Hānuṅgallu-gonḍa bhuja-bala Vīra-Gaṅgan asahāya-śūra niśsaṅka-vīra Hoysa-āla Ballāla-Dēvara kayyalu śrīman-mahā-pradhānām sarvvāḍhikārī heggade-Lakmayyaṅgalu Vijaya-saṁvatsarada Pushya-bahuḍa-chauti-Maṅgalavāradand uttarāyaṇa-saiṅkramaṇadalu Pūrvvagāviya asagagaṭṭavanu dhārā-pūrbbakav āgi haḍedu ā-kereya keḍage Honnavurada ū-Kēśava-dēvaringe mudabalu salage hattu brāhmaṇariṇe salage mūvattu Pūrbbagāveya Biṭṭi-Gavundaṅge salage yaraḍu yint initumam Lakmayyaṅgalu dhārā-pūrvvakam māḍi biṭṭa datti ||

68

At the same village, on a vīrakal south of the Sōmēśvara temple.

Namas tuiiga-śiraś-chumbi-chāndra-chāmara-chāravē |
 trailōkyā-nagarārambha-mūla-sthambhāya Śambhavē ||

Jaya-samvatsarada Mâgha-suddha 5 Â-d-andu Honnavurada Niragundada hola-vêriya kâlagadalu Bîmana maga Honna-Gauḍan embañi kâdi sura-lôka-prâptan âdalli hiriya-haḍapada-heggade-Mâchiyanñan-âlîkeyali Masañad olaṅgâda samasta-prajegañu voṭṭâgi.....mânya salisuvaru maṅgalam aha śrî

69

**At Mudugere (same hobli), on a stone near the Iṣvara temple,
north-east of the village.**

Ôm namaś Šivâya

Namas tuṅga-siraś-chumbi-chandra-châmara-châravê |
trailôky-a-nagarârambha-mûla-stambhâya Šambhavê ||

(6 lines illegible)

Taļavanapuramañ.....Banavasiy âgi nađed â.....santôsadi Hânunigala ..
..... || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraiñ ..
....Yadu-kuļa-kuvalaya-sudhâkarañ satya-ratnâkarañ Yâdava-Nârâyañaiñ
chatura-yuvati-chârâ.....sauryya-mrigerâjañ malerâja-râja Karapâla-
kapûla-śailôpa-la-vajra-dan̄ḍaiñ malaparol gaṇḍam nṛipa-kula-kari-kalabha-
yûtha-nâthaiñ Gaṇḍagiri-nâthaiñ uddan̄ḍa-prachan̄ḍa-Pâṇḍya-gaṇḍa-garvva-
parvvata-Pâkaśâsañaiñ vivēka-Kamałâsanaiñ Jagaddéva-prabaļa-baļa-pannaga-
Vainatêyaiñ bhuja-baļa-Rauhiñeyaiñ Narasiñgha-Brahma-bhûruha-kaṭhôra-
kuṭhâra-chârañ Yiruñgola-mada-marâla-mêghâravañi purushârtha-Purûra-
vaiñ vijaya-lakshmi-bhavana-maṅgaļa-maṇi-tôrañaiñ Adiyama-mada-nivârañaiñ
maṇḍalika-ghaṭa-sarpañi rûpa-Kandarpañi Kaustubhâbharaṇa-smarayā-
parinatântalikarañaiñ vikramâbharañaiñ Taļakâdu-goṇḍa-gaṇḍaiñ kadana-
prachan̄ḍaiñ Beṅgiri-mataṅgajâri-sarabhâiñ Âdirâja-sannibhâiñ Vâasantikâ-dêvî-
labdha-vara-prasâdañi mrigamadâmôdañ nâmâdi-prasasti-sahitaiñ šrîman-mahâ-
maṇḍalêśvaraiñ Taļakâdu-Koṅgu-Naṅgaļi-Gaṅgavâdi-Noḷambavâdi-Banavâse-
Hânunigallu-goṇḍa bhuja-baļa Vîra-Gaṅga Kaḍamba-Vishyuvarddhana-priya-
tanûjañi šrî-Nârasinîha-Hoysaļa-Dêvaru Gaṅgavâdi-tombattaru-sâsiramumaiñ
Noḷambavâdi-mûvatt-irtsâsiramumaiñ dushta-nigraha-śiſhta-pratipâlanadindav
âluttav ire vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddlhamânam â-chandra-
rkka-târañi-baraiñ saluttum ire Dôrasamudrada nelevidino sukha-saṅkathâ-
vinôdadim râjyaiñ geyyutt ire tat-pâda-padmôpajîviy appa šrîman-mahâ-pradhâ-
nañ sêñâdhipati hiriya-haḍavalañ Bôkimayyana parâkramam entendaļe |
vri || digu-vijaya-pratâpa-nidhi Bôkaṇañ ettidan endođ attal ir |
dd agiyade Chôļan añji hegahiñgade Mâļavan ôli durggavañi |
hugade Kaļiñgan ôsarisi hôgade Gujjaran ântu yuddhadoļ |
miguware Biṭti-Dêva-garuḍaṅ idir âgi dharitri-madhyadoļ ||
Tuļu-dêšaiñ Chaṅga-bhûpâvani negaļda Bayalnâdu Koṅgôrvvipâla- |

stalam udyat-Chôla-bhûmañda-la.....koppa prasiddhaṅgaḥ ḡirdd |
 eleyam tann onde bâhâ-baladin adhinṛipaṅg âvagaṁ mādi ūauryyô- |
 jvala-vîra-śrîge kay-gannaṇiy ene negaldam Bôkaṇam dhâtrig ellam ||
 todard ari-bhûmipâlakara dêšaman irkkuligoṇdu bhîtiyim |
 nađuguva maṇḍalêšvarara maṇḍalamam parirakshisuttav ond- |
 ede tave koṇdu Vîra-Narasimha-nṛipânge samasta-dhâtriyan |
 hađava-la-Bôkaṇam nereye mādida mûḍaṇa-sâgaran-baran ||
 vacha || antu pogarttegam negarttegam sauryyakkam dhairyakkam udârakkam
 vîrakkam okkalâ...âda hiriya-hađavalam Bôkimayyana mahâ-pradhânân-
 anvaya-kramav entendođe |
 vri || krita-krityam janatâdhipatyâ-padamaṁ kaiykoṇdu mantritvad u- |
 nnatiyim biṛrane bîgikonđ irade dînânâtharam ūishṭaram |
 nutu-bandhu-priya-varggamam taṇipe dhâtrî-chakradol tâne saīn- |
 stutan âdam sale Chiṇṇa-Veggade yenalk êvanṇipam baṇṇipam ||
 ka || âtana vallabhe jaga-vi- | khyâtiyan olakonđ Sîtegam Draupadigam |
 nîtividey enipal akhilô- | rvvîtaladol Mâkiyakka lalanâ-ratnam ||
 vri || Murahara-vakshadol poleva Lakshmiya kântiyan ântu padmadol |
 pariveras irppa Bhâratiya sârateyam gedegoṇdu chelvan añ- |
 kurisuva Pârvvatî-pada-sarôjada kempina sompan âldu vi- |
 starisuva Mâkiyakkana jasam vasudhâta-la-sévyav alladê ||
 ka || â-dampatigalin ârjjita- | m âdudu sâmrâjya-lakshmiyene subha-dinadol |
 mêdinig apûrvva-Manmatha- | n âdañ tân enal Eṣaṅgau udayaṁ geydam ||
 ant udayam geydu yavvana-prabhâva-prâptadol |
 vri || Puruhûtam vibhava-prabhâvad odavaṁ tat-têjamaṁ Vahui su- |
 sthiramam Dharmman i..ša-nitya-padamam Nairityan ishtârthamam |
 Varuṇam savyama Vâyu-dêvan achala-śrîyam Kuberaṁ niran- |
 taram Išânan ananta-kântiyan Eṣaṅgaṅg ittar utsâhadim ||
 ka || ashta-dikpâla[ka]r ittar a- | bhîshṭaman Eragaṅg enalke têjad agurvv u- |
 tkrishṭav ene negaldan inti- | ūishṭige manujârkkan enisi mantri-lalâ-mam ||
 vri || hadava-la-Bôkaṇam kude niyôgaman ūrjjita-têjad eltaram |
 pođavig apûrvvam âge mařevokkađe khêchara-chakri nanniyam |
 nuđidade Karuṇan ântade Kritântan enal pogalte vetta heg- |
 gade Yeraganam pratâpa-nidhi sôbhisuvaṁ sasi-sûryyar ullinaṁ ||
 vikramamam pođarchchi desey-antuvaraṁ jasamam nimirchchi bhû- |
 chakradol itanind adhikar ill ene Bôkana râjya-lakshmig â- |
 di-kramadinde tâne mane-veggadey âdan Eṣaṅgan embinam |
 Chakri-parâkramam subhaṭa mantri-śikhâmaṇi dhâtrig oppuvaṁ ||
 nuđi Kanakâdriyoļ Pad[u]majam kađed akkarav ârppu bêrppudaṁ |
 kuđuva sura-drumakke pađi mâlpa parârithate khêcharaṅge nûr- |
 mmađi pati-bhakti Mârutasutaṅge padirmmađiy endođ aṇṇa-he- |
 ggađe-Yeragaṅge pâsaṭiye mattina mânavar i-dharitriyoļ ||

hađavaļa-Bôkan ettidan adô barutirddane mund Eraňga-Ve- |
 ggadey ene Chôla-maṇḍalađada Koňgina-dêšada bhûmipâlakar |
 nnađugi saranjav endu gaja-vâji-padârththaman iyad âmparê |
 tođardara Mârig êm Javana-bâriga vairi-taļa-prahâriġa ||

kan || eřagam satî-vilâsakk | eřagam sat-puñav allad alipam pâpakk |
 eřagan ene hemme vađed irdd | Ereyama-Verggadeya sariye mattina
 manujar ||

â-mahânubhâvan enisida parâkrama-tuňgan-agra-manôvallabheya rûpâtisayâdi-
 gunagaļam pêlvađe |

vri || nirupama-dâna-šile subha-lakshane sad-guṇa-vamšajâte bhâ- |
 suratara-kîrttiyanî taļed Eraňgana sajjana-lakshmiy endu sâ- |
 ksharika-janaīgaļ arttiole kîrttise Bâchala-nâriy oppuvaļ |
 pariјana-kâmadhênu sasi-sûryya-dharitri-kulâdriy ullinam ||

kan || šriňgârada kaņi Madanana | jaňgama-late Sirige tâne kay-gannađi lê- |
 siňge neley enisi negaļd irdd | aňgane Bâchavveg eneye mattina manujar ||
 Haran-arddhângadol Adrije | Hariy uradoļ Lakshmi sôbhipant ire višvani- |
 bhareg esev Eraňgan-oppuva |-vara-vadhu Bâchavvey eseval avanî-taļadol ||
 mattav aganya-puňya-lâvanya-jaladhiy enisida šriňgâra-sâra-sarvvasva-bhûte
 kiriya-heggadiya saubhâgya-sampattiy ad ent ene |

vri || deseyam kaňgaļa kântiyam dhavalipaļ lâvanyadini sôlipaļ |
 vasudhâ-chakraman udgha-yavvana-vana-šriyoļ manah-kântanam |
 sasiyam sûryyanu Mâranam nilisuvaļ saubhâgyadol rûvinoļ |
 jasadol Mâchala-Dêvi mâlpaļ Eraňgaig ânanda-sandôhamam |
 bhûmiyoļ uļla chalvan Abujôdbhavan i-satiy-aňga-bhittiyoļ |
 kâmisi tiťaviťtan ene pâda-yugam kaňi nâbhi lêsin-u- |
 ddâmate vetta vritta-kuchav indu-nibhânanač abja-lôchanam |
 kômaleg oppugum negaļda Mâchala-Dêvige bhûtalâgradoļ ||

kan || lalanâ-ratnam lêsina | kula-deyvam sad-vivêki lôkottame Mâ- |
 chala-Dêviy endu baňnipud | alaghâ-nitambiniyan akhiļa-vasudhâ-chakram |
 dinakara-téjan Eraňgaig | aupuma-châritre Bâchiyakkaňgam saj- |
 jana-sêvyan ogedan akhiļa- | vani baňnise Bomma-Dêvan urjjita-bhâva ||

vri || atisaya-rûpinind atanuv allada Kantu kaļaikav illad ū- |
 rjjita-kumuda-priyam negaļda bandhujana-priyan ishta-šishta-san- |
 tati-khaga-kalpabhûjan ina-téjan Eraňga-tanûjan embud u- |
 nnata-sirig âňmanam dhare negaļteya hemmeya Bamma-Dêvana ||

va || antu..kaļatra-putra-gôtra-pavitríkritan appa samasta-râjya-bhâra-nirû-
 pita-mahâmâtya-padavî-virâjamâna-mânônnataṁ(sha) prabhu-mantrôtsâha-sakti-
 traya-sampannanam nuđidu matt ennanuň mantri-mâňikyanuň nîti-Châňâkyan-
 num niyôga-Yôgandharanuň pati-kâryya-dhurandharanuň tođardara-Mâriyuň
 vairi-taļa-prahâriyum enisida šrimat-perggade-Yereyamayyan uttarâyaňa-sai-

krânti-nimittavâgi Saka-varsha 1077 neya Yuva-saṁvatsarada Mâgha-suddha-trayôdasi-Vadḍavârad-andu Mudugereyalu heggade tanna hesaral-Eraṅgêśvara-dêvarain pratishtheyam mâdi dhâtrî-dhâvalyam appa dêvâlyaman ettisi |
 v̄i || odavida puṇya-sañchayame sannidav âdudu dharmmad eṭtaram |
 pudidu negalte-vettu Giriśâdrige sâdriśav âdud ûrjjitak- |
 k ide subha-sûchanam tri-jaga-lôchanav embinav opput irppudam |
 Mudugereyalli mâdisidan unnatamani Siva-ramya-harmyavam ||
 paded anurâgamaṁ paṭeye paura-janakke taṭâka-dîrgghikâ- |
 ḥpadada vilâsam utsavaman âgise puttida nandanâli-bel (nandanâli) |
 p odavire dêva-kûṭa Jina-gêhadâ tintiṇiyindam oppugum |
 Mudgeṛe Dêvarâjana purakk eṇey âgi mahî-vibhâgadol ||
 allige munipati-kîrtti[ya] | valliyे misupante dhavaṭa-tanu keñjeade suli- |
 pallu vara-mudre lâkuṭa- | sal-lakshaṇav ogedan andu Mudugere-munipam ||
 ā-mahâ-munîndrana nija-nâmânkitam entendaṭe | svasti yama-niyama-svâ-
 dhyâya-dhyâna-dhâraṇa-mônânuṣhṭhâna-japa - samâdhi-sîla-guṇa - sampannarum
 jñâna-prasannarum sakala-śâstra-yantra-tantra-pravîṇarum para-chitta-jâṇa-
 rum śrîman-mahâ-dêva-dêvottama-pâdâmbhôja-bhîīngar appa śrîmatu-Nâgarâsi-
 Paṇḍita-dêvara pâda-prakshâlanam geydu dhârâ-pûrvvakam mâdi koṭṭa bhûmîy
 i-Yeṣeyamêśvarada išânyada heggadegatṭav eydey adara haḍuvaṇa beddale
 sahitav ā-chatus-sîme mûḍaṇa kôdiya nîruvari teṇkalu basadiya kerey-olagu
 haḍuvalu sîgey-obbe-kaṭṭu baḍagalu nîr-olakôlu hiriya-kereya kelage Râmêśvara-
 dêvarim baḍagalu gadde sa 2 naḍu-sthaladalu sa 2 inisakkam Mudgeṛeyolag
 okkalu horage holeyuṇi ḥolambaḍalu heggade biṭṭa datti ûr-olage telligara
 yeradu gânadalum vom-mâna yeṇne yidarkke chatur-ddiśâvarad agrahâram
 Duddada..... hiriya-kereya kelage yeraḍu dêvara hû-dôṇṭa mûla-stâna-
 Râmêśvara-dêvargge hiriya-kereya kelage devarim teṇkalu gatṭe..... Kel-
 gaṇaleya-halliya kereya modaleyya sa 2 beddale mattar ondu Dodḍaraśi-Setṭiya-
 kere beda .modaleyya sa 1 i-dharmmava kâydainge âyum śrîyum jayam akku
 idam kâyade kâyva pâpige Kuruksheṭrada Vâraṇâsiyalu ekkôṭi-munîndraram
 kavileyaṁ brâhmaṇarâni konda pâtakar apparu | (usual final verse)

70

At Kôravaṅgala (same hobli), on a virakal south-east of
 Bûchêśvara temple in the fort.

Šrî namas tuṅga-śiraś-chumbi-chandra-châmara châravê |
 trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||
 Šivâya namaḥ svasti samasta-bhuvanâśrayam pritvî-vallabham mahârâjâdhî-
 râjam pratâpa-chakravarti Vîra-Ballâla-Dêvaru Heddoṛe-pariyantam prithvî-
 râjyam geyuttam ire | svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônâ-
 nuṣhṭhâna-japa-samâdhi-śîla-guṇa-sampannarum aupâsanâgnihôtra-dêva-dvija-

krama-pūjā-tatpararum mārttaṇḍōjvala-kīrtti-yutarum appa śrīmad anādiy-
agrahāra-Śāntigrāmada aśeṣha-mahājanaṅgalu gavuḍugalu Kōravaṅgalada
Duddana sīmā-sammandhake kālegav adallī Biṭṭiyōjana makkalu Bammōja-
Masaṇōjāṅgalu ā-mahājanaṅgaḷa prajerg ā-tonḍugalī...
. bīragallu ||

71

On a stone to the south of the same temple.

Namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
vinaya-pratāpa-niḷayam | Vinayādityābhidhānan āhava-dhīraṁ |
jananāthañ ādan ā-nripa- | tanubhavan Eṛeyaṅga-Dēvan īvara dēva ||
vacha || antu sakala-kshatra-dharmmad eṛeyan app Eṛeyaṅga-Dēvaṅgam Ēchala-
Dēvigam Indrāṅgam Indrāṅgaiṁ Jayantanante Rudraṅgaiṁ Rudraṅgaiṁ
Kārttikēyanante Lakshmīdharaṅgaiṁ Lakshmigaiṁ Kāmanante santosam puṭte
puṭṭidam |
vr̥i || śrīmad-Yādava-vaiṅsa-vārddhi-vilasat-saiṅvarddhanōdyat-sudhā- |
rāmāni dṛipta-nṛipāla-jāla-jalajāta-brāta-sammarddanō- |
ddāmānēkapam ishta-sishṭa-janatā-kalpāṅghripaṁ tān enal |
bhūmīpālaka-mauļi-ratnam esedāni śrī-Viṣṇu-bhūpālakam |
jayati dharaṇīlōkottānsitātmīya-pādaḥ |
chatura-vibudha-gōshthī-praudha-vāṇī-vinōdaḥ |
sakaḷa-Bharata-vidyā-hṛidya-gambhira-bhāvaḥ |
vipuḷa-vijaya-lakshmī-vallabhō Viṣṇu-bhūpaḥ ||
kan || ā-Viṣṇuvarddhanaṅgaiṁ | bhāvōdbhava-rājya-lakshmiy enisida Lakshmā- |
Dēvigam udbhavisidan ī- | bhūvallabha-Nārasimhan āhava-simhaṁ ||
tarāla-vilōchanāñchałake kemp initum bare barkkum āgał ān- |
tari-narapāla-saṅkułada pandale kaige turāṅga-rāji man- |
durako gajāli sālege dhanaiṁ nija-kōṣa-grihāntarakke tad- |
dhare kaḍitakkav uṇḍigegavol esav ī-Nārasimha-Dēvana ||
ari-bhūpar vvandu mey dōṛidōd avayavadiṁ tōṛanē krūra-daityē- |
śvara-vaksha-kshētra-nirddāraṇa-nakha-nikarōchchanya-dōrddanḍamaṁ bhī- |
kara-jihvākīrṇa-gīrṇnānanaman ogeda kūr-ddāḍeyaiṁ sañchałat-kē- |
sara-bhāsvad-kaṇṭhamaiṁ ghargghara-ghana-ravamaiṁ Nārasimha-kshitiśaiṁ ||
Nārasimha-nṛipana chittē- | śvari Chittōdbhavana kāntey-ākṛitiyaiṁ dhik- |
karipału paṭṭa-mahā-dē- | vi rūpa-vibhramadoļ endođ ē-vanṇipudō |
vr̥i || ramaṇī-ratnaman artthi-kalpalateyaiṁ vāg-dēvatā-janma-gē- |
haman olpiṅge nivāsamaiṁ guṇa-gaṇakk āvāsamaiṁ pērmmeğ ār- |
mmaman Aṅgōdbhavan-ājñe peñbarijan ādaṁ tālīdid ant irddu pa- |
ṭṭamaiṁ ānt Ēchala-Dēviyaiṁ bhuvanadoļ pōlvannar ār kkānteyar ||

â-dampatige tanûbhavan | âdâm ripu-nîipati-makuṭa-ghaṭṭita-pada-la- |
 kshmî-dayitan amâla-guṇan udi | tôdita-puṇya-prabhâvâ-nidhi Ballâlam |
 viłasat-kûrmma-padaṁ phaṇi-prabhu-nibhôdyad-dîrggha-hastaṁ kuṭâ- |
 chaṭa-dhîraṁ dig-ibhônnataṁ bhuja-baṭṭavashṭambhadim nîla-Kun- |
 taleyam sannuta-puṇyeyam ruchira-Kâñchî-yukteyam lileyiṁ |
 taṭedam susthiram âge bhû-ramaṇiyam Ballâla-bhûpâlakam |
 baṭavargg iyada châgav âji-mukhadoḥ benn itta ūauryyam toda]- |
 g edey âd oł-nuđi duryyaśakke guṇiy âgirdd olpu durmmârggamaṁ |
 gedegoṇḍ âcharaṇam gaḍam tamag enal chîy embinam bâlda ni- |
 ggadigaļ mattina bhûbhujar ddoreye pêl Ballâla-bhûpâlanol |
 svasti samadhigata-pañcha-mahâ-śabdam mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-
 varâdhîśvaraṁ Tuļuva-bala-jaṭadhi-baṭavânaṭam vairi-bala-gâhana-dâvânaṭam
 Pâṇḍya-kuṭa-kamaṭa-vana-vêdanḍa gaṇḍa-bhêruṇḍa para-maṇḍala-sûrekâra saṅ-
 grâma-Bhîma Kali-kâla-Kâma nâmâdi-samasta-prâasti-sahitam ūrimat-Tribhuva-
 na-malla Taṭakâdu-Koṅgu-Naṅgali-Noṅambavâdi-Banavase-Hânuṅgalu-gonḍa
 bhuja-bala Vîra-Gaṅgan asahâya-sûran nissaṅka-pratâpa Hoysala-Vîra-Ballâla-
 Dêvarige Vijaya-saṁvatsarada Šrâvaṇa-suddha-daśami-Âdîvârad-andu Dôrasa-
 mudrada nelevîḍinoļ râjyâbhishêkada paṭṭa-baddhôtsâhadalu tat-pâda-padmô-
 pajîvi |
 śrî-karaṇa-tantra-mantrakk | ēka-prabhu Nârasimha-Dêvana maneyoļ |
 lôkôpakâra-karaṇam | śrî-karaṇada Bûchi-Râjan ūrjjita-têjam |
 à-Bûchimayyan-anvayônnatî entendade |
 vêdâdhyayanâdhyâpana | vêdârttha-vichâra vêda-vihitânushṭhâ- |
 nâdara vêda-vinôdana- | n âdâm Gôvindan emba viprôttamam |
 ây-ayyana hiriya-magam | nyâyadin âchâradindav uchitadin atuļa- |
 śrîyim jasadiṁ jagatī- | jyâyam tân âgi Nâga-Rudram negaldam |
 à-Nâga-Rudramayyaniṁ nêrggiriyaṁ |
 śrî-ramaṇi-pati suguṇô | dâram sphurad-amṛita-mûrtti mûrtti-Manôjaṁ |
 dâridrya-vidrutargge vi- | chârise mardd enisi Maddimayyam negaldam |
 Kanakâdrîndraman unnatikke jaṭadhi-vrâtaṅgalam guṇpu bhû- |
 vinutaudâryyam analpa-kalpakuṭamam pemp ambarâbhôgamam |
 Dyunadî-nandananaṁ vinûta-charitam kîl mâde mîl mâdiḍam |
 janatânandaman indu-sundara-yaśa-śrî-Maddi-Râja-dvijam |
 à-negalda Maddi-Râjana | mânasa-kaṭahamsey enisi kula-vadhu negalda |
 bhû-nuta-pativratônnata- | Jânakiyam jaḍidu nûnki Mâṅkavey emba |
 ant â-dampatigaļ ati- | krânta-vadhû-vara(ra)-nilimpa-dampati-guṇadind |
 ant-illada sukha-rasamam | santatam anubhavise palara puṇyôdayadim |
 putram puṭṭidan amâla-cha- | ritram sarvvôrvvaraika-mitram dhâtri- |
 nêtrôtsavakara-guṇa-gaṇa- | pâtram dâkshiṇya-puṇya-janma-kshêtram |
 Šrîvatsa-gôtra-tilakam | śrî-vallabhan akhiṭa-dharanî-dhâraṇa-chaturam |
 Gôvindan-antir adârisim | Gôvindâkhyânam âdud âtaṅg uchitam |

antu negalda Gôvinda-Râjanîm kîriyam |
 śrî-karanâgraṇi tantrakk | ēka-prabhu Nârasimha-Dêvana maneyoḥ |
 Śrikânta-kânta sahaja-vi- | vêkaṁ sat-kîrtti-pihita-lôkaṁ Nâkaṁ ||
 â-Nâkaṇaniṁ kîriyam | bhû-nâka-bhujaṅga-lôka-varttita-kîrtti |
 śrî-nârî-pati vitaraṇa- | Bhânusutam Kâlidâsa vinaya-vilâsam ||
 â-mûvarinde kîriyam | bhûmaṇḍalak ayde piriyan ol-guṇadindam |
 dhîmantara chintâmaṇi | sâmânyanê Bûchi-Râjan ûrjjita-têjam ||

svasti samasta-dhârinî-jana-janita-rakshâ(da)-dâkshinya parôpakâra-prasiddha-
 purushâgraganym châru-châritra-pavitrikrita-dharitrimandala Lakshmi-vilâ-
 sinî-suvarṇa-karṇa-kuṇḍala-sthagita-mani-râmaṇîya[ka]-dhikkaraṇa ramya-
 saumyâṅga niravadya-hṛîdyâ-vidyâ-prasaṅga sakala-guṇa-samma..-Maddi-
 Râjô râjita-guṇânurûpa-vara-putra sarvvôrvvarâ-mitra lôkâmbikâyamâna-mâ-
 nya-Mâkâmbikâ-talôdara-kshîrôda-parijâta-pârijâta para-hita-paratantra tantrâ-
 dhikâri Gôvinda-Râjânujâta śrî-karaṇa-tantrâdhikâri nânâ-vivêki Nâkaṇa-manô-
 nuguṇa-vâda-sôdara dharitri-paritrâṇa-guṇa-sadma-Padmôdara Karṇyâṭaka-
 kuļa-kamaļa-mârttaṇḍa pati-vañchaka-nirbbhêdana-prachanda svâmi-sampat-
 samriddha chatur-upadhâ-viśuddha sarvva-guṇa-sampûriṇa Kali-kâla-Karṇa
 nâmâdi-samasta-prašasti-sahitam ūrîman-mahâ-pradhânam ūrî-karaṇa-tantrâdhikâri enisi negaldaṁ |

Siri-sati Gôvindana pê- | ruradoḥ nelasirppa terade sobaginoḥ enduṁ |
 sthirav âg ire Bâchale Bû- | charasana sarvvâṅga-lakshmi tân âgirppal |
 pati-bhaktiyoḥ enduv Aru- | ndhati sobaginoḥ eseva-rûpinind oppuva Pâ- |
 rvvati vibhavadalli Lakshmi- | sati Bâchala-Dêviy enisi jasavaṁ haḍadal |
 dhareyam rakshisal endu Krishnan avatâraṁ geydavol sat-kulô- |
 ddharan aty-unnata-vrittiyam sakala-râjya-śrîg adarpp âgi Bû- |
 charasaṅgam sati-Bâchalâmbikegav aty-utsâhadin puṭṭidam |
 Narasimha-kshitipâla-nâmada kumâram Nârasimhottamam ||

antu samasta-putra-mitra-kaṭatra-sahitam sukham irddu ūrîman-mahâ-pradhâ-
 nam ūrî-karaṇada Bûchayyaṅgaļu Sige-nâda piriy-agrahâra Vaḍḍa-Śânti-grâmadâ-
 kâluvaliy appa Kôravaṅgalada ūrî-Bûchêvara-dêvarige vritti bhûmi tôṇṭakke
 Ballâlu-Dêvara ūrî-pâdakke sêse gadyâṇav innûraṁ tettu koṇḍa vritti ūrî-
 Bûchêvara-dêvara nitya-pûjegam nivêdyakkam nandâ-dîvigelgam pavitra-davan-
 ârôpaṇakkam naimittika-tithigam Šânti-grâmadalu tôṇṭav eraḍu kaḍah-eraḍu
 Kôravaṅgaladalu dašaka mûru â-mûru dašakada baļi gadde beddale kiṇu-keṛe
 kummarî antu aydu-dašakakkaṁ maļabiya siddhâya-suṅka-khâṇa-āgantuka-
 sarvva-bâdhe-parihâravagi ayvattu-honra aramancya siddhâyakke avalambâ-
 navâgi ilihi ūrî-Bûchêvara-dêvarige dhârâ-pûrvvakam mâdi koṭṭa datti | svasti
 yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânuṣṭhâna-japa-samâdhi-śila-gu-
 ḡa-sampannar appa Dôrasamudrada Kapila-tîrththada Dêvaśakti-Paṇḍitargge
 ūrî-Bûchêvara-devara sthânavam kâlaṁ karchchi dhârâ-pûrvvakam mâdi
 heggade-Bûchayyam koṭṭa |

achch ottidante amard a- | pp ipp oppam̄-bađedu lalita-latey unnate |
mach-chittadolū Dēvaśakti- | ya chittēvari chandranante Chandavey esadaļ ||
ant ivarggaļa jēshṭha-putri Chokala-Dēvi tad-udara-putranum Gaṅgavādi-tom-
bhattāru-sāyirada Šīva-dharmma-pratipālakar appa śrī-Mâlēśvarada Vâmaśakti-
Dēvara jñāna-putranum appa Kalyânaśakti || (further 4 lines contain usual verses)
Girisuteya charaṇa-sarasija- | para-bhakteya niratiśayada guṇad unnameyam |
dhare mechchi nutiyipar ssaj- | jana-nidhiy endu Chandaveyan anavarataṁ ||
lōkayka-jananiy enisid U- | mā-ramaṇiya varada-putri sucharitreyey en- |
d ikeyane mechchi pogaļvar | llōkadavar dDēvaśakti-vadhu-Chandaveyam ||

72

At the same village, on a stone to the south of the Gôvindēśvara temple.

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravē |
trailōkya-nagarârbambha-mûla-stambhâya-Šambhavē ||
(from vinaya-pratâpa-niļayam in line 2 to esedam śrī-Vishṇu-bhûpâlaka in line 7
correspond with those in the previous No.)

ā-Vishṇuvarddhanangaiṁ | bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
Dêvigam udbhavisidan ī- | bhûvallabha Nârasimhan âhava-simha ||
svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalâśvaraṁ | Dvârâvatî-pura-
varâdhîśvara | saṅgrâma-raṅga-saṅgata-ripu-nripiṭala-ka galita-mada-vâri-
dhârâ-dhauta-gaṇḍa-maṇḍala-maṇḍita-śuṇḍala-maṇḍalî-khaṇḍana-paṭiṣṭha-
pañchânana | châturyya-Chaturânana Tuļuva-bala-jaḍadi-baḍavâna-la | vairi-
baļa-gahana-dahana-dâvâna-la | Pâṇḍya-kuļa-kamaļa-vana-vêdanḍa gaṇḍa-bhê-
ruṇḍa | maṇḍalika-bêṭekâra | para-maṇḍala-sûrekâra | saṅgrâma-Bhîma | Kali-
kâla-Kâma | nâmâdi-praśasti-sahita śrîmat-Tribhuvana-malla Taļakâdu-Koṇgu-
Naigali-Noṇambavâdi-Banavase-Hânuṇgal-goṇḍa bhuja-bala Vîra-Gaṅga prâ-
tâpa-Hoysala śrî-Nârasimha-Dêvaru Hima-Šetû-maryyâdeyâda bhûmiyam
dushṭa-nigraha-śishṭa-pratipâlanaiṁ geydu rakshisuttam sukha-saṅkathâ-vinôda-
dim râjyam geyyuttam ire tat-pâda-padmôpajîvi |

Narasimha-bhûmipâlakan- | aramaneyolu mânya-purushan achaļita-lakshmi- |
charitam budha-nidhi Manu-muni- | charitaṁ Gôvinda-Râjan ûrjiita-têja ||
tantrada heggade mattaiṁ | tantrâlôchanegav uchita-lôchanan enipam̄ |
tantraman anituman ôrvvane | jantrada kîlante nindu nilisalu neředam̄ ||
antu negalda |

Gôvindan-anvayônnati | Dêvîndrana gurugav aridu hogalalu diṭadim |
Śrîvatsam brahmaṛshi ma- | hî-viśrutam âdan â-munîndrana kuladol̄ ||
(from vêdâdhyayanâdhyâpana in line 19 to palara punyôdayadim in line 27 correspond
with those in the previous No.) antu dara-smêra-prêma-rasa-rañjitântaḥkaraṇar âgi
râga-rasadol̄ olâđut irpp â-dampatigalige |

purushâkârade pârijâta-mahijam vîprôttamânika-bhâ- |
 sura-chintâmañi vêda-śâstra-vihitânushthâna-samsiddha-si- |
 ddha-rasam satya-hitokti-yukta-surabhi-brâtam vivêkânvitam |
 purusham tâldidud ind enutte dhareg ond ânandav and appinam ||
 putram puttidan amala-cha- | ritram sarvvôrvvaraika-mitram dhâtrî- |
 nêtrôtsavakara-guña-gaṇa- | pâtram dâkshinya-puṇya-janma-kshêtram ||
 Šrîvatsa-gôtra-tilakam | šrî-vallabhan akhiṇa-dharaṇi-dhâraṇa-chaturam |
 Gôvindan-antir adarim | Gôvindâkhyânam âdud âtaṅg uchitam ||
 Kali-kâlakk agid ôdid â-sucharitam Mâkâmbikâ-garbba-niš- |
 chala-dugdhâbdhiyoł ondi nindu balyam meygoṇdu gaṇḍ eṛi tat- |
 Kaliyam tam bide beikołalke tale-dôrött endu sarvvôrvvarâ- |
 tałav ellam pogalv ant ad em negaldanô Gôvindan ânandadin ||
 Nade galpalliye dharmmadalli nađeyal kaltam kalâlapadim |
 nuđi galpalliye satyamam nuđivudam kaltam parârtthârthamam |
 pađev-ande jasamam teralchi pađeyal kaltam dal end andu per- |
 ggađe Gôvindanavôł ad âr ssa..gal viśvambharâ-bhâgadol ||
 nadigał Gaingegał âdav eyde girigał Kailâsav âgirddav un- |
 mada-mâtaṅga-kuļam Surêndra-gajav âyt ambhôdharam šâradâm- |
 budav âyt abdhigał eyde dugdhanidhiy âyt end andu Gôvindan-an- |
 dadin âr kîrttyian int upârjjisidavar san-mâna-dânaṅgalim ||
 svasti samasta-râjâdhirâja-Nârasimha-Dêva-bhavana-bhâvita-mahâmâtya-pada-
 vî-virâjamâna | dûrikrita-kâma-krôdha-lôbha-mada-mâna | vêda-śâstra-smriti-
 purâñady-anekânavadya-vidyâ-paripûrṇa | sarvva-guña-sampûrṇa | budha-
 bandhu-vandi-briñda-mâkanda-nandana-vasanta | naya-vinaya-lakshma-lakshmi-
 kânta | san-mârgga-sañcharaṇa-pariṇata-dvija-kuļa-kuļaya-lilâ-vilâsi-phaļabhâra-
 sâra-pârijâta | kîrtti-valli-vellita-jagat-traya-dhava[lanâ]trijâta | Karṇâṭa-kuļa-
 kamala-mârttanâl nâmâdi-prašasti-sahitanum | samasta-tantrâdlikâriyam |
 sarvva-tantrôpakâriyam enisi chandranante kuvalayânanda-sampâdana-sama-
 rtthanu | sad-vargga-vallabhanu | Nârâyanañante nânâvidhôpâya-prayôga-pra-
 viñanu | lakshmi-vallabhanu | Mahêśvaranante sandhârita-kaļâdharanu |
 umâ-vallabhanu | kalpavrikshadante sthira-mûla-śâkhâ-samanvitanum abhi-
 mata-pradanum enisi negalda heggađe-Gôvindamayyanim kîryia |
 šrî-karaṇâgraṇi tantrakk | ēka-prabhu Nârasimha-Dêvana maneyoł |
 Šrî-kânta-kânta-sahaja-vi- | vêkam sat-kîrtti-pihita-lôkam Nâkam ||
 â-Nâkaninde kîryiam | bhû-nâka-bhujaṅgalôka-varttita-kîrtti |
 šrî-nârî-pati vitaraṇa- | Bhânusutam Kalidâsa vinaya-vilâsam ||
 â-mûvarinde kîryiam | bhûmaṇḍalak eyde piriyan oļu-guṇadindam |
 dhîmantara chintâmañi | sâmânyane Bûchi-Râjan ûrjjta-têjam ||
 Ratiyant Aṅgabhavañge Lakshmi Harig ent Abjödbhavañg â-Sara- |
 svatiyant â-Himaśailajâte Giriśaṅg ent â-Vaśishthâṅg Arun- |
 dhatiyant ant ire kânte Sântave lasad-Gôvinda-Râjaṅge san- |

tata-saubhâgya-subhâgya-yôgye satiy âdał puṇya-sampattiym ||
 pogale jagam int anâratav |aganîta-guṇa-maṇi-gaṇâṅga-bhûshane bageyo! |
 bageyade peṛataṁ patir ē- | va gurus strîṇâm enutte Sântave negaldał ||
 sura-bhûjâtada kalpavalliya lasat-samîgav ent artthi-sai- |
 kara-saṅkalpita-kalpana-kshama-phalaṁ tân âdud ant i-vadhû- |
 vara-saiṇyôgam abhîṣṭha-sishta-phala-sampûrṇan dalây embinam |
 paramôtsâhade puṭṭidam budha-vipat-sammarddanam Maddeyaṁ ||
 mattam avimuktan avarga | chittadol avimuktan âgi nind â-môhanam |
 sutte sutan âdan end ene- | putt ên Avimukta-Dêvan âtmajan âdam ||
 ant ananta-guṇa-pâtra-putra-kaṭatra-mitra-parivâra-parivîtañ Narasimha-Dê-
 van-aramaneyolu tammandiru tânum mukhyar âgi naḍaputtam irddu santarp-
 pita-sakaļa-bhûdêvaiñ Gôvinda-Dêvaiñ paḍad-ođave dêva-brâhmaṇârtthav
 allad anartthakavâgi hâgavañ hôgal iyan appudu-kâraṇadim tange janma-
 bhûmiyâda Sige-nâd olaqan-agrahârañ Kôravaṅgaladolu drixhatarâdhishthâna-
 bandha-bandhuramum vritta-pariṇâha-ramaṇîya-stambha-sambhritamum enipa
 Šaṅkarâvâsamam Vâsava-samâna-vibhavam vibhavâñurûpadim mâdisi tad-
 garbbha-grihadolu Šiva-pratishtheyam dînânâtha-yûtha-gêhadolu šrî-pratishth-
 eyam traīlôkya-grihadolu yaśaḥ-pratishtheyam yathâ-sthânam âgi sakala-parivâ-
 ra-dêvatâ-pratishtheyam mâdisi Gôvindêvara-dêvara nitya-pûjegam brâhma-
 ñara tapôdhanar-anna-dânakkam jîrññôddhârakkav âgiy â-ûra hiriya-kereya
 modal-êriyalu Gôvindamayyana gaddeyim teukalu Mâdhava-Bhaṭṭana gaddeyim
 haḍuvalu | huṇiseya tumbina hiriya-bâykalla mûḍalum teukalu gadde keyyuv
 â-keyyim mûḍalu Gavuṇḍugereyalu kaḍahu | hiriya-kereya keṭag aydu vritti-
 yan balî-sahita sarvva-namasya-dattiyâgi dhârâ-pûrvvakam mâdi dêvargge
 heggade-Gôvindamayyam koṭṭa | svasti yama-niyamâdi-guṇa-sampannar appa
 Vidyâbharaṇa-Paṇḍita-Dêvargge Vikrama-samvatsa.....tadige ba.....

73

(5 lines illegible)

Kâlayuktâksha-samvatsarada Phâlguṇa-suddha-trayôdasî-Brihavârad andu srî-
 Gôvindêvara-dêvargge Nâkêśvara-dêvargge Bûchêśvara-dêvargge Kôravaṅgalada
 Gôvindâchâriya maga Kallaya dêvara śrikâryavam naḍavantâgi koṭṭa-kramav
 ent endaḍe hû-dôṇṭavam....vande hâgav adḍam | gadyâṇam hannerâdaṛa
 baḍdiyam kuḍa..vasudhâreg ondu honna-baḍdiyam kuḍuvaru mûru-dêvâleya-
 kam dhûpakke eraḍu-honna-baḍdiyam nandâ-dîvigege mûru-honna-baḍdiyam
 koḍuvaru brâhmaṇarige ashṭami-bâvu-devasa êkâ..siya akkiyann ikkuvaru
 eraḍu-honna-baḍdiyam Bairava-dêvargge nandâ-dîvigege ondu-honna-baḍdiyam
 kuḍuvantâgi Sômayya Jagga-Gauḍa Bamma-Gauḍa Bâla-Gauḍa Mâdi-Gauḍa
 Bila-Gauḍara Mâdi-Gauḍa Honna-Gauḍa hiriya-Malâ-Dêva Biṭṭi-Gauḍa Muddu-
 Gauḍa Kêriya-Mâraya Bamacha-Seṭṭi hiriya-Bammabôva Liingada-Bamma
 Bhîmacha Nâriyôja.....samasta.....nambi gadyâṇavappa.....

.....(6 lines illegible)

74

On the west beam of the rāṅga-maṇṭapa in the same temple.

Svasti śrīman-mahā-pradhānaiḥ sarvvādhikāri-makkaṭu danḍādhiṣṭhāyakam
maṭada Māchayyaṅgaṭa besadiṁ Heragine Bācharasa-Heggade Jaya-saṁivatsa-
rada Āśvija-su 10 Sōmayāradandu Kōravaṅgalada Gōvindēśvara-dēvara nandā-
dīvigeṭam abhyaṅgana-snānakam kai, gāṇa onduvam suṅka-parihārav ḥagi
biṭṭaru ḫ-dhammavaṁ keḍasihan endavauu Gaṅgeya taḍiyalu ekkōṭi-munīndra-
ruvaṁ sāyira-vēda-pāragar appa brāhmaṇaruvam sāyira-kavileyamum konda
brahmāti

75

At the same village, on a stone near the Brahmēśvara temple.

Śrī namaḥ tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
..... śrīmatu-... kshētra-pālaka Gōvindamayya |
śrīmat-sarvvādhikāri-Nāga-Rudramayya | sitagara-gaṇḍa heggade Kāṭamayya |
śrīman-mahā-pradhāna sarvvādhikāri Būchi-Rājan int ḫ-nālvara janani heggad-
diti Mākaṇavveyu taumma putrara dharummaṅgaṭa pratipāṭisalū Mākasamudra-
vam kāṭisidalu. |

76

At the same village, on a stone south of the Kāṭeśvara temple.

Naṁas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||

(10 lines following, from vinaya-pratāpa-nilayaṁ to Nārasimha-kshitiśaṁ, correspond
with those in No. 71 above) svasti samadhibhagata-pañcha-mahā-śabda mahā-maṇḍalē-
śvaraṁ Dvāravati-pura-varadhiṣṭvaraṁ | Tuļuva-baṭa-jaṭadhi-baḍavānaṭa | vairi-
baṭa-gahana-dāvānaṭa | Pāṇḍya-kuṭa-kamaṭa-vana-vēdaṇḍa gaṇḍa-bhēruṇḍa |
para-maṇḍala-sūrekkāra saṅgrāma-Bhīma | Kali-kāla-Kāma nāmādi-praśasti-
sahitaṁ śrīmat-Tribhuvana-malla Taṭakāḍu-Koṅgu-Naṅgali-Banavase-Hānuṅgal-
goṇḍa bhuja-baṭa Vīra-Gaṅga pratāpa-Hoysaṭa śrī-Nārasimha-Dēvaru Hima-Sētu-
maryādey āda bhūmiyam dushta-nigraha-sishṭa-pratipāṭanam geydu rakshisuta
sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire tat-pāda-padmōpajivi |

śrī-karaṇāgraṇi tantrakk ḫeka-prabhu Nārasimha-Dēvana maneyoḷ |

Śrikānta-kānta-sahaja-vi- ḫēkaṁ sat-kīrtti-pihita-lōkaiū Nākaiū ||

ā-Nākimayyan-anyavōnnatiy entendaṭe |

(8 lines following, from vēdādhyayanādhyāpana to Gōvinda-Rājanam kīriya, correspond
with those in No. 71 above)

vri || tantra-śrī-karaṇādhikāra-nirataṁ pañchāṅga-saṁrakshakaṁ |
mantrāḥchana-nirjītāmara-guru-prajñām jagad-varddhakam |
dhātrī-sarvva-janōpakāra-karaṇa-krīḍā-gṛihīta-vrataṁ |
tantrī-mēdura-nāda-sōdara-sudhā-vāṇī-kaṇaṁ Nākaṇaṁ ||
lōkaika-priya-divya-sēvyā-sudheyim saikalpitārttha-pradā- |
nēkākāra-sura-drumāḍi-padadiṁ Vāchaspati-khyātiyim |
nākaṇaṁ mēl akhilōrvvi kīl ene jagad-vikhyātav end andu matt |
ēkaikōttama-vastuvim doreye pēl Nākaṇg iṭā-lōkadol ||
tanag ī-lōkaman eyde rakshipa-manaṁ tān ullad ā-pakshig ī- |
tmanan end oppisal appudē baļike pēl mikkaṛgg adē geyvan end |
anavadyātmā-parōpakāra-karaṇaṁ vikhyāta-Jīmūtāvā- |
hananaiṁ kēlu vivēki Nāki naguvaiṁ lōkōpakārōdayaṁ ||
pađevāṁ ppoṅgaļan ellaruṁ tavag uṇal peñdirgge makkaļge ba- |
ytiđal ent altu nijēshṭa-śishṭa-tatig ishṭāpūrttamaṇi nirmmisal |
pađevāṁ dharmmadin artthamaṇi para-hita-vyāpāran end andu he- |
rggade Nākaṇṇane viśva-dhātriyoļag īm dhanyaiṁ perar ddhanyarē ||
svasti samasta-bhuvana-jana-vinuta-guṇa-gaṇālaṅkāra | Narasiṁha-Dēva-bha-
vana-bhāṣura-sabhaṅkāra | anavarata-dara-hāsa-bhāṣura-śarach-chandrikā-
sakaļa-samaya-sampūrṇa-mukha-maṇḍala-nirākṛita-rākā-śaśāṅka-maṇḍala | ni-
rantara-dhana-kanaka-dāna-santarppita-sakaļa-bhūmaṇḍala | dāna-māna-prakā-
ra-paritushṭa-śishṭēshṭa - kōṭi - kōṭividha-vidhiyamānānūna - nitya - satyāśīrvvāda-
paripūrṇa | sarvva-guṇa-sampūrṇa : Kamaļūsana-samāna-sanmāna-sadbhāva-
viśruta - Śrīvatsa-gōtra-śatapatra - mitra-vana-virājamāna-rājahaṁsa | bhuvana-
jana-labdha-praśaiṁsa | Karṇa-kuļa-kamaļa-shaṇḍa-maṇḍana-prachaṇḍa-mārt-
taṇḍa | dik-kari-karānukāri-dōrddanḍa | sakala-guṇa-gaṇa-sammardda-Maddi-
Rāja-priya-putra | pāvana-charitra | kula-kāminī-kadamba-sambhāvita-pativra-
tādi-guṇa-gaṇāñchita-bandhurārundhati-samāvalōka-Mākāmbikā-krišōdarākara-
samuttha-māṇikya | chaturvividha-praṇīta-nīti-Chāṇakya | tantrādhikāri-vikhyāta-
Gōvinda-Rājānujanma | saphalikṛita-saṁsāra-janma | tantra-śrī-karaṇādi-sarvā-
dhikāri-sarvādhhyakshatā-daksha-Būchi-Rājāgrajāta parijana-pārijāta | nitya-
naimittikānushṭhāna-niyamitāntaḥkaraṇa Nārasimha-Dēva-bhavana-bhāvita-śrī-
karaṇa | Yādava-rāja-rājamandira-samasta-tantrāvāpa-paratantra-tantrādhikāra
naya-vinaya-dāna-sanmāna-sambhāvita-sakaļa-lōkōpakāra | ūrada-nīradākāra-
nīhāra-Hara-hāsa-bhāṣura-yaśō-vilāsa-vistāra | dīnānātha-budha-bandhu-nikara-
nistāra | sad-āchāra-chārūtātmīkṛita-brāhmaṇya | Māhēśvara-gaṇāgragaṇya |
arīthārtthi-vargga-saṅkalpitārttha-samudaya-samarppaṇa | sarvāvitarā-rama-
ṇīya-kara-darppaṇa | ananya-sāmānya-sahaja-saujanya | sarvva-jaua-mānya |
nāmādi-praśasti-sahitaṁ śrīman-mahā-pradhāna śrī-karaṇa-tantrādhikāriy enisi
negalda |
ā-Nākaṇanīm kiṣiyam | bhū-nāka-bhujaṅgalōka-varṛtta-kīrtti |
śrī-nārī-pati vitaraṇa- | Bhānusutaiṁ Kālidāsa vinaya-vilāsam ||

â-mûvarinde kîriyam | bhûmañdałak eyde piriyan ol-guṇadindam |
 dhîmantara chintâmaṇi | sâmânyane Bûchi-Râjan ûrjjita-tejam ||
 Bûchanñana naya-vinayama- | n âchâram enippa guṇaman olpañ telpani |
 Vâchaspatigam pogalvađ a- | gôcharam ene mânavaṅg ad êm gôcharamê ||
 vri || Chaturâsyânanadante vêda-chayadant udyach-chatur-vvargga-san- |
 tatiyant ambudhiyantu nîti-gatiyant Indrêbha-dantâñkurâ- |
 kṛitiyant i... jaṅgaḥ.. antu pađed ant â-nâlvarum nitya-sai- |
 gatar âgiṛddu chatur-ddiganta-vilasad-vikhyâtiyam tâldidar ||
 Râmana Bharatana Lakshmaṇa-| nâmana Śatrughnan-eseva... mmikevôl |
 â-Marddi-Râja-sutaroł | sâmânyam enippud uchita-sâhôdaryya ||
 â-nâlvaroł |
 vri || esedirdd indu-kalâ-kaļapamuman â-dugdhâbdhiyoł puṭṭid â- |
 posa-piyûshamumam terałchi padapiñ Dhâtrañ padam geyva-san- |
 tosadiniñ dharmmadol ôdi nirmmisidan i-viśvambharâ-rakshaṇa- |
 vyasana-vyâpta-yâsô-vilâsa-vilasad-bhû-nâkanam Nâkana ||
 nudigal karuṇa-rasâyanam tanu jagan-nêtrakke chandrôdayam |
 kuđuv-ârpp artthi-janaṅgal-aṅgaṇa-nidhi-brâtañ sadâchârav â- |
 Mriḍa-chûḍâmaṇi-manda-manda-visarad-Gaṅgâpagâ-pûtav end- |
 ade pôlvannan ad âvan âśrita-kṛita-śri-lôkanam Nâkana ||
 asad-âļapadoł appudêm surataru-brâtaṅgał ond âgi san- |
 tosadind artthige sarvva-śakti-sahitam chû..... . |
 lasad-vaktrâbja-bhâsvad-dayâ- |
 rasa-sammišra-mriḍâkti-yukta-madhu-digdhâlôkanam Nâkana ||
 dâkshinyañ Malajâniłâd adhigatañ gâmbhîryyam ambhônidhêḥ
 tyâgaḥ kalpatarôḥ kshamâ cha dharmañs shauryyam cha pañchânanât |
 lâvaṇyam mriḍalâñchhanât subhagatâ Kandarpa-dêvâd ahô
 saujanyañ khalu Nâka-Râja charitât kasmâd idam sikshitam ||
 endu tama-tamage pogaluva pogaltegam negaltegam neleyâda |
 â-vibhu-Nâkana kula-vadhu | bhâvôdbhava-râjya-lakshmi Dêlave Lakshmi- |
 dêvige pempiñ Vâñi- | dêvige matiyinde sobagin Agajego piriyal ||
 kîriya-vadhu Boppeyakkam | neravañ tâldida pativratâ-guṇadindam |
 maṛayisal Avanisuteyam | neravañ rûpiñe Kantu-kânteyan entum ||
 â-dharmma-patnigaļu sukha- | sâdhita-dharmârttha-kâmeyar chchittaman â- |
 râdhise sukhadind irddan U- | mâdhipa-pâdâbja-chañchañkam Nâka ||
 Manu-muni-charitñ vidvaj- | jana-rakshaṇa-dakshan amala-kîrtti-vilâsam |
 vananidhi-parivṛita-viśvâ- | vani-taļadoļu dharmma-tati-patâkam Nâka ||
 migil Abjajaṅge Vâgdê- | vige châturyyadol enalke vibudhargg ellam |
 jagadolage negalda Nâkam | dvi-guṇam tri-guṇam chatur-gguṇam pañchha-
 guṇam ||
 vacha || antu Gaurî-Gaṅgâ-saṅgatanâd-Îśvaranant anukûla-kuļa-kaļatra-yugaļa-
 saphalikṛita-sâra-samśâranum ârûḍha-vrîsha-vâhananum âgi Nâgarâjanante

bhû-bhâra-bharaṇa-dhaurêyan enisida Nâkarasam̄ ūrî-Narasimha-Dêvan-aramaneyolu tânuṁ tann oðavuttidarum̄ pradhâna-purushar âgi naðeyuttam̄ paðad oðavey anitumañ dêgulakam̄ keðegav âgi brayañ geyva bageyañ bagedandu Sige-nâd-olagan̄-agrahâram̄ Kôravañgaladoļu kalu-vesan âgyum̄ pom-besan id enisi |

vri || neladoļ poingaļan ēke pûlyar enutam̄ tam̄ lubdharam mânad aŋ- |
 ñaleyuttirppa vivêki Nâki paðed â-sarvvasvamañ Kôravañ- ||
 galadoļ tannaya janma-bhûmiyan ilâ-vikhyâtav appant iral |
 šileyoļ baytan Umêšvarâlaya-kriti-vyâpâra-pârâyaña ||
 sthiranê sad-guṇiyê vivêka-nidhiyê vidvaj-janâdhâranê |
 nirahañkâra-vinôdanê Manu-muni-prakhyâtanê Nâkanê |
 sthiranê sad-guṇiyê vivêka-nidhiyê vidvaj-janâdhâranê |
 nirahañkâra-vinôdanê Manu-muni-prakhyâta-kîrtti-dhvaja ||
 erada manujaŋge sura-bhû- | miruham̄ šaraŋ end avaŋge kulišâgâram̄ |
 para-vaniteg Anilatanayam̄ nirupama-guṇa-dbarmma-tati-patâkam̄ Nâka ||

vri || onde muhûrttadalli paramêšvaranam̄ parivâra-dêvatâ- |
 brinda-samanvitam̄ negalda-šâsanamam̄ sakalôrvvarâmarâ- |
 nanda-samanvitam̄ siriyan artthigalalli yaſas-samanvitam̄ |
 kundad iral pratishthisidaū êm̄ kritakrityano Nâki lôkadoļ ||

va || antu Šiva-pratishtheyam̄ yaſah-pratishtheyam̄ kula-pratishtheyuman
 oðan-oðane su-muhûrttadalli su-pratishthitam̄ mâdi Nâkêšvara-dêvara nitya-
 pûjegaiñ pavitra-davanârôpaṇa-naimittika-tithigaiñ tapôdhana-brâhmañar-anna-
 dânakam̄ khanḍa-sphuṭita-jîrññôddhârakkam̄ hiriya-keþeya kelage teñkaṇa
 bhâgadalli mûḍaṇa kaðeya Chiřiyâdâna dašakadim̄ haðuvalu Gôvindêšvara-
 dêvarig âda Vinâyaka-Bhaṭṭana pañchakadim̄ mûḍalu baļi-sahitav erađu daša-
 kamañ sarvva-namasya-dattiy âgi dhârâ-pûrvvakam̄ bhûmiyan ūrî-Nâkêšvara-
 dêvargge heggade Nakimayyañ koṭja | (following 4 lines contain usual verses).....
 Svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânuṣhṭhâna-japa-samâdhi-
 šila-guṇa-sampannaru[m] yajana-yâjanâdhyayanâdhyâpana-dâna-parigraha-śat-
 karma-niratarum appa ūrimatu piriy-agrahâram̄ Šânti-grâmad ašêsha-mahâ-
 janañgaļu Kôravañgalada ūrî-Nâkêšvara-dêvargge baļi-sahita ondu dašakavam̄
 sarvva-namasyatey âgi biṭtaru yidan âvan ôrvva kiðisi hôg endavanu sâyira-
 kavileya sâyira-vêda-pâragar-appa brâhmañarumam̄ enju-kötî-munîndraruvam̄
 konda brammati.

Bukkaṇṇa-vodeyaru prithivî-râjyam geutt ire.....sakala-guṇa-sampannar appa Vatsa-gotrada Āṇugapallla Kambada-Râmâyanañada Nàrâyañana makkaļu Râmâyanañada Râmapanu Lakshmañanu Anugavalliya Râmachandra-dêvara pâdakke namaskâravam mâdi hôdaru Piṅgaña-samivatsaradali baraddu.

79

On a stone south-east of the same temple.

Svasti śrî-Nandana-samivatsarada Āsvayuja-sudda-pâdîva-Brahavârad andu Hera-gina Tirumannâluv embara maganu Eleya-Perumâlu-dâsaru Anugavallî-Tira-mala..maṇa-dêvarige ivaha amṛita-padige kotṭa gadyâṇa hattu i-honnina vṛidhiyalu nitya hattu-mâna âraisuta aśeṣha-mahâjanâṅgalu nadisuvaru | i-dharmmakke.....

80

At the same village, on the west wall of the Kêśava temple.

(Grantha and Tamil characters)

Svasti śrî-Anumaupalliyil śrî-Kêśava-p-perumâlukku t-tiruvâymoli t-tiru-vadhyayanattukku šeshamâka Apparasan-pallattilê iru kaṇḍaka k-kaļani iṣai iliyâka k-kondu viṭṭâr Tirukköt̄tiyür Gômaṭattu Jiyar śrî-Vishṇuvardddhanaḥ Hari Śrîvaishṇava-varddhaka.

81

On the north wall of the same temple.

(Grantha and Tamil characters)

Svasti śrî-Hêmaļambi-samivatsarattu Kâttikai mudal Anumanpalliyil śrî-Kêśava-p-perumâlukku tiru-vilakkukku a-vûril aśeṣha-mahâjanâṅgaļ kaiyilê aṇurai baļla kaļaniyilê aṇu-kuļakatt-iru-nâli kaļani yiṣai yili.....

82

At Hiri-Kadaluru (same hobli), on the north and east beams of sukanâsi-maṇṭapa in the Chenna-Kêśava temple.

Svasti śrî-Rudhirôdgâri-samivatsarada Kârttika-su 1 Ā Aradattipuravâda Kaḍalûra Araṇipuṛattu Śrîraṅga-Dêvana makkaļu Gôvaṇṇa-Baļlaṇṇaṅgalu Āmôda-Padmanâbha-dêvara sthânika-Kêśava-Pille..Râyaru Chandramauli-Nambiyara maga Nâgaṇṇa Narasimha-Nambiyara maga Bondappanu Baṇḍâri-Mâdayyana maga Bommayya átana tamma Kêśavaṇṇâla... Nâgaṇṇa nilisibarigeyu kotṭa šâsanada kramav entendaļe ā-Padmanâbha-dêvara mûru-tonṭavanum Heggereya teiṅkana-kôdiya gaddeyanum mûdaṇa-kôdiya makkiya

gadde Honnayyanahalli[ya]num vritti nalkuvanum yeppatta-muru-mavanum kondu nitya-padi midiguli sahita nelli ko 5 tappa sollage hal ommana mosar ommana yanney ommana hatt-adake yippatt ele gandha dhupa varushakk eradu madi varga chayitra-pavitra-dipotsavavanu purvva-mariyadeya naadasuvalligeyu kunda Bale-danayakaru madida jivita nambiyarige ga 6 paricharakange ga 3 parvvaingala dakshinege ga 1 angharikarige ga 5 hu-donntava mduvainge ga 3 aghavanji-banasakke ga 2 antu jivita-vargga ga 20 kkeyu yi-kshetraingalavu 33 kkam banda ola-brayavanu yinit endu tarade tettu ad-evalayakke sodheyan ikkisuvantagiyu a-Govaanya-Ballaanyaingalige mala-pakshadalli a-Padmanabhadavarig eisisida madhyamada pavitravanu adhika-padiyal obball-akkiya prasadvananu koduvantagiyu shri-Chenna-Kesava-davarige yar obbar adhikarigalagi bandavarre yi-dharmmava nodi nadasuvantagiyu a-Govaanya-Ballaanyaingalu a-Kesava-davarige adhikariyagidda Liing-arasara Madaanya muntagi yi-sthanikarige a-chandrarkka-pariyanta naqvant agi koqta shasana yi-Govaanya-Ballaanyaingala yi-sthanikara ubhayanumatadim barada shri-mulasthana-dvara sthanikan a-vura senabova Siinganpanu yi-sthanikaru shri-Chenna-Kesava-dvara bhattha guru-Depaanyainge nityann ikadal-eraq-adake nalk-eleya vileyava naadasuvaru yint appudakkey a-Govaanya-Ballaanyaingala sva-hastad oppa sva-dattam para-dattam va yo hareta vasuudharam |
shashiti-varsha-sahasrani vishthayam jayat krimih ||

(In Grantha characters) śri-Gopinatha.

84

At the same village, on copper plates in possession of Naanje-Gauḍa.

(In Nagari characters)

(Ib) Om namaś Šivāya |

pātu vah paramah Pōtrī yasyōddhritavatō mahīm |
krīdā-karddamatām yāti jānudaghnam nabhas-sthalam ||
Hari-nābhī-sarōjinyām viśva-bijam abhūd Vidhiḥ |
tasmād Atris tatas saisha sudhā-rasamayaś Šaśī ||
tasya vamśe Yadur abhūd Yadu-vamśe- nṛipāgraṇīḥ |
abhūd alhūmis tamasām asāv ati-balaś Šalah ||
tasmin Vāsantikām dēvīm namaty apagatāyudhē |
munīm kam api śārddulō jighrikshann abhyapadyata ||
taṁ vikshya hoy Saṭety āha Karṇṇāṭaka-girā munīḥ |
śalākayā nṛi-śārddulāḥ śārddulam cha jaghāna saḥ ||
mahībhṛin-mastaka-nyasta-pada-sphurjjita-maṇḍalaḥ |
tatōbhūd Vinayādityaḥ pratāpākrānta-bhūtaḥ ||
abhaṅgura-guṇottungam Ereyāngam asūta saḥ |
nijōjvala-bhuja-chhāyā-sukha-viṣrānta-bhūtaḥ ||
tasmād aśmārggala-prakhyau pīvaraū dhārayan bhujau |

ajâyata jagaj-jishnu-mahimâ Vishnuvardddhanaḥ ॥
 pâṇḍûkritâmî nija-tanum dadhatî samantâd
 adyâpi yasya virahâd iva kîrtti-kântâ ।
 âsanna-sindhu-jala-śikara-śitalâni
 vêlâ-nikuñja-bhavanâni jahâti naiva ॥
 purushâd uttamâd Vishnôr athâvirabhavat prabhuḥ ।
 Narasimhas samagrâṇâm jagatâm aśivaiñ haran ॥
 anyêshâm bhûmipâlânâm kâtarâḥ kîrtti-yôshitaḥ ।
 unmajjanti nimajjanti yad-yaśaḥ-kshîra-vâridhau ॥
 Kali-kalmashajam bhâram avatârayitum bhuval ।
 tasmâd ajani yajñânâm Ballâlaḥ paramâ gatiḥ ॥
 dhârâdhare kripâññe pîtambhasi nabhasi vilasitê yasya ।
 udâliya kvâpi gatâ prati-bhûpati-kîrtti-kalahamsî ॥
 a-Prâlêyaśilôchchayâd Suranadî-pâthâḥ-pavitrôdarâd
 a-Šetôr Dašakanṭha-vairi-charaṇa-nyâsaiḥ samuttaiñsitân ।
 a-pûrvvâchala-paśchimâchala-tatâñ märttañda-vâhâvalî- ।
 hêlâ-lûna-lavaṅga-pallava-mukhâ(Ha)n madyanti yat-kîrttayâli ॥
 tat-kula-mûla-stambhâd uditas sa êva Narasimhaḥ ।
 ripu-hridaya-kûṭa-pâṭana-nishthura-nija-khaḍga-nakhara-mukhaḥ ॥
 mâtâ yasya jagat-trayaika-jananî kâruṇya-vârânnidhis
 saubhâgyaika-nidhis samasta-yaśasâmî pâtrañ guṇânâm khanîḥ ।
 lakshmi-sthairya-vidhâna-kêli-khuralî satyasya sañjivanâm
 tyâgêshv apratimeti Padmala-mahâdêvî kathaiñ kathyatê ॥
 ajñânam anya-nripiñala-mauli-phalakamî kîrttin diśâ-dantinâm
 dantôtsaṅgam arâti-râja-paṭalaiñ dêvâṅganâ-mandiraiñ ।
 ârôpya prathamañ samunnata-manâ râjyâbhishêkotsavais
 svîkartuñ yatatê Nrisimha-nripiñatis siñhâsanârôhaṇaiñ ॥
 Bhôgîndrasya phaṇâgram âdi-Kamaṭhât tasmâd diśâ-dantinâm
 dantâ-śriñiga-paramparâmî tadanu tad-gôtrâdri-śriñga-sthalîḥ ।
 tâbhyôpy âdi-Varâha-danta-valabhîm âruhya bhûmiḥ kramâd
 adyârôhati Nârasimha-nripiñatê uttaṅgam aiñsa-sthaṇaiñ ॥
 bhû-bhârâch chhrama-vâri nirjhara-mishâñ muñchanti gótrâchalâ
 vijyantê kila karña-tâla-pavanaiḥ śrântâ ivâśâ-gajâḥ ।
 ity êtân dhṛita-bhû-bharâḥ prahasatîvônnidra-ratnânikura-
 jyôtsnôllâsa-vimiṣra-kañkaṇa-rañatkârair yadîyô bhujâḥ ॥
 yudhyann uttara-dig-jayêshu samarârambhê Nrisimhô nripiñ
 šatrûṇâm rudhirair apûrayad asau tat-Tuṅgabhadrâ-tatîḥ ।
 bhrashṭaiḥ kshmâpatibhir diśo nija-yaśaḥ-pûrêha rôdhontarañ
 vîrair Vikramapâla-pâvusa-mukhair dêvâṅganâ-mandiraiñ ॥
 êtasmin Narasimha-bhûparivṛiñlhê gandha-dvipârôhaṇa-
 krîḍâ-kautukini svayañ râpa-mukhê hantuñ pravrittê parân ।

sadyas Sēvuṇa-sainya-śōṇita-sarin-mēdō-vasādīn punas
 tam dēvam Madhu-Kaiṭabha-pramathanaṁ sandēgdhi yam mēdinī ||
 hṛitā Šrīr baddhōham nikhila-maṇayaḥ kaustubha-mukhās
 tvayā luptāḥ kasmāt tirayasi chamū-pāṁsu-paṭalaiḥ |
 itīvāmbhōrāsir Yādu-kula-patēḥ(IIb)kīrtti-vijaya-
 prayāṇasthair ghōshaiḥ prachala-tanur ākrōṣati bhṛiṣam ||
 ēvam-vidha-praśasti-śālinā śīmat-pratāpa-chakravarttinā Narasiṁha-mahīpālē-
 na | shaṇ-ṇishka-mūlakarasya | paṇa-dvayōna-chatvāriṁśan-nishka-sarvvāyasya |
 Arundhatīpurāpara-nāmadhēyasya | sarvva-namasyatvēna pūrvvam dattasya |
 Kāḍalūru-mahāgrahārasya | pravishṭatayā | chatur-nishka-mūlakaraḥ | pañcha-
 paññottara-shaḍ-viṁśati-nishka-sarvvāyāḥ | praśiddha-sīmā-samanvitāḥ Chikka-
 Kāḍalūra-nāmadhēyō grāmas sarva-namasyam kṛitvā dattāḥ || (34 lines following
 contain details of the gift with boundaries, names of vṛittidārs and usual final verses)
 śrī-Vīra-Nārasīṁha-Dēvasya.

85

At Chikka-Kāḍalūr (same hobli), on a stone south of the
 entrance of the Kallēśvara temple.

Namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
 trailōky-nagarārambha-mūla-stambhāya Śambhavē ||
 Murahara-nābhī-paṅkajadoḥ udbhavisirddha Pitāmahaṅge sach- |
 charita-pavitran Atri-muni puṭṭidan ā-muni-rāja-nandanam |
 vara-guṇi Sōman ātana magam Budhan ātmajam ja..... |
 dharaṇ enipam Purūravana tat-sutan Āyuv enippam oppidam ||
 ātana hemmagai Nahushan ā-Nahuśāṅge Yayāti puṭṭidam |
 bhūṭala-sēvyan ātana sutam Yādu Yādava-varīśa-sambhavam |
 nītividam negartte-vaḍedam..... Vinayārkka-nandanam |
 khyātiyan ānt Eraṅgan eseū ātmajan ūrjjita-Viṣṇu-bhūbhujam ||
 svasti samadhibhīta-pañcha-mahā-śabda-mahā-maṇḍalēśvaraṁ | Dvārāvatī-pura-
 varādhīśvaraṁ Yādava-kulāmbara-dyumaṇi maleparolu gaṇḍa gaṇḍa-bhēruṇḍa
 saṅgrāma-Rāma Kali-kāla-Kāma nāmādi-praśasti-sahitam śīmat-Tribhuvana-
 malla Talakāḍu-Koṅgu-Naṅgali-Gaṅgavāḍi-Noḷambavāḍi-Banavase-Hānuṅgalu-
 goṇḍa bhuja-bala-Gaṅga pratāpa-vīra-Viṣṇuvarddhana-Hoysala-Dēvaru Gaṅga-
 vāḍi-tombhattāḍu-sāsīramumam Noḷambavāḍi-mūvatt-ir-ssāsīramumam dushta-
 nigraha-śiṣṭa-pratipālanadindav ḥluttav ire vijaya-rājyam uttarōttarābhivṛid-
 dhi-pravarḍhamānam ā-chandrārkka-tāram-baram saluttam ire Dōrasamudra-
 da nelevīḍino sukha-saṅkathā-vinōdadim rājyam geyutt ire Saka-varsha 1078
 Sādhabāraṇa-saṁvatsarada..... śrī-Gōvindapurada aśeṣha-mahā-janaṅgaluṁ
 Bāse-Gavuṇḍanuṁ Hiriya-Kāḍalūra Bomma-Gauḍa alliya mūliga Śivasakti-
 Paṇḍitara śrī-Kali-dēvara pūrvvada gadde hiriya-keṛeya keļage sa 3 dēvara

kere ânisuva mutaṇa beddale sa 1 haḍuvaṇa araṇiya keyi sa 1 allin teñkalu beddale ko 10 Chinni-Settiyu kaṭṭisida Kannegereya sa 1 Šivasakti-Paṇḍitara maga Honna-jīya Honna-jīyana maga Hola-jīya śrī-Kali-dēvara dēvālyavan ettisi kereyam kaṭṭisidam ī-dharmmavam pratipālisidaṅg āyuni śrīyum akkum ī-dharmmavam kāyada pāpige ek-kōti-munindrarumaṁ kavileyumāṁ brāhmaṇa-rumaṁ Gaṅge-Vāraṇāsi-Kurukshētradalli konda brahmati akkum Kali-dēvara nandā-divigeya kai-gāṇa suṅkadavaru end-endig aparihara ī-sāsanavaṁ bareda Mudugere-Nāgarāśi-Paṇḍita rūvāri-Dēvōja dharmmakke sāsanava nilisida || (usual final verse)

On the side of the same stone.

Śrī-Gōvindapurada aśeṣha-mahājanara kaiyalu Hebbagereya Egraṇakereyalu niska koṭtu khanḍuga-gaddeya śrī-Mahādēvariinge biṭṭa int ī-dammavan ali-daiinge Bāṇarāsiyalu gō-vadhe māḍida

86

On copper plates in possession of Liṅge-Gauda, patēl of the same village.

(Nāgarī characters)

(Ia) Śrī || śubham astu ||

avyād anāhataiśvarya-kāraṇō Vāraṇānanalī |
 varadaḥ pāpa-timira-mihirō Hara-nandanaḥ ||
 namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |
 trailōkyā-nagarārambha-mūla-stambhāya Śambhavē ||
 bhūyād Yajña-Varāhō vaś śrēyasē bhūyasē chiram |
 samīchakāra yaḥ kshōṇīn *suraiś chakrē payō girū ||
 asti mandāra-kalpadru-kāmadhēnu-sahodarāḥ |
 Ramānujas Sudhānāthaḥ kshīra-sāgara-sambhavaḥ ||
 udabhūd anvayē tasya Yadur nāma mahīpatiḥ |
 pālitai Yādavīyēna Vāsudēvēna bhūtalām |
 abhūt tasya kulē śrīmān lasad-guru-guṇōdayaḥ |
 apāsta-dūritāsaṅgas Saṅgamō nāma bhūpatiḥ ||
 puṇyais tasya babhūva pūrva-charitaiḥ putrō guṇānām nidhiś
 śrīmān Bukka-mahīpatiś Šiva-pada-dvandvaika-sēvā-paralī |
 yasmād rōsha-kashāyītākshi-yugalāt santrasyatām vidvishām
 śatrubhīyōpy abhaya-pradāpanam abhūd dūrvāṇkurām durlabhaṁ ||
 samid-vāṭī-*sādi-stanaka-chatura-ghōṭī-khurapuṭī-
 parī[pa]ṭī-chūrūḍīkṛita-ripi-ka[taka]-kōṭī-parishadaḥ |
 virājad-rāja-śrīs sthagita-jaladhis saisha rajasā
 bhuvām chakrē bhōktum vyapagata-dukulīm iva muhuḥ ||

* So in the original.

*tasmâj Jambhâry-Amarapurabhidâ tvâ cha kêlîś cha vîṇâm
 padyâ-sthairyô Harihara iti prâdûrâsît kumâraḥ |
 dr̄ig evâvatarajâm ka(Ib)lânugam manaši nilakanî vitanvan navam
 slâgham nirasyan sapadi bahu-narêndra-yaśabhâjâm satâm yaḥ ||
 yasyôdrikta-niśâta-khadga-daśita-ma...rthi-kôśâhrita-
 svarṇa-stôma-nirâkṛita-dvija-kulânishṭâś cha tuiga-śriyâḥ |
 *prâśôkâcharitâni shôdaśa-mahâ-dânâni sarvair nriпaiḥ
 ârûdhâm mahanîya-dûra-padavîm svîya-śravâpâm tadâ ||
 Šakâbdê Vasu-chandrâgni-vidhunâ yuta-vatsarê |
 Dhâtv-âkhyê Šrâvaṇê mâsi šukla-pakshê ūbhê dinê ||
 sômôparâga-samayê Tuṅgabhadrâ-nadî-tatê |
 śrî-Virûpâksha-dêvasya sannihdau muktidâyinâḥ ||
 *âdiśad imam(a) agrahâram Harihara-nriпatiḥ Kadâlûra nâmâ viprêbhyaḥ |
 Sige-nâda-simâyâm Hâsanântê tasya grâmasya Hariharapuram iti paśchâd
 adhîsthânam âchakshatê ||
 *sukham i[ha] vasatâ chirêṇa kratushu havirbhîr upahritair ajasram |
 sura-parishadi triptim âśrayantyâm mama samabhûd ayaśal-prasâṅgaḥ ||
 śrîman-mahârâjâdhîrâja-parameśvara pûrva-dakshiṇa-paśchimottara-śamudrê-
 ka nâlku bhâshâm Telaghu-râjanya-bhujâṅga Hindû-Râya-suratrâṇa râja-vêṣyâ-
 bhujâṅga Karnâṭaka-ashṭaka-ashṭa-kalâvataṁsa Vijayanagarâdhîśvara chatush-
 shashṭi-kalâ-châturya-pravîṇa vaidika-mârga-pratishthâpanâchârya râjâdhî(śrî)
 raja Valmîki-siddha-sâra-sakta Simhalâ-dvîpa-jaya-stambha śrî-Virûpâksha-dêva-
 di(IIa)vya-bhaktâñkita su-lakshaṇânvita-sach-charaṇa tri-sandhyâ-samârâdhita-
 Chandramauļi-mauļi-chandra-chandrîkṛita-sânđrîkṛita-hridayâṅgarâga śrî-vîra-
 pratîpa-Harihara-mahârâyaru sômôparâga-puṇya-kâladalli tad-aṅga-bhû-dânav
 âgi koṭṭa agrahârada vrittivantaru niśchita-vrittayah | trayôdaśa-saṅkhyâkâḥ |
 asya nirñayah | (19 lines following contain names, etc. of vrittidârs) ī-hadimûru-mandi
 brâhmaṇarige koṭṭa vrittî hadimûrake grâma Kadâlûru-grâma vandu Hirî-
 Kadâlûru-grâma vandu Maidanahallî-grâma vandu antu kâlvalî-grâma mûru
 Hâsanada sthalada ī-Kadâlûra-grâmavannu Pampâ-kshetrada śrî-Virûpâksha-
 dêvara sannidhiyallu koṭṭevu â-agrahârada chatus-sîme yalle vivara (15 lines
 following contain details of boundaries) ī-Kadâlûra-agrahârada chatus-sîme va(III a)
 lagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshîṇy-âgâmi-siddha-sâdhyagal emba ashṭa-
 bhôga-têjas-svâmyagalannu âga-mâđikondu â-chandrârkasthâyigal âgi putra-
 pautra-pâramparyav âgi anubhavisi yendu sômôparâga-punya-kâladalû kanaka-
 dhârâ Hariharapurav emba hesarullâ sarvamânyada agrahâravanû | Dhâtu-sain-
 vatsarada Šrâvaṇa-śuddha-paurṇamîyalu sa-hiranyôdaka-dhârâ-pûrvakav âgi
 koṭṭevu | sukhadim bhôgisuvadu |
 sâmânyô'yam dharma-sêtur nriпâm kâlê kâlê pâlanîyô bhavadbhiḥ |
 sarvân êtân bhâvinali pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||

* These verses are so in the original.

† So in the original.

yē bhūmipās satatam ujvala-dharma-chittāḥ
 mad-vamśajāḥ para-mahīpati-vamśajā vā |
 mad-dharmam ēva satataṁ paripālayanti
 tēshāṁ pada-dvayam aham ūrasā vahāmi ||
 ari-rāya-vibhāḍa bhāṣhege tappuva rāyara gaṇḍa pūrva-paśchima-dakshinōttara-
 rājādhīrajuā vīra-Harihara-Rāyara hasta muttida voppita |
 rājñō Hariharēṣasya ājñayā tāmra-śāsanam |
 alikham Muddanāchāryō aksharē maṅgalānvitē ||

śrī-Virupāksha (in Kannada characters).

89

At Yalegunda (same hobli), on a stone south-west
of the Śāntamallēśvara temple.

Šrīmat-traiḥokyā-pūjyāya sarva-karma-su-sākshinē |
 phaṭadāya namō nityam Šaikarāya mahātmanē ||
 ēkaṁ . . . nimilinā mukulinā chakshur-dhṛitē . . punaḥ
 Pārvat� jaghana-sthaṭa-stana-taṭaiś ūri- . . ra-bhārāvalī |
 . . dūra-nikṛiṣhṭa- . . Madana- . . .
 mōda-samayē nētra-trayam padma . .

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaranuṁ | Dvāravati-pura-varēśvaranuṁ | Yadu-kuṭa-kaṭaśa-kaṭita-nripa-dharma-harmmya-mūla-stambhanuṁ | apratihata-pratāpa-vidita-vijayārambhanuṁ | Vāsantikī-dēvī-labdha-vara-prasādanuṁ śrīman-Mukunda-pādāravinda-vandana-vinōdanuṁ | akshuṇṇa-lakshmī-lakshita-vakshah-pradēśanuṁ | pratidinōpachiyamāna-puṇya-pravēśanuṁ | vinamad-ahita-bhaya-chakita-mukha-bimbāvalamba-sphatika-pāda-pīṭha-vinyasta-padatalanuṁ | śvētāpatra-śīṭalikṛita-bhūtaṇanuṁ | snēha-nihitārāja-lakshmī-kaṭāksha-chchhaṭāyamāna-dhavalā-chamararuhōpavijyamānanuṁ | sauṇḍīra-sarasa-vira-kathākarṇanādīrṇṇa - harsha - puṭaka - santānanuṁ | ripu-vijaya-vidita-vividha-ratna-khachita - karṇṇa-kuṇḍala - prabhā-maṇḍala - sthagita-gaṇḍa - maṇḍalaṇanuṁ | anūna - vibhavālōkanāgamanōtkanṭhitĀkhanḍalaṇanuṁ | vikaṭa - vaksha - sthaṭa - virājamāna - vipuṭa - vimaṭa - muktaphaṭa - vikīrṇa - kānti-danturita-kēyūra-kīrttimukhanuṁ | mṛidu-madhura-vachana-milita-manda-smita-sudhā-rasa-syandi-vadana-vidhu-bimba-prasāda-sakhanuṁ bahu-samara-labdha-vijayārūḍha - vikramātikarkkaśa - bhuja-yugaṭaṇanuṁ | bhaṭa - kaṭaka - bhujāṭaṇot-kaṇṭha-vijaya-lakshimī - dṛiḍhikaraṇa-nihita - khadga - nigalaṇanuṁ | sēvāgama-na-samaya-samada-kāminī-kadamba - chalana-chala-siñjinī - sañjāta-mañju - nādōdbuddha-kusuma-balī-sabaṭa - madhukara - jhēṅkāra - mukharitāsthāna - raṅganuṁ | nīti-nitambinī-hṛidaya-nihita-gambhīrāntaraṅganuṁ | vīra-lakshmī-vihāra-saphaṭa-śastra-nandanābhīrāmanuṁ | śaraṇāgata-kubhṛit-kuṭa-niyukta-kshēmanuṁ saṅgitaka-prasāṅga-bhaṅgī-saṅgata-chatura-Bharatanuṁ tarka-vidyā-viśārada-

vichâra-niratanum | śabda-vidyâ-samagra-lakshaṇa-su-śikshanum | vêda-vidyâ-parîkshâ-dakshanum | sakala-purâṇa-puñjîtartha-ratna-kôśanum | purushârtthasârtha-mûla-satya-maṇi-bhûshaṇanum | kavita-tatva-niśita-buddhiyum | van-dya-mantra-siddhiyum | lôkâlôkana-śrîkarâkâranum | satya-samutpanna-śôbhâdi-guṇâdhâranum | Kâmbhôja-vâji-râji-saṅcharaṇa-taraṇa-dharaṇi-valayanuin | vijaya-dîṇḍimâyamâna.... d̄damara-madhukara-paṭala-ghaṭṭita-piñchhâtapatra-num | para-vadhû-putranum | karâla-karavâla-śârddhûla-nihata-maṇḍalika-mṛigayûthanum | Gaṇḍagiri-nâthanum | Pâṇḍya-gaṇḍa-śaila-nirbhêdana-kaṭa-dam-bhôliyum | Tuļu-nriṇâla-hridaya-vidaṇa-prakaṭa-raṇa-keliyum | Jagad-dêva-balâ-vilâya-Bhairavanuin | Sômêśvara-prachâṇḍa-vêtaṇḍa-kabalana-prabala-kanṭhîravanum | Chakrakûṭa-pîṭha-Mâṇikya-dêvi-samaksha-lakshya-samarâṭopanum | Adiyamâvalêpa-lôpa-châpa-nipuṇanum | Narasiṁha-Brahma-bhûja-bhañjananuin | Kalapâla-kapâla-chashaka-śôṇita-pâna-tushta-yôginî-manô-rañjananum | Beṅgiri-bhujaṅga-bhaṅgakara-khaṅga-khaga-râjanum | malerâja-râjanum | Iruṅgola-kunta-kadala-vana-vidaṇa-karâla-śunḍâlanum | baṭa-padôd-dhûta-dhûli-dhûsarita-dik-pâlanum | Beṅgiri-kuṭkîla-châlana-chatura-châpa-Vai-nyanuin | Patṭi-Permmâla-pratishthânushthitâtma-sainyanum | âtmîkrita-Tala-vanapuram | aṅgîkṛita-Koṅga-vishayanuin | avaṭambita-Noṭambavâḍiyum | dûrîkṛitârivargganum | ūrîkṛita-Nîlaparvvatanum | urarîkṛita-Kôṭâla-puranum | unmûlita-Kovatûranum | uttaralita-Tereyûranum | ullaṅghita-Vallûranum | udghâṭita-Naṅgali-puranum | utpâṭita-Ghaṭṭa-kabâṭanum | utkampita-Kâñchî-puranum | uddandita-prachâṇḍa-têjanum | uttambhita-kîrtti-dhvajanum | ujjî-ṛimbhita-jaya-bhêrî-ravanum | bhuja-balâvashṭambha-sambhûta-vitta-virachita-vichitra-Vijaya-Nârâyaṇottuṅga-bhavanamanum | vîra-vitarâṇa-vilâsa-kuṭâbhîmâ-na-nuti-mukhara-sakala-bhuvananum | kâya-kânti-parihasita-kâñchananum | śâr-ddhûla-lâñchhananum | Padmasadma-tapaḥ-pûta-vêda-parvvatâdhîśvaranum | râja-samâja-bhâsvaranum | yaṣah-prasara-paripûrṇa-padmajâṇdanum | mala-paroḷ gaṇḍanum | Kâvîrî-tîra-vana-vihâra-mada-marâlanum | su-bhaṭa-samara-kelî-lôlanum | lôkôpakâra-parâyaṇanuin | vijaya-Nârâyaṇanum | âlim munn iṛivanum | ūauryyamaṁ merevanum | enisida ūrimat-Tribhuvana-malla bhuja-balâ-vîra-Gaṅga-Vishnuvarddhana-Dêvaru | mûḍalu Naṅgaliya Paḍiyaghaṭṭa | teñkalu Koṅgu | paḍuvalu Bârakanûr-âdiyâda Koṅkaṇada gadiya..... | baḍagalu Perddore mèrey âgi bhuja-balâvashṭambhadim para-maṇḍala galan ottikondu sukha-saṅkathâ-vinôdadiṁ râjyam geyyuttam iralu tat-pâda-padmôpajîvi yenesi | nâyaka-ratnam padakado- | ! âyatam eni[si]rppa terade nirmmalina-guṇa- | ūrî-yutan ettida Kêteya- | Nâyakan âtmîya-patige bhûshaṇa ..yiṁ || | âtana satî Šiva-dharma- | ūrî-tilakam tân enalke pati-hita-guṇadim | bhûtaṭam ellaṁ pogale gu- | ūnatiśayam negalda Jakkiyabbey negalda! || | nirmmalā....bage tâm | nirmmalam entu charitram âtmîya-guṇam | nirmmalā ...enal sad- | dharmma-padaim Jakkiyabbeyolu sogayisuguṁ || | intu sach-charitrapâṭram enisida Kêteya-Nâyakaṅgam Jakkiyabbegam |

magał âdał Lakshmiye tām | mogam ujvalam āge nôrppa širi-gannađi tām |
 mogav ene Šântala-Dêviya | pogaladar âr bbhâgyavatiyan â-guṇavatiyam ||
 Kantuva chintâmaṇi sī | mantiniyargg ike tâne chûdâmaṇi yî- |
 Šântale rakshâmaṇi tān | entu palargg enisi negađał avanî-taļadoł ||
 â-pâlgadala magał tām | śrî-Purushottamanan olisi nelasidał uradoł |
 bhûpati...n âlisidd â- | d i-puṇyôdare nelasidału tān uradoł ||
 i-rûpina sobaginoł anu- | sâr.....illa nâriyar sale..ârum |
 dhâriṇiyol enisi Šântale | bhûramanaṁ Vishnuviṅge pađadału varamaiñ ||
 purvvina sôgeyan ikeya | karvvina châ..na vijaya-kirttian ittañ |
 parvvisał....eseye | sarvva-kaļa-prauđhe chicka-Šântale negađał ||
 nuđiv-eđeyoł [.....] | nađev-eđeyoł patige ati..n i-Šântaleyoł |
 pađi..Rambheyuma..ne | pađedału tat-kânte Vishnu-kântana bageyam ||
 anavarataṁ Gauriya pada- | vanaruhadole tanna bhakti-madhu-rasadavol ir- |
 ppinegam Sâ.....manam | alardd â...eseye Šiva-vallabheya ||
 pati-hita-lakshaṇam âkṛiti | pati-hitam âchâram âtma-hridayam pati- |
 hitam âgirpp âva..... |Šântala-Dêvi pati-hita-brate negađał ||
 intu nija-patiy appa vîra-Gaṅga-Vishnuvarddhana-Dêvara prasâdadâni râjyam
 geyyuttam iṛdu | netta..tannaya puṇyame....Šântala-Dêvi tânum maga-
 luñ sura-lôkaman eydalu Šaṅka[ra]-grihaman Vishnu-nripan-anugrahadindal
 â-chicka-Šântale-Dêviya tâyi Jakkiyabbe tanna magaligam mammagaļigam
 parôksha-vinayam âgi Nirggunda-nâđ olaqañ Elegundadołu nele-gundado pha-
 kundad uttunga-śringadim mā.....m âgasamum...pelišuva dush-
 karmmava..radim nivârisuva Šiva-grihaigaļolu Šiva-pratishtheyam māđi Šânta-
 lêšvaram Boppêvaram endu....mâđisi || svasti śrîman-mahâ-maṇḍalêšvarani
 Tribhuvana-malla Tałakâdu-gonđa bhuja-baļa vîra-Gaṅga-Hoysala-Dêvaru Šaka-
 varshsha sâvirada ayvatt-enṭaneyea Râkshasa-saṁvatsarada Kârttika-śuddha
 ôkâdaśi Âdivârad andu Nirugunda-nâđa Elagundada alliya tîrtthada śrî-Mahâ-
 dêvargge vritti mûru mahâ-janada vritti hadinâlku dêviyara tâyyargge mûru
 vritti antu vritti ippattuvam chika-Šântala-Dêviyargge parôksha-vinayav âgi
 sarvva-namasyav âgi dhârâ-pûrvvakam māđi bitṭaru || heggaditi Jakki....
 tanna mûru vrittiyan magaligam mammagaligam parôksha-vinayam âgi Šânta-
 lêšvararkkam Boppêvararkkam dhârâ-pûrvvakam māđi bitṭalu || ašesa-mahâ-
 janâṅgału Honneya Katṭappâchâriya keļelu mû-gaṇḍuga kâra-gaddeya bitṭaru |
 ..kambake vritti....syâstrakê bitṭaru....ondu hiriya-keřeya keļage bitṭa
 khanđuga yerađu | â-grâma-sîme mûđalu...nîra-keřeya hađuvanâ-keře mēro
 teiķaņadi...lu keřeya kôliya mâvina mara mēre bađagalu vobbe....
 inituvam pratipâliſuvaru || i..beddale Boppêvara-dêvara....sakti-paṇḍita-
 Dêvaru || i-dharmmakk anukûlar âgade pratikûlar âdava Gaṅgâ-kûladallu
 Vâraṇâsiya.....van eyduvaru || (usual final verse)
 int i-dharmmama.....sida Balikôjana makkału Kêtôjanum Bammôjanum ||

90

At the same village, on a stone to the right of the Râmêśvara temple, at the Râmédévara-halla.

Śrīmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshinî |
 phaladâya namô nityam Šaṅkarâya mahâtmanê ||
 svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaranum | Dvârâvatî-
 pura-varêśvaranum | Yadu-kula-kaṭasa-kaṭita-nripa-dharma-harmmya-mûla-
 stambhanum | apratihata-pratâpa-vidita-vijayârambhanum | Vâasantikâ-dêvi-
 labdha-vara-prasâdanum | śrîman-Mukunda-pâdâravinda-vandanâ-vinôdanum |
 akshunna-lakshmî-lakshita-vakshaḥ-pradêšanum | pratidinôpachiyamâna.....
 pravêšanum | vinamad-ahita-bhaya-chakita-mukha-bimbâvalôkanô....pâda-pî-
 tha-vinyasta-pada-taļanum | śrîmat-Tribhuvana-malla bhuja-baļa vîra.....
 varddhana-Dêvaru | mûḍalu Naṅgaliya Paḍiya-ghaṭṭa teṅkalu Kongu paḍuvalu
 Bârakanûr-âdiy-âda Koṅkaṇada Paḍiya-ghattâ baḍagalu Heddore....yâgalu
 bhuja-balâvashṭambhadin para-maṇḍalaṅgaṇ ottikondu sukha-saṅkathâ-vinô-
 dadim rajyaṁ geyyuttam iralu |
 śrî-nirmmalam entum bage |entu charitram âtmîya-gu- |
 ḥam nirmmalam entum enal |Jakkiyabbeyolu sogayisugum ||
 intu sach-charitra-pâtra....Kêteya-Nâyakaṅgam Jakkiyabbegam |
 magaļ âdaļu Lakshmiye tâm | mogam ujjalam âge nôrppa-siri-gannađi yî- |
 mogav ene Šântale-Dêviya | pogaldar...bhâgyavatiyan â-guṇavatiya ||
 Kantuva chintâmaṇi sî- | mantiniyargg ike tâne chûdâmaṇi yî-(chikka) |
 Sântale rakshâmaṇi tân | entu palargg enisi negaldo....taladol ||
 svasti śrîman-mahâ-maṇḍalêśvaraṁ Tribhuvana-malla Taṭakâdu-go..bhuja-baļa
 vîra-Gaṅga Hoysaļa-Dêvaru Šaka-varshsha sâsirada ayvatt-enṭaneyâ Râkshasa-
 saṁvatsarada Kârttika-śuddha-yêkâdaśi-Âdîvârad andu Nirugunda-nâda hâ...
 da Chaṇḍimuṇḍiya-tîrtthada śrî-Mahâdêvargge chicka-Šântala-Dêviyargge parô-
 ksha-vinayam âgi Elagundadalu biṭṭa vr̄itti mûru tîrtthada dêva...na pati
 Chaṇḍimuṇḍiya-tîrtthada Mahâdêvargge sthâna-pati Šâma.....kshaṇa-mûrtti
 âdaru dêvargge katṭisida kere tîrtthada kere (usual final phrases and verses)

91

At Kudureguṇdi (same hobli), on a beam of the hora-maṇṭapa
 of the Lakshmikânta temple.

Svasti śrî jayâbhuya-Šaka-varsha 1193 ḫaneya Sobânu-saṁvatsarada*
 Šrâvana-sudda 15 Va śrîmat-pratâpa-chakravartti Hoyisaṇa śrî-Vîra-Nârasîṅga-
 Dêvaru prithvî-râjyaṁ geyutt iralu Kudureguṇdiya Sômanâtha-dêvarige nandâ-
 dîvigege Kudureguṇdiyal adake-davasada suṅkavan eradu ..yida Sâtaṇṇana
 tamma Gôpayyanu kē...mânusyan âgi yindu varusha 1 ke nibandhi ga 1 pa

* The number and name of the year are so given in the original. But Šaka 1193 = Prajôtpatti;
 Svabhânu = 1205.

2 koṭṭa dharmma chandra-sûryyar uḍḍannavara a-vûra aḍaki-davasake nadava-varu koḍuta bahu..du koḍade kedśidavaru śrî-Vâraṇâsiya tadiyalu brâhmaṇanu kavileyanu konda dôsadalu hôharu

94

At the same village, on copper plates in possession of
Nâgappa, shânabhôg of Raṅgapura.

(Nâgari characters)

(I a) Śrî-Ganâdhipô vijayatê-tarâṁ ūbhâm astu ||

Namas tuṅga-śiraś-chumbi-chandra-châmara-charavê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||
Harêr lîlâ-varâhasya dañshtrâ-danḍas sa pâtu naḥ |
Hêmâtri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||
Kalyâṇâyâstu tad dhâma pratyûha-timirâpahaiñ |
yad gajo'py Agajödbhûtaṁ Harinâpi cha pûjyate ||

(from 'asti kshîramayâd dêvair' to 'kîrtiyâ samindhê' in line 67 is the same as in No. 6 of this taluq)

śakâbdê Šâlivâhasya sahasrépa chatuś-sataiḥ |
shaṭ-chatvârimśatâ yuktaīḥ gaṇanâiḥ prâpitê kramât ||
vatsarê Târaṇâbhikhyê mâsi Mâdhava-nâmani |
pakshê valakshê 'kshayyâkhyâ-tritîyâyâi mahâ-tithau ||
Tuṅgabhadrânadî-tîrê Hêmakûṭopâśobhitê |
śrî-Virûpâksha-dêvasya sannidhau ūbhadâyini ||
sarva-kratu-mahâ-yâga-vâjapéyasya yâjinê |
aśeṣha-vêda-vêdânta-purâṇâgama-śâstriyê ||
kavità-rasa-sarvajñâ-Kaṇḍa-vaiṁśâbdhi-janmanê |
Jâmadagnyâvatsa-gôtrâyâśvalâyana-sûtrîṇê ||
maṇḍitâkhila-dharmâya khanḍitântara-vairiṇê |
piṇḍikritâgamârthâya paṇḍitâya dvijanmanê ||
vimata-dhvânta-bhâgasya Raṅganâthâkhyâ-yajvanaḥ |
pautrâya Nañjinâthârya-tanujâya su-jañmanê ||
Kriṣṇa-Dîkshita-san-nâmuṇe Kriṣṇa-pâdâgra-chêtasê |
Hâsanâkhyê [III a]...varyê śrîmad-Hvaisaṇa-nâlukê ||
tathâ Bélûra-sîmâyâṁ khyâtâyâṁ cha kriṭa-sthitiḥ |
Harînahally-abhida-grâma-sîmântât prâg-diśi sthitaiñ ||
Kudariguṇḍiti-vikhyâta-sîmâd dakshiṇataḥ sthitaiñ |
Pûmagâmî-purâ... va paśchimâśaiḥ samâśritaiḥ |
Kabbalî-Hosahally-âkhyâ-grâmâd uttaratas sthitaiḥ ||
Kriṣṇarâyapuraiḥ cheti pratinâma samâśritaiḥ |
Mutta[ttî]ty-bhidhaiḥ grâmaiḥ sarva-sasyâbhiśôbhitaṁ ||

sarvamânyaïn chatus-sîmâ-samyutam cha samantatah |
 nidhi-nikshêpa-pâshâna-siddha-sâdhya-jalânvitam ||
 akshiny-âgâmi-samyuktam êka-bhôgyam sa-bhûruham |
 vâpi-kûpa-taðâkâdi-kachchhârâmaiš cha samyutam ||
 putra-pautrâdibhir bhôgyam kramâd â-chandra-târakan |
 dânavasyâdhamanasyâpi vikrayasyâpi chôchitam ||
 paritalh prayatais snigdhailh purôhita-purôgamaih |
 vividhair vibudhaiš šrauta-pathikair adhikair girâm ||
 Krishnâ-Dêva-mahârâyô mânaniyô manasvinâm |
 sa-hiranâya-payô-dhârâ-pûrvakam dattavân mudâ ||
 (usual final verses)

(III b) brahmaśva-paripushtāni vāhanāni balāni cha |
yuddha-kālē viśṛiyantē saikatās sētavō yathā ||
a-karasya karādānād gō-kōti-vadha uchyatē |
sa-karasya kara-chhēdāt prāpnōti paramām padam ||
mad-vamśajāḥ para-mahīpati-vamśajā vā
yē bhūmipās satataṁ ujvala-dharma-chittāḥ |
mad-dharmam ēva paripālanam ācharanti
tat-pādukā-dvayam idam sirasā vahāni ||
āditya-chandrāv anilō'naļaś cha dyaur bhūmir āpō hṛidayam manaś cha |
ahaś cha rātriś cha ubhē cha sandhyē dharmaś cha jānāti narasya vṛittam ||
tad idam avanī-vanīpaka-vinuta-dhurīṇasya Kṛishṇa-Rāyasya |
śāsanam anukṛita-vaibhava-satata-vidhānasya sukṛita-paripākasya ||
Kṛishṇa-Dēva-mahārāya-śāsanēna Sabhāpatil |
abhbāṇid vara-sandarbham tād idam tāmra-śāsanam || śrī¹
Appaṇāchārya-varyaś śrī-Viraṇāchārya-nandanaḥ |
ā-kalpam aśnutē kīrttiṁ chiraṁ šāsana-lēkhakah |
śrī śrī śrī śrī-Virupaksha (in Kannada characters)

95

At Kondajji (same hobli), on a stone in front of the Allalanâtha temple.
Siddhârtti-sainhvatsarada Chaitra-ba 13yu Guruvâradalu Chinnappa-Nâyak-
ayanavara kâryakke karttarâda Kadadaravalliya Añkaññanu Chennappa-
Nâyak-aiyanavarige binnaham mâdi Kondajji Allaññanâtha-svâmiya naivêdyakke
Vîrapuravanyu bêdige kânikeyâ.

96

At Ballēnahallī (same hobli), on a stone in the south wall of the Rāṅganātha temple.
 Śrīmatu-yimmađi-Ranavarige punyav āgabekendu Chōla-Vimarasc Kanaka-
 Rāuta māduva..sēve.....yidakke doregalige Sigeda Halige-Gauđa Kondajji-
 Maliyaña-Gauđana mommaga Kaliyaña-Gauđage gaudikeyali hākida sāsana
 Matadara Chōti-Dēvara baraha alupidōna bāvali katte.

97

**At Kaḍadaravalli (same hobli), on a stone to the south
of entrance of the Mahantēśvara temple.**

(Grantha and Tamil characters)

Śrī

namas tuṅga-śiras-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
Svasti śrī Parābhava-saṁvatsarattu Jēshṭha-śuddha-bidige-Sōmavārattu nāl
Irāiyēngapuram āna Kaḍanduravalliyil aśeṣha-mahā-janaṅgalōm svasti śrīmanu-
mahā-pradhāni sarvādhikāri mahā-pasāyitan parama-viśvāsi vasudhaika-bān-
dhava periya-mane-pergaḍi Chandiramauliyanṇan-uḍaiya Periyālŷvēśvarattu
dēvaṛku śeshamāka errīka šandai-tteruvukku nālu pon-iṛai kōṇdu adhikam āna
pon dēvaṛku śeshamāka erraikku ddānaṁ paṇṇi ā-chandirārka-sthāiyiy āka na-
ḍakkaḍavad āka dānaṁ paṇṇi šilā-lēkai paṇṇi kkuḍuttōm inda mahā-janaṅga-
lōm idil piṛanda anniyāya niyāyam ularudu dēvar tiruppaṇikku śeshamāi id-
dharmattukku aniśam vakraṁ ūnnār-uṇḍākil Śriparajaitra-naṇḍeśvaram nāya-
nār Siva-drōhikāl svastir astu śrī

98

At Sige (same hobli), on a stone in front of the Hanumanta temple.

Śrimukha-saṁvatsarada Chayitra ū 1 lu śrīman-mahā-maṇḍalēśvara Nugihal-
liya Virupa-Rāja-mahā-arasugaḷa komāra Mala-Rājagaḷu tamage puṇyav āga-
bēkendu Sige yada Hanumanta-dēvara gade bedala hiṭṭu hugi ga 3 biṭṭhevū
yidake aļupidavanu yi-ūtra kuļuvādi maganu....enjalu tinda

99

At the same village, on a virakal in front of the Dēviramma temple.

Svasti Nitimārgga Koṇoṇi-varmma dharmma-mahārājādhīrājar Kovalāla-
pura-varēsvara Nandagiri-nāta śrīmad-Perūmanuḍigal paṭṭai gaṭṭida padin-
ēlaneya Pālguṇa-māṣa-krishṇapaksha-bhidi..yeṭa Ādityavāram āge.....
ra paḍiy akki.....Noḷambanadu.....na oḍide.....

100

At the same village, on a virakal in front of the Kalle-dēva temple.

Sōbhakṛitu-saṁvatsarada Mā.....śrīmat-pratāpa-chakravarti-Hoysaḷa
.....śrī-Sōmēsvara-Dēvaru pṛithvī-rājyaṁ geyyuvalli Hosagere....

101

At Kellavatti (same hobli), on a stone in front of the Lakshmi-Nārāyaṇa temple.

Lakshmi-latāliniṅita-bāhu-śākha..
vēdārttha-vijñāna-sananda-pushṭita... |

..... vinda-kalpa-druma ||
 varddhana-pratâpa-chakravarti Poysaṇa mudradali
 sukha-saṅkathâ-vinôdadim mâdisida
 śrî-Lakshmî-Nârâyaṇa-dêva Dêvaṇṇanavaru Saka-varsha 1189
 Kshaya-samvatsarada llâla-perumâla-dêvara amṛita-padi-
 ge â-mahâ-janaṅga-la kaiyalu kâlôchitade munna krayake
 koṭṭu â-Perumâli-Dêvaṇṇa ra siddâya vîsav eraḍanu dêva
 tamma gadde salage 1 danu diva Peļiyakêriya baḍav
 âgi mûḍavâgi .. banda â-mûḍ-aṅgaḍiya siddâya vîsa
 tôru manṇa gaddege gadde Allâlanâthana archanâ-vr̄ittiya
 nambiyarige saluvadu intu yid ella Allâlanâtha-dêvargge dhâre[ya]n
 eraḍu kotteü yî-dharmmakke mahâ-janaṅgalu Sodappaṇṇage varsham prati
 nibandiy âgi salistaha paṇa 3½

Namalla-Nâyar (in Tamil characters)

102

At the same village, on a stone near the Tirumala-dêva temple.

(6 lines illegible) svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍalâśvara-
 nuṇi Dvârâvatî-pura-varc̄švaranum Yadu-kuḷa-kaṭasa-kalita-nripa-dharma-
 harmya-mûla-stambhanum apratihata-pratâpa-vijita-vijayârambhanum | Vâ-
 santikâ-dêvi-labdha-vara-prasâdanum śrîman-Mukunda-pâdâravinda-vandana-
 vinôdanum akshuṇṇa-lakshmî-lakshita-vaksha-pradêšanum ity-âdi-nâmâvali-
 samêtar appa śrîmat-Tribhuvana-malla Taṇekâdu-gonḍa-bhuja-bâla vîra-Gaṅga
 Vishnuvarddhana-Hoyśala-Dêvaru mûḍala Naigaliya Paḍiya-gaṭṭam teikal
 Koigu Chêram Anamale paḍuvalu Bârakanûra-gaṭṭam baḍagalu Peddoṛe
 âdiy âge bhuja-balâvashṭambhadim konḍu nishkaṇṭakam âgi sukha-saṅkathâ-
 vinôdadim râjyam geyuttal irddu sakala-samaya-dharma-paripâlana-śîlār âgi
 Nirggunda-nâd-olagâṇa Kellavattiyam nijânujan app Udayâditya-Dêvage paro-
 ksha-vinayaṁ mâdi agrahâram âgi padineṇṭu-vr̄ittiyan samakaṭṭi brâhmaṇargge
 sva-hastadim dhârâ-pûrvvakam mâdi....t all int âdyo-pratishthe mâdisida śrî-
 Janârddana-dêvargge hadineṇṭu-vr̄ittiyolage eraḍu vr̄ittiyan dêvanu dhârâ-
 pûrvvakam mâdi koṭṭanu | alli dêvargge nitya-paḍiy âgi nandâ dîvige ondu
 sañje-soḍar eraḍu devasakke mûru hottiṅgam mûguṇ-akki paḍi | Uyyakoṇḍa
 dêvara lôhada pratimege nivêdyam nitya-paḍi mûru-ball-akki allim dêvara
 pûjârige gadyâṇam mûru parichârakaṅge gadyâṇav eraḍu nandana-vanad-
 atage gadyâṇav eraḍ aṅga-jâvada kâhinavaṅge paṇav ayd â-eraḍu-vr̄ittiyan allade
 vûra teṅkaṇa-deseya. Èchagâmuṇḍana-keṛe mattam vûra iṣânyadalu Gaṅga-
 mâra-dêviya haḍuvâṇa-meyal ikkhaiṇḍuga-gadde mattam â-vûra Odey-Âṇḍana
 Baraḍana-keṛeya gaddeyalli khaṇḍuga-gaddeya orvva-brâhmaṇaṅge dânaṇ-

geydan â-gaddeya Nambiy-Ânda mârûgondu šrî-Janârddana-dêvarige koṭṭa ant adu khanḍu[ga] gardde int i-yaraḍu-vṛittiyaluṁ Ēchagâmunañdana-keṣeyaluṁ Gaṅgavûr-aleya haḍuvanā meyal ikkhanḍuga-garddeyaluṁ subhikshav âgi kâla lês âgi bhûmi beḍanduṁ kâla-guṇadinda vîishṭi alpav âgi alpa-beṭas âgi beḍanduṁ allige takka baṅgiyalu paḍiya naḍasuvar | int inituvam Kellavattiya aśeṣha-mahâjana-parama-Vaishṇavar sadharmmadim Poṣaṭa-râjyakk abhyu-dayama paripâlisuvaru Tîriya-kâdina baḍagaṇa kaḍeya hiriya-hûvina-tôṭa adakke hesaru Tôraṇaśûra | Mahadêvara dêgulada baḍagaṇa meya â-Katṭemikki emba tôṭa haḍuvanā halasina yîliya mâvina hiriya-tôṭa | â-tôṭadinda müḍaṇa Sômeyâṇḍiyar koṭṭa tôṭa int initu tôṭaṅgaṭam brâhmaṇaru šrî-Janârddana-dêvarige koṭṭaru | Sôbhakrit-samivatsarada Pusya-mâsada uttarâyaṇa-saṅkrâtiyandu Kâvéri-dêviya taḍiyal irddu šrî-Vishṇuvardhana-Hoṣaṭa-Dêvar Nirggunda-nâḍ olagaṇa Kellavattiya tamma tamma Udeyâditya-Dêvaṁ Kellavattiya svarggasthan âdode âtaṅge parôksha-vinayam âgi âtana âśrita-brâhmanargge agrahâra sarvva-namasyav âgi sva-hastadiṁ dhârâ-pûrvakaiṁ mâḍi koṭṭar | yî-dharmma koṭṭa phala vahaṭ aggu | yî-dharmmav aliven endu nenadavaṇaṁ anumati-mâḍidavagaiṁ Gaṅgâ-dêvi-taḍiyalu säyira-kavileya konda dôshavan eydugu |

sva-dattām para-dattām vā yō harēta vāsundharām |

shashti-varsha-sahasrâni vishtâyâm jâyatê krimih ॥

yidan ella vichârisi yî-dharma paripâlisuvadu || maingalam aha śrî śrî śrî

103

At the same village, on a stone south of the Janârdana temple in the fort.

.....	Raṅga-Rāja	Bayappa-
Nâyikara	káryakke kartar âda	Râjaya-Dêva-
mahâ-arasu	Koyadara-Gauḍa umbali	namage Kri-
shñappa-Nâyaka	Sâligrâmada-sîmey olagaṇa Kellavatti	
.....	nâu dandige-umbaliy âgi	

105

At Nittür (same hobli), on a stone east of the Sômêśvara temple.

nôđire vîranam negalva Sâhasa-mallanan âji-raügadol |
kûdiye bandaram nereyo kâyal avan...n onde billinim |
yûdhige sanda meft-areya dâriyol oppire nâde.... |
..! oddi gelvan andađin â-kali bîd irade kanuveyołu ||
kâdolag..... | ...yemmaru.....tâgidał avaram |
vôdisi geldam dhuradołu | kâd-odeyana kaṇṇa savi kalasam Jakkaiñ ||
heñdir-ude muchchuvâgału | ...kali billan neneya Bêđara-Jakkaiñ |
kandadol indeyan âdiye | chandam kali sattu padedan â-sura-puramain ||

svasti śrī Śaka-varsha 1135 neya Śrīmukha-samvatsarada Āshāḍba-ba 9 Maṅgala-vārad andu Jakka-Bōva-mallam Ayadoreyoł kādi tām sura-lōka-prāptan-āda ātana makkaļu Dēvaṇṇ-amātyaṅgaļu vīra-galla nillisidaru |

hūvina vimānav ērisa-l | ē vīra-jauvaneyar esava.. chenneyarum |
dēvāṅganeyar palarum | bhāvise sura-lōkak ese耶 Jakkanan uydar ||
sura-vaniteyar uyyaloļam | sura-dundubhi poyye suragi-pūvina maleyam |
sura-lōkadalli Jakkana- | n irisiye tām vīra-rasava pādidar āgal ||

106

At the same village, on a virakal north of the Kallē-dēva temple.

Śrī

tolatolag endu mārmmaleva Vajjrana sēneyan okkal-ikki tām |
tolagade nindu vairi-bhātarām tave kondu raṇājiraṅgaļol |
maled idir-āntaram tařidu kaṇ-basa vottuvin ondu tałginim |
kalitanamam Nṛisimha-naranāthana nāyaka-Bomman urvviyol ||
baṛa-sidil eraguva teradind | uṛad āntaran ikki pokku saṅgara-dhareyoł |
kuri-darı dařidam palavara- | n ure gali Niṭṭūra Mācha-Gaudana Bammam ||
yīs iṣidu virdda Bammana | n ā-sura-kāntey.. ikki emag emag embā |
.. ravam uṇmuttire san- | tōsadin idirgoṇḍar andu sura-lōkadolam ||
Svasti śrī Saka-varishai 1143 neya Vikrama-samvatsarada Phālguṇa-śu 5 Bu |
śrī-Vīra-Nārasimha-Dēvaru Dōrasamudrada nelevīđinoļ prithvī-rājyaṁ geyyu-
ttam Vajra-Dēvana mêle Mādhava-danṇāyakara danḍa-halladiṁ Kanariya kāle-
gadalli Niṭṭūra Mācha-Gaudana maga Bommeye-Nāyaka kādi sura-lōka-prāptan
āda maṅgalam aha śrī śrī ||

107

At the same village, on a stone south-east of the Kallē-dēva temple.

Svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Hoysala-Dēva-rā-
jam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārkka-tāram-baram
salluttam ire | (Tammaludayyanum kūdi mādisida...ga)* || Chālōkya-Vikrama-
samvatsarada śaka-varsha 1018 neya Yuva-samvatsarada Śrāheyalu mādisida
Hiñcha-Gāvunḍana maga Būva-Gāvunḍam dēgulaman ettisi kereyam kālumaṁ
kaṭṭisi koṭṭa pom gadyāṇa 555 dēvālyakke nađeva gadde khanḍuga āru beddal
mattar ondu int ī-dharmmamām pratipāliṣuvaru || Śivayya Būva-Gāvunḍana
penṇiṅge gaṇḍana pēlvudam teṣuvaru Māra-Jīyara maṭa || (usual final verse) . . .

108

On a virakal south of the same temple.

Svasti śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Talekāḍu-Kongu-Naīgali-
Koyatūru-Noḷambavāḍi-Bauavase-Hānuṅgallu-gonḍa bluja-balā vīra-Gaṅga

* The sentence in brackets is a later addition.

Poysala-Dêvara putra Nârasiṅgha-Dêvana râjyada..... Châlukya-Vikrama-kâlada 70 neya Kshaya-samivatsarada Phâlguna-śuddha 14 Su | Lôkamânîka-Settya maga Maleya-Gâunḍa maga-var̄eyam Niṭṭura mûḍaṇa Khûteyakeṣeya turu harivalli kâdi turuvam magurchchi tâm sura-loka-prâptan âda

109

On another virakal at the same place.

Vira-Nârasimha-Dêvara kâladalli Châlukya-Vikrama-kâlada 69 neya Krôdhana-samvatsaradalu Bikki-Settya magam kâde sura-loka-prâptan âdaṁ

110

Around the Upparike-Basavana kambha, south-east of the same village.

Śrî svasti śrimad-anâdiy-agrahâraṇi śrî-Sauraṭṭa-Sômanâthapurav appa Niṭṭura mahâ-janaingalû Sômanâtha-dêvara amṛita-paḍiya bâgi.. Virôdhikritu-samivatsarada..... Sômanâtha-dêvara sthânika Prabhâyita.....

111

At Muttatti (same hobli), on a stone near the Mâdhavarâya temple.

Śrîmatê Râmânujâya namaḥ | svasti śrî jayâbhuydaya-Śâlivâhana-śaka-varsha 1450 neya varttamânakke saluvike Sarvadhâri-samivatsarada Śrâvaṇa-ba 5 lu śrîman-mahârâjâdhirâja râja-paramâśvara Krishṇa-Râya-pautra Veikâṭâdri-putraru Siṅgappa-Nâyakara..... Nâyakaru Muttattiya śrî-Mâdhava-dêvarige..... saṅkrânti-puṇya-kâladalu śrî-Mâdhava-dêvarige Muttatti-sthalâda Ponnappanahallîyanu śrî-Mâdhavârppanav endu kottev âgi Ho-nnênahallige saluva chatus-sîmeg olaṅgâda nidhi-nikshêpa-jala-pâshâṇa..... staḷa-svâmyav emba ashṭa-bhôgad olaṅgâgi.....

112

On four pillars of navaraṅga-maṇṭapa of the same temple.

(south-west pillar) Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalâśvara Dvârâvatî-pura-varâdhîśvaram Yâdava-kulâmbara-dyuma (north-west pillar) ni samyaktva-chûḍâmaṇi Taṅkâdu-gonḍa bhuja-baṭa vîra-Gaṅga Vishṇuvardddhana-Poysala-Dêvaru Vinayâditya-daṇḍa- (south-east pillar) nâyaka mâḍisida Hoysala-Jinâlayakke biṭṭa datti śrî-Mûla-saṅgha-Dêsiyâ-gaṇada Postaka-gachchhada Konḍakundânvayada śrîman-Mêghachandra-traividya-dêvara shishyaru (north-east pillar) śrî-Prabhâchandra-siddhânta-dêvargge saṅkrânti-vyatîpâtad andu kâlaii karechehi dhârâ-pûrvvakamî mâḍi biṭṭa datti hiriya-kereya kelage modal-êriya

gadde hattu-saligeyadum ondu-salage tōṇṭeyadum basadiya muntana immaḍalu
bcdaleyumamî Balligaṭṭamumamî basadiya baḍagaṇa..... (south-east pillar)
Vineyâdityâlaya

114

At Pâmegâme (same hobli), on a stone south of the Kallêśvara temple.

Svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhîrâja râja-parameśvaram parama-bhaṭṭârakarî Satyâśraya-kula-tilakam Châlukyâbharaṇam
śrimat-Tribhuvana-malla-Dêvaru vijaya-râjyam uttarôttarâbhivṛiddhi-pravard-dhamânam â-chandrârkka-târam-baraṁ salluttam ire tat-pâda-padmôpajîvi
svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatî-pura-varâdhîśvara Yâdava-kulâmbara-dyumani samyaktva-chûḍâmani Vâasantikâ-dêvî-labdha-vara-praśâda-śrî maleparolu gaṇḍâdy-anêka-nâmâvalî-samâlaikrita-mukhyar appa śriman-mahâ-maṇḍalêśvaram śrimat-Tribhuvana-malla Talakâdu-Gaṅgavâdi - Nolambavâdi - Uchchaṅgi - Banavase - Hânuṅgallu - Koṅgu - Naṅgali-
goṇda bhuja-baṭa vîra-Gaṅga Vishṇuvarddhana-Hoysala-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadim râjyam uttarôttarâbhivṛiddhi-pravard-dhamânam â-chandrârkka-târam-baraṁ sallutam ire tat-pâda-padmôpajîvi....

.... Koṅgu Siṅgimale-Râyapuram Taḷakâdu-Roddam |

â-Beṅgiri-vâsa..... Vallûru-Chakragotṭav-U- |

chchaṅgi-Virâtanâ-poḷalu-Baikapuram..... |

parâkramam vijaya-varddhanan-â-kali-Vishṇu..... ||

samasta-praśasti-sahitam śrimatu.....

.....yoļu Kochatâḍadd iṛiyalu Jaga-Dêvana dandu naḍa..... ant â-Jaga-Dêva naḍada naḍeya..... chantâḍadd iṛiyalu Vishṇuvarddhana-Hoysala..... meya dânaman ittu.....

.....Kâchaṅaṅga suta puṭṭida Basavana..... Dharmajam | svasti samasta-guṇa-sampanna nuḍidu ma.... gôtra-pavitra parâṅganâ-putra nîti-Châṇakyan ēka-vâkyâ śrî-Kali-dêva-labdha-vara-prasâda Hoysala-Dêva-pâdâravinda-vandana-vinôda haya-Vatsa-Râja gaṇikâvali..... malla bhîtaram kolla sâhasôttunga..... muj-jagam.... kûrttaḍ-âdy-anêka-nâmâvalî-prasasti-sahitar appa śrimatu sâhaṇi-Basavayyaṅgalu Pûrvvagâveya dêvâlayamam mâḍisi Saka-varsha 1061 Siddhârtti-saṁvatsarada Pushya-sudda 5 Sômavâra-vyatîpâtad uttarâyaṇa-saṅkrântiyu kûḍid andu Kriyâsakti-Paṇḍitara kâlam karchchi dârâ-pûrvvakam mâḍi Kali-dêvan-aṅga-bhôga-nivêdyakkam tapôdhanara âhâra-dânakanam bitṭa datti hiriya-kereya modal-êriya gadde khaṇḍuga 4 kibbayalalu khaṇḍuga 2 Asadagaṭṭada modal-êriya gadde khaṇḍuga 1 dêvara mûḍaṇa kiṛu-kereya hûvina tōṇṭamum vûra dakshiṇa-pûrvva-diṣṭâ-bhâgada beddale matta..... (usual final phrases and verse) int i-dharmamam Pûrvvagâveya Bâta-Gauḍana suputram.... pratipâlisuvadu

115

At Grâma (Grâma hobli), on a stone in the râṅga-maṇṭapa of the Dharmêśvara temple.

Svasti śrîmad-anâdy-anta-Dharmêśvara-samîśvaraṁ |
 namâmi sarva-kalyâṇa-śâsanam Šiva-śâsanam ||
 namas tuṅga-śiraś-chumbi-chandra-châmara-chârvâ |
 trailôkyâ-nagarârambha-mûla-stambhâya Šambhavê ||
 svasti śrî vijayâbhyudaya-Šâlivâhana-śaka-varsha 1454 neya Nandana-saiñvatsa-
 rada Jêshtha-śuddha 5 Sômavâra-puṇya-kâladalu śrîman-mahârâjâdhîrâja râja-
 paramêśvara śrî-vîra-pratâpa-Achchuta-Dêva-Râya-mahârâyaru sukha-râjyaṁ
 geyyutt irppam |
 śrî-Narasiṁhana tanayanam bhûnâtham vîra-Krishna-Râyaṅg anujaṁ |
 tân irppam Vidyânaga- rî-nilayaṁ Achchutêndra-siñhâsanadoḥ ||
 ant esevo chatus-samudrâdhîśvarna kârunya-vârâsi-sampûrṇa-sudhâkaranum
 Šiva-pûjâ-dhurandharanum Dañḍappa-puṇya-garbha-sambhava-Timma-bhûpâla-
 nolu puṭtipam |
 śrî-Mahâdêva-pûjârtham râmaṇiyaka-vaibhavaṁ |
 bhûmiśa-Timma-bhûpêndram svâmi-kârya-dhurandharam ||
 ant esevo Timma-bhûpaṅg anuja-santânam gô-bhûmi-hiraṇya-kanyâ-dâna-dhârâ-
 pravâha-hastanum kavi-jana-vâkyâ-sudhâbhishêka Sandem-arasa-puṇya-garbha-
 sambhava-Dêma-bhûpâlano lu puṭtirppam | śrî-Achchuta-Dêva-Râya-mahârâyaru
 Keṣeya-Timm-aras-ayanavarige amarada-nâyakatanake pâlisida Šânti-grâma-
 simeyo lagâna Yeleyûra-sthaṭad olagâna Vogarahalli-grâmavanu namma Šânti-
 grâmada Dharmêśvara-dêvara vutsava-mûrtti-Chandraśekhara-dêvarige nitya-
 krityavâgi dina 1 kke 2 harivâṇa naivêdyakku 10 mandi-brâhmaṇa-bhôjanakkku
 dvandvavâgi Dharmêśvara-liṅgana samimukhadalli samarpaṇava mâdi koṭevu |
 śrî-Achchuta-Dêva Râya-mahârâyaru Keṣeya-Timm-aras-ayanavarige amarada-
 nâyakatanake pâlisida Šânti-grâmada simey olagâna Yeleyûra sthaṭada Voga-
 rahalli-grâmakke uṇṭâda sarva-svâmya ashṭa-bhôga-sahita Šânti-grâmada
 Dharmêśvara-dêvara sthânakke karttarâda Dêvaru-Bhaṭṭara hastake sa-hiraṇyô-
 daka-dâna-dhârâ-pûrvakavâgi nîvu vobaru sahavâgi varusha 10 mandi brâh-
 marige pratidina â-chandrârka-paramparâyâgi śrî-Dharmêśvara prîtan âgabêk-
 endu satrakû Chandraśekhara-dêvarigû kûḍi samarpaṇava mâdi koṭtevu |
 śrî-Achchuta-Râya-mahârâyaru Keṣeya-Timm-aras-ayanavarige amarada-nây-
 katanake pâlisida Šânti-grâmada simey olagâna Yeleyûra sthaṭada Vogarahalli-
 grâmavanu Keṣeya-Timm-aras-ayanavarige puṇya Achchuta-Râyarige sakala-
 sâmräjyav âgabêkendu Šânti-grâmada Dharmêśvara-liṅgage satrakû samarpa-
 ñava mâdi koṭtevu |
 sva-dattâd dvi-guṇam puṇyanam para-dattânuपâlanaṁ |
 para-dattâpahârêṇa sva-dattam nishphalam bhavet ||

dêva-dravyôpabhôktâ cha dêva-kârya-vighâtakah |
dêvatâ-nindakaś chaiva a-putraś chôpjâyatê ||
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâm |
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||

116

On a stone, south of the same temple.

Śrîmat-trailôkyâ-pûjyâya sarvva-karṇma-su-śâkshinî |
phaṭadâya namô nityam Kêśavâya Śivâya cha ||
Śriśôdarâmbujabhadvâd uditô'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastah |
Âyus tataś cha Nahushô Nahushâd Yayâtis
tasmâd Yadur Yadu-kuṭe bahavô babbhuvuh ||
khyâtêshu têshu nrîptih kathitah kadâchit
kaścid vanê muni-varêṇa Śaṭah karâlam |
śârdûlakam prati hi poy Sala ity atô'bhût
tasyâbhidhâ muni-vachô'pi chamûru-lakshma ||
tatô Dvârâvatî-nâthâḥ Poysâlâ dvîpi-lâñchhanâḥ |
jâtâś Šaśapurê têshu Vinayâditya-bhûpatih ||
maṇḍalâgra-samutpanna-têjasâ dviḍ-balâbdhayah |
âkṛishya jîvanam têna niśshêsham šôshitâ bhuvi ||
prîtiṁ sa sva-karêṇa sarvva-bhuvanasyôtpâdayamś chandrapat
bhîtiṁ vairi-kulêshu daṇḍa-mukhatas sampâdayan Dharmavat |
sphîtiṁ sâdhu-janê njâvataranâd arôpayan Krishṇavach
chakrê ūklataram varô nija-yaśaś-chakréṇa chakram bhuvalah ||
lêkhêva vêlêva su-mêkhalêva sudhâmśu-bimbasya sudhâmburâshê |
surâchalasyâbhavad agra-bhâmâ tasya priyâ śrî-Kelleyabba-nâmâ ||
Gaṅgâ-payôdhyôr iva puṇya-hêtuḥ saṅgas tayôr apy abhavat su-hêtuḥ |
putras tatô'bhûd Ereyâṅga-nâmâ sîmâ guṇa-grâmabhritâm prasiddhaḥ ||
kripayâ cha kripâṇenâ prajâ bhûmêś cha kanṭakân |
rakshan Dharma-sutô jâtaḥ kshatra-dharma-sutah priyah ||
â-narapatig ambhôdhig a- | nûna-gabhîrateyiṁ samanisirddantire san- |
mânini Yêchala-Dêvi ma-nô-nayana-prîti samanisalu samanisidaḥ ||
ubhaya-kula-śuddhey enip â- | subha-lakshaṇegam su-charita-bharitan enipp â- |
prabhugam mûvar ttanayar | ssubhagar bBallâla-Vishnu-Vudeyâdityar ||
śruti-kathita-pathadoḥ amard ire | gatigaļu ūddhâtma-tatvadoļu tilid ire san- |
matigaļu puṇyâtm̄ar ivar | ggatigaṁ râjyakkam oppe bhâjanam âdar ||
madadin idirâda Pâṇḍyana | madamam nija-khaṭga-balade karchchiye kaṭed ô- |
vade râjya-lakshmiyam koṇd | adaṭar kkêvaṭame Vishnu-Ballâla-nripar ||
Dôrasamudradalli Jaga-Dêvana sêneyan ikki tamma tôl |
vîra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- |

śmīra-vilēpamāṁ neṛapi tat-padakam beras eyde koṇḍu bhaṇ- |
 ḍāraman ā-nṛipar taleda vīraman āro gabhīram ennadar ||
 paramārādhyam Mahēśam kula-vadhu vijaya-śrī nelam pōshya-varggam |
 doregal vaivāha-sambandhigal ene negard ā-rāyar ambhōjajāṇḍō- |
 daradoļu teṅgāya nīr antire tiṣida jasam tanna bhaṇḍāram āgut-
 tire Ballālāvanīśam pogale jagam asēsham mahatvakke nōntam |
 jayati dharaṇi-lōkōttamītātmīya-pādaļ
 chatura-vibudha-gōshthī-praudha-vāṇī-vinōdaļ |
 sakaļa-chatura-vidyā-hṛīya-gambhīra-bhāvah
 vipuļa-vijaya-lakshmī-vallabhō Vishṇu-Dēvaḥ |
 ravi-tējō-lateyoļ podaļda phaļam emb ant irppinam pūrṇa-bim- |
 bavan uļl indu-yašo-višāla-lateyoļ pū-goñchal ant irppinam |
 dhavaļa-chehhatrada taṇpu bhūmig amard irppant irppinam kshatra-dha- |
 rmma-viļambam pogalvaṅg alumbam enisutt ā-Vishṇu-bhūpālanoļ ||
 para-nṛiparam tađam sadidu bēliyan ikki paṭu-pratāpam ur- |
 bbire Taļakāda nīdu gađid alkure suṭu turaingamānghri-sañ- |
 charaṇadin urtu vīra-rasadoļ padan ādaļe kūde bittidam |
 suruchira-kīrttiyam nṛipa-śikhāmaṇi Sāhasa-Gaṅga-Poysaļa |
 padadoļ kūrmma-svarūpam nayana-yugaļadoļ matsya-rūpam ghana-grī- |
 vadoļ ādi-krōḍa-rūpam nađuvinoļu nṛisiṁhatvam ātma-prabhāvā- |
 spadadoļ rāmāśrayatvam mati-vikasanadoļ bauddha-rūp āgi gujj ā- |
 gade kalkitvakke mey tārada Hariy enipam Vishṇu Vishṇu-kshitiśam |
 dhuradoļ māgāntarami kondapan ereda janakk ittapam bhītiyindam |
 šaraļ end ār bbandaļam kādapan idu pusiy emb uddhatar kkādi norkk ach- |
 chariyindam bēđi norkkalladaļe mažege vandirddu norkk aṭṭi kolguin |
 karad īguń kāgum entumi sejaſuv-adatār ār pPoysaļaṅgam Javāṅgam |
 svasti samadhičata-pañcha-mahā-śabda-mahā-maṇḍalēśvaranum Dvārāvatī-pura-
 varādhīśvaranum Yadu-kuļa-kalaśa-kaļita-nṛipa-dharma-harmimya-mūļa-stam-
 bhanum apratihata-pratāpa-vijita-vijayārambhanum Vāsautikā-dēvi-labdha-vara-
 prasādanum śrīman-Mukunda-pādāravinda-vandana-vinōdanum akshuṇṇa-lak-
 shmī-lakshita-vakshah-pradēšanum pratidinōpachiyamāna-puṇya-pravēšanum
 šārddūla-lāñchhananum Padmasadma-tapař-pūta-vēda-parbatādhīśvaranum
 rāja-samāja-bhāsvaranum yaśah-prasara-paripūrṇa-padmajāṇḍanum malapa-
 roļ gaṇḍanum Taļakādu-Naṅgali-Koṇgu-Noñambavādi-Banavāse-Hānuñgallu-
 goṇḍa bhuja-baļa-Vīra-Gaṅganum vijaya-Nārāyaṇanum āliń munn iğivanum
 ūauryyamāṁ mezevan enisida śrī-Vishṇuvarddhana-Dēvara pādārādhaneyind
 aganya-kāruṇya-matiy enisida śrīmat-piry-arasi paṭṭa-mahādēvi Šāntala-
 Dēviyaru |
 pati-bhakti bhavad deyvakkam hitam embudan ařidu vinayadim Vishṇu-mahī- |
 patiyam mechchisute mahā- sati Šāntala-Dēvi paṭṭamam dhariyisidaļ |
 Girijeya pāda-padma-vigalaj-jaļadindame korbbi nīti vi- |

starisire sompu-vettu purusha-bratadim dałam ēri bhâgya-mañ- |
 jarigałan ântu rañjisuva Šântala-Dêviya rûpu-kalpa-va- |
 llariy adardattu Vishnu-nripan emba samunnata-kalpa-vrikshamañ ||
 satatañ nôrppade Lakshmi-dêvate raña-byâpâradoł khalga-dê- |
 vate biñpindame bhûmi-dêvate janakk ell andadiñ puñya-dê- |
 vate vâg-dêvate viddeyoł sakala-kâryyôdyôgadoł mantra-dê- |
 vate nâthañ ene Šânti-Dêviyan ad inn ê vanñipam bañnipa ||
 pitri Mârasiñgan amala- | brata-yute tâyi Mâchikabbe tanninde mahôn- |
 natiyam tałedire Vishnuva- | n atišayam ene Šânti-Dêviy ârâdhisidał ||
 besanañ pati-hitadalliye | besanañ dvija-dêva-pûjeyalliy ene negardâ- |
 besanañ nômpigalalliye | besanañgalu Šânti-Dêviyoł peram ołavê ||
 patiya kałañkaman âtma- | dyutiyind apaharisal endu Rôhiñiyam |
 pati-hite Šântala-Dêviya | sita-kîrtti-jyôtsne santatañ nagutirkkuñ ||
 svasty anavarata-parama-kalyâñâbhuyudaya-sahasra-phała-bhôga-bhâginî-dvitîya-
 Lakshmi-samâneyu manasvinî-mâna-sîmeyum Dharmmêśvara-vara-prasâda-
 putriyum | kêtaka -dałapahâsi -kêkara -kałapa -kamanîya -nêtreyum Baripura-
 payonidhi-janita-Kamaleyum akshuñña-puñya-bratâcharaña-vimaleyu | parivâra-
 târakâ-parivrita-navêndu-lêkheyum | bhuvana-jana-puñya-pushṭa-kałpa-kuja-śâ-
 kheyum | yaśaḥi-prasara-pâñdurita-dikpâla-chûḍâmañiyu | Nagarâjanandinî-
 pâdâravinda-vandanâbhîruchiyyum | šyâmała-kômała-bhrû-viḍamba-jita-Śachiyu |
 aganya-lâvanya-sampanneyu | mṛidu-madhura-vachana-prasanneyu | pañcha-
 lakâra-pañcha-ratna -yukteyn | śrîmad-Vishnuvarddhana-Hoysala -mahîpâla-
 pâdâbja-bhakteyu | saṅgîta-vidyâ-Sarasvatiyum abhinavrundhatiyum enisida śrî-
 mat-piriy-arasi-pat̄ta-mahâdêvi-Šântala-Dêviyargge sakârunyadim śrîmat-Tri-
 bhuvana-malla Vîra-Gaṅga Vishnuvarddhana-Hoysala-Dêvaru mûḍalu Naṅgaliya
 haḍiya-ghaṭta teñkalu Koṅgu Chêram Anamale haḍuvalu Bârakanûra-ghaṭṭav
 âdiyâgi baḍagalu Herddore Sâvimalayind ołagâna bhûmiyam bhuja-bałâva-
 shṭambhadim dushta-nigraha-śishṭa-pratipâlaneyim pâlisuttam śrîmad-râja-
 dhâni-Beluhûra bîdinalu sukha-saṅkathâ-vinôdadim râjyañ geyyuttam irddu
 Saka-varisha 1044 neya Šubhakrit-sanivatsarada Paushya-bahuļa 10 Sômavârav-
 uttarâyaña-saṅkramanadalu Sîge-nâd-ołagâna Šânti-grâmav â-grâmakke prâvi-
 shṭa... gönü Hâruvanahallî Godeyanahallî Gauriyahałli Siriyabaḍagi Komma-
 nahallî Chikka-Haṇḍaṛaṅge Koravaṅgala Karađiyam ołagâgi yinnuṛa irppadim-
 bar-dvija-râjargge sarvva-namasyav âgi samastaruñ dhârâ-pûrvvakam mâdi
 śrîmat-piriy-arasi-pat̄ta-mahâdêvi-Šântala-Dêviyargge i-grâmam âchandrârkka-
 târañ-barami saluvant iralu kârunyam geydu koṭṭar adałole şrîmat-Šântala-
 Dêviya tande herggade-Mârasiñgamayya mâlisida śrî-Dharmmêśvara-dêvargge
 pûje-punaskârakke koṭṭa tała-vritti dêvara muntaña beddaley allim mûḍala
 keṛeya kelagaña bayala sime haḍuvalu nandana-vana baḍagalu kâni mûḍalu
 sêtuviñge hôda-dâri teñkalu tuḍikeya muntaña batte nîr-ottiñge Dêvana-Bhaṭṭaru
 koṭṭa beddale hiriya-keṛeya kelage Vaijanâtha-pulisâsa koṭṭa gadde kamma hattu

Kirīya-Haṇḍaraṅginalliy arddhavum Karādiy arddhamuin dhārā-pūrvvakam
mādi Vishṇuvarddhana-Dēvaru sthānapati Śivaśakti-Paṇḍitargge koṭṭar ī-dhar-
mmava pratipālīsidargge śrī-Vāraṇāsiyalu sāyira-kavileya kōḍuṁ koṭagumam
honnalu kaṭṭisi sāyira vēda-pāragar appa brāhmaṇarige koṭṭa phala | ī-dharm-
mava kiḍisidavargge ā-kavileyan ā-brāhmaṇaruman ā-tīrththalu konda pāpa ||

bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ |
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ |
sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ |
shashṭi-varsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛirmiḥ |
gām ēkām ratnikām ēkām bhūmēr apy ēkam aṅgulaṁ |
harān narakam āpnōti yāvad ā-bhūta-samplavaṁ |
sāmānyo' yaṁ dharmma-sētū nripāṇāṁ kālē kālē pālanīyō bhavadbhiḥ |
sarvvān etān bhāvinālī pārthivēndrān bhūyō bhūyō yāchatē Rāmaechandrali |

117

At the same village, on a pillar near the east gate.

(West side) Šubham astu | svasti śrī jayābhuyada-Śālivāhana-śaka-varusha 1496
neya Śrimukha-saṁvatsarada Bhādrapada-su 11 Sōmavāradalu śriman-malā-
rājādhirāja rāja-paramēśvara śrī-vīra-vīra-pratāpa-Prauḍa-Dēva-mahārāyara
āliyandir āda Ātrēya-gōtrada Āpastamba-sūtrada Śāvāśva-pravarada Yajuś-
śākheya Sōma-vamīṣada Tirumala-Rā- (south side) jana komāra Nuggehalli Rāy-
Odēra komāra Induśēkhara-Rājagaļa komāra Pūḍūra-vamīṣa-vardhana hadimū-
varu-rāyara gaṇḍa kaṭṭi-biḍuva-rāyara gaṇḍa kaṇānan ēri kai-mareva-rāyara
gaṇḍa balida-besegombha-rāyara gaṇḍa jagad-ēka-tyāgi bhuvanaika-vīra Basava-
Rājaya-dēva-mahā-arasugaļu Śānti-grāmada navaraṅgada kalla-bāgilanu kaṭṭisi
huli-mukhavan ikkisidakte maṅgaḷam ahā śrī yī-Vuḍiga-grāmada Yeleyapanā
Siṅgaṇa-hebāruvana maga Siṅgaṇa-hebāruvanadu

118

At the same village, on a copper plate in possession of Patel Kēśavāchāri.

(I a) Šubham astu

Harēr līlā-varāhasya daṁśṭrā-danḍas sa pātu vaḥ |
Hēmādri-kalaśā yatra dhātri chhatri-śriyāṁ dadhau ||
namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkyā-nagarārambha-mūla-stambhāya Śambhavē ||

svasti śrī vijayābhuyada-Śālivāhana-śaka-varshaṅgaļu 1684 sanda varttamānav
āda Chitrabhānu-saṁvatsarada Bhādrapada-śuddha 1 llu śrimad rājādhirāja
rāja-paramēśvarāpratima-prauḍha-pratāpa vīra-narapati Mahiśūra śrī-Krishṇa-
Rāja-Vadeyar-ayyanavaru Veṅkaṭa-Rāmaige barsi-koṭṭa kraya-bhū-dāna-tāmra-
śāsanada kramav entendare Mahiśūra-nagarada hōbaļi-vichārada-chāvadī-

valitada Grâma-sthalada Heragina-hôbaļi Sâvantanaḥalli-grâma-onakke stha-
śyânabhâga Narasaiyyana lekkha-prakâra Pramâdi-samvatsarakke hut̄iddu
suvarṇâdâya davasâdâya suṅka pommu saha kaṇ gu 26—4½ yippatt-âru-
varahavu nâlku-haṇa addâda hut̄uvali grâmavannu kraya-bhû-dânav âgi appaṇe
koḍisabekendu nînu hêlikondu yidakke salu kraya kaṇ gu 264—5 yinnurâ-
aruvatta-nâlku varahavu aidu-haṇavannu sâkalyav âgi Kollegâlada Vîra-Šet̄ti-
mukhântra bokkasakke vappistey âdakâraṇa i-grâmavannu ninage kraya-bhû-
dânav âgi koḍisi-yiruvada kurtu â-merege i-Sâvantanaḥalli-grâmada yalle
chatus-śîme-valagullâ nidhy-âdy-ashṭa-bhôga-têjas-svâmyaṅgaļu ninage saluvadu
illindiaṁ munde i-grâ(Ib)avu nînu mâduva âdhi-kraya-dâna-parivartanegū
salûd âdakâraṇa putra-pautra-pâramparyav âgi nirupâdhika-sarvamânyav âgi
śâsvatav âgi anubhavisikondu baruvadu | (usual final verses) śrî-Krishṇa-Raja.

119

At Markuli (same hobli), on a stone in the basti in the fort.

Śrimat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam |
jîyat trailôkyâ-nâthasya śâsanam Jina-śâsanam ||
śrîmad-Dramila-saṅghesmin Nandi-saṅghessty Aruṅgaļah |
anvayô bhâti niśśeṣha-śâstra-vârâsi-pâragaili ||
śrî-kântar yYadu-kuļa-ra- | tnâkaradoļ Kaustubhâdigalavol palarum |
lôkôpakâra-parinata- | r êkîkṛita-sakaļa-râja-guṇar appinegam |
Saļan emban âge Yâdava- | kuļadoļ puli pâye kaṇdu muni puliyam poy |
Saļay ene poydudâřim Poy- | sala-vesar avanindam âge tad-vamšajaroļ |
vinayaṁ pratâpam embî | jananâthôchita-charitra-yugadim jagadoļ |
jana-nayanam enisi negaldam | Vinayâdityam samasta-bhuyana-stutym |
âtaṅg ati mahimaṁ Hima- | Sêtu-samâkhyâta-kîrtti san-mûrtti-Manô- |
jâtam marddita-ripu-nripi- | jâtam tanujâtan âdan Ereyâṅga-nripiam |
eṣagida janakke pom-mugi- | eṣagidavolu lôkav addam ene pom-maleym |
kaṛeṣvan uṣad eṣagad ahitai- | g eṣagida baṛa-sidil enippam Ereyâṅga-nripiam |
ballidar avanîpatigalo- | ellam dharmmârtha-kâma-siddhivol avanî- |
vallabhar âtana tanayar | Ballâlam Bîtti-Dêvan Udayâdityam |
mûvar arasugaļořam tâm | bhâvise madhyaman ad âgiyam nripi-guṇa-sad- |
bhâvadin uttaman âdam | bhâvi-bhavad-bhûta-jishnu Vishnu-nripiļam |
Maleyam sâdhsî mânđanê Taļavanaṁ Kâñchipuram Kôyatûr |
mMalenâđ â-Tuļu-nâđu Nilagiri â-Kôlâlam â-Koṅgu Nañ- |
galiy Uehchaiigi Virâṭa-Râja-nagaram Vallûr iv ellam sva-dôr- |
bbaladim lileye sâdhyam âduv eṇey âr Vishnu-kshamâpâļanoļ |
pađuvaṇa teiķaṇa mûḍaṇa | gadigaļ tanu-âlva-nelake mûru-samudram |
bađagal Perddore tâm gadi | gadiy ill â-Vishnu kiđasid-ahitargg entum |

mañḍalamam nijamam dvija- | mañḍaligam dēvatālayakkam koṭṭam |
 khaṇḍeya vattaleyin para- | mañḍalamam vīra-Vishṇuvardddhanan āldam ||
 ant enisida Vishṇu-mahī- | kāntana tanayaṁ nayānurūpōpāyaṁ |
 santata-bhuja-pratāpā- | krānta-padaṁ Nārasimhan āhava-siṁham ||
 ripu-sarppad-darppa-dāvāna-la-baha-la-śikhā-jāla-kālāmbuvāham |
 ripu-bhūpāla-pradipa-prakara-paṭutara-sphāra-jhañjhā-samīram |
 ripu-nāgānīka-Tārkshyaṁ ripu-nṛipa-nañinī-shaṇḍa-vētaṇḍa-rūpam |
 ripu-bhūbhṛid-bhūri-vajram ripu-nṛipa-mada-mātaṅga-siṁham Nṛisiṁham ||
 sthiranē bhūbhṛid-adhīśvaraṁ sa-đhananē Lakshmī-sutanī mūrtti-bhū- |
 suranē Vishṇu-tanūbhavam subhaṭane tām Nārasimham gaḍam |
 sthira-tējasviye viśva-vikrama-guṇam naisarggikam nōlpaḍ i- |
 Narasiṁhaṅg eṇe.....guṇādy-ārōpa-bhūpālakar ||
 à-vibhuvina paṭṭa-mahā- | dēvi pativrate charitradindam Sītā- |
 dēvige migil ad Ēchala- | Dēvi samastārttha-kalpavalliy enippaḷ ||
 ant esed Ēchala-Dēviy-a- | nanta-yaśō-garbbha-garbbha-dugdhāmbudhiyam |
 kāntāṅgan Atri-putrana | kāntiharam dhvāntahāri kuvalaya-mitraṁ |
 sakala-kaṭā-paripūrṇam | sakalōrvī-nayana-sukhadan akaļaṅkam mat- |
 t akutiļan apūrvva-nava-śi- | takaraṁ Ballāla-Dēvan udayaṁ geydaṁ |
 vinayaṁ vikrānti puṇyōdayam ivarolage lōkaika-sandhāna-sampaj- |
 janitaikāyatta-rājyaṁ sudriḍham enipud i-sthairyya-sat-kīrtti-sampat- |
 ti-nimittam pettu muṇi muppuri-vaḍedu bhayāyatta.....di Ballā- |
 ḥana rājyaṁ Rāma-rājyaṁ sakala-jana-manalī-prājyam atyanta-pūjyam ||
 vinaya-śrī-nidhiyam vivēka-nidhiyam brahmaṇyanam pūrnna-pu- |
 nyanaṁ uddāma-yaśōrtthiyam jita-jagat-pratyarththiyam sarvva-saj- |
 jana-samistutyanaṁ udbhavad-vitaranya-śrī-Vikramādityanam |
 manujeśar Yadu-rāja-rājanan ad ēm Ballālanaṁ pōlvarē ||
 idu sarvva-grāsaṁ gol- | pudu bhāsvad-rāja-maṇḍalaṅgaṁ nirmō- |
 kshada.....embinam i- | Yadu-pati-Ballāla-bāhu-Rāhu vichitram ||
 dig-ibhaṅgaṁ mada-viḥvaṅgaṁ achaṭam kal kūrmman int ormmeyum |
 mogam iyan bhujagādhipam visha-dharan sāralk ayōgyaṅgaṁ en- |
 du guṇōdagra-samagra-lakṣaṇa-lasad-dōrdāṇḍadoṁ santosam |
 mige bhū-kāminiy irddapaḷ.....Ballāla-bhūpālana ||
 ā-Ballālana rājya- | śrī..... |
 śrī-Būchi-Rājan esadan i- | ḥa-budhargg animitta-bāndhava..... ||
luṭita-śrīpāda-parama.....vinuta-Śrīpāla-Traividya-sēvā-sampādita-
 sakala-śāstrālōkam.....guṇavati...Dēvanayyan eseñ-ā-Suggavve tāyi.....
dar kkulāṅgane....chaladiṁ....guṇa-sampannur ssutaru Rāya....
 ...Malliyaṇa-Dēvanum.....baradaṁ....||.....śāstrada.....āśritāśeṣha-
 vighnamam parihari..pp abhīṣṭava....atīta-nayaṁ kondu kayyoṭā....gaṇi
 pradhānate vrishānviteyā....samudbhava sthiratara šaktiye...sutam.....

sarvva-jana-sammada-prada- | n urvvîśvara-mantri-maṇḍalaṇikāram |
 sarvvôpakâ.....cha | turvvidha-pâṇḍitya-maṇḍitam Bûcharasam ||
 vâchaka-Vâchaspati... | ..châryyaṁ śrâvya-kâvya-rasa.....artthâ- |
 lôchana-chakshu parârtthada |priya-hitârttha-vâchaṁ Bûchaṁ ||
 Kannaḍadoļ Saṁskritadoļ | channam ene.....mê- |
 ḥ inn initum im perar ene |ubhaya-kaviteyim Bûchaṇanoļ ||
 siddhântârttham aśesham | ūddhânta.....Yâdavam chatur-upadhâ- |
 ūddham tatyârttha-saṅgraha- |graha-kritârtthanô Bûcharasam ||
 paṇed-arttham Jina-pûjegam..abhishevakk âhâra-dânakkे ši- |
 l-ođeyargg âśritarg artthigalge vibudhargg ishṭargge sishṭargge.. |
ge Jinâlayakke satataṁ sampûrṇam âgirppud en- |
 dođe mantrîśvara-Bûchi-Râjane valaṁ dhanyam perar ddhanyarê ||
 Ângirasa-gôtra.... |nilayam vinûta-jananaṁ pariśud- |
 dhÂngirasa-buddhi Kali-kâ- | lÂngirasa jâti...daṁ Bûcharasam ||
 â-purusha-ratname... |nripa-Ballâla-mantri-Bûchainge nripa- |
 śrî-pûrṇa-puṇye Šântale | rûpâtîśayânurûpa-mati satiy âdaļ ||
 pati-bhaktiyinde dâna-guṇadun- | natiyim Jina-pûjanâbhishavaṇôtsavadiṁ |
 Kshiti-suteyam...mabbeya | n atiśayadim Šântiyakkan uļidavar alavê ||
nayamaṁ | vinêya-tatig intu pûrṇa-yaśamam pettal |
 jana-vinute Šântiyakkam | Jina-guṇa-sampatti nômpiy-udyâpane.. ||
 ...ârâdhyan anûna-dâna-guṇadim vîkrântiyim sarvva-saj- |
 jana-mânyar Maṇiyâneyum Bharatanum daṇḍâdhipar ttandevir |
 ttanag i.....jana-prastutyan ant Atri..... |
 ..punyâtmana dharmma-patnig eney âr sSântavveg i-kânteyar ||
 â-Šântala-Dêvigam ati |guru mantri-Bûchaṇagam Râ- |
Râja puṭṭida- | n âni yavol Umegav â-Rudraṇgam ||
 raviyam têjadin Indra-bhûruha...dattiy..... |
 bhavadiṁ.....šakyaṅgaļ ap- |
 puvu....na peṅgalim nimishadiṁ dharmmaṅgaļam kûde mā- |
 |
kiriyaṁ | tôyadhi-gambhîran âhitottama-dâna- |
 śrêyâ.....vi | nêyôpâyaṁ..... ||
bisa- | l ari..para-vadhu parârttham end and alipal |
 kaṛeyam bêđida vandige | maṛedum..... ||
svasti samadhibhîta-pañcha-mahâ-śabda mahâ maṇḍalêśvaranî
 Dvârâvatî-pura-varâdhîśvaram Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâ-
 maṇi maleparoļ gaṇḍa Tałakâdu-Koigu-Naigali-Gaingavâdi-Noṇambavâdi-
 Banavase-Hânuṅgal-gonda.....n asahâya-śûra niśaṇka-pratâpa-Hoysala-
 Ballâla-Dêvaru śrîmad-râjadhâni-Dôrasamudradalli Šaka-varsha 1095 neya
 Vijaya-saṁvatsarada Šrâvanya-śuddha 11 Âdivârad andu tamma paṭṭa-bandhô-
 tsavadoļ mahâ-dânaṅgaļam mâduttam ippa samayadoļ śrî-mat-sandhi-vigrahi

....mayyaṅgal Sige-nâd olaṅgaṇa Maṅkaliyol tâvu mâdisida trikûṭa-Jinâlayakk
 à-vûraṁ dêva-pûjegam âhâra-dânakkam jîrññôddhârakkam à-chandrârkka-
 târam-baram naḍavant âgi pâda-pûjeyam tettu sarvva-namasyav âgi dattiyam
 dhârâ-pûrvvakam mâḍidu śrimad-Dramila-saṅghad Aruṅgalânvayada Śrîpâla-
 Traividya-dêvara šishyar appa śrimad-Vâsupûjya-Siddhânta-dêvara kâlai
 karchchi dhârey eṄdu koṭṭar antu dêva-dâ..... (after 9 illegible lines follow
 usual final verses) bhadram astu Jina-śâsanâya | maṅgalaiḥ ahâ śrî śrî śrî
 Vijaya-saṅvatsarada Kârttika-śu 8.... vârad andu Kemmaṭada Mâchayyanum
adhibârigaṅ Agileya..... Sômeyanum Bâlachandra-Dêvara guḍḍa
 heggade-Challayyanu Maṅkaliya trikûṭa-Jinâlayakk à-vûra..... àgantuka-
 maduve-baṇnige-magga-gâṇa-voḷavâru-horavâr-olagâgi samasta-suṅkavam à-
 chandrârkka-târam-baram naḍavant âgi dhârey eṄdu biṭṭar (usual final phrases)

120

At Sâvantanaḥalli (same hobli), on a stone south of the Channigarâya temple.
 Târaṇa-saṅvatsarada Mârggasira-ba 5 śrimad-Dêva-Râj-oḍeyaru Mâlukôṭeya
 Challuvârâya-svâmige madhyâhna-kâlada avasarake koṭṭa grâma

122

At Bailahalli (Bailahalli hobli), on a vîrakal south of the Mallêśvara temple.

Sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashṭi-varsha-sahasrâṇi vishṭhâyâm jayatê krimili ||
 svasti śrimanu-mahâ-maṇḍalâśvara śrî-vîra-Nârasinhiha-Dêvanu Magara-râjyava
 nirmmûla-baḍida Chôlana râjyava pratîpâṭjanam appa Nârasiṅga-Dêvanu
 Mâdava... daṇâyaka-vajrakkam Dêvana-Mâlale belu-tâlaka-koyaṭalli Bayala-
 halliya Aita-Gauḍana mammaga Kâchakana maga Bâchaya tâ... ..

123

At the same place, on another vîrakal.

Śrî Viśvâyasu-saṅvatsarada Jyêshṭha-su 10 Ma Chikka-Kahiṅgâlanule Kattâ-
 iya malaharu eṇu iṛi..... turuva harivall iridu yude bâye Kuṭâri
 biddan âgi à-Kûchanu Śiva-lôka-prâptan âdanu śrî śrî śrî

124

At the same place, on another vîrakal.

Svasti samasta-pra..... manu-mahâ-maṇḍalâśvara Chokka-Biṭṭi-Dêvana kâla-
 gadalu daṇḍanâyaka Bopa-Dêvanu... râvuttara kaya... ..
 n iṣidu.....

125

At Ugane (same hobli), on a pillar of the Basava temple.

Svasti śrīmatu-Śaka-varusha 1355 neya Pramādīcha-saṁvatsarada Bhādrapada-su 1 ayvar ūge maṇṭapada ī-kambha Anagil-oḍeya Muttaya-Nāyakana maga Mudeya-Nāyakara dhamma śrī

126

At Anuganālu (same hobli), on a pillar of the north doorway of the Channakēśava temple.

Durmati-saṁvatsarada Kārttika-ba. . . . śrī-Rāma-Dēvana maga Chavuriyaṇṇa hinde dēvara pratiṣṭheyalu hol-otti-yiṭṭu yiddu gaddeyanu Chavuriyaṇṇanu honna kotṭu biḍsi-kotṭu pra...padadanu

128

At Mugulūr (same hobli), on a stone in front of the basti.

Jayati sakala-vidyā-dēvatā-ratna-pīṭham
hṛidayam anupalēpam yasya dīrgham sa dēvali |
tadanu jayati śāstraṁ tasya yat sarvva-mithyā-
samaya-timira-ghāti jyōtir ēkai nārāṇām ||
śrīmad-Dramīla-saṅghē'smin Nandi-saṅghē'sty Aruṅgaļaḥ |
anyavō bhāti niśśeṣha-śāstra-vārāši-pāragaiḥ ||
śrīmat-Traividya-vidyā-pati-pada-kamalārādhānā-labdhā-buddhis
siddhāntāmbhōnidhāna-pravisarad-amṛitāsvāda-pushṭa-pramōdaḥ |
dīkshā-sikshā-surakshā-krama-kṛiti-nipuṇas santataṁ bhavya-sēvyāḥ
sō'yanī dākshīnya-mūrttir jjagati vijayatē Vāsupūjya-bratīndraḥ ||
śrīmatu-Vajrayandī-Dēvara śishyaru Mugulīya Pāruśva-Dēvaru Rudhirōdgāri-
saṁvatsarada Bhādrapada-ba 13 Bra |

129

At the pedestal of the image lying in the same basti.

Śrīpāla-Traividya-Dēvara guḍḍagaļu Melasina Māri-Setṭiyarim Negarttiya Gōvana-Setṭiyaru Sīge-nāḍa Mugulīyalu basadiyam māḍisidaru... māḍisi śrī-Pārśva-dēvara pratiṣṭheyam māḍisi ā-basadiyumaṁ ā-dēvara bhūmiyumaṁ tamma gurugalige dhārā-pūrvvakam māḍi kottaru ||

130

On a stone near the entrance of the same basti.

Śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhānaṁ |
jīyāt traīlōkyā-nāthasya šāsanām Jina-šāsanām ||

Dôrasamudrada nađuv idu | Mêru-mahîdharam enalke mâđisidaṁ šrî- |
 Mâraman uttuṅga-Jinâ- | gâraman idu Viśvakarmma-nirmmitam enisal ||
 â-vibhuvin-añuga-dammañ | Gôvindam Mandarâvanîdhara-dhairyyam |
 Šrî-vanitâ-vallabhan â- | Gôvindanavol mahî-manah-priyan âdaṁ ||
 vasudhege Kaustubham enal i- | basadiyan i-Muguļiyalli sad-bhaktiyin et- |
 tisidan ene matte Gôvin- | da-Set̄tiyam pogalad irpparê budha-nidhiyam ||
 bhû-viditane Bhîmayya ma- | hâ-vibhave putri Nâgiyakkanum ivar i- |
 Gôvindana Jina-gîlhak ati- | pâvana-charitar nirantaram pađi salipar ||
 avar-agra-tanûjam aya-naya-šîlan apratima-dharmma-sahâ(ni)yakan arâti-
 yûtha-durrijayan akbilêshṭa-śishtâ-jana-rakshaya-dakshanu.....sarañ negaluda
 mahâ-prabhu vêđade pûṇḍ â-Bîtti-Set̄tiya guṇa..mam pogala]l â-Chaturâsyam
yutam mâyôpâyakke pêsav atidhanyam svasti ya.....san enal
 Nâki-Set̄tiya.....sar â-pempumam nimirchchi gôtra-pavitran âda
 Gôvinda.....Samantabhadra-svâmigala.....vâchâryayam
 Kanakasêna-Vâdirâja-Dêvariñ Dhanapâla-Bhat̄ârakariñ šrî.....kasêna-Bha-
 t̄ârakariñ Maladhâri-svâmi.....traividya-dêvarim šrî-Vâsupûjya-siddhânta-
 dêvarim....devarim banda Dramila.....vilayamo shaṭ-tarkâviла-bahu-bhaṅgî-
 saingata-Šrîpâla-traividya-gadya-padya-vachô-vinyâsa-nisargga-vijaya-vilâsam ||
 sach-châritra-pavi...vidyâ-samšuddha-buddhayê |
 vidvaj-jana-prapûjyâya Vâsupûjyâya tê namah ||
 intu negaltevetta tanna guru-kulada pempam negali Gôvinda-Setti mâđisidan
 int i-Jinâlayam ||

Manu-charitar samasta-bhuvana-stavanîya-Jinêndra-dharmma-vâ- |
 rinidhi-sarôjinî-prabhava-râga-vivarddhana-râja-haṁsar aŋ- |
 እnanum anujanmanum guṇa-yutar ggunaŋavaj-jana-pârijâta Râ- |
 man-immađiy âgiyuñ Bharata-Râja-chamûpanum embud i-jagam ||
 Bhâratadol Kânîn u- | dârateyo! Dharmma-nandanañ satvado! â- |
 châradol Sindhu-nandana |dade Bharata-Râja-danđâdhîšam ||
 i-Gôvinda-Jinâlayakke Prabhava-samvatsarad uttarâyaña-saṅkrânti-Vyatîpâtad-
 andu....radali...âgi šrî-Narasimha-Hoysala-Dêvara Šrîpâla-traividya-dêvara
 šišyar appa Vâsupûjya-siddhânta-dêvara kâlam karchchi dhârâ-pûrvvakam
 šrimad-agrahâram Muguļiyali bîṭṭa vrittiya sîmâ-sambandhi Hiriyaķereya
 kelage gadde (4 lines following contain details of the grant) â-beddaley-oļagâgi dêvara
 sođariiŋe gâŋadal ara-vân-eŋney ūroļag âva baňda mâre vadaham gönü
 vîsada vana-siddâyav ittuvali...aidu-pañavaiñ mahâ-janañ kođuvar int initu-
 vaim mûvatt-irvvar mmahâ-janañgañum dhârâ-pûrvvakam mâđi koṭtaru || (4 lines
 following contain usual final phrases and verse) i-dharmmavan alidan eļe[ne]ya narakañ
 puguvaiñ kereya ma....dimeyañ tâ-kaṭtisida kereyalli kañduga-gaddeyañ
 dêvarige bîṭṭanu || ašêsha-mahâjanañgañum matta..da-kereyalli kañduga gadde-
 yañ bîṭṭaru | kaļadalu mû-guļa bhattam.....

131

In the same place.

(The first 14 lines correspond with those in No. 128 of this Talug). . . . Puṣpasēna-siddhānta-dēvaru avara śishyaru Vāsupūjya-Dēvaru Hēmalambi-saṁvatsarada Vaiśākha-bahuļa-trayōdaśi-Budhavārad andu sallēkhana-samādhi-maraṇadii muḍipi svargakke sandaru maṅgalam ahā śrī śrī śrī

132

At the same village, on a copper plate in possession of patel Veṅkaṭasubbayya.

(Front) Šubham astu |

Harēr līlā-varāhasya daṁshṭrā-dāṇḍas sa pātu nah |
 Hēmadri-sikharā yatra dhātrī chhatra-śriyam dadhau ||
 namas tuṅga-śiraś-chumbi-chandra-chāmara-chārvā |
 trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||

svasti śrī vijayābhuya-Śālivāhana-śaka-varshaṅgaṇu 1684 sanda vartamānav āda Chitrabhānu-nāma-saṁvatsarada Śrāvaṇa-ba 10 llū śrīmad-rājādhirāja rāja-paramēśvara prauḍha-pratāpāpratima-vīra-narapati Mahiśūra śrī-Kṛishṇa-Rāja-Vaḍeyar-aiyanavaru | Hāsana-staṭlada Muḍu-śrī-Veṅkaṭakṛishṇa-Hebbāruva | Tirumalāvadhāni Kṛishṇa-Bhaṭṭa Nārāyaṇa-Bhaṭṭa Veṅkaṭeśa-Bhaṭṭa Anantānārāyaṇa-Bhaṭṭa Śrīnivāsa-Bhaṭṭa Nañjuḍa-Bhaṭṭa-muntāda mahā-janaṅgalige barasi-kotṭa kraya-bhū-dāna-tāmra-śāsanada kramav entendare | Mahiśūra nāgarada hōbaļi-sime vichārada-chāvādi-vaṭitada Hāsana-staṭlada Muḍu-grama 1 kere 1 Kannana-māni-Hosakoppalu 1 yī-upagrāma-karakke sēri banda mara-vargada pālāgi yiruva Kinnadipurada grāma 1 Agaļahalli grāma 1 Mallēnahalli grāma 1 antu grāma 1 kere 1 koppalu 1 upagrāma 3 kaṭegāṇu saha sthaṭlada ṣyānabhāga-Timmaina lekkha-prakāra prāku rēkhe gadde beddalu tōṭa saha rēkhe-gūṭa | ga 279—9 $\frac{3}{4}$ kke mānya uttāra dēva-dāya brahma-dāya ūligā-mānya mara-vargga saha gū ga 124—1 $\frac{1}{2}$ n uļi [back]du śuddha nintaddu ga 155—8 karakke sēri banda mara-varga gū ga 23—7 sēri banda ūligā-mānya ga 40—5 $\frac{1}{2}$ antu sēri bandaddu saha ninta rēkhe ga 220— $\frac{1}{2}$ kke Pramādi-saṁvatsarakke huṭṭuvali sakala-suvarṇādāya davasādāya tōṭlada adīke-pairu dēva-sthānada aravāsi kaiyāḍadavara joḍi vīngaḍa maṇihya jāgi gūṭa samayāchāra suṅka saha ga 525—2 kke sale kandi gu 420—1 $\frac{1}{2}$ nānūra ippattu-varahā-vondu-hāṇa adḍada huṭṭuvali yī-grāmagalannu kraya-bhū-dānav āgi appaṇe koḍisabēk endu nū hēlikondu yidakke salu kraya kanṭhi gu 4201—5 nālku-sāvirada-yinnūra-vandu-varahāṇu aidu-hāṇu varttaka Koṭṭagālada Vīra-Setṭi-mukhāntra bokkasakke sākalyav āgi vappisiddarinda yī-grāmagalannu nimage kraya-bhū-dānav āgi koḍisi yī-grāmagala yalle chatus-sīmegu ūlā-pratishṭheyannu mādisi koṭṭu yidhēve yāddha kurtu | yillinda munde yī-

grâmagala yalle chatus-sîmey olaṇḍulla grîhârâma-kshêtra-gadde-beddalu-tôta-tudike-kere-kaṭṭegalu nidhy-âdy-ashṭa-bhôga-têjas-svâmyaṅgalu nimige saluvadu | munde yî-grâmagalu nîvu mâduva-dânâdhi-kraya-parivartanegaṇ emba vyavahâra-chatushṭayaṅgaligu yôgyav âgi nîvu nimma putra-pautra-pâram-paryav âgi â-chandrârkavâyâgî nirupâdhika-sarvamânyav âgi šâsvatav âgi anubhavisi koṇḍu baruvadu (usual final verses) śrî-Krishṇa-Râja |

133

At Handinakere (same hobli) on copper plates in possession of Mailârayya.

(Nâgarî characters)

[I b] Śrî

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
 trailôkyâ-nagarâramba-mûla-stambhâya Šambhavê ||
 jayanti Dvipa-vaktrasya gaṇḍa-maṇḍala-shaṭpadâḥ |
 pratyûha-vijayênaiva prâptâvirbhûta-śiṇḍimâḥ ||
 namas tasmai Varâhâya yêna lîlôddhritâ mahî |
 anurâga-vaśenêva sasyaiḥ pulaka-bhûshitâ ||
 âsîch chhrî-Saṅgamô nâma bhûpâlô guṇa-saṅgamâḥ |
 Yadu-vainša-mahâmbhôdhi-parivarddhana-chandramâḥ ||
 tasyâtmajô-bhûch chhrî-Bukka-Râjô râjanvatî chiraṁ |
 ashṭâdaśa-dvîpavatî mahî yêna mahîyasâ ||
 râjendram śrî-Hariharâm Bukka-Râjô Mahêśvaraḥ |
 Gauryâm ajîjanad dêvyâm Mahâsênam athâtmajaṁ ||
 ambhôdhi-parikhâm pîthvîm šâsatô nagarîm iva |
 tasyâsti Vijayâ nâma nagarî śrî-garîyasî ||
 ... Hêmakûṭalî parisara-parikhâ Tuṅgabhadrâ su-bhadrâ
 sâkshâd ârakshakô-yam kshata-bhuvana-bhayaś śri-Virûpâksha-dêvaḥ |
 râjâ râjâdhirâjô Harihara-nripatih kshôṇikâ..Kâñchî
 slâghyam šâkhâ-puram śrîlî katham iva vachasâm gôcharê syâd ihâsyâḥ ||
 tasyâtmajô Dêva-Râyah prajâ-pâlana-tatparâḥ |
 balâdhyô guṇa-sampannô varttate šatru-tâpadaḥ ||
 tasmin mahîm šâsati Dêva-Râyê tat-kîrtti-vallî bhuvanê nirûḍhâ |
 nâkam yayau dêva-nikâya-madhyê viḍambayantî divi Dêva-râjam ||
 dôr-ddaṇḍa-dalitârâtir maṇḍitâkhaṇḍa-bhûsurâḥ |
 akhaṇḍa-bhaktir Îśânê Dêva-Râyô virâjatê ||
 Indrádi-lôka-pâlânâm šaktyâ jâtô janêśvaraḥ |
 tad-guṇâṇ atrichyaiva varttate šîlatô-dhikâḥ ||
 sô'yam râjâdhirâjaś [śrî]-Dêva-Râja-mahâ-nripiḥ |
 paṭṭâbhishêka-samayê dattavân puram uttamam ||
t samâhuya brâhmaṇâṇ bhushi viśrutâ |
 sva-nâma-chihnitm grâmam dattavân Dêva-Râya-rât ||

Dēvarājapurē vīprā vēda-śāstra-viśāradāḥ |
 shaṭ-karma-niratās sarvē brahma-niṣṭhā jitēndriyāḥ ||
 svasti śrī jayābhuya-Śaka-varsha 1328 vartamāna Vyaya-saṁvatsarē Kārtika-
 māsē kṛiṣṇa-pakshē daśamyām Šukravārē Uttarābhādrapadē Prīti-yōgē^[IIa]
 Bava-karaṇē ēvaṁ-vi[śi]ṣṭē ūbha-kālē ūrimad-rājādhirāja rāja-paramēśvara
 śrī-vīra-pratāpa-Dēva-Rāyō mahārājas svasya paṭṭābhishēka-samayē dvātriṁ [IIa]
 ṣat-saṅkhyayā vṛitti-kalpanayā parimitām sva-nāma-chihnitām pratāpa-Dēvarā-
 yapuram nāmāgrahāram Bhāskara-kshetrē Tuṅgabhadrā-tirē Hēmakūṭē śrī-
 Virūpāksha-sannidhau vēda-śāstra-viśāradēbhyaḥ brāhmaṇēbhyaḥ sa-hiranyō-
 daka-dāna-dhārā-pūrvakam u-chandrārkka-sthāyinam kṛitvā dattavān | tēshām
 pratigrahītīnām nāmadhēyāni likhyantē | tasmin grāmē śrī-Rāmachandrasya
 grāma-dēvatāyāḥ mūla-sthānasya Šambhōś cha ēkā vṛittih || śrī || (33 lines following
 contain names, etc., of vṛittidārs)
 vibhānty abhinava-prāpta-Dēvarājapura-dvijāḥ |
 pratyēkam ēva tē chātra vāgīśāḥ parikīrttitāḥ ||
 asyāgrahāra-varyyasya chatus-simādi-lakṣhaṇām |
 sarva-lōka-prakāśarthaṁ kathyatē dēśa-bhāshayā ||
 śrī-vīra-pratāp-Dēvarāyapurav āda paṭṭada-agrāhārav āda Handiganakereya
 grāmakke saluva chatus simeya vivara | (25 lines following contain details of boundaries)
 int i-Handiganakere-pratāpa-Dēvarāyapurav āda paṭṭada-agrāhārada chatus-
 simey olaṁ ullā nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-siddha-sādhyāshī-
 bhōga-tējas-svāmya-suṅka-suvarṇādāya ēnu ullanthādanū sarvamānyav āgi
 paṭṭābhishēka-puṇya-kāladali Pampā-kshetrā-śrī-Virūpāksha-dēvara sannidhi-
 yali sa-hiranyōdaka-dhārā-pūrvakav āgi kottā dharmma-śāsana || (usual final verses)

śrī-Virūpāksha (in Kannada characters)

134

At Doddā-Gaddavalli (same hobli), on a stone to the right of the
 main doorway of the Lakshmi-dēvi temple.

Svasti samasta-śrīmatu-mahā-maṇḍalēśvara Biṭi-Dēvara rājyadalu Mahālakshmi
 ... odeya Kalahaṇara... odati Ugureya Bateya keṣe eraḍum Hiryyakeṣeya
 vittaḍidu Kathārapaṇada munina mānya mataṁ varisake hatu-honnu maṇi-
 kaṇṭa saluvudu dēviya bōgake viḍugeḍeyam Šivaleṅka-Dāsainu salisuva i-
 dharmmava kiḍisidam Gaṅgeya tadiya kavileya konda brahmati i-dharmmava
 kiḍisida liṅga-bhēdi ikkattigeya kavileya konda

135

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

Svasti śrī Jaya-saṁvatsarada Pushya-ba 13 Brihavārad andu Gadduballiya śrī-
 Mahālakshmī-dēvi śrī-Mahākāli-dēvi śrī-Bhūtanātha-dēvara śrī-kāryyakke

â-vichâri-Gôvinda-Dêvanu magga-deśe pañcha-kâruka-vêdikeyanu kaṭṭu-guttige piṇḍâdânav âgi sambaṭa sahita dêva-prasâda gadyâṇav eraḍa kombudu ī-maryâ-deya âva mîridavage dêva-brâhmaṇara konda brahmâti

136

On the east wall of the vimâna of the same temple.

Svasti śrî Bahudhânya-samvatsarada Âśvija-śuddha-paurṇamî-Âdivâra-Byatî-pâtad andu śrî-Mahâlakshmî-dêvi Mahâkâli-dêvi śrî-Bhûtanâtha-dêvara śrî-kâryake śrîman-mahâ-vadḍa-vyavahâri-Goleha-Nâyakara taṅge Giriyâ-Dêviyakkânu Mâyî-Dêvanu mâlegâṛara jîvitage Dêviyahalliya....kramav entendade hola-guttage ga 13 bhatta bhâgad anit...Bhûtanâtha-dêvara....rada suvarnâya int initu aivaru mâlegâṛara ma.....

137

On a virakal to the north-west in the enclosure of the same temple.

Svasti śrîmanu-mahâ-mâṇḍalâśvara-Bitṭi-Dêva....Bitṭi-Dêvana andina râjya Beppa-Dêvana kâlegadalu kudure-gâlega Kadira...jaya-râhutta sura-lôka-prâpti....samvacha.....

138

On a stone to the north-east in the same enclosure.

Svasti śrîmatu-Dhâtu-samvatsarada Mâgha-śuddha-trayôdaśi-Âdivârad andu śrî-mân-mahâ-vadḍa-vyavahâri-Goleha-Nâyakara taṅgi Giriyâ-Dêviyyakkanu Mâyî-Dêva Mârayyanu aśesha-mahâ-janaṅgalum samasta-praje-gâvunḍu-nakharaṅgalum (v)iddu Maļisettiyakereya Ravilânâthadêvarahaṇṇiya Mâdhava-Nâyakana maga Mailungi-Dêvânge koṭṭa kramav entendade kaṭṭu-guttige varisam-prati gadyâṇa hadinaiduva..Mahâlakshmî-dêviya śrî-kâryyakke saṅkramaṇa-maryyâdêlu teṣuva âtana makkaṭu makkaṭu tappade salvant âgi koṭṭa sâsana (3 lines gone)....teṇkalu araliya-mara.....kummariyim baḍagana..... galuhana.....Kollâlagâgi haḍavala haḍavala naḍeda heddariyim....baḍagalu doḍda-nêrisilu baḍagalu Hagareya namma.....kerege salvudu

139

At the same place, on another stone.

Svasti samasta-bhuvanâśrayam śrî-priθhvî-vallabham mahârâjâdhîrâja paramêśvaraṁ Dvâravatî-pura-varâdhîśvaraṁ Yâdava-kuṭâmbara-dyumâṇi samyaktva-chûḍâmaṇi malaparoḥ gaṇḍa gaṇḍa-bhêrunḍan asahâya-śûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niśsaṅka-pratâpa-chakravartti Hoyisala śrî-Vîra-Ballâla-Dêvaru Vijayasamudrada nelevîdinolu sukha-saṅkathâ-vinôda-

dim pṛithvī-rājyam geyvuttum irddu Raudri-saṁvatsarada Kārttika-mâsada paurnami-Sōmavâra Byatîpâta-yôgav āgalu Tuṅgabhadrâ-dêviya tîradalli śrî-Mahâlakshmî-dêvi śrî-Mahâkâli-dêvi śrî-Bhûtanâtha-dêvara Gaddumballi niḍi-vidiya siddhâyav âneya sêse kudureya sêse khâṇav â-biṭṭiya-bhaṇdi jeḍe-deṛe kôṭeya haḍike koṭṭige-deṛe toḍaru-gadyâṇa kumâra-gâṇike aḍakeya suṅka Mayse-nâḍa-heggade-kâṇike i-volagâgi munde huṭṭuva apûrvvâyav ellavaṇi mânisi sarvva-bâdhâ-parihâram enisi sarvva-namasyanî mâḍi śrî-Mahâlakshmî-dêviyara dharmma-kâryyav â-chandrârkka-târam-baram salvant âgi Jâgaravallî-yam biṭṭu dhârâ-pûrvvaka mâḍi koṭṭa šâsanam ||

sthiram i-dharmmaman alkariiñ nilisidaig ishtârttha-saṁsiddhigal |

dorekolguin kiḍipainge Gaṅge-Gaye-Kêdârâdi-tîrtthaingalol |

parama-brâhmaṇa-gô-vadhû-muniparam kond â-mahâ-pâtakam |

dorekolguin biḍadant avaiñ nameyutirkkuñ Rauravâmbhôdhiyoł ||

(usual final verses)

140

At the same place.

.....yaś cha Šaka-varusha 1242 neya Siddhârtthi-saṁvatsara.....
.....śrîmad-dakshiṇa-Kollâpurav enisida Gaddumba.....mi-dêviyara
amṛita-pâdige hiriya.....mahâ-janaṅgaṅge bija-honnanu koṭṭu tamma
.....gulla gadde bedalu â-sakala-sahita kulava.....pûrvvâya
sarvva-bâde-parihârav âgi sarvvamânyav âgi.....â-saudigaļu vâreyan
erâsikondu â-kshêtra.....Mahâlakshumi-dêviyarige.....â-
chandrârkka-sthâiyi âgi naḍavudu (usual final verse)

141

On the east wall of the same temple.

Svasti śrî Manumatha-saṁvatsarada mârggasira-su 15 Â | d andu śrî-Ballâla-Dêvara râjyadalu dannâyada heggade Masaṇayyaṅgaļa maga Kêtama Tilakôṭeya Mâcheyanu śrî-Mahâlakshmî-dêviya villeya śrî..kkala huḍuke-deṛe.....vaṁ parihârava yint i-dharmavam.....geya taḍiya.....konda brahmâtiyalu hôhanu || śri....Saṅkhara-Dêvaru oppa ||

142

On the east wall of the vimâna of the same temple.

Svasti śrî samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâjâdhirâja paramâśvaraṁ parama-bhatṭârakanî Dvârâvatî-pura-varâdhîśvara Yâdava-kulâmbâra-dyumaṇi śrîmatu-pratâpa-chakravartti Hoysala-Vîra-Ballâla-Dêvaru Dôrasamudrada neleviḍinoļu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyam geyvuttam ire tat-pâda-padmôpajîvigaļ appa.....deṛeya heggade Holleya..tana tamma

heggade Sogayyanum...riyavveya tamma Mēdhāvi...Ānanda-saṁvatsarada Chaitra-su 5 Ādivārad andu śrī-Mahālakshmī-dēviya śrī-kāryyakke magga 2 śrī-Mahākalī-deviya śrī-kāryyakke biṭṭa magga 2 śrī-Bhūtanātha-dēvara śrī-kāryyakke biṭṭa magga 2 Bhūtanātha-dēvara pūjāri...yyainge biṭṭa magga 1 antu..î-dharmmavaṁ āva adhikāriy ādapaṁ pratipālisuvam..(usual imprecatory phrases)

143

On the south wall of the same vimāna.

Piṅgala-saṁvatsarad Āsvaija-su 10 Sō-d andu śrīmad-abhinava-Kollāpurav appa Gadduvaliya śrī-Mahālakshmī-dēvi Mahākālī-dēvi śrī-Bhūtanātha-dēvara śrī-pādakke ga 5 yi....Gaṅgōjana maga Būtōja...terēge varisa nibandhiy āgi tera ippatta-mūru-vṛittiya badiyalu chandrārkka-tāraṁ-baram naḍahadu ā-hallige sarvva-bādhā-parihāra ā-keṣege chatus-sime samastav āvud endade (9 lines following contain details of boundaries) śrī-Mahālakshmī-dēviya śrī-pādārādhakar appa Jagadēva-Nāyakaru śrī-Bhūtanātha-dēvan-adig ereya Golehe-Nāyakarūm Bhūtōjaṅge dhārā-pūrvvaka mādi biṭṭa dharmma idam paripālisade kiḍidiavaru liṅga-bhēda māḍidavaru |

144

On the south-east wall of the same vimāna.

Svasti śrīmatu Śukla-saṁvatsarada Chaitra-suddha I Ādivārad andu śrīmatu-pratāpa-chakravartti-Vīra-Ballāla-Dēvana śrīmanu-mahā-pradhānam hiriya-daṇṇāyakam Goyidimayyaṅgalā maga śrīmanu mahā-vadḍa-byavahāri purusānidhi śrī-Jayitayyaṅgalā maiduna Santasavāḍiya sunkādhikāri heggade-Sōmayyanu śrī-Mahālakshmī-dēviya śrī-Mahākālī-dēviya śrī-Bhūtanātha-dēvarig ālva Gaddumballi-mukhyav āgi śrī-Bhūtanātha-dēvar āluva halligalolage Ghattāvaliyalu āne māṇika kudure aḍake arasina menasina bhāra eleyakki uppu āva bhaṇḍava hēṛ ādaḍam ā-suṅkavanu śrī-Bhūtanātha-dēvara śrī-kāryyakke ā-heggade Sōmayyanu ā-chandrāakkta-tāraṁ-bāram saluvant āgi ā-suṅkavanu sarvva-bādhā-parihārav āgi dhārā-pūrvvakanm mādi koṭṭa-śāsanam (usual final verses)

145

On the north wall of the same temple.

Pramōdūta-saṁvatsarada Chaitra-bahuļa 7 Vaḍḍavārad andu abhinava-Kollāpurav appa Gaddumballiya śrī-Mahālakshmī-dēvi Mahākālī-dēvi śrī-Bhūtanātha-dēvara dibya-śrī-pādārādhakar appa Giriyā-Dēvi Māyi-Dēvanu Bhūtayyanu Bhūtave-nāyikitige Melisēṇṭtiya kelage i-khaṇḍuga gaddeya aśeṣha-mahājanada munde dhārā-pūrvvakanm mādi koṭṭa šāsanā makkalu makkalu dappade saluvudu || (usual final verse)

146

On a beam of the navaraṅga-maṇṭapa of the same temple.

Svasti śrī[m]ānū mahā-maṇḍalēśvara Nārasiṅgha-Dēvara rājyadalū Saīvvajitu-saīnvatsarada Śrāvāṇa-su tadige Brihad-andu abhinava...puradalū Bañṇigedereya herggade Bittiyanṇānu avara taimma Sāviyanṇā.....

147

At the same place.

Śrīman-Mahālakshmī-dēvige teligara okkal ondu asagara okkal ondu rāhu-tara maga.....okkal ondu int i-okkalu mūrakkam Banṇige.....
(usual imprecatory phrase)

148

On a beam over the doorway of the garbha-gṛīha of the same temple.

Svasti śrīmad-abhinava-Kollāpurada Chitrabhānu-saīnvatsarada Āśhāḍha-su 1
Sō dalu śrī-Nārasiṅgha-Dēvana rājyadalū maṇḍalika-sā[ha]li-bihāṅgama-sālīva
Avilāṇa-chakravarttiy appa Dāsaya-sāhaṇiyara sāhaṇiti Jakkavve Maļisettīya-
kereyalu 10 koṭaga gaddeyām śrī-Mahālakshmī-dēvige biḍisa ..i-dharmmamāmām
kiḍisidargge Gaṅgeya tadiya kavileya konda brahmati

149

On a stone to the south-west in the outer enclosure of the same temple.

Namas tunīga-śiraś-chumbi-chandra-chāmara-chāravē |
traiļōkyā-nagarārambha-mūla-stambhāya Šambhavē ||

svasti śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Tałakādu-Koingu-Naingali-Banavase-Beluvala-Halasige-Hānungalu-Noṇambavādi-Vuchchaṅgi-gonḍa bhuja-balā Vīra-Gaṅga pratāpa-śrī-Vishṇu-bhūpāpālakanu Dōrasamudrada rājadhāni-yalu sukha-saikathā-vinōdadiṁ rājyaṁ geyyutt irddu || svasti śrī bhuvana-bhava-na-vēlāvanī-Pāriyātra tan-madhyā-dēśōdbhavaru hita-kuṭa-tilaka dharmmāvataṭā sarvva-jīva-dayāparar appa || svasti samasta-praśasti-sahitām śrīman-mahā-vaḍḍa-vyavahāri Kullahaṇa-rāhutaru arddhāṅga-śarīriyar appa Sahajā-Dēviyāruṁ śrīmad-abhinava-Kollāpuravāṁ geysi śrīman-Mahālakshmī-dēviya prāśāda-vāṁ geyda Viśvakarma-nirmita-su-bhāsitan appa Mallōja-Māpiyōjaiṅe Vijaya-saīnvatsarada Chaitra-suddha 10 Bṛihaspativārad andu hiriya-kereya kelage nālku-salage gaddeyām 4 sarvva-namasyav ḡi koṭṭaru chandrārkka-tāraimbaram salvudu i-dharmmavām kiḍisidavaṁ liṅga-bhēdi Gaṅgeya tadiyalu kavileyum brāhmaṇanumām konda brahmati (usual final verse) vimāna sarvvatō-bhadra vṛisabha naṭinika uttunga-vairāja-garuḍa vardhamāna śaṅkha-vritta pushpaka gṛīha-rāja svasti

151

On a stone to the north-west in the enclosure of the same temple.

Svasti śrī Dhātu-saṁvatsarada Mārggaśira-śuddha 2 Ādīvārad andu śrīmad-abhinava-Kollāpurav appa Gaddumballiya āchāryya Chikka..vuḍa Rāya-bhaṭ-ayyaṅgalā maga Biṭṭavarddhana-Dēvana maga Siṅgaya Mañchayya Chavuḍayya jñāti-sāvanta-dāyādyaru tammoḷ anumatav ḥāgi hiriya-keregalā adakeya tōṭav ad eṇṭu-nūru-marana utukriṣṭa-krayadalu Perumāli-Dēvanu maṭhakke haṇa-hāgadōḍiyalu kraya-śēshav uḍiyade koṭṭu koṇḍa kraya-pramāṇa-śāsana ḫ-tōṭadōlage āchāryya-Appayyana bhāgeya nānūru-marana ḫ-krayadale Perumāli-Dēva koṇḍu makkaṭu makkaṭu tappade tottina makkaṭige bhūmi-chandran ullanaka saluvudu ūra hittala keyi ondu ant appudake sākhi śrīman-mahā vadda-vyavahāri-Goleha-Nāyakara taṅgi Siriyā-Dēviyakka Māyi-Dēva Bhūtayya aśēsha-mahājanaṅgalu samasta-gauḍugalū maṅgalam ahā śrī śrī (usual final verse) ḫ-śāsana-mariyādeya sākshi-sahita āchāryya-Appayyanu maga Raṅgayanu aliya Kēsava-Dēvanu tamma Iti-kereyam koṭṭu hiriya-kereyā kelagāṇa kaḍeya gadde nāku-salageyām prati-kshētrava koṇḍaru ḫ-nāku-salageyām Perumāli-Dēvauu...du salva-kraya utukriṣṭa-krayava avarige koṭṭu koṇḍa kraya-śāsana

152

At Chikka-Gaddavallī (same hobli), on a stone in the garbha-griha
of the Āñjanēya temple.

Śubham astu ||

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōky-a-nagarārambha-mūla-stambhāya Śambhavē ||
svasti śrī vijayābhuya-Śālivāhana-saka-varusha 1470 sanda vartamāna-Kilaka-saṁvatsarada Āshādha-ba 10 Sōmavāradalu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Sadāśiva-Dēva-mahārāyaru mām...ya Hastināvatiya nelavīḍinalu...prīthvī-rājyām geyutt iralu | śrīman-mahārājā...rāja rāja-kulādhidēvatey aha abhinava-Ko.....

153

At Gaudagere (same hobli), on a stone near the Mallēdēva temple.

Namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōky-a-nagarārambha-mūla-stambhāya Śambhavē ||
svasti śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Talekāḍu-Koṅgu-Nāṅgali-Banavase-Hānuṅgalu-Noṇambavāḍi-gonḍa bhuja-bala-pratāpa Hoysaṇa Nāra-simha-Dēvaru Dōrasamudrada nelevīḍinalu sukha-saṅkathā-vinōdadim prīthvī-rājyām geyutt ire Śaka-varishada 1091 neya Vikṛiti-saṁvatsarada Pushya-bahuļa 1 uttarāyaṇa-saṅkramaṇa Ādīvārad andu Sāvāsi So...yyaṅgalu Hālutoṛeya

Maduka-Gauṇḍa Bamma-Gauda Malla-Gauda Mudda-Gauda Rāja-Gauda
 Masaṇa-Gauda yint ivara kaiyyalu krayav āgi bhūmiya konḍu Pinnavaneya-
 keṭṭeṭa kaṭṭisi ā-keṭṭeṭa keṭṭage gadde. Gaudageṛeṭa dēvatege saluvante
 nivēdyakke Sāvās-Eli-Bhaṭṭa biṭṭa yint ī-dharmmavaṁ pratipālsidavarige Gaṅge-
 Vāraṇāsiyali sahasra-brāhmaṇarige sahasra-kavileya koṭṭa-phala ī-dharmmava
 kediṣidade. . . . ya kavile brāhmaṇana konda brahmati || Hālutoṛeṭa Maduka-
 Gauda Bamma-Gauda Malla-Gauda Māra-Gauda Nikayya Pinnavaneya-keṭṭeṭa
 Masaṇa-Gauda Rāja-Gauda Mudda-Gauda Māra-Gauda gadyāṇagalu. . . .
 tombattu. . . .

154

On a virakal at the same place.

Namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē !
 trailōkya-nagarārambha-mūla-stambhāya Šambhavē ||
 svasti śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Taṭekāḍu-Koṇgu-Nāṅga-
 li-Banavase-Noṇambavāḍi-Hānuṇgalu-gonḍa bhuja-balā Vīra-Gaṅga pratāpa-
 Hoysaṇa Nārasimha-Dēvaru Dōrasamudrada neleviḍinalu sukha-saṅkathā-vinō-
 dadalu rājyaṁ geyyutt ire Kumā. . . . ḥa-Dēvana viḍḍuradalu Vijaya-saṁvatsarada
 Vaiśākha-bahuļa 5 Ādīvāra Gaudageṛeṭa turuṇa harivinalu.

155

At Hulukunda (Ponnāthapura hobli), on a rock of the Mallappana-bettada-koppalu.
 Śrīmatu

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē !
 trailōkya-nagarārambha-mūla-stambhāya Šambhavē ||
 svasti. . . . sāvirada-nānūra-Parābhava-saṁvatsara-Māgha-bahuļa puṇya-kāla-
 dalli śrimad-dēśika-śaṭ-staṭa-chakravarti brahmānanda-para-Śivamūrtti virakta-
 śikhāmaṇigal āda Murige-svāmigaļa. . . . gahaļi svāmigaļa samīpa-sampradāya-
 kar āda Sōdi śrī-Kālahasti-nivā.

156

At Bhartūr (same hobli), on a stone south of the village entrance.

Svasti śrī Saka-varusha 1255 taidaneyā Śrīmukha-saṁvatsarada Phālguṇa-ba
 10 So | Kāmeya-dāṇḍāykaru | biṭṭip agrahāra Ponnāthapurada-Bharatūru
 Baso-veggade-Chikkāṇḍa-volagāda samasta-praje-sahita māḍisida kal-kelasa-
 bāgilu ||

157

On a virakal north of the same entrance.

Svasti śrīmatu Baretūra Mahārāja-gāvunḍa ūr-alivina pe.. radaḍe chchalū-
 māṇada gaṇḍa Nanipalu Kaggular āne-odane sattarū padinaidu manisaru

158

At Hañjalige (same hobli), on a vîrakal near the inner doorway of the Sômêśvara temple.

Śrî Subhakritu-samvatsarada Vaiśâkha-su 13 Budhavâradandu Hañjalageya
Bamma i-pûjârige koṭṭa ga sotigalige opu-nile Jaya-Gavudana maga Bayachayyanu kumârana bhayadim Satyalôka-prâptan âdanu nâguḷa gaddeyaṁ kotṭanu
aliyal âgadu

161

At Guḍdatteranya (same hobli), on the east wall of the Sômêśvara temple.

Svasti samasta-prasasti-sahitar appa śrîman-mahâ-maṇḍalêśvaraṁ Tribhuvana-malla Ballâla-Hoysala-Dêvaru Gaṅgavâdi-tombhatâru-sâyiramam sukha-saṅka-thâ-vinôdadiṁ chandrârkka-târam-baram râjyaṁ geyutt iralu svasti śrî Châlu-kya-Vikrama-kâlada 29 neya Târaṇa-samvatsarada Chaitra-suddha 5 mî Sôma-vâradandu Sige-nâḍa mûnûṛaṛ-olagaṇa Teraṇiyalu Chaṅga-nâḍa Mâvanûra Chôle-Gâvuṇḍana maga Āri-Gâvuṇḍanu Râja-Gâvuṇ *danu mûla-sthânada Sômêśvara-dêvara prati[me]ya mâdi dêvâleyaman etti pûraisi.....ditarige dêvâlayada mundâna keṣeya galde....leyada suttina beldale khaṇḍuga-bhûmipûrvvaka mâdi biṭṭaru yî-dêvargge sâna-ni....naḍayisuvudu int initumam tappi...kavileyumaṁ Bâṇarâsiyumaṁ konda bra....pôdam

162

On the south wall of the same temple.

Śrîmat-Tribhuvana-malla Ballâla-Hoysala-Dêvara Chaṅgâlva-Dêvara mêle dâliy iduta śrî-Kailâsamam pôlva śrî-Teraṇeya Sômêśvara-dêvarge sâna-nivêdyanandâ-dîvigegam Sindûram Sômavâradandu sarvva-namasyavâgi biṭṭaru

164

At Byâdarahalli (Kattâya hobli), on a stone on the tank bund near the sluice.

Śrî-Gaiñâdhipatayê namah || svasti śrî bhu[va]nâśrayam śrî-prithvî-vallabham mahârâjâdhîrâja paramêśvara Yâdava-kuṭâmbara-dyumanî sarvvajña-chûḍâmaṇi maledâra-râja maleparoļu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachandân asahâya-sûran êkâṅga-vîra giri-durgga-malla chalad-aṅka-Râma vairibha-kaṇṭhî[ra]ja Makara-râjya-nirmmûlaka Chôlu-râjya-Pâṇḍya-pratishthâchâryya nissaṅka-pratâpa-chakravartti śrî-vîra-Ballâla-Dêv-arasaru Saka-varusha sâvirada yinnûra mûvatta-êlaneya Ânanda-samvatsara-Vaiśâkha-su 10 Sô-du pritvî-râjyaṁ gevutt idalli śrîmanu-mahâ-pradhânam Aṅkeya-daññâyakara aliya Mâchaya-daññâyakara tâyi Akaimâ...navaru śrîmad-anâdiy-agrahâram Haleya-

* From this point the inscription has by mistake been printed in the Kannada text as No. 163.

Goraūra kâluvallı Bêdarahalliya vrittimañta-[ma]jhâ-janaṅga[la] kaiyyalu â [ha]lliyim teiṅkaṇa haṅavanu kere-nivêšanake tatu-kâlôchita-krayava koṭṭu mâri-koṇdu avveyaru Mâcha-daññâyakara hesaralu ga 3500 honnan ikki Mâchasamudrava kaṭṭisidalli â-Goraūra nûṛa-nâlvattu-vrittija ūrimad-aśeṣha-mahâ[ja]naṅgalu tammoṅage odambat̄u sarvvaikamatyav âgi tamma halli Hirivûra samasta-praje-gavuḍugaḷa mund iṭṭu â-[Mâ]chasamudrada kelage kere-goḍage âgi â-chandrârkka-sthâiyi âgi biṭṭa husi nâ-kadegaļalu alle vulla gadde-beddaliṅge allig-allige tôraṇa-galla naṭṭu â-Mâchaya-daññâ[yaka]ra makkaļu-makkalige saluvant âgi dhârâ-pûrvvakam mâdi âva teṛvû illade sarvvamânyav âgi dhâreyan erâdu koṭṭa koḍage (usual imprecatory phrases) yî-dharmmava mahâ-janaṅgalu pratipâlisuvadu yî-śâsanavanu Goravûra mahâ-janaṅgaļa appaneyim tamma halli Hirivû[ra] sénabôva Mâdaññanavara makkaļu Nilakanṭha-Dêvara barahake vûra voppa ūri-Kêśavâya (in Tamil characters)

165

At Masale (same hobli), on a stone near the doorway of the Channa-Kêśvara temple.
Śrîmatu

namas tuniga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||
svasti śrî jayâbhuya-Śâlivâhana-śaka-varusha 1500 neya sanda varttamâna-
Îśvara-saīnvatsara-Jêshṭa-śu..lu śrîmatu-Yera-Krishṇappa-Nâyakara Veṅkaṭâ-
dri-Nâyaka-ayyanavarige puṇyav âga bêk endu Goraūra Kêśava-Râjigaligû Kâva-
Râjigaligû dharminav âgabêk endu Mosaleya Chenna-Kêśava-dêvaru Nâgêśvara-
dêvaru Hanumanta-dêvaru Kallinâtha-dêvara gadde beddalu tôṭa mane ga .
kere sahit...1 haṇam sarvvamânya (usual imprecatory phrases) sri

167

At bêchirâkh Dâsalâpura (same hobli), on a stone in Lakkanṇâ's field.
Śrîmatâ Râmânujâya namaḥ | Śrîmuka-Śrâvaṇada śuddha-dvâdaśiyaliyû Ere-
Krishṇappa-Nâyakara komâra Veṅkaṭappa-Nâyakarige Kêśava-Râja[ra]voru
mâdi[da] darma halli Hiriū-Gorûra hebâṛu mûvatta-yenṭu-haļiya prabhugalu
Kaba Tirumala-dê[va]rige vopi hâkida dharma-sâsana.....jâti beḍisa....

168

At Ammagaudanahalli (same hobli), on a virakal near the village entrance.
Svasti śrîmatu-Nârasiṅga-Hoysala.....vîra-Ballâla-Dêvaru prithvî-râjyan
geyyutt ire Amma-Gauḍiya maga Dudeya tuṛu hariyalu biddaṅge mâḍida vi...
sida bîragalu

171

At Henavanahalli (same hobli), on a stone near the Âñjanêya temple.

Šubham astu Šrī-Nârasimhâya namah | Vâsudêva svasti vijayâbhuyada-Šâli-vâhana-šaka varusha 1543 sanda.....ta-samvatsarada Mâgha-bahula 11 Âdivâra.....Vâsudêva.....kota šâsanada kramav entendare....
.....saluva Helavanahalliya grâmavanu Nârasimh-aiyanavaru Vâsudêva-amrita-padi-naya....Veñkaṭâdri-Nâyakara komâra Kriṣṇa-Nâyaka.....
....Lakshumammagu puṇyav âgabék endu.....Goraūra.....meya-Gauda
....Sâsana (usual imprecatory phrases)

172

At Changaravalli (same hobli), on a stone near the anicut.

Vibhava-saṁvatsarada Vaisākha-śu 10 lu Goraūra kāte vodadu khilavāgi yira-lāgi Era-Krishṇapa-Nāyaka-ayanavara komāra Veṅkaṭādri-Nāyaka-ayanavaru jīrṇnōddhārav āgi kāt̄teyanu kattisidaru

173

At Kârâle (same hobli), on a stone near the kodige-gadde.

Śrīmatu . . . Udayādityanu Kāraleya śrī . . . rage Rāma-Dēva ātanu Pilapanu
 ā-chandrārkka-sthā[yi] âgi kotta kodige gade kamba 45

174

At Mallédévarapura (same hobli), on a rock north-west of a pond.

Śrīmatu-Vikrama-saṁvatsarada Chayitra-śudha 5 lu Śānta-Mallikārjuna-dēvara abhishēkake. . . . ya Malliya-Dēvaru kattisida kolakke maṅgalam ahā śrī śrī śrī

175

At Mukkundur (same hobli), on a stone in Huchchi-Kâla's field.

.....ndagiri-nâtha śrimat-Permmâdi..-arasar adhyaksha.....ra-varêsva
....padu Satyavâkya.....râjâdhirâja Kôlalla sa.....Râma....Satya
vâkya-.....ga Satyavâkya.....Permmânađi.
ruman alido.pañcha-mahâ-pâta.ppudu idan â.
.....sarggastha ndrâdityar ulli.....na salyudu

176

At Gorûr (same hobli), on a stone in the enclosure of the Paravâsudêva temple.

Svasti śrī jayābhyaudaya-Śālivāhana-śaka-varisha 1497 sanda varttamāna-Yuva-samvatsarada Kārtika-ba 5 lu śrimanu-mahā-Era-Krishnapa-Nāyaka-ayana śrī-

Venkaṭādri-Nāyaka-ayanavaru Bēlūra-Kṛishṇapa-Nāyakanavarige puṇyav āga-bēku endu Goraūra Vāsudēvaru 1 Nārasiṅha-dēvaru 1 Kailāsa-dēvaru 1 Chikkayanavaru 1 Varadayanavaru 1 Apparayananavaru 1 yī-dēvādāya-brahmādāyakke jīvige birāḍavanu biṭṭevu yidakke āvavan oba āse-māḍid uṇṭādare tamma tandē-tāyanu Vāraṇāsiyali konda pāpakke hōhanu tamma guruvanu Vāraṇāsiyali vañchisida pāpakke hōhanu Kumbīpākakke hōhanu tamma tāyige tapidavanu kanneya basūrali bahanu yidakke sākshi Vāsudēvaru Nārasiṅga-dēvaru Kailāsa-dēvaru

177

On a stone south of the inner doorway of the same temple.

Svasti śrī Plavaṅga-saṁvatsarada Māgha-śuddha 3 Šu | śrīmad-anādi-agrahāram Goraūra Akkalayakkana magaļu Taṅgapeṇnakkanu śrī-Vāsudēvara dēvālyadalu ondu ba... mādi obbaļ-akkiya prasādavanu dinam-prati ā-chandrārkka-stāiyi agi naḍasuva[] allade ā-dēvara kshētra otte yiddud agi biḍisidaļ agi yinnu vatte yiḍisa sala yī-mariyādeyalu nambiyaru naḍasuvaru yī-dharmmavanu mahā-janaṅgalu sa....vu pratipāliſuvaru śrī

178

On a stone north of the same doorway.

..Taṅgapeṇnakkanu śrī-Vāsudēvara saṅkha-chakrada kalu naṭṭu kshētraṅgaļanu hinde nambiyaru otte yiṭṭar agi ā-kshētraṅgaļige honna kotṭu biḍisidaļ agi yi-dina-vāradindaiṁ mēle.. nambiyaru ā-kshētraṅgaļan ottey iṭṭarādađe rāja-drōhi sameya-drōhi hadineṇṭu-sameyakū ḥoṛagu ā-kshētragaļannu votteya hiḍidavarū rāja-drōhi-sameya-drōhigaļu hadineṇṭu-sameyakū ḥoṛagu ā-nambiyaru dēvara śrī-kāryyavanū naḍasi ba.....gaļige diuain-prati obbaļa-akkiya prasādavanu baļi naḍeya koḍuta bahanu ī-dharmmavanu āvanān obbanu....davanu Gaigeya tađiyalu kavileyaiṁ brāhmaṇaraṁ....dōshadalu hōharu yī-dharmmava... . Vaishṇavarū aśeṣha-mahā-janaṅga....pratipāliſuvaru

179

At the same village, on a pillar south of the inner doorway
of the Kailāsēśvara temple.

Svasti samatsa-praśasti-sahitaṁ śrīmanu mahā-maṇḍalēśvaraṁ Tribhuvana-malla Taṭakāḍu-Banavase-Hānuṅgalu-gonḍa pratāpa-Hoysaļa vīra-Nārasiṅha-Dēvaru sukha-saṅkathā-vinōdadim pṛithvī-rājyaṁ geyutt iralu Suligeya Vijayā-ditya-heggadeļa Byaya-saṁvatsarada-Phālguṇa-śuddha 10 Bṛihavārad andu Śatarudrīyapurav appa Goravūrallī Trikūṭa-liṅga-pratishṭheyā māḍidalli tamma utsāha-priya-pūrvvakam atiprītiyim tamma Māvinakeṛeyaiṁ hadinaidu-gadyāṇa-honnaiṁ pāda-pūjey agi koṇḍu Vijayādityapurakke dhārā-pūrvvakaiṁ māḍi

sarvva-namaś-Śivāyav āgi koṭṭaru i-dharmmavan... rāgi alidaē Gaṅgeya taḍiya kavileyam brāhmaṇanām konda dōsha[kke] hōharu i-dharmmava mahā-janaṅgaļu pratipālisuvaru maṅgalam ahā śrī śrī śrī

180

On the base of the outer wall of the same temple.

(East side) Svasti śrī Byaya-saṁvatsarada Phālgūṇa-su 10 Bra | Satigeya-Vijaya-ṇṇanu Trikūṭa-liṅga-pratishṭe māḍidali Goraūr-aśeṣha-mahā-janaṅgaļu tamma Māvinakere... utsāha-pūrvvakadi hadinaiḍu-honna pāda-pūjey āgi koṇḍu sarvva-namaś-Śivāyav āgi koṭṭaru i-dharmmavan ḥāḍarū vobban alidaē Gaṅgeya taḍiyali brāhmaṇanūm ka(north side)vileyanūm kond aisu pāpa i-dbarmmavanu mahā-janaṅgaļu pratipālisuvaru ||

181

At Banavase (same hobli), on a stone in Nila's wet land, below the tank bund.

Svasti śrī samasta-praśasti-sahitam ūrīmanu pratāpa-chakravartti śrī-Vīra-Ballāla-Dēvaru prīthvi-rājyam geyidalli Śaka-varusha 1237 Ānanda-saṁvatsarada Chayitra-su 5 ya dina ūrīmanu mahā-pradhānam Añkeya-dāṇṇāyakara aliya Malleya-dāṇṇāykarige ūrimad-anādiy-agrahāra Gorūra vrittīmantarolage Prayāgi-Malaiyāṇḍi-Dēva ḥāṭana tamma Nallavaṇṇa Allāla-Bhaṭṭaya[na] maga Kāliyaṇṇa Yajñapurusha-Dēva maga... ḥāṭana tamma Ningaṇṇan olaṅgādavaru Banavāsiya mūḍaṇa tamma Balligaṭṭadalu tamag ullā gadde-beddaliṅge tatu-kālōchita-krayava..... koṭṭu akkarav āgi nāku-kadeyalū tōraṇava netṭa harigula hāki.... keṣeyim teṅka kaṭṭeyim paḍuva Balligaṭṭadim mū[ḍa] yint i-chatus-sīmeyanu ā-brāhmaṇaru Māchaya-dāṇṇāyakara makkaliṅge saluvant āgi dhāreyan eṛadu koṭṭaru māṛina krayada honnuūm hāga uliyade sandudu yī-śāsana Goravūra sēnabōva-Mādaṇṇanavara makkalu Nilakanṭha-Dēvara baraha śrī-*Kēśavāya maṅgalam ahā śrī śrī śrī

182

At Avvērahalli (same hobli), on a stone in Tammaḍi Nañjaiya's field, below the tank bund.

Svasti samasta-bhuvanāśrayam ūrī-prīthvi-vallabhaṇi mahārājādhīrāja paramē-śvara Yādava-kulāṁbara-dyumanī sarvvajñā-chūḍāmaṇi mālerāja-rāja maleparoļu gaṇḍa gaṇḍa-bhēruṇḍa ēkāṅga-vīra kadana-prachanḍa Sanivāra-siddhi giri-durgga-malla chalad-aṅka-Rāma parēbha-kaṇṭhīrava Magara-rājya-nirmmū-lana Chōlu-rājya-Pāṇḍya-pratishṭhācharya nissaṅka-pratāpa Hōṣala bhuja-bala śrī-Vīra-Ballāla-Dēv-arasaru Dōrasamudradalu prītvī-rājyam gēvutt iddalli Saka-varusha 1237 ya Ānanda-saṁvatsarada Jyēshṭha-sudda-pañchamī-Sōmavārad

* This word is in Grantha character.

andu śrīman-mahā-pradhānam Aūkeya-daññāyakara aliya Māchaya-daññāyakaru śrīmad-anādiy-agrahāram Chennakēśavapurav āda Goravūra kāluvali Dāvara-halliyim baḍagaṇa halākka ā-halliya vṛittiya mahājanaṅgalige keṛe-nivēšanakke tat-kālōchita-krayava koṭṭu māṭakondu ā-Māchaya-daññāyakaru tamma ave Māyakkanavara hesaralu mūru-nāku-sāvira-honnān ikki keṛeya kaṭṭisidalli ā-vṛittimanta-mahājanaṅgalu aśeṣha-mahājanaṅgalu tammoṭag oḍambāṭṭu ā-keṛeya keļage keṛe-godagey āgi ā-Goravūra nūra-nālvattu-vṛittiya mahājanaṅgalu tamma sva-ruchiyyind oḍambāṭṭu alli uḷla dēva-dānavanu uḷiye alli uḷla gadde-beddaliṅge nāku-kaḍeyalu tōraṇa-galla naṭṭu ā-chandrārkka-sthāiy āgi ā-Māche-daññāyakara makkalu-makkalige saluvant āgi luṭṭumetṭ āgi sarvvamānyav āgi ā-kodagege āva ṭeṣavū yill endu barasi koṭṭa koḍageya dharmmava keḍisi nena-davaru tamma tāyi-tandeya narakakke yikkidavaru Gaṅgeya taḍiyalu kavileyaṁ brāhmaṇanān konda dōshadalli hōharu yī-dharmmava mahājanaṅgalu prati-pālisuyudu yī-śāsanavan ā-Goravūra mahājanaṅgalu appaṇeyiūn bareda sēnabōva-Mādaññanavara makkalu Nilakaṇṭha-Dēvara baraha yī-keṛe-kelasava avveyara Mācheya-daññāyakara appaṇeyiūn māḍsida avara mānisa Ilāsana Māda vūra voppa maṅgalam ahā śrī śrī śrī (in Grantha characters) śrī-Kēśavāya

183

At Uḍuvare (same hobli), on a pillar south-east of the Rāmalingēśvara temple.

Namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkyā-nagarārambha-mūla-stambhāya Šambhavē ||

svasti samastā-praśasti-sahitāṁ śrī-prīthvī-vallabhami mahārājādhirāja rāja-paramēśvaraṁ parama-bhaṭṭārakām Yādava-kula-tilaka śrī-lloyishāṇa-Vīra-Ballāla-Dēva sukha-saṅkathā-vinōdadiṁ rājyaṁ māḍutt iralu Dammāhaṇya Mādiyaṇṇa ālikeyalu Uḍuvareya Bācheya-Nāyakana dēvāntari Medajayoge kambha koṭṭa

184

On a pillar north-east of the same temple.

Śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Dēva-Rāya-mahārāyara kuva... Bramanna-Nāyakaru Uḍuvareyan aluvalli..... Parigehalli hiriya... mūru maduveya haṇavannu koṭṭeu yī-dammavann alidavanu tanna kula-kōtiya narakakke yīlihidavanu ||

185

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

..... pūrita..... vaṁsada..... Dōrayya..... rulli kāypa..... Kongoni-varmma dharmma..... Kuvalāla-pura-va..... giri-nātha śrīman..... chandra.....

B E L U R T A L U Q .

1

In Bēlāru, on a stone south-east of the Rāmānujāchārya shrine
in the enclosure of the Chenna-Kēśava temple.

Śubham astu

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
aruṇa-sarasija-śrī-sōdarair aty-udārair
akhiḷa-bhuvana-rakshā-dīkṣhitair dṛishṭi-pātaih |
taruṇa-tuлаši-mālālaṅkṛitōra-sthaļa-śrīḥ
karuṇayatī sadā vaḥ Kēśava..... ||

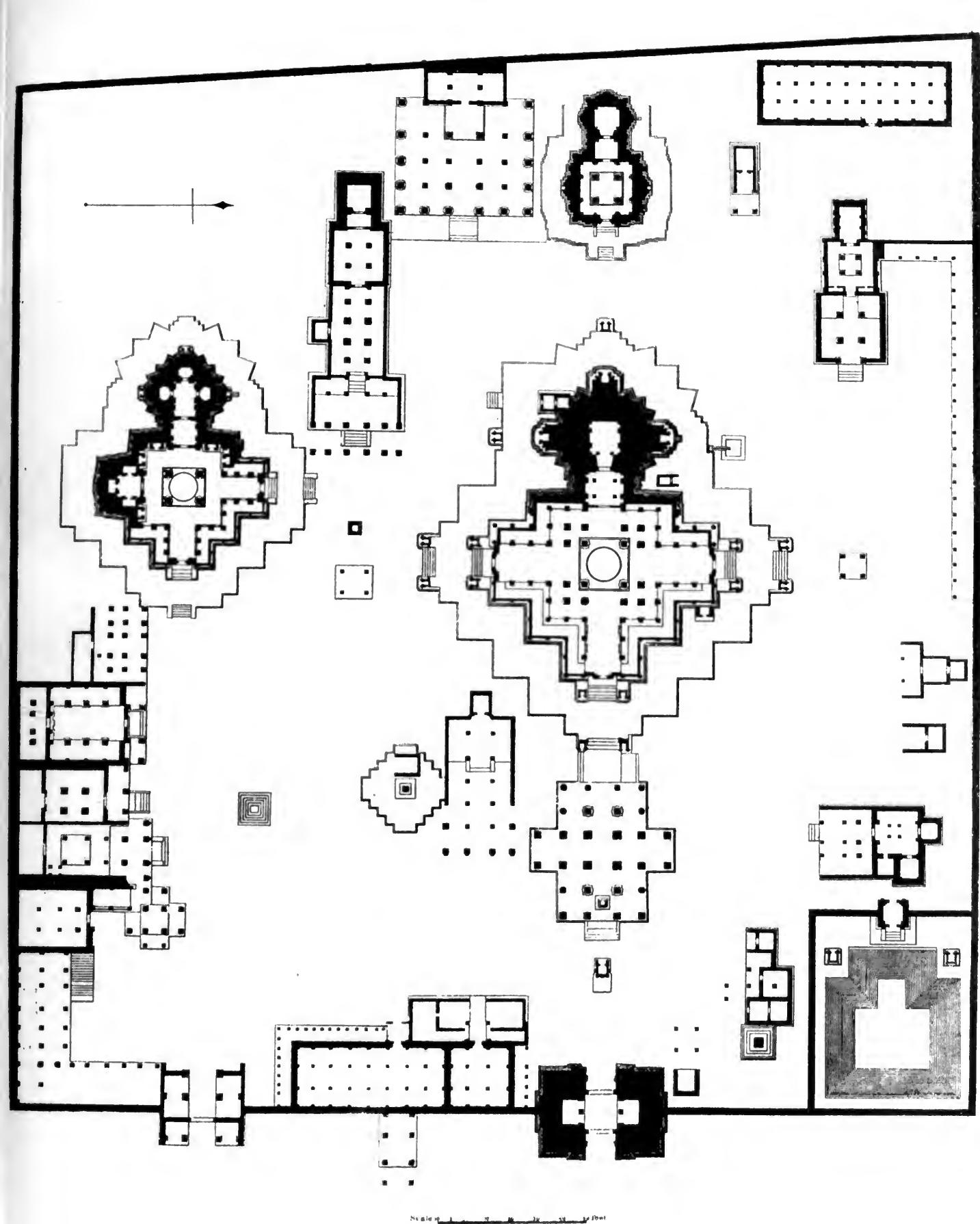
svasti śrī jayābhuyada-Śālivāhana-śaka-varushaṅgalu 1501 sandu vartamāna-
Bahudhānya-sāmvatsarada Śrāvāṇa-ba 8 Sthiravāradalu śrīman-mahārājādhi-
rāja rāja-paramēśvara śrī-vīra-pratāpa-Śrīraṅga-Rāya-mahārāyaru prīthvī-sthira-
rājyam gait irppali śrīman-mahā-sthānam śrīmad-dakshiṇa-Vāraṇāsiy āda śrīmad-
Ēlāpurada śrī-Chennigarāyara śrī-pāda-sēvakar āda Rāmānujāchāryyara nitya-
paḍi-Dhanur-māsa-tirunakshatra-sāmvatsara-tirunakshatragalige Kāṣyapa-
gōtrada Āpastamba-sūtrada Yajuś-śākheya.. nihallīya Mala-Rājana..... yaṇa-
Rājanu samarpisida grāma..... || Vēṅkaṭādri-Nāyaka-ayyanavarige dharm-
mav āgabēk endu tamma tande-tāyigalige punyav āgabēk endu tamma voḍeya..
.... Rājagaḍige sukṛitav āgabēk endu koṭṭa dharmma-sāsanada kramam
entendare | Śrīraṅga-Rāyara.... Yarra-Krishṇapa-Nāyakara Vēṅkaṭādri-Nāya-
karu tamage vumbaṇiy āgi pālisida Kesagōḍa-nādige saluva Koḍuganahallīya
grāmakke pratināmadhēyav āda Rāmānujapurada chatuś-śīmeya vivara Koṛa-
koṛake paḍuvalu Mahālakē baḍagalu Kuṇikupanahallīge mūḍalu Banahahallīge
teṅkalu yī-chatus-sīmey olag ulla nidhi-ṇikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-
siddha-sādhyāṅgal emba ashṭa-bhōga-tējas-sāmyavanu Rāmānujāchāryara śrī-
pādakke samarppisida-grāmada huṭṭuvali ga 31 varaha ishṭake (10 lines following
contain details of the gift) yī-prakārada sēve.... Rāmānujāchāryara śrī-pādakke
samarpisida dharmma (usual final phrases and verses) sthāna-mānya-mariyāde maṅga-
lam ahā śrī śrī śrī śrī śrī

vāchā dattāṁ manō-dattāṁ dhārā-dattāṁ dinē dinē |
shashṭi-varsha-sahasrāṇi vishṭhāyāṁ jāyatē krimih ||

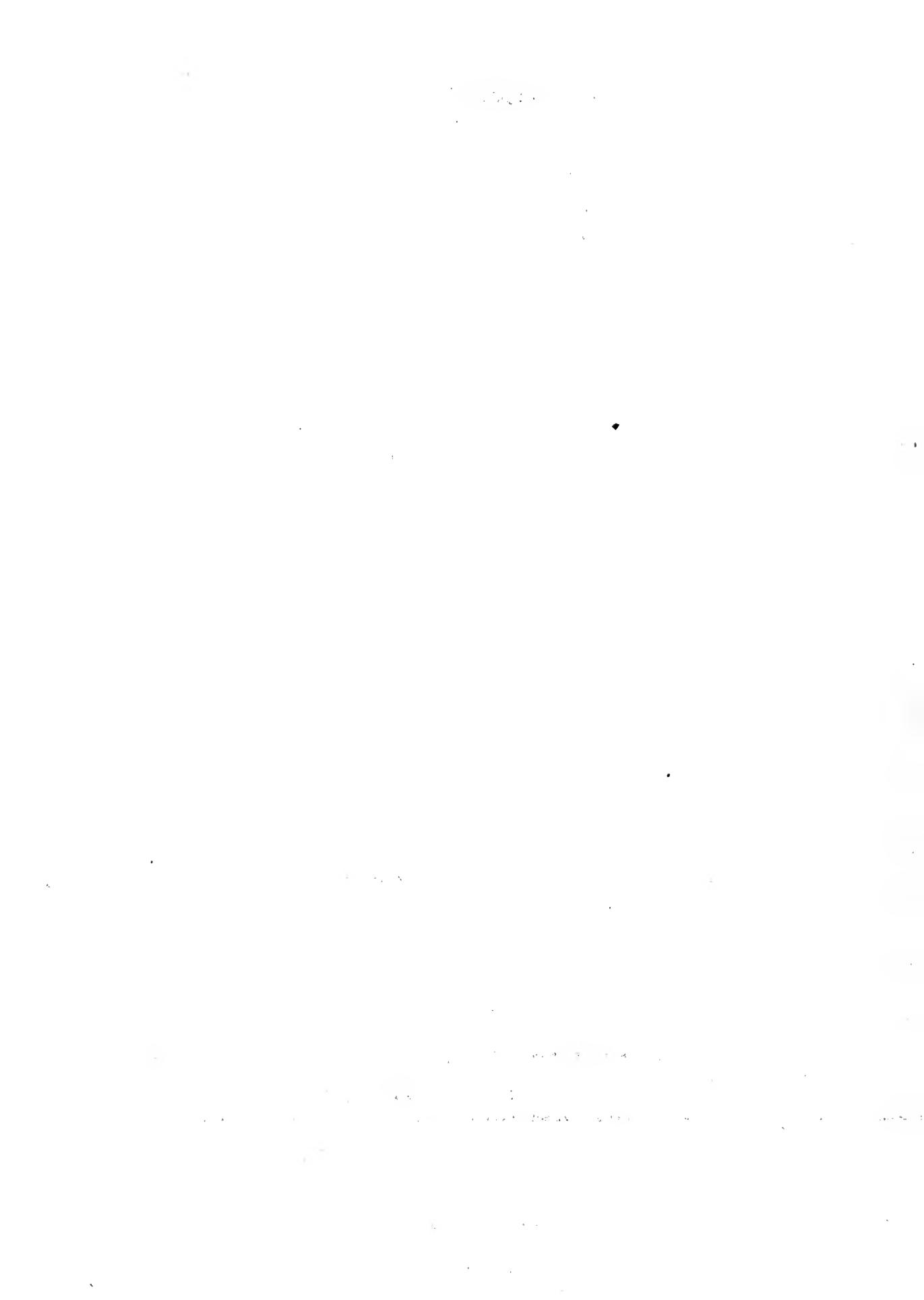
2

On the left wall of the maṇṭapa of the pushkarīni in the enclosure of the same temple.

Namas tasmai Varāhāya..... |
.....madhya-gatō yasya Mēruḥ kaṇakaṇā.. ||



CHENNA KES'AVA TEMPLE, BELUR, GROUND PLAN



śrīmad-Ballāla-bhūpō Yadu-kula-tilakḥ Kīrtti-Nārāyaṇasya
svachchhodam pushkariṇyām tulita-Prīthu |
..... shaundah
jigye gāmbhīryya-dhairyyē prakaṭayitum alam pushkaram Pushkarākshah ||
śrīmad-Yā mānasa- |
prēmaṁ peman āldud amarāmbhaṛ-pūritam dṛiū-manō- |
rāmam tān ene Vāsudēva |
..... ||
..... |
..... bhuvana-trāya-sthiti-nutam Ballāla-Dēvāvanī-
śa-manaḥ-prītikaram |
..... ||
sri-Vāsudēva-vesara sa- | rōvaram eseda Vijaya-Nārāyaṇa-di- |
vyāvāsada mund akhiла-ma- | hī-vibhu ||
viṭṭavol mēn |
..... mi le-nīrem bara ambu-sampū |
rñāman ā-kalpāntam |
..... chisidam vīra-Ballāla-Dēvam ||
kanda || avar ivar alave pēl Yā- | dava-kuļa-bhūpāla-bhāla-tilakanī śrī-Vai- |
shnava | lu jaya-stambhamāni nilisuyar akke ||

3

On three stones to the south of the same pushkarini.

(I) Šrīmat-trailōkyā-pūjyāya sarvva-karmma-su-sâkshinē ।
phaladāya namō nityam Kēśavāya Šivāya cha ॥
êtat-surâsurâdhīsha-mauļi-mâlôpalâlitam ।
śrīmad-Vēlapurâdhīsha-Kêśavêšasya šâsanam ॥
Jambûdvîpê parârddhê sakala-guṇa-gaṇair Bbhâratê varsha-khaṇḍê
dhâmâny aty-ujvalâni tridaśa-muni-gaṇair architâny atra santi ।
dêvânâm puṇya-rûpâny api šatam uchitam nâmâ têshâm athaitân
vakshyê kâmâschid yathârham sakrid idam akhiṭam samsruṣudhvam cha
chitrañ ॥
yam Šaivâs samupâsatê Šiva iti Brahmêti vêdântinô
Baudhâ Buddha iti pramâṇa-paṭavaḥ kartteti naiyâyikâḥ ।
Arhaś cheti ha Jaina-śâsana-matiḥ karmmêti mîmâṁsakâḥ
sô'yaṁ vō vidadhâtu vânchhita-phalam ūrî-Kêśavêśas sadâ ॥
sô'yaṁ pâyâd apâyâd apahasita-sarôjâta-nêtrântara-śrîr
âkalpañ kalpa-vrikshân iva vipuļa-kripâ-sâra-dhârâdhârâ yah ।
Lakshmî-vakshôja-śailôpari kapiṣa-paṭi-vidyud-udyotamânaḥ
śrî-Vêla-grâma-dhâmâ nija-pati-bhavanâbhâvitam Kêśavô vah ॥

aruṇa-sarasija-śrī-sôdarair aty-udârair
 akhilâ-bhuvana-rakshâ-dîkshitair dřishṭi-pâtaiḥ ।
 taruṇa-tuлаši-mâlâlaṅkritôra-sthaļa-śrīḥ
 karuṇayati kadâ naḥ Kêśavéṣaḥ kripéṣaḥ ॥
 sarvvôtkriṣhtê samagrair vvividha-guṇa-gaṇais satva-sâraika-ramyê
 prakhyâtê Hoysaṇâkhyê mahati janapatê dhâmni Vêlâ-nagaryyâm ।
 âtanvan Vishṇu-Dêva-kshitipati-vibhavân viśva-rakshâ-vidhâyî
 yôgaṇ yôgîndra-gamyâḥ kalayati kuśalam Kêśavô nâtha ēshaḥ ॥
 andhâṇ vyaktâkshi-bandhâṇ alaghû-parinavad-râja-mudrâṇ daridrâṇ
 pañgûṇ jaṅghâṇa-mukhyâṇ Amaraguru-sadrig-vâk-samûkâmî cha mûkân ।
 vandhyâs santati-bandhurâṣ cha kalayan dêshânya-dêshâgatâṇ
 sarvvâbhîṣṭa-phalêna yôjayati tân Vêlâ-purî-Kêśavaḥ ॥
 saṁsârârṇava-garvva-vâraṇa-kaļâ-vêlâ hi Vêlâ-purî
 mûrtis tvam̄ prathamaiva mûrttishu chatur-vvimśaty-upâkhyâsu cha ।
 Vishṇô Nârada-gîta-vaibhava Harê dêvâdhidêvottama
 klêśa-dhvamsana saumya Kêśava mahâ-Lakshmî-patê pâtû mâm ॥
 śrîmad-vêdânta-vêdyâd avachana-vishayât sach-chid-ânanda-tatvâd
 âvirbbhâvam̄ prapannê tri-bhuvana-bhavanê ‘nâdi-mâyâ-vichitrê ।
 asya sthityai samarthân nriṇa-kula-tilakâṇ nirmamê Padmayôniḥ
 kâlê prâptê Kalau tat-kalusha-parihṛitau Saṅgamas sânvayôbhût ॥
 kûṭasthô ‘bhijanasya Saṅgama-nriṇaś šrî-Śâradâ-Saṅgamâj
 jâtâḥ pañcha-sura-drumâ iva sutâs tatrâdhhamô Haryapaḥ ।
 tasyai..tan êva Bukka-nriṇipatir viśvambharâ-Gôpatis
 tasmâd eṣha vivarddhatê Hariharas sâmrâjya-lakshmî-varaḥ ॥
 aryamâṇas tanujô janâya mahatê jâmbûnada-sparšanê
 kshônî-dâna-vidhâv asamśayam asau šrî-Rêṇukâ-nandanaḥ ।
 ishtâ-pûrta-paramparâ-virachanê nânnyo’sti yasyôpamâ
 sô‘yaṁ puṇya-mahîpatir Hariharaś šrîmân samujjimbhatê ॥
 šrîman-mahârâjâdhîrâja râja-paramêśvara râja-kula-tilaka-chûḍâmaṇi । pûrvâ-
 paśchima-dakshinôttara-samudraika-nâyaka Hindu-râya-suratrâṇa bhâshâ-
 tilaṅghi-râjanya-bhujaṅga šrî-vîra-vijaya-Harihara-mahârâyaru šrîmat-Pampâ-
 parisarâbhinava-mahâ-râjadhâniy aha Vijayanagarada nelevîdinolu anavarata-
 puṇyaika-rasâla-sukha-saṅkathâ-vinôdadim sâmrâjyam geyvuttam irddalli ।
 tach-charaṇâravinda-makarandaika-parâyaṇa sakala-râja-vijaya-lakshmî-samâ-
 karshaṇa siddha-mantra-prabhâvar appa šrî-vijaya-Guṇḍa-danḍanâthana pratâ-
 pam entendare ॥
 yadvad Daśarathasyâbhût Sumantras sachivô mahân ।
 tadvadd Hariharasya šrî-Guṇḍa-danḍâdhinâyakah ॥
 yad-dôr-danḍa-pratâpa-prabalaṭara-mahâ-vahni-vîryâtirêka-
 jvâlâ-mâlâ-pataṅgâyita-Yavana-Turushkândhra-śatru-kshitîśâḥ ।

sô'yan buddhi-prabhâva-praguṇita-nija-têjôlasan-mantra-śaktir
mantri-śrêshthâgragaṇyô jagati vijayatê Guṇḍa-danḍâdhinâthah ||
etasmin samarê vijitya nripatin pratyarthinas tad-vadhûḥ
kârppaṇyêna vimuchya tân bhuvam imâni dharmmêṇa samśâsatî |
tasyâjñâ-karaṇêshu mantri-gurushu śrî-Guṇḍa-danḍâdhipalî
prâdhânyêna vijrimbhatê nripa-kritâv êkah pratâpôjvalah ||
Aṅgô vyaṅgah Kaliṅgô vikaṭa-matir asau Gûrjjaras sa-jvarôbhût
Pañchâlîḥ pañchabhâvam dadhati bahu-balas Saindhavas sindhu-pâtî |
Ândhrôpy andhaḥ prabaddhaś chaṭula-bhaṭa-vaṭu-kshipta-nâsira-pâśaiś
Chôlah kôlatvam âpa smarati râṇa-rasam Guṇḍa-danḍâdhinâthê ||
Aṅgas saṅgara-bhaṅgitô râṇa-mahâ-raṅgamî Kaliṅgô jahâv
Andhraḥ parvata-randhragas samajahâd ûrjja-svaraṁ Gûrjjaraḥ |
kôṇam Koṇkaṇa-Kauṭakâ jagur agâch Chôlôpi šailântaram
śrîmad-Guṇḍa-chamûpatau sakaṭa-senâpatya-samîsthê sati ||
svasti śrîmad-a-śeṣha-mantri-vara-vikhyâtâtišauryâtigâm-
bhîryyaudâryya-su-dhairyya-vîryya-vijaya-śrî-kirtti-nityôdayah |
bhû-dharmma-dvija-dêva-vêda-kula-rakshâ-dushta-sikshâkaraḥ
puṇyôdarkka-charitrakôsta-duritas śrî-Guṇḍa-danḍâdhipalî ||
*yat-pratyôgha-vidâritâri-dhariṇî-pâlâvatârô(thâ) hṛitalî
strî-ratna-chchhala-vairi-vîra-vijaya-śrî-kautukôchchhâlitamî |
śrîmad-vîra-Harîndra-râjam aniśam kurvâṇa varvvottama-
prâyônikâ-gaṇâdhinâtha-vijaya-śrî-Guṇḍa-danḍâdhipê ||
yad-dhâṭi-puṭa-ghûṭa-kharvaja-khura-kshuṇa-kshamâ-maṇḍalod-
dhûta-sphîta-dig-antarâvrita-râjô râjan nabhô-maṇḍalê |
pratyarthi-kshitipâla-samîstha-vijaya-śrî-kautukamî Guṇḍa-dan-
ḍâdhîśasya vidhâtum antarita-vastrâkâram ujjrimbhatê ||
aggrê yad-gaṇanâ pravîra-parishad-gôshthîshu kâshthâni gatâ
prakhyâtih prati-janyam ûrjjita-jaya-śrî-pâṇipidâ-vidhilî |
yat tê Guṇḍapa-danḍanâtha nibidô bhâvas sadâ Tryambakê
sarvvam chaitad udâra-Harihara-nripa-śrî-pâda-padma-prabhâ ||

(II) Râmasyêva sa Mârutir Harihara-kshônîpatêr agrapîr
bhṛityô Guṇḍapa-danḍanâtha-subhaṭô Laṅkâm iva skandayan |
jîtvâ Kêraṭa-Tauṭav-Ândhra-Kuṭakân ânîya têbhyaś śriyam
râjñê sampradadâti mantri-nripayôs tat sâmarasyam parañ |
vêdanâd iva Saipa-Patheya-mukhân mattâms Turushkân râṇē
kêsheshv êva nigrihya vâji-bhavanê šâkhâmrigâḥ kâritâḥ |
anyau jyêshṭha-kanishṭha-sañjñaka-mahâ-byâghrau gṛihitau galê
śrîmad-Guṇḍapa-danḍanâtha bhavatê tishṭhêta kas sparddhayâ ||
santâpâkhyam irâmmadañ jvalayati svântêshv ahaiikâriṇam
sândram varshati vairi-vîrinda-madirâm yat-khaḍga-kâlambudê |
dhattê sâdhu-kadambam utsava-daśâm kirttim navamî kêtakî-
saurabhyam bhajatê diśâsu vijaya-śrî-Guṇḍa-danḍâdhipah ||

* So in the original.

dhura-dhîram Gûñda-daṇḍâdhipane nija-yaśah-kânte bhû-bhâgadol mat- |
 saradindam Šrî-vadhû-saṅgavan ulid olavindam diśâ-chakradol dâ- |
 varisal kânteyam Bhâratî jagada kavi-brâta-jihvâliyol taṭt |
 iru nîn end oldu santaisalu naṭa-vidhadim nrityav âduttav irppal ||
 ripu-bhûbhrid-vajra . . . chita-bala-ghana-dôrdanâ-chaṇḍâṁśu-têja- |
 vyapa . . . kâjina-vasana-padâbjâli tad-bhîritya-kalpân- |
 ghripan udyad-dhairyya-vîra-pratati-parivritam mantri-vamśâbdhi-târâ- |
 dhipati šrî-Gûñda-daṇḍâdhipatig eṇey ad âr mmatta boṭt ittal unṭe ||
 bharadindam raudra-saṅgrâmadol ahitara bembatti poyyalke birddar |
 tturagam rautar ggajam jôdaru bahala-padâti-pratânam dharâdhî- |
 švarar ondê tâṇadol mârige manad-olavind iṭṭ agal tânad imb ant |
 ararê šrî-Gûñda-daṇḍâdhipana bahala-bâhâ-balakk âmpan âvam ||
 dhuradol Gûñdap-amâtyam | naramêdhava mâdad ulapan end enal â-bhî- |
 taru maranan êxi hûvina | taṭuvâī taṭuvâī enuttam irddar ad ênô ||
 int i-vijaya-Gûñda-daṇḍanâthanu || Aṅga-Vaṅga-Kaṭinga-Kaṭhâra-Kâmbhôja-
 Siṁhvâṇa - Tuļuva - Magadha - Mâlava - Kêraḷa - Oddiya - Jina - Jônega - Arimaṇa-
 Koṅkaṇa | Chêra | Chôla | Pâṇḍya | Vidarbbha | Saurâshtra | Kuru | Maru |
 Pañcha | Pâñchâla | Mâgaviya | Telunga | Pârasika | Pâriyâtra | Kollahaṇa |
 Kâsmîra | Barbbara | Bhoṭṭa | Mahâbhoṭṭa | Kâka | Mûka | Èkapâda | Ghôḍâ-
 mukhav | endu hêlalupaṭuttaṁ viddanthâ | râshṭrântaragaṭalli | praśasti-
 lâñchhana-ṣâtakumbhâlaṅkṛita-jaya-stambha-sthâpaneyanu mâdidantha šrî-vîra-
 Gûñda-daṇḍanâthanu | šrîman-mahârâjâdhirâja râja-paramêśvara | šrî-vîra-
 Harihara-mahârâyara nirûpadindalu | svasti šrî-Hoyisaṇa-râshṭrâdhipati šrîman-
 mahâ-Vishnuvarddhana-mahârâjâdhirâja-kulâdhidêvatey aha abhinava-kshôṇi-
 Vaikuṇṭhav enisidda šrî-Vêlâpuradalli parama-saumanasyadinda | nikhilâ-
 bhajaka-janaṅgalige chatur-vidha-purushârthavanu sa-kârunyadinda prasâdisuta
 Mahâlakshmi-nija-nilayav aha prâsâda-madhyadalli mûrttimatt âgi prakâśisut-
 tam iddantha | šrî-Chenna-Kêśavanâtha-dêvarige Hoyisaṇa-dêshâdhipatiy aha
 šrî-Vishnuvarddhana - Biṭṭi - Dêva - Râyaru | kalpisidantha | aṅga - raṅga-bhôga-
 modalâguttam iddantha šrî-kâryak kâlantaradinda saṅkôchav âgiddadanu jîrnô-
 ddhâravam mâdi | â-Biṭṭi-Dêva-Râyaru pûrvadal â-kalpisidantha dêvara vêda-
 pârâyaṇa | pañchakêśvara | šrî-Pañcharâtra-śâstra-mantra-siddhânta-mârgga-
 sakala-bhôga | nityârchana | mantrâsana | snânâsana | alaṅkârâsana | yâtrâ-
 sana | bhôjyâsana | šayyâsana | aupachârika | sâṁsparšaka | hridayaṅgama |
 chatush-shashṭy-upachâra | shaṭ-kâlârchane | nitya-hôma | nityôtsava | pakshô-
 tsava | mâsôtsava | samvatsarôtsava | pavitrôtsava | svâpa | šayanôtthâna |
 jayanty-utsava | Râma-Krishṇa-jalmôtsava | davana | kamala | kalhârôtsava |
 vasantôtsava | dôlârôpaṇa | dîpôtsava | Mârgaśirushôtsava | Mâghôtsava | bha-
 ktôtsava | navaratna-snâpana | nava-vastrâbharaṇa | viśeṣha-samârâdhana |
 sakala-pala-vastu-daruṣana | ma..ta-daruṣana | madhu-pûraṇa | bija-pûraṇa |
 châturaṅga-balârchana | darpaṇa | pushpa-mâlâvalôkana | nritya-gîta-vinôdâ-

sthâna-maṇṭapa | dhânya-parvata | kôṣa-pravêśana | Vishuv-ayana | saṅkrama-
snapana | nîrâjana | nitya-naimittika-prâyaśchitta | śânti-hôma | samasta-pari-
vârâr̄chchanâdigaḥ aha | samasta-utsava sarva-viniyôgaṅgalû ḥ-chandrârkka-
sthâiyâgi naḍuvahâinge kaṭṭaleyanû mâdi Kallubarageya Turuka Gaṅga-Śalâ-
ranu bandu muṛidu suḍisidantha bâgiluvâḍada gôpuravanu ēlu-neley âgi mâdisi ||

idam vijayatê purô bhavana-bhûshaṇam Šârniṇas

Sumêru-Hima-sânuman-Maleya-Mandara-prakriyam |

trivishṭapa-padônnamat-śikhara-châru siddâṅganâ-

padâmbuja-pariskhalat-kanaka-nûpuraṁ gôpuraṁ ||

(III) Mêrôś ūriṅgam utândhakâri-bhavananam Prâlêya-priθhvîdhritâḥ
kûṭam kim Muravairi-nirmmita-mahâ-Dvârâvatî-gôpuraṁ |
kim vâ kim Maya-śilpa-sâra-sahitam Pâṇḍûdbhavânâm sabhâ-
dvâram Guṇda-chamûpa-nirmita-mahâ-shaṭkam samujrimbhâtē ||
sapta-dvîpa-samudra-gôtra-dhara-lôka-chhanda-ṛishy-aśva-saṅ-
khyâtânêka-jagan-nidhâna-mahanîyâśeṣha-vastu-śriyâṁ |
sâram gôpura-nishṭha-sapta-bhuvana-vyâjêna shaṭkô mahân
ēkibhûtam ivâvabhâti satatam ūrî-Guṇḍa-danḍâdhipâḥ ||

ī-maryyâdeyalu gôpuravanu mâdisi |

Šâkê varsha-gaṇê pañcha-daśa Iṣvara-vatsarê |

Śrâvaṇasya tṛitîyasyâṁ šuklâyâṁ abhijid-ravau ||

saumya-Kêśava-nâthasya gôpurâgrê hiraṇmayî |

sthâpitâ kalasi Guṇḍa-danḍanâthêna śâśvatî ||

saudhâgram ujvalad-anûna-divâkarâbhô

bâlâtapa-pratima-kântir aharniśam yâḥ |

śrî-Guṇḍa-mantri-vara.....

4

On a stone to the left of the bali-maṇṭapa of the same temple.

Šubham astu

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkyâ-nagarârâmbha-mûla-stambhâya Šambhavê ||

svasti ūrî vijayâbhuyaḍaya-Śâlivâhana-śaka-varusha sâ 1470 sanda varttamâna-
Kîlaka-samvatsarada Âśâḍha-ba 11 Sômayâradalu | ūrîman-mahârâjâdhirâja
râja-paramêśvara ūrî-vîra-pratâpa ūrî-vîra-Sadâśiva-Dêva-mahârâyaru Hampe-
Hastinâvati-nelevîḍinalu priθhvî-râjyam gaiuttam iralu ūrîman-mahârâjâdhi-
râja râja-kulâdhidêvatey aha abhinava-kshôṇi-Vaikuṇṭhav enisida tri-lôka-
mahâ-sthânam ūrîmad-dakshiṇa-Vâraṇâsiy âda Vêlâpurada ūrî-Chenna-Kêśava-
nâtha-dêvarige Haḍapada Bayyapa-Nâyakara makkalu Krishṇapa-Nâyakara
kaiyalu Hiriya-Siṅgapa-Nâyakara makaṇu Chika-Siṅgapa-Nâyakaru isikondu
koṭṭa dharma-śâsanada kramav ent endare ūrî-Channa-Kêśavanâtha-dêvara

Śivarâtriya rathôtsavada šaluv âgi koṭṭa Hâsanada-sîme sthalake saluva Chikka-Gaddubâliya grâma 1 adaṛa kâluvali Gôvindanahaṇîya grâma 1 ubhayam grâma 2kke saluva chatus-sîmey olaṅ ulla gadde beddalu sakala-suvarṇâdâya-sakala-bhattâdâya-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhy-aṅgaṅ emba ashṭa-bhôga-têjas-svâmyavanû sa-hiran̄yôdaka-dâna-dhârâ-pûrvakav âgi koṭṭa Chikka-Gaddubâliya dharma-śâsanake ūbhama astu (usual final verse) śrî

5

On a second stone at the same place.

Ūbhama astu svasti śrî jayâbhuyada-Śâlivâhana-śaka-varuṣa 1477 neya varttamâna-Râkshasa-samvatsarada Mâgha-śuddha 5 lu śrîman-mahârâjâdhîrâja râja-paramâśvara śrî-vîra-pratâpa śrî-vîra-Sadâśiva-mahârâyaru Vidyâ-nagaradalu ratna-simhâsanârûḍhan âgi prithvî-râjyaṇ gaiut iralu Bélûra śrî-Chennigarâyana sthânadali samasta-halarigû pañchâlavadavarigû mâtugalu bara. . . Râma-Râjayya Tirumala-Râjayyana sammukhadali pûrvadali pañchâlavadvara jâti-dharmadali naḍava-mariyâdeyali Râma-Râjayya Tirumala-Râjayyana mund iṭṭu nirṇaya mâdiḍu pañchâlavadavarige Bélûralu teṅkaṇa vîdi. . . . rige iralu rindam paḍuvalu teṅkaṇa kôṭe mûḍalu baḍagalu. . . . gaḍiga teṅkalu. . . chatur-bhûmigâla kallanu hâkisi koṭṭu nimma. . . . pañchâlavadavaru kêrimanegaṇanu. . . . jâti-dharmake saluva vaḍave. . . . naṅgaṇanu nimma kêriyolage mâdiḍonu Vidyâ-nagaradalu. . . . taru tiru-nâlalu pañchâlavadavarige saluva svâmya-sthânaṅgaṇanu Chennigarâyana sthânadalu anubhavisisi. . . . vêdânti Râmarâjayapa embhattu-eṇṭu mandi Śrîvaishṇava-mahâjanaṅgaṇu Râma-Râjayya Tirumala-Râjayanavara kâryake kartara âda Banad-arasayyanu Râmapayyanavara kâryake kartar âda-senaba-Setṭiyaru nâvu ishṭu mandiyu Râma-Râjayya Tirumala-Râjayanavara nirûpa-prakâradalu pañchâlavadavarige koṭṭa šilâ-śâsana (usual final verse) yî-pañchâlavadavarige koṭṭa šilâ-shâsana tappidavaru Chennigarâyana pâdakke tappidavaru śrî

6

On a third stone at the same place.

Seṭi-paṭaṇa-svâmigâlu Bélûra-sthânadavarû Bélûra-sîme ayivatta-âru-dêšada asagara jâtige hâkida šâsana nimma jâtiyara teraū kanne-venṇige varaha gaṇḍa-sattavalige nâlku-varaha ūru. . . . daṇav illa bhaṅgârake mûḍu iluhu kaṭudu ga 7 viṣeṣav âge. . . . seṭi-paṭaṇa-sâmigalige jâtige hoṛagu

7

On the garuda-kambha in the same temple.

Svasti śrî jayâbhuyada-Śâlivâhana-śaka-varusha 1488 sandu varttamâna-Kshaya-samvatsarada Bhâdrapada-śuddha 12 Maṅgalavâradalu śrî-Garuḍa-dêvara kôvila kaṭṭisiddu Eṛa-Krishṇapa-Nâykara Veṇukatâdri-Nâyakara sêve śrî śrî śrî

8

On the bali-pīṭha in the bali-maṇṭapa of the same temple.

(East side)

Svasti śrī vijayābhuyada-Śālīvāhana-śaka-varsha 1618 neya Dhātu-saīnvatsarada Jyēshṭha-śu 5 lu

śrīmach-Chenniga-Rāya-nandanānu tān Appaṇṇa-pautrāni varāni |
 śrīmat-Kēśava-Rāyan emba-pesaraṇi śrī-Kēśavārādhakāni |
 śrīman-maṇjuṣa-Dhātu-vatsara-lasaj-Jyēshṭhākhya-māsāmala- |
 śrīmat-pakshada pañchamī-divasado Glau-vāra-Pushyarkshado ||
 śrīmat-saundara-Pañcharātra-vidhiyām nirmāṇamaṇi mādisi |
 śrīmantām bali-pīṭhamām pramudadīm vīprarggaṇām mōdisi |
 śrīmat-saumyatara-pratishṭheyānū tām santōshadiṇi māḍidāni |

(North side)

śrīmat-Kēśavan eñbināni kramava tām ni.....ldāni dhṛivāni ||

9

On a stone near the fresh-water well in the enclosure of the same temple.

Śrīmat-parama-gaṁbhīra-syād-vādāmōgha-lāñchhanāni |
 jīyāt trailōkya-nāthasya śāsanāni Jina-śāsanāni ||
 śrīmad-viśuddha-pādāya Sāntāyāmaṇa-mūrttayē |
 syād-vāda-satya-vākyāya Jinēndrāya namō namaḥ ||
 jayatu jayatu šaśvat śāsanāni Jainam ētat
 sa-phala-vipula-dharma-śrī-latā-baddha-mūļāni |
 sudriḍham iha dharitryām yāvad ēshā dharitri
 vasati vasatir uchchair Arhatas sthāna-laksh[m]yāḥ ||
 namō Arhantāṇāni |
 śrīmad-Yādava-vamśa-jāta-Vinayādityōdbhavaṇi rājya-la- |
 kshmī-mukhyām prabaṇa-pratāpan Eregaṅgāni tan-nṛipaṅg a-chyuta- |
 prēmaṅg Ēchala-Dēvig iṣan-enisirpaṅg ātmajāni vikramō- |
 ddāmāni Vishṇu-nṛipālān ujvala-yaśa-śrī-lōlan aty-uttamaṇi ||
 svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaranūm Dvāravatī-pura-
 varēśvaranūm Yadu-kuṇḍa-kalaśa-kalita-nṛipa-dharma-harmmya-mūļa-stāmbha-
 nuv apratihata-pratāpa-vidita-vijayārambhanūm | Vāsantikā-dēvī-labdha-vara-
 prasādanūm | śrīman-Mukunda-pādāravinda-vandana-vinōdanuv akshuṇṇa-laksh-
 mī-lakshita-vakshah-pradēśanūm pratidinōpachiyamāna-puṇya-pra.....
 chakita-mukha-bimbāvalamba-spaṭi[ka]-pāda-pīṭha-vinyasta-pada-taṭa .. svētāta-
 patra-sītalī..... Pāṇḍya-gaṇḍasaiṭa-nirbbhēdanā-kāla-dambhōliyūm Tuḷu-
raṇa-kēliyūm Chakrakūṭa-..... Adiyamāvalēpa-lōpa-nipuna-
 chāpanūm Narasiṁha-bra..... kapāla-chashaka-.. tāpaṇa-tuṣṭa-yōginī-
 manōrañjana..... ruṅgoṭa-kunta-kadaṭa-vana-vidaṭana .. giri-

Pemmâla-kutkîla-châlana tâtma-sainyanuv âtmîkrita-Talavana-puranuv aṅgikrita rîkrita-Nîla-parvvatanum | yûranum | ullaṅghita-Vallûranum ta-Kâñchî-puranum uddaṇḍita-pra... ja-balâvashtambha-sambhûta-vitta-vîra mânâ-nuti-mukhara.....

(rest illegible)

10

On a pillar in the new kitchen of the same temple.

(Nâgarî characters)

.....sa Kâlidâsam davâ.....mayaś śrî-Jagad-dêva-vîra-pravîrân ajayad iha da.....varûdhah ||

11

On a stone to the left of âne-bâgalu of the same temple.

Šâsanadalli baredanthâ sêvegaļanu Bêlûru-embhatt-eṇṭu-mandi-Śrîvaishṇava-mahajanaṅgaļu kâla-kâladalli mukhyav-âgi nađavantâvarum âr-obaru yî-dhar-mavanu parampareyâgi tappade nađasi-baharu yî-šâsanadalli baradanthâ sêvegaļanu nadasal ariyade âr-obaru tappidavara yâvaj-janmârjitav âda sukritavu yî-sêveya mâdida Muttakadahalli-Lakhaṇṇa-Nâyakarige bahudu yî-sêvege tappidavaru śrî-Chenna-Kêśava-nâtha-dêvarige tappidavaru | (usual final verses)

Lakkha-kshôṇiśa-kîrttyâ vidhu-vidhu..sairâvata-svachcha-mûrtiyâ
jâtê chândrê karâṇḍê bahu-vrîsha-janushâ Puṇḍarîkôdbhavâṇḍê |
dugdhâbdhir Daitya-hantrâmala-Vibudha-dhunî Bradhna-jatôddhataughaiḥ
Śrîkaṇṭhah kaṇṭha-kântyâ nibhṛita iva janair lakshmaṇâ jñâyatê glauḥ ||
maṅgalam ahâ śrî śrî

12

On a pillar in the sâlu-mântapa, south of the âne-bâgilu.

Śrî ūbhham astu |

namas tuṅga-śiraś-chuṁbi-chandra-châmara-châravê |
trailôky-a-nagarârambha-mûla-stambhâya Śam̄bhavê ||
svasti śrî jayâbhuya-Śâlivâhana-śaka-varusha 1502 sandu vartamâna-Vikrama-saṁvatsarada Mârgaśira-śu 15 puṇya-tithiyallu śrîman-mahârâjâdhirâja râja-paramesvara śrî-vîra-pratâpa-śrî-vîra-Śrîraṅga-Dêva-mahârâyaru prithvî-râjyam geyiutt iralu Bêlûra Chennigarâyage Hađapa-Pôtapa-Nâyakara maga Era-Krishṇapa-Nâyakara komâra Vêṅkatâdri-Nâyakaru svâmiya vasantô-tsavada uyyâle-mântapa aṅkaṇa 15 hadinaidânu samarppisidevu || śrî

13

On both sides of the doorway of the yâga-śâle of the same temple.

(Left side) Svasti śrî jayâbhyudaya-Śâlivâha...1406 san....rttamâna-Krôdhi...
tsarada prathama...ka-śu 10 Ā lu...gadahâla.....rasa-
Nâyaka...kaļu Lakhâṇa.....makaļu śrî-Chen.....pritiyâgi.....yâga-
śâle.....gaļam ahâ.....śrî..śrî.....(right side) jagam praha.....
.....bikâyâm bhru.....svâtithêṣ.....yas sad-bhakta.....
.....nâtham bhadrâ.....

14

On the dipa-stambha in the middle of the same temple.

Saṁsârâjñava-garvva-vâraṇa-kalâ-vêlâ hi Vêlâpurî
mûrttis tvam prathamaiva mûrttishu chatur-vimšaty-upâkhyâsu cha |
....Nârada-gîta-vaibhava Harê dêvâdhidêvottama
klêša-dhvâṁsana saumya-Kêśava Mahâ-lakshmî-patê pâhi mâm ||
êtat surâsurâdhîsha-mauli-mâlôpalalitai |
śrimad-Vêlâpurâdhîsha-Kêśavêśasya šâsanam ||
śubham astu svasti śrî jayâbhyudaya 1337 neya Jaya-saṁvatsarada Śâvaṇa-
ba 10 Šu dandu śrimad-râjâdhirâja râja-paramêvara śrî-vîra-pratâpa Dêva-
Râya-mahârâyaru sukha-râjyam geyiutt irppa-kâladali śriman-mahâ-pradhâna-
Baiche-daññâyakaru śriman-mahâ-sthânam dakshiṇa-Vâraṇâsiy âda Vêlâpurada
śrî-Chenna-Kêśava-nâtha-dêvara Krittikâ-dipotsavake dipti-stambha dôlárôhô-
tsavakke mâdisid uyyalum emb ivanu pratishteya mâdisidudakke Dêva-Râya-
mahârâyara Baicha-daññâyakara pûrvvânvaya-guṇa-kathanam entendade |
śrimad-râjâdhirâjam Harihara-dharaṇipâlakanm pritiyim nis- |
sîmanm śrî-Baicha-dañđêšage nija-sachivam kôvidam putra-mitra- |
stômam bâpp embinam sajjanaru pogalvinam durgga-bhaṇḍâra-râjya- |
prêmam kai-sârvvinam mudrikeyan olavinim paṭṭamam kaṭṭi koṭṭam ||
â-Haribara-nṛipan-anujam | mahivallabha-Bukka-nṛipanoḥ and atiśayadiṁ |
bêha bahu-râja-kâryyam | mahâ-vibhavay ina...Baicha-dañđâdhîšam ||

15

On the fourth pillar of the east-gate of the Kappe-Channigarâya temple
in the enclosure of the same temple.

(West side)*

..... | |
.....da | de Yâdava-kuladolù Hempan ê-vanṇipudô ||
tatu-kuladol ogedan Ude. | |
..... | reyangam ||

* Other sides are effaced and are shown by blanks here.

âtana tanayam vairi- | brâta-mada-dvirada-saṅgha-simham ūraṇā- |
 | ||
 Vâasantikâ-dêvî-labdha-vara-prasâdam nija-bhujôdagra-khalga-chandra-
 chandri ri-kutkîla-kuliša-dandam | Narasiṅga-varmma-sammôhana-
 samagra-śara-jâlam | mada-mâtaṅgam | anêka-samara-samaya-
 sallabdhâ-vijaya-lañjikâ-bhujaṅgam | dhukaram | satya-
 ratunâkaram | hiraṇyagarbba-tulâpurushâdi-vividhâdhvara-samaya
 ...n enisidam Narasiṁham ||
 vrittam || Baṭabhadram bhujado! pratâpad ede... |
 |
 |
 ||
 maṇḍalêśvaraṁ | Dvâravatî-pura-varâdhîśvaraṁ prati-dina-pravard-
 dhamânâñû tâpânalôddâma-dhûmam | sakala-kshatra-lilâ-
 lalâmam | ūraṇâga maṇḍalîka-śaila-
 nirgghâtam | Karṇâti-kanat-kanaka-kêyûram |
 râyaṇam | Yâdava-Nârâyaṇam | ūashi-viśada-yaśas-sudhâ-va.....
 gavâdi-tombhatt-aṛu-sâsiramumam dushṭa-
 nigraha-śishṭa-pratipâlana sida-paregam takkante
 Hoysala-râjyakke virôdhigâl âgidda maṇḍali Bôkima-
 yyângamî ūriman-mahâ-maṇḍalêśvaraṁ Nârasiṁha-Dêva
 tendade hiriya-heggade Balluv-ayyângam | hiriya-hadavaļa
 nitumaṁ ūrî-Vijaya-Nârâyaṇa-Kêśava-dêvara ūrî-Vishṇu-
 Iṣvara-dêvara yâ dađa pesâyitatanadal
 âdađam bêđidade kuđal âgadu | mattav i-râjyakke svâ
 gar app anêka-kôti-brâhmargg anêka-kôti-kavileya kôđum koļagumam...
 nta-brâhmaṇum ananta-tapôdhanaruman ananta-kavile-
 yumaṁ mattam lôkadâl ullâ

16

At the same temple, on the right wall inside the western entrance.

Šrîmat-trailôkyâ-pûjyâya sarvva-karmma-su-sâkshiṇî |
 phaļadâya namô nityam Kêśavâya Šivâya cha ||
 Šrîśôdarâmbuja-bhavâd uditô ‘trir Atri-
 jâtêndu-putra-Budha-putra-Purûrvastâḥ |
 Âyus tataś cha Nahushô Nahushâd Yayatis
 tasmâd Yadur yYadu-kuļe bahavô babhûvuḥ ||
 khyâteshu teshu nripatih kathitaḥ kadâchit
 kaś-chid vanê muni-varêṇa Saļaḥ karâlam |
 šârddûlakam prajahi Poysaļa ity atô ‘bhût
 tasyâbhidhâ muni-vachôpi chamûru-lakshma ||

tatô Dvârâvatî-nâthâh Poysâlâ dvîpi-lâñchchhanâh |
 jâtâś Šašapurê têshu Vinayâditya-bhûpatih ||
 mañḍalâgra-samutpanna-têjasâ dviñ-balâbdhayaḥ |
 âkriṣhya jîvana.....śeṣhaṁ šôshitâ bhuvi ||
 prîtiṁ sa sva-karêṇa viṣva-bhuvanasyôtpâdayaṁs chandravat
 bhîtim vairi-kulêshu dañḍa-mukhatas sampâdayan Dharmmat |
 sphîtiṁ sâdhu-janê nijâvataranâd ârôpayan Kriṣṇavach
 chakrê ūklataram varô nija-yaśa-čakrêṇa chakraṁ bhuvaḥ ||
 sa śrî-vîddhikaram karam jana-hitaṁ kṛitvâ dharâṁ pâlayan
 śveta-čchhatra-sahasra-patra-kamalê lakshmîm chiram vâsayan |
 dôr-ddandê ripu-khaṇḍanaika-chaturê vîra-śriyam nâṭayan
 chickshêpâkhiļa-dikshu sikshita-ripus têjaḥ praśastôdayaḥ ||
 Koṅkaṇigar ivana khaḍgada | kaṅkaṇav ade namman elavo muļugisug enutum |
 bhôṅkal kedaṛuvinaṁ niś- | ūnkaṁ pariyit̄an alte Vinayâdityam ||
 maley-arasu-makkaļ ellam | taleyaṁ taḍavuttam erdu pâdâmbujamam |
 taleyoł talevinegam bhuja- | baṭamam taled-irppan alte Vinayâdityam ||
 yuga-sâmarthyade munnam | Nṛiga-Nahushâdigalôl âda guṇam êm guṇamē |
 migil..ttam guṇadim Kali- | yuga-sâmarthyamuman aledu Vinayâdityam ||
 â-Vinayâdityanganī | pâvana-châritre Keleyabarasisigam akhilôr- |
 vî-varan udayam-geydam | Śrîvara-pada..... ||
vandi...gala- | n eragipan eragipan arâti-lakshmiyan idiriṅ |
 eragade balpindam tana- | g eragipan Eragaṅgan atula-vîryya-śriyam ||
 â-narapatig..... | ...gabhbîrateye samanisirp antire san- |
 mâniniy Échala-Dévi ma- | nō.....! ||
 avara sutar mmûvar a... | dbhava-yutar Ballâla-Vishnuv-Udayâdityar |
 bbhuvana-nutar avaroł int i- | pu.....nripâlam ||
 pitri-bhû-raksheye sâlvudê nripatig end udvrittaram kirttu ha- |
 sta-taṭam vikrama-kâla....d-ayutam tan-mauliyam.... |
 ..taṭam karmma-kaṭhôrav appinegam âśâ-danti-simâṅka-bhû- |
 mi-taṭam ta..... Vishnu-bhûpâlakaṁ ||
 madavad-vairiyan ântu poyye jayaśilam Vishnu vidvishtanu |
 ...da kichchâ.....irddudu bîrarkkaļa birdda tôl pi- |
 dida khaḍgam poyva sùl dôṛutirddud inde..... |
n i-vîra-vibhavaṁ sa.....! ||
 inidu-kaḍalalli puṭṭida- | ! iniyał Siri Siriya moleya sôṅkinim..... |
yalan appu... | Vanajôdaran īge Vishnu-nripatige ūubhamam |
 Nârâyaṇâya namaḥ |mahâ-śabda mahâ-mañḍalêśvaranum Dvârâvatî-pura-
 varêśvaranum | Yadu-kuļa-kaļa-śa-rañjita-nripi-dharma-harinmya-mûla-stam.
pratâpa-vidita-vijayârambhanum | Vâasantikâ-dêvi-labdha-vara-pra.....
 ...pâdâravinda-vandana-vinôdanum | akshuṇṇa-lakshmî-lakshita-vaksha-sthaļa-
 pradêśanum | pra.....puṇya-pravêšanum | vinamad-ahita-chaya-chakita-

mukha-bimbâvalam̄ba-sphaṭika pada-taṭanum | śvētātapatra- . . . līkṛita-
 bhūtaṭanum | snēha-nihita-rāja-lakshmī-katāksha-chchhatyamāna-dhavaṭa . . .
 raruḥopavījyamānanum | sauṇḍīra-sara . . . thākarṇṇanōttīrṇṇa-harsha-puṭaka-
 santā vividha-ratna-khachita-karṇṇa-kuṇḍala-prabhā-maṇḍala-sthagita-
 gaṇḍa-maṇḍalanum | anūna- . . . lōkanāgamanōtkanṭhitākhaṇḍalanum | vikāṭa-
 vakshasthala-virājamāna-vipuṭa-vimāla-muktāphaṭa - vikīrṇṇa-kānti-danturita-
 kēyūra-kīrtti-mukhanum | mṛidu-madhura-vachana - mīlita-manda-smīta-sudhā-
 rasa-syandi-vada sakhanum | bahu-samara-labdhā-vijayārūḍha-vikramāti-
 karkaśa-bhuja-yugaṭanum | bhujāṭanōtkanṭha-vijaya-lakshmī-dṛīḍhīkaraṇa-
 nihita-khadga-nigadānum | sēvāgamana-samaya-sa-mada-kāminī-kadāmba-chaṭa-
 na-chaṭa-sinjinī-sañjāta-mañju - nādōdbuddha-kusuma - baṭi - šabala - madhukara-
 nikara-jhēnkāra-mukharitāsthāna-raṅganum | nīti-nitāmbinī-hṛīdaya-nihita-gam-
 bhīrāntaraṅganum | vīra-lakshmī-vihāra-saphala-śastra-nandanābhīrāmanum |
 šaraṇāgata-kubhīrit-kuṭa-niyukta-kshēmanum | saṅgīta-prasāṅga-bhaṅgī-saṅgata-
 chatura-Bharatanum | tarkka-vidyā-viṣārada-vichāra-niratanum | šabda-vidyā-
 samagra-lakshaṇa-su-śikshanum | vēda-vidyā-parīkshā-dakshanum | sakaṭa-pu-
 rāṇa-puṇjītārtha-ratna-kōśanum | purushārtha-sārtha-mūla-satya-maṇi-bhūshā-
 num | kavītva-tatva-niṣīta-buddhi- . . . prasiddhiyum | lōkālōkana-śrīkarākāra-
 num | satva-samutpanna-śōbhādi-guṇadhāranum | Kāmbhōja-vāji-rāji-sañcharaṇa-
 tarāla-dhariṇī-vaṭayanum | vijaya-kadalikā-kadāmba-chumbita-viyad-vaṭaya-
 num | gaja-rāja-gaṇḍa-vijaya-diṇḍimāyamānōḍḍamara-madhukara-paṭala-ghaṭita-
 piñčhātapatranum | para-vadhū-putranum | karāla-karavāla-śārddūla-nirddhūta-
 maṇḍalikā-mṛīga-yūthanum | Gaṇḍagiri-nāthanum | Pāṇḍya-gaṇḍaśaila-nirbbhe-
 danā-kāla-dambhōliyum | Tuļu-nṛipāla-hṛīdaya-vidaṭana-prakaṭa-rāṇa-kēliyum |
 Jagad-dēva-baṭa-viṭaya-Bhairavanum | Sōmēśvara-prachaṇḍa-vēdaṇḍa-kabalana-
 prabaṭa-kaṇṭhīravanum | Chakrakūṭa-pīṭha - Māṇikya - dēvī - samaksha - laksha-
 samarāṭōpanum | Adiyamāvalēpa-lōpa-nipuṇa-chāpanum | Narasiṁha-brahma-
 bhūja-bhañjana-prabhañjananum | Kaṭapāla-kaṭapāla-chashaka-śōṇitāpāna-tushṭa-
 yōginī-manō-rañjananum | Beṅgiri-bhujaṅga-bhaṅgakara-khadga-Khagarājanum |
 malerāja-rājanum | Iruṅgola-kunta-kadaṭa-vana-vidaṭana- šuṇḍālanum |
 baṭa-padōddhūta - dhūlī - dhūsarita - dīkpālanum | Beṅgiri kutkīla-chālana-
 chatura-chāpa-Vainyanum | Paṭṭi-Permmāla-pratiṣṭhānushṭhitātma-sainyanum |
 ātmīkṛita-Taṭavāna-puranum | aṅgīkṛita-Koṅga-vishayanum | avaṭambita-
 Noḷam̄bavāḍiyum | dūrīkṛitāri-vargganum | ṭīkṛita-Nīla-parvvatanum | urarī-
 kṛita-Kōlāla-puranum | u . . . līta-Kovatūranum | uttaralita-Tereyūranum |
 ullāṅghita-Vallūranum | udghāṭita-Naṅgali-puranum | utpāṭita-ghaṭṭa-kapāṭa-
 num | utkāmpita-Kāñchī-puranum | uddāṇḍita-prachaṇḍa-tējanum | uttāmbhīta-
 kīrtti-dhvajanum | ujjīmībhīta-bhērī-ravanum | bhuja-balāvashṭām̄bha-saṁbhūta-
 vitta-virachita-vichitra-Vijaya-Nārāyaṇōttunga-bhava vīra-vitarāṇa-viṭāsa-
 ka . . . māna-nuti-mukhara-sakaṭa-bhuvananum | kāya-kānti-parihasita-kāñcha-
 nanum | šārddūla-lāñchhananum | . . vēda-parvvatādhiśvaranum | rāja-samāja-

bhāsvaranum | yaśaṛ-prasara-paripūrṇa-Padmajāṇḍanum | malaparoḥ gaṇḍa-
num | Kāvēri-tīra-vana-vihāra-mada-marālānum | subhaṭa-samara-kēli-lōlanum |
lōkōpakāra Nārāyaṇanum | āliṁ munn iṣivānum | ūauryyamāni meṣeva-
num enisida ūrimat-Tribhuvana-malla bhuja-baṭa Vira-Gaṅga-Viṣṇuvarddhana-
Poysala-Dēvara pādārādhaneyinda..... kāruṇya-bhūmiy enisi |

Siri nōduva siri-gannadi | Sarasvatī-dēvi..... ri-kalegaṭa beragaṁ |
parikisuva keḍadiye..... | isugum ||
pati-bhakti bhava-dvayakām | hitam embudan aridu vinayadīn Viṣṇu-mahī- |
patiyām mechchisute mahā- | sati Śāntala-Dēvi patṭamāni dhariyisidaḥ ||
siri rūpu sobagu tanaga.... | tām enutta patṭamāni pati kattal |
parivāra-kalpa-late.... | bira-natey ḍadante vinaya-nate sogayisugum ||

Śiva ||

..... | yī-Māchikabbe tanninde mahōn- |
natiyām taḍedire Viṣṇu- | kshiti-patiyām Śānti-Dēvi sale mechchi... ||
..... pūjya..... yin enisova saundaryya Mālakshmīg īgaḥ |
dore..... yinda sthiratey enisuv ā-dhairyyam ā-Vāṇiyol bi- |
ttarisirddā..keyindaiñ chatur enisova chāturyyyam āścharyya.. |
..... mahā-dēviyol rañjisirkkunī ||
Rati besakeyyal intu nađe nīn ene kantuve pēlu keyyalu... |
..... pacha..... ṣam āgi tōrppinām |
pati-hite sarvva-jīva-hite sarvva-kalānvite sarvva-maṅgalā- |
stthi-yute sarvva-lōka-nute Śāntala-Dēvi nitāntam o... ||
piriy-arasitanām tanag op- | pire tannaya pēmpu..... |
..... varade kođutt | ire Śāntale-Dēvi pati-hita-brate negađdal ||
chatura-Chaturmmukha-mukham anēka-kalā..... |
patiya..... neṛeye mechchisi viddeya mūrtti tān enisir- |
pp atiśayam appa rūpina viśuddha-charitrad-aganya-puṇyad-ā- |
.ti-guṇa-ratna-bhūmiy ene Śāntala-Dēvi nitāntam oppugunī ||

Śiva ||

f-na..... | nīdiptaḥ iṣṭa-phaṭaman ī-pratimey en...rd- |
d ā-Nagasutey ene pūjipa- | ! ānandade Śānti-Dēvi Śailātmajeyam ||
sā..... | tāladoḥ..... gad abhinayaṅgaḥ Bharatā- |
gamada tiruļ enisal ubhaya- | krama-nṛityām Śānti-Dēviyol sogayisugum ||
śrutiyoḥ saradol grāma- | dvitayadol ā-mūrchehanāliyoḥ bahu-tāna- |
sthi..... tija-rāga- | bratatiyoḥ Śānti-Dēvi sale rañjisugum ||
saṅgata-rasa-bhāvabhīna- | yaṅgaḥ Kauśikeyoḥ oppe sama..... |
..... madige.... | siṅga baḍeyalke Śānti-Dēviye ballaḥ ||
basanām pati-hitadalliye | basanām dvija-dēva-pūjeyalliye negald-ā- |
basanām nōmpigaṭalliye | basanāṅgaḥ Śānti-Dēviyol perāv alave ||
svasti samasta-maṅgaṭābhuyudeyakara-lakṣaṇābhīrāmeyum | saubhāgya-sīme-
yūm | Balipura-vara-kshīra-vārāsi-janita-..... maleyum |

śrīmad-Dharmmēśvara-dēva-labdha-vara-prasādeyum | īśapura-rachita-Rāmē-
śvara-prásādeyum | Vishṇuvarddhana-manō-rāga-sāgarābhivarddhana-chandra-
lēkheyum | parivāra-phalita-kalpa-kuja-śākheyum | sad-arttha-sarasa-samayō-
chita-vachana-madhu-rasa-syandi-vadanāravindeyum | Nagarājanandanā-padā-
ravinda-vandana-varddhitānandeyum | kalā-kalāpa.....
yum | lāvanya-sindhu-vēlā . . . yamāna-kēkarāti-bandhureyum | Bharatāgama-
bhavana-nihita-mahanīya-mati-pradīpeyum | vinaya-vinamad-vilāsinī-kadambā-
lambālakālambi-charaṇa-nakha-kiraṇa-kalāpeyum|dayā-rasāmrītāpūrṇa-vadana-
vidhu-bimbeyum | anūna-dānābhīmānāvalāmbeyum | vichitra-narttana- . . .
śikhāmaṇiyum | sakala-samaya-rakshā-maṇiyum | saṅgīta-saṅgata-Sarasva-
tiyum | pati-vinayāviditārundhatiyum | savati-gandha-hastiyum | ity-ādi-nāmā-
valī-praśamseyum enisida (stops here)

17

In the same enclosure, on a stone in the roof of the Saumyanāyaki temple.

(The upper portion gone)

..... prabhāva ||
 *saṅgaradoḥ ānta.. arasiyaram bisuṭu jagule taguld avana rājyamane.... |
 Beingirigāl ā-dharanī-bhāgadol sāye Narasiṅgana vadhū-nikaramam pađedu..
 ..d |
 Aṅgaranan ikki bide Siṅgalikanam tulidu Gaṅgevaram atta maguld uttarā-
 dharitrī- |
 raṅgada nṛipālaran asuṅgolen Eṛegaṅga-nṛipa-nandanān avāryyatara-śauryyam||
 ant uttarā-digvijayam uttarottaram āgi sale |
 atidīrggha-ghrāṇa-hastam niśita-daśana-damshṭrānikuram paksha-rakshā- |
 yata-paksham Tārkshyanant ḫovagisi tuļiye tann-āne Pāṇḍyāyanibhṛit- |
 pritanā-vidhvainsanōpārjjita-jaya-vadhuvam Vishṇu tuchchhājī-lajjā- |
 smitan āntam Chōla-Gauḍāsura-samara-jaya-śrī-samālingitāṅgam ||
 antu Pāṇḍyanam beñkondu Noḷambavādiyam kaikondu |
 señdina teradim nija-dōr- | dañdadīn urchchhātisi poleyal Uchchaṅgīyan Ā- |
 khañḍala-vibhavam kshaṇadim | konḍam śrī-Kañchigonda-Vikrama-Gaṅgam ||
 tad-anantaram Telunga-dēšakk etti |
 gaja-ghaṭe verras Indra.. | bhu-jita-yaśō-dhanamum ulla kuṭa-dhanamumān ā- |
 vijigīshu kavardu konḍam | vijaya-stambhaṅga eseyal eñ-desegaloñam ||
 tad-anantaram rāshṭra-kanṭakan appa Masaṇana nirmmūla-pralayakke salisi
 Banavase-pannir-chchhāsiramumān kaditakke varise |
 tirikall āduvu Vishṇu-bhūbhūja-bhuja-śrīg āvagam pempino! |
 nerēd ā-Sahya-nagēndra-Nīla.....gal |
 perat ēn ā-bhuja-lakshmīg ī-negalda-Pānuṅgal muhūrttārddhadim |
 kiridānum miḍivat̄ enal miñirdu kaisārttappud āv adbhutam ||

* So in the original.

.....bijan apra.....nâtha kisukalla koļvan âlôkana-mâtradoļ kondu
Jeyakêsiyaiñ beïkondu Palasige-pannir-chchhâsiramumam.....nûşuman
irkkuñ..du |

magu-maguñdu pokka durggama- | n agald-agald â-vârddhi-varegam addam
tigatam |

tagu-taguldu kondan ôvade | jaga-birudaran ařasi Vishnuvarddhana-Dêvaram ||
pesargonđ âv-âva-dêšaṅgañ eñisuvad âv-âva-durggaṅgalam bañ- |
ñisi pêlutt irppud âv-âv-avanipatigalam lekkisutt irppud emb ond |
esakan kaiganme nâlkum-kađala tađi-varam dig-jaya-kriđeyoł sâ- |
dhisidam bhû-lôkamañ kshatriya-kuļa-tiļakam vîra-Vishnu-kshitîśaiñ ||
â-mahâ-kshatriyam samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêśvarañ Dvâ
rávatî-pura-varâdhîśvarañ Yâdava-kulâmbara-dyumañi maṇḍalika-chûḍâmañi
śrimad-Achyuta-padârâdhanâ-labdha-Jishnu-prabhâvam dikpâlaka-parâkramâ-
kramaña-paṭu-parâkramaika-svabhâvam šatru-kshatriya-kaļatra-garbbha-srava-
sañpâdaka-gabbhîra-vijaya-šaikha-nâdañi Vâsantikâ-dêvî-labdha-vara-prasâdañ
samara-mukha-grihîtâhita - mahikânta-kâminî - jana-mukha - nirikshana - kshana-
krîta-sûryya-nirikshanañ sakala-jana-satya-nityâśîrvvâda-sâmarthyâ-sañpâ-
dita-kalpâyur-ârôgyâbhivriddhi-yuktañ durddhara-samara-kêli-samîsaktaiñ dôr-
vvañavalépañ duššilâśvapati-Gajapati-pramukha-râja-lôka-nirddaya-nirddalânô-
pârjjitâśva-gajâdi-nânâvidha-ratna-nichaya-ruchira-râjya-lakshmi-vilâsanî Sar-
svatî-nivâsam | Chôla-kuļa-praļaya - Bhairavam | Chêrama - stañbêrama - râja-
kanthîravam | Pândya-kuļa-payôdhi-bađavânañai | Pallava-yašô-vallî-pallava-
dâvânañai | Narasimhavarmma-simha-sarabham | nišchaļa-pratâpa-dipa-patita-
Kaļapâlâdi-nripiļa-śalabham | Vaṅgâṅga-Kaļinga-Simha-la-nripiļa-kuraṅga-
kuļa-paļayana-kâraṇa-kathôra - vijaya - dhanur - ddanda - tañkârañi | sakala-ripi-
nripi-kuļa-daļana-janita-jayâlañkârañi niјâjñâ-chanda-đindimâdañbarâlañkri-
Kâñchi-pura sva-griha-chéti-niyôga-yôjita-ripi-nripiñtahpura kara-taļa-krôdi-
krîta-dakshiña-Madhurâ-puram nija-sêñâ-nâtha - nirddalita-Jinanâthapuram |
jagad-dâridrya-vidrâvanya-pravînya-kâruṇya-kaṭâksha-nirikshanañ | pratyaksha-
Padmêkshanañ | chatus-samudra-mudrita-vasumatî-manôhara-lakshmi-valla-
bham | bhaya-lôbha-durllabham | nâmâdi-samasta-prašasti-sahitam śrimatu
Kañchi-gonđa-Vikrama-Ganga-vîra-Vishnuvarddhana-Dêvaru Gaṅgavâđi-toñ-
bhatt-ařu-sâsiramum Noñambavâđi-mûvattir-chechhâsiramumam Banavase-pan-
nir-chchhâsiramumam dushta-nigraha-śishtha-paripâlana-pûrvvakam êka-chchha-
tra-chchhâyeyiñ rakshisi sukha-saúkathâ-vinôdadim râjyam geyyuttam irla
akshatra-kuļa-kuļa-chaļa-chakravarttiya pâda-mûla-prabhûtanum tat-kâruṇyâ-
mîrita-rasa-pravâha-parivarddhitanum âgi |

pesaram bett ettalum bêr-vvaridu beladu šâkhânušâkhâli nîld eñ- |
desegani tałt oppe sarvvarattuka-sakala-phaļaišvaryyadiñ lôkamañi ra- |
kshisut irkk â-pûrnna-chêtôratha-yuta-Kamaļâ-kalpavalli-vilâsâ- |
vasatham Šri-Vishnu-danđâdhîpa-divija-kujâtam vipašcid-vinâtam ||

sama-sand-akshuṇa-puṇyôdayam udaya-nagârûḍha-bhânu-prabhâ-vi- |
 bhramadindam nichcha-nichcham posayise Kamalânandamam viśva-nêtrô- |
 paman endum têjadindam belegugum eleyam Vishṇu Vishṇu-kshitiṣa- |
 krama-paṇkêjâta-bhṛiṅgam chapala-ripu-chamû-nâtha-mattêbha-singam ||
 abhirâmâkâradind apratima-bhuja-balâtôpadind apramêya- |
 prabhu-mantrôstâha-śakti-tritayadin amard-utsâhadim Vishṇu-bhû-va- |
 llabha-saptâṅgakkav âlambanav ene negald akshunna-punyâdhyan êka- |
 prabhuv â.. Vishṇu-daṇḍâdhipan akiila-budha-prâṇa-rakshâ-pravîṇam ||
 paripûrñenâdu-prabhâ-vibhramado amardu Gaṅgâpagâ-sphâra-rug-vi- |
 staramaṇi talkaysi dugdhârñava-nava-ruchiyaṇi tâldi nîḍ-appud âdaṇi |
 dharey i-dik-chakradim Mandara-śikhadarin attal viyan-maṇḍapâgraṇ- |
 baregam ūrī-Vishṇu-danḍâdhipa-vipuṇa-yaśaḥ-kalpa-vallî-vilâsam ||
 svasti samasta-bhuvana-bhâgyôdayôtpannaṇi naya-vinaya-vîra-vitaranâdi-guṇa-
 saṁpannaṇi ūrimad-Arhat-paramêśvara-pada-payôja-shaṭcharaṇam vipaśchij-
 janaika-śaraṇam Kâśyapa-gôtra-śatapatra-vana-mitraṇi chamûpa-chûḍâratnam
 Chiṇṇama-priya-putram ūrimat-târkika-chakravartti-Vâdîbhasimhâpara-nâma-
 dhêya-Śripâla-traividya-déva-pâdârâdhanâ-labdha-sarasvati-prabhâva-sarvva-
 svam châturyya-Chaturânanam samasta-śastra-vidyâ-Shadânanam sakala-śubha-
 lakshaṇôpalashitâkshaya-saubhâgya-bhâgyâbhîrâmaṇi rûpa-nirjjita-Kusumachâ-
 paṇi virôdhi-vîra-bhîṭa-bhayaṇkaran | para-durâpa durddhara-pratâpa | pañ-
 châṅga-mantra-prapañchâṅchita-sâchivya svayaṇi-buddha chatur-upadhâ-viśu-
 ddha nânâ-nayôpâya-prâvîṇya pratyaksha-Yôgandharâyaṇa | Vishṇuvarddhana-
 Dêva-prâjya-râjya-bhara-sandhâraṇa-parâyaṇa | svâmi-bhakti-yukta-Vainatêya |
 svâmi-hitâñjanêya ūrimat-Kañchi-gonḍa-Vikrama-Gaṅga-Vishṇuvarddhana-Dêva-
 prasâdâsâdita-dviguṇa-pratipatti-pratishthita-mahâ-prachaṇḍa-danḍanâtha-
 padavî-paṭṭa-râjita-lalâṭa-paṭṭa | niṇa-vijaya-bhujâ-danḍa-nirllôthita-ratha-turaga-
 kari-ghaṭâ-ghaṭita-samara-saṅghaṭa | mâsârddha-siddha-dakshiṇa-dig-jaya
 durddharâvaskanda-kêli-nirmmûlita-pârâvâra-tîra-vîra-râja-samâja-sarvvavâ-
 paharaṇa-samâyâta-mâtaṅga-ghaṭâ-samarpaṇa-saṁpâdita-svâmi-sarvvâṅga-
 puṭaka | danḍa-nâtha-maṇḍalî-maṇḍana-mâṇikya-tîlaka niṇa-pratâpa-nirddagdha-
 Râyarâyapura-śikhi-śikhâ-kaṭâpa-santâpita-Chéra-Chôla-Pâṇḍya-Pallava-nripiṇ-
 tarâṅga | Koṅga-baṭa-mastaka-mastishka-kusumôpahâra-râjîtâji-raṅga | Sahyâcha-
 la-tilakâyamâna-dakshiṇa-dig-jayôttambhita-pati-jaya-stambha | sadâ-samâlini-
 ta-Lakshmî-kucha-kumbha | samasta-râja-kâryya-bhara-sahishnûtâ-svabhâva-
 sâra | saṅgrâma-dhîra | Yadu-kula-drôhara niṭṭ-eluva murivam manadim munn
 iṣîva | Vishṇuvarddhana-Dêva-dakshiṇa-bhujâ-danḍam manado lu machcharipara
 gaṇḍam | nâmâdi-samasta-praśasti-sahitaṇi ūriman-mahâ-pradhânâ immâdi-
 danḍa-nâyaka-Biṭṭiyâṇam sarvvâdhikâriyam samasta-janôpakâriyam âgi
 sukham ire |

birudar mmârâyar âr nnîn ire jagad-oṭag â-Koṅgino l kappamam tâ |
 tvaritam nîn endu tannam nripiṭi besase pakshârddhado yuddado Cheh-

giriyaṁ beñkondu tat-paṭṭanaman urihu tad-ddhâtriyaṁ sūregonḍ ach- |
 chari kappaṁ gondu tandam mada-gaja-ghaṭeyam Vishnu-danḍādhinâtham ||
 magav itam Koṅgu govam gaḍa gaja-ghaṭeyam tarppan itam gadam Pon- |
 nage emb uddanḍarum tapise para-nṛiparam kâdi beñkondu Koṅgam |
 jagam utkôchani-golal sâdhisi gaja-ghaṭeyam tanna bâhâ-balam kai- |
 mige tand âlāṅg atiprîtiyan odavisidam Vishnu-danḍādhinâtham ||
 dig-adhîśar ttamma-tamm-irdd-eḍeyoḍ agid adaṅg irppinam Chôla-Lâlâ- |
 digal âṭam-gondu durggâṣrayadole sakalatram bhayaṁ-gondu goluṇ- |
 de-golutt irppinnam ambhônidhi-nikaṭa-mahipâlaram Vishnu vikrân- |
 ta-guṇam kaigaṇme beñkonḍ adaṭan avara sarvvasvamam sūregonḍam ||
 uridudu Râyarâyapurav â-pura-vahni-śikhâ-kaṭapav â- |
 pariduve Kâñchiy-attal enutam nađe nôduva Chôla-Chêra-Pâṇi- |
 dyara bageyoḍ dhigill ene chamûpa-śikhâmaṇi-vîra-Vishnu-bhî- |
 karatara-dôr-pratâpa-śikhi niļdu podaļdud agurvvu parvv iral ||
 anupamam appo..tâ- | ne negalteyan ânta nallan erađum-kulamum |
 jananî-janakara porad â- | dana pempui pesarumam negalchidan âta[m] ||
 âtan-anvaya-kramam entendode | bhagavad-âdi-Brahma-nirmmitam appa
 yugâvatâradolu Kasyapa-prajâpatiyam pavitram âda Kâsyapa-gôtradolu kri-
 kriyaruṁ siddha-sâdhyâgum appa mahâtmâ anekarim baļikav avara pogart-
 tegam negaltegam tâne neley âgi |
 padam aty-uttunga-gôtrâcha-la-śikharadoḍ opputt iral tanna nityâ- |
 bhyudayaṁ bhû-maṇḍalotsâhaman odavise sâ�anda-sa-smêra-Lakshmi- |
 vadanâbja-śriyoḍ oppambađeye nija-vilâsam jagad-vandyam âdatt |
 Udayâditya-prabhâvam prakaṭita-bhuvanâbhôga-têjô-vilâsam ||
 âtana kula-vadhu bhuvana- | khyâte jagat-pûte bhâgya-saubhâgya-guṇô- |
 pête Manôbhava-vibhava-sa- | mêtay enal Sântiyakkan ôrvvale nôntaļ |
 â-dampatigala bhâgyadi- | n âdam sat-putran âtma-gôtra-pavitraṁ |
 mēdinige tâne sura-taru- | v âdam ūri-Chiṇṇa-Râja-danḍādhîšam ||
 parama-Brâhma-prabhâvam manuja-parivridhâkâramam tâldit emban- |
 t ire dhîrôdatta-satvonnatiyoḍ amardu nânâ-guṇânarggha-ratnô- |
 tkaramam ratnâkaram tân ene taļed Ereyângâvanînâtha-dhâtrî- |
 bharamam tâldirddan êka-prabhuv ene bhuvanam Chiṇṇa-danḍādhinâtham ||
 â-vibhuvina manovallabhe |
 kulada pogalte sîlada negalte Manôbhava-râjya-lakshmiyam |
 nilisida gâdi lôkadolag âvagav i-migil-andadindav ag- |
 galisida rûḍhi tannoḍ amard oppire Chiṇṇa-chamûpa-kânte Chan- |
 dale nege tâldidaļ dhareg agundaley appa guṇa-prabhâvamam ||
 Phaṇipatigam vachô-vishayam allavu bhâvise Chandiy-akkan-o- |
 guṇam avu nishkalaika-nija-rûpadoḍ oppireyam pogalteyoḍ |
 taṇiyade Dhâtri Lakshmî Rati Bhârati Rêvati Satyabhâme Rug- |
 miṇi bhuvana-praṇûte Dharaṇisutey embudu lôkam âkeyam ||

avarge magam mahâ-bala-parâkraman anvaya-bhûshaṇam Manô- |
 bhava-nibhan anya-sainya-vipina-praṭayânaṭan artthi-kalpa-pâr- |
 tthivan ene rûḍhi-vett Udayaṇam negaḍam bhuvana-praṇûta-Yâ |
 dava-nṛipa-râjya-vârinidhi-varddhana-pârvvâṇa-śârvvarîkara[m] ||

 â-punya-bhâjananîm baliyam palavu strî-ratnaṅgalam paṭedu mattam orvva
 mahâ-bala-parâkramanum puṇya-nidhiyum appa maganam paṭeyalu Jina-mahâ-
 mahimegaṇam mâdi bayasut irpp-â-punyavatige |

 puṭṭidan ârppum kûrppum | netṭane tannu-odane puṭṭe ripugalge bhayaṁ |
 puṭṭe nija-patige chakraṁ | puṭṭidud ene Vishṇu su-bhaṭa-chûḍâratna[m] ||
 antu puṭṭi |

 kuvalayam eyde tann udayadim paritôshaman eyde viṣva-bân- |
 dhava-jana-lôla-lôchana-chakôra-chayaṁ nija-dêha-kântiyim |
 tavad anurâgamam taleye Kâśyapa-gôtra-pavitran êlge vâ- ||
 divad-eļa-dingal-ant anudinam baledam piridum-vibhûtiyim ||

 antu samasta-guṇaṅgalum odavaleyim balevudum anvayâgata-pradhâna-santa-
 tiyim tanage dharmma-santatiyum emba bahumânadiṁ śrîmat-Kañchi-gonḍa
 Vikrama-Gaiga-Vishṇuvarddhana-Dêvanî putra-samânam âge kaikondu naḍapi
 mahôtsavadin upanayanôtsavamam tâne mâde saptâshṭa-samivatsarântaradol
 samasta-śastra-śâstra-pravîṇan âge sakala-śubha-lakṣaṇopeteeyum abhijâteyum
 appa nija-pradhâna-danḍanâtha-putriyam kanyâ-ratnamam tand â-Vishṇu-
 varddhana-Dêvanî tâne kanaka-kalaśavan etti kai-nîr eradu kanyâ-dâna-phala-
 paritushṭan âge vivâha-kalyâṇam akshuṇa-manôrathamam taledu daśaikâda-
 ša-varsha-prâyadole kuśâgrîya-buddhi-samarthanum chatur-upadhâ-viśuddha-
 num âdudam kandu konḍâdi Vishṇuvarddhana-Dêvanî tanna śrî-hastadim dvi-
 guṇa-pratipatti-pûrvvakam mahâ-prachaṇḍa-danḍanâtha-paṭṭamam kaṭṭi sama-
 stâdhikâramumam kuṇe sarvvâdhikâriyum sakala-janôpakaṇiyum âgi |

 anupamam appa dig-vijayadim Jayano! paḍiy âgi balpinim |
 tanag aparâjitatvam alavaṭṭ ire téjad alurkkeyim jagaj- |
 janam anurâgadind amita-têjan enal krama-vikramaṅgalim |
 neneyi[su]ram purâtana-mahâtmaran Immaḍi-danḍanâyakam ||

 âtan ârûḍha-yauvvanan âgi samasta-niyôga-yukta-sâ...rdaman anubhavisuttum
 mahâ-tîrttha-sthânaṅgalo! anûna-dharmmamam mâdisi śrimad-Yâdava-râjya-
 râjadhâni-Dôrasamudrako! i-Vishṇuvarddhana-jinâlayavam mâ....mahâ-puru-
 shana guru-kuṭam entendade śrî-Varددhamâna-svâmigâla tîrtthadolu kêvalîgaļu
 riddhi-prâptarum śruta-kêvalîgaļum palarum siddha-sâdhyar âge tat.....
 rtthyamam sahasra-guṇam mâdi Samantabhadra-svâmigâlu sandar avariṁ
 baļika tadiya-śrîmad-Dramila-saṅghâgrêsarar appa Pâtrakêṣari-svâmigâlim
 Vakragrîvâbhi....rind anantaram |

 yasya di.....u kîrttis trailôkyam apy agâṭ |
 ..yêva sa bhâty êkô Vajranandî gaṇâgraṇih ||

avarim bañika Sumati-Bhâtârakar avarim bañika... samaya-dipaka.....
 ram unmîlita-dôsha-ka..... rajañîchara-bañam ubdôdhita-bhavya-kamañam âyt
 ûrjjitam Akañka-pramâna-tapana sphu..... || avarim bañika Chakravartti-
 Bhâtârakar avarim bañika Karmmaprakriti..... varim bañika Pallavana
 gurugañu Vimajachandrâchâryyar avarim bañika Paravâdimalla-Dêvar avarim
 bañika Kanakaséna-śrî- Vâdirâja - Dêvar avarim bañika Gañga-kuña-kamañam-
 mîrttañdan appa Bûtuga-Permmâdiya gurugañu śrî-Vijaya-Bhâtârakar avarim
 bañika chakravartti-Jayasiñha-Dêvana gurugañu âgi |

gata-sarvajñâbhîmânam Sugatan apagatâpta-pra.. .dañ Kanâdañ |
 krita-nîti-bhrânti-našyan-nija-naya-nayanâlôkanam sanda Lôkâ- |
 yatan inn i-martya-mâtrañgañala nudigal olav embinam mîri lôkôn- |
 natam âyt Arhan-matâmbhônidhi... vibhavam Vâdirâjendra-bhâvam ||
 avarim bañika Yâdavânvaya-chûdâmañiy app Ereyângâ-Dêvanîge gurugañum
 jagad-gurugañum enisi |

charañânuスマrañâ... ya-nikarakk ishtârttha-samsiddhiyam |
 tar vâchañi grahañam kumârgga-yuta-vâdi-vrâtamam tûle dur- |
 ddhara-châritrada durjayôrjita-vacha-śrîy-olpu tammoñ manô- |
 haram âgal tañadar ssamant Ajitasêna-svâmigañ kîrttiyam ||

avara sadharmmaru |

Kantuvan ântu mey degeyad ôđisi durmmada-karmma-vairi- vi- |
 krântaman eyde bhañjisi lasat-paramâgama-vit[t]vadind idâ- |
 nîntana-Tîrttha-nâthar ene rûdhiyan ânta Kumârasêna-sai- |
 ddhântikar âdam ujjañla.. Jina-dharmma-yañô-vilâsamam ||

avarim bañika śrimad-Ajitasêna-svâmigañ-agra-putrarum jagat-pavitrarum âgi |
 sale sanda yôgyateyan ag- | galisida durddhara-tapô-vibhûtiya pempim |
 Kali-yuga-gañadharar embudu | nelan ellam Mallishêna-Maladhârigañam ||
 avarim bañikam Akañka-siñhâsanaman añañkarisi Târkkikachakravarttiigam
 Vâdibhasimharum emba pesar eseye |

avasarppiñy-arddhadin[d i]tt ulugade Jina-jîmûta-sainghâtam i-bhû- |
 bhuvanan têukâduvannam surida sakala-vidyâ-nadî-pûradin tî |
 vi vipañchit-pâpa-santâpaman uđugisut irddappud âdañ munindra- |
 pravara-Śripâla-yôgiñvaran enipa jagat-sârthakrit-puñya-tîrttham ||
 âvana vishayamo shañ-tarkk- | âvíla-bahu-bhañgi-sañgatañ Śripâla- |
 traividya-gadya-padya-va- | chô-vinyâsam nisargga-vijaya-vilâsam ||
 antu jagad-gurugañ enisida Śripâla-traividya-dêvara kâlam karchchi śrimad-
 Immañi-danñdanâyaka Biññianñan i-basadiya khañda-sphuñita-jîrñnôddhâra-
 kkam dêvatâ-pûjegam ill-irppa rishi-samudâyad âhâra-dânakkam Šaka-varsha
 1059 neya Naña-samvatsarad uttarâyaña-sañkrântiy-andu śrî-Vishnuvarddhana-
 Poysala-Dêvara śrî-hastadim dhârey ereyisi paramêshvara-datti mâdi biñsidâ
 grâma Mayse-nâda Bijevolal adara sîmântara (6 lines following contain details of
 boundaries) Dôrasamudrada paññana-svâmi Vonñâdi-Settiya maga Nâdavala-

Seṭṭiya kayyalu Hiriyakerey-oḷagaṇa Tâvareyakerey-oḷagâda nelanam māru-gonḍ i-basadige koṭṭa śrî-Hiriyakereya keḷagaṇa Tâvareyakereya baḍagaṇa-kodiya Vishnu-Bhaṭṭana tōṭa.. saṇa galeya.. lu chaturaśra 15 galeya bhûmiyam māru-gonḍ i-basadige biṭṭa || Dvâdaśasōmapurav âda Holeyabbegereya hanneradu-vṛittiyoḷag ondu vṛittiyam Goggaṇa-Paṇḍitara ma.. se Guṇiyanṇana kayyalu māru-gonḍ i-basadige biṭṭa || (usual final verses)

18

In the same temple, on a pillar of the vâhana-maṇṭapa.

Svasti śrî jayâbhuya-Saka-varusha sâvirada innūra hadinâlkaneya Nandana-samvatsarada Jêshṭa-ba 10 Bri d-andu śrimat-pratâpa-chakravartti-Hoysaṇa-śrî-Vîra-Ballâla-Dêv-arsaru śrî-Brahmalêśvara-dêvara dêva-dânada Âsandi-nâda Bommadi-Bâṇâûranu hinde halau-kâla todagi arasugaṇu koṇdu bhaṇḍârav âgi kuttu-vittiy âgi yidda â-Bâṇâûranu śrîman-mahâ-pasâyitarum appa Kaluva-Sâyaṇanavarige agrahârava mâduvant âgi â-Ballâla-Dêv-arsaru dhâreyan eṣadu tâmbra-śâsanavanu voppavanu ikki koṭṭar âgi â-śâsanadalli kuṭav âgi barasida gadyâṇa yippatta-vondanu yî-Lakshmîpurav âda Bâṇavûrada aśeha-mahâjanaṅgaṇa kayyalu â-Brahmalêśvara-dêvara mahâjanaṅgaṇu prati-varushavû â-Sâyaṇanavaru mâḍida dharmmakke â-Brahmalêśvara-dêvara amṛita-paḍi nitya-âhârakke akki-vokkuṇa nandâ-dîvige eraṇu hûvu gandha dhûpa nityâratî Vaiśâkhada paurn̄ṇami Kârttikada paurn̄ṇamiyalu uppada mâle-divigegevû koṇdu â-Sâyaṇanavaru mâḍida dharmmavanu â-Brahmalêśvara-dêvara mahâ-janaṅgaṇu â-chandrârkka-târam-baram naḍasuvaru â-mahâjanaṅgaṇu tamma sâmyakke â-Sâyaṇanavara kaiyalu vṛitti âyanu dhâreyan eṛisikoṇdu â-Bâṇavûrana â-Sâyaṇanavaru agrahârava mâduvadakke sva-ruchyâ voḍambâṭṭu koṭṭevu mangaṇam ahâ śrî śrî śrî (usual final verse)

śrî-Brahmêśvara-dêvarya (In Nâgari characters) |

śrî-Virûpâksha ||

20

On a lintel of the old kitchen in the enclosure of the same temple.

Svasti Srî-kucha-kalaśau viśâla-mûļau
diśyâstâm avirala-chandanânulêpau |
uttuṅgau Hari-bhuja-kalpa-vṛiksha-pushṭim
tanvânau Madana-rasêna pûritau vah ||

svasti śrîman-mahâ-maṇḍalêśvaraṁ Taṭakâdu-Koṅgu-Naṅgaliy-Uchchaṅgi-Bânavase-Hânuṅgalu-Halasige-gonḍa bhuja-baṭa Vîra-Gaṅga Šanivâra-siddhi giri-durgga-malla chhalad-aṅka-Râma nissaṅka-pratâpa Hoysaṇa-Vîra-Ballâla-Dêvaru sakaṭa-lôkaika-nâthan appa śrî-Vijaya-Nârâyana-dêvara śrî-bhaṇḍârada hannir-dhânyamum tamma râjyamum gô-brâhmaṇarigam égâdi égôttarav âgalu Saka-varsha sâsirada-nûr-eraḍaneya Sârvvari-samvatsarada Pushya-śuddha-bidige-

Sômavâradalu su-pratishthitam mädida-kotṭaram id â-chandrârkka-sthâyi ||
 Kêśavâya namah | Nârayanâya namah | śrî
 Nârâyana-dêvara ko- | tṭâravan âkalpam âge Yakshêshana bhan- |
 dâram enalu mâtisidan u- | dârañ Ballâla-Dêva-dharanînâtham ||
 śrî-Kêśavâya namah ||

21

On a beam in front of the Vêdânta-dêshika shrine in the same enclosure.

Śrîmatê Râmânujâya namah || śrî-Śâlivâhana-śaka-varsha 1631 neya Virôdhisaṁvatsarada nijâ-Vaiśâkha-śu 3 lu śrî-Chenna-Kêśava-svâmiya pâda-padmaṅgalige Vâmanâchâryyara shishyan âda Purakutsa-gôtrâpastamba-sûtra Yajuś-śâkheya yî-sthaļada sênahbhôga Chiṅga-perumâla-Timmapayana prapautran Aiyâṅgâra pautranu Challapiṭṭaiyana putran âda Śrinivâsa-dâsanu navinav âgi kaṭṭisi samarpisida kalyâna-maṇṭapa aṅkaṇa 2

22

In the same enclosure, on a stone near the Aśvattha-tree.

Śubham astu |
 namas tuṅga-śiraś-chumbi-chandra-châmara châravê |
 trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||
 svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaļu 1547nê Krôdhana-saṁvatsarada Mâgha-ba 5 Sômavâra śrî-Velâpurada Chennarâya-svâmi-guḍiy-olage kaṭṭista kaisâle-sêve Krishṇapa-Nâyakara Vêṅkaṭâdri-Nâyakara ûligada Mûrtti-yappa-Nâyakaru Puṭṭanâ-Nâyakaru namma a[j]ja Yarama-Nâyakagu namma tande Peđi-Nâyaka namma tâyi Pedammagu puṇyav âgali endu yippatt-âru-aṅkaṇa-kaisâlenu kaṭṭisi Chennarâya-svâmi-charanâravindakke samarpistevu ||

23

At the same temple, on a stone-cot in the bâli-maṇṭapa.

Pramâdîcha-saṁvatsarada Mârggaśira-Śu 1 lu Raghunâthayana rânivâsa Peddâjiy-ammana komârtti Honnâjiy-ammana sêve Ho[n]nâjammana sôdarâliya Lakshmîpati mädida sêve

24

On the outer wall of the same temple.

Svasti śrî Śaka-varusha 1221 neya Vilambi-saṁvatsarada Chaitra-su 1 Šu śrî-Chenna-Kêśava-nâthana dêvâlyada sikharada mara-vesan ella koļadu muṛidubiddalli śriman-mahâ-pradhânam Khaṇḍeya-Râya-Sômeye-daṇnâykaru nôdi i-jîrṇav âda mara-vesananu baliyis endu hêlidalli avara besadinda adhikâri-Râṅganânanavaru â-sikharada mara-vesanannu jîrṇav-âyit-ellavanu baliyisi bidda-iṭṭige-ellavanu hiđisidaru ||

25

In the same enclosure, on the garuda-kambha near the Īṇi-Narasimha temple.

Tapta-hāṭaka-varṇṇābhā-jvalat-pāvaka-lōchana |
 vajrādhika-nakha-sparṣa divya-Simha namo’stu tē ||
 tatō Dvārāvatī-nāthāḥ Poysalā dvipi-lāñchanā[h] |
 jātāś Šaśapurē tēshu Vinayāditya-bhūpatih ||
 ā-Vinayādityaṅgam | ritre Keleyab-arasigav akhilōr- |
 vvīvaraṇ udayam geydam | Šrīvara-pada-padma-bhṛīgan Ereyaṅga-nṛipam ||
 ubhaya-kula-śuddhey enip ā-|śubha-lakshaṅgama su-charita-bharitanenipp-ā-|
 prabhugam mūvar ttaneyar | . . . b Ballāla-Vishṇu-Vudayādityar ||
 jayati dhāraṇi-lōkottamitātmīya-pādaḥ
 chatura-vibudha-gōshṭī-praudha-vāṇī-vinōdaḥ |
 sakala-Bharata-vidyā-hṛīya-gambhīra-bhāvah
 vipuḷa-vijaya-lakshmī-vallabhō Vishṇu-Dēvah ||
 tat-tanayam Yādava-vaiṇ- | šöttaman avadāta-kīrtti sāhasa-dhanan ud- |
 vṛitta-virōdhi-nṛipālaka- | matta-dvipa-simhav enisidam Narasiṁham ||
 ari-daityādhipa-vakshamam kara-nakhānikaṅgalim pōludu bal- |
 .garulaṁ tōḍida Nārasimhan enal akkuṁ vairi-vfrā... |
 ..vakshas-sthaṭamaiṁ sva-khaḍga-nakhara-vyāghātadim pōludu bal- |
 garulaṁ tōḍuva Nārasimha-nṛipanam saṅgrāma-raṅgāgradoḥ ||
 svasti śrīman-mahā-maṇḍalēśvaraṁ jagad-ēka-malla Taṭakāḍu-Koṅgu-Naṅgali-
 Gaṅgavāḍi-Noṇambavāḍi-Uchchaṅgi-Banavase-Hānuṅgal-Halasige-Beļuvalam-
 gondā bhuja-baṭa Vīra-Gaṅga pratāpa-Hoysala-Nārasimha-Dēvar śrīmad-rāja-
 dhāni-Dōrasamudrada biḍinal sukha-saṅkathā-vinōdadim pṛithvī-rājyaṁ geyyut-
 tum ire tat-pāda-padmōpajīvi mahā-pasāyitaṁ Šrīvaishṇava-Tirumale Šaka-
 varsha sāsirada-tombhatt-aydaneya Vijaya-samvatsarada Chaitra-suddha ēkā-
 daśiy-Ādīvāradalu Baṭṭavi-nāḍam.. le Hadugin-Uṇḍāḍi-gaddege dēvam besasid-
 anitu-honnam koṭṭu śrī-Nārasimha-dēvara nitya-nivēdyakkam dēśāntarada
 Šrīvaishṇavara bhōjanakkav ḡagi dhārā-pūrvvakam mādi biṭṭa śrīman-mahā-pra-
 dhānam Biṭṭi-Dēvana Hanmasatthi-veggadeya magam Bamma-veggadeyuv ī-kra-
 madal dēvara śrī-pādadalli dhārā-pūrvvakam māḍianu ī-dharma vombhattu-
 nāḍa samasta-prajegale kāhu || śrī-Nārasimhāya namaḥ || ī-bhūmige Bamma-
 veggade varsham prati Kēśava-dēvargge Vīra-Gaṅgana koṭagadalu saligey aṛa-
 vattan alavaru || ī-bhūmige Bamma-veggade śrī-Nārasimha-dēvarige dāna-dhāre-
 yan eṛadan avara baṭiyolag ḣārānum ī-bhūmiyol avara baṭiya mānasaru dā...
tamma pitṛigaṭ ellaram Gaṅgeyale konda dōsha.....

26

At the bottom of the same pillar.

Śrīmat-Basavanahalli-Hadīyaṛavoloṭalu-śrī-Vijaya-Nārāyaṇa-dēvara śrī-Channa-Kēśava-dēvara śrī-Lakshmī-Nārāyaṇa-dēvara amṛitānna-nivēdyakke saṁva basale-batta-bhāga saluvudu sārvvakālikav āgi ī-bhatta-bāgak ārānu pratikūlar ādavaru nirvāṇiśav akku | āgi Kumbhīpākakke saluvaru ||

27

On the north wall of the same temple, near the sampige tree.

Svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣāṅgaļu 1629 ne Sarvvajitu-saṁvatsarada Āśvija-ba 5 lu śrī-Vēlāpurī-śrī-Chennigarāya-svāmi-sēvege Ānē-kere Bhāradvāja-gōtrada Āślāyana-sūtra-Rik-śākhēya Appāji-Hebbāra putra Giriyappa-Hebbāra maga Veṅkaiyanu vappista puliveṭṭu pūrva-dikkina Jāvagalla bāgila baļi nānu kaṭṭista kalla-maṇṭapa aṅkaṇa 4 ralli Hanumantana pratiṣṭhe-mādi Chennarāya-svāmi ā-maṇṭapakke bije-mādiḍāga naḍava sēvege Balaga-nāda sthaṭada Sōmanahalli sarvamānyada agrahāradallī nanage kraya-dānavāgi Ayāchita-Veṅkaṭa-Bhaṭa-dēṣayi Narasiṁha-Bhaṭara maga Ihari-Bhaṭa-ninda kraya-dānavāgi banda gade kha 2 yeradu khanḍuga gadeyannu samarpistenu yī-maṇṭapakke ratha-utsahadallī aśvārōhaṇavāgi bandāga cherapu ga $\frac{1}{2}$ Māgha-śu 6 šu 7 utsaha 2 ke ga 2 Jēshṭha šu 13 utsahake ga $1\frac{1}{2}$ yī-rīti utsaha 4 ke haṭatu ga 4 nālku varaha mērēli naḍava-hāge sthaṭada Raghu-nāthāchāryara maga Rāmāchāryarigu Dēṣayi-Ihari-Bhaṭagu putra-paramparegu sāga-kotṭidhēne yī-svāsthe yī-sēve naḍasadavaru Kāśili gōva konda dōshakke hōguvaru śrī-Chennarāya-svāmige arpista-sēve śrī

28

At the same place.

Svasti śrī jayādy-udaya-Śālivāhana-śaka-varuṣāṅgaļu sā 1478 neya saluva Piṅgaļa-saṁvatsarada Kārtika-śu 15 sī-lu śrimatu śrī-Vēlāpurī-Chennigarāyana Krittikā-dīpotsaha-sammandhake Parāśara-gōtrada Āpastamba-sūtrada Yajuś-śākhēya Timmaras-ayanavara makaļu Jayakāra-Rāmappayanavara Rāyastada Jāmadagna-Vatsa-gōtrada Rukku-śākhēya Āśvalāyana-sūtrada Buruḍukunṭeya Lakharasa Iiriya-Timmarasara makaļu Rāyasta-Veṅkaṭādriya sēve Haṭebida-staṭada Sāṇehalige pratināmavāda Triyambakapurada sarvamānyada agrahāradali Krittikā-dīpotsahada sammandhake samarpisida vr̄itti 1 Gōkulashṭamī-utsahavāgi Nāgi-Nāyakana maṇṭapadallī svāmi bije-mādiḍāga chaṛapige Nambi-Singapayana kayali bīja-honnāgī koṭu samarpisidu ghaṭi ga 5 ayidu-varaha Biṭasamudrada-keṛeyolage teṅkaṇa-dikina vr̄indāvana 1 yishṭu svāmi śrī-Vēlāpurada śrī-Chennigarāyana śrī-charaṇātravindake arppitavāgi maṅgalam aha śrī śrī śrī

29

At the same place.

Śrī-Vēlāpurī-Kēśavāya namaḥ

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |

trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||

Harēr līlā-varābhasya daṁshṭrā-dāṇḍas sa pātu vali |

Hēmādri-kalaśā yatra dhātrī clhatra-śriyāṁ dadhau ||

svasti śrī vijayābhuya-Śālivāhana-śaka-varshaṅgālu 1640 neya vartamānake saluva Hēvalambi-sāṁvatsarada Āshādha-śu 1 illu śrimad-dēva-dēvottama dēvatā-sārvabhauma akhilāṇḍa-kōti-brahmāṇḍa-nāyakar āda Bēlūra Chennarāya-svāmiyavara divya-śrī-charaṇāravindaṅgalige śrimad-rājādhirāja rāja-paramēśvara praudha-pratāpan apratima Mahiśūra Kṛishṇa-Rāja-Vadeyaravaru pṛithvī-sāmrājyaṁ geyvutt iralu Lōhita-gōtrada Āpastamba-sūtrada Yajuś-śākhādhyāyigaļāda Koṇanūra Liṅgappa-Hebbāruvana pautra Nañjappayyana putran āda Kappayyanu bara-koṭṭa pudivatṭina binnavattaļe-kramav entendare svāmiyavaru vasanta-jala-krīḍotsava-nimitta chittaisu-bagye dēvasthānada upparige-mumbhāgadalli koḷa maṇṭapa saha kattisi alli prati-varshakku vasanta-kāladalli ā-bage-sēve nađeva-bagge dēvasthānada Hebbāruva Cheluvaiyyana maga Tirumalayyana kaiyalli Bēlūra-sīmege saluva Tagara-nāda sthalada Mundigaṭṭa-grāmadalli khaṇḍuga nālku gadde-bhūmiyanu krayādānavāgi tegadukondu ā-nālku-khaṇḍuga-gaddeyalli ṣekhe-prakāra hūṭuvadu haļatu aidu-varahakke sale gūṭa yēluvara-varihaṇe vivara Chaitra-śu 10 divasa svāmiyavaru maṇṭapakke chittaisuva utsavada bagge ga 1 Vaiśākha-śu 12 šu 13 šu 15 saha dina mūrakke utsava 6 kke āyakaṭṭina-prakāra ga 6½ ubhayāṁ gū ga 7½ ī-bagge haṇa prati-varshakku saluva-bagge ī-nāluku-khaṇḍugagaddeyanu Tagara-nāda-sthalada sēnabhāga Honnaṇṇana adhīna-mādi ātana hesarinalli svāmiyavara bhaṇḍārakke binnavattaļeyannu bareyisi kattisi īy-utsava kāla-kālakke nađeyabēkendu Lōhita-gōtrad Āpastamba-sūtrada Yajuś-śākhādhyāyigaļāda Koṇanūra Liṅgappa-Hebbāruvana pautra Nañjappa-Hebbāruvana putran āda Kappayyanu ī-tathā-tithi-puṇya-kālakalli nāmma-pitṛigalige akshaya-puṇya-lōkāvāptiy āgaliy endu tri-vāchaka-tri-karaṇa-śuddhiyāgi sa-hiraṇyōdaka-pūrvakavāgi svāmiyavara divya-śrī-charaṇāravindaṅgalige dēvasthānada Rāyasada-Appājayyana kaiyalli bareyisi samarppisida pudivatṭina binnavattaļe || int appadakke dharma-sākshigālu

āditya-chandrāv anilō'nalaś cha dyaur bhūmir āpō hṛidayaṁ manaś cha |
ahaś cha rātriś cha ubhē cha sandhyē dharmaś cha jānāti narasya vṛittam ||
dāna-pālanayōr madhyē dānāch-chhrēyō'nupālanam |
dānāt svargam avāpnōti pālanād a-chyutam padam ||

ī-sēvega svāmige ī-vūṛa kandāchārada ḥāṇuveyavaru jana-vondakke vondu-haṇamēreyallu biṭṭiruva haṇadalli tāvāgi voppi koṭṭiruvanthādu prati-varshavu gūṭa ga 10 hattu-varaha

ekaiva bhaginî lôkê sarvêshâm êva bhûbhujâm |
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
sva-dattâd dvi-guṇam puṇyam para-dattânupâlanaṁ |
para-dattâpahârêṇa sva-dattan nishphalam bhavêt ||
śrî śrî śrî

30

In the enclosure of the same temple, on a pillar near the Èṇi-Râṅganâtha temple.
Svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varuṣa 1510 sandu vartamâna-Sarvadhâri-saṁvatsarada Vaiśâkha-śu 1 lu śrimatu Śrîraṅganâtha-svâmiya maṇṭapavanû Hiriya-Raghunâthayanavarigû Pedammanavarige puṇya-lôkav âgabek endû Krishṇapa-Nâyak-ayanavarige dharma-kirtiy âgabekendu Tiruveṅgalayana varu kaṭisida maṇṭapada dharma-shâsanake śubham astu | maṅgaļam aha śrî śrî śrî śrî

31

On the north base of the same temple.

Śubham astu | svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1486 neya Krôdhana-saṁvatsarada Āśvija-śu 5 lu śrimatu-Bélûra-Chennigarâyanâ sanni-dhiyalli nâma-smaraṇe-mâdikondu yahudake Tirukôyilûra Yembiramânarâ-Jîyara šishyaru Alahi-Maṇavâlayage Châtâda Râmâñji-kûṭake Bélûra Hiriya-Nambira Lakshmaṇayyana..... karttu Chennarâyage saluva kâṇâchi-volage are-harivâṇa-prasâdavanû ga 25 varahage bhôgyâdhiyâgi Tiguļânyada . rivat̄ti-na Timmappa-Nâyakana maga Haḍapada Meṛiha-Nâyakagû Nammiya Era-Krishṇappa-Nâyakarigû namma tande-tâyiagû tanna madavaļige Chavâyagû puṇyav âgabek endu bhôgyâdhi mâdi koṭṭa Châtâda Râmâñji-kûṭa-samaya-dharmavanu nanna..... Haḍapada Yerapa-Nâyakaru mâdida Châtâda Râmâñji-kûṭada dharmmakke âr obbaru tappidare tamma tande-tâyi-gôvu-Brâhmaṇa... Kâśî-kshetrâdalli vadhisida pâpakke hôguvaru

(on another stone)

tapade naḍasuvadu yidu dharmmava kâlañjiyâgi naḍa.sû |

32

On the south base of the same temple.

Beļavâdiya Gaḍḍada Jannappa-Hebbâruvara maga Nârasihyanu svâmiya pâdava sêveya mâdikondu yi...ne.u

33

At foot of apsara images on the pillars of the same temple—3rd image.

Śrî rûvâri Chikka-Hampa mâdida puttaļi ||

34

At foot of the 5th image.

Balligrâmeya rûvâri Dâsôja biruda-rûvâri-gondaļa badîva

35

At foot of the 6th image.

Svasti śrîmatu Balligrâmeya rûvâri Dâsôjana putra Châvâna mâdida puttâli
machchharipa-biruda-rûvâri-Madana-Mahêša Kêśava-Dêva mâdisida besa ||

36

At foot of the 7th image.

Balligrâmeya rûvâri Dâsôjana besa ||

37

At foot of the 9th image.

Balligrâmeya rûvâri Dâsôjanu mâdida sâlabandike ||

38

At foot of the 10th image.

Machchharipa-biruda-rûvâri-giri-vajra-danđa rûvâri Mâlliyañana puttâli ||

39

At foot of the 11th image.

Kêśava-Dêva mâdisida basa svasti śrîmatu Balligrâmeya Dâsôjana putra
Châvâna geyida.. besa biruda-rûvâri-Madana-Mahêsa

40

At foot of the 12th image.

Svasti śrî mahâ-maṇḍalêsvara Tribhuvana-malla Taļakâdu-gonđa bhuja-bala-
Vîra-Ganga-Hôsala-Dêvara vidyâvanta rûvâri-puli machcharipa-Kumâra-
Mâchâri-giri-vajra-danđa ||

41

At foot of the 16th image.

Sotti śrîmatu Paissañanar idda vadara dêpa rûvari dibhan abhaya...Biran
idam chaida |

42

At foot of the 17th image.

Svasti śrîmatu nâlvatu bâđada Chaļojana aliya rûvâri..birudara....gondaļa
badida ||

43

At foot of the 21st image.

Svasti śrimatu nālvattu bâda Vadôjana aļiya biruda-rûvârigala gaṇḍa-gattari
Padari Mallôja geyda puttali..

44

At foot of the 22nd image.

Svasti śrimatu rûvariha poge manadalu machchharipara gaṇḍa dombaruvati-
yembana bayalu Biraṇava betṭuva

45

At foot of the 27th image.

Rûvâri Dâsôjana putra Châvanana besa

46

At foot of the 31st image.

Macharipa-biruda-rûvâri-giri-vajra-danḍa rûvâri Mayiṇa

47

At foot of the 32nd image.

Rûvâri Keñcha-Malliyâṇṇana hasta-kuśalatike

48

At foot of the 33rd image.

Rûvâri Yallaṇṇana putra Masada

49

At foot of the 35th image.

Lase

50

At foot of the 36th image.

Śrimatu Poysala Bitti-Dêvana Vijaya-Nârâyaṇa-Dêvara maṇṭapada sâlabandike
mâdida binnâṇi | śrimatu Tribhuvana-malla-Dêvara binnâṇi Inêjana.....
putra Bikkahappa mâdida manada-maeħcharipa-rûvârigala gaṇḍa ||

51

At foot of the 37th image.

Śrimatu Gadugina Svayambhu Trikaṭeṣvara-dêvara vidyâmanta sujana-jana-
manô-rañjana Sarasvatî-pâdâmbhôja rûvâri-jagad-aļa Kâtôjana putra Nâgôjana
hasta-kauśala maṅgaļam ahâ śrî

52

At the same temple, on the Praudharâya pillar in the sukanâsi.

Namas tasmai Varâhâya lîlayôddhriyatê mahî |
 khura-madhy-a-gatô yasya Mêruh kaña-kañâyatê ||
 svasti śrî jayâbhyudaya-śaka-varsha 1304 neya Durmmati-samvatsarada dvitiya-
 Vaiśâkha-śu 15 Sô | śrî-râjâdhirâja paramêśvaraṁ śrî-vîra-Harihara-Râyana
 nirûpadim śrîman-mahâ-pradhâni-Kampaṇṇaṅgalu Bêlûra śrî-Chenna-Kêśava-
 nâtha-dêvara šukanâsikeya matsa-kallugaļa jîrṇakke koṭṭa ukkandada nâlku-
 kambhavanu nilsi jîrnnavan udharisidanu ||
 pradânê ya[t] phalam prôktam sâhâyyê dvi-guṇam tu tat |
 pradânê tv aṅga-vaikalyam sâhâyyê tan na vidyatê ||
 śrî

53

At the same temple, on a pillar in front of the Narasimha temple
 in the east doorway.

Svasti śrî Saka-varuša 1199 neya Iṣvara-samvatsarada Jyêshṭa-śu 5 Â śrîmanu-
 mahâ-pasâyitarum appa Gôpâla-Dêvaṇṇanavara balu-manuṣya Beluhûra
 adhikâri Viṭhaṇṇa-Gôpaṇṇaṅgalu yatigaļa bhikshegôsugam Kamaṇanâbha-tîrt-
 tharige â-Viṭhaṇṇa koṭṭa ga 2 pa 5 Gôpaṇṇa koṭṭa ga 2 pa 5 Perumâle-
 daṇṇayakara aļiya Mâdaṇṇa koṭṭa ga 4 Kriṣṇayya koṭṭa ga 1 aļiya-Varadayya
 ga 1 antu gadyâna hannondakaṁ prasâda dina-prati ba 3 vanu salisuvadu
 Kamaṇanâbha-tirtharu stalântarake hôdađe dêśântragalige baļi nađeyâgi
 nađasuvaru yî-dhammadâ honnu Śrîvaishṇavara vasa ga 5 mahâjanagaļa
 vasa ga 6 yî-honnina prasâda yatigaliddade yatigalige saluvudu yatigaļ
 illadiddade pravâsi-Brâhmaṇarige baļi nađeyâgi saluvudu

55

At the same temple, on a 1st pillar to the right of the south doorway.

Svasti śrî jayâbhyudaya-Śaka-varuša 1347neya Parâbhava-samvatsarada Phâlgu-
 ṇa-śu 1 Bṛi śrî-Chenna-Kêśava-nâtha-dêvarige śrîmann-Âluva-pura-varâdhîśvara
 maṇḍalika Sômanâtha Birumanṇ-arasarâda...leru tôṭa-kshetrada Bâlunâyada
 horahina chatus-sîmeyoļage nađasuva bhattada mûde 100 aksharadalu nûru-
 mûde-bhattavanu vondu-vatsarakke mâlida dharmma yî-neyivêdyakke vo...
 adaňige 1 mâri...1 kkam maṅgalam aha śrî śrî śrî

56

On a 2nd pillar.

Svasti śrî jayâbhyudaya-śaka-varusha 1328neya Pârthiva-samvatsarada Kârtika-
 su 13 Bu śrîman-mahâ-râjâdhirâja-râja-paramêśvara śrî-vîra vi...na pratâpa-

Bukka-mahâ-râyara maneya-pradhâna Âtrêya-gôtrada Rukku-śâkheya Heggappa-galâ Viṭhanṇagala maga Rôhiṇî-nakshatra Vrishabha-râsiya Mallarsaru śrîman-mahâ-sthânam śrimad-dakshiṇa-Vâraṇâsiyâda Vêlâpurada śrî-Chenna-Kêśava-nâtha-dêvarige samarpisida chinna-toḍahada dhavaṭa-śaṅkhakke maṅgalam aha śrî śrî śrî

57

On a 3rd pillar.

.....svasti śri jayâbhuyudaya.....varsha 1440 sand varttamâ.....
..śu 12 Sthiravâradan.....rajâdhîrâja râja-paramêsvara.....Dêva-
mahârâyara.....maga Singappa-Nâyaka.....Râmappaṇnana.....
..ya sri-Channi-Kêśava-nâtha-dêvari.....

58

On the inner wall of the treasury of the same temple.

Śrîmat-trailôkyâ-pûjyâya sarvva-karmma-su-sâkshiṇî |
phaṭadâya namô nityam Kêśavâya Śivâya cha |
Śrîsôdarâmbuja-bhavâd uditô'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastâḥ |
Âyus tataś cha Nahushô Nahushâd Yayâtis |
taṣmâd Yadur yYadu-kulê bahavô babhûvuh ||
khyatêshu têshu nripatih kathitah kadâchit |
kaścid vanê muni-varêṇa Šaṭah karâlam |
śârddûlakaiñ pratihî Poysâla ity ato' bhût |
taṣyâbhidhâ muni-vacho'pi chamûru-lakshma ||
tatô Dvârâvatî-nâthâḥ Poysâla dvîpi-lâñchchhanâḥ |
jâtâś Šaśapurê têshu Vinayâditya-bhûpatih ||
maṇḍalâgra-samutpanna-têjasâ dviḍ-balâbdhayaḥ |
âkrishya jîvanam têna niśshêsham sôshitâ bhuvi ||
prîtim sa sva-karêṇa viṣva-bhuvanasyôtpâdayan chandrapat
bhîtiñ vairi-kulêshu dañḍa-mukhatas sampâdayan Dharmavat |
sphitim sâdhu-janê nijâvataranâd ârôpayan Kriṣṇavach
chakrê suklataraiñ varô nija-yaśaś-chakrêṇa chakram bhuvali ||
sa śrî-vriddhikaram karam jana-hitaiñ kṛitvâ dharâm pâlayan
śvēta-chchhatra-sahasra-patra-kamaṭe Lakshmîm chiraiñ vâsayan |
dôr-ddanḍê ripu-khaṇḍanaika-chaturê vîra-śriyaiñ nâṭayan
chikshêpâkhiṭa-dikshu sikshita-ripus têjaḥ praśastôdayaḥ ||
Koṅkaṇigar ivana khaḍgada |
kaṅkaṇay ade namman elavo muḍugisug enutum |
bhôṅkal kedaḍuvinañ niš- |
śaṅkaiñ pariyiṭtan alte Vinayâdityaiñ ||

maley-arasu-makkał ellam |
 taleyaṁ tādevuttam erdu pâdâmbujamaṁ |
 taleyol tālevinegaṁ bhuja- |
 balamaṁ taled-irppan alte Vinayâdityaṁ ||
 yuga-sâmartthyade munnam |
 Nrîga-Nahushâdigalō âda guṇav êm guṇamē |
 migal ârttam guṇadim Kali- |
 yuga-sâmartthyamuman aledu Vinayâdityaṁ ||
 lêkhêva vêlêva su-mêkhalêva
 sudhâmîšu-bimbasya sudhâmburâshē |
 surâchaļasyâbhavad agra-bhâmâ
 tasya priyâ Šrî-Kelayabba-nâmâ ||
 Gaṅgâ-payôdhyôr iva puṇya-hêtuḥ
 saigas tayôr apy abhavat su-hêtuḥ |
 putras tatô’bhûd Eṣagaṅga-nâmâ
 sîmâ guṇa-grâma-bhṛitâm prasiddhaḥ ||
 kripayâ cha kripâṇêna prâjâ bhûmêš cha kaṇṭakân |
 rakshan Dharmma-sutô jâtaḥ kshatra-dharmma-suta-priyah ||
 saś Šrî-vallabha-pâda-pallava-luṭhach-chêtâr-prasânas sadâ
 vakshaś-Srî-nayana-prabhâ-dhavalitê dôr-danḍa-vajrâlayê |
 bibhrâṇô dharanîm kakup-jaya-bhara-prasphâra-bhêrî-ravâd
 gôtrôrvvîdhara-supta-simha-hridaya-sphôṭaṁ chakâra sphuṭam ||
 Dhârâdhârô bhuja-balavatâm Mâlavâdhîśvarâṇam
 Bhôjênaujô-vijita-ripuṇâ vardhitâ yâ praśiddhâ |
 sâbhûd âpôšanam ahita-bhû-bhôjanê yasya pûrvvam
 Kaubêrâśâ-vijaya-samayê varnyatê kim sa vîrah |
 poge pokk âśâdhîpar kkângalañ orasuvinaṁ dig-gajapâṇḍu-dantaṁ |
 poge suttal kagge-konḍippinam apaghanam âgiṛda rôdôntarâlaṁ |
 pogeyindam mêgha-briñḍânvitam enisuvinaṁ tîbra-têjônañam kai- |
 miguvannam Pôysañam Bhôjana kurupina durggaṅgalam kûde sutṭam ||
 nija-senâ-dhûliyiñ chaukada kilig ilad â-beṭṭugał kûde mêgha- |
 vrajadiñ pûldirduv embantire nađed adatîm konḍ avam sutṭu dhûma- |
 dhvajamañ Bhôja-prañáśôdayaman odavisal Poysañam chakri jaitra- |
 dhvajamañ râgôtkañam kaṭṭidan ene peṛar âr vvîrar â-dhîranindam ||
 kare viđidu Baleyavaṭṭaṇa- | m urivuduv Eṣagaṅga-nripana kôpânañaniṁ |
 smariyisidudu Râma-śara- | sphuritâgnîyan abdhi-vîchî-nichayâchakiṭam ||
 inan orvvam poragâgi pêl puduve têjañ kshatriyaṅg Arkka-na- |
 ndanan orvvam poragâgi pêl puduve dânam bhûbhujaṅg Abjaga- |
 rbbhanum orvvam poragâgi pêl puduve châturyyam nripaṅg endu me- |
 chchan ivam mattina-bhûparam nripa-varañ Šrî-rûpa-Nârâyaṇa ||



â-narapatig ambhôdhig a- | nûna-gahhîrateye samanisirppant ire san- |
 mânini Yêchala-Dêvi ma- | nô-nayana-prîti samanisal samanisida] ||
 mogâ-siri Lakshmige Vâg-dê- | vige buddhi nijêšvaraange hita-siddhiy enal |
 sogayisire rûpu mati kâ- | ryâ-gati beđaṅg amardud â-mahâ-satig entum ||
 ubhaya-kuļa-śuddhey enip â- | šubha-lakshanegan su-charita-charitan enipp â- |
 prabhugam mûvar ttaneyar | subhagar bBallâla-Vishnu-Vudayâdityar ||
 Yâdava-varîsha-kalpa-lateyo! phaļam appa vol âgi mî- |
 lâda..... |
 |
var prabhriteyol migilâdavar âdm appuvar ||
 śruti-kathita-pathado! amard ire |
 gatiga] ūddhâtma-tatvado] nimird ire san- |
 matiga] punyâtmar avar |
 stutigam râjyakkam oppe bhâjanam âdar ||
 madadin idirâda Pâñdyana |
 madamaiñ nija-khaļga-balade kachchiye ka]ed ô- |
 vade râjya-lakshmiyaiñ kon] |
 ada]ar kkêva]ame Vishnu-Ballâla-nripar ||
 Dôrasamudradalli Jagadêvana seneyan ikki tamma tôl |
 vîra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- |
 śmîra-vilêpamaiñ ne]api tat-padakanî beras eyde kon]lu bha] - |
 dâraman â-nripar ta]eda vîraman âro gabhîram ennadar ||
 paramârâdhyam Mahêsam kula-vadhu vijaya-śrî nelam pôshya-varggaiñ |
 dorega] vaivâha-sambandhiga] ene negard â-râyar ambhôjajâñdô- |
 darado] teingâya nîr ant ire ti]ida jasai tanna bhandâram âgutt- |
 ire Ballâlavanîsa]i pogale jagam a]eshaiñ mahatvakke nôntaiñ ||
 jayati dharani-lôkottamisitâtmiya-pâda]i
 chatura-vibudha-gôshthî-praudha-vâñi-vinôda]i |
 sakala-Bharata-vidyâ-hridya-gambhîra-bhâvali
 vipu]a-vijaya-lakshmi-vallabhô Vishnu-Dêvali ||
 nigû]ha-mantrâ]uga-padô ba]anvitâ
 svabhâva-]auñdîra-ka]hôra-karppara]i |
 bibhartti bhû-bhâram a-tuchchha-kachchhapas
 tadiya-bâhur gghana-khadga-kandharah ||
 yad-adhvarâd uddhata-dhûma-sa]chayâd
 ghanîbhavan-mêgha-chayê charan gajah |
 Ŝatakratô] kârshnyam upêtya jayatê
 bhayâya dhanyô nripatiñ sa bhûtalê ||
 sadâ niyoga]i Purushottamârchechanê
 dharâvanê dâna-chayê pha]a-pradê |
 karasya chiratam nripatê sa-karmmañah
 ka]hôra-mârggô mridutâ cha dri]yatê ||

bhû-sîmâchala-chakra-pûrnâ-yaśasâ sampûrnâ-bimbôdayah
 Vishnuḥ khê-charam indum êṇa-tilakam śârddûla-sal-lâñchhanaḥ |
 têjas-tîbratarôpy apûrvva-himakrit pûrvvam̄ hasan sarvvadâ
 êka-sthâna-śikhâmaṇiṁ vijayatê lôkaika-chûḍâmaṇih ||
 nîtir yyat-prâtihâryyê charati niyamataḥ kâla ēva sva-kṛityê
 dhritvâ yat-khaḍgam ugram kshaṇam̄ api na-chaṭâ varttatê vîra-lakshmiḥ |
 yasya śvâtâpatra-chhavi-pihita-vapur bbhû[r] bhujê svastham âstê
 sa śrîmân pâda-pîthîkṛita-ripu-makuṭô bhâsatê Vishnu-Dêvali ||
 Vishnau paśchima-dig-jaya-prachalîte kim varṇyatê tad-balam̄
 pîtê yad-rajasâ ripum mîlâyatê vâ magnam abdhêr jjaṭê |
 niśśesham̄ mukha-śôsham êtya baḍavâgnau niṛprabhê sa-prabham̄
 dâtum̄ ratnam upâyanam jaḍadhipô dṛishṭô hatâd Vishnavê ||
 modalo! Poysa-la-râjya-lakshmiy odavam tôl-valpinim tâldi tann |
 udayaṁ rañjise tanna balp odave tann ârpp êre tann âjñe mî- |
 re diśâ-chakraman otti-kondu Taṭakâḍam Gaṅga-râjyakke tâm̄ |
 modal âdâm Yadu-vainša-varddhanakaram̄ śrî-Vishnu-bhûpâlakam̄ ||
 piṅgade tôlo! korvvi ma- |
 laṅgire jaya-lakshmi lakshmi varddhise suṭtam̄ |
 Gaṅgara kurupina puramam̄ |
 tuṅga-balam̄ Vishnuv emba Bhuja-baṭa-Gaṅga ||
 ele Kâvêriya vâri kûde polas âdatt endu pêvaysutum̄ |
 kelado! kûpa-jaṭâsiy appinegam â-Râjêndra-Chôlam̄ bhujâ- |
 baṭadim̄ Vishnu tadiya-sêneya peṇaṅgaṭ tan-nadî-pûrado! |
 kalasal vikrama-kêliyam̄ meṛadan aty-ugra-pratâpôdayam̄ ||
 Dhanadam̄ dakshiṇa-vâyuv êke tadedattô tîḍit ill ennuv emb- |
 inegaiñ vairi-karotî-kötî-mukha-nâsâ-randhrado! mandra-ni- |
 švanam uṇmal Maṭayâniļam̄ sulidu kâla-kshêpamaṁ Vishnu-bhû- |
 pana jaitrôrvvareyalli mâduvudu Kâvêri-nadî-tîrado! ||
 šaraṇ enn enn iṣanam̄ vâridhiyo! akaṭa Mainâka nîr-vvakki-vol po- |
 kk iravêḍâ Vajrig inu añjad ir adhika-balam̄ kâdapam̄ ninnan end â- |
 daradin̄ bhîṭâdriyam̄ tannaya-vimâla-yaśô-lakshmi kâruṇyadindam̄ |
 karevant ambhôdhiyam̄ porddire sogayisidaṁ jishnu-Vishnu-kshitiśaiṁ ||
 šaraṇeṅg â-chandranim̄ chandanadin atisayam̄ ūṭaṭam̄ nirmmaṭam̄ ma- |
 chcharaveṅg â-Rudran udrêkade kedařipan and uṇḍudam̄ nañjan embant |
 ire tôrkkum̄ tanna kâypam̄ maleyad ari-nripiam̄ kâṅge mēṇ kâdug entum̄ |
 piriyan̄ pêl mânubane tôrāde nija-guṇamam̄ jishnu-Vishnu-kshitiśaiṁ ||
 ravi têjô-lateyo! podalda paṭav emb ant ippinam̄ pûrnâ-bim- |
 bavan uḷl indu yaśô-viṣâla-lateyo! pû-goñchalant irppinam̄ |
 dhavaṭa-chchhatrada taṇpu bhûmig amard ippant irppinam̄ kshatra-dha- |
 rmma-vîḍamban̄ pogalvaṅg alumbav enisitt i-Vishnu-bhûpâlano! ||
 ivan-i-dakshiṇa-bâhu-daṇḍado! oḍambutṭâgi tôrirppa ma- |

ttevol âyt adi-Varâhan ettida dharitri-maṇḍalam tējadin- |
dav arald ambujadantir ambaradol irddatt ushna-rug-maṇḍalam |
savanê sâhasadol Naļâdi-narapâlalar vVishnu-bhûpâlanoł ||
Javanum tannaya gaṇḍa-lachchaṇav enipp â-mîseyam tirddal añ- |
juvinam kanduguv endu kâl-ugurgał ânamrârigał suyyal añ- |
juvinam tējada sôñkinindav eme sîg end uddhatar nnôđal añ- |
juvinam vikrama-vibhramam sogayisitt i-Vishnu-bhûpâlanoł ||
dešegaļan otti koñda dhanadindam ivam sale mâđuv adhvara- |
prasaradol añjutum havige nîduva Šakrana kayya kampamui |
pasaripa dhûma-sañchayade kâdige-golva sarojajâñdamui |
besagoļa vêda Vishnu purushottaman end ivu tâve pêlavc ||
paduļam nind antuv intum nimirva nelake bêr irppavôl irppa tôl so- |
rkkada vîra-śrîge sorkk êx eseva masakamai petta bâl dig-gajâni- |
kada meyyum sayyumam bechchanipa bisiya têjam podalvippinam kor- |
vvida-râjya-śriyum âyum tanage driđhav enal Vishnu rôchishñv âdam ||
jaļanidhiyam kesar minasage kûđe kalaňkuva bâđavâgniam |
taļadoļag irddal âge poſed ikkuva Šeshana kañtha-nâla sa |
.....namuļ endu muļirppa pođarppan âvagaiñ |
muļidade tōrugułm vijaya-varddhanan i-kali-Vishnuvardddhanam ||
mudrisal Âdirâja-charitaṅgaļan âtmâ-charitram âvagaiñ |
muđrisal âjñe bhûtaļaman uddhatar-appara gaṇḍa-garvamaiñ |
mudrise tôla-bâla-bâlam ujvala-kîrtti jagaṅgał ellamaiñ |
mudrise pempe mudre tanag âg ire Vishnu samudran oppuvam ||
stbiranê kaiyołe dhâtriyam nilisidam têjasviyê vahniyam |
koragirppam kuđal-ârppauê Kanaka-śailaiñ dûravâgirddu ni- |
ttarisutt êm suchiyê nirikshisidavar nnîş-pâpigał chalvanê |
Haranam mohisal ârppan entuv adhikam ū-Vishnu-bhûpâlakam ||
baļasuttum kîrtti suttum suļidu suļidu terkkays iral kûđe Šeshô- |
jvala-kâyam tivid â-pêligevol ire sarojâtajâñdam dharitri- |
taļam ellam tanna dirggbâyuvane parasi paṭṭ elvinam kshatra-dharmimô- |
jvala-harniyottuṅga-śriūgârppita-maṇi-kaļašam Vishnu pettam bedaṅgam ||
svasti samadhibigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaranam | Dvâravatî-
pura-varêśvaranam | Yadu-kuļa-kaļaša-kaļita-nripa-dharma-harmmya-mûļa-
stambhanam | a-pratihata-pratâpa-vidita-vijayârambhanam | Vâasantikâ-dêvi-la-
bdha-vara-prasâdanam | ūrimau-Mukunda-pâdâravinda-vandana-vinôdanam | a-
kshuṇṇa-Lakshmi-lakshita-vakshah-pradêšanam | pratidinôpachîyamâna-puṇya-
pravêšanam | vinamad-ahita-bhaya-chakita-mukha-bimbâvaļamba-sphaṭika-pâda-
pîṭha-vinyasta-pada-taļanam | ūvêtâtapatra-sîtaļikrita-bhûtaļanam | snêha-nihita-
râja-lakshmi-kaṭaksha-chchhaṭayamâna-dhavaļa-chamararuhôpavîjyamânanam |
saudîra-sarasa-vîra-kathâkarṇamânottirṇa-harsha-puļaka-santânam | ripu-
vijaya-vidita-vividha-ratna-khachita-karṇa-kunḍala-prabhâ-maṇḍala-sthagita-

gaṇḍa-maṇḍalaṇum | anūna-vibhavālōkanāgamanōtkan̄thitĀkhaṇḍalaṇum | vikāṭa-vakshasthaṇa-virājamāna-vipuṇa-vimāla-muktāphaṇa-vikīrṇa-kānti-danturita-kēyūra-kīrttimukhanum | mṛidu-madhura-vachana-milīta-manda-smita-sudhārasa-syandi-vadana-vidhu-bimba-prasāda-sakhanum | bahu-samara-labdha-vijayārūḍha-vikramātikarkkaṣa-bhuja-yugaṇanum | bhaṭa-kaṭaka-bhujāṭanōtkan̄tha-vijaya-lakshmī-dṛiḍhikarāṇa-nihita-khaḍga-niṇaṇanum | sēvāgamana-samaya-sa-mada-kāminī-kadamba-chaṭana-chaṭa-siṇjīnī-saṇjāṭa-maṇju-nādōdbuddha-kusuma-baṭi-śabaṇa-madhukara-nikara-jhaṇkāra-mukharitāsthāna-raṅganum | nīti-nitambini-hṛidaya-nihita-gabhrāṇtaraṇganum | vīra-lakshmī-vihāra-saphala-śastra-nandanābhīrāmanum | śaraṇāgata-kubhṛit-kuṭa-niyukta-kshēmanum | saṅgīta-prasaṅga-bhaṇgī-saṅgata-chatura-Bharatanum | tarkka-vidyā-viśāradavichāra-niratanum | śabda-vidyā-samagra-lakshāṇa-su-sikshanum | vēda-vidyā-parīkshā-dakshanum | sakala-purāṇa-puṇjītārtha-ratna-kōṣanum | purushārttha-sārtha-mūla-satya-maṇi-bhūshanum | kavitva-tatva-niśita-buddhiyum | a-vandhya-mantra-siddhiyum | lōkālōkana-śrīkarākāranum | satva-samutpanna-śobhādi-guṇādhāranum | Kāmbhōja-vāji-rājī-saṇcharāṇa-tarāla-dharaṇī-vaṭaya-num | vijaya-kadaļikā-kadamba-chumbita-viyad-vaṭayanum | gajarāja-gaṇḍa-vijaya-ḍīṇḍimāyamānōḍḍamara-madhukara-paṭala-ghaṭita-piṇḍhāṭapatranum | para-vadhū-putranum | karāla-karavāla-sārddhūla-nirddhūta-maṇḍalika-mṛigayūthanum | Gaṇḍagiri-nāthanum | Pāṇḍya-gaṇḍa-saiṭa-nirbhēdanā-kāla-dambhōliyum | Tuṭu-nṛīpāla-hṛidaya-vidaṇa-prakaṭa-raṇa-kēliyum | Jagaddēva-bala-viṭaya-Bhairavanum | Sōmēvara-prachāṇḍa-vēḍāṇḍa-kabalana-prabala-kaṇṭhīravanum | Chakrakūṭa-pīṭha-Māṇikya-dēvī-samaksha-laksha-samarāṭopanum | Adiyamāvalēpa-lōpa-nipuṇa-chāpanum | Narasiṁhabrahma-bhūja-bhaṇja-na-prabhaṇjananum | Kaṭapāla-kapāla-chashaka-śōṇitāpāna-tuṣṭa-yōgiṇī-manō-raṇjananum | Cheīgiri-bhujaṇga-bhaṅgakara-khaḍga-khaga-rājanum | malarajā-rajanum | Iruṇgola-kunta-kadaļa-vana-vidaṇa-karāla-śuṇḍālanum | baṭa-padō-ddhūta-dhūli-dhūsarita-dikpālanum | Cheīgiri-Permmāla-kutkīla-chālana-chatura-chāpa-Vainyanum | Paṭṭi-Permmāla-pratishṭhānushṭhitātma-sainyanum | ātmīkṛita-Taṭavāna-puranum | aṅgīkṛita-Koṅga-viṣayanum | avaṭambita-Noṭambavāḍiyum | dūrīkṛitāri-vargganum | ūrīkṛita-Nīla-parvvatanum | urarīkṛita-Kōṭṭala-puranum | unmūlīta-Kovatūranāi | uttaralita-Teriyūranum | ull-aṅghita-Vallūranum | udghāṭita-Naṅgali-puranum | utpāṭita-Ghaṭṭa-kapāṭanum | utkampita-Kāñchī-puranum | uddanqita-prachāṇḍa-tējanum | uttambhita-kīrtti-dhvajanum | ujjīmbhita-vijaya-bhēri-ravanum | bhuja-balāvashṭambha-sambhūta-vitta-virachita-vichitra-Vijaya-Nārāyaṇōttuṇga-bhavanananum | vīra-vitarāṇa-viṭāsakaṭābhīmāna-nuti-mukhara-sakala-bhuvananum | kāya-kānti-parihasita-kāñchananum | śārddhūla-lāñchhananum | Padma-sadma-tapaṛ-pūta-Vēda-parvvatādhīśvaranum | rāja-samājā-bhāṣvaranum | yaṣaṭ-prasara-paripūrṇa-padma-jāṇdanum | maleparoḷ gaṇḍanum | Kāvēri-tīra-vana-vihāra-mada-marāṭanum | su-bhaṭa-samara-kēli-lōlanum | lōkōpakāra-pārāyaṇanum | Vijaya-Nārāyaṇanum |

âlim munn īivanum | ūauryyamai mēevanum enisida ūrimat-Tribhuvana-malla-bhuja-bāla-Vira-Gāga-Vishnuvarddhana-Poysāla-Dēvar mūḍal Naṅgaliya Padilya-ghaṭṭaiṁ tēkal Koṅgu Chēram Anamale paḍuval Koṅkaṇada Bārakanūra-ghaṭṭav ādiyāgi baḍagal Sāvimaleyind olaṅgāda bbūmiyaiṁ bhuja-balāvashṭambhadini paripāliśuttaṁ ||

svasti samasta - maṅgalābhuyudaya - kara - lakshaṇābhīrāmeyum | saubhāgya-sīmeyum | Balipura-vara-kshīra-vārāsi-janita-Kamaleyum | viśuddhā-chāra-vimalayum | ūrimad-Dharmmēṣvara-dēva-labdha-vara-prasādheyum | Īsapura-rachita-Rāmēṣvara-prāsādheyum | Vishnuvarddhana-manō-rāga-sāgarābhī-varddhana-chandra-lēkheyum | parivāra - phaṭita - kaṭpa - kuja - śākheyum | sadartha-sarasa-samayōchita-vachana-madhura-rasa - syandi - vadanāravindeyum | Nagarāja-naundanā-padāravinda-vandana-varddhitānandeyum | kaṭā-kaṭāpa-ratnagarbba-vasundhareyum | lāvanya-sindhu-vēlā - līlāyamāna - kēkarāti - bandhureyum | Bharatāgama - bhavana-nihita-mahanīya-mati-pradipeyum | vinaya-vinamad-vilāsinī-kadamba-lambālakālamba-charaṇa-nakha-kiraṇa-kaṭāpeyum | dayā-rasāmṛitāpūrṇa-vadana-vidhu-bimbeyum | anūna-dānābhīmānāvalambeyum | vichitra-narttana-pravarttana - pātra - sikhāmaṇiyum | sakala - samaya - rakshāmaṇiyum | saṅgīta-saṅgata-Sarasvatiyum | pati-vinayāviditārundhatiyum | sauti-gandha-hastiyum | ity-ādi-nāmāvalī-praśasteyum enisida ūrimat-piriy-arasi paṭṭamahā-dēvi-Śāntala-Dēviyar-vverasu ūriman-mahā-paṭṭayām Vēlāpurada nelevidinoḥ ūrimad-Vishnuvarddhana-Poysāla-Dēvar sukha-saṅkathā-vinōdadiṁ rājyam geyyuttam irddu ||

Nārāyaṇāya namaḥ || svasti samasta - maṅgalābhuyudayakara-lakshaṇa-lakshitamum | šabda-vidyeyante sūtra-mukha-siddhamum | ūruti-kadambadante pada-kramānuviddhamum | Trivikramāvatāradantire upakrama-pravṛiddhamum | Chaturmmukhanante kamaṭödbhavamum | Šaši-khaṇḍa-maṇḍananante ūilā-putrikālaṅkṛitamum | Šatakratuvinante nayanābhīrāmamum | kuṭa-giriyante driḍha-mūḍha-bandhamum | jaṭaśayadante kumudöllāsiyum | Mēru-giriyante bahu-kanaka-ghaṭitamum | Hara-giriyante vṛiṣha-padāṅkitamum | guru-varaṇam āgiyumi tamō-guṇam alladeyumi | stambha-sambhṛitam āgiyumi rajō-guṇam alladeyumi | harshōtkarshakāriy āgiyumi satva-guṇam alladeyumi | siṁha-gajāvalīyan ulladāgiyumi gahanam alladeyumi | jaṭanidhiyante gabhrāntaraṅgamum | Kanaka-sikhariyante dhriva-gati-niratamum | chandra-maṇḍaladante sudhāvālambiyum | ravi-maṇḍaladante viyat-patha-varttiyum | gagana-maṇḍaladante bha-gaṇa-saṅkrāntamum | bahu-kūṭa-kōṭi-ghaṭita-kalaṣa-viśasita-mum | bahu-bhūmikōdbhāsita-śrī-mukha-dvāramum | uttambhita-dhvaja-paṭṭapalla...māna-gagana-vaṭayamum | dharā-bhāra-dhīra-Nāga-rāja-hṛidaya-darśita-gurutvamum | labdha-mahatva.....m appa ūriman-mahā-prāsādadole ||

Nārāyaṇāya namaḥ || svasti samasta-jagad-udayakara-chatura-Chaturānanō-dbhūti-pūta-puṇḍarīka-daṭa-dhavaṭitōdara.....kta-haṭa-mukha-samākṛiṣṭa-Yamunā-nadī-pravāha-vidita-sāmarthya-mudrā-bhadra-Baṭabhadra-sahōdara-

num | amṛita-mathana-samaya-saṁsikta-su-vyakta-bindu-bṛinda-tārakita-vikaṭa-
 vakshasthaṭa - viya nija - khura - ghaṭita - bīla - galita - sakala - jaladhi - jaṭa -
 karddamita - pāṭāla - pañka-kēṭi - vilōla-varāha - rūpa-hēṭā - samuttālita - dharāṭaṭa-
 num | jagat-kaṇṭakōṭkantha-Daśakaṇṭha-kaṇṭha-kāṇḍa-shaṇḍa-khaṇḍana-pra-
 chāṇḍa-kāṇḍa . . . samudbhūta-vijaya-vikhyāta-Rāmāvatāranum | dharaṇī-bhārāvā-
 tāra-rachita-Pāṇḍavōpakāranum | Bali - kara - niyukta - dhārā - pravarddhamāna-
 vṛiddhi-latārūḍhōddanḍa-padmajāṇḍa-sprig-ādhāra-danḍāyamāna-kalēvara-vara-
 Trivikramāvatāra-mita-dharanī-maṇḍalanum | ati-krūra-danuja-vināśa-virachitō-
 pāya-rakshitĀkhaṇḍalanum | surāsura - karākṛishyamāṇa - Mandara-bhramaṇa-
 bhara-sahātīdhīra-kamathākāra-darsita-dṛiḍhatvanum | parama-mahat-parimāṇa-
 garbhbhīkṛita-sakala-satvanum | a-jñāta-paramārttha-svarūpan āgiyum prakāta-
 num | a-nikaṭīkṛita-nikaṭanum | a-dūrīkṛita-dūranum | a-tuṅgīkṛita-tuṅganum |
 a-sūkshmīkṛita-sūkshmanum | a-gahanīkṛita-gahananum | anavanata-gabhrī-
 num | a-vistāryyamāṇa-vistīrṇyanum | sakala-bhuvana-sampūrṇyanum | saṁ-
 sāra-samuchita-tamas-paṭala-vighaṭana-pradīpanum | Param-Brahma-svarūpa-
 num | ati-prasanuanum | Chennanuv enipa śrīmad-Vijaya-Nārāyaṇa-dēvaraṁ
 śrīmad-Viṣṇuvardddhana-Poysaṭa-Dēvar ssad-bhaktiyiṁ su-pratishṭhitaiṁ mādi
 Śaka-varsha sāsirada mūvatt-ombhattaneyā Hēmaṭambi-saṁvatsarada Chaitra-
 śuddha-pañchamī-Vaddvāra śrī-Vijaya-Nārāyaṇa-dēvara śrī-Channa-Kēsava-
 dēvara śrī-Lakshmī-Nārāyaṇa-dēvara nitya-naimittika-divyāṅga-bhōga tri-kāla-
 nivēdyā Śrīvaishṇava-Brāhmaṇara pātra-pāguḍada vidyāvantara mālagāṛara āratī-
 koṭṭaṇa-voḷagāda samasta-vūligada jīvita-varggakav āgi sarvva-namasya samasta-
 kāṇike sahita śrī-pādadalli dhārā-pūrvvakam māḍida vṛitti Vēlā-
 purada bīḍu - chatus - sīme - suīka - ponnāya - sahita Dēvalige - nāḍ - Emmesandi-
 hanneradu | ā-nāḍinda vūra Basavanahaḍli | Kodagi-nāḍa Bārasi hanneradu |
 Niḍugunda halīgaḍu sahita | Abbidōre | Tagare-nāḍ eraḍu hasuḍe halīgaḍu
 sahita | Ballavi-nāḍa Hadiyavolalu | Ativaligeya Maṇali-nāḍa Morasu hanneradu |
 Nekku-nāḍa Kesukōḍu halīgaḍu sahita | Maise-nāḍa Bedagere | Āsandi-nāḍ
 eraḍuṁ Dēvanāru-chatus-sīmā-sahitaṁ tri-vikramam māḍida divya-śrī-pāda-
 padmaṅgalige samarppisidaru | initaḍında mikka-dhanamum bhaktar-āyamum
 khaṇḍa - sphuṭita - jīrṇṇōddhārakkav ēkādaśāvatāraṇ enisida śrī- Viṣṇu-
 varddhana-Hoysaṭa-Dēvaru || (usual final verses)

deva-dravya-vināsēna brahmasva-haraṇēṇa cha |

tad-dhanam kula-nāśāya bhavēd ātma-vadhāya cha ||

Nārāyaṇāya namaḥ ||

59

At the bottom of the same stone.

Svasti śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-mallan asahāya-śūra nissaṅka-
 malla śrī-Viṣṇuvardddhana-pratāpa-Hoysaṭ-Ballāla-Dēvara besadiiṁ śrīman-

mahâ-pradhânam heggade-Bûchimayya Añcheyindam hađuval âd êlu-nâdin-adhikâravam mâđuvalliy â-nâđ-ołagaña šrî-Vijaya-Nârâyaña-dêvara hanuerad-ûralu halligâlalum kâñikey ugrâna paridhâna beduñgoļu chałâya dâyadere hađuvara bîravaña nal-(t)ettu naluganți nallâma dañđâya tavudey-ołagâda samasta-kîrukuđav ellavañ Šaka-varsha 1095 neya Vijaya-saṁvatsarada Phâlguna-bahuļa-tadige-Brihaspativâradale šrî-Vijaya-Nârâyaña-dêvara šrî-pâda-dalu dhârâ-pûrvvakam mâđi Ballâla-Dêvaram biṭan â-chandrârkka-târañ-baralu dharmmakk ârânûm pratikûlar âdavarige šrî-Vâraṇâsiyal asaṅkhyav appa brâhmañaruvam kavilegaluvam prâna-hâni-maqida dôsha ||

dânâd vâ pâlanâd vâpi dânâch-chhrêyô'nupâlanam |

dânât svarggam avâpnôti pâlanâd a-chyutaiñ padam ||
antu šrî-Vijaya-Nârâyaña-dêvarige japa-hôma-nitya-sêve-pârâyañaingalgov âgi šrî-Kêśavapurada bhaṭarkkaļu nûra-yippattakam sarvva-namasyav âgi divya-sannidhiyalu dhârâ-pûrvvakam mâđi Herggara Dêvalige-nâda Hiriya-Muguli-halligâlu sahita Chikanahaļliya kramadalu Ŝubhapurada bhaṭarkkaļ ippatt-onakkam sarvva-namasyav âgi Beñneyûru-halligâlu sahitav i-sthalada sthânika Šrivaishñavaru mûvattakkam Tagare-nâda Niṭṭûrum sarvva-namasyav int initum šrî-Kêśava-dêvara divyâbharaña || Hiriya-Muguļiyam šrî-Vijaya-Nârâyaña-dêvara vritti aydikka yallâ kereyum sarvamânya šrî-Vijaya-Nârâyaña-dêvara kîlârake Maise-nâda Bañțeyanahaļliyam šrî-Vîra-Ballâla-Dêvaru sarvva-namasyav âgi koṭtar ||

61

On a bronze lamp-stand in the same temple.

Yuvâ-saṁvatsarada Mârgaśira-ba 10 Mañi šrîman-mahâ-râjâdhîrâja râja-paramêvara šrî-vîra-Harihara-Râyara maneya pradhâni Guṇḍapa-daññayakaru mâđisida kañchina kambha dîvige 1 kañchige ga 50 pala 4 (another side) Paṭañada kañchagâra Mârâla-Nindôjana makaļu Kâlôja-Anakôjagaļu mâđiddu

62

On a bronze lamp-stand in the treasury of the same temple.

Yuva-saṁvatsarada Mârggaśira ba 10 Mañi šrîman-mahârâjâdhîrâja râja-paramêvara šrî-vîra-mahâ-Harihara-Râyara maneya srimanu mahâ-pradhânam

63

In the same temple, on the kalaśa of the vimâna.

(Nâgarî characters)

Svasti šrîmat-Šakâbdê nidhi-gagana-guṇa-kshmâ-mitê Prâbhavâdyê
mâse tat-pûrnâimâyam Harihara-nripatau Muddapê mantri-varyê |
śâsaty urvîm cha sarvâin Malagarasa-vibhuļ khyâta-Kâsmîra-vaiñsaḥ
prâsâdam Kêśavasya sphuṭa-ruchi-kalaśenâñchayat kâñchanenâ 1309 ||

64

Śrīmat-puṇyē Šakābdē graha-śara-rasa-bhū-sammitē Nāla-naija-
Jyēshṭhē tat-kṛishṇa-pañchamy-asama-Guru-dinē Kṛishṇa-bhūpē cha saumyē |
Nañjākhyē rājñi śāsaty akhiла-bhuvam asau Vēṅkaṭākhyō nṛipālah
prāsādaṁ Kēśavasya sthira-kalaśa-yutam kārayāmāsa divyaṁ 1659 ||

65

Śrīmad-ramyē Šakābdē naga-nidhi-rasa-bhū-gaṇyamānē Jayākhyē
dvādaśyāṁ sukla-pakshe Nabhasi Guru-dinē Chāma-Rājē nṛipālē |
śāsaty urvīṁ Navāba-pravara-Bahadarē Haidar-Aly-ākhyā-bhūpē
prāsādaṁ Kēśavasya sthira-kalaśa-yutam Nañjayāryō vyatānīt 1697 ||

66

In the same temple, on a pillar of the āne-bāgilu.

(South face) Pañchikēśvara | Dhanu-parbba tiru-vēṭe | satra | yati-bhikshe | viḍā-
yātti | hariyāṇada bāleyahaṇḍu | bhaktar ikkisuva daṇḍe-vanamālegalu | int
ī-dharmaṅgaḥ ella tōḍu-vadḍiyalli naḍavant ḡagi māḍida bija-vonnugalu
hiriya-dēvālyada teiṅkaṇa-bāgila paḍuvaṇa-gōḍeyalli kuḷa-sahita baradiddahavu |
ivanu dharmmaṁ keḍadahaṅge nōdi pālisade iddavaru krūra-narakagaḥ
anubhōgiṣuvaru (usual final verse)

sva-dattād dvi-guṇam puṇyam pūrbba-dattānupālanam !

pūrbba-dattāpahārēṇa sva-dattam nishphalam bhavēt ||

mattam srīman-mahā-pradhānam aṅgarakka Sōmeye-daṇḍāyakaṛu Kēśava-
nāthaṅge aṅga-bhōga amṛita-paḍige biṭṭa Sīge-nāḍa Setṭiayahallīya siddāya ga
100 kkam braya kuḷa-sahita baradi(du)hudu adanū braya pallaṭav ḡadahaṅge
nōdi pālisuvudu

67

(East face) Guṇiyakereyalu Tiruveṅgada-dāsarū Tanupole-Veṅgadāyeya kayalu
konḍa maneya chatus-sīme Paṭayana Maleyaviṇḍana maneyim paḍuvalu rāja-
bīdiyim baḍagalu Yamme-Yallapana maneyim mūḍalu kōṭeyim teiṅkalu yint ī-
chatus-sīmeya manc padinentuluļa Śrīvaishṇavarige Viṭhala-Dēviyaru māḍida
maṭha

68

On a stone in the right corner outside the āne-bāgilu of the same temple.

Subham astu

namas tunga-siraś-chumbi..... |
.....mūla-stambhāya Śambhavē ||

.....srî Jayâbhyudaya Šâlivâhana-šaka-varu.....Bhâdrapada-bahuļa 30
 llu srîman-mahârâjâdhi.....maṇi.....śrî-vîra-pratâpa.....
 râjarâja-kula.....Âñjanêya...akhiļa.....ambuja-nivâsa kamala-
 lôchana kamala-sambhava.....lâpurada šrî-Channa-Kêśava-nâtha-
 dêvara divya-srî-pâda-padmaṅgala.....mahârâya hadapada.....
kumâraru Singaiya.....dare tamma tandem.....tamma
 tâyi.....dharmaṁv âgabekendu.....nu kaṭtisi.....
 vijaya-daśami (rest gone)

69

On the pedestal of an image in the maṇṭapa to the west of the same temple.

Srîmanu Lokkiguṇdiyara bhavâ.....balara-dêva biruda-rûvârîbha-kaṇṭhîrava
 chatu...biruda-rûvâri-gonda-la-bâdîva Kali-yuga-Viśvakarmîm emba rûvâriyu
 poyisidu

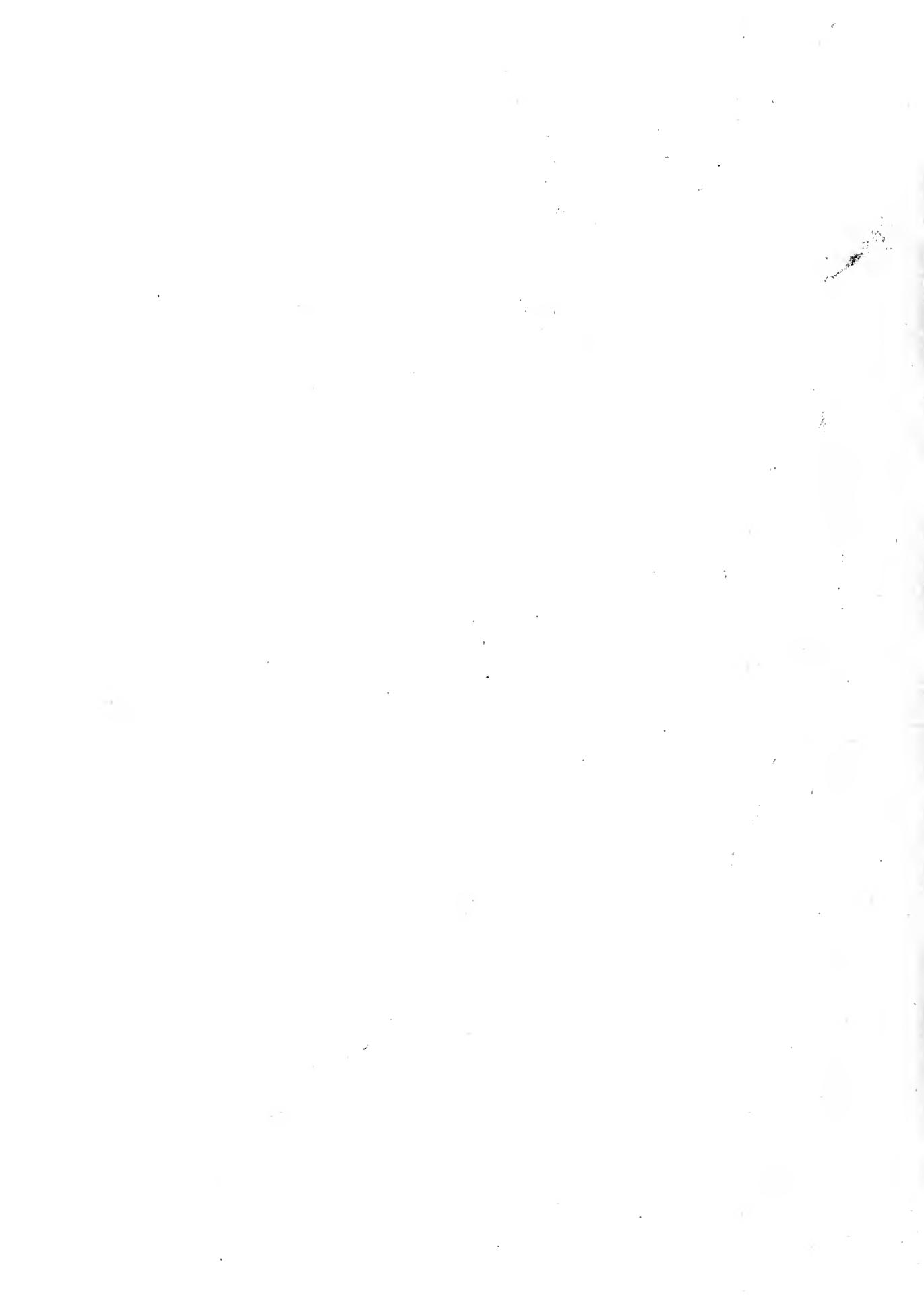
71

On copper plates in the same temple.

(I b) Śrîmat-traiḥkya-pûjyâya sarvva-karmmâ-su-sâkshiṇî |
 phaṭadâya namô nityam Kêśavâya Śivâya cha |
 Śrîsôdarâmbuja-bhavâd uditô'trir Atri-
 jâtêndu-putra-Budha-putra-Purûravastâḥ |
 Âyus tataś cha Nahushô Nahushâd Yayâtis |
 tasmâd Yadur yYadu-kulê Yadavô babhûvuḥ ||
 khyâtêshu têshu nripatilî kathitaḥ kadâchit
 kaścid vanê muni-varêṇa Šaṭalî karâlaṁ |
 śârddûlakamî pratihi Poysaṭa ity ato' bhût
 tasyâbhidhâ muni-vacho'pi chamûru-lakṣma(m) ||
 tatô Dvârâvatî-nâthâḥ Poysaṭa dvipi-lâñchchhanâḥ |
 jâtâś Šaśapurê têshu Vinayâditya-bhûpatilî |
 maṇḍaṭagra-samutpanna-têjasâ dvid-baṭâbdhayâḥ |
 âkrishya jîvanaṁ têna niśśeṣhaṁ šôshitâ bhuvi(h) ||
 prîtimi sa sva-karêṇa viśva-bhuvanasyôtpâdayan chandrapat
 bhîtiṁ vairi-kuṭeṣhu daṇḍa-mukhatas sampâdayan Dharmavat |
 sphîtim sâdhu-janê nijâyataraṇâd âropayan Krishnâvach
 chakrê ūklataram karam jana-hitaṁ kṛityâ dharâmî pâlayan
 śvēta-chchhatra-sahasra-(II a)patra-kamalâ Lakshmîm chirâm vâsayan |
 dôr-ddaṇḍe ripu-khaṇḍanaika-chaturê vîra-śriyamî nâṭayan
 chikshêpâkhiļa-dikshu sikshita-ripus téjaḥ praśastôdayam ||

Koñkanigar ivana khađgada |
 kañkañav idu namman elavo muļugisug enutam |
 bhôñkal kedâruvinañ niš- |
 ūaikañ pariyitän alte Vinayâdityañ ||
 lêkhêva vêlêva su-mêkhalêva
 sudhâñsu-bimbasya sudhâmburâshê |
 surâchałasyâbhavad agra-bhâmâ
 tasya priyâ Šrî-Kelayabba-nâmâ(lj) ||
 Gaṅgâ-payôdhyôr iva puṇya-hêtuh
 saṅgas tayôr apy abhavat su-hêtuh |
 putras tatô'bhûd Eṣagaṅga-nâmâ
 sîmâ guṇa-grâma-bhṛitân prasiddhaḥ ||
 Dhârâdhârô bhuja-balavatâm Mâlavâdhîśvarâñam
 Bhôjénaujô-vijita-ripuñâ varddhitâ yâ praśiddhâ |
 sâbhûd âpôśanam ahita-bhû-bhôjanê yasya pûrvvam
 Kaubêrâshâ-vijaya-samayê varṇyatê kim sa vîrah |
 kare viñidu Baleyavaṭṭaṇa- | m urivuduv Eṣeyâṅga-nṛipana kôpânañani |
 smariyisidudu Râma-śara- | sphuritâgnîyan abdhi-vîchî-nichayâchakitañ ||
 â-narapatig ambhôdhig a- | nûna-galhîfrateye samanisirppant ire san- |
 mânini Yêchala-Dêvi(II b) ma- | nô-nayana-prîti samanisire samanisidal ||
 ubhaya-kuṇa-śuddhey enip â- | subha-lakshañegam su-charita-charitan enipp â-|
 prabhugam mûvar ttaneyar | subhagar vVallâla-Vishnu-Vudayâdityar ||
 śruti-kathita-pathadol amard ire |
 gatigal šuddhâtma-tatvadolu nimird ire san- |
 matigal punyâtmar avar |
 stutigañ râjyakkam oppe bhâjanam âdar ||
 jayati dharaṇi-lôkottamisitâtmîya-pâdaḥ
 chatura-vibudha-gôshthî-praudha-vâñî-vinôdas |
 sakaṇa-Bharata-vidyâ-hṛidya-gambhîra-bhâvali
 vipuṇa-vijaya-lakshmi-vallabhô Vishnu-Dêvali ||
 nigûḍha-mantrâṅga-padô baļânvitaḥ
 svabhâva-śau[n]dîra-kâthôra-karpparah |
 bibhartti bhârâñata-tuchchha-kachchhapas
 tadîya-bâhur gghana-khadga-kandharaḥ ||
 yad-adhvârâd uddhata-dhûma-sañchayâd
 ghanîbhavan-mêgha-chayê charan gajah |
 Śatakratôḥ kârshnyam upêtya jâyatê
 bhayâya dhanyô nṛipatis sa bhûtalê ||
 sadâ niyôgaḥ Purushottamârchchanê
 dharâvanê dâna-chayê phaṇa-pradê |
 karasya chitrañ nṛipatê sa-karmmaṇaḥ
 kâthôra-mârggô mṛidutâ cha dṛiṣyatê ||

అమత్రికాద్రిముజ్ఞయస్విరవ్వ
సుసుటి నీడదదుయనమానత్రం
శేవయివివయతు॥ క్రిత్తిదర్శముజ్ఞవ
పాశులుతాత్రిరాత్రిజితందుషు త్రిబుదు
త్రిషురూరవసుఃణయుషుత్తవసవుషునసవు
పోద్రుయుతిఃతసుధ్రుషుచ్యుదురుత్త
బుద్రుధూవాఖువున్నాహః॥ వ్యుతిప్రషుతిషు
అపుతిఃశితఃశదాపితరై క్రిదన్నముని
వరీనవక్తఃశితాదంతిషుపిచలశంత్రి
తిభాణయ్య/దశత్రు/తుంపుత్తస్మాలిక
మునివణ్ణపల్చ/మురలశ్రుం॥ తణ్ణ
దారవతినాణఃణయ్య/కొణ్ణపిలాంత
ఎనాఃజతాఃత్తవుష్టుష్టుష్టువినయ
చిత్రుముషుతిః॥ మున్నాలా (రు)సముత్తం
న్నప్రత్యజ్ఞసుచికపియ్యుషుషుషుషు
ఓివనంతినవిక్తుషుషుషుషుషుషు
తింససురినా వీచతునునవన్స్మాత్రుద
యుషునుతంత్రివచగుతితింత్రుషు
డశుదండముషుతుషుషుషుషు
వువుతుషు/తింసుదుషునుజవతురును
సుదురుషుషుషుషుషుషు
వరీనజయక్తుక్రిను లునిత్రుంసువః
సక్రిత్రిత్రికరంకరంజునణుతంత్రుత్రు
రుంణులుణువుక్తుత్రుత్రుత్రుత్రు



modalo! Poysala-râjya-lakshmiy-odavaṁ tôl-valpinim tâldi tann |
 udayaṁ rañjise tanna ba(III a)lp odave tann ârpp êre tann âjñē mî- |
 re diśâ-chakraman otti-kondu Tałakâdaṁ Gaṅga-râjyakke tâm |
 modal âdâm Yadu-vamśa-varddhanakaram ū-Vishṇu-bhûpâlaka[m] ||
 pingade tôlo! korvvi ma- |
 laṅgire jaya-lakshmi lakshmi varddhise suttam |
 Gaṅgara kurupina puramam |
 tuṅga-balām Vishṇuv emba Bhuja-baṭa-Gaṅga ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaranu | Dvârâvatî-pura-varêśvaranu | Yadu-kuṭa-kaṭaśa-kaṭita-nṛipa-dharma-harmmya-mûla-stambhanu | apratibata-pratâpa-vidita-vijayârambhanu | Vâasantikâ-dêvî-labdha-vara-prasâdanu | ūriman-Mukunda-pâdâravinda-vandana-vinôdanu | akshuṇṇa-Lakshmî-lakshita-vakshah-pradêšanum | pratidinôpachiyamâna-puṇya-pravêšanu | vinamad-ahita-bhaya-chakita-mukha-bimbâvaṭamba-sphaṭika-pâda-pîṭha-vinyasta-pada-taṭanu | śvâtâtapatra-sitâlikṛita-bhûtaṭanu | snêha-nihitârâja-lakshmî-kaṭâksha-chchhatyamâna-dhavalâ-chamararulôpavijyamânanu | saudîra-sarasa-vîra-kathâkarṇṇanottirṇṇa-harsha-puṭaka-santânânum | ripu-vijaya-vidita-vividha-ratna-khachita-karṇṇa-kuṇḍala-prabhâ-maṇḍala-sthagita-gaṇḍa-maṇḍalaṇum | anûna-vibhavâlôkanâgamanôtkanṭhitÂkhanḍalaṇum | vikâṭa-vakshasthaṭa-virâjamâna-vipuṭa-vimaṭa-muktâphaṭa-vikîrṇṇa-kânti-danturita-kêyûra-kîrttimukhanum | mṛidu-madhura-vachana-manda-smita-sudhâ-(III b) rasa-syandi-vadana-vidhu-bimba-prasâda-sakhanum | bahu-samara-labdha-vijayârûḍha-vikramâtikarkkaśa-bhuja-yugaṭanu | bhaṭa-kaṭaka-bhujâṭanôtkanṭha-vijaya-lakshmî-dṛîḍhikaraṇa-khaḍga-nigaṭanu | sêvâgamana-samaya-kâminî-kadamba-chaṭana-chaṭa-siñjini-sañjâta-mañju-nâdôdbuddha-kusuma-baṭa-śabaṭa-madhukara-nikara-jhañkâra-mukhai itâsthâna-raṅganu | nîti-nitambini-hṛidayagabhirântaraṅganu | vîra-lakshmî-vihâra-ṣastra-nandanâbhîrâmanu | šaraṇâ-gata-kubhṛit-kuṭa-niyukta-kshêmaṇum | saṅgîta-prasaṅga-bhaṅgî-saṅgata-chatura-Bharatanum | tarkka-vidyâ-vichâra-niratanum | šabda-vidyâ-samagra-lakshapa-su-sikshanum | vêda-vidyâ-parîkshâ-dakshanum | sakala-purâṇa-puñji-târttha-ratna-kôṣanum | Kâmbhôja-vâji-râji-sañcharaṇa-taraṭa-dharanî-vaṭaya-nun | vijaya-kadaṭikâ-kadamba-chumbita-viyad-valayanum | Pâṇḍya-gaṇḍa-saiṭa-nirbhêdanâ-kâṭa-dambhôliyun | Tuļu-nṛipâla-hṛiday-a-vidaṭana-prakaṭa-raṇa-kêliyun | Jagaddêva-baṭa-vîṭaya-Bhairavanum | Adiyamâvalêpa-lôpa-nipuṇa-châpanum | Narasiṁhabrahma-bhûja-bhañjana-prabhañjananum | Kaṭapâla-kaṭâla-chashaka-śôṇitâpâna-tushṭa-yôgiṇi-manôrañjananum | Cheūgiri-bhujaṅga-bhaṅgakara-khaḍga-khaga-râjanum | mala-raja-râjanum | Iruṅgoṭa-kunta-kadalî-vana-vidaṭana-karâṭa-śuṇḍâlanum | âtmîkṛita-Taṭavanapurânum | aṅgikṛita-(kom)Koṅga-vishayanum | avaṭambi(IV a)ta-Noṇambavâdiyun | ūrikṛita-Kôṭalâ-puranum | unmûlita-Kovatûranum | uttarâlita-Tereyûranum | ullaṅghita-Vallûranum | utkampita-Kâñchî-puranum | bhuja-baṭavashṭambha-samblûta-

vitta-virachita - vichitra-Vijaya - Nârâyâñôttunga - bhavanamum | yaśah - prasara-paripûrṇa-padmajâñdanum | malaparoļu gañdanum | subhaṭa-samara-kêlî-lolanum | âliṁ munn iṣivanuñ ūsuryyamam meṣavanum enisida śrimat-Tribhuvana - malla - bhuja-baļa - Vîra - Gaṅga-Vishṇuvardddhana - Poysala - Dêvaru mûḍalu Naingaliya Pađiya-ghaṭṭa | teiñkalu Koigu Chêram Anamale | pađuvalu Koikañada Bârakanûra-ghaṭṭav âdi | bađagalu Sâvimaleyind olađgâda bhûmiyam bhuja-baļâvashṭambhadim paripâlisuttaṁ ||

svasti samasta - maṅgalâbhuyakara - lakshaṇâbhîrâmeyum | saubhâgya-sîmeyum | Balipura-vara-kshîra-vârâsi-janita-Kamaleyum | viśuddhâ-châra-vimaṇeyum | Vishṇuvardddhana - manô-râga-sâgarâbhivardddhana-chandra-lêkheyum | parivâra - phaṭita - kaļpa-kuja-śâkheyum | sad-arttha-sarasa-samayô-chita - vachana - madhu - rasa - syandi - vadanâravindeyum | Nagarâja - nandanâ-padâravinda-vandana-varddhitânandeyum | kaļâ-kaļâpa-ratna - garbbha - vasundhareyum | lâvaṇya - sindhu - vêlâ - lîlâyamâna - kêkarâti - bandhureyum | (IV b) vichitra-narttana-pravarttana - pâtra - sikhâmaṇiyum | sakala - samaya - rakshâmaṇiyum | savati-gandha-hastiyum | ity-âdi-nâmâvalî-praśasteyum enisida śrimat-priy-arasi paṭṭa-mahâ-dêvi-Šântala - Dêviyar - vverasu śriman - mahâ-paṭṭaṇam Vêlâpurada nelevîđinoļu śrimad-Vishṇuvardddhana-Poysala-Dêvaru sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam irddu ||

svasti samasta - maṅgalâbhuyakara - lakshaṇa - lakshitamum | šabda-vidyeyante sûtra-mukha-siddhamum | śruti-kadambadante pada-kramânu-viddhamum | Trivikramâvatâradantir upakrama-pravîddhamum | Chaturmukhanante kamalôdbhavamu | Šaši-khaṇḍa-maṇdanananante ūlî-putrikâlaṅkritamum | Šatakratuvinante nayanâbhîrâmamum | kuļa-giriyyante driđha-mûla-bandhamum | jalâśayadante kumudôllâsiyum | Hara-giriyyante vrišha-padâṅkitamum | guru-varanam âgiyum tamô-guṇam alladeyum | stambha-sambhritam âgiyum rajô-guṇam alladeyu | harshôtkarsham âgiyum satva-guṇam alladeyum simha-gajâvaliyan uļludâgiyum gahanam alladeyum | jañanidhiyante gabhîrân-taraṅgamum | Kanakaśikhariyante dhruva-gati-niratamum | chandra-maṇḍaladante sudhâvalambiyum | ravi-maṇḍaladante viyat(V a)-patha-varttiyuñ | gagana-maṇḍaladante bha-gaṇa-saṅkrântamum | bahu-kûṭa-kôṭi-ghaṭita-kaļaśa-vîlasita-mum | bahu-bhûmikôdbhâsita-śrî - mukha - dvâramum enisida śriman - mahâ-prâsâdadoļ ||

svasti samasta - jagad - udayakara - chatura-Chaturânanôdbhûti-pûta-puṇḍarîka - dhavalîtôdaranum | bhuja - baļa - niyukta - haļa - mukha - samâkriṣṭha-Yamunâ-nadi-pravâha-vidita - sâmarthya-mudrâ - bhadra - Baļabhadra - sahôdarânum | amṛita-mathana-samaya-saṁsikta-su-vyakta-bindu-brînda-târakita-vikaṭa-vakshasthaļa - viyattâlanuñ | nija - khura - ghaṭita - vigâlita - sakala - jaladhi - jaļa - karḍdamita - pâtâļa - pañka-kêlî - vilôļa-varâha - rûpa-hêlâ - samuttâlita - dharâtalânum | dharaṇî - bhârâvatâra - Pâñḍavôpâkâranum | Baļi - kara - niyukta - dhârâ - pravardddhamâna-vriddhi-latârûḍhôddanda - padmajâṇḍa - sprig - âdhâra - daṇḍâya-



mâna - kalêvara - Trivikramâvatâra - mita - dharanî - mañdalânûm | ati - krûra-
 danuja - vinâsha - virachitôpâya - rakshitâkhanḍaalanûm | surâsura - karâkrishyamâna-
 Mandara - bhramaña - bhara - sahâtidhîra - kamañhákâra - darśita - drijhatvanûm |
 parama - mahat - parimâna - garbbhîkṛita - sakaña - satvanûm | ajñâta - paramârttha-
 svarûpan âgiyûm prakañanûm | a - nikañikṛita - nikañanûm | a - dûrîkṛita - dûranûm |
 a - tuñgikṛita - tuñganûm | a - sûkshmîkṛita - sûkshmanûm | a - gahanikṛita - gahana-
 nuñ | anavarata - gabhîranûm | a - vi(V b) stâryyamâna - vistîrñanûm | Param-
 Brahma - svarûpanum enipa šrîmad-Vijaya-Nârâyaña - dêvarañ šrîmad-Vishnu-
 varddhana - Poysala - Dêvar ssad - bhaktiyiñ su - pratishtithaiñ mâđli Šaka - varsha
 sâsirada mûvatt - ombhatteneya Hêmañambi - samvatsarada Chaitra - šuddha-
 pañchamî - Âdivâra šrî - Vijaya - Nârâyaña - dêvara šrî - Chenna - Kêšava - dêvara šrî-
 Lakshmi - Nârâyaña - dêvara nitya - naimittika - divyângâ - bhôga tri - kâla - nivêdyâ
 Šrîvaishñavara brâhmañara mantra - gîta - pâtra - pâguða vidyâvantara mâlagâgar-
 ârati - koñtâna - volagâda samast[a] - ûligada jivita - varggakkav âgi sarvva - namasya
 samasta - kirukuļa - dêvi - dêvana kâñike sahita šrî - pâdadalli dhârâ - pûrvvakam
 mâđida vr̄itti Vêlapurada bîdu - chatus - sîme - suika - ponnâya - sahita | Dêvalige - nâđ-
 Emmesandi - hannereda | â - nâđinda vûra | Basavanahallî | Kođagi - nâđa Bârasî-
 hannereda | Niđugunda halligalu sahita | Abbidore | Tagare - nâđ erađu hasuđegalu
 hallî sahita | Ballavi - nâđa Hadiyara volalu | Uñdâdi | jalagara mânî | Gođagara
 va(VI a)li Keragaluru | Attivaligeya Mañali - nâđa morasu hannereda | Nekku-
 nâđa Kesakôđu halligalu sahita | Maise - nâđa Beđagere | Bañteyanahallî |
 Âsandi - nâđ erađum | Dêvanûru chatus - sîmâ - sahita | Hiriyâ - Muguliyal aydu-
 vr̄ittigav ellâ - tereyunâm sarvva - namasya tri - vikramaiñ mâđida divya šrî - pâda-
 padmañgâluge samarppisidaru | initayiñ mikka - dhanamuiñ bhaktar - âyamuiñ
 khanḍa - sphuñita - jîrññôddhârakkav êkâdaśâvatâran enisida šrî - Vishnuvarddhana-
 Poysala - Dêvara niyamav âsthânakka râjyâbhivriddhiga šrî - Vijaya - Nârâyaña-
 dêvara divya - sannidhânadalu japa - huta - hômañgalañ mâluvallige nûrippattu-
 bhañtarugalige sarva - namasyavâgi dânam mâđida bhûmi Hiriyâ - Muguli
 Chikanahallî sahita | ippattondu - bhañtarugalige Beñneyûru | Areyahallî Kele-
 yabeyahallî sahita | Šrîvaishñavaru mûvatt - erađakkam Tagare - nâđa Niñtûru ||
 Nârâyañâya namañ |

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(VI b) Tat - taneyam Yâdava - vain - | šottaman avadâta - kirtti sâhasa - dhanan u - |
 dvritta - virôdhi - nriñpâlaka - | matta - dvipa - sînhan enisidañ Narasiñha ||
 âsîd Échala - Dêvyâm hi Nârasînha - kshitiñvarât |
 tasyâm pañta - mahâdêvyâm Ballâla - prithivîpatilî ||
 šrîmach - chhri - Narasiñha - Dêva - nriñpatér jjâtô mahîyân sutas
 samprâptôru - parâkramô vijayatê Ballâla - bhûpâlakah |
 hitvâ pâpa - mahândhakâram anišam dharmmañ samuddîpayan
 šrîmat - Kêšava - dêva - pâda - yugaña - dhyânâmrîtâsvâdanah ||

Daśamukha-bhuja-danḍodghāta-Kailāsa-śailaṁ
 Hara iva Kali-vēgōchchālitaṁ dharmma-jātaṁ |
 jagati bahu-vidhaṁ yas sthāpayāmāsa vīras
 sa jayati rāṇa-mallō Vīra-Ballāla-bhūpaḥ ||
 jīyād Ballāla-bhūpālah pālitākhila-bhūtalāḥ |
 yat-kīrtti-puṇḍarikasya prīthivī karṇṇikāyatē ||
 eseyal jālaka-jālakāṁ dṛidha-kavātāṁ dvāra-śākhāli bā- |
 ṇasu-kottāra[m] udagra-vapram udavāsaṁ Vāsudēvākhyā-tī- |
 rttha-saram ūrī-vijayādi-śabda-(VII a)vilāsaṁ Nārāyaṇāṅg ołdu kal- |
 vesadim teiñkaṇa-chakri mādiśidan ī-Ballāla-bhūpālakaṁ ||
 agalim pātālav eñtum deśegal agaladind uddadim vyōmadind ir- |
 vvagiy āgal perchchi mūrūm bhuvanadol ese Vuchchañgiyām koñda-gaṇḍam |
 magułduṁ Pāṇḍyām šarañ bokkađa karuñisi tad-rājyamām koṭtu mūrūm |
 jagadol vikhyāti-vettaṁ haraṇa-bharaṇadim Vīra-Ballāla-Dēvaṁ ||
 (usual final verses) baravar-āchāryya Sūryyaṇām barada || Nārāyaṇāya namaḥ ||
 maṅgaṇām aha ūrī
 śrī-Malaparoļu-gaṇḍa Vīra-Ballāla-Dēva ||
 Kadaļahalligaļu sahitā ||

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Ānanda-saṁvatsarada Chaitra-su 5 Ā ūrīmat-pratāpa-chakravartti ūrī-vīra-
 Sōmēśvara-Dēv-arsara kumāra Nārasiṅga-Dēvanu Bēlūra ūrī-Chenna-Kēśava-
 dēvarige Nekku-nād-olagaṇa Bikkigōḍanā dhārā-pūrvvakām mādi kottāru
 maṅgaṇām aha ūrī

śrī-Malaparoļu-gaṇḍa-śrī-vīra-Sōmēśvara-Dēvasya ||

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On copper plates in the same temple.

(Nāgarī characters)

(I b) Nityōdbhāsi-mṛiñāla-kōmaļa-nija-prōttuṅga-damshṭrōchchhritam
 kshōñi-chakram abhiprasārita-payaḥ-pūrābhīrāmaṁ mahat |
 sānandaṁ vikasat-sarōruha-dhiyā sadyas Sarōjālayām
 ārūḍhām avalōkya jāta-hasitaḥ pōtrī Hariḥ pātu vaḥ ||
 āśicch-chhēsha-phaṇā-sahasra-vilāsan-māṇikya-jāla-prabhā-
 bhāsvat-kūntala-santatē mMurabhidō nābhī-sarōjāt purā |
 dēva sthāvara-jaṅgamasya jagataḥ srashṭōjvaļan yan-mukhām-
 bhōjārāma-nivāsi-haṁsa-vanitēvābhāti Vāg-dēvatā ||
 Pushpachāpa-viśikhair anākuļo kiñkarōpi sura-vṛinda-vanditaḥ |
 mānasōjani munir vVidhēs sudhīr Atrir a-tri-nayanō vṛisha-dhvajaḥ ||
 tad-akshṇas sindhūnām ayam ajani mitraṁ priya-sakhaś
 chakrāṇām chūḍāmaṇir api Harasyākhila-gurōḥ |

sudhâ-rôchir yyasminn udayati šaraih pañchabhir alam
 pidhattê Pushpêshus sakałam api lôkam prati muhuḥ ||
 Yadus Sudhâkarasyâsit kulê balavad-agraṇih |
 prasârita-yaśas-stôma-viśadikrita-diñmukhaḥ ||
 Sañakhyaś tad-vamśe viśada-yaśasā kshälita-harit
 parîpâkô nṛinâm iva sukrita-râshēḥ samajani |
 visasmâra kshônî Sagara-mukharôrvviśa-viraha-
 vyathâin yasmin jâtê balavati bharan bibhrati bhuvali ||
 *Saśapuryyâ sa râjêndraḥ kadâchit kula-dêvatâ |
 natvâ Vâasantikî châjnâm siddham munim upâviśat ||
 sâṭopani sarvvam urvvitalam api tarasâ kampayann âtta-kôpô
 dvîpi niryyat-sphulinga-(II a)sphurad-uru-nayanaḥ kshmâtalâlambi-vâlah |
 pradhvastâśeha-tiryyak khara-nakhara-mukhôddâma-kuddâla-jâlair
 âyata sphîta-vîryyas tad-abhimukham athôdghâtîtâsyas tadânîn ||
 Karṇâṭa-bhâshayâ têna hoy Saļeti prachôditah |
 jaghâna dvîpinam vêgât tad-vitirṇa-śalâkayâ ||
 divam yâtas tatô dvîpi kôpâd unmîlitêkshaṇaḥ |
 tad-anvavâya-jâtânâm râjñâm yâtaḥ patâkatâm ||
 Hoysalatvam tatô yâta jâtâs tad-vamśa-paddhatau |
 Yadunêva guṇâḍhyêna Yâdavatvam yathâ purâ ||
 tasmâd apîdayann urvvim Âdityô Vinayânvitah |
 karair ajani râjêndrô jagat-paṅkaja-bôdhakah ||
 tataḥ prôttuṅga-mâtaṅga-mada-sikta-mahitaḥ |
 raṇa-raṅga-jayî śrimânu Eṣeyaṅgôbhavan nripaḥ ||
 tataḥ pushṇann imâm urvvim Vishṇus svayam abhût kiла |
 Jishṇôr akhaṇḍa-vîryyasya mushṇam̄ charitam ôjasâ ||
 karâla-karavâlâgra-kiñkarikrita-śâtravaḥ |
 Nârasimhôbhavat tasmât pûritârtthi-manôrathaḥ ||
 adyâpi dvishatâm yadiya-kathayâ karṇê jvarô jâyatê
 yad-dânêna janâs smaranti nitarâm nâdyâpi chintâmaṇê[h] |
 yasyâdyâpi yaśâmsi divya-saritâ sparddhâm guṇaiḥ kurvvatê
 Ballâlô giri-durgga-malla iti vikhyâtôbhavat tat-sutaḥ ||
 tasmâd akshuṇṇa-lakshmi-pada-mudita-guṇa-grâma-dhâma-prakâma-
 śrimâm uddâma-vairi-dvipa-daļana-paṭuh prâdurâśin Nrisimhâḥ |
 yasmin râjany ašêshaṁ vasu kiла duduḥe sarvva-sasyaiṁ samantât
 prîtâ kshônî (II b)guṇena svayam api pŕithunâ pîlitâ nô balêna ||
 khaḍgam Vikramapâla-Pâvusa-śirô-mastishka-paṅkâviṭam
 prakshubhyan-Makarôshna-rakta-saritâ prakshâlyâ virôddhata[h] |
 prôdyad-vairi-kadamba-pâmsu-pihitam Chôlaṁ pratishthâpya yaś
 Chôla-sthâpana Pâṇḍya-khaṇḍana iti prakhyâta-kirttir bhuvi ||

* So in the original.

vâjî-râjîritôddâma-ratha-chakra-bharâhataiḥ ।
 gajâśva-pattibhiḥ kîrṇam abhût tasya raṇâjiram ॥
 nija-bhuja-Mandara-giriṇâ parimathita-duranta-vairi-vârâśih ।
 Sômaḥ prahasita-sura-Ditisuta-viryôbhût tataś śrîmân ॥
 ghôṭânâṁ yasya dhâtyâś chaṭula-khura-puṭa-prasphuṭâtôpa-nâdaish
 ṭaṅkârair atṭahâsaïr iva kaṭhina-bhaṭâkrishta-châpâvalinâṁ ।
 bhêrî-bhûri-praṇâdaiḥ paṭu-paṭha-ravaiḥ pâṭitôrah-kavâṭaiḥ
 nâṭavyâṁ śatru-saṅghâ kuṭa-viṭapa-kuṭi-kôṭara-sthâna-bhîtâḥ ॥
 yôshid-ratnam adabhra-vibhrama-padam bibhraty apârân guṇân
 tasyâsît kiла Bijjaléti mahishî viśvambharâ-bhûshaṇam ।
 yasyâś châru-padâravinda-nakhara-prôdyad-dyutêr añchaṭelē
 vêṇau sañcharati kshitiṣa-vanitâ(m) dhanyatvam iyustarâṁ ॥
 sâpâra-vâranâṛi-sat-târakâ-nikarâvriti ।
 kîrtti-chandrikayôpêtâ chandra-lêkhêva sâ babhau ॥
 yad-dânam surabhûruham tirayatê yach-chhrîs Surâdhîśvaram
 yat-kîrttis Sura-nimnagâṁ Sura-gurum yad-buddhir iddhâ kila ।
 yach-chhauryyyaiḥ Viśhavâha-phâla-nayana-prôdyat-karâlâ(III a)nalam
 sô'yaṁ sarvva-guṇâśrayas samabhavat tasyâṁ Nârisimhô nrîpah ॥
 âji-krîḍâ-nihita-hṛidaye yatra śatru-pravîrais
 sâkam lôka-traya-jaya-paṭau Nârasimha-kshitiṣe ।
 svar-gâṇikyam tad-abhimukha-samprasthita-kshmâpatinâṁ
 saṅgâyâbhûd atuṭa-vilasan-maṇḍanam Manmathârttam ॥
 bhêdam bhêdam kari-vara-ghaṭam śatru-sainyasya vîrah
 khaṇḍam khaṇḍam yudhi haya-gaṇân sâdinô yaś cha bâlyê ।
 bhaṅgam bhaṅgam pŕithu-ratha-chayâṁ vîra-yôdhâdhîrûḍhân
 chhêdam chhêdam nara-vara-śîrâmsy êsha kêlinî karôti ॥
 yas sitâsi-latâ-ghâta-nihatârâti-santatiḥ ।
 Nârasimha-kshitiṣô'dâd arthinâṁ arhitam mudâ ॥
 Nârasimha-mahîpâlah pâlayann akhilâṁ mahîm ।
 jayaty asau ripu-stôma-kari-kaṇṭhîravâkṛitiḥ ॥
 sô'yaṁ - samasta - praśasti - vistâra - vishayîbhûta - vimalatara - vichitra - charitraḥ ।
 ripu-narapati-timira-haraṇa-daksha-prachaṇḍa-prabhâ - bhâsita - nikhiḷa - jaladhi-
 valaya-gôtraḥ । nânâ-sâmanta-chakra-chûḍâmaṇi-gaṇa-kiraṇa-chaya-nîrâjîtâiṁ-
 ghri-yugaṇaḥ । śrîman-Nârasimhô mahîpâlas svakîya-Hoysala-maṇḍalê nikhiḷa-
 lakshmi-vîlâsâśrayâṁ sva-janaka-prêma-pratishîṭhâpita-prâjya-râjya-sampadaṁ
 Dôrasamudrâkhyâṁ nija-râjadhânîm adhivasan । Šaka-varshasya chatur-adhika-
 sâshti-śatottara-sahasratamasya Durmmati-samvatsarasya Chaitra-śuddha-dvâ-
 [da]śyâṁ Bhaumavârê vidhîyamâna-nânâ-dâna-prasaṅgê Kalukaṇi-vishayântar-
 gatam prasiddha(III b)-sîmâ-samanvitam sva-sva-pallî-yukta-sva-pallî-sahita-
 ashṭa-bhôga-téjas-svâmya-nidhi-nikshêpa - taṭâkârâmâdi - sainastânuyâna-sahitam
 Belluru-nâmânam grâma[m] ।

pîyûsha-dyuti-bândhavas samabhavad gôtrê kilâtrêh purâ
vîrô Vishnu-chamûpatir guña-gaṇa-śrî-kîrtti-ratnâkaraḥ ।
tasyâśid guña-śâlinî priyatamâ nâmñâ śrutâ Mañchalâ
kiñchêndôr iva chandrikâ tri-jagatâ[m] chêtaś-chamatkâriñî ॥
vîra-smârita-Kausalêya-charitaḥ prauḍhârijâtântakas
tyâga-prâbhava-vâmanikṛita-Balir dharmê cha Dharmâtmajah ।
kiñchânargaļa-nirmaļâtuļa-yaśaś-śvētikṛita-kshmâtalâḥ
sañjâtaḥ Perumâle-nâma-viditô danḍâdhinâthas tataḥ ॥
mûrttir yasya šaśâṅka-bimba-vimalâ svânanda-sandôhinî
kîrttir yasya Surâpagêva guṇatô loka-trayî-pâvanî ।
yad-vâni Małayâni-la-pratikṛitis santapta-santarppaṇê
sô'yam śrî-Perumâle-mantri-mukharas sarvârthi-chintâmaṇih ॥
Râma-Krishna-kripâvâsa-lakshmî-sambhôga-sainšrayaḥ ।
Perumâle-chamûpâlas sa jâtas svâmi-vallabhaḥ ॥
Bellûram agrahârârthaṁ Narasiñha-mahîpatih ।
adâd Atri-kulâyâsmai Perumâle-chamûbhrité ॥
sô'pi Perumâle-danḍanâthas tam êva grâmam Udbhava-Narasiñha-purâbhidhâ-
nam kritvâ shaḍ-aśiti-vrittikam vidhâya Rig-Yagus-Sâmâtharvva-vêda-vêdâṅga-
vêlibhyâḥ samasta-vidyâ-viśâradêbhyô nânâ-gôtrêbhyô brâhmaṇebhyô dhârâ-
pûrvvakam prâyachchhat ॥ ayani êvârthaḥ Karṇâṭa-bhâshaya sa-prapañchaḥ
prakaṭikriyatê ॥

(IV a) svasti samasta-bhuvanâśrayam sakala-vibudha-jana-saṁstûya-
mâna-guña-gaṇâśrayam śrî-prithvî-vallabhaṁ bhaya-lôbha-durllabham mahâ-
râjâdhîrâja-paramêśvaram Dvârâvatî-pura-varâdhîśvaram Yâdava-kulâmbara-
dyumaṇi sarvvajña-chûḍâmaṇi maledâra-jâra nija-pratâpa-virâjamâna-têja-
malaparo gaṇḍa gaṇḍa-bhêrunḍa kadana-prachanḍa ripu-timira-mârttaṇḍan
ekâṅga-vîra raṇa-raṅga-dhîra Śanivâra-siddhi Sura-mantri-buddhi giri-durgga-
malla ripu-hridaya-sella chalad-añka-Râma saṅgrâma-Bhîma vairibha-kaṇṭhîrava-
kripâ-kaumudi-vikâsita-Yadu-kuļa-kairava Magara-râjya-nirmmûlana Chôla-
râjya-pratishthâchâryya Pâṇḍya-râjya-samuddharaṇa nissaiṅka-pratâpa-chakra-
vartti Hoysala bhuja-baṭa śrî-Vîra-Nârasiñha-Dêv-arasaru Śaka-varshada 1184
neya Durmmati-saṁyatsarada Chaitra-śuddha-dvâdaśi-Maṅgala-vâradandu Kalu-
kaṇi-nâḍa Bellûra vittiya Bellûru â-kâluvalligâlu (7 lines following contain names of
villages) int ivu mukhyavâdanta tanna kâluvalli gûḍida yallâ-halli-sahitav aha
prasiddha-sîmâ-samanvitav aha Bellûru (16 lines following contain details of grant) antu
gadyâṇa nûra-aivatta-mûru paṇav aidu hâga mûṣan ulla â-Bellûranu tamma
manômitran aha Perumâle-danḍâyakarige agrahârava mâdalôsuga 8 (V a) ashta-
bhôga-têjas-svâmya-nidhi-nikshêpa-taṭkârâmâdi-samasta-baṭi-sahita dhârâ-
pûrvvakam mâdi koṭṭaru ॥ â-Perumâle-danḍâyakaru â-pariyale â-Bellûranu
embhatt-âru-vrittiyâgi mâdi samasta-vidyâ-viśâradar aha brâhmaṇottamarige
dhârâ-pûrvvakam mâdi koṭṭaru ॥

dharmas su-sthiratâm yâtu Nârasimha-mahîpatêḥ |
yâvad dharâ dharâdhârâ yâvach chandra-divâkaraū ||
a-karasya karâdânam gô-kôṭi-vadha uchyatê ||
sa-karasya kara-chchhêdi prâpnôti paramam padam ||
(usual final verses) maṅgalam aha śrî śrî śrî
śrî-Vîra-Nârasimha-Dêvasya

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On copper plates in the same temple.

(Nâgarî characters)

(I a) Śrî-Bêlûra Kêśava-dêvaralu iha śâsana ||
śrîman-mahâ-pradhâna Mudeya-daṇḍâyakariga chhappann-arasara Sâlu-Mûleya
samasta-halaru koṭṭa svâmyada śâsana ||

(I b) śrî || śubham astu |
namas tuiga-śiraś-chumbi-chandra-châmara-châravê |
trailôky-a-nagarârambha-mûla-stambhâya Śambhavê ||
parimrīšati tapana-bimbam bimba-phalâśaṇkayêva Hêrambê |
nava-kamala-nâla-lakshmiḥ šundâ-kâṇḍô-sya khaṇḍayêd vighnân ||
Bêla-nagarâdhinâthah Kêśava-nâthah sadaiva ramaṇîyah |
Hoyisa-la-maṇḍala-makutî-ghaṭita-mañir bhavatu bhûtayê bhavatâm |
śrî-Hariḥ śrî |

âśid aśeṣha-bhûpâla-mâlâ-lâlita-śâsanaḥ |
sômaḥ Sôma-kulâmbhôdhêś śrîmân Bukka-mahîpatih ||
Nala-Nahushâdîshu râjasu râjavatî kêvalaiḥ jagatî |
śrî-Bukka-bhûmipâlê râjani râjanvatî jâtâ ||
ananya-labhyâ-saurabhya-surabhîkṛita-diñ-mukhê |
yat-kîrtti-vimalâmbhôjê dyaur eṣhâ bhramarâyatê ||
tasya śrî-Bukka-Râjasya kumârôbhût kulôdvahah |
râjâ Hariharaś Śambhôḥ Kumâra iva śaktimân ||
alainghaniyâ yasyâsîn maryâdaiva nayâmbudhêḥ |
anatikramaṇîyâbhûd dharêva dvijasât-kritâ ||
Chôla-Kêraḷa-Pâṇḍyânâm vijayôpârjjitam yaśah |
yasya dakshiṇa-dik-kântâ-mukhêndu-mukurâyatê ||
Yavanî-mukha-padmânâm bâshpa-sîkara-durddinam |
yaj-jaitra-yâtrâ-samayaḥ šâradôpi karôty ahô ||
kalpa-druma-dharâ-Mêru-brahmâṇḍâdi-pradât tataḥ |
nâmnânalpa-(II a)pradâñ kalpa-drumâdin šlâghatê janah ||
Sumantra iva Râmasya su-niyântrita-śâtravaḥ |
tasyâbhûn Muda-daṇḍeśas sachivâḥ pitur âgataḥ ||
râjânâm aty-Udayanam kṛitvâ ratnâvali-śataiḥ |
Yôgandharâyaṇâmâtyam nyakkarôti nayêna yaḥ ||

maṇḍalāni samākramya mantriṇā yēna bhōginaḥ |
 gṛihyantē saṅkuchad-bhōgā jīva-grāham sahasraśaḥ ||
 yan-niṣṛiṣṭair agrahārair hārair iva su-nirmalaiḥ |
 alaṅkriyantē dik-kāntā guṇavat-dvija-mauktikaiḥ ||
 sēnā-rēṇukṛitād ātma-saṅkōchāch chharaṇāgatāḥ |
 taṭāka-vyājatō yēna vardhitā vārirāśayaḥ ||
 varṇṇāśramāṇām anyēshām maryādām anupālayan |
 paripālayati prītyā yaḥ prajāḥ svā iva prajāḥ ||
 Bharatasyēva tasyātha rakshayā paritōshitāḥ |
 kṛishṇivala-vaniṁ-mukhyā rakshā-śulkam achīkliṇipan ||
 ataḥ param asya viśēshaḥ sarva-jana-vijñānāya Karṇṇāṭa-bhāshayā likhyatē ||
 Śaka-varsha sāvirada mūnūra nākaneya Dundubhi-saṇivatsarada Kārttika-
 bahuļa-daśami-Ādvāradali svasti samasta-vastu-vistīrṇya-prāmāṇya-(II b) bhuvana-
 vikhyāta-Bharata-khaṇḍada dakṣiṇa-diśā-bhāgada Jambū-dvīpada pañcha-
 śata-vīra-śāsanaruṁ anēka-guṇa-gaṇākrāntaruṁ kṛita-satya-vihita-chāru-chari-
 traruṁ naya-vinaya-vijñāna-vīrāvatāraruṁ Sālu-Mūle-Baṇaju-parivāra-samaya-
 dharma-pratipālakarum mānōnnataru sāhasottuṅgaruṁ kīrtty-aṅganā-vallabha-
 ruṁ Bhaladēva-Vāsudēva-Khaṇḍali-Mūlabhadrōttunga-chaṇḍa-kīrtti-vilāsa-vani-
 šōdbhavaruṁ Ahichchhatrapura-varādhīśvararuṁ āchāra-purusharu vichāra-
 nirnāyakarum ēkaika-vīraruṁ lōkaika-mānyaruṁ dakṣiṇa-Vārāṇāsi dharmā-
 dharmake oreḍallu dharmada nelemane chakrēśvara-rāya-rājadhāni enisi
 negaḍda ubhaya-nānā-dēsiya-tavarumane sīṭāla-maṭlige ity ādy-anēka-praśasti-
 sahitam ūrimad-Gaṇēśvara-Gavarēśvara-dēvara divya-pāda-padmārādhakarum
 appa Vijayanagari Hastināvati Dōrasamudra Gutti Penugundi Ādayani Udayagiri
 Chandragiri Muluvāyi Kañchi Paṭevīdu Chaduraṅgapāṭṭaṇa Maṅgalūru
 Bārakūru Honnāvura Chandāvura Āraga Chandragutti Appigere Hulige |
 Niḍugallu Chimatanakallu Tarīyakallu Ā(III a)nevidda-saṅi Kalheya Telakalambi
 Siṅgapāṭṭaṇa modalāda santhe-śāsana-pēṭe-voḷagāda samasta-haṭuvu nakhara
 parivāra mummarī-dāṇḍagaḍu sakala-svāmyavantaru avara kāl-gāhina billa
 mūnūrp-ibbaru holiya-jaṅguli-sahita ūri-Virūpāksha-dēvara divya-śri-pāda-
 padmada sannidhiyali vajra-vaisaṇigeyan ikki kuṭṭiruddu tamma olaqe aikama-
 tyavāgi atyanta-parama-prītiyin ūriman-mahā-pradhāna Kali-yuga-dharmmō-
 ddhāraka dharma-pratipālaka satya-kīrtti Muddeya-dāṇḍāyakaru namma chhap-
 panna-dēśada āchāra-vichārakke karttarādar āgi nāvu avarige prīthivī-śetṭi-
 tanava koṭṭu ondu-svāmyavanu koṭṭevu ā-svāmyadali Sālinā vivara sthāvara-
 sthālakē hoṅguttagyea grāmakke prati-gadyāṇa ondakke bēle | vāravan ikuva
 grāmaṅgalige suvarṇādāya prati-gadyāṇa ondakke bēle bhatta nānā-dhānya
 īrāya-prati-khaṇḍaga ondakke ibbaṭa | Mūleya-svāmyada vivara navaratnakke
 beleya gadyāṇa nūrakke ippaṇa su-gandhagalige pachcha-kappura kuru-
 ondakke hāga (45 lines following contain similar details of grant) yī-maryādeya svāmya-
 vanu-sukha-mukhadali koḍuvaru kodade āru idakke vakravādaru avarige āru

sahâyav âdaru avar-ittâñdavanu kondavane bîrañiga hâkidade mañgala javâli
avar-ittâñdavu nâdu-nakhara-parivârake horagu

Aśvamêdha-sahasrañ cha satyañ cha tulayâ dhṛitam |

Aśvamêdha-sahasrât tu satyam evâtirichyatê ||

(in Kannada characters) Sâlu-Mûleyavara voppa śrî-Ganêśvara-Gavarêśvara dêvaru |

76

In Bélur, on a pillar near the gate of the Sanskrit School.

.. śrîmad-anâdiy-agrahâram ūrî-Lakshmîpuravâda Settiyahaliya śrîmad-aśe-
sha-mahâjanañgalige ūrîmad-râja-guru-Rudraśakti-Dêvar-aliya Chandayyanu
koṭṭa kraya-pramâna-patra i-śâsanasthavaha mûrum hâga volage Pâriñanâna
Gôpañnana vr̄itti yerađum hâgadolage akhañditavaha tôtâ gûdida vondu vr̄itti-
yanu â-Rudraśakti-Dêvara samakshadalu tat-kâlôchita-kraya-drabya gadyâ-
ñam mûvattanum sâkalyêna kaļadukondu â-mahâjanañgalige â-Chandayyanu
â-vondu-vr̄ittiyan dhârâ-pûrvvakam mâdi koṭtanu intapudakke â-Rudraśakti-
Dêvarum â-Chandayyañgala ibbara sva-hastad oppa *śrî-Gummanâtha | †śrî-
Višva..

Šukla-samvatsaradalu uđuse-hâvali

77

In Bélur, on a stone in Belagôdu Alasiñgarâchârya's house.

(The upper portion is broken off.)

tatô Dvârâvatî-nâthâ[h]Poysalâ dvîpi-lâñchhanâh |

jâtâś Šashapurê têshu Vinayâditya-bhûpatih ||

â-Vinayâditya-putranapp Ereyâingañgav Échala-Dêvigam mûvar ddêvarante
Ballâlam Vishnu Vudayâdityar ppuṭtidar avarolage Vishnu-nripana vikramam
ad entendađe |

Tulu-dêšaiñ Chakragoṭtañ Taļavanapurav Uchchañgi Kôlâlav êlum |
male Vallur Kañchi Kong arbbisuva Hadîya-ghaṭtam Bayal-nâdu Nîlâ- |
chaļa-durggam Râyarâyôttamapuri Tereyür Kôyatûr gGondavâdi- |
sthalavañam bhrû-bhañgadim konđ atuļa-bhuja-balâtôpan i-Vishnu-bhûpam ||
â-Vishnu-nripane vuṭtida Narasimha-nripana vikramam entendađe |

idirâđ ari-bhûpâlara |

madad âneya komban uđidu dantada baleyam |

biduvina muttina hâraman |

odavida jaya-vadhuge todisuvañ Narasimham ||

mânini Yéchala-Dêvigav |

â-Narasimha-kshitîśvarañgam negaldam |

bhû-nuta-vikrama-nidhiyene |

Bhânusuta-pratiman atibaļam Ballâlam ||

* “Śrî” and “tha” in Nâgari characters.

† Also in Nâgari characters.

Nṛiga-Nahusha-Naṭa-Bhagīratha- |
 Sagara-Purūrava-Yudhishṭirādi-nṛipālārgg |
 agaṇita-mahimān nūrmmaḍi |
 mige-vandam nija-charitradim Ballālam |
 asuhṛit-Pāṇḍya-nṛipāla-rakta-jaṭadim nīrūḍi sur̄ embinaṁ |
 masedaṁ Billama-masta-śāṇa-taṭadol ghōr-embinam Jaitugī- |
 prasṛitāsyāmbuja-kōshadoḷ kiriḍuvaṁ ghaṇṭ-embinaṁ kūrppu da- |
 Ilise Ballāla-nṛipālakanān nija-bhuja-praudha-pratāpāsiyān |
 svasti samasta-bhuvanāśrayam ūrī-pṛithvī-vallabhaṇi mahārājādhiraṄja para-
 mēṣvaraṇi parama-bhattrākān Yādava-kulāmbara-dyumāṇi samyaktva-chū-
 dāmaṇi mālerāja-rāja malaparoļu gaṇḍa kadana-prachaṇḍa gaṇḍa-bhēruṇḍan
 ēkāṅga-vīra asahāya-śūra Sanivāra-siddhi giri-durgga-malla chalad-añka-Rāma
 niśañka-pratāpa Hoyisaṇa Vīra-Ballāla-Dēvaru ūrimad-anādiy-agrahāram Ku-
 kkaṇūra-koppadalli suka-saṅkathā-vinōdadiṁ pṛithvī-rājyaṇi geyuttam irddalli
 sāsirada nūr-ippattaneyā Saka-varshada Kālayukti-sāmivatsarada Kārttikad
 amāvāse-Sōmayāradandu Bāchalēśvarada Chandi-Setṭi māḍisida ūrī-Harihara-
 dēvargge Bāchalēśvarada siddhāyadoļage gadyāṇa hattai ūrimad-dakshiṇa-
 chakravartti Vīra-Ballāla-Dēvana kaiyalu Chandi-Setṭi dhārā-pūrvvakān māḍisi-
 konḍu ūrī-Harihara-dēvargge ā-chandrārkka-tāraṁ-baram saluvantāgi bitṭa
 datti |

ūrī-Bādāviya Nāgi-Setṭiya guṇa-brātaṅgaṇam baṇnisalk- |
 āvāni ballau udāra-satya-vinuta-śūrī-gaṇya-puṇyōdayān |
 tān int ujvala-kīrtti-mūrtti-yutanapp ā-putranān Kēti-Se- |
 ṭtiyan imbiṁ paṭedānūn guṇārnnavanan end and ātanānūn dhanyar ār |
 ātana vadhu sakala-guṇa- |
 brātānvite Rēchchiyakkan embaļu pesariṁ |
 dhāriṇyoļu bandhu-janakk |
 āśrayam enal ā...ta nōmpiyē saphaļam |
 ant avarge puṭṭidānūn gaḍa |
 santānamum enisi purusha-ratuna-vitānam |
 chintāmaṇi dorevettavol |
 ant avarge su-putran ēnisidān Chandayya |
 ātana vadhu Mūkavve ma- |
 hā-sati pati-bhakte tāne dharmmakk anukū- |
 lānvite yandađe pogaladar |
 ār mmahiyoļu kūde tanna mahimōnnatiyām |
 ūrī-Bāchalēśvarādi-ma- |
 hā-pura-vara-madhyadalli Hara-grihamān lēs- |
 āgi mādi paṭedānūn khyā- |
 tiyan ī-Chandi-Setṭi setṭigāl-arasaṁ |

Chandi-Setṭi tānu ūrī-Harihara-dēvargge Brahmaśamudradalli māṛugonḍum
 dhārā-pūrvvakān mādi kottudu arddha-vritti | Bāchalēśvarada Mahadēva-Setṭiy

ołagâda samasta-nakharâṅgaļu koṭṭudu aṅgađi ondu telligara mane vandu
biṭṭ-âya hêriṅg ai mû...g ommâna eleya hêriṅge nûr-ele | hattiya bandige hâga
arasinada hêriṅge bêle meñasina hêriṅge hâga gânakke sollag yañne aṅgađiyalu
sedeya... || . . . Puttiya makkalu kuruba sêpiġaru biṭṭudu Chaitra-pavitradalu
mâlege hâga ||

78

In Belur, on a stone lying near the ruined teppôtsava-mâṇṭapa
in the Chenna-Kêśava garden, below Vishṇusamiudra tank.

Šubham astu ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhvâvê ||
svasti śrî jayâdy-udaya-Šâlivâhana-śaka-varusha 1446 neya sanda varttamâna
Târaṇa-sainvatsarada Šrâvaṇa-śuddha 5 lû śrîman-mahârâjâdhirâja râja-paramâ
mêšvara śrî-vîra-pratâpa-Krishṇa-Dêva-Râya-mahârâyaru Hampuya su-kshêtra-
da nelavîdinalu sukha-saṅkathâ-vinôdadinî râjyaṁ geyyuvutt irppalli śrîman-
mahârâjâdhirâja-râja-kula-dêvate dêvatâ-chaturddaša-bhuvanâdhîśvara bhakta-
jana-bhaya-bhañjana Sudarušana-Pâñchajanya-dharanî-dhara sarva-dêvatâdhâ-
ra muni-jana-stômâ... tra akshaya-hasta achintya-pramâṇa akhilâṇḍa-kötî-bra-
hmâṇḍa-nâyaka Ananta-śayana ambuja-nivâsa kamala-lôchana Kamalasambha-
va-pitṛi Nâradâdi-muni-nâtha Vêdagiri-vîśâdhîśvara dushta-nigraha šishṭa-jana-
pratipâlaka abhinava-kshôṇî-Vaikunṭhav enisida Vêlâpurî-śrî-Chenna-Kêśava-
nâtha-dêvara divya-śrî-pâda-padmaṅgalige Krishṇa-Dêva-Râya-mahârâyara
ûligada Jakkaṇa-Nâyakara makaļu Basavappa-Nâyakaru tamma sêvege samarpisida
dharma-śâsanada kramav entendare tamma tande Jakkaṇa-Nâyakarigû
tamma tâyi Tipammanavarigû akshaya-puṇya-lôkav âgabék endu Krishṇappa-
Nâyakarige anêka-dharmav âgabékendu teppa-koļavanu kaṭṭisi vasanta-mâṇṭa-
pavanu kaṭṭisi Pâlguna-ba 10 dinadalu teppa tirunâla uchhaha â-uchhâhakke
cherapu Brâhmaṇa-bhôjana nitya-stutiyalû svâmige udâyadali dôse beñne sakhare
madhyânnadali ârôgaṇeyâda mrishtânnada harivâṇada chhatra Brâhmara jana
40 ke yêkântada paramânnâ chili-pâlu-kashâya karpûra vîleya yishṭarakkeyu
namage Krishṇa-Dêva-Râya-mahârâyaru nâyakanake pâlisida Vastâreya simege
saluva Dêvaṇageya-nâd-ołagaṇa Nârâyanapurada grâma 1 Halumiriya grâma 1
ubhayam grâma 2 kam saluva gadde beddalu tôtâ tuđike sakala-suvarnnâdâya
sakala-bhattâdâya Belûra tałavârikeya visêshâdâya dêvara sîmeya tałavârikeye
yishṭara svâmyada hutṭuvaliyanu śrî-Channigarâyana śrî-pâdakke samarpisida
teppa-koļada dharma-śâsanake ſubham astu (usual final phrases and verses)

vâg-dattam manô-dattam dhârâ-dattam dinê dinê |
shashṭir-varusha-sahasrâṇi vishtâyâm jâyate krimih ||
Parvatayanu Chennigarâya rakshisali ||

79

In Bēlūr, on copper plates in possession of Nirañjanaiyya.

(Nâgari characters)

Śubham astu |

namas tun̄ga etc. ||

Harēr līlā-varāhasya dañshṭrā-danḍalā sa pātu vah |

Hēmādri-kalasā yatra dhātrī chhatra-śrīyam dadhau ||

kalyāṇāyāstu tad dhāma pratyūha-timirāpaham |

yad gajōpy Agajōdbhūtam Hariṇāpi cha pūjyatē ||

asti kshīramayād devair mathyamānān mahāmbudhēḥ |

navanītam ivōdbhūtam apanīta-tamō mahaḥ ||

tasyāsīt tanayas tapobhir atulair anvartha-nāmā Budhaḥ

puṇyair asya Purūravā bhuja-balair āyur dvishām nighnataḥ |

tasyĀyur Nahushōtha tasya parushō yuddhē Yayātiḥ kshitau

khyātas tasya tu Turyasur Vasu-nibhaḥ śrī-Dēvayānī-patēḥ ||

tad-vamsē Dēvakī-jānir didīpē Timma-bhūpatiḥ |

yaśasvī Tuļuvēndrēshu Yadōḥ Kṛishna ivānvayē ||

tatōbhūd Bukkamā-jānir Iṣvāraḥ kshitipālakah |

atrāsam aguṇa-bhramśaiḥ mauli-ratnaiḥ mahibhujām ||

sarasād udabhūt tasmān Narasa-kshitipālakah |

Dēvakī-nandanāt Kāmō Dēvakī-nandanād iva ||

Kāvērīm aśu badhvā bahuļa-jala-rayām tām vilāṅghayaiva śatruṇī

jīva-grāhamī grīhītvā samiti bhuja-balāt tām cha rājyaṁ tadiyām |

kṛitvā Śrīraṅga-pūrvamī tad api nija-vaśē paṭṭaṇam yō babhāsē

kīrti-stmbhamī nikhāya tri-bhuvana-bhavana-stūyamānāpadānaḥ ||

Chēraṇī Chlōlaṇī cha Pāṇḍyaṇī tām api cha Madhurā-vallabhamī māna-bhūshamī

viryōdagraiṇ Turushkaiṇ Gajapati-nṛipatiṇī chāpi jitvā tadanyām |

ā-Gaṅgā-tīra-Laṅkā-prathama-charama-bhūbhṛit-taṭāntām nitāntām

khyātaḥ kshōṇīpatinām svayam iva śirasā sāsanām yō vyatānit ||

Tippāji-Nāgalā-Dēvyōḥ Kausalyā-śrī-Sumitrayōḥ |

dēvyōr iva Nṛisiṁhēndrāt tasmāt Paūktirathād iva ||

vira-śrī-Nārasimhaḥ sa Vijayanagarē ratna-siṁhāsanasthāḥ

kīrtī nityām nirasyan Nṛiga-Naṭa-Nahushādin apy avanyām athānyām |

ā sētōr ā sumērōr avanisura-nutāḥ svairam ā chōdayādrēr

ā pāśchātyāchalāntād akhiṭa-hṛidayam āvarjya rājyaṁ šāśāsa ||

(from here to 'samindhe' in line 54 corresponds with those of No. 6 of Hassan Taluq.)

Śālivāhana-saṁyuktē śakābdē sa-chatuḥ-śataiḥ |

chatus-triṁśat-samāyuktaiḥ saṅkhyātē daśabhiḥ-śataiḥ ||

Āṅgirāsāhvayē varshē māsi chĀśvayujābhidhē |

sōmōparāga-samayē Rēvatyām Indu-vāsarē ||

paurnimâyâm̄ ūbhê lagnê Kakud-âkhyêna bhûbhritâ |
 ramyâyâm̄ Šivagaṅgâyâm̄ śrî-Gaṅgâdhara-sannidhau ||
 vara-Kaušika-gôtrâya śrî-Drâhyâyaṇa-sûtriṇê |
 śrîmat-Tirumalâbhikhya-dîkshitêndrâtmajanmanê ||
 Atirâtra-mahâ-yâga-yâjinê vêda-vêdinê |
 pada-vâkyâ-pramâṇajñâ iti khyâtim upêyushê ||
 śâstrêshu shaṭsv api rasôdghâtakê nâtakêshu cha |
 kâvyêshu cha purâṇêshu viśishyârthaṁ vivriṇvatê ||
 prativâdi-budha-śrêṇî-mada-vâraṇa-kêsarî |
 iti vâda-parâśêsha-kshiti-vâsi-manîshinê ||
 anna-dâna-bhuvâ kîrttyâ šyâmikâpanudê bhuvaḥ |
 dhârmikâya purâṇânâm̄ bhûmikâyai manîshinâm̄ ||
 hrî-nivâsa-sudhî-vaktra-śrî-nivâraka-sûktayê |
 Šrînivâsâdhvarîndrâya Šrînivâsâṅghri-chêtasê ||
 dêshê śrî-Hôsalâbhikhyê vikhyâtim adhikâm̄ śritaṁ |
 Vellûr-abhikhya-sîmântarbhâvam̄ châpi samâśritam̄ ||
 Vêgamaṅgalataḥ prâchyâm̄ Hâlahâloś cha dakshinam̄ |
 grâmâd Odeyarahaḥyâkhyât paśchimâyâm̄ diśi sthitam̄ ||
 prathitâd Âlati-grâmâd uttarasyâm̄ diśi sthitam̄ |
 Kupme-Mañchanahallibhyâm̄ Chikka-Jatîgahallinâ ||
 yuktaiḥ Vêṅkaṭanâthasya Kâdaṅkâkhyâ-purêṇa cha |
 Chinnâdêvîpuraṁ chetī pratînâmnôpaśobhitam̄ ||
 sarvamânyaṁ chatus-sîmâ-samyutaṁ cha samantataḥ |
 Hirî-Jatîgâ-nâmnâ cha parîtaṁ grâmam uttamaṁ ||
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhyâ-jalânvitaṁ |
 akshîny-âgâmî-samyuktam êka-bhôgyam̄ sa-bhûrubam̄ ||
 vâpi-kûpa-tatâkaiś cha kachchhêṇâpi samanvitaṁ |
 putra-pautrâdibhir bhôgyam̄ kramâd â-chandra-târakaṁ ||
 dânasâyâdhamanasyâpi vikrayasyâpi chôchitaṁ |
 parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ||
 vividhair vibudhaiś ūrauta-pathikair adhikair girâ |
 Krishṇa-Dêva-mahârâyô mânâniyô manasvinâm̄ |
 sa-hiranya-payô-dhârâ-pûrvakaṁ dattavân mudâ ||
 tad idam avanî-vanîpaka-vinuta-dharâyasya Krishṇa-Râyasya |
 šâsanam ati-bala-šâsanam uru-kara-dânasaya sâpadânasaya ||
 Šrînivâsâdhvarî grâma-yajamâno mahâ-matiḥ |
 Chinnâdêvîpurê vrîttî sthâpayitvâ daśâtmânaḥ ||
 saṅkhyâtâś châparâ vrîttîr atha vimśati-saṅkhyayâ |
 bhûyasê ūrîyasê svasya viprasâd akarôn mudâ ||
 grâmê'smin bhûsurâś chatvârimśad-vrîtti-samanvitê |
 vrîttimantô vilikhyantê vêda-vêdânta-pâragâḥ ||

(80 lines following contain names, etc. of vrîttidârs)

pâdôttaraika-vr̄ittim śrî-Viṣṇur grâmasya dêvatâ |
 atraika-vr̄ittim âpnôti Śaṅkarô Hêmâlêśvaraḥ ||
 Kṛishṇa-Dêva-mahârâya-śâsanêna *mahâ-prabhôḥ ||
 uktavân mṛidu-sandarbhâṁ tad idam tâmra-śâsanam ||
 Mallañâchârya-varya[ś] śrî-Vîrañâchârya-nandanaḥ ||
 ā-kalpam aśnutê'traikâm vr̄ittim śâsana-lêkhakah ||
 (usual final verses) śrî-Virûpâksha

80

In the same village, on a copper plate in possession of Katte-Dâsâchârya

(Nâgarî characters)

(I a) Śrî ūbhâṁ astu |
 namas tuṅga etc. ||
 Harêr llilâ-varâhasya daṁshṭrâ-danḍas sa pâtu vaḥ |
 Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||
 ēkâśity-adhikê pañcha-śatâdhika-sahasrakê |
 Śakâbdânâm Vikâristhê vatsarê mäsi Kârttikê ||
 paurnâmâsyâṁ Šukravârê ūbha-yôgê tathaiva cha |
 Âtréya-gôtra-jâtasya Âpastambâkhyâ-sûtrîṇah ||
 Yajuś-śâkhâdhyâyinaś cha kalyâṇa-guṇa-śâlinâḥ |
 Âravêtî-Râma-Râjâ-Râṅga-Râjâsyâ pautrakah ||
 Gôpâla-Râjasyâ sutô dâna-dharma-parâyaṇâḥ |
 śrîmat-śrî-Râṅga-Râjaś cha dêva-bhûdêva-pâlakaḥ ||
 śrîmad-râjâdhîrâjâkhyâś śrî-râja-paramâśvaraḥ |
 śrîmad-vîra-pratâpa-śrî-vîra-śrî-Râṅga-Râyakaḥ ||
 śrî-Dêvâkhyâ-mahârâjô vîpra-trâṇa-parâyaṇâḥ |
 Vêlâpurâkhyâ-nagarê dêva-bhûdêva-śôbhîtê ||
 pûjayan Kêśavam nityam akhilair vibhavair mudâ |
 Tagara-nâda-śîmâyâṁ antarbhâva-samâśritam ||

(8 lines following contain details of boundaries)

śrîmat-Kandâvara-grâmaṁ sarva-sasyôpaśôbhitaṁ |
 sarvamânyam chatus-sîmâ-sahitam tu dvi-bhôgyakam ||
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhyâdi-samîyutam |
 akshîṇy-âgâmi-samîyuktam ashṭa-bhôga-samanvitam ||
 dvayêbhyô dvija-varyêbhyâḥ sa-hiraṇyôdakam dadau |
 tatra dvijânâṁ nâmâni śâkhâ gótrâṇi cha kramât ||
 śrîmat-Kandâvara-grâmaṁ dvijânâṁ puratô dadau |
 jâtâya Haritê gótrê Âpastambâkhyâ-sûtrîṇê ||
 Datti-Bhaṭṭâya paustrasya Viṭhalasya sutâya cha |
 Râṅga-Bhaṭṭâya vidushê vêda-vêdâṅga-śâlinê ||

* So in the original.

sarva-bhôgyaiś cha sahitam grâmârdham dattavân mudâ |
 Âpastambâkhyâ-sûtrâya Viṭhalâkhyasya sûnavê ||
 Datti-Bhaṭṭasya pautrâya Giri-Bhaṭṭâya dhîmatê |
 jâtâya Haritê gôtrê vêda-vêdâṅga-śâlinê ||

(other plates missing)

81

On another plate in possession of the same âchârya.

Śrî-Râma

Harêr lîlâ-varâhasya dañshtrâ-danḍas sa pâtu vaḥ |
 Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||
 namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
 trailôkyâ-nagarârambha-mûla-stambhâya śambhavê ||
 svasti śrî vijayâbhuyada-Śâlivâhana-śaka-varshagaļu 1582 yamba vartamâna-
 Śârvâri-samivatsâra-Kârttika-śu 15 lu śrimad-râjâdhîrâja râja-paramêśvara śrî-
 vîra-pratâpa śrî-vîra-srî-Raṅga-Râya-Dêva-mahârâyar-ayyavarâru Vêlâpuri-
 sthaladalli ratna-simhâsanârûḍhar âgi prithvî-sâmrâjyav âlutâ yiddu Âtrêya-
 gôtra Âpastamba-sûtra Yajuś-śâkhâdhyâyar âda Ârvîtti-Râma-Râjayya-Raṅgapa-
 Râj-ayyavarâra paustrar âda Gôpâla-Râj-ayyavarâra putrar âda śrimad-râjâ-
 dhîrâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-srî-Raṅga-Râya-Dêva-mahâ-
 râyar-ayyavarâru Haritasa-gôtra Âśvalâyana-sûtra Rik-chhâkhâdhyâyar âda
 Marichedi-Śrînivâsa-Bhattara paustrar âda Ânandâchâryara putrar âda Raghu-
 nâthâchâryyarige pâlista bhû-dâna-dharma-śâsana-kramav entendare Bêlûrige
 salluva Tagara-nâdige valagâda Ballûru Toṭalige mûllu Hosahaṭlige dakshiṇa
 Bêlûrige paśchima Kônérllige uttaradalli ihanthâ Ballûrolage â-vûrige iśânya-
 dalli tâla-gadde kha 10 hattu-khanḍuga-bhûmi i-tathâ-tithi-puṇya-kâladalli
 Chenna-Kêśava-svâmi-prîtyarthav âgi tri-vâchaka-tri-karaṇa-śuddhiy âgi dhârâ-
 pûrvakadalli pâlistev âda kâraṇa yidakke vuṇṭ âda nidhi-nikshépa-jala-pâshâṇa-
 akshîṇa-âgâmi-siddha-sâdhyâigâl emba ashṭa-bhôga-têjas-svâmyagaļannu dânâ-
 dhi-vinimaya-vikraya-yôgyav âhante | ninna putra-pautra-pâramparyavû â-
 chandrârka-sthâiy âgi anubhavisikoṇdu bâhadu endu | Âtrêya-gôtra Âpastamba-
 sûtra Yajuś-śâkhâdhyâyar âda Ârvîtti-Râma-Râja-Raṅgapa-Râj-ayyavarâra pau-
 strâr âda Gôpâla-Râj-ayyavarâra putrar âda śrimad-râjâdhîrâja râja-paramêśvara
 śrî-vîra-pratâpa śrî-vîra-srî-Raṅga-Râya-Dêva-mahârâyar-ayyavarâru Haritasa-
 gôtra Âśvalâyana-sûtra Rik-chhâkhâdhyâyan âda Marichedi-Śrînivâsa-Bhattara
 paustrar âda Ânandâchâryara putrar âda Raghu-nâthâchâryanige pâlista bhû-
 dâna-dharma-śâsanaṇu (usual final verses) Śrî-Râma.

82

On another plate in possession of the same āchārya.

(Lines 1 to 12 the same as in the previous No.)

Vaśiṣṭha-gōtra Āpastamba-sūtra Yajuś-śākhādhyāyar āda Tirumala-Bhaṭṭa-ravara pautrar āda Rāma-Bhaṭṭara putrar āda Veṅkaṭāchāryage pālista bhū-dāna dharma-śasana-kramay entendare Bēlūrige salluva Tagara-nāḍ-oḷagiua Naulihallī | Kandāvarakke paśchima Toḷalige ḍagnēya Mattehallīlīge mūḍlu Kō-nērlige uttara ā-ūrige naiṛitya ī-madhye yidda Naulihallīlīlage Uchehana māṇikāṭṭe kelage kha 10 khaṇḍuga bhūmi beddalu saha ī-sōmōparāga-puṇya-kāladalu Vēṅkaṭēśvarārpaṇav āgi tri-karaṇa-śuddhiyinda tri-vāchā sa-hiraṇyō-daka-dāna-dhārā-pūrvakadallu pālistev āda-karaṇa yidakke uṇṭ-āda (from here to 'śri-Ranga-Rāya-Dēva-mahārāyar-ayyanavaru' in line 27 corresponds with those of the previous No.) Vaśiṣṭha-gōtra Āpastamba-sūtra Yajus-śākhādhyāyar āda Tirumala-Bhaṭṭa-pautrar āda Rāmā-Bhaṭṭa-putrar āda Vēṅkaṭāchāryarige pālista bhū-dāna-dharma-śasanaṇavu (usual final verses) śri-Rāma

83

At the same village, on the north-east pillar in front of the Amṛitēśvara temple.

Svasti Saka-varsha sāsirada nūṛ-ondaneya Viṣambi-sāṁvatsarada Mārggaśira-suddha-pañchamī-Bṛihaspativāradalu rāyara beṅkomba śri-Vīra-Ballāla-Dēvaru śrīmad-rājadhāni-Dōrasamudrada nelevīdinali sukha-saṅkathā-vinōdadiūn prīthvī-rājyam geyyuttam iral ī-dina śri-Śaṅkara-dēvara pura-varggadale mane māḍid okkal yippatt-aidakkam dēvara śri-bhaṇḍāradalu modalu gaḍana koṭṭa gadyāṇav ayvattu īga 50 śri-Śaṅkara-dēvara bhaṇḍārav allade manushyara kāraṇav illa ī-modalu gaḍanan ārānum kaṭadukonḍadai ī-pura-varggada okk-algalge yārānum bāde māḍidaḍ avara vaniṣa nirvvaṇiṣav akku teṛe suṅka tappu terige daṇḍāyav . . . illa śri-Śaṅkara-dēvar-aṅga-jāvave teṛe śri-Vīra-Ballāla-Dē . . . prīthvī-rājyam geyge

84

On the north-west pillar in the same place.

Āṅgirasa-sāṁvatsaradalu śri-Śaṅkara-dēvara śri-kāryyava naḍisuvallige Basavaṇṇa Bāchhavveya maga Hāḍuva Machheya-Nāyaka modal gaḍana koṭṭa krama naivēdyakke gadyāṇav eraḍu yeley-āḍake gadyāṇav ondu mālegāṛa gadyāṇav ondu kallina gadyāṇav ondu antu gadyāṇa 5 mattam Machheya-Nāyaka śri-kāryyakke koṭṭa gadyāṇav āṛu antu gadyāṇa 11 yī-dharmmava naḍasalu sakala-bhaktar odehyaru (another side effaced)

85

On the south-east pillar in the same place.

(The upper portion is built into the wall) prīthvī-rājyam̄ geyyutam̄ irddu Saka-varusha
1142 neya Vikrama-saṁvatsarada Chayitra-bahuļa-chaturddaśi-Śukravāradalū
rāyara beṇkomba Hoysaṇa śrī-Vira-Nārasimha-Dēvaru Beluhura śrī-Jadeya-
Śaṅkara-devarige Ballave-nāḍa gauda.... avaniya bali-sahita sarbba-bāde-
parihārav āgi dārā-pūrbbakam̄ mādi kottaru || yī-dharmmakk alīhida pañcha-
mahā-pātaka

86

At Kūḍlūr (same hobli), on a stone near the Hariharēśvara temple.

Namas tuṅga etc. ||

śriyam̄ bhōgavatīm̄ kuryyād āyuḥ kuryyād anāmayam̄ |
satām̄ Guhāsura-dhvamsī dēvō Hariharas sadā ||
Saṭan embam̄ Jina-muni hoy |
seleyindam̄ puliyan endaḍe gondu mahi- |
taṭav ā-venegam̄ poye Hoy- |
saṭa-vesaraiṇ taledud itta Yādava-vamśam̄ ||
ā-Yadu-kuladol sakala-ma- |
hī-yuvatī-kāntan enipa Vinayādityam̄ |
śrīyam̄ pālipan ādan u- |
pāyajñam̄ tat-tanujan Eṣeyaṅga-nṛipam̄ ||
tad-apatyar bBallālaṁ |
vidita-guṇam̄ Vishṇu-bhūpan Udayādityam̄ |
Madanāri-mahimar avaroļu |
hṛidaya-priyan akhiḷa-dharege Vishṇu-nṛipālaṁ ||
ātana mahimeyam̄ pēlvade |
vṛi || kuḍadirdd aggada dānav ill avana bāṇa-śrēṇig ullalki beṇ- |
guḍad urbbīśvarar illa viṣṭita-jaya-stambham̄ sva-nāmāṅkitam̄ |
naḍad āśa-taṭam illa kīrtti-bharadind ānandamam̄ tālīdad ond- |
edeyum lōkadol ill enalke negaldam̄ śrī-Vishṇu-bhūpālakam̄ ||
vā || ā-mahiṣana vijaya-lakshmi enisida Lakshmā-Dēvigaṁ Narasiṁha-Dēvam̄
parākrama-nidhiy enisi puṭṭidan ātana vikramam̄ pēlvade |
vṛi || Javana podarppu Chaṇḍikeya kāypu Purāriya kaṇṇa kichchu Mā- |
dhavana gadābhīghāṭav Amarēndrana vajra-bhavānalārchi ta- |
lītavol ogetanda durddharatara-prabala-prathita-pratāpamam̄ |
bavaradol eyde bīḍuvudu bhūri-bhujam̄ Narasiṁha-bhūpana ||
kān || ā-vibhugam̄ paṭṭa-mahā- |
dēvīgav abhimāna-Mēru su-kavi-nidhānam̄ |
bhū-vandyā-vikrama-krama- |
n ēn ogalvudo tanayan enisidam̄ Ballālaṁ ||

v̄̄ti || ēle-veṇiṇ â-dhavaṭāpatrada neṭal sampr̄itiyoṭ kūde kaj- |
 jaṭamāni kūrasi vairi-kānteyara kaṇṇīm dūrad īḍāde chā- |
 paṭamāni gōmini biṭṭu pēr-uradoṭ endum lileyind āde dig- |
 valayārūḍha-bhuja-pratāpan esevar Ballāla-bhūpālakam ||
 tridaśbhēndrada balpan iṅgaḍala guṇpam Pârvvatī-sūti-ṣai- |
 ḥada dhairyyōnnatiyam sudhāṁśuva kaṭā-sampattiyaṁ Sañkarā- |
 īngada viśva-stavanīya-vṛittiyan ilā-lōkakke tanninde mā- |
 lpud ad endum mahanīya-kīrtti-vibhavam Ballāla-bhūpālakam ||
 sa-dayāntahkaraṇam raṇa-praṇayi vīrāgrēsaram pāpa-bhī |
 ru dinādhīsa-lasat-pratāpan avanī-tāpāpaham Kāma-sam- |
 mada-rūpam para-kāminī-vishaya-nihkāmanī miṭad-bhāvanā- |
 spadan endum guṇa-vṛiddhan adbhuta-guṇam Ballāla-bhūpālakam ||
 kap || paduḷam pālipan eleyam |
 vidita-guṇam sakala-jaṭadhi-jaṭa-mēkhaleyam |
 madavad-ari-karaṭi-saṅkuṭa- |
 bidu-vidalana-bhīma-bāhu Ballāla-nṛipam ||
 svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ | Dvārāvatī-pura-
 varādhīśvaraṁ | Vāsantikā-dēvī-labdha-vara-prasādāṁ | mṛigamadāmōda sa-
 mara-samayōtpāṭita - vijaya - śārddūla - dhvajam | hṛidayāravinda - mandirānīta-
 Garudādhvajam | parākrama-prathama-samaya-nirbbhidyamāna-vīrāri-giri-durg-
 gam | rāja-nīti-paripālita-tri-varggam | maṇḍalika-bēṇṭekāṭam | Chōla-kaṭaka-
 sūrekkāram ripu-rāja-gaṇḍa-bhēruṇḍam | maleparoṭu gaṇḍam | ity-ādy-anēka-
 nāmāvali-virājitar appa śrīman-mahā-maṇḍalēśvaraṁ Taṭakāḍu-Koṅgu-Naṅgali-
 Gaṅgavāḍi-Noṇambavāḍi-Banavase-Hānuṅgal-gouḍa bhuja-bala Vīra-Gaṅgan
 asahāya-śūra Śanivāra-siddhi giri-durgga-malla chalad-aṅka-Rāma niśsaṅka-
 pratāpa Hoysala śrī-Vīra-Ballāla-Dēvaru śrīman-mahā-rājadhāni-Dōrasamudra-
 da nelevidinolu sukha-saṅkathā-vinōdadiṁ pṛithvī-rājyanī geyyuttam ire tat-
 pāda-padmōpajivi śrīman-mahā-pradhāna-Tantrapāla-Pemmadīy-anyayav enten-
 dade Ayyāvaṭe-Balegāṛa-Māri-Setṭi teṅkalu-vyavahāradim bandu Poysala-
 Dēvanaṁ kaṇḍu kārunyam baḍadu.....vaṁ haḍadu mahā-prabhuvāg iral
 ātām..garur aliyādan ātaṅge Basava-Gāvunḍa Nācha-Gāvunḍa Basava-Gāvun-
 ḍam Trailōkyasamudravam kaṭṭisidan ātana tamma Nācha-Gāvunḍaṅge Bāsa-
 Gāvunḍam su-putran ādan ātaṅgam Tantrapāla-Sōvaṇṇana soseyappa mahā-
 sati Chandavvegav Umegam Iṣvaraṅgam.....Kumāram puṭṭuvante śrīman-
 mahā-pradhānam Tantrapāla-Hemmādiyanṇam puṭṭirddu munne tann alda
 śrī....Ballāla-Dēvanī tamma bappaniṁ tolagi male-vāyd iralu samasta-maleya
 praje-gāvunḍugaḍam Koṅgālva-Chaṅgālvan-ādiyāda maleya maṇḍalikarumām
 kāṇīsi tann aldaṅge sāmrājya-paṭṭamām kaṭṭisi pradhāna-padaviyam paḍadan
 ātana mahimey entendade |
 śrīta-śilam bhuvanāśrayam parichayāvajñāna-dūram budha- |
 stuta-bhāvam vinutānavadya-vibhavam sāmāḍy-upāya-pragal- |

bhatarâbhyyuntati Tantrapâlan eleyo! Permmâdi tâm tâldidam |
 matiyam maymeyan olpan âcharaṇam samprîtiyam nîtiyam ||
 arîtada mâtu nâlageya baḍdige bârada dîna-mânasar |
 mmaravuge kâva mâtu manado! porapomada mânasikkeyam |
 neṛapuva mâtu nîti-nilayakk ola-sallad amâtya-vrîttiyam |
 jaṛivudu Tantrapâlaka-śikhâmaṇi-Permmaṇa kîrtti-dîṇḍimam ||
 â-prabhu Śaka-varsha 1099 neya Hêmaṭambi-samvatsaradalu tanna prabhutvad
 ûr-Emmesandiya kâluhalli Kûḍalûralli śrî-Harihara-dêvara pratishṭeyam
 mâdiy â-dêvara pûje-punaskârakke teṅkalu magdalu jagaleya geya baḍagalu
 Benñayûra dâri haḍuvalu kalidhugu sandâgi kâḍam kaḍidu hosa-bhûmi
 koḍaṅgada mogeyam dhâra-pûrvvakam koṭṭa alli huṭtidantahavaru tamma
 modalu Tantra-pâla-Hemmâdiyanâ Masaṇa-Gaundana maga Bijjaya Bijja-
 Gaundana maga Bhûteya Châva-Gavundana maga Bijjaya Hiduvanana Bomma-
 Gaundana maga Mâchaya Masaṇeya Bâchi-Gaundana Mâchi-Gauṇḍa Chiṇṇa-
 Gaundana Bâseya Chikka-Chiṇṇa-Bâseyan int ivaru Kumbarahalliya siddhâya
 gadyâṇav eraḍu haṇav aydum śrî-Kêśava-dêvargge tett alliy-âda bhûmiyam śrî-
 Harihara-dêvargge dhârey eṛadu salisidaru (usual final phrases and verses)

87

At Nâraṇapura (same hobli), on a broken stone in front of the village.

(Upper portion gone)

nityôdbhâsi-mriṇâla-kômaḷa..... damṣṭrotthitam |
 kshôṇî-chakram abhiprasârita-payaḥ-purâbhîrâmam mahat |
 rôruha-dhiyâ sadyas Sarôjâlayâm |
 ârûḍhâm avalôkyâ jâta-hasitah.... pâtu vah ||
 Vishṇôs sakâśâd udiyâya Vêdhâs tatô'trir Atrêr nayanân Mrigâṅkah |
 durasya vamšê sa Hoyisaṇa..sa apûrbba-nâmâ ||
 Âditya-bhûpô Vinayânvita.....sâv Ereyâṅga-bhûmipah |
 Vishṇus tatô'smân Narasimha-bhûpatis tatas sa Ballâla-mahî.... ||
 putras tadiyô Narasimha-nâmâ tasyâtmajas Sôma-nriṇâla-varyyah |
 bhûpâla-bhû.....sya jâtas śrî-Nârasimhô'sti mahî-Mahêndrah ||
 Nârasimha-mahîpâlaḥ ha.....mahîm |
 jayaty asau ripu-stôma-kari-kaṇṭhîravâkṛitiḥ ||
 sô'yam samasta-prâṣasti-sahi mahîpâlaḥ svakiya-Hoya....khila-
 lakshmî-vilâsâśrayâm sa..... ta-prâjya-râjya-sampadam Dôrasamudrâ-
 bhidha-nija-râjadhânîm adhyâ.....
 nâbhî-sarôjâd udabhût purâ Harê
asmât sa cha Kâsyapa..... |
 anvitô dvijâsraya-nitya-satvah
 prarûḍha.....vibhuḥ..ramêsvarâkhyah ||

yadāśrayād asta-samasta-dōshah Kaliḥ Kṛitā.....nvitā satī |
 Satī-samā tasya babhūva patnī yasyā guṇāṁ tri....śuddha-satvah ||
 Nārāyaṇah kula-samuddharaṇō guṇāḍhyah
 ...bhutva-dhṛiti-śila-dayā-vivēka- |
 saujanya-sindhu.....kāraṇād
 utpātitāśra..... ||

88

On another stone.

(Upper portion gone)

.....bhāgada.....varu tāvu svasti samasta-pra.....nā-dēśi-mukhyar appa śrīmatu Chaṅgāluva.....nād-olagāna prasiddha-simā-samanvitav appa Kanṭhamāngala.....Nārāyaṇapurada Nilakaṇṭha-dēvarige kōṭṭev āgi vondan uļye śrī.....dēvarige kōṭṭev āgi eraḍaşinda huṭtuva dhānyāya-suvarṇāya-modā.....vastuvanu tamma kiriy-ayya Vāsudēva-Nāyakaru Maṇale-nād-olagāna.....masta-praje-gavuṇḍugala kayyalu ā...raḥalliya kāluvalli Asagarahallī ba..... emba prasiddha-simā-samanvitav appa....eraḍanu....lā bēlākeyava ko.....gi piṇḍādāna sarrba-bādhhe-parihārav āgi siddhāya-ga 16 nu ā-prajegalige tettu bhōgisutirppa ā-eraḍu-halliyān avara makkalu paramēśvara.....tāvu śrī-Lakshmī-Nārāyaṇa-dēvara śrī-kāryakke ā-mariyādey āgi....ru sandu bahant āgi dhārā-pūrvvakav āgi kōṭṭu ā-halligal eraḍarim huṭti.....Bēlūra-nāda Chiṇṇa-ūralu....kayyaluā-grāmava śrī-Lakshmī-Nārāyaṇa-dēvara śrīā-Chiṇṇa-ūralu.....nānānā kayyalu krayav āgi konde....hiriya nāda.....vr̄ittiya utpattiyolage ā-grāmadinde siddhāya.....naivēdyā eraḍu nandādipamodalāda śrī-kāryya nadavant āgi.....vr̄ittiyal aha samasta.....ā-Nārāyaṇapuran avara nāyakaru.....jyarugała kayyalu.....Kāmaṇṇagala kayyalu.....

89

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

Namas tuṅga etc. ||

śrī.....

Brahmā prādurbhūt sutō Madhuripōr Atris tatō'trēr Vidhuḥ
 putras tasya Budhas tadiya-tanujas....vāṁśāgraṇīḥ |
 Āyus tat-tanujas tatō'sya Nahushas tasmād Yayātir Yadus
 tasyāśit....prasiddha.....tasyā..... ||
Saṭākhya-mṛigēndra-vīraḥ śārdūlam āhatya munēr nniyōgāt |
 Āditya-nāmā Vinayādir āvir-āśit tatō.....bhūpaḥ ||
 Vishṇus tat-tanayō Nṛisiṁha-nṛipatis tasyātmajō'sau tatō
 Ballāla-kshitipāla-mauļi-vilasa.....budhaḥ |

..... nuta-narottama..... Ballâla-bhûpâtmajah
 śrîmân adbhuta-sâhasaika-rasikah Pâñdyâ-prati..... ||
 pratyupta-ratna-prabhâ-
 bhâsvat-pâda-sarôja-kântishu chiramî śri-Sôma-bhûmîśvaraḥ |
 tasmâd Yâdava..... pûrnâ.....
 ..cha nripâdhipô vijayatê vairîbha-pañchânanaḥ ||
 rakshayan akshatâm urbbim akshînâm cha.....
 kshiti..... hîpâlakah ||
 sô'yam samasta-praśasti-vistâra-vistrîta-vibhavô Nârasimha-mahîpâlas svakîya-
 pratishthâpita-prâjya-râjya-sampadaṁ Dôrasamudrâbhidhâna-nija-
 râja-dhâni-madhyâ..... stutas prâstuvat |
 âvirbbabhûva Madhumarddana-nâbhi-padmâd
 Dhâtâ tadiya-tanaya..... |
 khyah
 prakhyâta-kîrttir udapadyata Kêralêshu ||
 yôshid-varâ tasya babhûva patnî
 Nrigâbhidhâ..... |
 .. janya-saundarya-nivâsa-bhûmih
 satî hutâšarkka-sudhâkarâbhâ ||
 chyuta-Chandraśekharâ..
 têshv agrajas sa Paramêśvara-nandanô'bhût |
 jâtas šri..... šrî
 Nârâyânaḥ priya-budhas sakala-dvijetah ||
 šrî-Nilakantha-pada-paṅkaja.....
 uttamatâm guṇaiḥ |
 jîyâd asau Mađiga-Nambir iti dvitîyah
 ||
 bhava-darpanah kula-grihamî têbhyah kaļâ-kêli-bhûh |
 tyâgânâpratimêna nî..... |
 ||
 ||
 têno . pâdi bhuvana-traya-rakshana.... |
 ||
 nirata-vinaya-sampat-tôshitâśêsha-lôkas
 sva-kula-kubalayam.... nanda-sandôha.... |
 | ||
 vidyâ-samîrayah sarbba-lôka-prathita-nija-vibhûti.... |
 ya-guṇa-nivâsô Vâsudêvas samâstê ||
 Nârâyânuja..... |
 ||
 pitur dharmam pâlayan Paramêśvarô vijayatê |
 | ||

Dhanâdhipa-prêma-kritâdhivâsaḥ Kailâsa-bhûmîdhara-bhûmi-bhâgaḥ ।
 suvistritah punya-janais susêvitah su-dharma-..... ॥
yam kalita-śuchi-sômâmrita-rasair
 makhâ.....prathita.....vibudhaiḥ ।
 chatush-shashṭi-grâmêshv amara-nagarî-sârvva.....
tâkhyô'syâsît guna...satî.... ॥

.....grâmê pradêshô talê nâma bhavana-bhâvita-nija-jana-vibhava Paramêśvara-Nâyakah sva-pitri-krita-Nârâyaṇapura-madhyê sva-pitrâ pratishthâpitâya Girijâlingana-saikrânta-gha..... kucha-kumbha-kuñkuma-pañkilôra-sthalâya su.....varatara....sarasa.... kaļâ ... châru-mauļayê | praṇata-surâsura lañkrita ... chittâya praṇatârtti-hantâ.....achirâtmanâ bhûti.....tanuja...vêtanâya cha Šaka-varshasya dvir-uttara-dvi-śatâdhika-sahasratamasya Pramâthi-saiñyatsara šukla-tritiyâyâm Âdîvârê pûjanârtham arttham akalpayat | ayam êvârthaḥ Karṇâṭa-bhâshayâ sa-viṣtaran varṇyatê | svasti samasta-bhuvanâ-śrayam šrî-prithvi-vallabha mahârâjâdhîrâja paramêśvara Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumanî sarbbajña-chûḍâmaṇi malerâja-râja malaparoļu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-šûran êkâṅga-vîra Sanivâra-siddhi giri-durgga-malla chalad-añka-Râma vairîbha-kañthîrava Magara-râjya-nirmmûlana Chôla-râjya-sthâpanâchârya Pâṇḍya-râjya-samud-dharana nissanka-pratâpa-chakravartti Hoysala-šrî-Vîra-Nârasimha-Dêvaru nija-râjadhâni-Dôrasamudrada nelebîdinoļu prithvi-râjyam geyuttirppudu | svasti šrîman-mahâ-vâḍḍa-byavahâri...nânâ-dêshi-Maleyâla-mukhyaru..nurûpa-vibhava-vidyâ varji tan ôjô-môkshaṇa-.....yû-saktan aṅgîkrita-jana-paripâlana-pravîṇa parôpakâra-niratarum mita-vâkyâ-pariśuddha-vaiñsharum šrî-Lakshmî-Nârâyaṇa-pada-padmârâdhakarum, bhagavati-šrî-pâda-bhaktarum šrî-Nilakanṭha - pada - paikêrûha - bhakti - makaranda - sêvâ - sammada - sakta-matta-chitta-chañcharikarum appa Puļiyavadambu-Paramêśvara-Nâyakaru | tamma tandे Nâraṇa-Nâyakaru tâvu mâḍida Nârâyaṇapurada agrahâra.....tamma dharmmagâlige Nambi-Nâyakaru â-Nârâyaṇapuradalu pratishthe mâḍida šrî-Nilakanṭha-dêvara šrî-kâryakke dhârâ-pûrvvakam mâḍi koṭṭa akshîṇi-âgâmi-samasta-bâli-sahita akhaṇditav appa 2 vrittîyinda huṭtuva dhânyâya-suvarṇâ-yav-olagâda ellâ-vastuvanu â-Nâraṇa-Nâyakarum šubha-purav âda.....Nâraṇa-Dâsara.....rige dânav âgi.....nikshêpa-akshîṇi-âgâmi-samasta-bâli-sahita akhaṇditav appa hosa-vrittîya...vutpattiyoļage â-grâma-mariyâde vummaligala siddhâyagaļa kaļadu vuļidavanu šrî-Nilakanṭha-dêvara šrî-kâryakke dhârâ-pûrvvakav âgi koṭṭa â-hosa-vrittîya vutpattiya vastuvanu....Paramêśvara-Vâsu-dêva-Nâyakaru.....vîröttaman ati-bhâsura-rûpa-Kandarpa sva-vibhava-tira-skrita-Dêvândra-darppan appa pratâpa-Hoysala-šrî-Vîra-Nârasîiga-Dêv-arasariṁ dhârâ-pûrvvakav âgi hađeda Âsandi-nâd-olagaṇa Gâñadahâlu-Sâdarahâlli-Padu-vanahâlli-sahita prasiddha-simâ-samanvitav appa Lokkiya samasta-bâli-sahita

prati-varsha ikkuva siddhâya-ga 532 pa... â-Lokki-Brâhmaṇige bîṭṭa ga 60... uṭṭada honnanu samanâgi nâlku-bhâgava mâḍi Nârâyanapurada śrî-Lakshmî-Nârâyaṇa-dêvarige kôṭṭevâgi nûṣana.... Nambi-Nâyakaru â-Nârâyaṇapuradalu pratishtheyam mâḍida śrî-Nilakanṭha-dêvarige â-Vâsudêva-Nâyakaru dhârâ-pûrvvakam mâḍi kôṭṭa bhâga vondâṛında.... nû... vatta â-Paramêśvara-Nâyakaru tâvu | svasti śrîmanu-mahâ-maṇḍalêśvara Kulôttunga-Chôla śrî-vîra-Chaingâluva-Mali-Dêv-arasarim dhârâ-pûrvvakam mâḍi haḍadu prasiddha-simâ-samanvitav appa Kanṇamaṅgalavanu samavâgi nâluku-bhâgiya mâḍi Lakshmî-Nârâyaṇa-dêvarige kôṭṭa bhâge eraḍan uḍiye śrî-Nilakanṭha-dêvarige kôṭṭa bhâgiy-ondaṛinda huṭṭuva ellâ-âyavanum | itala.. Maṇṇâkâ.. śrî-Paramêśvara-Nâyakaru â-Nilakanṭha-dêvarige amṛita-paḍi-volagâda-samasta-bhôgakke â-dêvara pûjakaṛ-olagâda ellâ-anujîvi-janara..... jîvita-volagâda-samasta-viniyôgârtthav âgi Śaka-varshada 1202 Pramâthi-samâvatsarada Phâlguna-su 3 Â | kalpisida.... kuṭa śrî-Nilakanṭha-dêvara tri-kâlada naivêdyake akki ko.... hesaru.... bella 3 bâleya-hanṇu..... (13 lines following contain details of grant)

90

At Halebid, on the wall near the south entrance of the Hoysalêśvara temple.

Svasti śrî jayâbhuyudaś cha Saka-varshada 1203 ḡaneya Vishu-samâvatsarada Mârggaśira-śu 10 Sômayârad andu śrî-Hoysaṇeśvara-dêvarige Chaitra ba 2 ya dina vôkuļiya abhishêkakke bîja-vonnâgi Pâp-arasara Sôvanṇanavaru kôṭṭa gadyâṇam nâku Tirinalûra-Nâyakara magaļu Raṅganâli kôṭṭa gadyâṇam vondu varsha 1 ke paṇav eraḍu â-ba[d]diyalu Bhaṇḍâri-Ponnaiya bhaṇḍârada vôlagada mêle konḍa gadyâṇav ondu (..... dake gadyâṇam) ke hanav eraḍâra baḍ[d]jiyam Vithapanu Balêśvara-dêvara paricha[r]yada vôlagada mêle konḍa gadyâṇam(v)eraḍu paṇav aiydu sûlâyita-Dêvapanu tanna..... .

91

In the same place.

Svasti vijayâbhuyudaś cha Saka-varsha 1208 neya Sarvvajitu-samâvatsarada Ashâdha-su 1 Šukravârad andu śrî-Hoysaṇeśvara-dêvara iñdeya Benakana bija-vonnu ga 1 nû â-dêvara sûlâyita-Dêvapanu..... na arddha sûlâyitikeya vôlagada pra..da mêle horage varsha 1 ke paṇav eraḍâra baḍiyalu konḍa ga 1 yî-honna baḍika..... drapada-śudha-chavatiya khajâyake koduta bahanu

92

In the same place.

Śrî-kântâ-kântôdara- |
kôkanadoḷag ogeda noludu śrishtig adhîṣam |

nâkâdhîśvara-vandyam |
 lôkeshan Brahman amala-kirtti-nidhânam ||
 Vanajajan ôtu mânasa-su-putraran aty-adhika-prasiddharam |
 manad anurâgadinde pañedam nava-saṅkhyeyin alliy Atriy emb |
 anupama-puṇya-puñjan uditôdita-vikraman udgha-têjan â- |
 tana nija-kirtti varttise Pitâmahanind adhikam tri-lôkadol ||
 â-Sarasijasambhavana mânasa-nandanan Atriy ormme Kañ- |
 jâsana-Vishnu-Rudraran upârjjise mechchiy avar prasannar âd |
 â-samayânurâgadole niv enag âtmajar âgim end enal |
 bhâsura-têjar ubbhavisidar tri-jagônnata-kirtti-bhâjanar ||
 Hari Dattâtreyan Agajâ- |
 varanê Dûrvvâsan Abjajam Chandram bhâ- |
 sura-chitta-tama-driñgôdbhava- |
 r uru-tejah-puñjar âdar Atrige putrar ||
 â-mûvar-ddévar-amshôdbhavar-ołag adhikam châru-târâli-šôbhi- |
 byômâdhîsam chakôrî-chaya-hridaya-sukhânanda-kandam Trinetrô- |
 ddâmôdyaj-jûṭa-dêshôjvala-ruchira-sudhâ-rôchi-dig-byâpi Chandram |
 bhûmîshôtpatti yât âtana pesar esavim Sôma-vamshâvataram ||
 Târâdhîsha-tanûbhava- |
 n arindam chaluvan âgi Saumyan enippam |
 dhârinijam rakshisalu Pu- |
 rûravanam pañedan avanig avanê dêvam ||
 châru-Purûravôvvipana nandanan Âyu-narêndran âtanini |
 dhârinipâlakam Nahushan â-Nahusha-kshitinâthan-âtmajam |
 šûra-Yayati-bhûbhuja . . . kutûhañan abdhi-vêshtitô- |
 dâra-dharitri-vistrîta-yašam pañedam Yaduv-emba-chakriyam ||
 â-Yadu-vamshadol . . . vîrada châgada bhôgad ołpin â- |
 khyâyike tannoł oppe dharinî-bharamam bhujadalli tâldi kond |
 âyata-chittadim jagaman uddharisitt ati-têja . . . |
 sthâiyi enalke vikramadin aldan ilatâlamani Salôrvvipam ||
 šrî-sampattiya Shaśapura- |
 Vâsantî-vâsav alli siddha-munindram |
 lês ene Sañaṅge vidyâ- |
 bhyâsam geyyuttam irddan irpp-annevaram ||
 alaviyoł erdu pâyva puliyam muni hoy Sañay enda tat-kshañam |
 seleyoł adarttu poydu seleyan negapalk atichitrav âdud â- |
 sele-goneyalli nêlva huli yettidâ sindav enalke kirttiyam |
 taleda Sañaṅge Hoysala-vesar prakaṭikritav âytu lôkadol ||
 šrimadd-Hôysala-chakravarti Vinayâdityâvanîśam yaśaḥ- |
 prêmam šrîy-Ereyainga-Dêvan adaṭam šrî-Vishnu-bhûvallabham |
 bhûmîśam Narasimha-chakri balavad-Ballâla-bhûpam jayô- |

ddāmām śrī-Narasimha-chakriy avarim śrī-Sōma-bhūmīśvaraṁ ||
 śrī-Sōmēśvara-chakrigam̄ vara-jaya-śrī-Bijjalā-Rāṇigam̄ |
 bhū-saubhāgya-nidhānan ūrjjita-balām̄ śrī-Nārsimhaṁ jayā- |
 vāsam̄ Vāsava-tējan udbhavisidam̄ sāhitya-sarbbajñan emb |
 ā-sampatti dharitriyol̄ pasarisal vīrāvatārōrvipam̄ ||
 ant ā-Hoysala-bhuja-bala-Vīra-Nārasimha-Dēv-arasaru Śaka-varshada 1192 neya
 Pramoda-sāmvatsarada Kārttika-śu 3 Ā | Visaṇa-Jat̄tiyara maga Hāthi-Jat̄tiyar
 śrī-Hoysalēśvara-dēvaralliya Nimbaṇā-dēvige Hagare-Hāludorey-olagana Suṇ-
 keyahalliyalu vṛittiyan-donu tat-kālōchita-kraya ga 20 num̄ koṭṭu konḍan ā-
 vṛittiya siddāya kirukula abhyāgata hodake besage utsāha olaṅgāyit-ellavum̄
 sarbbamānyam̄ āgi ā-vūra siddāyada volage kuḷam̄ kaḍsi śrī-Vīra-Nārasimha-
 Dēvarasara kaiyalu Hāthi-Jat̄tiyaru dhāreyan erasi-kondu ā-vṛittiya siddāya
 gadyāṇam̄ mūru paṇav elu ā-ga 3 paṇam̄ ā-Nimbaṇā-dēvige pañcha-parbbada..
 . saluvantāgī Hāthi-Jat̄tiyaru dhārā-pūrbbakam̄ mādi bit̄a datti | ī-vṛitti ādhi-
 krayakke salladu || (usual final verse) śrī-Malaparolu-gaṇḍa

93

In the same temple, on the Prauḍharāya pillar.

(East face) Namas tuṅga etc. ||

Śrī-yuvatīśvaran abja-da- |
 lāyata-lōchana..... |

(27 lines almost effaced)

(North face)varyam̄ |
 ghana-sauryyam̄ giri-dhairyyam̄ |
 janaparoṇ Ereyāṅga-bhūpan Aṅgaja-rūpam̄ ||
 va || ant āy-Ereyāṅga-Dēvaṅgav Ēchala-Dēvigaṁ putti netṭane kattālgalum̄
 jaṭṭigarum̄ enisi sogayisuva Ballāla-Dēvan Vishṇuvarddhana-Dēvan Udayādi-
 tya-Dēvan emb ā-mūvaroṇ orvvam̄ |
 danujara....mum̄ nirmmū- |
 l̄ anamām̄ mādalke puttiḍam̄....Krishnam̄ |
 manam̄ oldu bhūpa-kulado- |
 l̄ udāyisi baledante Vishṇuvarddhanan ādaṁ ||
 va || ant ā-Vishṇuvarddhanaṁ baledu..likam̄ |
 eleyam̄ sādhisi Koṅga-bhaṅga.....ram̄ geldu dōr- |
 vvaladim̄ kapaman eyde Koṅgādiganam̄ beṅkondu Gaṅgōrvvigam̄ |
 chaladim̄ kūde Noṇambavāḍi-mahigam̄ śrī-Krishnāvēṇi-nadī- |
 jaladim̄ dakshiṇa-bhūmigam̄ patiy enal śrī-Vishṇu kang oppidam̄ ||
 vachana || antu Gaṅgavāḍi-tombhatt-aṛu-sāyiram̄ Heddoṇ mērey āgi dushta-
 nigraha-sishta-pratipālanam̄ geydu Sāhasa-Gaṅga-Hoysalan emba hesaru modal-
 āgi bhuja-baladim̄ paṭeda guna-nāmangaṇ-anēkadind oppuva Vishṇuvarddhana-

Dēvaṅgam kshira-sāgaradol ogeda Lakshmī-kānteg eṇey enisida Lakshmā-Dēvi-gam̄ puṭṭida Nr̄isiṁha-nṛipana janmōtsavav entendođe |

jananiya garbhadind ogeda lagnada mêle balikke yāmadol |

janakan arātiyam kaviye kālagadol neře kondu geldu band |

anunayadim Pratāpa-Narasimhan enal hesar ittu paṭṭamam |

janiyisid-andu kaṭṭidan enal dorevettudu rājya-sampadam ||

va || antu puṭṭid â-devasadim taguldu tanna lalāṭa-paṭṭadol paṭṭa...rañji....

.(west and south faces effaced)

95

In the same temple, on the wall west of the Praudharāya pillar.

.. Manmatha-sam-Vayiśākha-su 1 Â-d-andu śrī-Hoysaṇēśvara-dēvara Kārttika
... 10 miya darmmakke raiga-vileykam koṭṭa ga 1 yī-honuanu Mādaṇṇanvara
maga Sovanṇa koṇdu à 15 ma...eṇnege badi pa 2 va koḍutta-bahanu

97

Dundubhi-samvatsarada Bhādrapada-śu 15 Bri | d-andu śrīman-mahā-pradhāna-Harihara-daṇṇāyakaru Pañchikēśvarada-dē... bija-vonnagi....nn erađu...
....gadde.....vaṇṇagalige gadde.....

98

In the same temple, on the west wall between Striliṅga and Pulliṅgēśvara temples.

(From the beginning to vīrāvatārōrvipam in line 37, corresponds with No. 92) antu Hoy-
saḷa bhuja-baḷa śrī-Vira-Nārasimha.... .rājadhāni-Dvārasamudrada nelevidhi-
nole sakala-sāmbrā.... rājyam geyyuttam iralu tat-pādopajīvigaļ appa Rāma-
chandra-jī.... vara makkaļu Birada-Jaṭṭiyar..... Saka-varshada 1182 no
. Raudri-samvatsarada Māgha-śuddha 11 Brīhaspativārad andu... Hoysaḷ-
ēśvara-dēvara dēvālyadolage śrī-Nimbajā-dēvi..rum mādi śrī.....
.... mahājanaigaļu koṭṭa ga.... Sriṅgāri.... rāte-dēvige koṭṭa ga.
.... eṇtu a-parivārada..... .â-chandrārka-tāram-baram salvudu.....
.... dīvigege koṭṭa datti (usual final verse).....

99

At the same place, on another side.

Hēmaλambi-samvatsarada Āśvayuja-śu 10 Bri | mālagūra-Biṭṭayyanavara.....
.śvara-dēvara dharmmakke koṭṭa bija-vonnū ga 1 â-mahājanaigaļu â-dēvara
su....ge dharmma-vaddiyalu koṭṭa ga 1

100

At the same place.

Śrī Hēmaṇambi-samvatsarada Āśvayuja-śu 1 Sô-d-andu śrī-Hoysaṇēśvara-dēvara Pañchikēśvara-dēvarige kambbâra-Nâch-arasaru â-mahâjanaṅga-la kayyalu bija-vonnâgi koṭṭa avara sê nabôva-Kâcharasama Mâchayyaṁ koṭṭa ga 1 antu gadyâna 5 nu â-dêvara mahâ...ga-la kayyalu â-kôlukâra-Dâsayyanuvam damma-va[d]diyagi hoṅge yippaṇavin[a]vôpâdiyali variṣam-prati tetthêndu â-Dâsayya konḍa gadyânaṁ aidu â-samvatsaradali â-dêvara mahâjanaṅga-la kayyalu voḍdara Mâdeya-Nâyakanu bija-vonnâgi hoṅge yippaṇavinôpâdiyali konḍa ga 1 Sâma-vêdi-Bâskarayyanu vôdi bija-vonnâgi koṭṭa ga 1 antu ga 2 â-dêvara voḍdara Mâdayya-Nâyakanu bija-vonnâgi varsham-prati ga 2 ke pa 4 terevanu â-Nâch-arasara aly-Appaṇa....â-mahâjanaṅga-lu mattam Mâra-bôvamkoṭṭa bija.....

101

.....mahâ-pradhânam Ammaṇṇa-danṇâyakaru Khara-samvatsarada Bhâdra-pada-bahuļa-pañchami.....d-andu śrī-Hoysaṇēśvara-dêvara Pañchikēśvarada vôdida Brâhmaṇara pûjegôsuga â-mahâjanaṅga-la kayyalu dharmma-va[d]diyalu bija-vonnâgi koṭṭa gadyânaṁ mûvattu adanu vôlagav-ullavarige koṭṭa kula | âchâryya-Râyaṇaṅga-lu gadyâ 1 târkkikada-Madhusûdana-Bhaṭṭaru ga 1 ârâdhaneya Hireyaṇaṅga-lu ga 1 Tumbuļa-Nârâyaṇa-Dêva ga 1 ârâdhaneya-Perumâle-Dêva ga 1 Kêśava-Dîkshitaru ga 1 purâṇada-Śrîraṅga-Bhaṭṭaru ga 1 pa 5 â-vâchaka Ammaṇṇa ga 1 purâṇada-Drôneya-Bhaṭṭaru ga 1 bâla-śiksheya Châmêśvara-Bhaṭṭaru ga 1 paṇa 5 Yajur-vvêda-khaṇḍikada Jakkaṇṇaṅga-lu ga 1 pa 5 parichâra-Kommaṇṇa gadyâ 2 sâvâsi-Nâg-arasaru gadyâna 2 sâvâsi-Vissayya gadyâ 2 jôysa-Lakhayya gadyâ 2 parichâraka-Hoysaṇa-Dêva gadyâ 1 pa 5 Sûryya-dêvara siṅgâriy Appaṇṇa gadyâ 1 Kûtânda-dêvar-ârâdhaneya Nambiyanṇana maga Viśvêśvara ga 2 pa 5 Kûtânda-dêvara hiriya-Viśvêśvara ga 2 pa 5 kôlukâra-Ayyapa-Dêvana tamma Dâsayya ga 1 Narasimha-dêvara Narasimha-Bhaṭṭaru ga 1 antu 30 kkam varsham-prati baḍdi ga 6 num â-dharmma-kke â-mahâjanaṅga-lu koṭṭu naḍasutam-baharu ||

102

Hêmaṇambi-samvatsarada Bhadrapada-su 14 Â | Śântigrâmada.....mâvana maga Siṅga-mâvanu Pañchikēśvara-dêvara dharmakke koṭṭa bija-vonnu ga 2 â-vûra dê....malâkshiya Siṅgayyanu koṭṭa bija-vonnu ga I antu ga 3 râra kula â-dêvara.....bala-dêvânge dharmma-vadḍiyalu koṭṭa ga 3

103

Svasti śrī Hoysalēśvara-dēvara dibya-śrī-pâda-padumârdhakarum
 jayatî nije-bhavana-nirjjita-Kailâsô Hoysaṇēśvaraḥ Šambhuḥ |
 jayati cha mahâjanô'yaṁ tat-pûjâ-jâgarûka-manâḥ ||
 niyatâ Brâhmaṇâs sarvâ pâlayanti prati... |
 rasy uktam dharmam abyâhataṁ sadâ ||
 sva-dharmma . . . â-mahâjanaṅgaļu ge koṭṭa bija-vonnina kula | (36 lines
 following contain details of the gift)

104

In the same place.

(Nâgari characters)

Svasti śrī jayâbhuyaś cha Šaka-varshada 1202 neya Vikrama-sainvatsara-
 da Chaitra-śuddha 1 Âdivârad andu | Amitapurada heggaḍe-Jakkannâṅgal-
 aliya Poļaluva-Dêvanu chhâtra-bhiksheya dharmmakke bija-vonnâgi koṭṭa ga 1
 purâṇada Šrîraṅga-Bhaṭṭopâdhyâyara makkaļu Haivanâṅgaļu koṭṭa pa 8 di-
 kshitara-Dêvaṇnaṅgaļu koṭṭa pa 8 pâtrada âneya-Mâlauve koṭṭa ga 3 voṅge
 varshav ondakke paṇav eraḍaṛa baḍdiyalu śrī-Hoysalēśvara-dêvara bhaṇḍâri
 Ponnayya konḍa gadyâṇam vondu | â-dêvara bhaṇḍâri Râmaṇâ konḍa gadyâ-
 ḥaṇam nâlku | 5 aidu-honnina baḍdiyalu varsham-prati chchhâtra-bhiksheya bêdi
 banda Brâhmaṇarige koḍuta-baharu | â-sainvatsarada Pushya-śuddha 7 Âdivâ-
 rad andu |go Bhôvaṇânu koṭṭa pa 8 Ballâlēśvara-dêvage heggaḍe-
 Mayanânu koṭṭa pa 8 Kanageri-Goṭṭaya Châvâlu-Mâṇikâ-Dêvi koṭṭa ga 7 antu
 gadyâṇav eraḍanu â-bhaṇḍâri-Ponnayyanu Mattaṇđanu avar-irvvara bhaṇḍâra-
 da vôlagada mèle ||

105

In the same place.

Śrîmad-Âdaṇa pûjeya-dharmmake âchâryyaru-pramukhavâda dêvâlyada mahâ-
 janaṅgaļum adhyakshada Dâvanâṅgaļum hoṅge varishakke paṇa-eraḍu hâga-
 eraḍaṛa baḍdiyalu biṭṭa gadyâṇa ippattâru | śrī-Pañchikêśvara-dêvara dharm-
 khadaviseya pûjeye adhyakshada Dâvanâṇa biṭṭa gadyâṇa nâlku | śrîmatu-
 Hôsaṇêśvara-dêvara sthânadalu śrîmatu-piriy-arasi-Kêtala-Dêviyara sênbhôva
 Râmayya śrî-Pañchikêśvara-dêvara dharmma khadaviseya pûjeye hoṅge
 varishakke haṇav-eraḍu hâgav-eraḍaṛa baḍiyalu âchâryyaru-pramukhavâda
 dêvâlyada mahâ-janaṅgaļa vasadalu biṭṭa gadyâṇa nâlku | sênbhôva Mallayya
 biṭṭa haṇav aidu | sênbhôva Vâmaiya biṭṭa haṇav aidu | sênbhôva Mâchayya
 biṭṭa haṇav aidu ||

106

Svasti śrī jayābhuyudayaś cha Tāraṇa-saṁvatsarada Chaitra-śuddha-pādīva-Śukravārad andu śrī-Hoysaṇēśvara-dēvarige pātrada Maṇigāra-Mādavve koṭṭa paṭṭa-hūvu eraḍu sahitā haraḷu eraḍ allade misuni-lokli tūkam ga 30 | svasti śrī manu mahā-pradhānam kumāra-Mallikārjuna-daṇṇāyakara maga Bommaṇa-daṇṇāyakaru śrī-Hoyisalēśvara-dēvara Pañchikēśvara-dēvara dha viseya pūjege hoṅge varisakke haṇav-eradāra baddiyalu āchāryy-pramukhavāda dēvālyada mahājanaṅga...biṭṭa gadyāṇa hattu ||

107

Svasti jayābhuyudayaś cha Śaka-varsha 1195 neya Śrīmukha-saṁvatsarada Mārggaśira-śuddha 11 d-andu śrīmanu mahā-pradhānam gāyi-gōvaḷa gaṇḍa-pendāra manneya-jūbu.....daṇṇāyakaru śrī-Hoysalēśvara-dēvarige mādiśi-koṭṭa....gadyāṇa ēlu-nūra-mūvatt-enṭu ga 738 śrī-Hoysaṇēśvara-dēvarige pātrada āneya-Mālavve koṭṭa paṭṭa-misuni tūka ga 10 Gauri-dēviyara vuyāla-bāyanakke pātrada āneya-Mālavve koṭṭa.....

108

Gaurī-dēviyara vuyāla-bāyinake śrī-Hoysaṇēśvara-dēvara pātrada visa.... Lakhavve koṭṭa paṇav aidu pa 5 Mācha-Nāyakana mommalu pātrada Chandavve koṭṭa paṇav aidu

109

At the same place.

Śrīmukha-saṁvatsarada Phālguṇa-śuda 6 Ādīvara śrī-Hoyisaṇēśvara-dēva haḍuva Kallavveya.....śrī-Pañchakēśvara-dēvara.....āgi koṭṭa gadyāṇaā-Biygati-dēvara kōlukāra Rācheyya.....Siriavige hoṅge varsha 1 kke baddi pa 2.....da ga 2 pā 5 āvujiga Bommayana maga Māyaṇanu śrī-Pañchakēśvara-dēvara dharma-vad̄dige bija-vonn āgi koṭṭa gadyāṇav aidu Āchiya kōlukāra Hariṇaṅge hoṅge varushav ondakke baddi pa 2 ṥa lekkadallu konḍa ga 2 maṅgaḷa mahā śrī śrī

110

*In the same temple, on the wall to the left of the main entrance
of the Striliṅgēśvara temple.*

Svasti śrī jayābhuyudayaś cha Śaka-varusha 1201 neya Pramāthi-saṁvatsarāda Kārttika-śuddha 10 Bri-vārad-andu śrī-Hoysaṇēśvara-dēvarige Śivarātriya mahā-parbbake bandu jāgarava māḍidavarugalige samārādhane pāraṇe ā-dēvara meṄhava māḍuvantāgi ā-dēvara pātrada āneya-Mālavve yī-dharmmake bija-

vonnâgi koṭṭa gadyâṇam mûru â-dêvara âvujiga Bommaiyanâ magaļu pâtrada Nâgauve bija-vonnâgi koṭṭa gadyâṇam erađu Kêtalêšvarada Bommacha-Nâyakana mommaļu pâtrada Chandauve koṭṭa gadyâṇam vondu Kîlâri-Bommayya-na mommaļu pâtrada Gôpavve koṭṭa gadyâṇam vondu pâtrada Chiṇṇayana Dêvavve koṭṭa haṇa ayidu dîkshitarâ-Dêvaṇaṅgaļu koṭṭa gadyâṇam vondu â-dêvara bhaṇḍâri-Bhîmaṇa-chakravarttiya makkaļu Ponnayya Râmaṇa koṭṭa gadyâṇam erađu paṇa aidu aīga-rakka Jakeya-Nâyakana maga Kêteya-Nâyaka koṭṭa gadyâṇav ondu â-dêvara yinđeyi Purushottama-Dêvaru koṭṭa gadyâṇam vondu â-dêvara sâvâsi Visayya koṭṭa paṇa aidu â-dêvara âratiya-Hâchanu koṭṭa paṇa aidu â-dêvara aīgharika-Jôgeya-Nâyaka koṭṭa paṇa aidu Hoysaṇêśvara-dêvara kambada Bûchaveya makkaļu pâtrada Vissave koṭṭa gadyâṇam ondu âkeya taīge pâtrada Lakhave koṭṭa gadyâṇam ondu â-dêvara oḍḍara-nâyaka Gaurayya koṭṭa haṇa aidu

111

Plava-sam Mâgha-ba 14 Sô-d-andu Šri-Hoysaṇêśvara-dêvara madaleya Mayilayana magaļu Malave â-dêvara Sivarâtriya dammake â-dêvara mâlegaṛa Dêvaṇâna maga Guḍiganu tanna nâyakatanada vôlagada mèle â-Malave darmmake koṭṭa ga I pa 5 â-Malaveya mèle munn uļadu haṇav aydu antu gadyâṇam eradanu â-Malaveya kayalu â-Guḍiganu bija-onnâgi kaļadukondu varushain prati haṇa nâkanu terutta bahanu ||

112

At the same temple, on a pillar in the west enclosure.

(North face)

Šri

namas tuṅga- etc. ||

śriyai Śridharan âyuvai Vanajajam Gaurivaram kirttiam |

kâyakk oppuva kântiyai vidhu dinêšai têjamaṁ Bhôginî |

jyâyam bhôgaman eñbarum dig-adhipar tan-tammo ull olpan old |

îyutt irkke kumâra-Lakshma-rathinî-nâthaing ati-pritiyim ||

Šri-dayitam Yadu-kuļadola- |

g âdâm Saļan emban orvva-nripan â-nripanind |

âdudu Šašakapuram adarkk |

âd adhidaivam Vasanta-vallabhey emboļ ||

va || â-nripiottaman â-Šašakapurada Vâsantikâ-dêviyan ârâdhisuva samayadoļ ad-ond âbhîla-šârddûlam pâydoļe | keladoļ irdd upadêšakanum uttara-sâdhakanum appa Jina-munipottamam bettava seleyi nîm puliyam poy Saļay endoļ â-Saļanripaṅge Poysalâbhîdhânam âdud â-šârddûlam patâkâ-pravirâjita-chitra-chihnam âdud | â-Poysalânvayadoļ âditya-têjam Vinayâdityan embôn apratima-pratâpam narapan âdôn | âtan-âtmôdbhavan i-dharâvanitegav Echala-Dêvigav ereyan Ereyâṅga-Dêvan embôn arasan âdôn | âtan âdi-kshatriya-pavitram

kadana-Trinētran | â-samyaktva-chûdâmañige ratna-trayaṅgal udbhavisuvante |
 Ballâla-Dêvanum Bitti-Dêvanum Udayâditya-Dêvamum emba mûvar arasugal
 âtmajar âdor avarole Vishṇuvardhanane viśada-yaśo-virâjitan âdom |
 vṝi || â-Vishṇu-kshitipâlakañge tanujâtam Nârasimhôrvvipam |
 bhû-vandyam tanujâtan â-nṛipa-varaṅg ambôdhi-maryâdey-âd- |
 i-viśvambahareyam nijonnata-bhuja-stambhâgrado tâldidam |
 Dêvândrâdri-samâna-mâna-mahimañ Ballâla-bhûpâlakam |
 dvishad-urvîpâlarañ vikrama-guṇa-nilayam Vîra-Ballâla-Dêvam |
 vishamâraṇyaigalo nirjjara-yuvatiyar-utsaingadol tamma râjyâ- |
 bhishava-byâsaingadol saūgaradol eñari benn ittaram sattaram tann |
 ishuviṅg ûdâgad âl-âdaran irisidan êm bhûpar int âgavêdâ |
 Nṛiga-Nala-Nahusha-Yudhishthira- |
 Sagara-Bhagiratha-Dîlipa-Puruputs-Âyur- |
 gGaganachara-Bharata-Râmâ- |
 digal alavê negalda-Vîra-Ballâla-nṛipam |
 nṛipar ârum Vîra-Ballâlano adirade mârâm(ta)parê mîri šârddû- |
 la-patâkâ-dandam allâdido de manadol allâduvar ppulle-viñdan- |
 te polañ-gonñ ôduvar poñmida bhayad odavim sañgara-kshôñi... |
gâmpu vêd âv ariyadar olearê kâduv-añm-ulla gañdar |
 Vikkeyan irppe.....ya Kôvañan irppa Hânugal |
 Pokkile Saivîñar vvalidu ninda negalteya Lokkiguñdi lô- |
 kakke kolalke bârad enip aggada Pâñdyana beñtu goñta nîr- |
 akkaradante (west face) Poysalana dhâliya gâlige ketñuv allavê |
 giri-vana-jala-durggaṅgala- |
 n uravañiyim pavivol agnivol grîshmadavôl |
 irad odevudu suđuvudu puđi- |
 vare tavipudu Yadu-nṛipâla-kôpâtôpañ |
 vṝi || asad-âlâpakke pakk-âgada nuđi todardand ârumam yuddhado bhañ- |
 gisi gellañ-gołva šauryyam nered ereye budha-šrêni pûñd ïva dâna- |
 byasanam maryâdeyam dâñtade vasumatiyam kâva kâruñyam âvoñg |
 esegum Ballâla-Dêvañg eseguv amama bhûpâlар int âgavêdâ |
 ene negalđ â-nṛipottamana mantri-šikhâmañi vandi-brinda-Nan- |
 dana-vana-mâdhavañ kharakara-pratimôrjjita-têjan âhavâ- |
 vanijo arâti-bhûbhujaran ikkuva takkina Vikramârjjunam |
 manuja-Mahêsvaram kuvara-Laksman anindita-vîra-vamšajam |
 ka || aramane toñtile negalv â- |
 daram adu bây-enñe dâdiyar ttann-antah- |
 puram ene Ballâla-nṛipam |
 poreda magam kuvara-Lakshma-dâñdâdhîšam |
 guruvum daivamum âldane |
 paratregam tanag ihatregam peran orvvam |

tanag illa daiyam ill ene |
 dhareg esedom kuvara-Lakshma-dan̄ḍādhīśam ||
 aramane neramane naṁ... |
 narapati tanag āpta-parijanaṁ sachivar enal |
 dore-vađedam Ballālana |
 *purad alavige kuvara-Lakshma-dan̄ḍādhīśam ||
 v̄ti || ātana kānte Kantuvina kāntegē Rāmana bhāmeg Abjasañ- |
 jātana chitta-vallabhege Rudrana mey-vođavāda Bhūdharōd- |
 bhūtege chandran-aṅganege nāgana nāgiṇig ike pōlve yī- |
 bhūtaļadol perar ddoreye Suggala-Dēvige rāya-rāṇiyar ||
 vārija-darppaṇēndu-mukhi vāraṇa-hamisa-mayūra-yāne kal- |
 hāra-kuraṅga-machhya-nibha-lōchane kōkiļa-chāru-kīra-vī- |
 ḥā-rave kōka-tāla-phala-hēma-ghaṭa-stani yendod̄ ārum ī- |
 dhāriṇiyol vadhuṭtamege Suggala-Dēvige pōlvey apparē ||
 ī-dhareyoł negalte-vađed irddā patibratad unnatike tām |
 sādhane-vōytu mun-negałd-Arundhatiyoł paded īgał īkhisal |
 sādhane-vōytu pempu-vađed irddā patibratad unnatikke La- |
 kshmīdhara-dan̄ḍanāthana manah-priye Suggale-Dēvi-rāṇiyol ||
 āl aras emba bhēdam initappođam ill ivaralli tējamunī |
 lileya rājya-chihnamumav irvvaroļam saman enduv embinam |
 pāliṣuvar ddharā-valayamam paramōtsavadinde Vīra-Ba- |
 llāla-nṛipālānum kuvara-Lakshma-chamūpanum ēm sa-puṇyarō ||
 va || emba negaltegam pogaltegam orbbuļiyād irvvara jasamum urvviyoł
 parvvipa gaṇdu-gondu pasarise ||
 v̄ti || dhanamum prāṇamum emb'ivam kuvara-Lakkshmaṁ Vīra-Ballaļa-Dē- |
 vana dānōnnatigam jayōnnatigam īyal pūṇdu mund īṭu Rā- |
 mana bīdiṅg Aṇuvaṁ Yamātmajana bīdiṅg Arjjunam Chandrajū- |
 ṭana bīdiṅge Kumāran irppa teṣadiṅ irddappan ēm dbīranō ||
 sādhisi kōṭtan ālda Yadu-vaiṁśa-namēruge kūde dakshinām- |
 mbōdhi-varam dharā-valayamam budha-kotige kōṭtan artthamam |
 sādhane-vōytu sarvva-nidhiy embinegam dorey ār kkumāra-L- |
 kshmīdhara-dēvanoł pati-hita-kramadoł paded īva-dānadoł ||
 vinaya (south face) da permme Lakshmige vivēkada mey-širi Vāṇig āśritargg |
 anunayadindam īva-bage dāna-guṇakke kaḍaṅgi saṅgarā- |
 vanīyoł arātiyam tavipa takku jayāṅganeg īgał alte ne- |
 ṭṭane dorevettud ī-kuvara-Lakshma-chamūpanoł āda saṅgadim ||
 ekka-vadan dal ī-kuvara-Lakkeyan āḍida mātu kalloł īṭ- |
 akkaradante satya-paripālana-śīlaman ulluv āva-kā- |
 ryyakkam anartthakam peṣara mātu vichārisi nōde nīroł īṭ- |
 akkaradante satya-paripālana-śīlaman ullav ēlliym ||

aruvatta-nâlku-kalegalō- |
 l ariyada kaley illa kuvara-Lakshma-chamûpaṅg |
 ariyaduv erad olav ill-ena- |
 l ariyan sôlt ariyan artthigam pagevaṅgam ||
 âtam pati-bhakti-saman- |
 vîtam Ballâla-bhûmipâlaṅge jagat- |
 pûta-charitram koṭṭam |
 vîta-bhayam bâsheyam pratâpa-vinûtam ||
 toḍaram dêsege kâlo ikki pađed artham bisaram-bôgadant |
 odalaṁ rakshisi nambid-âldan-edarol mattondu santanamaṁ |
 piđiv-udyôgadin irpp amâtyar eneye Ballâla-Dêvaṅge sai- |
 gađav entappeđeyalliyum kuvara-Lakshmaṁ tâne tâtparyadim ||
 tođar eda-gâlo oppuvudu balligey ammada dhan. g ikke balp |
 ođarisuv ondu-bhaṅgiyole pondođarol tođad-irddha pâpegaļ |
 tođara tođarppinoł tođaral aṇmada bhâshey-amâtyar añji kâl- |
 viđidavol irppuvem kuvara-Lakshma-chamûpatig int id oppade ||
 muttina peñdeyam Muraharaṁ Kanakâdriyol andu Ŝêshanam |
 suttida-bhaṅgiyindam esed irppudu ponna tođartt ad adriyam |
 suttida karṇikâra-vana-mâlevol irppudu koṭṭa-bhâsheg achch |
 ottida-mâlkeyim kuvara-Lakshma-chamûpana pâda-padmadoł ||
 tođarum pâpegalum jhaṇajjhâna-ravaṇa kaig aṇme vâmâṅghriyol |
 nuđiyutt irppuvu koṭṭa-bhâsheg ivanoł matt ârum ên ârpparê |
 nuđidant aṇmal ad enduv emba nuđiyam Ballâla-Dêvaṅge kai- |
 piđiyum kattida gênuv itane valam dandêśa-Lakshmîdharam ||
 taragey-ante tałt eseva muttina mottadin âda gaṇḍa-peñ- |
 dâramum ikke champaka-navôdgamac-âmada-chalvan âlDU vâ- |
 mâruna-pâdadoł poleva pon-tođarum pati-bhakti-yukti-vi- |
 stâra-kumâra-Lakshma-rathinî-patig oppuguv oppav anyaroł ||
 ka || taļa-taļa-toļaguttum paj- |
 jaļisuva mauktikada peñdeyam vishṇupadakk |
 alavatṭud ondu Dhuva-maṇ- |
 dalad andade kuvara-Lakshman aṅghriyol esegum ||
 va || â-kumâra-Lakshmîdharan amara-mahîdhara-samâna-mânônnataṁ | kirtti-
 mahimônnataṁ | Ballâla-bhûmipâlan-ođa-doredu tođaran ikke | tann aṇmana
 pati-bhaktige mechchi mechchu pochcham-bôgade |
 Jayasimha-kshi tipâlakaṅge jagam ellam baṇnisal pûñdu bhâ- |
 sheyan â-Suggala-Dêvi koṭṭa teradim Ballâla-bhûpottama- |
 priya-putraṅge kumâra-Lakshma-rathinî-nâthaṅge koṭṭal manah- |
 priyey i-Suggala-Dêvi bhâsheyan ilâ-chakraṁ pogalvannegam ||
 eda-gâlo tođaram tođarchchi patiyam bêlmâdi ninn ondu pim- |
 badinol nilvaval allen endu sukhadind uṇḍ uttu kâlam karutt |

adasal puchchaliv anya-kâminiyaram ḫôḍâduvant ikkidał |
 todaram Suggala-Dêvi tann eḍada-pâdâmbhôjadoł lîleyim ||
 dharege negalte-vett eseva-ṣaktige Šûdraka-bhûbhujange bhâ- |
 suram ene bhâshe tan (east face) neṛapuv aggada bîrara dayva-dayvadim |
 bare su-bhaṭṭamar kkuvara-Lakshma-chamûpatig ittu bhâsheyam |
 dhare pogalvannegam neṛapuv aggada vîrar ad ondu-sâsiram ||
 toṛed âldan-oḍane sâyade |
 perag ulidam toṛedu satt avana vêle dal â- |
 v arivev adan emba gaṇḍare |
 toṛedar kkali-kuvara-Lakshman-oḍan ati-su-bhaṭar ||
 nr̄isida vîra-śâsanada kal dorevetta yaśonnatikkeyam |
 nr̄isidud ashta-dig-vaṭayadol dorey âvano pûṇda pûṇkeyam |
 nerapuva balpinol kuvara-Lakshma-chmûpatiy-annan endu tann |
 eṛakade baṇṇikum dharaṇi Hoysala-Râyana gandha-hastiyam ||
 oḍadoreḍ-âldan ullodameyam kavardâd eḍaralli tamma-nân |
 adigide kotṭa bhâsheg odavalk aṇamârade pinte bâlva nig- |
 gaḍi sachivarkkalai naguvavôl esed irppudu vîra-śâsanam |
 poḍaviyoł endoł âr ddore Yadu-kshitipâlana mantri-Lakshmanoł ||
 illada sallada bhâshege |
 kalla nr̄isuvaran uṛade naguvavol irkkum |
 pallavisi kuvara-Lakshmana |
 kalla kavalt eseva kânti dig-bhittigaloł ||
 dore pati-bhaktige tannoł |
 Garuḍam Garuḍaṅge tâne dore pergar ârum |
 dorey allar emba teradiñ |
 dorey âduvu tanna Garuḍan-esev-âkritigal ||
 vîrada šâsanamam munn |
 ârum nr̄isidavar illa Ballâla-dhari- |
 trîramaṇana mantri-varan |
 vîra-hhataṁ kuvara-Lakshma-danḍeśanavôl ||
 tannodane toṛeda su-bhaṭara |
 tanna manah-priyeya tanna paramâyushyam |
 tann âldaṅg âyt enisida- |
 n êm neṭtane kaliyo kuvara-Lakshma-chamûpam ||
 âra manakke vîra-rasam achchariy âgiral uṇmi poṇmad old- |
 âra-manakke harsha-puṭakan tanuvim porapoṇmad iksipand |
 âra manakke bhîtiy odav-âgadu ninnaye pûṇke râya-sâ- |
 dhâra-kumâra-Lakshma-rathinîśvara bhâvisuvandu nâdeyum ||
 bhâsege tappuv aṇkada negalteya leñkara-gaṇḍan embudam |
 bîsaram âgad uddharipodê todał uddharipam virôdhi-san- |
 trâsita-vikramam kuvara-Lakshma-chamûvaran olda-mâlkeyim |
 bhâseyan ittu puchchalivar allade bhâseyan uddharipparê ||

idu Ballāla-nṛipālakaṅge piridum nityatvamāṁ mālpud a- |
 bhyudayakk ḍāgaram endu baṇṇise jagam bhāsvat-śilā-śtambhamāṁ |
 sad-alaṅkārada vīra-śāsanaman ī-dandēṣa-Lakshmīvaraṁ |
 sudatī-saṁyutam ēriḍam pati-hita-vyāpāramāṁ tōḍidam ||
 kambada mēle Lakshmi-veras ā-Garudām-beras ādam alkariṇ- |
 daṁ budha (Stops here.)

113

At Halebidu, on a virakal in Chikké-Gauda's field in the old fort.

Svasti śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Taṭakāḍu-Koṅgu-Naṅgali-Banavâse-Hānuṅgallu... lasige-Noṇambavādi-gonḍa-gaṇḍa Tailapana tale-gonḍa-gaṇḍa bhuja-baṭa pratāpa-IIoysaṇa-Nārasimha-Dēvaru Dōrasamudrada nelevīḍinalu sukha-saiκathā-vinôdadim rājyaṁ geyuttav ire tat-pâda-padmôpa-jīvi | svasti śrīmatu Saka-va 1142 neya Vikrama-saṁvatsarada Vaiśākha-suddha-paurṇami-Ādīvārad andu Nārasimha-Dēva Bijjaṇana be... dalli āneya kōlgâpinge ekaṭigaram karedu munna bavara anōjeyâge kaṭeva Mâcheya saṅgaḍada ekkatīgar mechche āneyaṁ pintikki kaikondū poysi Bijjaṇana daļavam kiđisi turakamaṁ bâl-daleyaṁ tand oppise maguļdu pariysi dali Jasa-pâlam sura-lōka-prâptan âdam | ant avar anvayav entendaqe | Jasa-Nâyakana manō-nayana-vallabhe Rallu-bâyigam Jase-Nâyakagam â-yirvvarggam puṭṭida Ekkavegam Kēta-Malla-Nâyakaṅgam puṭṭidam Dasa-Dêvam || ettida bhaṭaram maled ettuva kudureya daļamam kâṇuttam pariysi Dasa-Dêvam ari-śiradatt eragada mêle || kâṇuttam Bijjaṇa-daļamam Nārasimha-Dēvan ekaṭiga saṅgaḍa kelada viñḍige samara Dašamukham Dasa-Dēva || saṅgaḍa nôḍalu pariysi kudureya daļavaṁ beñkonḍu mēlālan iṣidu turakamaṁ bâl-daleya tand odḍa-muřivam samar-aṅka-Bhimanum jasa-dhavalam || Dasapâla-sâhanîya manō-nayana-vallabhe sâhaniti-Sântayve nilisida kallu || śrī śrī śrī

114

In the same village, on a stone near the Bhûtêśvara temple west of Bennegudda.

Namas tuṅga etc. ||
 svasti śrī-priyan arjjunôrjjita-yaśam vâjîṣa-yânôtsavam |
 nyastânanta-su-bhôga-bhôgi-vinutam śrî-dharma-ramyam jayâ- |
 bhyastam sûkta-sudarśanâñkan esedam śrî-Vishnu-sâmyânvayam |
 trastâuyâsura-râja-râja-Vinayâdityâvanî-vallabham ||
 â-Vinayâdityanol akhi- |
 lâvani-pu..kanoļ agra-mahishi-padadind |
 â-vanite Keleyabarasi ma- |
 hî-visrute râjva-lakshmig eney enisirddal ||

â-dampatigam bhuvanâ- |
 hlâda-pradan anata-ripi-nripâchala-kuâla-nir- |
 bbhêdana-kuâlišam krita-puñ- |
 yôdayan Ereyâîga-bhûpan udayam-geydam ||
 bhûvinutan enisid Ereyâî- |
 gâvanipâlange tan-manah-priye vasudhâ- |
 dêvig eñey enisid Echala- |
 Dêviye mânêvi-vesaran ânt esedirddal ||
 â-dampatige ||
 sal-lalita-vâg-vadhûti- |
 vallabhar ati-vipuâla-sakaâla-lakshmî-kântâ- |
 vallabhar udayam geydar |
 vVallâlam Bitti-Dêvan Udayâdityam ||
 Hara-pâda-payôruha-shat- |
 charañam tân enisi sakaâla-pârthivaram tach- |
 charañakk eñagipan avaro |
 piriyan Ballâla-Dêvan Îsvara-bhâvam ||
 âtan-anujan enisida Vishnu-bhûpâlana parâkramam entendade ||
 Tuulu-dêšanî Chakragottamî Tałavanapuram Uchchaṅgi Kôlâlav Èlum- |
 male Vallûr Kañchi kañ-garvvisuva Hađiyaghatamî Bayalnâdu Niñâ- |
 chaładurggam Râyarâyôttamapuri Tereyûr Kkôyatûr gGondavâdi- |
 sthalamam bhrû-bhañgadim kôñ atuâla-bhuja-balâtôpan â-Vishnu-bhûpañ ||
 bhû-vanitâ-stute sakaâla-ka- |
 lâvishkrita-puñya-puñja-vilasal-Lakshmâ- |
 Dêvi nija-ramañiy enal inn |
 è-vêlvudo Vishnu-nripana mahimônnatiyam ||
 â-dampatige tanûbhava- |
 n âdam bhuvana-prasiddhan akhiâla-kalâ-sani- |
 pâdana-paran udita-su... |
 kôdayan enisirddâ Nârasimha-nripiñam ||
 bandu kavid ari-balambudhi |
 nindudu Narasimhan-onde-sabañada moneyo |
 binduvin andade munnañi |
 nindavol ambôdhî Râman-ambina moneyo |
 svasti samasta-ripi-nripi . . . sîmantinî-sîmantâ-sindûra-reñu-ghûrñita-nija-
 pada - payôja | vividhârtthi-jana - kalpa - bhûja | nija - vijaya - lakshmî - prathita-
 briñbat-prabandha-bandhura-kañaka - vikshépâkshûna - vilakshya - vistârita - bhuja-
 dañda | vipaksha-kshatra-kuâla-kupita-Kâla-danâda | nija-vijaya-prayâna-samaya-
 samudbhûta-svarñna-kôñâ - nihita - gabhira - bhûri - bhêri - prañâdâkampita-brah-
 mânâda-bhânâda | samara-prachanâda | ati-vipuâla-sakaâla-prâjya-sâmrâjya-lakshmî-
 sarvvâîga-saṅgatânga | sahaja-saundaryya-nirjjitânaîga | dara-dalita-vadanâra-

vinda-prasarad-asarâla - sahaja - saugandhyâmanda - makarandâpahasita - mrigamadâmôda | Vâsantikâ-dêvî-labdha-vara-prasâda tarâlatara-târa-hâra-nîhârasâra - ghanasâra - kshîra - vârâshi - prapûra sudhâ - sâra - sannibha - nijayaśah - prakâsha haryaksha - sadriksha - madhya - pradêsha | ati-chatura - Bharata chitra-chamatkâra- . . . vitata-ghana-suśila hrîdya-vâdyâ-laghu-hastatâ-varya-châturya | asahâya-śaurya | uddanâ-maṇḍalîka-śiraḥ-khaṇḍana-prachaṇḍa-pañchâsyâ-tîkshṇa-damshṭrâyamâna-dôr - danâ - maṇḍala - maṇḍalâgra - samaramukha-samuchitâgra | nere muṭte gaṇḍa daļa muṭte gaṇḍa | gaṇḍa-bhêruṇḍa | jagadole gaṇḍa | Yâdava-Nârâyaṇa | sakâla-kalâ-pârâyaṇa malerâja-râja | srî-Vishṇus-nripa-tanuja | malaparoł gaṇḍa | Lakshmâmbikâ-mukhâmbhôja-mârtt-anâda | Ândhra-purandhrî-mânasa-sarah-khélana-râja-hamṣa | Simhala-mahilâ-mukhâmbhôja - hamṣa | Karnnâti - kaṭî - chañchat - kâñchana - kaṭisûtra | Lâṭa-vadhûtî-kapôla-tala-likhita-śasta - kastûrikâpatra | Chôla - vilâsinî - ghana-stana-kaļaśa-kuñkuma-paṇka | Gauļânganâ - nêtrôtpala - mrigâṅka | Baṅgâla-bâlikâ-lâvanâya nîtara-taraṅga | Mâlavî-mukha-kamaļa-sahajâmôda - makaranda-bhriṅga | śrîman-mahâ-maṇḍalêśvaraṁ Talakâdu-Gaṅgavâdi-Nolambavâdi-Banavase-Hânuñgal-Uchchaṅgi-gonđa bhuja-baļa vîra-Gaṅga pratâpa-Hoysala-Nârasimha-Dêvaru śrîmad-râjadhâni-Dôrasamudrada nelevîdinalu prithvî-râjyam geyuttam ire | tatpâda-padmôpajîvi ||

Yâdava-nripâla-kaṭakâ-
hlâdakaram sakala-gaṇaka-tilakam kamaļâ-
môdam rârâjisuvam |
mêdiniyoļu vibudha-kôtig ammań Bammań |
âtaṅge kânte višva-vi- |
nûte Raghûdvaha-Ramâ-suśila-brata-vi- |
khyâte budha-tatige rakshipa- |
mâtey enal Kâliyayve parirañjisuvam |
â-Kâliyayvegäm gaṇa- |
kâkaran enisirppa Bammaṇaṅgam vidyâ- |
prâkaṭan ogedam mûļum- |
lôkadol ogeyalke kîrtti Mallapa-gaṇakam |
vî | kanṭada baṇṭar âgi budha-santatigam patigam ku-buddhiyim |
kanṭakar appa ṭuṇṭukar adirkem asad-budharg Indra-bhûjadol |
taṇṭaṇisuttam irppa nija-buddhiyin âtma-nripaṅge kûde nish- |
kanṭakam âge mâđidan ilâtalâm ellaman oldu Mallama |
â-Mallapaṅge Kantuge |
râmâgraṇi Ratiy ad entu satiy âdaļ adant |
î-mahi-nute šîlakke su- |
śîmey enal Bâchiyayve parirañjisuvam |
â-Malla painga . . . na |
śîmäge Bâchayvegäm virâjita-guṇa-sam- |

stômaṁ janiyisidam ba-la- |
 Bhîmaṁ kûr-asiyoł a-natar-ałagam Gałagam ||
 Narasimha-bhûmipâlana |
 karâsi machcharipar-edeya gûṇtam vidyâ- |
 bharaṇam tân ene rañjipan |
 ari-birudaran aðasi piñiva kołagam Gałagam ||
 Gaganachara-Karnña-Šibi-Bali- |
 Magadhâhiparindam amała-dânôdayadim |
 jagadoł nâyaka-Gałagam |
 dvi-guṇam tri-guṇam chatur-gguṇam pañcha-guṇam ||
 Ratiyam sobagiñ Sâra- |
 svatiyam vâk-prauḍhiyindam eñe enipał enal |
 kshitiyoł nâyaka-Gałagana |
 sati vara-Chikkavveg ułida-satiyar ddoreye ||
 Harige Siriyante Sambuge |
 Girisuteyant Abjajaṅge Vâg-dêvateyant |
 ire nâyaka-Gałagaṅg â- |
 daradin Chikkaye nâdeyuni sati misupał ||
 Haranum Girisuteyui Vi- |
 ghnarâja-Shaṇmukharin eseavol Gałagañanum |
 vara-Chikkiyayveyuni suta- |
 vara-Malla-Barmmaṇaṅgaļim sogayisuvar ||
 kshîra-samudradante sirig âlayam âgi dharitrig oppuv i- |
 Dôrasamudradol Gałagañam Gałagêśvara-divya-gêhaman |
 sâra-Harâdri-sannibhaman old eseyutt ire mâđidam lasad- |
 vîran udâran aty-amala-sad-guṇadhâran ilâ-tała-stutam ||
 Narasimha-Dêvan oseyalu |
 parivâram pura-janaṅgał ellań pogalal |
 dore yenisi kîrtti-vâđedam |
 dhareyolag atišayada dâni Bârika-Chinña ||
 dâna-guṇa-nîlayan ant abhi- |
 mânônnata-senabôva-Malliyaman enipam |
 tânum Gałagêśvaran-â- |
 sthânakk anukûlan âda nija-bhaktiyołam ||
 svasti Šaka-varsha 1095 neya Vijaya-sañivatsarad uttarâyaṇa-saṅkrânti-vyatî-pâtad andu Gałageya-Nâyakam Gałagêśvara-dêvarań mâđisid â-dharmakke śrî-karaṇada heggade-Yareyaṇam Hiriyakeyreya kelage kabbina tôtage sâre hattu-kołaga-gadde | Bârika-Chinñayyanum sénabôva-Malliyamanuv irddu biṭṭa telligar-okkal ondu | mâlagâṛar-okkal ondu |
 svasti śrîmatu Chittavaṭṭiy-aśeṣha-nagaraṅgaļum Hannaveṇiga-nagaraṅgaļum irddu biṭṭa segey-akki hasaradal ond-adake yarad-ele | telliga-gavuṇḍugalu

Dêva-Gauṇḍa | Maṇṭa-Bamma-Gauṇḍa | Chaṭṭa-Gauṇḍa | Tippa-Gauṇḍa | Dâsa-Gauṇḍa | Bôkiya-Nâyaka | Bemmâṇḍana maga Sôva-Gauṇḍa | Hoysala-Gauṇḍa | basadiya kiriy-okkalu | Sâvantana maga Bamma-Gauṇḍan-olagâda sâyir-okkalu | meṭṭu-gânad okkal aivattu ant okkalu sâyirad aivattuv irddu Galagê-śvara-dêvargge biṭṭa datti | gânakke solige eṇṇe | Galageya-Nâyakana gurugalu Šivaśakti-Paṇḍitaru | avara tamma Rudraśakti-Paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâdi koṭṭam | Nârasimha-Dêvana râja-gurugalu Chôla-Dêvanu Bhaira-dêvaram vandisidanu | (usual final verse) Galageya-Nâyakan-aṇṇa Bammi-Setṭi | âtana madavalige Bammamavarige Biṭṭi-Setṭi | aṇṇa Saṅkara-Setṭi aṇṇa Malla-Setṭi | taṅge Gaṅgavve | maga Indavve | aṇṇa sênabôva-Mahâdêva |

Harana besadinde Yakshê- |
 švarar ēka-prâṇar Abhayagiriyañ kâvant |
 ire Gadaga-Mâchaṇñaingal kâ- |
 var oldu Hoysalana kaṭakamam dôr-vvaladim ||
 dhuradoļu taļarva Mriḍana |
 karav aši-late vairi-vîrar oppuva midulin |
 pored ēsum pûtirddan êm |
 biru irkuñ ||

(usual final verse)

115

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

Śrî

namas tuṅga etc. ||
 tatô Dvârâvatî-nâthâḥ Poysalâ dvîpi-lâñchhanâḥ |
 jâtâś Šaśapurê têshu Vinayâditya-bhûpatilî ||
 â-Vinayâditya-bhûpatigam Keleyab-arasigam puṭṭidan Ereyan[ga]-nripa | âtana maga Biṭṭi-Dêva â-nripana maga Nârasimha-Dêva | â-bhûpatiya maga Vîra-Ballâla-Dêvaṅgam Padmala-mahâdêviyarigam puṭṭida pratâpa-chakravartti-Vîra-Nârasimha-Dêvanu tanna prathama-râjyadalli | munna tamm ayya Ballâla-Dêvanu tanna kiriy-arasi abhinava-Kêtala-Dêviyaru mâdisida dharmma śrî-Kêdârêśvara-dêvara amṛita-pađi aīga-bhôga-raiga-bhôga-nitya-naimittika-par-bbaṅgaligam | šûdra-parivâra brâhmaṇara jîvita-varggav-olagâda śrî-Kêdârêśvara-dêvara samasta-śrî-kâryyakke dhârâ-pûrvvakam mâdi sarbbâ-bâdhâ-parihârav âgi koṭṭa staḷaṅgaļu (6 lines following contain names of villages and details of their boundaries) int i-dharmmakke dattiyâgi biṭṭa-vûru-ēlakkam yikkuva siddâya ga 1200 ge Nâra-siṅga-Dêvanum Padmala-Dêviyarum annabara munna nađeva śrî-kâryyakke kâlu-pađiyâgi sthaḷaṅgal-ēlaṛali Šaka-varsha 1143 neya Vikramasamvatsaradalu nibandhisi koṭṭa ga 300 ḋu (rest contain details of grant and names, etc. of vîtidârs)

116

At the same village, on a stone west of Santevéri.

Śrī ||

namas tuṅga etc. ||

vâg-artthâv iva sampriktau vâg-arttha-pratipattayê |

jagataḥ pitarau vandê Pârvvatî-Paramêśvarau ||

jayati jayati... Śambhu.....

jayati jayati dêvî lôka-mâtâ Bhavânî |

jayati jayati dhanyas sôpi bhaktas tayôr yaḥ

kim aparam iha vandyam vandyam etâvad êva ||

sarvyaṁ kâra.... gatasya ..âśishanî gô-brâhmaṇa-nripô.... svatalî |

para-hita-niratâ bhûta-gaṇa..... sukhî bhavatu lôkalî ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhîrâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuṭa-tilaka Châlukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarottarâbhivṛiddhi-pravardddhamânam â-chandrârkka-târaṁ saluttam ire tat-pâda-padmâśrayôpajivi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalâśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kuṭâmbara-dyumaṇi samyakta-chhûḍâmaṇi malaparoṇ gaṇḍa kadana-prachanḍan âlim munn iṣîva šauryyamâṁ meṣeva tappe tappuva saṅgaradal oppuva | svasti śrî-Tribhuvana-malla Taṭakâdu-Koṅgu-Naṅgali-Banavâse - Hânuṅgalu - Uchchaṅgi-gonḍa bhuja-baṭa Vîra-Gaṅga-Hoysala-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyam geyyuttam ire tat-pâda-padmôpajivi śrîmatu-Vikrama-kâlada 41 neya Hêmaṭambi-saṅvatsarada Paushya-śuddha 10 mî-Sôma-vâra-vyatîpâta-saṅkrântiy andu śrî-Vishṇuvardddhana - Vîra - Gaṅga - Hoysala - Dêvaru Baṇṭeśvara-dêvara aṅga-bhôgakkamî gandha-dîpa-dhûpkakkamî nivêdyakkamî śrîmatu Têjorâši-Paṇḍita-dêvara kâlaiṁ karchehi dhârâ-pûrvvakamî biṭṭa dharmma Hiriyakeṣeya keļagaṇa Mâlachiya bailalu kamma 200 naḍuvanā bailalu kammanî 100 (usual final phrases) yî-Baṇṭeśvara-dêvara dêgulavaṁ mâḍisi-daru Kanneya-(Nâya) Nâyakanunî Kêśava-Nâyakanunî biḍisida dharmma pheļiya kaļihuvam endiralu âlu Baṅga-Nâyakaralu phaṇamî 1 yiddi Lokkiguṇḍiya-Nayakaru sêse-goḍade Baṇṭeśvara-dêvargge phaṇa 1 yidaiñ kuḍade hôdaiñge kavileyamî brâhmaṇaruman alîda dôśav akku yî-sthânamamî saiķramamâ-vyatîpâtad andu Kanneya - Nâyakanunî Kêśava - Nâyakanunî Dharmmarâśi - Paṇḍitargge kâlaiṁ karchehi dhârâ-pûrvvaka mâdi avara makaļa-makkaļu-varam diđev endu koṭṭaru yidan alîdavargge pañcha-mahâ-pâtakav akku maṅgaļa maha śrî śrî śrî

117

At the same village, on a stone in Gummatira tiṭṭu.

*Śrîmat-traiļôkyâ-nâthâya traīmayânanda-sundara |

param-jyôtis-svarûpâya pâtu vaś Chandraśekharaḥ ||

* So in the original.

jayati dharanî-lôkottamîsitâtmiya-pâdaḥ
 chatura-vibudha-gôshthi-praudha-vânî-vinôdah ।
 saka-la-Bharata-vidyâ-hridya-gambhîra-bhâvah
 vipu-la-vijaya-lakshmî-vallabhô Vishnu-Dêvali ॥
 modalo! Poysa-la-râjya-lakshmiy-odavaṁ tôl-valpinim tâldi tann ।
 udayaṁ rañjise tanna balp odave tann ârpp êre tann âjñe mî- ।
 ye diśâ-chakraman ottikondu Tałakâḍam Gaṅga-râjyakke tâm ।
 modal âdâm Yadu-vamša-varddhanakaram ū-Vishnu-bhûpâlakam ॥
 svasti samadhibhîgata-pañcha-mahâ-śabda mahâ-maṇḍalâśvara Dvârâvatî-pura-
 varâdhîśvara Yadu-ku-la-ka-la-śa - ka-ṭita-nri-pa-dharma-harmya-mûla-stambha
 apratihata - pratâpa - vidita - vijayârambha Šaśakapura-nivâsa - Vâasantikâ-dêvî-
 labdha-vara-prasâdaṁ ū-rîman-Mukunda-pâdâravinda-vandana-vinôdan ity-âdi-
 nâmâvali-samêtar appa ū-rîmat-Tribhuvana-malla Tałakâḍu-gonđa bhuja-balâ
 Vîra-Gaṅga Vishnuvarddhana-Hoysa-la-Dêvaru mûḍalu Naṅgaliya pađiya-ghaṭṭa
 teinkalu Koṅgu Chêram Anamale pađuvalu Bârakanûra-ghaṭṭa badagalu Sâvi-
 maleyind olaṅgâda bhûmiyam bhuja-balâvashṭambhadîm pratipâlisuttm sukha-
 saṅkathâ-vinôdadiṁ Dôrasamudradalu râjyaṁ geyyuttam iralu । svasti yama-
 niyama-dhyâna-dhâraṇa-mauñanushthâna-japa - samâdhi - sîla - guṇa-sampannar
 app ū-śânaśakti-Paṇḍita-dêvara
 negaḍ-irddant-â-maṭhaṁ jîvan ire vinuta-Kâlâmukhar ddhâtri yettam ।
 vogalal chelv âdud â-parvvata-valiyin all ū-śânaśakti-bratîndraṁ ।
 mige Vânî-kânteyam kûrisi tapame dhanaṁ tân enal châru-châri-
 tra-guṇam mû-lôkado! šâsvatam enipa yaśa-śrîge tân ânman âda ॥
 ant avara maga-la maganum ।
 santatiyam dîksheyindav enisida Vânî- ।
 kântan ativinutan enisi ni- ।
 tântam Dêvendra-Paṇḍitam rañjisuvam ॥
 vinuta-yaśam Dêvendraṁ ।
 ..na janakam Vâni misupa-sajjanav enipam ।
 tanag enduṁ viśruta-kî- ।
 rtti-nutam Kalyâṇaśakti-Paṇḍita-dêvam ॥
 svasti ū-rîman-mahâ-Mâṇîkya-Bhatṭaran âdiyol ayvatt-orvva Sarvanya-śrî-pâda-
 pañka..maram Niṭṭiri-vîra-kuṭîdbhavar vvîra-Balañcha-prasiddha-siddha-sam-
 panna-rum praguṇa-pâṇḍityar atyanta-dhairyya navaratna-mahâ-dâniṅgâlu dâna-
 dharmma-parôpakaṛârttha-karttugâlu nitya-karma-nirmmûlanaṁ mâdirddâ
 vâraṇâgal Agastya-dêvarolu vara-prasâdar âguttam irddante vidyâ-dhararum
 Mallikârjuna-dêvarolu vara-prasâdaṁ-bađeda Šûdrakan-ante khaṅg-vidyâ-
 dhararum Tałatâlukaram kâdi konda Kauntîyan-ante saraṇâgata-vajra-pañja-
 rarum anêka-guṇa-gaṇâlaṅkṛitar âguttam irdda dharmma-tanûjarum satya-
 Râdhîyarum saucha-Gâṅgêyarum kshîra-guṇârññava châga-Vidyâdhararum
 samara-prachâṅḍarum chaṅḍa-nijôgrata[ra]-dôr-ddaṅḍa-vikrama-bâhu-kirtti-

galum Kâsmîra-Sâradâ-dêvî-labdha-vara-prasâdaruin sahavâsi-santôsar Ahi-chhatra-vinirggatarum puñya-mûrtigañ ashtâdaša-dôsha-vivarjitarum sâpânugraha-samartharum chatus-sâgara-paryantam anêka-Vêlâpura-paṭṭana-prasiddha-satru-dêša-mitra-maṇḍala-mukha-kamaļa-vinirggatarum nânâ-dêši-sa-muddharaṇarum śrimat-Tribhuvana-malla Tałakâdu-Gaṅgavâdi-Noñambavâdi-gonđa bhuja-baļa Vîra-Gaṅga-Vishnuvarddhana-Hoysala-Dêvar-âsthâna-padasarôjînî-râja-haṁsaruň ūrî-Mânikêśvara-dêvara pâdâbja-bhṛingar nnâmâdi-samasta-prašasti-sahitaň ūrîman-mahâ-paṭṭaňa-Dôrasamudra Beluhûra Vishnu-samudrada int i-mûruň-bidina maṇigâra-bâla-vriddha-nakharaň sthiram jiyât || svasti ūrî Tribhuvana-malla Tałakâdu-Gaṅgavâdi-Noñambavâdi-gonđa bhuja-baļa Vîra-Gaṅga-Vishnuvarddhana-Hoysala-Dêvaru prithvi-râjyam geyuttam iralu Saka-varsha 1059 neya Naļa-samivatsarad uttarâyaña-saṅkrânti-vyatîpâtad andu ūrî-Mânikêśvara-dêvargge svasti samasta-prašasti-sahitaň ūrîman-mahâ-paṭṭaňa-Dôrasamudra Belahûra Vishnu-samudrada yint i-mûruň-bidina maṇigâra-bâla-vriddha-nakharaňgañ irddu biṭṭa dêvar-âya ho..hâga | pattuge yerađu | tambula yerađu | sâyirakke ottôdôle | Bidirakeraya keļage âru-gaṇđuga gadde | hû-dôta | namas Šivâya |

Naļa-samivatsarad uttarâyaña-saṅkrânti-vyatîpâtad andu ūrî-Mânikêśvara-dêvargge Gollehe-Nâya[ka]ruň Gaṅgâdhara-Nâyakaruň | Dhanapati-Nâyakaruň | Kâlimeya-Nâyakaruň | Rudrameya-Nâyakaruň | Mudavoļala Tippi-Settiyarum | Settiyarum | Âlavîndiya Bappi-Settiyarum | Kariya-Kêsava-Setti | Yêkabarageya Kali-Dêva-Setti | Lôkagundiya Basavi-Setti | Muduvalala Vishnu-Dê.....Setti | Sôvarasaruň | Nandi-Râjaru Pammarâja-Nâyakaruň | Vishnu-Dêva | Chongachêri-Nâya-karuň Pûmaṅgala-Nâyakaruň | Saṅkara-Nâyakaruň | int i-samasta-dêšigañ irddu biṭṭ-âya bhaṇđige muppâga | ettina małavege hâga | katteya małavege bêle | hasubege bêle | tale-vorige bêle ||

118

On the upper part of the same stone.

Svasti ūrîmanu-mahâ-maṇḍalêsvaram Tałakâdu-Gaṅgavâdi-Noñambavâdi-Banavase-Hânuṅgalu-gonđa bhuja-baļa Vîra-Gaṅga niſšai[ka]n asahâya-śûra malerâja-râja małaparoļu gaṇđa kadana-prachaṇđa Sanivâra-siddhi giri-durgga-malla chalad-ańka-Râma Vishnuvarddhana-pratâpa-Hôsala-Vîra-Ballâla-Dêvaru Vijaya-samivatsarada Šrâvaña-suddha I Sôma paṭṭa-baddhv âdalli Karkkâṭaka-saṅkramâpa-vyatîpâtad andu ūrî-Mânikêśvara-dêvarige Ŝîgo-nâd-olagaña hiriya-Beļugaliya sarvva-bâdhe-parihârârtthav âgi dhârâ-pûrvvakav âgi biṭṭaru yî-dharmmkke ârânu pratikûlar âdađe chatur-vêda-pâraga-brâhmaṇarum kavile-yum Vâraṇâsiya tađiyali konda dôsavan eyduvaru ||

119

On a 2nd stone.

Namas tunga etc. ||
 Yâdava-kuļa-pûrvvâdriyo- |
 ! âdityan id orvvan enisi tanneya têjam |
 mēdinige tolage kali-Vina- |
 yâdityan atipratâpa-yutan udayisidam ||
 Ereyâṅgam gađa guṇa- |
 k ereyam Gaṅgâ-sarit-sama-prathita-yaśakk |
 Ereyâṅgaṅg âr ssaman eni- |
 p Ereyâṅgam garvvitântakam tat-tanayam ||
 va || â-nripêndra-handanam ||
 gađi mûdal Kañchi teñkal pesar-esakada Koñg itta vârâsi-tîram |
 pađuval tat-Krishna-Venâ-nadi bađag ene durvvittarañ tôla bâlim |
 kađid âdañ gudde yiñt urvvareg idu satatañ sîmeyambantu balpind |
 eđegonđam vikrama-kriđeyan eseye dharâ-chakramam Vishnu-bhûpañ ||
 ari-nripa-šišu-hrid-vidañana- |
 karâla-karavâla-mukhara-nakhara-Nrisimham |
 para-radani-saṅgha-simhañ |
 Narasiñham vipuña-vikramam tat-tanayam ||
 â-mahîvallabhañgam Échala-Dêvigañ |
 nelanam munn aled-uddhatâsura-nikâyaiñ baddha-rôshânvitam |
 Kali-kalka-prabhavarkka(ga)! âge dharañi-samrakshañârttham bhujâ- |
 bala-yuktam Kali-kâladoñ nikhiļa-vidviđ-daitya-vidhvâñsakanam |
 Kali-pannondaneyam Murâri negaldañ Ballâla-bhûpâlakanam ||
 kêla vasanta-bâla-sahakârada tañ-neļal âśritâlig â- |
 bhîļa-layâhi-nishthura-phañaughada mîl-neļal uddhatârig un- |
 mîlita-puñdarîkada neļal jaya-lakshmig enippa Vîra-Ba- |
 llâlana tôla bâla neļal âdudu dhâtrige vajra-pañjaram ||
 dhareyoñ munne narêndran emb esakad â-Chôlañge kol-pôgad ein |
 b aridañ nachchina Dêvadurggamam adaim dhâl ittu Pâñdyâvanî- |
 švara-sâmrâjya-samêtam oṭṭajiyin itam koñđan Uchchañgiyaiñ |
 para-durgga-Tripura-Trinêtran adañam Ballâla-bhûpalakanam ||
 svasti śrîman-mahâ-mañđalêsvaram Talakâdu-Gaṅgavâđi-Noļambavâđi-Banava-
 se-Hânungal-gonda bhuja-bâla Vîra-Gaṅgan asahâya-śûra Šanivâra-siddhi giri-
 durgga-malla chalad-añka-Râma nišsañka-pratâpa Hoysala-Vîra-Ballâla-Dêvaru
 śrîmad-râjadhâni-Dôrasamudradoñ sukha-saṅkathâ-vinôdadiñ prithvî-râjyam
 geyyuttam ire tat-pâda-padmôpajîvigaļu Hannavañada nakarañgal |

ka || unnata-vibhavar gguṇa-sam- |
pannar ūśiva-pâda-śekharar sthira-dharmmô- |
tpannar dDôrasamudrada |
Hannavaṇaṅgal viśuddha-kîrtti-vilâsar ||

(5 lines following contain names of nakaraṅgal)

yint iyy-aśeṣha-Hannavaṇa-nakaraṅgal irddu śrî-Nakarêśvara-dêvargge bitṭa
dattiya kramam entendade | ettina gâtrakke haṇav ondu | ola-vittiya yaleya
bhaṇḍige hêringe hâga | aṇḍalikk aiyvatt-ele | hasarakk eraḍ-aṇḍa[li]kkne nâlk-
ele Hiriyakeręya kelage naḍuvaṇa bail-olage khaṇḍuga-gadde | â-gaddeya
mûḍaṇa-deseyal ondu hû-dônṭa |

Īśānaśakti-muni saka- |
jâśāntarvvartri-charitan avana sutam Gau- ||
rîṣa-dayârjjita-tapada su- |
kôṣam Kalyâṇaśaktiy âtana tanayaṇi ||
paḍadu maḍaguvara gaṇḍam |
piḍida chalakk aide balpu-gundada gaṇḍam |
poḍarva para-samayig ivan ô- |
gaḍisada Yama-dañḍan enisidam Dêvendran ||
śrîmat-satyam dṛidhatvam šame dame daye vâtsalya-dharmmam svabhâvam |
tâm itaṅg itanam pôkali maṭinam aṇam porudit ill embinam tann |
i-mârggam viśva-lôka-stutam enisuvinam puṇya-pâtram su-vidyâ- |
dhâmanî Dêvendranin nêrggirîyan esevan Īśānaśakti-bratîṣam ||
yati-mûrttiya Bali tâpasa- |
su-tanuva sura-dhênu varṇuṇi-vêṣada nidhi vi- |
śruta-muni-rûpada parusam |
kshitiyoḍag Īśânšakti dâna-vinôdam ||

Sômanâtha-bagila horagana ittigeya kereya kelage ga 2 ||

120

At the same village, on a vîrakal near the east waste-weir of Doddakere.

Svasti śrî jayâbhuya-Śaka-varusha 1199 neya Dhâtu-samivatsarada Vaiśâkha-
ba 10 Sômavârad andu śrîmat-pratâpa-chakravartti Hoyisala-bhuja-baḷa śrî-Vîra-
Nârasimha-Dêv-arasara mahâ-pradhânam Mali-Dêva-dañṇâyaka-râya Dêva-
Râya Râma-Dêvana ma mukhya-daļavâyya-Sâluva . . . Tikkamanu Beļa-
vâdiyalu biṭṭalli â-Mali-Dêva-dañṇâyakara manneya mukhya râvuta . (rest illegible)

121

On copper plates in possession of the patel of Halêbiḍu.

(Ib) Svasti |
jayaty udrikta-daityêndra-bala-vîryya-vimarddanaḥi |
jagat-pravritti-samihâra-śrishtî-mâyâ-dharô Hariḥ ||

svâmi-Mahâshêna-mâtri-gaiñânuudhyâtâbhishiktânâm Mânavyasa-gôtrañâm Hâritî-putrâñâm pratikrita-svâdhâya-charchchâ-parâñâm (II a) śrî-Kadambânâm Krishnâvarmma-dharma-mahârâjasya Aśvamêdhâ-yâjinah anêka-samara-saukañopalabdha-vijaya-kîrttêh vidyâ-vinîtasya Kaikêya-sutâyâm utpannêna śrî-Vishnûvarmma-dharma-mahârâjêna Gandharvva-hasti-śikshâ-dhanur-vvêdêshu Vatsa-Râjendrârjjuna-samêna (II b) šabdârttha-nyâya-vidushôtpâditasya putraḥ śrî-Sinhavarmmâ Kadambânâni mahârâjâ vikrântô-nêka-vidyâ-viśâradas tasya sûnunâ śrî-Krishnâvarmma-mahârâjêna sva-vîryya-bala-parâkramôpârjjita-râjya-śriyâ parama-brahmañyêna samyak-prajâ-pâla-dakshêna kshîna-lôbhêna vardhamâna-vijaya-râjya-sañivatsarê saptamê Kârttika-mâsê (III a) âpûryamâna-pakshê pañchamyâni Jyeshthâ-nakshatrê Kauśikasa-gôtrasya vêda-pâragâya shaṭ-karma-niratâya âhitâgnayê Vishnûšarmma-nâmadrâhâyâya âtma-niśśrêyasârttham Vallâvi-vishayê Kôdanallûra-nâma-grâmô dattâlî sa-pânîya-pâtalî sarvva-parihâraḥ Tuviyalla-gôtra-pravarêna samayôdâra-sampannêna sva-karmmânushthâna-tatparêna (III b) râja-pûjîtêna gô-sahasra-pradâtri-Haridatta-Śrêshthina upadêsaḥ kritaḥ atra Manu-gîtâś šlôkâ bhavanti ||

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |

yasya yasya yadâ bhûmis tasya tasya tadâ phalam |

svaṁ dâtuṁ su-mahach chhakyam duṅkhamañ anyârtha-pâlanaṁ |

dânamâ vâ pâlanaṁ vêti dâñâch chhreyônupâlanaṁ |

(IV a) sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ |

shashṭi-varsha-sahasrâṇi ghôrê tamasi pachyatê |

adbhir ddattaṁ tribhir bhuktam sadbhiś cha paripâlitaṁ |

êtâni na nivarttantê pûrvva-râja-kritâni cha |

yô'sya lôbhân môhâd vâbhîharttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati svasty astu gô-brâhmañebhyaḥ

122

At the same village, on a copper plate in possession of Śâmanâ, son of Tammayya.

Harêr lîlâ-varâhasya dâmshtîrâ-danḍas sa pâtu vaḥ |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau |

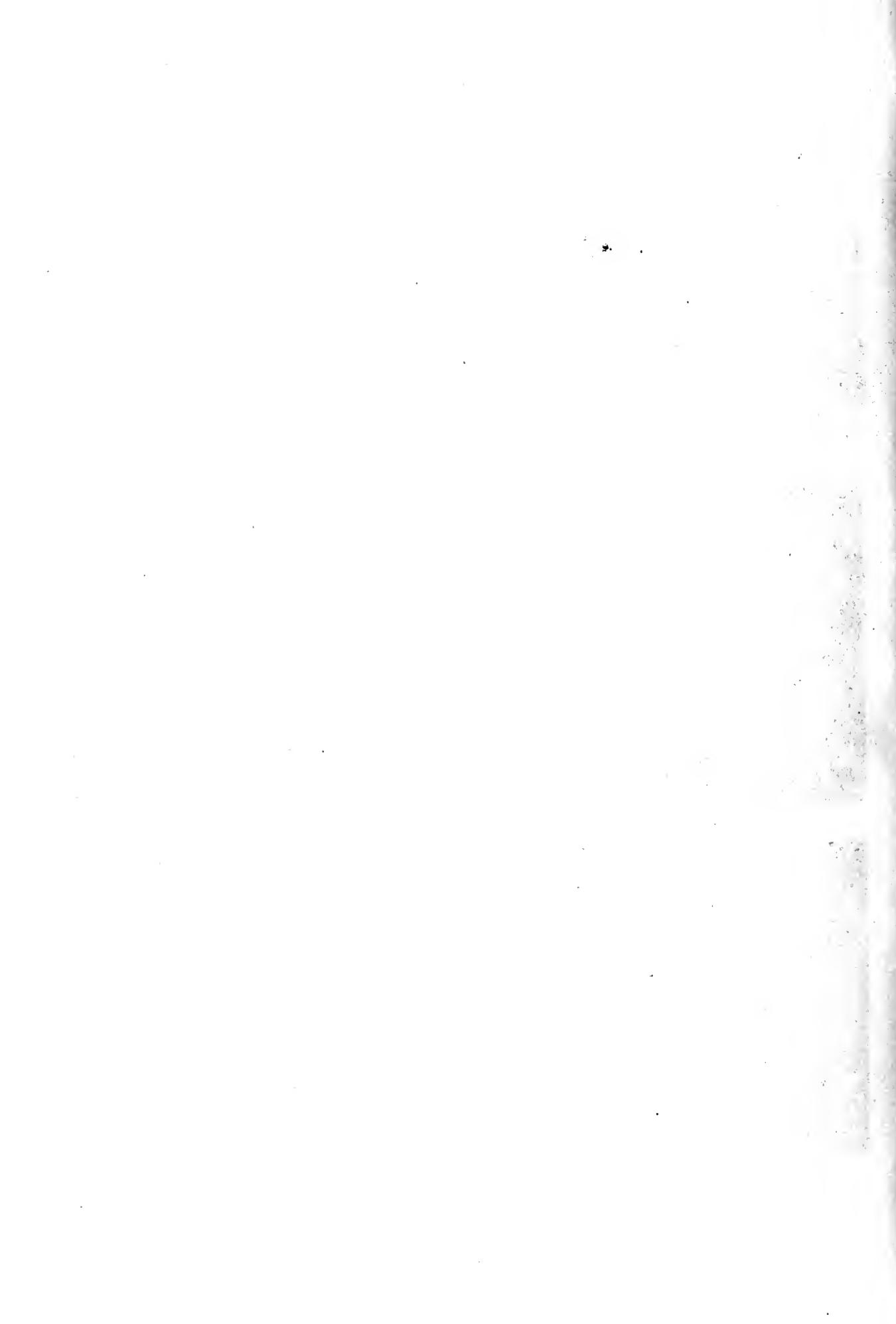
namas tuṅga etc. ||

svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varshambulu 1581 aguneṭi Śârvari-sañivatsara-Vaiśâkha-śuddha 15 lu śrimad-râjâdhîrâja râja-paramêvara śrî-vîrapratâpa-śrî-vîra-Raṅga-Râya-dêva-mahâ-râyal-ayyavâru Vêlâpurî-sthalamandu ratna-simhâsanârûḍhalai prithvî-sâmrâjyam êluchunnuṇdi Atrêya-gôtrañâm Âpastamba-sûtrâṁ Yajuś-śâkhâdhîyâyulaina Ârvîti-Râma-Râju-Raṅgapa-Râj-ayyavâri pautrulunnu Gôpâla-Râj-ayyavâri putralunnu ayina śrimad-râjâdhîrâja râja-

ಸ್ವಾಸ್ಥ್ಯಾ ಇವತ್ತು ಪ್ರಿಯಾ ತ್ವಾ ಪ್ರಿಯಾ ಇವತ್ತ್
 ೨ ಎಗ್ಗತ್ತು ವ್ಯಕ್ತಿ ಸಹಿ ಜ್ಯಾ ಸ್ವಾಸ್ಥ್ಯಾ ಹಾ ಯಾ
 ಸ್ವಾಸ್ಥ್ಯಾ ಪ್ರಿಯಾ ಸಹಿ ಪ್ರಿಯಾ ಜ್ಯಾ ಸ್ವಾಸ್ಥ್ಯಾ
 ಸಾ ತ್ವಾ ಪ್ರಿಯಾ ತ್ವಾ ಪ್ರಿಯಾ ಜ್ಯಾ ಸ್ವಾಸ್ಥ್ಯಾ

ಕ್ರಿಯೆ ಇರ್ಬಂತ್ವ ಕ್ಷಮಾ ದಿಕ್ಕೆ ಅಂತ್ಯಾ ಗ್ರಾಮ
 ಶ್ರೀ ಸ್ವಾಸ್ಥ್ಯಾ ಸಹಿ ಪಾಲಿ ಸ್ವಾಸ್ಥ್ಯಾ
 ಕ್ರಿಯೆ ಸ್ವಾಸ್ಥ್ಯಾ ಸ್ವಾಸ್ಥ್ಯಾ ಕ್ರಿಯೆ ಕ್ರಿಯೆ
 ಗಾಂಥ್ಯೆ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಸ್ವಾಸ್ಥ್ಯಾ

ಉತ್ತರದ್ವಾಯ ಕಿರಿದ್ವಾಯ ದಿನ ಸ್ವಾಸ್ಥ್ಯಾ
 ವಾ ಹಾ ದಿನ ಸ್ವಾಸ್ಥ್ಯಾ ದಿನ ಸ್ವಾಸ್ಥ್ಯಾ
 ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ
 ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ
 ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ ಪಾಲಿ



paramēśvara śrī-vīra-pratāpa śrī-vīra-Raṅga-Rāya-dēva-mahārāyal-ayyavāru Śrivatsa-gōtra Āśvalāyana-sūtram Rik-śākhādhyyāyulaina Veṅkaṭaya-pautru-ḍunnu Tiruveṅgalappa-putruḍunnu ayina Kuchchayaku pāliñchina bhū-dāna-dharma-śāsana-kramam eṭlannanu | Bēlūri-simaku challe Haṭebīṭi-sthaṭamandu Haṭebīṭi tūrpu | Māyiguṇḍanahalliki dakshinam 1 Ben̄neguḍḍanuku paśchimam | Rājagereku vuttaraṅgā vunḍe tōṭalā¹..puṭṭasti-saṇṇagereluga ga 14² maḍikaṭṭu vuttara-dakshinālu daṭalu 2 ki³ 4 ki saṇṇagerelu ga 2⁵ Mallāpurānku challe polam 1 ki saṇṇagerrega 1⁶ yī-prakāramu tōṭa maḍikaṭṭu chēnu saha saṇṇagereluga ga 18⁷ bhūmi yī-tathā-tithi-puṇya-kālamandu Tiruveṅgalānātha-svāmiki prītiġā sa-hiranyodaka-dāna-dhārā-pūrvvakamugā tri-vāchā tri-karaṇa-śuddhigā manniñchināramu ganuka yī-(back)bhūmiki kaligina nidhi-nikshēpa-jala-pāshāṇa-akṣīṇa-āgāmi-siddha-sādhyambul aniyati ashṭa-bhōga-tējas-svāmyambulatō gūḍā dānādi-vinimaya-vikrayānaku yōgyam avunaṭṭugā ni-putra-pautra-pāramaparyamugā ā-chandrārka-sthāyigā anubhaviñ-chuka-vachchēdi ani ā-Āṭrēya-gōtram Āpastamba-sūtra Yajuś-śākhādhyyāyulaina Ārvīṭi-Rāma-Rāju-Raṅgapa-Rāj-ayyavāri pautrulunnu Gopāla-Rāj-ayyavāri putrulunnu ayina śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī vīra-śrī-Raṅga-Rāya-dēva-mahārāyal-ayyavāru Śrivatsa-gōtra Āśvalāyana-sūtram Rik-śākhādhyyāyudaina Veṅkaṭaya-pautruṇu Tiruveṅgalaya-putruṇdu ayina Bokkasamu-Kuchchayaku pāliñchina bhū-dāna-dharma-śāsanamu (usual final verses) śrī śrī śrī śrī-Rāma

123

At Bastihalli attached to Halebiḍu, on a pillar near the Lakkanna-Biranna temple.

(1st side) Svasti Šaka-varsha 875 neya Kārttika-suddha-paksha svasti Nanniya-Gaṅga jayad-uttaraṅga Bütuga rajyam geyyuttam ire Konḍakundānvayada Guṇa-sagara-Bhaṭārarara śishyar gGuṇachandra-Bhaṭārar gGuṇachandra-Bhaṭārara śishyar Mōni-Bhaṭārargge Abhayānandi-Paṇḍita-hhaṭārara śishyar Kiriyā-Mōni-Bhaṭārar pparōksha-vineyan niṛisida nisidhige Śridharayya bareda

(2nd side) pēnigaṭam pogaladīr abhi- |

mānigaṭam guṇada kaṇigaṭam vasumatiyoḷ |

dānigaṭan ḫnam-illada |

mōnigaṭam pōgi pogalā Kellaingereyol ||

(3rd side) tāṇi gaḍa koḷvon endu bala-garvvade Ballapanallig ḫogi kā- |

yvoṅg edeyāgad antu nuḍid āppinam echchisi konḍar intu Ke- |

llaṅgereyam palar ppogale Mōni-Bhaṭārar enuttu lōkam e- |

llaṇi gedegondu gondu konedappudu sāhasam ēn anūnamō ||

Basadiy-ōjar Heleyāmm-Ōjarā magam Ballugam māḍidam

124

At the same village, on a stone in the outer wall of the Pârśvanâtha basti.

Śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
jayatu jagati niyam Jaina-saighôdayârkkaḥ
prabhavatu Jina-yôgi-brâta-padmâkara-śrîḥ |
samudayatu cha samyag-darśana-jñâna-vṛitta-
prakaṭita-guṇa-bhâsvad-bhavya-chakrânurâgaḥ ||
jagat-tritaya-vallabhaḥ śriyam apathyâ-vâg-durllabhaḥ |
sitâtapa-nivâraṇa-tritaya-châmarôdbhâsanah |
dadâtu yad aghântakah pada-vinamra-Jambhântakah
sa nas sakaḷa-dhiśvarô Vijaya-Pârśva-tîrtthêśvaraḥ ||
siddham namah ||
śrîman-natêndra-maṇi-mauļi-marîchi-mâļâ-
mâļârchchitâya bhuvana-traya-dharmma-nêtrê |
kâmântakâya jita-janma-jarântakâya
bhaktyâ namô Vijaya-Pârśva-Jinêśvarâya ||
Hoysalôrvvîśa-vainśâya svasti vairi-mahîbhritâm |
khaṇḍanê maṇḍalâgrâya šatadhârâgrajanmanê ||
tad-anvayâvatâram |
negald â-Brahmanin Atri Sôman eseve-â-śrî-Sômajam bhûtalam |
pogalutt-irppa-Purûrvavîpati sand-Âyur-mmahîvallabham |
sogayipp-â-Nahusham Yayâti Yaduv emb urvvîśa-santânado |
negaldaṁ śrî-Saļan ânatânya-nikaram samyaktva-ratnâkaram ||
â-Sala-nripatiya râjya- |
śrî-samvardhanaman eyde mâduva bageyim |
Vâsava-vandita-Jina-pû- |
jâ-sahitam sakaḷa-mantra-vidyâ-kushaḷam ||
mudadim Jaina-bratîšam Šaśakapurada Padmâvatî-dêviyam man- |
tradin âdam sâdhisal vikriyeyole puli mîl pâye yôgîśvaram kuñ- |
chada-kâvind ânt adam poy Saļa enal abhayam poyvudum Poysaļâńkaṁ |
Yadu-bhûpargg âdud andind esedudu seleyim lôla-śârddûla-chihnam ||
â-sanda-yakshî-varado vasantam |
lêsâge tâtikalika-nâmadiñdam |
Vâsantikâ-dêvatey endu pûjâ- |
vyâsaṅgavam mâdiñam â-nripiñlam ||
kay-sârddire puliy-unđige |
kay-sârddire vîra-lakshmî ripu-nripi-râjym |
kay-sârddire palar âdar |
pPoysaļa-nâmadole Yâdavôrvvîpatigal ||

sat-kuļadoļag indu mahī- |
 bhṛit-kuļadoļag achaļa-nāthan eseant esedam |
 tat-kuļadoļ vijitāri-ku- |
 bhṛit-kuļan āditya-mūrtti Vinayādityam ||
 tad-apatyam ripu-nṛipa-bhuja- |
 mada-marddanam akhiļa-vibudha-janatā-saukhyam |
 pradan uditōdita-mahimā- |
 spadan enip Ereyanga-bhūpan Aṅgaja-rūpam ||
 Ereyanga kūr-asi tale- |
 g eṛagade munn aṛidu bandu padak eṛagadavar |
 ppaṛiye tale mūriye niṭtelv |
 oraduge bisu-nettar eṛagad irppare dhuradoļ ||
 ī-vasudhe pogalal Ēchala- |
 Dēvigav Ereyanga-nṛipatigam trai-purushar |
 ttāv enal ādar bBallā- |
 Jāvanipati Vishṇu-nṛipatiy Udayāditya ||
 ant avaroļ Vishṇu-mahī- |
 kāntam nimird ese ye kūrppum ārppum jasam ā- |
 dan tolagi belage permmeya- |
 u ḥāntam Naļa-Nahusha-Bharata-charita-pratimam ||
 sthiram āgi Vishṇuvarddhana- |
 dharanipālaṅge paṭṭam āgalodam sā- |
 garad antan ahita-dharanī- |
 švarar-odan eyiditu viśada-kīrtti-prasaram |
 poḍarade sādhyam āytu maley ellamum ā-Tuļu-dēśav ellamum |
 nađeye Kumāra-nādu-Taļakādugāl emb ivu kayge sārdduv a- |
 tt ađiy iđe muñchi Kañchi besakeydudu Vishṇu-nṛipam kṛipāyamān |
 jađiyade munne Koṅga-nṛipar ittar ibhaṅgaļan ēm pratāpiyō ||
 Chōla-nṛipāla-Pāṇḍya-nṛipa-Kēraļa-bhūpa-bhujāvalēpa-vi- |
 sphālanan Andhra-gandha-gaja-kēsari Lāṭa-Varāṭa-dhāriṇī- |
 pāla-ghanāniļam kadana-śūra-Kadamba-vanāgnī Vishṇu-bhū- |
 pālan avāryya-śauryya-nidhiy ātana ūauryyaman ārō kīrttipar ||
 śriman-mahā-maṇḍaļēśvaraṁ | Dvāravatī-pura-varādhīśvaraṁ | Yādava-kuļām-
 bara-dyumaṇi maṇḍaļika-chūḍāmaṇi Šašakapura-Vasantikā-dēvī-labdhā-vara-
 prasādaṁ | dara-daļan-mallikāmōdaṁ | parihasita-śarad-udita-tuhinakara-kara-
 nikara-Hara-hasana-su-ruchira-viśada-yaśaś-chandrikā-śrī-vilāsaṁ | niratiśaya-
 nikhiļa-vidyā-vilāsaṁ | vinamad-ahita-mahipa-chūḍāliḥha-nūtna-ratna-rasmi-
 jāla-jatilita-charaṇa-nakha-kiraṇaṁ | chatus-samaya-samuddharaṇam | kara-
 karāļa-karavāļa-prabbā-prachalita-diśā-maṇḍalaṁ | vira-lakshmi-ratna-kuṇḍa-
 laṁ | Hiranya-garbhā-tuļāpurushāśva-ratha-viśvachakra-kalpa-viṣikha-pramu-
 kha-makha-Šatamakhaṁ | rāja-vidyā-vilāsinī-sakhaṁ | sthīrīkṛita-Yādava-

samudra-Vishṇusamudrōttuṅga-raṅgad-bahaṭatara-taraṅgaughâchchhâdita-diśā-kuñjaram | šaraṅgata-vajra - pañjaram | âmaṅaka - phala - tuṅita - muktā - latā-lakshmī-lakshita-vaksham | vibudha-jana - kalpa-vṛiksham | vijaya-gaja - ghaṭot-tarala-kadalikā-kadamba-chumbitāmbudam | prati-dina-pravarddhamāna-sampa-dam | ripu-nṛipa-laya-samaya-kshubhita-vārddhi-vichī-chayôchchalita-jāty-aśva-heshā-rava-pûrita-diśā-kuñjam | šastodatta - puṇya - puñjam | indu - Mandākinī-niśchalodatta - guṇa - yûtham | Gandagiri - nāthaṁ | chanda - Pāṇḍya - vēdaṇḍa-kūṭa-pākalam | Jagad-Dēva-baṭa - kaṭakalam | Chakrakūṭadhīśvara-Somēśvara-mada-marddanam | Tuļu-nṛipāsura-Janārddanam | Kalapala-Tāraka-Mayūra-vāhanam | Narasiṁha-Brahma-sammōhanam | Iruingola-baṭa-jaṭadhi-Kumbha-sambhavam | hata - mahārāja - vaibhavam | dalitādiyama - rājya - prabhāvam | Kadamba-vana-dāvam | Cheṅgiri-baṭa-kālānaṭam | Jayakēśi-mēghāniṇam end ivu modalāge samasta-praśasti-sahitam | Taṭakāḍu-Koīgu-Naṅgali-Gaṅgavāḍi-Noṭambavāḍi-Māsavāḍi-Huligere-Halasige-Banavase-Hānuningallu - nādu-gonḍa Tribhuvana-malla bhuja-baṭa Vīra-Gaṅga-Hoysala-Dēvam ||

nirupamitāṅgiyam ruchiṛa-kuntaleyaṁ nuta-madhyeyam manō- |

haratara-kāñchiyaṁ dhṛita-sarasvatiyaṁ viśasad-vinīteyam |

sphurad-uru-kīrttiman-madhureyaṁ sthirav ḥigre tanna tōlo old |

irisidan urvvarāṅganeyan apratimam vibhu-Vishṇu-bhūbhujam ||

tadiya - pāda - padmōpajīvi | nirantara - bhōgānubhāvi | Jina - rāja - rājat - pūjā-Purandaram | sthairyya - Mandaram | Kaundīnya - gōtra - pavitram | Ēchi - Rāja-priya - putram | Pōchāmbikōdarōdanvat - pārijātam | śuddhōbhayānvaya - sañjātam | Karṇṇāṭa-dharāmarottamaṁ | dāna-śrēyāṁsaṁ | kundēndu-Mandākinī-viśada-yaśah - prakāṣam | mantra - vidyā - vikāṣam | Jina - mukha - chandra - vāk-chandrikā-chakoram | chāritra-lakshmī-karṇṇapūram | dhṛita-satya-vākyam | mantri-māṇikyam | Jina-śāsana-rakshā-maṇi | samyaktva-chūḍāmaṇi | Vishṇu-varddhana-nṛipa-rājya - vārddhi - samvarddhana - sudhākaram | viśuddha - ratnatrayākaram | chatur-vvidhanūna-dāna - vinōdam | Padmāvatī - dēvī - labdha - varaprasādām | bhaya-lōbha-durllabham | jayāṅganā-vallabham | vīra-bhaṭa-lalāṭapaṭam | drōha-gharaṭṭam | vibudha - jana - phaṭa - pradāyakam | hiriya - dandā-nāyakam | apratima-tējām | Gaṅga-Rājam |

mattina māt av att irali jīrṇa-Jinālaya-kōṭiyam "kramaṁ- |

bett ire munninante pala-mārggadolam neṛe mādisuttav aty- |

uttama-pātra-dānad odavam meṛavuttire Gaṅgavāḍi-tom- |

battaṛu-sāsiraṁ Kopaṇav adudu Gaṅgaṇa-danḍanāṭhanam ||

nuḍi todał adođ ondu poṇard añjidod ant erad anya-nāriyoł |

nuḍig edehy ḥe mare-vokkaran oppise nālku bēḍidam |

padeyadođ aydu kūḍid edehy ḥogadođ ḥe adhipaṅge tappi ba- |

rddade gaḍ iv ḥeluv ḥelu-narakaṅgał iv endapan alte Gaṅgaṇam ||

ā-Gaṅga-chamūpatigam |

Nāgala-Dēvigam adhīta-śāstram putram |

śāntavan eydit ant avara santatiyoļ Nayakīrti-Dēva-sai- |
ddhāntika-chakravartti Jina-śāsanamaṁ belagalke puṭṭidam ||
śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-gachchhada Koṇḍakundānvayada
Hanasōgeya baliya Drōhagharrat̄ta-Jinālaya[ṁ]-pratishṭhānantara dēvara
śesheyan indrar kkoṇḍu-pōgi Vishṇuvarddhana-Dēvargge Baṅkāpuradoļ
kuḍuv-avasaradoļ |

kavy ēriṅg endu band â-Masañan-asama-sainyaṅgaλam Vishṇu-bhūpāni |
tave kond â-prājya-sāmrājyaman atula-bhujam koṇvudum puṭṭidam bhū- |
bhuvanakk utsāham āgutt ire budha-nidhi Lakshmi-mahā-dēvig āgal |
ravi-tējaṁ punya-puñjaṁ Daśaratha-Nahuśāchāra-sāraṁ kumāraṁ ||
bhūbhṛit-pati-mada-kari-hari- |
śobhāspadan achaṭatā-samuttuṅgaṁ śrī- |
prābhavan uditĀkhanḍala- |
vaibhavan ēm gōtra-tilakan âdano putram ||

antu vijayōtsavamūn kumāra-janmōtsavamūm âge santushṭa-chittan āgirdd
Vishṇu-Dēvam Pârśva-dēvara pratishṭeya gandhōdaka-shēsegaλam koṇdu band-
irdd indraraṁ kaṇḍu bara-vēl idir eddu poḍevaṭṭu gandhōdakamūn shēseyu-
maṁ koṇḍ enag i-dēvara pratishṭeya-phaladim vijayōtsavamūn kumāra-janmō-
tsavamūm âduv endu santōsha-parampareyan eydi dēvargge śrī-Vijaya-Pârśva-
dēvar emba pesarumam kumārainge śrī-Vijaya-Nārasimha-Dēvan emba pesaruman
iṭṭu kumāraṅg abhyudaya-nimittamūn sakala-śāntyartthamum âgi Vijaya-Pâr-
śva-dēvara chatur-vvimiṣati-Tirthanāthara tri-kāla-pūjār̄chchanābhishēkakkam
i-basadiya khanḍa-spuṭita-jīrṇnōddharaṇakkaṁ jitēndriyar appa tapōdhanar-
āhāra-dānakkaṁ Âsandi-nāḍa Jāvagallumaṁ basadiyim baḍagana Benakanā-
maṇṭheyadiṁ mūḍalu rāja-hastadal nūr-eṇbhattu-hasta-pramāṇa-bhūmiyoļ irdd
eraḍu-kēriyuman allind āgnēyada gonṭinalli natṭa kallind irbbaḍagal āgirdd
eraḍum kēriyum telligar-ippatt-okkaluvan allim paḍuval Mādhavachandra-
Dēvara basadivarav idda kēriyuman allim paḍuvaṇa hiriya-danḍnāyakara
maneyim paḍuval teṇka-deṣeya rāja-vīthiya mūḍaṇa Beluhūra kēriya hittil
mērey āgirdd bhūmiyuman allim baḍagal Śiriyaṅgaḍiye gaḍi â-Siriyaṅgaḍiye
mūḍaṇa-kaḍe yaraḍ aṅgaḍiyu | Jāvagallu-sīme (5 lines following contain details of
boundaries) int i-sthalav initumam ū-Vishṇuvarddhana-Hoysala-Dēvari ū-Vijaya-
Pârśva-dēvargge dhārā-pūrvvakam mādi koṭṭam (usual final verses)

viditāśeṣha-padārtha-nūtña-Vijaya-śri-Pârśva-dēvollasat- |
pada-pūjā-nichayakke dāna-mahitam key gaddeyam puṇya-bī- |
jada perchchiinge nivāsamam sakala-bhavyāmbhōjanī-bhāskaram |
mudadim telliga-Dāsa-Gauṇḍa-vibhu koṭṭam santatam salvinam |
idan ūrjjitam ene nīm mā- |
lpud endu telligara-Dāsa-Gāvunḍam pu- |
ṇya-dēva-pūjākara-Śān- |
ti-Dēva-vibhug amala-vāri-dhāreyan ittam ||

Dâsagañḍanahalliya kumbâra-gaṭṭada keṭagaṇa-maḍuvina Môhamediveyalu mûvattu-kolaga-gadde â-yaraḍu-kôhi-naḍuvana ereya-keyy-ull-anitum mûḍalu Tâvareyakere haḍuvalu hola sîme gaḍiy âgidda bhûmiy-ull-anitumañ telligara-Dâsa-Gâvunḍanum Râma-Gâvunḍanum uttarâyana-saṅkramanadalu śrî-Vijaya-Pârśva-dêvar-ashṭa-vidhârchanage sarbba-bâdhâ-parihârav âgi pûjakara Śântayyaṅge dhârâ-pûrvvakam koṭṭaru ||

ārum pôlvarey udgha-daitya-vijaya-śrî-Pârśva-Bhaṭṭârakô- |
dâra-śrî-pada-paṅkaja-bhramaranam saujanya-vâk-sâranam |
sârôdâra-Jinêśvarârchanâ-niyôgôdyôga-viśrânta . . . |
. . . śrî-vadhu-kântanam prithuḷa-kîrtty-âśântanam Śântanam ||

śrî-Vijaya-Pârśva-dêvargge biṭṭa Jâvagallu Gaṅgaūradali khanḍa-sphuṭita-jîrṇhôddhârakke Jâvagallu | raṅga-bhôgada vidyâvantarige Gaṅgaūru | śrîman-Nayakîrtti-Siddhânta-chakravarttigaļa śishyaru Nêmichandra-Paṇḍita-dêvara śrî-Mûla-saṅghada samudâyaṅgaļu avara śishya-santânagaļe i-dharmmavan â-chandrârkka-târam-baram salesuvaru ||

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On a side of the same stone.

Śrîmat-samyaktva-chûḍâmaṇi Sala-nripiṇi â-vamśa-siñhâsanasthaṇi |
Sômêśaṇi nityan appant osedu Vijaya-tirtthâlînâthaṅge nâlkuṇi |
sîmâ-samsthânađoļ mukkođe yasevinegam naṭṭu dharmakko koṭṭam |
bhûmîśatvakte tân end aṣipuva terâdiṇi tat-sutam Nârasîñhain ||

Šaka-varsha 1177 neya Ânanda-saṅhvatsarada Mârggaśira-ba 1 Bṛi-dandu śrîmat-pratâpa - chakravarti - Hoysala - śrî - vîra - Nârasîṅga - Dêv - arasaru Boppa-Dêva-dâṇḍayakara basadige bijayaṇi geydu śrî-Vijaya-Pârśva-dêvarige kâṇikeyan ikki â-basadiya mundâja šâsanavam kaṇḍu tamm-anvaya-râjâvaliyan ôdisigoduttav-idd-avasaradoļu â-šâsanasthav aha dêva-dânada kshêtrad-olage mayduna Padmi-Dêvaru vatthârava kaṭṭi maneya mâđi â-vatthâravu halavu-varusadindavu hâlâgi yiddudanu kêli tamma anvayada dharmmav oppu . . . kâraṇav âgiyumi śrîmatu pratâpa-chakravarti-Hoysala-śrî-Vîra-Sômêśvara-Dêv-arasara râjyâbhuyadayav ahantâgiyumi pûrvva-dese . . . naṭṭa kallind olaṅgaṇa-bhûmi-sahita mayiduna-Padmi-Dêvana vatthâravanu jî . . . maneya mâđi â-Vijaya-Pârśva-Dêvana śrî-kâryyava nađisuvant âgi sarvvâ-bâdhhe-parihârav âgi â-chandrârkka-sthâiyi âgi saluvantâgi andina Dhanus-saṅkramanadalu â-dêvara sañnidhiyalu â-kumâra-Nârasîñha-Dêvaru tamma śrî-hastadalu puna[r]-dhâre-yan eṣedu koṭṭaru maṅgaļa maha śrî śrî śrî

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Ânanda-saṅhvatsarada Phâlguṇa-ba 2 Bu | dandu śrîmatu pratâpa-chakravarti-kumâra-Nârasîñha-Dêv-arasaru tavage upanayanav âdalli Boppa-Dêva-dan-

ṇâyakara basadiya śrî-Vijaya-Pârśva-dêvara śrî-kâryyakke â-chandrârkka-sthâiyâgi nađavant âgi Hiriyakeręya keļage kême..da sâla-mâvina-gat̄tin-olage Kołada-Honnayana paṭṭašâlege kalla naṭṭu biṭṭa bhûmiyinda mûḍalu gadde Gummêšvarada kołagadallu gadde salage nâlkuvanu dhârâ-pûrvvakam mâdi sarvva-bâdhe-parihârav âgi koṭṭaru (usual final verse) maṅgaļa mahâ śrî śrî

127

On a pillar in the outer wall of the same basti.

Îśanyada-âdi-modalâgi îśanyada hadinaidu-kaiy-antaradalu âru-gayy-uchchêdada Śântinâtha-dêvaru bhûmisthav âgirddaharu âvanânum puṇya-purusham tegadu pratishtheya mâdi puṇyamam mâdikoluvudu ||

128

On a stone in the yard of the same basti.

Śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jiyât trailôkyâ-nâthasya šâsanam Jina-šâsanam ||
namas tuṅga etc. ||
pâyâd âyâ.khêda-kshubhita-phaṇi-phaṇâ-ratna-niryyatna-niryyach- |
chhâyâ-mâyâ-pataṅga-dyuti-mudita-Viyad-vâhinî-chakravâkam |
abhrânta-bhrânta-chûḍâ-tuhinakara-karânîka-nâlîka-nâla- |
chchhêdâmôdânudhâva....ratha-khagan Dhûrjaṭes tâñdavam vah ||
svasti śrî jayâbhuyada-Śâlivâhana-śaka-varsha 1560 nege saluva Îśvara-saṁvatsarada Pâlguna-śuddha 5 yu Guruvâradallu śrîmad-Vêlâpurî-Chenna-Venkaṭêśvara-krama-kamala-yugaļa .. sthira-râja-haṁsar âda Vaishṇava-matâmrita-vârdhi-pravarddhamâna-pûrṇa-sudhâsûti-bimbâyamânar âda prajâ-pâlana-mantra-pâlana-âtma-pâlana-kula-pâlana-samañjasatva-saptâṅga-râjya - sampañnar âda koṭṭa-bhâshege tappuva dhoregaļa gaṇḍa dushta-nigraha-sishṭa-prati-pâlakar âda sâmâdi-chatur-upâya-saṁyutar âda | pañchâṅga-san-mantra-guṇa-samêtar âda | ripu-râya-śarabha-gaṇḍa-bhêruṇḍar âda vîra-kshatra-chûḍâmaṇi |
śaraṇâgata-vajra-pañjarar âda | Sindhû-Gôvinda dhavalâṅka-Bhîma Maṇinâgapa-pura-varâdhîśvara | balidu saptâṅga-haraṇa | Turaka-dala-vibhâda ity-âdy-anêka - birudâvalî - virâjamânar âda Kriṣṇappa-Nâyaka-ayyanavara Kali-kâlâshṭama - chakravartti Venkaṭâdri - Nâyaka - ayyanavaru Bêlûra - râjyavannu dharmmadiṁ pratipâlisutam yiralu Haleybîda Vijaya-Pârśvanâtha-svâmiya basadiya kambhagalige Huchchappa-Dêvaru liṅga-mudreya hâkalâgi â-liṅga-mudreyanu Vijayappanu tođeyalâgi | saj-jana-śuddha-Śivâchâra-sampannar âda | dêva-prithvî-mahâ-mahattin-olagâda atithigaļu | sûryyana têja chandrana šânta samudrada gambhîra | Nandikêśvarana pratijñe kalpavrikshada phala Baliya vîrate Râmana sayiraṇe Lakshmaṇana hitakâra Hariśchandrana satya koṭṭa-bhâshege tappuvara mîseya koyivavarum | Naranante tîrttha-simha

maṭha-mane-dēvālaya-jīrṇyōddhārakarum kshame-dayevantarum Vishṇuvin-upāya Brahmana chāturyya Hanumantana śakti Jāmbavana yucti Prahlādāna bhakti nitya-japa-Śiva-pūjā-pañchāksharī-mantrānākṛitar āda dēva-prithvī-mahā-mahattu yī-sthalada Haṭebida Basavappa-Dēvaru Pushpugiriya Paṭṭadā-dēvaru-muntāda dēśā-bhāgada mahā-mahattugalige Bēlūra-rājyada Jaina-setṭi-galū bhagavad-Arhat-paramēśvara-pāda-padmārādhakar āda syād-vāda-mata-gagana-sūryyar āda āhārābhaya-bhaishajya-śāstra-dāna-vinōdarum | khaṇḍa-sphuṭita-jīrṇna-Jina-chaityālayōddhārakarum Jina-gandhōdaka-pavitrīkritottamāṅgar āda samyaktvādī-anēka-guṇa-gaṇānākṛitar āda Hāsanada Dēvappa-Setṭiya su-kumāra-Padmaṇa-Setṭi-muntāda-samastaru binnahaṁ mādikolāl āgi ā-mahā-mahattu ēkasthar āgi vā. isikondū kaṭṭumādiśida vivara | vibhūti-vīlyavannu mādiśikondū yī-Vijaya-Pārśvanātha-svāmige pūje-punaskāra-aṅga-raṅga-vaibhava-dīpārādhane-agryōdaka-prabhāvana - mukhyavāda Jaināgamakke saluva dharmmava pūrvva-maryyādeyalli ā-chandrārkka-sthāiy āgi mādikolli yendu Bēlūra Vēṅkaṭādri-Nāyaka-ayyanavarige sakala-sāmrājyābhuyudārtthanimittav āgi ā-doreya dakshiṇa-dōr-ddaṇḍar āda pradhāna-vanīśōddhārakar āda pada-vākyā-pramāṇa-pārāvāra-pāraṅgatar āda para-purushārttha-parama-paṇḍitar āda | Kālappayya-mantri-priyāgra-kumāra mantri-kulāgra-gaṇyar āda Kṛiṣṇappayyanavaru yī-dharmma-kāryyavanu kayi-viḍidu purō-vṛiddhige salisal āgi ā-mahā-mahattu barasi koṭṭa śilā-śāsana yī-Jaina-dharmmakke āvanān orvvanu vighnava mādīdare ātanu tamima mahā-mahatta padava kūḍidavan alla Śiva-drōhi jaṅgama-drōhi vibhūti-rudrākshige tappidavanu Kāsi-Rāmēśvarādi-tīrthāṅgalā liṅgakke tappidavaru yī-mahā-mahattina vappita || varddhatām Jina-śāsanaṁ

129

On a stone near the entrance of the same basti.

Śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanaiḥ |
jīyāt traiļōkya-nāthasya śāsanaiḥ Jina-śāsanaiḥ ||
śrī-Mūla-saṅgha-kamalākara-rāja-haṁsō
Dēsiya-sad-gaṇi-.....rāvataṁsaḥ |
jīyāj Jinēndra-samayārṇavā-pūrṇa-chandrah
śrī-Vakra-gachchha-tilakō muni-Bālachandrah ||
svasti śrīmad-bhuja-baṭa-chakravartti Yādava-Nārāyaṇa-Vīra-Ballāla-Dēvar
sukha-saṅkathā-vinōdadiṁ rājyaṁ goyyuttam ire | Naṭa-saṁvatsarada Kārttika-
śuddha-pādiwa-Bṛihavārad andu śrīman-mahā-vaḍḍa-byavahāri Kavāḍamayyana
Dēvi-Setṭiyaru mādiśida śrī-Śāntinātha-dēvara basadiy ūru Koraḍukeṣeya kālu-
halli Māchiyahallīya Bamatigattava Itṭageya Mallarasayyaṅgalā makkalū Appa-
yya-Gōpayya-Bāchayyaṅgalū ā-Śāntinātha-dēvara basadiya parisūtrad-oḷagāṇa
tamma mādiśida paṭṭaśāleya śrī-Mallinātha . . var-ashṭa-vidhār̄chchanegam

khaṇḍa-sphuṭita-jīrṇṇōddhārakaṁ ḥishiyarkkal-āhārā-dānakkaṁ parvva-dina-pūjegaṁ śrīman-mahā-maṇḍalāchāryyar Māṇḍaviya Bālachandra-Siddānta-dēvara śishyar Rāmachandra-Dēvargge aṣuvattu-gadyāṇa honnaiḥ krayav āgi koṭṭu kondar ā-Bammatigat̄ada sīmā-sambandhav entene (3 lines following contain details of boundaries) ā-kereyan irppattu-honnaiḥ koṭṭu kaṭṭisidar | dēvara nitya-pūjā-kramam entene || (6 lines following contain details of gift) int initumāṁ sarvva-bādhā-parihārav āgi śrī-Śāntinātha-dēvara basadiy-āchāryyar ār-orvvar irddar iddavarūṁ Koraḍukereya gaudugaļu ūr-aṣuvatt-okkalum aṣuvanav-oḷagāda anyāyav ēnu bandaḍam tāve tettu salisuvaru ī-dharmmavāṁ nakharāṅgaḥ āraiyydu pratipālisuvaru || (usual final verse) maṅgala māhā śrī ||

131

At the same village, near the Ādināthēśvara basti.

Śrīman-Nēmichandra-	śrīmad-Bālachandra-Paṇḍita-
Paṇḍita-dēvaru kēliharu	dēvaru Sārachatushṭayādi-granthagaļa byākhyānamāṁ mādidaparu *

(left side) svasti śrī Mūla-saṅgha-Dēsiya-gaṇa-Pustaka-gachchha-Koṇḍakundān-vayad-Ingaleśvarada baļiya Śrī-samudāyada Māghanandi-Bhaṭṭāraka-dēvara priya-śishyarūṁ śrīman-Nēmichandra-Bhaṭṭāraka-dēvarūṁ śrīmad-Abhaya chandra-saiddhānta-chakravartīgaļum dīkshā-gurugaļum śruta-gurugaļum āge tapa[s]-śrutaīgalim jagadol vikhyātāni-betta śrīmad-Bālachandra-Paṇḍita-dēvaru Saka-varsha 1197 neya Bhāva-sainvatsarada Bhādrapada-śuddha 12 Budhavārada madhyāhna-kāladoļu yemage samādhiy-andu chātur-vvarṇīgaļg aripi nīv ellarūṁ dhārmnikar appud endu niyāmisi kshamitabyam endu sanyasana-pūrvvakāṁ saṅkāla-nivṛittiyaṁ mādi palyāṅkāsanadol irddu pañcha-paramēśhtīgaļa svarūpamāṁ dhyānisutāṁ sva-samaya-para-samayaṅgaļu mechche uttama-samādhiyāṁ padadarū śrīmad-rājadhāni-Dōrasamudrada samasta-bha-

(right side) bya-janaṅgaļu tat-kālōchitam appa dharmma-prabhāvaneyāṁ mādi parōksha-vinayam āgi gurugaļa pratikṛiti-samanvitāṁ pañcha-paramēśhtīgaļa pratimeyāṁ mādi yathā-kramadīm lōkottaram āge pratishṭheyāṁ mādi punya-vṛiddhi-yaśō-vṛiddhiyāṁ mādi koṇḍaru | bhadram astu jayatu Jina-śāsanāya |

śrī-Jaina-gama-vārddhi-varddhana-vidhuḥ Kandarpa-darppāpahō
bhabyāmbhōja-divākarō guṇa-nidhiḥ kārunya-saudhōdadhiḥ |
sa śrīmān Abhayēndu-san-muni-pati-prakhyāta-śishyōttamō
jībyāt kāv aniśan nijātmani ratō Bālēndu-yōgiśvaraḥ ||
pūrvvāchāryya-paramparāgata-Jina-stōtrāgamādhyātma-sach-
chhāstrāṇi prathitāni yēna sahasābhūvann ilā-maṇḍalē |
śrīman-māny-Abhayēndu-yōgi-vibudha-prakhyāta-sat-sūnunā
Bālēndu-bratiपēna tēna lasati śri-Jaina-dharmmō’dhunā ||
śrī-Bālachandra-Paṇḍita-dēvāya namah ||

* The above are written over the two images at top of the stone.

132

At the same basti, to the left of the samâdhi-maṇṭapa.

Śrīmad - Abhayachandra - siddhânta - chakravartti galu byâkhyânamaṇi mâḍida-paru || śrīmad-Bâlachandra-Paṇḍita-dêvaru kēḍaparu |

śrīmaj-Jinêndra-mukha-nirggata-dibya-vâṇî
yasyânânenâ upasîtya vivarddhamâñâ |
tañ Bâlachandra-muni-paṇḍita-dêvam asmin
lôkê stuvanti kavayaḥ paramâdarêṇa ||
kas tvañ Kâmaḥ ka êtê Hari-Hara-Vidhi-vidhvâṁsakâṭ pañcha-bâṇâḥ
kô'yañ dharmmaḥ ka ēsha bhramara-maya-guṇas tê'tra kiñ yôddhukâmaḥ |
saṅkhyâtitair gguṇaughair jjagati daśa-vidhaiś châru-dharmmair anantair
vvâṇair vVâlêndu-yôgî lasati kuru tatas tat-padâmbhôja-sêvâṁ ||
yêñâdhîtam atîta-bâdhai amitai sa[j]-jñâna-sampâdakaiñ
śâstraiñ sarvva-janôpakâri vihitâchârôchitaiñ prêmataḥ |
tasmodâ ûnata-bhabya-kañja-taraṇêr vVâlêndu-yôgîsvarâd
âptaiñ mukti-sukhaika-sâdhanam Anuprêkshôpadêśâdikaiñ ||
dakshô'yan Akshapâdâdi-paksham âvikshya tat-kshayê |
pratyakshâdi-pramâñêna bhettum Bâlêndu-san-muniḥ ||
vardhatâñ Jaina-śâsanaiñ | śrî-pañcha-Paramêshthigalê šaraṇu | śrî-Bâla-chandra-Paṇḍita-dêvâya namaḥ ||
om hrîm hram

133

At the same village, on the first image stone in the Śântinâthêśvara basti.

(Front)

Śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanañi |
jîyat trailôkyâ-nâthasya šâsanaiñ Jina-šâsanaiñ ||
Śrî-saṅgha-rai-kubhṛiti Dêsiya-sad-gaṇâkhyâ-
kalpâñighripô lasati Pustaka-gachchha-śâkhâḥ |
śrî-Kuṇḍakunda-munipânvaya-châru-mûlah
sârêṅgalêśvara-balî-prabalôpaśâkhaḥ ||
intu pogalte-vetta yati-santatiyôl Kulabhûshaṇâkhyâ-sai- |
ddhântika-śishyan ûrjjita-Jinâlaya-kâraka-Nimba-Dêva-sâ- |
mantana subratakke guru vâg-vanitâ-pati Mâghanandi-sai- |
dâbhântika-chakravartti esedam vasudhâ-pati-râji-pûjitañ ||
namô Gandhavimuktâya tach-chhishyâya vimuktayê |
viśuddha-Jaina-siddhânta-nandinê Šubhanandinê ||
tach-chhishyaru |
dhavaļa-yaśô-nirañjita- |
bhuvanaiñ kavi-gamaka-vâdi-vâgmi-vitâna- |

pravaram sârthaka-nija-nâ- |
 ma-vilâsam Chârukîrtti-Panḍita-dêvam ||
 tach-chhishyaru |
 ku-mataugha-nivârakanam |
 namaskarippeñ Jinâgamôddhârakanam |
 vimala-dayâdhârakanam |
 sañudâyada Mâghanandi-Bhaṭṭârakanam ||
 śrî-Nêmichandra-Bhaṭṭâraka-dêvô'py Abhayachandra-saiddhântô'pi |
 iti śishyâbhym guru-Mâghanandy abhûd dharmma-iva... bhyam ||
 tad-ubhayaroñ Abhayachandra-siddhânta-chakrava (right side) rtigala mahimey
 ent ene |
 vri || chhandô-nyâya-nighaṇṭu-śabda-samayâlaṅkâra-shat-khaṇḍa-vâg-
 bhû-chakrañ vivṛitam Jinêndra-Himavaj-jâta-pramâṇa-dvayî- |
 Gaṅgâ-Sindhu-yugêna durmmata-khagôrbibhrid-bhidâ yat sva-dhî
 chakrâkrântam atô'bhayêndu-yatipaḥ siddhânta-chakrâdhipah ||
 tad-ubhayamum kramadiñ dîkshâ-gurugalum šruta-gurugalum âge pempu-
 vañeda |
 mâlinî || nuta-guṇa-maṇi-kôśam kîrtti-vallî-vritâśam
 vitata-sad-upadêśam šasta-bôdha-prakâśam |
 krita-madana-vinâśam naumi nir-mmôha-pâśam
 hata-kumata-nivêśam Bâlachandra-bratiśam ||
 tan-munîndra-śishyaru |
 sa-viśeshâgama-vâk-sudhaushadhaman īṇṭal koṭṭa kâra-tri-dô- |
 sha-vikâraingalan etti kiṭtu viṭasad-ratna-trayam rakshey â- |
 ge vineyâlige kaṭṭi rakshisidan ī-siddhânta-chakrêšan êm |
 bhava-rôgakke su-vaidyan ôv-Abhayachandrañ Bâlachandrâtmajam ||
 sâsirad innûr-erađene- |
 y-â-Śaka-varsha-Pramâdi-samad ûrjja-lasan-mâ- |
 sâsita-pakshada navamî- |
 Šasivâra-triyâmadol tan-munipaiñ ||
 ariid âtmîya-samâdhiyaiñ toṛadu sarbbâhâramam dêhamaiñ |
 meṛed akshôbhateyaiñ jagañ pogale paryyaṅkâsana-prâptiyiñ |
 neṛed âtmôdgha-kaṭâñśuvam divadoñam törppen dal emb andadiñ |
 tarisandañ sura-mandirakk Abhayachandrañ rundra-saiddhântikaiñ ||
 mudad Abhayachandra-siddhân- |
 ti-dêvar-aggada nisidhiyam Dôrasamu- |
 drada nakharaṅgañ nirmmisi |
 vidita-yaśah-puṇya-vṛiddhiyam kaikoñdar ||
 maṅgaña maha śrî śrî śrî ||
 (left side) śrî-Abhayachandra-siddhânti-dêvar tamma śishya-Bâlachandra-Dêvarige
 byâkhyânam mâḍidaparu || śrî śrî

134

At the same place, on the second image stone.

(Front)

Śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt traiļōkya-nāthasya śāsanam Jina-śāsanam ||
svasti śrī Mūla-saṅgha-Dēsiya-gaṇa-Pustaka-gachha-Kuṇḍakundānvayada
Yiṅgalēśvaraṇa baliya Śrī-samudāyada Māghanandi-Bhaṭṭāraka-dēvara priya-
śishyaru śrī-Nēmichandra-Bhaṭṭāraka-dēvara śrīmad-Abhayachandra-siddhānta-
chakravartti galum vidyā-gurugaṇum śruta-gurugaṇum āge tapaś-śrutaṅgaṇin
jagadoḥ vikhyātiyam petta śrīmad-Bālachandra-Paṇḍita-dēvara priyāgra-śishya-
rum appa śrīmad-Rāmachandra-Maladhāri-Dēvaru Saka-varusha-sāsirad-innūṛ-
ippatt-eraḍaneya Sārvvari-saṁvatsarada Chaitra-bahuļa-tadige-Bṛihavārad
aparāhṇa-kāladoḥ emage samādhiy endu chātura-vvaruṇaṅgaḷ arīpi (left side)
nīm elarum dhārmikar appud endu niyāmisi kshamitabyam endu sanyasana-
pūrvvakam sakaļa-nivṛittiyan mādi paryaṅkāsanadi mādi pañcha-guru-charaṇa-
smaraṇeyam mādutta divake sandaru | avara tapo-māhātmyam entendode |

nadevaḍe bāhu-dūgada yugāntaramam nege nōdad āvagam |

nadeleyada kāminī-kanakamām sale sōkada karkkasaṅgaṇam |

nuḍiyad aharnniśam vikatheyam māged āḍada mōha-pāśadoḥ |

toḍarada . . . Maladhāriya virājikum ||

śrīmad-Rāmachandra-Maladhāri-
dēvaru tamma priyāgra-śishyārum
appa Śubhachandra-Dēvariṇe śrē-
yō-mārggōpadēśamām mādiyaru
avaru kēliharu ||

śrīmad - Bālachandra - Pandita - dēvaru
tamma priyāgra-śishyārum appa śrī-
mad-Rāmachandra-Maladhāri-dēvariṇe
Sārachatushtayaṇ modalāda grantha-
gaṇa byākhyānam mādiharu avaru
kēliharu || *

yintu pogalte-vetta śrīmad-Rāmachandra-Maladhāri-dēvara pratikṛiti-samanvita-
pañcha-paramēṣṭigalā prathumegaṇai śrīmad-rājadhāni-Dōrasamudrada bha-
bya-janaṅgaṇu mādi puṇya-vṛiddhi-yaśō-vṛiddhiya kaikoṇḍaru || bhadram astu
Jina-śāsanāya maṅgaṇa maha śrī ||

135

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

Namas tuṅga etc. ||

svasti śrī jayābhuyada-Śālivāhana-śaka-varusha 1388 sandu varttamāna-
Vyaya-saṁvatsarada Kārttika-su 15 lu śrīman-mahārājādhirāja rāja-paramēśvara
śrī-vīra-pratāpa-Virūpāksha-Rāya-mahārāyaru śrīman-mahā-sthānai śrīmad-
dakshiṇa-Vāraṇāsiy ada Vēlāpuriya śrī-Channa-Kēśavanātha-dēvarige nitya-
stitiyalu mahā-naiivēdyā-nandādipti śrī-vaijayanti-dāṇḍeyū namma sēvey āgi
naḍavudakke Hebbāla-grāma 1 nū kōṭṭevāgi yī-dharmmava naḍasuvarige

* The above are written over two images.

dâna-pâlanayôr mmadhyê dâñâch chhrêyô'nupâlanam |
 dâñât svarggam avâpnôti pâlanâd achyutam padañi ||
 yî-dhammakke tappidavarige
 sva-dattam para-dattam vâ yô harêta vasundharâm |
 shashṭi-varsha-sahasrâni vishthâyâm jâyatê krimih ||

136

At Šivanênahalli (same hobli), on a stone at the entrance of the Išvara temple.

Namas tuṅga etc. ||
 Širige tavar-mmâne Vishnuge |
 paramôtsava-bhûmi nirmmañam vistîrñam |
 nirutañ pâl-gađal-olpim |
 poredu du gambhîrav âda Yâdava-vamšam ||
 Saļau emban âge Yâdava- |
 kuļadoļu puli pâ... muni puliyam poy |
 Saļay ene poydudañim Poy- |
 sala-pesar avanindav âytu tad-vamšajaroł ||
 vinayam pratâpam emb i- |
 jananâthôchita-charitra-yugadiñ jagamañ |
 jana-na... si poredam |
 Vinayâdityam samasta-bhuvana-stutyañ ||
 âtañg ati-mahimañ Hima- |
 Sêtu-samâkhyâta-kîrtti mûrtti-Manôjam |
 pâtita-saṅgara-ripu-nripa- |
 jâtañ tanujâtan âdan Ereyâṅga-nripiam ||
 ant ese v Ereyâ... hî- |
 kântana tanayañ narêndra-chûḍâmañi-makuṭa-tatô- |
 pânta-sa... mayûkhâñ |
 santata-naya-vinaya-jishnu Vishnu-nripiam ||
 ... varddhanañgam |
 bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
 Dêvigam u... |
 bhû-viśruta-Nârasimhan âhava-simham ||
 â-vibhuvina paṭṭa-ma... |
 . . pativrata-charitradindam Sîtâ- |
 dêvige migil âd Échala- |
 Dêvige Ballâ... dayañ geydam ||
 uda... trâṇa-nimittav âd udayam e..... |
 viśva-viśishta... sad-vritta-viprôtta... |
 dayvad abhyudayam end ell-andadind ellamam |
 mudadim kirttise tâldidañ... tê sâmrâjya-sampattiyan ||

agalim pâtâlav eñtum-dese uddadiñ vyômam int ir- |
 vvagiy âgal parbbi mûrum-bhuvanadol ese . . . yan konđa gañdam |
 magulduñ Pâñdyam sarañ-bokkađe karuñisi tad-râjya . . kottu mûrum- |
 jagadol vikhyâti-vettam hara . . rañadim Vira-Ballâ . . vañ ||

svasti samasta-bhuvanâśrayam śrî-priñthvi-vallabha mahârâjâdhirâjam male-râja-
 râjam maleparoļu gañdam gañda-bhôruñdam Yâdava-kuñambara-dyumañi
 samyaktva-chûdâmañi Bappana gandha-vârañam vijaya-griha-tôrañam niššañka-
 pratâpa-chakravarti Vira-Ballâla-Devar râjadhâni-Dôrasamudradolu priñthvi-
 râjam geyyuttum ire tat-pâda-padmôpajîvi |

śrî-Śivalinga-nâthan Agajâ-kucha-kuñkuma-râga-rañjitam |
 Kêśava-Vâsava-pramukha-dêva-gañârchchita-pâda-pañkajam |
 klêśa-vi yan âdam alkañind |
 i-Śivanayya-perggadege mâlke manôratha-kâryya-siddhiyam ||
 Śivalingêśvara-dêvar |
 Sivanayyana putra-mitra-bândhava-janak ut- |
 savadindam îge târâ- |
 dhavanuñ bhâskaranum ullinañ sukha-padamañ ||

â-gôtra-chintâmañiy enisida Śivanayya-perggadeya vañsha-varñanâbhuydayam
 entendođe |

janakanu śrî-Śivanâthan-âtma-tanayam Kêtayyan ant âtan-añ- |
 gane Mâravve kulâśrayam janani bhâgyakk âspadam tanna kâ- |
 mini Gauđavve tanûbhavar mMasâyanum Kêtañnanuñ . . . m i- |
 šan enipp i-Śivanâtha-perggade valam sañsâra-sârôdayam ||
 Śivanayyam vinayâmburâši Śivanayyam dharmma-nistârakam |
 Śivanayyam nija-gôtra-bhânu Śivanayyam mitra-nityôstavam |
 Śivanayyam Śivalinga-pâda-yuga-nityârâdhakam Vira-Yâ- |
 dava-Ballâlana râjadalli Śivanayyam tâlidakam khyâtiyam ||
 Konđaliya pakkadolu Śiva- |
 n-âñdam Śivanayanahalliyam mâđisi kai- |
 konđa nija-nâmam ese vani |
 konđire Śivalinga-bhavanamam mâđisidam ||
 bhuvana-stutyar enippa Konđaliy-añshâ-brâhmañâgrâsarakar |
 ttavad ânandadin irdu nôđi kuđe dhârâ-pûrvvakam vrittiyan |
 sa . . . din ay-vañam modal enal sâriddha mañjam sthirañ |
 Śivalingêśvara-mandirakke Śivanayyam biñta dadim ||
 mattam Konđaliy-ołag aty- |
 uttamam appam . . . vrittiyan bañi-sahitam |
 pettu mahâjana . . sevina- |
 v ittañ Sivalinga-grihake guñi Śivanayyam ||

Śivaliṅgam kula-daivam |
 bhuvanēśan udāra-Vīra-Ballālam Yā- |
 dava-chakravartti patiy ene |
 Śivanayyana . . . itara-sādhāraṇam ē ||
 Kētala-Dēviya rājya- |
 .. tene mukha-ratna-darppaṇam Ballālaṅg |
 ītane pesara-pasāyita- |
 ne . . . d ol-guṇakke maṇḍanam Śivanayyam ||
 . . . 139 tteney Īśvara-saiṇvatsarada Śrāvaṇa-mā . . . vāsyē sūryya-grahaṇad
 andu Drō . . . tīta-chaturvvēdimaṅgalam enisida negaltey-agrahā . . . Kondaley-
 aśēsha-mahājanaṅgalā . . . hadinaidu paṇavina modala maṇḍanam ta . . . mādiśida
 Śivanayyanahalliya Śivaliṅgēśvara . . . bhāvam Śivanayya-perggade
 (rest gone)

137

At Hirehalli (same hobli), on a stone at the south wall of the Mallēśvara temple.

Śrī namas tuṅga etc. ||
 śrīmān saubhāgyabhāg-Gaurī-manō-nayana-vallabhaḥ |
 pāyāj jagaj jagat-sūtradhārō viṣvam Mahēśvaraḥ ||
 ôṁ namaś Śivāya ||
 śrīmat-Poysa-la-vaiśadalli Vinayādityākhyān ādaṁ yaśaḥ- |
 prēmaṁ tan-nṛipa-putran ādan Eṣeyaṅgōrvvīśvaraṁ tat-sutam |
 bhūmīpālaka-maulī-lālīta-padam śrī-Viṣṇu-bhūpālan ud- |
 dāma-sva-krama-vikramōrjjita-jaya-bhrājishṇu Jishṇūpamaṁ ||
 maley ellaṁ vasam āyt ad onde Taṭakāḍum Kōyatūr Koṅgu Na- |
 īgali Kāñchī-puri Gaṅgavāḍi pesar-vett-Uuchchaṅgi Ballāre Bel- |
 vala-nāḍ ā-Rāchanūr mMuduganūr vVallūr ivam kōnda tōl- |
 valadim pōlvavar āro pēl bhuja-baḷa-bhrājishṇuvaṁ Viṣṇuvaṁ ||
 ā-Viṣṇuvarddhanaṅgam |
 bhāvōdbhava-rājya-lakshmiy enisida Lakshmā- |
 Dēvīgām udbhavisidān ava- |
 nī-viśruta-Nārasimhān āhava-siṁham |
 ā-vibhuvina paṭṭa-mahā- |
 dēvi mahī-dēvi vidita-Yādava-lakshmī- |
 dēvi jaya-dēviy Ēchala- |
 Dēvi jagat-khyāte Sīteg eṇe guṇa-gaṇadīn |
 ā Narasimha-Dēvaṅgam paṭṭa-mahā-dēviy enisid Ēchala-Dēvīgām |
 sakala-kaṭā-paripūrṇam |
 sakalaṅgōrvvī-nayana-sukhadan akalaṅkam tān |
 akutiṭṭan apūrvva-nava-sī- |
 takaram Ballāla-Dēvan udayaṅ-geydaṁ ||

Chôlam muttire pannerâl-barisakanî kôlpôye tâm pôdan emb |
 âlapanî bare sâld ad ondu molanam mîl.de.. Uchchañgiyam |
 pêlásâdhyav ad âdud endu divija.. dyara vi ..ye ba- |
 llâl âldam Giridurgga-malla-vesarai Ballâla-bhûpâlakanî ||
 Šanivâradande Pânyâ- |
 vanipana saptângam eyde siddhisidudañim |
 Šanivâra-siddhi-vesarai |
 janapati Ballâla-Dêvan esedire tañedam |
 svasti samadhhigata-pañcha-mahâ-šabda mahâ-mandalañvarañ | Dvâravatî-pura-
 varâdhîvarañ | Tribhuvana-malla Tañakâdu-Koñgu-Nañgali-Gañgavâdi-Nol-
 ambavâdi-Banavase-Huligere-Hânungal-gonđa bhuja-bala Vira-Gañgan asahâya-
 šûra Sanivâra-siddhi giri-durgga-malla chalad-aika-Râma niñšâñka-pratâpa
 Hoysala-Vira-Ballâla-Dêvaru Dôrasamudrada nelevîdinalli sukha-sañkathâ-
 vinôdadiñ prithvi-râjyañ geyyuttam ire |
 vri || Male-nâdañ Tuñu-nâdañ aggâda Bayal-nâdañ lasat-Chôla-mañ- |
 dalamañ Perddoñe mîreçâge bañagal šrî-Vishnu-bhûpañige bhû- |
 tañamañ sâdhisi koñtu mându rañadoñ mâñantarañ konda dôr- |
 vvaladiniñ drôha-gharañtañ endu pesar-vettam Boppa-dañdâdhipañ |
 šrîman-mahâ-pradhânañ hiriya-danñanâyakanî drôha-gharañta-Boppa-Dêvañ
 Âsandi-nâda Koñdaliyanî tanna hesarinî Drôhagharañta-chaturvâdimañgalam
 endu pesaran ittu bhuvana-vîrâvatâram emba tanna pesargg anurûpam appant
 ayvatt-irvvara bharañavâgi sarvva-namasyavâgi biñtan à-mahâgrahârada
 añsha-mahâjanañgañam |
 Koñdaliya mâmjanam bhû- |
 mañdala-viditam samasta-śâstra-vichârâ- |
 khañdita-matimad-brâhmaña- |
 mañdala-sarasija-shanđa-chañdâñsu-nibham |
 Bhûteya-Nayakan urvvî- |
 khyâtam kañakaika-raksha-šakta-tañlarañ |
 bhûtaña-viditam tat-tanu- |.
 jâtañ Ballâla-nripa-kumârañ Mârañ |
 va || int inibaruñ irddu tamm ûrindam bañagâna Jakkavegereyam Kembañana-
 kereyann i-vûrañ mâñlabêlk endu prârtthisi Kâla-Gavuñdana tamman appa
 Honna-Gavuñdana Jakka-Gavuñdiya magan appa mahâ-prabhu-Âdi-Gavuñdañige
 santeyam koñtañ ây-ayyanum tanna tamma Mâdi-Gavuñdanum Mâra-Gavuñda-
 num avara makkañum Mâcha-Gavuñdanum Mâra-Gavuñdanum Nâka-Gavuñda-
 num Chikka-Mâreyan oñagâgi kâñlam kañlidu kannegereyam kattisi vûrañ
 mâñlidaru ||
 ka || hasidara mogamañ nôdañ |
 hasivum nîrañke illa kâñdañe tannam |
 vasumatig enipa mahâ-prabhu |
 vasudheyol âr ssaman Âdi-Gavuñdañg eneyam ||

ant enip Âdi-Gavuṇḍana |
 kânte manah-kânte Nâga-Gâvunḍi jagat- |
 kânte patibrata-guṇadind |
 ant-illada jasadîn esadal avanî-taļadoł ||
 Âdi-Gavuṇḍana perm̄magan |
 âdan tâm Mâcha-Gauṇḍan âtana tammañ |
 mēdini pogały â-Mârañ |
 bâdêñ â-Nâki Chikka-Mârayan embam |
 va || ant â-vûra munde dêvâlayaman ettisi tanna hesarind âda Âdi-Mallikârjjuna-
 dêvara pratishṭeyam mâdisiy â-dêvara nitya-pûjeyam Chaitra-pavitrakkam
 khaṇḍa-sphuṭita-jîrn̄hôddhârakkav â-chandrârkka-târañ-baram naḍavantâgi
 dêgulada mundaña Jakkavegeřeya kelage erađu-salige gadde 2 Kembâñana-
 kereya kelage teñkaña mēlu-makkiya gadde salige vondu 1 antu gadde salige
 mûru 3 vûrinda haduvaña meyyalu beddale kamba mûnûru 300 â-bhûmiyim
 teñkalu mâđikomba kummarî vondu vûrolag ondu-gâna int inituvanu Saka-
 varsha 1104 neya Subhakrit-saṁvatsarada uttarâyaña-saṅkramanadandu
 Âdi-Gavuṇḍam Nârasin̄ha-Šaktiya kâlañ karchchi dhârâ-pûrvvakam mâdi
 koṭṭanu i-dharmmamañ Saṅkhara-Kalli-Dêyanum halabaru nađasuvavargge
 (usual final phrases and verses)

hasu-gûsugaļige hâlaiñ |
 hasidargg annaman avâ... re nichcham |
 hasagâladoļam salisuva |
 besanadin âr Âdi-Gauṇḍanañ pôlvannar ||
 kereyam kattisut-irppudu- |
 m aravanṭige yiđisut-irppud esav âraveyan |
 neře mâđisuvaluv allade |
 perat illadu Âdi-Gaudan-ujjugav enduiñ ||
 bandar bbiddinar end and |
 ondida santôshadinde sâsirakanm kai- |
 sandad uñalu baddipa guṇa- |
 dindam hêlu Nâga-Gauṇḍig eñe peñdir ad âr ||
 avar-irvvara piriya magaiñ |
 bhuvana-hitan Mâcha-Gauṇḍan emba mahâtmañ |
 bavaseyin olpind ârppind |
 ivana-vol âr gguṇigaļ enipar avanî-taļadoł ||
 int i-dharmmava pratipâli-ğeydaru Bâbôjana makkaļu Kêtôjanum Basavôjanum ||

138

In the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
 jîyat traīlôkya-nâthasya šâsanam Jina-šâsanam ||

namô'stu ||

śrīmat-Pôysa-la-vamśadalli (from here to vûraṁ māḍidaru in line 28 corresponds with the above No.)

ây-ayyana anvayav entendode |

Kañcha-Gavuṇḍam Mutteya |

..... Hiriyyayam |

sañchita-sad-guna-gaṇa-maṇi |

sañchaya... īdi Honna-Gauṇḍam janakam ||

ā-negalda Honna-Gavuṇḍana |

..... Ādi-Gavuṇḍana tây tâm |

bhû-nuta-patibratâ-guṇe |

Jânakiyo Jakka-Gavuṇḍi guṇa-nidhiy e.... ||

..... | ||

pasu-gûsugalige pâlam |

pasidṛgg annaman a-vâriy âgire nachcham |

hasa-gâlado|. . . . a |

. sanadin ār Ādi-Gauṇḍa. ||

keṣeyam kaṭṭisutirppudu- |

m aṛavaṇṭagey iḍisutirppud ese. |

..... |

..... ujjugav endum ||

..... |

hasidara mogamaṁ nôḍam |

hasivum nîraṅkey illa kaṇḍa. |

. . . enipa. |

vasudheyo ār nnôlpad̄ Ādi-Gauṇḍana doreyar ||

ant esed Ādi-Ga[v]uṇḍana |

kânte manah-kânte Nâga-Gavuṇḍi jagat- |

kânte pati-bhakti-guṇadind |

ant-illada jasadin esedaḥ avanī-taṭado |

bandar biddinar end and |

ondida santôshadinda sâsirakam kay- |

sandad uṇalu baḍḍipa-guṇa- |

dindam pêlu Nâga-Gauṇḍi. ||

..... | |

..... bhû- | maṇḍalado lag innu nônta kânteyar olarê ||

avar īrvvarggam puṭṭida |

. . . Mâcha-Gauṇḍan âtana tammaṁ |

bhuvanâdhâram . . . ya- |

n avan anujaru . . . Chikka-Mâreyan embar ||

avaro lagam
 bhuvana-hitañ Mâcha-Gauñdan emba mahâtmañ |
 bavaseyin olpind ârppind |
 ivana-vol âr gguñigal enisi negaldam jagadoñ ||
 |
 mattav adhika-valadim kîñidalu . . . |
 ... nipañ samasta-purushâ- |
 rttha-nidhânam Mâcha-Gauñdan artthi-nidhânam ||
 Mâra-Gauñda |
 nidhânam |
 vârinidhi-vêshñitôrvviyo- |
 ! âruñ tann-annar ill enippam guñadim ||
 lôkôpakâra-kârana- |
 n êka-kramava |
 |
 ñan i-lôkadolage lôkarù bañdevam ||
 mâtñi-pitñi-bhaktan akhilâ- |
 khyâtam puñya-ka...ttri-mûrtti |
 |
 ka tamman ammañg añugam ||

Âdi-Gauñdana guru-kuña-kramav ent appud endade | šrîmad-Dramila
 vârâsi dharma-tîrtthañ pravarttisuva dra-svâmigalinda
 . . . para-vâdîshvara bñinda-vandya-šrî-pâdar aśësha-śâstra-vârddhiga
 râyañar ppara-hita-vyâpâra guñ-a-dhanam šrî-Vâsu-
 pûjya-muni nta-dêvara shîsha Perumâle-Dêvarige ant oñeda
 basadiyam mâđisi šrî-dêvara pratishtheyam mâđisi â-dêvar-ashtha-
 vidhârchanegam iñshiyar-âhâra-dânakkam jîrññôddhârakkam nañavantâgi
 biñta taña-vritti (5 lines following contain details of gift) Saka-varsha 1170 tteneya
 Plavañga-sañvatsarad uttarâyaña-sañkramâna-vyatîpâtad andu Kôñdalîya
 aśësha-mahâjanañgaluñ Âdi-Gauñdanuñ â-ayyana makkalum ûraivatt-okkalum
 sa . . . Perumâlu-Dêvaringe dhârâ-pûrvvakam mâđi koñtaru mangala mahâ šrî
 (usual final verse) namôstu Vitarâgâya ||

139

On the left side of the same stone.

namôstu Siddhêbhîyô namah svasti šrî Šaka-varusha 11.79 neya Râkshasa-¹⁾
 sañvatsarada Vaiñâkha-śuddha . . . Somavârad andu Âdigauñdanahañliya
 basadiya â-sthânika Perumâluñ â-vîra Mâcha-Gauñda Mâra-Gauñda Chika-
 Gauñda Chikka-Mâreya alliya sthânika Kalla-Jiya samasta-prajegañluñ Vajra-
 nandi-Siddhânti-dêvaru Mallisêna-Dêvaru Perumâlu-Kantiyara Mâchayyana

¹⁾ Râkshasa = 1178.

maga Mâdayyaṅge dhârâ-pûrvvakaiñ mâdi koṭṭa basadiyañ Mâdayyana hiriya-magañ Belanâraṇa . . . avachaiya Mâchelanuñ (usual final phrases) Ekkôti-Jinâleya.. maṅgaḷa maha śrî śrî

140

At Mârênahalli (same hobli), on a stone in Liṅganna's garden, north of the village.

namas tuṅga etc. ||
 tatô Dvârâvatî-nâthâḥ Pôysalâ dvîpi-lâñchhanâḥ |
 jâtâḥ Šaśapurê têshu Vinayâditya-bhûpatilî ||
 â-Vinayâdityaṅgam |
 pâvana-châritre Keleyab-arasigam akhilôr- |
 vvî-varan udayaiñ-geydañ |
 Śrî-vara-pada-padma-bhriñgan Eṣeyaṅga-nṛipam ||
 eragad avandira talegaḷa- |
 n eragipan eragipan arâti-lakshmiyan idirîng |
 eragada balupindaiñ tana- |
 g eragipan Eṣeyaṅgan atula-vijaya-śrîyañ |
 â-narapatig ambhôdhig a- |
 nûna-gabhîrateye samanisipp-antire san- |
 mâniniy Eechala-Dêvi ma- |
 nô-nayana-prîti samanisire samanisidañ ||
 ene negalđ â-irvvarggam |
 janayisidar ssutaru negalda-Ballâlañ Vish- |
 ṣu-nṛipâlakan Udayâdi- |
 tyan embar emb ivarum udârar âhava-dhîrar ||
 avaroļ madhyaman âgiyaiñ dharanîyañ pûrvvâparâmbhôdhiy ey- |
 duvinaiñ kûde nimircheluv onda nija-nîl-pratyûha-vikrântad(ind) ud- |
 bhavadind uttaman âdan uttama-guṇa-bhrâjishnu Lakshmî-vadhû- |
 varan udvîitta-vîrôdhi-daitya-mathanañ śrî-Vishnu-bhûpâlakan |
 jayati dharanî-lôkottamisitâtmiya-pâdaś
 chatura-vibu[dha]-gôshthî-praudha-vâṇî-vinôdalî |
 sakaḷa-Bharata-vidyâ-hridya-gambhîra-bhâvah
 vîpuḷa-vijaya-lakshmî-vallabhô Vishnu-Dêvah ||
 ivan-î-dakshiṇa-bâhu-daiḍadoļ oḍaībuṭṭâgi puṭṭirdda ma- |
 ttevol âty âdi-Varâhan ettida dharitrî-maṇḍalam têjadîn- |
 dav arald ambujadant ir ambaradoļ irdatt ushṇa-rug-maṇḍalam |
 savan êm sâha[sa]doļ Nalâdi-narapâlar vVishnu-bhûpâlanoļ ||
 â-Vishnuvardddhanaṅgam |
 bhâvôdbhavey enisi negalda pempina Lakshmâ- |
 Dêvige sutan udayisidaiñ |
 bhû-vidita-yaśô-vibhâsi Narasiṁha-nṛipam ||

* So in the original.

chana-makuḍāvalī-raṇa-raṇatkṛiti-ghūrṇīta-nūṭna-ratna-ra- |
 śmi-nivṛita-pāda-pīṭha-nikāṭam tri-jagad-guru Śāntalēśvaraṁ ||
 svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mōnānushṭhāna-japa-samādhī-
 śīla-guṇa-sampannar aupāsanāgnihōtra-dvija-guru-dēvatā-pūjā-tatpararuṁ
 mārttaṇḍōjvala-kīrtti-yutarum Rig-Yajus-Sāmāthārvvāṇa-vēda-vēdārtha-sakaḷa-
 śāstra-pārāvārāyitarum appa Koṇḍaliya śrīmad-aśeṣha-mahā[ja]naṅgaļige
 Kīlaka-samvatsarad andu pāda-pūjeyam tettu prati-varsha kaṭṭunī bana eṇṭu-
 honnanu siddhāyavaṁ ā-mahājanaṅgaļige tett umb ā-bhūmiyoļagaṇa keṛegam
 ā-dēgulakkaṇi hola-gāhiṅgaṇi int initakam ikkida gadyāṇa 562 pañam 3 iṣu-
 honnan upakshayam-baṭṭum tavage bhōga sand umb ā-bhūmiya sīmeya kramav
 entendače (4 lines following contain details of boundaries) ā-bhūmiyoļage śrīmatu
 Śāntalēśvara-dēvara sphuṭita-jīrṇīḍdhārav akhaṇḍya yathā-kramada pūje
 naivēdyakanī gadyāṇa 1 paṇa vandara bhūmi vandu mattaru beddale nā-
 gaṇḍuga-gaddeyan ā-Benakana-Māravvevuṁ ā-śrīmad-aśeṣha-mahājanaṅgaṇuṁ
 tavage samasta-pāpa-kshayārtthav āgi ā-chandrārkka-tāraṇi-baraṇi biṭṭaru ali
 vuḍiya bhūmige śrīmad-aśeṣha-mahājanaṅgaṇu koṭṭa pattaleya kramadiṁ
 Siddhārthi-samvatsarada Māgha-śuddha 14 Sōmavāraṁ-modalāgi prati-varsha
 kaṭṭunī baṇa gadyāṇa 6 paṇa 5 siddhāyavan ā-Benakana-Māravvevuṁ ā-ya
 śrīmad-aśeṣha-mahā-janaṅgaļige ikki ā-bhūmiyan ā-chandrārkka-tāraṇi-
 baraṇi (usual final verses)

141

At Kōḍihalli (same hobli), on a stone at the east wall of the Sōmēśvara temple.

namas tuṅga etc. ||
 svasti śrī pṛithuvī-vallabhami mahārājādhīrājai paramēśvaraṁ parama-
 bhaṭṭārakam Satyāsraya-kuṭa-tilakam Chālukyābharaṇam ūrīmat-Tribhuvana-
 malla-Dēvara vijaya-rājyam uttarōttarābhivriddhi-pravarddhamānam ā-
 chandrārkka-tāraṇi-baraṇi saluttam ire tat-pāda-padmōpajīvi svasti samadhi-
 gata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādlīśvaraṁ
 Yādava-kuṭāmbara-dyumaṇi samyaktva-chūḍāmaṇi malaparoḍ-gaṇḍādy-anēka-
 nāmāvalī-samālaṅkṛitar appa ūrīmat-Tribhuvanamalla-Poysaḷa-Dēvaru Gaṅga-
 vāḍi-tombhattaṛu-sayiraman ēka-chchhatradīm rājyaṇi geyyuttam ire tat-
 pāda-padumōpajīvi samadhligata-pañcha-mahā-sabuda mahā-sāmanta-vīra-
 lakshmī-kānta Gaṅga-kuṭa-kamala-mārttaṇḍam parama-Mahēśvaraṁ dīnānātha-
 jana-kalpa-vṛiksha āśrita-jana-chintāmaṇi haya-Vatsa-Rājai gaṇikā-Manōjai
 Odegerē-malan achalita-dhairyyan asahāya-śauryam dāna-vinōdiy appa
 Kāleyamma-Gavuṇḍana vāṁśa Chavuḍa-Gavuṇḍana putra Poysaḷa-Gavuṇḍana
 strī Kālabbe-Gavuṇḍiya putra Chiṇṇa-Gavuṇḍanam Karika-sāmantana putran
 ahitar-aṅkuṣa-setṭi Koṇḍaliya bhūmi-putrakam kaṭṭisida keṛe ettisida dēvā-
 lyam kodey adaha rājasida aikada kala int initakkam ati-prasāya Śaka-varsha

24 Vikrama¹⁾-sañivatsarada biṭṭa datti mūla-stānakke biṭṭa galde mū-gaṇḍuga ondu-mattalu beddale kōdiya dēvālyakke galde mū-gaṇḍuga kerey-olage beddaley ondu mattalu mūla-stānakka kōdiya dēvālyakka kelege koṭṭ-arttaṁ 1800 Muguliya nelavālge koṭṭa artta modalu 150 vriddhi-sahitaṁ mū-nūru (usual final verse) mūla-stanaka kōdiya-stanaka mūla-stambha Chandrabhūṣaṇa-Paṇḍita ||

142

At the same village, on a virakal near the Rāmēśvara temple.
 svasti śri Śaka-varshada 1068 neya Kshaya-sañivatsarada Āśvayuja-suddha-pādive-Ādīvārad andu śrī-Drōhagharaṭṭa-chaturvēdimāngala.tuṣuv ariyaluv ā-tuṣuvai magurchchi sattu sura-lōka-prāptan ādaṁ || Kondajiya Jakkaṇṇana maga Masanā ||

143

On another virakal in the same place.
 svasti Saka-varsha 1074 Āṅgirad Āśāda-su 1 Sô d-andu śrī-Drōhagharaṭṭa-chaturvēdimāngalada mahājanaṅgalā besadim madivala-Chaṭṭana Chaṭṭakanā maga Gainganāṁ tuṣuvai magurchchi sura-lōka-prāptan āda Gaiganu ||

145

At Kabbigarahalli (same hobli), on a stone near the Āladamaradamma temple.
 śrī
 namas tunga etc. ||
 svasti śri vijayābhuya-Śālivāhana-śaka-varsha 1529 neya sanda varttamāna-Plavaṅga-sañivatsarada Kārtika-ba 7 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Vēukatā...Nāya...maga Vēukatādri-Nāyaka...ta-Nāyakara...sta Nāgi-Nāyaka....Krishṇa-Nāyakarige punyav āgabek endu ko...vivara(la) Nārasin̄ha-dēvara....vāgi koṭṭadu Kondaliya stalada Kaburde-halliyānu chaparada....kottev āgi ar obaru.....

147

At Ghaṭṭadahaṇḍi (same hobli), on a stone to the left of the Kallēśvara temple.
 śrīmat-trailōkya-pūjyāya sarvva-karmma-su-sākshinē |
 phaladāya namō nityam Šaṅkarāya mahātmanē ||
 (from here to bhāsatē Vishṇu-Dēvali || in line 46 corresponds with No. 58 of this Taluq)
 modalo! Poysala-rājya-lakshmiy odayaṁ tōl-valpiniṁ tālidi tann |
 udayam raṇjise tanna balp odave tann ārpp ēre tann ājñe mī- |
 ye diśā-chakraman otti-konḍu Taṭakāḍam Gaṅga-rājyakke tām |
 modal ādaṁ Yadu-vamśa-varddhana-karam śrī-Vishṇu-bhūpālakam ||

¹⁾ So in the original, probably meant for 1024; but Vikrama = 1023.

piṅgade tōloḥ korbbi ma- |
 laṅgire jaya-lakshmi lakshmi varddhise koṇḍam |
 Gaṅgara kurupina puramaṁ |
 tuṅga-baṭam Vishṇuv emba Bhuja-baṭa-Gaṅgam ||
 ele Kāvēriya vāri kūde polas ādatt endu pēvaisutum |
 keladoḥ kūpa-jalasiy appinegam ā-Rājēndra-Chōlam bhujā- |
 baṭadim Vishṇu tadiya-sēneya penaṅgaṭ tan-nadī-pūradoḥ |
 kalasal vikrama-kēliyam meṛadan atyugra-pratāpōdayaiḥ ||
 Dhanadaṁ dakshiṇa-vāyuv ēke tađedattō tīḍit ill ennuv emb- |
 inegaṁ vairi-karōṭi-kōṭi-mukha-nāsā-randhrađoḥ mandra-ni- |
 svanam urmmal Malayāniṁ suļidu kāla-kshēpamaṁ Vishṇu-bhū- |
 pana jaṭrōrbbareyalli māḍuvudu Kāvēri-nadī-tīradoḥ ||
 ūraṇi enn enn iśanaiṁ vāridhiyoḥ akaṭa Maināka nīr-vvakki-vol po- |
 kk iravēḍā Vajrig inn añjad ir adhika-baṭam kādapaiṁ ninnan end ā- |
 daradim bhītādriyaiṁ tannaya-vimaṭa-yaśō-lakshmi kārunyadindaiṁ |
 karevent ambōdhiyaiṁ porddire sogayisidaṁ jishṇu-Vishṇu-kshitiṣaiṁ ||
 ūraṇeig ā-chandranaiṁ chandanadin atiśayanī sīṭālā nirmmaṭaiṁ ma- |
 eħcharameig ā... udrēkade kedāripan and uṇḍudaiṁ nañjan embant |
 ire tōrkkuiñ tanna kāypaiṁ maleyad ari-nṛipaiṁ kānge mēṇ kādug entuṁ |
 piriyanī pēl māṇbanē tōrade nija-guṇamaiṁ jishṇu-Vishṇu-kshitiṣaiṁ ||
 ravi tējō-lateyoḥ podaṛda paṭav emb ant ippinam pūrṇa-bim- |
 bavan ulli indu yaśō-viśāla-lateyoḥ pū-goñchalant irppinaiṁ |
 dhavala-chchhatrada taṇpu bhūmig amard ippant irppinaiṁ kshatra-dha- |
 rmma-viḍambaiṁ pogaṇvaig alumbav enisitt ī-Vishṇu-bhūpālanoḥ ||
 beḍaguttaiṁ kīrtti suttai suļidu suļidu takkaysi.... Sēshō- |
 jvaṭa-kāyaiṁ tīvid ā-pēligevol ire Sarōjātajāṇḍaiṁ dharitrī- |
 taṭam ellaiṁ tanna dīrgghāyuvane..... kshatra-dharmmō- |
 jvaṭa-harmyōttuṅga-śringārppita-maṇi-kaṭaśaiṁ Vishṇu pettaṁ beḍaṅgaṁ ||
 Javanaiṁ tannaya gaṇḍa-lachchaṭav enipp ā-mīseyaiṁ tirddal añ- |
 juvinaiṁ kandugum endu kāl-ugurgaṭ ḥānamrārigaṭ suyyal añ- |
 juvinaiṁ tējada sōñkinindav eme sīg end uddhatar nnōḍal añ- |
 juvinaiṁ vikrama-vibhramaiṁ sogayisitt ī-Vishṇu-bhūpālanoḥ ||
 deṣegālā ottikonḍa dhanadindam ivaiṁ sale māḍuv adhvara- |
 prasaradoḥ añjutuṁ havige niḍuva Šakrana kayya.... |
 pasariṇa dhūma-sañchayade kāḍige-goṭva Sarōjājāṇḍamaiṁ |
 besagoṭa-bēḍa Vishṇu purushottaman end ivu tāve pēlave ||
 svasti samadhiṇata-pañcha-mahā-śabda mahā-maṇḍaleśvaraṁ Dvārāvatī-pura-
 varēśvaraṁ Yadu-kuṭa-kaṭaśa-kaṭita-nṛipa-dharmma-harmya-mūla-stambhaiṁ
 apratihata-pratāpa-vidita-vijayārambhaiṁ | Šašakapura-nivāsa-Vāsantikā-dēvi-
 labha-vara-prasādaiṁ śrīman-Mukunda-pādāravinda-vandana-vinōdai ity-ādi-
 nāmāvalī-samētar appa śrīmat-Tribhuvana-malla Taṭakāḍu-goṇḍa bhuja-bala

nâlvatta-mû̄ganeya Sârvvari-samivatsarad uttarâyaṇa-saṅkramanāda.... olaṅga-
 na Tâvareyakereyam̄ sarbba-bâdâ-parihârav âgi koṭṭar â-grâmakke simâ-sam-
 mandha (3 lines following contain details of boundaries) sammandhi.... sampûrṇam̄
 Dôrasamudrada hiriya-kereya kelaganya Hoysalagaṭṭad olaṅgaṇa adda.... sale
 ayvattu-koṭaga bîja bittuva gaddeyam̄ Siriganakereya kelaganya sâla-mo.....
 ..mûvattu-koṭaga bîja bittuva gaddeyam̄ Tâvarekereya mundaṇa kôdiya tûbi-
 niṁ baḍa... harida bachehala haḍuvalu mûvattu-koṭaga-gaddeyam̄. têśvara-
 dêvara gaddeya melaṇa..... ayvattu-kamma hû-dôṇṭamum̄ nakaradalli
 Sonḍigeyakkam̄ telligaralli eṇne hoṛage bandu mâṇuvava.....
 ditargge dhârâ-pûrvvakam̄ mâḍi koṭṭaru maṅgaḷa mahâ (usual final verses)

148

* On copper plates in the same village.

(Nâgarî characters)

śrî śrî-Gaṇâdhîpatayê namah a-vighnam astu ||
 namas tuṅga etc. ||
 Gajânâno vijayatê danta-kotîn dadhâti yaḥ |
 grâmân Harihara-prâptân likhitum lêkhinîm iva ||
 pâtrasât-kartu-kâmêbhîyô dharâm dâtum ivôddharan |
 akûpârâd apârâd vaḥ sa pâyâd Âdi-Sûkaraḥ ||
 trilôki-bhartrâpi Tripurajayinâ mûrddhani dhritah
 sudhâbhîḥ kurvâṇaḥ sura-parishadâni pâraṇa-vidhiñ |
 Harêr vâmaṇi chakshur hata-kamala-rôchir nija-ruehâ
 pramôdaṇi yushmâkaṇi prathayatu nikâmaṇi Himakaraḥ ||
 Kalâvatas tasya kulê Yayâtêr udabhûd Yaduḥ |
 tad-âdi tat-kulaṇi lôkê khyâtam âsit tad-âkhyayâ ||
 šlâghyê tasmin Yadôr vaiñše sañjataḥ Sangamêśvaraḥ |
 saṅgamaś śrî-sarasvatyôr abhûd yatrâti-durlabhaḥ ||
 âkarâd guṇa-ratnânâṇi tasmât śrî-Saṅgamêśvarât |
 pârijâta ivâmbhôdhîr udabhûd Bukka-bhûpatilḥ ||
 Gaurî kumâram alabhata Bukka-mahîpâṇ mahêśvarât tasmât |
 šlâghyam̄ yasyâpratihata-śaktêr gaja-mukha-sambhûtir agratô jâtâ ||
 pitâ satâm hi rakshayai šikshayai châsatâm nriṇaḥ |
 jâtam Hari-Harâṇiśai tain nâmna Hariharâṇ vyadhât ||
 yat-svâta-chhatra-śitâmśâv uditê tâpa-hâriṇi |
 saṅkuchanty âtapatrâṇi šatapatrâṇi vairiṇâm ||
 rakshati kshmâṇi Harihara-kshmâpatau sambhritayudhâḥ |
 mahâhavêshu dîkshantê šrôtriyâ na tu šâtravâḥ ||
 âśid râja-śîrômâṇir Haribarô nissîma-bhûmi-pradaḥ
 śrimâṇ bhâgya-dayâ-nidhir dvija-varâṇ santarpayan annataḥ |

* From a copy supplied by the villagers.

grâmaîr ishta-dhanair mahâ-mani-mukhair anyânganâ-sôdaralî
 Saurâshtrâṅga-Kaṅga-Vaṅga-Yavanân samârakshayan bhîtitah ||
 râjâdhîrâjaiñ yaiñ prâhuḥ ūrî-râja-paramêśvaraṁ |
 bhâshâtîlaṅghi-bhûpâla-bhujaṅgânâm khagêśvaraṁ ||
 tri-râja-bhujagaṁ dhîraṁ para-râja-bhayaṅkaraṁ |
 Hindû-râya-Suratrâṇam iti tain vidushô'niśam ||
 Vijayanagarî-nâmnyaiñ râjadhânyâm mahîpatih |
 pitryê siñhâsanê svîyê kritâsana-parigrahaḥ ||
 ūrî-Šakâbdê vasu-vyôma-vahnîndu-gaṇitê sati |
 Krôdhanâbdê Nabho-mâsê paurnamyâm Saumya-vâsarê ||
 Tuṅgâ-Pampâ-Virûpâksha-sannidhau sa mahîpatih |
 saumyôparâgê mahati puñya-kâlôdayê sati ||
 ūrimadd-Hoysala-râjâñkê ūrî-Sigê-nâdu-sîmanî |
 grâmaṁ Ghatṭadahañlîti samâkhyâ-śôbhitaṁ dhruvaṁ ||
 sarvajña-śrî-Harihara-mahârâja-purâkhyayâ |
 nidhi-nikshêpa-salila-pâshâñgâmi-sâdhyakaṁ ||
 siddhâkshîṇa-yutam châshtha-bhôga-svâmyâdi-saṅkulaiñ |
 hiranyôdaka-dhârâbhir dakshiñâ-sahitaṁ mudâ ||
 agrahâram imam sarvamânyam â-chandra-târakañ |
 nânâ-gôtra-prasûtêbhyô vidvadbhyô vidushâm nidhiḥ ||
 nânâ-sûtrôktam âchâram âcharadbhyas sva-karmabhilî |
 vêda-śâstra-pravîñebhyah kuśalêbhyah kalâsu cha ||
 shat-karma-niratêbhyâš cha śântêbhyas sâdaram mudâ |
 prâdâdd Hariharô râjâ putra-pautrâdi-bhûtayê |
 tatra vrittimatâm gôtra-śâkhâ-nâmâdi likhyatê ||

(28 lines following contain names etc. of vrittidârs)

sîmâ-chihnnâni dêśa-bhâshayâ likhyantê | yî-sarvajña-Hariharamahârâyapurav

âda Ghatṭadahañliya chatus-sîmeya vivara (4 lines following contain details of boundaries)

śatruñâpi kritô dharmâḥ pâlanîyah prayatnataḥ |

śatrus eva hi śatrus syâd dharmâś śatrus na kasya chit ||

(usual final verses)

* ūrî-Virûpâksha

149

At the same village, on a stone-beam of the Vighnêśvara temple.

svasti ūrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1688 nê vartamânakke
 saluva Vyaya-nâma-samvatsarada | Mârgâśira-śuddha 6 yalu ūrimatu
 Vighnêśvara-svâmige Vishnuvardha-gôtrada Âśvalâyana-sûtrada Ruk-śâkhâ-
 dhyâyigañ âda Chennai-Bhaṭṭara prapautrar âda Kêśo-Bhaṭṭara paustrar âda Subbâ-
 Bhaṭṭana putrar âda Chennakêśava-Mallanna.....ttigalu saha Ghatṭadahañli-
 agrahâradalli nammage pitrârjitav âgi banda vritti || 4½ â-vrittige saluva
 gaddeyalli 1..gadde.....

* In Kannada characters.

150

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

(Nâgarî characters)

* (svasti śrī vijayābhuyaś cha Śaka-varshada 1195 neya Śrimukha-sam) vatsara-
da Pushya-śudha 11 Bri svasti śrimat-pratāpa-chakravarti Hoyisaṇa-śri-Vira-
Nārasin̄ha-Dēv-arasaru Dōrasamudrada nelavīdinalu sukha-saṅkathā-vinōdadini
rājyam gaivutt irddu tamma kumāra gāyi-gōvala gaṇḍa-peṇḍāra maṇḍalika-jūbu |
Kumāra-Malli-Dēva-daññāyakaru māḍida Nāgēśvara-dēvaru Bra. . . dēvaru
Hemmēśvara-dēvar-olagāda dēvarugalige śringārāṅga-raṅga-bhōga-jīrṇnōddhā-
rav-olagā[da] vechchakke Vijayanarasin̄hapurav āda Vaḍugūra kāluvali Gōliya-
sōmeyanahalliya vūra-mundaṇa keṛeya keṭagaṇa gauḍīkeya koḍagiya tōṭa
prasiddha-simā-samanvitav aha bhūmiyān dhārā-pūrvakān mādi koṭtaru ||
(usual final verse)

151

At the same village, on a stone in the Iṣvara temple.

śrimat-trailōkya-pūjyāya sarva-karmma-su-sākshiṇē |

phaladāya namō nityāni Šaṅkarāya mahātmanē ||

namas tuṅga etc. ||

svasti samasta-bhūvanāśrayāni śrī-prithvī-vallabhaṇi mahārājādhiraṇai para-
mēśvaraṇi parama-bhaṭṭārakai -Yādava-kuṭāmbara-dyumaṇi sarvvajñā-chūḍā-
maṇi dāna-vinōdi malerāja-rāja malaparoṇa gaṇḍa kadana-prachaṇḍa gaṇḍa-
bhērunḍan asahāya-śūra Šanivāra-siddhi giri-durgga-malla chalad-aṅka-Rāma
Magara-rājya-nirmmūlana Chōla-rājya-pratishṭhāchāriya niśaṅka-pratāpa Hoy-
saṇa-chakravarti Hoyisaṇa śrī-Vira-Nārasin̄ha-Dēvāni |

ā-Viṣṇuvarddhana (Ballāla)ingāni |

bhāvōdbhav[ey] enisi negaṇḍa pempina Padmala-(mahā-) |

dēvige sutan udaysidāni |

bhū-vidita-yaśo-vibhāsi Nārasin̄ha-nṛipāni ||

vṛitta || ari-bhūpar vvandu mey-dōrido[ḍ a]vayavadiṇi tōṛanē krūra-daityē- |

śvara-vakshah-kshobha-nirddāruṇa-nakha-nikarōchchaṇḍa- dōr- daṇḍamaṇi
bhū- |

kara-jihvākīrṇīa-dīrṇīnānanaman oseda kūr-ddādeyanī saṅchalat-kē |

sara-bhāsvat-kaṇṭhamāni ghargghara-ghana-ravamāni (Ballāla-sutāni) Nā-
rasin̄ha-kshitiṣāni ||

ari-daityādhipa-vaksha(sthaṇa)māni kara-nakhānīkaṅgaṇī pōḍlu bal- |
garuḷāni tōḍuva Nārasin̄ghan enal akkuṇi vairi-vīrāvanī- |

śvara-vaksha-sthaṇamāni(sa) sva-khaṅga-nakhara-vyāghātāni pōḍlu bal- |
garuḷāni tōḍuva (Vira) Nārasin̄ha-nṛipā[na]ni saṅgrāma-raṅgāgrado! ||

* The words in brackets are in Kannāḍa characters.

âtana tanayan ati-pra- |
 khyâtan udâram śamasta-lôkâdhâram |
 nîti-vidan endođ upamâ- |
 tîtañ (Vîra) Narasiṁha-bhûpa samarâṭopam |
 *sâhasadoļ Dharâdhara-dharañ bhuja-vîryya-san- |
 dôhadoļ Arjjunam baļa-virôdhi-nripâla-samasta-sainika- |
 byûhaman âvagañ tavipa chaṇḍa-parâkraman endođ i-rañô- |
 tsâha-jayâṅganâsakta-Vîra-Nârasimhanoļ âr idirchchuvar ||
 dhuradoļ band uṣad oddi nind ari-baļa-brâtakke kaiy ântu nind |
 ered-artthi-prakarakke vâra-vanitânikakke gambhîra-sâ- |
 garan i-Nârasimha-nripan ânt iṣiyal îyal sôlisal ballan â- |
 Hari-putram Hali-putran â-Hari-sutam tân endad ê-vanñipam ||
 pâliši Chôlana[m] Magaran-âneyan artthaman eyde kondu nir- |
 mmûliši Pâṇḍya-Pallava-mahîśaran âl-vesa-geysi kûde bây- |
 kêliši pûrvva-dig-vaļayamam kađal-âñkey ad âgi sauryadind |
 êlisidañ Nârisimha-nripan âjiyol âdi-nripâla-jâlavan ||
 Vîra-Ballâla-sutam Hoysaṇa-śrî-Vîra-Nârasimha-Dêvaru śrimad-Dôrasamudrada
 nelevîdinalu sukha-saṅkathâ-vinôdadiṁ prithvî-râjyañ geyyu[ttam] iralu |
 Sarvvajitu-saīnvatsarada Śrâvana-suddha 3 Vadḍavârad andu | svasti śriman-
 mahâ-pasâtya parama-viśvâsi svâmi-drôhara gaṇḍa svâmi-santôshi kari-turaka-
 paṭṭa-sâhaṇi karppûra-driṣṭâyaka śrî-Vâsudêvara divya-śrî-pâda-padmârâdhâ-
 karum appa komâra-Gôviyanâna Sômayya-Nâgayyaṅgal śrimatu Sômanâtha-
 dêvara pratishtheyam mâdi Rudra-Jîyana kâlam tolađu dhârâ-pûrvvakam mâdi
 koṭṭa dharmmav entendade Sômanâtha-dêvara śrî-kâriyakke koṭṭa modal-êriya
 gadde salage mûru nâlvatt-eṇtu meṭṭina galdeya alateyalu beddale ayinûru-
 kambha bhûmi Gôviyanâna Sômayyaua akka Mahâdêvi tâ katṭisida kereya
 hinde â-dê[yi]ya maga Chikka-Nâgaṇṇanu Sômanâtha-dêvarige kottâ gadde salage
 erađu (usual final verse)

152

On a vîrakal to the right of the same temple.

śrî svasti śrî jayâbhuyađaya.....1158śrimatu-Yâdava-râya.....
 Makara-râjya-ni..... .Sômêśvara..... dûtav iralu
 hesar enisida pađe.....Pâṇḍyanali hesaran.....rođa mûda-
 lisi kâdi ammi biṭṭa.....kaṇḍu déva-kannikeyarum purâṅganeyarum
 hûvina vimânadinda idirugoṇḍarum âtanu sura-lôka-prâptan âdanu

153

At Chaṭachâṭhalî (same hobli), on a stone to the left of the Chaṭṭêśvara temple.

śripata.....namah ||
 namas tuṅga etc. ||

* So in the original.

svasti śrī-prītvī-vallabham mahārājādhirājam para giri-durgga-malla chalad-aṅka-Rāma | saṅgrāma-Bhīma ra-rāya-nirmmūla Pāṇḍya-Rāya-pratishṭhāchāryya śrīmatu-Hoysala bhuja-bala śrī-Vīra-Ballāla-Dēvam rājya . . . Saka-varsha 1229 neya Plavaṅga-samivatsarada Śrāvaṇa-śu 5 svasti śrīmanu . . . hā-vadda-vyavahāri n bhaya-nānā-dēṣa-mukhyar appa Āla-Padumanābha Chaṭṭi, yyahalliya dēvara dēvālyā

154

In the same temple, on a stone-beam of the rāṅga-maṇṭapa.

svasi samasta-praśasti-sahitam śrīmat-pratāpa-chakravarti-Hoysaṅa-śrī-Vīra-Nārasimha-Dēv-arasara patta-bandhōtsāhav ad eradencya Vishu-samivatsarada Śrāvaṇa-śuddha 7 Maṅgalavārad andu śrīmad-anādiy-agrahārav Erekeṛeya holad āgnēyada modal-gaddege Medime . . . kara maga Chaṭṭayya-Pirumālu-Dēvaṅgālu adrishṭārtthav āgi nūru-honnan ikkihev endu nōḍidalige ā-aśeṣha-mahā-janaṅgal idaṅindav utkriṣṭhav appantaha sthaṅa Dāśisēṭṭiya-keṛeya hantavañi kāṭṭidād emma agrahāramāni punar-bbharanavāni mādi nilisidavar endade mahā-prasādav endu kaikondū ā-nūru-honnūvan ā-keṛeya kelasakk ikkidaru | ikkidalli ā-aśeṣha-maliṅ-janaṅgalu hiridu-santōśam baṭṭu keṛege Pirumālu-samudram endu hesarañ koṭṭu keṛeya keļage prīti-dānav āgi Chaṭṭayya-Pirumālu-Dēvaṅgālīge nūy-āśuvattu-kamba tōṭada sthīava yathōkta-pāda-pūjeyavāni konḍu sva-ruchiym dhāra-pūrvvakāni mādi sarvva-namasyav āgi chatus-sīmeyalu kalla naḍisi ā-chandrārkka-tāraṁ-ba[ra]ñ saluvantāgi koṭṭa śāsana maṅgaḷa mahā śrī śrī || (usual final verse)

155

At Narasipura (same hobli), on a pillar in the rāṅga-maṇṭapa
of the Nārasimha temple.

svasti śrī jayābhuyudayaś cha Šaka-varshada 1203 neya Vikrama-samivatsarada Śrāvaṇa-ba 7 Ā śrīmatu pratāpa-chakravarti Hoysaṅa-śrī-Vīra-Nārasimha-Dēv-arsaru śrīmad-rājadhāni-Dōrasamudra sukha-saṅkathā-vinōdadiñ rājyam gey-vuttam idda kāladali śrīmanu mahā-pradlānuñ Perumāle-Dēva-daṇḍīyakarū tamma tāyigaṅlu Mañčiy-akanavara vṛindāvana naḍavallige purada śrī-Vijaya-Nārasimha-dēvara Śrīvaishṇava-aśeṣha-mahā-janaṅgaṅla kayyalum ā-nibandha-kāṛara kayyalum tat-kālōchita-krayava koṭṭu koṇḍa bhūmi Voddanakerēge banda hosā-agaļiñ paḍuvalu Voddanakerēya nīrottiiñ baḍagalu Siṅgaññan-Appaṇṇaṅgaṅla vṛindāvanadiñ mūḍalu aṅgharikana keyyiñ teiķalu int ī-chatus-sīme-volagāna vṛindāvanadalli tolašiya vṛindāvanava 3 kke hū-giduvan ikki ā-śrī-Nārasimha-dēvarige varshāñi-prati hū-patreyan ikkuva āl-eraḍakkañi munna dēvarige nava . . . antu nālvatt-erāḍāgi jivita-paḍiya hachchukombaru

â-śrî-Narasiṁha-dêvara tirunâlalli tiru-vêteya dinadalli dêvaranu vîndâvanakegeyv-allige tiru-tôraṇa mélukatṭu dêva-kâṇikegam â-ma.....hach-chada 1 śrîgandhakke pa 5 pannîriṅge pa 2½ teṅgin-enñe.....bâleya-haṇṇu 1000 kabbu 300 tōlu-mâle-volagâda....pushpa â-upârakke akki padî sa 4 tappaprajege vîleyakk aḍake yele.....ya mânýada.....korate-yillade naḍasuvaru yidakke â-Perumâle-Dêva-daṇṇâyakaru dhârâ-pûrvvakam mâdi koṭṭa Hâsanada Maṇḍiganahallîya koḍagiya gadde sa 1½ â-śrî-Narasiṁha-dêvarige â-daṇṇâyakaru kaṭtisi koṭṭa Perumâlesamudrada kelage gadde sa 5 antu sa 6½ antû endendigeüm â-daṇṇâyakaru dhârâ-pûrvvakam mâdi koṭṭaru â-gaddege â-Śrîvaishṇava-mahâ-janaṅgalu sarvvamânyav âgi naḍasuvaru yî-mariyâdeyalli vîndâvanakke...âlu-eraḍaya jîvita-padi tirinâlalli tiri-vêteya dinadalli i-barada mariyâdeya upabraya ishtanu koratey illadirppa â-chandrârkka-sthâiy âgi â-Dêvappaṇṇaṅgaḷ maga Appaṇṇan-olagâda Śrîvaishṇava-mahâ-janaṅgal ellsu naḍasuvaru maṅgaḷ mahâ śrî śrî (usual final verse)

156

On a beam of mukha-maṇṭapa of the same temple.

(Grantha and Tamil characters—to No. 158)

svasti śri Subhânu-samvatsarattu Âni-mâsam....ttiruv-addhyainattu âṇdu oru-nâlaikku.....vâla Vandiyanuṇan-akampuḍaiyâl Âṇḍiy-akka Chchiṅga-perumâlukku kkudutta gajjâṇa mûṇu || ival makā Šokku kkudutta gajjâṇa mûṇu âka gajjâṇam ârum ponnuKKku....vat̄tiyin kîl ppolyūṭṭâle iranḍu-nâl â-chandrârka-sthâyi naḍakka-kkaḍavadu ippon ârum ittirupatiyîl Śrîvaishṇavarkal vasam idil viṇṇappañ sayvarkalukku sammânañ šîrappâr paṇam iranḍu

157

At the same place.

svasti śri Subhânu-samvatsarattu Âni-mâsam....ttiruv-addhyainattukku oru-nâlaikku.....vâla Vandiyanuṇan-akampuḍaiyâl Âṇḍiy-akkan.....

158

At the same place.

svasti śri Jaya-samvatsarattu Âvâpi-mâsattu Chchiṅga-pperumâlukku tiruv-addhyainattukku.....kku.....ittiruppatiyîl Śrîvaishṇavarkal vaṣamkuḍutta ga 3 idir.....oṇpadu paṇattil.....viṇṇappan seyvarkal pûjai paṇa 2.....âru paṇattu....padî..naḍakka-kkaḍavadu

161

On a south beam of the outer rāṅga-maṇṭapa of the same temple.

Pārtthiva-saṁvatsarda Āśvayuja-ba 5 Ā śrīman-mahā-pradhānam Sōvaṇṇa-Nāyakaravara Gōpāla-dāṇḍāyakaru śrī-Narasiṁha-dēvara tiru-vēteya..... dēśikārādhaneya..... tamma dharmmav āgi ā-chandrārkka-tāraṇi-baram naḍavant āgi dhāreyan eṣadu Vaishṇavara kaiyyalu koṭṭa gadyāṇa mūḍu yī-hoṅge tiṅgalīnge hāga-vṛiddhiyā mari.. yalu varushav ondake paṇa vombha... bhattu-haṇavinolage mantra-gīta-paṭhaṇeyarige... Vaishṇava-pūjē pa 1 dēvar-amṛita-paḍige pa 6 yint i-dharmmava naḍasuvaru || rāyaruva.. Mābhālōja ||

162

At Kāṭṭesōmanahālli (same hobli), on a stone in front of the Āñjanēya temple.

svasti śrīman-mahā-maṇḍalēśvaraṁ Taḷakāḍu-Koṅgu-Naṅgali-Gaṅgavāḍi-Noḷambavāḍi-Banavase-Hānūngallu-gonḍa bhuja-bala Vīra-Gaṅga-pratāpa-Hoysaḷa-Nārasiṅga-Dēvaru sukha-saikathā-vinōdadiṁ Dōrasamudrada nelevī-dinalu prīthvī-rājyaṁ geyyutt iralu tat-pāda-padmōpajīvigaḍu . bēteya-Udayāditya-Nāyakanu Īśvara-saṁvatsarad uttarāyaṇa-saṅkramaṇad andu Billēśvara-dēvaṅge dhārā-pūrvvakam māḍi biṭṭa datti | Kāmāḍiseṭṭiyakereya nīrottinda tā kāṭṭisida kege muṭṭa Billēśvara-dēvargge biṭṭa bhūmi | Billēśvara-dēvargge samasta-nakara biṭṭa seḍeyeya bhatta seḍeyeye.... (usual final phrases)

163

At the same village, on a stone in front of the ruined Sōmanātha temple.

namas tuṅga etc. ||

svasti śrī jayābhuyadaś cha Śaka-varusha 1230 neya Plavaṅga-saṁvatsarada Āśvayuja-ba 10 Va-d-andu śrīmat-pratāpa-chakravartti Hoyisaṇa-śrī-Vīra-Ballāḷa-Dēv-arasara manōmūrtti śrīmanu mahā-pradhānam Mādi-gi-Dēva-dāṇḍāyakaru koṭṭa šilā-śasanada krama śrīmad-Dōrasamudrada śrī-Kaliya-Sōmanātha-dēvarige nityav āgi amṛita-paḍi naḍavant āgi tavage śrī-Vīra-Ballāḷa-Dēv-arasaru kāruṇyaṁ māḍi koṭṭa Beluhūra bāgilim paḍluva noraṇluva Sōyaṇṇanakere ā-yēriya kelagaja kalu-gade chatus-sīme-voḍagāda gaddeyanū ā-beddalanū ā-chandrārkka-sthāiyī āgi dēva-dānavāgi dhāreyan eṣadu ā-Sōmanātha-dēvarige ā-Mādi-gi-Dēva-dāṇḍāyakaru koṭṭa šilā-śasana yint appudukke ā-Mādi-gi-Dēva-dāṇḍāyakara sva-hastada voppa śrī

164

On a virakal to the left of the same temple.

namas tuṅga etc. ||

Śaka-varusha 1199 neya Dhātu-saṁvatsarada Vaiśākha-śu 11 Śa-d-andu + śrīmat-pratāpa-chakravartti-Vīra-Nārasiṁha-Dēvara rājadhāni Dōrasamudrakke

Sêvuna-dala-mukhya Sâluva-Tikkama-Jeyi-Dêva-Haripâlayyarum Güñaseneyim nañadu bandu bittalli Hoysala-bhuja-bala-Vîra-Nârasimha-Râyana maga gâyi-gôvâlam ganda-pendâram parivâra sale . . . pade-mechche-ganda šri-mahâ-pradhânam . . . Chikka-Kêtaya-danñâyakara besadiñ mandalika-gandha-vâraña Nañjeyanu Gullayanu Belavâdi-modalugoñdu Dummi-tanaka parivâra mechche dhore dhore yend êri Sâluvana mogâ-bhatañ gedisi attiy âde Balenay ereye Sêvuna-valavañ kondu dâtaram mechche âhatam mâdi . . kondu vîra-siddhi-verasu sura-lôka-prâptan â . . de | šriman (rest gone)

165

In the same place.

sri

namas tūṅga etc. ||

Śaka-varsha 1199 neya Dhātu-saṁvatsarada Vaiśākha-ba 9 Va | śrīmat-pratāpa-chakravarṭī Hoysala bhuja-baṭa Vīra-Nārasimha-Dēv-arasaru Dōrasamudradalu prithvī-rājyam geyyutt ire Sēvuṇādhipati Rāma-Dēvana pesariṁ dala-mukhya Sāluva-Tikkama Beļavādiyalli bandu bittalli kumāra-vīra-Chikka-Kēteya-danṇāyakara kumāra hosa-birudara gānda Lankeya-Nāyka

Dôrasamudramam̄ nimiša-mâtrade kondaþen endu Sâluvañi |
vîrana Jêyi-Dêva Haripâlan Iruiigula-sêneyinde tâin |
bhôrane bandu durggavanu mutte chamûdhara-Chikka-Kêtañan |
vairiyân âva gelvan ene Lañkanu tâin nuðidam samgradim ||
hosa-birudara gañdam näl- |
desegam kavitappa Sêvuñara sainyakamañ |
desevali-geydam poydam |
vasudhâ-taladalli vîra-bhatar ulvinegam ||

vři || kidi kidi sûse mastakada sippugał âgałe pâre vâjigal |
kadi kađiy âge nettara kađal pariyal kaliy-añkan êri poy- |
dade Haripâlan alkidanu Sâluvan ôđidan êven endu bây- |
viđutave Jêyi-Dê... nuv allade meyide gađam mahâjiyoł ||
neđtane bhûmi-lambav ene Sâluva tâm Belavâdiyalli kêl |
bitta... añkan-ant avana pintâna bîda biđalkev iyad an- |
t att unal-iyadam ponardu Dummi-varań tade ku.... | (rest gone)

166

In the same place.

namas tunga etc. ||

svasti śrī jayābhuyudayaś cha Śaka-varuṣa 1202 neya Pramāthi-saṁvatsara-
 Āshāḍha-ba 2 Vaddavārad andu svasti śrīmat-pratāpa-chakravartti Hoysana
 bhūja-balā śrī-Vīra-Nārasimha-Dēvaru vīra-Chikka-Kētēya-dan-

ṇâyakarige â-Nârasimha-Râyaṁ munidu hîdivalli Sonnevâṇi.. ga-dala-surigekâra
Madana-Mahêśvara âkara-maṇḍalikâ châguru pañcha-Pâṇḍavara Meye-Dêvanu
â-Kêteya-daṇṇâyaka bhaṇḍâradim hoṇa-vanḍsikondu baralu â-Narasiṁha-
Dêvara samasta-dala-pasâyta Laikeya-daṇṇâyakana mêle ēṛida Velavâyi-Dêvam
Kêteya-daṇṇâyakana..... parivâram mechchalu Nârasimha-Dêvam.....
neṛadu..... suralôka-prâptan âdan âtana tamma Sonnevâṇi . . . gu-dala-
surigekâra Madana-Mahêśvara âkara-maṇḍalika châgu.. pañcha-Pâṇḍava....
Dêvanu bîra-gallanu sa-vistaradim pratishṭheyam mâdisidanu (usual imprecating
phrases)

167

In the same place.

śrimatu pratâpa-chakravarti-Vîra-Nârasimha-Dêvaru Dôrasamudradalli prithvi-
râjyaṁ gaivutta.... Yuva-samvatsarada Phâlguṇa-śuddha 5 Maṇ śrîmanu
mahâ-pradhânam Chikka-Kêteya-daṇṇâyakaru Laikeya-ṇâyakana maga
..... Duggaya-ṇâyakanu Dôrasamudra.. naḍadu Beļavâdiyalu
.... kâdidali raṇadali kâdi bidda ...

168

In the same place.

namas tuṅga etc. ||
śri-mahitam Saṭan embam |
bhûmi.... liyan uṛade poy Saṭay e[ne] poyd |
ī-mahig esedam Poysala- |
nâmam yati-patiya matade Yadu-kuṭa-[ti]la]kaṁ ||
vinayânvitan udayisidam |
Vinayâdityam pratâpi tat-kuladol tat- |
taneyan Eṣeyaigan âtana |
taneyam sa-madâri-jishnu Vishnu-mahišam ||
â-Vishnuvina manah-priye |
bhû-viśrute Lakshmi tâne pempim Lakshmâ- |
Dêvi pesarindam avarg â- |
Bhâvôdbhavan enisi puṭṭidam Narasiṁham ||
â-Narasiṁham ripu-nṛipa- |
sēnâ-jaṭanidhige bâḍavam ripu-bhûbhrit- |
sēnâ-vana-râjige dâ- |
vânaṭan ekâṅga-vîran ati-gambhîram ||
paḍe-mât êm bandu kaṇḍaṅg amṛita-jaṭadhi tâm garbbadim gaṇḍa-vâtam |
nuḍivannaṅ énan embai praṭaya-samayadol mèreyam mîri barpp â- |
kaḍalannam Kâlanannam mulida Kuḍikanannam yugântâgniyannam |
siḍilannam singadannam Puraharan-urigaṇṇannan i-Nârasimham ||

antu negalda mahâ-mandalêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Talakâdu-Gaṅgavâdi-Noḷambavâdi-Kongu-Naṅgali-Banavase-Huligere-Hânuṅgal-gonḍa bhuja-bala Vîra-Gaṅga pratâpa-Hoysala śrî-Nârasimha-Dêvaru śrîmad-râjadhâni-Dôrasamudrada nelavîdinalu sukha-saṅkathâ-vinôdadiṁ prithvî-râjyaṁ geyyuttam ire Haḍavalana maga Chatṭayana mēl etti hoṛa-vîḍam biṭṭalli Kasturiya-Nâkarasa Sâvanta-Mahâdêvan ivar iddu nimma śrî-pâda-padmôpajîviy appa Habbeya-Sâhaṇi mundâgi samasta-tôṭigaru mâdida dharm-mava dêvâ bijaya-geydu nôḍalu-vêlkum endu binnapam geyye bijayañ-geydu dêvargge namaskâraṁ mâdi dharmmamîn mechchi biṭṭa datti Saka-varsha 1135 neya Bhâva-samvatsarada Pushya-śuddha 14 Sômavâra-saṅkramaṇad andu Chenna-Sômanâtha-dêvargge Kêdâra-gurugaṇam karedu dhârâ-pûrvvakam mâdi koṭṭa bhûmiya sîmâ-sammandhav ên andâde mûḍalu Banavasege hôda heddâri teṅka baļahada kuppe paḍuval palla baḍagal maṇala-hole tôtigaru guddalige hâga.. vaguttage gotṭalli hōṅge hâgav eraḍu â-gadiya seḍeya bhatta telligaru koṭṭay-eṇne maṇala hebbâgaliṁ paḍuvalu maneya nivêšana yippatu i dharmma-vam pratipâli-suvaru || (usual final verses)

170

At the same village, on a stone on the tank-bund.

namas tuṅga etc. ||
 Salan emban âge tad-Yadu- |
 kuladoļu puli pâye kaṇḍu muni puliyam̄ poy |
 Šala.ne poydudařim Poy- |
 saļa-vesar avanindav âytu tad-varîšajano! ||
 yî-vasudheya pogalalk È- |
 chala-Dêvigav Ereyâṅga-nripatigam̄ trai-purušar |
 ttâm enal âdar bBallâ- |
 ja-nripiṭam Vishnu-bhûpan Udayâdityam̄ ||
 durbbârâri-dharâdhârâli-kuļišam̄ śrî-Vishnu-bhûpâlan ârdd |
 ebbatṭal niija-sainyav ella baḍivant â bandan i bandan end |
 urbbipâlara kaṇge lôkam anitum̄ tad-rûpam âgirppudum̄ |
 sarbbam Vishnumayam jagatt enipud êm̄ pratyaksham âgirddudô ||
 Tuļu-dêšam Chakragoṭam Taļavanapurav Uchchaṅgi Kôlâla.... |
gurbb enisuva Hadîya-ghaṭam Bayal-nâdu Nilâ- |
 *tala-durggam Râyârâyô.. puri Tere..... Gaṅgavâdi- |
 sthalamam̄ bhrû-bhaṅgadiṁ konḍam̄ *śrî-Vishnu-bhûpâlakam̄ ||
 jayati dharanî-lôkottâmsitâtmîya-pâdaḥ
 chatura-vibudha-gôṣṭî-[praudha]-vânî-vinôdaḥ |
 sakala-Bharata-vidyâ-hṛidya-gambhîra-bhâvah
 vipla-vijaya-lakshmî-vallabhô Vishnu-Dêvah ||

* So in the original.

Ânanda-samvatsarada Phâlguna-bahula-Sôma-vârad andu ghalge 7 muhûrttadalu
 śrî-Vishnuvarddhana-Hoysala-Dêvaru Dôrasamudrada nelevîdinalu prithvi-
 râjyam geydu rutta Mârasingha-Nâyaka Nâgeya-Nâyaka avara maga
 Bôyiya-Nâyaka âtana tamma jâvada-Maliya-Nâyaka śrî-Nâgêshvara-dêvarige
 Vishnuvarddhana-Bitî-Dêva biṭṭa bhûmeye sîme yent endaḍe (rest contains bounda-
 ries, etc.)

171

At Hale-Belavâdi (same hobli).

namas tuṅga etc. ||

śrimad-gîrbhâṇa-pûrbbam Madana-mada-haram shaśvad-aiśvaryya-dhuryyam |
 sômam prôtuṅga-Gaṅgâ-taraḷa-tara-taraṅgaugha-chan..... |
 sômam Jannâige Jannêshvaran abhimatamam pritiyind îge râgô- |
 ddâmam prêmârdra-Gaurî-hridaya-kamalini-lôka-nêtram Trinêtram ||

Śrî-vakshan appa Puṇḍarîkâkshana nâbliya puṇḍarîkadind udayisida Puṇḍa-
 rîkâsanânind Atri Atri-nêtradini Sômam Sômaniñ Budham | Budhanim Purûra-
 vam | Purûravanind Âyu | Âyuvim Nahusham | Nahushaniñ Yayâti | Yayâtiyim
 Yadu | Yaduvin Sômam | Sôma-vamšame Yadu-vamšam enisidud â-Yadu-nripara-
 rolu Saļan emba nripan Salyâchaļada sânu-sthânadalli bêṇtey âduvalli molam
 puliyan atte chôdyam baṭṭ idu vîra-kshêtram end allin barutt iral orbba divya-
 rishi tannam puli poyal eytappudum adam poy Saļa yembuduv a-laghu-parâ-
 kramam gêniñ gêñ-eđeyam nimiral iyade kond-ikkuvudum i-puliye vijaya-
 lâñchhanam i-pesare vijaya-nâmam endu mechchi muni-puṅgavam baram gođal
 andind ittal â-Yadu-vamšame Poysala-vamšam enisidatt â-kshêtrame Šašaka-
 purav âdud alli Vinayâditya-Poysalainge ||

Yâdava-vamšakk amare ma- |

hôdayam Ereyâṅga-nripati Vinayâdityaṅg |

âdam tanayañ vinayañ |

sôdaram ene tanage negaļda dhîrôdattaiñ ||

mûvar ddêvara šaktiye |

mûvaroļam tappad enisi negaļdar ttâv in- |

divara-lôchaneg Èchala- |

Dêvige Ballâla-Vishnu-* Vinayâdityar ||

paramârâdhyam Mahêšam kula-vadhu vijaya-śrî nelam pôshya-varggam |

doregaļ vaivâha-sambandhigaļ ene negaļd â-râyar ambhôjajâñđô- |

daradoļ teñgâya-nîr antire tiļida jasañ tanna bhañđâram âgutt |

ire Ballâlavanîšam pogale jagav ašêsham mahatvakke nôntam ||

jaļadhi-vyâvêshîtôrvî-patiy enisi sukham bâlgey â-chandra-târam |

Talakâdam konđa gaṇḍam Tigułara pađeyam kûde beňkonđa gaṇḍam |

* So in the original.

tałavâral tałta bhûpâlara peda-taleyaṁ topp enal poyda gaṇḍam |
 bałavad-râjyaṅgaṁ poyd alagina moneyind otti kaykonḍa gaṇḍam ||
 modalol Hoysala-râjya-lakshmiy-odavaṁ tōl-valpiniṁ tâldi tann |
 udayaṁ rañjise tanna balp odave tann ârpp eṛe taun âjñe mî- |
 re diśā-chakraman otti-konḍu Tałakâḍam Gaṅga-râjyakke tâm |
 modalâḍam Yadu-vamša-varddhanakaram śrî-Vishṇu-bhûpâlakam ||
 ivan-i-tôl-gambadoļ puttaliyavol avanî-dêvi tân irppaļ endum |
 tavet irkkum vikrama-śrî pogarvvol ivana tîbrâsiyoļ biṭti vand â- |
 Javan irppam kôṇanindam pagevara peñanaṁ pêrał i-Vishṇuvam kâ- |
 duvan âvam gelvan âvam nađugad idiran âṭandu nind âmpan âvam ||
 iṣida nelaingal ântavara nettaran arkkisalârd iṅgalum |
 duṛitoreyuttam irddapuvu tîmba-kaṭaṅgalan enṭuv ânegaļum |
 taṛa-taṛan-appinam jayada lachchaṇa-gambadoļ urddikoluvuv â- |
 v ariuveve Vishṇu-vikramad-upakramamaṁ pogaļal ku-buddhigal ||
 madavad-vairiyam ântu poyye jaya-śilam Vishṇu vidvishtan u- |
 rbbida kattâṛade pâṛi biłda tani-gampaṁ kappe gûntikkuti- |
 rddudu vîrarkkaļa biłda-tôl-pidida khałgam poyva sūl dôṛuti- |
 rddud id ên adbhitam âyto vîra-vibhavam saṅgrâma-raṅgâgradoļ ||
 mukkułisirppaļ adi-narapâlara kîrttiyan âtma-kîrtti tind |
 akkulisirppaļ anya-balamaṁ basiṛim nija-khałga-Kâli kai- |
 mikkudu têjav âm birudan embana mîse karampu nârppinam |
 vokkaļav âytu râja-guṇav ikshisal i-kali-Vishṇu-bhûpanoļ ||
 durbbârâri-dharâdhârândra-kuliśam śrî-Vishṇu-bhûpâlan ârdd |
 erbbetṭal seđed ôdi pôgi bhayadind â bandan i bandan end |
 urbbipâlara kaṅge lôkav anitum tad-rûpav âgirppudum |
 sarbbam Vishṇumayam jagatt enipud êm pratyaksham âgirddudô ||
 ôre agalâda bhûmige |
 nîr eraguvad uchitav eragad unnata-bhûbhrid- |
 dhâriṇige kîyi parivudu |
 bhôrene taravâri-vâri Bittiga-nripana ||
 karavâļav âde Pâṇḍyaṁ |
 karavâlim Hoysalêšan iṣiyal nôdal |
 k are-vâl allade kâdal |
 karav âl illâtyu nôde Tiguļana pađeyoļ ||
 kamathêndrâdigal ântu parbbida nelam niḥkampadind irdda nin- |
 na mahâ-bâhuva tînan êm kalegumê Pâṇḍyaṁ kubhrin-mâtrav âr- |
 kkum elê Hoysala Mêruvalli bhujamam mârurdu dig-danti-da- |
 ntaman int ant ure salladante kalevai dôr-ddanḍa-kaṇḍûtiyam ||
 sthiranê kaiyole dhâtriyaṁ nilisidam têjasviyê vahniyam |
 koragippam kuđal ârppanê Kanaka-śailam dûrav âgirddu nit- |
 tarisitt êm šuchiyê nirikshisidavar nniṛpâpigal chalvanê |

Haranañ mōhisal ârppan entuv adhikam̄ ūshnu-bhûpâlakan̄ ||
Javanum tannaya gāñḍa-lachchañam enipp ā-mîseyam̄ tirddal añ- |
juvinam̄ kanduguv endu kâl-ugurgañ ânamrârigañ suyyal añ- |
juvinam̄ tējada sôñkinindav eme sîg end uddhatar nnôđal añ- |
juvinam̄ vikrama-vibhramam̄ sogayisitt i-Vishnu-bhûpâlanoñ ||
dhuradol band odđi vairi-prakarav iral avashṭambhadin̄ Biṭṭi-Dêvam̄ |
karavâlam̄ tôđikonđ im̄-baļikav ele Mahâdêva kâlagni-Rudrañg |
uri-gaṇṇy âdante Mâkâlige gara-viđadant Indra-dig-danti.... |
parigham̄ koñdant agurbb urbbidud ene bharadiñ mîri mâr-âmpan âvam̄ ||
odaval râga-rasa-pravâhab adañin̄ puññ-embinañ poyye kû- |
diđa tâlam layamañ negałchi jađidam sôlikkedand âji-rañ- |
gadol and ânt irañ oppe bâhu..sikshâ-yukta-chañdasi dur- |
mmada-vîrâri-nivârañâbhinayamam̄ ūshnu-bhûpâlana ||
Tułu-dêšam Chakragoṭam̄ Taļavanapurav Uchehañgi Kôlâlav Êlum- |
male Vallur kKañchi Koñg arbbisova Hađiya-ghaṭam̄ Bayal-nâđu Nîlâ- |
chaļa-durggam Râyarâyottamapura Tereyür kKôyatûr gGondavâdi- |
sthaļamam̄ bhrû-bhaingadiñ koñd atula-bhuja-balâṭopan i-Vishnu-bhûpam̄ ||
nage sudheyoñ nišâ-ramañanoñ vadanañ sura-kumbhi-kumbhadol |
bigida-kucham̄ sura-drumada pallavadoñ pada-pallavañ taļard |
ogedav enippa paṭṭada mahâ-sati-Lakshmige Šêshan ânta bhû- |
mige patiy-appa Vishnu patiy endañ ad oppuvud entu nôlpađam̄ ||
kula...guña ga...lla guṇam anitañ ma..... |
...pirid īva dânañ esakan̄ mîryyâge kûrp illam êni |
lalanânikadol īga bañnipudu Lakshmâ-Dêviya.... |
.....guña-vrittiyum kuļuvud ā-saundaryyad âścharyyamum̄ ||
yugam ond.. roj oppi kânteyare pempaiñ pettar âr end.... |
.....guṇâmbhônidhi Pârthanam pađeda... |
.....dâna-pâtrañgal. |
...śrî-Narasimhanam̄ padedu Lakshmâ-Dêyi bhû-chakradol ||

(48 lines illegible)

mattam Nēriligeya Mādi-Gavuṇḍanum Mâcha-Gavuṇḍanum Kariya-Kâleyanum
Bîreyanuv Olagereya Kâmeyanu voḷagâda samasta-prajegalu Jannêśvarakke
dhâreyan eṣedu koṭṭa bhûmiy âvad endade | (following 7 lines contain details of further
gift and usual final phrases and verses)

gâm êkâm ratnikâm êkâm bhûmêr apy êkam aṅgulam |
haran narakan âpnôti yâvad â-bhûta-samplavam ||
Kotta-Gavuṇḍanum Basava-Gaūṇḍanum.....Mudda-Gaudan ant |
uttama-sê�abôva Kesavaṇṇanum . . Biṭṭi-Gauḍanum |
. Biṭṭeyanu praje...irddu lô- |
kôttama-Jannamêśvarada pûjeye koṭṭa....bhûmiyam ||

mattam svasti śrîman-mahâ-maṇḍalêśvara Tałakâdu-Gaṅgavâdi-Nonam-
bavâdi-Banavâse-Hânuningallu-gonḍa bhuja-bala Vîra-Gaṅgan asahâya-śûra
niśšanka-pratâpa Hoysala-Ballâla-Dêvaru Dôrasamudrada bîdinalu pŕithvî-
râjyam geyvuttav irddu Vibhava-samivatsarada Śrâvanada paurnamî-Brihavârad
andu Belavâdiya Jannêśvara-dêvarige kamma....kaļukina beddale kambha
eppatt-ondu nîruga....raļa kambhav aruvattu hiriya-keřeya mûḍaṇa kôdiya
keļagaṇa beddale kambha nûr-ippattu antu kamba 25....dêvargge dhârâ-
pûrvvakam mâdi koṭṭaru ||

172

At Belavâdi (same hobli), on a stone to the right of the Vîra-Nârâyaṇa temple.
śrî-Kêśavâya namah

namas tuṅga etc. ||
svasti śrî jayâbhuyuda-Śâlivâhana-śaka-varshagalu 1531 neya varttamâna-
Saumya-samivatsarada Phâlguṇa-śu 5 Śanivâradalu srîmatu Channarâya-svâ-
miya śrî-pâda-śevakar âda Âtrêya-gôtrada...sûtrada śrîman-mahâ-maṇḍalêśvara
Kaṭhâriya ... dapanâda Râjayyana maga Tiruveṅgalâ nû Belavâdiya
sthâlakke saluva Timmâpurada-grâmavanu Vira-Nârâyaṇa-svâmiya aṅga-
raṅgâdyâ-bhôgada sêvege dhârâ-pûrvvakav âgi koṭṭa šâsanake maṅga-la mahâ
śrî (usual final verses)

173

At Kallahalli (same hobli), on a stone at the Kallêśvara temple.
Râkshasa-samivtsarad andu Belavâdiya nûr-a-eppattu-mahâjanaṅgalu Bâvaṅka-
Dêvana maga Sabegaṅge sarvvamânyav âgi koṭṭa keyi gadde.....sê�abôva
Varadappana baraha

174

In the same place, on a virakal.

svasti śrî Pârthiva-samivtsarada Śrâvanâ-su 12 Gu Belavâdiya Vâmeya-
Nâyakanum Liṅgeya-Nâyakanum kûdi Mâdeya-Nâyaka-Chaudeya-Nâyakan-

oñate kâdidalli Vâmeya-Nâyakanu sura-lôka-prâptan âdanu i-kalan âvanânu
vûna-mâdidavaru šrî-Vira-Nârasinâ-Dêvan-âne dañda-prâptaru

175

At Viradêvanahalli (same hobli), on a stone in front of the Vira-Nârâyaña temple.

śrîmân Vâg-vanitâ-priyâḥ priyatamomâ-driñ-manô-vallabhas |
sthity-utpatty-upasamhriti-krama-kritau sâkshât svayañi dakshatâni |
prâpto'prâpta-rajas-tamâs tri-jagatîn pâyâd apâyât sadâ |
Vishnu-Brahma-Šiva-tri-mûrtti-viditas šrî-Vira-Nârâyañâḥ ||
Sañan emban âge Yâdava- |
kuladol puli pâye kañdu muni puliyam̄ poy |
Sañay ene poydudarim̄ Poy- |
saña-vesar avaninda sandud allin̄ baliyam̄ ||
vinaya-pratâpa-niñayañi |
Vinayâdityâkhyan âdan â-vanišaiñ tat- |
taneyan Ereyauñgan âtana |
taneyam̄ lokaika-jishnu-Vishnu-nripâlam̄ ||
â-Vishnuvarddhanañgaiñ |
Bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
Dêvigam ubhavisidan u- |
rvvî-viditam̄ Nârasinhan âhava-siñhaiñ ||
â-vibhuvina pañta-mahâ- |
dêvige saubhâgya-bhâgyad oñpiñ Lakshmi- |
dêvige migilâd Echala- |
Dêvige Ballâla-Dêvan udayañ geydañ ||
âtana parâkramav entendoqe |
nered ânta kôti-bhañtarol |
parid orbbaney Ummadûra-dhuradol dharey a- |
chchariavaðe nettara-kañalaiñ |
pariyisidam̄ bâla-fileyoñ Ballâlam̄ ||
Chôlam̄ muttire panñerâl-barisakanî kôlpoyte tâñi pôdan emb |
âlâpañiñ beras ârdd ad ondu moñanaiñ mîl-pechchuv Uchchañgiyaiñ |
hêlâsâdhyav ad âdud endu divijar chhôdyaiñ bañutt iye ba- |
ll âl âldam̄ giri-durgga-malla-vesaranî Ballâla-bhûpâlakanî ||
kañu-vêgi dharimma-guñamañi |
biñuvudu Khara-Dûshanâñvitam̄ Mûdaleyaiñ |
pañedudu Ballâlana diñ- |
nuñiyoñ pañiy-âgal ârppudé Râma-šarañ ||
svasti samadhigata-pañcha-mahâ-šabda mahâ-mañdalêśvaraiñ Dvârâvatî-pura-
varâdhîśvaraiñ Vâsantikâ-dêvî-labdha-vara-prasâdam̄ Yâdava-kuñambara-dyu-

maṇi malaparol-gaṇḍa gaṇḍa-bhēruṇḍa maṇḍalika-bēṇṭekāṛa Chōla-kaṭaka-sūṣekāṛa-nāmādi-praśasti-sahitaṁ śrīman-mahā-maṇḍaleśvaraṁ Taṭakāḍu-Gaṅgavāḍi-Noṇambavāḍi-Banavase-Hānuṅgalu-Halasige-Beluvalaṁ gonḍa bhujabala-Vīra-Gaṅga pratāpa-chakravartti Sanivāra-siddhi giri-durgga-malla chaladaṅka-Rāman a-sahāya-śūraṁ niśšauka-Hoysaḷa śrī-Vīra-Ballāla-Dēvaru śrīmad-rājadhāni-Dōrasamudrada nelevīḍinolu sukha-saṅkathā-vinōdadim prīthvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīvi ||

vara-Bhāradvāja-gōtrāmaṇa-vipuḷa-sudhā-vārddhi-sampūrṇa-chandram |
 sthira-vāg-Gaṅgā-tanūjaṁ samara-mukha-lasad-Rudra-dēvātmajātaṁ |
 sura-mantri-bhrājamānāchyutan-anujan ivāṁ Vīra-Ballāla-prīthvī- |
 švara-rājāvāsa-mukhyam dhṛita-sakala-dharā-dēvan ī-Vīra-Dēvaṁ ||
 Manu-muni-charitra-pātraṁ |
 vinayāmbudhi vēda-śāstra-vidita-vinōdaṁ |
 jana-gīta-nīti-nidhi saj- |
 jana-vinutam sakala-guṇa-samudram Rudram |
 ā-mahānubhāvana dharmma-patni |
 Ratiyāṁ rūpindam Pār- |
 vvatiyāṁ subaginde maymeyindam Siriyaṁ |
 sati Gaṅgā-Dēviy Arun- |
 dhatiyāṁ pati-bhaktiyinde nūrmmaḍi miguval |
 vanitā-samsthitiġam viśuddha-yaśakam ḍriṣṭāntav āgirddu ū- |
 shṭa-nidhānāchyuta-Dēvanaṁ budha-nuta-śrī-Vīranaṁ pettalō |
 yenipaḷ nirmmaṇa-dharmma-mūrtti sati sand-ā-Rudra-Dēvōttamā- |
 īgane nitya-sthiti-yōgya-bhāgyey ene Gaṅgā-Dēvi sāmānyeyē |
 a-chyuta-bhāvanā-pariṇatāchyutan a-chyuta-puṇya-mūrtti sad- |
 a-chyuta-rāja-nīti vinayōnnati-saj-jana-dāna-māna-jā- |
 tāchyuta-kīrtti-lakshmi-vijayaṁ Yadu-rājana mantrig īgaḷ int |
 Achyuta-Dēvan-emba pesar ādud id allade dēseg ādudē |
 nenada manaiñ kṛitārtthav irad artthiye nōduva kaṇ kṛitārttham old |
 anunayadinde kīrttisuva jihva kṛitārttham udātta-vṛittanāṁ |
 dhanad alipinde tannan osed artthisuv artthi-janam kṛitārtthav end |
 ene vibhu Vīra-Dēvane kṛitārtthan enippud id āva vismayam |
 irmmaḍi Vāchaspatige pad- |
 irmmaḍi Bhāṭṭige vinūṭa-Chāṇākyāṅgam |
 nūrmmaḍi mantaṇadol sā- |
 sirmmaḍi Yōgandharāyaṅga ī-Vīraṁ | .
 Purushōttamāvatāraṁ |
 narapati-Ballāla-Dēva-sachivajī Vīraṁ |
 Purushōttama-lāñchhanam ā- |
 Śiri-Dēviya kūde bandu nelasirddudaṛim |

kamaṭhāṅghri mīna-nayanam |
 kamaṭānanav amala-jīvanam vipuṭa-phaṭam |
 samanise kaṭṭisidam tat- |
 kramam amard esev antu kanne-gereyam Vīram ||
 sura-giri sara-nidhi tannoṭ |
 piridum machcharipud uddha-guṇpind avan |
 ottaripām su-mantri Vīrañ |
 sura-bhavana-taṭṭakadindav idu mantra-phaṭam ||

antu negalda śrīman-mahā-pradhānam sarvvādhikāri śrī-karaṇāgraganayam sarvvādhyakshan enisida Vīrayya-danḍanāyakam tanna niya-svāmi śrī-Vīra-Ballāla-Dēvara rājyābhuydayārtthavāgi tāne karuvitṭu kāḍla kaḍidu māḍida śrī-Vīraballālapurado lu Rudrasamudra Gaṅgāsamudra Achyutasamudra Vīrasamudrav emba keṛegālam kaṭṭisiy ā-purakke gadyāṇam nālkaṛa modalam māḍi ga 4 ā-puramam sarvva-namasyav āgi mūvatt-irvvar-brāhmaṇargge agrahāramam sarvva-namasyav āgi koṭu šilāmayav āgi dēvatā-bhavanamam nirmmisī śrī-Vīra-Nārāyaṇa-dēvaru śriy-Achyutēśvara-dēvarumam su-pratishṭhitam māḍiy ā-dēvara nitya-naimittika-pūjegāmī khaṇḍa-sphuṭita -jīrṇṇōddhārakav āgi Maise-nāḍa Mudugereyam halli-sahitav agrahāram māḍi sarvāyam gadyāṇam nālvattam teruvantāgi śriy-Achyutēśvara-dēvarggamī śrī-Vīra-Nārāyaṇa-dēvarggamī dhārā-pūrvvakam māḍiy ā-purada Rudrasamudrada keļage śrī-Vīra-Nārāyaṇa-dēvarige tōṭa-sahita bitti gadde kambhav aynūru vṛitti yeradu śriy-Achyutēśvara-dēvarige mūḍaṇa totti-galeyalī tōṭa-sahita gardde kambhav ainūru vṛitti eraḍu ī-purakke kāḍam kāḍidu māḍidarāgi dhṛiva-vuṇḍige keṛeyam kaṭṭidavargge hanneraḍu-varisha mānyav allim mèle hattu-salage-gadleya mānyavaṇ salisiy ulidudam hachchu-kuḍuvantāgi māḍitt ī-grāmakk ī-sameyav ā-nāḍa.. bbāla gadyāṇav ēlaṛa modalam Vīraballālapurada mahājanaingalige pravīishṭam māḍi koṭṭaru Saka-varsha 1109 tteneya Parābhava-samivatsarada Puṣya-suddha-trayōdasi-Bṛihaspativārad-uttarāyaṇa-saṅkramaṇadalu sarvva-namasyavāgi śrī-Vīra-Ballāla-Dēvaru dhārā-pūrvvakam koṭṭaru ā-Vīraballālapurada sīme (8 lines following contain details of boundaries) śrī-Vīra-Nārāyaṇa-dēvarall iddu māḍida krayakk-anuṣayam māḍal āga hiridāgi māḍida... pādiyalu māḍikoḷuvar allade hachchu-kodabārad ī-grāma-samayav (usual final phrases and verses) barevar-āchāryyamī Sūryyaṇam biruda-lēkhakaṇ-Madana-Mahēsvaram barada šāsana.....

176

At Kyātalāpura (same hobli), on a stone at the Virabhadra temple.

namas tuṅga etc. ||
 śrīman-Mahādēvāya namaḥ |
 śrī-mahitam Saṭan embam |
 bhūmiṣam puliyan uṛade poy Saṭay ene poyd |

ī-mahig esedam Poysala- |
 nāmām yati-patiya matade Yadu-kula-tilakam ||
 vinayānvitan udayisidam |
 Vinayādityaiñ pratāpi tat-kuladol tat- |
 taneyan Ereyangan ātana |
 taneyam sa-madāri-jishṇu Vishṇu-nṛipālam ||
 ā-Vishṇuvina [...] priye |
 bhū-viśrute Lakshmi tāne pempim Lakshmā- |
 Dēvi hesarindam avarg ā |
 Bhāvōdbhavan enisi puṭṭidam Narasiṁham ||
 svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-
 varādhīśvaraṁ Yādava-kuḷāmbara-dyumaṇi maṇḍalika-chūḍāmaṇi Taṭakādu-
 Kongu - Naigali - Gaṅgavāḍi - Noṇambavāḍi - Vuchchaṅgi - Banavāṣe - Hāngalu-
 gōṇḍa bhuja-baḷa Vīra-Gaṅga Vishṇuvarddhana-pratāpa-Hoysala śrī-Nārasimha-
 Dēvar pṛithvī-rājyaṁ geyvuttam irddu Saka-varshada 1084 Chitrabhānu-saṁ-
 vatsarada pratham-Āshāḍha-suddha-ēkādaśi-Bṛihaspativārad andu Belāhūra
 Nārāyaṇa-dēvara pavitrārōpaṇam māḍal bijayaṁ geydutta || Maiyādēsva-
 dēvaru sūnya-sthānavāg-iddudam kaṇḍu Biṭṭibōvanum samasta-jagatiyum
 binnahaṁ geydu ā-dēvara mundaṇa keṣeyum ā-keṣeya keṭag ullā nīra-gadde-
 yumām beddalinge dēvarin haḍuvanā baṭṭeya olaṅgaṇa baraṇi-madalāgi mūḍa
 mundāg iḷidu bandu hulu-moraṇi-olagāgi ā-moraṇiya mūḍaṇa Elahakakke
 teṇka muntāgi ēṛi hōgalu haḍuvanāninda viḍidu banda bāgo..gāgi olaṅguli anitu
 sāguvali-bhūmiyamām Maiyādēsva-dēvara snāna-nivēdyakam jīrṇyōddhārakam
 Kriyāsakti-Paṇḍitara kālām karchchi dhārā-pūrvvakām mādi śrī-Nārasimha-
 Dēvaru koṭṭa datti || yī-dharmmamaṇi rājyastar appa putra-pautrādigalū prati-
 pālisuvudu || teligaru sedehyam biṭṭaru || nakhara sedehyam biṭṭaru || jagati-katege
 hāgakam bīre hāgamaṇi biṭṭaru || (usual final verse)

177

At Hulikere (Mādehalli hobli), on a stone at the village gate.

(The upper portion gone)

.....mahīpāla-mauļisu-bhaṭa-ghaṭā-mūla
 jāta ..ṇa-khaṇatkāra-mantrāksharā.....ram āvirbbhāvayan ||
 vṛitta || aviratam avanīśair..... |
hēṭōḥ |
 jaladhir iva gabhīrō Mēruvat tuṅga-sampat |
 sura-tarur iva..... |
mām dina-maṇis saujanya-sampan-nidhiḥ |
 sarvvōrvviṣa-kirīṭa-kōṭi-ghaṭita-śrī-pāda..... |
viratain sat-kirtti-dugdha..... |
 sānandām kurutē parākrama-ramā dhātrīm sva-putrīm iva ||

..... sadma-sthita-sampadām |
 śatru-kshatra-kaṭatra-garbhā-gaṭana-prārambhi-bhērī-ravam |
 vīra-śrī-Nara gau..raṁ yaśō |
 gōtra-kshmādhara-kandarāsu khacharī-brindais samudgīyatē ||
 parivīta-śaila-paṭalē nityam dig-antē sthitō |
 dēva-śrī-Narasimha. |
 bhṛiṣam nimilita-driṣṭo gaṇḍa-sthalī-gharshaṇam |
 kurvanti dvishad-aṅganā jaya-jaya..... ||
 pradhānō guṇa-pradhānas su-yaśahī-pratānah |
 Śivāṅghri-pūjā-pra..ya-pradhā..... bhuvi Nārasimhaḥ ||
 tasyōru-bāhā pṛitanām aśēshām mahitaṭam chāpi nayair bbibhartti |
 parā chamūpatir yyasya sa Nārasimhaḥ ||
 svasti samadhibhāga-pañcha-mahā-śabda mahā-maṇḍalē dhiśvaram
 su-bhāta-maṇḍalika-chūḍāmaṇi śaraṇāgata-maṇḍalika-rakshāmaṇi
 traṇa-nata-maṇḍalika-śauryya-śrikhaṇḍa-karapatraṇi | a-sama-samara-samaya-
 samā bidu-vidālana-prōdbhūta - mauktikālaṅkṛita - jaya-śrī - kāntam |
 vijaya - vadhuṭī - kuṭīla - kuntaṭa suma-sañchayānukāri - yaśahī-paṭala-pari-
 raṇjītākhiṭa-dig-antam | chatur-udadhi-parikalita ksha-dakshiṇa-bhujā-
 daṇḍam | sakalāvanī-vanipānika-manobhilāsha-paripōsha-pragalbha-vitarṇa-śau-
 kavi-nikāya-sūkti-kandaṭi-samākarṇṇāodīrṇṇa-karṇṇam | gamaki-jana-
 janita - śāstrārtha-pra.... samūha - sam..ta - mahā - vāda - vichārāchāryam |
 vāgmi-nikarōdīrita-vachana-nichaya-su... | su-vihita-saṅgīta-gōshṭī-Bhara-
 taṇi | Vātsyāyanādi-sakaṭa-kaṭa-praudhi-prakāṣa-nirataṇi | śriman-
 mahā-maṇḍalēśvaram Koṅgu - Naṅgali - Gaṅgavāḍi - Noṇambavāḍi - Banavase - Ha-
 nuṇigala-Ha bhuja-baṭa-Vira-Gaṅga pratāpa-Hoysala-Nārasimha-Dēvara
 śrīmad-rājadhāni-Dōrasamudrada kathā-vinodadim prithvī-rājyaṇi geyyut-
 tav ire | Šaka-varsha 1089 neya Sarvvajit-samīvatsarada Pushya..... mavāra-
 uttarāyaṇa-saṅkramaṇadoḷu | svasti samasta-bhuvana-vikhyāta pañchāśata...
 guṇa-gaṇālaṅkṛita satya-śauchāchāra chāru-chāritra naya-vinaya-vijñāna
 Vīra-Baṭaṇja-dharmma ... guḍḍa-dhvaja - virājītānūna - sāhasa - sampannarūṇ
 Vāsudēva-khaṇḍaṭi-Mūlabhadra-vamśōtpannarūṇ śrī... Ayyāvaṭa-pramukhav-
 āda samasta-nānā-dēṣagālu verasu śrīmad-ādi-Gummiśvara-dēvara am.....
 pūjegam |

kanda || ḥayaman ittar su-jana- |
 jyāyar śrī-Tippa-Rājanum Bhava-pūjō - |
 pāyame..... |
 tivett akiṭa-bhūṭaṭam pogalvinegam ||

ad entendaṭe | ettina maṭaveg adda katteya maṭavege hāga kaṇ..... śrīgan-
 dha-karppūra-hattēy-adda-vorege pratyēka hāga kudarege hāga śireya.....
 šakkareya hēriṅge hāga lāvasada hēriṅge mūru-mānav int i-kramadim chandrā-

kka-târam-baram sale.....matavâgi dhârâ-pûrvvakam mâdi koṭṭar adam
pratipâlisuva mahâ-pradhânar mattam kama.....tingalinge hâgavañ sali-
sidar avara mahimey entene |

vri || siriyindam Purushottama-priya.....ryyadim santata- |
sphuritânanta-vilâsamañ nija-bhuja-byâpâradim kalpa-bhû- |
miruha-byâptiyen eyde mā.....ydey int |
ire viñ-Nâga-vinûta-kîrtti-paṭalam śrî-Tippa-sêñâdhipam ||
vinayam bêridam âtma.....satsandha..... |
Man-mârgga-sthit... id âtma-charitam ...doł paññiu âr- |
ppina vikhyâtiya pempuv êrida manam tannâ..... |
..na sampatkara-Tippa-Râjan esevañ saujanya-janmâkaram ||
aredu kripâna-paṭtadol arâti-yašô-hariñôdbha..... |
....tirppa tad-vaniteyarkkaļa lôchana-vâri-dhâreyiñ |
harida jaļam kapâla taladoł parinirmmse patra-rêkhe.. |
...bîra-siri tâm pađiyam vibhu-Nâga-Dêvanoł ||
amare nijâdhinâtha-Narasiñha-mahîšanoł eyde chû.. |
.....budha-stavanam pramôdadind |
Amara-tarañginî-śataman ambaradoł sale mälpa kîrtti vi- |
.....nija-bhujâsi chamûpati-Nâga-Dêvana ||

(usual final phrases and verses)

.....su 13 Sômavâradandu śrîmad-âdi-Gummêśvara-dêvarige kumâra-La.....
.nñâyakaru Teñginagañtada Kôtehâla nitya-sahasra-gađugegam.....divi-
gegam pañchâmrita-snânakkain nađavantâgi biṭa dharmmaî-dhar-
mmavan alidan âdađe kavile brâhmaṇana konda pâpa ||

178

At Panditanahalli (same hobli), on a stone to the left of the Chaudêśvari temple.

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-mañdalêsvaram Dvârâvatî-pura-
varâdhîsvaram Yadu-kuļâmbara-dyumanî mañdalika-chûdâmanî kavi-jana-
kalpa-kujam malerâja-râjam maleparoł gañdam Kongu-Nangali-Gaṅgavâdi-
Noļambavâdi-Banavase-Hânuñgalu-Belvalam-gonda bhuja-bala Vîra-Gaṅga
vikrânta-Chôla vijaya-Noñamba sâhasra-Gađamba Tribhuvana-malla-Vishnuvar-
ddhanan appa Hoysala-Dêva..kaṭtid alagu Balla-Veggadeyum Dêvana-Garuḍa
Hađavaļa-Bôkiyam ondâgi Môṭana mîl ettidapôgalâgi .. ley-
mañdalîkar ellañ nered idirchchi kâduva raṇa-raṅgadali Nâgeya-sâhañiya.
.....y âtan-alîyam su-putra-kula-dîpakan Balluvam tanag idir-ânta mâr-
vvalada kudureya daļada mèle pâyisi mîl-âluvan kudureyumam tâgi talt iřidu
kudureya daļamam dišâpaṭtam mâdi tann idiroł ânta Chaṅgâlvan-ânege
pâyisi tanna bhuja-balâvashṭambhadim Javan ère pabbisidante jîregey okkilant

âgi para-balamañ pêsele kondu tânum kîrtti-śriy umam bîra-śriyumam kûrisi-kondu sura-lôka-prâptan âda ||

kudureyuman mélâluman |
 adirade kond ikki tanna bhuja-baladinda... |
g idirchchi pâyisi |
 mudade jayânganeyan olisidam kali-Ballam ||
 ettida kudureya dałamam |
 tottuład ułi.....pelage pêsele taguld |
 ettid anî-maṇiye pâyisi |
 tattarad arid iṣidu Ballu svarggatan âdam ||

Krôdhana-saṇivatsaradandu

179

At Aduguru (same hobli), on a stone at the ruined Kallêvara temple.

namas tuṅga etc. ||

..... na-śaka-varusha 11 dalu śriman-mahâ-maṇḍalêvara..... Voḍeyara kumâra Daṇḍarâjigalu Vaḍugûra dêva-dâna-mânyakke koṭṭa hola gaddeya vivara (4 lines illegible)

180

At the same village, on a stone in the Virabhadra temple.

namas tuṅga etc. ||

svasti śri jayâbhuya-Śaka-varsha 1345 neya Śubhakṛitu-saṇivatsarada Kârttika-su 15 Guruvâradandu svasti śri Śrîparvvata-śri-Svayambhu-śri-liṅga-chakravartti-śri-Mallikârjuna-mahâ-liṅga-dêvara divya-śri-pâda-padmârâdhakarum appa śri-Kailâsada melaṇa dyâvâ-prithvî-mahâ-mahattuviṅge mukhyavâda.. Vadânyada-ayyagala ajñâ-dhârakarum appa Siṅgi-Râja-ayyagalu Vaḍugûra śri-Virabhadra-dêvarige koṭṭa dharmma-śâsanava Vadânyada-ayyagalige tapô-râjyav ahantâgi Vaḍugûralu sostugeyâgi etti baha gaṇâbâdha vadahaga.. ige dêvara.... nivêdyakke koṭṭadu varaha... erađu-honnaru koṭṭevâgi i-dharmma-vanu.... duśôvar.... i-Kalidêva-ayyagalu..... bhaktaru munditju koṭṭevâgi i-dharmma-vanu..... (usual final phrases).

181

At the same village, on a stone in the enclosure of the Vardhamânasvâmi temple.
 śrimâd-abhaṅga-Garuḍa-Nârâyaṇa-perumâla-pratishṭe-chariya... llaļanâtha-dêvara dibya-śri-pâda-padmârâdhakarum appa Śrîvaishṇava-samaya... vâda

Kañjayappanavara makkalu Tirumalenâtha-ayagalu sakala-samayadavaru bandu Plava-saṁvatsarada prathama-Śrâvaṇa-su 5 Gu vigalige 6 ne Garuda-dêvara pratishṭhey âyitu ||

182

On the Pushpagiri hill (same hobli), on a pillar at the main entrance of the Mallikârjuna temple.

Sarvvajitu-saṁvatsarada Kârttika-śuddha 11 Šukravâradandu śrîmat-piriy-arasi Umâ-Dêviyaru Narasimha-dêvara Anuganahâla-vritti ombhattu Kittanakereya vritti ondu antu vritti 10 siddhâya nashṭa âdade amṛita-paḍiya honnolage nashṭiya terut-iddu teralârade â-kêriya mahâjanadolage tamma behantaha hiriyari ge śrîmat-piriy-arasi Umâ-Dêviyaru â-vrittingala âdhi-kraya-dânakke saluvantâgi â-vûra vrittiyôpâdêya sêse siddhâyava teruvaru â-varisha-modalâgi enṭu-varisadîm mêle â-dêvara Chaitra-pajitrakke vrittige haṇav eraḍu hâgav eraḍaṣṭopâdiya.....nu teruvantâgi punar-ddhâreyâgi koṭṭaru ant appudakke dêviyara â-nambiyara sva-hasta

śrî-Gôpînâtha (in Nâgari characters) śrî-Chennakêśavan (in Tamil characters)..... | ...hâla vriddhiyanu Raigayyaṅge Manmatha-samvatsara-modalâgi dêvarige pûvaḍigam gadyâṇav eraḍu teruvantâgi dhârâ-pûrvvakaiṁ mâdi śrîmat-piriyarasi Umâ-Dêviyaru koṭṭaru nambiyara sva-hasta ga 52

183

On a stone in mukha-maṇṭapa of the same temple.

namas tuṅga etc. ||

svasti śrî jayâbhuya-Śâlivâhana-śaka-varshaṅgalu 1470 Kîlaka-saṁvatsarada Kârttika-śu 14 Sô-lu śrîmad-râjâdhîrâja râja-paramêshvara śrî-vîra-pratâpa śrî-vîra-Sadâśiva-Râya-mahârâyaru Vidyânagariyali ratna-simhâsanârûḍharâgi dharma-varṇâśramaṅgaḍa pratipâlisuvarâ[gi] sukhadiṁ pŕithvî-râjyaṁ geyiutaṁ yiralu Sadâśiva-Râya-mahârâya.. Râma-Râja-ayanavarige dharmav âgabêku endu Bâcharasaru....ja-ayyanavaru Pushpagiriya Mallikârjjuna-dêvara dêvastânake pûrvada doregaļu ga 100....varahana jôdiyaiṁ ko....âgi nâvu Bhaṇḍiya-Chalavaṇa-Nâykarige Jâvugalla sîmeya voḷagâgi ī-jôdi nûru-varaha sahâ nâyakanakke koḍalâgi yí-jôdiyinda ī.pu.....vi kilavâgi hosta mâdi du yendu Basava-Nâyakanavarige hêlalâgi ī-jôdiya nûru-varahannu Pushpagiriya Mallikârjjuna-dêvarige dhûpa-dîpa-neyivêdy-aṅga-raṅga-vaibhava-uchhrâyagav âgi nadiyabêku endu ī-jôdiya nûru-varahannu Pushpagiriya Mallikârjjunage Sadâśiva-Râyarige....Râma-Râja-ayyanavarigû dharmav âgabêku endu samarpisidevu

(usual final phrases)

184

On a stone right of the mahâdvâra of the same temple.

svasti śrî jayâbhuyuda-Sâlivâhana-saka 1482 neya Siddhârtthi-samivatsarada Chayitra-śu 15 Guruvâra-chandra-grahaṇa-punya-kâladalu râjâdhîrâja râja-paramêśvara Sadâśiva-Dêva-mahârâyaru sukha-râjyaṁ geüttiralu Râmappayyanavarige.....

186

On a virakal in the roof of the mahâdvâra of the
Bhairêdêvara-gudda.

..... .bhêrunḍa kadana-prachanḍa êkâṅga-vîran asahâya-śûra Šanivâra-siddhi giri-durgga-malla chalad-añka-Râma vairibha-kanṭhîrava Magara-râjya-nirmûlana Chôla-râjya-pratishthâchârya Pâṇḍya-kula-samuddha-raṇa Timmaṇa-Râya-mâna-marddana niśsañka-pratâpa-chakravartti Šaka-varuṣa 1198 neya śrî-Vîra-Nârasimha-Dêv-arasara. pradhâna.....

187

In the same place.

namas tuṅga etc. ||

..... Šaka-varsha 1202 neya Pramâdi-samivatsarada Pushya-śuddha 10 Brihavâra..... śrîmatu pratâpa-chakravartti..... .gajapati Hoy-sala-Râmanâtha-Dêva . . kûḍi Soleñra kâlo..... Nârasimha-Râyana mèle kâlagâ bîlalu ubhaya-râyaru.... kraṇa Vîra-Nârasimha-Dêvara sammateya... manu mahâ... pasâytaru..... gâṇa kaṭido.....

188

On a stone behind the same temple.

namas tuṅga etc. ||

॥ trailôkyâ-maṅgalôtpatti-śrî-samîddhi-pradâyakah |
pâyâd bhakta-vrajân sarvvân Mahêshô Mallikârjjunâh ||
sadânanda-latâ-kanda-Bâlêndu-mauļayê tubhyaiṁ namâh |
Šašakapura-varêśâh śrî-Saṅkhyô nri�âlô
Yadu-kula-vana-sim̄has siṅha-sâmya-prabhâvâh |
kara-kañita-śaṅkâ-tibra-pâtêna kṛitvâ
mathanam uru-chamûram Hoysaṅkhyaiṁ... ||
tad-anvaya-bhavânâkâ . . . Hoysaṅkhvayâh |
tatra prachanḍa-têjô’bhûd Vinayâditya-bhûpatilî ||
Vinayâdityana sutaiṁ |
ghana-bhujan Eṣeyâṅgan â-nripañge tanûjar |
vananidhi-vrita-dhâtrîśar |
jjanapati-Ballâla-Vishnu-Vudayâdityar ||
â-mûvaroḥu |

(5 lines illegible)

kēla vasanta-bāla-sahakārada tañ-neļal âśritālig ā- |
 bhīla-layāhi-nishṭhura-phaṇaughada mey-neļal uddhatārig un- |
 mīlita-pundarikada neļal jaya-lakshmig enippa Vīra-Ba- |
 llālana tōla-bāla neļal âdudu dhātrige vajra-pañjaram ||
 madamaiñ māñ a.. balpañ biđu khara chalamaiñ bīradir Chēra vikrā- |
 ntad agurvv inn-ēke māñ Mālava kalitanamañ tōradir Chōla.. |
 .. do nil Nēpāla... re Magadha layōgrāntakaiñ mīri barppan- |
 dadin ī-bandappan âtandadi..... sileyal Vīra-Ballāla-Dēvaiñ ||
 svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvarañ chatur-abdhī-mē- |
 nīḍalēśvarañ Dvārāvatī-pura-varādhīśvarañ vīra-virōdhi-bhūpāla- |
 Madana-Mahēśvarañ Yādava-kulāmbara-dyumañ vīra-chūḍāmañ | Vāsantikā- |
 dēvī-labdha-vara-prasādanuñ.. śrānta-vidyā-vinōdām bhūpāla-sarvvajñam vibu- |
 dha-jana-manōjñan ity-ādi-nāmāvalī-virājitañ śrīman-mahā-maṇḍalēśvarañ Ta-la- |
 kādu-Gaṅgavādi-Nolambavādi-Banavase-Hānuñgal gōnda bhuja-bāla-Vīra-Gaṅ- |
 gan asahāya-śūrañ Šanivāra-siddhi giri-durgga-malla chalad-añka-Rāma niś- |
 šañka-pratāpa Hoysa-la-Vīra-Ballāla-Dēvaru śrīmad-rājadhāni-Dōrasamudradol |
 sukha-saṅkathā-vinōdadiñ prithvī-rājyañ geyyuttam ire | tat-pāda-padmōpajīvi |
 hiriya-hādiyara-Siṅgaññana vadhu Mallavveya maga Sōviyaññan-anvayam |
 entendade |
 vī || pañiyara-Sōviyaññana manah-priya-vallabhe Malliyakkanañ |
 kađu-guṇigał.... gad Agajēśa-padāmbuja-bhṛīṅgan urkki māñ |
 ppoḍarvara jūbu Bāchigan udāra-vilāsa.... Permman or- |
 nnudi balad-ānma-Gumman esedar taneyar vvara-bhōga-bhāgigał ||
 va || ā-Siṅgaññana sati.... heggade-Bāchanññana magał appa Māchavveya magału |
 Malliyakkana permmeyañ pēlvade |
 nuta-Šambhu-bhakti-yute pati- |
 hite pāvana-charite niyata-dharmīñānvite su- |
 bratey ene pañiyara-Siṅgana |
 satiyaiñ guṇi-Malliyakkanañ pogaladar ār ||
 va || ā-Mallavveyuñ tanna maga-Sōviyaññanuñ.... dēvara beṭṭada Svayambhu- |
 Mallikārjuna-dēvara aṅga-bhōgakkaiñ dēvālayada khañḍa-sphuṭita-jīrṇīñoddhāra- |
 kkam āge piriya-pañiyari-ti-Mallavveyuñ maga-Sōvaññanuñ śrī-Vīra-Ballāla- |
 Dēvana kāruñyamāñ pañedu Ballāla-Dēvar-abhyudayārttham āge..... |
 badagaña-deše... hattu-honna modala Malligeyahalliya sarvvāya-śuddhi |
 sarvva-bādhā-parihāra ... sarvva-namasyam āgi Šaka-varsha 1113 neya Sādhā- |
 raja-saṁvatsarada Pushya-śuddha 7 mi uttarāyaña-saṅkramaṇadandu |
 śrī-Vīra-Ballāla-Dēvara śrī-hastadiñ.. draśiva-Dēvargge dhārā-pūrvvakam āgi |
 ā-chandra-tārañ-barañ salvantu koṭṭa datti ||
 śruta-ni... ge dēva.... |
 ... sutaiñ viśada-kīrtti-Sūryyābharaṇaiñ |

yati-pati Rudraśiva vi- |
 śruta-kīrtti... prabhāva-nidhi tat-tanaya.. ||
 ...ti rūpada kaṇḍam yati- |
 pati ra.. pada kāmadhēnu nirupama-yami vi- |
 śruta-rūpada chintāmaṇi |
 kṛita-punyaṁ Rudraśivan udāri-varēṇyam ||
 Rudraśiva-Dēvara halliya sime yent endaḍe (7 lines following contain details of boundaries) tanage salva bhūniyalli Viṇadakereya kelage gade sa 2 ā-gaddeya teṅkaṇa-keladalli beddale koṭaga 10 baḍagaṇa-keladalli koṭaga 10 matta Gummēśvarada Barmmala-Dēviya Chōla-mahā-dēviya Chandra-mauļiya int i..aṅgaḍigaṭa śrī-nakaragalu irddu koṭṭa battada seđe 1 mattaṁ samasta Hannavaṇada nakaragalu hasarada... yeraḍ eleyaṁ koṭṭar mattaṁ hiriya-telliga-gēri kiri-telliga-gēriya samasta-gaudugalu koṭṭ eṇneya-sauṭige | matta Kēsava-setṭi-muntāgi Bāchalēśvarad aynūrbbarum adda-paṭṭale yikke hēruva samasta-nānā.... doḷing om-māna bhattavaṇi koṭṭar | mattaṁ Kamatad-āchārigalu tamma sa.. kattukāṛarum irddu sāsirakke hā molege nichcha hāga 1 koduvar (usual final phrases)

189

On a virakal near the entrance of the same temple.

Chitrabhānu-saiṇvatsarada Kārttika-śuddha-pavurṇamī-Ādīvārad andu Balakuppade-Mādi-veggade tanna parivāra-sahita bandu Paḍuoṭala mutti kādi keḍisi tuṣuva koṇḍu hōhāga ā-vūra Añka-Gauḍana maga Mādi-Gauḍanu ā-Mādi-veggadeya kūḍe kādi kiḍsi tuṣuvamī maraṭchi..... meche yiṣidu Sivalōka-prāptan āda ātana maga Rājayyanu tamu-ayyage niyisida vīragalu ātaṅge.....

192

On a stone in the enclosure of the same temple.

śrīmatu Prajōtpatti-saiṇvatsarada Mārggasira-ba 7 Sō ||
 uddāṇḍasura-muṇḍa-khaṇḍana-bhaṭa-smārāsanā mārutā
 brahmāṇḍodaram uḍḍamad-damaruga-tārabdhī taṇḍa-dhvani |
 kshōṇī bhi-kuha-vākinī-kahakaha-dhvānai prati-dhvānini
 kshōṇī bhi-kuha-vākinī vijayatē dēvō mahā-Bhairavā* ||

śrīmatu hannondu-maṇḍalikara gaṇḍa-sūryya maṇḍalika-sūr(i)yya-kāla-mēgha Sōyidēva-Rāya-sthāpanāchārya Āvadhūti-Komaranya-rakhanātha Gaūrī-gaṇāvatāra Ardha-nārī-Naṭēśvara Ballāla-Rāya-gaja-gaṇḍana āla gumpa kaṇḍu alagina moneya kaṇḍu beṇkoṇḍu vōḍuva maṇḍalikara gaṇḍa Koleyā Tamma-Rāyana komara Chikka-Tammaṇṇaṅgaṭu Dōrasamudrada betṭada Bhairava-dēvarige dhūpa-dīpa-naivēdyā-tāmbūla-pātra-bhōgavanu mādiśi jīrṇa-uddhāravanu

* So in the original.

mâđisida Chikka-Tammanñañgalige mañgalârôgyav âgali Mârkkanda-vîsa*
âgali

siđil-odane señasa-bahude |
kuđi-dâdeya miđiya-bahude kâlôraganaṁ |
kađu-galiya keñaka-bahude |
hadî.gatîane Chikka-Tamma todardara sîmâṁ* ||

i-dharmmava pratipâlisudu pâlisadidade Vârañâsiyali kapileya konda dôšadali
hôharu tamma srî-guruvam konda pâpadali hôhôru kumbhîpâ.dolage aluta
mułukatiharu vi..chandra-ułana-barâ ||

193

At Hulikere (same hobli), on a stone in the field near the Lakkanna-Virannana bana.

namas tun̄ga etc. ||

śrîmad-Gaurî-kuchâkrânta-kuñkumâñka-sthirôrasê |
namô bâlâtapollâsa-śrî-Kailâsa-vilâsinê ||
Bhuvanôtpâdakanindav Atri baliyam Sîtâmshu Saumyam Purû- |
ravan Âyur-nnarapâlakam Nahusha-bhûkântam Yayâtišan ut- |
sava-dhâmaṁ Yaduvind anukramadi...bhûpar ant ante Yâ- |
dava-vamšâmbudhiyalli matte palarum bhûpâlar âguttiral ||

Saļan emban âge tad-Yadu- |

kuladol puli pâye kañdu muni puliyam poy |

Salay ene poydudarim Poy- |

sala-vesar avanindav âytu tad-vamšajaroł ||

antu puliy-undigeyum Poysala-vesarum eseyal eseda Yadu-vamšadolu |

vinaya-sphûrtti-nidhânam |

Vinayâdityâbhidhânan artthi-nidhânam |

vinata-jana-jala-nidhânam |

janiyisidam šatru-ghâta-šara-sandhânam ||

â-Vinayâditya-Dêvana magam |

eragidage honna-maleyen (eraguvan) |

eragade mârânta bhûmipâlara daleyol |

bara-siđil-andadi toṭtana- |

.eraguvan Ereyângâ-Dêvan adaṭara gôvam ||

va || antu samasta-kshatra-dharmmad erey-an̄gan app Ereyângâ-Dêvañgam
Échala-Dêvigam Brahma-Vishnu-Mahêśvarar-anteyum | Râma-trayad-anteyum |
tri-varggad-anteyum | puttidâ ball-âlgalu Ballâla-Dêvan Bitti-Dêvan Udayâditya-
Dêvan emba mûvarolam madhyaman âgiyum lôkottaman enisi |
vri || śrîmad-Yâdava-vamša-vârddhi-vilasat-samvardhanôdyat-sudhâ- |
dhâmaṁ dṛipta-nripâla-jâla-jalajâta-brâta-sammarddanô- |
ddâmânêkapam ishta-śishtha-janatâ-kałpâñghripam tân enal |

* So in the original.

bhūmīpālaka-mauļi-ratnam esedam śrī-Vishṇu-bhūpālakam ||
 paḍuval paśchima-vārddhi mūḍa negald-â-Kāñchī-puram teṅka no- |
 paḍe sach-chandana-manda-māruta-chaṭa-śrikhaṇḍa-shaṇḍāchalam |
 baḍagal Perddore mērey āge nelanam vikrāntadind alḍan en- |
 daḍe pōlvannan ad āvan i-bhuja-baṭa-bhrājishṇuvaiṁ Vishṇuvaiṁ ||
 taradim tappade tārakā-tatigaṭam tārādhvado ṭalvad ond |
 eraḍ end int enisalkav appud uṛad ânt i-Vishṇu-bhūpālano |
 šaraṇāyātaran aṇmi satta nriparam benn ittaraiṁ lekkisalk |
 arid Indrār̥chchita-Vāsuki-prabhṛitigam mēlādar âr ârppavar ||
 antu negald apāra-paurusha-parāyaṇanum | Yādava-Nārāyaṇanum | anēka-rāja-
 vidyā-vinōdanum | Vāsantikā-dēvī-labdhā-vara-prasādanum | nirmmāpita-nikhila-
 dharmmanum | šaraṇāgata-vajra-varmmanum | hiraṇyagarbha-tulāpurushādy-
 anēka-kratu-sahasra-saṅchālita-Sahasrākshanum | sakala-jana-manas-saṅkalpi-
 tārttha-parikalpanā-kalpa-vṛikshanum enisi kumāra-gāladole kūr-âl āgi Maleya-
 mahārājanam Mahā-māriy-ante murid-ikki Jaga-Dēvanam jagad-ēvakke pakku
 mādi Taṭakāḍan olaṅḍo Kongam bhaṅgisi Naṅgaliyam baṅgali mādi Sādali-
 yam sādhisi Būdaliyam būdi-mādi Pāriyūram pariyit̄ iṛidu Chēramana bēraṁ
 kiṭtu Kāñchī-puramaiṁ kaikoṇdu Pāṇḍyanam beṅkondu Vuchhaṅgiyam
 nurchchu-mādi Sindavigeya ninda vanḍadant oded odu mādi Bellittageyam
 kār-iṭṭageyam suḍuv-ante suṭtu Aṇṇigereyam saṇṇ-iṭṭageyol iṭṭu Ballareyan
 aredu | Rāchavūran uripi | Hānūnigall-ēnum gahanav illad odedu | mattaiṁ
 Banavase Halasige Hulige Beļuvalam olaṅ-āgi bhuja-baṭadin otti rājyam geyda
 vīra-Vishṇuvarddhana-mahārājana mahā-dēvi Lakshmā-Dēvi ||
 vī || pavaṭam bāy nava-mauktikāli suli-pal ūaṅkham koral chandran o- |
 ppuva bhālaṁ nava-mēgha-jālāv alakam svachchhāmbu lāvaṇyav u- |
 ṇmuva piyūsha-rasam todał-nuḍi chaṭad-vichī-chayam tōl enal |
 nava-dugdhābdhi-vilāsa-Lakshmiy ene Lakshmā-Dēvi kaṇṭ oppuval ||
 dharaṇi-kāmini tanna pēldudane geyd āyattey āg irppał ā- |
 Giri-rājātmajey appa pempin-Umeyum tann-āke Vāk-kānteyum |
 piridum tām nuḍid ante Kāma-satiyum tann annał end andu su- |
 ndariyar bbhāgya-vilāsa-viṣramade Lakshmā-Dēvig âr aggaṭam ||
 ā-Vishṇuvarddhanaṅgam |
 Bhāvōdbhava-rājya-lakshmiy enisida Lakshmā- |
 Dēvigam ubbhavisidan i- |
 bhūvallabha-Nārasimhan āhava-simham ||
 vī || bhuvanaikāścharyyav āyt itana charitav ad ent embe Kādamba-sainyam |
 kaviy ēring endu Baṅkāpurado iral adam kēḍu garbbha-sthan āg-irdd |
 avatāram geyvutam tad-baṭaman aredu tat-prājya-sāmrājya-sarvva- |
 svavan adam tandeg ittaṁ jasav ese vinegam Nārasimha-kshitiśam ||
 ripu-sarppad-darppa-dāvānaṭa-baṭa-śikhā-jāla-kālāmbu-vāham |
 ripu-bhūpōddipra-dīpa-prakara-paṭutara-sphāra-jhañjhā-samīram |

ripu-nâgânîka-Târkshyam ripu-nripa-nalinî-shanda-vêdanđa-rûpam |
 ripu-bhûbhrid-bhûri-vajram ripu-nripa-mada-mâtaṅga-simham Nrisimham ||
 Naļa-Nâbhâgâmbarîsha-prathita-Prithu-Hariśchandra-tach-Chandraguptô |
 jvala-kîrty-ârâma-Râmârjjuna-Puru-Sagara-khyâta-Dushyanta-dhâtrî |
 taļa-pâlar kkûdi band i-Kali-yugadolag ond âdavol kshatra-dharmmaṁ |
 tolagal vikhyâti-vettam Yadu-kuļa-tilakam Nârasimha-kshitišam ||
 dhuradoļ Šûdrakan ûrjjitârttha-chayadim dhairyya-krama-kshatriyam |
 para-sainyâmbudhi-bâdavan dal adařim tâm varṇa-sâṅkaryayamam |
 Narasimham taļed irddan irduv idu matt âścharyyakaṁ varṇa-sañ- |
 karam i-râshṭradoļ ênuv ill enisi dhâtrî-chakramam rakshipam ||
 nuta-dharmmaṁ ripu-bhîman arjuna-yašam vidvishta-bhûbhrid-Yamam |
 kshiti-Râmam krîta-sîma-gîta-Bharataṁ bhâsvat-su-mitrôdbhavaṁ |
 kshitipâlam Narasimha-Dêvan avanî-śatru-ghnan ant udgha-Bhâ- |
 rata-Râmâyaña-pûrvva-puṇya-purusha-prakhyâtiyam tâldidam ||
 sabalaṁ chañchu turaṅgav aṅgav erađum pakshaṅgal emb-ant iral |
 nibidaṁ-poṇmida pakkarakke kuđuk âgalk anya-sainyaṅgal â- |
 tta-balâm pakshadoļ ikki rakshisidan int i-gaṇḍa-bhêrunđa sai- |
 nya-balâm bettire Nârasimha-nripaḥ âtmâvpta-saptâṅgavam ||
 uṣad ânt ođđid arâti-râja-balamaṁ tann ondu-meyyinde nind |
 iṣid i-Vîra-Nrisimhan antu jasavaṁ pettand ad ên tappe kaṇḍ |
 ariyal kâlegamam pogalteg elasuttirppar kkelar ppêl ad êm |
 tereyô suṅkavo sùreyô parakeyô pannâyavô biṭṭiyô ||
 bandu kavid ari-balâmbudhi |
 nindudu Narasimhan-onde-sabalađada moneyoļ |
 binduvin-andade munnam |
 nindavol ambhôdhi Râman-ambina moneyoļ ||
 sirig edey-âda pushkaradoļ ondida dîrgha-su-vrittâ-hastadiim |
 pariṇatav âda kôpadin anugrahadim sthira-padma-vaktradind |
 urutara-vamšadind eseva dânavdin i-Nârasimha-bhûbhujam |
 parichita-bhadra-lakshañadin oppuva bappana gandha-vâraṇam ||
 samaradoļ ishtav âda kavalam tanag âgiral anya-sainyadim |
 samanise hastinî-sahita padminiyalli vinôda-višramam |
 samuchita-dâna-lakshmi veras oldavol âđuvud otti tannan â- |
 kramisoven embanam nelake dappudu bappana gandha-vâraṇam ||
 neñada bañambe per-vvenada betṭa karuṅgalâ ballavalli san- |
 dañisida kaṇḍa varddhisuva pan-dale nettaran iṇṭi râgadim |
 kuṇi-kuṇidâdi pâduva nišâṭeyar emb-avarinde saṅgarâ- |
 ñagañav ati-raudrav âg iṛidu kolvudu bappana gandha-vâraṇam ||
 â-Nârasimha-Dêvana manô-nayana-vallabhe piriy-arasi |
 parivâra-Surabhiy enisuva |
 Narasimha-narêndra-mahishi Châgale nichcham |

pari jana-vatsa-snêhade |
 tored amritaman ařidu karevut irppudu sahajam ||
 sirisada huvina mâleya |
 sariy enisuva siriyan eseye tâldida nali-tôl |
 Narasimhaṅg idu vajra- |
 sthira-pañjara-bandhav enisidudu Châgaleya ||
 svasti samadhitata-pañcha-mahâ-śabda mahâ-maṇḍalâśvarîn | Dvârâvatî-pura-
 varâdhîśvaraṁ | varmma-dharmma-nirmâtî... nâva-samâna-paļa-nirmâṇa-
 nipta sâdhu-sâdharmmya-Dharmma-nandana | chatur-asity-uttara-tri-śata-nâ-
 yikânika-kucha-kaļa-śâ-châru-chandana | kuṭita-Kritânta-dantânta-kuntâyudha-
 vilâsa-kêli-Nakuļa|sa-darppa-ripu-sarppa-kuļa-nakuļa | ubhaya-baļa-kaļita-Kâla-
 sêna-Gauļa-Dêva-Vîrabiri-Gađuñchâ-Pañchamaṭṭiga - Bhîma - Sômila - Kunnula-
 Boppula-Taļaprahâri-pramukha-vîra-mêļâ.pakâkâra | šaraṇâgata-vajra-prâkâra
 uddanâ-maṇḍalika-maṇḍali-taru-shanâ-maṇditâkhanâ-Khândava-pradahana-
 prachanâ-kânđa-kôdanâ-Pârttha | gaṇdara tîrttha | Tuļuva-baļa-jaļadhi-baļa-
 vânaļa | vairi-baļa-gahana-dahana-dâvânaļa | Pâṇḍya-kuļa-kamaļa-vana-vêdanâ-
 maṇḍalika - gaṇdâ-bhêrunâ | raṇa - raṅga - dhîra | jagad - êka - vîra | maṇḍalika-
 bêntekârâ | para-maṇđala-sûrekârâ | saṅgrâma-Bhîma | Kali-kâla-Kâma | nâmâ-
 di-prâasti-sahitam ūrimat-Tribhuvana - malla | Taļakâdu-Koñgu-Naṅgali-Bana-
 vase-Halasige-Huligere-Hânuñgal-gonđa bhuja-baļa - Vîra-Gaṅga - pratâpa - Hoy-
 sala Nârasinham-Dêvaru Hima-Sêtu-maryyâdeyâda bhûmiyam dushṭa-nigraha-
 shiṣṭa-pratipâlanaṁ geydu rakshisuttaṁ sukha-saiķathâ-vinôdadiṁ pŕithvî-
 râjyaṁ geyyttam ire tat-pâda-padmôpajivi ||

Narasimha-kshônipâlaṅg aňugan Ajuvan ent ant iral svâmi-sampat- |
 paripûrñam Karñhan ent ant adhika-vitaraṇam dugdha-vârâsiy ent ant |
 ire gambhîram pratâpânvitam udita-dinâdhîšan ent ant enal tâm |
 Sirigam Barmmañgam urvî-jana-vinutam puṭîdaiṁ Kûsa-Chaṭṭam |
 pored âldam Narasimha-Dêvan ese-vâ-Bammayyan ayyam sahô- |
 darad-aňnam guṇi Biṭṭiyâñan adaṭam Šrî-Dêvi tây permeyini |
 piriy-akkam piriy akkan olpu-vađed â-Chandayvey end andu pêl |
 dorey âr anvaya-śuddhiyam charitadim Chaṭṭâuge bhû-chakradol |
 Bhîgu-matadol âda pariñati |
 pogalal dêvañgam aridu neṭtane Chaṭṭam |
 tri-guṇisuya tirigi pâyipa |
 nigataṁ divi-vedeyo ḥâ-Briđuvam miguvam ||
 Bhîguvinam Nâkapanindam |
 negaļd â-Bêtâlaninde Šûdrakanindam |
 bigiv-otṭajeyini Chaṭṭam |
 dvi-guṇam tri-guṇam chatur-guṇam pañcha-guṇam ||
 biđu biđu biđ endu bedařisi |
 biđisuya binnañada birudin-aňkaļa biňkam |

bide bida de chenna-Bîvam |
 biđipam biđad adasi podedu chaladim Chatṭam ||
 eđe gađiva biđuva biđisuva |
 piđid ottuva pottu pariva kuttuva balp u- |
 ggada-votṭajeyim Chatṭaya- |
 n-odan âr mmâr-kkôlan illi biđal ođarisuvar ||
 dhareg âlambanav âgi pempu mugilam muṭṭit enal koṭṭu bê- |
 lpara bêlp antutan enna ponna teradiṁ sâphalyamain tâld ad â- |
 daradiṁ sad-dvija-râja-mitra-nikaram tannaiṁ samâśraysiyum |
 tirivutt irddapud innuv endu naguvaṁ Pom-betṭamaiṁ Chatṭayam ||
 dharmmamumam brâhmañaruma- |
 n ormmeyum âraydu porevut-irppam Chatṭam |
 Barmmaña magaṅge tandeya |
 dharmmada santatiya rakshe yuktam ad eravê ||
 kûsan ođan-âduv edeyoļ |
 bhâsura-Sura-mantri mantradoļ ripu-tantrô- |
 grâsura-raṇa-raiṅgrado- |
 l âsura-kêsari-vilâsi neṭtane Chatṭam ||
 Rambegav Urvvasigam migi- |
 l embavaļ êkântadalli para-vadhu sale tan- |
 naṁ bayasi bandu nilal ava- |
 lām bageyim nôđan alipi muṭṭam Chatṭam ||
 Kali-yuga-Bali Kali-yuga-Šibi |
 Kali-yuga-Vidyâdharêši Kali-yuga-Karṇamaiṁ |
 Kali-yuga-kalpa-kshmâjam |
 Kali-yuga-suradhenuv enisi koṭṭam Chatṭam ||
 enike veras ondu-horttina |
 gunadindam kuđuva Karṇan êm gaļa Chatṭaṅg |
 eneye dhana-kanaka-râsiya- |
 n enisade kuđutirppan itan old â-porttuṁ ||
 piridum chirânvitav am- |
 bara-saṅgatav uttarôttaram tân enal ur- |
 vvare taṇiyal pom (. .) |
 gařevudu Chatṭayana hastav a-pratihastam ||
 Chatṭane dâni Chatṭane mahâ-guṇi Chatṭane šauryya-sâgaram |
 Chatṭane bhôgi Chatṭane pasâyitan elliyuv entu nôlpađam |
 Chatṭane ūuchi Chatṭane dṛiđha-brati Chatṭane satya-saṅgatam |
 Chatṭane mâni Chatṭane mahâ-prabhu Chatṭane Mandara-sthiram ||
 piridum bhrântinde nâlkum-kađala kade-varam nôđideṁ nôđa-bandem |
 siriyindaṁ šiladindam sa-naya-vinayadim dânam dharmađindam |

guru-dêva-brâhmaṇâlî-paricharaṇa-bhavad-bhaktiyim şaktiyindanı |
 doreyañ Chattaṅge kâṇem gałapal ariye nâm châgadim bhôgadindanı ||
 Hara-hâsam darâ-hasav âge Himavat-kutkîlamuñ Šambhu-bhû- |
 dharamuñ tuṅga-kuchaṅgał âge mukhav âgal chandramam chinnad-â- |
 varânam dugdha-samudrav âge daśanañ dig-danti-dantaṅgał â- |
 g ire târâ nakha Kûsa-Chaṭṭana yaśaś-śrî lôkadoł varttipał ||
 ant enisi negalda Chatṭana |
 kânte manah-kânte Kantu-kânteya rûpiñ |
 kânta-tanu-kânti-jita-šaši- |
 kânte mahâ-dêvi dêviy enipal guṇadiñ |
 charaṇâbjaiñ beral uṅguṭaiñ nakha-kuļaiñ mēngâl mađaiñ jaṅghegał |
 vara-vṛittöru-nitamba-bimbam adharaiñ vakshôruhañ tôl taļaiñ |
 koral ôshthañ sulipal kapôla-phałakañ kaiñ purvvu karṇuñaiñ nosal |
 vara-nilâlakav oppe oppidapał i-mâdêvi Mâdêvivoł ||
 nara-turagâliyim gaja-rathâvaliyim posa-ponna-râsiyim |
 sthira-paripûrṇayav âyt iduve râjyav ad evudu bellî-kaṭtu bel- |
 karipudu kemmañ endu Rajatâdriyin illiye bandu nilvinaiñ |
 Giri-pati Šambhu-mandiraman ettisidaiñ guṇi-Kûsa-Chaṭṭeyaiñ ||
 palarañ rakshisi mattaiñ |
 palavañ nađe dêgulaṅgañaiñ mâđisidaiñ |
 nelan ellam ariye Chatṭaiñ |
 nele dêgulamuman id ondan old ettisidaiñ ||
 toğeyâgi hôge kripeyim |
 keşrey âgirppantu palarumaiñ kaṭjida... |
 keşegalol id ondu keşreyene |
 keşreyañ kişu-Gûsu-Chaṭṭeyaiñ kaṭjisidaiñ ||
 pirid-âyâsadîn artthamañ nerepidaiñ Chatṭambol int İsa-man- |
 diramañ pûrṇu-taṭâkamañ nija-yaśörtthaiñ Mêru-vârâsi-su- |
 sthirav appant ire mâlpud untu chapañaiñ tân artthav end âgañaiñ |
 nirutañ Chaṭṭasamudram arddalipugum vyâlôla-kallôladim ||
 keşegaiñ dêgulakaiñ tân |
 ařasida dhanam anitum enisi jasadin Châttañ |
 neqedaiñ baṛudâxe vôdudu |
 keşegaiñ dêgulakav âgad ulidavar-artthaiñ ||
 puṭtida ponn irad entuñ |
 kaṭtipud adañinde keşeyumañ dêgulamaiñ |
 kaṭtipud ettipud enal i- |
 Chatṭaiñ guruv âdan akhiła-dharanîtaładoł ||
 nâđ ennam nađuviṭṭukonđududâruiñ maj-jivanañ sârtthakanı |
 nâđindanı poṣagâyit a-sêvya-salilaiñ tân uppu-nîr endu xô- |
 dâđuttirppudu nirmmañambu-bharita-śrî-sâra-sârôvaraiñ |

nôd i-Chaṭṭasamudrav illi lavaṇâmbhôrâšiyam permmeiyim ||
 elenîram savi lâghavam gaganamam taṇp â-Himâdrîndramam |
 taṭiram baṇṇige šuddhi Bândoreyan â-gâmbhîryyav ambhôdhi-saṇ- |
 kuṭamam kîlpadisutt iralke visarat-saurabhya-saulabhya-saṇ- |
 kaṭitam Chaṭṭasamudram uddruta-jagat-tâpaṇ samant oppuguṇ ||
 maṇṇa-savan enisi honnam |
 maṇṇam geyvavage neṛye koṭṭum Chaṭṭam |
 maṇṇ uṇdu hōdud enisade |
 taṇṇane taṇipidan aśêshamaṇ jīvanadiṇ ||
 Sîtâ-prâptiye phaṭam â- |
 Sêtuge Chaṭṭeyana dharmma-sêtuge phaṭam â- |
 Sêtû-Himâdri-samudra- |
 khyâti su-puṇyam viṣâla-śâli-kshêtram ||
 phaṭamam pogalvaḍ alumbam |
 beļavudu mund atta bhuktiyam muktiyumaṇ |
 jaladim Chaṭṭasamudram |
 beļevudu pint itta karvvumam kaļaveyumaṇ ||
 rasa-bhâvôjvaḍa-mûrtti padma-vadanam kalpâṅghri chakra-stanam |
 bisa-dôr-vvallari râja-haiṇsa-gamanam mînâmbakam nîlikâ- |
 visarat-kuntaṭam oppe kanne-gereyam Chaṭṭam dhanaṇ goṭtu ka- |
 ṭṭisi Chaṭṭeśvara-sad-varaṇge phaṭisal hastôdakam mâdiṇam ||
 svasti samasta-guṇa-sampaṇna | vidvaj-jana-prasanna | Nârasimha-naranâtha-
 râja-mandirâlaṇkâra | vîra-lakshmî-suvarṇa-karṇa-laṇkâra | a-sahâya-sâtiṣa-
 ya-śûra-Šûdrakâvatâra | Mâliēśvara-gaṇâvatâra | kavi-gamaka-vâdi-vâgmi-vâg-
 jîvaka-naṭa-nartta-narttaka-gâyaka-vâdaka-tapôdhanâdhana-brâhmaṇa-parivâra-
 paripôshaṇa | Vîra-Nârasimha-Dêva-bhâsura-sabhâ-bhûshaṇa | paṭu-pakshatâ-
 prîta-pratâpa-Nârasimha-naranâtha-nânâvidha-prasâda-pâtra | chûru-châritra
 pavitrîkṛita-sva-gôtra | śishṭeṣṭa-jana-janita-nitya-satyâśîrvvâda-paripûrṇa |
 Kali-kâla-Karṇa nâmâdi-samasta-praśasti-sahitan appa Chaṭṭayam Chaṭṭeśva-
 ra-dêvargge Bhuvana-bhûshaṇav emba mandiramam Mandara-sthiravâgi mâdi
 pratishṭheyam mâdisi Šaka-varsha 1082 neya Vikrama-samvatsarad uttarâya-
 na-saṇkrânti-vyatîpâtadandu Chaṭṭeśvara-dêvara nitya-pûjegam nandâ-dîvige-
 gam nivêdyakkam Chaitra-pavitramuṇ dêva-brâhmaṇara tapô-dhanar-âhâra-
 dânamum â-chandrârkavâgi nađeyilendu tâṇ kanne-gereyâgi katṭisida Chat-
 ṭasamudramam tann âldam ūri-Nârasimha-dêvara kayyalu pađedu dhârâ-
 pûrvvakam mâdi biṭṭu koṭṭan â-bhûmiya sîmâ-sammandhav entendade mûḍalu
 Jâdigerey-addavâd îcheya haduvaṇa-kôdi | teṇkalu chikeya moradiya taļpalu
 haduvalu Jênakalla-beṭṭa gađi | baḍagalu Âdigum mîšvarada kûḍida hola-vêre ||
 svasti yama-niyama-svâdhîyâya-dhyâna-dhâraṇa-mônânuṣhṭhâna-japa-samâdhî-
 sîla-guṇa-sampannar appa Chandrasêkhara-Panditargge Chaṭṭayam Chaṭṭe-

śvara-dēvara sthānamām Chaṭṭasamudramām kāla-karchchi dhārā-pūrvvakam
mādi makkalu-makkaļ ulļanne-varam koṭṭa || mālagāra-Chikkaṅge nālu-gaṇḍuga-
gaddeyam koṭṭa || (usual final phrases)

194

(The same as No. 193 above)

195

In the same place.

svasti śriman-mahā-maṇḍalēśvaraṁ śrī-Vīra-Nārasimha-Dēvaru Dōrasa-
mudrada nelevidinalu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyutt iralu daļa-
muṭṭe-gaṇḍa Mādhava-danṭṇāyakananu Maleya-danṭṇāyaka kālagadalu
baṇḍiyakāra Bibbeya-Nāyakana maga Pemmiyanu danṭṇāyaka- Mara hēlidade
maraļi yaddu kudureyaṁ kondu svargga-prāptanā āda | śrī

196

At Liṅgāpura (Sanivārasante hobli), on copper plates in
possession of Sūryanārāyaṇāvadhāni.

(Telugu characters)

(Ia) śrī-Vēṅkaṭēśvarārpāṇam astu śrī-Rāma

Harēr līlā-varāhasya dāmshṭrā-dāṇḍas sa pātu naḥ |

Hēmādri-sikhārā yatra dhātri chhatra-śriyam dadhau ||

svasti śrī vijayābhuya-Śālivāhana-śaka-varushambulu 1582 yaguneṭi Vikāri-
saṁvatsara-Jyēṣṭha-śuddha 15 Ātrēyasa-gōtra Āpastamba-sūtra Yajuś-śākhā-
dhyāyulaina Sōma-vaīnśōdbhavulaina Āravēṭi-Rāmarājaya-Vēṅkaṭādrirājaya-
prapautrulaina Narasaparājaya-pautrulaina Gōpālarājaya-dēva-mahārājul-ay-
yavāri putrulaina śrimad-rājādhirāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-
Śrīraṅga-Rāya-dēva-mahārāyal-ayavār ā-Ghanagiri-sinhāsanamandu ratna-siṁ-
hāsanārūḍulai prīthivī-sāmrājya chēyuchununna-samayāna Haritasa-gōtra
Āpastamba-sūtra Yajuś-śākhādhyāyulaina Ēkāmra-Sōmayājula pau(Ib)tru-
ḍaina Rāghava-Sōmayājula putruḍaina Ēkāmra-Sōmayājulaku vrāyiñchi yich-
china bhū-dāna-dharma-śāsanaṁ Harikolaku paśchimam Tagaraku vutiram
Mugalalahaliki tāvuk Eragaluki dakshiṇam Bēlūrki challēti Badara-nāḍulo pon-
dina Kāchihali ane grāmamu yī-tathā-tithi-sōmōparāga-puṇya-kālamandu sa-
hirāṇyōdaka-dhārā-pūrvakaṅga Vēlupurī-sthalāna Chenna-Kēśava-svāmi-sanni-
dhina Vishṇusamudramu tīrāna śrī-Vēṅkaṭēśvarārpāṇāṅgā tri-karaṇāṅgā tri-vā-
chakaṅgā dhārā-datta chēsi[ti]mi ganaka nī putra-pautra-pāramparyāṅganu mā-
putra-pautra-pāramparyāṅganu ā-Kāchihali ane grāmānaku kaligina nidhi-
nikshēpa-akshīṇi-āgāmī-jala-taru-pāshāṇādi aneti ashta-bhōga-tējas-svāmyam-

bulanu anubhaviñchuka â-chandrârka-sthâyiga vuṇḍedi (usual final verses)

ahô Râghava râjêndra sapta-kal[p]ânujîvy aham |
 na śriñômi na paśyâmi svayaṁ-dattâpahâriṇaiḥ ||
 sva-dattâ putri(II)kâ dhâtrî pitri-dattâ sahôdarî |
 para-dattâ sva-mâtâ cha dattâm bhûmim parityajet ||
 śrî-Râma ||

197

At the same village, on copper plates in possession
of Subrahmanyâ Sâstri.

(Nâgarî characters)

(I) śrî-Gaṇâdhipatayê namah | namas tuṅga etc. ||

(from ‘Harêr lîlâ-varâhasya’ to ‘Krishna-Râya-mahîpatî’ in line 22, correspond
with No. 6 of the Hassan Taluq)

Râṅga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurînâv iva Râma-Krishnau |

Obâmbikâyâ Narasa-kshitîndrâd ubhâv abhûtâm uragêndra-sârau ||

(from ‘vîra-śrî-Nârasimhalah’ to ‘kîrtyâ babhâsê’ || in line 57, correspond with those in No. 6
of the Hassan Taluq)

* krîta(II b)vati sura-lôkê Krishna-Râyê nijâmshê

tad-anu tad-anujamâ puṇya-karmâchyutêndraḥ |

prakaṭam avani-lôkaṁ mâm samêtyârijêtâ

vilasati Hari-chêtâ vidvad-ishta-pradâtâ ||

yat-kîrti-chandraś charati kshamâyâm tîrthêshv aśêshêshu vivardhatê cha |

tanôti chakrasya mudam samindhê divâ cha sâyaṁ kumudair virundhê ||

Gôkarñña-Saṅgama-Nivîitti-Suvarñña-samsad-

Šôṇâdri-Parvatapurê . . . Kâñchyâm |

śrî-Kâlahastiśu . . pi cha Kumbhaghôṇê

dânâni shôdaśa bahûni kritâni yêna ||

sa jayati narapâlô ratna-simhâsanasthô

Vijayanagara-vâsaḥ kîrtti-pûrtyâ vibhâsî |

Nrîga-Nâla-Nahushâdîn atyayan râja-nîtyâ

nirupama-bhuja-vîryaudâryabhûr Achyutêndraḥ ||

Šakâbdê Sâlivâhasya sahasréṇa chatuś-śataiḥ |

ēka-shashṭi-samâyuktam su-sthitê gaṇitê kramât ||

Vîlambiti-mahâ-varshê Pausha-mâsi cha samjñikê |

* amâvâsyâm šubhê tithyâm Bhânuvârê cha samyutam |

ardhôdaya-samâkhyâta-puṇya-kâlê cha samyutam |

Tuṅgabhadrâ-nadî-tîrê Vrishabhêvara-sannidhau ||

su-prasanô mahôdârô Achyutêndra-mahîpatilî |

Gônîbîd-âhvayê râjyê Kittarî-nâdu-samjñikê ||

Tinigada-sthaṇam nâma sarva-sasyôpaśobhitam |

* So in the original.

Aṅgadī-grāmataḥ pūrvē Nāḍugādus tathottarē ||
Tinīgadasya paśchamyāṁ Kolamāvuñ cha dakṣhiṇē ||
Abbhīdore-mahā-grāmāṁ grāma-grāsēna samyutāṁ ||
Ajjūrur iti Mānguppaṁ prati-nāma cha kalpitāṁ ||
Berasāmudram iti khyāta-nāmānāṁ bhuvi viśrutāṁ ||
Achyutēndra-puraṁ ramyāṁ vāsa-yōgyāṁ maniṣhiṇaḥ ||
sarva-mānyaṁ chatus-simā-samyutāṁ cha samantataḥ ||
nidhi-nikshēpa-pāshāṇa-siddha-sādhyā-jalānvitāṁ ||
vāpi-kūpa-taṭākaiś cha kachchhēnāpi samanyitāṁ ||
putra-pautrādibhir bhōgyāṁ kramād ā-chandra-tārakām ||
dānasyādhamanasyāpi vikrayasyāpi chōchitāṁ ||
sa-hiranya-payō-dhārā-pūrvakāiṁ dattavān mudā ||
agrahāra-chikīrshārthaṁ parama-prītimān budhaḥ ||
pañcha-tri- . . . vrittayaḥ parikalpitāḥ ||
vichitrāṇi cha gōtrāṇi sūtrāṇi vividhāni cha ||
nāmāni vividhās sarvē śākhāś cha vividhāni cha ||
vrittīmantō vilikhyantē gōtra-sūtra-purassaram ||

(24 lines following contain names etc. of vṛittidars)
tais tais samantataś chihnaire dikshu prāchyādishi kramāt |
simānō'svāgrahārasya likhyantē dēṣa-bhāṣavā ||

(4 lines following contain details of boundaries)
 pûrayatô budha-vâñchhâm vârayatô vairi-chitta-madam |
 a-chyuta-viśada-vibhûtêr Achyuta-Râyasya śâsanaiñ tad idam ||
 Achyutêndra-mahâ-râya-śâsanêna Sabhâpatilî |
 abhâñid riju-sandarbhaiñ tad idam tâmra-śâsanaiñ ||
 Achyutêndra-mahâ-râya-śâsanân Mallanâtmajah |
 tvashṭâ ūrî-Vîraṇâchâryô vyalikhat tâmra-śâsanaiñ ||
 (usual final verses) ūrî-Vîrûpâksha.

198

At Dabbesingāpura (same hobli), on a stone
in the Bāre-field, north of the village.

svasti śri-jayābhyañdaya-Śaka-varusha 1391 sanda vartamāna Vikṛiti-saṁvatsarada Kārtika-ba 4 Ā + Ariyāṇṇa-dāṇṇāyaka . . . karanagalu śri-Peru-malenātha-dēvarige amritapadige kotta bhū. . . sāsana

199

At Dabbe-agrahāra (same hobli), on a stone to the south
of the Sōmēśvara temple.

namas tuṅga etc. ||
śrīmat-parama-gambhīra-svād-yādāmoghā-lāñchanam ||

jīyāt trailōkya-nāthasya sāsanaṁ *Śiva-sāsanaṁ ||
 svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kuṭa-tilaka Chālukyābharaṇa
 śrimat-Tribhuvanamalla-Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravardhamānam ā-chandrārkka-tāram-baram (3 lines effaced) bhimāna dāna-Kānīnaiṁ....
 rāja-Māndhātam anūna... nirupama-kōdaṇḍa..... kānta-Kaunteya
 ratnākara śobhākaram chatur-upadhā-Chāṇākyāṁ.... māṇikyāṁ Dharmmātmajāṁ kēsarī mallarūm gaja-kēsarī
 maṇḍalika-dik-kari maṇḍalika-māṇikya-gajādhirāja-mṛigarāja
 mālerāja-rāja śrimat-Tribhuvana-malla-Ballāla-Poysaḷa Koṇkanād-Ālvakhēḍa..
 Bayal-nāḍa-Talakāḍam Sāvimalayind olaṅgāda bhūmi-ellamaṁ dushta-nigraha-
 shishṭa-pratipālāneyim (9 lines effaced) jagat-pavitran enalu Ballālaṁ sarva-lōkā-
 śrayaṁ || svasti śrimatu... Poysaḷaṁ Sosavūriṅge bijayaṁ geyyutta Darvve-
 yahalliya..... Kōbe-Gāvunḍa māḍisida Śiva-stānamāṁ kaṇḍu Kōbēśvara-dē-
 vargge dēva-kāryyaṁ māḍi maṇṭapavāṁ māḍisi dēvar-aṅga-bhōgakkam snāna-
 nivēdyakkam alliya banada kereya bāgavāṁ biṭṭu Saka-varsha sāsirada yippatta-
 mūṣeneya Vishu-samvatsarada Vaiśākha-bahuļa-chauti-Śukravāradandu Darvve-
 halliya banada kereya bhāgada..... śriman-mahā-maṇḍalēśvara Ballālu-
 Dēv-arasaru kāruṇyamaṁ geyd ā-chandrārkka-tāram-baram.... Kōbēśvara-
 dēvara ya dīvara-Kōbi-Gāvunḍa . . māḍisi biṭṭam.... (usual
 final verses)

200

In the same place.

namas tuṅga etc. ||
 śrimat-parama-gambhīra-syād-vādāmōgha-lāñchhauaṁ |
 jīyāt trailōkya-nāthasya sāsanaṁ *Śiva-sāsanaṁ ||
 ôm namas Sivāya || svasti samasta-bhuvanāśraya śrī-prithvī-vallabha ma-
 hā-rājādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kuṭa-tilaka Chālukyā-
 bharaṇa śrimat-Tribhuvanamalla-Dēvara vijaya-rājyābhivṛidhi-pravarddhama-
 nam ā-chandrārkka-tāram-baram saluttam ire | tat-pāda-padmōpajīvi | Śivāya |
 svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvārāvatīpura-va-
 rādhīsvara Yādaya-kuṭāmbara-dyumāṇi samyaktva-chūḍāmaṇi malaparol
 gaṇḍādy-anēka-nāmāvalī-samālaṅkṛitar appa śrimat-Tribhuvana-malla-Poysaḷa-
 Dēvaru Gaṅgavādi-tombhattaṇu-sāsiramumāṁ dushta-nigraha-śishṭa-pratipāla-
 naṁ geydu sukha-saṅkatā-vinōdadindam āluttam ire || Chālukya-Vikrama-
 kālada 22 eraḍaneyā Pramāthi-samvatsarada Śrāvanya-māsada śuddha-pūr-
 ḥnamāse-Budhavāradandu śrimatu Darvveya Kōbēśvara-dēvara stāna-patigāl

* So in the original.

appa śrīmad-Dēvarāsi-Paṇḍitara kālam karchchi dhārā-pūrvvakam mādi dhīvara-Kōbi-Gavuṇḍa biṭṭa datti yent endade ||

Mṛida-gṛihadindam mattaiñ |
 baḍagāṇa meyya kereya kelege tore-varav ikiye |
 kaḍa honnan āvagañ biṭṭa |
 Mṛida-pāda-paṅkaja[...]Kōbigāñka ||

mattaiñ dēvarige Korakoḷada mogeya galde yeraḍaiñ biṭṭa ||

manam osedu Kōbigāñkañg |
 anunayadiñ mālke mahimeyam Madana-ghanā- |
 ghana-paṭala-pavanam Agajā- |
 nana-nirikshaṇa-lampaṭotkaram Niṭilākshaiñ ||

nered ereda budbara neravige |
 su-ruchiratara-kanaka-vastuvaiñ suriva nira- |
 ntara sura-taru sari... |
 dore-vandapude Kōbigāñkana keladoñ ||

itt aṣiyar ttām ārān |
 ittaḍav eldey odavar anya strī-janav ellān |
 ittu kṛitārtthey ene baleşant Ti- |
 lōttame dhareyołu negarḍdal Ejale-nāri ||

ātage vuṭṭidān upamā- |
 titaiñ guṇadoñ adhikan ene negaḍdid i-Mā- |
 chige sakala-Dadhīchige sukham |
 akke chandra-tārañ-baregañ ||

Darvveyahalliya teñkaṇa Kobaṇaghattada ninda kalu-simeyāge āta biṭṭa dharma
 āvanāgi alidange (usual final phrases and verses) su-jana-jana-mitra gōtra-pavitram
 Rēchaṇana sīghra-likhita || Masaṇjōjana besa ||

201

On the left side of the same stone.

śrīmatu Hervveyāla Gorava-Gavuṇḍa Darvveya Kōbēśvara-dēvargge soḍar-
 ennege Ka(ka)rakahalliya katṭina kelegaṇa garddeya guttage idda binnavaiñ
 biṭṭa chandrārkka-tārañ-baraiñ (usual final phrases)

202

In the same place.

svasti śrīman-mahā-maṇḍalēśvara Tribhuvana-malla Taḷakāḍu-Koṇgu-
 Naigaliy-Uchchaṇgi-gouṇḍa bhuja-baḷa Vīra-Gaṅga Hoysaḷa-Dēvaru dig-vijayañ
 geyyalu Tuṅgabhadreyan uttarisi Banavāse-nādig etti Saka-varsham 1060 neya

Kâlayukta-samvatsarada Dhanur-mmâsalalu Hânungala kôteyam mutti kâdu-valli Darbbeya Chikka-Balajigana vadhuvin Êjale-nâriya maga Mâcha-Gauñdanâtana manô-vallabhe Mâcha-Gavuñdiya magam Kâla-Gâvunçdana tamma Leñkarâyanam karedu Vishnuvarddhana-Hoysala-Dêvañ munçgoluvâyada kâlagake lagisi besam bèle Leñkarâyanam mâtida parâkramônnatiy ad ent endade | besasal Hoysala-bhûbhujam masañado . . . ! ôde dôr-ggarvvadim | masakanam gundade râyan ânt iñidat ettam suse kañdañgalam | suttam nettara-dhâregal nereye brahmâñda . . . dođe | vesadol tâ negarteya pâ ugrârîbha-kañthîravañ | suriva saralge pâyva chaturañga-dalakk añed ârddu nûñkuv â- | surataram appa sindhura-ghañâvalig alkade kâdi bîram a- | chchari-vade Mâcha-Gauñdana magam kali-râyane kîrttiyam vasun- | dhare pogalvannegam pađedan âhavadolu raña-rainga-Šûdrakam || Hânungallina kôñteyal | âneyan êr iñdu Poysalam nôđutiral | tân iñdu kondan idir-ânt | âneya kudureya dañaiñgalam kali-râyam | ettida moneyolu râyam | kuttalu kâlalu kudureyun mélâl ant | ettam uruldade peñanam | bittida teran âytu suriye pû-male nabhadim || kari-turaga-vîra-bhañaram | dhuradolu tañt iñdu konda râyanan âgal | sura-gañikeyar uydaru vi- | staradini purpaka-vimânam êrisi nabhado | âlim munn iñivam pirid | âlam tavé kondu Hânugall-âhavadol | Kâla-Gavuñdana tammanam | lîleye sura-lôkak eydidañ kali-râyam | arasana samîpadolu vi- | staradindam kudure yêri Kâla-Gavuñdam | vara-vîran appa tammana | dhuramam nôđutire kâdidañ kali-râya ||

giri-durgga-malla chalad.....chakravartti Hoysala śrī-Vīra-Ballāla-Dēvaru
 Ānanda-saṁvatsara-Bhādrapada-śuddha 1 Sōmavārad andu śrī-Vīra-Ballāla-
 Dēvaru Kuṇugōḍa kōṭeyam mahā-lagge-māḍi mutti kāyuvalli Mālenāḍa
 Aggadala Bāsa-Gavuṇḍana maga Kollapa-Gavuṇḍana tamma Kūsa-Bōkaṇa ||
 kari-turaga-vīra-bhaṭaram |
 (n)uravaṇeyim geldu Kūsa-Bōkama tan[nam] |
 dhare pogale vīra-vesaram |
 karam oppire paṭedu svargga-lōkake sandan ||
 narara vigurvvaṇe hariya kura-puṭa.....kariya māṁsamaṇi bhūta-bhō-
 janam māḍidam rāṇa-raṅgadalli Bōkaṇam || Kuṇugōḍa kōṭeyalu Ballālaṇam
 sura-lōkakke sandu Bōkaṇa ||

205

On the side of the same stone.

svasti śrī jayābhuya-Śaka-varushada 1249 neya Prabhava-saṁvatsarada
 Bhādra...-šu 3 śrimanu mahā-pradhānam Kāmai-dāṇḍāyakara meyduna Āle-
 ppa-dāṇḍāyakaru....ṛa keyanu sarvvamānyam āgī ā-chandrārkka-sthāiy āgī...

206

On a 2nd stone in the same place.

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam para-
 mēvara parama-bhaṭṭārakam Dvārāvatī-pura-varādhīśvaranī Yādava-kuṭām-
 barā-dyumaṇi samyaktva-chūḍāmaṇi malerāja-rāja maleparolu gaṇḍa kadana-
 prachandān a-sahāya-śūra Śanivāra-siddhi giri-durgga-malla chalad-aṇka-Rāma
 Vīra-Ballāla-Dēvanu rājyaṇi geyyutt ire Ānanda-saṁvatsarada Māgha-śu 10
 Sōmavārad andu Balluguppeya Dāli-Gavuṇḍanu tamma gaṇḍya bhūmiyali Āyera-
 valliyaru Āghadālavaru kādīdalli Dāli-Gavuṇḍanu biddalliy ātana tamma Satī-
 Gavuṇḍanu yiddu parōksha-vinayava māḍidānu Kollaba-Gavuṇḍanu Benaka-
 Gavuṇḍanu kōhaḷa māḍidāru | satta-Dāli-Gavuṇḍāṅge Mallōja
 bareda Kundūra Rāyaṇṇanu ||

207

On the side of the same stone.

(Same as No. 205)

210

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

ūbhām astu Śālivāhana-śaka-varusa 1566 neya sanda Svabhānu-saṁvatsarada
 Kārttika-śu...llu Vēṅkaṭādri-Nāyak-aiyanavara komāra Krishṇappa-Nā-
 yakaru Mūdesasiya Uddāṇḍa-Gavudage appaṇeya pālisi gavuḍanavaru Aggadala

gavudagalige kha 12 gaddeyanu nimage umbalij âgi kottevu sukhadali anubhavisikondu bahari yendu kotta sâsana

212

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

śubham astu svasti śrî jayâbhudaya-Śâlivâhana-śaka-varsha 1505 yamba Svabhânu-samivatsarada Pushya-ba 13 sañkrânti-puṇya-kâladallu Śîraṅga-Râyamahârâyaru Penugonḍa.....sâmrâjyaṁ mâtutâ namma nâyakatanake pâ-lista Vasudârige saluva Mâlenâda Naḍapâla Niḍagôdu-grâma Kaušika-gôtrar âda Âpastamba-sûtrar âda Yajuś-śâkhâdhyâyar âda Viñjayûra Tirumale-Tirumalâchâryyara pautrar âda Kriṣṇayâchâryyara putrar âda Siṅgalâchâryya-ayyanavarige Kâṣyapa-gôtrar âda Pôtapa-Nâyakara pautrar âda Yara-Kriṣṇapa-Nâyakara putrar âda Vêṅkaṭâdri-Nâyakaravaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi.....putra-pautra-pâramparya â-chandrârkka-sthâiyi âgi anubhavu...râyana.....dâna-dharma-śilâ-sâsana (usual final verse)

214

At Bîranagôdu (same hobli), on a stone in Bairappa's wet land.

Virôdhikritu-samivatsarada Puṣya-śuddha 12 lu Hâsana-Bâna-Sâhêbaru Mâlenâda Naḍupâla Bîranagôda pûjârike(ya)ge umbalij âgi pâlisikondadu kha 1 gade

215

At the same village, on a stone in the wet land of Patêl Śagaṇê-Gauda.

Ânanda-samivatsarada Mâgha-ba 12 lu Hâsana-Bhânamiy-aṇṇanavaru Bîranagôda Mallaya Chikka-Mallaṇṇaṅge..hola ..gaḷa gade umbalij âgi..kondu .. .

217

On a stone in front of the same village.

(Nâgarî characters)

svasti śrî jayâbhudaya-Śâlivâhana-śaka-varsha 1451 sanda Virôdhî-samivatsarada Phâlguna-ba 5 Guruvâradalu śrîmatu Vasudhâreya...êriyal ul̄la... .Bhairava-dêvarige kotta grâma śrî grâmava âvanânu apaharisidavage šiśu-santâna...hôhadu

219

At Bittaravalî (Tagarê hobli), on a stone on the Mallâpura tank-bund.

śrîmata maṇḍalêśvaraṁ Nârasimha-Dêvaru râjyaṁ geyyutt iralu Naluvasutiya Maṭi-Gavudana magaṁ Bhôkaṇanu tamma kodagiyalu Maleya-sâhaniya

maga Masaṇiya Kēsiy-aṇṇaṅge māṛam koṭṭaru hadinēlu-haṇa guttageya teguva mēl-ādudu parihāra avara tottina makkalige bhūmi salvudu nāḍa heggade-gavudagaligam haḍuvara javaṇiyam koṭṭu māṛam konḍaru ondu mane salvudu Hoysalara.....

220

On a stone in Dandē-Kēśavāchāryya's wet land below the same tank.

śrīmatu maṇḍalēśvaraṁ Nārasīnha-Dēvaru rājyaṁ geyyutt iralu Naluva-sutiya Mādi-Gavuḍana kayyalu nāḍa gavudugalige heggade..javaṇi haḍuvara koṭṭu guttageya bayala keṛeya kaḍeri Sōmēdēva-Gavuḍana maga Ekki-Setti māṛam konḍan alli vambhattu maṇṇina kramada kuḷa biṭṭi hoṛagāgi ē-bandaḍam ondu maṇṇu hādiya kaya nōdut iṛuva (usual final phrases)

221

At Hirikole (same hobli), on a stone south of the big tank.

śrī-Lakshmammage Šukrārada sēvege Tiruveṅgal-ayyanavaru bāḍuva Liṅgaye Mānikaṭṭe-yēri-modala-chavaka kūḍikonḍu vore-gadde hola 2 saha pālisida bhūmi idu taḍadavaru avar-apana..maga idu tekkonḍava ivana tambula tindavanu

222

At the same village, on a virakal in front of the Mallēśvara temple.

svasti śrī mahā-maṇḍalēśvara Vīra-Gaṅga-Hōṣaṇa-Dēvaru Boṭhadapurada ūr-alivina koleyaṁ.....sethi hoṛa-biddalli bandu tāgidali halaraṁ keram hoyidu tānum guṇeya bidaṁ ||
..... . 1058 Naṭa-saṁva bahuļa-ēkādaśi-Maṅgalavārad andu....
Bamma.....nilisida

223

At Ibbidu (same hobli), on a stone in a lane near the village entrance.

śrī-Gaṇāḍhipatayē namaḥ ūbhām astu ||

namas tuṅga etc. ||

pāntu vō jalada-śyāmāś Šārṅga-jyā-ghāta-karkaśāḥ |

trailōkya-valaya-stambhāś chatvārō Hari-bāhvahāḥ ||

svasti śrī jayābhuyada-Śālivāhana-śaka-varusha 1457 sanda vartamāna-Manmatha-saṁvatsarada Āshāḍha..5 lu Ādityavāra-puṇya-kāladalu śrīman-mahā-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Achyuta-Rāya-mahārāya-ru Hampeya Hastināvatīya nelevidinalu pruthvī-rājyaṁ geyivutt iralu | śrīman-

mahâ-maṇḍalâśvara Tirumalaya śrîman-mahâ-arasugaļa aliyama Nandi... Raghupati-Râja-mahâ-arasugaļu śrîman-mahârâjâdhirâja-râja-kulâdhidêvatey aha abhinava-kshôṇî-Vaikuṇṭha enisida Vêlâpuriya śrî-Channa-Kêśavanâtha-dêvarige| koṭṭa grâmada dharmma-śâsanada kramav ent endare| Tirumala-Râja-Vadeya-rige dharmmav âgabêk endu Channigarâyana sannidhiyalu prathama-êkâdašeya dvâdašeya puṇya-kâladalu nitya-stitiyalu jana 80 mandi brâhmarige dharma-satra nađeyisikondu namma nâyakanake saluva Hâsanada sîmey-î-sthaļad-olagaṇa Ibîdina-grâma.. grâmakke saluva kâluvali Khaṇḍenahalli-grâma 1 Râmêśomê-nahalli-grâma 1 antu grâma.... varahâna grâmagala bhûmiyanû śrî-Chenna-Kêśavanâtha-dêvarige sa-hiranyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eradu koṭṭev âgi â-grâmagalige saluva..... chatus-sîmeya olag-ulla nidhi-nikshêpala-pâṣâṇa-akshîṇi-âgâmi-siddha-sâdhyâṅgal emba ashṭa-bhôga-têjas-svâmyava-nu âgumâđikondu nitya-stitiyalu jana 80 mandi brâhmaṇarige anna-satravanu yikikondu yiha... (usual final phrases) śrîman-mahâ-stânam śrîmad-dakshiṇa-Vâraṇâsiy âda Vêlâpurada śrî-Chenna-Kêśavanâtha-dêvarige śrîman-mahâ-maṇḍalâśvara Raghupati-Râja-mahâ-arasugaļu koṭṭa dharma-śâsanake šubham astu (usual final verse and final phrases) yî-satra-grâmagalu Chenna-hebâruvana vaśa śrî

224

At the same village, on a stone near the rachchi-katte.
śrî-Gaṇapatayê namaḥ |

kriḍâ-krôdas sa vaḥ pâyâd yad-daiñshitrâgrê vasundharâ |
babhâra kêtaka-śiras-saṅgi-bhriṅgâṅganâ-śriyam ||
sañsmarann iva vâsasya nânâ-matsyâdi-janmasu |
sêté' sma sukham ambôdhau yaḥ purâ Purushottamaḥ ||
abhavat tasya dévasya nâbhau vilasad ambujam |
taśmâd âvirabhûd Brahmâ tat-sutô'trir ajâyata ||
tan-nêtrâd abhavat Sômaḥ tatô Yadu-mahîpatih |
tatas Salô'bhuḍ bhûpâlâ jajñirê kîrtti-maṇḍanâḥ ||
tad-vaiṁśa-varddhanô jâtô Vinayâditya-bhûpatih |
Ereyaṅga-mahîpâlô jâtas tasya mahâtmanaḥ ||
taśmâd Viśhnu-uṛipô jâtas svayaṁ dharmma-vidâm varaḥ |
Nârasimha-mahîpâlas tat-sutô' pâlayan mahîm ||
dig-gajêndrasya šôbhêva Mêrôr iva samunnatih |
abhûd Échala-Dêvîti bhâryâ tasya mahîpatêḥ ||
chandraṁ dig iva Mâhêndri kaustubham kshîra-vâridhêḥ |
vêlêvâsûta tanayam sâpi Ballâla-bhûpatim ||
Ballâla-bhûpatêḥ kîrttir vitatâ šobhatêtarâm |
vitânam iva lôkasya chandrâtapa-vinirmitaṁ ||
svasti samasta-bhuvanâdhîśvara(m) śrî-prithivî-vallabha mahârâjâdhirâja paramê-

śvara Dvārāvatī-pura-varādhīśvara Yādava-kulāmbara-dyumaṇi malaparol gandha
Ballāla-Vishṇuvarddhana-pratāpa-chakravarti-śri-Vīra-Ballāla-Dēvē Dōrasamudra-svīya-rājadhānyām sukhēna. śāsati sati | Kuravaliti asti.

Perumâlu-mahâ-mantrî mahî-vara-Brihaspatih |
dhâriñas tasya Ballâlâllâla-mantriñau ||
 tad-gôtra-nêtra |
vinôda-niratau sat-kritya-karanâ... ||
nôda-rasikau nripa-vallabhau |
 tatrârajah nidi..... ||
 pragalbha-bhûmâ padam Išvarasya tathâ..... ||
 Ballâlâ-nâmâ bhuvi kô'pi chandrah

(5 lines gone)

..latas tasya dêvasya niyatârâdhana-siddhayê

Šaka-varusha sâyirada 1139 neya Išvara-samvatsarada Pusby-a-šu 12 Sômavâra-
 Makara-saṅkrama-kâladalu Tagare-nâd eppattar-olagaja Âlûrâ-stalaśi dâtavy-
 am iti sô'pi Vaishnava-chakravartti Vîra-Ballâla-Dêvaru bhaktyâ tam evÂlûrai
 tasmai Janârdana-dêvâya prâdât | â-dêvariinge â-vûra mahâ-jana â-hiriya-kereya
 kelage kâru belevalli mûvattu-kołaga gaddeya sarvamânyav âgi dhârâ-pûrvvak-
 av âgi kottaru | antaha âdhyaksharu Ballanuṅgaļu â-vûra mahâ-janaṅgalige kra-
 yâdhikav âgi honna koṭṭu kramav âgi Perumâlu-kiriyâ-kereya kelage.. honnan
 ikki v âgi kattisi kereya kelage beleva gadde salage âru ge dhâ-
 râ-pûrvvakav âgi koṭṭaru | mattaiñ â-mahâ-jana kereya kelagaṇa
 madyakada kâru-beleva .. khayulgâ kraya-dravyadîn mâlikondu ka-
 rttavâ aṅge koṭṭaru avaru â-dêvarige koṭṭaru || mattaiñ Surige-
 Perumâlammage Virûpâksha-dêvaṅge kraya-dravyavaiñ koṭṭu âgâmi-
 samasta-balî saha vâgi vandu-vṛittiya kondu koṭṭaru | mattaiñ
 Ballanuṅgaļu Âṇbiya-Kêśavaṅge tandu ko vân koṭṭu âgâmi-
 bali-sahitaiñ adda-kereyanî kondu-kottaru (usual final verse)

225

At Åndale (same hobli), on a stone in the enclosure of the Rudra-déva temple north-east of the village.

Bhāva-saṁivatsarada Chaitra-śu 1 lu ṣrīmatu Chiṭṭi-Nāyakara Basavappa-Nāyakaru Vēṅkatādri-Nāyakarige punyav agaliy endu nandā-divige.

228

At Balluru (same hobli), on a virakal near the village entrance.

svasti samasta-prāasti-sahitaṁ ūrīman - mahā - mañdalēśvarau Tribhuvana-malla Tañkādu-kondā Vira-Gaṅga-Hoyasala-Dēvara vijaya-rājyam uttarottarā-bhividdhi-pravarddhamānam ā-chandrārkka-tārau salutat̄m ire Krōdhi-sai-

vatsarada Chaitra-puṇyamiyalu Baḍḍiyūra Chikka-Mâchanna.....
sigeya muttida kâlagadol jaya.....yiridu sura-lôka-prâptan âda.....,

229

In the same place.

namas tuṅga etc. ||

Chôla-pratishṭâchâryya-Vîra-Narasimha-Dêvana râjya || Tolala Chande-Gauda
Tagareya (rest illegible)

230

In the same place.

svasti samasta-prâasti-sahitam Tribhuvana-malla Poysala-Dêva Taṭakâdu-
konḍa Hôṣala.....Baḍḍiyūra Heda-Muddaṇṇana su-paütra Šiva.....Baḍḍi-
yūra Tantra-Hâlageya besanadindē kaṭhana seṇad iṛidu tanna hesara.....
...ûra.....

231

At Niṭṭûru (same hobli), on a stone in Veṅkataramaṇaiyaṅgâr's
wet land, north of the village.

svasti śrî jayâbhuyuda . . . hana-śaka-varusha 1404 sanda varttamâna-
Šubhakṛitu-samīvatsarada Kârttika-śuddha 15 dakshiṇa-Vâraṇâsiy
âda-Vêlâpuri-śrî-Chenna-Kêṣa[va]nâtha-dêvarige Muttugadahâla Maduvarasa-
Nâyakara makkalu Lakkaṇṇa-Nâyakaru nitya.....râtriya nandâ-diptiya katṭa-
lege namma amara-nâyakatanada Tagare-nâda vêṇṭheyada Niṭṭûru-grâmadolage
maṇṇu yikkhaṇḍuga-gaddeyanu dhâreyan eradu chatus-sîmege kallu hâkisi
koṭṭev âgi yî-dammakke âr obbaru tappidavaru yâvaj-jîva dharmma.....
yî-dharmmava mâḍida Lakkaṇṇa-Nâyakarige bahudu yî-dharmmakke tappidava-
ru Kumbhîpâ(ta)kakke hôharu

dêva-svâm haratê yas tu tri-sapta(h)-kula-samyutah |
kalpa-kôti-sahasrâṇi Kumbhîpâkê sa pâchyatê ||

232

On a stone west of the Âñjanâya temple, north-east of the same village.

svasti śrî jayâbhuyuda-Šâlivâhana-śaka-varusha 1404 sanda varttamâna-
Šubhakṛitu-samīvatsarada Mâgha-śuddha 1 śrîman-mahâjanam śrimad-dakshiṇa-
Vâraṇâsiy âda Vêlâpuriya śrî-Chenna-Kêṣavanâtha-dêvarige Muttagadahâla Ma-
duvarasa-Nâyakara makkalu Lakhaṇṇa-Nâyakaru tamage amara-daṇṇâyakata-
nada Tagara-nâda vêṇṭheyada Niṭṭûra-grâma 1 nû dêvarige sâyanikâlada nai-
vêdyâ-samarppaṇa - nandâ-dipa dadhy-anna-naivêdyâ 2 saha Niṭṭûru-grâmada

sarvva-svâmya-sahitav-âgi Muttagadahâla Lakkañña-Nâyakaru samarppisida grâma-silâ-śâsana ||

dêva-svamî yô harêñ mandô jñânatô' jñânatô'pi vâ |
sa tu kalpa-śatañ sâkshâd Rauravâdishu pâchyatê ||

233

At Mallâpura (Arehalli hobli), on a stone in the garden
of the maṭha, near the village entrance.

śrîmatu Naļa-samîvatsarada Sâlivâhana-sake *1650 ke Chaitra-suda 10 lu Vêñkatâdri-Nâyakaru tamage puñyav âgaliy endu Pushpagiri-maṭake kotta liṅga-mudrê-Malapuravu yî-dharmmake tappi alupidare Kâsili 12000 sâvira gôvu brâhmaru konda pâpa Musalamâna..... Makidali handi konda-hâge yendu kotta dâna-patte šrî

234

At Pushpagiri (same hobli), on copper plates in possession
of Mallikârjjuna-Vâdêr in the Mallâpura maṭha.

[Ia] šrî-Girîśâya namaḥ |
śârada-nîrada-hîra-virâjat-pârada-garvva-nivâraka-mûrtih |
Śrigiri-mûrdhani san-muni-śêvyo râjati Râjata-śaila-śiras-sthâḥ || 1 ||
śrî-Nânakâbhikhya-gurûttamâtta-jñânottaras satya-vachô'nuraktâḥ |
Kausalya-gôtrô Bhramarâmbikâyâḥ patyê dadau grâmam anuttamam saḥ || 2 ||
[Ib] Meharâkhatri-mahâ-vamša-jâta-san-maṇi-nâyakah |
Lachchirâmâkhya-prithvîpa-pautrô vidvaj-janâśrayâḥ || 3 ||
śrî-Nârâyaṇadâsa-varma-prith[i]vîpâlâbdhi-râkâ-śaśî
Nânû-bâyi-su-garbha-śukti-su-maṇir Mâdhyandinâdhyâpakâḥ |
Âpastamba-muni-praṇîta-vilasat-sûtrârtha-pâraṅgatas
sarvôrvî-bharaṇâ-pravîṇa-su-bhujaḥ šrî-Chandulâlâ-prabhuḥ || 4 ||
svasti šrî vijayâbhuya-Šaka-varshambulu 1743 aguneṭi Vrishna-nâma-samîvatsara-Mârgaśira-śuddha 15 mē-Šukravâramandu šrî-Svayambhu-liṅga-chakra-vartti Bhramarâmbikâ-vallabha śriman-mahâ-Mallikârjjuna-mahâ-liṅga-dêvuni-ki aṅga-raṅga-vaibhavâlu amṛita-pâlîlaku mavuje-[IIa] Niṅgâla khasube tâlûke Godalumalu šâyaruva kalâliva mohatarpha bâgu bâgâyatu vagairava chauki bahamâ jâtuva šeṭhi-rusum dêśamukhu vagairâ sarvâgrahâraṅgânu parva-kâlamandu chatus-sîma ashṭa-bhôgañ têjas-svâmyaṅgânu dhârâ-pûrvakamuga â-chandrârkaṅgâ samarpiñchi yichchina dharma-śâsana-patriko mad-dattâm anya-dattâm vâ vr̄ittinî harati yô naraḥ |
nirayô nilayas tasya bhavêd â-chandra-târakaiñ || 1 ||

(usual final verse)

* So in the original. 1650 = Kîlaka, Naļa = 1658.

ARSIKERE TALUQ.**1**

At Bandûr (Jâvagallu hobli), on a stone in the site of Jaina-basti.
 śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
 jîyat traîlôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ||
 jayati sakala-vidyâ-dêvatâ-ratna-pîtham
 hrîdayam an-upalêpam yasya dîrggham sa dêvali |
 jayati tad-anu šâstraṁ tasya yat sarva-mithyâ-
 samaya-timira-hâri jyôtir êkaṁ narâñam ||
 śrî-kântar yYadu-kuļa-ra- |
 tnâkaradoļ kaustubhâdigala-vol palarum |
 lôkôpakâra-parinata- |
 r êkikrîta-sakala-râja-guṇar appinegam ||
 Saļan emban âge Yâdava- |
 kuļadoļ puli pâye kaiḍu muni puliyam poy |
 Saļa ene poydudaiṁ Poy- |
 sala-vesar avanindav âge tad-vamîšajaroļ ||
 vinayam pratâpam emb i- |
 jananâthôchita-charitra-yugadiṁ jagamaṁ |
 jana-nayanav enisi negaldaṁ |
 Vinayâdityam samasta-bhuvana-stutym ||
 âtaing ati-mahimam Hima- |
 Sêtu-samâkhyâta-kîrtti san-mûrtti-Manô- |
 jâtam mardditâ-ripu-nripa- |
 jâtam tanujâtan âdan Ereyâṅga-nripam ||
 ballidar avanîpatigalo- |
 l ellam dharmmârttha-kâma-siddhi-vol avanî- |
 vallabhar âtana tanayar |
 bBallâlaṁ Biṭṭi-Dêvan Udayâdityam ||
 mûvar-arasugaļolaṁ tâm |
 bhâvise madhyaman ad âgiyuṁ nripa-guṇa-sad- |
 bhâvadin uttaman âdam |
 bhâvi-bhavad-bhûta-jishnu Vishnu-nri�alam ||
 Maleyam sâdhisi mânidanê Taļavanaṁ Kâñchî-puraṁ Kôyatûr |
 mMale-nâd â-Tulu-nâdu Nîlagiriy â-Kôlâlav â-Koṅgu Nañ- |
 galîy Uchchaṅgi-Virâṭa-Râja-nagaraṁ Vallûr iv ellam bhujâ- |
 baladim lileye sâdhyav âdud eṇey âr vVishnu-kshamâpâlanol ||
 ant enisida Vishnu-mahî- |
 kântana tanayam nayânurûpôpâyam |

santata-bhuja-pratâpâ- |
 krânta-param Nârasimhan âhava-simhañ |
 â-Nârasimha-nripatiya |
 mânasa-kala-bañse pañta-mâdêvige dhâ- |
 trî-nuteg Échala-Dêvige |
 nânâ-guña-gañada kañige chintâmañivol |
 sakala-kalâ-paripûrñam |
 sakalôrvvî-nayana-sukha-dan a-kañakam tân |
 a-kuñilan a-pûrvva-nava-sî- |
 takaram Ballâla-Dêvan udayañ geydañ |
 vinaya-śrî-nidhiyaiñ vivêka-nidhiyaiñ brahmañyanaiñ pûrñam-pu- |
 ñyanan uddâma-yašôrtthiyaiñ jita-jagat-pratyartthiyaiñ sarva-saj- |
 jana-samstutyanan udbhavad-vitarañ-śrî-Vikramâdityayaiñ |
 manujêšar malerâja-râjanan ad êm Ballâlanaiñ pôlvarê |
 svasti samadhibigata-pañcha-mahâ-śabda mahâ-mañdalêshvarañ | Dvâravatî-pura-
 varâdhîshvarañ | Yâdavânvaya-sudhâ-vârddhi-vârddhana-Mâkara-sândra-chand-
 rañ | vibhavâdhbarikritamarêndrañ | Vâasantikâ-dêvi-labdha-vara-praśâdañ |
 virachita-vîra-vitarañ-vinôdañ | ripu-râja-kadañ-shañda-khañdana-prachanda-
 mada-vêdanâ | malaparol-gañda mañdalika-giri-vajra-danâ | gañda-bhérñuda |
 râja-rañga-dhîra | jagad-êka-vîra nâmâdi-samasta-praśasti-sahitañ Tañakâñ-
 Koñgu-Nañgali-Gañgavâdli-Noñambavâdli-Huligere-Halasige-Banavase-Hannigal-
 gonâ bhuja-bañla Vîra-Guñga-pratâpa-Hoysala-Ballâla-Dêvan Dôrasamudrada
 nelevîñino sukha-sañkathâ-vinôdadim râjyañ geyyttam ire tad-anvaya-guru-
 kuña-kramam ad entene |
 śrîmad-Dramila-sañghê'smin Nandi-sañghê'sty Aruñgalâ |
 anvayô bhâti yô'ñeha-śâstra-vârâsi-pâragaiñ |
 śrî-Varddlhamâna-svâmigañla dharmma-tîrtthaiñ pravarttisuvalli gañadharar eni-
 sida Gautama-svâmigañlindaiñ | Bhadrabâhu-Bhañârakarindaiñ Bhûtabâli-Push-
 padanta-svâmigañlindaiñ | êka-sandhi-Sumati-Bhañârakarindaiñ | Samantabha-
 dra-svâmigañlindaiñ | Bhañâkalañka-Dêvarindaiñ | Vakragrîvâchâryyarindaiñ |
 Vajrañandi-Bhañârakarindaiñ | Siñhañandy-âchâryyarindaiñ | para-vâli-malla-
 Śîpâla-Dêvarindaiñ | Kanakasêna-śrî-Vâdirâjarindaiñ | śrî-Vijaya-Dêvarindaiñ |
 śrî-Vâdirâja-Dêvarindaiñ | Ajitasêna-Paññita-Dêvarindaiñ | Mallishêña-maladhâri-
 svâmigañlind anantarañ |
 tamag âjñâ-vañaiñ âdud unuata-mahîbhrit-kötî tamminde biñp |
 amardatt i-dhâreg eyde tamma mukhadoñ shañ-taikka-vârâsi-vi- |
 bhramam âpôśana-mâtram âdud enal imâ mât ên Agastya-prabhâ- |
 vamumaiñ kîlpâdisittu pempin-esakañ Šîpâla-yôgîndrarañ |
 avar-agra-śishyar |
 Šîpâla-traividya-vidyâ-pati-pada-kamañârâdhanâ-labdha-buddhiñ |
 siddhântâmbhônidhâna-pravisarad-amritâsvâda-pushta-pramôdañ |

dîkshâ-śikshâ-su-rakshâ-krama-kriti-nipuṇah santatam bhavya-sêvyah |
 sô'yañ dâkshinya-mûrttir jjagati vijayatê Vâsupûjya-vratîndrah ||
 avara guḍdugañ ratna-traya-samanvitar Ba...-Dêvan âtana vadhu Sâviyakkam ||
 ' avarge tanûbhavañ jita-Manôbhava-rûpan apâra-paurusham |
 vividha-kañà-vilâsa-bhavanam prabhu Belliya-Dâsi-Setti bhû- |
 bhuvanaman eyde rakshisuva dânada dharmmada pempinim sudhâ- |
 rn̄navad eñey appa kîrttiyan upârjjisidañ vibudhaika-bândhavañ ||
 pañedevam sad-dharmma-maryyâdeyole paradu-geyd artthamam nyâyadindam |
 pañed arttham dêvatâ-pûjge basadige shishṭeshâ-dânakke nichcham |
 kuđe mattam tanna bhâgyam tava-nidhiy ene nîl uñmi kaigañme pempam |
 pañedam Dâsam viyan-mañđapa-kañita-yaśah-kalpavallî-vilâsam ||
 âtana sati Bôkiyakka || avara sôdarañiyandir heggade Mâdi-Râjanum Sañkara-
 Settiyaruñ || à Belliya-Dâsi-Setti Dôrasamudradal mâdisida Hoysala-Jinâlayakke
 biñta Bandavuradalli Mâdi-Râjanum Sañkara-Settiyuruñ mâdisida Pâršva-dêvargge
 basadiyam Pushpasêna-Dêvar mmâdisidar à-dêvar-ashâ-vidhârchchanegam ri-
 shigal-âhâra-dânakkam jîrnñôddhârakkav âgi Vâsupûjya-Siddhânta-Dêvaruñ
 avara shishya Pushpasêna-Dêvaruñ Mâdi-Râjanum Sañkara-Settiyuruñ samasta-
 praje-gâvuñdugañum sarâgadind à-chandrârkam nađevantâgi Šaka-
 varsham 1090 tt-ondaneya Sarvvadhâri-samvatsarad uttarâyaña-sañkramana-
 grahaña-vyatipâtandu dhârâ-pûrvvakam biñta taña-vritti || (6 lines contain details
 of grant) suñkada heggadegañ biñta nandâ-divigege kai-gâñu vondu intu Vâsupûjya-
 Siddhânta-Dêvar ttamma shishya Vrishabhanâtha-Pañditargg inituvam dhârâ-
 pûrvvakam koñtar (usual final phrases and verses)

Traividya-Dêva-śishyam |
 dêvârçchana-dâna-dharmma-niratañ satatañ |
 Dêvavrata-pariśuddhañ |
 bhû-viditañ Pushpasêna muni-jana-vinutam ||

2

At Jâvagallu (same hobli), on a stone in the roof of ranga-mañṭapa
 in the Lakshmi-Nrisimha temple.

namas tuñga etc. ||
 |
 dêvas triloki-guruñ || 1 ||
 Atri-nêtrâd abhûd ékañ jyôtir yêñâmritândhasah |
 abhavann amarâs sarvvê sôttamsô'pi Mahêśvarañ || 2 ||
 tad-vamsha-kalaśâmbhôdhêr játaś Channa-mahîpatih |
 sura-dantîva yad-dâna-dhârâbliñ kshâlitañ jagat || 3 ||
 tat-sûnur abhavat Timma-mahîśah sammatas satam |
 visiñtvara-yaśâ vairi-śarâru-puru-vikramah || 4 ||
 tasmâd ajani Nañjêndrô Râjêndra-sadrisalî šriyâ |

Rāyaṇākhyō mahipālō dātā cha vidushām dvishām ॥ 5 ॥
 ajanishṭa tatō rājā Bhairavō ripu-bhairavaḥ |
 a-kaļaṅkaś chatush-shashti-kalō jayati yō vidhuṁ ॥ 6 ॥
 śāsti Yāmasilā-dēśām sa rājā rāja-śekharaḥ |
 yēna rājanvatī bhūmir abhavad dharmma-chāriṇā ॥ 7 ॥
 niśāmya yasya viśadaī yaśaḥ prati-niśām janāḥ |
 jahuḥ kumuda-saṅkōchād akāṇḍe kaumudī-bhayaṁ ॥ 8 ॥
 anyēshām bhūmi-pālānām kātarāḥ kīrtti-yōṣhitāḥ |
 unmajjanti nimajjanti yad-yaśaḥ-kshīra-vāridhau ॥ 9 ॥

svaṣṭi śrī jayābhuyada-Śālivāhana-śaka-varusha 1437 sandu varttamāna-Yuva-saṁvachharada Mārgaśira-śuddha-paurṇamīyū Budhavāradalū śriman-mahā-maṇḍalēśvara hadimūrru-rāyara-gaṇḍa Rāyaṇātmaja Bairā[va]-bhūpālaru Jāvalināli sukha-saṅkathā-vinōdadiñ dharmmadindā rāyamūni paripālisatalu tavage niravadhikav-āgidda dharmma-kīrttigal-āgabēk-endu ā-chandrārkka-sthāyiyy-āgi iha-hāge samasta-prāṇigaligū upakāravaha-hāge Jāvagalla-dakshiṇa-bhāgadalu Bayirasamudrav-emba mahā-taṭkavānū nirmisi ā-taṭkada keṭage Nandana-vanake sariy-āgidda kshētra-pratishṭheyānū mādi Jāvagalla pūrvvada keṛege Sāluvāna-agaṭ-emba kāluvēnū hostāgi tegasi ā-keregālū pūrṇa-taṭkavāha hāge mādi ā-keregālū dṛiḍhavaha-hāge mādiḍarū ॥

ēka-vāḍaba-nishēvyam ajasraṁ vāḍabair bahubhir ēsha nishēvyah |
 uddhritāmritam adhaḥ-kurutē bdhiṁ Bhairavābdhir amalō'mrita-pūrṇaḥ ||
 int ī-dharmma-pratishṭheyām mādi samanantaradali Jāvagallige hostāgi teñkali herbbāgilānū tegasi ā-hebbāgila kallili kaṭisi ā-hebāgilu toḍagi tāvu kaṭida Bayirasamudrada kōḍi-pariyantaravāgi hostāgi paṭaṇava kaṭisi adanu nālāñ-prajegālinū pari-pūrṇām mādi ī-dharmagalige kaļaśa-stānavāgi brāhmaṇa-kuṭumba-pratishṭeya mādiḍarū intapa dharmma-śāsanake maṅgalam srī

3

At the same village, on a stone near the Jaina-basti.

svasti śrī Koṇḍakundānvayada Dēśi-gaṇad Amarachara-Bhaṭārara śisyantiya ashtōpavāsadarā Kriyāguṇachandra-Bhaṭārara sadharmmagalū tombhattēla varisā ta . . . vayduna Bri . . . nisidhiya kallan īṛisida

4

At Kōligunda (same hobli), on a stone in the Īśvara temple.

namas tuṅga etc. ||

svasti śrīmatu Hoysala-vainiśadoḥ udīyisida Vinayādityana putran app Ereyāṅ-gaṅgav Ēchala-Dēvigaṇī mūvarūm-dēvarante Ballāla-Viṣṇu-Udayādityar embara-ruṁ puṭṭidar avaroṭage Viṣṇu-niṛipaṅgaṁ Lakkā-Dēvigaṇī udīyisida Vira-Nārasīnha-Dēvanā ḥtana su-putran appa Vira-Ballāla-Dēvana vikramad anukra-

mam ent ene || svasti samadhibigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Tribhuvana-malla Taṅkâdu-Koingu-Naṅgali-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṅgal-Uchchaṅgi-gonḍa nissaṅkan asahâya-śûra Śanivâra-siddha giri-durgga-malla chalad-aṅka-Râma pratâpâ Hoysâla-Vîra-Ballâla-Dêvaru sakala-mahî-maṇḍalamaiṁ dushṭa-nigraha-śishta-pratipâlanam geydu Dôrasamudrada nelevîdinalu sukha-saṅkatâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi svasti śrîmatu parama-viśvâsi Hiriya-Hemmeye-mâvantanum Chikka-Hemmeya-mâvantanum Jaūneya-mâvantanum Kêteya-mâvantanum Bûcheya-mâvantanum Mâdeya-mâvantanum Chauḍaya-mâvantanum Kôligundava sukhadin âluttam iral avarolage Kêteya-mâvantan-anvayav ent ene ||

an-upama-guṇa-nilayan tân |
 anavarataṁ dâni satya-nidhi têjô-nidhiy emb i- |
 vinaya-dayaṁ Chaṭṭaiyana |
 vaniteye Malauveya mahimeg âr saman ołare ||
 int i-strî-purushar-irvvarigam kshîra-vârudhi-mêru-samîyôgadim puṭṭuvante
 putṭida Kêteya-mâvantana prabhâvai |
 kalitanada Pârtha Karṇaṇa |
 kaly emb i-Bhîmasenanaṁ nere pôlvai |
 kalitanad alaviyoḥ itam |
 kali dhuradoļag adaṭan alte Javanana Kêtaṁ ||
 int i-guṇa-nilayan appa Kêteya-mâvantanum Kôligundad-ûra-munde Šivâlyava
 pratishtheyaiṁ mâdisi tamma heggade Honnaiyanuṁ Hollaya-heggade â-vûra
 Kêta-Gavuḍanum Bitṭi-Gavuḍanum senabôva-Bommayyanum samasta-prajegalaṁ
 mund irisi Saka-varsha* 1150 neya Naṭa-samîvatsarad Mâgha-suddha-bidige-Sô-
 mavâradandu Kêtêśvara-dêvar-aṅga-bhôga-nivêdyâ-jîrṇyôddhârakk endu svasti
 yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-sîla-guṇa-sampannar
 appa Saṅkara-jîyara putran appa Sakaṭêśvara-jîyara kâlam karchchi dhârâ-
 pûrvvakaiṁ mâdi biṭṭa datti (8 lines following contain details of gift and usual final phrases
 and verse)

5

In the same village, on a stone near the Vighnêśvara temple.

namas tuṅga etc. ||
 *ēka-dantaiṁ vighna-râjaiṁ gaṇa-patiṁ vasu-dâyakaiṁ |
 lambôdaram mahâ-kâyaiṁ Vinâyaka namôstu tê ||
 svasti śriy-irpp-uttama- |
 vâstu jagaj-jana-manôharam su-jana-jana- |
 prastutyaṁ viśad-yaśo- |
 vistâritam esevid amama Hoysâla-vamšai ||

* So in the original.

ā-Hoysala-vamśadoļ udayisida Vinayāditya-putran-app Ereyanīgañgav Ēchale-Dēvigam mūvar-ddēvar-ante Ballāla-Vishṇu-Udayādityar emb mūvarum puṭṭidar avaroļage Vishṇu-nṛipālañgam Lakmā-Dēvigam udaysida Vīra-Nārasimha-Dēvañgam Paṭṭa-mahādēviyarigam puṭṭida Vīra-Ballāla - nṛipālana vīkramad anukramam ent ene ||

pudidirdd-aṭṭale pechchid-ālvarey agurvv-āgirddha mēl-gottaļam |
kadanakk adbhitam appa deňkaṇi karami guṇpuṇi agaļ kādi hō- |
gad enipp aggada durgad ondu-baladindam Jaitugam kāde bē- |
gade kōndam kali Lokkigondiyan adam Ballāla-bhūpālakam ||

svasti samadhigata - pañcha - mahā - šabda mahā-maṇḍalēśvaraṁ Tribhuvana-malla Tałakādu-Koṅgu-Naṅgali-Gaṅgavāḍi-Noṇambavāḍi-Banavāse - Hānuṅgal-Uchchaṅgi-gonḍa nissaṅkan a-sahāya-śūra Sanivāra-siddi giri-durgā-malla chalad-aṅka-Rāma pratāpa-Hoysala-Vīra-Ballāla-Dēvaru Dōrasamudrada nele-vīdinoļu sukha-saṅkathā-vinōladin pṛithvī-rājyam geyyuttam ire || tat-pāda-padmōpajīvigaļ app Āneya-māvantara pratāpav entene || ant enisi negaļd ā-Hiriya-Hemmeya-māvantanum Chikka-Hemmeya-māvantanum Javaneya-māvantanum Kēteya-māvantanum Duggeya-māvantanum Būchaya-māvantanum Kōligundaman āluvand avaroļage Javaneya-māvantau-anvayam ent ene ||

an-upama-guṇa-nīlayam tān |
anavarataṁ dāni satya-nidhi tējō-nidhiy emb i- |
vinaya-dayam Chatṭayyana |
vaniteyu Malayveya mahimeg ār saman olarē ||

int i-strī-purushar-ibbarigam puṭṭida Javaneya-māvantana saryyam ent ene ||

Javanam jakkulipān ripu- |
Javanam muni-ballā kīlvan ant ā-dhuradoļ |
Java neře bechchisi(dam) tiridam |
Javaneya-māvanta vīran āhava-dhīra ||

int ī-Javaneya-māvantanum tanna mātā-pīṭrigaļge śrēyass ahant-āgi Kōligundad-ūra munde Vināyakana pratishṭeyam mādi bhūmiyam biļuvāgal ātana heggade-Honnayyanu heggade-Mādayyanuṁ heggade-Mālaiyanuṁ heggade-Pōchayyanuṁ Gōveya-sāhaṇiy ā-ūra Māra-Gauṇḍyanuṁ Benava-Gauḍyanuṁ samasta-prajegaļun sēnabōvarum irddu Saka-varsha 1117 ney Ānanda-saṇivatsarada Māgha-śuddha-pañchami-Budhavārad andu dēvar-aṅga-bhōga-uivēdyak endu Javaneya-māvantanum Kēteya-māvantanum Mallika-jīvana kālam karchehi dhārāpūrvvakam mādi biṭṭa datti hiriya-kegeya keļage nēřile hađuvaṇa gadde koļaga 2 setṭiyahaļa-mēle beddale koļaga 15 int ī-Vināyakana dharmmavan avara maga heggade-Honnayya dēvālyavaṇ mādi pratipālisida ||

(usual final phrases and verse)

6

At Néralige (same hobli), on a virakal near the sluice of the tank.

svasti śrīmatu Chāluṣya-Vikama-kālada 9 ttaneyā Raktākshi-saṁvatsara-da... śrīmatu Tribhuvanamalla Vineyāditya-Poysala-Dēvanu Gaṅgavādi-tombhatt-āḍu-sāsiramañi dushṭa-nigraha-sishṭa-pratipālaneyim sukha-saṅkathā-vinōdadiñ (left side) rājyañi geyyuttam ire tat-pāda-padmōpajīvi samadhibhata-pañcha-mahā-śabda mahā-sāvantam sakaṭa-lakshmi-kāntam Tripurahara-labdha-vara-prasādañ mṛiga-madāmōdañ ripu-nivaha-kañja-vana-kuñjaram sarañāgata-vajra-pañjarañ Poysala-Dēva-pādārādhakam para-bala-sādhaka gaṇḍa-prachāṇḍa nuḍidante gaṇḍau aynūrvvara kōde śrīman-mahā-sāmanta-Bammayyagala kiriy-ayya Nēriligeya perggade Ālamayyañ (Noḷamba) Noḷambanakerēya kālegadalu mēl-ālu-kudureyan iṣidu vira-svarggakke sanda maingala

8

At Mosale (same hobli), on a stone near the Rāmēśvara temple.

Śrī-rāmā-vallabham sad-guṇa-gaṇa-vilayañi sarvvagam sarvva-lōkā |
dhārañi bhakti-priyan iśāsvatan akhiṭa-jagad-vandyan ānanda-rūpañi |
ksbīrāmbhōrāśi-saṁsthāni bhava-durita-haram muktidañ bhakti-gamyam |
kāruṇyāmbhōdhi Nārayaṇam emag amalānandamam mālk anantañi ||
svasti samasta-praśasti-sahitam śrīmat-pratīpa-chakravartri Hoysala-śrī-vi-
Nārasimh(v)a-Dēv-arasaru prithvī-rājyañi geyyutt iddalli Saka-varusha 1189 neya
Prabhava-saṁvatsarada Chaitra-śu 1 Sō-d-andu śrīman-mahā-pasāytarum appa
Kūtañha-hegañegala maga Ballaṇṇaṅgalu Mosaleya kāluvali Malleyanahalli-
yalu ā-Kūtañha-berggañeyaru mādisida śrī-Chenna-Kēśava-dēvara sthānavanu ā-
dēvarig ullā dēva-dānavanu vaidya-Dēva-Pilleyaṇṇaṅgalu maga Siddhaṇ-
aṅgevū Chūḍeyana maga Dēvaṇṇaṅgevū ā-Channa-Kēśava-dēvarig ullā Kūsum-
barada keṛeya keļagaṇa (details of boundaries) yint ī-chatus-sīmey-oļagaṇa gaddevū
ereya-keyyū ā-Balleyakeṛeya keļagaṇa (details of boundaries) yint ī-chatus-sīmey-
oļagaṇa tōta sthalada gaddevū setiya hālkeyya halada taḍiya (details of
boundaries) yint ī-chatus-sīmey-oļagaṇa keyyū Mosaleya gavuḍugalu tamma
holadolage ā-Channa-Kēśava-dēvarige biṭa chatus-sīmeya saṅkha-chakrada kall-
oļagaṇa keyyū ā-dēvālyā teñkaṇa manegañu ā-mūḍaṇa baḍagaṇa kaṭanu
volagāda ashṭa-bhōga-tējas-sāmya-samasta-balı-sahita ā-devatā-sthalavanu ā-
Ballaṇṇaṅgalu tamma śrī-putra-jñāti-sāmanta-dāyādyānumatiyim sva-
ruchiym purassaravāgi ā-vaidya-Dēva-Pilleyaṇṇaṅgalu maga Siddhaṇṇaṅgevū
ā-Dēvaṇṇaṅgevū rāja-guru-Rudraśakti-Dēvaru-mukhyavāda samayaṅgalu ā-
Mosaleya gavuṇḍugala mund itṭu Rudraśakti-Dēvarige kāṇikeyanu yikkisi ā-
Ballaṇṇanavaru ā-vaidya-Dēva-Pilleyaṇṇaṅgalu maga Siddhaṇṇaṅgevū Dēvaṇṇ-
aṅgevū prīti-dānav āgi ā-chandrārkka-sthāyiñ āgi uaḍavantāgi dhārā-pūrvvakaiñ
mādi kottā šāsana yint appudakke sākshigalu (here follow names of witnesses)

yint ivar-ubhayânumatadim̄ baradañ alîya-Sôvaññanavara Krishṇayya śrî-sarvvajña-Padmaprabha śrî-Vitarâga | śrî-Mahâdêva śrî-Ramanâtha śrî-Kêtayya śrî-Nârâyañâ-dêva śrî-Nârâyañâ śrî-Harihara
 i-Channa-Kêśava-dêvara dêvâlya jîrñpav âgiddalliy â-vaidya-Dêva-Pilleyaññañgalu Byaya-saïnvatsarada Mâgha-su ɔ Sô-d-andu śrîmanu-mahâ-pradhânañ Bîmaya-daññâyakara Tâyammanavarige binnaha geyvalliy â-ammanavaru tamma vaidya-Dêva-Pilleyaññangalañindavû jîrñpôddhârava mâdsi â-pûrvvada patra-śâsanavanu šilâ-śâsanav âgi barasi â-dêvâlyakke yiñtageyyindavû hogatharvanû kañti kalašavanû mâdsi mundanya rañga-mañçapavanû mara-vesan âgi mâdsi sotheyan ikkisi Ballleyakereya voñavanû kañtisi dêvarige samprôkshayeanû mâdsi Pôlâluva-Dêvan-adhikâri Bommaññana mund ittu â-halli Hirivûra praje-gauñugalige dêvara prasâdavanu avutâñavâg ikkidalli avaru jîrñpôddhârava mâdittanu kañdu santôsham bañtu â-dêvar-añritapadige dêvagoñlagavanu halli-Hirivûralu â-chandrârkav âgi nañavant âgi â-prajegañu â-dêvara sannidhiyalu dhâreyan erâdu koñtaru â-Kûtaja-heggadegeala Ballaññañgalu santânâbhivriddiy ahantâgivu Brahmarâsi-Dêvarige.... ahantâgivu ammanavarigevu Bîreya-daññâykarigevu santânâbhivriddi ahantâgivu vaidya-Dêva-Pilleyaññañgalu ayvattu-honnu sêve (right side) yalu jîrñpôddhârava mâdisidaru ||

muui hoyy andađe hoydu heb-huliyan âdam tat-Saļam Hoysaļam |

Vinayâdityanu tat-kulâdyan Ereyâñgan tat-sutam Vishnu tat- |

tanayan śrî-Narasimha-Dêvan avaniñ gô-khyâta-Ballâlan â- |

tana putram Narasimhan âtana sutam Sômêśvarôrbhîśvarañ |

śrî mañgalâ mahâ śrî (usual final verses) mañgalâ mahâ śrî Jakkañyañge lês ahantâgivû vaidya-Dêva-Pilleyaññañgalu mâdisida šâsana | śrî-ammanavaru mâdisi koñta dharmma mañgalâ mahâ śrî

9

On another stone near the same temple.

namas tuñga etc. ||

para-râjyôdagra-sindhu-pratati nija-balâmbôdhiyoł kûde khalgôd- |

dhura-dhârâ-vâriyoł šâtrava-nripa-nikaram mâñad ôlûde dikpâ- |

lara hendir ttanna kîrtti-prasaraman olavim pâde mûlôka-lakshmî- |

varan âdam Sôyi-Dêvâtmajan atuña-balam Nârasimha-kshitiñam |

tat-pâda-padmôpajîvi ||

kali kañtal Nârasimhâdhipana kañkadoł Bîra-daññâdhipam mañ- |

dañlikâñchat-tôrahattam bhuja-balad alavim Bhûmanim tôrahattam |

Balañindam tôrahattam samara-samayadoł ūauryyadoł Pârtthanind ag- |

galake[. . .]tôrahattam vitarna-guñadoł Karññaniñ tôrahattam ||

ant enipa Bîra-rathinî- |
 kântana maneyalli nôde Dhanvantarivol |
 santatav irppam sukhadin a- |
 nanta-guṇam Dêva-Râjan ûrijita-têjam ||
 vineya-nidhânam sajjana- |
 jana-sêbyam sarvva-samaya-samadaršiy enipp |
 anupama-guṇadim merevaṁ |
 jana-vandyam Dêvâ-Râjan anupama-punyam ||
 âtâm Gaurêśvara-mam |
 bhûtaṭam ar̄iyantu bhakutiyim mâḍisidaṁ |
 nûtana-vaidya-kaṭâ-vi- |
 khyâtam ūrî-Dêva-Pille dharmma-nidhânam ||
 svasti samasta-prâṣasti-sahitaṁ ūrimat-pratapa-chakravarti Hoysala-bhuja-
 baṭa ūrî-Vîra-Nârasimha-Dêv-arasaru Dôrasamudrada nelevîdino lu sukha-saṅka-
 thâ-vinôdadim prithvi-râjyaṁ geyvutt irddalli Saka-varsha 1209 neya Byaya-
 saṁvatsarada Mâgha-su 5 Bri Kûtaṇa-heggadeyara maga Ballaṇṇanavaru
 vaidya-Dêva-Pilleyaṇṇaṅgalige koṭṭa kraya-pramâṇa-patrada kramav entenda-
 de Mosaleya kâluvali Malleyanahalliyalu emma koḍageya gadde-beddalu-
 kaṭa-maney-oṭagâda â-vûra gavuḍikeyalullā samasta-kshêtravanu ashṭa-bhôga-
 têjas-svâmya-siddha-sâdhyâ-nidhi-nikshêpa-jala-pâṣâṇav-oṭagâda âgâmi-sa-
 masta-baṭi-sahita â-Ballaṇṇanavaru Dêva-Pilleyaṇṇana kaiyalu tat-kâlôchitav aha
 kraya-drabya gadyâṇam mûvattanu sâkalyêna konḍu tamma strî-putra-jñâti-
 sâmanta-dâyâdyâdy-anumatiyim purassarav âgi â-Ballaṇṇanavaru Dêva-Pilleyaṇ-
 naṅgalige sva-ruchiyim vodambat̄tu dhârâ-pûrvvakam mâdi koṭṭa kraya-pra-
 mâṇa-patra yint appudakke sâkshigalu (rest contains names of witnesses)

10

On the same stone.

svasti ūrî Sarvvadhâri-saṁvatsarada Jêshṭa-su 12 Su-d-andu ūrî-Gaurê-
 švara-dêvara pratiṣṭhey âdalli ūriman-mahâ-pradhânam Bîreya-dan̄ṇâykarige
 vaidya-Dêva-Pilleyaṇṇaṅgalu koṭṭa kraya-pramâṇa-patrada kramav entenda-
 de tâvu Malleyanahalliyalu Kûtaṇa-hegaḍegala maga Ballaṇṇaṅgalu kayyalu
 konḍa koḍageya gadde beddalu kaṭa mane ashṭa-bhôga-têjas-svâmya nidhi-
 nikshêpa-jala-pâṣâṇa-âgâmi-samasta-baṭi-sahitav aha kshêtravanu tat-kâlôchita-
 kraya-drabya ga 30 nu dan̄ṇâyakara kayyalu sâkalyêna konḍu tamma pîtiyim
 purassarav âgi dhârâ-pûrvvakam mâdi koṭṭaru yint appudakkey â-Dêva-Pille-
 yaṇṇaṅgalu maga Siddhaṇṇana sva-hasta-likita || *śrî-Vîtarâgah || ūrî-Madhur-
 ântaka ||

* In Tamil characters.

11

On the same stone.

Sarvvadhâri-samivatsarada Šrâvana-su 5 Sô-d-andu ūrîmad-râja-guru-Rudrasakti-Dêvara makkaļu Siṅgaṇṇanû Chandrabhûshaṇa-Dêvarû â-Ballâṇṇaṅgaļa maga Chanda-gurugaļu Mosaleya kâluvaļi Malleyanahalliyalu vaidya-Dêva-Pilleyaṇṇaṅgaļu mâdiſida Gaurêśvara-dêvara amritapadige tamma Ballâlêśvara-dêvara dêva-dâna Telleganakereyalli â-vûra hittila Mâlabbekavveya bana-dim paļuvalu teñkalu vođavina kara-bhûmiyindavû bađagalu paļuvalu vûra kara-bhûmiyindam mûđalu bađagalu gavuđugaļa kođagiyim teñkalu int i-chatus-sîmey-oļagaļa kshêtravanu . . . gaddegaļali liṅga-mudreya kallanû neṭtu â-vûra teñkaṇa-paļuvaṇa-hallada baļiya maṇala keyivolage mûđaṇa-bhâgeya keyya chatus-sîme teñkaṇa-kôdiyindavû banda hallada saruvina haļadim bađagalu paļuvalu â-maṇala-keyyindavû mûđalu bađagalu vûra kara-bhûmiyindavû teñkalu mûđalu vûra kara-bhûmiyindavû paļuvalu yint i-chatus-sîmeya keyyalu liṅga-mudreya kallanû naṭtu â-vûrolage bađagiya maneyindavû teñkalu eṇtu keyi maneya nivêšanadalli liṅga-mudreya kalla naṭtu Ballâlêśvara-dêvara dêvâlyada bhittiyalli šâsanavanu baredu â-Gaurêśvara-dêvara amritapadige sarvva-namasyav âgi nûr-ippattu sthânikara mund ittu yâ-Siṅgaṇṇa-Chandrabhûshaṇa-Dêvarû â-Chanda-gurugaļu dhâreyan eradu koṭtevu int appudake â-mûvara sva-hastad oppa ūrî-Saptanâtha | ūrî-Višvanâtha *šrî-Vêdêśvara ūrî ūrî |

12

On the same stone.

Sarvvadhâri-samivatsarada dvitîya-Bhâdrapada-ba 3 Mañ-d-andu ūriman-mahâ-pradhânam Bireya-danññayakaru Malleyanahalliyalu nâvu mâṛgî konđa kođagiya â-vûra mundaṇa ereya keyi mûvatt-âṣu-meṭṭina galeyalu kamba 2110 â-bađagaļa ere (su)suṇja varuļu attiya haļugin-oļagaļa gadde voļagâgi â-meṭṭina gaļeyalu kamba 8012 â-vûra hinda haraļa-keyi â-gaļeyalu kamba 415 habada kummarî â-gaļeyalu kamba 620 â-kodagiya mane yippatta-mûgayy-agala niļa mûvatta-nâgayya manevû Kêšava-dêvarige hôha dâriyin mûđaṇa kaļananû Mosaleyalu i-kođagiya prâptada maneyanu ašiṭa-bhôga-têjas-svâmya-âgâmi-samasta-baļi-sahitav aha kshêtravanu Telliganakereyalu emm-aliyandiru dhâreyan eradu koṭta kshêtravanu â-Gaurêśvara-dêvara amritapadige â-kodagiyanû dêva-dânaṿ âgi dhâreyan eradu râja-guru-mukhyavâda nûr-ippattu-sthânikara mund ittu vaidya-Dêva-Pilleyaṇṇaṅgalige â-Gaurêśvara-dêvara dêva-dâna-sahitav aha sthânavanu â-chandrârkka-sthâiyi âgi nađavant âgi â-Dêva-Pilleyaṇṇaṅgalige â-Bireya-danññayakaru prîti-dânaṿ âgi dhârâ-pûrvvakaiū mâđi

* In Nâgari characters.

koṭṭevu int appudakke ā-daññāyakara sva-hastad oppa sēnabhōva Dēvañana
baraha śrī (usual final verses) yī-dharmmavanū vaidya-Dēva-Pilleyaṇṇaṇi . . māḍi-
sidaru || śrī maṅgala mahā śrī ī-dharmmavanū vaidyaru pratipālisuvaru ||
Brahmarāśi-Dēvara makkalu Kumāra . . . Dēvarū Mosaṇeya praje-gavuḍugalū
ī-dharmma pratipālisuvaru ||

13

On the left side of the same stone.

Sarvvadhāri-saṁvatsarada Kārttika-su 5 Ā-d-andu śrīman-mahā-pradhā-
naiḥ Bīreya-daññāyakaru Maleyanahalliyalu vaidya-Dēva-Pilleyaṇṇaṅgalu
yemma tāyi-hesaralu māḍisida Gaurēśvara-dēvara dēvālyada kelasa pradish-
the dēvara amṛitapadige koṇḍa bhūmi pratimegalu isakaṇi sava-davasū . .
nū ā-vaidya-Dēva-Pilleyaṇṇaṅgalige ā-Bīreya-daññāyakarn Hagačhi . . . yade
koṭṭu ā-Gaurēśvara . . . sa-dēvara stānavanu ā-dēva-dānavanū ā-dēvarige ī-
śāsana-mariyādeyal-ula ashṭa-bhōga-tējas-svāmya-samasta-balī-sahita sarvva-na-
masyav āgi rāja-gurugaṇu-mukhyavāda nūr-ippattu sthānikara mund iṭṭu ā-
vaidya-Dēva-Pilleyaṇṇaṅgalige ā-Bīreya-daññāyakaru sva-ruchiyim prīti-dānav
āgi dhārā-pūrvvakarū māḍi . koṭṭevu int appudakke a-Bīreya-daññāyakara
sva-hastad oppa sēnabōva-Nāgaṇṇa-Dēvana baraha śrī-Tōrahatttha || Brahmarā-
śi-Dēvara makkalu Sōmēśvara-Dēvarū hadineṇṭu-sameyaṅgalu ī-dharmmavanū
pratipālisuvaru || yī-dharmmavanu mūvatt-irchhāsira . . ayyāvaleya ayinūrvvaru
pratipālisuvaru || Telleganakereya gadde 48 meṭṭina gaṇeyā kamba 94 ā-ga-
leyalu beddalu kamba 72 (right side) ā-Kumāra-Sōmēśvara-Dēvaru ā-Gaurē-
śvara-dēvara amṛitapadige dhāreya eṣadu koṭṭa kshētravanū Bāchalē-
śvarada Siddha-gurugaṇa makkalu Bayicha-gurugaṇa emma prīti-pūrvvakav āgi
dhāreyan eṣadu koṭṭevu yint appudakke ā-Bayicha-gurugaṇa sva-hastad oppa ||
*śrī-Vēdēśvara śrī śrī

14

On a stone in the south wall of the same temple.

Sarvvadhāri-saṁvatsarada Phālguna-śu 13 Ā-d-andu svasti samasta-praśati-
sahitam śrīmad-rāya-rāja-guru maṇḍalāchāryya . . . chakra[va]rtti Brahma-
rāśi-gurugaṇa makkalu Kumāra-Sōmēśvara-Dēvaru emma Baṅkāpurada Hoysa-
ṇēśvara-dēvara dēva-dānav āda Mosaṇeya kāluvali Malleyanahalliyalli vaidya-
Dēva-Pilleyaṇṇaṅgalu māḍsida śrī-Gaurēśvara-dēvarige amṛitapadige ā-chand-
rārkka-sthāiyi āgi sarvva-namasyav āgi amṛitapadi naḍuvant āgi ā-Malleyana-
halliya Huliyagondiyale Chenna-Kēśava-dēvara dēva-dānav āda (here follow details)
int i-gadde-beddalu-kaṭa-mane-voḷagāda kshētraṅgalanu siddha-sādhya-nidhi-
nikshēpa-jala-pāshāṇav-oḷagāda ashṭa-bhōga-tējaś-svāmya-āgāmi-samasta-balī

* In Nāgari characters.

sahita emma prīti-pūrvvakav âgi emma ballu-manusya-Mallauṇa sēnabhōvā-Lakkhaṇa Rāmeyan olaṅgāda vonyeṣyadavarū Pōlālva-Dēvaṇṇavarū adhikāri-Bommaṇa ā-Mosaleyaḥalī hiriyaru samasta-praṣe-gavuḍugala mund itṭu ā-Gaurēśvara-dēvara amṛitapadige sarvva-namasyav âgi dhārā-pūrvvakam māḍi i-kshētraṅgaļa chatus-sim̄eyalli liṅga-mudreya kallanū netṭu Bireya-daṇṇayakarū rāja-gurugaļu koṭṭa kshētrada šāsanadalli...variyo...ppavanu yikki koṭṭevū int appudakke ā-Kumāra-Sōmēśvara-Dēvara sva-hastad oppa || śrī-Hoysaṇēśvara-dēvaru śrī maṅgaļa maha śrī

16

At Mādanahalli (same hobli), on a stone on the right side
of the Mahāliṅgēśvara temple.

namas tuṅga etc. ||
svasti śrī irpp-uttama- |
vāstu jagaj-jana-manōharām su-jana-jana- |
prastutyam viśada-yaśō- |
vistāritam esevid amama Hoysaļa-vamśam ||

ā-Hoysaļa-vamśadol udayisida Vinayāditya-putran app Ereyāṅgaṅgav Ēchala-Dēvigam mūvar ddēvarante Ballaļa-Vishṇuv-Udayādityar emba mūvarunū puṭṭidar avarolage Vishṇu-nṛipālaṅgam Lakshmā-Dēvigav udīyisida Nārasinham-Dēvaṅgav Ēchala-Dēvigam puṭṭida Vira-Ballaļa-Dēvana prabhāvaiḥ ||
svasti śrīman-mahā-maṇḍalēśvaraiḥ Tribhuvana-malla Hoysaļa Vira-Ballaļa-Dēvaru sakala-mahi-maṇḍalamām dushṭa-nigraha-śiṣṭa-pratipālanaiḥ mādi Dōrasamudrada nelevīḍino sukha-saṅkathā-vinōdadiṁ rājyanū geyvuttam ire || tat-pāda-padmōpajīvīgaļ appa Hiriya-Hemmeya-māvantanum Chikka-Hemmeya-māvantanum Javaneya-māvantanum Kēteya-māvantanum Būcheya-māvantanum Chaudeya-māvantanum Malleya-ināvantanum Kōligundava sukhadiṁ āluttam ire || avara heggadegaļum ā-vūra samasta-praṣe-gāvūṇḍugalaṁ irddu Ēcha-Gauḍan ātana kula-strīy appa Māra-Gauḍiyavara su-putran appa Mādi-Gauḍaṅge tāvum halīya mādi endu koṭṭade taṛagan udīgi kanne-geṛeyaiḥ kaṭṭisi vūram mādi dēvālyaman ettisi Mādi-Gauḍa tanna mātā-piṭrigalige śreyass ahantāgi Ēchēśvara-dēvara pratishṭheyaiḥ mādi Hiriya-Māra-jīyanavara Gūla-jīya Benachajīyanā maga Dudda-jīyan avar-ibbara kālam karechhi Saka-varisha 1119 Naļa-saiṇvatsarada Chaitra-śuddha-tadige-Sōmavāra-byatipāta-saṅkrāntiyandu dēvar-aṅga-bhōga-khaṇḍa-spuṭa-nandādīvige-jīruṇṇōddhārakk endu Mādi-Gauḍa ātana madavalīge Rāja-Gauḍi avara sutan appa Ēcha-Gauḍanū dhārā-pūrvvakaiḥ mādi biṭṭa datti (rest contains details of gift and usual final verses)

17

At Dēshāni (same hobli), on a stone in front of the Kallēśvara temple.

namas tuiga etc. ||

svasti samadhgata-pañch-mahâ-śabda mahâ-maṇḍalēśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi maleparolu-gaṇḍâdy-anêka-nâmâdi-praśasti-sahitaṁ.....Hoysala.....tanayaṁ |

balidađe maledađe....|

.....n udita-bhaya-rasa-vasadiṁ |

baliyada maleyada malepara |

taleyoļu.....Vinayâdityaṁ ||

âtaṅgaṁ Keleyabb-arasigaṁ puṭṭidam |

ânata.....|

....sarasiруha-nâlamaiṁ khaṇḍisal en- |

d â.....|

....Eraga-nṛipana bhujad asi-hainsaṁ ||

âtana sati Ēchala-Dêvigam tatu-putraru Ballâlu-Dêva Biṭṭi-Dêvan Udayâditya-Dêvaṁ ||

avarolage ||

Tulu-nâdaṁ Male-nâdaṁ |

Taļakâdaṁ koṇḍu..... taṇiyade bhû- |

talamaṁ Kañchi-varaṁ koṇḍ |

aļavadiſida Vishnu-bhûbhujam....||

âtaṅgaṁ Lakshmâ-Dêvigam puṭṭidam |

taraļa-vilôchanâñchaļake kemp initum bare barkkum âgaļ ânt- |

ari-narapâla-saṅkuļada paṇḍale kaige turaṅga-râji man- |

durake gajâli sâlege dhanam nija-kôša-grihântarakke tad- |

dhare kađitakke vuṇḍigege-vôl esav i-Narasiṅgha-Dêvana(m) ||

svasti samasta-prasasti-sahitaṁ srîman-mahâ-maṇḍalēśvaraṁ Tribhuvana-malla Taļakâdu-Gaṅgavâdi-Noṇambavâdi-Banavâsi-Hânuṇgalu-gonḍa bhuja-baļa Vîra-Gaṅga pratâpa-Nârasimha-Hoysala-Dêvaṁ | srîmad-râjadhâni-Dôrasamudrada nelevîdinalu sukha-saṅkathâ-vinôdadiṁ pŕithvi-râjyaṁ geyyuttam ire | tat-pâda-padmôpajîvi svasti srîmatu gaja-vaidya-vidyâ-prasiddham madhya-dêšo..gaļa kula-shaṇḍa-puṇḍarîka-chaṇḍakaram sakala-guṇâmritakaram ..nappaṁ ||

.....prauḍha-vapu nikhiļa- |

.....Hara-pada-bhakuti vettam |

Jaiytu prâkṛitan ên â- |

dhyâyîyo Šesha-bhishagu vaidyâbharaṇam ||

nâdoļage cheluv id enisida |

khêdaṁ..n oppuva Dêśavaṇiya Suṅkê- |

vâḍadi kûde....taṭakada |
 kôdiyal ettisidam jaiy ene Šiva-niļayamam ||
 a-mahâ-purushana satiyaru patibratâ-guṇâśriteyaram appa Bađiyavveyum
 Mélâdêvikayveyum avaroļage piriya-satiya guṇam ||
 Bađiyabbeja dṛiđha-guṇavam |
 pađikeydu hogaluvade pâde sâyira-nâlage |
 biđad ichchhâyiram uṇṭ êm |
 Mriḍâniyum Pođavijeyum dorey âdaparê ||
 â-mahâ-satiya pati Jaiytu tanna maga Nâraṇa-Dêvanam tanna tamma Suppa-
 diyumam tann aliya Kâva-Dêvanumam tanna mayduna Parasurâmanumam
 mund iṭṭu Šiva-pratishtheyam mâdisidam || â-dharmavaranu. ||
 svasti śrîman-mahâ-pradhânam sarvvâdhikâri śrî-karaṇada heggade Kêtayaṇ-
 aṅga-la guṇa-prabhâvam ||
 odavida téjadiṁ tad-anurâgada bhôgada châgad ârppiniṁ |
davolu.....prabaļânviita-lekkad oppiniṁ |
 mudad odavim.....huv âldana samayad onde perchchinim |
 sad-amaļa-kirtti-Kêšava-mahattaranindav ad âvan unnatam ||
 â-mantri-chûḍâmaṇi Dêśavaṇiyam âlutt ire || svasti śrîmatu Nirugunda-nâd-
 olagaṇa Dêśavaniya prabhugaļu Malla-Gâvunđa Mâdi-Gâvunđa heggade-Mudda-
 yan avaroļage ||
 ballam prabhu-guṇa-gaṇamam |
 kallam para-ninda-vachana-rachanâlaukâritavam |
 sallam duguṇak endađe |
 Mallam gâmuṇḍa guṇa-prachaṇḍa chaṇḍakarâmśam ||
 parama-pada-madhura-madhupam |
 para-vanitâ-surata-virata mânônnatanum |
 paripûrṇa-guṇa-nutam para- |
 hita-nirataṁ Mâdi-Gauḍaṁ embudan ariyâ ||
 guṇiy end aśrita-chintâ- |
 maṇiy endu karuṇa-deyad odavida kudharada sat- |
 kaṇiy endu dhairyya-chûḍâ- |
 maṇiy endu heggade-Muddanam hogaluvadū ||
 â-sakala-guṇa-sampannar appa gayvuḍugaļam âśrita-jana-kalpavrikshav enisuva
 samasta-prajegaļumam sadâ harasuva mahâ-tapôdhanam Lakuļa-Sahadêvara
 putram Gaṅgarâši-Paṇḍitara dîkshâ-sutam Tribhuva[n]a]śakti-Paṇḍitara tamman
 Vâma-jîyara sahaja-guṇam ||
 hariṇ || vipuļa-tapa-lakshmi-kântam dharinna-nirmmaļa-bhâvanum |
 saphaļa-dayitâkhyâtam [. . .] Ŝânta-chittam anuttamam |
 nipaṇa-Šiva-śâstrâsâ.....gaṇ maṇgaļa-bhûshayaṇam ||
 tapasi munipam Vâmaṁ gîrvvâṇa-nâma-lalâmanum ||
 â-tapô-dhanam tanna piriya-putra Vâmaśakti-Paṇḍitaru-mukhyavâgi makka]
 ayvarum berasu sukhadind ire || svasti śrîmatu Saka-varishaṁ 1061 Siddhârtthi-

saṁvatsarada Chaitra-suddha-paurnṇamāse-Sōmavâra-sôma-grahaṇa-vyatipâta-
sañkrântiyandu Jaitu-vaidyaru ūr-ayvatt-okkaluṁ gayvuḍugaļum mukhyavâgi
Vâma-jîyara kâlam karchchi dhârâ-pûrvvakam mâdi biṭṭa bhûmi (4 lines contain
details of gift) yint i-bhûmiyam Jaitêśvara-dêvar-aṅga-bhôga-handâdîvige-naivê-
dya tapôdhanaṇa grâsa khaṇḍa-sphuṭa-jîrṇṇôddhârakk endu biṭṭa dharmmavam
pratipâlisidavarige (usual final phrases and verse)

18

At Uṇḍiganâlu (same hobli), on a stone to the left of the Chaudêśvari temple.

srî || namas tuṅga etc. ||

śrî-kântâ-nêtra-nîlôtpala-vadana-sarôjâta-sasmêra-lîlâ- |
lôkaṁ lôka-trayôjjrimbhita-viśada-yaśas-chandrikâ-dôḥ-pratâpa- |
vyâkîrṇam tyakta-yukta-krama-kalita-kubhîch-chakra-khêda-pramôda- |
śrîkam śrî-Vishnu-bhûpam belaguge jagamaṁ râja-mârttâṇḍa-rûpam ||
kanda || Himadiṁ Sêtuvaram matt- |
e maguḍ â-Sêtuvim Himaiṁ-baregam vi- |
krama-kêliyiṁ tolalvaiṁ |
sa-mada-kshatriyan alipi Vishnu-nripiṭalam ||
gadya || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêsvaram Dvârâ-
vatî-pura-varêshvaram Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi sa-
darppa-Chôla . . . Kîtântam . . . ḥaṇḍa-kêsara-śirah-kalita-kuntam Chêrama-
stañbêrama-ghaṭâ-kañthîravam Pâṇḍya-nripiṭala-kula - pralaya - Kâlabhairavam
Chôla-kaṭaka-sûrekâraṁ maṇḍalika-mṛiga-bêṇṭekâra-nâmâdi-samasta-praśasti-
sahitam śrîman-mahâ-maṇḍalêsvaram Kañchi-gonḍa Vikrama-Gaṅga-Vishnu-
varddbhanam Hoysaṇa-Dêvam Gaṅgavâdi-tombhatt-aru-sâsiramum Banavase-
pannirchchâsiramumam Palasige-pannirchchâsiramumann eraḍ-aru-nûṣuman
êka-chcha... yin alavadisi râjyaṁ geyyuttam vijaya-râjadhâni Bañkâpuradol
ire tat-pâda-padumôpajîvigaļ || dôrddandâ... mâtū..n appa Chandahara-jat̄ti-
yum nija-kuļa-kuvalaya-chan... appa Chandrahara-jat̄tiyuṁ matte Bhîma-
jat̄tiyuṁ darppishiṭa-pratimalla-Havalara-jeṭṭiyum vairi-jat̄ti-Châṇûra-Nârayanya
... spari-jeṭṭiyum pratimalla-Malli-jeṭṭiyum idam-muntappuruṁ svâmi-prasâda-
sampannar âgi |

aiyvarum olpim Pâṇḍava- |
r aiyvarumam pôltu..n matiyin |
..yva-guru-dvija-nararim |
kaiyvâram berasu parase pempam pañedar ||
Śrî-vadhuvene negaḍ â-Bala- |
dêvigam â-Dêva-jat̄tiyam su[ta]r int i- |
mûvarum udiyisidar [.] |
yyâvasathar ugra-bhîma-bhuja-bala-yuktar ||

avaru Vishṇuvarddhana-Dēvana kārunyadindav īy-Uṇḍigeyahālumām Chala-vāṇīvanahalliyuman āluttav irddaru

. Hara-Nāyaka-Kēsari |
 kali-ballāl̄ enipa Malli-jattiyum ī-dē- |
 gulamām māḍisida[r] nnija- |
 kula-tilakar ttamma kulada pemp esevinegam |
 Kēsarige šauryyadol̄ dore |
 kēsari bahu-bandha-mal[l]a-vidyā-baladol̄ |
 šāsita-Muṣṭika-Chāṇūr- |
 āsuran obbane samānam ā-śrī-Krishnām |
 Hari-Hara-Pitāmahar mmū- |
 varumām tammutta mūvaruñ nege pōlt ī- |
 dharaṇī-valayadol̄ esava[r] |
 . ruda-mārāyar enisi bhuja-baladinda |
 pe[sa]ruñ tammaya kīrttiyu- |
 m esed ā-chandrārkka-tāram appanegam mā- |
 ḍisidaiñ dēgulaman idaiñ |
 *yasudhā-vadhviñge ratna-bhūshañam enisida |

vachana || antu tāygaiñ tandegam parōksha-vinayan titivage punyārtthamum
 āgi yī-dēgulamanū māḍisi khaṇḍa-sphuṭita-jīrṇhōddhārakkam dēvatā-pūjegam
 āhāra-dānakam Brahma.. Paṇḍitara Niḍugatāda Mallikārjuna-Paṇḍitara
 kālam karchchi dhārā-pūrvvakam Siddhārthhi-saṁvatsarada uttarāyana-saṁ-
 krāntiyandu bitṭa vṛitti ||

19

On the same stone.

Chitrabhānu-saṁvatsarada Phālguṇa-ba 7 Briha-vārad-andu Kala-jīvana
 maga Honna-jīya Siṅga-jīya Nāga-jīya Liṅga-jīya Nāga-jīvana maga Kalla-
 jīyanu tamma Honna-jīya Padma-jīvana maga Kalla-jīya tamm-anibaruñ
 tamma taṅge Bommavvege koṭṭa dhārā-pūrbbakav-āgi koṭṭaru Kēśavēśvarada
 bhūmi Siṅgayyana magañ Māchaiyyage koṭṭapud Āvali-jat̄ti Chavuḍa-Gavuḍa
 Mādi-Gavuḍa samasta-prajegañ salisuvara

20

On a stone to the right of the same temple.

namas tuṅga etc. ||

svasti śrī jayābhuyaḍaś cha Šaka-varsha *1198 neya Byaya-saṁvatsarada
 Vaiśākha-ba 10 Vaḍḍavārad andu Rāmachandra-jat̄tiyara makkalu Bivaḍe-jat̄ti-
 yarigevū Sūḍa-jat̄tiya maga Nanna-jat̄tiyam Uṇḍigehāla Chat̄ta-Gauṇḍana maga

* So in the original.

Chauṇḍa-Gaudānu Chandra-Gauda hindaṇa tanna gaudikeya baleyā-tōta yippatt-aidu-kambavanū kamba vondake tatu-kālōchita-kraya-drabya gadyāṇam mūṣara mariyādeyal ā-kamba yippattaidakaṁ gadyāṇam eppattaidanū ā-Chauḍa-Gaudānge koṭṭu ā-Bivaḍe-ja[ṭṭi]yaru Nanna-jaṭṭiyaru ā-tōṭavānu konḍu ā-tōṭake gaudi-mariyāde ēnu bandaḍam ā-Chavuḍa-Gaudānē teṣūvantāgi sarvamāṇyav āgi biḍisikonḍu ā-Cha[yu]da-gaudānge gadyā[ṇa] vondu haṇav aidanū koṭṭu ā-Vuṇḍigehāla' Nimbajā-Dēvige amṛitapadīgevū khaṇḍi-koratgevū ā-Bivaḍe-jetṭiyarū ā-Nanna-jetṭiyarū ā-tōṭavānu dhārā-pūrvvakāṁ mādi biṭṭa datti śrī śrī

chala baluhu satya sannaha |

chaluvu para.. eragad unnatimantam |

kuli-Rāmachandra-tanayaīn |

gelu... Bīvādanu Mallapa.. ṭanu jagadoḷ ||

.....tōrpano..... Māriya mariyō ī-kai..... karadoļ Rāya-jaṭṭi ava-
gaḍa Bhīmanu || maṅgala mahā || *śrī-Nimbajā-dēvi || śrī-Nimbajā-dēvi ||

22

At Bāṇāvāra (same hobli), on a stone near the Bāṇēśvara temple.

namas tuniga etc. ||

svasti śrī-janma-gēhaṁ nibhṛita-nirupamāurvvānaḥlōddāma-tējāṁ |

vistārōpātta-bhū-maṇḍalav amaṭa-yaśa-ś-chandra-sambhūti-dhāmaṁ |

vastu-vrātōdbhava-sthānakav atiśaya-satvāvalambaiṁ gabhīraṁ |

prastutyaṁ nityam ambbhōnidhi-nibham esaguṁ Hoysalōrvviṣa-vaiṁśam ||
ā-Hoysaḷa-vaiṁśadol udhayisida Vinayāditya-putran app Eṣeyaīga-nṛipaṅgav
Ēchala-Dēvīgam mūvar-ddēvarante Ballāla-Viṣṇu-Udayādityar emba mūvarum
putṭidar avarolage Viṣṇu-nṛipana vikramav ent endade ||

munisind aruṇate kaḍe-gaṅg |

inīs odave virōdhī-narapa-saptāṅgaiṁ Vi- |

shṇu-nṛipālaṅg appuvu nōḍ |

anupamam avan-alavyi itarar-alaviye jagadoḷ ||

budha-lōkāśrayan emba tārkshya-rathan emb udyad-balānvitān em- |

ba dharā-dhārakan emba bhōga-yutan emb abjāyatāksham dal em- |

ba dharitri-varan emba lōka-nutan emb ī-permmeiyam nōde Vi- |

shṇu-dharēśam sale Viṣṇuvol sogayipam Lakshmi-manō-vallabham ||

ā-Viṣṇu-bhūpanoḥ mā- |

dēvītvāṁ bettu pettaṭ uttame Lakmā- |

Dēvi Narasiṁha-Dēvō- |

rvvīvaranan anūna-puṇyavati vasumatiyol ||

* In Nāgari characters.

áhavadoļ ânta ripu-san- |
 dôhamumari bêlpa-vandi-jana-samudayamam |
 dêhiy enal kaṇav iyaṁ |
 sâhasi Narasimha-bhûpan i-vasumatiyoļ ||
 madavad-arâti-bhûmipara dantiya dantaman otti kiļtu tad- |
 biduvane poyye poldu poṛaponoṁe sa-raktaka-mauktikaṅgaļ â- |
 padadoļ avam jayâṅganege hâraman oppire mâlpan endoļ âr |
 kkadanadoļ âmp idirchchuv adaṭar jjagadoļ Narasiṁha-bhûpanam ||
 â-Narasiṁba-nṛipaṅgam |
 mânini mâdêvi sâdhviy Échalegarai la- ||
 kshmî-niļayan âgi Ballâ- |
 la-nṛipâlam puṭtidam dharâdhara-dhairyyam ||
 ati-darpüşṭa-bala-prabhêdi sumanas-sandôha-saṁsêvyan a- |
 nvita-satvam guru-vâkya-nîti-nirataṁ râmâbhîrâmâspadaiṁ |
 jita-bhûbhît-kulan emba pempan olaṅgoļ i-dhâtriyoļ bhâvisal |
 satataṁ šôbhisuvam Surêndranavol i-Ballâla-bhûpâlakan ||
 anupama-raṇa-nistâraka- |
 n anûna-satvânvitam vichâra-kshaman em- |
 ba negalteyinde Ballâ- |
 la-nṛipâlam Kârttikêyan ant oppirppam ||
 ile šuddha-sphaṭikôpa-la-sthagitav âśâ-maṇḍalaṁ dig-vadhû- |
 kuļa-vêṇi-kusumôpahâra-rachitaiū nâkam niļimpêsa-nir- |
 mmaļa-šuṇḍâla-rada-prabhâ-dhavalitaiū târâpathaiū târakô- |
 jvalitaiū tân ene korvvi parvvitu jasam Ballâla-bhûpâlana ||
 svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraiū Dvârâvatî-pura-
 varâdhîśvaraiū Tuļuva-ba-la-jaṭadhi-baḍavânaļaiū dâyâda-dâvânaļaiū Pâṇḍya-
 kuļa-kamaļa-vana-vêdanđa gaṇđa-bhêrunđa maṇḍalika-benčekâya para-maṇḍala-
 sūrekâya saṅgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-vîrinda-santarppaya-
 samarttha-vitaraṇa-vinôda Vâasantikâ-dêvi-labdhâ-vara-prasâda Yâdava-kuļam-
 bara-dyumaṇi maṇḍalika-makuṭa-chiḍâmaṇi kadana-prachanđa malaparoļ
 gaṇđa nâmâdi-praśasti-sahitam śrimat-Tribhuvana-malla Tałakâdu-Koingu-Naṅ-
 gali-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṅgal-gonđa bhuja-bala Vîra-Gaṅ-
 gan a-sahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-añka-Râma niś
 shañka-pratâpa Hoysala-Vira-Ballâla-Dêvar Gaṅgavâdi-tombhatt-aṣu-sâyiramam
 dushta-nigraha-śiṣṭa-pratipâlanadiū rakshisuttam Dôrasamudrada nelevînal
 sukha-saṅkathâ-vinôdadiū râjyam geyyuttum ire tadiya-pâda-padmôpajîviy appa
 Kammatada . . . Chaṭṭi-Seṭṭiyar-anvayav ent endađe ||
 vinaya-nidhânan endu Šîva-pâda-payôruha-bhriṅgan endu saj- |
 jana-nutan endu sâtvika-guṇânvitan endu dayâluv endu mâ- |
 na-nidhi-vilâsan endu guṇa-bhûshaṇan endu sa-rûpan endu bhû- |
 janav anurâgadinde sale kîrttisutirppudu Mâchi-Dêyanam ||

ā-Mâchi-Dêva-viprana |
 kâmini guṇavati sarûpavati sâdhvi dhari- |
 trî-maṇḍane Dugale..te |
 prêmeade paqedaḥ vivēka-nidhi Mâreyanaṁ ||
 aniśaiṁ gô-mârggadim poṭteyene poredukoṇḍ irppad i-gûḍa-mânu- |
 shyane hêḍ dharmmârttha-kâmaṅgalol anunayadim varttisalk artthiyindam |
 dhanaumaiṁ vâṇijyadind ârjjisute sakala-dharmmaṅgalol kâmadoḥ san- |
 du nitântaiṁ šôbhîsirppam sakala-guṇa-yutam Mâraṇ atyanta-dhîraṁ ||
 vanadhiyavôl ashadakshî- |
 ḡa-nidhânan ilēšan indu-sutanavol abjē- |
 šanavol saṁmârggam saj- |
 jana-śêvyaiṁ Mâri-Setṭi sad-vipra-kuṭam ||
 Mâraṇa satiy end enal ā- |
 kâramum anupama-vilâsamum ṣiju-guṇamum |
 dhîreg Pôchalege guṇâ- |
 dhârege saubhâgyavatige sale nijame valam ||
 sura-taruvaṁ paṭañchaleva dânaḍa permme surâdriy-ēlgeyim |
 pirid enip unnatikkey Avanîsutey éval enirppa ūauchav Am- |
 baruhabhavâdhikânteyavol oppuva tann aśivindav ormmeyum |
 nirupame Pôchiyakkân eseval dhareyoḥ pirid appa permneyim ||
 visaruha-mukhi-Pôchalegaṁ |
 Prasavasaraṅg euey enippa Mâraṅgam san- |
 tosam odave Kammaṭada Cha- |
 ṭti-Setṭi-guṇi-Dâsi-Setṭigal janiyisidar ||
 śrîmad aśêsha-lôka-vinutam vibudhâśraya-gêha-rañjitam |
 Sômakalâdhara-priya-sakha-priya sat-patha-mârggan âśritô- |
 ddâma-surâvanîruhan enippa negalteyan eyde pettu tâm |
 bhûmige Chaṭṭi-Setṭi Dhanadam dhanad-ēlgeyoḥ entu nôlpaḍam ||
 Hariya hayakke tôd enipa hêsha-chayaigaṇan Indra-dantiyoḥ |
 dorey enisirppa dantigaṇan abhradoḥ âda su-pâṇi-muttinoḥ |
 sariy enisirppa muttingaṇan eyde bahitrade tandu mâruvaiṁ |
 dharaṇiparg oldu Kammaṭada....Chaṭṭapa-Setṭi santataṁ ||
 mati-yute guṇa-rûpa-dayâ- |
 nvite dâna-vinôde sakala-dharmma-jñê pati- |
 vrate vimale Chatti-Setṭiya |
 sati maṅgala-saṅge Naṅge sale sogayisuval ||
 Harid-âśâ-bhâṇḍamam Vâruṇige naḍasuvaiṁ Vâruṇi-vastuvaiṁ vi- |
 staradind Indrâśeyoḥ perchhisuvan osedu Kaubêriyim dyumnamam nô- |
 dire Yâmyâ-bhâgadolo sandisuvan esava môlyâṅgaṇam Yâmyadind u- |
 ttara-dikking atṭuvam nôd anupama-vanijaiṁ Dâseyam dôsha-dûraṁ ||
 paramârttha-śrî-Kali-dê- |

vara pâdârâdhyan amala-sach-châritram |
 sthira-matiy aṇṇana gandha- |
 dvirada śrî-Dâsi-Set̄ti dâna-vinôdam ||
 kamala-mukhi kamala-lôchane |
 kamalâsave sâdhvi sakala-guṇa-yute rûpa- |
 pramade vibhu-Dâsi-Set̄tiya |
 ramaṇi mahâ-dâni mânî Pôchaley esaval ||
 su-lalita-rûpa-vilâsadi- |
 n a-laghutarônnata-guṇaṅgalind esav i-nir- |
 mmalege guṇi-Dâsi-Set̄tiya |
 lalanegē Kannalege saman ad âr vvasumatiyoł ||
 Giriṣan adhîśvaraṁ janani Pôchale vaptrive Mâreyam sahô- |
 dara-nidhi Dâsi-Set̄ti guṇi-Jakkale-Chikkale-Pôchalâñke-bhû- |
 vare-Basavaive-Naṅgalegal âtmajeyar Kali-Dêvan âtmajaṁ |
 vara-guṇi Naṅge kântey ene Chaṭṭapa-Set̄tiye dhanyam urvviyoł ||
 eseyalk eraḍuiñ Muttana- |
 hosavûr-kkaḍeyanya-taṭâk mani pirid ene ka- |
 t̄isiy alli kaun -gegeyuma- |
 n asadâjav ene Chaṭṭi-Set̄ti kaṭ̄isi dhanym |
 vasudhâ-maṇḍanav ene Dô- |
 rasamudrada Rudra-deşeyoł urutarav ene ka- |
 t̄isidam kegeyam guṇi Cha- |
 tti-Set̄ti tann-ante satyam esadire satataṁ ||
 nutav enipa Bâṇavûrino- |
 l ati-kriśav euisirppa kegeyan udghav enal sañ- |
 gata-mati kaṭ̄isisidam kû- |
 rtu tûmban ikkisidan êm kritartthanô Chaṭṭam |
 Bammachiya-kaṭ̄amam kîri- |
 dañi mahiyolag eseye pirid enal kaṭ̄isisidam |
 Kammaṭada Chaṭṭi-Set̄ti gu- |
 ñam meṛad ire Bâṇavûroł apratima-guṇam ||
 tanujaṅge šubhârttham Ka- |
 llanakegeyam negeye kaṭ̄isisidan ełdire Ma- |
 vinakegeyam kaṭ̄isisidam |
 ghanav ene Kammaṭada Chaṭṭi-Set̄ti manôjñam ||
 beḍad eṛagida kaṭ̄avegañiñ |
 gili-viñđim nandanaṅgalind alî-kuļadiniñ |
 baļasida pûrṇa-taṭâkâ- |
 vaļiyind urvvarege Bâṇavûr sogayisugm |
 ivar ant akhiļa-guṇar ssa- |
 tya-vachar ddharmamajñar ill enal negard i-bhû- |

bhuvanadoļ esadirddar bBâ- |
 ḥavûra vibhu-Mudda-Gavuṇḍa-Chikkasa-Gavuḍar ||
 Kali-dêvara maṇṭapamam |
 balyisi pîthamuman oldum archchisi Chatṭam |
 lalita..... |
 nelase punah-pratishṭheyam mādiśidam ||
 esadirppa Bânavûrola- |
 g esadire Chatṭeṣa-bhavanamumān ettisi ka- |
 tṭisidam pala.. kereyuma- |
 n asamā.. īg eṇey enippa Chatṭama-vanijam ||
 anupamav enisuva puṇyama- |
 n anudinav oḍarippa buddhiyindam Chatṭe- |
 ša-nivāsaman ettisidam |
 ... vene Kammaṭada Chatṭi-Setṭi guṇajñam ||
 svasti samasta-guṇa-sampannanum sâtvika-jana-prasannanum bhuvana-vi-
 khyāta pañcha-ṣata-vîra-śâsana-labdhânēka-guṇa-gaṇâlaṅkṛita satya-śauchâ-
 châra-châritra-naya-vinaya-vijñâna-vîra-Bânañja-dharmma-pratipâlanum guru-
 pada-payôjanita-lôlanum Hara-charaṇa-sarasiruha-shaṭcharaṇanum śuddhântah-
 karaṇanum sakala-jana-manô-rañjana-charitranum gôtra-pavitranum enisi
 negalda Kammaṭada Chatṭi-Setṭiyaru Chatṭeṣvara-dêvara dêvâlayaman ettisiy
 â-dêvara nitya-nivêdyakkam aṅga-bhôga-ranga-bhôga-jîrṇnôddharanakkam
 nandâ-dîvigegam sthânapati-pûjâri-parichârakar-âhâra-dânakkav endu Bâna-
 vûra gâvunḍugaļa prajegaļa kaiyale bhûmiyam hađedu Saka-varshada 1110
 neya Plavanga-sainvatsarada Paushyat amâvâsyê-Sômavâra-vitîpâta-saṅ-
 kramâṇad andu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâ-
 na-japa-samâdhi-śila-guṇa-sampannar appa Bhûpa-jîyara šishyar appa Achalê-
 ūvara-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakam mâdi (here follow details of gif.
 and usual final verses)

budha-nidhi vivêka-nidhi guṇa- |
 nidhiy Âdityânujam tad-antêvâsam |
 budha-nidhi vivêka-nidhi guṇa- |
 nidhi.... trikramâṅkan i-śâsanavam ||
 vinutam Sênojâm tat- |
 tanayar Baišôja-Balla-Sômôjaṅgal |
 vinaya-nidhânar Chatṭe- |
 ša-nivâsaman ettidar mmanah-priyadindam ||
 śrî...bhakti mahâ- |
 prâsâda..tanage nijav ene negard i- |
 bhâsura-yaśam Byarôjam |
 lês ene šâsanaman arttiyim ṭaṅkisidam ||

Śivâ ||

23

**At Gañjigere (same hobli), on a stone to the south of the ruined temple
in the wet land, east of the village.**

namas tuṅga etc. ||

ā-Hoysala-vamśadol udayisida Vinayāditya-putrau appa Eṣeyaṅga-nṛipa[ṅga]m
Ēchala.....mūvar ddēvarante Ballāla-Vishṇu-Udayādityar ppuṭṭida...oḷag
i-Vishṇu-nṛipana vikramav ad ent endade ||

Chōlana jūbu Mālavana gōlmuri Chēra....timba Mā- |
kāli Varālanam tuļiva gandha-gajam Khachan-aḷley-ambu Nē- |
pālana benna chammaṭi....naḍe-tandane vīra-Vishṇu-bhū- |
pālakan emba sambhramame vairi-nṛipālara maṇḍalainga .. ||
madavād-vairiyan āntu poyye jaya-śilam Vishṇu vidvishṭan-u- |
rvida kitt āṛade pāṛi birdda tani gaṇḍam.. ppe gūntirkut ir- |
ddudu bīrarkkaṭa birdda tōl hiḍida khaḍgam poyva sūl dōgut ir- |
ddud id ēn adbhitam āyto vīra-vibhavaṁ saṅgrāma-raṅgāgrado ||
Vishṇuva Lakshmiya kula-var- |
ddhishṇuv enalu negaḍdan Ikhuchhāpanavol bhrā- |
ji[shṇu]ve siṅgada teradim |
jishṇuve...sida jagada Narasiṁha-nṛipam ||
Māriya mauri mṛittuvina nālage nañjina puñja ra..rav ā- |
kārada kaypu band eṛagi poya siḍil siḍil ēligeyinda kādi kā- |
varad abhram..ra kashanoł āntu barduṇkuvannar ar |
vīrave mūrttigōṇduo naranātanoł i-Narasiṅga-bhū[mi]pam ||
paṭṭada sati Ēchalegam |
netṭane Narasiṅha-nṛipatigam mudadindam |
huṇṭida..ka-vilāsam |
yoṭṭaji gali vīra-vikramam Ballālam ||
mūḍal.....tu Kañchi paḍuval ghōliṭṭud ambōdhiy edd |
ōḍitt arggada Chēra-dēsav anitum Pāṇḍyāvanī-maṇḍalam |
kāḍol kūḍe tagaldu pokk aḍagidatt uddāma-saṅgrāmado |
kāḍirdd entu barduṇkuvannar olearē Ballāla-bhūpālano ||
svasti samasta-bhuvanāśrayam ūri-prithvī-vallabham mahārājādhiraṁ paramēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Yādava-kulāmbara-dyumaṇi samyakta-chūḍāmaṇi malerāja-raja malaparoļ gaṇḍa kadana-prachanḍan a-sahāya-sūra Saṇivāra-siddhi giri-durgga-malla chalad-aṅka-Rāma niśaṅka-pratāpa Hoysaṇa-Vīra-Ballāla-Dēva Dōrasamudrada nelevīḍinoļu sukha-saṅkatā-vinō-dadiṁ prithvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīvi || svasti samasta-guṇālaṅkṛita Bhagavatī-dēviya-labdha-vara-prasādarum Gōkula-Nārāyaṇa-dēvara pādārādhakam Kaḍaba-kaṇṭhīravam Kaḍabar-ādityarum alim munn iṣivaram praje-mechche-gaṇḍarum para-bala-sādhakarum arige kuñjaram

tappe tappuvaṁ viśvāsakke tappa nuḍidu mattanna toḍare ballaṁ-gaṇḍarūṁ haya-Vatsa-Rāja gaṇikā-Manōja su-janaika-bāndhava śrī-Sōmēśvara-dēvara pādā-rādhakam mahā-sāmanta Chaṭukkeya-Nāyakaṁ Sēnavegēreya vr̄ittiyan su-khadind ḥuttam ire || jana-vinute tāyi Bommave ghana-sauryai negalda tande Biji-Set̄tiy avar-añugina su-putram bhuja-bala-Mahādēva-Set̄tiy ā-sati Tippave set̄ti-Kāvegaṁ bhāsura-garvva-paya-payōdhiyo lu puṭṭidam Bairi-Set̄tiya mahimōnnati entendađe || vineya-nidhānan endu su-janottaman endu sakala-guṇiy endu sarūpan endu gótrake chintāmaṇi endu dhare hogaluguṁ Bairi-Set̄tiyam ||

turugida nandanaṁ pariva kāluve kaḍalgale tōḍ enippa per- |
gere baļasirddha perbbelasu sandaṇi-vetta janaiṇ vilāsadiṁ |
mejrev amāfrājlayam bahu-grihaṅgalōlu sompu.....cha luvekaṁ- |
*değeyo! opugu pura-varaṁ Tantrahaļa-Mahādēvana Gañjigēreyo! ||
*dharmmave mārttigoṇdu beļagutt ire tīrtha-chayaṅgaļ ārpina kshaṇadi |
karmmada bandhanai piigisi..vālvaṅgaļam |
nirmmaļa-chittam uttarisal ettisidaṁ budha-kōti baṇṇisal |
jagat-trayadoļu ..parbbi ire Tantrahaļa-Mahadēvan ad ēṁ kṛitārthanō ||
svasti samadhigata-pañcha-mahā-sabdaṁ mahā-sāmanta vīralakshmī-kānta para-
nārī-saliōdara para-sāmanta-bēṇṭekāra para-baļa-sūrekāra tappe tappuvaru
mařey-okkara kāvarum nuḍidanta-gaṇḍarūṁ Šiva-dharmma-nirmmaļarum
appa Gañjigēreya samasta-praje-gāvunḍugal ella irddu Saka-varisha 1119
Piúgaļa-saṁvachharada saptamī-Sōmavāra-vyatīpāta kūḍidandu Bīchēśvara-
dēvara aṅga-bhōga-raṅga-bhōga-nivēdyakkaṁ khaṇḍa-sphuṭita-nandā-dīvigeam
maṭha-pati-tapō-janara āhāra-dānakka(m)v āgi Tantrahaļa-Mahādēva-

jīvana kāla toļadu dhārā-pūrvvakai mādi biṭṭa datti (here follow details of gift and
usual final verses) Guligi-Set̄tiġai Māchauvegaṁ puṭṭida heggade-Mārayya katṭi-
sida kegeyalu Tantrahaļa-Mahadēvan ettisida dēvara ań.....ga-bhōgakke biṭṭa
gade sa 1 keyi ko 10.....maga Sōma.....bitta gadde ko 10

29

At Chikkakārēhalli (same hobli), on a stone near the boundary of Bānāvāra.
Jāragalu mundaṇa Rāyaṇuana hāla-bāvi haradāri kallininda yilige gaja 5280
kke kōsu 1

30

At Sānegere (same hobli), on a stone near the Āñjanēya temple.

namas tuniga etc. || (3 lines illegible)
svasti samasta-bhuvanāśraya śrī-pṛithvī-vallabha mahārājādhirāja paramēśvara
parama-bhaṭṭāraka Satyāśraya-kuļa-tilaka Chālukyābharaṇa.....chakra-
vartti.....Āhavamalla.....svasti samadhigata-pañcha-mahā....

* So in the original.

....maṇḍalēśvara Yādava-kuṇḍambara-dyumaṇi samyaktva-chūḍamāṇi mala-paroļu śrīmat-Tribhuvana-malla Vīra-Gaṅga-Hoysla-Dēvaru mūḍalu Naṅgaliya-ghaṭṭa teinkalu Rāmēśvara haḍuvalu Bārakanūru baḍagalu Heṛddoṛe ḥādiyāgi Gaṅgavāḍi-tombhatt-aḍu-sāsiramumāṁ dushṭa-nigraha-śishṭa-pratipāḍaneyiṁ Beluhūra neleviḍinalu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyu ttam iralu || tat-pāda-padmōpajivi || svasti samadhibigata-pañcha-mahā-śabda mahā-sāmanta vīra-lakshmi-kānta gelvaṅg asādhyaiṁ san-mānādāni satya-Kāṇīnam ubhaya-baļa ēkaṅga-vīram sāhasa-dhāma vara Bhīma ripu toḍare bal-gaṇḍam chakra para-baļamalla haya-Vatsa-Rāja gaṇikā-Manōja tappe tappuvaiṁ viradind oppuvaiṁ alīṁ munī-igivanī Āditya-anākakāraṇi svāmi-drōhara gaṇḍa para-maṇḍalika-sūre kāraṇi iha lā-rakshapāla mārkkōla-Bhairava bhitarā kolla pagevara sāmanta-gasaiṇi marevuge kāvai Viṣhṇuvardddhanana bīḍige lačchana pāṭana muļivana mūgaṇi koyva chitta-bhā sāmanta-Rāva kayduvinālu kāduva svasti śrīman-mahā-sāmanta Manahayyana maga śrīman-mahā-sāmanta-Baṅkeyya Sēuavagere-pauneraḍumāṁ sukha-saṅkathā-vinōdadiṁ aluttam ire Saka-uṇipa-kālātita-saṅvatsara-śataṅgaļu 1057 īneya Ānanda-saṅvatsarada Mārggaśira-śuddha-pañchami-Bṛihaspativārad-uttarāyaṇa-saṅkrānti-vyatipātad andu tāvu pratishṭhe māḍida śvara-dēvara aṅga-bhōga-nivēdy-a-nandādivige-Chaitra-pavitra-khaṇḍa-sphuṭita-jīrṇōddhārakka ḫītar-āhāra-dānakkam sarvva-namasyam āgi ūru nirumba kegeya teṅk-aṇa kōdige kuruvada gardeya bittu salage nālk gaṛa ele-dōṇṭa ūrūn teinkalu hāla-beṛddalu matta 3 ettu gāṇa 2 (usual final verses) Mūlasthāna-dēvarge hiriya-ke keļage batada garde hāla-keyim

31

At Kallagundi (same hobli), on a stone in front of the village gate.

śrī svasti śrī jayābhuyaḍaś cha Śaka-varusha 1253 neya Prajōtpatti-saṅvatsarada Vaiśākha-ba 7 Sō | śrīmat-pratāpa-chakravarti Hoyisaṇa bhuja-baļa śrī-Vīra-Ballāla-Dāvaru śrīmān-mahā-pradhiṇamāṁ Kāmeya-dāṇḍāykaruṇiṁ sukhadiṁ rājyaṁ geyyutt irddha samayadalu | kaṭaka tōṭikāṛa maṛavokkade kāva Liṅgadahaḍliya Bala-Gaudana maga Māra-Gauḍanu Goravanakalliinge Tura-karu bandali kādi kudureya hiḍididakke dēvarugaļuṇi Kāmeya-dāṇḍāykaruṇiṁ mechchi Kallagundiyanu ā-Kallagundiya haḷigaļanū Māra-Gavuḍainge nettaru-goḍagiyy āgi kala naṭu koṭu bhūmi-chandārkkar uļanna-baraiṇi bālyant āgi koṭa koḍagiya šilā-śāsana maṇgaļa mahā śrī (usual final verse)

32

At the same village, on a stone near the Mahāliṅgēśvara temple.

śrī

namas tuṅga etc. ||

[Pra]dyumna-visika-du . . . |
 Pradyumnârâti-charana-sarasija-bhriñgar |
 pradyôtana-sama-têjar |
 vidyâ-nilayaru Sadâkriyâśiva-munipar ||

svasti śriman-mahâ-maṇḍalâśvara Tribhuvana-malla Taṭakâdu-gonḍa bhujabaṭa Vîra-Gaṅga śrî-Vishnuvarddhana-Hoysala-Dêvaru Gaṅgavâdi-tombhattaṛu-sâyiramumam dushṭa-nigraha-sishṭa-pratipâlanadim Dôrasamudrada nele-vîdinoṭu sukha-saṅkathâ-vinôdadim râjyaṁ geyyuttam ire śîmat-piriya-patṭamahâ-dêvi-Bammala-Dêviyara Âsandiy-aynûṣumam mûnûṣumam sukhadim pratipâlisutta vadigeya dhana-dâna sale vinôda dhareyoṭu || âtan ujjivita pati-bhaktiyoṭ a-Bhâratig Arundhati-Satige gonḍana magam bhûmaṇḍaladolage dharmma-kâryyam mârggade negalchidan amâtya ya-bîra Nâgalatmaje-Mâṇabbegam puttida pratipaṭam âtana vadhu dayeya tavaru-maney enisi negalda enipa Bamma-Gavudam buddhi dayeya tavaru-mane akhilâvanî-tala bôva Mâcha-Gavuṇḍa || antu Bamma-Gavudan Aṛakereya . . . śrî-Châva-Gavudan âtana tamma . . . Konḍa-Gaṇḍan olpaṁ tâldi nirata Kâlidâsa gôtra-pavitra viśvambharâ-chakradoṭ || âtana vupamege vappale kshiti-taladoṭu svasti Śaka-varisha 1057 neya Râkshasa-saiñvatsarada Pushya-bahuļa-chauti-Budhavârad andu uttarâyaṇa-saṅkrânti-vyatîpâta-nimittam Bilêśvara-dêvargge nivêdyakkam Chaitra-pavitrakkam tapôdhanar-âhâra-dânakkam Mâla-Gavuṇḍa tumbinda mûḍaṇa-sîmeyal sarvva-bâdhâ-parihârav âgi bitṭa gadde khaṇḍuga 3 beddale matta man enñege (usual final verses)

34

At Manakattûru (same hobli), on a stone near the waste weir of the tank.
 śrî-Mûlasthâna-dêvara pâdârâdhaka Mûlasthâna-dêvara dêvâlyavam kaṭasa-nir-mmâṇam mâḍida Karttâra-jîyara su-putra Îsânya-Paṇḍita-dêvaru ||

namas tuniga etc. ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalâśvaraṁ | Dvârâvatî-puravarâdhîśvaraṁ | Yadu-kula-kuvalaya-sudhâkaram satya-ratnâkaram | Yâdava-Nârâyaṇam | chatura-yuvatî-Chârâyaṇam | Chakrakûṭa-kôṭâtavî-dâvânaṭam | ripu-baṭa-jaladhi-baḍavânaṭam | ūauryya-mṛiga-râjami | malerâja-râjami | Kaṭapâla-kapâla-śailaugha-vajra-danḍa maleparoṭ gaṇḍa | nrîpa-kuṭa-kari-kaṭabha-yûtha-nâtham | Gaṇḍa-giri-nâtham | uddanḍa-prachanḍa-Pâṇḍya-garvva-parvvta-Pâkashâsanam | vivêka-Kamâlâsanam | Jagaddêva-prabala-pannaga-Vainatêyam | bhuja-baṭa-Rauhiṇeyam | Narasiṁha-Brahma-bhûri-bhûruha-kaṭhôra-kuṭhâram | châru-vichâram | Iruigola-mada-marâla-mêghâravam | purushârttha-

Purûravam | vijaya-lakshmi-bhavana-maṅgala-maṇi-toraṇam | Adiyama-nivâraṇam | maṇḍalika-ghata-sarppa | rūpa-Kandarpa | Kaustubhâbharaṇa-smaraṇa-parinatântahkaraṇa | vikramâbharaṇa | Taṭakâdu-gonḍa-gaṇḍa | kadana-prachanda | Cheṅgiri-mataṅgajâri-sarabha | Âdi-râja-sannibha | Vâasantikâ-dêvî-labdha-vara-prasâdaiṁ | mṛigamadâmôdaiṁ | nâmâdi-samasta-pra[š]sti-sahitaṁ | śrîman-mahâ-maṇḍaleśvara | Taṭakâdu-Koṅgu-Naīgali-Gaṅgavâḍi-Noḷambavâḍi-Banavâse-Hânuṅgallu-gonḍa bhuja-balâ Vira-Gaṅga Kaḍamba-Vishṇuvarddlhana-Dêvaru Gaṅgavâḍi-tombhattaru-sâyiramaṇi Noṇambavâḍi-mûvatt-irchhâsi-ramaṇi Hânuṅgall-aynûṛumaṇi dushṭa-nigraha-śishṭa-pratipâlanadin âluttuṁ sukha-saṅkathâ-vinôdadim vijaya-râjyaṁ geyyuttam ire | svasti samasta-kâlatîta-Šaka-variṣa 1023 Vikrama-saṁvatsara | *ippatt-eraḍaneŷâ Yuva-saṁvatsara | svasti samasta-mahâ-prabhu-Châva-Gâvunḍam Managatûraṇi mâḍi Aḍalagaṭṭavaṇi kaṭṭisi Châvâsvara-dêvara pratishṭheyaiṁ mâḍi dharmma(ś)-chittan âgi hôd-iṁ-balika || svasti śrîman-mahâ-prabhu-Saṅka-Gâvunḍanui Chaṭṭa-Gâvunḍanum Managatûraṇi mâḍi dharmma(ś)-chittar âgi ā-Chaṭṭa-Gâvunḍa | Châvâsvara-dêvara dêvâlyavaṇi geysi kaṭasa-nirbbâṇa-mâḍi ā-dharmmavaṇi pratipâli | pûrvva-mariyâdeyim biṭṭa datti | svasti śrîman-mahâ-guṇa-sampunya baḍagi-Chikkôjana maga Maṇaṇojaṇi Chikkâsvara-dêvara pratishṭheyaiṁ mâḍi dharmma(ś)-chittan âgi | Châvâsvara-dêvarige aṅga-bhôgakkaiṁ snâna-nivâdyakaiṁ nandâ-dîvigeṇaiṁ biṭṭa datti | (here follow details of gift) int i-stânavaṇi hôma-nêma-japa-samâdhi-sîla-guṇa-sampannar appa Karttâra-jiyara kâlam karchehi dhârâ-pûrvvakaiṁ mâḍi koṭṭaru || Pâlguṇa-suddha-pañchamî-Sômavâra-vyatîpâta-uttarâyaṇa-saṅkrâmaṇadal int i-dharmmavaṇi salisidaṇi (usual final phrases and verse) Châvâsvara-dêvara nandâ-dîvigeṇaiṁ biṭṭa ettu gâṇa | hiriyakereya kelage gaudugalige koḍaṅgi gadde salage 12 gavudugaṭṭa 2 || *svayaṇi beddalu mattaru 15 int i-śâsanava bareda sêṇabhôva-Kâlimayya || baredaṇi Mârōja maṅgala maha ūrī ||

35

At Beṇḍekere (same hobli), on a stone in front of the Siddhâśvara temple.
svasti śrîman-mahâ-maṇḍaleśvaraṇi Taṭakâdu-go[ṇḍa]-gaṇḍa pratâpa-Hoysaṇa-Vira-Ballâlu-Dêvaru Dôrasamudrada nelevîdinoļu sukha-saṅkathâ-vinôdadalu râjyaṁ geyut ire || Saṅkâ-varsha 1114 Paridhâvi-saṁvatsarada Jêshṭa-suddha-pañchamî-Âdityavâradalu Beṇḍiyakereya oḍêra Bêcheya-Nâ[ya]ṅka huliyan iṣidu Śiva-lôka. atana maga Vaḍaleya-Nâyaka parôksha-vineyamaṇi mâḍida. . .

36

In the same place.

svasti śrîman-mahâ-maṇḍaleśvaraṇi Taṭakâdu-gonḍa-gaṇḍa pratâpa-chakra-vartti Ho[y]saṇa-śrî-Vira-Nârasiṅga-Dêv-arsara magai. . . . Dêvaru Dôrasamudrada nelevîdinalu sukha-saṅkathâ-vinôdadim pṛithvî-râjyaṁ geyyuttam ire

* So in the original.

Saka-varusada 1153 neya Khara-samiva śrīmad-anādiy-agrahāra Beṇdeyakerēya Bile-Setṭiya maga..... lu kondu..... Śiva-lōka-prāptan āda ātana aṇṇa Bala... Setṭigalu ettisida vīra-galu maṅgala maha śrī ||

37

On a stone near the garuḍa-kambha in front of the same temple.

Yuva-saiñvatsarada Phâlguṇa-śu-1 lu śrī-vīra-pratâpa . . . svayambhu-śrī[ma]l-Liūga-chakravartti śrī-Mallikârjjuna-dêvara divya-śrī-pâda-padmârâdhakar āda śrī-Bhikshavatti-ayanavaru Beṇdekerēya Śivasta[la]galige gaṇachârada haṇa-kâsanu mundal âru taṭal âgadu.....

38

On a stone in the garbhâṅkâna of the same temple.

namas tuṅga etc. ||
 svasti śrīy-irpp-uttama- ;
 vâstu jaya-śrīya vilasitâvâsaṁ lô- |
 ka-stutye yaśô-vaniteya |
 vistâra-stânam eseva Hoysaḷa-vaiṁśaṁ ||
 ā-Hoysaḷa-vaiṁśadoļ udayisida Vinayâditya-putran app Eṣeyaṅga-nṛipā(na)ṅgam
 Ēchala-Dêvigam pūṭida Ballâla-Vishṇu-*Vijayâditya(m) emba mûvaroloļ
 Vishṇu-nṛipana vikramav entene ||

munisind aruṇate kaḍe-gaṇ |
 inis odave virôdbi-narapa-saptâṅgaṁ Vi- |
 shṇu-nṛipâlaṅg appuvu nôđ |
 anupamam avan-aḷaviy itarar-aḷaviye jagadoļ ||
 budha-lôkâśrayan emba târkshya-rathan emb abjâyatâksham dal em- |
 ba dharâ-dhârakan emba bhôga-yutan emb udyad-balânvîtan em- |
 ba dharitrî-varan emba lôka(ikya)-nutan emb i-permmeyiṁ nôđe Vi- |
 shṇu-dharêśaṁ sale Vishṇuvol sogayipam Lakshmi-manô-vallabham ||
 [ā-Vishṇu-bhûpanoļ mā-] |
 dêvitvam bettu pettaļ uttame Lakshmâ- |
 Dêvi Narasiṁha-Dêvôrvî- |
 varanan anûna-puṇyavati vasumatiyoļ ||
 kadanadoļ ānt arâtigaļa dantiya dantaman otti kiļtu tad- |
 biduvane poyye poļdu poṛaponaṁ sa-raktaka-mauktikaṅgaļ ā- |
 padadoļ avaiṁ jayâṅganegē (hârama)hâraman oppire † nôlpen empod âr |
 kkadanadoļ amp idirchchuv adaṭar †jjaraļ ā-Narasiṁha-bhûpanam ||
 kadanadoļ idirchchid adaṭara |
 mada-radaniya biduvinalli naṭṭa saral bâ- |

* Read Udayâdityar.

† Read mālpan endođ.

‡ Read jjagadoļ.

lada modalo! uehehalisuv ond |
 adaṭava nṛipa-Nārasimha-Dēvainge nijam ||
 à-Nārasimha-nṛipaṅgam |
 mānini mādēvi *svadēv Ēchalegam la- |
 kshmī-nileyan āgi Ballā- |
 la-nṛipālam puṭṭidaiṁ dharādhara-dhairyyam ||
 munisiṁ Ballāla-bhūpaṁ kiṭe polev-asiyam kiṭpaḍ anyāvanī-pā- |
 la-nikāyaṁ sthānadin[dam] jaḍiye naḍugugum bhītiyam | †
 anupama-raṇa-nistāraka- |
 u anūna-śakty-anvitaiṁ vichāra-kshaman em- |
 ba negalteyinde Ballā- |
 la-nṛipālam Kārttikēyan-ant oppippam ||
 svasti samasta-bhuvanāśrayaiṁ śrī-prithivi-vallabham mahārājādhirāja paramē
 śvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Yādava-kuṭāmbara-dyumaṇi samyaktva-
 chūḍāmaṇi maleparo! gaṇḍa kadana-prachāṇḍa a-sahāya-śūraṇ niśāṇka śri-
 mat-pratāpa-chakravartti Hoysala-śrī-Vīra-Ballālu-Dēvaru Dōrasamudrada ne-
 levīḍinalu dushṭa-nigraha-śishṭa-pratipāṭakav āgi rakshisutam sukha-saṅkathā-
 vinōdadiṁ rājyaṁ geyyuttam ire ||
 turigida nandanam pariva kālve kaḍalg ive tōd enippa per- |
 ggeṛe baṭasirddha pervaṭasu sandaṇi-vetta janaiṁ vilāsadiṁ |
 meṛev amarālayaiṁ bahu-grihaṅgaṭa sump ivarinde chelvu kaṇ- |
 deṛadavol i-jagakke Jayagoṇḍapuram niṣadaiṁ virājikuṁ ||
 sakaṭa-vyākaraṇārttha-śāstra-sad-aṭāṅkārauga-paurāṇa-nā- |
 ṭaka-kāvya-smṛiti-tarkka-jōyisa-lasad-vēdānta-siddhānta-lau- |
 kika-mīmāṁsa-nirukta-kalpa-vidhi-śikshākhyādi-chaushashṭi-di- |
 vya-kaṭoktar Jayagoṇḍa-nūtana-pura(m)-śrī-vipra-vidyādharar ||
 an-upamar a-tarkyar an-aghar |
 vinītar a-pratīmar (an)ūrjjita-san-mārggar |
 vinayāḍhyaru vēdāḍhyar |
 vinutar Jyagoṇḍapurada vipra-vararkka! ||
 Baliyam Rāghavanum negalda-Khachala-kshmāpālanum Karṇyanum |
 Kali-kāloda . vol sogayipar śishṭēshṭa-kalpadrumar |
 kali-Dummaṇi Kali-kāla-Kāman a-bhayaṁ śrī-Nāga-Dēvaiṁ mahi- |
 taṭa-sēbyaiṁ Hari-Dēvan udgha-guṇa-yuktaṁ Ballugaiṁ dhātriyo! ||
 hṛidaya-kaṭāṅkan allada jaṭāṭma . n allada ṣītarochiy em- |
 budu guru-gōtra-śatruv aṇav allada kaušikan allad Indran em- |
 budu viparītan allada Kujaṁ . . . n allada kalpa-vṛikshan em- |
 budu vibudhāśrayaika-nidhiyaiṁ dhare Dummaṇa Nāga-Dēvanaiṁ ||
 vara-siddhānta-Guru-prabham guṇa-yutaṁ Dāsāṅkan ātaṅge sā- |
 daradim ūṭhūṭiri Šaṭjīva-bhakti-nivar dDēvayya Tippayya saun- |

* Read sādhrīy.

† Two lines are wanting.

‡ So in the original.

dara Mâraiyya . . yânvitaṁ Hariharaṁ śrî-Chirddi-Râjaṁ sadâ- +
guru-dêva-dvija-vandana-pramuditar mmânônnatar . . nigaļ ||

(here follow details of gift) Bâvi-set̄tiya maga Nani-set̄ti Siddhêśvara-dêvara nandâ-
dîvige ko ga 1 âtana tamma Sô...set̄ti koṭṭa 1

Khara-saṁvatsara-Âsvîja-bahuļa 1 Va hiriya-Bet̄ta-jîyanu tanna makkaļugaļu
Siddhayya-Âltayaṁ...geyuni-Bayichayyaṅgeyuni bhûmiya vibhâgasida kramav
entendade | Siddhayyan-Âltayyaṅgeyuni bhâga 2 Baychayyaṅge bhâge 1 (here
follow details of further gift)

39

At Kuruvaṇka (same hobli), on a stone in the raṅga-maṇṭapa of the Iśvara temple.

namas tuṅga etc. ||

svasti śrîy-irpp-uttama- |

vâstu jaya-śriya vilasitâvâsaṁ lô- |

ka-stutye yašō-vaniteya |

vistâra-sthânav esava Hoysaṇa-vamšam ||

â-Hoysaṇa-vamšadoļ udaysida Vinayâditya-putran app Ereyanga-nripaṅgav
Êchala-Dêvigaṁ puṭṭida Vishṇu-nripan â-Vishṇu-nripana vikramam entendade ||

hari-sandôha-virâjitaṁ vividha-padmâlaṅkṛitaṁ haṁsa-sañ- |

charaṇa-prauṇa udâtta-vikrama-guṇôdyat-puṇḍarîkâṇka(m) saun- |

darav âgirppudařinde padma-vanad andai bhâvisal Vishṇu-bhû- |

varar irpp-â-puramuṁ surêndra-puramum vidviṭ-purânikamum ||

ina-têjan Indirâ-vara- |

n Inaja-samôdâran Indra-nibha-vibhavan iļâ- |

jana-vinutan iddha-sat-kî- |

rtti-nidhânaṁ Vishṇu-bhûpan Aṅgaja-rûpaṁ ||

â-Vishṇu-bhûpanoļ mā- |

dêvitvam bettu pettaļ uttame Lakmâ- |

Dêvi Narasiṁha-Dêvô- |

rvîvaran anûna-puṇyavati vasumatiyoļ ||

madavad-arâti-bhûmipara dantiya dantaman otti kiļtu tad- |

biduvane poyye poļdu poṛapoiyme sa-raktaka-mauktikaṅgaļ â- |

padadoļ avai jayâṅganegē hâraman oppire mârppan endoļ âr |

kkadanadoļ ânt idirchchuv adatar jjagadoļ Narasiṁha-bhûpanam ||

â-Narasiṁha-nripaṅgam |

mânini mâdêvi sâdhviy Êchalegam la- |

kshmî-niļayan âgi Ballâ- |

la-nripiļaiṁ puṭṭidam dharâdhara-dhairyyam ||

Phajinâtham pâti blôgakk Amarapati samam rûpa-sampattig Abjê- |

kshayam udyad-vikramâḍambareke dore Mahêśam nijâjñâ-višêšakk |

eṇe dhîrôdattâ-chittakk amama sari Daśâsyâri dânakke mattam |

toṇe Karṇam tâu enalk i-vasudheyoļ esedaṁ Vira-Ballâla-bhûpaṁ ||

anupama-raṇa-nistāraka- |
 n anūna-satvānvitam vichāra-kshaman em- |
 ba negalteyinde Ballā- |
 ḥa-nṛipālāni Kārttikēyan-ant oppirppam ||
 iļe śuddha-sphatikōpa-la-sthagitaṁ aśā-maṇḍalaṁ dig-vadbū- |
 kuḷa-vēṇī-kusumōpahāra-rachitaṁ nākaṁ niṣimpēṣa-nir- |
 mmaṭa-ṣuṇḍāla-rada-prabhā-dhavalitaṁ tārā-patham tārakō- |
 jvalitaṁ tān ene korbbi parbbitu jasaṁ Ballāla-bhūpālana ||
 svasti samadhibigata-pañcha-mahā-sabda mahā-maṇḍalēsvaram Dvārāvatī-pura-
 varādhīsvaraṁ Yādava-kuṭāmbāra-dyumaṇi samyaktva-chūḍāmaṇi vinamad-
 ahita-mahipa-chūḍāmaṇi-nūtna-ratna-raśmi-jāla-jaṭilīta-nakha-kiraṇam chatus-
 samaya-samuddharaṇam kadanadoļ adirad idirchehid adaṭaran adaṭ aleva
 Purandara-nandanaṁ sakala-jana-manō-nandanaṁ Taṭakāḍu-Koṅgu-Nāṅgali-
 Gai[ga]vāḍi-Noṇambavāḍi-Banavase-Halasige-Huligē-Hānuṇgal-Uchchaṅgi-
 gonda bhūja-baṭa Vi[ra]-Gaṅgan a-sabāya-śauryya Śanivāra-siddhi Giri-durgga-
 malla chalad-aṅka-Rāma niśaṅka-pratāpa Hoysaṭa-Vīra-Ballāla-Dēvar Dōra-
 samudrada nelevīḍino sukha-saṅkathā-vinōdadīm rājyaṁ geyyuttam ire || tadī-
 ya-pāda-padmōpajivigal appa Mahādēv-arasanu Kaṭu-Malleyana nālvattu-
 mānisa-ekkaṭigara permme yentene ||

*esuvar-ādityan emb ī- |
 pesariṁ jasam ese ye negalda kaṇṇambinavam |
 visasana-dbhīram Hoysaṭa- |
 vasudhīšana nachchin-ālu Mahādēv-arasan |
 patiyuṁ paṭeyuṁ guṇamam |
 satataṁ varṇṇippa terade naṭav ī-prāgal- |
 bhyatey aṅgarakka-vadey-adhi- |
 patiy unnata-Kaṭuva-Malleyaṅ adu sājam |
 dhuradoļ idirchehida pagevara- |
 n uravaṇiyam gelva takku ripuga[ā] kuṭīlō- |
 tkaramam negalchi patiy-añ- |
 ga-raksheyam mālpud aṅgarakkege uṭaṭijam |
 uravaṇisi nūnki Hoysaṭa- |
 dharauṇi mehche pagevaraṁ gelv adaṭ ī- |
 dbareyoļ sale yekkaṭig-añ- |
 ga-rakshakar nnālpadimbaroļ šobhisuguṁ |
 vasudhā-maṇḍanav ḥigre |
 Visaruhabbavan oldu tāne mālidan enal ī- |
 vasumatiyoļ Kuṭuvakkam ad ēn |
 asadaṭadind ese utirppud ēn kautukamō |
 nirmmaṭar ī-Kuṭuvakkakk |
 ormineyuv anvayada mūligar sāvantam |

* So in the original.

Barmmeya-Nâyakanum guna- |
 k ârmmañ sâvanta-Masañayanum esadirppar ||
 â-Kuñuvakkada gañdañ |
 lôkôttaman amala-kîrtti-yutan adhika-gunañk |
 âkaram ene negaldañ mahi- |
 mâtakaran Ereyamma-gaunñdan urvvî-tañadol ||
 svasti samasta-guna-sampannar appa Kuñuvakkada samasta-prajegalim ||
 vinaya-nidhânañ dharmmakk |
 anukûlañ satya-vâkyan amala-charitram |
 vinutam Mudd-arasañ saj- |
 janan i-Kuñuvakkad ondu gañdike vañedam ||
 int i-samasta-prajegal[g]e tâyi-tandey âgirppa sê nabôva-Bittiyâñnan-anvayav
 ent ene ||
 jananiye Mâchaley oðey-Âñ- |
 dane janakañ Kumaran anujan avaraje Pôcha- |
 vve nutângi Hariyanam mai- |
 dunan ene Bitteyañam dhanyan i-vasumatiyo! ||
 pirid enipa bhaktiyindam |
 vara-guni Mallaveya vallabham Bitteyyam |
 paramârâdhyam Bîrê- |
 švaramañi priyadim pratishþeyam mâdisidam ||
 jana-vinute Dâsiyakkane |
 tanage sahôdariye Bîri-Setþiye bhâvam |
 vinutan ene Bitteyañ saj- |
 janan i-Bîrêšvarâlayaman ettisidañ ||
 svasti śrî Saka-varsha 1107 neya Visvâvasu-sañvatsarada Paushyad amâvâsyę-
 Sômavâra-vyatîpâta-saṅkramañad-andu śrî-Bîrêšvara-dêvara nitya-nivêdyakkam
 nandâ-dîvigeñam jîrñyôddhârakkam pûjâri-parichârakar-âhâra-dânakkav endu
 samasta-prajegañ sannidhânañdalu Mahadêv-arasanuiñ Kañuva-Malleyañ olag-
 âda nâlvattu-manushya-ekkañga-añga-rakkaruñ Trailôkya-śaktigala dîkshâ-
 putrañ Lôkâbharañ-Pañditara kâla karchchi dhârâ-pûrvvakam mâdi bitta
 datti (here follow details of gift and usual final phrases and verses)

40

At Kanikatte (Kanikatte hobli), on a stone near the Simhanâthêśvara temple.

namas tuñga etc. ||
 śrî-Mahâdêvâya namañ ||
 kêla vasanta-bâla-sahakârada tañ-neñal âśritâlîge â- |
 blîla-layâhi-nishitura-phâñaughada mey-neñal uddhatârig un- |

mîlita-puṇḍarîkada neṭal jaya-lakshmig enippa Vîra-Ba- |
 llâlana tôla bâla neṭal âdudu dhâtrige vajra-pañjaraṁ ||
 sura-bhûruhad esev aṅkura |
 dhareg ogedud enalke Nârasin̄ha-nṛipâlam |
 vara-vadhu-Lakshmâmbikegam |
 parama-guṇâmbudhigav agra-sutan ene negaḍaiṁ ||
 pât̄ada satiy Échale tâm |
 neṭane Narasiñhan-arasiy âkeya basuṛo |
 puṭṭida Ballu-nṛipâlaka |
 neṭane guṇa-nîlaya vîra-Vikrama-têjaṁ ||

svasti samasta-bhuvanâśrayaiṁ śrî-prithvî-vallabham mahârâjâdhirâjam para-mêsvaram parama-bhaṭṭârakanî Yâdava-kuṭâmbara-dyumaṇi samyaktva-chûḍâmaṇi Vâsantikâ-dêviya labdha-vara-prasâdaiṁ a-viṣrânta-vidyâ-vinôdaiṁ râja-sarvvajñaiṁ malerâja-râjam malaparo ḡaṇḍa Yâdava-Nârâyaṇa Dvârâvatî-pura-varâdhîsvaram apûrvva-rûpa-Kandarpa Chôla-Mâlava-Gûrjjara-bhaya-jvara saptama-Vishnuvardhana pratâpa-chakravartti bhuja-bala-Vîra-Ballâla-Dêvaru sakala-mahî-maṇḍalamaiṁ dushṭa-uigraha-sishṭa-pratipâlanaṁ geyu[ta] Hallavûrada nelevîlino sukha-saṅkathâ-vinôdadiṁ prithvî-râjyaṁ geyvuttam ire tat-pâda-padmôpajîvi || svasti śrimatu Hoysala-Vîra-Ballâla-Dêvana sarv-vâṅga-lakshmiy appa piriy-arasi Vumâ-Dêviyara mahimônnatiy entendaḍe ||

Ballâlana bala-bhujado |
 ballidaṭ â-vîra-lakshmi nelesuva-teṛadiṁ |
 Ballâlana vâmâṅgada |
 vallabhe Uma-Dêviy i-dharitriyo pesar-vaḍeda |
 tîvida chennan appa keṭe voppuva kâta koṅgu suttaluṁ |
 śrî-vana-lakshmi kau-deṛadavol beḍadirdda su-gandha-sâliyind |
 i-vasudhâ-talâgrado ramyam enal Kalikat̄ti-nâdleyum |
 dêva-grihaṅgaṇind esedu sôbhisut irddudu nôrppaḍ ûrggalo |

svasti samasta-vastu-guṇa-sampannaruṁ saṅkâla-sâhitya-sarvvajñaruṁ dâna-dharma-puruṣârtha-parôpakâra-nidhi-nidhâmaruṁ Ŝiva-dharma-nirmala-rum saranâgata-vajra-pañjararum appa Magare-mûnûṅgakaiṁ modala bâḍ âda Kalikatteya samasta-praje-gâvunḍugaluṁ jagatiya kottaliyuṁ jedâ-gottaliyuṁ samasta-prajegaḍ irddu śrimatu piriy-arasi paṭṭada mahâ-dêviyar appa Umâ-Dêviyara râjya-samuddharaṇanum appa śrîman-mahâ-pradhânam Kumâra-Paṇḍitayya-daṇḍâyakara maga Hodeya-Biṭṭayyaṅge mûla-sthâna Kali-dêvara dêvâlyadim baḍagalu kanne-geṛeyaiṁ kaṭṭisi tanna hesaralu ūraiṁ mâḍid-allige â-chandrârkka-târam-baraṇ saluvant âgi koṭṭa umbâli Saka-variṣa 1131 neya Vibhava-saṁhvatsarada Pushya-ba 1 Brîhavârad andu keṭe-goḍagige biṭṭa gadde Biṭṭayya makkaṭu-makkaṭu-tanakkaiṁ saluvant âgi â-Biṭṭisamudrada keṛeya hinde Jidḍana huṇiseyindai baḍagalu Bovitiya-koḷadiṁ teiṅkalu (here follow details of gift and usual final phrases and verse) int i-śâsana-maryyâdeyaṁ ariyuttam

matt âvanânuv orvva kashta-dushṭarige habbisi-kotṭu upēkshisi nôdutirddha mahâ-pâtakarige Gaṅge-Vâraṇâsiya taḍiyalu tanna tâyuvam tandeyam tanna kayyalu konda brahmatiyalu hôharu Siṅgêvara-dêvara binna-mâḍida-pâpadali hôharu || i-śasanaavaṁ baredam mûlastânada Kali-dêvara sthâna-pati sênabhôva-Mâdayya || tonṭalu kereya hinde gadde sa 1 ko 10

41

In the same place.

śri namaś tuṅga etc. ||

Gaṇapatyâya namaḥ ||

Pradyumna-visika-dûraru |

Pradyumnârâti-charaṇa-sarasija-bhṛiṅgar |

pradyôtana-sama-têjaru |

vidyâ-nileyaru ša.....munipar ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaléśvaram | Tribhuvana-malla Taṭakâḍu-goṇḍa bhuja-baṭa-Vîra-Gaṅga-Hoysala-Bitti-Dêvar gGaṅgavâdi-tombhatt-aḍu-sâsiramumām dushta-nigraha-śiṣṭa-pratipâlanadiṁ Dôrasamudrada nelevîdinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâ jaya-lakshmi-kânta gaṇḍa . . . yaka-nâmânvaya-kuṭa-pradîpa sauryya-pratâpa śrîman-Noḷa . . . dêva-pâdârâdhaka para-baṭa-sâdhakam Sâradâ-dêvî-labdha-vara-prasâdaiṁ mṛigamadâmôdaiṁ . . . ra-kuḍišam kuḍiša . . . paṭibara gaṇḍa nîti-Châṇâkyan éka-vâkyam vairi-manô-bhaṅgan ayyana siṅgham manneya . . . nâmâdi-samasta-prasasti-sahitam śrîman-mahâ-sâmantan Arasi-yakereyâ Siṅgarasa Magare-mûnûraṇa modala bâḍa Kalîkaṭṭiyam paḍadu sarvva-bâdhâ-parihâramâge âluttam irddu Saka-varsha 1051 neya Saumya-samvatsarada Pusya-mâṣadand uttarâyaṇa-saṅkrântiyu byatîpâtamum kûḍid-andu Siṅgêvara-dêvara pratishtheyam mâḍi dêvar-aṅga-bhôga-nivêdyakkam tapôdhanara âhâra-dânakkam vidyâ-dânakkam Arasiyakereyam Naishṭikamatad âchâryyaru . . . r appa Parêśvara-Paṇḍitara sisyar appa Kriyâśakti-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakam mâḍi hiriya-keṛeya kiriya tumbina modal-êriya bayalalu biṭṭa gadde khaṇḍa . . . dêguladiṁ teiṇkalu biṭṭa berddale mattar eraḍu (usual final phrases and verse)

Chenegaṅgav âtma-sajjanam |

enisuva Sôvabboge dharitrî-taṭadolū |

vananidhiya sippin ola . . . |

n anupana-mauktikame puṭṭuv andadin ogedam |

kûrâlu subaga kula-vadbu |

vârija-mukhi Mâdikabbege puṭṭidan i- |

dhâriṇige kalpa-vrikshan u- |

dâra-guṇam Mârasiṅgan âhava-dhîram |

dhîraim Noñamba-Gauñdan u- |
dâra-guñam sale Bimmikabbegam sakala-guñâ- |
dhâran ene Bhûpan udâysi |
dhâruñiyalu negaldan alte kâyvara gañdai ||
Bûvañgaiñ tat-kula-vadhu |
Sôvabbegam udita-kirtti puñtuvâ teradind |
î-vasudheyoñ avatarisida |
Kâva-nriпam Puñusegâñkan ene pogâladar âr ||
kaññâl-Puñusega-kula-vadhu |
Chatâbbegam eñtu-nûñakk adhipatiy âgal |
puñtida Kuñigilu-nâlkam |
nettane sâmanta-Siñgan urvvi-taladol ||

śrīmatu Kriyāsakti-Paṇḍitaru Śiṅgēśvara-dēvara sthāna-patiya magaii Rāma-Dēvara kālam karchchi dhārā-pūrvvakai mādi kotṭaru mattaii chikka-tumbinali gadde sa 2 Aluvagereyali Papditayya bitta gadde sa 1

42

At the same village, on a stone near the Saṅkōle-Basavanna temple.

namas tñiga etc. ||

Šivâya namaḥ | svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalē
 svaraṁ Dvârâvatî-pura-varâdhîsvaram Yâdava-kuṭâmbara-dyumaiṣi samyaktva-
 chûḍâmaṇi maledrâja-râja, Gaṅgaiṇî Hoysala
 Dôrasamndrada-nelevidinoḥ sukhâ-saṅkathâ-
 vinôdadiū râjyaṁ geyyuttam ire || tat-pâda-padmôpajîvi || svasti samasta-guṇa-
 sampanna nuḍidu matt enna . . . pisuñara gaṇḍa vîr-lakshmi-kânta ari-
 taṭṭha-Bhairava, gaṇikâ-manôjaṁ Nâra-iṅga-Dêvana pâdârâdhakaṇi para-
 baṭa-sâdhakaṇi śrîman-mahâ-pradhânaṁ sê�âdhipati hiriya,
 Ballaiyaṅgaḥ Choṭa-Chêra-Pâṇḍya-Iruṅgoḥa samasta-pura-
 bhûmipâlakâraṇ otti sukhâni râjyaṁ geyyuttam ire || tat-pâdârâdhakaṇi ||
 svasti samasta-prasasti-sahitaṁ sitagara gaṇḍa baṭhiva hageyaṁ beṅkoļuva
 sâhitya-nîlayar appa śrîmanu mahâ-sâmantâ Kechchhâna Mâcheya-Nâyakanu
 magaiñ śrîmatu sâmantâ-ghasaṇi Mahâdêva-Nâyakanu Magare-mû[nû]grakanu
 modalâ-bâḍa Kaṭikaṭṭiyam paṭedu sarvva-bâdhâ-parihâradinde âṭattam irddu
 Saka-varsha *1077 neya Bahudhânya-saṅhvatsarada Chaitra-suddha uttarâyaṇa-
 saṅkrânti-vyatîpâta-pañchami-Sômavârad andu Baumôjanuṁ Mâchôjanuṁ
 Kammatêśvara-dêvara liṅga-pratish्ठeyam mâḍi Kâlâmukha-dîkshitara śrî-
 matu Jagatêśvara-Pâṇḍitara kâlani kachchi dhârâ-pûrvvakâni mâḍi koṭṭaru
 śrîmat-sâvanta-ghasaṇi-Mahâdêva-Nâyakanu śrîmatu Kammatêśvara-dêvara
 nîvdyakâni vandâdîvigeṭam tapôdhanar-ahâra-dânakkuṁ endu biṭṭa gadde

* So in the original.

hi[ri]ya-keṣeya kelage māvina-kurudalli 300 kamba beddale ūrim teñkalu alada
mū[da]luṁ teñkaluṁ mattaru ondu (usual final phrases and verse) namaś Śivâya namaḥ

44

On a stone south of the same temple.

namas tuṅga etc. ||

.....svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalēśvaraṁ Dvârâ-vatî-pura-varâdhîśvaraṁ..... samyaktva-chûḍâmaṇi

.....samasta-râja-bala-jaṭadhi-badavânaļa....jana-dâvânaļa Nârasimha-nripâla-pâda..... Manneya-Nâyaka-sâmantâdhipati

.....sudhâkara | nija-kulâbja....na-divâkara | tata-vitata-ghana.....

vâadya-vâdana | laghu-hâsa-kâma..... | chhandôlaiñkâra-nâtya-kâvya-nâtaka-nâtikâ.... sâhitya..... kastûri-kâmôda | nija-taļa-prahâra-chûrñita..... tûla sâmanta-mastaka-sûla..... hridaya nîti..... pura-varâdhîśvara..... Madana-Mahêśvara..... gambhîra Nolamba.....

45

On the back of the Pârvatî image lying near the same temple.

..... samadhigata-pañcha-mahâ..... pura-varâdhîśvaraṁ ..

..... na-vêdanâ maṇḍalîka..... Bîma Kali-kâla-Kâma.....

..... vinôda Vâsantikâ..... prasasti-salitam..... pratâpa-chakra-vartti..... dushṭa-nigraha-śishṭa..... nelevîdinoļu.....

pâda-padmôpajîvi..... Siṅgarâ[sa]n Arasiyakereyind ettisi tandu Magare-munnûṛakkam modala-bâdada Kalikattiyam pađedu sarvvâbâdhe-parihâram âgiy âluttam ire || â-Singarasanum Kalikattiya samasta-prajegaļum iddu Saka-varisa 1054 keneya Paridhâvi-samvatsarada Vaiśâkha-su 5 Brijavârad andu beṭṭada Kali-dêvara liṅga-pratishṭeyam mâdi dévara nivêdyâ-nandâ-dîvigegam tapôdhanara âhâra-dânakkam biṭṭa datti hiriya-keṣeya kalla-tumbina sâla-mâvinali gadde salage mûru ko 11 beddale ūrimi baḍagalu kâlêriyolage mattar ondu mattaiñ Hariyôjanakeṣeya hinde mattar ondu yint i-dêvarige biṭṭa dattiyam lôkottamar appa Beṭṭada-Jiyara mamma Sêkara-Jiyana kâlañ karchchi dhârâ-pûrvvakam mâdi koṭṭaru (usual final phrases and verse)

46

At the same village, on a stone in a corner of the ruined Bairêdêva temple.

namas tuṅga etc. ||

Yadu-vaiuša..... janâśritan enalk udayisidaṁ (3 lines effaced) mige guna-ratuna-bhûmi.....

udgha-kirttiy Ereyanga-nripainge.....
 Ereyanga-nripala-tilaka

Échala-Dévige.....
 ...tôl-valpiniñ tâldi taun |
 udeyañ rañjise tanna balp odave..... |
 ..dišâ-chakraman otti kondu Tałakâqaiñ Gaṅga-râjyakke tâñ |
 modalâdañ.....bhûpâlakaiñ ||

..... Koñgu-Naṅgali-Virâta (3 lines effaced) nriplâin vara-vadhu-Laksh-
 mambike (3 lines effaced) Bhânusuta-pratiman emba (2 lines effaced) vañeyali Ballâla-
 bhûpainge.....svasti-samasta-bhuvanâśrayaiñ ūrî-priñhvi-
 vallabham mahârâjâdhîrâja.....kuñambara-dyumañi râya-chûdâmañi Vâsan-
 tikâ-dêvi-labdha.....Šanivâra-siddhi giri-durgga-malla chalad-añka-
 Râma bhuja-bala.....Dôrasamudrada neleviñdinoñ priñhvi-râjyañ
 geyyuttam ire tat-pâda-padmôpajîvi svasti.....Hoysala-Vîra-Ballâla-Dêvana
 chittad-arasi Umâ-Dêviyara.....ballidal a-vîra-lakshmi....suva
 teñadim Ballâlana vâma.....dêvara.....vikhyâtaruñ saranâgata-vajra-
 pañjararuruñ nuñidante gañdaru.....Purandararuruñ chalakke
 balu....galuñiñ Vîra-Ballâla-Dêvana pâdârâdhakarum ivar enisi negâlda
 aruvattu-mâNASA ekkañigara kirtti yent endađe ||

keñe bana..... |
 ...jagati-samûhañ |
 pare.....jagadol |
 ...pâdâbja-bhriñgar i-vasumatiyoñ ||

....kâtñisuvar int i-suvarñña.....dêgulañgañiñ mañe-üge kâvar âvarumaiñ
 saranâgata.....pâda-padmôtkara.....nutta dhâtriyoñ pañiviñdîv
 ettud i-jagatiyan sale mechchadar.....parôpakârigañ Biñti-bôvana
 maga Siñga-bôva Duggabbeya Kêtaññana kirtti ent endađe.....
 ..nallar satu-kirttimudadiñ yamma balaiñ vandi-janakk ene sal-lalita-
 Siñga-bôvan....

 ...nađuvina |
 misupa dharada.....abala-janamaiñ |
 Kusumasaran-ante...v-a- |
 gisava Duggaleya Kêtayaiñ sâhityaiñ ||

nuñida nuñi tâmbra-śâsana |
 ...yôginiñvara-bhaktar appa |
 |
 ...mâteya Kañikaññiy-eseva-jagati-samûhañ ||
bande parôkshadoñ olad a- |
 nandade vibudha.....mâteyan aty-âdaradiñ |
 kundade dêva-su-pûjega- |
 le.....sale mâduvante rûdhige nontam ||

svasti samasta-praśasti-sahitam̄ sitagara gaṇḍam̄ dodd-añka-badiva hageya
 beinkolvaṁ sāmanta . . . rūpa-Kandarpa vaudī-jana-kalpa-vṛiksha . . . ratnā-
 kara sāhitya-nīlāyar appa śrīmān-mahā-sāmanta Kechchana Mācheya-Nāyaka
 Magare-mūnūrakkaiṁ modala-bāḍlāda Kalikat̄tiyaiṁ pañed aluttam irddu Śaka-
 varusha 1135 neya Śrīmukha-samvatsarad andu Chaṭṭa-bōvaiṁ ā-Nīlēśvara-
 dēvara liṅga-pratishṭeyaiṁ mādi dēvālyaman ettisi kereyam̄ kaṭṭisidače . . .
 Bōya-Nāyakaruṁ samasta-praje-gāvundugaluṁ jagatī-kottaligaluṁ
 śrī-Nīlēśvara-dēvara aṅga-bhōga-raṅga-bhōga-nivēdyakkaiṁ nandā-dīvigege
 āgi Lākuṭāgama-samaya-samuddharanār appa Komāra-Siṅgi-Paṇḍitara kālam̄
 karchchi dhārā-pūrvvakaiṁ mādi biṭṭa datti Niḍugat̄tada kereya haḍuvaṇa kōḍiya
 gadde sa 3 Umā-Dēviyaru dhārā-pūrvvakaiṁ mādi biṭṭa datti haḍadiṁ mūḍa
 gadde sa 3 dēvara hinde beddale matta . . . antu sa 6 (usual final phrases and verse)
 nuḍid eraḍa-nuḍiyan o . . . |
 koḍuvaiṁ sad-budharge bēlpudam̄ kramadindam̄ ||
 kaḍegaṇi bandu saran̄ ene |
 pañdeva . . . nure Yīcha-bōva Īśvara-bhakutaiṁ ||

47

On the left side of the same stone.

śrī ūṁ namaś Śivāya || śrī-Vijayanarasiṁhapurav āda Kalikat̄teya nūḍ-ippattu-
 mahājanaṅga-la śrī-pādārādhakar appa jagatiya-kottali Nīlēśvara-dēvara nandā-
 dīvigeya bhaṇḍāra-dharmmav ad ent endače | Sarvvajitu-samvatsarada Jyēṣṭha-
 suddha 7 mī Sōnavārad andu Arasiyakeyea sthalada Sadāśiva-Dēvara putra
 Śivaśakti-Dēvaru Kalikat̄tiya sthalada Nīlēśvara-dēvara dharmmakke muṇkonḍ
 ā-chandrārkka-sthāiyī āgi nandā-dīvigege koṭṭa pa 5 Nīlēśvara-dēvara sthānika
 Bamma-Jiyana su-putra śrī-dēvara nandā-dīvigeya bhaṇḍārakke koṭṭa ga 1 Kalik-
 at̄tiya-puradoḷ oppuva tolaguva Nīlēśa-dēva-nirmmita . . . ggaṇikeya bāvi-
 geleyan dharmmānvaya-praśastiy ent endače ||

ātana su-putrar |

. tadoḷa Masaṇi Kāma Kētayān embaṛ |

nnūtana-bhaṇḍārada dī- |

pā shayaṁ mādi dharmmavaṁ muṇkonḍar ||

va || mattam ā-Masaneyanu Kāmeya-Kētayaru tam-m-ārādhayar appa Śivaśakti-
 Dēvar-upadēśadīn tamma sva-hastav āgi koṭṭa dēvara dīvigeya . . . ra ga |
 (here follow details of gift with names of donors)

Bāchaṇṇanavaru hēlida padya ||

jagadolag opput irppa Kalikat̄teyoḷam̄ pesarvetta mānasar |

nnegaldaru ratna-māleyoḷag oppuva māṇikad-ante kūde sā . . . |

. . . ta-tējādiṁ jagate-gottaliyoḷ parivēṣṭisirddu bhū- |

mige pasa natiyi Bācha . . . tana putra . . . yōḷ ||

visasanadolu kiltade ninn |
 asi-late vairigaļa hřidayadolu nāṇti taļir |
 pasarisi bennoļu baļevudu |
 posat ond achchari Nṛisimha bhāvise jagadol ||
 patṭada satiy Ēchale tām |
 neṭṭane Narasiṁhan-arasiy ākeya basuroļ |
 puṭṭida Ballu-nṛipālaka |
 neṭṭane guṇa-nīlāya vīra-Vikrama-tējam ||
 Kali-kāla-kshatra-putra-prabaļatara-durāchāra-sandōhadindam |
 hole hoddal hēsi bēsatt alavalida mahī-kānteyam rakshisalk ā- |
 Jalajākshaṁ tāne band ant avatarsidayol Vīra-Ballāla-bhūpaṁ |
 kula-jāty-ādhā-....nṛipa-varan udayaṁ-geydan āścharyya-śauryyaṁ ||
iriy enisi sukham bālge chandrārkka-tāram |
 sthira-satvam kshatra-putrāgraṇi vimāla-yaśam Pāṇḍya-vēdaṇḍa-simhaṁ |
 nara-rūpam Hoysalēsaṁ Yadu-kuļa-tilakam vīra-saigrāma-Rāmaṁ |
 nara-vīra-śrī....krama-guṇa-nīlāyam Vīra-Ballāla-Dēvam ||
 svasti samadhigata-pañcha-mahā-sabuda mahā-maṇḍalēsvaram | Dvārāvatī-pura-
 varādhīśvaraṁ Kāḍava-bala-jaḍadi-baḍavānaṁ dāyāda-dāvānaṁ Pāṇḍya-
 kuļa-kamaļa-vana-vēdaṇḍam gaṇḍa-bhēruṇḍa maṇḍalika-bēṇṭekāra para-
 maṇḍala-sūrekāra saigrāma-Bhīma Kali-kāla-Kāma sakaļa-vandi-bṛinda-sa-
 tarppaṇa-samartha-vitaraṇa-vinōda Vāsantikā-dēvi-labudha-vara-prasāda mṛiga-
 madāmōda nāmādi-prasasti-sahitam ūrīmanu mahā-maṇḍalēsvaram Taļakādu-
 Kongu - Naigali - Gaṅgavādi - Noṇambavāḍi - Uchchaṅgi - Banavāse - Hānuṅgalu-
 gōṇḍa bhuja-bala Vīra-Gaṅgan a-sahāya-sūra Sanivāra-siddhi giri-durgga-malla
 nissaṅka - pratāpa Hoysala - Vīra - Ballāla - Dēvaru sakaļa - mahī - maṇḍalaṁ
 dushta-nigraha-sishta-pratipālanaṁ geydu rakshisuttam Dōraśamudrada nele-
 viḍinoļu sukha-saikathā-vinōdadiṁ rājyaṁ geyyuttam ire tadiya ajja.....
 Hoysala-Biṭṭi-Dēvana besadim Siṅgarasan Arasiyakereyind ettisi tandu Magare-
 munnūr-olagaṇa modala-bāḍāda Kaļikatṭiyam patṭaṇamum pāṭramam mādi-
 koṇḍidda samasta-jagatiya kottaliya mahimōnnatiy entendaļe ||
 saraṇ ene kāva sajjanarge san-mudadim kared īva yuddham end |
 ire nija-śauryyadim geluva mār-malevandiran eydi kolva bhā- |
 suratara-kīrtti-mūrtti-yutar Iṣvara-bhaktar enutte dhātriyoļ |
 karam esedirddud ī-jagatiyam sale mechchadar ār dharitriyoļ ||
 Amarāvati puram enisiye |
 ramaṇiyam bađedu tōrppa Kaļikatṭiyol ār |
 saman ār enisiye negaļda |
 kramadim jagatigaļu mālpa dānōnnatiyim ||
 kaṭṭisuvar kkeļe palava... |
 neṭṭane dhare pogalal ettipar Šiva-grihamam |

ottajeyin īva kâveđeg |
 iṭṭala Kalikat̄tiy-eseva jagati-samūhaṁ ||
 Kalikaṭṭiya Jagatēśvara- |
 viṭasame tāmī kaṭasa dhātri-vaļayakk enisal |
 baļa-yutar app ī-jagatiga- |
 ! elasi palar nōḍal arttiyin mādiſidar ||
 tīvida channan appa keřey oppuva kāta-kavuṅgu suttaluñi |
 śrī-vana-lakshmi kaṇ-değada-vol beḍadirdda sugandha-sāliyind |
 ī-vasudhā-talāgrađolu ramyam enal Kalikat̄ti-nādeyuni |
 dēva-gṛīhaṅgaļind esedu sōbhisut irppudu nōrppađ ürggaloļ ||
 mattaṁ hiriya-Māra-bōvan Jagatēśvara-dēvarige besakeyda bhakti-pūrvva-
 kam ent endađe ||
 hinde parōkshadoļ old ā- |
 nandade nege Māra-bōvan aty-ādaradini |
 sandirddha dēva-pūjeya- |
 n endum saluvantu māđi pratipāliſidam ||
 svasti śrimatu dāna-dharmma - purušārtha - parōpakāra - nidhi - nidhānanuñ
 (m)-āhārābhaya-bhaishajya-śāstra-dāna-vinōdanuñ Hoysala-Vīra-Ballālu-Dēvana
 pādārādhakarun Sameya-nistārakanuñ Siva-dharmma-nirmalañanum appa
 śrimatu hiriya-Biṭṭi-bōvana satu-kīrttiy ent endađe ||
 nuđida nuđi tāmra-śāsana |
 pađeda dhanam sadu-budhargg amātyaroļ adhikam |
 pođaviyoļe tōrppa sura-taru |
 pademāt ēni Biṭṭi-bōva mařevuge kāvai ||
 svasti samasta-vastu-guṇa-sampannanuñ sakala-sāhitya-sarvvajñanuñ sitagara
 gaṇḍanuñ jagavan aṇḍalevanuñ dođđ-añka-bađivanuñ sāmanta-gasaniyum
 appa Kechchahana-Mācheya-Nāyakan-añugina-putra Mahadēva-Nāyaka Maha-
 dēva-Nāyakana su-putram gōtra-pavitranum appa sāmanta-Sōmeya-Nāyakana
 kīrttiyan pēlvađe ||
 katt̄-idiroļ ânta su-bhaṭara |
 niṭṭ-eluvam muđidu tēdu tilakaman iļuvam |
 sut̄ uripuva ripu-puramañ |
 netṭane sāmanta-Sōma sitagara gaṇḍam ||
 mattam jagad-vikhyātaruñ sarañāgata-vajra-pañjararuñ nuđidante gaṇḍarunuñ
 sameya-nistārakarun Šiva-pūjā-Purandararun chalakke balu-dalegaluñ Vīra-
 Ballālu-Dēvana pādārādhakarun śrī-Jagatēśvara-dēvara pāda-padma-bhṛiñ-
 garun siđila baļagam ivar enisi negalda ařuvattu-mānasa ekkaṭigara kīrttiy
 ent endađe ||
 ařikeya-bōvar ekkaṭigar int ařuvattu-manussyar urbbiyoļ |
 bara-siđil-annar īv-eđeyoļ Arkkajan-aggra-suđātan-annar ī- |
 kari-koraļ-oppuv-īšvara-sadā-siva-pāda-padābjja-bhṛiñgar end |
 ařidu jagat-trayan pogalut-irppudu lileyin oldu santataṁ ||

svasti śrīmatu Hoysala-Vīra-Ballālu-Dēvana besadiṁ ēluvare-lakkeya samasta-jagatiya-kottaligaļum Māra-bōvanum Bitṭi-bōvanum Kalikaṭṭiya samasta-jagati-gaļum Siva-dharmma-nirmmaļanum gōtra-pavitranum sameya-nistārakanum śrī-Rāmanātha-dēvara pādārādhakanum appa Duggabbeya-Kētaṇṇa Kalleyan-olagāda ařuvattu-mānasa-ekkaṭigaruṁ Sōmeya-Nāyakanuṁ (Kaļi) Kalikaṭṭiya samasta-praje-gāvūṇḍugaļum irddu Saka-varusha 1051 neya Saumya-saṁvatsarada Chaitra-suddha-pañchami-Vaddavāra-uttarāyaṇa-saṅkramana-vyatīpātad andu śrī-Jagatēśvara-dēvara aṅga-bhōga-raṅga-bhōga-naivēdy-a-nandā-dīvige-gaiṁ maṭhapati-tapōdhanara āhāra-dānakkav ḡi svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāna-japa-samādhi-sīla-guna-sampannaruṁ Kālāmukha-pratibaddharum appa Nāgarāsi-Paṇḍitara śisya Sivasakti-Dēvaru Sivasakti-Dēvara sisya Kalyāṇasakti-Paṇḍitara kālam karchchi dhārā-pūrvvakaṁ mādi biṭṭa datti hiriya-keṛeya chicka-tumbina naḍu-bayalali gadde salage nālku mattaiṁ modal-eriya teiķaṇa-kađeya gadde salage yeraḍu beddale Niḍugaṭṭada haḍuva-gōdiyalli mattaru 3 dēvarige nađeva gāṇa 1 hū-dōṭa 1 mara 1 maduve-yaṁ māđidalli madavañigeyavaralli ha 1 madavañiganalli ha 1 Bañnikeręyalu beīgonda-Mahadēvarana-keṛeya kelage koṭṭa sa 1 Niḍuvaliya hiriya-keṛeya kelage Hoyseya-Nāyaka koṭṭa gadde sa 1 || samasta-jagatiya-kottalige manedere magga-dere koṭṭa yint ivaru samasta-jagatiya kottaļi....koṭṭa..... Māchayaṅge pumbola saluvudu (usual final phrases and verse) Mallikārjuna-Dēvanu bareda maṅgaļa ||

dakshiṇa-Sōmana mammaṁ |
 lakkapa-kavi Śāntinātha kavi-kuļa-tilakaiṁ |
 dākshiṇya-nidli guṇākara |
 sikshā-guru hēliḍ arttiyim šāsaṇamaiṁ ||

49

On the back of the same stone.

oṁ namaḥ Sivāya || Bhāva-saṁvatsarada Pushya-su 1 Šu-d-andu | śrimad-anādiy-agrahāraṁ Vijayanarasimhapurav âda Kalikaṭṭiya aśeṣa-mahājanaṅgalige alliya sthānāchāryya Dēvarāsi-gurugaļa makkalu Bitṭa-gurugaļa Jagata-Jiya Chanda-Jiya Saṅka-Jiya Nāga-gurugaļa maga Lakha-Jiya yint ī-ayvarum tammolage ēkamatyavāgi sva-ruchyā voḍambat̄tu śrīman-mahā-vadda-vyavahāri-Ponna-chcha-Setṭiyaru Huliyara-nāḍa-prabhu Chila-Gavuḍa Sāyi-Gavuḍa Honna-Gavuḍa Chavugāve ā-vūra prajegaļu yint ivarugaļa samakshadalu koṭṭa vōleya kramav entendade Kammatēśvara-dēvara sthānada bhūmiyalli hechchu kund uṇṭ endu vivādisidalli ā-sthaļada prajegaļum ā-Ponnachcha-Setṭi-jiyarum ā-gavuḍugaļum Chavuagāveyavarum neradu ā-sthalava nōdi anādi todagi dēva-dānav alla yendu tiļidu nōdi yidanu nīvu vivādisuba mariyāde alla endu ā-setṭiyarum ā-gavuḍagaļum ā-vūra prajegaļum ā-Chavugāveyavarum ā-sthānikarige hēlalu ā-sthānikarū voḍambat̄tu vivādava māđevu ī-dinam modalāgi tamma ellā sthānaṅgaļa bhūmiyali anādi todagi nāvu bhōgisuva bhūmi emmadu agrahārav-ādandu todagi mahājanaṅgaļu bhōgisuva bhūmi mahājauaṅgaļadu evagevum

mahâjanaṅgaṅgevum bhûmi-vishayavâgi Hallî-Hiriyûralu kâvaṇa-karav ill endu
 â-mahâjanaṅgaṅge â-sthânikaru koṭṭa vôle yint appudakke sâkshigaļu śrîman-
 mahâ- vadđa- byavahâri Ponnachcha- Setṭiyaru Huļiyera- nâda prabhu Chila-
 Gavuda Sâyî-Gavuda Honna-Gavuda Kalikaṭṭiya Chinava-Gavudam Pêteya
 Châmeya Paṭṭaṇasâmi Lakhki-Setṭi Bîtēšvarada Mâda-Jiya Kittanakeręya Kalla-
 Jiya yint ivar ubhayânumatadiin bareda sénabôva Dâsaṇṇan-a-liya Gôpayya
 yint appudakke â-ayvara sva-hastad oppa *śrî-Jagatêsvara || śrî-Senêsvara ||
 †śrî-Kallinâtha || śrî-Benaka || śrî-Bîtêsvara | śrî-Mâchêsvara || śrî-Chuṅganâtha
 Vitarâga || maṅgaļa mahâ || śrî śrî-Râma šaraṇu

50

On the right side of the same stone.

svasti samasta-bhuvanâśrayam śrî-prithivî-vallabhami mahârâjâdhîrâjam paramêśvaram Yâdava-kulâmbara-dyumiṇi sarbbajña-chûḍâmaṇi malerâja-râja malaparoļu gaṇda kadana-prachaṇḍa ekâīga-vîra a-sahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-aṇka-Râma Magara-râjya-diśâpaṭṭa Chôla-râjya-prati-shthâchâryyanum appa Hoysaṇa-Vîra-Nârasimha-Dêvaru Dôrasamudrada nelaviḍinoļu sukha-saṅkathâ-vinôdadiin râjyaṁ geyuttam ire tat-pâda padma Mâvantayya-dan̄ṇayakaru Kalikaṭṭeya Vijayanarasimhapurada nûg-ip-pattu-mahâjanaṅgala pâdârâdhakarum appa jagatiya kottaligâlu Jagatêsvârâdêvara nandâ-divigege śrikâryyke mâḍida bhaṇḍâra || Sarvvajitu-sainvatsarada Âśâḍa-śuddha-paurñamî-Śomavâradandu dêvara bhaṇḍârakke koṭṭa mahâ-puruṣaram pêlvade || (here follow names of donors and details of gift)

51

On the left side of the same stone.

ōm namaś Šivâya || Bhâva-sainvatsarada Pushya-su 1 Šu-d-andu śrimad-anâdiy-agrahâram Vijayanarasimhapurav âda Kalikaṭṭey-aśeṣha-mahâjanaṅgâlu alliya sthânâchâryya Dêvarâshi-gurugaļa makkaļu Biṭṭa-gurugaļu Jagati-Jiya Chanda-Jiya Saṅka-Jiya Nâga-gurugaļa maga Lakha-Jiya yint ivaru mukhyavâgi sthâni-karige koṭṭa vôleya kramav ent endaļe Kalikaṭṭi-mukhyavâda Hallî-Hiriyûra-sthânaṅgaṅge varusham-prati nibandiyâgi yikkuva ga 5 ge vuppina môleya nîr-ottiinge yiļihikombadu tamma mânyada Jagatišvarada sthânakke yiļihikombadu antu haṇav aidanum yiļihikondu gadyâna nâlku haṇav aidanu â-mahâjanaṅgaṅge â-sthânikaru varusham-prati yikkutta baharu aramaneyalu huṭṭida abanâyav ênu bandaḍam dêsha-mariyâdeya mâduvaru yî-maryyâdeyan oqambaṭtu â-mahâjanaṅgâlu â-sthânikarigê koṭṭa vôle yint appudakke ūra voppa sénabôva Dâsaṇṇagaļa voppa Gôpayyana baraha || śrî-‡Harihara †maṅgaļam aha śrî

* Five times repeated.

† Thrice repeated.

‡ In Nâgari characters.

52

On a 2nd stone to the south of the same temple.

namaḥ tuṅga etc. ||
 trivēdī-divya-chakshushē |
 śrēyah-prāpti-nimittāya..... ||
 Gāṇapatyāya namaḥ Sarasvatyai namaḥ || svasti samasta-bhuvanāśrayam̄ śrī-
 pṛithvī-vallabham̄ mahārājādhirājam̄ paramēśvara parama-bha..... Chālu-
 kyābharaṇam̄ śrīmatu Jagadēkamalla Hemmādi-râ..... dushta-nigraha-śishṭa-
 pratipālanaḍim Kalyāṇa-nele..... rājyaṁ geyyuttam ire || svasti samadhi-
 gata-pañcha-mahā-śabda mahā-maṇḍalēśvara..... Dvārāvatīpura-varādhīsva-
 ram Yādava-kuṭāmbara-dyumaṇi..... śrīmatu Tribhuvana-malla Taṭakādu-
 gonda..... Naṅgali-Gaṅgavāḍi-Noḷambavāḍi-Banavāse-Hānuṅgalu-gonda
 sāsiramuṁ Noḷambavāḍi-mūvattu-irchchhāsiramuṁ Banavāse-pa-
 nnirchchhāsiramuṁ Hānuṅgalu-ainūṛumūṁ Huligere-mūnūṛumūṁ.....
 dushta-nigraha-śishṭa-pratipālanaṁ geydu Baṅkā[pura]..... sukha-saṅkathā-
 vinōdadiṁ rājyaṁ geyyuttam ire || tat-pāda-padmōpajīvi....
 |
 ivana padig ill ene sau- |
 ryyōdayadiṁ pasarisidam̄ |
 vīra-Viṣṇuvarddhana... ||
 Halasige Belvulam oppuva |
 Huligere ā-Lo.... Herddoṛe-varegam̄ |
 kalitanade tagurddu vikrama- |
 baladiṁ kaikoṇḍa Viṣṇu.. maṇḍalamā ||
 ant ātan-agra-tanūjaṁ Vīra-Nārasīṅga-Poysaṭa-Dēvaṁ Gaṅgavāḍi-tombhattaṛu-
 sāsiramuṁ dushta-nigraha-śishṭa-pratipālanaṁ geydu Dōrasamudrada nele-
 viḍinoḷu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire || tat-pāda-padmōpa-
 jīvi svasti śrīmatu mahā-pradhāna-sēnādhipati hiriya-heggade-Ballaṇṇam̄ ari-
 tattā-Bhai..... gōtra-pavitram̄ yāchaka-jana-kalpa-vṛiksham̄ ayyana siṅga
 bavaṁ gele.. bara-gaṇḍa kōṇḍara balu-gaṇḍa.... mārttaṇḍa gaṇḍa-prachaṇḍa
 kaligaṇaṅkusa mārkkōla-Bhairava..... mṛigamadāmōda Bitti-Dēvana-kaṭṭid-
 alagu Nārasīṅga-Dēva..... Nārasīṅga - Dēvar - aksha - pālaka antu hiriya-
 heggade Balla..... nāḍu mūṛa..... sukaṁ ḥluttam irddu modala bāḍa Kalī-
 katti.... ya Jagatēśvarada sthāna-pati Śivasakti-Paṇḍitarīge uttarāyaṇa-sa-
 krānti-bitīpāta - Sōmaṇavāra - bidigeyandu Jagatēśvara-dēvara munde kālām
 karchchi dhārā-pūrvvakam̄ mādi Jagatēśvara-dēvara aṅga-bhōga-nivēdyakkam̄
 athiti-abhyāgatara āhāra-dānakkaṁ sarvva-bāḍhe-parihāravāgi bīṭṭa gadyāṇa 3
 hiriya-kereya chika-tumbina modal-ēriya gadde are-vattalu Magare-vedaṅgana
 teṅkal innūṛu-gadde kabina kuvaṭe innūṛu Niḍugatṭada haḍuvaṇa kōḍiya modal-
 ēriya beddale mattalu eraḍu || (usual final phrases) Gaṇapata�ē namaḥ Prajāpati-

... budu 1073 neya || svasti praśasti-sahitar appa śrīmatu jagati.....
 Jagatēsvāra-dēva-aṅga-bhōga-nivēdy-a-pūje-punaskāravam mādutta Jagatēsvāra-
 dēvara stā.....ñūrjjitam mādikond irpparu || maingala mahā śrī śrī ||
 Balligrāmeya Dāsōjana.....

53

At the same place, on a 3rd stone.

śri | namaś tuṅga etc. ||

Gaṇapatē namaḥ.....samadhhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara
 Tribhuvana.....bhuja-baṭa-Vīra-Gaṅga-Hoysaṇa-Bīṭṭi-Dēvaruṇi.....
śvaram haḍu[va]l Ālvakhēdaṁ baḍagalu Herddore-paryyanta dushta-
 nigraha-śishta-pratipālanadiṁ sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire
 tatu.....samadhhigata-pa[ñ]cha]-mahā-śabda mahā-maṇḍalēśvara.....laji-
 dēvi-labdhā-vara-prasādāsādita niḷa-dhvaja-virājamānaṁ dāna-Kānīnaṁ
 malla-li-tūryya mārttānda vijaya-dōr-danḍa-Phaṇirāja visasa.....
 yōgak āśara sauryya-pārāyaṇa....karagasa viraṭa.....nāmādi-samasta-
 praśasti-sahitam ūrīmatu.....haluvāyayyana tamma Mallarasaru mure
myaman ḥluttam ire....pura sī.....

55

On a stone near the ruined temple to the north of the same village.

namaś tuṅga etc. ||

śrī-Gaṇapatayē namaḥ || svasti samadhhigata-pañcha-mahā-śabda mahā-maṇḍa-
 lēśvaraṇi Dvārāvatī-pura-varādhīśvaraṇi Yādava-kuṭāmbara-dyumaṇi samya-
 ktva-chūḍāmaṇi śrimat-Tribhuvana-malla Taṭakāḍu-gonḍa bhuja-baṭa Vīra-
 Gaṅga śrī-Viṣṇuvarddhana-Hoysaṭa-pratāpa-Nārasiṅga-Dēvaru mūḍalu Naṅgali
 teukal Vikramēśvaraṇi haḍuval Ālvarakhēda baḍaga Herddore-paryyantam
 Gaṅgavāḍi-tombhattaṛu-sāsiramaṇi dushta-nigraha-śishta-pratipālanadiṁ Dōra-
 samudrada nelevīḍino lu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire tat-
 pāda-padmōpajīvi |

dēvō dēva-sadṛiksha-bhōga-niḷayaḥ sampūrṇa-lakshmi-dhavō

dēva.....pa-rāja-rājita-mahikāntā-priyō'sau babbau |

....śatru-dharāpati-prakara-kumbhi-brāja-kanthīravam

dēvam ūrī-Narasiṅga-bhūpa-vijaya-śrīśam prañūtō bhava ||

svasti samasta-vividha-sāmanta-lakshmi-vilāsinī-vilāsam | bhāla-staṭa-luṭita-
 kastūrikā-tilakālākāra-vidagdha-kāntā-śringāra-hāraṇi | uddanḍa-sāmanta-
 šuṇḍala | ripu-kalaha-kaṭakaṭākaranāvatīrṇāgra | vidvishta-baṭa-jaḍadhi-
 tībra-baḍavānaṇam | ahita-sāmanta-vipina-dāvānaṭa | Nārasiṅha-nṛipāla-dak-
 shiṇa-praśasta-hasta-kaukshēyaka | nirmmaṭa-yaśah-kāminī-kamanīya-nāya-

ka | sitagara gaṇḍa jagavan aṇḍaleva | Huliyera-pura-varâdhîsvara | śrî-Gôyi-
 Dêvan-anvayav ent endade |
 sthira-gambhîra-Noḷamban-agra-mahishi-Śrî-Dêviyam tadvishô- |
 tkarar ant âgale bandu bandi-vîdiyal tad-vairi-saṅghâtamam |
 bharadind eydi taṭa-prahâradole kôṇd-and ittan â-bhûpan â- |
 daradim vîra-taṭa-prahâri-vesaram dhâtrî-talaṁ ban̄nisal ||
 Châluky-Âhavamalla-nrî- |
 pâlana kaṭakadole kondu dodd-añkamumam |
 lîleyole pañedan adaṭam |
 pâlisi doddânka-bâdivan emb i-birudam ||
 ant âtana magan Âbavamallâṅgam Honnavvegam puṭṭida sâmanta-Bhîman
 ent endode ||
 ati-madakâri-sindhura-ghaṭâli-ghaṭôgra-mṛigêndra-Vishnu-bhû- |
 patiya manakke râgav odavutt iral âtana bîḍinalli tâm |
 sitagara-gaṇḍanam padidu kond adaṭam pañedam mahîpanim |
 sitagara-gaṇḍan emba birudam kali-Bhîman ilâ-taṭâgrado |
 mattam âtana tanūjaru |
 janakam sâmanta-Bhîman prathita-guṇa-gaṇôdbhâsi tâm Chattiya-akkam |
 janani prakhyâta-Mâcham samara-jaya-vadhû-kânta-sâmanta-Chaṭṭaṅg |
 anujam sâmanta-Mallam nirupama-su-charitrânvitam Gôyi-Dêvam |
 vinuta-śrî-Jaina-mârgga-sthagita-guṇa-kalâlapan udyat-pratâpaṁ |
 antu sâmanta-Gôyi-Dêva Magara-nâdu-mûnûra modala-vâda Kalikat̄tiyam
 sarvva-bâdhâ-parihârav âgiy âluttav ire || Saka-varsha 1066 neya Rudhirôdgâri-
 sañivatsarada Vaiśâkha-śuddha-saptami-Brihavâra-Pushya-nakshatrad andu ||
 svasti yama-nyiyama-svâdhyâya-dhyâna-dhâraṇa-maunânuṣhṭhâna-japa-samâdhî-
 sîla-guṇa-sampannaru mattam šabda-śâstra-Kaumâra-rûpâvatâra vyâkaranô-
 ttara-śâstrajñaru mattam jyôtisha-śrîkaraṇa-laghu-mâṇasa-karaṇa-ratnâdi-
 jyôti-jñâ tri-kâla-jñaru mattam Šivâgamâbhîyâsigalu lôkâchâryyaru lôkottamar
 appa shishṭa-brâhmaṇaru Âlvi-Bhaṭṭaru i-Teligêšvara-dêvara pratishṭeyam mâdi-
 sidalli sâvanta-Gôyi-Dêvam dêvara aṅga-bhôga-nivêdyâ brâhmaṇara âhâra-dâna-
 kkam Âlvi-Bhaṭṭara kâlaṁ karchchi dhârâ-pûrvvakam mâdi dêvarige biṭṭa datti
 hiriya-keṛeya chicka-tumbina modal-êriya bayalalu biṭṭa gadde khanḍugam 1
 Aduvagereya hiriya-tumbina modal-êriya bayalalu gadde khanḍugam 1 mattam
 alli Kalikat̄tiya Hoysala-Gauḍana mammaga Sâteya-Nâyaka biṭṭa gadde
 khanḍuga 1 dêvâlyâda haḍuvanîm bara mûḍalu Niṣuṅgala haḍuvaṇa bâyikalu
 pariyantam biṭṭa beddale mattar onduvam Âlvi-Bhaṭṭaru tâvu dêvâlyadiṁ
 mûḍalu honnu kotṭu tumban ikkisi mîlu makkiya gaddeyam mâdisi dêvarige
 biḍisidaru mattam dêvara nandâ-dîvigege Aduvagerey-olagaṇa beddale âru-
 nûru 600 (usual final phrases) dêvarige telliga-se....kaļu biṭṭa âya telliga Kêsi-
 yaṇṇanum Hoṭṭiya Kâli-Setṭiyum Jagateyanum â-Mâreyanum Âyitaṇṇana
 Kêtaṇṇanum Mâchanṇana Hiriya-Kâleyanum Chikka-Kâleyanum Chatṭeyanum |

int inibarum dêvara nandâ-dîvigeŷa yannege sontigeyam biṭṭaru mattam dêvâlyada kelasakkai varisakke gâñadal ondu-haṇavam dêvara sannidhâna-dalu dhârey eṣadu biṭṭaru int i-dharmmamaṁ pratipâliśuvaru || (usual final verses) Hara || ôm namaś Šivâya ||

56

At Šaṅkaranaḥalli (same hobli), on a stone near the Iśvara temple.

namas tuṅga etc. ||

Šaṅkarasya paramaṁ kathâ-rasaṁ Chandraśekhara-guṇânuκirttanaṁ |
.....pâda-sêvanaṁ saṁbhavanti mama janma-janmani ||
namaś Šivâya śrî-Sim. svasti samadhigata-pañcha-mahâ-sabda mahâ-
mañḍalâśvara Tribhuvana-malla Eṣeyaṅga-Hoysala-Dêvaṅgam Ēchala-Dêvi-
yarggam uditôditam âgal puṭṭidar Ballâlu-Voysala-Dêvanuṁ Biṭṭi-Dêvanuṁ
Udayâditya-Dêvanuṁ â-Vishṇuvarddhana-Dêvana pratâpav ent endađe || svasti
samadhigata-pañcha-mahâ-sabda mahâ-mañḍalâśvaranuṁ Dvârâvatî-pura-varâ-
dhîsvara [Y]âdava-[ku]lâmbara-dyumaṇi samyaktva-chûḍamani malaparoñ gaṇ-
ḍâdy-anêka-nija-nâmâvali-samêtar appa śrîman-mahâ-mañḍalâśvaranuṁ Tribhu-
vana-malla Talakâdu-goṇḍa bhuja-baļa Vîra-Gaṅga-Hoysala-Vîra-Ballâla-Dêva-
ruṇi Gaṅgavâḍi-tombhattâru-sâsiramumam dushta-nigraha-sishta-pratipâla-
kan âgi Dôrasamudradalli sukha-saṅkathâ-vînôdadim prithvi-râjyaṁ geyvutt-
ire || svasti śrîman-mahâ-sâmanta-Chôlayyaṅgam Sôvave-Nâyakitiyarggam
puṭṭida su-putra sâvanta-Benamayyaṅgam Sâtave-Nâyakitiyarggam uditôditam
âgalu puṭṭidaru sâvanta-Mâchayyanuṁ sâvanta-Biṭṭiyaṅyanuṁ sâvanta-Chôl-
ayyanuṁ sâvanta-Huļayyanuṁ | sâvanta-Bôvayyaṅgam Jakkavve-Nâyakitiyarg-
gam puṭṭida su-putrar Mâchayya-Nâyakanuṁ Saṅgaya-Nâyakanu â-Mâchayya-
Nâyakaṅgam Chaluvâdi-Nâyakitiyarggam puṭṭida su-putra kola-dîpaka sâvanta-
Lakmuya-Nâyakanuṁ sâvanta-Râyaṇanu yint ivara pratâpav ent endađe || svast-
samadhigata-pañcha-mahâ-śabda mahâ-sâmanta vîra-lakshmi-kânta tureya-
Rêvanta sabala-Triñetra para-baļa-Kritânta goda gaṇḍara varisuva sâmantara
gaṇḍa gótra-pavitra parâṅganâ-putra budha-jana-chintâmaṇi dâyiga-Murâri
vinêyôpakâri pusirvva-bâdu lôbhâdu dûṭṭara gaṇḍa Yiḍugûra-dêvi-labdha-
vara-prasâda mîrîgamadâmôda nîti-Chânâkya marey-okkara kâva saraṇâgata-
vajra-pañjara nuḍilu husivara gaṇḍa Ettila-kuļa-vana-vikâsa-chandra
sad-ânanda-bhôga-Nâgêndra gaḍiyaṅka-malla todarvvaṅg asâdhya tappe tappu-
vam bîradind oppuvam yentu mârppuvañ vairi-manô-bhaṅga Poysala-Dêva-
pâdârâdhaka-nâmâvali-samêtar appa śrîman-mahâ-sâmanta Lakmuya-Nâyakara
Kittanakere bîdikeyâgi sukha-saṅkathâ-vînôdadim râjyaṁ geyvuttav ire || svasti
śrîmatu Boppa-Gavudâṅgam Mâra-Gavudîgam uditôditam âgalu puṭṭida
Masaṇa-Gaūḍana pratâpav ent endađe | vivêka-vidyâdhara sâhitya-sampannam
rûpina Kâma-dêva bhôgadal Indram gótra-pavitra purusha-chintâmaṇi kâryya-
dali Brihaspati mantri-chûḍâmaṇi prabhugâl âditya śrîmatu sâmanta-Chôlayya-

Nāyakana mayidana Kittanakereya Masaṇa-Gavuḍana satiya gunav eut endade ||

ka || Mala..ya mṛidu-vachane sādu....balledaḷ abhimāni sadu-guṇi sad-rakshaṇa-saūbhāgyavante Masaṇa-Gaüdāna manō-vallabhe Mā..Gaüdi budha-janara kula....vaniṁ..*

.. yara kula-tilaka mahā-prabhu Masaṇa-Gavuḍa kareya...si tamma Boppa-Gavuḍana hesaralu Śiva-liṅga-pratishṭeyam mādi Durmukhi-saṁvachharada Pālugu[ṇa] sudda 5 Vaḍavārad andu Bammachiya ..hāra-dānakkam kereya kelage modal ēriyali gadde salage nālku 4 dēvāyadim badagalu beddale mattar ondu 1 dēvara naudā-divigege kay-gāṇa | Śivālyamaṁ māḍidallige tanage koduva honnali sava-bhāga honnan iłihi kalukuṭiga Jakkōja ha..da gade dēvara gaddeyim haḍuvalu sa 1 mata naḍu-bayałali sa 1 beddale ko 10 pandita-Mācheyage dānakkam gadde ko 1 Masaṇa-Gavuḍainge kodagiya gadde sa..2 (usual final phrases) int i-sāsanavaṇi baṛeda sēnabōva Hemmādi || Bamma-Gaüdānge.. Sidda-Padumana maga.....gade sa.....

57

At Jannāvāra (same hobli), on a stone in front of the village.

namas tuṅga etc. ||

.....sēnabōva Jakkayyam.....svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Yādava-kulāmbara-dyumaṇi samyaktva-ratnākaram || śrīmatu Tribhuvana-malla Tałakādu-Koṅgu-Naṅgali Huligere-Banavāse-Hānuṅgalu-gonḍa bhuja-baḷa Vīra-Gaṅgan a-sahāya Noṇambavāḍi-mūvatt-irchchhāsiramaṁ..... Huligere-mūnūṛumāṁ.....dushta-nigraha-śishta-prati-pālanadim śrīmad-rājadhāni-Dōrasamudrada nelevīḍino lu sukha-sankathā-vinōdadiṁ prīthvī-rājyaṁ geyyttam ire || tat-pāda-padmōpajivi |

ā-dēvaroḷam..... |

.....vara padig ill ene sau- |

ryyōdayadim pasarisidaṁ |

mēdiniyam vīra-Viṣṇuvarddbhana-Dēvam ||

Halasige Belvalam oppuva |

Hulige[re]y ā-Lokkuguṇḍi.....varegam |

kaligala taguldum vikrama- |

baladim kaikonda Viṣṇu bhūmaṇḍalamām ||

ant ātan-agra-tanūjam Vīra-Narasiṅgha-Dēvam Gaṅgavāḍi-tombhattaṛu-sāsira-mām dushta-nigraha-śishta-pratipālanam geydu Dōrasamudrada nelevīḍino lu sukham rājyaṁ geyyttam ire ant ātan-agra-tanūjam śrī-Vīra-Ballāla-Dēvaru Gaṅgavāḍi-Noṇambavāḍi-Banavāse-Halasige-Huligere-Belvalam olaṅgāgi Herddore-paryyantaṁ dushta-nigraha-śishta-pratipālanadim Dōrasamudrada nele-

* It has been found impossible to put this into verse.

vīdinalu pṛithvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīvi || śrīmatu Chammā-vugeya Mahadēvaṇḍam Jannavāramun ḥluttav iralu Māri-Setṭiya pāl ūragavuḍikekey āg irddalli tanna maga Taili-Setṭiyara hesara Tailēśvara-dēvara Saka-varuṣam 1111 Saumya-saṁvatsarada Jēshṭha-māsa-suddha-bidige-vyatī-pāta-Sōmavārad andu yā-dēvara nivēdyakam jīrṇyōddhārakam nandā-dīvigegeñ tapōdhanara grāsakav āgi ūra nīr-umba bhāviya suttaṇa gadde sa 2 ko 15 haļugina mūḍaṇa dibbada modal-ēriya galde salage 1 beddalu Sāhaṇiyakeṛeya haḍuva-gōḍiya yołameyyalu beddalu mattaru 1 Dēvaṇṇa yint inituma Dharmmarāsi-gurugaļa kālam karchchi dhārā-pūrvvakam mādi biṭṭa dharm-mām (usual final phrases) Magare-munnūṛad olaṅgaṇa Jannaūra || (usual final verse) Saṅkhara-dēvara gade la-nādu modal ēriyalu ko 10 (right side) sal . . ya Kalaji Jannavūra . . Vīra-dēvara . . navanūra . . riyama-Gauṇḍa . . yicha-ma . . mara ku . . dānu . yana maga Naga-Jīya bagistadače Basava-Jīya Kala-Jīya rbara . . . || tamma ā ya Jakeya. dhāreyan eradu koṭṭaru ā-Jakaya

58

At Sātaṅgere (same hobli), on a stone near the Sōmēśvara temple.

sva-dattām para-dattām vā yō harēta vasundharām |
shashṭi-varsha-sahasrām vishṭhāyām jāyatē krimili ||
namas tuṅga etc. ||

svasti śrīmat-Tribhuvana-malla Taṭakādu-Koṅgu-Naṅgali-Noḷambavādi-Banavāse-Hānuṅgalu-gonḍa bluja-baṭa Vira-Gaṅga-Hoysala-Dēvaru Dōrasamudrada nelevīḍinoļu sukha-saṅkathā-vinōdadiūn rājyaṁ geyyuttam irddu svasti. phala-bhōga-bhāgini dvitīya-Lakshmī-samāne māni. dēvi Bammala-Dēviyara patṭa-sāhaṇada Anantapāla-sāhaṇiyaru kke sarvva-bādhā-parihārav āgiy ḥluttam īṛdu avara samaksha. kar appa Dārāpālaṅgam Sāvaṇabbegam udiyida su-putrar appa Jagapālana. sāhaṇiyum Tihuṇapāla-sāhaṇiyum int ī-mūvārum prabaṭar āgi. svasti samasta-vastu-guṇa-sampanna nuḍidu matt ennaṁ gōtra-pavitram para-nātī-putram Sāvitra-kuṭa-tilakam śrī-Bhagavatī-dēvī-labdha-vara-prasādaiñ śrī.. . pāla tureya-Rēvantaiñ vīra-śrī-kāntaiñ haya-Vatsa-rājam gaṇikā-Manōjam vairi-jana-bhīmaṁ mare-vuge kāvaiñ sarayāgata-vajra-pañjarañ vairi-dik-kunjarañ tappe tappuvañ sthānak oppuvaiñ chāpa-vidyā-prachaṇḍa praje-mechche-gaṇḍa sāhasottuṅgan ayyana siṅga nāmādi-samasta-prasasti-sahita śrīmatu Anantapāla-sāhaṇiyaru

ūr olliḍar ene negaḷvañ |
nēridan ati-buddhimanta kāryya-Bṛihaspati |
. . . rakshisi naḍav ī- |
vīra praje-mechche-gaṇḍa Anantapālañ |
ettisi dēvālayamaiñ |
mattam bēliḍangam aṛidu manniṣi puravaiñ |

.ttarisi Sâvañayveya |
putram prabhu Anantapâla-sâhañiy enipam ||
puruśârttada kañi satyada |
niñayam saujanya-jaladhi dharmmakke tavar |
ppara-hita-Vidyâdharan i- |
dhareyołu rañjisidan alte Anantapâla-ni... ||
âtana kula-strî |
pradibada guñakam mahi(me)gam |
migil enekum kulada chalada nanniya pempim |
jagadolag i-Maleyakkana |
pogañadar âru su-putran appa Haripâlanumañ ||
Dârâpâlana putram |
varan ïvam gañla-guñadolam guñadolam âr |
ddore bira-śrî-Tihuñapâlana |
kûra.....kûrttu sale...nu varam ||

Siddhârtti-saṁvatsarada uttarâyaña-saṅkrânti-vyatîpâtad andu Sômaña.....
tiñtiya...aṅga-bhôga-nivêdyâ-tammañigal-âhâra-dânakkam Rudraśakti-Pañditara
putran appa Uttamasakti-Pañditara kâlañ karchchi dhârâ-pûrvvakam mâdi
Anantapâla-sâhañiyaru Sâvañêshvara-dêvañge biñta gadde dévar iñda stânadiñ
pûrvva.....piriya-bayalolage tôtadiñ paðuvalu salage erađu Muddaya..â-
tumbina modalali..beddalu ûriñe nairitya-dišâ-bhâgadalu mattar ondu int
i-dharmmamañ pratipâlisad alyavañ guruvañ brâhmañanañ konda mahâ-
pâtakan akku | pûjârige..sa 1

59

At Honnakatte (same hobli).

namas tuñga etc. ||
Šaṅkarasya....kathâ-rasam Chandraśekhara (....) guñânuñkîrttanam |
Nilakantha tava pâda-śêvanañ sambhavanti mama janma-janmani ||
konđam Tałakâlam kai- |
konđam mîl etti Koñgan avayavadindam |
konđam Vishnuve Chôlana |
mañdalikara mañde gonđu..... ||
â-Vishnuvardddhanañgam |
bhâvôdbhavey enisi negalda pempim Lakshmâ- |
Dêvige sutan udayisidam |
bhû-vidita-yaśô-vibhâsi Narasiñha-nriñpam ||
pattada sati-Échale tâm |
netñane Narasiñha-nriñpatig ati-mudadindam |
puttidan adhika-vilâsam |
ot्तajeg ati-vîra-vikramam Ballâlam ||

svasti samasta-bhuwanâśrayam ūrī-pṛithvî-vallabham mahârâjâdhirâjam paramêśvara parama-bhaṭṭârakan, Yâdava-kuṭâmbara-dyumaṇi samyaktva-chûḍâmaṇi maledâja-râja malaparo! gaṇḍan a-sahâya-śûra Śanivâra-siddhi giri-durgamalla chalad-aṅka-Râma niśšaṅka-pratâpa bhuja-baṭa-chakravartti Hoysaṇa-Vîra-Ballâla-Dêvanu... malî-maṇḍalamaiñ dushṭa-nigraha-sishta-pratipâlamaiñ geydu Dôrasamudrada nelevîdino! sukha-saṅkathâ-vinôdadiñ.. râjyañ geyyuttam ire tat-pâda-padmôpajivi || svasti śriman-mahâ-pasâytañ ati-viśama-hayârûḍha-prauḍha râkhâ-Rêvana para-baṭa-Kritântam oddam kauṇḍu sutta-bala-suvara gaṇḍa | âlaiñ kauṇḍu keṭa-hidivara gaṇḍa vairig ede-dallañam nîti-Châṇâkyam a-chaṭita-vâkyam | ūrî-Sômanâtha-dêvara pâdârâdhakam para-baṭa-sâdha-kauñum appa hiriya-bhêruñḍana.. tadakusa Ghanṭeya-Siṅgayya-Nâgayyaṅgalu Sâtiyabbegereyam sarvva-bâdhe-parilâravâgi mey-jîvitakk âluttav irddu || Ghanṭeya-Siṅgayyanahañliyalu Sâsamuni-Dêvaru Siṅgayyana hesaralu Siṅgêśvara-dêvara pratishṭeyam mâḍisida â-dêvara nitya-nivêdyâ-khaṇḍa-sphuṭita-jîrñiñôddhâra maṭha-pati-tapôdhanara âhâra-dânakkâ â-chandrârkka-târañm-baram saluvantâg ire Sâtiyabbegereya Mâla-Gauḍa â-Chaṭṭa-Gauḍa Mâra-Gauḍa Nauna-Gauḍa Râma-Gauḍa Masaṇa-Gauḍana maga Mâla-Gauḍam olaṅgâda samasta-prajectâvudugalum Siṅgayanuv irddu Saka-varisha 1131 neya Šukla-saṅivatsarada Vaiśâkha-su 7 Vaḍḍavâradandu Bârañgi-Siddara putra Sâsamuni-Dêvara kâlam karchchi dhârâ-pûrvvakam mâdi biṭa datti Siṅgayyanakeṭeya hinde gadde sa 4 beddale dêvâlyadiñ mûḍalu sa 1 ko 10 int i-dharmmavaiñ tanna putra Santayyañge Sâsamuni-Dêvaru koṭṭaru || Chaṭṭayyanakeṭeya hinde ga ko 1 (usual final phrases and verse)

60

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

śubham astu

namaḥ Kêśava-nâthâya nayanânanda-mûrttayê ||
 Vêlapurî-nivâsiya satya-jñânuâya Vishṇavê ||
 svasti ūrî jayâbhuyuda-Śâlivâhana-śaka-varushaṅgañ 1517 Manmatha-saṅvatsarada Chayitra-śu 1 Guruvâradalu śrimatu Durggada Raṅgappa-Nâyakaru Bâṇavârakke saluva grâma Sopinahaliyanu Tiruveṅgalayage koṭanu Sopinahalli-grâmavanu Bélura Chennigarâyanige samarpisidam (usual final phrases)

61

At Holalakere (same hobli), on a stone south of the Râmêśvara temple.

śrî-Mahâdêvâya namaḥ ||
 namas tuṅga etc. ||
 svasti Hoysaṭa-vâṁśâya Yadu-mûḍâya yad-bhava[li] |
 kshatra-mauktika-santânam pṛithvî-nâyaka-maṇḍanam ||

Yâdava-vaniśakk amare ma- |
 hôdayav Eṣeyaṅga-nṛipati Vinayádityaṅg |
 ādaṁ taneyam vinayam |
 sôdaram ene tanage negalda dhîrôdâttam |
 biṁbam bhânuge bhuvanâ- |
 ḥaṁba-guṇam Mêrug Indra-vajrakke jayâ- |
 daṁbaram eṁb-antiral o- |
 ppam̄bađedaiṁ tandeg enduv Eṣeyaṅga-nṛipam |
 jaṭṭigar adaṭaiṁ |
 |
 Échala-Dêvige |
 neṭṭane Ballâla-Vishṇu-Vudayâdityar ||
 modaloļ Hoysala tôl-valpiṇiṁ tâldi taun |
 udayaṁ rañjise tanna balp odave tann ârpp êre |
 koṇḍu Taṭakâḍam Gaṅga-râjyakke tâm |
 modal ādaṁ Yadu-vaniśa-varddhana ||
 ghaṭṭaman âvagamî mahâ- |
 baṭa-pada-ghâ |
 gaṭam sasivante Vishṇu dôr- |
 vaṭadole kittum ottarisi kauṅgina ||
 Lakshmâ-dêvi..dhipa- |
 lakshmaṅg esedirddu Vishṇug ent antevalaiṁ |
 Lakshmâ-dê..sama mṛiga- |
 lakshmânane . . . satiy ene negaldaļ |
 avarge Manôjan-ante sudatî-jana-chittaman irkkoṭalke sâlv- |
 avayava-sôbhayind a-tanuv emb abhidhânaman ânad aṅganâ- |
 nivahaman . . . uyyan aṇam . . . echchu yuddhadoļ |
 tavisuvan âdan âtmabhavan a-pratimaiṁ Narasiṁha-bhûbhujaiṁ ||

(5 lines effaced)

svasti samadhigata-pañcha-mahâ-śabda Dvârâvatî-pura-varâdhîśvaraṁ
 Tuṭṭuva-baṭa-jaṭadhi-baṭavânaṭa dâyâda-dâvânaṭa maṇḍalika-benṭekâṛa
 para-maṇḍala-sûrekâṛa saṅgrâma-Bhîma Kali-kâla-Kâma sakâla vitarâṇa-
 vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mṛigamadâmôda nâmâdi-samasta-
 praśasti-sahitaiṁ Taṭakâḍu-Koṇgu-Naṅgali-Gaṅgavâdi-Noṭam̄bavâdi-
 Uchchaṅgi-Banavase-Hânuṅgalu a-sahâya-sûra nissaiṅka-pratâpa
 Hoysala-Vîra-Ballâla-Dêvaru sakâla sishta-pratipâṭanaiṁ geydu rakshi-
 suttum Dôrasamudrada nelevîdinolu sukha-saṅkathâ-vinôdadaiṁ tadîya-
 pâda-padmôpajîvi | antu negalda Hoysala-Vîra-Ballâlana chitta . . . santâna . . .
 . . . kâryya-stitiy endu sabhyara kâryyada meyyoḷam
 niyôgadolu mudadindam baṇṇipar i-dhâtriyoļu || svasti
 samasta-Vîra-Ba sâvanta sâmanta-niṭṭ-elavaṁ murid atṭeya

. dēvara pâdârâdhakam̄ para - baļa - sâdhakanum appa sâvanta -
Jayagoṇḍa-Nâyakam̄

..... |
 . . . vairi-mastaka-sûlam̄ |
 sad-amaļa-kîrtti-vilâsam̄ |
 mudadim̄ ||
 sati Mârave tanag endum̄ |
 sutan ol̄pina Mâchi-Dêva Manu-châritra(na)m̄ |
 kshiti. |
 . . . pogalad-irpar âr vasumatiyoļ ||
 sâvanta-Mâchi-Dêvan̄ gê. |
 | sogaysidam̄ ||
 Jayagoṇḍana Hetiyaṇṇam̄ |
 naya. |
 |
 . . . dêva-pâda-padma-bhriṅgan enippam̄ ||
 Bommeya-Nâyaka |
 satya-śauchadoļu nûrmmađi |
 |
 Bammeya-nâyakam̄ . . ttaman Âlukonḍanam̄ ||
 svasti samasta-vasumati. . . . dharmma-nirmala . . šauryyamam̄ megevarum̄
 sâvanta. metṭi taleya vadivarum̄ Râma-Lakshmana.
 mañdalêšvarar appa sâvanta. sâvanta. . . . Nâyakanum̄ Âlukonḍa
 maga Bammeyanum̄ Biṭṭayanum̄ hiriya-Jayagoṇḍa-Nâyakanum̄ Mâche-
 ya-Nâyakanum̄ Hoļalakeṛya. . . gâvunḍugaļum irdu Saka-varusha 1108 Vi-
 svâvasu-samvatsarada Jêshṭa-suddha-trayôdasi-Vaḍḍavâra-uttarâyaṇa - sañkra-
 maṇa-vyatîpâtadandu ūri-Râmanâtha-dêvara aṅga-raṅga-bhôga-naivêdy-a-nandâ-
 divige khanḍa. tapôdhanar-âhâra-dânakkam̄ šishya.
 Jîya (stops here)

62

At Halkûr (same hobli), on a stone near the Kallêśvara temple, north of the village.

śri-Mahâdêvâya namaḥ ||

namas tuṅga etc. ||

bhêdam̄ mûrttiyoļ allade |

âdaṁ paramârttha-tatvadoļu sallad enal |

mû-dêvar âda bharadim̄ |

Mâdêvan̄ dêvan īge tân emag ol̄pani ||

svasti Hoysaļa-vaṁśâya Yadu-mûļaya yad-bhavaḥ |

kshatra-mauktika-santânam̄ pŕithvi-nâyaka-mañḍanam̄ ||

Mâlava-râjya-mûlam enip aggada dhâniyan âtma-şêneyim |
châlsi chakravarttige jayañ mige tanna bhuja-ppratâpamañ |
pâli si dig-jaya-prakaña-kîrtti-patâkeyan uttarâseyoł |
kîlisidañ dinêsan agid îkshisuvant Ereyâṅga-bhûbhujam |
ubhaya-kuļa-śuddhey enip â- |
śubha-lakshaṇegam su-charita-bharitam enipp â |
prabhugañ müvar ttaneyar |
subagar bBallâla-Vishnu-Vudayâdityar ||

Dôrasamudradalli Jagadêvana sêneyan ikki tamma tôł |
vîra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- |
smîra-vilêpamañ neçapi tat-padakañ beras eyde kondu bhañ- |
dâraman â-nripar ttaleda bîraman âro gabhîram ennadar ||

Chêrama bîramam bisudu Pânđya kađaṅgad ir Andhra randhramam |
pârad ir Odđa gođaman adam biđu Mâlava kâlagakke mey |
dôrade sâr elê Tiguła nîm jagul einbud a-pâra-vîra-dôr- |
vvâra-gabhîra-dhîrate-vinišruta-ghôshaiye Ballu-bhûpanam |
taleg âvana ga... bavaradol |
el-el-ele-yend odđi sârcheddar i-nripan-ađeyam |
nelekondu vîrad-ołpañ |
sale meşevam vasudhe hogâl Udeyâdityam |

dhuradol band odđi vairi-prakaram irl avashṭamibhadim Bitti-Dêvam |
karavâlam tôđi-konđ imbalikav ele Mahâdêva-kâlagni-Rudrañg |
uri-gañ band-ante Mâkâlige garav ađardant Indra-dig-danti sokkiñ |
parigham gondant agurvv urvipud ene muļisinî miři inâşampan âvam |

Chôlana jûbu Mâlavana gołmuri Chêranan aṭti-timba-Mâ- |
kâli Varâlanam tuliva gandha-gajam Khachan-alley-anbu Nê- |
pâlana benna sañmatigey iñ nađe-tandane vîra-Vishnu-bhû- |
pâlakan emba sañbhramame vairi-nripiłaka-mañdaṅgalol |
ettada munnav etti nađe-gołlada munnav adarttu kôpadim |
muttada munnav arttamane tett iri... tma-durggamam |
matt ena vêđa nirggamam id endu virôdhige vîra-lakshmi sâ- |
ryutt ire Vishnu-vikramad-upakramam âkramisittu lôkamañ |
kamałâksham purushottamañ vibudha-lôkâhlâdanañ dvishta-dai- |
tya-mada-dhvainsan ananta-bhôga-yutan urvîdâra-dhaurêyan u- |
ttama-satvânvitam udgha-Yâdava-kułâlaṅkârav end intu Vi- |
shnu-mahîšam sale tâne Vishnuv enipañ Lakshmi-vadhû-vallabham |
nage sudheyoł nišâ-ramañanoł vadanañ sura-kumbhi-kumâbhadoł |
bigida-kucham sura-drumada pallavadoł kara-pallavaṅgał and |
ogedav enippa paṭṭada mahâ-sati Lakshmige Sêshan ânta bhû- |
mige patiy âda Vishnu patiy andad ad oppuval entu nôrppađam |
avarge Manôjan ante sudatî-jana-chittaman irkkołalke sâlv- |
avayava-śôbhayind a-tanuv emba abhidhânaman ânad aṅganâ- |

nivahaman echchum uyyavan aiyam ànade vîraran echchu yuddhadoł |
 tavisuvan âdan âtmabhavan a-pratimam Narasiñha-bhûbhujam ||
 idir âd ari-bhûpâlara |
 madad-âneya koñban udidu dantada baleyam |
 biduvina muttina hâraman |
 odavisi jaya-sirige tođisuvam Narasiñham ||
 mâniniy-Échala-Dêvigav |
 â-Narasimha-kshitîśvaraṅgam negaldam |
 bhû-nuta-vikrama-nidhiy ene |
 Bhânu-suta-pratiman ati-baļam Ballâļam ||
 dhareyan vikrântadind oppuva nija-bhujadoł tâldi mâgantu windirdd |
 ari-bhûpâlarkkaļam dik-taṭada kađe-varan tûldi tad-vîra-lakshmi- |
 varan âdañ Vîra-Ballu-kshitipati saraṇayâta-raksha-kshaman bhâ- |
 sura-têjam râja-râjam sakala-guṇa-gaṇâmbhôjim-râja-haṁsam ||
 tanagam kalpa-drumakkam vitaranya-guṇadoł machcharam Sûdrakaṅgam |
 tanagam vikrânta-vijîmbhita-bhuja-baļadoł machcharam Mêruviṅgam |
 tanagam pemp-ullâ biñpiñ taļeda mahimeyoł machcharam tân enal dha- |
 nyan ilâdhîšarkkaļoł viśrûta-viśada-yasam Vîra-Ballâļa-Dêvam ||
 mûdal sañchaļisitu Kañchi haļuval ghôliṭtud ambhôdhi yerdd |
 ôditt aggada Chêra-dêśav anitum Pânyâvanî-maṇḍalaṁ |
 kâdoł kûde teraļdu hokk adagidatt uddâma-saṅgrâmadoł |
 kôdiṭt antu barduňkuv annar olear Ballâļa-bhûpâlanoł ||
 ghana-śauryyam Ballu-bhûpam nija-vijaya-hayârûdhan âgal Khaṇiṅgam |
 vana-vâsôdyuktan âdan Tuļuvan aļavu-geṭt ôdidañ Koñkaṇam bhôni- |
 kene puṇyâraṇyavam sañvarisidan agidam Gûrjjaram Mâļavam Vi- |
 ndhya-nikuñja-prâptan âdañ jaļadhi-nikaṭamam Chôlikam vêlegoṇdam ||
 dig-adhiparam paṇamehaleva vikramad êlege nagaṅgał êlumam |
 negapal oñarchchuv ujjugada tôl-valav â-negałd arkka-binibamam |
 pa tîbra-têjam ivu tannoļe sammataṁ âduv endoł â- |
 Nṛiga-Nahushâdigał doreye Ballu-nṛipâlana virad êlgeyoł ||
 antu sogaysuva Hoysala-Vîra-Ballâļa-Dêvan-arddhâṅga-Lakshmi savati-mukha- |
 darppaue savatiyara venna-sauñmaṭige birudina biñkad anikada vilâsamam |
 megeva savatiyara mukhada kai vandi-jana-chintâmañi abhinava-Pârvatîy |
 enisi negalda....tad arasi Bañmala-dêviya kirttiy ent endaļe |
 iingadala suteya peñpari |
 bhaṅgisuva vilâsav Adri-jâteya subagañi |
 bhaṅgisuva subagu subag enal |
 êm gaļa bañyisuvar-aļave Bañmale-vadhuvañi |
 mala-maladu maledu Malepara |
 kulamañi bêr-vverasi kittu Bañmale mudadiñ |
 ghalâ-ghalaku ghalaku ghalak enal |
 alevalu para-satiyara vara-kîrtty-unnatiyam ||

svasti samadhligata-pañcha-mahâ-sabuda mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Tuṇuva-baṭa-jaṭadhi-baḍavânaṭam dâyâda-dâvânaṭam Pâṇḍya-kuṭa-kamaṭa-vana-vêdanḍa gaṇḍa-bhêruṇḍa maṇḍalika-bêṇṭekâra para-maṇḍala-sûrekâra saūgrâma-Bhîma Kali-kâla-Kâma sakâla-vandi-brînda-santarppaṇa-vitaraṇa-vinôda Vâasantikâ-dêvî-labudha-vara-prasâda mrigamadâmôda-nâmâdi-prasasti-sahitaṁ šrimanu mahâ-maṇḍalêśvaraṁ Taṭakâdu-Koṅgu-Naṅgali-Gaṇ-gavâḍi-Noḷambavaḍi-Banavase-Hânuṅgalu-gonḍa bhujâ-baṭa-Vîra-Gaṅgan a-sahâya-sûra nissaṅka-pratâpa Hoysala-Vîra-Ballâla-Dêvaru sakâla-mahî-maṇḍala-maṁ dushta-nigraha-sishṭa-pratipâlanam geydu rakshisuttam Dôrasamudrada neleviḍino lu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire tadiya-pâda-padmôpajîvi Bañmala-Dêviyara mâva Ballâlana kîrttiyam pêlyade |

chaturaroṭ ati-chaturaṁ budha- |
 tatiyoṇi budha-tati samantu gâyaṇam gâyaṇaroṭ |
 mativanṭaṁ mativantaroṭ |
 ati-chaduram chaduran an-upamam Ballâlam ||
 mattam Hoysala-dêšada bbaṇḍâravâdâd ûrggaṇoṇi pesar-vetta Halukûra mahâ-prabhugaṭa kîrttiy ent endade |
 keregalañ eyde katṭisidar ettisidar neṭe dêgulaṅgaṭam |
 maṛevuge kâvar âvavarumam saraṇâgata-vajra-paṇjarar |
 kkare-koral-Íṣa-pâda-padumôtkara-bhriṅgar enutte kîrttisal |
 paṭavaḍivettar intu Halukûra mahâ-prabhu-gaudâr ellarum ||
 ghana-śauryyaṁ Murttey[. .]am |
 Manu-mârggam Biṇṇa-Gaudân âtana taneyam |
 jana-vinuta Kêta-Gauṇḍam |
 tanag ayyan ad entuv adhikan i-Narasimham ||
 iva-guṇam vêḍaloḍam |
 kâva-guṇam bhîtiyinde maṛevugal enasum |
 bhû-vinutam âgi tôrppavu |
 bhâvaka-nidhi Nârasimha-Gauṇḍanoṭ enasum ||
 hiriy-ayya-Mudda-Gauṇḍam |
 vara-guṇi tûṁ Chikka-Mâcha-Gauṇḍam janakam |
 kared iva dâni tân ene |
 dhareg an-upamav âytu Mudda-Gauṇḍane dhanyaṁ ||
 nôḍalik attaṭagam Sahasranayanaṅgam rûpu mârkkoṇdu mâ- |
 tâḍalk adubhutav Antakaṅgav enasum vîkrânta sat-kîrtti niḍ- |
 âḍalk itṭ eđe vârddhi-vêṣṭita-dharâ-chakraṁ dal end oldu mâ- |
 tâḍuttirppudu Mudda-Gauṇḍana guṇa-brâṭaṅgaṭam vandigaṭ ||
 uttaman ūrjjitan enisida |
 muttaiyam Dâsa-Gauṇḍan an-upama-têjam |
 hettaiyan alte Jakkaṇan |
 aty-adhikam Dâsa-Gauṇḍan Ísana dâsam ||

nuḍida nuḍi tāñra-sāsanaṁ |
 pañeda dhanam̄ sad-budhargg amāttyaroḷ adhikam̄ |
 poḍaviyoḷe tōrppa sura-taru |
 paḍe-māt ēm̄ Dāsa-Gauṇḍan̄ i-vasumatiyoḷ ||
 Kāḍa-Gavuṇḍana tañmañ |
 rūḍiya negl̄ida Chauṇḍa-Gauṇḍana putraṁ |
 bēduva-vandige Karṇaṁ |
 nādeyuv ene Chikka-Gauṇḍa mikkam̄ dhareyoḷ ||
 gōtra-pavitram̄ sadu-guṇi |
 kīrtti-yutam̄ tān̄ enuttav i-vasumatiyoḷ |
 dhātri hogaluttav irppudu |
 sūtrisidavol oldu Chikka-Gauṇḍane dhanyaṁ ||
 Nīla-Gavuṇḍana putraṁ |
 lileyoḷ ā-Kēta-Gauṇḍan̄ ivara dēvaiṁ |
 lōlākshigalge Kāmaṁ |
 sāliḍuvaṁ halavu honnan̄ artthi-janakkaiṁ ||
 svasti samasta-guṇa-sampannarum̄ saraṇāgata-vajra-pañjararum̄ magevuge
 kāvarum̄ tappe tappuvarum̄ idir-āntaran̄ āhavadoḷ ikki Šauryyamaiṁ megeva
 sāhasottuṅgarum̄ ubhaya-nādoḷu pesarvetta mahā-prabhu-nāl-gauṇḍugalum̄
 enisi sogaysuva Halukūra mahā-prabhu Nārasiṅga-Gauṇḍanum̄ Mudda-
 Gauṇḍanum̄ Dāsa-Gauṇḍanum̄ Chikka-Gauṇḍan̄ olaṅgāda samasta-praje-gauṇḍu-
 galum̄ irddu Saka-varuṣa 1100 neya Hēmaṇaṁbi-saṁvatsarada Bhādrapada-
 suddha-trayōdasi-Vaḍḍavāra-uttarāyaṇa-saṅkramaṇa - vyatipāṭa - sōma - grahaṇa-
 dandu śrī-Kali-dēvara naivēdyā nandādīvige aṅga-bhōga-raṅga-bhōga-khaṇḍa-
 ḥpuṭita-jīrṇyōddhārakaiṁ maṭha - pati - tapōdhanar-āhāra - dānakav-āgi svasti
 yama-niyama-svādhyāya-dhyāna-dhāraṇa - maunānushṭhāna - jaṭa - samādhī - śila-
 guṇa-saṁpannarū Lākuṇāgama-samaya-samuddharājanum̄ ekkōṭi - munindra-
 vandanānandarum̄ Kālāmukha-prtibaddharum̄ śrī-Rāmanātha-dēvara pādā-
 rādhakarum̄ appa Kēta-Jiyyara śisya Dēvēndraśakti-Paṇḍitaru avara guḍdi
 pratyaksha-Gaṅge Dēkavve Dēvēndraśakti-Paṇḍitaru śisya Rāmasakti Rāma-
 saktiya śisya Kalyāṇasakti Kalyāṇasakutiya śisya Vāmasakuti Vāmasaktiya
 śisya Mahadēva-Jiya Mahadēva-Jiyara śisya Chikka-Kavi-Jiyan int i-muni-
 saṁhada kālaiṁ karchchi dhārā-pūrvvakaiṁ māḍi biṭṭa datti (here follow details
 of gift and usual final phrases; left side contains details of further gift with names of donors,
 and signatures)

63

On a broken pillar near the same temple.

Šaka-varusha 1297 neya Ānanda-saṁvatsarada Jēshṭa-ba 5 Maṁ Honnavāliya
 śrīmad-aśeṣha-mahā-janaṅgaļu Halukūra Bomma-Gavuḍa Mādi-Gavuḍa Nāga-

Gavuḍa Kēta-Gavuḍan olaṅgāda samasta-gavuḍu-prajegalaṅge koṭṭa parivarttana-śāsanada kramav ent endare à-Honnavalīya kāluvalī Bhagavati-ghaṭṭadalū Tuḷikeyahalīya hola-sim̄eyin teinkalu Hosakatṭeyin paḍuva-teinkalāgi 64 meṭṭina galeya . . . ba 430 koṭṭu Halukūra kāluvalī Tuḷikeyahalīya Būdanahalū Bhagavati-ghaṭṭada bhūmiyin baḍagalu suttaṇa haṭa-mēreya chatus-sim̄eya bhūmi kaṁba 430 konḍu tammoḍu sarvvaikamatyavāgi voḍaiṁbaṭu koṭṭa parivarttanada śāsana

65

On a virakal near the same temple.

jitēna labhyatē lakshmīr mṛitēnāpi surāṅganā |
kṣhaṇa-vidhvaiṁsanē kāyē kā chintā maraṇē raṇē ||
Vikrama-saṁ | Bhādrapada-ba 14 Ma | dina Halu . . . lla gurugaṭa maga
Mallayyanu Halukūra bāgilalu kādi Kavilāsa-prāptan ādanu

66

At the same place.

Śrī Rāma-śaraṇu || namas tuṅga etc. ||
svasti śrī jayābhuyada-Śaka-varushada 1252 deneya Pramōdōtha-saṁivatsarada
Āśvīja-suddha 12 Sōmavāradandu śrīmat-pratāpa-chakravartti Hoyisaṇa-śrī-
vīra-Ballāla-Dēvaru Virupākshapaṭṭaṇada nelevīḍinali sukha-saiikathā-vinōda-
diñi rājyaṁ geyivutt ire śrīmanu mahā-pradhānai Sōmeye (stop here)

67

At Māḍalu (same hobli), on a stone in the Basavēśvara temple.

Yuva-saṁivatsarada Puṣya-śuddha 10 Guruvārad andu svasti śrī-vīra-pratāpa-
chakravartti Hoyisaṇa śrī-vīra-Ballāla-Dēvaru prīthvī-rājyaṁ geyivalli śrīmad-
anādi-agrahāraṁ Ballālapuravāda Kittanakeṣeya śrīma[d-a]śeṣha-mahājanāṅgalu
śrīmanu mahā-pradhānai Ponnaṇhanavara makkaṭu Kāmeya-dāṇḍāyakari.
Arinakeṣeya staṭav aluvalli à-Kittanakeṣeya staṭav ellavu hālāgi yiddalli à-
Kittanakeṣeyānū maraḷi jīrṇōddhārava māḍidar āgi à-Kāmeya-dāṇḍāyakara anu-
matadim à-mahājanāṅgalu śrīmanu mahā-pasāyitarum appa Nācheya-heggade-
yara makkalu Nāchappa-Dēvappanavaru à-Gūliyya-Rāmī-Setṭiyara maga Kalā-
Gavuḍaṅige koṭṭa sāsanada kramav entendare à-Kittanakeṣeya kāluvalī Māḍa-
hālanu sabba-goḍagiyāgi koṭevāgi adak-ulā-chatus-sim̄e-voḍagāda bhūmi gadde
beddalū muntāgi hola-vēriya suttaṇa nālku mūlegū kalla netṭu koṭevu Neki-
gadiyya Chavugāve muntāgi à-Māḍahalū maru-goḍagiyāgi salavudu vūra
mundevu kala netṭu koṭtevu à-kalagalānu sukhadim bālvantāgi koṭa valiya
sāsana à-mahājanāṅgalu Hirivūra gavuḍikeya koṭadu à-vūra voḍag ondu

mane santhege tapu... niseya mûda gade yeradu salage Muduvayala Narasiñha-dêvara gadeyim pađuva gade sa 2 ge yeradu.. chatur-ashṭa bedalu ondu-kaļanau kalla neṭṭu koṭevu ā-Hirivūra olage āya-dâya-mânya-mannaṇe salu-vudu yendu ā-mahâjanaṅgaļu ā-Nâchappa-Dêvappanavaru ā-Gûliyya-Kala-Gavuḍaṅge koṭṭa sâsana ā-mahâjanaṅgalige ā-Kala-Gauḍanu koḍagi-deṣey āgi yikkibaharu alivu anyâya kaṭṭu gûlu kaṭṭali sêse apûrbhbâya sapûrbhbâya vutsahavu.... muntâgi sarvva-bâdhe-parihârav āgi ā-Hirivūra koḍagigevu ā-Mađahâlîgevu kûdi varusha 1 ke ga 9 nû mukkandâyavâgi yikkutta bahanu yî-mariyâdeyalu prati-varushaṅgaļal u yikki bhôgisuta bahan endu ā-mahâjanaṅgaļu ā-Nâchappa-Dêvappanavaru ā-Gûliyya-Kala-Gavuḍaṅge koṭa sâsana yint appudake ā-mahâjanaṅgaļa ā-Kâmeya-daññâyakara..... vopa-ā-Nâchappa-Dêva

68*

At Kittanakere (same hobli), on a stone in the varanda of the Narasiñha temple.

daññîṣṭrâgrêna mahîn mahâsuram ahô dhritvâ vijitvâ sthitah
krityâ lôka-hitań prabhâva-janitań śrîmad-Varâhô yadâ |
ya.... shu surâs samasta-riśhayas savrvaiń jagat saññsthitai
lôkaiń lôka-patiḥ purâṇa-purushaḥ prîtas sadâ pâtu vah ||
sri śri śri-Lakshmî-Nrîsiñhâya namaḥ ||
haṁhô dhîra varam grihâṇa rujina prîtô'ham ity êva tê
prîtir bbhaktir upâtta-bhâvanataya pârańparâhô mayi |
śrîmat-Kîrtisamudra-sajjana-patir Lakshmî-Nrîsiñhas tadâ
Prahâdâya dadâti vânchhitam iva prâyô dadâtu prabhuḥ ||
Brahmaṇo'trir abhût tasmât Sômas tasmâd Budhaḥ paraḥ |
tataḥ Purûravâs tasmâd Âyushô Nahushas tataḥ ||
kênačhin muninôktô hi Saļô Hoysaṇa ity api |
Yereyaṅgas tatô jâto Biṭṭi-Dêvas tatô bhuvi ||
Biṭṭi-Dêvâtmajô lôkê Nârasîñhô dharâpatiḥ |
yaśo yasya haraty etad vipat-kâlâhi-durvishâni ||
tat-putrô'pi yaśaḥ-patir vijayatê pratyaksha-Lakshmî-patiḥ
kâbê sêbya-matis sukhê Surapatir mârttaṇḍa-téjô-dhritiḥ |
saṅgrâmê vijayî patir ggaja-patiḥ prakhyâta-vidyâ-patir
llôkê sat-kavi-vâdinâm adhipatir vVallâla-prithvîpatiḥ ||
agnishthomâdi-vâkyâ-kratu-śata-niyama-prâpta-dharma-pradhânâ
yê vêdâchâra-saukhyâ-simṛiti-mita-yajana-śrauta-kurmmaika-nishthâḥ |
śâstrâlaukâra-kâbya-sva-mata-rata-vachas-tarkka-vidyâ-viśeshâs
têbhî Ballâla-Dêvô dadad ati-vibhavaī Kîrttiratnâkaram hi ||

* This inscription is full of mistakes.

dēśād uttara-nāmataḥ sthirataram śrutvāgatēbhyō yaśah
 Karuṇātottama-varṇa-pūrṇa-janita-prauḍha-priyēbhyō dadat |
 saṅkrāntē daśaka-dvayottara-śataṁ śrī-Tuṅgabhadrā-taṭē
 śrī-Ballālapuram hi Kīrtijaladhim Ballāla-prithvīpatib ||
 vīraḥ kō Nārasimhaḥ sakala-kavi-jana-prauḍha-dhīr nNārasimhaḥ
 khyātaḥ kō Nārasimhō Magara-bala-haraḥ krīdayā Nārasimhaḥ |
 Chōlasyādhikyatāyāṁ punar api kurutē saṁsthitiṁ Nārasimhaḥ
 śrīmad-Ballāla-sūnur vvijaya-patir asau šobhatē Nārasimhaḥ ||

svasti samasta-bhuvanāśrayam śrī-prithivī-vallabham mahārājādbhirājam para-
 mēśvaraiṁ parama-bhaṭṭārakaiṁ Dvārāvatī-pura-varādhīśvaraṁ Yādava-kuṭām-
 bara-dyumanīi sarvvajñā-chūḍāmaṇīi malerāja-rāja malaparol gaṇḍa kadana-pra-
 chanḍan ēkāṅga-vīran a-sahāya-śūra Sanivāra-siddhi giri-durgga-malla chalad-
 aṅka-Rāma Magara-rājya-nirmmūlana Chōla-rājya-pratishṭhāchāriyarum appa
 bhuja-baṭa-pratāpa-chakravartti Hoyisaṇa śrī-vīra-Nārasimha-Dēvaru Dōra-
 samudrada nelevīḍino lu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire ||

śrīmad-Rāma-sutas tu tasya jananī Boppavva-nāmā tataḥ
 khyātōmākhyā-satīti Bhānur abhavad Vāśiṣṭa-vāṁśōdbhavaḥ |
 bhrātā vai Śiva-Dēva-nāma-sukṛitī tad-Boppa-Dēvas sudhīś
 śrī-Lakshmī-Narasimha-sarvva-janatasyāḥō pratishṭhā kṛitā ||
 mārggōttuṅga-taṭa-pramāṇa-gaṇana-prajnā-jala-praty-ahas
 sat-tarkka-pra-taraṅga-sukti-vinayāchāraiś cha ratnair yutam |
 śrī-Ballālapuram hi Kīrtijaladhim vidyā-vinōdādhikaiṁ
 kaḥ kaḥ kiṁ na karōti vandanam ahō sadbhīs sadā ūvitaṁ ||

śrī-Ballālapura-sthitī sura-taru-khyātā su-śilōdbhavās
 sarvvaṁ sarvva-namasya-Kīrtijaladhi-sthāna-pravishtaiṁ tadā |
 tasmin Māṇikagatṭam ēvam adadam Lakshmī-Nṛisiṁhāya tē
 raṅgāṅgārchanā-bhōga-bhōga-bahuļaiṁ bhaktiyā su-dhīrōttamāḥ ||

ēkamatya-maṇi-sthāna-Kīrttiratnākaras tataḥ |
 śrī-Ballāla-pradattatvād Ballālapuram uchyatē ||

vitaratu sukham asya prītim ēvam karōtu
 prabhur iha para-rūpaḥ pātu vas su-prasannaiḥ |
 jana-janita-jaḍatvaiṁ yātu yātu prabhūtaṁ
 diśatu diśātu lōkē vāñchhitārtthaiṁ Surēśaiḥ ||

śrī-Lakshmī-Narasimhasya śāsanaiṁ sthira-śāsanaiṁ |
 Śiva-Dēvēna lōkasya maṇgalāya pratishṭhitaiṁ ||
 satyaiṁ bhūta-hitaiṁ guru-dvija-sura-śrī-pāda-śēvā dayā
 dākshinīyaiṁ pitṛi-mātṛi-bhakti-vinaya-śrēyāṁsy ahō bhūtale |
 tēshām apy adhikaiṁ hi durllabhataram dharmmaṁ tataś chādhikaiṁ
 tad-dharmma-pratipālanai nṛipatayō rakshantu matvā sadā ||
 dharmma-samrakshakō rājā kalpa-sthāyī samēdhatē |
 dharmma-nāśakaras svasya kula-nāśakaraḥ karī ||

svasti śrīmatu-Saka-varshada 1086 neya Tāraṇa-saṁvatsarada Chaitra-śuddha 10 Sōma | śrīmatu Kittanakereya grāma-madhyadalli śrī-Lakshmī-Nṛisimha-dēvara pratishṭhā-kāladalu Kittanakeṣeya nūḍ-ippattu-mahājanaṅgaluṁ avara priya-putra Chōleya-Nāyaka-Māreya-Nāyakaṅgalu sahitavāgi tamma halli Māṇikagaṭṭavanu nālku-sīme-pariyantavāgi Kēdagegaṭṭada haṭugina baḍaganya tōṭa-sthaṭa-sahitav āgyū śrī-Lakshmī-Nṛisimha-dēvarigey aṅga-bhōga-raṅga-bhōga-jīrṇṇōddhāra-Chaitra-paitravaiṁ māḍuvantāgi pratishṭhā-kāladalu sarvā-namasyav āgyū ā-chandrārkka-sthāiyāgi dhārā-pūrvvakavāgi koṭṭaru (usual final verses) Bāchaṇṇaṅgalu baredaru ||

69

On the Hirikallu-betṭa (same hobli), on a stone near the Nāgapuri
Saṅkarēśvara temple.

namas tuṅga etc. ||

svasti Hoysala-vainiśāya Yadu-mūḍhāya yad-bhavaḥ |
kshatra-mauktika-santānāṁ pṛithvi-nāyaka-maṇḍanāṁ ||
modaloḥ Hoysala-rājya-lakshmiy-odavaṁ tōḍ-valpiṇiṁ tāḍdi tann |
udayaṁ rañjise tanna balp odave tann ārpp ēre tann ājñe mī- |
re dīśā-chakraman otti koṇdu Taṭakādaṁ Gaṅga-rājyakke tān |
modalādaṁ Yadu-vainiśa-varddhana-karaṇi śrī-Viṣṇu-bhūpālakaiṁ ||
dhuradoḥ band oḍḍi vairi-prakaram iral avashṭambhadinī Biṭṭi-Dēvaṁ |
karavālaṁ tōḍikond im-baṭik el ele Mahādēva-Kālāgni-Rudraṅ |
uri-gaṇ bandante Mākālīge garav aḍardant Indra-dig-danti sokkiṁ |
parighāṁ gōḍant agurbb im parbbipud ene muļisiṁ mīri māṛāmpaṇ āvaṁ ||
ettada munnav etti naḍegoḷada munnav aḍarttu kōpadini |
muttada munnav artthamane tett iriv itt iriv ātma-durggavaṇi |
matt onavēḍa nirggānam id endu virōdhige vīra-lakshmi sā- |
rutti īre Viṣṇu-vikramad upakramav ākramisittu lōkamaṇi ||
Lakshmī-Dēvi Khagādhipa- |
lakshmaṅg esedirddu Viṣṇug eseante valaṁ |
Lakshmā-Dēvi lasan-mṛiga- |
lakshmānane Viṣṇug agra-satiy ene negaḍḍal |
avarge Manōjanante sudati-jana-chittaman ilkoṭalke sālv |
avayava-śobhēyind a-tanuv emb abhidhānaman ānad aṅganā- |
nivahaman echechum uyvan aṇam ānade viraran echechū yuddhadoḥ |
tavisuvan ādan ātmabhan appratimān Narasiṁha-bhūbhujaiṁ |
paḍemāt ēm bandu kaṇḍaṅg amṛita-jaladhi tān garvadiṁ gaṇḍavāṭam |
nuḍivannaṅ ēnan embai praṭaya-samayadoḥ mēreyāṁ mīri barpp ā- |
kaḍal-annāṁ Kālān-annāṁ muḍida-Kuḍikan-annāṁ yugāntāgniy-annāṁ |
siḍil-annāṁ siṅgad-annāṁ Puraharan-uri-gaṇ-annān i-Nārasimhaṁ ||

paṭṭada sati Īchalegam |
 neṭṭane Narasinha-nṛipa-varaṅgam mudadiṁ |
 puṭṭida Ballu-nṛipālaka- |
 n ottaji galī enipa vīra-Vikkrama-tējam ||
 kulake kaṭaṅkav illada visuddha-charitrada kalpa-bhūjamaṁ |
 tola-tolag endu dāna-guṇav āntaran ugra-bhujāsi-dhāreyim |
 jalakane mādi saggamane muṭṭisuv Arjjuna-sach-charitrap ag- |
 galisidud endu baṇṇipudu Ballu-nṛipālakan i-jagaj-janam |
 ghana-śauryyaṁ Ballu-bhūpān ni ja-vijaya-hayārūḍhan āgal Kaṭingam |
 vana-vāsōdyuktan ādām Tuļuvan alavi-gett ḍidām Koikāṇam bhōṅk- |
 ene puṇyāraṇyamānī sañvarisidan agidām Gūrjjaram Mālavaṁ Vin- |
 dhya-nikuñja-prāptan ādām jaṭadhi-nikaṭamām Chōlikam vēlegonḍam ||
 svasti samadhibhīgata-pañcha-mahā-sabuda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-
 varādhīśvaraṁ Tuļuva-baṭa-jaṭadhi-baḍavānaṁ dāyāda-dāvānaṁ Pāṇḍya-
 kula-kamaṭa-vana-vēdanḍa gaṇḍa-bhēruṇḍa maṇḍalika-bēṇṭekāra para-maṇḍala-
 sūrekāra saṅgrāma-dhīra Kali-kāla-Kāma Vāsantikā-dēvī-labudha-vara-prasāda
 mṛigamadāmōda nāmādi-praśasti-sahitaṁ ūrīmanu mahā-maṇḍalēsvaram Taṭa-
 kāḍu-Koṅgu-Naṅgali-Gaṅgavāḍi-Noḷambavāḍi-Uchchaṅgi-Banavase-Hānuṅgalu-
 gonḍa bhuja-baṭa Vīra-Gaṅgan a-sahāya-sūra niśsaṅka-pratāpa Hoysala-vīra-
 Ballāla-Dēvaru sakala-mahī-maṇḍalamām dushta-niggraha-śishta-pratipālanam
 geydu rakshisuttam Dōrasamudrada nelevīḍinolu sukha-saṅkathā-vinōdadim
 rājyaṁ geyvuttam iralu tat-pāda-padmōpajīvīgaṭ appa Arašiyakereya rājā-
 dhyakshada heggadegaṭa satu-kīrttiy entendaḍe ||
 kulamaṁ pēlyade Vāji-vamśa-tilakam san-mantra-mantritvado |
 halarūm jīy ene Dévamantri-odavam sal-lileyim tōruvaṁ |
 chaladind āntaran ikki metṭi paṭevam sat-kīrttiyam dhātriyo |
 nalavim Rēvaṇa-mantri ārggav adhikam sāhitya-vidyādharaṁ |
 purusha-nidhānan endu puruṣārttha-Purūravan endu sat-kavī- |
 ūvara-jana-vandyan endu dhare baṇṇisut irppudu Kētamallanaṁ |
 para-hita-Khēcharādhipanan i-Kali-kālada kalpa-bhūjanam |
 vara-guṇi mantri mānava-śikhāmaṇiyam jasad-artthi-gaṇḍanam |
 sura-kujamam sura-dhēnuva- |
 n erev achchigav ēke vandi nirutaṁ bēḍ i- |
 vara-guṇi Muttana Mārana |
 para-hitamām mālpa dāna-chintāmaṇiyam ||
 mattam ūrīmanu mahā-pradhānam mahā-pasāyitaṁ vīra-Ballāla-Dēvana pādā-
 rādhakanum Šīva-pāda-sēkharanum appa Chemmāvugeya Mahādēvana kīrttiy
 ent entadaḍe ||
 īvara dēvan ittu mērev i-Ravi-sūnu vivēkad āgarām |
 bhāvakān udgha-chāru-charitam bhuvanāgraṇi rāja-pūjitaṁ |
 dēvara dēva Saṅkarana pāda-yugakke nibaddha-chittan end |
 āgaṭu voldu baṇṇipudu mēdini Mādhavanam nirantaram ||

janani negalda Mârave janâgraṇi sad-guṇi Kâvi-Setṭiy olp- |
 ina janakaṁ Trilöchana mahâ-mahimam̄ tanag irddā deyva bhû- |
 vinutan anûna-dâni kali-Ballu-nṛipâlakan âldan endoḍ inn |
 anupama-Mâdhavaṅge paḍiy âr ggaṭa mânavar i-dharitriyo! ||
 śrimad-Arasiyakeṛeya heggadegalum̄ samasta-praje-gâvunḍugalum̄ irddu Aṛeya-
 Saṅkara-dêvara naivēdy-a-nandâ-dîvige-y-aṅga-bhôga-raṅga-bhôga-khaṇḍa-
 ṣphuṭita-jīrṇyôddhârakkav̄ âgi Saka-varsha 1096 neya Vijaya-saṅivatsarada
 Phâlguṇa-suddha-trayôdaśi-Vaddavâra-uttarâyaṇa-saṅkramâṇa-byatîpâtad andu
 Nâgarâsi-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakam̄ mâdi biṭṭa datti
 Agguṇiya-keṛeya keṭage gadde sa 1 beddale kamma 100 (here follow details of gift
 with names of donors and usual final phrases)

70

In Arasikere, on a stone near the Śiva temple.

namas tuṅga etc. ||
 svasti samasta-vastu...vasthânamum̄ lakshmî-niļayamum̄.....muṁ nitya-
 mum enisi samudradant irddā Iloṣaļânvayadol̄ udaiyisida Vishṇu-nṛipa-tanū-
 jaṁ Nṛisinha-narapanā magam̄ Ballâla-nṛipan̄ âtana sutam̄ Narasinha-bhû-
 pam̄ râjyam̄ geyvutt ire tadiya-pâda-padmôpajîvigaļ appa śrimad-Arasiyakeṛeya
 bhakta-janaṅgalu śrimat-Kattamēśvara-dêvara nandâdîvigegeļ chandrârkka-
 târam̄-baram̄ baḍdiyili nađevantu Balêśvarakam̄ nađavant âgi... kav akshaya-
 bhaṇḍâravâgi sakala-bhakta-janaṅgal̄ à....yin̄ Saka-varsha 1142 sale
 Vikrama-saṅivatsarada Kârttika-su 1.....ṭṭa datti (here follow details of gift with
 names of donors)

71

In Arasikere, on a stone west of the basti.

śrimat-Kêśavâya namahi ||
 śrî-pâdânbuja-yugmam̄ aty-amala-Gaṅgâ-sûtikâ-gêham̄ âyt |
 â-Paṅkêruhapîthan-udbhava-grihaṁ śrî-nâbhiy âyt úrjjita- |
 Śrî-patnî-prathamâspadaṁ vipuļa-vaksham̄ tân ad âyt endoḍ inn |
 â-pûrṇyônnata-Kêśava-prabhuteyam̄ baṇṇippaṇ e-vaṇṇipaiṁ ||
 Jaṭajâtôdbhava-putran Atri tad-apatyam̄ Sôman â-dhâriṇi- |
 tiļakôdbhûta-Purûravaṁ tad-avanipâlâtmaj-Âyur mmahi- |
 taļa-nâthan Nahusham̄ Yayâti Yadu tat-khyâtânvayôrvvišaro! |
 Saļan embaiṁ nṛipan̄ âdan udbhava-karam̄ gâmbhiryya-ratnâkaram̄ ||
 an-avadyam̄ mantra-vidyâ-pariṇatan a-bhayaṁ divya-yôgîndran orbbaiṁ |
 tanag âtaiṁ namnan âgal Saļa-nṛipan̄ avanaiṁ nôdi sâmräjyamaṇ mâlp- |
 en enuttaṁ môhadindam̄ Šaśakapurada Vâsantikâ-dêviyaiṁ pu- |
 nya-nidhânam̄ yukta-pûjâ-parikara-vidhiyaiṁ nišchaļaiṁ sâdhippanam̄ ||

adan ettaṁ vighnamam māduva bage mige šārddūlan ākāradim pây- |
 vudum āgał yōgi nîm poy Saļay ene su-bhaṭaṁ nišchaļam bettadim poy- |
 vudum āyt à-Poysalāikaṁ Yadu-nriparole dêvî-prasâdôdbhâva-śrî- |
 viditam Šârddtladol kûdida sele piridum chihnam andindam ittal ||
 huliy-uṇḍigeyum seleyum |
 sale tammole chihnam âge Yadu-vaṁśadoļ u- |
 jvala-kîrttigal ari-nriipa-sai- |
 kuļa-inarddana-ſauryya-ſâlîgaļ palar esedar ||
 vr̄itta || vinayēndūjyala-kîrtti sajjana-sudhâmbhôrâsiyam perchchisal |
 ghana-ſauryyârkka-marîchi durddama-ripu-śrēṇi-tamas-stôma-kha- |
 ḥdanamam mâde vinîta-vr̄itti-nija-ſauryyâtôpadind aggaļam |
 Vinayâditya-nripiļan emb csakadind ātaṁ tad-âmnâyadoļ ||
 tad-apatyam víra-vairi-kshitipa-nikara-saṅgrâmadoļ nirjjita-prô- |
 nmada-danti-brâta-kumbha-sthalaman adare dôr-daṇḍa-chaṇḍâsiyim po- |
 yvudum allind uṇmi muktâvaļi jaya-lalanâ-kaṇṭhikâ-mâle tân â- |
 dud enal vikrântadind âr Erega-nripanoļ âmp-uddhata-kshônipâlar ||
 ātana kântey ent ene jagattaļadoļ kamanîya-kâminî- |
 vr̄ataman eyde nirmisi Viriñchi jitâ-ſraman âgi tanna vi- |
 jñâta-sad-arttham int id enip antire nirmisidai gađ endođ ê- |
 mâto mriṇâla-kômaļeyan Échala-Dêviyan entu baṇṇipar ||
 ant â-dam̄patigalge vutti vinayam-bettirdda Ballâla-bhû- |
 kântam viśruta-Vishnu-bhûpan Udayâdityâvanipâlakam |
 bhrânt ên ântaran ikki bandu ūraṇ end ânamnaraṁ kâdu kayy- |
 ântargg ittu ūrat-ſašânika-višada-prakhyâtiyam tâldidar ||
 avaroļ madhyaman âgiyum vinayadind aty-uttamaṁ tân enipp- |
 a viśeshônnati-vettan uddhata-virôdhî-kshônipâla-brajâ- |
 hava-kauṭhiravâ-ſauryyan a-pratima-kântânika-nétrôtpalén- |
 du vibhâsôjyala-mûrtti-Manmatha-nibham ūrî-Vishnu-bhûpâlakam ||
 tat-tanayaṁ Narasiṁha-nri- |
 pôttaman udyat-pratâpan ahita-nripiļon- |
 nmattêba-kumbh-daļanâ- |
 yattâyata-khalga-kaļita-nija-dôr-ddandam |
 Narasiṁhâvanipana piri- |
 y-arasi kanat-kanaka-kaļaşa-nibha-pîna-payô- |
 dhare paṭṭa-mahâ-dêvi tanû- |
 dariy Échala-Dêvi rûpavati Ratiy enipal ||
 Narasiṁhôrvviša-kântâtmajan urutara-dharmmôllasad-dugdha-nîrâ- |
 kara-râkêndûpamânam Nala-Nahusha-Dilîpâdi-bhûpâlakôdyach- |
 charitam dôr-ddarppa-vairi-kshitipa-nikara-saṅgrâma-kelî-vinôdaṁ |
 paribhâsvat-kîrtti-vallî-vaļayita-bhuvanam víra-Ballâla-bhûpaṁ ||
 ūrî-kântâ-driđha-saiigaṁpajanitâhlâdam bhujôpârjjitô- |
 rvvî-kântâ-ramaṇam dvishad-bali-kula-pradhvam̄sanôpâya-šau- |

ryyâkîrññôjvala-kîrttimat sama-guñam tân endu rakshikke La- |
 kshmî-kântam vijayâvaha-prañayiyam Ballâla-bhûpâlanañ ||
 Uragêndram dhâtriyan dhâriñi Hima-giriyam Hi(r)mya-śaiñam Kubhrijjâ- |
 varanam Gaurî-varam chandranan a-malina-chandrañ kalâ-stômamañ nir- |
 bbharadindañ tâlduvant a-pratima-Yadu-kulôdbhûta-sâmrâjya-lakshmî- |
 bharamañ hêlâ-susâdhyaiñ tanag ene tañedam vîra-Ballâla-bhûpañ ||
 kari-nakrâbhîla-hêshâ-rava-yuta-haya-sandôha-vîchi-padâti- |
 sphurad-utpâthîna-kôlâhaña-samara-mahâñbhôdhiyol tanna dôr-mMa- |
 ndaradindañ manthanârambhaman odavisi vairi-kshamâpâla-lakshmî- |
 kari-jâty-aśvañgañam kôñd atuña-bala-yutaiñ vîra-Ballâla-bhûpañ ||
 Surarâjebham madândham madhupa-kuña-yutaiñ puñdarikam sadâ nî- |
 cha-ratañ Gañgâ-hradam chandrana-ruchi sale dôshâvílam tân enañ pêl |
 doreyê Ballâla-bhûpâlana viñada-yañô-lakshmiyol varñya-sâmyaiñ |
 piridum tâu âdoñam nirmmaña-guñadin avani pôlisal ballan âvaiñ ||
 svasti samadhigata-pañcha-mahâ-śabda mahâ-mañḍalêśvarañ Dvârâvâtî-pura- |
 varâdhîśvarañ Yâdava-kuñambara-dyumañi samyaktva-chûdâmañi Šašaka- |
 pura-Vâsantikâ-dêvi-labdha-vara-prasâdañ mriyamadâmôdañ | vinamad-ahita- |
 mahipa-chûdâliñha-nûtua-ratna-rañmi-jâla-jatîlita-nakha-kirañaiñ | chatus- |
 samaya-samuddharayaiñ | hirañyagarbba-tulâpurusha-pramukha-makha- |
 Šatamakhain | râja-vidyâ-vilâsinî-sakhañiñ | indu-mandakinî-guñya-yûthaiñ |
 Gañdagiri-nâthaiñ | Tañakâdu-Koñgu-Nangali-Gaingavâdi-Mâsavâdi-Halasige- |
 Huligere-Banavase-Hânuñgal-Noñambavâdi-gonða bhuja-bala-Vîra-Gaigan- |
 asahâya-śûra niñšañka-pratâpa-Hoysala-Ballâla-Dêvaru Hima-Sêtu-maryyâdeyâda- |
 bhûmiyaiñ dushta-nigraha-śishtha-pratipâlanadiñ rakshisuttam Dôrasamudrada- |
 nelevîñino sukha-sañkathâ-vinôdadiñ prithvî-râjyaiñ geyyuttum ire tadîya- |
 pâda-padmôpajîvigañ appa śrimad-Arasiyakegeya râjâdhyakshada heggañgeala- |
 mahâjanañgañla mahâ-mahimônnatiy ent ene ||

śrîman-mahâ-pradhâna-si- |
 khâmañi Bhâñdâravâñdad adhipam Lakshmî- |
 râmâdhîpa-bhavanamam abhi- |
 râmateyiñ Hariharâryya-vibhu mâdisidam ||
 kshîrâmbhôrâsiyaiñ śrîkarav enipa tatâkaiñ muni-śrêshtharam vi- |
 prârâdhyar kkañpavallî-vrita-viñasanamam nâgavallî-vanaiñ bhri- |
 ñgi-râva-spandi-kañpadruaman eseva-chûtâdigal lakshmiyaiñ tad- |
 vâra-strî-sañkulañ pôly Arasiyakegeyo šôbhikum Šrîsa-gêhanî ||
rggam mantri-mukhyaiñ Harihara-vibhugam Bâgiyakkañgav âdar |
 ttanayar bBhâñdâravâñdakk adhipar avar adâr endapai Rêvayâñkaiñ |
 vinayâdhyaiñ ... jañi vara-budha-nidhi-Nârâyañaiñ Nâga-Dêvaiñ |
 ghana-śauryyaiñ Kêśavâryyaiñ para-hita-charit bhyâsar udyad-viñâsar ||
 śrî-vadhugriñaiñ âdud ura-sthañam olpu-vetta vâk- |
 śrî-vadhuviñge sañgama-sukhâspadav âytu mukhâmbujaiñ jaya- |

śrî-vadhviüge ..śvata-nikêtanam âdudu tôl enal yaşa- |
 śrî-vanitâdhipam vibhudha-Rêvaṇa-mantri� ad entum oppuvaṁ ||
 adhidaivam Kêša...tan akhiļa-jagat-khyâte Bâgavve tây vi- |
 śva-dharâ-stutya-atri-gôtra-prabhu Harihara-mantriśvaram tandem rakshipp |
 adhipam Ballâla-bhûpaṁ ja...layitâsêsha-Bhaṇḍâravâḍakk |
 adhinâthaṁ tân enal matt itarar alaviye Rêvaṇam déva-satvam ||
 janakaṁ śrî-Mâcha-bhaṭṭa-prabhu janani.. stutye Mâravve pempull |
 anujar bBallayyanum Mâdhavanum osedu rakshippa Ballâla-bhûpâ- |
 Jan adhišam déva-dêvôttama vibhu Kali-dêvêsan ârâdhyâ-dayvam |
 tanag end and êno sâmânyane viśada-yaśô-vallabhaiṁ Kêtamallaṁ |
 sthira-satvâdhishîtan[...]ty-atuļa-vijaya-lakshmî-vadhû-vallabhaṅg â- |
 daradindam Kêtamallaṅg eseva jasake nallaṅge Ballâla-bhûpam |
 nirutaṁ Bhaṇḍâravâḍakk adhipati-padamam koṭṭan â-chandra-târam- |
 baram end and udgha-puṇyâspadana mahimeyam bañnisal ballan âvaiṁ ||
 Mârainge sâṅga-Madanâ- |
 kâraṅge parâṅganâ-vidûraṅge sadâ |
 dhîraṅge sakala-vibudhâ- |
 dhâraṅge samânar enipa mânavar olarê ||
 vidhu-viśruta-viśada-yaśo- |
 vadhu-dhavaṁ Mâra-mantri-chûḍâmaṇi tân |
 adhikâraṁ geyvaṁ râ- |
 jadhâni Bhaṇḍâravâḍad Arasiyakeṛeyo |
 padedu nijêšanum prajegaluṁ parivarṇnisal ekkad alte ta- |
 ppade nâdeyalke ninna pesarê gaṇakâgraṇi Kêśirâjan em- |
 bude Haridêva-mantri-sutan embude Poysa-la-gandha-hastiy em- |
 bude vara-Vâji-vamša-vibhuv embude gôtra-pavitran embudê ||
 bhûkântam Ballâlaṁ |
 śrî-Kêśava-vibhuge mechchi mudadim koṭṭam |
 śrîkaraṇaman ūrjjita-la- |
 kshmîkara-Bhaṇḍâravâḍav enit anitakkam |
 śrî-daitar nnitya-satvar nnikhila-guṇa-yutar nnirmmaṭar nnîtimantar |
 vvêdânushthâna-yuktar pprabhugał abhimatârtha-pradar kKêśava-śrî- |
 pâdâbjâmôda-bhîṅgar bbhvuna-jana-nutar ssarva-śâstra-pravîṇar |
 bbhûdêvar mmâde chelvây Arasiyakeṛeyo | Kêśavôttuṅga-vâsaṁ ||
 agalakk iṭṭedey âytu dik-pratatigal tâv embinam nîlav â- |
 mugilo kâlasegoṇḍud embinegam ant âkalpam ippannegam |
 naga-sandôhaman Abjajaṁ kađedu tand iṭṭ-anterol nâdeyuṁ |
 sogayipp unnata-Kêśavâyatanaṁ vîprôttamar mmâđidar ||
 sthira-satva-śrî-ramaṇar |
 ppurushôttamar âdi-purusha-charitar lLakshmî- |
 vara-Kêśava-mûrtig iļâ- |
 marôttamar ssu-pratishtheyam mâđisidar ||

svasti śrīmat-Śaka-varsha 1096 neya Vijaya-saṁvatsarada Śrāvaṇa-śuddhaikādaśiy-Ādityavārad andu śrīman-mahā-maṇḍalēśvaraṁ Hoysala-vīra-Ballāla-Dēvaru paṭṭa-bandhōtsava-śubha-muhūrttadolu śrīmad-rājadhāni-Bhaṇḍāra-vāḍad-Arasiyakereya Jayaṅgonda-Ballālapurada mahā-prasanna-Chenna-Kēśava-dēvar-aṅga-bhōgakkam nitya-nivēdyakkam nandā-divigegam khaṇḍa-sphuṭita-jīrnñōddhārakkam pūjāri-parichārakara jīvitakkam Chaitra-pavitrōtsavakkavāgi mahāpradhānara rājādhayakshada heggaḍegala sannidhiyoļ svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāṇa-japa-samādhi-sīla-guṇa-sampannarum śāpānugraha-samarttharum app Arasiyakereya-aśēsha-mahā-janaṅgaļa kālaiṁ karchchi dhārā-pūrvvakam mādi biṭṭa datti (here follow details of gift and usual final phrases and verse)

Yādava-pati Ballālam |
 śrī-dam hadinaydu (15) poṅge naḍu-bayalam piṇ- |
 dādāuv āge koṭṭam |
 bhūdēvōttamargge sogayip Arasiyakereyo |
 bhuvana-nuta-Vāji-vamśod- |
 bhavakara-vibhu-Sōmanātha-putram pēḍam |
 kavi-rājam Kāṣyapa-gō- |
 tra-varddhanam Dēvapāryyan i-śāsanamam |
 sama-vṛitta-śchōtaṅgaļu |
 samasta-saṁpatkaraṅgaļ ati-nibiḍaṅgaļ |
 kamaniya-mṛidu-su-rēkhā- |
 ramānaṅgaļu negalda Basava-Rājana bārapam |

(the back side contains details of further gift with names of donors)

72

On the upper part of the back of the same stone.

śrīmatu Śaka-varusha sā 1333 Khara-saṁvatsarada Āśvija... Sōmavāradalu Udbhava-sarvvajña-vīra-vijaya-Ballālapurav āda Arasiyakereya śrīmatu mahā-prasanna-Kēśava-dēvarige Dēvarasara makkaļu Hampeya-rāya Haḍapada Hariyanṇagalu haḍuvā-Dēmaya maga Na..... mādi koṭṭa gadde kalmeya sa eraḍu..geyu kūḍirddu Arasiyakereya mahā.....gala mahā śrī

73

On the right side of the same stone.

svasti śrī Saka-kāla 112..sale Raktākshi-saṁvatsarada Vaiśākhada paurnṇamis-Su..rājadhāniy-Arasiyakereya śrī-Chenna-Kēśava-dēvara nitya-sandhyā-dīpotsavam vṛiddhiyim nichchalum nūru-divige naḍevantu sakala-bhakta-janaṅgaļum nerad ā-mahājanaṅgaļa vaśadale dhārā-pūrvvakam mādi biṭṭa datti (here follow details of gift with names of donors)

74

On the left side of the same stone.

Dundubbi-samvatsarada Chayitra-suddha-dasami-Sômavârad andu Jakka-Gaudara Bamma-Gaudara maga Mâra-Gauda Chenna-Kêšava-dêvarige pûjege mâlegârage koṭṭa gadyâṇa vonduvam mahâjanaṅgaļu naḍasuvaru || aguliya bayala gadde sa 1 kambha 40

75

At the same place.

Dundubhi-samvatsarada Kârttika-suddha-trayôdaši-Budhavâra-vitîpâtad andu Châki-Set̄ṭiya maga Châdi-Set̄ṭi Chenna-Kêšava-dêvara pûjege mahâjanaṅgaļa vasadalu mâlegârage koṭṭa gadyâṇa vondu 1 || suñkadavaru biṭṭu...

76

On a stone east of the same basti.

namas tuṅga etc. ||
 śrî-ramaṇi-griham adhika-ga- |
 bhîram dhṛita-satvam amala....bhuvanâ- |
 dhâram muddrita-daśa-dik- |
 pâram Hoysala-kulârṇavam dha..... ||
 Hoysalânvayado |
 Girisuteyam Padmala-Dê- |
 vi Râjasêkharan en eseva Ballâla-Ho..... |
na..... |
 tir ogedan î-samara-Shanmukham Narasiṁham ||
 jîyene samasta-lôka.. |
 ...yâ.....kke Hoysala-râjya- |
 śrîyam bhuja-baladim tana- |
 g âyattam.....Narasiṁha-nripâlam ||
 ka....lpâ..gi tôl Man- |
 daram age virôdhi-Magara-baļa-jaļanidhiyam |
 bharadi..... |
 kari-ratnaman aśva-ratnamam Narasiṁham ||
kara sakala.....châryyam šakti-trayâdhishṭitan a.....
 Chôla-râjya-pratishṭhâchâryya.....svasti śrî prithvî-vallabham
 mahârâjâdhîrâjâ.....pura-varâdhîśvaram Yâdava-kulâmbara-dyumaṇi sarvva-
 jña-chûḍâmaṇi.....râjya-pratishṭhâchâryyam bhuja-baļa-chakravarti Hoy-
 sala-vi.....Dêvaru Dôrasamudrada nelevîđinoļu sukha-sankathâ-vinô-
 dadim râjyam..... .

77

On a stone in front of the same basti.

śrimat-parama-gambhîra-syâd-vâdâmôgha-lâñchbanam |
jîyat trailôkyâ-nâthasya śâsanam Jina-śâsanam ||
śi-râmâvasatham jagaj-jana-nutam gôtrâspadam bhûri-gam- |
bhîram satva-samanvitam nikhiļa-vastu-sthânav urvvîtalâ- |
dhâram nityav udâttav a-pratimav emb i-permmeiyam bâvisal |
pârâvârada-vol negalte-vađed irkkum Yâdavâkhyânvayam ||
Sałan embam tad-Yadûrvvîvara-kuļa-janitam Jaina-yôgîndranam nir- |
mmaļa-chittam sârddu sand irppuduv ati-kupitam vyâghran eytarppudum hoy |
Sała yend â-yogi pêl... de seleyoł adań poydu geld arkasim Hoy- |
sała-nâmań Yâdavargg âdudu jasad odavind âdav andindav ittal ||
â-Hoysałânvayadoł udaisida Vinayâditya - putran app Eṣeyaṅga - nripaṅgav
Êchala-Dêvigam puṭṭida Vishnu-nripana vikramamań pêlvade ||
para-bhûpâlaran ikki tad-dhareyan ântuń yatnamam mâde bit- |
taradind ettisid â-surâlaya-samûham prêmadind â-tulâ- |
purusham kaṭisi..... regał biṭṭ agrahâraṅgał i- |
dhareyoł kûde nimirchehi jasavan endum Vishnu-bhûpâlana ||
â-vibhugam sati-Lakmâ- |
dêvigav âdam viśâla-nirmmala-kîrtti- |
śrî-varan adaṭara Javanam |
bhûvara-gandhêbha-simhan enipa Nrisimham |
negalđ â-vira-Nrisimha-bhûmipatigam śriṅgâra-vârâ |
. . . . y app Êchala-Dêviganî negalđan urbbi-maṇḍanam kîrttig a- |
. . . . rtigam anyâvanipâla-darppa-dalańam dânonnatań mâ . . . |
. . . . jagatî-rakshaṇa-daksha-dakshiṇa-bhujam Ballâla-bhûpâlakam ||
Budhan-ant ilâ-varam vâ- |
ridhiy-ante viśâla-vilasad-ashaḍakshînam |
Madhusakhan-ant asamâstrań |
Sudhâmśudharan-ant Umâ-dhavań Ballâlam ||
Siri Hariya saṅgadim Šam- |
bara-ripuvain pađeda terade Ballâla-mabî- |
vara-sati Padmala-mâdê- |
vi ramańi pađedał Nrisimhanam guṇa-nidhiyam ||
hṛidayâ-kaļańkan allada jađâtmakan allada šitarôchiy em- |
budu guru-gôtra-śatru-chaṇav allada kaušikan allad Indran em- |
budu viparîtan allada ku-jañmakan allada kalpavrikshav em- |
budu vibudhâśrayaika-nidhiyam kuvarâgraṇi-Nârasimhanam ||
svasti samasta-bhuvanâśrayam śrî-prithivî-vallabham mahârâjâdhîrâjaiń paramâśvaram Dvârâvatî-pura-varâdhîśvaram Yâdava-kuļâmbara-dyumań samya-

ktva-chūḍāmaṇi mālerāja-rāja maleparoḷ gāṇḍa kadana-prachanḍan ēkāṅga-vīra niśāṇka-pratāpa chakravartti Hoysala-vīra-Ballāla-Dēvar ssakala-dharitriyam dushṭa - nigraha - śishṭa - pratipāla[na]dim Dōrasamudrada nelevīḍinoḷ sukhadim rājyaṁ geyyuttum ire tadiya-pāda-padmōpajivigaḷ app Arasiyakereya bhavya-nakaragaḷa ratna-trayādhishṭhitavam ē...dharma-pratipālana-śaktiyam Kalachuryya-kuḷa-sachivottamaṁ Rēcharasa kēl â-Ballāla pada-payō-jaman āśraysi tada....vattiyam....Arasiyakereyoḥ Sahasra-kūṭa-Jina-bim-bamaṁ pratishṭheyam mādiṣiy â-dēvar-ashṭa-vidhārchanakkam pūjāri-pari-chārakara jīvitakkam jīrṇṇōddharaṇakav end â-Ballāla-bhūpanim Handara-hālaṁ dhārā-pūrvvakam pañedū tamān anvaya-gurugaḷ ū-Mūla-saṅghada Dēsi - gaṇada Pustaka - gachchhad - Iṅgalēśvaraḍa baļiy enisida Māghanandi-siddhānta-dēvara śishyar ūSubhachandra-traividya-dēvara śishyar appa ūrī-Sāgaranandi-siddhānta-dēvargge dhārā-pūrvvakav â-vūraṁ koṭṭ i-dharmmamam bhavya-nakaraṅgalge kaiy-taṭley âg itta Rēcharasana ma....n Arasiyakereya permmeiyam pēlvade ||

vadanam vāg-vanitā-vilāsa-sadanam vaksham ramā-narttakī -
viditānarttav udārav arthi-janatā-santarppaṇam kīrtti-ka-u -
mudi Jainārṇṇava-varddhanaṁ guna-gaṇam bhū-bhūshaṇam mūrtti-chā -
ru dayānvītam enalke Rēchaṇa-chamūpam permmeiyam tāḍidam ||
osed avar ivar ennade sa -
ntosam appinav ittu pañedan i-vasumatiyoy |
vasudhaika-bandhuv emb i- |
pesaram Rēcharasan unto dēshiy in âyte ||
sāram nōlpargge pem pulli-Arasiyakereyoḥ viśva-vēdāṇka-viprar |
vvīrar kkāyy-âlgal âdhyar pparadar achala-vākyar tturīyar vvinūtā -
kāram kāntā-janam kārugaļ a-madar ilā-maṇḍanam déguļam gam- |
bhīrōdāram taṭākaṁ phaṭa-bharita-vanam pūta-pūdōṭav enduṁ ||
nata-bhīngāmbhōja-shaṇḍam ūuka-pika-vividhōdyāna-saṅkīrṇṇav âpū -
rṇṇa-taṭākaṁ gandha-śālī-parimala-kaṭitam purpa-puṇḍrēkshu-vāpi -
vṛitav uttūṅga-prabhā-bhāsura-sura-gṛīha-saṁpannav udyat-prajā-pū -
ritav urvī-maṇḍanam sand Arasiyakereyam baṇṇisal ballan âvam ||
Jina-dharmmav-ādiy âgir -
dda nikhiļa-dharmmaṅgalaṁ samant anunayadin- |
de nimirchchi naḍayipar ssaj- |
janar Arasiyakereya sāyir-okkal satataṁ ||
â-sāyir-okkal tamag âdhārav âg irppa bhavyara permme ent ene ||
nuḍi satyōdyota-gēhaṁ nađevaļe Jina-dharmmānugam ūakraniṁ nāl -
mađi Jaināṅghri-dvayārādhane Dhanada-nibham permme sat-pātradol mey-
vađedirkkum dānav arthārjane nikhiļa-janōtsāhav âvand ad ēm nōl -
pađe pempam tāḍi sand iyy-Arasiyakereyā bhavyaroļ pāṭiy âvam ||
bhū-bhuvanadol Arasiyakere- |
yā bhavyar gguna-gaṇa-prasannar ssujanar |

llôbha-vivarjjitar âhâ- |
 râbhaya-bhaishajya-śâstra-dâna-vinôdar ||
 eseye Sahasra-kûṭa-Jina-bimbaman agraṇi Rêcha muṁ prati- |
 shthisi [.]vanakke bhavya-tati kôṭeyan ikkisi gôṭeyindav e- |
 ttisi gṛihamam negald Arasiyakeręyo gṛiba-gatiy âgi pem̄p- |
 oseye nripam.....r ddaśa-nishkaman â-dharitriyam ||
 ēl-kôṭiga! i-dharmmama- |
 n alkara perchchinde nađeyipa.....nele- |
 yo! .lve...dharmma-mandira- |
 r Èlköti-Jinâlayâñkam âdatt âdam ||
 svasti samasta-prašasti-sahitaṁ śrimat-Teñkañ-Ayyâvale enisida Sîtâlamaligey
 Arasiyakeręya bhavya-nakaraṅgaļu Sahasra-kûṭa-chaityâlayaman ettisiy â-
 dêvar-astha-vidharchchanegam pûjâri-parichârakara jîvitakkam banda-châtur-
 vvarṇaṅga!-âbâ-a-dânakkam jîrṇyôddharaṇakkav endu samasta-sâyir-okkalu-
 gaļa kayyalu dhârâ-pûrvvakam bhûmiyam paṭed â-bhûmiya teereg â-Ballâla-
 bhûpaniṁ hattu-honna..tereyo!ag ilihisi sakala-śrî-karaṅga!a sivađiyo....
 chandrârkka-târam-bara sale salvantaṁ bara ...Inga!ešvarada baļiy enipp â-
 Sâgaranândi-siddhânta-dêvar-auvayadavara vašamî mâdi nikhiļa-bhavya-janaṅ-
 gal ârayeyâgi Saka-varshada 1141 neya Pramâdi-samvatsarada Pushya-mâsada
 pau.....divârad andu biṭta datti Dêvigeręya mûḍa-gereya tōṭada kamba
 40 | Basava-gereya keļagaṇa tō.....da kambakamhbham
vûra gađiyalum bhattada hasaradalu samasta-nakaraṅgaļu biṭta
 gadde....haravaru biṭta mân-eñnege gâñav eradu ||
 nuta-bhuvana-Śântinâtha- |
 pratishtheyam bhadram âge tad-grihamumam |
 kshiti pogale mâdidar ssan- |
 nutar Arasiyakeręya bhavya-nakara-prakaram |
 â-dêvara pratimeg i-patṭana-svâni Kalli....koṭta ga....dêvar-archchanegē
 bađdiyim bandum nađav-antu biṭtan aṅgađiya Jakki-Settiya maga Nâđiyama-
 Settiy akshaya-bhañdârav âge koṭta ga 12 Prasanna-Kali-Setti koṭta ga 2
 Jina-dharmmaṁ nelasirkke bhûtalado! enduṁ dharmmiga... |
 tanav i-dharmmada dattiyam nilisidargg âyumi jaya-śriyum akk |
 e negald ôvad idarkke kundan ođarippaṅ âvagaṁ sârgge saj- |
 jana-gô-brâhmaṇa-san-muni-prakaramam kondâ-mahâ-pâtakam |

78

On the same stone.

Viñkri - samvatsarada Bhâdrapada - šu 13 šu śrimat - Kumâri - Sôvala - Dêviyara
 heggade - Dattayana tamma Siṅgayanum mahâjanaṅgalum samasta-sâyir-
 okkalum | nakbaraṅga!um hiriya - keręya mûḍa - gôđiyolage | Kêśa[va]-dêvara
 gaddeyim mûḍalu | Sahasraköti biṭta gadde salage 3 ||

79

On a stone in the field of the same basti.

namas tuṅga etc. ||
 Šrī-ramaṇôdarâbja-bhavan Abjajan Abjaja-putran Atriy ây- |
 Atri.....ya-sûnu Budham Budhâtmajam |
 bhûramanam Purûravan ananta-guṇam Nahusham...tmajam |
 šrî-ramaṇam Yayâti-vibhu tat-tanayam Yadu tat-sutottamam ||
 Yadu-bhûpâla.... |
 dudu pûrvva-kramade palavu simhâsanam â- |
 Yadu-kuladoļu puṭṭida... |
kâla Saļa-bhûpâlam ||
 vā || âtan avadhi-jñâni-munigâla kaṇḍu vinamnan âgal â-samayadolu dvîpi pâyal
 â-munigâlu poy Salay ene Salam seleyim poydu kolal andind ittal â-simhâ-
 sanakke Poysaļânvayamum puliy-uṇḍigeyum âdud â-Yâdava-kuļarge Vâasantikâ-
 déviye kula-deyvam âge Šâśapurakk adhišvarar âdar alliy Ereyaṅgaṅgam
 Ēchala-Dêvigaṁ mûvar-ddêvar-ante Ballâla-Vishnu-Udayâdityar emba mûva-
 rum puṭṭidar avarolage Vishnu-nṛipana vikramad upakramav entene ||
 vri || mulisinda...kaṇge kem̄ initu tōral vairi-bhûpâla-saṁ- |
 kuļa-mauli-prakaram haya-dvirada-gô-kôśaṅgalum tat-padâ- |
 bja....dida....śâlege dhanâgârakke barkk endođ i- |
 yeleyoļ Vishnu-nṛipa-pratâpaman ê...n ê-vaṇṇipam baṇṇipam ||
 ka || â-Vishnuge paṭṭa-mahâ- |
 dêviy enal pempuvettu pettal Lakshmâ- |
 Dêvi pati-bhakte Narasiṁ- |
 hâvanipanan ari-karîndra-kaṇṭhîravanaṁ ||
 âhavadol ânta ripu-san- |
 dôhamumam bêļpa-vandi-jana-samudayamam |
 dêhiy ena....yam |
 sâhasi Narasiṁha-bhû....vasumatiyoļ ||
 vri || ripu-nṛipa-gandha-sindhurada kôḍugaļam bide kiļtu mattav a- |
 glapita-manam kaṣṭtu poye tad-biduvindam ašrik sa-mauktika- |
mû....nadoļe.... nijôgra-karâgra-śâkheyind |
 aparimita-pratâpa-nidhi dâldan avam Narasiṁha-bhûbhujam ||
 ka || Vanajâ-samâne Narasiṁ- |
 ha-nṛipâlakan-agra-mahishi kula-pâlike mā- |
 nini guṇi Ēchala-Dêvige |
 janiyisidan udâra-vîra-Ballâla-nripam ||
 Phaṇinâtham pâti bhôgakk Amara..ti samam..pa-sampattig Abjê- |
 kshaṇan udyad-vikramâdambarake dore Mahêśam nijajñâ-viśeshakk |
 ene dhîrôdâtta..ttakk amama sari Daśâsyâri dânakke mattam |
 tone Karṇam tân enalk i-vasudheyol esedam vîra-Ballâla-bhûpam ||

kamatham kandam ahindra-nalam uditashâ-saṅkulam tad-da... |
 kamanîyônnata-dig-gajam madbukarambol shôbhip i-daitya-ša- |
 tru-mahibrin-nuta-karṇikâ-kuvalayakk â tanna pîyûsha-ha- |
 stame tân âśrayam enda॒d ê-vogalvudô śrî-vîra-Ballâlana ||
 visarad-dugdhâbdhi krisbna-chchhavi sasi sa-kañikam viyat-sindhu sêvâ- |
 la-samanvîtam sitâmbhôruha.....châru-muktâli-mâlâ- |
 visaranî mâtâṅga-jam ninditam ivu jagak end urvviyam parvvi vibhrâ- |
 jisugum śrî-vîra-Ballâlana.....ś-chandrikâ-śrî-vilâsam |
 kuvalaya-pati mriga-lakshmanî |
 bhuvana-prakhyâta-dhava-la-yaśan udita-Manô- |
 bhava....sahâiy enipa |
 jam dharinî-vaṭayadol Ballâlam |
 svasti samadhigata-pañcha-mahâ-śabdam mahâ-maṇḍalâśvaram | Dvârâvatî-
 pura-varâdhîśvaram | Yâdava-kuṭambara-dyumanî | samyaktva-chûḍâmaṇi |
 Śaśapura-Vâsantikâ-dêvî-labdha-vara-prasâdam mrigamadâmôdani | vinamad-
 ahita-mahipa-chûḍâliḍha-nûtna-ratna-jâla-jatîlita-nakha-kiraṇam | chatus-sama-
 ya-samuddharaṇam | ari-śaradhi-baḍavânaṇam | darppishṭa-vana-davânaṇam |
 gaṇda-bhêrunḍam | malaparoṇu gaṇḍam | saṅgrâma-bhîmam Kali-kâla-Kâmaṇ
 Taṅkâduṇ-Koṅgu-Naṅgali-Gaṅgavâdi-Noṇambavâdi-Mâśavâdi-Halasige-Huli-
 geṛe-Banavâse-Hânuṇgal-gonḍa bhuja-bala-vîra-Gaṅgan a-sahâya-śûra Śanivâra-
 siddhi giri-durgga-malla chalad-aṅka-Râma niṣṣaṅka-pratâpa Hoysala-vîra-
 Ballâja-Dêvaru Yâdava-bhûmiyam dushta-nigraha-sishta-pratipâlanadim rakshi-
 suttum Dôrasamudrada nelevîdinal sukha-saṅkathâ-vinôdadin râjyaṇi geyut-
 tum ire | tat-pâda-padmôpajîvigaḥ appa śrîmad-Arasiyakereya râjâdhyakshada
 heggade-Kêtamallam heggade-Mahadêvaṅgaḥ śrîmad-Arasiyakereya mahâ-
 mahimônnatiy ent endade ||
 śrîmad-Ballâla-bhûpam vipuḷa-guṇa-yaśo-vallabham mat-padâbjâ- |
 prêmâtmar ssauchigâla sangara-jitar ivar end artthiyam sad-guṇôdyad- |
 dhâmaṇi....Kêtamallaṅ anupama-Mahadêvaṅge saṅprîtiyindam |
 bhûmî-ramyânikam app iy-Arasiyakereyam nityam âgalkey ittam |
 ârâdhyam Šambhu Ballâlane pati nute san-mâtri-Mârayve Lakshmî- |
 dâram san-mantri Mâchayyane pitriy anujar Balleyam-Mâdhavaṅgaḥ |
 vîram tân ïva-kâv-ol-guṇadoḥ adhikan end andu Kêtayyanam sach- |
 châritrâchâ... varṇisuvane dhariṇi-bhâgadolo dhanyan altê |
 madavad-vairi-bala-prabhêdi sumanas-sandôha-śevônnatâ- |
 spadan udyad-guru-vâkyâ-nîti-charitam Kâtyâyanîkânta-sat- |
 pada-nîrêruha-pûjanâ-ratan enalk i-dhâtriyoḥ Šakranan- |
 dade pempam taledirddan udgha-vibhavam Kêtayyan aty-ûrjjitam |
 Šrî-râmâ-ramaṇâspadam vividha-lôkâdhâran aty-unnatâ- |
 kâram bhûvalaya-praśastan adhikam vidviḍ-bala-dhvaiṇsiy emb |
 i-ramyâspada-sad-guṇaṅgaloḥ ati-prakhyam dal end oldu La- |
 kshmî-râmâ-ramaṇam sumantri-Mahadêvaṅg ïvan ishtârtthamam |

dharanî-śôbhâvahâshṭâdaśa-nagara-samûhakkav opp irppa mû... |
 eraḍum Vêlāpurakkam vividha-guṇa-chatush-shashṭi-divya-sthaṭakkam |
 sthiradindam mukhyar appâ gavaṛegaṭ adhipar ssetṭigaṭ setṭigutta- |
di trailôky-a-sat-paṭṭana-pati-padavaṁ Mâdhavaṅg ittar olpiṁ ||
 Gaurî-nâthaṁ nijêśaṁ janani sujane Lakhkhayvē tâtaṁ jagakk â- |
ram Beṭṭâñkan udyad-Harihara-Mahadêvâryya-Dâvaṇṇan-embar |
 kkâruṇyâmbhôdhigal pûrvvajar avarajan â-Malleyam...šauchâ- |
 châraṁ tân emba pempind Arasiyakereyo! Kêśavam Sêuabôvam ||
 sâraṁ kírâli-bhṛingâkuļa-ninada-śubhô...nadiṁ viśva-vidyâ- |
 dhâraṁ bhûdêva-sandôhadin atiśayaṁ Alakâdhîśan emmol samânam |
 bâraṁ nôd emba vâṇijyarin ati-ramaṇam....va gêhaṅgalim vi- |
 stâraṁ tân endoḍ int iy-Arasiyakereyam varṇnisal ballan âvam ||
 niya-vaktrâmbhôja-sâmyam prabha-jalaja....dvishṭaram matteyam tân |
 Ajanant alt aṅga-hînam bahu-mukban enasum pollan end ollad Ambhô- |
 jaja-vaktrâmbhôjamam biṭ Arasiyakere..dyad-mahâ-vipra-vaktrâm- |
 bujadoł kûrppindav irppa! Sarasatiy enal im baṇṇisal ballan âvam ||
 nered irdda vanig-jâlada |
 kiṣu ku....muddra-vêlege Paulastyâ-dhanam |
 nereyav enalk iy-Arasiya- |
 keṛe lakshmîkarav enippud ond achchariyê ||
 sura-vṛiksha-prakhya-mâkanda..dita-sura-latâ-sâmya-tâmbûliyim sâ- |
 gara-tîrâkâradim šôbhisuva keṛegaliṁ teṅginim kauṅginim..dêvâ- |
 gâra-sandôhadin Amarapurakav aścharyyav end andu matt i- |
 dharaṇi-bhâgâgradol pêl Arasiyakerey ond anda...ścharyyam altê ||
 svasti samasta-guṇa-gaṇâlaṅkîtarum dâna-dharmma-dayâ-samyutarum. enisi
 negardda śrîmad-anâdi-paṭṭanaṁ Tenkan-Ayyâvaley abhinava-Dvârâvatiy ubhayi-
 nânâ-dêshi mukhyav app Arasiyakereye jananî-janakar âge negalva Koylâlgala
 mahimônnatiy ent endade ||
 Šrîkântâ-pati-Bhâratî-pati-jaga-prakhyâta-samstutya-Gau- |
 rîkântâ-patigal karam dayeyin īvar kkûrttu vâñchhârtthamam |
 lôka-stuyar enippa sad-guṇa-yutar Koylâlgaliṅg endoḍ i- |
 lôkaṁ baṇṇisadê jagan-nuta-yaśah-prakhyâta-śauryyâtmaram ||
 sthirarê méruge sannibhar gguṇigalê Dharmmâtma-jâ-prakhyar i- |
 vare Mitrâtmaja-pâtigal kaligalê Dêvândra-putraṅg avar |
 ddoregaṭ ūauchigalê Nadîjane samaṁ gunḍ-ullarê sâgaram |
 nirutaṁ pâsaṭiy endoḍ êvogalvudô Koylâlgal-ond-andavam ||
 jalamaṁ kânteyar ârttu dâṇṭuvad avor ggêṇ-antarakk ammar i- |
 neladoł chôdyam id éno kêl Ugura-mûnûrvvarkkalô kûdi nir- |
 mmale kîrtty-aṅganey ambudhi-prakaramam dâṇṭ irddu dig-danti-sa- |
 ñkula-dantâgradoł eyde narttisutav irppa! gâluv int âvalô ||

kām || śaraṇ ene kāvar bbēḍido- |
 ḍ irad īvar vvairi-saṅkuṭam band eḍarāl |
 dhuradoļ gelvar enalk ī- |
 dhareyoļ Koylālgaļ-andav upamatītaṁ ||
 Harana kaļe sannidam tad- |
 dhareyoļag ide pūjyam enise Koylālgaļu vi- |
 staradindam Koylālē- |
 śvaramam māḍisidar endađ ē-vogardapudō ||
 Hariya Gaṇeśana salla- |
 kshṇa-rūpan upabhavana-saiñyutam māḍisidaṁ |
 vara-guṇiya Māli-Settiya |
 nirupamey Āchaveya putran anupama-Barmmaṁ ||
 Hara-bhavanaman arihada boja- |
 garuv anupamar enisi negaļda Koylālgaļuv ā- |
 daradim māḍisidar enal |
 dhareyoļag ide pūjyam embud ond achchariyē ||
 nirupamav ene Koylālē- |
 śvaramaṁ śrī-mottakāgar arihada bojagar |
 vara-guṇigaļ Koylālgaļu- |
 m urutara-sad-bhakti-yuktam old ettisidar ||
 dharanīśa-Poysaļam kūrtt |
 Arasiyakeręyam su-dharmmadim kāy end ā- |
 daradim besesal kāvaṁ |
 sthiradinde taļāra-Kalleyam guṇa-yuktaṁ ||
 svasti samasta-guṇa-sampannar appa Koylālgaluv arihada bojaṅgarn Koylālē-
 śvaramam māḍisy ā-dēvara nitya-nivēdyakkam nandā-dīvigegam jīrṇṇōddhā-
 rakkam pūjāri-parichārakara jīvitakkav end Arasiyakeręya prajegaļa heggade-
 gaļa kayyalu bhūmiyam haļadu Saka-varshada 1105 Šōbhakṛit-saiñvatsarada
 Pushyad-amavāsyē-Sōmayāra-vyatipāta-saṅkramāṇad andu ||
 japa-hōma-niyama-Šaṅkara- |
 saparyyeyoļ nišchaļātman ene negaļdirdd a- |
 glapita-manam jīva-dayā- |
 dhipan ī-Trailekyaśakti sakalāgamikaiṁ ||
 ā-Trailekyaśaktigala putram Chandramauļiya kālam karchchi dhārā-pūrvvakaiṁ
 mādi biṭṭa datti (here follow details of gift)
 nōḍidavar arttivāduvina |
 māḍisidaṁ prathama-nāmaḍim Kēshavaṇaiṁ |
 māḍisidaṁ Gaṇapatīyaṁ |
 ḣūḍhige neley āda Māli-Settiya Brahmam ||
 tanag adhideyvav Achyuta Nṛsiṁha-nṛipām pored-ālđan agrajam |
 Manu-nibha-mantri Tippa-vibhu nachchina tāy guṇi Suggiyakkan oļ- |

pina janakaiṁ su-satya-nidhi herggade Sakti... tān enal.. hēl |
 anupama-dāni Kēshavana sad-guṇamāṁ hogalalke barkkumē ||
 śrīmatu hiriya-bhaṇḍāri Kēśava-Dēva Koylālēśvara-dēvara naivēdyakkav āgi
 biṭṭa datti (here follow ditails of gift and usual final phrases and verse)

80

In Arasikere, on a stone in honḍagatṭu.

śrī..... Sarvvajit-samvatsarada Māgha-ba 10 Ādīvārad andu śrīman-mahā-pradhānam heggade-Mācha-Chattayyagaḷa manevagam Matti-Bōvana maga Bammachaṇḍi ettam kaḷlaru koṇḍu hōhalli ettam magurchchi sura-lōka-prāptan āda

81

In the same place.

..... Nārasimha-Dēvana rājya.....
 r-ōjana sosi Mahādēvi tanna gaṇḍanam konduṇi sura-lōka-prāptey āda

82

At Arakere, on a stone in front of the Narasimha temple.

śrī-vakshasthaḷa Lakshmiy irppa niṭayaṁ tān ādud ḍora-sthaṭaiṁ |
 śrīvatsāṅghri-rajāṅkam irppa neley āyt ā-nābhī-paṅkējadiṁ |
 śrī-viśvodbhava-karttan āda padadiṁ śrī-Gaṇgey āgirddal inn |
 ē-vēlveṇ sale Channa-Kēśavan-ad-ond-āścharyyamam permmeiyam ||
 Śrīyaṁ payōdhi-mathanado- |
 l̄ āy asurar ddivijar oldu tand īye nija- |
 śrīyaṁ tāldida Kēśava- |
 n āyata-Sarvvajñapura purav id end olid irddam ||
 amarōrvvīruhamāṁ malaṅgi cheluvīṁ traibhaṅgiyam vēṇu-nā- |
 daman ā-gōpiyaraṁ nirikshisuta māḍutt-āḍutam lileyind- |
 ame Gōpālaka-mūrttan āgi nadetand ānandadiṁ śrīmad-u- |
 ttama-Sarvvajñapuraṁ karaṁ cheluvinind irddam manō-rāgadiṁ ||
 su-manassim Prahalādan aty-adhikanaṁ viśvātmānaṁ raudra-vi- |
 kramanaṁ tōṛuve nām Hiranyakane nīm nōd embudum stambhadind- |
 amey ugrōgra-Nṛisimhan āge tutisal Prahlādanam nōdi vi- |
 kramamāṁ māṇḍ upaśāntan āgi siriyaṁ tāldirddan utsāhadim ||
 kshīra-samudram ātma-ṛiham āgal Anantane šayyey āge di- |
 byōraga-bhōgad agrada maṇi-[.]dyuti dīpa-nikāyam āge vi- |
 stāradi Cheuna-Kēśavan iral Širi gūḍ ire yōga-nidreyo |
 kāraṇa-purshan udbhavisidam Chaturānana nābhī-padmado ||

Jaļajātôdbhava-putran Atri sutā Sômaṁ tat-sutam Saumya bhū- |
 vaļayādhīša-Purûravam tad-avanîpâlâtmaj Âyur-mmahî- |
 taļanâthan Nahusham Yayâti Yadu tat-khyâtâuvayôrvvîšaroļ |
 Saļan embam nripan âdan udbhavakaram gâmbhîryya-ratnâkaram ||
 anavadyam mantra-vidyâ-pariṇatan a-bhayam dibya-yôgîndran orvvam |
 tanag âtañi namnam âgal Saļa-nripan avanam nôđi sâmrâjyamam mâlp- |
 en ivañg end arkkařindam Šašakapurada Vâsantikâ-dêviyam pu- |
 nya-nidhânam yukta-pûjâ-parikara-vidhiyim nišchaļam sâdhipannam ||
 adan ettañi vighnamam mâduva bage mige sârddûlan âkâradim pây- |
 vudum âgaļ yôgi nîñi poy Saļay ene seleyin *bettadind ant adam poy- |
 vudum âyt â-Poysaļâñkam Yadu-nriparolu dêvi-prasâdòdbhava-šrî- |
 viditam sârddûladoļ kûđida sele piridum chihnam andindam ittal ||
 vinayêndûjavaļa-kîrtti sajjana-sudhâmbhôrâsiyam pechhisal |
 ghana-sauryyârkka-marichi durddama-ripu(h)-šrenî-tamas-stôma-kha- |
 ïðanamam mâde vinîta-vrîtti-nija-sauryyâtôpadind aggalam |
 Vinayâditya-nriplam eñb esakadind âtanu tad-âmnâyadol ||
 tat-tanayan vîkrânta-gu- |
 nôttuñgam šatru-kuļa-manô-bhañgam bhû- |
 pôttaman Ereyangam bhû- |
 bhrit-taneyâdhîša-pada-payôruha-bhriñgam ||
 vodavirdd i-vîra-vairi-kshitipa-nikara-saúgrâmadoļ sajjita-prô- |
 nmada-danti-brâta-kumbha-sthalaman alaře dôr-ddanđa-chañdâsiyim po- |
 yvudum allind uñmi muktâvali jaya-lalanâ-kanñhikâ-mâle tân â- |
 duđ enal vîkrântadind âr Eraga-nripanoļ âmp uddhata-kshônipâlar ||
 âtana kântey entenc jagat-taļadoļ kamanîya-kâminî- |
 brâtaman eyde nirmisi Viriñchi jita-šraman âgi tanna vi- |
 jñâta-sad-arttham int id enipantire nirmisisidam gad endoļ ê- |
 mâtô mriññâna-kômaļeyan Echala-Dêviyan entu bañnipar ||
 ant â-daiñpatigalge vuṭṭi vinayan bettirdda Ballâla-bhû- |
 kântam viśruta-Vishnu-bhûpan Udayâdityâvanî-pâlakam |
 bhrânt ên ântaran ikki bandu šarañ end ânamnarau kâdu kaiyy- |
 nañtargg ittu šarat-sašânika-viśada-prakhyâtiyam tâlîdar ||
 gra varoļ madhyaman âgiyum vinayadind aty-uttamam tân enipp- |
 a viśeshonnati-vettan uddhata-vîrôdha-kshônipâla-brajâ- |
 hava-kañthîrava-sauryyam apratima-kântânika-nêtrôtpalén- |
 du-vibhâsôjvaļa-kîrtti Manmatha-nibhami šrî-Vishnu-bhûpâlakam ||
 Vanaruhânâbhana pannon- |
 danev avatâram id enalke Yadu-kuļadoļu Kri- |
 shñane puṭṭidam gađaiñ tân |
 ene negaļdan udâri vîra-bhuja-baļa-Gaṅgam ||
 Manu-mârggam Vishnu-bhaktam ripu-giri-kuļišam vîra-Vishnu-kshitîsam |
 munisind eļtandan inn âv edeyoļ adaguvañi namma kâvannan âvam |

* This word is given in the margin.

mana bandant īgaļ ātaṁ nađapali dayeyind endu band añji bhūpar |
 ddhanamāni hasty-aśva-ratnāvaliyan avaniyam koṭu kāṇbar kkelambar ||
 tat-taneyam Narasiṁha-nṛi- |
 pōttaman udyat-pratāpan ahita-nṛipālōn- |
 mattēbha-kumbli-daļanā- |
 yattāyata-khadga-kaļita-nija-dōr-ddaṇḍam ||
 male-rājām chalad-aika-Rāma su-bhaṭaiṁ ūrī-Nārasimhaigam Ē- |
 chale-mādēviy enirppa bhāgyavatigam ūrī-Vīra-Ballāla dōr- |
 vvaļavantaṁ paje-mechche-gaṇḍan ahitōrvvīpāla-kāļanālam |
 Jalajākshāṅghri-sarōja-bhṛīnga negaļdaṁ višvajūbhārā-bhāgadol |
 Narasiṁhōrvvīša-kāntātmajan urutara-dharmmollasad-dugdha-nīrā- |
 kara-rākēndūpanānam Naļa-Nahuša-Dilīpādi-bhūpāla-kōdyach- |
 charitaṁ dōr-ddarppa-vairi-kshitipa-nikara-saṅgrāma-kēli-vinōdam |
 paribhāsvat-kīrtti-vallī-valayita-bhuvanaṁ Vīra-Ballāla-bhūpaṁ ||
 Uragēndram dhātriyam dhāriṇi Hima-giriyaṁ *Harmya-śīlam Kubhrijjā- |
 varanām Gaurīvaraṁ chandranan a-maļina-chandraṁ kaļā-stōmamāni nir- |
 bbharadindam tāļduvant a-pratima-Yadu-kuļōdbhūta-sāmrājya-lakshmī- |
 varamāni hēļā-su-sādhyam taneg ene taļedam Vīra-Ballāla-bhūpaṁ ||
 kari-nakrābhīla-hēšbā-rava-yuta-haya-sandōha-vichī-padāti- |
 *kshurad-utpātīhīna-kōļāhaļa-samara-mahāmībhōdhiyo tanna dōr-mman- |
 daradindam manthanārāmībhāman odavisi vairi-kshamāpāla-lakshmī- |
 kari-jāty-aśvaṅgalam koṇd atuļa-baļa-yutam Vīra-Ballāla-bhūpaṁ ||
 ā-vibhuvina paṭṭa-mahā- |
 dēvi mada-dvirada-gamane bimbādhare la- |
 jjāvati Padmala-Dēvi ka- |
 lāvati lāvaṇya-puṇyavati sogayisida |
 Ratigam *Arundhatiga Sara- |
 svatigam Rēvatigam eseva Pārvvatigam Ūrī- |
 satigam saman enisi mahā- |
 sati Padmala-Dēvi toļagi beļagidaļ eleyam |
 Kulišaṅgam Šachigam Jayantan enipam Sarvvēśagam Pārvvatī- |
 lalauā-garbbhadi Kārttikēyan ogedant Indraṅgam Išaṅgam ag- |
 galam aiśvaryya-nijājīney eīb esakad i-Ballāla-bhūpainge Pa- |
 dmala-mādēvige puṭṭidam bhuvana-vikhyātam Nṛisiṁhōrvvipam |
 Yādavar ādavarolu munn |
 ādavar inn appar ivana sariy illene sau- |
 ryyōdayadim pasarisidam |
 mēdiniyam vīra-Nārasimha-mahīšam |
 Kamaṭhaṅg inn ēke sarvvōrvviya poře Phaṭi-rājaṅg ad inn ēk iļā-bhā- |
 ram ad inn ēk ā-dišā-dantige digu-bharamam tāļuv āyāsav inn ē- |
 ke mahībhrin-mūlamam porḍduva gasaṇi nelakk āne pō sālven end a- |
 šramadim bhū-chakramam vikramadole taļedam ūrī-Nṛisiṁhōrvvipālam |

* So in the original.

kađupindaiñ Nârasimhôrvipan avayavadind etti bandappan inn â- |
 v eđeyam pokkirppav inn âv-eđeyoļ ađaguvaiñ namma-kâvannan âvaiñ |
 kuļuvaiñ hasty-ašva-ratnâvaliyan avaniyaiñ prâṇadiñ barddoļ entuiñ |
 pađevaiñ hasty-ašva-ratnâvaliyan eleyan end ittu kâñbar nriпarkkaļ ||
 kari-ghaṭe kûde nûñkidavu vâji-daļaiñ nađetandav ođđl aňaiñ |
 tara-taradinda vođđi nađe-göñtevol etti baruttav irddav â- |
 surav ene barppa billańigey âmpavar âr enut aňji bhûbhujar |
 kkaruñisi kâvud emman enutirpparu vîra-Nrisimha-Râyanaiñ ||
 odavirdd i-Yadu-vanišajam malaparoļ gañdaiñ bharañ geydu tân |
 idir ânt irdd ari-maňdalakke nađeyal benn ittu pôdar kkelar |
 kadanakk ođđl idir ânta vairi-nriпaram pêšele kondaiñ palar |
 kkadanakk aňjidod ittan old abhayainañ šrî-Nârasimhôrvipaiñ ||
 Surâjêbhaiñ madândham madhupa-kuļa-yutanaiñ puñđrikaiñ sadâ-ni- |
 cha-ratanaiñ Gañgâ-hradaiñ chandrana ruchi sale dôshâvilam tân enal pêļ |
 doreyal šrî-Nârasimhôrvipana nija-yašô-lakshmiyoļ varñña-sâmyaiñ |
 piriduiñ tân âđođaiñ nirmmaļa-guňadin avaiñ pôlisal ballan âvaiñ ||
 svasti samadhigata-pańcha-mahâ-śabda mahâ-maňđařeshvaraṁ Dvârâvatî-pura-
 varâdhîśvaraṁ šrî-prithvî-vallabhaṁ mahârâjâdhîrâjaṁ rûpa-Manôjaṁ Yadu-
 kuļa-kuvalaya-sudhâkaraṁ satya-ratnâkaraṁ malerâja-râjaṁ sauryya-mriiga-
 râjaṁ vijaya-lakshmî-bhavana - maňgaļa - maňi - tôraňaiñ ripu - mada - nivâraňaiñ
 Chakrakûṭa-kôtâṭavî-davânaļaiñ ripu-baļa-jaļadhi-bađavânaļaiñ ari-nripa-kapâla-
 řaiļopaļa-vajra-danđa malaparoļu gaňđa gaňđa-bhêruňđa kadana-prachaňđan
 ēkâńga-vîra châru-vichâra giri-durgga-malla kirttige nalla Magara-maňđařika-
 bhûri-bhûruha-kaňhôra-kuňhâran a-sahâya-šûran Adiyama-prabaļa-baļa-pannaga-
 Vainatêyañ bhuja-baļa-Rauhiňeyaiñ Kâđava - Râya - mada - marâļa - mîghârava
 purushârttha-Purûravam uddanđa-prabaļa-baļa-Pâñđya-gaňđa-garbba-parvvata-
 Pâkašasanaiñ vivêka-Kamaňasanaiñ Šašakapurada Vâsantikâ-dêvi-labdha-vara-
 prasâdaïñ mriigamadâmôdaïñ hiraňagarbbha - tulâpurusha - pramukha - makha-
 Šatamakhaïñ râja-vidyâ-vilâsinî-sakhaïñ Chôla-râjya-pratishthâchâryya nissaňka-
 pratâpa Hoysala-bhuja-baļa-chakravartti šrî-Nârasimha-Dêvañ Gañgavâđi-
 tombhaňtâru-sâyiram Noňaiňbavâđi - mûvattir - chchhâsiramumaiñ dushťa-
 nigraha-šishta-pratipâlanam mâđi rakshisuttañ vijaya-râjyam uttarôttarâbhi-
 vriđđhi-pravardđhamânam â-chandrârkka-târami-baraiñ sukha-saňkathâ-vinôda-
 diñ šrimatu-râjadhâni - Dôrasamudrada neleviđinoļu prithvî-râjyañ geyvut-
 tam ire ||
 yôjana-yôjanaňgaļoļag ûr ppalav ūrggaļa sutti nandanaïñ |
 yôjana-yôjanaňgaļoļ anêkav anêka-sarôja-šaňđav â- |
 yôjana-yôjanakk upavanañ pathikar milisal Manôja-vi- |
 bhrâjita-râgad âlayam enippudu Hoysala-nâļu nađeyum ||
 â-nâđoļag aty-adhikam |
 tân ene piriy-agrabâra sukha-sampadadiñ |

śrî-nâriy irppa niļayam |
 bhû-nâriyo! esedud enipa Sarvvajñapuram ||
 ..sat eseva palavu bîdiyo- |
 ɻ esed ôduva vêda-śâstra-shaṭ-tarkkam̄ palar |
 esed opputirppa maṇṭheya |
 posa-vîkshaṇa-sâle palavu Vishṇu-grihaṅgal ||
 vêdaman ôdut irppa adhika-śâstraman ommeyu kêlут irppa sam- |
 vâdipa tarkkamam biḍade tarkkisut irppa purâṇamam̄ manô- |
 hlâdade vêlут irppa sakala-smṛiti-nâṭaka-kâbyad artthamam̄ |
 sâdhisut irppa vipra-tatiyim negal̄d orppatal irkku santataṁ ||
 adhyayanâdhyâpana-sad- |
 vidhy-ukta-śruti-matâgamâchâra-guṇâm̄- |
 budhyâvagâhanâjñâ- |
 siddhar sSarvvajñapurado! irppâ-viprar ||
 bêṛgalt i-lôkadol̄ tann akhilâ-kalegalaṁ Dhâtan ânandadindam̄ |
 tôṣal pratyaksha-rûpaṁ palavan eseveye tâldirddan eimb andadindam̄ |
 bêṛen Sarvvajñam emb i-purado! palarum̄ sôbhissut irddar ant i- |
 nûr-ippattivvar-aty-unnata-mahimeyan êm baṇṇisal ballan âvaiṁ ||
 śrî-Raiganâtha nelasida- |
 kâraṇa jagad-aghava kaṭava sâmartthyada Kâ- |
 vêriya dakshiṇa-diṣeyo! |
 Kêraḷa-janapadam enirppud adu sogayisugum ||
 jagadol̄ Kêraḷorbbyio! orppugum â-Koṭamûka-paṭṭaṇam̄ |
 bagegam alumbâ vipra-tatiyim Kuḍukundiya Bhadrakâli-dê- |
 vige mige bhaktaruṁ guru-padârachchita-*Vaiśva-nikâtaṅgaṇam̄ |
 sogayipa nandanâvâli koṭam̄ Koṭamûkada paśchimâseyo! ||
 bêṛ omme nenadar-agha-tati |
 pâṛugum end enisi negal̄da Jâhnavi mudadiṁ |
 bêṛ olidu bandu maleyo! |
 Pêṛâṛ end enisikonḍa! â-Kêraḷadol̄ ||
 paṭṭaṇa-Koṭamûkadol̄ â- |
 paṭṭaṇak adhipatiy enirppa Gôvindaṅgam̄ |
 putṭidan ati-dharmmaṇyam̄ |
 niṭṭise Naṁbyakkān enipa Maṇavâlâkhyam̄ ||
 Harige Siri kântey âd ant- |
 ire Šaṅkarag âda! Agajey ene Chaturâsyaṅ |
 urutara-Bhâratiy âd ant- |
 iral â-Naṁbyakkag âda! Auchâru-Naṅge ||
 avarg udayisidam̄ jagak ut- |
 savam udayise vibudha-janake mudam udayise bân- |
 dhava-janake râgam udayise |
 bhuvana-prakhyâta-kirtti Dâmam nâmam̄ ||

* So in the original.

Širiy-odagûdi pâl-gađalo! Achyutanuñ muni-mukhyar irdda-vol |
 piriyar enirppa Gautaman Agastya-Vaśishṭa-Pulastyan Atriñ Áñ- |
 gira-Jamadagni-Gargga-Kapiñam Bhṛigu-Kāsyaparōpama-dvijar |
 vverasu manô-mudañ berasu * Vaiśva-kuļottama Dâman irddapani |
 chittadol omeyum Hari-padâmbujamâne nere-tâldu bhaktiind |
 uttamar appa vipra-tatig arttiyo! anna-suvarṇa-ratna-gôv- |
 uttama-vastra-bhûmi-dvija-kanneyaranî palarg ivan oldu Vai- |
 šyôttama-Dâma-nâman ileyo! sale mâvana-gandha-vârañam |
 mēdini kûde bañnisutav irppina taunaya mâlpa dharmmamani |
 sâdhu-jana-priyam budha-jana-priya Poysala-râjya-pûjya Dâ- |
 môdara-Setti nirmisidan uttama-Vishnu-griha-pratishthe matt |
 Âdiya-Chenna-Kêšavanam â-Narasiñhâna Gôpinâthanam |
 svasti samasta - vastu - vâhana - parikshâ - viśeshonnatay aha vadâ - byavahâriy
 ubhaya-nânâ-dési-Maleyâla-mukhya-vipra-prasâdam Dâmôdara-Settiyaru śrîmati
 Sarvvajñapurav âd Arakey-aśeṣha-mahâjanaṅgal-anumatiyam pañedu śrimach
 Chenna-Kêśava-dêvara Lakshmi-Narasiñha-dêvara Gôpâla-dêvara aṅga-bhôga
 raṅga-bhôga-nandâdvige-naivêdy-a-Chaitra-pavitra-pûjâri-parichâraka-bâñasiga
 mâlagârañ - aṅgarakkara jîvita - sahita - samasta - śri - kâryyakke munna sarvvâ
 bâdhâ - parihârav âgi mânayav âgirddâ umbañiya bhûmigalâm ukta - kraya
 drabyamamâ hâga-chinna uliyade kotu yâ - bhûmiy - odehyara śtrî - putra - jñâti
 sânumanta-dâyâdânumatiyam hiranÿôdaka-dânav âgi dhâreyam kondu yâ-bhûmiy
 yellavañ Saka-nripi-varshada 1156 neya Vijeya(ga)-sañvatsarada Pusya-su
 ddha 12 Sômavâra-Sravañ-a-nakshatra-byatipâta - uttarâyâya - Makara - sañkra
 mañad andu yâ-dêvara śri-pâdaṅgañ mèle dhârâ-pûrvvakañ mâdi kotu bhû
 miya sthañgañ (here follow details of gift)

83

On the left side of the same stone.

śrî-Gôpînâtha śarañ Jeya-sañvatsarada Bhâdrapada-su 3 Ma śrîmanu mahâ
 vadâ - byavahâri Dâmôdara-Settaru Konḍambâgila Yiśvara-heggadegala Bâchâñ
 ñana kayyalu â-Konḍambâgilalli Siñganakañtada kelage sénabôvana hañubinali
 tôtâ-sthañla kamba nûga-nâlvattu 140 allim bañaga gadde kamba 20 Ilâliyata
 nahalliya volu-vrittiya prâptiya gadyâna â-sthañadalum kamba 24 â-beddalu
 kamba 250 nuiñ tatu-kâlôchita-kraya-dravya ga 150 nuiñ â-Bâchâññañge kotu
 krayav âgi kondu â-Dâmôdara-Settiyaru Arakeyâ Dâmôdara-Chenna-Kêśava
 dêvarige dhârey âgi koñtaru â-bhûmige siddhâya kañta-guttege tôtâ-sthañla-sahita
 kainba 160 kam ga 4 â-hallîya gadde beddali.. | antu... Paridhâvi-sañvatsa
 rada Mâgha-ba.. 2 | śrîmanu mahâ-vodda - byavahâri Hiriya-Chanđi-nambi-Setti
 yar-aliya Kanđa-nambi-Settiyaru â-Konḍambâgila aśeṣha - mahâjanaṅgalige
 pâda-pûjeya ga 20 va kotu â-bhûmiya siddhâyav ellam sarvvamânya mâdi

* So in the original.

Haliyatanahalliya gadde kamba 44 beddalu kam 15 kkam parivarttaney âgi â-Konḍaṁbâgila Siṅganakaṭṭada kereyolage turuvalaṇa gaddeyola-gey adu-sahitam kamba 30 hiriya-keṣeya teñkaṇa-kôdiya Śiva-dêvana hantada beddalu kamba 190 ka.. mēlu honnu ga 13 nuñ â-mahâjanaṅgalige koṭṭu â-bhûmi-yallava â-dêvarige kalla naḍisi koṭṭaru Kêta-jîyana maneyim teñka hanneradukai-mane int inituvanum Arakeṣey-aśeṣha-mahâjanaṅgaļa samakshadalu sarbamasya mādi â-Konḍaṁbâgila mahâjanaṅgaļu šâsanadallu baresi koṭṭaru ||

84

In Arasikere, on a pillar in the Halavukallu-Śiva temple.

svasti śrī Hoysala-vîra-Nârasimha-Dêvara râjyaṁ geyutt ire Saka-varsha *1141 sanda Vishu-saiñvatsarada Pushya-su 10 Va | Makara-saṅkramaṇad andu Ballê-śvara-dêvargge baḍḍiyim dêva-kâryya naḍavantu bhaktaru dhârâ-pûrvvaka koṭṭa kula (here follow details of gift with names of donors)

85

In Arasikere, on the sluice of the tank.

svasti anavarata-parama-kalyâṇâbhuyuda sahasra bhâginî dvitiya samâneyaru yaru prajanana Sarasvatî... nava - Pârvvatî dhâtrî-lalâṭa-lôchane śrî-santarpanneyaiñ saiñ. neyarum śrîmatu Hoysaṇa-Vîra-Ballâla-Dêvan-arddhâṅga-lakshmiyum appa piriy-arasiy-Ammâ-Dêviyaru sukha-saṅkathâ-vinôdadim Dôrasamudradallu prithvi-râjyaṁ geyuttam ire Sâdhâraṇa-saiñvatsarada Vaiśâkha-śuddha - pañchamî-byatîpâta - saṅkramaṇad andu Arasiyakeṣeya namma . . . kereya . . . Tippa suṅkaman âle ne haggari haṇa arasina â-râya heru .. ya maļave yeleya hê. Nâyaṇaḷâda Gavinâya hiriya-keṣeya kôdiya naḍasuva dharmmake biṭṭa datti tina. . . kelage y âladallive kamba nûr-aivattu 150. (usual final phrases)

86

In the same place.

svasti śrîmat-pratâpa-chakravarti-Hoysala-vîra-bhuja-bala-Nârasimha - Dêvara Saka-varsha 1142 neya Pramâdi-saiñvatsarada Pushya-śuddha 5 Bri | Kâru .. hiriya-keṣey âda jîvi . koṭṭa . . . â-yettina kaļuki koļa 4 â-Hiriyanṇage ga 1 mattam Saka-varsha 1146 neya Subhânu-saiñvatsarada Chaitra-ba 1 Bri vari-śam-pratiy âgi phaļa 100 antu ga 120 nañ â-chandrârkka-târam-baram nađi-suvađ âgi biṭṭa datti

* So in the original.

87

In the same place.

svasti [samasta-bhuvanâ]śraya mahârâjâdhirâja paramêśvara Châlukyâ-[bhara]ṇam ūrîmat-Tribhuvanamalla-Dêva-vijaya-[râja] rddhamâna saluttam ire tat-pâ[da-padmôpâjî]vi svasti samadhgata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatî-pura-varâdhîśvara Yâdava-kulâmbara-dyumaṇi samyaktva - chûḍâmaṇi maleparoṇu - gaṇḍâdy - akhiila - nâmâvalî - samâlauṅkritaṇi śrîman - mahâ - maṇḍalêśvaraṁ Tribhuvanamalla - Hoysala - Dêvaru maleyuṁ maṇḍa[la]man êka-chchhatradind âluttam ire || Dvârâvatî . . . yâda dêvaraṁ mudadim samudra-vijaya bappavaray odavaṁ takkare gâriṇigala kachchhav andadi tarade kat̄ti dêva-paṭṭam enisi râja keyyan enisippa (west side) pratipâlisida || Sarasvatyai namâḥ || Sarasvati gaṇa-dêši piriya Sarasvati gaṇa-dêši piriya da puliy ennodâ Puligereya Pullarasiyakere mâdi neṭtidał i-dharmaṇa śrî śrî

88

At the same place, on a stone in front of the Brahmadêva temple.

katturi(ya)-kampu kai-surige honn-ore haṭṭige saṇṇa-gaggarañ
muttina daṇḍe tōla-maṇi bayitale neydale tūla jannuram̄ |
bettada senḍu kōl moreva dantada pāvuge bhṛīṅgad ôle mey- |
vettire rātriyoł suļiva Brahmeyeū īg emag iſhṭa-siddhiyam̄ ||
ettada munnav etti nađegoļlada munnav adurttu kōpadim̄ |
muttada munnav artthamane tettiri vittiriy âtma-durggamuñ |
matt enavēda nirggamam id endu virôdhige vîra-lakshmi sâ- |
ṛuttire Vishṇu-vikramad upakramav âkramisittu lôkamam̄ ||
kōṇdām Taļakâḍam̄ kai- |
kōṇdām mēl etti Koṇgan avayavadindaiñ |
kōṇdām Vishṇuve Chôlana |
ma . . . maṇḍegonḍ . . tanu-maṇḍalañamañ ||
Lakshmi-dêvi Khagâdhipa- |
lakshmañg esedirddu Vishṇug ent ante valam̄ |
Lakshmâ-Dêvi lasan-mṛiga- |
lakshmânane Vishṇug agra-satiy ene negałdał ||
â-dampatige tanûbhava- |
n âdām su-charitra-mitra-gôtra-pavitram̄ |
Yâdava-nṛipa-kuļa-tilakañ |
mêdiniyołu koluva geluva kali-Narasiñham̄ ||
paṭṭada sati Èchalegañ |
nettane Narasiñha-nṛipatigam mudadindaiñ |

puttiidan adhika-vilâsañ |
 voṭṭaji gali vîra-vikraman Ballâlañ ||
 Kali-kâla-kshatra-pu.. prabaṭata-durâchâra-sandôhadindam |
 hole hoddal hêsi bêsatt alavalîda mahî-kânteyam rakshisalk â- |
 Jalajâkshañ tâne band int avatarsidavol Vîra-Ballâla-bhûpañ |
 kula-jâty-âkâra-bhâram nîpa-varan udayam geydan âścharyya-śauryam ||
 tanagañ kalpa-drumakkam vitarâṇa-guṇadol machcharam Sûdrakaṅgam |
 tanagañ.. krânta... bhuja-baladol machcharam Mêruvingam |
 tanagañ pemp-ulla biłpañ taleda mahimeyoł machcharam tân enal dha- |
 nyan ilâdhîsarkkałol viśruta-viśada-yaśaiñ Vîra-Ballâla-bhûpañ ||
 svasti samadhibigata-pañcha-mahâ-sabuda mahâ-maṇḍalâśvaram Dvârâvatî-pura-
 varâdhîsvaram Tuļuva-bala-jaḍadhi-baḍavânañam dâyâda-dâvânañam Pâṇḍya-
 kuļa-kamaļa-vana-vêdanâgaṇḍa-bhêrunḍam maṇḍalika-benṭekâra para-maṇḍa-
 la-sûrekâra saṅgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-bînda-santar-
 ppaṇa-samarttha-vitarâṇa-vinôda Vâasantikâ-dêvî-labudha-vara-prasâda mriṅga-
 madâmôda-nâmâdi-prâṣasti-sahitam śrîman-mahâ-maṇḍalâśvaram | Taṭakâdu-
 Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Uchchaṅgi-Banavase-Hânuṅgalu-goṇḍa
 bhuja-bala-Vîra-Gaṅgan a-sahâya-sûra Sanivâra-siddhi giri-durgga-malla niśaṅ-
 ka-pratâpa Hoysala-Vîra-Ballâla-Dêvaru sakala-mahî-maṇḍalamam dushta-
 nigrâha-visiṣṭa-pratipâlanañ geydu rakshisuttam Dôrasamudrada nelevidinołu
 sukha-saṅkathâ-vinôdadiñ râjyam geyyuttam ire tadîya-pâda-padmôpajîvigał
 appa râjâdhyakshada heggade-Rêvaṇṇa heggade-Kêtamallana Arasiyakeręya
 samasta-prajegała mahimônnatiy ent endađe |
 dhare baṇṇisał arâ... yolu |
 vara-guṇiy ivan endu santatañ me.. suvañ |
 nerada budha-sabheyoł adhikam |
 parama-guṇâmbudhi su-satya-nidhi Rêvaṇṇam ||
 nuḍidude Râma-bâṇav erâdañ nuḍiyam koḍuvalli Karṇṇanoł |
 pađi nađevalli dharmmadole tâm nađevañ su-charitra-varggavañ |
 bađivavan alla mânyarane ballan enuttav emma... bîndav i- |
 pođaviyoł inte baṇṇipudu santata heggade-Kêtamallanañ ||
 tîvida chennan appa keře vunnatav appa Šivâlayaṅgalim |
 bhâvakar appa sad-viṭara saṅkuļadiñ gaṇikâ-janaṅgalim |
 dêvara pûjey utsavada gîta-ravaṅgalin olpu-vettu nâ- |
 nâ-vidhadinda tân Arasiy-oł-geře sôbhisut irkku santatañ ||
 mattam śrîmanu mahâ-pradhânam hiriya-bhaṇḍâri Kêshava-Dêvana satu-kîrttiy
 entendađe |
 hinde parôkshaddoł osed â- |
 nandade vibhu-Kêši-Râjan ûrjjita-téjañ |
 kundade dêva-su-pûjega- |
 l enduñ nađevantu mâđi rûdhige nôntañ ||

mattam Brahmevana pâdârâdhakanum appa . . . Kêtamma Brahma-dêvara mançapada kalu-vesan ittige-vesa soteyam geysi pratumeyam mâdisi su-prati-shtheyam mädida dharmma-nirmmañana vamsâvataram ent endađe |

hiriy-ayya Biṭṭa-Gauḍam |
 dhareg oppuva tande Barmma-Gavuḍaiñ mudadim |
 vara-guṇi Dârave tây ene |
 karam esedam Kêtamallan ûrjjita-têjañ ||
 svasti śrimatu Hoysala-Vîrâ-Ballâla-Dêvana besadim râjâdhyakshada heggade-
 Rêvanñna Kêtamalla hiriya-bhaṇḍâri-Kêshava-Dêvanum Arasiyakeṛeya mahâ-
 janaṅgañum samasta-praje-gâvûṇḍugaluñ nakbara-nânâ-dêsi-mummuri-danḍa-
 muñ Ugura-mûnûrvvaruñ ekkôti-vîra-gaṇaṅgañum samasta-ja . . . luñ gojja-
 rum irddu Saka-varusha 1105 Šôbhakîtu-samvatsarada Phâlguṇa-suddha-trayô-
 dasiy-Âdivâra-uttarâyaña-śaṅkramanya-byatîpâtad andu hiriya-keṛeya Brahmey-
 yana naivêdyâ-nandâdivigegam khaṇḍa-ṛphuṇita-jîrṇyôddhârakkav âgi Bûva-
 Gauḍanâ tamma konekâṛa Kêtamallana kâlam karchchi dhârâ-pûrvvakam mâdi
 biṭṭa datti (here follow details of gift and usual final phrases)

89

In Arasikere, on a stone in Târimara fields.

namas tuṅga etc. ||
 Yadu-vâṁsa-kalpa-vṛikshado- |
 | odavida nija-sâkhe tân enalk udhayisidam |
 sad-amala-kîrtti-vilâsañum |
 mudadim bhuvanaika-vîra-Vinayâdityam ||
 a-Vinayâdityana sati |
 Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
 bhâveye Keļayabarasi. . . |
 . . vasudheyo ārum ||
 Yâdava-vâṁšakk amare ma- |
 hôdayam Eṣeyaṅga-nṛipati Vinayâdityaṅ |
 âdañm tanayañ vinayañ |
 sôdaram ene tanage negaļda dbîrôdâttam ||
 Mâlava-râjya- . . lav enip aggada. |
 . . . chakravarttige jayañ mige tanna bhuja-pratâpamañ |
 pâliši dig-jaya-prakaṭa-kîrtti-patâkeyan uttarâśeyo. |
 n agid iķshisuvant Eṣeyaṅga-bhûbhujam ||
 Méruge mēkhaļe. . . |
 |
 dhîraṅg Échala-Dêvi ga- |
 bhîraṅg Eṣeyaṅga-nṛipatig oppañ bađegum ||

ubhaya-kula-śuddhey enip â- |
 subha-lakshaṇe.....charitan enipp â- |
 prabhugam mûvar ttanaeyar |
 ssubhagar bBallâla-Vishnu-Udayâdityar ||
 paśchima-payônidhi pûrvva-payô. gaḍda dharitriyam neṛe
 tâm tôl-valadîn. duṭṭaram marddisi. śishta-jana-prakaram Râman
 ant irdd apâra-paurushan ivam Vishnuvarddhana || (44 lines effaced)
 svasti śrîmatu Hoysala-Ballâla-Dêvana besadinda râjâdhyakshada heggade-
 Rêvaṇa-heggade-Kêtamallaṅgalu Arasiyakereya mahâjanaṅgalum samasta-pra-
 jâvundar ssahita.nakharaṅgalum â-vûra mûnûrvvarum hiriya...
 samasta-jagatiya kottaligaṇum irddu Saka-varusha 11.. Šôbhakritu-
 samvatsarada Jêshṭa-suddha.... uttarâyaṇa-saiikramaṇa-vyatîpâtad andu śrî-
 Jagatêsva-dêvara aṅga-bhôga naivêdyâ-nandâdîvige-khaṇḍa-sphuṭita-
 jîrñîṇoddhârakkam matha-pati-tapôdhanara âhâra-dânakkav âgi Lâkuṇâgama-
 samaya-samuddharaṇa mukha Hagarada nanê-
 švara-dêvara âchâ...riyar appa.... Amitasiva-paṇḍita.... Padumasiva...
 paṇḍitara kâlaiṇ karchchi dhârâ-pûrvvakam mâdi biṭṭa (here
 follow details of gift and usual final phrases)

âgamadoļu Šiva-tatvado- |
 I iga...mahâ-brata-charitra-châturyyadoļaiṇ |
 Nâgašiva-munipan ûrjjita- |
 bhôgi guṇâgraṇi dharitriyoļu karam esedaīṇ ||

90

In Arasikere, on a stone in Sattinakodige field.

namas tuṅga etc. ||
 svasti śrîy irpp uttama- |
 vâstu jaya-śriya vilasitâvâsam lô- |
 ka-stutya-yaśô-vaniteya |
 vistâra-sthânav eseava Hoysala-vamšaiṇ ||
 à-Hoysala-vamšadoļ udayisida Vinayâditya-putran appa Ereyâṅga-nripaṅgav
 Èchala-Dêvigaṇ puṭṭida Ballâla-Vishnu-Udayâdityar emba mûvarolage
 Vishnu-nripana vikramav entene |
 munisind aruṇate kađe gaṅg |
 inis odave virôdhi-naṛapa-saptâṅgaiṇ Vi- |
 shnu-nripâlaṅg appudu nôd |
 anupamam avan-aļaviy itarar-aļaviye jagadoļ ||
 budha-lôkâśrayan emba târkshya-rathan emb abjâyatâkshaiṇ dal em- |
 ba dharâ-dhârakan emba bhôga-yutan emb udyad-balânvitam em- |
 ba dharitrî-varan emba lôka-nutan emb i-permmeyim nôde Vi- |
 shnu-dharêśaiṇ sale Vishnu-vol sogayipaṇi Lakshmi-manô-vallabhaṇi ||

â-Vishṇu-bhûpano! mā- |
 dêvitvam bettu petta! uttame Lakmâ- |
 Dêvi Narasimha-Dêvô- |
 rvî-varanan anûna-puṇyavati vasumatiyo! ||
 kadanado! ânt arâtiga!a dantiya dantaman otti ki!tu tad- |
 biduvane poyye pôlđu poṛapona!me sa-raktaka-mauktika!ga! â- |
 padado! avam jayâṅganeg hâraman oppire mälpan endo! âr |
 kkadanado! amp idirchchuv ada!tar jjagado! Narasimha-bhûpanam ||
 kadanado! idirchid ada!tara |
 mada-radaniya biduvinalli na!ṭa. . . . bâ- |
 . . . modalo! uchchalisuv ond- |
 ada!tavan i. . . . Narasimha-Dêva!ige nijam ||
 â-Narasimha-nri!pañgam |
 mânini mâdêvi sâdhviy Échalegam la- |
 kshmî-ni!ayan âgi Ballâ- |
 la-nri!pâlam pu!ti!da!m dharâdhara-dhairyyam ||
 munisim Ballâ!a-bhûpam ki!le po!ev asiyam kîlyud anyâvanî-pâ- |
 la-nikâya!m sthânadindam jadiye na!dugugu!n bhîtiyim nô!pa! ï-pâ- |
 ñgu nitântam chôdyam int ï-teganan a!jide nân i!gal ent endo! int ï- |
 tana kha!dgam. . . . pari!atiyan ada!n Kâlano! kaltud altê ||
 Kama!ham kandam Ahîśvara! negerdan â. . . dikku. . . . |
 . . manô-bhûdharam udgha-karñ!ike di!shâ-matta-dvipaugham nata- |
 bhramaram tâm ene. . . . šobhip ï. . . . sha!svad-vikâsakke tâ. . |
 . . . m enikkum malerâja-râja bhavad-udyat-kîrtti-śitâm!šumam ||
 anupama-ra!a-nistâraka- |
 n anûna-šakty-anvitam vichâra-kshaman em- |
 ba negalteyinde Ballâ- |
 la-nri!pâlam Kârttikêyanant oppirppam ||
 âtana satiya permey ent ene ||
 lalanâ-nirmmita-kaušalam palavu-kâlakk Abjaja!ng indu sat- |
 phalav âyt uttama-rûpeyam vima!leyam Ballâ!a-vi!svambharê- |
 ša-lasat-kâminiyam budhâ!lig ani!sam kûrtt iv-Umâ-Dêviyam |
 lalanâ-ratnaman udgha-kîrtti-yuteyam pett uttama-praudhiyam ||
 kamanîya-chakôrêksha!ne |
 kumudânaney enisi negald Umâ-Dêvige vi- |
 krami Sôma-vam!sa-Ballâ- |
 la-mahîšam kûrppan embud adu takkude dal ||
 Šivâya nama! svasti samadhigata-pañcha-mahâ-šabda mahâ-ma!ñdalé!varam
 Dvârâvatî-pura-varâdhîśvara! Tu!luva-ba!la-ja!ladhi-ba!davâna!lam | dâyâda-
 dâvâna!la | Pâñdyâ-ku!la-kama!la-vana-vêda!nda | ga!nda-bhêru!nda | ma!ñdalika-
 bêntekâra | para-ma!ñdalâ-sû!rekâra | sa!ngrâma-Bhîma | Kali-kâla-Kâma | sakala-

vandi-bṛinda-santarppaṇa-samarthta-vitarauṇa-vinôda | Vâasantikâ - dêvî - labdha-vara-prasâda Yâdava-kulâmbara-dyumaṇi | maṇḍalika - makuta - chûḍamaṇi | kadana - prachaṇḍa | maleparol-gaṇḍa-nâmâdi-praśasti-sahitam ūrîmat - Tribhuvana-malla Taṭakâdu-Koṅgu-Nângali-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuñgal-gonḍa bhuja-bala-Vîra-Gaṅgan a-sahâya-sûra Šanivâra-siddhi giri-durgga-malla chalad-aṇka-Râma niśsaṇka-pratâpa Hoysala-Vîra-Ballâla-Dêvar sakala-dharitriyam dushta-nigraha-śishtha-pratipâlanadim rakshisuttum Dôrasamudra-da nelevidinal sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire || tadiya-pâda-padmôpajîvigaṇ appa râjâdhyakshada heggade Kêśava-Dêvayyaṅgaṇa Arasiya-kereya permmeiy ent endade ||

prajeyam pâlipa pâṇigu dharmma-chayamam pechchirppa sâtvikam ol- |
 du jagam jîyene varttip ôje budha-sandôhakkam iv ârppu bhû- |
 bhuja-chittakk ati-harsham âge nađev i-tann olpu sandattu ban- |
 dhu-janâdhâra-guṇaṅge Kêśava-yaśô-nâtham . . bhû-chakradoḷ ||
 vinutey Umâ-Dêvige jana- |
 kan enal dhairyâluv enduv aty-unnatan end |
 aniśam nîm Kêśava-Dê- |
 vanan abhivarṇisuve tad-guṇam nijame valam ||
 Paramêshṭi-prakhya-vipra-pratatigalîn ilâ-prakhya-śûdrâliyim Kin- |
 nara-kânta-prakhyar a nin Aja-prakhya-Koylâlgalim sâ- |
 garamam pôlv i-taṭâkaṅgaṅlin amara-purôdyânamam pôltu šôbhâ- |
 karam app udyânadind iy-Arasiyakere šôbhâvaham bhûmig enduiñ ||
 nava-ratna-visarad-aiñsuga- |
 le vihâ[ya]sadalli Madana-châpadavol tôr- |
 ppuvu bêlpargg udgha-suva- |
 riṇa-vîśiṣṭiyam kaṛeyut oppuv Arasiyakereyoḷ ||
 muļid âgađe kûrpp avarol |
 tilivudu tilivudu gađ endu sâguva terâdim |
 gaļapuva gili-viṇḍina kaļa- |
 kaļav Arasiyakereya banadoļ opputt irkkun ||
 nelaneledu beleye dharmmam |
 nelase dharâdhipati mechche vîprar priyadiñ |
 sale rakshise nađevar ati-nir- |
 mmalar Arasiyakereya Mêli-sâsirvvarkkal ||
 agaṇita-guṇa-niļayar ddâ- |
 na-guṇânvitar amala-kîrtti-yutar negaldi- |
 rdd Ugurâ-mûnûrvvar mige |
 sogayisuvar jjagake sogayip Arasiyakereyoḷ ||
 Ŝrî-ramaṇi-varônnata-grihônnatiy âśrita-kalpa-bhûruhô- |
 dâra susêvya-sêvyate Ramâ-ramaṇi-ramaṇiya udgha-vi- |
 stâra budhaugha-vistaram enippa guṇam saman âge šôbhikum |
 dhârinîiyalli nôdal Amarâvatî-ant Amarâvatî-puraṁ ||

barapada balme lekkipa bedaṅgu manôharam âge râjip uch- |
 charaṇav aśeṣha-sâtvika-janakk ati-harshame puṭṭe varttip aty- |
 urutara-sâtvikatvav erad-artthiya bêlpudan īva bhôgam ī- |
 dhareyolag ommeuyūn gaṇaka-vallabha Dâvarasaṅge šôbhikuṇ ||
 palara besadinde šôbhlege |
 neley ene Huruvaliya Kâla-Gâvunḍaiñ nir- |
 mmalan ī-Mêlêśvaramaiñ |
 lalitam enalk ettisidan udârañi dhîrañi ||
 Kaijâsakk idu mîl ene |
 Kaijâsâvâsi harshadindaiñ nelasal |
 Mêlêśvaramaiñ šôbhise |
 Kâlama-Gâvunḍan artthiyind ettisidañi ||
 ā-Kâla-Gavunḍaṅgaiñ |
 lôka-stute Nâda-Gauṇḍigaiñ puṭṭidar int |
 ī-Kali-yugadoļ dharmmakk |
 akaram ene Bêla-Gauṇḍa-Chaṭṭa-Gavunḍar ||
 ormmeuyuv Îśârchchaneyoļ |
 nûrmmađi Kailâsadinday aśrayav enduñi |
 dharmmakk Arasiyakeyey ene |
 permmege modal enipud embud ên achchariyê ||
 svasti śrî Saka-varshada 1111 neya Kîlaka-saṁvatsarada Paushyad amâvâsyo-
 Sônavâra-vyatîpâta-saṅkramaṇad andu śrimatu Mêlêśvara-dêvara nitya-nivê-
 dyakkañi nandâ-divigegañ Chaitra-pavitrakkam pûjâri - parichârakar - âhâra-
 dânakkam jîrṇyôddharauṇakkam endu śrî-Hoysala-Vîra-Ballâla-Dêvaru Mêli-sâ-
 sirvvaruṇi nânâ-dêshi-mukhyav appa nakaramum Ugura-mûnûrvvaruṇi samasta-
 prajegaluṇi svasti yama-niyama-svâdhyâna-dhyâna-dhâraṇa-maunâmuṣṭhâna-
 japa-samâdhi-sîla-guṇa-sampannar appa śrimat-Tribhuvanaśakti-Paṇḍitara ū
 . . . Trailôkyâšakti-Paṇḍitarggeyuni Śivaśakti-Paṇḍitarggeyum | kâlañi karchchi
 dhârâ-pûrvvakav âgi biṭṭa datti (here follow details of gift)
 varam enipa Śivâgamadoļ |
 niratar Trailokyaśakti-Śivaśaktigaļ I- |
 śvara-pada-payôja-bhîṅgar |
 nnirupama-châritrar amaļa-guṇa(. . .)muni-mukhyar ||
 (usual final verses and phrases) ī-sthânada Taṇḍeśvara-tanavan Antarana Gaṅga-Bô-
 vaṅge koṭṭa sâsana Trivikrama-Paṇḍitara padya tal-likhita || Siṅgôjana
 maga Mahêśvara-Siṅgôjana kaṇḍarage

gege â-chandrârkka-târam-baram na devantâgi kotta ga 2 âtana ba.....
mânesa Mallayya kotta.....

92

At the same place.

svasti śrîmatu Saka-varshshada sâsirada-nûra-nâlvatta-âraneya Svabhânu-sam-vatsarada Chaitra-su 14 Maṅgalavâradandu râjadhâniy-Arasiyakeṣeya â-Mâdabana Kallayya Lâliya Kâlalayya Kêta-Gaudara Mâkayya int ivaru mukhyavâda samasta-bhakta-janaingalu Mêlêśvara-dêvarigey akshaya-bhaṇḍâravâda honnabaddiyinda nandâdîvige nadavantâgi (here follows a list of donors and their gifts)

93

In Arasikere, on a stone in front of the Basavañña temple.

śrî namas tuṅga etc. ||

Yadu-vam̄sha-kalpavrikshadol |
vodavida nija-śâkhe tân enal udayisidam |
sad-amaļa-kîrtti-vilâsam |
mudadiṁ bhuvanaika-vîra Vinayâdityam ||
â-Vinayâdityana sati |
Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâvey ene Keleyab-arasiyan |
î-vasudheyo ḥavudu baṇṇikum budha-nikaram ||
Yâdava-vam̄shakk amare ma- |
hôdayav Eṣeyaṅga-nripati Vinayâdityaṅg |
âdam tanayam vinayam |
sôdaram ene tanage negalda dhîrôdâttam |
Mâlava-râjya-mâlam enip aggada dhâliyin âtma-sêneyim |
châlisi chakravarttige jayaṁ mige tanna bhuja-pratâpamam |
pâlisi dig-jaya-prakaṭa-kîrtti-patâkeyan uttarâšeyo |
kîlisidam dinêshan agid ikshisuvant Eṣeyaṅga-bhûbhujam ||
Mêruge mîkhale bahu-khale |
Vâriruhabhava... pûrnâ-khale chandra... |
...aṅg Èchala-Dêvi ga- |
bhîraṅg Eṣeyaṅga-nripatig oppam bađegum |
ubhaya-kula-śuddhey enip â- |
śubha-lakshaṇegam śubha-charita-bharitan enip â- |
prabhugam mûvar dêvar |
subhagar bBallâla-Vishnu-Udayâdityar ||
avarolage Vishnu-nripana vikramav ent ene ||
munisind aruṇate kade-gaṅg |
inis odave virôdhi-narapa-saptâṅgam Vi- |

shnu-nripâlaing appuvu nôd |
 an-upamam avan alaviy itarar alaviye jagadol ||
 dol ânt arâtigaña dantiya dan (6 lines gone)
 à-Ballâla-mahîsana satiya permme ent ene ||
 lalanâ-nirmmiti-kaušalam palavu-kâlakk Abjajaing indu sat- |
 phalav âyt uttama-rûpeyam vimaleyam Ballâla-višvambharê- |
 ša-lasat-kâminiyam budhâlig anišam kûrtt iv Umâ-Dêviyam |
 lalanâ-ratnaman udgha-kîrtti-yuteyam pett uttama-prauḍhiyiin ||
 ball-âl Ballâla-nripa |
 Ballâ-vesaram nivâsamañ kîrtti-śrî- |
 vallabhan ettisidam sal- |
 lalitam enalke šobhisid Arasiyakeyeyo ||
 svasti samadhibhîgata-pañcha-mahâ-śabda mahâ-maṇḍalaśvaraṁ Dvârâvatî-pura-
 varâdhîśvaraṁ ripu-ba-la-jaṭadhi-baḍavânañaiñ dâyâda-dâvagni Pâṇḍya-ku-
 kama-la-vana-vêdanđa gaṇḍabhêruñda maṇḍalika-bêntekâra para-maṇḍala-sûre-
 kâra sañgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-bñinda-santarppaṇa-sam-
 arttha-vitaraṇa-vinôda Vâasantikâ-dêvî-labdha-vara-prasâda Yâdava-knlâmbara-
 dyumanî maṇḍalika-makuta-chûḍâmajî kadana-prachayñda maleparol-gaṇḍa-
 nâmâdi-praśasti-sahitañ ūrimat- Tribhuvana-majla Taṭakâdu - Koṅgu - Naṅgalî-
 Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgallu-gonḍa bhuja-ba-la Vîra-Gaṅgan-
 a-sahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-añka-Râma vîra-pratâpa-
 chakravartti Hoysaṇa-vîra-Ballâla-Dêvaru sakala-dharitriyam dushta-nigraha-
 shiṣṭa-pratipâlanadiñ rakshisuttañ Dôrasamudrada nelevîdino lu sukha-saṅka-
 thâ-vinôdadim râjyaiñ geyyuttam irddu ūrimd-râjadhâniy-Arasiyakeyeyalli
 ūrima..... Ballâlêśvara su-pratishîtheya mâdisidar à-Arasiyakeyeyo (4 lines gone)
 svasti ūrî Śaka-varushada 1111neya Kîlaka-sainvatsarada Paushyad amâvâsi-
 Bhânuvâra - byatîpâta - saṅkramanâda jaya Ballâlêśvara-dêvara nitya-nai-
 vedyakkuñ nandâdîvigeñaiñ Chaitra-pavitrakkun pûjâri-pari-chârakar-âhâra-
 dânuakkaiñ jîrñyôddhârakkam endu ūrî-Hoysaṇa-vîra-Ballâla-Dêvaru sâyi....
 llañiñ samasta-prajectañ ūrimatu yArasiyakeyeyo pañditara kâlaiñ
 karchehi dhârâ-pûrvvakavâgi biṭṭa dattiya Gutiyabayalalli gadde salage 10
 koḷagada.... reya padu ... gôdiyalli beddalu kamba 200

94

At Tirupati, Arasikere hobli, on a copper plate in the Veṅkâtarâmaṇa temple.
 ūrî - Amaragiri - Tirupati - Veṅkâṭâchala - svâmiyavara pañitarâ - dîpârâdhane-
 sêvege ||

namas tuṅga etc. ||
 svasti ūrî vijayâbhuya-Śâlivâhana-śaka-varusha 1666 nê varttamâna ke saluva
 Raktâkshi-sainvatsarada Pushya-śuddha 7 yu Bhânuvâra-Makara-saṅkramanâ-

punya-káladalu śrīmatu saj-jana-śudha-Śivâchâra-sampannarâda guru-liṅga-Jaṅgama-prêmigalâda Hara-guru-bhakti-parâyaṇarâda sakala-dharma-prati-pâlakarâda bandhu-jana-chintâmaṇigałâda a-khaṇḍita-lakshmî-aiśvary-a-sampa-unarâda tyâgadalli Karṇṇage samânarâda bhôgadalli Dêvendrage samânarâda śântadalli Dharma-Râyage samânarâda rûpinalli Manmathage samânarâda parâkramadalli Arjunage samânarâda satyadalli Hariśchandrage samânarâda vajra-vaidūrya-gömêdhika-pushyarâga-marakata-mâṇikya-nîla-mauktika-pravâlâdi-navaratna-parîkshâ-dhurandhararâda suṅkadalli vîsavam biṭṭu guṇavam koṭṭare dêśavam baṭasi-barutippa bhâshâ-bhûṣaṇarâda baṇṇake sâvira basavaṇa sriṅgarisi mahâghanav-emba gaṇṭeyannu katṭi nakshatrav-emba huri-gejeyannu hâki nava-grahav-emba bhâsigavannu sûdi tribhuvanav-emba kanda-likeyannu hâki mahâ-Śêshan-emba paṭhaṇeyannu bigidu chappanna-aivattâru-dêśadallu sañcharisuvantha mahâ-nâdina birud-ulla uddanḍa-kôlâbalarâda aḍaviya aṅgaḍiyam mâdi giḍuva patṭaṇavam mâdi sallada nânyavannu salisuvavarâda hâdi-jagalava haṇav-addake kombavarâda bîdi-jagalava bêle-baddige koḍuvavarâda śrîmad-Gaṇeśvara-Gaurîśvara-dêvara pâda-paṅkajarâda abhinava-Jambû-dvîpa-pâpa-nirôharanya-ghatôpêta suvaruṇa-Yindirâ-mandirarâda dhar-mâdharmakke varagallarâda śrî-Channa-Basaveśvara-dêvara sâmpradâya-karâda mahâ-Mêruvige sarisamânarâdantha Śrîśailakke dakshiṇa-dig-bhâgadalu vapputt-ihanthâ Bânâvârâda śrî-Kaṇṭhîrâyapête Santhe-śâsana Sûryyavîdhi Sômavîdhi chavu-madhyadallu vaput-ihantha śrî-Basavêśvara-dêvara mukha-maṇṭapadallu vajra-simhâsanârûḍharâgi kûḍi kulit-irppantha sva-dêśa-paradêśa-ubhaya-nânâ-dêśa-prithuvî-setti râyara mantri Bhâskaranâṅgaļu Aiyyâ-vali-mukhyarâda Sâlumûle chatur-dikku aivattâru-dêśada mahâ-nâdinavaru || svâmyavara paḍitara-dîpârâdhane-sêvege Sivârppaṇavâgi vappi koṭṭanthâ dâna-śâsanada kramav ent endare | adâgi | Bânâvârada-sîmê mêle bahantha mûḍaṇa-mârga paḍuvaṇa-mârga baḍagaṇa-marga teṅkaṇa-mârga santhege bahanthâ yêluvêru bîlavêru pêtge bahantha hérugaļu muntâgi ninta-naḍevandake $\frac{1}{16}$ vîsada mêreyallu koḍabêku | sthalada mahâ-nâdinavaru kođu[va] vivara (here follow details) yî-mêreyallu Śivârppaṇavâgi sûryya-chandrâdigal iha-paryantara svâmi-sêveyu sârôdhâravâgi naḍadu tamagu dharma-kîrtti barabêk-endu barasi koṭṭa dâna-śâsana (usual final verses) yî-âchandrârkavâgi-naḍavanthâdharmakke sûrya-chandrâdigal sâkshi | tamma bhâgada jagad-iśvarana sâkshi | yî-vartane naḍasade hôdava dêva-lôka-martya-lôkakke kâraṇav illa | sthalâ-para-sthalada mahâ-nâdinavaru baradiruva sâkshi (here follow names of witnesses, and signatures)

śrīmatu | Tirupati-Veṅkaṭāchala-svāmiyavara sēvārtthada bagye Bāṇāvāra Jāvagalla kandāchāradalli vālaisikoṇḍ-iruva sērrugārru vanṭrigārru vālēkārru saha barisi vapista sēvārthada binnaha-śāsanada kramav ent endare | âdāgi | Tirupati-dēvasthānadalli naḍava paḍitara-dīpārādhane-sēve-bagye sērrugārru vanṭrigārru vālēkārru muntāgi jana vandakke kaṇṭhīrāya ॐ vandu-haṇa-prakārake prati-varushavū namma namma sambaṭadalli putra-pautra-pāram-paryyavāgīyu vappisuttā yiddēv endu sva-ruchyā vappi vaḍambat̄tu barasi vappista šāsana | aṭhavaṇe hōbaļige rāṇye-mandiyind ā-prakārake tettu baruva hēruva-yettu magga kāraka kurru lekkha saha koṭṭin baralullavaru | vālaisikoṇḍ iruva mandi nūtanavāgi āru magga aṅgaḍi hēruva-ettu muntāgi mādi-dāgyu modal idda aṅgaḍi ārru hēruva-yettu magga saha biṭṭāgyu svāmi-sēvego namma sambaṭadalli biṭṭukoṭṭi iruva vondu haṇavē horatāgi hechchāgi svāmi-sēvego koḍa kāraṇav illa | Bāṇāvāra-Jāvagalla kandāchārada sēruggārru vanṭrigārru vālēkārru saha vappita | kandāchārada šānabhāgaru Timmapaiyanavara sākshi | Veṅkaṭaramaṇainavara sākshi | Liṅgapaiyanavara sākshi | sthalada nāḍiga Chikka-Tammaṇṇanavaru Nārasi-dēvaravara sākshi |

96

On a 3nd copper plate in the same temple.

Veṅkaṭēśvara-svāmiyavaru | Krōdhana-nāma-saṁvatsarada Bhādrapada-ba 3 lu śrīmatu Tirupati-Veṅkaṭāchala -svāmiyavara paḍitara -dīpārādhane -sēvego | Bāṇāvārada aṭṭavaṇe sēruggārru maṇihyd-āluガlu saha vappista sēve-vivara | jana vandakke kaṇi ॐ vandu-haṇa-prakārake varusham -prati -varushakku namma namma sambaṭadalli putra -pautra -pāramparyyavāgīyu naḍasikoṇḍu baralullavar endu sva-ruchyā vappi vaḍambat̄tu barasi vappista šāsana | aṭhavaṇe -sēruggārra vappita maṇihyd-āluガla vappita aṭhavaṇe-šānabhāga Veṅkaṭa-Nāraṇaiyanavara sākshi | sthalada nāḍiga Nārasi-dēvaravaru Chikka-Tammaṇṇanavara sākshi |

97

On a 4th copper plate in the same temple.

svasti śrī vijayābhuya -Śālivāhana -śaka -varusha 1667 nē varttamānake saluva Krōdhana-nāma-saṁvatsarada Bhādrapada-ba 3 lu | śrīmatu Tirupati-Veṅkaṭāchala-svāmiyavara sēvārthada bagye Garuḍagiri-Hirikalladurga-Kaṇi-katte-Belugūru-Kabbaṭa-muntāda kandāchāradalli vālaisikoṇḍ-iruva sēruggārru vanṭrigārru vālēkārru saha barasi vappista binnaha-śāsanada kramav ent endare | âdāgi | Tirupati-dēvasthānadalli naḍava svāmiyavara paḍitara-dīpārādhane-sēvē-bagye sēruggārru vanṭrigārru vālēkārru-muntāgi jana vandakke kaṇṭhīrāya-ha 1 vandu-haṇa-prakārake prati-varushavu namma namma sam-

baļadalli putra-pautra-pāramparyavāgiyu vappisuttā yiddēv endu vappi
vađambaṭṭu barasi vappista šāsana | aṭhavaṇe hōbaļige rāṇve-mandiyinda
prāk-ârabhya tettu baruva hēruva-yettu magga kâraka kuru lekkha saha koṭṭu
baralullavaru vālaisikond-iruva mandi nūtanavāgi âru hēru-yettu magga
aṅgaḍi muntāgi māḍidāgyu modal idda aṅgaḍi âru hēruva-ettu magga saha
biṭṭāgyu svāmī-sēvege namma sambaladalli biṭṭukoṭṭi iruva yí-vandu-haṇavē
horatāgi hechchāgi koḍa kāraṇav illa | Garuḍagiri-IIrikalludurgga-Kaṇikatṭe-
Belugūru-Kabaļa-muntāda kandāchârada sērugārru vanṭrigārru vālēkārru saha
vappita | kandāchârada šānabhāgaru Timmapaiyanavaru Mallanṇa Kriṣṇ-
aiyana sâkshi nāḍiga Chika-Tammaṇṇanavara sâkshi

98

On a 5th copper plate in the same temple.

Vēṇkaṭēśvara-svāmiyavaru | Krōdhana-nâma-saṁvatsara-Bhâdrapada-ba 3 llu ||
śrīmatu Tirupati-Vēṇkaṭāchala-svāmiyavara paḍitara-dipārādhane-sêvē-bagye |
Garuḍagiri-aṭhavaṇe-sērugāra maṇihyad-âluガlu saha vappista-sêvē-vivara |
jana vandake kaiñ ha 1 vandu-haṇa-prakârake varusham-prati-varushakku
namma namma sambaladalli putra-pautra-pāramparyavāgiyu naḍasikondū
baralullavaru yendu vappi vađambaṭṭu barasi vappista šāsana aṭhavaṇe
sērugārana vappita Garuḍagiri-aṭhavaṇe-maṇihyad-âluガla vappita | aṭhavaṇe-
śyānabhbāga Timmpaiyanavara sâkshi | sthalada nāḍiga Nārasi-dēvaravaru
Chikka-Tammaṇṇanavara sâkshi |

99

At Challāpura (same hobli), on a virakall near Sômēśvara temple.

svasti Satyavâkyā-Koṇguṇivarmma dharmma-mahârâjâdhirâja Kôlâla-pura-
varêśvara Nandagiri-nâtha śrīmat-Permmaḍigâlu prituvi-râjyam geye Sindha-
mma-nâda bavaradolâ Kellaṅgereya tuṣuṅgalole....satta....kara.....
.....Permmaḍi-Gâvunḍu tolânu...ndana maga (rest illegible)

101

At Honnasetṭihalli (same hobli), on a stone to the south of the īśvara temple.

(3 lines gone) śrî-Hariharapuravâda Kellaṅgereya śrīmad-aśeṣha-mahâjanaṅga
.... sarvvaikamatyadim gereya.... galige ḡaṅgaṛa makaalu
Saṅka.....dlikada Honnisetṭiyahalliya chatus-sîme....mûḍa gavu..ge..
reyim paḍuvalu Mâyigonḍanahalli Maileyayanahalli ga. Hirivurada hola-
vêreyim mûḍalu Sûleyakerereya hola-vêreyim....yint i-chatus-sîmeyal-ulla
halige tatu-kâlôchita-kraya-drabya-gadyâṇam nū...sâkalyêna niravaśeṣhavāgi
â-mahâjanaṅgaṛa â-Dêvapa..ga..â-Saṅkaṇṇam ga....kaiyalu nirṇayisikondū
emmoalu sarvvaikamatyavāgi â-haliya ashta-bhôga-têjas-sâmya-nidhi-nikshêpa-

jala-pâshâna-sidha-sâdhya-volagâda samasta-bali-sahita â-halliya badagi-Dêva
 ...da bhûmi hoṣagâgi â-siddhâyavanu Dêki-Set̄tiya teñkalu.....â-bhûmi....
 lavanu â-Dêvappaṅgaļu Sañkaṇaṅga..kondu â-halige prati-varusham Pushya-
 mâsadalu siddhâya-gadyâṇam.....dânavâgi yikuta baharu id-allade khâna
 ka.....volagâda pûrvvâya.....ênu bandaļevu mahâjanaṅgaļi.....
 ..varu apûrvvâyanu.....dađevu naṁ.....mariyâdeyanu â-Dêvappaṅ-
 gaļu â-Sai.....varu kođagi-dêva-dânada bhûmiya siddhâyavu â-Dêvappaṅ-
 gaļu-Sañkaṇaṅgaļige sa...du yî-mariyâdeyalu adhi-kraya-dânakke saluvan-
 tâgi â-Dêvappaṅgaļu â.....liya mahâjanaṅgaļu dhârâ-pûrvvakam âgi koṭṭa
 šâsana yint appudakke.....mahâjanaṅgaļa šrî-hastad oppa šrî-Chenna-Kêśava ||
 Plavaṅga-saṁivatsarada Âshâdha-su-daśamî-Âdivâradandu šrimad-anâdi-agrahâ
Hariharapura.....ya šrimad-aśeṣha-mahâjanaṅgaļi.....šrî-mahâ-
koṭṭa dê.....galige emmû.....Dêvapa-Sañkaṇa.....Honniset̄tiya-
 halijalê avaru â-be.....ppayaṅgaļa.....avarige....koṭṭa sarvva-pra.....
 â-Dêvappa-Sañkaṇaṅgaļu krayavâgi koṭṭarâgi nâvû âva.....mariyâdeyalu
nâvû salisi.....â-mahâjanaṅgaļa šrî-hastad oppa šrî-
 Channa-Kêśava || maṅgaļa mahâ || šrî šrî || Plavaṅga-saṁivatsarada Âshâdha-
 su 12 Maṅgaļavâradandu šrimad-anâdi.....Hariharapuravâda.....
 ya šrimad-aśeṣha-mahâjanaṅgaļu emma.....rachâriyya-gaṇaṅgaļa ma-
 kkalu Dêvappaṅgaļu.....yavâgi koṭṭa Honniset̄tiyahalliyali tamag uļa
 vṛittigâla.....guḍiya Mâchaṇaṅgaļa maga sahitavâgi â-mahâjanaṅ-
 gaļu.....â-vṛitti yavû endode.....sahitav aha chaturthâniśa-
 vanu.....salisi.....janaṅgaļa šrî-hastad oppa šrî-Channa-
 Kêśava (usual final verses) nyûnâksharam adhikâksharaṁ vâ tat sarvvaṁ pramâṇam
 iti maṅgaļa mahâ šrî šrî

102 a

At Kâṭikere (same hobli), on a stone on the way to Saṅkônahalli.

svasti śrimatu Châlukya-Vikramâditya-kâla ippatt-aydaneya Vikrama-saṁivat-
 sarada i-sâsanam....daiñ Biṭṭimayya maṅgaļa ||

namas tuṅga etc. ||

vṛitta|| svasti samasta-maṇḍalika-maṇḍanan ânata-bhûpa-mauļi-vi- |
 nyasta-padaṁ sarat-tuhina-didhiti-bimba-viḍamba-kirtti-kâ- |
 nti-stabakâvalambita-yaśam Manu-mârggan anûna-dâni lô- |
 ka-stutan embinam negarddan i-dhareyoļ Vinayâyta-Poysaļa ||
 kay-sêrada ripu-nriparam |
 poy-señdañ poydu meşeye vidviṭ-nriparam |
 Poysaļa-dharâdhipam besa- |
 keysidan â-Kuntaļâdhipatigam tanagañam ||
 â-Vinayâditya-ma- |
 hîvaran aparâšeýinde Taļakâdu-varaṁ |

Dêvêndranant ir âldam |
 bhû-valeyam mechchi jîya jîy embinegam |
 tat-taneyam sakala-mahî- |
 pôttaman anavarata-dâni vairi-nripâlô- |
 nmatta-gaja-simhan abalâ- |
 jattakan Ereyanga-Poysalam bhû-vinuta |
 anña moregolisi Chôlikar |
 anñaleym tañiran uðisi Nannugeyam mü- |
 vanñam barisidan urvvare |
 bañnisal Ereyanga-nripati chakriya besadi |
 âlâpam êno Hima-kut- |
 kîlada Sêtuvina naðuvañ-avanipa-chayamam |
 kîl iñt êridan Erega-nri- |
 pâlam Châlukya-chakravarttiya besadim |
 bhôrene Nannuge-yeðdeyola- |
 g ôr-ant uriv-agni-sâkshiyol kaikonðam |
 Dhârâ-pûrbbakav âgire |
 vîra-śriyam pratâpi Poysala-bhûpa |
 Kâñdavaman uñdañ alurddudu |
 mañdavamam Vindhya-sailadol negedudu kai- |
 konðud ? Udhapuraman a- |
 khañdita-têjô'gni Poysalôrvîsvarana |
 tat-prakara-pryatna-nidhi mâdhipan udgha-budhâpad-urvvarâ- |
 bhrit-pravimata-śâta-kuliśayudhan abdhi-gabhîran anya-bhû- |
 bhrit-prañatâñghri-pîtha-tañan ubhañ-bâhu-balam varânganâ- |
 Hritprabhavam sphurad-vibhavan alte podañd Ereyanga-Poysala |
 âtana vadhu pati-hita-guna- |
 Site budha-vrâta-kalpa-vallari bhuvana- |
 khyâte jana-vinuta-vinayâ- |
 nvite Mahâdêvi Lakshmi-Dêviye jagado |
 vachana | â - puñyânganâ - tiłakeya vamsha - mahimâ - vyâpâram ent endade Sûryya - vamšad Ikvâku-chakravarttiyindam a - vyavachchinnam âge banda Chôla - chakravartti galâ kañtaka-vajrav enisid anvayadol elum simhâsanumam tanna bâhu-baladole pratipâlisida Têja - Râyan pratâpâvashṭambham ent endade |
 vritta || dharanî-rakshañ-a-daksha-dakshiña-bhujam vairîbha-kanthîravañ |
 sarañyâta-nripâla-vajra-sadanam vîrañganâ-vallabham |
 Hara-pâdâmburuha-pramatta-viluñhad-bhriñga[m] samastâri-sam- |
 harañam tân ene Têja-Râyan esedam têjô'dhikañ dhâtriyo |
 oñdadavar illa bhûparu |
 bêdada janav illa pôgadavar illa terañd att |
 âdada para-dhare yill enal |
 âdambarav âytu Têja-Râyan têjam |

tat-putran akhila-guṇa-sam- |
 pat-padan ari-rāja-vijaya-haraṇam niṣa-vaiṁ- |
 śōtpaṭa-chandram ripu-kuṭa- |
 hṛit-puta-vighaṭana-patū-prachaṇḍa Pāṇḍyā ||
 madavad-ari-rāja-samitiyan |
 adaṭaled ēkāṅga-vīraṇ enisida pempamī |
 paduṭam ene tālda sale chel- |
 v odave parichehhēda-gaṇḍan enikum Pāṇḍyā ||
 Bhuvanaikamallanam bhū- |
 bhavaṇav asuṅgole maraṭchi rājyaman adhikō- |
 tsavadiṁ Tribhuvanamallaṅ |
 avayavadiṁ koṇḍu koṭṭa gaṇḍam Pāṇḍyā ||
 neṭada baṭambe kōṭi-miduṭa tintiṇi mūleya tōra-veṭṭu bal- |
 veṇagaṭ-agunti nettara-kaḍal parivaṭṭe karotigaṭa san- |
 daṇiṣuva bhūta-kōṭigaṭin oppire pechchida . . . ēndra-saṅgarāñ- |
 gaṇam adu tāne pēlade virājipa Pāṇḍyana gaṇḍa-garbbamaiṁ ||
 ene negaṛda Pāṇḍya-bhūbhūja- |
 n-anujam saṅgrāma-Bhīman abhimāna-dhanam |
 Kanakagiri-dhairyyan akhilā- |
 vanipālan Irakkavēlan anupama-sīlam |
 vīra-mahipāla-matanaṁ |
 vīra-mahipāla-kālakūṭam vilasad- |
 vīra-mahipāla-gōra-ku- |
 ṭhāraṁ negaldiğd Irakkavēla-nṛipāla ||
 tan-nandane mun negaṛda Ku- |
 bhṛin-nandane Dugdhāmbarāsi-nandaney ene bhū- |
 vanditey ādaṭu jagado! a- |
 nindite Mahadēvi visva-visvambhareyołu ||
 vachana || mattam agaṇya-puṇyāṅganā-lāvaṇyāvalōkana-maṇi-darppaṇa-śrīya
 mātāmahana mahimeyam pēlvaḍe ||
 sokkida-madāndha-bhūpara- |
 n akkāḍisi tanna kīrttiyan dig-vadhugaṭ |
 tarkkaisuvinegav esedam |
 Karkkaḍa-mārāyan udita-vijeyādēyam ||
 pariyoṭṭu vairi-maṇḍalaṭ |
 arasugalaṁ piḍidu tandu sereyit̄ ippamī |
 Tereyūral eseva Laṅkā- |
 puradołu Dašakanṭhan ippa teradind ippa ||
 tonḍinole Male-mahipara |
 maṇḍalaṭamī sūregondu mārkkonḍavaramī |
 khaṇḍisidan amama dutṭara |
 gaṇḍana gaṇḍaṅge maleva-maṇḍalaṿ olavē ||

â-mahipana magalam aval |
 tâmarasa-dalâkshi vikacha-vichaki-la-mâlâ- |
 sôma-hima-mahima-kîrttiye |
 râmânvitê paññad arasi Poysala-nripana ||
 anavarata-parama-kalyâ- |
 ya-nidhi śrî-Poysâleśa-vakshaś-śrî sad- |
 vaniteyara mukha-śrî- |
 y enipa mahâ-pu..-dêvi..yî-jagadol |
 matta-gaja-gamane sad-vani- |
 töttame Poysalana paññad arasi nitântam |
 mattenise kaññisidañ |
 Muttana-Posavûra keçeyan adhikôtsavadiñ ||
 šatapatra-nêtre lôka- |
 stuti-yute Poysalana paññad arasi dayâ- |
 nvite keçeyam kaññisidañ |
 pati-hita-charite kai-kañte gañtuva teradi ||
 parivâra-jana...ja-nute |
 purusa-vrata-yuktey endu paramôtsavadiñ |
 Ilaran-arddhângane. . . . |
 niravadyain Poysâleśan-arddhânganey ||
 tat-pâda-padmôpajîvi Kâduviññiyam Soñedeyabbeyu Râmânumatadiñ Nañam
 sêtuvaññ kaññuvante kaññisidaru keçeyam mañgalam aha śrî śrî
 (left side)...keçeya huñtidant aha.....keçeya mêla...vaññ bela....(usual
 final phrases) || dévarige aiguña gaddeya Kâduviññi biñña || kañleya gadde koñaganî

102 b

svasti śrimatu Hoysala-Vîra-Ballâla-Dêvaru sukha-saṅkathâ-vinôdadinday irddu
 Saka-varusha *sâsirada Šôbhakritu-sañhvatsarada Jêshṭa-suda-trayôdasi-Vâda-
 vâra-uttarâyaña-saṅkramâṇadandu Kâduviññiyakereya Ballâleśvara-dêvara aṅga-
 bhôga-nivêdyâ-nandâdîvige-pûjâri-âhârakkam Dammarâsiya kâlaiñ karchchi
 dhârâ-pûrvvakam mâdi biñña datti (here follow details of gift, and usual final phrases.)

103

At Belagumba (same hobli), on a stone in front of the Mallêśvara temple.

.....
 Hoysalânvayadol...vidita....samantu.....geysi pratâ.....,.....ye
 viłasitam âda.....tanagam ..avañ.....mûrtti huñtidan
 adatam ..sad-guna-nidhi.....dhâliyan ôvade.....Chôlana ..
 adañing eragada.....ndad adañatanadavoñtaji-gali
 ga.....nubhâva mâ-dêvi.....Udeyâdityaru.....

* So in the original.

modalo! Hoysala-râjya-lakshmi-vodavaṁ . īpinim tâldi tann |
 udayaṁ rañjise tanna balp odave tann ârpp ēre taun âjñe mî- |
 ţe diśa-chakraman otti koṇdu Taṅkâḍaiñ Gaṅga-râjyakke tâni |
 modal âdâni Yadu-vamša-varddhana-karam ū̄-Vishṇu-bhûpâlakanī ||
 avaro! madhyaman âgiyun |
 bhuvana-khyâtan anûna-dâna-nilayam lêkôttamañ tân enal |
 . . vilâsa palavum dêśaṅgalam koṇdu Ya- |
 dava-chûḍâmaṇi-bhûpag endaḍe yu . ū̄-Vishṇu-bhûpâlano! ||
 kâlegav embude raṇa |
 nṛipâla |
 |
 . . suṭt uridu ḍaṅgurav embudu bhêri ||
 sura-bhûruhad eseve-aikura |
 dhareg ogedud enalke Nârasimha-nṛipâlam |
 vara-vadhu Lakshmâmbikegam |
 parama-guṇâmbudhigav agra-sutan ene negardam |
 visasanado! kîltade ni . . |
 . . late vairigañla hṛidayado! |
 . . sarise |
 posat ond a . . . Nârisimha bhâvise jagado! ||
 paṭṭada-sati Ēchalegam |
 neṭtane Nârasimha-nṛipatigam mudadindam |
 puṭṭidan adhika-vilâsañ |
 voṭṭaji gali vîra-vikramam Ballâlam |
 Chôla-Kaṅgingaram tuṣidu Mâlava ikki Nê- |
 pâlana dañdan aṇḍaledu dhâliyan itt aṣeyatî Pâṇḍyanam |
 kâlega kali Ballu-nṛipâlan ârppinim |
 pâliśi tanna kîrtti-lateyam nere pâliśdam dharitriyo! ||
 kuḍau ârggam kaḍu-lôbhîy endu nuḍivar pPâṇḍyâvanîpâlanañ |
 kuḍanê dêšaman voṭṭeyam turagamam bhaṇḍaramam heṇdiran |
 paḍamât-ēm pusiy alla nâv ariyal i-Ballâla-bhûpaṅge . . . |
 eleyo! bbûpâlakan ||
 tanaganî kaṭpa-drumakkañ vitaraṇa-guṇado! machcharam Šîdrakaṅgam |
 tanaganî vikrânta-vijjrimbhita-bhuja-balado! machcharam Mêruviṅgam |
 tanaganî pempulla biṇpiñ taleda mahimeyo! machcharam tân enal dhan- |
 yan ilâdhîšarkkajo! viśruta-visada-yasam vîra-Ballâla-Dêvanî ||
 svasti samasta-bhuvanâśraya ū̄-prithvî-vallabha mahârâjâdhirâja paramêśvara
 parama-bhaṭṭârakanî Yâdava-kuṭâmbara-dyumaṇi râya-chûḍâmaṇi Vâasantikâ-
 dêvî-labdha-vara-prasâdañ a-viśrânta-vidyâ-vinôdañ râja-sarvvajñam . . . rûpa-
 Kandarpañ râya-ghaṭa-sarppam samara-mukha-Mandaranî râya-Purandaranî
 a-sahâya-sûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niśsaṅka-
 pratâpa Vîra-Ganga bhuja-baṭa-chakravarti Hoysala-vîra-Ballâla-Dêvar ssaka-

la-yasundharà-taṭamān(n) êka-chchhatradim pratipâlisuttam Huligereya nele-vîdinoļu prithvî-râjyam geyyuttam ire tat-pâda-padmôpajîvigaļ appa Bêligumbada mahâ-prabhu Nâga-Gâvunqâna su-putra Bamma-Gâvunqânuṁ âtana maga Mâlî-Gâvunqânuṁ âtana su-putra Bamma-Gâvunqâna mahimônnatiy entene.. ||

kegegalan eyde kattisuvar ettisuvar nege dêgulaṅgalam |
 mære-vuge kâvar âvarumam sarañâgata-vajra-pañjarar |
pâda-padumôtkara-bhriṅgar enutte kîrttisal |
 pañavadi-vettu kîrtti-vađeda prabhu....sale Bêligumbadol ||
 Kailâsakk idu mîl ene |
 Kailâsâvâsi harshadindam nelasal |
 Mêlêśvaramam šôbhise |
 Mêlî-sâsirvvar artthiyind ettisidar ||
 uelan oledu belava dharmmai |
 nelase dharâdhipati mechche nađava charitrañ |
 sale parama-bhaktar ene nir- |
 mmala-dharmmada kañiyu Mêlî-sâsirvvarkkal ||
 ormmeuyv Išârchchaneyolu |
 nûrmmađi Kailâsadinday âśrayav enduñ |
 dharmmakke Bêligumbada |
 permmege modal enipud embud ên achchariyo ||
 mattam jagad-vikhyâtarum nuđidante gañdarum sameya-nistârakarum Šiva-pûjâ-Purandararum mærey-okkara kâvarum chalakke ballidarum tappe tappu-varum kâd atṭi ūppuvarum bêđidan ivarum âśrita-jana-kalpa-vriksharum râja-pûjyaruñ dâna-dharmma-dayâ-pararum appa Holla-Gavunqâ (others named) samasta-praje-gâvunqâgaļum irddu Šaka-varsha 1123 neya Siddhârtti-sam-vatsarada Šrâvanya trayôdaši-Vađđavâra-uttarâyaña-saṅkramâna-vitîpâtad andu śri-Mêlêśvara-dêvara nivêdyakkam nandâ-dîvigegev âgi Lakulâgama-samaya-samuddharajap appa Nâgarâsi-Pañđitarigam Chôlavvegam puđtida su-putra Bamma-Dêvara datti Mattiyakeřeya kôđiya bayala gadde sa 1.....

104

At the same village, on a stone near the Mahâlingêśvara temple.

namas tuniga etc. ||

Talemale Koñgu Nañgali Virâṭapuram Tałakâdu Kôyatûr |
 bbaluhina-Kańchi Râyapura..lumale Końkaña-Cheñgi Mâlavañ |
 su-lalita-Chakragoṭta Tulu-dêšaman a-śramadinde Vishnu-bhû- |
 lalaneg adhišan a-pratiman ôvade koñda bhunja-pratâpadim ||
Lakshmiya kula-va- |
 rddhishnuv enalu negaldan Ikshu..panavolu bhrâ- |

jishṇuve simhada teradini |
 Vishṇuge pāsarisida jasade (nā) Narasiṁha-nṛipamī ||
 idirād ari-bhūpālara |
 madad āneya komban uḍidu dantada baleyamī |
 biduvina muttina hāramā- |
 n odavisi jaya-sirige tuḍisuvamī Narasiṁha-nṛipamī ||
 māniniy Ēchala-Dēviga- |
 v ā-Narasiṁha-kshitiśvaraṅgamī negaldamī |
 bhū-nidhi vikrama-nidhiy ene |
 Bhānusuta-pratiman ati-baṭam Ballālaṁ ||
 mūḍal sañchaṭisittu Kañchi paṇuval ghōl iṭṭud ambhōdhiy erdd |
 ḍōḍit aggada Chēra-dēśav anitum Pāṇḍyāvanī-maṇḍalamī |
 kāḍol kūde teraldu hokk aḍagidatt uddāma-saṅgrāmadoļ |
 kūḍiṭṭ antu barduṇkuv-annar olare Ballāla-bhūpālanoļ ||
 svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramēśvara
 parama-bhaṭṭāraka Yādava-kulāmbara-dyumāni rāya-chūḍā[ma]hi Vāsantikā-
 dēvi-labdha-vara-prasādaṁ a-viṣrānta-vidyā-vinōdaṁ rāja-sarvvajñam . . rūpa-
 Kaudarppamī rāya-ghaṭa-sarppamī samara-mukha-Mandaramī a-sahāya-śūra
 Śanivāra-siddhi giri-durgga-malla niśšauka-pratāpa bhuja-baṭa-chakravartti
 Hoysaṭa-vīra-Ballāla-Dēva Erambarageya nelevīḍinoļu prithvī-rājyamī geyyu-
 ttam ire ||
 vinaya-nidhānan endu sujanottaman endu viśiṣṭa-bṛinda-maṇ- |
 ḍanan ivan enduv ā.....da yaśōvidan endu... |
 [..... |]
 anupama-dāniy endu dhare hogalutt irppudu *baṇḍari-Kēsi-Rājanamī ||
 kshiti-vinute Bomma-Gavuṇḍana |
 sati sannute Bomma-Gavuṇḍey-aṇugina putramī |
 sadu-vinaya-sāhityamī |
 mu-dadindamī Māla-Gavuṇḍan i-vasumatiyoļ ||
 Māla-Gavuṇḍana putramī |
 rūḍhiya negaḍd irddā Dugga-Gavuṇḍiya putramī |
 bēḍida-vandige Karuṇamī |
 nāḍeyum ene Bomma-Gaṇḍan īvamī dhareyoļ ||
 svasti samasta-vastu-guṇa-sampannarumī saraṇāgata-jaṭa-nidhigalumī nuḍidante
 gaṇḍarum āśrita-jana-kaṭpa-vṛiksharum tappe tappuvarum sakala-jana-sēbya-
 rum rāja-pūjyarum Śiva-dharma-nirmalārum appa Belligumbada mahā-
 prabhu-gavuṇḍugaļum Rāma-Gavuṇḍanum Bomma-Gavuṇḍanum irddu Shaka-
 varusha 1117 īaneya Rākshasa-saiṇvatsarada Phālguṇa-sudha-paurṇami-Vaḍa-
 vārad andu Mallikārjjuna-dēvara nivēdyakkamī nandā-divigege Kēśava-jīvana
 kālam karchchi dhārā-pūrvvakamī mādi biṭṭa datti (hero follow details of gift)

* So in the original.

int ī-bhūmiyannu Mâcha-jîyanum Mala-jîyanum hañchikondu uñutam iralu
â-Malla-jîyanu tanna bâgeyanu Nâga-Gauđa-Nâki-Gauđan-ołagâda samasta-
praje-gauđina munde.. ka-jîyañge dhârâ-pûrvvakañ mâđi koñtanu (usual final
verses) Sarvvajitu-samñvatsarada Šrâvanya-šu ..-Âdivâra.. bhañdâri Ma..yya mâđi-
sida dharmma Bhañdâri-Kêsiyañña dharmmava pratiñpâli suva ||

105

At the same village, on a stone near the Brahmêśvara temple.

śrî-Mahâdêvâya namañi ||
namas tuñga etc. ||

.....
..... Nandikêśvarañi ||

svasti samasta-bhuvanâsrayam śrî-prithvî-vallabha mahârâjâdhîrâja paramê-
svaram parama-bhañçarakam Satyâsraya-kuļa-tîlakam Châlukyâbbaranam śrî-
matu Tribhuvanamalla-Dêvaru vijaya-râjyam uttarôttarâbhivṛiddhi-pravar-
ddhamânam â-chandrâkkta-târam-baram saluttam ire || gañya-traya ..
..... kûļa-kuvalaya-sudhâkaram sha Yâdava-Nârâ-
yañam chatura-yuvatî-Chârâyañam Chakrakûṭa-kotâṭavî-dâvânañam ripu-balâ-
jañadhi-bañdavânañam řauryya-mriiga-râjam malerâja-râjam Kalapâla-kapâla-
śailôpala-vajra-dandam maleparol gandam nripa-kuļa-kari-kañabha-yûtha-
nâtham Gañdagiri-nâtham gañda-prachanâ Pândya-ganda-garvva-parvvata-
Pâkaśasanañam vivêka-Kamañâ .. Jagaddêva-pra .. la-balâ-pannaga-Vainatêyam
bhuja-balâ-Rauhiñeyam Narasingha-brahma-(bhû)-bhûruha-kathôra-kuñhârañ
châru-vichârañ Iruingoña-mada-marâla-mêghâravañ purushârtha-Purûravañ
vijaya-lakshmî-bhavana-mañgala-mañi-tôrañam Adiyama-mada-nivârañam
mañdalika-ghañta-sarppam rûpa-Kandarpam Kaustubhâbharanâ-smarañ-
parinyatântahkaranâ vikramâbharañ Talakâdu-gonđa-ganda kadana-prachanâ
Chengiri-matañga-sarabha Âdirâja-sannibha Vâsantikâ-dêvî-labdha-vara-
prasâdanî mriigamadâmôda-nâmâdi-samasta-praśasti-sahitañ śrîman-mahâ-
mañdalêsvaram Tałakâdu-Koñgu-Naṅgali-Gaṅgavâdi-Noñambavâdi-Banavâse-
Hânuñgallu-gonđa bhuja-balâ-Vîra-Gaṅgañ Kadamba-Vishnuvarddhana-Dêvaru
Gaṅgavâdi-tombhattařu-sâsiramumam duslīa-nigraha-śishṭa-pratipâlanadin
âluttam suka-saiñkathâ-vinôdadim râjyam geyyuttam ire || svasti śrîman-mahâ-
pradhânañ sarvâdhikâri sêuñdhîpati hiriya-heggade-Balvayyaúgañ sukha-
saiñkathâ-vinôdadindam prithvî-râjyam geyyuttam ire || Saka-nriipa-kâlâtîta...
Siddhârtti-samñvatsarad andu Nîrugunda-nâd-ołagâna Belligumbada nał-prabhu
Nâka-Gâvunđana su-putra gótra-pavitra para-nârî-putra praje-mechche-gandâ
nuñdante gañda satya-ratnâkara sarvva-jîva-dayâ-para parama-Mahêsvara
Mahadêvara pâdârâdhakam Bamma-Gâvunđa Belligumbamam sukhadi âluttam
ire || svasti guna-sampannar appa Chandi-Setti-Gami-Settiyarum vîra-bratamam

kaikoṇdu śrī-Brahmēsvara-dēvara pratishṭeyam mādi parama-bhaktiyam Šivā-layamam mādi | svasti yama-niyama-svādhyā[ya]-dhyāna-dhāraṇa-maunānu-shthāna-sīla-guṇa-sampannar appa Sōma.. Paṇḍitara śishyar appa Dharmmārāśi-Paṇḍitara kālaiṁ karchchi dhārā-pūrvvakam mādi śrī-Brahmēsvara-dēvara khaṇḍa- . . . -jīrṇṇōddhāra-nivēdyakam Bamma-Gāvundā biṭṭa bhūmi hiriya-kereya kelage kha 2 Bamma-setṭi-kereya kelage kha 2 Mūlasthānada kereya tudi-bayalalu kha 1 Machi-Setṭi-kereyali ko 5 haṭa-kereyali ko 5 antu khaṇḍuga 5 Kalakere-olage bedale ma 2 guṇiya kai mata 1 Bamma-setṭi-kege matta 1 antu ma 4 mane 6 gāṇa 1 Brahmēsvara-stāna hiriya-magaļu Harmmi-kabbege | śrī-Mūlasthānada Kalidurgga *kanṭha-shpudaka-ajīrṇṇōddhāra-nivēdyakke biṭṭa bhūmi Mūlasthānada kereya modalériyali kha 2 tudiya-bayalali kha 2 antu kha 4 kālake . . . lage beddale ma 2 Belligumbada Kelaṅgere hola-sīmeya sabi... 2 antu beddal ma 4 mane 3 gāṇa 1 śrī-Mūlasthānada Kalidēvaru kiriya-magaļu Māchavege Sōmavāra-paurṇami-saṅkrānti-bitipātadandu biṭṭa dharmma | (usual final phrases)

106

At Hiriyur (same hobli), on a stone in the Śaṅkarēśvara temple.

śrī-Mahādēvāya namaḥ ||

namas tuṅga etc. ||
 svasti śrīy irpp uttama- |
 vāstu jaya-śriya vilasitāvāsam lō- |
 ka-stutye yaśo-vaniteya |
 vistāra-stānam eseva Hoysaļa-vaiṇīśam ||

ā-Hoysaļa-vaiṇīśadol udayisida Vinayāditya-putran app Ereyāṅga-nṛipāṅgam Ēchala-Dēvīgām puṭṭida Ballāla-Viṣhṇu-Udayādityar emba mūvarolage Viṣhṇu-nṛipana vikramav entene |

munisind aruṇate kaḍe-kaṇg |
 inis odave virōdhī-narapa-saptāṅgam Vi- |
 shū-nṛipālaṅg appuvu nōd |
 anupamam avan-aḷaviy itarar-aḷaviye jagadol ||
 budha-lōkāśrayan emba tārksha-rathan emb abjāyatākshan dal em- |
 ba dharā-dhārakan emba bhōga-yutan emb udyad-balānvitan em- |
 ba dharitrī-varan emba lōka-nutan emb ā-permmeiyam nōde Vi- |
 shū-dharēśam sale Viṣhṇuvol sogayipam Lakshmi-manō-vallabham ||
 [ā-Viṣhṇu-bhūpano] mā-] |
 dēvitvāni bettu pettaļ uttame Lakshmā- |
 Dēvi Narasiṁha-Dēvō- |
 rvvīvaran-anūna-puṇyavati vasumatiyo |

* So in the original.

kadanadoļ ànt arâtigaļa dantiya dantaman otti kiļtu tad- |
 biduvane poyye poļdu poļapoņme sa-raktaka-mauktikaṅgaļ â- |
 padadoļ avam jayāṅganegē (hârama) hâraman oppire nôlpen endođ âr |
 kkadanadoļ âmp idirchchuv adaṭar *jjaraļ â-Narasiṁha-bhûpanam ||
 kadanadoļ idirchchid adatara |
 mada-radaniya biduvinalli naṭta saral bâ- |
 lada modaloļ uchchalisuv ond |
 adaṭava nripa-Nârasimha-Dêvainge nijam ||
 yidirâd ari-bhûpâlara |
 madad âneya komban uđidu dantada baļeyam |
 biduvina muttina hâraman |
 odavisi jaya-sirige tuḍisidañ Narasiṁham ||
 â-Narasiṁha-nripaṅgam |
 mânini mâmêvi višva-dêv-Êchalegam la- |
 kshmî-niļayan âgi Ballâ- |
 la-nripiplam puṭṭidañ dharâdhara-dhairyya ||
 svasti samsta-bhuvanâśrayam ūrī-priθhvî-vallabhaṁ mahârâjâdhîrâjam para-
 mîsvaraṁ parama-bhaṭṭârakaṁ Yâdava-kulâmbara-dyumaṇi malerâja-râja
 malaparoļu gaṇḍa kadana-prachaṇḍa Sanivâra-siddîhi giri-durgga-malla Koṅgu-
 Naṅgali-Banavase-Hânuṅgallu-gonḍa bhuja-bala vîra-Nârasimha-Dêvaru Dôra-
 samudrada nelevîdinoļu dushta-nigraha-sishṭa-pratipâlanaṁ mâdi sukha-saṅ-
 kathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi || ad ent endade
 Pâṇḍya-nâda Kêṣûra Medakeriyim samasta-prajegaļum gâvunḍugaļu bahuta
 Mâra-jîya muntâgi bandu Muttana-Hosavûralu sukhadindam ire â-Mâra-jîyan
 dharmmôpârjjaneyam nenadu Šivâleyamam mâdisi Aṛeya-Saṅkara-dêvaraṁ
 pratishṭheyam mâdi kēreyam katṭisidaļ â-dharmmakke Aṛeya-Saṅkara-dêvara-
 gge khaṇḍa-sphuṭita-jirṇuṅoddhâra-nandâdîvige-vupahâra dêvara aṅga-bhôgakke
 Saka-varsha 1130 neya Prabhava-saṅivatsarada Vaiśâkha-su 11 Sômavâra-vya-
 tîpâta-uttarâyaṇa-saṅkramaṇad andu â-Mâra-jîyanâ kâlam toļadu dhârâ-pûrvva-
 kam mâdi biṭṭa bhûmi hiriya-kēreya pađuva-gôdiya chikka-tumbina modala
 gadde ko 10 hiriya-tumbina modala gadde ko 7 hiriya-katṭada kērey ola gaṇa
 Maṇaliya bayalalli gadde sa 1 Kaḍabagaṭtada hinde gunḍina modala gadde
 sa 1 Sulihalanakâniya teñkaṇa kaḍiya haļugina gadde sa 1 mattam Kaḍaba-
 gaṭtada kēreyo la gaṇa mâvina gadde sa 1 ko 7 Billêśvara-dêvarige Chaṭṭina-
 kēreya hindâṇa bayalu dêvâlyada mundaṇa vÔni pariyanta â-dêvâlyada teñ-
 kaṇa beddale keyya ka 60 Šaṅkara-dêvara mundaṇa keyya beddaleya kamba
 200 Jénakalla aṛeya modala keyya kamba 100 hiriya-hâla mûḍa-gaḍeya kâṇi
 keyya kamba 180 teñkaṇa holada Kariyabammachana-kēreya hindâṇa hiriya-
 hallada teñkaṇa dađada ereya..yya kamba 130 antu kamba 670 (usual final
 phrases and verses)

* So in the original.

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At the bottom of the same stone.

Ravudri-saṁvatsarada Bhādrapada-su 10 Ma Ḫreya-Śaṅkhara-dēvara dēva-dāna gadde Sulihallana kāniyin teūkaṇa halṭa gade ka 36 $\frac{3}{4}$ ā-kāniya kaṭṭuv-allige nīrottādaḍe parivarttaney āgi ā-sthānika-Rāja-jīya-Māra-jīyaṅgalu mahā-janaṅgalige koṭtu Manaliya mūḍaṇa kaḍahinalli parivarttaney āgi ka 36 $\frac{3}{4}$ koṇḍaru

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At the same village, on a stone in the Kuñjēśvara temple.

śrī-Mahādēvāya namaḥ ||

namas tuṅga etc. ||

śrī-Gaurī-nayanāṁśu-sampadame tāṁ beḍiṅgal āgalke bhū- |
bhāga-bhrājita-nitya-chandran enisirdd i-chāru-Kuñjēśavaraiṁ |
bhōgākāraṁ apāra-śaitya-sukhamāṁ Māliēśvara-śrēṇig old |
īg ābaddha-jaṭāvalī-parikaraṁ trailōkyā-rakshākaraṁ ||
īdiroḍ idirchchi mēle puli pāydoḍe divya-Vasantikā-nivā- |
sada Jina-yōgi-rājan olavind abhimantriś nīde koṇḍu kuñ- |
chada seleyind adaiṁ oḍedu Poysalān emb abhidhānamāṁ nijān- |
gadol eḍe māḍidaiṁ Yadu-kuḷāgraṇi tuṅga-bhujā-balāṁ Salām ||
ā-dalita-mṛigārātige |
Yādava-chakrēśvaraṅge janiyisidaṁ tē- |
jō-dāva-pāvakaṁ Vine- |
yādityaiṁ nija-kuḷīmbujātādityaiṁ ||
ā-vasudhā-nāthana suta- |
n ḫvade ripu-siraman eraḍan eraḍaiṁ karadiṁ |
sīvagisad oḍedu kiṭtaṁ |
bhāvise neṛey-aṅgan ājig enip Eṛeyaṅgam ||
ā-nija-gali-Eṛeyaṅgana |
sūnu mahā-Viṣṇu-bhaktiyiṁ vara-Viṣṇu- |
śrī-nāmamanāntaiṁ vasu- |
dhā-nāthaiṁ Biṭṭan asama-vairi-gharāṭṭaiṁ ||
ā-nṛipana tanūjātan a- |
nūna-parākrama-nidhānan āśā-parisan- |
dhāna-yaśaiṁ ripu-nṛipa-san- |
tāna-vishaiṁ Nārasiṅgan abalānaṅgam ||
ā-Nārasiṅgan-udarado- |
l ēn endapen ogedan atuḷa-guṇa-santānaṁ |
dīnānātha-braja-Kā- |
nīnaiṁ Ballālaṇ ahita-nṛipa-kuḷa-Kālaṁ ||

tat-taneyam Chôlaman ott |
 ettidan ari-biruda Magara-Kâdavaram tałg |
 ottidan âkałita-jayâ- |
 yattam Narasiñha-Râyan akhilôpâyaṁ ||
 â-mahipatig ogedam sañ- |
 grâmôpârjjita-gajêndra-vâji-vrâtô- |
 ddâmaṁ ripu-nripa-Kuru-kuła- |
 Bhîmaṁ Yadu-vamša-vârddhi-sômaṁ Sômaṁ ||
 Magara-kshônipanam poralchi kađupind â-Kâdavôrbibišanam |
 mogamaṁ poyd iđiyikki Pândya-nripanam bêrinde kiłt etti cha- |
 krige Chôlainge punah pratishṭeyan adam kâisârarchchi kôpa-prasâ- |
 da-gunaṅgał nijav embinaṁ negałdapam śrî-vîra-Sômêśvaraṁ ||
 dhareyind anya-nripâlakar vvalaha-bhâra-grastar end int ilâ- |
 bharamam tâne bhujâgradoł taļedu tad-bhûpâla-bhû-bhâramam |
 bharadind îngisuvam nripâlaroł id êm vikrânta-kârunya-tat |
 paranô Poysa-la-chakravartti adaṭam śrî-vîra-Sômêśvaraṁ ||
 Yedu-chakrêšana Sôyi-Dêvana bhujâ-danḍakke durgga-trayam |
 padulaṁ nilladudarkke chintisi ripu-kshônîśar ant âtan ey- |
 dada durggaṅgał iv endu per-maduvinoł bal-gâđinoł bettinoł |
 madisidd âvagam intu bâlvar ene tad-vikrântam aty-adbhutam |
 keralađade nillan Aśvapati yettida vârttege nillan â-Gajô- |
 tkara-patiy âtma-sainya-charaṇôttha-rajał-paṭalakke nillan â- |
 Narapati yendađ inn enikeg uñte kaṛutt idir âmpa râyar ud- |
 dhura-dhuradalli Sôma-dharaṇîpatiyoł chalad-añka-Râmanoł ||
 ari-râyara širamam nija- |
 karapatram kolvud aride Sôma-nripâlam |
 karuṇisad aṭṭida patram |
 širamam kolvudu virôdhî-bhûpâlakarâ ||
 svasti samasta-prithvî-tala-prâjya-râjya-lakshmî-vilâsa-vilasita-vakshas-sthalam
 prasiddha-Yâdava-kułam shastra-śâstra-vidyâ-vidagdha-Paramêśvaraṁ Dvârâ-
 vatî-pura-varêśvaraṁ Šaśakapurada Vâsantikâ-dêvî-labdha-vara-prasâdam
 vijaya-gaja-vinôdam hiranyagarbbha-tulâpurushâdy-anêka-dâna-santarppita-
 bhûdêvam vípuł-puñya-prabhâvam malaparołu gaṇḍam kadana-prachanḍam
 šaraṇâgata-rakshâmaṇi sarvvajña-chûdâmaṇi malerâja-râjam nirupamâna-
 têjam giri-durgga-mallam virôdhî-hridaya-sellam chalad-añka-Râmaṁ rûpâbhi-
 ramam Šanivâra-siddhi vijitânya-buddhi Magara-Kâdava-râjya-samhârakam
 Chôla-Pândya-râjya-nistârakam râya-bhêruṇḍam guṇa-maṇi-karaṇḍanum emba
 guṇa-nâmaṅgalam taļedu sârbabhauma-padavyiṁ Kançanûra nelevidinolü
 bhuja-bała-śrî-vîra-Sômêśvara-chakravartti sukha-saṅkathâ-vinôdadim prithvî-
 râjyam geyyuttam ire tadiya-râjyadoł ubhaya-Nânâ-dêši-Maleyâla-mukhyaruṁ
 Kêra-la-dêša-lakshmî-mukha-mukuram enipa Kułamûka-nagarâdhishîtitarum

vaiśya-kuṭṭabharanaruṁ sad-guṇa-karaṇḍaruṁ Bhadrakālī-dēvī-labdha-vara-prasādaruṁ vastu-vāhana-lakṣaṇa-viśāradarum appa śrīman-mahā-vadḍavyavahārigaļoļage ||

ka || vīrada kaṇi vīrada nidhi |

vīrada nele vīrad āgaram matt ant ā- |

vīraſda] nidhānan enipam |

vīrāgraṇi Kuñje-Setṭi vīra-vinōdaiṁ |

nađed Uchchaṅgige banda rāya-daļamaṁ kayikoļļad ond-aṅgadiṁ |

bīḍad echchādi saraṅgaļin temasıy ant ā-sēne piṅgalke tām |

pađedam vīrada-permmeayaiṁ jasada-sompaiṁ vairi-kōlāhaļaiṁ |

Pađiyūr-aggada Kuñje-Setṭige mahā-saṅgrāma-raṅgāgradoļ ||

kali-Ballāla-nṛipālakaiṁ barisi bāhā-sāhūsakk āvagam |

taleyanuṁ tūgi sa-rāgadiṁ su-bhaṭa-paṭṭaū-gat̄ti meyverchehit ī- |

neladoļ munnina setṭi-vaṭṭav ene kaṅg imbādan uttūniga-vi- |

ra-lalāmaṁ kali Kuñje-Setṭi raṇa-dhīraṁ vairi-kōlāhaļaiṁ ||

ā-setṭi-Kuñjan-aliyaiṁ |

Vāsava-nibha-vibhavan ubhaya-nānā-dēši- |

vyāsaṅga-pratipāla-vi- |

ļāsam ūrī-Koṇḍanambi dhareg esad-irddaiṁ ||

Hariharadoļ prasiddhatara-Sētuvinol vara-Paṇḍaraṅgeyol |

nir-upama-Vāraṇāsiyoļ a-chumbita-bhāgyan a-vāri-satramaiṁ |

karaṇi osed ikkip ondu mahimōnnatiyam dhareg opputirddan old |

Arasiri Koṇḍa-Nambi dayad āṇmaṇ a-nāthara kalpa-bhūrnhaṇ ||

atiśaya-tīrtthav ellī voļav alliye taṇnaya dānād ēļge matt |

atiśaya-tīrtthav ellīy oļav alliye tanna negaļte nōrppaļ aty- |

atiśaya-tīrtthav ellīy oļav alliye taṇnaya satya-buddhi-saū- |

gati siri-Koṇḍanambi negaļdaiṁ sukṛitārtthada mūrttiy embinaiṁ ||

ka || ātan-anujātan avani- |

khyātaiṁ puṇyātmān adhika-dānānūnaṁ |

māt ēiñ Dāmōdaran upa- |

mātītaṁ negaļdan akhiļa-bhuvana-stutyaṁ ||

Hariya kathe Hariya kathanaṁ |

Hariy-archchane Hariya bhakti Hariy-ānandaṁ |

nered ire Dāmōdāran ā- |

Harinayav ene negaļda nambi nava-Prahārājaiṁ ||

mattaiṁ Rukumāṅga-Šukan adhīśa-Vibhīshayārjuna-Hiranyaka-suta-Hanumanta-Garuda-Dhruva-Byāsa-Nāradar emb anēka-Viśhṇu-bhaktara bhaktiyiṁ migilāda bhakti-nidhānanuṁ bhū-dāna-saṁvidhānanuṁ gō-dāna-sampannanuṁ kānyā-dāna-guṇōtpannanuṁ tila-padma-pātra-dānādhāranuṁ suvarṇa-dāna-śūranuṁ sadyōbhaya-mukhi-dānōchita-karaṇanuṁ jaļa-dāna-saṁuddharanuṁ Viśhṇu-Šiva-pratishṭhāpakanuṁ vīprārādhakanum enisida Dāmōdara-Setṭiyara nījānujātaṁ ||

nânâ-ratna-parîkshey-embud adu tann ond-aṅgav ant irkke dhâ- |
 trî-nâtharkka-la chitta-vṛittigâlan ichchhâmâtradim ballan emb |
 i-nistârada Kuñjanambi negaldaṁ mantrâṅga-sâmartthya-vi- |
 dyâ-naipuṇyan udâra-Mêru Maleyâla-śrî-kuḍoddhârakaṁ ||
 teṅkal Hoysala-chakravartti baḍagal tâm Ballahaṁ mechchi tan- |
 nam koṇḍâḍuvinaṁ samant ubhaya-râyargg eyde sandhânamâṁ |
 muñ-kayivattisi sandhi-vigrahada meyyiñ satya-vâkyam dayâ- |
 laṅkâram sale Kuñjanambi meṣed irppaṁ mantra-Vidyâdharaṁ ||
 Chérana Mâlavêndrana Kalîngana Chôlana Pâṇḍya-bhûtalâ- |
 dhârana muṭṭid ond avasaraṅgaṁ âgale pûṇdu mâlpa vi- |
 stârada puṇya-sampadadin oppuva setṭige Kuñjanambig inn |
 âr eñe yembinaiṁ negaldan aggada Hoysala-Râya-râjyado! ||
 naya-vida-chakravarttiyan udañchita-Hoysala-râjya-pûjyanaṁ |
 priyatara-vâkyanaṁ sahaja-buddhiyan âśrita-kalpa-vrikshanaiṁ |
 niyata-vilâsanaiṁ biḍade bañnipud oppuva Kuñjanambi-Se- |
 ṭṭiyān akhilâvanitaṁ aśêsha-guṇaṅgal-ad-ondu putt̄iyaiṁ ||
 à negalda Kuñjanambige |
 bhû-nutan enip aliyan-âgi bhaṇḍiya ponniṁ |
 dâna-nidhi sahajavâg-ire |
 tân ântaṁ Bhaṇḍinambi yemb i-pesaram |
 siriyoł perchchida-bhôgadol vinayadol dâkshinya-sampattiyoł |
 purushârtthaṅgałol uttamâbharaṇađol dêva-dvijârâdhanâ- |
 daradol Bhaṇḍianambi-Seṭṭi tanag âvam pâtiy-ill-embinaṁ |
 dhareyoł rañjisutirddan a-pratima-bhâgyaṁ puny(nâ)ja-punyôdayaṁ ||
 Kâkara-Maṇavâlargaṁ |
 lôkottame yenipa Sôviyakkaṅgam pu- |
 nyâkâram sakala-kaļâ- |
 nîkada kaṇi Kaṇḍanambiy-udayaṁ geydaṁ |
 negalda rûḍhiya Bhaṇḍinambiy-aliyaiṁ tân emba vikhyâti dhâ- |
 trige meyvettire Kaṇḍanambi piridum viśvâsadiṁ svâmi-kâ- |
 rrya-guṇôdyôgadin uttama-prakritiyiṁ sad-dharma-sampattiyoł |
 sogayippaiṁ kali-Hoysala-kshitipati-śrî-râjya-vistâradol |
 tannaya vaṁśadolu negalda dhârmikaram bahu-dâna-yuktaram |
 sannutar-apparam vinayavantaran abhyudayâbhîrâma-sam- |
 pannaran eyde tân osedu mâluva dharmmada permmegeydaṁ |
 mannaṇiyindam intuṭu nijâbharaṇaṁ sale Kaṇḍanambiyâ ||
 à-pemp-êṛida Kaṇḍanambige kula-strîy âdaļ uttuṅga-śô- |
 bhâ-pîna-stani vârijâkshi himakrid-bimbôpamânâsye nâ- |
 nâ-pramadâ-kadamba-tilakaiṁ śrî-Chandiyakkaṁ pati- |
 śrî-pâda-priye dâna-dharma-rate lôkaṁ kûde bañnippinam ||

ka || â-Kaṇḍanambi-Setṭigav |
 â-kulavati Chandrikâ-mahâ-dêvîgam an- |
 t â-kula-dipakan ogedam |
 sâkalya-guṇa-prayukta-kañjam Kuñjam |
 Hara-pada-pûjeyolu Hara-kathôchita-tattva-sukhânusêveyolu |
 Hara-samaya-prabhâva-parivarttanadolu Hara-bhaktiyol Hara- |
 smaraṇadol âvagam tanu dhanam manav emb ivan eyde kûdi su- |
 sthiram enisirppan êni sukṛita-puñjano Kuñjan ilâ-talâgradolu |
 tanuvaiñ jaṅgamad eđeyolu |
 manamañ ūrī-Sômanâtha-pada-paṅkajade |
 viniyôgisi Kuñjam ne- |
 t̄ane pađedam puṇya-padaman â-Śiva-padaman |
 ant âtani dêva-lôkâvalôkana-sthitian appudum ittal |
 anudinav olpuvett eseava Hoysala-dêša-vilâsa-lakshmig â- |
 nana-vanajâtav â-vishaya-kântege bhôgada janma-bhûmiy â- |
 janapada-lakshmig it̄a hosa-boṭ enisirppudu rûdhi-vetta Mu- |
 ttana Hosavûr an-ûna-sukha-sâgarav unnata-bhôgad âgaraiñ |
 ka|| hasav illa janake beleyim |
 hasav ill alig alargañinde hakkige banadim |
 hasav ill endane Muttana |
 Hosavûr esevudu samasta-saukhyâvâsan |
 agaļ âladin ahi-râjana |
 nagaravan adîmette kanaka-kötönnatiyim |
 mugilaiñ Muttana Hosavûr |
 mmige muṭṭuvad adara pempan inn ê vêlveñ |
 dore tân Indra-purakke pâti Dhanada-śri-paṭṭaṇakk urvviyo |
 sari-tûkañ bagevandu Vishnu-nagarakk emb anta kaikondâ moy- |
 siriym Muttana meyme-vetta Hosavûr oppippud uttuṅga-man- |
 dira-mâlâ-paripûritam vividha-dêvâgâra-vistâritañ |
 alli niija-suta-parôkshado |
 all-allige kelsav eseye Kuñjana hesarim |
 kalla Śivâlayamaiñ pađi |
 yill end ene Kaṇḍanambi tân ettisidam |
 yidu Kaiłâsamo mîñ id ettisidar-udyat-puṇya-samśuddha-bi- |
 jada hêr-oṭtilo mîñ id ant avara bhâsvat-kîrtti-tanvaṅgi kû- |
 de diśâlôka-nimittav êşuv-eđeg end ikkirdda vêdî-vilâ- |
 sada vistâramo pêl enalke meṛaguñ ūrī-Kuñjanâthâśrayam |
 nuta-naivêdyakke raṅgôddharâṇa-karaṇa-pûjâ-vidhânakke rârâ- |
 jita-Chaitra-śri-pavitra-dvitayad eđege nityânna-dânakke mattam |
 gata-jîrñyôddhâra-khaṇḍa-sphuṭita-Śiva-nivâsakke salvantu biṭṭam |
 kshiti-chandrârkaiñ-baram dattiyanaļavađe Kaṇḍam yaśaś-śri-prakâṇdam |

svasti śrīman-mahā-vadḍa-vyavahāri hiriya-Bhaṇdinambi-Setṭiyar-aliya Kaṇḍanambi-Setṭiyara kayyalu paḍuvanā Muttana Hosavūra Gubbiya Kallayyana maga Pōta-Gauḍanum ā-Kallayyana maga Siṅgayana madavalīge Chavuḍā-Dēviyūn ā-maga Ballayyanum kōṇḍa patra-sāla gadyāṇam nānūru-hoṅgam ā-Kaṇḍanambi-Setṭiyaran oḍambadisi tamma ḥiṇa-nirnnayavāgi munna tavage sarvvābādhe-parihārav-āgirddha umbaliya bhūmi (here follow details) gavudikeyal ulla ashṭa-bhōga-tēja-sāmye mān-eṇe tippe-suṇka haḍiya-de[re] mūlevatta handara-haṇa yint iv-ella-sahita tamma strī-putra-jñāti-sāmanta-dāyādy-anumatiyim sva-ruchiyyin ā-Kaṇḍanambi-Setṭiyarige ā Gubbiya Kallayyana maga Pōta-Gauḍanum ā-Kallayyana maga Siṅgayana madavalīge Chavuḍā-Dēviyūn ā-maga Ballayyanum dhārā-pūrbakam mādi koṭṭaru || śrīmanu mahā-vadḍa-byavahāri hiriya-Bhaṇdinambi-Setṭiyar-aliya Kaṇḍanambi-Setṭiyara kayyalu Chikka-Muttana-Hosavūra Gōpa-Gauḍanum Bōgayyanum kōṇḍa patra-sālamanī Gōpa-Gauḍana madavalīge Nāchiyakkanum ā-magam Gōpayyanum kōṇḍa patra-sālamanī kūdi sāsirada munnūr-ayvatt-eraḍu-gadyāṇada yippaṇaviṅgam ā-Kaṇḍanambi-Setṭiyaran oḍambadisi tamma ḥiṇa-nirnnayavāgi munna sarvva-bādhe-parihāravāgirddha tamma gavudikeya vumbaṇivolage tamma tōṭada sthalā (here follow details) yint i-gadde-beddalānum tamma strī-putra-jñāti-sāmanta-dāyādy-anumatiyim sva-ruchiyyim ā-Kaṇḍanambi-Setṭiyarige ā-Gōpa-Gauḍana madavalīge Nāchiyakkanu ā-maga Gōpayyanum dhārā-pūrvvakam mādi koṭṭaru || śrīmanu mahā-vadḍa-vyavahāri hiriya-Bhaṇdinambiy-Setṭiyar-aliya Kaṇḍanambi-Setṭiyara kayyalu Hiriya-Muttana-Hosavūra Narapa-Gavudana Māchayanu tānu kōṇḍa patra-sāla gadyāṇam aruvattakke Kaṇḍanambi-Setṭiyaran oḍambadisi tanna ḥiṇa-nirṇyayav ahantāgi munna tanage sarvva-bādhe-parihāravāgidda vumbaṇiya gadde (here follow details) yint i-samasta-bhūmiyanu tamma strī-putra-jñāti-sāmanta-dāyādy-anumatiyim sva-ruchiyyim ā-Kaṇḍanambi-Setṭiyarige ā-Narapa-Gaudana Māchayanu dhārā-pūrvvakam mādi koṭṭanu || yint i-samasta-bhūmiyanum eraḍu Muttana Hosavūra samasta-praje-gāvūṇḍugaḷa sthānikara sākshiyalu chavu-gāve Elavareya Būva-Gaudana maga Mādi-Gavuḍa (others named) yint i-chavu-gāveya mundē dhārā-pūrvvakam mādi koṭṭaru || śrīman-mahā-vadḍa-vyavahāri hiriya-Bhaṇdinambi-Setṭiyaru śrī-Kuñjēśvara-dēvara amṛita-paḍige Hiriya-Muttana-Hosavūra hiriya-keṣeya kelage biṭṭa gadde (here follow details) yint i-samasta-bhūmiyanu śrī-Kuñjēśvara-dēvarige ā-chandrārkkaṁ-baraṇi sarvvamānyavāgi dhāreyan eṣadu biṭṭa datti yint i-samasta-bhūmigam gaḍiba aydu-mārum vottōla ghaṇe srīmad-anādiy-agrahāraṇi Dāmōdarapuravāda Nāgarahalliyā asēsha-mahājanāṅgaļu śrī-Kuñjēśvara-dēvara amṛitapadige biṭṭa bhūmi (here follow details) yint i-bhūmiyanu ā-Kuñjēśvara-dēvarige ā-mahājanāṅgaļu ā-chandrārkkaṁ-baraṇi dēva-kolagava koṭṭaru yint i-samasta-bhūmiy ellavanum Saka-nṛipa-varusha 1177 Ānanda-sainvatsarada Pushya-su 11 Sō-Ārdrà-nakshatra-vyatipāta-uttarāyaṇa-saṅkramāṇadandu ā-Kaṇḍanambi-Setṭiyaru

śrī-Kuñjēśvara-dēvara śrī-pâdaṅgalamêle dhârâ-pûrvvakamî mâdi â-Kuñjēśvara-dēvara sthânavanu â-Kaṇḍanambi-Set̄tiyaru tamma magaļu Gaṇa-kumâri Chandavvege â-Kuñjēśvara-dēvara śrī-kâryava nađasi â-sthânakke tân ođeyal-âgi âkege hembaliya-bhûmiyâgi salvuvantâgi śrī-Kuñjēśvara-dēvara sanni-dhânadaluiñ śrîmat-Tribhuvana(d)-râjadhâni Dôrasamudrada râja-guru Rudraśakti-Dêvara nûr-ippattu-sthânikara Kampañâchâryyaru mukhyavâda a-saṅkhyâta-mahâ-gaṇaṅgaļa sannidhânadalu yerađu-Muttana-Hosavûra samasta-praje-gâvunđugaļa sthânikara sannidhânadalu dhâreyan erâdu koṭṭaru â-râja-guru-Rudraśakti-Dêvarum nûr-ippattu-sthânikarui Kampañâchâri râjadhâniy Arasiyakeręya Mâda-jîya Bhûta-jîya Machcheṛa-Ānanta-jîyan olagâda a-saṅkhyâta-mahâ-gaṇaṅgaļu neradu â-Chandavege vibhûti-paṭṭayanu kaṭṭi Gaṇa-kumâritanavanuiñ koṭṭu yî-Kuñjēśvara-dêvara sthânakke maṭha-deče-mukhyavâgi samasta-teṣeyanuiñ â-chandrârkam-baraiñ sarvvamânyavâgi dhâreyan erâdu koṭṭaru ||

bared i-sâsana-sîmeyam salisi yâvanu barppan âtaṅge bhâ- |
 sura-bhâgyam samanippud embude gađam bêd-emba pâpishthanam |
 dhare baygum siri biṭṭu pôkuv aļaluñ dâyâdyaruiñ nôvum ott- |
 arikuiñ mattam avaṅge ghôra-narakam kaygûluguñ kâđuguñ ||

109

On a stone, in the same temple.

namas tuṅga etc. ||
 sura-giri vuļlinaiñ dig-ibhav ulļinav arkka-śaśâñkar ulļinaiñ |
 jaļanidbiy ulļinaiñ śruti-samuchchayav ulļinam urvviy ulļinaiñ |
 para-Hara-mûrtiyam su-jana-vatsaļanaiñ kadana-prachanđanaiñ |
 Harihara-mûrtti kûrttu parirakshisug i-vibhu-Kaṇḍanambiyam ||
 Siriyâlvam Basavayyan olp-eseva.....maiñ Bâpan ud- |
 dhara-bôgañiñ sale Chôlan Udbhaṭan atarkyariñ Sinda-Ballâlan iñ |
 dhare konđâluva Dâsimayyan enisirdd i-bhakta-sandôhav â- |
 daradin Kâkara-Kaṇḍanambi ninag īg udbôdha-sampattiyan ||
 ettisi dêvatâlayaman oppire mâđisi dîpa-mâleyaiñ |
 matte dharâmarargge taṇivant ire bhûmiyan ittu saypu mey- |
 vettire kôṭe-per-ggeregaļaiñ sale kaṭtisi dharmma-buddhi pûñd |
 ottarip antu bañnipudu Kâkara-Kaṇḍanan i-dharitriyolu ||
 śrîmat-pratâpa-chakravarti Hoysaṇa-śrî-vîra-Nârasimha-Dêv-arasaru Dôrasamudrada nelevîlinalu sukha-saṅkathâ-vinôdaduiñ prithvi-râjyauiñ geyvuttam irdda Šaka-nṛipa-varshada 1181 neya Kâļayukta-saṁvatsarada Bhâdrapada-ba 14 Ma śrîman-mahâ-vadđa-vyavahâri hiriya-Bhaṇḍinambi-Set̄tiyar-aliya Kaṇḍanambi-Set̄tiyaru Muttana Hosavûran agrahârañ mâđalum śrî-Kuñjēśvara-dêvara amṛitapadigôsugamî dêvaṅge hodakeya tettu kuļava kađisi śrî-Kuñ-

jēśvara-dēvara amṛitapadigam ūrīkāryyakam̄ sarvvamānyavāgi Kalleyanāykana-halliyam̄ biṭṭu eraḍu - Muttana - Hosavūralum̄ sarvvamānyavāgi biṭṭa gade bedalu mane kaṭa (here follow details of gift) Kaṇḍanambi - Setṭiyaru agrahāram māduvalli dēvarige vivarisi kaṭada vokkalu Kañcha-Gauḍa (11 others named) yint i-hannerad-okkalum̄ ūrī-Kuñjēśvara-dēvarige eraḍu - Muttana - Hosavūral uḷla dēva-dānada gade bedale mādi biṭṭi sollage teṛugade ēn uḷludam̄ ā-Kuñjēśvara-dēvarige ā-chandrārkam-barav-antu dēvarige besakeyd ihantāgi ā-Kaṇḍanambi-Setṭiyaru biṭṭaru i-bhūmiyolage ā-Kaṇḍanambi-Setṭiyaru tamma hiriya-magaļu Sōvakkaṅge sarvvamānyavāgi koṭṭa gade (here follow details) int i-bhūmige ūrīkaryya-modalāgi sarvvav ēn ādaḍam̄ Chandavveyē naḍasuvalu Sōvakkanu mānyavāgi anubhavisuvantāgi ā-Kaṇḍanambi-Setṭiyaru koṭṭaru

110

At Kallaṅgere (same hobli), on a stone near the Kallēśvara temple near the waste-wear of the tank.

śri-Mahādēvāya namaḥ || namas tuṅga etc. ||
 svasti samasta-bhuvanāśrayam̄ ūrī-prīthvi-vallabham̄ mahārājādhirājaṁ paramēśvaraṁ parama-bhaṭṭārakaṁ Satyāśraya-kuṭa-tiṭakam̄ Chālukyābharaṇam̄ ūrīmat - Tribhuvanamalla - Dēvara vijaya - rājyam uttarottarābhivṛiddhi - pravarddhamānam̄ ā-chandrārkka-tāram-baram saluttam ire || svasti ūrīman-mahāmaṇḍalēśvaraṁ Tribhuvanamalla Taṭakāḍu Koṅgu Naṅgali Noḷambavāḍi Banavāse Hānuṅgallu goṇḍa bhuja - bala - Vīra - Gaṅga - Vishṇuvarddhana - Hoysala - Dēvaru Dōrasamudradalu nelevīḍāgi sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire || svasti yama - niyama - svādhyāya - dhyāna - dhāraṇa - maunānushṭhāna-japa - samādhi - šila - guṇa - sampannarum̄ yajana - yajana - adhyayana - adhyāpana-dāna - pratigraha - shaṭ-karma - niyatarum̄ Rig-Yajus-Sāmātharvvaṇa - shad - aṅga vandi-vṛinda - dāridrāndhakāra - saṁharaṇa - pariṇata - mārttaṇḍarum̄ muñji - yajñō-pavīta - baddharum̄ héma - karṇa - kundalarum̄ kshatriya - vaiṣya - śūdra - trayalalāṭa - pāda - ghaṭitarum̄ ādi - samarttharum̄ Bali - vamśa - kētugaļum̄ šaraṇāgata - jaṇanidhigalum̄ teṅkaṇ - Ayyāvalēy enisi negalda ūrimad-agrahāram Harihara-puravāda Kellaṅgereya mahājanāṅga la mahimōnnatiy ad ent endade ||

paṭedudu su-prasiddha Janamēdeya-datti Koḍaṅganūre nōr - |
 ppade kaḍu-rayyam appud idakam̄ migil appudan ūran īven end - |
 oḍan odagondu bandu vineyaṅga lin aggada Vishṇu-bhūbhūjām̄ |
 kuḍe paṭed illi Kellagere sōbhisatirpparu viprar ellarum̄ ||
 ballidaru todarddad ḍārggam̄ |
 mellidar ishṭatvad edege ūastrōkutiyind |
 allade nuḍiyaru nuḍivade |
 Kellaṅgerey-eseva-viprar ēm kēvaḷavē ||

tann aṇuga-damman Ajjama |
 tanna manaiñ tīḍal eydi sura-lōkadoñ ire |
 sannuta-mati Jakkave sukri- |
 tōnnati vañed ire Śivālayaman ettisidañ ||
 Telligara mukhake kannadi |
 Telligara kulake kañsa puñyada beṭṭ end |
 ellam banyisi nōrppinav |
 illiya Grāmēśvarañ karamañ rañjisuguñ ||
 svasti samasta-Ādiyaññaṅgañala Hañlakabbe maṅgañala mahā śrī śrī Grāmēśvara-
 dēvara liṅga-pratishthayani mādi dēvālayaman ettisidañlu Telliga-Jakkave ||
 illiya jīrṇyōddhārakke nandā-dīvigeñam nivēdyakkam āśeṣa-mahājanaṅgañalu
 biṭṭa dharmma 45 neya Dundubhi-sainvatsarada Chaitra-suddha-pañchamī-
 . . . vārad andu Isānyaśakti-Pañditara ūiśya Dēvarāshi-Pañditara kālam-
 karchchi dhārā-pūrvvaka mādi koṭṭa stānakke biṭṭa bhūmi Teñleyakaṭṭada
 hañluva-gōdiyali gadde kamma 500 ūrinda bañgalu beddale kamma 700 (usual
 final phrases and verse) Honnōjara Mālōjara Cheñgōjara int-inib(b)ara kēlañ
 lkkudōjana barapa maṅgañala mahā śrī śrī śrī

111

On the left side of the same stone.

suñkada heggadegalu tamm ḡantuka-ḡāṇa-deṛeyolage Kēśava-dēvara nandā-
 dīvige biṭṭa ḡāṇa vondu || Dharmēśvara-dēvarige biṭṭa ḡāṇa vondu || aut
 erañ ḡāṇa || Yama-Trivikrama-dēva

112

At the same village, on a stone north of the Lakshmi-Nārāyañ temple.

śrī namañ tuñga etc. ||
 Vēdha-prasū . . . tar amalāv Amarāpagāyāḥ |
 nābhiḥ kilādi-Kamalāsana-janma-bhūmiḥ |
 vakshas-sthañam prathama-mandiram Indirāyāḥ |
 kiñ varṇyatēśya mahimā mahimāna-mūrttēḥ ||
 svasti Hoysaļa-vaniśāya Yadu-mūlāya yad-bhava-(ḥ) |
 kshatra-mauktika-santānam prithvī-nāyaka-mañḍanam ||
 ādityar sāsirvvaruv |
 ādoñam ēñ mañḍalāgra . . . iruñum sam- |
 pādita-tējane tām Vina- |
 yādityam dinapan enisid ātañ jana-pañ |
 kāmini Keñeyabarasi ma- |
 hā-mahimañ a-nripañge nirmmañla-dharmma- |

śrī-mahimainge hitaṅg ī- |
 bhūmige guṇa-ratna-bhūmi ramaṇī-ratnam ||
 Yâdava-vamšakk amare ma- |
 hôdayav Eṣeyaṅga-nṛipati Vinayādityaṅg |
 ādaṁ tanayaṁ vinayaṁ |
 sôdaram ene tanage negalda dhîrôdattam ||
 Mâlava-râjya-mûlav enip aggada Dhâreyan âtma-sêneyiṁ |
 châliśi chakravarttige jayaṁ mige tanna bhuja-pratâpamaṁ |
 ... prakaṭa-kîrtti-patâkeyan uttarâseyolu |
 kîlisidam dinēśau agid ikshisuvant Eṣeyaṅga-bhûbhujam ||
 Mêruge mîkhale bahu-khale |
bhavaṅge pûrnṇa. . . |
 |
ga-nṛipan oppam bađegum ||
 mûvar ddêvara šaktiye |
 mûvaroļam tâin tappad enisi negalda â-ind- |
 ivara-lôchaneg Èchala- |
 Dêvige Ballâla-Vishṇuv-Udayâdityaru ||
 Chêrama bîramam bisudu Pâṇḍya kaḍaṅgad ir Andra randramam |
 pâradir Od̄da godḍaman adam biđu Mâlava kâlegakke mai- |
 dôrade sâr elê Tigula nîm jaguļ embud apâra-vîra-dôr- |
 vvâra-gabhlîra-dhîrate vinisruta-ghôshane Ballu-bhûpana ||

(25 lines following illegible)

janakan an-ûna-dâna-pati vipra-śikhâmaṇi. |
satiya.....deyavol- |
 pina pati Nârasimha-nṛipa taññ anujam guṇa. |
Kalidêvan id êm kritârtthanô ||
 ..dhîśa-praśiddham. Sêtu-sarvvâdhikârôdaya. mânikya.
 ..Sôma-nṛipati. Manu-marggav ârppu sura-kuja.
 ..naṅg eđegondâ. yenipan alîya Nâraṇa-Dêvaṁ ||
 baļasida-nandanâvaligalim neśedirddha taṭâkadiṁ manañ- |
 golisuva dêva. kuļadiṁ dvija-nirbbhara-vêda-ghôshadiṁ |
 baļeda-samasta-vastu-paripûrṇadin. vidde. . . |
nôrppađ ûrggalol ||

svasti śrîmad-anâdiy-agrahâraṁ Hariharapuravâda Kellaṅgeleya Channa-
 Kêśava-dêvara nivêdyakkam dêvara grâsakkam brâhmaṇar-âhâra-dânakkam
 śrîmanu mahâ-pradhânam sarvvâdhikâri śrîkaraṇada heggade Kêtayyaṇnam
 śrîman-mahâ-maṇḍalêśvaraṁ pratâpa-Hoysaṇa-Narasimha-Dêvana kaiyalu
 mîrakondu Hoysala-vîra-Ballâlana sannidhânuadalu Saka-varuṣa 1096 neya
 Vijaya-saṇivatsarada Paushya-bahuļa-pañchamî-uttarâyaṇa-saṅkramanadandu
 dhârâ-pûrvvakam mâdi biṭṭa datti (details of gift and usual final pharases) Chabbarâjana
 putra Śâradâṅtha-Panđitaru hêlda śâsana || (usual final verse)

113

On a pillar near the north wall of the same temple.

śrīmad-Viṣṇu-Viñchi-Dhūrjati-Valārāti-Prachetādayo |
 dēvāḥ pāntu Nṛsiṁha-bhūpa-tanayām Ballāla-prithvīpatinī |
 tē dēvā munayōtri-Kaśyapa-mukhā rakshantu Kāmāhvayaṁ |
 Ballāla-kshitipāla-mantri-tilakanī śrī-Ponna-Rājātmajaiñ ||
 svasti śrī jayābhuyadaś cha Śaka-varusha 1240 neya Kālayukta-saiñ | Vayiśā-
 kha-śu 10 Ā-dandu śrīmad-anādiy-agrabārami śrī-Hariharapuravāda Kellaigege-
 ya śrīmad-aśeṣha-mahājanaṅgalu | śrīmanu-mahā-pasāyitarum appa bhaṇḍāri-
 Kāvaṇṇanavara makkalu Rāmaṇṇanavarige koṭṭa śilā-śāsanada kramav ent-
 endade | emma ūru maddikada kūṭa-gaṭṭadali Mahēsvara-Hariyāṇṇaṅgalu
 Kariya-Mādanāṇṇaṅgalu makañlu Narasiṁha-Dēvaṅgalu Murutāṇṇaṅgalu makkalu
 Saṅkāṇṇa-Gopāṇṇaṅgalu | tāv ālalāṛade ā-kshētrada modala siddhāya-ā-apūrv-
 vāyaṅgaļa teśalāṛade emma kaṭṭege dhāreyan eradu vōleya koṭṭu-bitṭarāgi ā-
 kshētraṅgalu nāvu ā-Rāmaṇṇaṅgalu kayyalu gadyāṇaiñ eñtanu kaṭṭege
 kānikeyāgi koṇḍu ā-kshētrakke prati-varuśavū gadyāṇaiñ vondanu ā-mahā-
 janaṅgalige ā-Rāmaṇṇaṅgalu Pushya-māsadalu yikuta baharu munna bitṭa
 Kañchayana Honna Siṅgana Mañcha Keñchayana Chikana bhāgeya voļage
 arddā yivāra baļiya ā-kaṭṭeya hindāna ellā ṭhāvina gadde gūḍi ā-Rāmaṇṇa-
 ḡaṅgalu āluvara yī-siddhāyada ga 1 allade aramaneyiñ banda pūrvvāya apūrv-
 vāya ēnu bandadanu ā-mahājanaṅgalē pariharsi koḍuvevu nāvu emma ūru
 sēri ādiya pūrvvāya-apūrvvāyanu emma haṭigalu mariyādeyanu tōguvadilla
 ī-kshētravū ā-Rāmaṇṇaṅgalige ādhi-kraya-dānakke saluūdu yī-kshētrakke sīmā-
 vivāday ādađe mahājanaṅgalu tiddi-koḍuvaru ī-kshētrakke bađagāna holada
 kāraṇav illa adanu mahājanaṅgaļe anubhavisi kombaru yī-bhūmi ā-Rāmaṇṇa-
 ḡaṅgalige santāna-gāmī āgi saluvantāgi ā-mahājanāṅgalu dīhārā-pūrvvakam māđi
 koṭṭa śilā-śāsana yint appudakke ā-mahājanaṅgalu śrī-hastad oppa | grāma-
 niyōgadīn barada Hariyāṇṇaṅgalu maga sēnabōva Siripaṇṇana baraha uliyali
 barada Ha...liyōjana maga Bayirōja | (usual final verse) śrī-Chenna-Kēśava ||

114

On the inner wall of the rāṅga-maṇṭapa of the same temple.

namaś śrī-kāma..... |
 kānta-śrī-Kēśavākhyāya yōgīndra-dhyēya-mūrttayē ||
 svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhīrāja Yādava-
 kuṭāmbara-dyumaṇi rāya-chūḍāmaṇi Vira-Gaṅga bhuja-baļa-chakravartti
 Moysala-vīra-Ballāla-Dēvaru prithvī-rājyañi geyyuttam ire tadiya-chhatra-
 chhāyōpajiviy appa Kellaṅgeyea mahimey entene ||
 saradhi-vyāvarṇanakk avvalipa keṛegalīn Śakran-udyāna-mā.... |
rip udyānaṅgalīn māṇavakar odane me...vyāpta-kīrō- |

tkaradim lôkakke Kellañgerey ati-ramañiyam dal end alkariñ Šrî- |
 vara-Gaurî-nâthar irppar Hariharapurav end âytu tat-kârañâkhyam ||
 Kellañgereya dharâmara- |
 . . . kavi-gamaki-vâdi-vâgmigale yašô- |
 vallabhare Chenna-Kêšava- |
 sal-lalita-padâbja-bhaktar esavar dhareyo |
 â-mahâjanañgala priya-putram ||
 bhuvana-jana-stavakke guri tanna gunõnnati tad-visâla . . . |
 . . . g âśraya nele Sarasvatig âsyav udârav âtta Vai- |
 shñava-nivahakke harshav ene viśva-jana |
 . . . tra Mañchayañana Kêšavan unnati-vettan urvviyo |
 âtami Saka rada Âshâda-su 12 Âdivâradan janakke na
 baḍdiya . . . mânakki sołasige tappa so paḍiyâgi â-chandrârkka-
 tarami-barav dhârâ-pûrvvakam mâdi koṭṭaru

115

On a stone south of the same temple.

namañ tuṅga etc. ||
 nija-bhuja . . simu . . ta-ripu-nripa-susthita-râjya-lakshmîkam |
 samavatu Bukka-mahîšamî Girijâ-patir aviratañ . . . ||
 svasti jayâbhuyuda-Šaka-varusha 1288 neya varttamâna-Parâbhava-samvat-
 sarada Phâlguna-su 1 Âdivâradandu śrimad-anâdi-agrahâram Šrî-Hariha-
 puravâda Kellañgereya śrimad-asêsha-mahâjanañgalu saryvaikamatyavâgi
 kereya bhañdiya kôṇa âla jivita hereya eñne hâre guddali muntâdu-
 dakke koṭṭa âdâya mûledâra prati teṣu 1 kkañ târa 2 lekkadalu aḍake-hêru
 eleya hêru kittuleyahañnu-hêringe târa eraḍaṛa mariyâdeyalu koṭṭu yî-dharm-
 mavâ nañasi-bahevu yidakke anukûlarâdavarige ||

dharmmaḥ kṛitō vâ dṛishtō vâ kīrttitō vânunôditali |
 śrutō vâ pâlitō vâpi dadâti su-mahat phalañ ||
 yî-dharmmakke pratikûlarâdavarige ||
 pâlanîyam imam dharmmañ yô nihanti narâdhamaḥ |
 sa Kâśyâm gô-dvija-ghnasya pâpam šata-guṇam vrajêt ||

(usual final verse)

sva-dharmmañ para-dharmmañ vâ yô hanti purushâdhamaḥ |
 shashṭi-varsha-sahasrâñi vishṭhâyâñ jâyatê krimiḥ ||

116

On the west wall of the rañga-manṭapa.

svasti samasta-praśasti-sahitañ Saka-varusa sâ *1222 neya Jaya-samvat-
 sarada Chaitra-ba 6 Sômavâradandu śrimad-anâdi-agrahâram Šrî-Hariha-

* So in the original: but Šaka 1222=Vikâri; Jaya=1217.

puravâda Kellaṅgeryea śrimad-aśêsha-mahâjanaṅgalige â-Kellaṅgeryea Dêvappaṅgaļa makkaļu nôṭada Chandappaṅgaļu keṛeya dharmmakke nû..bhaṇḍiyânû naḍasuvaḍakke dhâreyan eṛadu koṭṭaru â-bhaṇḍi naḍava...ge mahâjanaṅgaļu ma...la jîvitakke mâdida kade-kattu purâṇada gadde mathada gadde biṭṭa gadde gûdi kha 1 ko 10 beddalu Râmeyadanñâyakara yareya keyi . . . deya-kôdiya yareya keyi Mâlabe Kallaya kiṛu-voļa..reya-yiṣṭanû âla jîvitakke â-chandrârkka-sthâiyiyâgi saluvudu Hirivûrali haṅgalalu ettu-kôṇaṅgaļa gugurige...du âya saluvudu (usual final pharses) śrî-Chenna-Kêśava ||

117

At the same village, on a stone in the tank near sandhyâ-maṇṭapa.

namas tuṅga etc. ||

*Shaṇmukhasya pitur yyasya Śârṅga-dhanvâya yaḥ priyah |
piyûshakara-jûṭâya namas tubhyaṁ Šivâya cha ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabhaṁ mahârâjâdhirâjam para-mêśvaram parama-bhaṭṭârakanî Satyâśraya-kuṭa-tilakanî Châlukyâbharaṇam śrîmat-Tribhuvanamalla-Dêva-vijeya-râjyam uttarottarâbhivṛiddhi-pravaruddha-mânam â-chandrârkka-târam-baraṇam saluttam ire ||

śrîmâd-Yadu-vaṁśôdbhava |

bhûmišânata-kiriṭa-taṭa-ghaṭita-padaṁ |

Hêmâdriyin aty-unnata- |

sa....dharâṇipâla Vineyâdityam |

Mâlava-Râjana durggam |

Châlukyargg adhika-ballit enal a-śramadiṁ |

dhâliṭ cydiye....ñđure |

Châlukyar nnôde nôḍal Eṛeyaṅga-nṛipa ||

*Šitamayûkha-sêkhara-pada-sarassija-savatirishyan â- |

bhûtaļa-nâthar-ânata-sad-aṅghri-yugaṁ Sumanêndra-sannibhaṁ |

khyâta-payaḥ-payôdhi-śadriṣaṅg Eṛeyaṅga-tanûbhavaṅg ad ê-m- |

âto sadriṣhyam illa naranâthara Ballu-nṛipaṅge dhâtriyoḥ ||

Chôlâdy-âdi-narêndra...nan â-Chêramman â-Pâṇḍya-bhû- |

pâlânêkara vîra-kîrtti-lateyam nirmmûlanaṁ mâḍi bhû- |

pâlâdy-uttama Vishnu-bhûpan atula-śrikam...gu..gajô- |

ddâlânaṅgalan eyde parvvidudu dik-pâlar bhayaṅ-golvinam ||

Male-râja-râjan enipam |

Kali-kâla-Yudhishthiram charitradin enipam |

Bali-Sibi-Khacharêśvararin |

saley adhikam dânam elege Vishnu-nripâla ||

* So in the original.

śrī-Dharmmēśvarāya namaḥ Mahādēvāya namaḥ Śivāya namaḥ svasti samadhi-gata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Tuļuva-baṭa-jaṭadhi-baṭavānaṁ dāyādy-a-dāvānaṁ Pāṇḍya-kuṭa-kamaṭa-vana-vēḍānda gaṇḍa-bhēruṇḍa maṇḍalika-bēṇṭekāra para-maṇḍala-sūrekkāra saṅgrāma-Bhima Kali-kāla-Kāma sakala-vandi-vṛinda-santarppaṇa-samartha-vitaraṇa-vinōda Vāsantikā-dēvī-labdha-vara-prasāda Yādava-kuṭāmbara-dyu-maṇi kadana-prachaṇḍa Malaparoṭa gaṇḍa nāmādi-praśasti-sahitaṁ ūrīmat-Tribhuvanamalla Taṭakāḍu-Koṇgu-Naigali-Gaṅgavāḍi-Noṇambavāḍi-Banavase-Hānuṅgalu-gomḍa bhuja-baṭa-Vīra-Gaṅga-pratāpa-Hoysala-Narasimha-Dēvaru sakala-mahī-maṇḍalamāni dñshṭa-nigraha-śishṭa-pratipālanaṁ geydu rakshi-suttaṁ Dērasamudra-nelevīḍāgi sukha-saṅkathā-vinōdadiṁ rājyaṁ geyvuttam ire tadīya-pitṛi-Viṣṇu-bhūpa-śrī-pāda-padmārādhyā ||

Viṣṇu-nṛipālakāgra-sutan ī-Narasimha-nṛipālakaiṁ karami |
 Viṣṇu-padāmbuja-dvaya-madhūvratan anya-kubhṛit-tamakke tān |
 ushṇakaraiṁ viśuddha-kula-sambhavan udyad-bhōgad ēlgeyoṭu |
 Jishṇuge tāne mēl enipan ī-Yadu-vaṁśa-narādhipottamaṁ ||
 ari-narapālakōgra-mada-kumbhi-viṣhṇaman otti kittu māṇi |
 irade kaṛtutu poyye biduviṁ ūrigu-mauktikam uṇmi pāye bhī |
 karataram appa tanna nakha-śākhegalindame ūlvan āgaļum |
 Narahariyantir anya-nṛipa-sindhuramāni Narasimha-bhūbhujaiṁ ||
 grāma-śirōmaṇiyan Amarēndrapurakk ati-ramyam appudam |
 tāmasa rājas emb eraḍu buddhiyol allade satva-buddhiyind |
 ā-mahipālakam mahipar-ābharaṇaiṁ kuḍe Viṣṇu-bhūbhujaiṁ |
 sōma-pa-bhūshapa-dvi-śatarinde Kellaṅgeṛe ramyam āgaļum ||
 bhṛiṅga-ninādadiṁ pika-ninādadiṁ oḷ-gili-viṇḍin-ōliyiṁ |
 maṅgala-Lakshmi irppa vanad antire šobhisuv ā-banaṅgalim |
 tuṅga-taraṅgadiṁ esadu tōrppa taṭākadin olpuvetta Ke- |
 llaṅgērey-andav Indran-Amarāvatiy-ante basantav āgaļum ||
 svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāṇa-japa-samādhi-
 śīla-guṇa-sampannaraiṁ yajana-yājana-adhyayana-adhyāpana-dāna-pratigraha-
 ṣat-karṇma-niyataraiṁ Rig-Yajus-Sāmātharvvaṇa-shaḍaṅga* vandi-vṛinda-dāri-
 dryāndhakāra-sainhaṛaṇa-pariṇata-mārttaṇḍaraiṁ muṇḍi-yajñōpavīta-baddha-
 rum hēma-karṇa-kundālaraiṁ kshatriya-vaiṣya-śūdra-traya... ṭa-pāda-ghaṭṭi-
 taraiṁ ādi-samarttharuai Bali-vaṁśa-kētugalum ūraṇāgata-jaṭānidhigalum
 ūpānugraha-samarttharuai teiķaṇ-Ayyāvoley enisi negalda ūrimad-anādiy-
 agrahāraṇi Hariharapuravāda Kellaṅgeṛey-aśeṣha-mahājanaṅgaṭa mahimōnna-
 tiy ad ent endode
 śruti-śabudārttha-śāstrame bahu-smṛitigaļu palavum purāṇamum |
 satatame sad-dvija-dvi-śatar-ānana-padma-su-sadmadalli vāk- |
 sati Sarasijagarbbha-mukha-padma-su-sadmaṇan ollad illi su- |
 sthiti-veras ippaļ endaḍe Kellaṅgeṛey-vipraran entu baṇṇipeṁ ||

* So in the original.

svasti śrīmatu Chālukya-Vikrama-kālada 85 neya Vikrama-sainvatsarada Māghbad amāvāse-Sōmavāra-uttarāyaṇa-saṅkramaṇa-vyatīpātadandu śrīmatu Dharmmēśvara-dēvara nivēdyakkaṁ nandādīvige-aṅga-bhōga-jīrṇūddhā-rakkam alliya sthānika Śivaśakti-paṇḍitariṇge śrīmatu Hariharapuravāda Kellaṅgērey-aśēsha-mahājanaṅgaļu nered ēkastharāgi kālam karchchi dhārā-pūrvvakavāgi koṭṭa bhūmi bādaṇeya hasala tōṭa kamba nālvattu gadde Teṇdeyakāṭṭada mūḍa-gōdiya sthaļada khanḍuga māvina-kuṇuvada sthaļada khanḍuga Teṇdeyakāṭṭada paḍuva-gōdiyalu kottārada Chaunḍikavve biṭṭa gadde kamma nālvattu Chiṇanahālinalu aļiya Sōvimayyaṅgaļu biṭṭa beddale nūr-ayvattu kamma vūrim mūḍaṇa mari-kallina haḍuvaṇa deṣeyalu mahājan-aṅgaļu biṭṭa beddale mattal ondu || suṇkada heggaḍegaļu dēvara nandādīvigege tamma ḡāṇtukada sunika-deṛeṇa biṭṭa gāṇa vondum Dharmmēśvara-dēvaringe Kēśava-dēvaringe biṭṭa gāṇa vondu Dharmmēśvara-dēvara śrī-pādārādhakan appa Māchayaṅge maggada suṇkavuṁ jede-deṛeyuvuṁ biṭṭaru (usual final phrases) śrīmach-chandra-kaļāvataiṇsan an-aghaṁ gō-kshīra-śubhra-prabhaṁ | *Sāmā-Rig-Yaj-Atharvāyaṇa-stutan abindrasyōpavītaṁ Śīvaṁ | sōmārkkānaļa-nētran oppuv Amṛitēśām dēva-devōttamaṁ | śrīman-mantri-nidhānan appa Kali-Dēvaṅg īge dīrgghāyuvuṁ || māḍipem endu dēgulama yishṭaka-dhārigaļāgiyumi dhanam | bēdiyo tad-dhanam tavage jīvanamāgi barduṇkuvar ppalaru | nōḍire Māchayaṇam tanage tad-dhanav appud a-bhōjyam endu tām | māḍisidam palar ppogaļe maṇṭapamam prabhu-Dharmanāthana || śrīmatu Vikramābudoļam nere suṇkada-Bāchimayyanuṁ | hēmakubhīṛit-sadriṣyar enip Appaṇa Dāvaṇa mantri-Lakshaṇam | Sōmapa bhakta-Nāgeyyanuṁ Dharmma-mahā-prabhu... ondu gāṇamam | tām ati-bhakta Māchayana maggada sunka..va biṭṭar arttiyim || ōni namaś Šivāya

118

At Bommēnahalli (same hobli), on a stone near the ruined temple.

namas tuṅga etc. ||
 trailekyādhīša-māṇikya-mauli-māṅgalya-śēkharaiṁ |
 Mṛidānī-ramaṇam vandē Mahēśaiṁ Mallikārjunaiṁ ||
 Lakshmi-lalita-lāvaṇya-puṇya-sindhu-sudhāmbudhiṁ |
 Sanakādi-muni-dhyēyaiṁ tām vandē Madhusūdanaṁ ||
 trayī-tri-varga-tri-guṇa-tri-kāla-tri-jaganmayaṁ |
 tri-pūrushātmakaiṁ Haṁsaṁ vandē tridaśa-pāvanaṁ ||
 Padmōdarōdarāmbhōjād Vidyātā Dhātur *Atri cha |
 Atrēś Šaśi tatas Saumyas saumyas Saumyāt Purūravāḥ ||

* So in the original.

*tata Ayus tan-mahipân Nahushô Nahushâd Yayâti tat-sûti-Yaduḥ |
 êtad-apatyam paśchâd Yadv-âdir yYâdavâkhyayâ vrajati ||
 tatra ||

Šalaś Šûraś chakrê Šaśapura-varê vyâghra-nihatim |
 šalâkâ-vyâghâtair jJina-muni-vara-prêrita mataḥ |
 tad-âdis taj-jâtâ Yadu-kuļa-nri�â Hoysala iti |
 pravarttantê nâmna pŕithutara-chamûra-dhvaja-yutâḥ ||
 ant eseva Hoysaļânvayadoḥ ||

Yâdava-kuļa-pûrvvâdriyoḥ |
 âdityan id orvvan enisi tannaya téjam |
 mēdinige tolage kali-Vina- |
 yâdityan ati-pratâpa-yutan udayisidam ||

Ereyâṅgam gandâ-guṇakk |
 ereyam Gaṅgâ-sarit-sudhâ-dhavaļa-yašakk |
 ereyam dâna-guṇônnatig |
 ereyam tat-taneyan amâla-guṇa-gaṇa-nîlayam ||

aya-naya-niyatar šakti- |
 trayâṅgaḥ . . ant â-nripaṅge tauayar nnikhila- |
 priyar âdar vviśada-yaśo- |
 dayitar bBallâla-Vishnu-Udayâdityar ||

mûvar-ddêvaroloṁ munn |
 â-Vishnuve pâlanôchita-prabhuv âdant |
 â-Vishnuve nripa-tanayar |
 mmûvaroloṁ tâne bhuvana-pâlakan âdam ||

maleva-virôdhi-maṇḍalîka-maṇḍalîyam maraļ ottikoļva kûr- |
 alagina kôla kâla-viļayâhiya kôlene geldu nîlda-tôl- |
 valade nimirchchi dhâtriyan apâkrîta-kaṇṭakam âge râjyad a- |
 ggalikeyan âldu pâlisidan a-pratimam kali-Vishnuvardddhanam ||

dêva-kulam pûrṇa-tađâ- |
 gâvali-vana-râjiy-agrahârâdigalim |
 tîve dhare Vishnu nripa-kula- |
 pâvanan a-pratima-dharma-nirmmaļan esedam ||

madavad-arâti-gajaṅgaļa |
 biduvam nishħura-karâsi-nakharâhatiyim |
 vidiļipa vikrama-simhaṁ |
 tad-apatyam Nârasimhan upaśamitâmhaṁ ||

kadanadol ânt arâtiṅgaļa dantiya dantaman otti kiļtu tad- |
 biduvane poyye pôļdu porapone sa-raktaka-mauktikaṅgaļ â- |
 padadol avam jayâṅganeghe hâraman oppire mâlpan endod âr |
 kkadanadol âmp idirchchuv adaṭar jjagadol Narasiṁha-bhûpanam ||

â-Narasiṁha-nripaṅgam |
 mânini mâdêvi sâdhvi Yêchalegaṁ la- |

* So in the original.

kshmî-nîlayanâgi Ballâ- |
 la-nripâlam puttidañ dharâdhara-dhairyyam ||
 Budhan-ant ilâ-varam vâ- |
 ridhiy-ante viśâla-vilasad-ashaḍakshînam |
 Madhu-sakhan-ant a-sainâstrañ |
 Sudhâmšu-dharan-ant Umâ-varam Ballâlam |
 nosaloñ sâmrâjya-pattam padadol akhila-bhûbhrit-śirô-ratna-śônâm- |
 šu-samûham tôle-bâlô jaya-vadhu vuradol lakshmi dik-chakradol kî- |
 rtti-samêtam nachchin-âjñâ-rame ramiyipinam sârvvabhaumatvadim ra- |
 njisidam vikrânta-kântam Yâdu-kula-tîlakanî vîra-Ballâla-Dêvanî ||
 kêla vasanta-bâla-sahakârada tañ-neñal âśritâlig â- |
 bhîla-layâhi-nishthura-phañaughada mey-neñal uddhatârig un- |
 mîlita-puñdarikada neñal jaya-lakshmig enippa vîra-Ba- |
 llâlana tôle bâla neñal âdudu dhâtrige vajra-pañjaram |
 paduñam maryyâde nih-kañtakam avanitañam kâryya-dhuryyar pradhânmar |
 vviditôtsâham châmu-mañdaли nir-avadhi bhañdâram âścharyya-kalyâ- |
 ya-dam aty-uttunga-bhôga sthiram ene tañedam lîleyinî chakravartti- |
 tvadol êka-chchhatra-râjyônnatiyan ati-balañ vîra-Ballâla-Dêvanî ||
 svasti samasta-bhuvanâśraya śrî-priñthvî-vallabha mahârâjâdhîrâja paramesh-
 vara parama-bhañtârakam Yâdava-kuñambara-dyumanî | râya-chûñdâmañi |
 Vâasantikâ-dêvi-labdha-vara-prasâdam a-viśrânta-vidyâ-vinôdam | râja-sarvva-
 jñam nir-upama-prâjñam nripa-rûpa-Kandarpañi râya-ghañasarppani |
 samara-mukha-Mandaram | râya-Purandaram | a-sahâya-śûra Šanivâra-siddhi
 giri-durgga-malla chalad-añka-Râma nišañka-pratâpa Vîra-Gainga-bhuja-bala-
 chakravartti Hoysala-vîra-Ballâla-Dêvar ssakala-vasundharâtañam êka-chchha-
 tradiñ pratipâlisuttam Bâguñya nelevîñino priñthvî-râjyañ geyyuttum ire ||
 tat-pâda-padmôpajîvi ||
 sâhasa-Paraśu-dharam rau- |
 drâhava-Kumbha-prasûti drîdha-mantra-guñô- |
 tsâha-Guru nîti-mârggam |
 drôha-gharañtañ pratâpi Mâcha-chamûpam |
 pati-mechchinî nachchi koñdâduva parijanam emm-emma bâlg eyde kaññum |
 gatiy end ârâdhip urvîtañam anudinam emm-emma sañrakshañakk âd |
 atuña-prâkâram end âśrayipa vibhavadiñ pempu-vettaiñ pradhânôn- |
 nata-ratnam vîra-Ballâlana sabheyo! ivaiñ Mâcha-danñdâdhinâtham ||
 kara-chakram Mura-vidvishañge Bala-vidvishtañge vajram bhayañ- |
 kara-bhâla-prabañkshañam Pura-harañg aurvvañge kâyp ugra-kê- |
 sarig uchchañda-nakham pradhânam aduvol Ballâla-bhûpañg ilâ- |
 bharanam drôha-gharattha-Mâchañane nachch enduni jaya-krîdeyo! ||
 â-danñdanâthana tammañ Madhusûdana-danñdanâthan-anvayav ent ene ||
 śrîmad-Bhâradvâja-ku- |
 lâmañla-vâridhige chandran ene sakala-kañâ- |

dhâmañ negaldañ Madhuhan i- |
lâmara-ratnaïge Dâsirâjaïge sutaiñ ||
Madhusûdana-vibhugam guña- |
nidhi-Jakkala-Dêvigañ sutaiñ viśada-yaśô- |
nidhi sâra-satva-sampan- |
nidhi negaldañ Dâsirâjan ûrjjita-têjam ||
anubandhañ Manu-sâmya-vritta-kuladol vittâgamañ nyâya-va- |
rttanadol mälpa biyam prasiddha-śubha-kâryya-vyâptiyol vâni sa- |
tya-niyôgôchitadoł svakîya-vanitâ-sambhôgadol priti sal- |
vinam int âr gguñi Dâsirâjanavol anyar khyâtiyan tâldidar ||
śilâmaļa-guṇavati sati- |
Nâlelegain Dâsirâja-vibhugaiñ negaldañ |
pâlita-nayan ûrjjita-guña- |
lôla Madhusûdanaiñ chamûpati-tilakañ ||
dhanadiñ bhañdâra-gêham kari-turaga-vadhû-ratna-sandôhadin pa- |
ttanam oppam-betta vîprottama-budha-tatiyind agrahârañ puraiñ gô- |
dhana-dhânyaugha-prajâ-saṅkuļadin akhiļa-dhâtrîtañ tive Ballâ- |
lana râjya-śriya meyvechch ene Madhuha-chamûpañ karañ pempu-vettaiñ ||
Śiva-pâdâmbhôja-pûjâ-parate vibudha-santarppaña-kriḍe bhû-gô- |
bhavanânnâ-svarñña-kanyâdy-ati-bahu-vidha-dâna-kriyâ-keli sarvvâ- |
rtthi-vitânâbhîṣṭa-tushti-prachuratara-vinôdaṅgał i-dhâtrig aty-u- |
tsavam appant oppe mälpañ Madhuhan adhi-guñañ praudha-danđeša-
ratnaiñ ||
sthira-vibhavan udita-maṅgaļa- |
charitañ śubha-lakshaña-prapushṭaiṅgalii Šai- |
kara-nitya-labdha-dayan ī- |
śvara-dêvaiñ danđanâtha-Madhuhan tammaiñ ||
udayam aśêsha-bandhu-janad abhyundayaiñ budha-vandi-brînda-sam- |
padad udayaiñ dvija-prathita-puṇya-phaļôdayam īśa-bhâvanâ- |
spada-driḍha-mânasôdayam aśêsha-janôtsava-kâraṇôdayaiñ |
paḍaviyoł elge-vettudu guṇôdayam īśvara-danđanâthana ||
enit ołavu niyôgam av-ant |
anitarkkam tâne dhuryyan enipam Ballâ- |
lana râja-grihadoł īśvaran- |
anujâtañ Madhuhan adhikritâmaļa-charitañ ||
Madhuhan-anujâtan âśrita- |
budhan archchita-Śiva-padâbjan ûrjjita-vinayâm- |
budhi nikhiļa-nîti-niśchaya- |
nidhi Mâdhavan udita-vibhava maṅgaļa-niļayaiñ ||
adhipana râjyônnati saka- |
la-dharmmad abhyundayav agrahârañ vamšakk |

adhikôtsavam ene Madhuhañ |
 Madhusûdanapuraman alkârim nirmmisidam ||
 Sarasijabhava-nibba-vidyâ- |
 pariñatar adhika-prabhâva-shat-karmma-ratar |
 nir-avadyar mMadhusûdana- |
 purada dharâmarar a-tarkya-guña-gaña-niñayar ||
 turugida nandanam pariva kâlve kañalg ive tôd enippa per- |
 ggere bañasirddha pervvelasu sandanî-vetta janañ vilâsadiñ |
 meñev amarâlayam bahu-grihañgañla somp ivañinde chelvu kañ- |
 deñedavol oppugum pura-varañ Madhusûdana-danñdanâthana ||
 an-upama-punya-pûgaman abhishita-phaña-pradamañ tri-kûtamañ |
 Dhanada-nagôpamañgañ ene tat-puradoñ prianêsha-Mâchirâ- |
 jana matadiñ pradhâna-nidhi mâñsidam sthiram âge Mallikâ- |
 rjuna-Madhusûdanârkka-grihamam Madhusûdana-danñdanâyakan ||
 svasti śrimau-mahâ-pradhânañ bâhattara - niyôgâdhipati danñdanâyaka-Mâchi-
 râjayañgañ tamma tamman Madhusûdana-danñdanâyakan tâm mâñdida
 mahâgrahâra-Madhusûdanapuradoñ ettisida tri-kûtada śrî-Mallikârjjuna-śrî-
 Madhusûdana-dêvara nitya-nivêdyakkam añaña-bhôgakkam nandâdîvigeñam pû-
 jâri-parichârakâdigañla jîvitakkam âhâra-dânakkam khañla-sphuñita-jîrññôddha-
 rañakkam endu Šaka-varsha 1116 neya Pramâdi[cha]-sañvatsarada Paushyad
 amâvâsy-Sômavâra-vyatîpâta-saṅkramanadandu śrimad-bhuja-balâ-chakra-
 vartti-Hoysala-vîra-Ballâla-Dêvargge Bâguliya-nelevîdinoñ sêseyam tettu
 Madhusûdanapurada nâlvattu-honna modaloñag irppattu-honna modalan
 samasta-balî-sahitam chandrârkka-târañ-baraiñ salvantu pañedu śrî-Mallikâr-
 jjuna-dêvara śrî-Madhusûdana-dêvara śrî-pûdadoñ dhârâ-pûrvvakam âge koñ
 à-Madhusûdanapurad ašêsha-mahâjanañgañ-anumatiyind à-hoñge biñta bhûmi
 Àndegañtada keñagañ samasta-bayalu | Arañiyahâla-bayalu salage hadinâra-
 kkam kambav eñtu-nûgu sa 16 kkañ kam 800 Malleyanakerçoya keñagañ
 samasta-bayalu 500 marada sthalada tõñta 1 kkañ kambha 34 || 600 nûgu
 marada sthalada tõñta 1 kkañ kamba 40 | teñkañ Holadahalli | (usual final verses
 and phrases)

Harihara-sûri Sîguriya Kâmana tamman Umêsha-datta-vâg |
 virachisidam Trivikrama-kavîvaran ûrjjita-vâñi tiñdi tâm |
 baradan upêta-lakshaña-gañam Guñidâsaman oppuvantu kañ- |
 ðarisidav intu šâsanadoñ âd udayanam dhareg uttarôttaram ||

119

In Sülekere (same hobli), on a stone to the right of the Mâdêshvara temple.

ôm namañ Ŝivâya |
 namas tuñga ete. ||

svasti samasta-bhuvanâśrayam śrî-priñhvî-vallabham mahârûjâdhîrâjam para-
 mêshvaran parama-bhañtrarakam Satyâśraya-kuñla-tilakam Châlukyâbharañam

śrīmat-Tribhūvanamalla-Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravar-
 ddhamānam ā-chandrārkka-tāram-baraṁ saluttam ire || svasti samadhibhigata-
 pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Yadu-
 kuļa-kuvalaya-sudhākaram satya-ratnākaram Yādava-Nārāyaṇam chatura-
 yuvatī-Chārāyaṇam Chakrakūṭa-kōṭatavī-dāvānaṁ ripu-bala-jaṭadhi-baḍavā-
 naṁ sauryya-mṛigarājam Male-rāja-rājam Kaṭapāla-kapāla-śailōpa-la-vajra-
 daṇḍam malaparol-gaṇḍam nṛipa-kuļa-kari-kaṭabha-yūtha-nātham Gaṇḍagiri-
 nātham uddanḍa-prachaṇḍa-Pāṇḍya-gaṇḍa-garvva-parvvata-Pāka[śā]sanam vi-
 véka-Kamalāsanam Jagaddēva-praba-la-bala-pannaga-Vainatēyam bhuja-bala-
 Rauhiṇeyai Narasiṁhabrahma-bhūruha-kathōra-kuṭhāraṁ chāru-vichāraṁ Iruṅgo-la-mada-marāla-mēghāravam purushārttha-Purūravam vijaya-lakshmī-
 bhavana-maṅga-la-maṇi-tōraṇam Adiyama-mada.....lika-ghaṭasarpapam rūpa-
 Kandarppam Kaustubhābharaṇa-smaraṇa-pariṇatāntaḥkaranaṁ vikramābhara-
 naṇam.....ṇḍa-gaṇḍam kadana-prachaṇḍam Chengiri-mataṅga-sarabham
 Ādi-rāja-sannibham Vāsantikā-dēvī-labdhā-vara-prasādām mṛigamadāmōda-
 nāmādi-samasta-praśasti-sahitam śrīman-mahā-maṇḍalēśvaraṁ Taṭakādu-
 Koṅgu-Naṅgali-Gaṅgavāḍi-Noṇambavāḍi-Banavāse-Hānuṅgalu-goṇḍa bhuja-
 bala-Vīra-Gaṅga-Kadamba-Vishṇuvarddhana-Dēvaru Gaṅgavāḍi-tombhatt-
 ḥāru-sāsiramumam Noṇambavāḍi-mūvattirchchāsiramumam Banavāse-pannir-
 chchāsiramumam.....nūrumam dushṭa-nigraha-śiṣṭa-pratipālanam mādi
vinōdadiṁ rājyam.....uttarōttarābhivṛiddhi-pravarḍhamāna śrīman-
 mahā-maṇḍalēśvaraṁ Nārasin̄ha-Dēva.....Dōrasamudrada neleviḍinolu
 sukha-saṅkathā-vinōdadiṁ rājyam geyyuttam ire || śrī....Sūleyakereya śrī-
 Mūlasthāna-dēvargge mūḍalu gadde salage 2 hiriya-kereya tūmbina mo.....
 salage 1 Ekavagatṭada modaleriya tōṭa....bhōga.....nāl-nūru....ā-kereya
 baḍagaṇa..gadde salage 1 Mūlasthāna-dēvargge nandādīvigege dēvara.....
 yalu berddale mattar ondu..kereya hālalu...mattar ondu 1 yint ī-mūru....
 ...kūṭa-jīrṇṇōddhārakam maṭhadā.....biṭṭa datti enis endade....14||
 tōṭa kavuṅgu nāl-nūru...beddale mattal . . . || śrī-Mūlasthāna-dēvara
 sthāna-pati Dēvēndra-paṇḍitaru .. śrī-Gaṇapatyāya namaḥ śrī-Mahā[dēvāya]
 namaḥ śrī

svasti śrīmatu adhyakshada Barmma-veggadeya su-putra.....Bhāva-veggade
 śrī-Nārasimha-Dēvana.....haṇa chatus-samaya-samuddharaṇa gōtra-pavitra
 parā.....Sūleyakereyan āluttam ire Pramādi-saṁvatsarada Vaiśākha-
 śuddha-aksha-tadige-Brahaspativāradandu Vṛiṣabha-saṅkrānti-vyatīpātad-
 andu Sūleyakereya Brahmēśvara-dēvara pratishṭheyam mādi ā-dēvargge pūje-
 punaskīra-aṅga-bhōga-soḍaru-nivēdyakkam māṭa-kūṭakam jīrṇṇōddhārakam
 maṭha-pa..g āhāra-dānakam biṭṭa datti dēvariṁ mūḍa gadde salage..3
 dēvariṁ haḍuya berddale are-vattalu kereya hālalu berddale are-vattalu
 Ācharasanu samasta-praje-muntāgi adhyakshada Bhāva-veggadeyaru || svasti
 yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushthāna-japa-samādhī-sila-

guṇa-sampannar appa Tējōnidhi-paṇḍitara śishyar appa Dēvēndra-paṇḍitara kālām karchchi dhārā-pūrbbakam mādi śrī-Brahmēśvara-dēvargge biṭṭa gadde salage 3 | beddale mattar ondu 1 || (usual final phrases) Brahmēśvara-dēvara vīrapaṭṭamām mādi haṭeda Hānōjage gadde hattu-koṭaga beddale are-vattaru maṅgaḷam ahā śrī (usual final verses).

120

On a stone to the left of the same temple.

.....svasti samasta-bhuvanāśrayam śrimat.....vallabhami mahā-rājādhirājam paramēśvaram parama-bhaṭṭāra Yādava-kuṭāmbara-dyu-maṇi sarvvajñā-chūḍāmaṇi Male-rāja-rāja.....malaparolu gaṇḍa gaṇḍa-bhē-ruṇḍa kadana-prachaṇḍan a-sahāya-śūran ēkāṅga-vīra Śanivāra-siddhi Giri-durgga-malla chalad-aṅka-Rāma śrimat.....rtti Hoysala-śrī-vīra-Ballāla-Dēvaru śrimad-rājadhlāni-Dōrasamudrada.....saikathā-vinōdadiṁ pṛithvī-rājyaṁ geyyuttiddalli svasti śrī jayābhuyuda-Śaka-va...1220 neya Hēma-ļambi-saṁvatsarada Āśvayuja-ba .. Bri.....śrimad-anādiy-agrahāra śrī-Hariharapuravāda Kellaṅgēreya śrimad-aśeṣha-mahā.....śrimanu-mahā-paśayitarum appa heggade-Jayitaṇṇanavara makkaṭu.....yaṇṇanavarige tamm ūra kāluvali Sūleyakereya chatus-sime.....reya hola-vēriyini paḍu-valu Honniseṭṭiyahalli ā-hallige tei.....variym baḍagalu Kūṭagaṭṭa baḍagaṇa hola Bommeyanahalli.....yin mūḍalu Agundada hola-vēriyini teikalū yint ī-chatus-simeyolage ulla bhūmiyolage pūrvvadalū uḷa koṭagi dēva-dānada bhūmi.....ā-bhūmige tat-kālōchita-kraya-dravya gadyāṇa 1 nūṛuttanū ā-mahājanaṅgaṭu ā-Āyyaṇṇanavara kayyalu sākalyēna kaṭadudu ā-halliya ashta-bhōga-tējas-svāmya-akshīṇi-āgāmi-nidhi-nikshēpa-jala-pāshāṇa-siddha-sādhiya-voḷagāda samasta-baṭṭi-sahita sarvva-prajegaṭanu....ī-hallige ī-mariyādeyali.....hoddake kāṇike ugrāṇa....sapaḍli voṭa.....pūrvvāya apūrvvāya hadike ēnu bandaḍai ubhaya-kāraṇam allade sa....dhipati....pura-vargga koṭṭu guttage piṇḍādāna varusham-prati....siddhāya gadyāṇaṁ nālvattanu ā-Āyyaṇṇanavaru Pushya-māsadalū yikuta baharu yī-halliya chatu-sīmey-oḷagullū bhūmi-sīmā-vivāda bandaḍe ā-mahājanaṅgaṭu pariharisi-koḍuvārū yī-mariyādeyālu ā-halliya ā-Āyyaṇṇanavarige ādhī-kraya-dānakke saluvantāgi ā-chandrārkka-sthāyi-āgi ā-mahājanaṅgaṭu ā-Āyyaṇṇanavarige sva-ruchyā voḍambaṭṭu dhārā-pūrvvakam mādi koṭṭa śāsana || (usual final verses) int appudakke ā-mahājanaṅgaṭa sva-hastad oppa śrī-Chenna-Kēśava ||

121

On the same stone.

Vilambi-saṁvatsarada Pushya-ba 8 Ādīvāradandu śrimad-anādiy agrahāram īHariharapuravāda Kellaṅgēreya śrimad-aśeṣha-mahājanaṅgaṭu śrimanu mahā-

pasâyitarum appa heggade-Jaitanayanavara maga Ayyanavarige nâvu krayavâgi koṭṭu patra-śâsana-silâ-śâsanaṅgaṭa barasikoṭṭa Bammihalli Sûleyakereyanu â-Ayyanavarava tamma Siṅganâ-ā makalu Pemmaṇa Dâ.... gaṭa kaiya śrîmad-ârâdhyâ ū-Râmakrishna-prabhugaṭa makkalu ū-Vitthalaprabhugaṭu krayavâgi konḍarâgi â-śrî-Vitthalaprabhugaṭa kaiyal sa-hiranaya-va konḍu â-śilâ-śâsana-mariyâdeya chatus-simayanullâ â-Sûleyakereyanum.... . . Yekkavegatṭada....ge â-Ayyanâ...na nâvu keṭe-koḍagiyâgi dhâreyan eṛadu koṭṭa gadde kamba .. 30 â-ūrim baḍagalu beddalu kamba 200 nûm â....kaya.. Vitthalaprabhugaṭu krayavâgi konḍadanu â-mahâjanaṅgaṭu svaruchyâ vodambatṭu koṭṭaru || yint appudakke â-mahâjanaṅgaṭa sva-hastad oppa || ū-Chenna-Kêśava ||

122

At the same place.

namas tuṅga etc. ||
 svasti śrîmatu vaḍḍa-byavahâri Dêvi-Setṭiya putra Šiva-pâda-sêkhara Mâdava ..gajaki-Setṭi. gaṭu mechchalu raṇa-raṅga-bhûmiyalu kâdi Šiva-lôka-prâptan âda âtana putra Bittayaṁ tamm ayyaṅge parôksha-vinayamâgi kalaṁ nilisida || maṅgaṭa

123

At Hâranahalli (Hâranahalli hobli), on a stone near the Kêśava temple.

śrî-Nârisimhâya namaḥ ||
 Narasimham ahaṁ vandē sa-Lakshmîkaṁ surârchchitaṁ |
 yôga-mûrtti-dharanî šântam bhaktânâm ishta-dâyakaṁ ||
 śrî-Gaṇâdhîpatayê namaḥ || śrî-guravê namaḥ ||
 Śrî-râmâliṅganâlôkana-vaśa-janitântah-pramôda-prakarsha- |
 smêrâsyam Padmagarbha-praṇuta-charitan â-namra-nânâ-marut-kô- |
 tîrâgrôdbhâsamânâruṇa-maṇi-gaṇa-nîrâjîtâṅghri-dvayaṁ lô- |
 kârâdhyam Nârasimham kuḍug abhimatamaṁ Sôvi-Dêvaṅg ajasram ||
 Sañaniṁ Yâdavarg âytu Hoysala-vesar tad-vamśadol Mandarâ- |
 chaṭa-dhairyyaṁ Vinayârkka-bhûpan Ereyâṅgam Biṭṭi-Devaṁ kubhrit- |
 tilakaṁ śrî-Narasimhan a-pratinna-dhairyyaṁ vîra-Ballâlan end |
 eleg iṣar kramadindam âdar adhirâja-śrîg adhishthâyakar ||
 kuṭa-sailâgraṇiyâda Mandara-nagakkaiṁ kshîra-vârâsiyind |
 ulid elp ûrmigam Indra-bhûruham udagraṁ puṭṭuvant âge mey- |
 gali Ballâla-nripaṅgam Aṅgaja-jayottuṅga-dhvajâkâre Pa- |
 dmale-mâdêvîgam agra-sûnu Narasimhôrvîśvaraṁ puṭṭidam ||
 kam || karavâl Vâsugi tôl Man- |
 daram âge virôdhi-Magara-baṭa-jaṭanidhiyam |

bharadim kađedam pađedam |
 kari-ratnaman ašva-ratnaman Narasimham ||
 vṛi || Magarôrvipâla-nirmmûlakan atula-balaṁ Chôla-râjya-pratishthâ- |
 pakan int i-Nârasimha-kshitipati bare sarvvasvamaṇi Pâṇḍya-bhûpâ- |
 laka ttett âlâge bâl end ulidapud enisitt âdam udvritta-matsya- |
 prakarôgra-grâha-nakra-kramaṇa-janita-nirdhvâna-raudraṁ samudraṁ ||
 kam || baļavad-bhuja-vijitôrvî- |
 taļan enisida Nârasiṅga-Dêvaṅgam Kâ- |
 ḥala-Dêvi-râṇigam Yadu- |
 kuļa-tilakam Sôvi-Dêva-nripan udayisidam ||
 pogale jagaj-janaṁ taṇidu tannane Hoysala-Sôvi-Dêvan â- |
 vagan akbilôrvviyam taledan im kamathâgraṇi râgadinde poṇ- |
 guge taley etti saytu nimird âduge pannaga-râjan urkki so- |
 rkuge dig-ibha-brajam kula-nagâvali mîl veleg ambaraṁ-baram ||
 haraṇa-bharaṇa-kshamaṇi râ- |
 yaroļ i-kali-Sôvi-Dêvan uṣad ântire saṇ- |
 garadoļ bêrim kiṭam |
 šaraṇ ene Râjêndra-Chôlanaṁ pâlisidam ||
 vanaja-dalēkshaṇe guṇa-maṇ- |
 dane Sôvala-Dêvi Sôvi-Dêvaṅgo jagad- |
 vinutaṅge kûrmeyim tây |
 ene permmege tâne dal tavarmaney âdaļu ||
 vṛi || urutara-Yâdavânvaya-sudhâbdhi-samudbhava-kalpavalliy-ant- |
 ire sakala-dvija-brajad abhishtha-phalaṅgaṇ ittu tâni vika- |
 svara-nava-kaumudi-viśada-kîrttiyan âld esed oppi tōruval |
 narapati-Nârasimhana sahôdari Sôvala-Dêvi dhâtriyo! ||
 kam || pariṇata-kaļa-kaļâpade |
 su-rûpadim bhâgyadinde saubhâgyadin êm |
 sariy âdaļo Sôvala-Dê- |
 vi râṇi Bhâratige Ratige Rameg Umeg eleyo! ||
 a-laghutara-dâna-dhârâ- |
 jaļadim kîrtti-late korvvi parvvuvinaṁ Sô- |
 vala-Dêvi mâđidaļ bhû- |
 taļadoļ ūrī-Sômanâthapuramam sthiramam ||
 Sarasiruhabhavana bhavanadoļ |
 irad âadaradinde bandu sale nile tanno! |
 Sarasati nelasire Vaļabhlige |
 sariy âdudu Sômauâthapuram urvvareyo! ||
 vara-bhû-dêvar chchhandah- |
 pariṇatar ati-niśita-śâstra-bala-samppannar |
 pparama-kavišvarar a-narê- |
 švarar-oppaman appukeyvar ant â-puradol ||

vri || guru-bhaktam vêda-śâsra-pravaṇa-mati sad-âchâra-nishṭham dayâ-tat- |
 paran Īsa-Śrîśa-pûjâ-karana-parinataṁ mantra-tantrajñan urvvi- |
 sura-varyyam Kâṣyapaṁ svikṛita-parama-śamam satya-sampannan end â- |
 dāradim tannaṁ janam kīrttisuvinam esedaiḥ śrî-Nijânanda-dêvaṁ ||
 kam || anukûle gôtra-pâvane |
 jana-nute Hiṭṭavve Jahnu-nandane-vôl ne- |
 ṭṭane ūuchi tân ene vinayâ- |
 mbunidhi Nijânanda-dêvan-aṅganey âdal |
 âtan-anujâtan ati-vi- |
 khyâtam sthira-bhâvan enipa Śaṅkara-dêvaṁ |
 Sâtavveg saubhâgya-sa- |
 mêtēg Umâkrítige satige vallabhan âdâm |
 anurûpateyim Siriya- |
 vve nijâṅganey ene su-vamša-varddhita-râgam |
 vinutan enippaṁ Gôpâ- |
 lanante Gôpâla-Dêvan ant avar-anujam |
 avarge pitan enisi lôka- |
 kkav ellam ârâdhyan enisi pesarvettam Si- |
 ndavigeyo aganyatara-gau- |
 ravadind Ânandabôdha-dêva-munîndram |
 mâlini || parama-muni-varishṭham Brahma-karmmaika-nishṭham
 nirupamatara-vrittam sânta-chittam yaśasvi- |
sa diśântam dântan âmnâya-vidyâ-
 pariṇati-jita-Vêdhâm śrîmad-Ânandabôdhâm ||
 kam || Ânandabôdha-dêvaṅ |
 âna.....parama- |
 jñâna-nidhi mantra-mûrtti ma- |
 hî-nute Chaṅgavvey embał aṅganey âdal |
 bhû-vandite Siriavve |
tanage Gôvindanavôl |
 Gôvinda-paṭṭavaruddhanan |
 â-vibhuvina janakan enipa maymege nôntam |
 vanditam ene bhû-bhuvanado |
 êm dorevettudo tad-anvayam negalda Nijâ- |
 nanda-vibhuvinde Śaṅkara- |
 nindam Gôvindanindam â-chandrârkam |
 svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja-paramê-
 švaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi sarvvajña-
 chûḍâmaṇi Malerâja-râja maleparol gaṇḍa gaṇḍa-bhîruṇḍa kadana-prachaṇḍan
 a-sahâya-śûran êkâṅga-vîra Śanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma
 Magara-râja-nirmmûlanam Chôla-râjya-pratishthâchâryya niśšaṅka-pratâpa-

chakravarti-Hoysala-śrī-vīra-Nārasimha-Dēv-arasarū Pāṇḍyana mēle digvijaya-mumam mādalōsuga Ravitadāṇada-kuppadalu prīthvī-rājyaṁ geyyuttam ire dēhārada vaḍḍolagada dharmma-prasāṅgadalu ārādhaneya .. diśvara-bhaṭṭa-rūm Sañkāṇṇa-Gōpaṇṇaṅgaļu tamma tandegaļu Sindavigeya svāmigaļa hesaralu dēvatā-pratishṭheyam mādiſi.....nalu nīvu Sōmanāthapuravāda Hāruvanahalliyali mādiſiy enal ā-mahājanaṅgaļa samīpakke bandu dēvāyatanačake kshētramām pađedū dēvālyamaṇi mādiſi Śaka-varshada 1156 neya Jaya-saṁvatsarada Vaiśākha-śudha 11 Šu | vāradandu śrī-Lakshmī-Narasiṁha-dēvara pratishṭheyam mādiļi upakaraṇaṅgaļu ābharaṇaṅgaļam mādiſi koṭṭu dēvar-amṛita-pađige ā-vūralu tāvu chakravarti-Nārasimha-Dēvana kaiyalu dhāreya haḍada vṛittiy-ondaṛa kshētrada tṛitīyada hasugeya ereya gaddeyalu ā-chandrārkka-sthāiy āgi dhārā-pūrvvakam koṭṭa gadde kamba hadinaydu kamba 15 ā-dēvara pratishṭhā - kāladalu *Sindaviya svāmigaļa dāsa śrīkaraṇada Viśvanātha-dēvanu Sōmanāthapuravāda Hāruvanahalliyali vēdārtthada Vaijanātha-bhaṭṭara kayyalu tāvu krayavāgi konda prathamada eleya hasugeya gaddey-olage dēvar-amṛita-pađig endu dhārā-pūrvvakam koṭṭa kamba hannerālu kamba 12 ā-svāmigaļa dāsa vēdārtthada Vaijanātha-bhaṭṭaru Talivūra Kāḍagi-Lakkhaiyana maga Mārutana kayyalu Guttanakerēyalu tāvu krayava konda tōṭa-sthalad-olage dēvar-amṛitapađig endu dhārā-pūrvvakam koṭṭa kamba hannondu kamba 11 || Manmatha-saṁvatsarada Māgha-ba 11 Ā-vāradandu mahā - pradhānam śrīkaraṇada Māyidēva-dāṇṇāyakaru dēvar-amṛitapađig endu Mōgaranakāṭadalu samasta - baļiy - akshīny - āgāmi - sahitā dhārā - pūrvvakam koṭṭa vṛittiy ondu 1 || Manmatha-saṁvatsarad Āshāḍhad amāvāsyē Sô | vāradandu śrīmad-anādiy-agrahāram śrī-Sōmanāthapuravāda Hāruvanahalliy - aśēsha - mahāanaṅgaļu sabhbā - maṇṭapadalu mahā - sabheyāgi nerad iddalli Nijēśvara-bhaṭṭaru mahājanaṅgaļge meyikki nīvu kārunya - mādiļa kshētradalu śrī-Lakshmī-Narasiṁha - pratishṭheya nimma kārunyadalu mādiļen inn ā - dharmma nivage kayliđe endendigam pālići rakshisuvud endu binnavisalu tushṭarāgi mahājan-aṅgaļu pratyēka-vṛittig ondu - kamba - gadde yerađu - kamba - beddalam dēvar-amṛitapađi - nandādīvige - Chaitra - pavitrārōpaṇa - volagāda śrī - kāryyakke ā - chandrārkka - sthāiyāgi sarvva - namasyavāgi dhārā - pūrvvakam koṭṭu aśēsha - mahājanaṅgaļu tāve bijayaṁ - geydu ūrim mūḍaļ āgnēya Guttanakerēge hōha dāriyim teiķa Māra - Gauḍiy ereyal aļadu kalla naṭtu koṭṭa gadde kamba nūra-hattu kamba 110 ā - beddal ūra pađuvaņa Bañachegaṭṭim pađuva hiriya - kegeyoļa kōhim bađaga jala - pāshāṇa - varjjita beļe - bhūmiyāgi aļadu kalla naṭtu koṭṭa beddalu kamba yinnūr - ippattu kamba 220 mattam Hoysala - chakravarti śrī - vīra - Sōvi - Dēv - arasaru Kāḍava - Rāyana mēle digvijayaṁ mādiſida Maṅgalada - koppadalu prīthvī - rājyaṁ geyyuttam ire Durmmukha - saṁvatsarada Pushya - ū 11 Ā - uttarāyana - sañkramaṇada mahā - dāna - samayadalu hiriya - māniyka - bhaṇḍārad adhyakshada Rēchanā - Rāyanāṅgaļu ārādhaneya Gōpaṇṇaṅgaļum śrī - Sōmanāthapuravāda Hāruvanahalliyali Nijēśvara - bhaṭṭaru

* So in the original.

mâdisida kôdiya śrî-Lakshmî-Narasimha-dêvara śrî-kâryyakke takkudanu nîvu
kârunyam mâdabêk endu..... śrî-Lakshmînarasiṁhapuravâda Kem-
bâla sâsana-mariyâdeya śiddhâyadolage gadyânam hannerâdam śrî-Sômanâ-
thapuravâda Hâruvanahalliyalu Nijêvara-bhaṭṭaru mâdisida kôdiya śrî-
Lakshmî-Narasimha-dêvara śrî-kâryya - mahôpahâra - khaṇḍa - sphuṭita - jîrṇôd-
dhârakkam â-chandrârkka-sthâiyâgi.... neleyâg iļidu bahantâgi chakravartti-
Sôvi-Dêvanu dhârâ-pûrvvakam koṭṭa gadyânam hannerâdu ga 12 || maṅgaļa
mahâ śrî śrî (usual final verses) śrimad-Ânandabôdha-prabhugaļa dâsa Ga .. kuļa-
tilaka su-kavi-kaṇṭhâbharaṇa Sômanâtha-paṇḍî[ta]ru padyaṅgaļa hêlidaru
ubhaya-hasta-lêkhana-kuśalan avadhâna-chakravartti śrîkaraṇada Višvanâtha-
dêva barada râya-sûtradhâri Gôpôjana tamma Sûrôja kaṇḍalîsida ||

Sarasatiya koraļa muttuvo- |
I ire vṛittaiṁ kômalaiṁ su-bhadraṁ eni... |

kare Mandara..... |

..... ||

124

At the same village, on a stone near the Baire-dêva temple.

śri || namas tuṅga etc. ||

svasti samasta-bhuvanâśraya śrî-prithvi-vallabha mahârâjâdhirâja paramê-
svara parama-bhaṭṭâraka Satyâśraya-kuļa-tilaka Châlukyâbharaṇa śrîmat-
Tribhuvanamalla- Dêvana vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhâ-
mânam â-chandrârkka-târam-baram saluttam ire svasti samadhigata-pañcha-
mahâ-śabda mahâ-maṇḍalâśvara Dvârâvatî-pura-varâdhîśvara Yadu-kuļa-kuva-
laya-sudhâkaram satya-ratnâkaraiṁ Yâdava-Nârâyaṇam chatura-yuvatî-
Chârâyaṇam Chakrakûṭa-kôṭâtavî-dâvânaļam ripu-baļa-jaļadhi-bađavânaļam
šauryya-mṛigârajaiṁ Male-râja-râjaiṁ Kalapâla-kapâla-śailôpaļa-vajra-danđam
malaparoļ gaṇḍam nripa-kuļa-kari-ka[la]bha-yûtha-nâtham Gaṇḍagiri - nâtham
uddaṇḍa-prachaṇḍa-Pâṇḍya-gaṇḍa-parvvata-Pâkaśâsanam vivêka-Kamalâsanam
Jagaddêva-prabala-baļa-pannaga-Vainatêyaiṁ bhuja-baļa-Rauhiṇeyam Nar-
simhabrahma-bhûri-bhûruha-kaṭhôra-kuṭhâram châru-vichâra Iruṅgoļa-mada-
marâla-mêghâravaṇ purushârtha-Purûravam vijaya-lakshmî-bhavana-ma-
ṅgaļa-maui-tôraṇam Adiyama-mada-nivâraṇa maṇḍali-ghaṭasarppaiṁ rûpa-
Kandarppa Kaustubhâbharaṇa-smaraṇa-pariṇatântahkaraṇa vikramâbharaṇa
Taļekâdu-gonđa-gaṇḍa kadana-prachaṇḍa Cheṅgiri-mataṅga-sarabha Âdi-râja-
sannibha Vâasantikâ-dêvî-labdha-vara-prasâdam mṛigamadâmôda nâmâdi-
samasta-praśasti-sahitaṁ śrîman-mahâ-maṇḍalâśvara Taļakâdu-Kongu-Naṅgalî-
Gaṅgavâdi-Noṇambavâdi-Banavâse-Hânuṅgalu-gonđa bhuja-baļa-Vîra-Ga-
ṅga-Kađamba-Vishnuvarddhana-Dêvaru Gaṅgavâdi-tombhattaṛu-sâsiramumaiṁ

Noṇambavâdi - mûvattirchchhâsiramumaiñ Banavâse - pannirchchhâsiramumaiñ Hânuṅgall-aynûṣumaiñ dushṭa-nigraha - śishṭa - pratipâlanadin âluttaiñ sukha-saṅkathâ - vinôdadiñ râjyañ geyvuttam ire

râjatê Vishṇu-bhûpâla sphâlitâśeṣha-bhûtaļa |
chaṇḍa-dôrddanḍa-kôdaṇḍa-khaṇḍitârâti-maṇḍala ||

Śivâya namah | svasty (ay)anavarata-parama-kalyânâbhuyada-sahasra-phala-bhôga-bhâgini dvitiya-Lakshmî-samâneyar appa paṭṭa-mahâ-dêviyarum Âsandiy-aynûṣumaiñ . . . rggunda-mûnûṣumaiñ dushṭa - nigraha - śishṭa - pratipâlanadi sukha-saṅkathâ-vinôdadiñ râjyañ geyvuttam ire || tat-pâda-padmôpajîvi svasti samasta-guṇa-sampanna nuḍidu mattenna gôtra-pavitra parâīganâ-putra tappo tappuvan âstânak oppuvaiñ châpa-vidyâ-prachaṇḍa praje-mechche-gaṇḍa nîti-ratnâkara Śiva-pâda-sêkharam sâhasottungan ayyana siṅga nâmâdi-samasta-prasasti-sabitaiñ śrîman-mahâ-sâmanta nâl-prabhuv Eṛaka-Gâvunḍa Kisûru Hâruvanahalliyumaiñ tri-bhôga-sahitav âluttav ire Saka-nṛipa-kâlâtitañ 1060 neya Kâlayukta-saṁvatsarada Vaiśâkha-suddha - daśamî - Brahaspativâra - sañ-krânti-byatîpâtadandu Eṛaka-Gâvunḍa Eṛakêsvara-dêvarañ pratishthê mâdi Mêgaṇagereya Dêvendra-paṇḍitara śisyar appa svasti yama-niyama-svâdhyâya - dbyâna - dhâraṇa maunânushthâna - japa - samâdhi - śîla - guṇa - sampannaruñ Eṛakêsvara-dêva-pâda-paṅkaja-bhramararum appa Sômêsva - paṇḍitara kâlaiñ karchchi dhârâ - pûrvvakaiñ mâdi dêvar-aṅga - bhôga - nivêdyakkaiñ maṭhadâ tapôdhanar-âhâra-dânakkam atithiy-abhyâgata-vidyârtthigalgañ jîrṇnôddhâra-mâṭa - kûṭaṅgalgañ biṭṭa dharmma || svasti samasta guṇa-samppannaru vandi-janâdhâraru nîti-veḍaṅgarum Hara-charaṇa-kamala-bhriṅgarum appa mahâ-prabhu Karika-Gâvudanum Mâra-Gâvñdanum Jakka-Gâvudanum int i-trai-purusha-gâvunḍugal irdd â-Mûlasthâna-dêva-pâdârâdhakar appa Rudrasakti-paṇḍitara kâlaiñ karchchi dhârâ - pûrvvakaiñ mâdi dêvara aṅga - bhôga - nivêdyakkaiñ jîrṇnôddhâra-mâṭa - kûṭaṅgalgañ biṭṭa dharmma || Eṛaka-Gâvunḍa Karika-Gâvunḍa Mâra-Gâvunḍa Jakka-Gâvunḍarum int i-nâlvar ggaunḍugal irddu devargge biṭṭa bhûmi Eṛakêsva - dêvara pûrvva-diśâ-bhâgada Dêvigeṣey ondu Eṛakêsva - dêvarggam Mûlasthâna - dêvargge sâmya - bhâga Dêvigeṣey mûḍaṇa-kôdiyalu Eṛakêsva - dêvargge biṭṭa beddale mattar eraḍu hiriya-keṣeya bayalolage hiriya-bôyi-kalliu kelage Eṛakêsva - dêvargge gardde khaṇḍuga 3 Mûlasthâna - dêvargge gardde khaṇḍuga 3 Mûlasthâna - dêvar-uttara-diśâ-bhâgadalu biṭṭa beddale mattar eraḍu eraḍu sthânada nandanav eraḍu matta nandâdîvigege gâṇam nâlku pavitrârôhaṇada bîyakke gadyâ[na]v eraḍu nyâya-vichâradi baṇḍa mudraṇav eraḍu sthânakka samâna-bhâga eraḍu sthânakkai mane nâlku (usual final phrases) Chendôjana putram Honnôjara likhitaiñ maṅgala

125

In the same village, on a virakal near the old kachêri.

svasti śrīman-mahâ-mândalâśvara Tribhuvanamalla Taļakâdu-gondâ-gaṇḍa bhu-
ja-baļa Vîra-Gaṅga Vishṇuvarddhana-Hoysala-Dêvana śrî-Nârasîṅga-Dêvana râ-
jyadalu Tonḍanûra bîdinalu Râjakana Biṭṭayana sûle kondu sura-lôka-prâptan
âda âtainge parôksha-vinayavam mâdiда Maleyâla Babeya-Nâyakana maga
Bammeya-Nâyaka || Badiyana ali Bammeya-Nâyaka mâdiда parôksha-vinaya

126

In the same village, on copper plates in possession of purôhita-Narasimha-Bhatta.

(Nâgarî characters)

śrî-Gaṇâdhîpatayê namaḥ | namas tuṅga etc. ||

(from here to “vîṇâm cha Vâṇî karê” in line 35 corresponds with No. 6 of Hassan Taluq)

yat-pratâpa-jitô bhânuḥ pataty ambunidhau dhruvaiḥ |
dussahaṁ manasas tâpaṁ sutarâṁ shôḍhum a-kshamaḥ ||
śatrûṇâṁ vâsam êtê dadata iti rushâ kinnu saptâmbuṛâśin
nânâ-senâ-turaṅga-truṇita-vasumatî-dhûlikâ-pâlikâbhîḥ |
saṁśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâm yô vidhattê
Brahmâṇḍa-svarṇa-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthâs šriyam iha suchiram bhuñjatâm ity avêtya
prâyah pratyûha-hêtôs tapana-ratha-gatêr âlayaiḥ dêvatânâm |
tat-tad-dig-jaitra-vrittyâpi cha biruda-padair aṅkitâṁs tatra tatra
stambhâṇ jâta-pratishthân vyatanuta bluvi yô bhûbhrid-abhraṅkashâgrân ||
Kâñchî-Śrîśaila-Sonâchala-Kanakasabhâ-Vêṅkaṭâdri-pramukhyêshv
âvrit्यâvrit्यa (IIa) sarvêshv atanuta vidhivad bhûyasê šrêyasê yaḥ |
dêvasthânêshu tîrtthêshv api kanaka-tulâpûrushâdîni nânâ-
dânâny evôpadânair api samam akhilair âgamôktâni tâni ||
rôsha-kṛita-pratipârthiva-daṇḍah šêsha-bhuja-kshiti-rakshaṇa-śaunḍah |
bhâṣhege-tappuva-râyara-gaṇḍah tóshakrid arthishu yô râṇa-chaṇḍah ||
râjâdhirâja ity uktô yô râja-paramêshvaraḥ |
Hindu-râya-Suratrâṇa-dushṭa-śârdđûla-marddanaḥ ||
gajâsu-gaṇḍabhbhûṇḍa-ity-âdi-birudânvitah |
âlôkaya mahâ-râya jaya jîvîti vâdibhiḥ |
Aṅga-Vaṅga-Kaliṅgâdyai râjabhis sêvyatê cha yaḥ ||
stutyaudâryas sudhîbhis sa Vijayanagarê ratna-simhâsanasthah
kshmâpâlân Krishṇa-Râya-kshitipatir adharikṛitya nîtyâ Nrigâdîn |
â-pûrvvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd
â-Sêtôr arthi-sârtha-šriyam iha bahulikṛitya kîrtyâ babhâsê ||
kṛitavati sura-lôkam Krishṇa-Râyê nijâmśam
tadanu tad-anujanmâ puṇya-karmâchyutêndraḥ |

• prakaṭam avanilōkam svāṁśam ētyāri-jētā
 vilasati Hari-chētā vidvad-ishaṭa-pradātā ||
 yat-kīrtti-chandraś charati kshamāyām
 tithishv aśeṣhāsu vivardhatē cha |
 tanōti chakrasya mudam samindhē
 divā cha sāyaṁ kumudair virundhē ||
 madam manasi mārutaṁ sīthilayaty amēyai rayair
 yad-aśva-paṭali-khuraḥ kshiti-rajōbhīr utthāpitaiḥ |
 ajijanad imam vṛithā kimu viśōshayaty ambudhiṁ
 Bala-pramathanaṣya nō-raya-virōdhinam vājinam ||
 kārāgrīhākālita-vīra-virōdhi-bhūpa-dārāvalī-kara-vichālita-chāmarasya |
 rājādhirāja-para-rāja-bhayaṅkaraika-vīrādikāni birudāni bahūni yasya ||
 Gōkarṇa-Saṅgama-Nivṛitti-Suvarṇaśaṅkha-
 Šōṇādri-Parvata-Viriñchi-purēshu Kāñchyānī |
 śrī-Kālahasti-nagarēshu cha Kumbhaghōṇē
 dānāni shōḍaśa kṛitāni bahūni yasya ||
 ambhōdēna nipīyamāna-salilō'gastyēna pītōjjhitas
 tapto Rāghava-sāyakāgnī-sikhayā santapyamānas sadā |
 antasthair baḍavānalōjvala-śikhā-jālair viśushkō dhruvani
 yad-dāuāmbu-mahāmbubhiś chiram asau pūrṇas samudyōtatē ||
 Aṅgēnāpi Kaṅgēna Vaṅgēna cha parair nīripaiḥ |
 jaya jīva mahā-rājēty aniśamī giyatē cha yaḥ |
 sa jayati narapālō ratna-simhāsanasthō
 Vijayanagara-vāsī kīrti-pūrtyā vilāsī |
 Nṛiga-Nāla-Nahushādīn nīchayan rāja-nītyā
 nirupama-bhuja-vīryaudāryabhūr Achyutākhyāḥ ||
 śrī-Gaṇādhipatayē namaḥ ||
 Śakābdē Śālivāhasya sahasrēṇa chatuś-śataiḥ |
 pañchāśatā cha saṅkhyātē shad-abhyadhikāyā kramāt ||
 Jaya-saṁvatsarē māsi Phālgunē daśamī-tithau |
 kṛishṇa-pakshē dinē Saunyē Tuṅgabhadrā-nadī-tatē ||
 śubha-yogē cha karaṇē śubha-lagnē samāgatē |
 Viśṇuś śrī-Viṭṭhalēśasya sannidhau mukti-dāyini ||
 nānā-śākhābhidhā-gōtra-sūtrēbhyaś śāstra-vittayā |
 vikhyātēbhyo dvijātibhyo vēda-vidbhyo viśēshataḥ |
 Honnavallīti-vikhyāta-nagarī-sīmanī sthitam |
 Bāgadāhvayatō grāmāt pūrvasyām hariti sthitam ||
 grāmān Muduviḍi-khyātād avāchīm diśam āśritam |
 Hegaṭāhvayatō grāmāt pratīchīm diśam āśritam ||
 Hirya-Gaṇḍasiti-grāmād uttarām diśam āśritam |
 Chikka-Gaṇḍasi-vikhyāta-nāmānam grāmām uttamām ||
 Parāśarānvayōdbhūtō Yājushas Timmayātmajāḥ |
 Nāgēyakāri-tilakō Rāmapō rāja-vallabhaḥ ||

sva-mâtuḥ Lakhamāmbâyâḥ sausîlya-sushamâ-nidbhēḥ |
 nâmñâ Lakhasamudrâkhyâṁ aparâṁ api châśritaiñ ||
 sarva-mânyañ chatus-sîmâ-samîyutañ cha samantataḥ |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhyâ-jalânvitaiñ ||
 akshinîy-âgâmi-samîyuktaiñ gaṇa-bhôgyaṁ sa-bhûruhaṁ ||
 vâpi-kûpa-taṭakaiś cha kachchhêṇâpi samanvitam ||
 putra-pautrâdibhir bhôgyaiñ kramâd â-chandra-târakañ |
 dânaṣyâdhamanasyâpi vikrayasyâpi chôchitaiñ ||
 parîtaḥ prayata-snigdhaiḥ purôhita-purôgamaiḥ |
 vivi[II]dhair vibudhaiś srauta-pathikair adhikair girâ ||
 Achyutêndra-mahârâyô mânâniyô manasvinâm |
 sa-hiranâya-payô-dhârâ-pûrvakam dattavân mudâ ||
 ..chatvârinñatâ yuktañ vr̄ittînâñ nirupâdhikam |
 vr̄ittimantô vilikhyantê vêda-vêdânta-pâragâḥ ||

(63 lines following contain names etc., of vr̄ittidârs)

Siśîpalîti-vikhyâtô śrî-Bommêhalî-nâmakah |
 aparô Gôrepallî.. nâmâ Chauṇḍênapallîkah ||
 sâkañ Vâdagarêpali-viśrutêñâpi pañcha tê |
 grâmam êtair upagrâmais Chika-Gaṇḍasya-viśrutiñ ||
 pûrayatô budha-vâñchhâṁ vârayatô vairi-bhûbhujâṁ garvam |
 Achyuta-vilîta-vibhûtêr Achyuta-Râyasya šâsanam tad idam ||
 Achyutêndra-mahârâya-šâsanêna Sabhâpatih |
 abhâjîn mridu-sandarbham tad idam tâmra-šâsanam ||
 Achyutêndra-mahâ-râya-šâsanân Mallañatma[jah] |
 tvashîtâ śrî-Vîraṇâchâryô vyalikhat tâmra-šâsanam ||

(usual final verses) śrî-Virûpâksha.

127

In Taṭalûru (same hobli), on a stone in front of the Śaṅkarâśvara temple.
 ôni namaś Šivâya || namas tuṅga etc. ||
 Śrîśailâvasatham chaturddaśa-jagan-nirmmâpakañ nirjjarâ- |
 dhîśa-Brahma-Mukunda-vandita-padañ kundêndu-karppûra-sañ- |
 kâśâṅga-prabhan Adri-râja-tanayâ-chittêśvaram bhakta-chi- |
 ttâshâ-śrêṇige Chenna-Śaṅkaran alampiñ mâlke sampûrttiyan |
 Pallavapuradoļu dêvara |
 vallabhan enisirddha Chenna-Śaṅkara-dêvan |
 Ballâlana Hoysala-kuļa- |
 vallabhana kulakke mâlke nityôtsayamam |
 modaloļ Sômânvayam ade |
 Yadu-vamśañ baļikke Poysalânvayam ene pemp |
 odavidud â-Tri-pathagevôl |

adan êm Kadana-Trinêtran ânt oppidanô ||
 â-Poysalânvayâvatâram ent endode ||
 Sañan emba Yâdavañi Poy- |
 sañan âdañ Šašakapurada Vâsantikey-u- |
 jvaña-bhavanadolage puliyam |
 seleyim poydavanin âytu Poysala-vamšam ||
 â-vamšadoļu udayisidam |
 bhûvalaya-janâvalôkanânanda-karam |
 dêvam Vinayâditya-ma- |
 hivallabhan ahita-mahipa-balâ-timira-haram ||
 tad-apatyam sakala-guṇâ- |
 spadan asuhîn-nripati-nikara-mada-radani-ghatâ- |
 bidu-vidañana-Mârutiñ eni- |
 sidan Échala-Dêviy-ereyan Ereyâṅga-nripam ||
 pallavise kîrtti ripu-balâ- |
 mallang Ereyâṅga-nripatig ogedar ddharanî- |
 vallabhar a-tarkya-mahimar |
 bBallâlañi Bitti-Dêvan Udayâdityam ||
 ant â-mûvarol urvvarâbharañaroñ nind oppidam Vishnu-bhû- |
 kântam Perddore-mêreyâd-avaniyaiñ tân âldan âtmîyam â- |
 šântakk ujvala-kîrtti parvvu-vinegam nânâgrahâra-sphurat- |
 kânti-prôjvalitâmarâlaya-tatâka-śrenîyam mâlidaiñ ||
 śrî-Vishnuve puñidan int |
 i-vasudhâtañadol enisuvam Vishnu-nripam |
 bhâvise Lakshmiye Lakumâ- |
 Dêviy enalu negaldañ â-nripâṅganc dhareyo |
 ogedam lôkada saypu sammanise sarvvôrvitâlañkari- |
 shnuge virôdhi-nripâla-jishnuge njâmnyâbdhi-varddhishnug â- |
 vagam âśâ-paripûritôjvaña-yaśô-blîrajishnug â-bhûpa-Vi- |
 shnuge putram Narasiñha-Dêvan atula-praudha-pratâpodayam ||
 kanda|| â-Vijaya-Nârasîñha-ma- |
 hîvaran-arddhâñgi pañta-mâdêvi jagat- |
 pâvana-charitre Yêchala- |
 Dêvi patibratade Pârvatî-satiy enipalu ||
 ene pempam paded â-Nrisîñha-narapañgam pañta-mâdêvigam |
 tanayam puñidan urvvarâtalada punyam mûrttigoñ antevol |
 vanitâlôkana-puñyam Anîgabhavanañ...kyadim pettavol |
 anatârâti-tamisra-tikshna-kiranam Ballâla-bhûpâlakan |
 Vinayâdityanin ull arald Eraga-prithvîpâlaniñ kampan â- |
 ldu nripâgrêsaran appa Vishnuvina kayyoñ tañtu tan-Nârasim- |
 hana shauryyakk anurâgamañi pañedu pempam Poysalâmnyâ-kô- |
 kanadam nitya-nivâsam âytu Širig i-Ballâla-bhûpâlana ||

vijayâkrishtige tôla bâla pogar âyt âlêkhyâ-yantrâksharam |
 bhuja-gôtrâchalam onde tâldit akhila-kshmâ-chakramam vaktra-pa- |
 nkajadol Bhârati narttipal mudade vakshô-rañgadol sautatain |
 nijadindam Siriy irppal ê-vogalyudô Ballâla-bhûpâlana ||
 bhuvanâlokâbhîrâmam dig-avanitala-pûrnârjjuna-ślôkan âtmô- |
 tsava-krid-dig-jaitra-yâtrâ-jita-nripati-śatânîkan âbhâsamâna- |
 sva-vapu-Śî-vatsa-sal-lakshanam ene nija-sâmarthyadind âdya-dhâtri- |
 dhavaram tâm taunoj ujjîvisi pesar-vvađedam vîra-Ballâla-Dêvaram ||
 dhare têr ddik-kumbhi yugmam ravi-śashi-valayan gâligał Mêru bil nî- |
 lîd-uragêndram maurvvi Kriṣṇam kaṇe śikhî alargav â-vâyu pîlk âgo Rudram |
 sura-sainyam kûde suṭtam Tri-puraman alavind andu Ballâla nind u- |
 ddhura-têjam vairi-durggôtkaraman ađarsi suṭtam pratâpa-Triñetram ||
 undige-sâdhyam âytu Himadim sale Sêtû-varam samasta-bhû- |
 mañdalam ollad uddhatara nettiya battivol âytu tîbra-rug- |
 mañdalamam diṭaiñ miguva têjada dalluri kîrtti dig-vadhû- |
 mañdana-hâram âyt adu nripêndra-guṇam chalad-aṅka-Râmana ||
 Gañâdhipatayê namah || svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham
 mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Yâdava-kulâmbara-
 dyumañi samyaktva-chûḍâmañi Male-râja-râjam malaparoł gañdañi gañdabhê-
 runđan a-sahâya-śûran êkâṅga-vîram Šanivâra-siddhi giri-durgga-mallam
 chalad-aṅka-Râma niśšaṅka-pratâpa-chakravartti Hoysala-śrî-vîra-Ballâla-
 Dêvaru śrimad-râjadhâni-Dôrasamudrada nelevîđinoł sukha-saṅkathâ-vinôda-
 dim prithvî-râjyam geyyuttam ire || tat-pâda-padmôpajî jaivâtrikâtapâvadâta-
 kîrtti Karṇâṭa-vañśârñavôdîrñna-sudhâ-sûti Sâma-vêda-santata-paṭhana-
 pavitrîkṛita-vadanâravindañ Harita-gôtrâ.. tapatrâmitram śrî-vimala-Sivâchâr-
 yya-pâdâravinda-vandana-vinôdanum śrimad-Amritêśvara-dêvara śrî-pâdârâ-
 dhakanum guru-kula-tilakanum šuddha-Šaiva-Šântânikâchâryya nirmala-
 Šiva-Mâhêśvarâragragaṇyan uditôdita-puṇyan ene negalda perggade-Saṅkanñana
 vañśavatâram ent endade ||

esevari Sâsira-bâdadoł negalda-Jambu-grâmadoł Sâma-vê- |
 da-surêjyam Madhusûdanañ Harita-gôtrôttamisan âtaṅge tâu |
 eseval Jakkala-dêviy emba vadhu Vâgîśaṅge Vâgdêviy-an- |
 te su-putraḥ kula-dîpakaḥ enisidam tan-nandanam Bhâskaram ||
 sarasijâkaradante mîl malarva Karṇâṭanvayakk eyde bhâ- |
 skaran âdam gađa Bhâskaram prabheyavôl âtaṅge Mâlavve bhâ- |
 sura-śîlânvit patniy âdał avarg âdañi nandanañ dâna-Bhâ- |
 skara-putram nripa-sandhi-vigrahi-lalâmañ Kêśirâjâhvayañ ||
 baradudu kîrtti dig-valaya-bhittiyan ôvade bârisittu bhâ- |
 sura-ruchiyinde chandramana chandrikeyan sale mudrisittu sâ- |
 gara-parivêshṭitâvaniyan endod ad ê-vogalydappe sanda-sâ- |
 kshara-nidhi sandhi-vigrahi-lalâmanan aggada Kêśirâjanaiñ ||

â-vibhuvina sati Sîtâ- |
 dêvig Arundhatige negaþda pati-hitad eþeyo|
 bhâvise sari dorey ene Maha- |
 dêvi nijâmñaya-kumuda-chandrike merçeval ||
 sura-taru-pañchakañ sura-nagakk ogedante vilâsa-mûrtti Kâ- |
 marasan udâra-vârinidhi Bâcharasaiñ vasudhaika-bandhu Nâ- |
 charasan anûna-puñya-nîlayaiñ Madhuvañnan aganya-kirtti Šañ- |
 karan ene Kêshavañg ogedar aggada-Pânðavar-antir ayvaruñ ||
 â-negaþd ayvaro| karame rañjisuvaiñ kula-ratna-mañðanañ |
 dîna-janârtti-khañðanan upâya-Ramâ-pati vêda-śâstra-vi- |
 dyâ-nikuramba-Vâk-pati Yadûdvaha-râjya-pavitrân udbhava- |
 šri-nuta-karñña-patran ene Shañkaran ïsvara-pâda-šekarañ ||
 parama-purôhitatvado| rañjisuvaiñ kshitig emb id êke bhâ- |
 svara-vara-nîtiyo| su-kavi-saingatiyo| rasa-gîta-gôshṭiyo| . . |
 . . hara-ratna-lakshañpa-parîkshañado| Giridurgga-malla-bhû- |
 varana mañakke salva dore tâne valañ guña-śâli-Šañkaraiñ ||
 kulado| šilado| ïsa-bhaktiyo| anûnaišvaryyado| mikka-vâg- |
 balado| satyado| ôjeyo| sakala-vidyâ-praudhiyo| dhairyyado| |
 chaladol châgadol urvvarâtañado| ind ârayvod int ï-guñâ- |
 valiyaiñ perggade-Sañkaññainge sariy âr ppêl anya-mantrišvarar ||
 negaþdañ vipra-namêru Mêru-naga-tuñgañ višva-vidyâbdhi-pâ- |
 ragan âchâra-Vañishîtan âgama-Virinchañ nîti-Chanâkyan u- |
 dgha-guñâmbhûnidhi vîra-Hoysañanîñ âdañ petta dêhârad û- |
 ligâda adhyakshad adhišvarañ budha-jana-kshêmañkarañ Šañkaraiñ ||
 Sañkañña-heggaditige |
 pañkaruhânanegê guñige Mâlavvego pe- |
 mpiñ kuladiñ pati-hitadiñ |
 Shañkara-pada-bhaktiyindaiñ eñey âr ssatiyar ||
 kampiñ sompiñ pempiñ |
 pompuñ vañedirdam ellin odavida guñadiñ |
 gump-illade pañedañ patig |
 impaniñ Mâlavve mâlati-mâleyavo| ||
 amritâbdhig ogedu rañjisuv |
 amritânišuvinante Šañkarañg ogedu kañâ- |
 ramañaiñ budha-sêvyaiñ Cha- |
 ndramauñi guña-śâli rañjipañ bhûtalado| ||
 Girirâjañge Girisan ent alîyan âdañ Sindhunâthañge Pañ- |
 karuh kshañiñ padapindam ent alîyan âdañ bhâvipand ante Šañ- |
 kara-dêvañg alîyañ vivêka-nîlayaiñ Gañgânganâ-val'abhañ |
 dhareyo| perggade-Dêvarâjan esavañiñ saujanya-ratnâkarañ ||
 nelasida Chenna-Šañkarana keñjaðeyind iñitandu nindu mañ- |
 dañisida Gañgeyô Hara.. sùdida chandrana pinde putra-va- |

tsalateyin eyde vand amritavârddhiyo pêl ene Gauri-dêvi-nir- |
 mmalina-charitre Šaṅkarana nandane kattisidał taṭâkamam ||
 Mṛida-kâya-chchhâyeyoł mauktikadol Amaranâthêbhadoł hâseyoł pâl- |
 gadaloł beldiṅgaloł chandanadol amala-târâdriyoł santatam sañ- |
 gadamam kaykondu kaṅg oppuva viśada-yaśô-lakshmiyim rañjipam per- |
 ggade-Saṅkaṇam guṇâmbhônidhi vimała-Šivâchâryya-pâdâbja-bhriṅgam ||
 emba pogalteyim negalte-vadeda heggade-Saṅkaṇam Šaka-varusha 1107 neya
 Viśvâvasu-saiñvatsarada Jêshṭa-śuddha-pañchami-Šômavâradandu su-mhûrtta-
 dołu Nîrggunda-nâd-olagaṇa Pallava-grâma-nâmadhêyam âda Taṅirûroļ ūrī-
 Chenna-Šaṅkara-dêvaram pratishthisi dêvâlayamam mâdisidan â-Taṅirûra
 mahimey ent endode ||

bałasida nandanam biđida pûrṇa-taṭâkadin ant adan puduñ- |
 gole mada-gandhaśâli-vanadiñ biđad oppuva karvvu-dônṭadind |
 olage podalva dêva-kula-saṅkuladiñ dvija-saudha-gêhadind |
 eleg esedattu Pallavapuram vasudhâtala-ratna-nûpuram ||
 ond ede vêda-nâda-mayav ond ede vâda-vînôda-ramya matt |
 ond ede vismrita-smriti-vibhûshitan ond ede tantra-sêvyam inn |
 ond ede šabda-śâstra-paribhâvitam embinegam vidagdhatâ- |
 mandiram âytu Pallavapura dvija-pâvanam agrahâradol ||
 hôma-samâdhi-yajña-japa-mauna-mahâ-brata-śila-dhâraṇâ- |
 dhâmar anêka-śâstra-nipuñar pparamâgama-tatva-vêdigal |
 ūrîmad-Upêndra-bhakti-bharitar ssad-anugrahar endu Pallava- |
 grâmada viprar anyaran ad ê-vagaluppe mahâ-prabhâvadim ||
 i-mahiyoł mahâ-mahimeg âspadam âda samagra-Pallava- |
 grâmadol oldu mâdisidan oppire Šaṅkara-dêvan udgha-vi- |
 dyâ-maṇi-darppaṇam vibudha-tarppaṇan unnata-Chenna-Saṅkarô- |
 ddâma-nivâsamam kalaśa-kânti-jitêndradhanur-vvilâsamam ||
 ūrî-Chenna-Saṅkara-dêvara aṅga-bhôga-raṅga-bhôganandâdîvigekehaṇda-sphuṭita-
 jîrñôddhârakkam pûjâriya jîvitakkam tapôdhanara anna-dânakkav endu ūrî-
 vîra-Ballâla-Dêvargge ūrîmanu mahâ-pradhânam hiriya-mane-veggade Chandra-
 mauliyanâṅgał binnaham geydu uttarâyaṇa-saṅkramâṇa-vyatîpâta-Šôma-
 vâradandu â-Taṅirûra siddhâyadolage dhârâ-pûrvvakam mâdi biđisida gadyâṇa
 vombhattu â-heggade-Saṅkaṇa samasta-balî-sahita tâ biṭṭa vritti vondum
 arddha â-vrittige aśeṣha-mahâ-janaṅgaļ ūrî-Chenna-Saṅkara-dêvara ūrî-pâda-
 dalli dhârâ-pûrvvakam mâdi siddhâyavañ biṭṭaru â-vrittigalge bhûmige sthaļa
 Nâraṇagatṭada kereya kelagaṇa gaddege teṅkaṇa-sîme Madhusûdana-dêvara
 gaddeyim bađagalu naṭṭa kallugaļ mûḍaṇa-sîme â-kereya ēri bađagaṇa-sîme
 Isânyada â-Nâraṇagatṭada kereya kôdiyind ilida nîrvvari vâyâbyada-sîme
 mattiya kôhim teṅkaṇa dodda-tevaru pađuvaṇa-sîme ereya keyya mûḍaṇa
 vobbe gaṭṭu hiriya-kereya mûḍaṇa gódiya bađagaṇa kađeya Eṛakana kammare-
 yalli kâra-gaddeya sthaļa kamba nâlvattu hûvina-tôṭa Siddhêśvaradim teṅka

rāya-Mallikārjuna-dēvara hūdōṭadiṁ teñkalu gadde kamba ēlu ūriṁ teñkalu
 śrī-Abbilēśvara-dēvara keyyim teñkalu beddalu kamba munnūru śrī-Chenna-
 Śaṅkara-dēvara parisūtradīm baḍagalu mane hannondu-kayyi int inituva
 pratipāliśi yī-dharmmavam aśēsha-mahājanaṅgaļu āraydu naļasuvaru ||
 Nāraṇagatṭada kereya tumbina panthada nīra chikka-kereya gaddege harisabēk
 endava Śiva-drōhi mūvattī[r]chhāyirakke bahishkrītaru || (usual final verses) śrī-
 Mallikārjuna-dēva šaraṇu || gurubhyō namah || Gaṇāḍhipatayē namah ||
 ne bēḍavāgi nōrppade vṛiddhargg yār
 ggodada yī-Paśupatiya . . . radan olduv i-śāsanamaiii ||

harasida mātu hiñchuvudu muñch urad īva baraiñ nosalge... |

..... bavu nillavu tanna nāmadiñ |

chariyisal ammav ambaradal âduva., ya vimânam entu bi-

*bahu-rêkhey âgi bârade- |

y ati-nibidañ nôrppad ellaruñ hogalaluk î-va-

smatiyolu kangolasaluk |

ati-ballam Dâsôjan-agra-tanayaṁ Maśanam

śrī-guravē namah || Sarasvatyai namah || śrī-Mallinātha ṣa . . .

128

On the same stone.

Virôdhi-sañivatsarada Bhâdrapada-ba 1 Bri śrîmad-agrahâra in Tañirûra aśeṣha-mahâjanaṅgaḥ tammoऽekastharâgi mâḍida samaya-śâsana-kramav ent endaṭe siddhâyavan ikkada naṣṭiya vrittigañanu vôhalav iṭṭa dinam modalâgi hoṅge tingalîṅge hâgam mûṣṭa baḍdiyalu ôhaṭav iṭṭa vrittîyan uram vridhdhikavâgi tingalu mûṣṭakke honna tettu biḍisikombaru biḍisada-paksha â-vôhalada vrittî sanda mûṣṭu-âdhî-kraya-dânakke saluvudu vôhaṭav iṭṭ alliū mêle pûrbâ(bâ)ya sâlav endu âva sâligarum bêḍa sall endu mâḍida grâma-maryyâdeyan âr.. ri-dadâm śrîmatu pratâpa-chakravartti (stops here).

129

At the same village, on a stone near the right wall of the Channigarâya temple.

jagad-āṅkura-kandâya chid-ânanda-svarûpiñê ।

galitâśêsha-lôkâya namaś śântâya Vishṇavê ||

tatô Dvârâvatî-nâthâḥ Poysalâ dvîpi-lâñchhanâḥ |

jātāś Šaśapurē tēshu Vinayāditya-bhūpatih ॥

â-Vinayâdityaṅgamî | pâvana-châritre Keleyabarasiगव akhilô- |

rvvīvaraṇa udayam-geydaṁ | Śrīvara-pada-padma-bhṛīṅga Eṣyaṅga-nṛipāṁ ||

eragadavandira talegalā- ।

n eragipan eragipan arâti-lakshmiyan idiring |

* So in the original.

eragada balupindaiṁ tanag |
 eragipan Ereyāṅgan atuļa-vijaya-śrīyaṁ ||
 ā-narapatig ambhôdhig a- |
 nūna-gabhîrateye samanisirpp-antire san- |
 mânini Ēchala-Dêvi ma- |
 nō-nayana-prîti samanisire samanisidaṁ ||
 ene negald ā-yirvvarggam |
 janiyisidar ssutaru negalda Ballâlaṁ Vi- |
 shnu-nriḍpâlakan Udayâdi- |
 tyan emba mûvarum udârar âhava-dhîrar ||
 vṛitta|| avaroḥ madhyaman âgiyuni dharaṇiyam pûrvvâparâmbhôdhiy ey- |
 duvinam kûde nimircchuv-ondu nija-nihpratyûha-vikrântad ud- |
 bhavadind uttaman âdan uttama-guṇa-bhrâjishnu Lakshmî-vadhû- |
 dhavan udvṛitta-virôdhi-daitya-mathanaṁ śrî-Vishnu-bhûpâlakam |
 jayati dharaṇi-lôkottamśitâtmîya-pâdaś
 chatura-vibudha-gôshthî-prauḍha-vâṇî-vinôdah |
 sakaṭa-Bharata-vidyâ-hridya-gambhîra-bhâvah
 vipula-vijaya-lakshmî-vallabhô Vishnu-Dêvah ||
 â-Vishnuvardddhanaṅgam |
 bhâvôdbhavey enisi negalda pempina Lakshmâ- |
 Dêvige sutan udayisidam |
 bhû-vidita-yaśô-vibhâsi Narasimha-nriḍpam ||
 vṛitta|| ari-bhûpar vvandu mey-dôridoḥ avayavadiṁ tôṣanê krûra-daityê- |
 śvara-vaksha-kshôbha-nirddâruṇa-nakha-nikarôchchaṇḍa dôrddanḍamaṁ bhî- |
 kara-jihvâkîrṇa-dîrṇânanaman ogeda kûr-ddâdeyam sañchaṭat-kê- |
 sara-bhâsvat-kaṇṭhamam gârgghara-ghana-ravamam Nârasimha-kshitîśam ||
 âtana tanayan ati-pra- |
 khyâtan udâranî samasta-lôkâdhâram |
 nîti-vidan endoḥ upamâ- |
 tîtam Ballâla-bhûpa-samarâṭpam ||
 Uragêndraṁ dhâtriyaṁ dhâriṇi Hima-giriyaṁ Himya-śaiṭam Kubhrijjâ- |
 varanam Gaurîvaraṁ chandranan amalîna-chandraṁ kaṭâ-stômamaṁ nir- |
 bbharadindam tâḍduvant apratima-Yadu-kuṭôdbhûta-sâmrâjya-lakshmî- |
 bharamam hêlâ-susâdhyam tanag ene taledam vîra-Ballâla-bhûpaṁ ||
 svasti śrîman - mahâ - maṇḍalêśvaraṁ Tribhuvanamalla Taṭakâdu - Gaṅgavâdi -
 Noṇâmbavâdi-Banavase-Hânungal-Halasige-Belvalam - goṇḍa bhuja - baṭa Vîra -
 Gaṅgan a - sahâya - ūravyam saṅgrâma - Bhîma chalad - aṅka - Râmaṁ pratâpâ -
 Hoysala-Ballâla-Dêvam śrîmad - râjadhâni-Dôrasamudrada nelevîḍinal prithvî -
 râjyaṁ geyyuttum ire tat - pâda - padmôpajîvi hiriya - daṇḍanâyaka Dâvapayya -
 gaṭu śrîmad - Vishnuvardddhana - Hoysala - Dêvargge pâda - pûjeyan tettu Nira -
 gunda - nâq - olagaṇa Taṭirûran aruvatt - irvvargge dhârâ - pûrvvakam mâdi...

. . . à-dharâmarôttamar enisuva mahâtmarâ . . . mâhâtmyay ad ent
endade || likhita-Vidyâdhara śrî . . . Dêvana. . . .

130

On a stone near the left wall of the same temple.

śrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshinî |
phaṭadâya namô nityam Kêśavâya Śivâya cha ||
Chaturâsyâsyadoļ irdda vâk-sati karam pratyaksham âgirppavol |
śruti nâlkunî palavunî su-śâstram anitum sad-viprar-âsyâbjadoļ |
satataṁ vâk-sati mûrtti-gonḍa terâdiṁ tâ..dođ ê-vanṇipein |
nutaraṁ śrî-Taṭirûr-aśêsha-budharauṁ shâdgunya-sampûrṇuaram ||
svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâna-japa-samâdhi-
sila-guṇa-sampannaruṁ dêva-dvija-guru-pûjâ-nirataruṁ vêda-śâstrâdy-anêka-
tarkka - vyâkaraṇa - kâyya - nâṭaka - Bharata - Chaturânanaruṁ Karnâṭa - Lâṭa -
Drâviла-nânâ-dêša-bhâshâ-viṣeṣha-lipi-nipuṇa-Vidyâdharaṇuṁ dhairyya-dharâ-
dhararum enisida śrimad-agrahâraṁ-Taṭirûr-aśêsharoļage ||
vara-Vâśishṭa-pavitra-gôtra-jaladhi-prôdbhûta-Chandraīngam ur- |
vvareg aty-uttamey appa Rêkalegam aty-ânandadiṁ puṭṭidaiṁ |
sthira-chittaiṁ driḍha-vâkyau ūrjjita-yaśaiṁ śrî-Rêvarâjaiṁ dharâ- |
dhara-dhairyyaiṁ dvija-vaiṣa-bhûshâṇau iṭâ-lôkaika-kalpa-drumaiṁ ||
ka || para-hitadoļ chalav ant â- |
sura-grihamaiṁ mâdi kîrtti-vadeyal chalam ur- |
vvareyoļ budharauṁ dvijaraṁ |
porevedeyoļ Rêvaṇaṅge chalav esadikkuiṁ ||
vananidhi-parivṝita-viṣvâ- |
vani-taṭadoļag idu vichitram emb andade saj- |
jana-vinuta-Rêvaṇaiṁ Manu- |
charitan avaiṁ Vishnu-bhavanamaiṁ mâdisidaiṁ ||
vr̄itta|| śrîta-śîlônnata-Rêvarâja-vibhuviṅg Âchâmbikâ-kântegaiṁ |
nuta-Chandrami vibhu-Chaṭṭirâjan amala-prakhyâtan Âdityan A- |
chyutan atyuttama-puṇya-mûrtti Madhuvaiṁ lôkottamar ppuṭṭi san- |
tatam aty-uttama-dâna-śîla-guṇadaiṁ prakhyâtiyaiṁ tâlîdidar ||
śrîmat-Madhusûdana-dêvara bhavanaman ati-vistarade mâdisiy â-dêvara
pûjaka-parichârakara jîvitakkaiṁ uttarâyaṇa-dakshinâyana-saikramaiñâdiyâgi
Chaitra-pavitrârôhaṇa-naimittika-yathâ-krama-pûjegaiṁ khaṇḍa-sphuṭita-jîrṇu-
ddhârakkaiṁ dêvar-aṅga-bhôga-naivêdyâ-tâmbûla-nandâdivigegav âgi aśêsha-
mahâjanaṅgaṭ tammoļ êkasthar âgirddu biṭṭa datti || Mâvinakaṭada keṭage
kavuṅgina tôtâ mûnûru baṭi-sahita-vr̄itti ondu mattaiṁ hiriya-kereya naḍu-
vâṇa tumbina modala gadde kambav ippattu mûḍa-gôdiya bayalalu nâlvattu
kamba ūriṁ badagalu Nâraṇagaṭtada bayala muttêriyaiṁ badagalu Nâraṇê-

śvara-dēvara gaddey anantaradalli gadde salage eraḍu allinda paḍuvalu
beddalu kambav innuṛu || (usual final verses) śrī-Gōvindāya namah || śrīman-mahā-
yōgēśvara-Brahmānanda-svāmigalā su-putra Śrī-Raṅga-Dēvana śīghra-likhita ||

131

At the same place.

Aja-Hari-Harar ādaradiṁ |
sujanōttama-Gōvinda-vibudhāgraṇigaiṁ |
Gajavadanam mudadindaiṁ |
nijēchchheyind īvaii niruta-bēdida baravaṁ ||
janani Mahadēviyakkaṁ |
janakam Śrī-Raṅga-bhaṭṭa suta-Gōvindaiṁ |
Vanajākshane puṭṭidan enalu | ||
..... | anupama..... dīraṁ ||
vara-guṇi vivēka-nidhi sach- |
charitaiṁ budha-bandhu Bādarāyaṇa-gōtraṁ |
Hari-pāda-padma-bhṛīngaiṁ |
Smara-rūpaṁ negaldan eleyoḥ i-Gōvindaiṁ ||
Kamme-kuṭa-kamaṭa-raviy ati- |
nirmmaṭa-yaśah-prabhāvaṁ jagadoḥ |
dharmmada Mēruv enippaṁ |
hemmeyoḥ aty-adhikan anupamam Gōvindaiṁ ||
dhare baṇṇise Gōvindaiṁ |
Murahara-bhavanada šalākheyaiṁ māḍisi vi- |
staradiṁ kaṭaśama nilisida |
nirupama-chāritran amāṭa-guṇa-gaṇa-nīlayaiṁ ||
Sarasijanābhābhavanama |
piridum lēṣāgi chitra-patra-samētaṁ |
paramānandade māḍisi |
nirantaraṁ pañedu kīrtiyaiṁ Gōvindaiṁ ||

132

At the same place.

Pramōda-samīvatsarada Phālguṇa-śuddha 5 Ā ; Madhusūdana-dēvara chikka-
kereya gaddeg ā-kereya nīr allade bēre Nāraṇagatṭada nīra-pantha all endu
odambaḍisikotṭu mahājanāṅgalu dēvarige vṛittigalōpādiya nīra-gamakke
varsham-prati neleyāgi koḍuva-gadyāṇav ondu ga 1 śrī-gurubhyō namah ||

133

On the wall in the same temple.

Šaka-varsha 1142 svasti Vikrama-samvatsarada-Vaiśākha.....Brihavārad andu
 śrīmad-anādiy-agrahāram Taṭilūra aśeṣha-mahājanaṅgaṭa samakshadali....
dēvara sañje-soḍariṅge bija-vonnāgi bhaktarali.....haṇa-
 viṅge vondu.....yalu ā-dēvara sthālavan aśeṣha-mahājananigaṭa kayyalu dhāreya
 haḍadu.trada Narasiṁha-nambiyara vesadalu avara makkaṭa makkaṭu
 dappade ā-chandrārkka-sthāiyāgi... soḍara naṭasuvantāgi bhaktaru koṭṭa
 paḍi sāvitrika... eṭavaṇa ga 6....pa 5 ā-Chavudauve pa 5 ā-Ādiyaṇa pa 5
 Nāraṇa-dēva ga 1 upādya Gaṇḍaṇṇa Appaṇṇa pa 5
 Hiriyakka pa 5..... Madhuvayyana Buchayya ga 1.....
 sēnabōva pa 5..... Mādayya Nāgaṇṇa..... bhaṇḍāri-Chan-
 daya pa 5 āchāryyara-Appayya pa..... 12 Sōvi-Settiya.... pa 5.....
 ayyanu pa 5 Bōgaṇṇana Saṅkayya ga 8 Bommayya pa 5 Raṅgeya-heggade pa 5
 | mattam Bōgaṇṇaṅgaṭa maga Saṅkayya koṭṭa ga...antu bija-
 vonnu gadyāṇa mūvattaydu koṭṭaru... soḍaran irppattu naṭasuvantāgi dēvara
 Māvinakaṭṭada tōṭadim mūḍalu tōṭa kamba .. vanu ā-Saṅkayyanu aśeṣha-
 mahājananigaṭa samakshadalu śrī-Madhusūdana-dēvarige dhārā-pūrvvakām
 māḍi koṭṭa vṛitti mattam Kateyakabeya gaddeyali dēvar-amṛita-paḍige koṭṭa
 gadde kam 5 nālvattu..... siddhāyakke vūra kereya-bhaṇḍige gadyāṇam
 hannondu...terunaṅgaṭa kayyalu akkaravāgi.....

134

At the same place.

svasti śrīmatu Šaka-varusha sāsirada yinnūṛa tombhattaneyā Kilaka-samvatsarada Pushya-bahuḷa-pañchamī-Vaḍavāra[da]lu śrīmad-anādiy-agrahāram Madhusūdanapuravāda Taṭilūra śrīmad-asēṣha-mahājananigaṭu tammoṭu sarvva-
 ēkamatyavāgi voḍambāṭtu sva-ruchini Madhusūdana-dēvarige Yimma-Uya-
 goṇḍiyahaṇiyali dēvarige pāṭra-bhōgake voḍambāṭtu... (usual final phrases)....
 haligalinda dēvara pāṭra-bhōgakke gadyāṇam... dēvara....kaṭṭidevāgi ā-
 vūranū mahājananigaṭu.....mā-dēvarige koḍuta bahevu || (usual final verse)
 yī-dharmmavanu mahājananigaṭanu voḍambāḍisi māḍi.... dēvarasana mak-
 kaṭu Vitarasaru śrī maṅgaṭa mahā śrī śrī

135

At the same village, on a stone in the Śambhuliṅgēśvara temple.

namas tuṅga etc. ||
 śrīmat-trailōkya-nāthāya..... ||

tatô Dvârâvatî-nâthâḥ Poysâlâ dvîpi-lâñchhanâḥ |
jâtâś Šašapurê têshu Vinayâditya-bhûpatîḥ ||
âdityar enibar âdada |
mêdiniyoṅag ivana têjav adhikav enut |
..... |

kele dânadol....davim |
kele dharmmak oppu..sad-guṇadindam |
kele..... |

.....kramadind |
avayava-sampûrṇa-mûrtti puṭṭidan adaṭaiṁ |
bhuvanade..... |Vinayâ.... ||
ubhaya-kuḷa-śuddhey enip â- |
prabhu-lakshaṇe Yêchalarasi Erega-nripaṅgam |
prabhu..... |
.....Ballâlaṁ Vishnu Vudayâdityam ||

vri || Dôrasamudradalli Jagadêvana sêneya.... |
.....taleg eṇṭuiṁ bhîtiyim |
vâridhiy âdud êṁ pugutam ittu....parid èri pul.... |
bhôrene ka....bare Ballu-bhûpanoḥ ||
Naṅgali Koṅgu Siṅgamale Râyapuram Taṅkâdu Rodda Ni- |
lagiri vâsake.....Chakragoṭṭa Vu- |
chchaṅgi Virâta-poṭal Banavâse Kôyatûr |
ttuṅga-samu.....paḍedaiṁ..... ||
....adhidaya dhareg âda negartteya pempu Pârvvatî- |
vara-vadhug....âd udârate Sarasvatig âda su-vâṇi Vishnu-bhû- |
varana mahâ...satî..... |
..... |
..... |
.dhareg ogedud enalke Nârasimha-nripiṭaiṁ |
vara-vadhu-Lakshmâmbikegaṁ |
..... |
.....kemp inituṁ bare barkkuv âgal ant |
ari-narapâla-saṅkuṭada pandale kaige.. |
..... |
...kaḍitakke vundiġegav ôlegav i-Narasimha-Dêvana ||

svasti samasta.....pura-va-râdhîvaraṁ Pâṇḍya-kuḷa-kamala-vana-vêdanâ
gaṇḍa-bhêrunḍa.....Yâdava-kuṭâmbara-dyumanî Malaparoḥ gaṇḍa kadana
.....Koṅgu-Naṅgali-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṅgallu...
....sakaṭa-mahî-maṇḍalamâṁ dushta-nigraha-viśiṣṭa-prati.....sukha-
saṅkathâ-vinôdadiṁ prithvi-râjyaṁ geyyuttam ire.....dhâreyan ati-
mudadiṁ koṭṭu...parirakshisu.....pâlanamâdiy â-vûrvvarggam bhûmi

..... nâkshatêśvara-pratyaksham âgirppavol i..... mûrtti-
gonda-teradim tâm endad ê-banñipan â..... tañirante tôral
Tañirûr emb ondu-nâmam dharege pari..... ma-Śivâlayamam, pra-
bhû Śivapurad....valli Śiva-grihamam mâdîsi .prabhu.....nâtham vê...
tam tây enal â-Mâdhav.....tâm salke vêlume...Hoysaṇa-bhû.....ge
..nindu.....pratishthayane mâdîda Nâraṇa-Nâgaṇam || â-Nâraṇa-Dêvana
..... rjita -têjani || herggade-Mâdhavânujaru Śaiikaran
appa..... emban âva pêle kêldad int
agradâ mûru-lôkam ivu.....enisidar ant â-irvvaroļam tân orvvane vurv-
vîdhava..... sujana-nutan endu sach-charitan endu ..dhârmikan
endu chandra.....Mâdirâjanam || svasti yama-niyamayajanâ-
dhyayanâdhyâpana.....mârttañđôja-la-kîrtti-yutaruñ sakala -śâstra-
višâ Śaka-varsha sâsirad-epatt-ombhattaneyâ Iṣvara.....
śvara-pañditara kâlam karchchi śrî-Nâraṇe.....nađuvaṇa tumba
(rest effaced).

137

At Elavâre (same hobli), on a stone to the left of the Channigarâya temple.
svasti śrîmanu mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-
kuñambara-dyumaṇi samyaktva-chûḍâmaṇi Mâlerâja-râja malaparoļ gaṇḍa
kadana-prachandân a-sahâya-sûra Sanivara-siddhi giri-durga-malla chalad-
aṅka-Râma niśsaṅka-pratâpa bhuja-bala Hoysaṇa-vîra-Ballâlanu Hallevûra-
dali sukha-saikathâ-vinôdadiñ râjyaṁ geyyuttam iralu Siṅgana dhâli bandade
.... Salasiya.....key Elavareya telliga - Malleya - Nâyakana maga.....śrî-
Ballara-Dêva...di mechchalu kâdi sura-lôka-prâptan âdanu dâñdeya Malleya-
Nâyakanu vi.... nalli nilpidam Saka-varsha *1125 Prajâpati-saṇiyatsaradu
Chaitra-sudha 12 Sô | vârad andu vîra-svargga.....yêridanu ||

138

At Muruṇdi (same hobli), on a stone to the south of the Mallêśvara temple.

Śrîśôdarâmbuja-bhavâd uditô'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastaḥ |
Âyus tataś cha Nahushô Nahushâd Yayâtis
tasmâd Yadur Yadu-kuṭe bahavô babhûvuḥ ||
khyâtêshu têshu nrîpatilî kathitah kadâchit
kaścid vanê muni-varêṇa Saṭaḥ karâlaṁ |
śârdâlakam prati hi poy Saṭa ity atô'bhût
tasâyâbhidhâ muni-vachô'pi chamûra-lakshma ||

* So in the original: but Śaka 1125=Dundubhi; Prajâpati=1134.

tatô Dvârâvatî-nâthâh Poysalâ dvîpi-lâñchhanâh |
jâtâš Šašapurê têshu Vinayâditya-bhûpatih ||
â-Vinayâditya-putran app Ereyângangav Échala-Dêvigam mûvar ddêvar-ante
Ballâla-Vishnu-Vudayâdityar ppuytidar avarolage Vishnu-nripana vikramam
ad ent ene ||

Tuļu-dêšam Chakragoṭam Taļavanapurav Uchchaṅgi Kôlâlava Ḗum- |
Male Vallûr kKañchi Koṅg arbbisuva Hadiya-ghat̄am Bayal-nâdu Nilâ- |
cha-la-durggam Râyarâyôttama-puri Tereyûr kKôyatûr gGondavâdi- |
sthaļamam bhrû-bhaugadim koṇd atuļa-bhuja-balâtôpan â-Vishnu-bhûpaṁ ||
Vishnuva Lakshmiya kula-va- |
rddhishnuv enalu negaldan Ikshuchâpana-vol bhrâ- |
jishnuve siṅgada teṣadim |
jishnuve pasarisida-jasada Narasiṁha-nripani |
idirâd ari-bhûpâlara |
madad ânaneya komban uđidu dantada baleyam |
biduvina muttina-hârama- |
n odavida jaya-vadhuge tuđisuvaṁ Narasiṁham |
mâniniy Échala-Dêviga- |
v â-Narasiṁha-kshitîvaraṅgam negaldam |
bhû-nuta-vikrama-nidhiy enc |
Bhânusuta-pratiman ati-balam Ballâlam |
dig-adhiparam paļañchaleva vikramad elge nagaṅgañ elumam |
negapal ođarchchuv ujjugada tôlvala... negald arkka-bimbamam |
sugiyipa tîbra-têjam ivu tannoļe sannutav âduv endod â- |
Nrîga-Nahushâdigal doreye Ballu-nriplana vîrad elgeyol |
ghana-šauryyaṁ Ballu-bhûpam nijs-vijaya-hayârûḍhan âgal Kalîngam |
vanavâsôdyuktan âdam Tuļuvan alavi-gett ôđidam Koṅkaṇam bhôink- |
ene puṇyâraṇyamam samavarisidan agidam Gûrjjaram Mâlavam Vi- |
ndhya-nikuñja-prâptan âdam jaļadhi-nikaṭamam Chôlikam vêlegonḍam |
svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaram Dvârâvatî-pura- |
varâdhîśvaram Tuļuva-baļa-jaļadhi-bađavânaļan dâyâda-dâvânaļam Pâṇḍya- |
kula-kamaļa-vana-vêdanđa ganda-bhêruñđa maṇḍalika-bêntekâra para-maṇḍala- |
sûrekâra saṅgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-vrînda-santarppaṇa- |
samarttha-vitaraṇa-vinôdam Vâsantikâ-dêvî-labdha-vara-prasâda mṛigamadâ- |
môda-nâmâdi-praśasti-sahitam ūrîman-mahâ-maṇḍalêśvaram Taļakâdu-Koṅgu- |
Naingali-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṅgallu-gonđa bhuja-baļa Vîra- |
Gaṅgan a-sahâya-šauryya nišaṅka-pratâpa Hoysaṇa-vîra-Ballâla-Dêvaru ūrî- |
mad-râjadhâni-Dôrasamudrada nelevîđino sukha-saṅkathâ-vinôdadim pŕithvi- |
râjyam geyvuttam ire tat-pâda-padmôpajîviy appa ūrikaraṇada heggadey Ere- |
yanâna janakana jaumâyatârav ent endade ||

janad anurâgamam pañedu sat-pathadoļu nade galtu têjadind |
 anudinav eyde perchchi kamalôdayamam taledirddan âvan â- |
 tane dinapam dal endu nuđiv â-nuđiyam taled intu puđidam |
 Manu-nibha-Bobbirâja-vibhugam vadhu-Châmavegam Divâkarañam ||
 patig anurûpam appa guñaman taled oppuva Mallikâ vi- |
 šruta-guña-rûpan appa Divâkarañge tâm satiy enal o- |
 pputirddu utanam pađedal Manu-nîti-mârggan.... |
guñâgraganam enisirpp Ereyanñanan udgha-puñyanam ||
 vudayan geyd iṅgađalgam Kanakagirigav â-Lakshmi Lakshmišanoļ prê- |
 made tałpam tâldi chiitêšvarig enisidavôl tâne Châkavvegamin pu- |
 nyada pechchim Malli-dêva-prabhugav atiśayam puđti Mâkavve bhâgyâ- |
 spade kantâ-ratne...! â-vadhuv Erega-chamû-vallabhañg olpiuindam ||
 eragada gañda-mañdaļyan añaled âldana pâdadalli tand |
 eragipan ântarañi nija-bhujâsiyoļ âsuram âgal âjeyoļ |
 kuri .ri mâđi nâl-desegav ikkuven emba balpuvett |
 Eragane gañda-dîñdimada ñambarav oppuvud i-dharitriyoļ ||
 miruguva khañdad indegal kañl alisuva ripu-kumbhi-kumbhadam |
 porag ogutirppa muttugaļa mallige tibra-karâbhîghâtadind |
 oraguv arâti-patra...ye bhriinga-ninâdam âge nôđ |
 Eragana khalga-kânteya vinôda-vanakk eñey âtyu sañgaram ||
 intu negalte-vetta || śriman-mahâ-pradhâna sarbbâdhikâri mahâ-pasâyitam
 śrikarañada heggade-Ereyanñam palavam bavaramam ekângadim geld âldanam
 mechchisi vîra-Ballâla-Dêvana kayyalu Muñihinđiyam sarvva-bâdhâ-parihârav
 âgi dhârâ-pûrvvakam tâm pañedu Šaka-varshada 1096 neya Jaya-samivatsarada
 Vaiśâkhad amâvâsy-e-Somavâra-byatîpâta-sûryya-grahañadandu śrî-Nâra-
 simhapuradolage dêvariam teñkalu vûra bhâgadalu Bammarasa mûvattara...
 keyamam nivêśai mâđi śrimad-agrahâra-Bôleya-Sôviyanñagal Karuñâta-
 bâla-siksheyam mâđuvantâgi avara jîvita-gadyâna hanneradum vidyârtthi-
 mânîyar-ippattakkam ađuva bhâñasigittiya jîvita-gadyâna mûrakka....sva
grâsâvâsakkam â-chandrârkam nađevantâgi śrikarañada heggade-Ere-
 yanñam Muñihinđiyam sarvva-namasyam dhârâ-pûrvvakam mâđi kotṭa datti ||
 paramârdhya-Nrisimhadêvapuradol vidyârtthi-vîndakkavum |
 sa...jîvitam anna-dâna-vasu....kkam takkud end ittu su- |
 sthira-vîtti-sthaļav appud endu Muñihinđi-grâmamamam koṭjan â- |
 daradim śrikarañagraganam Eragam śrî-Vâji-vaiñshottamam ||
 â-Muñihinđiya sîmâ-sambandhav ent endađe mûđalu Mâđi-Gavudâra keře ||
 âgnêyadalu Bammanahalla teñkalu madava nîra nâla nairityadalu Koñkana
 mođadi pađuvalu habbida betta | vâyâvyadalu Bôvamâvanakere bađagalu
 siddhiyakeře iñshyadalu handiya mođadi ivu pûrbâdi-sîmegalu ||
 janakan anûna-dâna-pati vipra-śikhâmaṇiy Âchi-râjan aty- |
 anupama-Yâchiyakkan akhilâvani-sañstute hetta-tâyi... |

.....mân âkiyam paded oppuva Vâji-vamša-va- |
 rddhanan ene setti-Nâkaṇanoļ âr ddorey Âtreya-gôtra-pavitranoļ ||
 nuđidade Râma-bâṇam osed īkhisalante Nagêndra-khaṇḍanaṁ |
 todardade kolva gelva Javan añji šaraṇbuge vajra-pañjaram mada |
ya ravi....hi pavig â-Makaradhvajan endu santataṁ |
 podavi nindam.....du heggade-Nâkirâjanam ||
 keře dêvâlyam ūṣanam |
 ařikeya sad-dharmmav âspadan avadâtaṁ |
 merevante....mâdida |
 Murîhiṇdiyol râya-Nâka-heggade dhanyam ||
 â-Murîhiṇdiya Nâka-Gaudâinge dêvâlaya keřeya kelage gadde salage yențu â-
 keřeya bađaga teňkalâgi nâ.....galeyalu beddalu mattar ențu umbalîyagi
 salvud alliya Mûlasthânêśvara-dêvargge hiriya-keřeya kelage gadde salage
 nâlku â-galeyalu beddal mattar erađum sarvva-bâdhâ-parihâravâgi salisuva
 || (usual final verse).

140

At Bammanahalli (same hobli) on a stone near the Bammadêva temple.

svasti śrimanu-mahâ-maṇḍalêśvara Nârasiṅga-Dêvar ssukâ-saikathâ-vinôdadim
 saka vatsarada Pushya-mâṣa-sukla-pakshada Bikanâ
 tamma Mallidêvana putram Uługi su-bhaṭa nija-garbbam bhuja-baļa vîra
 bavaradalu mei mu . gali kâdađe kannergg âda || parôksha-vineyavaṁ mâđi
 kala nilisida ma..... ||

141

At Karugunda (same hobli), on a stone to the right of the Jaina-basti.

śrîmat-parama-gambhîra-syâd-vôdâmôgha-lâñchhanaṁ |
 jiŷat traiļôkyâ-nâthasya sâsanam Jina-sâsanam ||
 śrîmad-Dravîla-saṅghê'smin Nandi-saṅghê'sty Aruṅgalâḥ |
 anvayô bhâti niśśêsha-śâstra-vârâsi-pâragaiḥ ||
 svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatî-pura-
 varâdhîśvara Yâdava-kuļâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparol-
 gaṇḍâdy-añeka-nâmâdi-prasasti-sahitan appa śrîman-mahâ-maṇḍalêśvaram
 nripa-Kâma-Hoysaļan âtana taneya ||
 baladade maledađe Malepara |
 taleyoļ bâl iđuvan udita-bhaya-rasa-vasadim |
 baliyada maleyada Malepara |
 taleyoļ kai yiđuvan odane Vinayâditya ||
 âtañgam Keleyabbarasigaṁ puttidaṁ ||

ânatar-âgad ripu-nripar- |
 ânana-sarasîruha-nâlamanî khaṇḍisal end |
 âniṇukum ad âniṇukum a- |
 d âniṇukum ad Eraga-nripana bhujad asi-haṁsa ||
 âtana sati Ēchala-Dêvige tat-putraru Ballâla-Dêva Biṭṭi-Dêvan Udayâditya-
 Dêva || avarolage ||
 Tuļu-nâdaṁ Male-nâdaṁ |
 Taļakâdaṁ koṇḍu matteyuni taṇiyade bhû- |
 taļamani Kañchi-varaṁ koṇḍ |
 alavadiśida Viṣṇu-bhûbhujani kēvalamē ||
 âtaṅgaṁ Lakshmâ-Dêvigaṁ puṭṭida ||
 tarala-vilôchanâñchaļake kemp initum bare barkuv âgaļ ant |
 ari-narapâla-saṅkuļada pandale kaige turaṅga-râji man- |
 durake gajâli šâlege dhanaṁ nija-kôşa-grihântarakke tad- |
 dhare kaditakkav uñdegegav ôlegav i-Narasimha-Dêvana ||
 svasti samasta-prâṣasti-sabitaṁ ūrīman-mahâ-maṇḍalêśvaraṁ Tribhuvana-
 malla Taļekâdu-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṅgalu-gonḍa bhuja-
 bala Vîra-Gaṅga pratâpa-Nârasimha-Hoysala-Dêvaru ūrīmad-râjadhâni-Dôrasa-
 mudrada nelevîdinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam
 ire || tat-pâda-padmôpajîvi svasti samasta-râjya-bhara-nirûpita-mahâmâtya-
 padavî-virâjamâna-mânônnata-prabhu-mantrôtsâha-šakti-traya-śila-guṇa-sam-
 pannar appa ūrīman-mahâ-pradhâna ||
 Kâsyapa-gôtrajan amburu- |
 hâsyân Alandâpura-prabhu prakaṭa-yaśo- |
 bhâsy akhiļa-kaļeļalo Chatu- |
 râsyam danḍâdhinâtha-Bhadrâdityam ||
 âtan-agra-tanûja ||
 ered aṭṭid anya-vadhugam |
 nered ânta-virôdhi janada kaṇṇumi manamaṁ |
 parikise sôlav enalk im |
 dhareyoļu dorey ârō Taila-danḍâdhipanoļu ||
 âtana taneya ||
 âv-âva guṇaṅgaļoļam |
 bhâvisuvađe nôđa jagadoļu upparavaṭṭam |
 kêvalame sandhi-vigrahi |
 Châvunđa guṇa-karaṇḍan amritada piṇḍa ||
 âtana agra-tanûja ||
 vanadhi-vyâveshṭitôrvvîtaļa-vinuta-yaśam Bhadra-Râjâtmajâtaṁ |
 janakaṁ Châvunđa-Râyaṁ sakala-guṇa-gaṇâlaṅkṛitam Nâgirâjâ- |
 ūkana marmmal Rakkasârjyâtmaje janani sarôjâkshi Yakshâmbikâ |
 sajjana-ratnam tân enal Mâdhavan ubhaya-kuļa-khyâtan atyanta-pûtam ||

Jinnam̄ samasta-guṇa-sam- |
pannaiñ šishṭēshṭa-tatige kai tīvire chem- |
bonnaiñ kuḍuv eđeg Ina-suta- |
nannaiñ para-hitadol̄ â-Viyachcharanannaiñ ||
vara-vaniteyargge ripuga- |
lg ered-artthi-janakke Taila-dañḍādhīšaiñ |
Hari-taneyaiñ Hari-taneyaiñ |
Hari-taneyaiñ dhareyoł endum pogaladar olare ||
Khēcharan udāradindaiñ |
Vâchaspati buddhiyinde vibhavôdayadim |
Prâchî-diśâ-pati heggađe- |
Dêchaman enutirppud endum i-bhûchakraiñ ||
puṭṭida bhûmiyoł int olp |
itṭalam̄ enisalke negalda Pârśvaiñ mudadim |
Niṭṭuralu mâdisidañ |
putṭise chelvaiñ samantu Chaityâlayamañ ||
âtan-anujaiñ Rakasimayya ||
avarolagaiñ Jina-dêvane |
su-vidita-sakalârttha-śâstra-kôvidan int i- |
bhuvana-prakhyâtaiñ Vâg- |
yuvatî-vadanâmbujâta-madhupaiñ negaldañ ||
âtana sati Haneyavvegaiñ |
para-hitar allada puruṣara |
charitaman ilikeydu budharan âvagav âppiñ |
poraveđege Chauṇḍa-Râyaiñ |
para-hitamaiñ kēnigoñdan âdhyara kayyołu ||
Châvunḍa-Râjan-anujaiñ |
tâmarasa-nibhâsyân utupalâksham̄ madavat- |
sâmaja-gamanaiñ negaldañ |
Vamanan avanî-vinûta šaši-višada-yašam̄ ||
â-Châvunḍamayyana kula-vanite ||
âtana sati mun negalđ â- |
Sîteg Arundhatige Ratige Vâṇige Bhûbhrij- |
jâtege dorey enal allade |
bhûtaładol̄ Dêkaṇavveg ułidar ddoreyê ||
â-yirbbarggañ tanûja |
Šrî-sutanaiñ vilâsad odavim makarâkaramaiñ gabhîradim |
bhâsura-têjadim dinapanaiñ chaturatvadin Ambujagarbhauaiñ |
kêsariyaiñ parâkramadin Arjjunanaiñ šara-vidyeyinde pa- |
ttisada-Pârisanñan abhimâna-dhanaiñ naguvaiñ nirantaram ||

âtana sati ||

pati-bhaktiyol a-maļina-Jina- |
 pati-bhaktiyol Attimabbey end i-bhuvanam sa- |
 tataṁ Bammala-Dêviyan |
 ati-mudadiṁ pogaļut irppud iruļunī pagaluṁ ||
 janakam ūrī-Mariyâne-mantri-tiļakanī Jakkavve tây višva-bhû- |
 jana-chintâmaṇi daṇḍanâtha-Bharataṁ dhairyyânvitam ūauryya-śā- |
 li-nayajñam kiriy-ayyan Aṅgaja-nibhaṁ ūrī-Pâršvanâtham nijē- |
 ūan enal Bammala-Dêvi dhanyeye *daśa-viśvambharâ-bhâgadol |
 toredudu kâmadhênu phaļav âdudu kaļpa-mahijam embinam |
 karadu budhâlig ittu Hara-hâsa-nibhôjvaļa-kîrttiyan *savi- |
 starip eđeg īgaļ anyara pesar ddiļadu Mariyâney ambudo |
 Bharatañan embudo Khacharan embudo Bhânutanûjan embudô ||
 bhû-vinutey enipa Bammala- |
 Dêvigav â-negald Pârisaṇṇaingam vi- |
 dyâvidan udaisidan i- |
 lâ-vinutam Šântan udita-lakshmî-kânta ||

 âtana guru-kuļa ūrī-Vardhamâna-svâmigala tîrttha-pravarttanadoļu Gautama-
 svâmi-gaṇadharâchâryyara dharmma-santânadoļu ūrutakêvaligaļu Bhadrabâhu-
 svâmigalind Akaļanka -dêvariñ Vakragrîvâchâryyarin Siinhânandy -âchâryya-
 riñ Kanakasêna-Vâdirâja-dêvariñ ūrī -Vardhamâna -Jagadêkamalla -Vâdirâja-
 dêvaru ||
 âdityana keladoļu chan- |
 drôdayam eseyadavôl i-dharâ-maṇḍaladoļu |
 vâdigal êv emba tuṇṭuka- |
 vâdigal esedapare Vâdirâjana sabheyoļu ||
 avara ūishyaru Ajitasêna-paṇḍita-dêvaru || avara ūishyaru ||
 sale sanda yôgyateyin ag- |
 galisida durddhara-tapô-vibhûtiya pempiñ |
 Kali-yuga-gaṇadharar embudu |
 nelan ellaṁ Malliṣeṇa-Maladhârigaļam ||
 avara ūishyaru Akaļanka-siṁhâsanârûḍharum târkkika-chakravarṭtigaļu ||
 âvana višayamo šaṭ-ta- |
 rkkâviļa-bahu-bhaṅgi-saṅgataṁ ūrīpâla- |
 traividya-gadya-padya-va- |
 chô-vinyâsam nisargga-vijaya-vilâsam ||
 avara ūishyaru Vâsupûjya-siddhânta-dêvaru || avara guḍḍam ūrimau-mahâ-
 pradhânam paṭṭisa-bhaṇḍâri-Pârisayyan Âhumallana kâlegadalu ântu mâr-
 vvalamam tarsi ūrī-Nârasimha -Hoysala -Dêvan -avasarakte talegotṭalli Niru-
 gunda-nâḍa Karigundavaṁ prabhutva-sahitam dhârâ-pûrvvakam mâdi koṭṭan
 alli Pârisaṇṇainge parôksha-vinayavâgi âtana putraṁ Šântiyaṇa-daṇḍanâya-

* So in the original.

kan basadiyam mādisi ā-basadige bitṭa taṭa-vritti Aruhagaṭṭamumam bitṭaru
 ā-keṛeya keṭagāṇa ereya keyyumaṁ keṛeyim mūḍal eraḍu mattaru keṅgadu-
 maṁ kareya-keṛeyoṭagāṇa hū-dōṭamumam dēvara sōḍariṅ ondu gāṇamumam
 ā-vūra tippe-suṇkamumam kala-vattamumam Malla-Gaṇḍan-oṭagāḍa samasta-
 prajegaṭuv irddu bitṭaru Śaka-varsha 1080 neya Bahudhānya-samivatsarada
 uttarāyaṇa-saṇkramaṇa-vyatīpātadandu khaṇḍa-sphuṭita-jīrṇyōḍdharaṇa-dēva-
 tā-pūjegaṁ riṣeyar-āhāra-dānakkaṁ Śrīpāṭa-traividya-dēvara śishyaru Vāsu-
 pūjya-siddhānta-dēvar avara śishyar appa Malliṣēṇa-paṇḍitargge dhārā-pūrav-
 vakaṁ mādi koṭṭaru (usual final verses).

puṭadoļu gō-grahaṇamam ut- |
 kaṭam āgire baredu mechchipudārim kāpiṁ |
 diṭadim mūḍum rāyara |
 kaṭakada birudarga lēkhakōḍhyāya ||
 i-śāsanamam Mālōjana maga rūvāri-Mallōja khaṇḍarisida ||

142

At the same village, on a stone to the right of the Mallēśvara temple.

namas tuṅga etc. ||
 svasti samadhiṭa-pañcha-mahā-śabda-mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-
 varādhīśvaraṁ Yādava-kulāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparol-
 gaṇḍādy-anēka-nāmādi-praśasti-sahitan appa śrīman-mahā-maṇḍalēśvaraṁ nṛi-
 pa-Kāma-Hoysaṭan ātana ta[na]jana taneyam ||
 Tuļu-nāḍam Male-nāḍam |
 Talakāḍam konḍu matteyūm tāniyade bhū- |
 taṭamam Kañchi-varaṁ konḍ |
 aḷavaḍisida Vishṇu-bhūbhujam kēvaṭam ēṁ ||
 ātaṅgam Lakshmā-Dēvīgam puṭṭidaiṁ ||
 taraṭa-vilōchanāñṭaṭa(k)ke kemp inituṁ bare barkkuv ḡaṭ ant |
 ari-narapāṭa-saṇkuṭada paṇḍale kaige turāṅga-rāji man- |
 durake gajāli šālege dhanam nija-kōṣa-grihāntarakke tad- |
 dhare kaḍitakkav uṇḍigegav olegav i-Narasimha-Dēvanaṁ ||
 svasti samasta-praśasti-sahitam śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-
 malla Taṭakāḍu-Gaṅgavāḍi-Noṇambavāḍi-Banavāse-Hānuṅgallu-goṇḍa bhujā-
 baṭa Vīra-Gaṅga pratāpa-Nārasimha-Hoysala-Dēvaru śrīmad-rājadhāni-Dōrasa-
 mudrada nelevīḍinalu sukha-saṇkathā-vinōḍadim pṛithvī-rājyaṁ geyyuttam
 ire || svastiy anavarata-parama-kalyāṇābhuyada-sahasra-phaṭa-bhōga-bhāginī
 dvīḍiya-Lakshmi-samāneyarum appa śrīmat-piryy-arasi Gujjala-Dēviyar anu-
 pama-guṇa-prabhāveyaru ||

bhāgyavati rūpa-guṇavati |
 yōgyavati bhōgavati yaśavati prabhavati |

prajñāvati pati-hita-sa- |
 ślāghyavati Gujjala-Dēvi mahā-sati tām ||
 yesegum mūḍum jagadoļu |
 pasarisugum desegaļ nabhamam tīvvinam |
 vasumati-diva-maṇi-kiraṇam |
 sasiy ullinam jasa nilku *Guṇjam-Dēviya ||
 tat-pāda-padmōpajīvi svasti śrīmatu-grāmādhināyakam prabhu-śakti-guṇa-sam-
 paunān-appa Ēga-Gavuṇḍaṅgam Hērabbegam puṭṭidam ||
 sadu-guṇada satyada tavar |
 mmodal Iṣa-sadana-vidita-purassara-mananuṁ |
 nidhi bēḍa-janada hierggade- |
 Mādi dayāluv endu pogalugu lōkam ||
 à-prabhuvina satiyaru bhāgya-saundariyar saubhāgya-bhōgeyarunī Mākaye
 Bammayvey avaroļagey à-Bammayveya piryya-magaļu Hālayveya pati heggade-
 Mādiyaṇṇam dharmmad arṇṇam sakala-guṇa-sampūrṇṇam svasti śrīmatu-
 jayaś chābhuydayaś chānūna-guṇa-gaṇa-niļayanuṁ Kamala-sambhava-pādōd-
 bhava kēla-latā-mūļanum Šiva-dharma-pratipālanum appa śrīmatu-Niragun-
 da-nād-olaganya Karigundad Abbadi-Gavuṇḍaṅgam Bicha-Gavudigam surataru-
 pārijātam chintāmaṇi puṭṭuvavolu puṭṭidam gābhīra-sāgaranī dhairyya-Mēru
 satu-kulādhāram sakala-dharmma-nistāran appa śrīmatu - Dāša - Gavuṇḍaṅgam
 Chanda-Gavuṇḍigam sutar udbhavisidar avara nikhiļa-guṇa-prabhāvam ||
 mahime nijam guṇonnati nijam bālamuṁ chalamuṁ nijam kulaṁ |
 mahime nijam dhanāgama bala-hita-dharma-balam nijam sati- |
 mahime nijam sutānubala-bandhu-balonnati tām nijam nijam |
 mahimaye malagayda Mahādēva-Gavuṇḍa-guṇaṅgaļ iv nijam ||
 svasti Šaka-varsham 1084 Chitrabhānu-saṁvatsaradandu Karigundada herg-
 gade-Mādi-Gavuṇḍa dévālyamam aliya-Bāchiyananum māga Mācheyanumam
 mundiṭtu mādiśida à-dévālyamam mādiſuvalli Dévarāsi-paṇḍitaru baļi-gela-
 sanī geydaru à-saṁvatsarada Kārttika-suddha-paurṇṇamāse-Sōmavāra-sōma-
 grahaṇa-byatipāta-saṅkrāntiyalu gavuḍugaļum samasta-prajegaļum ūra-mun-
 danā Mādēśvara-dēvarige nivēdy-aṇḍāḍivige-khaṇḍa-spluṭa-jīrṇṇōddhārakk-
 endu Iṭṭage-jiyar aliya Baya-jiyara mayduna Dévarāsi-paṇḍitara kālaṁ karchchi
 dhārā-pūrvvakam mādi biṭṭa bhūmi Kariya-kereyalu gadde koļagam 30
 Arakeyeyalu gadde koļagam 10 hūvinakerēyal gadde koļagav aydu 5 antu
 gadde salage 2 ko 5 hāla mēgaṇa keyi koļagav aydu 5 huṇiseya-keyi koļagam
 hadineydu 15 antu beddalu salage 1 ūr-oļaganā yokalu mūru bhāgadolag
 ondu-bhāgam Mādēśvara-dēvarige à-dēvara bhāgad okkalu snāna nivēdy
 nōmpey en ādaḍam yilliyē māduvudu māḍal iyade maryyādeyam kiḍisidavaṅge
 dōshav akku mattam i-dharmmavaṁ kiḍisidavaṅge Vāraṇāsiyalu sāyira-kavi-
 leyam brāhmaṇarumam konda dōshav akku (u-usl final verses).

* So in the original; should be Gujjala-Dēviya.

144

In Gôvindapura (same hobli), on a stone in Karugunda-talavâra's field,
near the waste-weir.

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-
varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparol
gaṇḍa śrîmad-Vishnuvardddhana-Dêvar atta Bañkâpurav itta Tałavanapura-
mam râjadhânigâlâge sukha-saikathâ-vinôdadiṁ prithvi-râjyaṁ geyyutt iralu
tat-pâda-padmôpajîviyum sakala-samastâdhikâriyuṁ mahâ-pradhânanuv enisida
heggade-Châvunḍamayya ||

vinayâmbhôrâsi satya-brata-guṇa-niļayaṁ vikrama-śrî-vilâsaṁ |

ghana-chaṇḍâmśu-pratâpaṁ sphurita-ripu-kubhrid-bhêda-dambholi vaṁśâ-
mbunidhi-śrîmat-* Tinêtra-prabhavan adhika-puṇyâśrayaṁ pempuvettam |
vanadhi-vyâvêshṭitôrvitalav enat anitum baṇṇisal Chaṇḍamayyaṁ ||

âtana sati mun negald â- |

Sîteg Arundhatige Ratige Vâṇige Bhûbhrij- |

jâtege dorey enal allade |

bhûtaladoļu Jakkaṇayveg uļidar ddoreyê ||

bhuvanaṁ baṇṇise pempuvettu negald â-Châvunḍa-Râjaṅgav u- |

tsavamaṁ tâldida Jakkaṇayveg ogedar ppuyâtmajar sanda Mâ- |

dhavachandram Jinadêvan ujvala-yaśa-śrî-Tailapam Rêchi-dha- |

rmma-vilâsaṁ guṇi-Pârśvan uddhat-ari-senâ-rakkasaṁ Rakkasaṁ ||

ered at̄id anya-vadhugam |

nered ânta-virôdhi-janakke kaṇṇuni manavum |

parikise sôlav enalk in |

dhareyoļ dorey âro Taila-dandâdhipanoļu ||

Jinnam samasta-guṇa-sam- |

pannam shiſhteshṭa-tatige kai tîvire che- |

mbonnam kuđuv-eļag Ina-sutan- |

aannam para-hitadol â-Viyachcharanannaṁ ||

putṭida bhûmiyin int olp |

it̄ṭalam âgalke negald â-Pârśvaṁ mudalini |

Nitṭûralu inâdisidam |

putṭise chelvam samantu Chaityâlayamaṁ ||

avarolagam Jinadêvane |

su-vidita-sakaļârttha-śâstra-kôvidan olping |

ovajaṁ negaldaṁ mudadiṁ |

bhuvanam baṇṇisal aganya-puṇyam aganyaṁ ||

âtana sati sakala-kalâ- |

nîti-nirantare samasta-guṇa-samyute vi- |

* So in the original.

khyâta-kula-jâte negâld i- |
 bhûtaładolù Haneyakayve jasamañ tałedał ||
 avara su-putram ||
 para-hitar allada puruśara |
 charitaman iłikeydu budharan ávagav ârppiñ |
 porev eđege Chavuṇḍa-Râyañ |
 para-hitamaiñ kêngigonđan âdyara kayyoł ||
 sakalârttha-śâstra-kôvidan |
 a-kałanika-charitran akhilâ-guṇa-guṇa-nilaya |
 prakaṭa-yasam Jina-dharmma- |
 prakaṭam Châvunđan esedan akhilâvaniyoł ||
 â-Châvunđana sati saka- |
 lâchâra-samête sakala-guṇa-samŷute dha- |
 rmmôchite pâpada bala-sañ- |
 kôchitey ene Dêkaṇayveg ułidar ddoreyê |
 avargge vuṭṭidaiñ bhanḍâri-Pârisayyam ||
 vara-vadhu-nallan anya-vadhug allan anêka-kulâgamaṅgañaiñ |
 parikise tâne ballan aghadoł sale sallan a-kîrtti yattal all |
 ari-bala-mallan ishta-janak-ella budhâvalig-ellav iyal â- ||
 sura-kujad-annan endu dhare bañnipud âdaradinde Pâršvanam ||
 svasti Saka-varsha 1059 neya Nala-samivatsaradalu Nirugunda-nâda Kari-
 gundad Mûlasthânada dêvâlyamaiñ Mâguḍayveya magan Anantaśakti-pañdi-
 tanuv avara magam Brahmarâsi-pañditanu dêvâlyamaiñ mâđidaru śrimad-
 Vishṇuvarddhana-Dêvana tolâpuruṣa-mahâ-dânadalu bhanḍâri-Chavuṇḍa-
 mayyam pâda-pûjey ântu.Karigundavam sva-bhûmiyâge dhâre vađedu â-ûra
 Dâsa-Gauḍanu ûr-ayvatt-okkaluiñ muntâgi dêvarige biṭṭa bhûmi hûvina-ke-
 yalu khanḍugav erađu Hoysalagat̄adalu khanḍuga vondu Arakeyeyalu ko-
 gañ 15 Bâsanakereyeyalu kolagaiñ 15 beddale mattar erađu Hlöjakana-kereyumaiñ
 Chavuṇḍamayyan uttarâyaña-saṅkrânti-vyatipâtadandu Bammarâsi-pañditara
 kâlâm karchchi dhârâ-pûrvvakaiñ mâđi biṭṭaru (usual final phrases and verse) nichcha-
 nivêdyaiñ tappal âga[du] tappidâde tammaiñ narakadal ilgu ||

145

At Kôđihalli (same hobli), on a stone near the ruined manṭapa.

namas tuṅga etc. ||

svasti samadhibigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaraiñ Dvârâvati-pura-
 varâdhîśvaraiñ Pâṇḍya-kuļa-kamaļa-vana-vêdaṇḍaiñ Malaparołu *gañdabhê-
 runda maṇḍalika-benṭekâra para-maṇḍala-sûrekâra Vâasantikâ-dêvî-labdha-
 varâ-prasâda Yâdava kuļambara-dyumañi Malaparołu gaṇḍa kadana-prachaṇḍa
 nâmâdi samasta-praśasti-sahitaiñ śrimat-Tribhuvana-malla Tałakađu-Koñgu-

* So in the original.

Naṅgali-Gaṅgavâdi-Noṇambavâdi-Banavase-Hânuṅgalu-gonḍa bhuja - baṛa - Vîra-
 Gaṅga pratâpa-Hoysala-Nârasimha-Dêvaru sakala-mahî-maṇḍalamaiṁ dushta-
 nigraha-śishṭa-pratipâlanam geydu rakshisuttam Dôrasamudrada nelevîdinalu
 sukha - saṅkathâ - vinôdadim râjyaṁ geyyuttam ire tatu - pâda - padmô[pa]jivi ||
 svasti yama - niyama - svâdhyâya - dhyâna - dhâraṇa - maunânuṣṭhâṇa - parâyaṇa
 japa-samâdhi-sîla-guṇa-sampannarum yajana-[yâjanâdhya]yanâdhypaṇa-dâna-
 pratigraha-śat-karmma - niyatariṇi aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-
 tatupararum mârttaṇḍojvala-kîrtti-yutaruṇi sakala - sâstra - visâradarum appa
 śrîmad-agrahâram Taṭilûr-aśeṣha-mahâjanaṅgaṇu tammoḷ êkastarâg irddu Saka-
 varusada *sâsirad-epatt-ondaneya Iṣvara-saṁvatsarada Mâgha - mâṣa - uttarâ-
 yâṇa - saṅkramâṇa - byatîpâta - ashtamî - Sômavâradandum Selugara-jîyana magam
 Mahâdêva-paṇḍitange kotṭar Ulliya Malli - Gauṇḍanu śrî - Mallikârjjuna - dêvar-
 aṅga-bhôga-nivîdyakkam nandâdîvigeṇam vûra mundaṇa kereyali kolaga 10
 Dâmasamudradali gade koṭaga 2. . . bedalu Billakereya mûḍa-gôḍiyalu beddalu
 kamba..00 || Arêsvara-dêvarige Dâmasamudradali gadde nâlvatu kamba 40
 beddalu Dâmasamudrada haḍuva-kôḍiyalu mû-nûru 300 kamba i-dharmmamam
 Taṭilûra mahâjanaṅgaṇa putra Bôka-Gavuḍam naḍa . . dharmmamam prati-
 pâlisuvam Bôka-Gavudana bâva Jaka-Gavuḍa chicka-kereyalli hûvina-tôṭavan
 ikkidanu Chikka-Gavuḍanu dharmmake sahâyanu (usual final phrases and verse) śrî
 Aradêvana baraha Bakuri-Dêvôjanu kaṇḍalisida || ma śrî ||
 (on the side) chicka-kereyâ . . . 10 kolaga gadde . . yolage 5 kolaga gaddeya Âyta-
 Gâvunḍage Mâlakka parivarttana mâdi kotṭa tâṇa Dâmasamudrada kerey
 kelage bâvi kâla hattire 5 kolaga gaddeyaṁ konḍalu ||

146

At Talatore (same hobli), on a stone in the Mahâlinîgêśvara temple.

namas tun̄ga etc. ||
 śrîmat-trailôkyâ-nâthô yas traīmayânanda-sâgar.. |
 rûpô yaḥ pâtu vaš Chandraśekharah ||
 tatô Dvârâ[vatî-nâ]thâḥ Poysalâ dvîpi-lâñchhanâḥ |
 jâtâś Šaśapurê têshu Vinayâditya-bhûpatih ||
 âdityar anibar âdâda |
 mēdiniyoṭag ivana têjav adhikav enuttam |
 kâda..... |
 Yâda..kuṭa-tilaka vîra-Vinayâdityam ||
 kele dânaḍoḷ iūdaṇim |
 kele dharmma kô.....du-guṇadim |
 ndale..rûpiṁ Rati-satiyoļu |
 Keleyabbege nâmav âdud int anvarttham ||

* So in the original.

avar i..... |
 avayava-sampûrṇa-mûrtti puṭṭidan adaṭam |
 bhuvanâdhipa sad-guṇa-nidhi |
 savinayadind udgha-kîrttiy Eṣeyaṅga-nriṇam ||
 ubhaya-kula-śuddhey enip â- |
 prabhu-lakshaṇe Yēchalarasi Yeraga-nriṇa... |
 prabhugaḥ mūvar ppuṭṭidar |
 abhinuta-Ballāla-Vishṇu-Vudayādityar ||
 Naṅgali-Kongu Siṅga...ya puraṅ Taṅkāḍu Roddav â- |
 Cheṅgiri-vâsa Kollagiri Baḍḍare Valluru Chakragoṭṭa ... |
Virāṭana-poṭal Banavâse Kōyatûr |
 ttuṅga-parâkramam vijaya....Vishṇuvarddhanam ||
 Dharanijeg âda dhairyya dhareg âda negartteya pempu Pârvatî... |
g âda rûpu sogayippa mahâ-nadig âda nirmmaṭam |
 sura.....vati Sarasvatig âda su-vâṇi Vishṇu-bhû- |
 vara-mahânubhâve sati sannute dêvi na.....yim ||
 sura-bhûruhad eseñ aṅkura |
 dhareg ogedud ena.....nriṇâm |
 vara-vadhu-Lakshmâmbikegañi |
 naranâtham Vishṇug agra-sutan ene ne.... ||
 tarala-vilôchanâñchaṭake kemp initum bare barkkuv âgal ant |
 ari-nara.....lada pandale kayge turaṅga-râji man- |
 durake gajâli šâlege dhanam nija.....tarakke tad- |
 dhare kaḍitakkav uṇḍigegav ôlegav i-Narasînha-Dêvanañi ||
 svasti....pañcha-mahâ-śabda-mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâdhîsva
vêdañda gaṇḍa-bhêruṇḍa maṇḍalika-bêṇṭekâra para-maṇḍalika-sure-
 kâra Vâsantikâ-dêvî-labdha-vara-prasâda Yâdava-kuṭâmbara-dyumanî...dâ-
 manî śrîmat-pratâpa-Hôṣaṇa-chakravartti Nârasînha-Dêvaru Dôra.....lu
 prithvî-râjyañ geyvuttam ire || svasti yama-niyama-svâdhyâya.....
 japa-samâdhi-śila-guṇa-sampannarui aupâsanâgnî.....tatpararui
 mârttaṇḍojvala-kîrtti-yutarum appa śrî.....aśeṣa-mahâjanaṅgaṭa
 besadim || Saka-varusha sâ.....saiñvatsaradalu Talutoreya Mâra-Gavuḍa-
 na ma.....mayiduna Chanda-Gavuḍa | sênañbôva Masaṇa-Gavuḍana
Kâcha-Gavuḍanu tammoḷ êkastarâgi Mâgha-mâṣa-uttarâ.....
 ...ashtami-Sômayâradandu Kariya-jîyara maga.....nâtha-dêvatâ-
 stânamam dhârâ-pûrvvakam mâdi raṅga.....jîrṇñôddhârakkam
 biṭṭa datti modala gadde koṭaga mûvattu naḍu ba.....mêlumakki
 koṭaga mûvattu kereyin mûḍalu keyi.....paḍuvanâ keyi kamba
 nâluvattu gavuḍana-kereya.....Anñāṅgaṭa Gôpayyaṅgaṭa barada
 šâsana ||geyvuttam ire Bhâva-saiñvatsarada Vaiśâkha.....
na-Gavuḍa Kêśava-dêvara pratishṭeyam.....kôjanakereya kelage

gadde kołaga..... kamba yippattaidu dhâ râda Gôpâla-
dêvara pratishṭeya..... muttêriyali gadde kołaga Vaiśā-
kha-śuddha-pañchami-Bṛiha laga mûru hâgava dâ
Râmanâtha-dêvara šrî-pâdava

147

On a 1st stone in front of the same temple.

Prajâpati-samvatsarada Vaiśâkha-śuddha-dasami-Bṛihavâradandu Taļirûra
Habâ-Gavudana maga Bammaya Mâhayyanu Singala-dêvanali dhâliyam kâdi
sura-lôka-prâptar âdaru yî-bîragalla nilisida heggade ||

148

On a 2nd stone in the same place.

namas tuṅga etc. ||
..... samvatsarada Âśvayuja-bahuļa-pañchamî-Bṛihavâradandu Taļi-
..... vam marałchi... hohâga..... yada gaddeya nairutyadalu.....
dêvara gaddeyiṁ pita ||
sura-dundubhigalu molagalu |
parasi purânganeyar ikki sêseyan aty-â- |
daradinda.... nâgaļu |
paramôtsavadinde dêva-lôkakk ôdam ||
Kôdiyahalliya Âlôjana maga Râma tûru varivalli kâdi Šiva-lôka-prâptan âda ||
aṭṭuva toluva kuruñchuva |
nichchu-gali Râman ârddu yilidade raṇadolu |
taṭṭurchchi hôgi kallara |
niṭṭ eluvam muridu pala..... ||
(rest illegible).

149

On a 3rd stone in the same place.

svasti šrî jayâbhuya-Šaka-varusha 1200 Bahudhânya-samvatsarada Kârtti-
ka-su 5 Âd-andu šrimatu-pratâpa-chakravarti šrî-vîra-Râmanâtha-Dêvarasaru
Kaṇṇavûralu prithvî-râjyaṁ geyutam iddalli Mannana-kôgilali pâdigal etti
bandu Singeya-danṇâyakana kûde kâdi â-Singeya-danṇâyakana koluvalli
Taṭṭoreya Râma-gurugaļa maga Kallayya kâdi biddu sura-lôka-prâptan âdanu
Šiva-saraṇa-dîkshe-putranu |
Hara-gaṇaṅgala Bhṛîngi Îṣa-dâsara dâsanu |
â-dhareya janam hogale vîra mâđidan |
ati-dhîranu Nandinâtha Vîrabhadraṁ mechchalu ||

150

At Muduḍi (same hobli), on a stone in the Amṛitēśvara temple.

namas tuṅga etc. ||
 svasti śrīy irpp uttama- |
 vāstu jagaj-jana-manōharam sujana-jana- |
 prastutyaṁ viśada-yaśo- |
 vistāritam esavud amare Hoysaḷa-vamśam ||
 ā-Hoysaḷa-vasadol udayisida Vinayāditya-putran app Ereyāṅgaṅgav Ēchale-
 Dēvigaṁ mūvar-ddēvarante Ballāla- Vishṇu-Udayādityar emba mūvarum
 puṭṭidar avarolage Vishṇu-nṛipana vikramad anukramam ent ene ||
 modaloḥ Hoysala-rājya-lakshmiy odavaṁ tōl-valpinim tāldi *dann |
 udayam rañjise tanna balp odave tann ārpp ēre tann ājñe mī- |
 ye diśāchakraman otti koṇḍu Taṭakāḍaiṁ Gaṅga-rājyakke tām |
 modal ādaiṁ Yādu-vaniṣa-varddhanakara-śrī-Vishṇu-bhūpālakam ||
 jārane Vajri vahni suļuv-ōjeyan ullavan Arkkajam mahā- |
 krūrane nihi-kṛipam Niruti bāḍava-piḍitan ambudhi sañchaṭam |
 mārutan arttha-tatparane Vittapan Īśaran āldan endu Lakshmi sa- |
 nīchārise nōdi kūḍidaļu Vishṇuvinoļu bagegoṇdu nalmeyim ||
 paṭṭada-sati Lakshmigav ā- |
 neṭṭane-Vishṇuvina sutan enalu Narasiṁham |
 puṭṭidan adhika-vilāsam |
 voṭṭaji gali kāvan īvan ī-vasumatiyoļu ||
 idirād ari-bhūpālara |
 madad āneya komban uđidu dantada baleyaiṁ |
 biduvina muttina saraman |
 odavida jaya-sirige toḍasidam Narasiṅgam ||
 paṭṭada satiy Ēchale tām |
 neṭṭane Narasiṁhan-arasiy ākeya basuṛol |
 puṭṭida Ballu-nṛipālaka |
 neṭṭane guṇa-nīlāya vīra-vikrama-tējam ||
 tanagam kalpa-drumakkam vitarāṇa-guṇadoḥ machcharam Sūdrakaṅgam |
 tanagam vīkrānta-vijṛimbhita-bhuja-baladoḥ machcharam Mēruviṅgam |
 tanagam pempulla *biṇḍpaṁ taṭeda-mahimeyoḥ machcharam tān enal dha- |
 nyān iṭādhīśarkkaḥ viśruta-viśada-yaśam vīra-Ballāla-Dēvam ||
 svasti samadhigata-pañcha-mahā-śabda-mahā-maṇḍalaśvaraṁ Dvārāvatī-pura-
 varādhīśvaraṁ Tuļuva-baṭa-jaṭadhi-baḍavānaṭam | dāyāda-dāvānaṭam Pāṇḍya-
 kuṭa-kāmaṭa-vana-vēḍaṇḍa gaṇḍa-bhērunḍa maṇḍalika-bēṇṭekāṛa para-maṇḍala-
 sūrekāṛa saṅgrāma-Bhīma Kali-kāla-Kāma sakala-vandi-vṛindā-santarppaṇa-
 samarttha-vitarāṇa-vinōda Vāsantikā-dēvī-labudha -vara -prasāda mṛigamadā-

* So in the original.

môda-nâmâdi-praśasti-sahitam ūrîman-mahâ-maṇḍalêśvaram Talakâdu-Kongu-Naṅgali-Gaṅgavâdi-Noṇambavâdi-Banavâse-Hânunigall-Uchchaṅgi-gonđa bhujabala-Vîra-Gaṅgan a-sahâya-sûra ūnivâra-siddhi giridurgga-malla pratâpa-Hoysala-vîra-Ballâla-Dêvaru sakala-mahî-maṇḍalamam dushta-niṅgraha-śishṭa-pratipâlanam mâdi rakshisuttum Dôrasamudrada nelevîdinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire || tadiya-pâda-padmôpajîvigaļ app âneya-mâvantara kulada chalada châgam ent ene ||

śriśṭiyol i-Dasaphaṅgam |
 netṭane Mâyayvey emba satiy-udaradalum |
 paṭṭada-yibha-dârukaram |
 puṭṭidarum Kâṭeya-mâvataṁ Malleyanum ||
 dhareyoļag ârôhakk u- |
 pparavaṭṭam birudan emban i-Kâṭeya-mâva- |
 tagam sthirame vîra-vilâsam |
 dhuradol kâlagni-Rudranam tâm nere pôlvam ||
 eredargg ivanu nôd â- |
 guruviṅg â-ravige Harige ūivag ati-bhaktam |
 dhareyoļ mâvatar ellana |
 dorey olare kulake chalake sariy ahar olare ||
 mâvage malevara gaṇḍam |
 bhâvakanum vîra dhîran ati-bala-sauryyam |
 mâvata-Mallana Gumman |
 Mâvaniy-aṅk-aṅkakâran embam jagadol ||
 svasti ūrîman-mahâ-pasâytam parama-viśvâsi hiriya-Kâṭeya-mâvantanum âtana tam Malleyya-mâvantanum avar-aliya Gummeya-mâvantanum Sôveya-mâvantan olaṅgâda mâvantaru Mudavadîyura kereyam kaṭṭisi hosatâgi hiriya-kereya kelagaṇa ēriya gaddeyam mâdisiyum sukhadin âluttum ire || â-vûra Kêta-Gaudan âtana hiriya magam Maruļa-Gâvunḍan âtana tamam ||
 dhareyoļage Jakka-Gaudana |
 hiriya-magam Mâdi-Gaudan âtana tamma- |
 ndiru Hariyaṇanum Hâleyaṇam |
 Hariyaṇanum pursha-ratna-chintâmaṇigaļ ||

* Kêta-Gauda int i-Gaudugalam samasta-prajegalmam mund irisi Kâṭeya-mâvantanum Saka-varsha 1117 Râkshasa-samivatsarada Chaitra-śuddha-pâdîva-Sômavâradandu dêvar-aṅga-bhôga-nandâdîvige-nivêdyâ-jîrṇñôddhârakk endu Trailôkyâsaktiya hiriya-magan Amritarâši Hiriya-Hâla-jîya Chikka-Hâla-jîyan int i-mûvara kâlam karchchi dhârâ-pûrvvakam mâdi bitṭa datti (here follow details of gift) Kammaragaṭṭada Mallikârjjuna-dêvarige â-kereya kelage gadde sa 1 dêvara hindâna keyi 1 Gaṇḍasiya dâriya mûdaṇa keyi 1 ūriy-Amritê-śvara-dêvara dévâlyavaṁ pûrvvadalu Sâda-veggade mâdisi Trailôkyâsakti-jîyarige koṭṭa || namaś ūivâya namaḥ || (usual final phrases and verses) ūivâya ||

* This name is written over the line in small letters.

Amṛitēśvara-dēvara pā... yene Mādayyam baredanu || Baṅkāpurada.....
neyam geyda || maṅgalam aha śrī ||

151

On a stone in front of the same temple.

namas tuṅga etc. ||

svasti śrī mahārājādhirāja paramēśvara parama-bhaṭṭārakam Yādava-chakra-vartti śrī-vīra-Nārasimha-Dēvarasaru Niḍugalla-kōṭeya kālagakke naḍevalli Bāgeyakerēya keḍisi maka muḍidalli Kacha-Gauḍiya maga Kachiya-Nāyakana maga Māya-Nāyaka kudureyaṁ aṭṭuvalli....dalli surig iṣidu uyidu svarggatan āda Saka-varuṣa 1208 eṇṭaneyā Beya-samvatsara Vaisika-su 1 Sōmavāra ||

152

On a stone east of the same temple.

namas tuṅga etc. ||

svasti śrīmat-pṛithvī-vallabham mahārājādhīrājam paramēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Yādava-kuṭāmbara-dyumaṇi sarvvajña-chūḍāmaṇi Male-rāja-rāja Malaparoļu gaṇḍa gaṇḍha-bhēruṇḍa kadana-prachāṇḍan ēkāṅga-vīra Magara-rājya-nirmmūla Chōla-rājya-pratishṭhāchāryyan appa śrimatu-pratāpa-chakravartti Hoysala-vīra-Nārasimha-Dēvaru Dōrasamudrada nelevīḍinoļu sukha-saṅkathā-vinōdadiṁ pṛithvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīv-śrīman-mahā-pradhānam gaja-kēsari....ya-māvantan appa nā....Mahādēvai daṇḍāyakaru....Nārasimhapuravāda Muduvadīya-aśeṣha-mahājanaṅgaļu tamma kula-daivavāda Amṛitēśvara-dēvargge nandādīvige tammoļ ellam ēka-matyavāgi Sarvvajitu-samvatsarada Kārttika-śuddha-paurṇamī-Sōmavārad-andu bija-vonnāgi kotta ga 1 (here follows a list of donors with their donations).

154

On a virakal in the same village.

svasti śrī-pṛithvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakam, Yādava-chakravartti vīra-Ballāla-Dēva Saka-varuṣa 1080 tteneya Bahudhānya-samvatsarada Chaitra....5 Maṅgalavāradandu Muduḍiya mahā.....ya Kēta-Gauḍana makkaļu Maruļa-Gauḍa Jakka-Gauḍa avara makkaļu.....tṭam kādi.....chakravartti chala...sitagara gaṇḍa Mādi-Gauḍa hala...kondu.....

155

At the same place.

śrī

namas tuṅga etc. ||

..... Mâdi-Gauḍanu iṛidu Saka-varusha 1090 neya Sarv-vadhâri-samivatsarada . . . (8 lines gone) Bayara-Gavuda nilisida bîragalu maingala mahâ śrī

156

At the same place.

śrī Muduvadiya Chatteya-Nâyaka madavalige Aliyave-Nâyaketi� avara maga Maleya-Nâyakanu bađava-Jakkaṇana makkalū Kêtaṇa Mâkaṇanu Târaṇa-samivatsarada Mâghada-paurṇimâseyalu Maleya-Nâyakana taṅge Gujave-Nâya-kitiya . . . huwalli halaram kondu sura-lôka-prâptan âdanu

157

In Hosa-Kalyâdi (same hobli), on a stone in the ruined Kallêśvara temple.

namas tuṅga etc. ||

svasti šabda-mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura va
dyumaṇi samyaktva-chûḍâmaṇi Maleparoļ-gaṇḍâdy-añeka-nâmâdi-pra . . .
śrîman-mahâ-maṇḍalêśvaraṁ nṛipa-Kâma-Hoysalan âtana tanaya ||

balidađe.. Malepara |

taleyoļu bâļ iduvan udita-bhaya-rasa-vaśadim |

baliyada male |

taleyoļu kaiy iduvan vađane Vinayâdityaṁ ||

âtaṅgaṁ Keleyabarasarigam puṭṭidam ||

ânatar-âgad ripu-nṛipar- |

ânana-sarasiruha-nâlamam khaṇḍisal end |

âniļkum ad âniļkum a- |

d âniļkum ad Eṣaga-nṛipana bhujad asi-ham̄sa ||

âtana sati Èchala-Dêvige tat-putraru Ballâlu-Dêva Bitti-Dêvan Udayâditya-Dêvaṁ || avaroļage ||

Tuļu-nâdaṁ Male-nâdaṁ |

Taļakâdaṁ konđu matteyum taniyade bhû- |

. . . chi-varaṁ konđ |

alavadisida Vishnu-bhûbhujam kêvalamē ||

âtaṅgaṁ Lakshmâ-Dêvigaṁ puṭṭidam ||

tarala-vilôcha . . . p initum bare barkkuv âgal ant |

ari-narapâla-saṅkulada pandale kaige turaṅga-râji man- |

durake šalege dhanam nija-kôša-grihântarakke tad- |
 dhare kađitakkav uñđigegav ôlegav i-Narasimha-Dêvana ||
 simhaingam pat̄ta-mahâdêvigañ puñđidam ||
 ghana-šauryyañ Ballu-bhûpanam nija-vijaya-hayârûđhan âgal Kaliingam |
 vana-vâsôdyuktan âdam Tuļuvan alavi-gett ôđidam Koñkañam bhônik |
 ene punyâranyamam Gürjjaram Mâlavam Vi- |
 ndhya-nikuñja-prâptan âdam jaładhi-nikañtamam Chôlikam vêlegondam ||
 svasti samasta - prašasti - sahitam řîman - mahâ - mañdalêśvarañ Tribhuvana-
 malla Tałakâdu - Gaṅgavâdi - Noñambavâdi - Banavâse - Hânunigall - Uchchañgi-
 goñda bhuja-bała Vîra-Ganga pratâpa-Ballala-Hoysala-Dêvaru řîmad-râjadhnâni-
 Dôrasamudrada nelevîñinalu sukha-saṅkathâ-vinôdadiñ pŕithvî-râjyañ geyy-
 uttam ire || tat-pâda-padmôpajîvi svasti samasta-prašasti-sahitam řîmat-tantrâ-
 dhishṭâyakanam mahâ-pasâyitam Muchchiya-Siñgaññ-amâtyana guñam
 * . . . mî-dhâra-guñam-prabhâ-bharita-kîrtti-śri-yašô-vîratau
 lakshumî-dhârañ udâra-châru-guñam-ratunâ shîthâ-vachô- |
 lakshumî-dhâran apâra-dhîra-guñam-dhâtrînâtha-senâdhipau
 lakshumî-dhâra-sudhâ-vacha-sthira-va amâtyâdhipau ||
 â-mantri-chûdâmañi Kalilavâdiyam sukhadind âluttam ire || tatu-pâda-padmô-
 pajîvi || svasti řîmatu-Tuñilasanda-kulôdbhavar appa Kâla-Gauđa-Boppa-Gaudan
 ant avarołage Kâla-Gavuđa Gaudigam Boppa-Gavuđana sati Chañta-
 Gavuđigam su-putraru Dugga-Gavuđa Bîra-Gavuđa Jakka-Gavuđa Chañta . . .
 puñđi sukhadin irey avarołage Bîra-Gavuđa-Jakka-Gavuđana guñam ||
 sâra-guñagala nilayam |
 ne charitada gatiyol ivan ârimi |
 piriyam gada tân endađe |
 Bîra-Gavuđange dorey olare dhareyoñ enduñ ||
 akka kađita |
 lekkada balumeyoñ ârindam migil êra . . . |
 . . kka-Gavuñđana hogalvud |
 okkalu vidvâmisa kalu ||
 ant â-Kâla-Gavuđana Boppa-Gavuđana maidunan appa svasti řîmatu prabhu-
 šakti-guñam-gañâlañkrita ñâbharana - bhûshitan appa Bamma-Gâvunđana
 prabhâvam ||
 prabhu-guñam sampadaviya mun- |
 na Bhavana kaiyol . . . du jasadoñ ondid âdi- |
 vibhu Marîchige toney âr |
 šubha-lakshañ-a-Bamma-Gavuđang ulîdar varñayaisal âr ||
 satiya guñam ||
 pati-hîte sampadavi-yuteyam |
 sutu-ratunâbharaña su-gôtrâlañkriteyam |

* So in the original.

rati-yute.....san- |
 tata kírttipud â-prithu-guṇeyam Mâla-Gavuḍiyam ||
 ant â-Bamma-Gavuḍaṅgam Mâla-Gâvunḍigam kshîravâridhi-Mêru-samyôgadîn
 pârijâta-kalpa-bhûruham puṭṭuvante su-putraru Hoṭala-Gâvunḍanum Vamsa-
 ..Gâvu.....puṭṭi sukhadin irey avarolage Hoṭala-Gavuḍana prabhâvam ||
 dâni dayâparan itam |
 mânava... dhîran end â-budha-jana- |
 dhênuvan olaviṁ pogaluva |
 pîna-bhuja-vijayanam gâvunḍa-Hoṭalanaṁ ||
 Kamaṭajan âyuvam Kamaṭanâbhan a-khaṇḍita-lakshmiyam jagad- |
 *vimala-yaśôditôdariyam kamalâkaran ittan endadey |
 amaṭa-guṇaughā sau..nidhiya....di mîga..madhya śishṭa.. |
 amaṭa-sugîta-kîrtti-hoṭalam Hoṭalam hoṭala-prasêbyanum ||
 ant â-prabhuvina..... ||
 jâti-guṇa-rûpu-bhâgyâñ- |
 chitan appa su-putra sakala-mitrarumaṁ |
 Kêta-Gavuḍiyavol endum |
 ... padedar olaṛe podavi-samastadoļu ||
 tad-dvitîya patuniya guṇam ||
 tâvareya putrigam negard |
 Âvanijâtegav A..dhatigam Adri-sutegam |
 Bûma-Gavuḍi tâm dorey enalu |
 bâvanna-kusuma-gandhige sariy â... ||
 yaggam tantra-pati-Hoṭala-Gâvunḍaṅgam tat-sutar appa Bammeya-
 Boppaṇa-Jakkaṇam-Sômeya-Ha... yaṇaṅgaṭ emba suta-pañchakaṁ modalâda
 santânâbhivîryiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire
ra pitrârjjita-grâma Nirugunda-nâq-olagaṇa Kalilavâdi karam šôbhise
 â-vûra teṅkaṇa-de.... Hoṭala.... Kannamagereyâgi kaṭṭisidan ūra
 muntaṇa hiriya-kereya kelage Šivâlayaman ettisi
 kaṇam mâdiſida Hoṭala-Gâvunḍam ant â-vûra-gâvunḍugalum samasta . . .
sama.....na Rudrašakti Kali-dêvâlayamam mâduvalli baṭi-gelasamu-
 maṁ sodheyumam geyu....namm â.....Saka-varisham 1075 Bhâva-samva-
 tsarada Kârttika-suddha-paurṇimâse-Sômavâra.....haṇa.....niyandu
 samasta-praje-gâvunḍugaṭ ellam irddu dêvar-aṅga-bhôga nan.....khaṇḍa-
 sphu.....hiriya-kereya kelage gadde sa 1 ko 10 si.....

158

At Gaṇḍasi (Gaṇḍasi hobli), on a stone near the Āñjanēya temple.

namas tuṅga etc. ||

svasti śrī jayābhuyadōstu Śaka-varusha *1256 varttamāna Raktākshi-saīnvatsarada Mārggasira-śuddha-Ā-vāradandu śrīmad-anādi-agrahāraṇī Ballālapuravāda Hiriya-Gaṇḍasiya śrīmad-aśeṣha-mahājanaṅgalu sabhā-sthaṭadalli kuṭidu tammoļu sarvvadaikamatyavāgi Hiriya-Gaṇḍasiya . . . mma-Gavuḍu Māisāhaṇiya maga Kañchiya-Nāyakaṅge koṭṭa śilā-śāsanada kramav ent endade emm ūra paḍuvāṇa Kañchiya-Nāyaka māḍida haṭiyalu kaṭisida kanne-gereya keṭage hādi gadeyali ūra mundā nisaṇ māḍi . . . Jōgehalli ū yaṅge godageyāgi salu koṭa silā-śāsana (usual final phrases) yi-śāsana baredāta sēnabōva-Saṅkaṇṇa mahājanaṅgalā oppa śrī-vīra-Ballāla-Dēvarasaru oppa baradāta Dāsiya-Virappa śrī

159

In the same temple.

śrī || Asita-giri-samaṇī syāt kajjalāni sindhu-pāṭrē
sura-taru-vara-śākhā-lēkhinīn patram urvvīn |
yadi likhati grīlhītvā Śāradā sārvva-kālāni
tad api tava guṇānām īśa pāram na yāti ||

svasti śrī jayābhuya-Śaka-varusha 1265 neya Svabhānu-saīnvatsarada Kārttika-śu 1 Gu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Harihara-mahārāyaru rājyaṇī geyyutt ire tat-pāda-padmōpajīvi Sōma-vām-śōdbhava Padmanābha-tanaya Bhāyaṇṇāṅgalu Hiriya-Gaṇḍasiya sthaṭadolage tamma jananiya nāmadīnī Maṅgāpurav emba grāmavān rachisi adake Maṅgasamudrav emba taṭākamān kaṭīsi ā-taṭākada dakshiṇa-bhāgada kōḍiyanī Hiriya-Gaṇḍasiya agrahāravān jīrṇṇōddhāravān māḍi ā-hiriya-keṛege tanda kāluvege rakshaṇārtthavāgi ūra munde Hanumanta-dēvara pratishṭeyanī māḍi šāsanavān nedisidakke maṅgalam ahā śrī śrī

163

On a stone in front of the ruined īśvara temple on the tank bund.

svasti śrī jayābhuya-Śaka-varsha 1183 Durmmati-saīnvatsarada Mārgga-śira-śudha 15 Huṛigilavāḍiya Bīra-Jīvana maga Gujjaya-Nāyaka nilisida kalu maṅgalā

* So in the original; but it should be 1246.

164

On a stone near the north gate of the same village.

....ś charanana sametar appa Jinasēna-bha śishyar Gonā-....
dēvar avara si... Kâdabbe-kantiya....ār anvayam e.... svasti Satya-vâkya
Koṅguṇivarmma dharmma-mahârâjâ (2 lines gone). (back) Kâdabbe-kantiya ī-
Bâsayya-ballahana besadolū..... baha.....

165

On a stone near the trench of the same village.

namas tuṅga etc. ||

svasti śrî prithvî-vallabha mahârâjâdhîrâja râja-paramêśvaraṁ Yâdava-kulâm-
bara-dyumaṇi Hoysaṇa śrî-vîra Ballâla-Râyaṁ prithvî-râjyaṁ geyyutt ire Šaka-
varsha 1242 neya Siddhârthi-sainvatsarada Âśvîja-su 10 Sômavâradandu
Gandaseya.....

166

In the same place.

namas tuṅga etc. ||

svasti śrî prithvî-vallabham mahârâjâdhîrâja..... jaladâmbaram Yadu-
kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Maleparolu gaṇḍa
kadana-prachaṇḍa yêkâṅga-vîra Šanivâra-śiddhi giri-durgga-malla chalad-
aṅka-Râma vairîbha-kaṇṭhîrava Magara-râjya-nirmmûla Chôla-râjya-prati-
shthâchâryya *kumuda-jaivâṭrika bhuja-baladiṁ Šomêśvara-Dêvarasanu Kaṇṇa-
nûrallu prithvî-râjyaṁ geyyutt ire Šaka-varsha 1179 Naļa-sainvatsarada Âśva-
yuja-šu 1 Ad-andu Gandaseya-Nâmayya-Nâyakana maga Nârasimha-Nâyakanu
Magareya mèle hêlikey âge hôda... tṭôdu-maṅgalada bavaradalli kâdi Brahma-
lôkakke sandanu

167

In Chikka-Gaṇḍasi (same hobli), on a rock in the waste-weir of the tank.

(Nâgarî characters)

śubham astu śrî-Gaṇâdhipatayê namaḥ ||

namas tuṅga etc. ||

svasti śrî jayâbhudaya-Šâlivâhana-šaka-varsha 1457 neya Manmatha-samvatsarada Chaitra-śuddha 15 lu śrîman-mahârâjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Achyuta-Râya-mahârâyaru prithvî-râjyaṁ gaiyyuttam iralu Parâśara-gôttrada Âpastamba-sûtrada Yagus-sâkhâdhyâyîgalañâda Timmarasara makaļu Râmappagaļu nânâ-gôttrada nânâ-sûtrada nânâ-śâkheya

* So in the original.

aśeṣha-vidvan-mahājanaṅgalige koṭa bhū-dāna-dharma-śilā-śāsanada kramav ent endare śrīmanu-Achyuta-Rāya-mahārāyaru namage nāyakatanake pālista Honnavalī-sīmey-olagāṇa śāsanastav aha Chikka-Gaṇḍasege pratināmavāda.... . . samudravanu Tuṅgabhadrā-tfradali Virūpāksha-dēvara Viṭhala-dēvara san-nidhiyalu śrīmanu-Achyuta-Rāya-mahārāyarige dharmav āgabekendu namma Kaḍigalala Sarasi-ammanavarige puṇya-lōka-prāpti āgabekendu gaṇa-saṅkhye māḍli brāhmaṇarugaṅlige dhāren eradu koṭa dharmma grāmada chatus-sīmeya vivara (here follow details of boundaries) yint i-chatus-sīmey-olagāṇa Hiriyūru Chikka-Gaṇḍasege saluva kāluvalīgaṇu Gollahallī Bommēnahallī Hāsēnahallī Voḍeyahallī yint i-chatus-sīmēge horagāgi idda Chikka-Gaṇḍasege saluva Voḍagara-haṅlige saluva sīme sahavāgi Parāśara-gotrada Āpastamba-sūtrada Yajuś-śākheya Timmarasara makkaṇu Rāmappagaṇu nānā-gotrada nānā-sūtrada nānā-śākheya aśeṣha-vidvan-mahājanaṅgalige Chikka-Gaṇḍasege pratināmavāda samudrav emba grāmavanu hiraṇyōdaka-dāna-dhārā-pūrvakavāgi dhāren eradu koṭtevāgi ā-grāmakke saluva chatus-sīmey-olagāṇa nidhi-jala-pāshāṇa-akshīṇi-āgāmi-siddha-sādhyaṅgal emba ashta-bhoga-tējas-svāmyavanu putra-pautra-parampareyāgi ā-chandrārka-sthāiyiyāgi sukhadiṁ anubhavisi bahiriy endu Parāśara-gotrada Āpastamba-sūtrada Yajuś-śākheya Timmarasara makkaṇu Rāmappagaṇu nānā-gotrada nānā-sūtrada nānā-śākheya aśeṣha-vidvan-mahājanaṅgalige tri-vāchakavāgi dhāren eradu koṭa dāna-dharma-śilā-śāsanā || (usual final verses).

168

On the same rock.

Chikka-Gaṇḍaseya vṛittimanta yimmaḍi Kauṇḍinya-gotrada Āśvalāyana-sūtrada Ruku-śākhādhyāyīgalāda Saṅgayaṅgaṇa makkaṇu Gaurapīṭhanu vajayada kat-ṭanu hākisi šilā-śāsanavanu barasidanu ||

169

In the same village, on a basement near the entrance of the Channa-Kēśava temple. śrī Krōdhi-saṅhvatsarada Māgha-ba 1 lu suṅkada-Puṭarasaru Chikka-Gaṇḍasiya mahājanaṅgaṇu sandar ā-mathada gopīchandanakke yi-ūra maggadolage mūru-vīsada ondu magga-dereyanu naḍasi bahevū (usual final phrases).

170

In the same place.

Dhātu-nāma-saṅhvatsarada Kārttika-su 11 Śukravāradandu re naya Kēśavanātha-Gopīnātha-dēvara eṇe-majjanada dharmakke Gaṇḍasiya ūroilage vondu maggavanu naḍisi bahudu yi-dharmavanu ā-ma . . . dharma . . . suṅkadavaru pālisi baharu |

171

In the same place.

Vyaya-samvatsarada Kârttika-suddha 1 Â śrimatu-Davanasirayada Ereyamakkaṇu Channapagaṇu Chikka-Gaṇḍasiya Kêśava-dêvaru Gôpînâtha-dêvarige vastrakke yî-ûra maduve-deṣeyolage ondu maduve-deṣeyanu naḍasi bahevū (usual final phrases).

172

At Hullekere (same hobli), on a stone in the enclosure of the Channa-Kêśava temple.

nityam dibyâvatârair anavaratam anantâtibhârâvatâra- |
 byâpârair âryya-varyyâmara-nara-ramaṇair ârtta-bandhuḥ karôti |
 hatvâ durvîitta-daityân nata-nuta-charitaś śrêyasas sthâpanam yas |
 sô'yaṁ nas saṁsrîtânâm disatu śam adhikam Šrîpatis śubhra-kîrttiḥ ||
 Šrînilaya-kamaṇa-sambhava-vadana-sarôjâta-janana-sâmartthyât |
 sad-brahma-varchchasâdhyâ jayanti satyâśishô viprâḥ ||
 vinaya-sphûrtti-nidhânam |
 Vinayâdityâbhidhânan artthi-nidhânam |
 jana-nâthan âdan â-nriṇa- |
 tanûbhavan Ereyâṅga-Dêvan adaṭara gôvam ||
 antu-samasta-kshatra-dharmmad eṣeyan appa Yereyaṅga-Dêvaṅgav Èchala-
 Dêvigam puṭti ||
 śrimad-Yâdava-vaiṇâ-vârddhi-vilasat-saṁvarddhanôdyat-sudhâ- |
 dhâmaṇ dṛipta-nriṇâla-jâla-jalajâta-brâta-saṁvarddhanô- |
 ddâmânekapam iṣṭa-śiṣṭa janatâ-kalpadrumam tân enal |
 bhûmîpâlaka-mauli-ratnam esedam śrî-Viṣṇu-bhûpâlaka ||
 paḍuval paśchima-vârddhi mûḍa negald â-Kâñchî-puram teṅka nôr- |
 ppaḍe sach-chandana-manda-mâruta-chaṭa-śrîkhaṇḍa-shaṇḍâchaṭam |
 baḍagal Perddoṛe mîreyâda nelanam vîkrântadind âldan en- |
 daḍe pôlvannan ad âvan i-bhuja-baṭa-bhrâjishnuvaṁ Vishnuvaṁ ||
 â-Viṣṇuvarddhanaṅgam |
 bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
 Dêvigav udbhavisidan i- |
 bhûvallabha Nârasimhan âhava-simha ||
 bhuvanaikâścharyyav âyt itana charitav id ent emba Kâdamba-sainyaṁ |
 kavi yêṛ ig endu Bankâpuradoļ irl adam kēldu garbhasthan âgirdd |
 avatâram geyvutam tad-balaman aledu tat-prâjya-sâmrâjya-sarvva- |
 svavan âdam tandeg ittam jasam ese-vinegam Nârasimha-kshitîśam ||
 nuta-Dharmmam ripu-Bhîman Arjjuna-yaṣam vidvishṭa-bhûbhrid-Yamam |
 kshiti-Râmaṁ kṛita-sime-gîta-Bharataṁ bhâsvat-su-mitrôdbhava- |

kshitipalam Narasiṁha-Dēvan avanī-Śatrughnanant udgha-Bhā- |
 rata-Rāmāyaṇa-pūrvva-purusha-prakhyātiyām tāldidaṁ ||
 Naṭa-Nābhāgāmbarīṣa-prathita-Prithu-Hariśchandra-tach-Chandraguptō- |
 jvāla-kīrty ā-Rāma-Rāmārjjuna-Puru-Sagara-khyāta-Dushyanta-dhātrī- |
 taṭapālār kkūḍi band ī-Kali-yugadolag ond ādavol kshatra-dharmmām |
 toṭagal vikhyāti-vettam Yadu-kula-tilakaṁ Nārasīṁha-kshitiṣam ||
 bandu kavid ari-baṭāmbudhi |
 nindude Narasiṁhan-onde sabaṭada moneyo! |
 binduvin andade munnam |
 nindavol ambhōdhi Rāman-ambina moneyo! ||
 svasti samadhipata-pañcha-mahā-śabda-mahā-maṇḍalēśvaraṁ | Dvārāvatī-pura-
 varādhīśvaraṁ | Yādavānvaya-sudhāvārddhi-varddhana-sarach-chandra | idā-
 nīntana-Hariśchandra uddanḍa-maṇḍalika-maṇḍalī-taru-shanda-maṇḍitākhaṇḍa-
 Khāṇḍava-dahana-prachaṇḍa-kōdanḍa-Pārttha | gaṇḍara-tīrththa Tuļuva-bala-
 jaṭadhi-baṭavāṇaḷa | vairi-bala-gahana-dahana-dāvāṇaḷa | Pāṇḍya-kuḷa-kamaṭa-
 vana-vēḍaṇḍa maṇḍalika-gaṇḍabhēruṇḍa raṇa-raṅga-dhīra | jagad-ēka-vīra |
 maṇḍalika-bēṇṭekāṛa | para-maṇḍala-sūrekkāṛa | saigrāma-Bhīma | Kali-kāla-
 Kāma | nāmādi-samasta-praśasti-sahitam ūrīmat-Tribhuvana-malla Taṭakāḍu-
 Koṅgu-Naṅgali-Noṇambavāḍi-Banavase-Halasige-Huligē-Hānuṅgalu-gonda
 bhuja-bala Vīra-Gaṅga-pratāpa-Hoysala-śrī-Nārasīṁha-Dēvaru Hima-Sētu-mary-
 yādeyāda bhūmiyām dushṭa-nigraha-śishta-pratipālanaṁ geydu rakshisuttam
 sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyutt ire ||
 tat-pāda-padma-jīvanaṁ |
 utpālīta-saṅkala-dharmman āśrita-varmmani |
 hrīt-padma-nihita-Šaṅkarā |
 utpanna-mati-prahhāva-bhāvita-kāryyaṁ ||
 Šrīvatsa-gōtra-vāridhi- |
 jaivātrikan akiṭa-bhuvana-nayanānandaṁ |
 Gōvinda-Dēva-pautram |
 bhū-viśrita-kīrtti Maddi-Rāja-tanūjan |
 naya-vinaya-satya-śaucha- |
 priya-vachana-prēma-bandha-bandhura nityō- |
 daya-dāna-māna-mānita |
 jaya-lakshmī-hṛidaya-kāntan urvvī-kānta ||
 ūrīkarana-tantra-mantrakk |
 ēka-prabhu Nārasīṁha-Dēvana maneyo! |
 lōkōpakāra-karaṇam |
 ūrīkaranaḍada Būchi-Rājan ūrjjita-tējam |
 śrīya manah-priyām janita-kāman iṭā-priyan abja-śaṅkha-la- |
 kshmāyata-hastan ḍatta-vijayām dvija-rāja-su-sēvitam bala- |
 jyāyan abhēdyā-mantra-kusaṭam Bali-bandhananante rāya-Nā- |
 rāyaṇan embud urvvi Narasiṁha-narēndrana mantri Būchana ||

para-bhûpâlaka-jishnū šatru-dahanam dushtâri-Kâlam manô- |
 hara-mantrônati-Râkshasam bhuvanapam samyag-guña-çparšanam |
 vara-Vittêsan Umêšan ant akhiila-dikpâla-prabhâvânvitam |
 Narasiñha-priya-mantri mantra-vilasad-vidyâ-chaṇam Bûchaṇam ||
 âraye tîbra-têjam amritâtmas ilâ-priya-nandanam sad-â- |
 châra-budha pradhâna-guru sad-bali-dhî-sakhav antu tanna ka- |
 yvâra-vilâsadind eseutirddud a-sat-kriti-manda yemma ka- |
 yvâradin âdud embud...rvvige bhûmige kîrtti-varttanam ||
 kađed idâđida hippe dugdha-nidhi tâm chandraṇ kaļankâñkitam |
 Mridaśailam bari belli-kaṭtu Himavantam mañju Rudrâṅgan a- |
 ppade mât êm viraha ppa....venasum sachchhidram end end... |
 ..de beñkolvudu Bûchi-Râjana yaśah-śrî parvvi mû-lôkamaṇam ||
 vinayada betṭu vîra-rasa-sâgarav oppina kûrppu mikka mân- |
 tanada tavar vvidhâna-niļayam jaya-lakshmiya ramya-harmmyam â- |
 lîdana manam âśritâli-kavachaṇ budha-bândhava-kâmadhênu saj- |
 jana-nidhiy embud urvvi vibhu-Bûcheyan âhava-Savyasâchiyâ ||
 svasti samasta-dhâriñi-jana-janita-rakshâ(da)-dâkshiṇya-parôpakâra prasiddha-
 purushâgraganâya | châru-châritram pavitrîkîta-dharitrî-maṇḍalaṇ | Vâg-
 vilâsinî-suvarṇa-karṇa-kuṇḍala | Rati-ramaṇa-ramaṇîya-vitarâṇa-ramya-
 saumyâṅga | niravadya-hṛîdyâ-vidyâ-prasaṅga sakala-guña-sammardda Maddi-
 Râja-râjita-guṇâñurûpav appa putra sarvvôrvvarâ-mitra lôkambikâyamâna-
 Mâkâmbikâ-talôdara-kshîrôda-parijâta-pârijâta | para-hita-paratantra tantrâ-
 dhikâri.....râjânujâta | śrîkaraṇa-tantrâdhikâri nânâvidhâñka-Nâkaṇa-guṇâ-
 nuguṇav âda sôdara | dharitrî-parirakshaṇa-guṇâspada-Padmôdara | Karṇaṇṭa-
 kuļa-kamaļa-mârttaṇda pati-vañchaka-nikara-nirbbhêdana-prachâṇda | svâmi-
 sampatti-samriddha | chatur-upadhâ-viśuddha | sarvva-guña-sampûrṇa |
 Kali-kâla-Karṇa | nâmâdi-samasta-prâšasti-sahita śrîman-mahâ-pradhânam
 sarvvâdhikâri śrîkaraṇada heggade-Bûchi-Râjam Saka-varsha sâvirad embhatta-
 nâlkaneya Chitrabhânu-samvatsarad uttarâyaṇa-saṅkramanadandu Nirugunda-
 nâla Hulleyakeręyam tann âlda Nârasiñha-Dêvana kayyalu hađadu śrî-Sôma-
 nâthapurav endu hesar itṭu sarvva-bâdhâ-parihârav appant agrahâram mâdi
 chatur-vvêda-pâragar appa brâhmaṇargge dhârâ-pûrvvakam mâdi sarvva-
 namasyavâgi biṭṭu koṭṭaru || mattam ||
 vadanaṁ pañkajav akshi matsya vudaraṁ nîraṁ padam kûrmma vu- |
 nmada-chakram ku...ge kanne-gereyam vîprôttamargg ittu man- |
 trada sampûrṇateyind ad eyde taledam kanyânnâ-gô-bhûmi-dâ- |
 nada sat-puṇyaman êm Nrisimha-sachivam vipra-priyam Bûchaṇam ||
 śrî-Sômêśapuraṁ Purandara-purâkâram vichitrait gguṇair
 asty èkaṁ Narasiñha-Dêva-vishayê tasmiṁs tadâdhîśvarê |
 tan-mantrî Surarâja-mantrî-sadriṣas sarbbair gguṇais sammatô
 nâmnam Bûchaṇa-ity asau tad akhiļam prâdâd dvijebhyô mudâ ||

sach-chhâstra-śruti-tarkka-kâvya-vividha-prôddâma-sat-karmmabhîḥ
 khyâtêbhîyô'khiļa-kautukâlayam alam śrî-Kêśavasyâlayam |
 kritvâ tatra Harês surâsura-gurôś chakrê pratishîhâm cha yas
 sô'yam jîvatu putra-mitra-dhanavân â-kalpam aty-ûrjjitali ||
 â-śrî-Channa-Kêśava-dêvara śrikâryyakke Bûchaṇṇa biṭṭa bhûmi Bûchasamu-
 drada naḍuvanâ kalla-tumbina keļage gadde hannerâdu salagey â-gadde sîme
 (here follow details of boundaries and gift) śrî-Chenna-Kêśava-dêvara nandâdîvigege
 suñkada-Mañcheya-heggade biṭṭa yettu gâṇa vondu 1 dêvara tôṭa pannâyavanu
 śrikaraṇa-heggade-Sômayyanu sûryya-grahaṇadandu dhârey erâdu biṭṭanu ||
 (usual final phrases).

shashṭi-varsha-sahasrâni svarggê tishṭhati bhûmidâḥ |
 âchchhettâ chânumantâ cha tâny êva narakê vasêt ||
 sva-dattâm para-dattâm vâ yatnâd raksha Yudhishthira |
 mahîm mahîbhritâm śreṣṭhâ dânâch-chhrêyônu-pâlanam ||

173

On the same stone.

svasti śrî Vijaya-samvatsarada Mârggaśira-śuddha-pâdîva-Sômavâradandu
 Gaddumbaṇiya Mallayyaṅgaļa maga Viṭṭhayyanu tanage prâyaśchittârthavâgi
 śrî-Chenna-Kêśava-dêvarige Gaṅgasamudrada naḍuvanâ tumbina modal-êriyalli
 khaṇḍuga-gaddeyanu siddhâya-mânyavâgi â-chandrârkka-târam-baram dhârâ-
 pûrvvakam mâdi koṭtanu

174

On the side of the same stone.

Pramâthi-samvatsarada Mâgha-su 10 Bri Hulleyakereya śrî-Channa-Kêśava-
 dêvarige êkâdašiya jâgada-dîvigegevu vondu vupahârakav â-heggade-Chan-
 danânanu bija-vonnâgi â-chandrârkka-târam-bara dhârâ-pûrvvakam mâdi koṭta
 gadyânam erâdakanu bađi-haṇa âṛaka suggiya aghghadalu kondu mahâjanâ-
 galê nađisuvaru

175

At Keñkere (same hobli), on a stone in Vire-Gaudâna Virachikka's garden.

svasti Šaka-varsha 829 Vibhava-samvatsaram pravarttise Sugga-Gâvunḍana
 maga Basavana ..de mandengara Mâruga tale-gadidam

176

At Mâvinakere (same hobli), on a broken stone lying on the tank bund.

śrî pa..... svasti śrî Śrîpurusha-mahâ.... duṛegaļa Bañchapaya
 eridu viļd ôdu....la-kandan damman ere..kam akku

178

At *Vaḍagarahalli* (same hobli), on a stone near the Sōmēśvara temple.

namas tuniga etc. ||

svasti samadhhigata - pañcha - mahā - sabda samasta - bhuvanāśrayam ūrī - prithvī - vallabhami mahārājādhirāja paramēśvara parama - bhaṭṭārakam Dvārāvatī - pura-varādhīśvaram Yādava-kulāmbara-dyumanī samyaktva-chūḍāmaṇī Male - rāja-rāja Maleparoļu gaṇḍa gaṇḍabhēruṇḍa kadana-prachanḍan a-sahāya - śūran ēkāṅga - vīra Śanivāra-siddhi Giridurgga - malla chalad - aika - Rāma Taṭakādu - Koiṇgu - Naigali - Banavase - Hānuṇgallu - Halasige - Belyalaṁ - gonda bhuja - bala - pratāpa-chakravartti Hoysala - vīra - Ballāla - Dēvaru Dōrasamudrada nelevīḍinalu sukha-sankathā-vinōdadiṁ prithvī-rājyaṁ geyvuttam ire || tat-pāda - padmōpa - jīvīgal appa ātana pratāpamaṇi pēlvade ||

Chōlaiṁ muttida hannerāl-varshakaṁ kōlpōyte tām pōdan emb |
âlāpām bare sārdd ad ondu mołanam mēlvechchuv Uchchaṅgiyam |
hēlāsādhyav id âdud endu divijar chchōdyam baḍutire ball - |

âl âldam Giridurggamalla-pesaram Ballāla-bhūpālakaiṁ ||

svasti samasta-praśasti-sahitam ūrīman-maha-pasāytam parama-visvāsi svāmi - drōhara gaṇḍa machcharipara gaṇḍa bīra..dana Mottada Kūsadallayana yaśōnnatiy ent endade || Śaka - varsha 1118 neṭaneya Naḷa - samvatsarad Āśvīja-suddha 6 Ādivāradalu Nirugunda-nāḍa Komāra-vittiyam hiriya-Hirēvāla - halli Vaḍagereya paduvaṇa deseyalu keṣeyam kaṭṭi taṭṭaka - pratishṭheyam māḍid alliy ā-Bāgavāla-Mallaya-Nāyakanum Vaḍagereya Mācha-Gavuda Hiri - Yeṛaganahāla - Bīchi - Gauḍanu Chikk-Eraganahāla - Honneya - Nāya....yahāla Doḍa - Gauda Âladahalliya Kēta - Gauḍa Bidureyahalliya Kaṁ....Māra - Gauḍana Nalakeṛeya Kaliya - Gauḍa TagacheyagereyaGauḍa Nāgarahāla Jakka - Gauḍan olaṅgāgi ātana bō....yuṁ yiddu ā-kereya kelage kere-godageyāgi Kūsadallayyainge 8 salage gaddeya...n ātana makkalu mammakkalāgi ā - chandrārkka-tāraṇiṁ-baram salvantāgi dhārā-pūrvvakam māḍi koṭṭaru gadde sa 8 || enṭu salage gadde - olağe dēhārada Kāmayaṅge sa 1 ā-kereya kelage dēvarige biṭṭa gadde Māda-jīyyam sa 2 || (usual final verses).

179

At Bāgavālu (same hobli), on a stone near the Kallēśvara temple.

svasti samadhhigata-pañcha-mahā-sabda-mahā-mandaṭēśvaram Malaparoļu gaṇḍa Binayātya-Hoysala-Dēvara rājyadalu Bahudhānya-samvatsarada Komāra-vittiya Bāgavālu Paṭṭavattana-kula-tilakam praje-mechche-gaṇḍa gaḍiy - aika - kēsari naṇṭara-Sannaha-Gāvunḍana maga Bīcha-Gāvunḍam mattam Bīcha-Gāvunḍana maga Bāchi-Gāvunḍanum i-Sivāleyava Bīcha-Gauḍan ettisi i-dēvargge hiriya - kereya kelage biṭṭa gadde khaṇḍuga hattu mattam beddale mattar ondu teṇ-

kaṇa-hallada dāda naṭṭa-kallu mūṛ-aṛada mūḍalu naṭṭa-kallu mūṛakkinda
baḍaga kōḍi i-haḍuval ēri banda gade i-dēvargge biṭṭa datti chandrādityan
ullanaka (usual final phrases) i-sthāṇa-oḍeya Sōmarāsi-paṇḍitaru i-śāsanava....
rāchāriya maga Māṇikāchāri i-śāsanavaṁ bareda....ma

180

In front of the same temple.

namas tuṅga etc. ||

....dāsa...janayya baraha || śrī-gurubhyō namah ||

seṭedu puli pāyal .. hoy |

Saṭay ene muni kaṇḍu hoy Saṭay en.. Hoy- |

saṇan ādām[.... .] |

Saṭa-versa ḥāyta Yādava.daiñ ||

śrī-Nārasimha-nṛipālaiगम paṭṭa-mahā-dēvigaṁ mudaman eyde taled Ēchala-
Dēvigaṁ bhū-viśrutān udaysidam bhuvanaika-mūrtti vīra-Ballāla-nṛipaṁ ||
svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-
varādhīśvaraṁ Vāsantikā-dēviya labdha-vara-prasādaru Yādava-kulāmbara-
dyumāṇi samyaktva-chūḍāmaṇi nāmādi-prasasti-sahitān Taṭakāḍu-Koīgu-
Naṅgali-Gaṅgavāḍi-Noṇambavāḍi-Banavase-Uchchaṅgi-Hānuṅgallu-gonḍa
bhuja-baṭa-Vīra-Gaṅgan a-sahāya-sūra Sanivāra-siddhi Giridurgga-malla chalad-
aṅka-Rāma niśsaiika-pratāpa-Hoysaṇa-chakravartti śrī-vīra-Ballāla-Dēvaru
Dōrasamudrada nelevīḍino sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyttam ire
tatu-pāda-padmōpajīvi || Nirugunda-nāḍ-olagāṇa Kumāra-vṛittiya Hiriya-Bāge-
vāla Sōmanātha-dēvara dēvālyake nilisida Eṣeyamergerge śrī-Sōmanātha-
dēvara nitya-nivēdyakkaṇi .. harivāṇa.... Gaudāra maga Chikkeya-Nāyaka
ātana maga nāḍ-ālvan ā-Tambeya-Nāyaka-nāḍālvana maga Malleya-Nāyaka
Kaṅcheya-Nāyakana maga Māreya-Nāyaka Malleya-Nāyakana tamma Rāya-
Gauḍān-olagāda samasta-praje-gāvunḍugāluṁ muntāgi ā-dēvarige Saka-varsha
*1141 neya Yuvada-saṁvatsarada Śrāvaṇa-ba 2 Ā | biṭṭa datti gadde sa 3
nandādīvigege biṭṭa beddale vūra munde kamba 100 olagereyolage ka 100
antu kamba 200 dhārā-pūrvvakāṇi māḍi biṭṭa datti ā.... Sātana Malli
.... maga Māda-jīya Hiriappa-jīyana maga Māla-jīya ātana maga....
Sōmanātha-dēvargge koṭṭa sthāṇa || mattaiṇi Malleya-Nāyakana maiduna....
Bommeya vūra mūḍana keṛeya teṅkaṇa-kōḍiya kattisida desege ā-Bommeyage
paļu ma.....yalli dhārā-pūrvvakāṇi māḍi koṭṭa gadde sa 1 ko 10 (usual final
phrases) yī-śāsanavaṁ Kelaigereya Sīguriya Bāchayana maga Anantayya barada
yī-śāsanavaṁ kaṇḍalisidar..... heggadeya Āchana maga Mākōja Bōlōjana
maga Māṇḍalāchāri.... reya kattisid allige.... la vēriya nideya beḍadalli
koṭṭa beddale kamba innūru 200 kereya Bōli-dammaḍi kattisi šāsanava nili-
sida.....guppeya....yaṅge maṅgalam ahā śrī śrī

* So in the original: Śaka 1141 = Pramādi; Yuva = 1137.

181

On the same stone.

Pīṅgala-samvatsarada Āśvīja-su 1 nu-dēvara amṛitapadige koṭṭa. . .
ko 5 Sōmanātha-dēvarige ko 5 dharmmake koṭevu . . . amṛita-padige

183

At Āladahallī (same hobli), on a stone in the Sōmēśvara temple.

śrī | namas tuṅga etc. ||
Saḷan emba Yādavam Poy- |
saḷan āḍam Šaśakapurada Vāsantikeyo |
muḷidu puli vāyivudum poyi |
Saḷay ene muni baḷikam āytu Poysaḷa-vamśam ||

svasti-samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam paramēvaraṁ Dvārāvati-pura-varādhīśvaraṁ Yādava-kulāmbara-dyumaṇi sam-yaktva-chūḍāmaṇi Mālerāja-rāja Maleparo ḡaṇḍa ḡaṇḍabhēruṇḍan a-sahāya-śūra Šanivāra-siddhi Giridurgga-malla chalad-añka-Rāman Adiyama-madēbhakaṇṭhīravaṇi Pāṇḍya-ḡaṇḍa-ṣaila-vajra-dāṇḍam Kāḍava-Rāya-Kaitabha-Janārddanam Makara-Rāya-rājya-nirmmūlanum Chōla-Rāya-rājya-pratishṭhāchāryyan enisida Hoysaṇa-śrī-vīra-Ballāla-Dēvaru nija-rājadhāni-Dōrasamudrado lu sukha-saṅkathā-vinōdadiṁ prithvī-rājyaṁ geyyuttam ire | tat-pāda-padmōj-jīvi || svasti śrī jayābhuyuda Šaka-varuṣada *1161 neya Bahudhānya-samvatsara Vaiśākha-su 2 Bu-dandu śrīmat-pratāpa-chakravartti Hoyisaḷa-śrī-vīra-Ballāla-Dēvaru Bārakūra dāṇḍiṅge bijayaṁ geyidalli śrīman-mahā-pasāyitarum appa Hiriya-Nirugundada-nāḍ-olagaṇa Kumāra-vittiya Kūsada Bāgivāla Honneya-Nāyakanavara makkalu Añkeya-Nāyakanavarana Bārakūrali yira hēlidaḍe yidhēnu jīyā vend adake mechchi ā-Bāgivāla kāluvali Āladahallīyanu ā-chatus-sīme-sahitavāgi ā-chandrārkka-saluvantāgi sa-kāruṇyadinde chavu-gāvīya mund iṭṭu kalla naṭṭisi karuṇisi koṭṭa koḍage maṅgaḷa mahā śī śrī

184

At Bāgaḍe (same hobli), on a stone to the south of the Iśvara-temple.

kaḍugali Bāgaḍe Bammam |
todārdaṅgam Bhīmananna. nege |
siḍilannam. . tage. . . |
kaḍalannam viraroḍage Bippulanannam ||
. . yi. . . da-guṇam. . . dage kāva guṇam |
vairi-balaramam tannaya |

* So in the original: but, it should be 1261.

bhujadoļu sochchha-guṇam |
 yi....kāva ga.....gavudaṅg endum ||
 ālada bīla biṭṭe edeya dūḍdeya dūḍinoļ addu gâ..... |
 bâlu ba....kâkkalam..ja..kâdiya biḍuva balaman alli yî- |
 kâlegadalli tann oḍane tâgi vîraraū ikki bâla.... |
Bamman endu dhare baṇṇisutippudu udâra-dhîranam ||
 Kittanakeṛeya vi...gaļ |
 etti ba..lu kaṇḍu Bomma-Gavuḍana maganâ |
 *Jakkānind eydi muttida kuttidan |
 ettidan ânt iṛiva vairi-balamaṁ dhuradoļ ||
 hind irddā tâyi-tandege |
 kundada kîrttiy ene nilisi tâm kalitanadiṁ |
 mund irddā vîra-lakshmiyoļ |
 ondit.. sakaḷam surar-oḍane Bomma-Gavuḍana Jakkānu ||
 svasti śrî jayâbhuyaś cha Śaka-varsha 1161 neya Vikâri-saṁivatsarada Bhâ-
 drapada ba 10 Bṛihaspativâradandu Bâgaṛeya Kittanakeṛeya sîmâ-sambandha-
 da kâlegadalli Bomma-Gavuḍana maga Jakkayyanu saṅgaḍa mechchi kâdi
 sura-lôka-prâptan âdalli avar-ayya Bomma-Gavuḍanum avar-aṇṇa Mahadêva-
 num niḍisida vîragallu || âtaṅge śrî-Vijayanarasînhapuravâda Bâgaṛey-aśeṣha-
 mahâjanangaļu mechchi koṭṭa umbaliya beddalu hola morâdiyim baḍagalu
 kamba nânūru idu à-chandrârkka-sthâiyiyâgi saluvudu | yint udârava mâdi
 âtanu Mârōjana maga rûvâri Mâkôjanu | maṅgaļa mahâ śrî śrî śrî ||

185

At Jâvagallu (Jâvagallu hobli), on a stone in the main doorway of the
Lakshmi-Nrisimha temple.

namas tun̄ga etc. ||
 svasti śrî vijayâbhuya-Sâlivâhana-Śaka-varusha sâ 1483 ne sandu vartta-
 mânavâda śrimatu-Durmmati-saṁivatsarada Jêshṭa-šu 1 lu . . . śriman-mahâ-
 râjâdhîrâja paramêvara śriman-mahâ-pratâpa Sâluva-Râya Digûra Nimarâjaya-
 navarige dharmmav âgabê....Râmappaya.....naru.....sê�abôva.....
 kalli nirûpisuvudu.....

186

At Kurâdahalli (same hobli), on a stone in front of the Kallêśvara temple.

namas tun̄ga etc. ||
 parama-śrî-sarvva-dharmmam negale para-mahîpâlakar ttanna têja- |
 sphuritakk uļ añje tann ujvala-yaśam avanî-chakraṇam parvve dik-kuñ- |

* So in the original.

jara-dantâgâdâdim balpalane baled iral vîra-lakshmî-nivâsam |
 dharanî-saṅkîrttiyam prajvalisida Vinayâdityan âditya-têjam ||
 svasti samadhibigata-pañcha-mahâ-sabda mahâ-maṇḍalâsvaram Dvârâvatî-pura-
 paramâsvaram Yâdava-kuṭâmbara-dyumâni samyaktva-chûḍâmaṇi Maleparol
 gaṇḍam kadana-prachaṇḍam nâmâdi-samasta-prâasti-sahitam ūrimat-Tri-
 bhuvana-malla Vineyâditya-Poysala-Dêvaru Gaṅgavâdi-tombhattaru-sâsira-
 maṇi sukha-saṅkathâ-vinôdadîn âluttam ire || tat-pâda-padmôpajîvi ūrimat-
 perggade-Châvunḍa-Râyan Âsandi-nâd-ołagaṇa Dêshavaṇiyan âluttam ire ||
 dhareg ellam kîrtti . . parakalis iravim Dêsha-mâṇakyam iy ûr |
 pparamâtmam Liṅga-dêvar chchalisidâde punas-srîshṭiyam bêga lôkô- |
 ttaram âgal mâdîdar tâm gurugalum avar iy-ûra gâvunḍar irvvar |
 bbharadindam . . ta-dêvâlayam ese-vinegarim Dharmmarâsi-bratisham ||
 nege tapad ondu pempu gunâd âgaram embud id ondu pempu pêr |
 arikeya kîrttiyim kereya kattida pempu surêṣa-bhaktiyim |
 taris alavinde dêgulaman ettida pempu samasta-dhâtriyol |
 peraran ad êke pêl pogarddapai pogal im sale Dharmmarâsiyam ||
 ene negarda Dharmmarâsiya ghalige-pîligege nindar ||
 daṇḍita-pâpar gguru-ku-la- |
 maṇḍana-maṇḍita-sarîrar arivim tīlivim |
 pâṇḍuratara-yaśav enisid a- |
 khaṇḍita-tapad olpu Vimalasakti-bratiya ||
 yama-niyama-svâdhyâya- |
 kramadind anyûna-tatva-saṅgrahadind â- |
 kramadim kshameyim dayeyim |
 damamim ūri-Rudrasakti tân avara maga ||
 sogayisuva Magare-nâding |
 agaṇita-nâl-gonḍa Barmmigâṅkana putram |
 mige kîrtti-dâna-dharmmam |
 jaga-vikhyâtam vinîta-Mâdi-Gavunḍa ||
 vasudhâṭakke dharmmada |
 pasugeya pâliya vineyad ołpina kulamam |
 masulisada chalada nanniya |
 Ma(sha)sâna-Gavudam su-kîrtti nilisuva gaṇḍa ||
 Mâdi-Gavunḍana tamam ||
 i-vasudheyal ul̄l avargał |
 châvalirggar kkuṭilar aṭirkkał alirpar avandir |
 bbhâvipade kalpa-vriksham |
 kêvalamê vandi-janakke Sôva-Gavunḍa ||
 matta Masaṇa-Gaudana magam ||
 ūrigam visruta-vâṇi- |
 ūrigam Hara-hâsa-bhâsam enisuva kîrtti- |

śrīgaṁ vinūta-vijaya- |

śrīgaṁ neley enisi negarda Barmma-Gavuṇḍam ||

intu māḍida dharmmakke bhūmi piriya-kereya kelage dēvara pinde mū-gaṇḍu-ga-gaddeyuṁ tammaḍiya-kereya hindāna keyi hiriya-kereya mūḍāna kōḍiya-keyyuṁ kodagiya kereyoḷagaḷa keyyumi Dēsavāṇiya vūra teṅkaṇa hittila keyyumi | Jalaganaguṇiya gadde keyyumaiñ (usual final phrases).

187

On a rock on the hill of the same village.

svasti śrīmatu-mahā-maṇḍalēśvara Poysaḷana mahā-pradhāṇi sandhi-vigrahi Chāvunḍa-Rājana putra Mādi-Rājanu Jina-Dēvanu daṇḍanāyakar Tteylapaiyanu antu tammuta muvaru Dēśavāṇiyan ārddha Rāyagaṭṭa-voḷagāgi kereyu dēgula-muva māḍisida dvija-kuḷa-tilaka ||

188

On the Kallahalli hill (same hobli), on a stone near the Bairedēva temple.

svasti śrīmatu Bamma-bōvana maga Kālīga-bōvanu Chikka-Nuliyānūra turu hariye kādi sura-lōka-prāptan āda ||

189

At the same place.

svasti śrīmatu Bahudhānya-saīnvatsarada Māgha-bahuḷa-pañchami-Bṛihavārad-andu Dēśavāṇiya Bamma-dēva-heggadeya haliya Bhairava-dēvarige Kāṭa-bōvana Mārana maga Mādiganu ālāgi kelasa māḍikondu sura-lōka-prāptan āda ||

191

At Handarālu (same hobli), on a stone in the site of a ruined temple.

svasti jayābhuyuda Šaka-varusha 1184 Durmīmati-saīnvatsara-Mārggaśira-sudha 15lu danagaḷaiñ Haragimādiya Bisa-jīyanā maga Gādeya-Nāyakana ta-(rest gone).

193

At Kōligunda, on a stone near the Kallēśvara temple.

namas tuniga etc. ||

namaś ūaśi-kaļā-kōṭi-kalpa-mā.....yē |

prasanna.....kalpa-kalpavṛikshāya Šambhavē ||

svasti śrīy irpp uttama- |

vāstu jagaj-jana-manōharam sujana-jana- |

prastutya...viśada-yaśō- |

vistāritam esevid amare Hoysala-vainšāni ||

â-Hoysala-vam..doł udayisida Vinayâditya-putran app Ereyâṅgaṅgav Ēchala-Dêvigam....mûvar-ddêvarante Ballâla-Vishnu-Vudayâdityar emba mûvarum puṭṭidar avarolage Vishnu-nṛipana vikramad anukramam ent ene ||

munisind aruṇate kade-gaṅg |

inis odave virôdhi-narapa-saptâṅgam Vi- |

shnu-nṛipâlaṅg appuvu nôd |

anupama....lavy itarar-alaviye jagadołu ||

â-Vishnu-nṛipâlaṅgam Lakmâ-Dêvigam puṭṭida vî . . . rasimha-Dêvana prabhâvam ||

madavad-arâti-bhûmipara dantiya dantaman....ltu tad- |

biduvane poyye pôldu poṛa-poṇme sa-raktaka-mauktikaṅgal â- |

padadoł avam...ṅganeghe hâraman oppire mâlpan endoł âr |

kkadanadoł âmp idirchchuv adaṭar jjaga....rasimha-bhûpanam ||

â-Narasimha-nṛipaṅgam |

mânini mâdêvi sâdhvi Ē.....la- |

ksbmî-nilayan âgi Ballâ- |

la-nṛipâlaṅm puṭṭidam dharâta-la-tilakam ||

âl eleg unṭu kôṭe...kshisal ârggav enutta vira-Ba- |

llâlanoł ânta Pâṇḍya-narapâlana tat-tanujâtan appa Bhu- |

....ka-kshitipan aggada Jaitugan appa Vîra-bhû- |

pâlana kêde hêlave mahônnati....le-râja-râjanaṁ ||

svasti śrîman-mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâ....bhuvana-malla
Talakâdu-Koṅgu-Nâṅgali-Gaṅgavâdi-Noñambavâdi-Banava . . . nunigalu-Uchch-
aṅgi-gonḍa bhuja-bala-Vîra-Gaṅgan a-sahâya-śûra Śanivara-siddhi Giridu . . . d-
aika-Râma nissaṅka-pratâpa-Hoysala-vîra-Ballâla-Dêvaru Dôrasamudrada ne-
....sukha-saṅkathâ-vinôdadim prithvî-râjyam geyuttam ire | tat-pâda-pad-
mô.....vantara kulada chalada châgada mahimey ent ene ||

dhareyołag âro.... |

....t̄tam birudu Kâṭeya-mâvantam |

sthiravê vîra-vilâsaṁ |

dhuradoł kâlâgnî-Rudranam.... ||

..radoł idirchchida ripu-sin- |

dhura-ghaṭeg uravanise mogav eđarad erad auñk.. |

.....gelp i- |

pariṇateyim khyâta-Mâra-bôvana Hemma ||

ari-kari-ghaṭeyam.... |

śiragalolu bâlan ikke birud âru karam |

muri-mîse mumbal elvaṁ |

dhuradoł kî.....tan alte Babbana Hemma ||

Javanam jakkulipam ripu- |

Javanam mumballa kîlvan ant â-dhuradołu |

Ja....nege bachchisidant iṣidaṇi |

Javanana Kētēyane vīraṇ āhava-dhīram ||

svasti śrīmatu mahā-pasāya Kāṭeya-māvantanum hiriya-Hemmeya-māvanta-nūm chickka-Hemmeya-māvanta Javaneya-māvanta Kētēya-māvanta Duggeya-māvanta Būcheya-māvantan-oḷagāda-māvantara meyi jōlakk ālva Kōligundad ūra chelv id ent ene ||

kereyim nandana-vanadim |

parameya daniyim koṭaṅgalim sujana-janakk |

egevaṭṭ ene rañjisuguṇi |

nered irdd i-Kōligundav avanī-taḍado ||

int i-Kōligundad anādi-samśiddha-pratishthay appa mūla-sthānada Kali-dēvara śrī-pādārādhakan appa Vinayaśiva-paṇḍitana magan appa Rudra-jīyan avara tanūjar appa Māra-jīya Benaka-jiyar avara putrar appa Gūla-jīya Duddajīyanuṇ jirṇyōddhāravāda dēgulavān mādisi sāsanavām barasuv āgal ā-vūra Chanda-Gauda Māra-Gauda He... ya-heggade Māreya-heggade Mādeya-heggade Honneya-heggade sēnabōva Vishṇu-Dēvan o[la]gāda samasta - praje-gāvunḍugalum irddu Saka-varsha 1117y Ānanda-saṁvatsarada Vaiśākha-śuddha-trayōdaśi-Sōmavārad andu dēvar-aṅga-bhōga-nivēdyak endu pūrvavalu biṭṭu-banda bhūmi (here follow details of gift and usual final phrases) svasti śrīmatu Kōligundada Śivālyāṅgalam eraḍu-kereya.... Bāchōjana maga Kētōja-Ganapōj-aṅgal umbaliyāgi bi..... hiriya-kereya tumbina mūḍaṇa heggadde 1 hiriya-hāla teṅkaṇa.... keyi 1 i-dharmmaṇa alidavaru ā-kereyan odeda pāpa ||

194*

At the same village, on a stone in the tank.

śrī svasti Šakha-nṛipa-kālātita Chālukyā-Vikramāditya-kāla..... Rudhirōdgāri-saṁvatsarada Āśvija-kṛishna-paksha.... Mandavāradandu chandrārkka-tāram svasti samadhigata-pañcha-mahā-sabda mahā-maṇḍalēsvara Dvārāvatī-pura-varēśvaraṇ Yādava-kuṭāmbara-dyumāṇi śrīmat-Tribhuvana-malla-Hoysala-Dēvaru Gaṅgavāḍiya sukha-saṅkathā-vinōḍadiṇ rājyaṇ gaiyutt ire svasti samadhigata-pañcha-mahā-sabda ma..... svarādhipati mahā..... nāyaka vibudha-vara-dāyakan animitta-parōpākāri Malla-vijaya-sūtradhāri svāmi-drōhi biruda su-janaika-mitra gōtra-pavitra śrīmad-dāṇḍa-nāyaka-Lachimaiyyana maga śrīman-mahā.... vigraha.. nāyaka Hodimaiyya (others named) Kōligundad ūr-ođeya Rājimaiyyanu.... osarake māḍal ich-chhaisi khaṇḍuga gaddeyu teṅka.. mmattaru.... yumāṇ biṭṭar (usual final phrases) yī-stbānakk ođey enisidda maṅgaṇa maha śrī śrī

sthitādi-dharmmaṇi para-rāja-dharmmō svapāla.....yah |

stutādi-dharmm ū..... abda-sahasra-Rauravaṇi ||

(usual final verse) yī-Śrīkanṭha..... ||



* From a copy supplied by the village people.

CHANNARAYAPATNA TALUQ.

(Nos. 1 to 144 are included in *Inscriptions at Śravāṇa Belgoḷa*, separately published as Vol. II of this Series.)

145

At Bekka (Śravāṇa Belgoḷa hobli), on a stone lying near the ruined Īśvara temple.

namas tuṅga etc. ||

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhiraṁ para-mēṣvara parama-bhaṭṭārakam Satyāśraya-kuṭa-tiṭakam Chālukyābharaṇam śrī-mat-Tribhuvanamalla-Dēvaru rājyam geyyuttam ire ||

śrīmad-Yadu-[ku]lla-gagana-di- |

vāmaṇi Ereyāṅga-Dēvan avana magam sañ- |

grāma-ji-Vishṇu-nṛipaiṇi tād- |

bhūmīśa-priya-tanūbhavaṁ Narasiṁham |

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Yādava-kuṭāmbara-dyumaṇi samyaktva-chūḍāmaṇi śrī-Vishṇu-varddhana-Jagadēkamalla-Nārasimha-Hoysala-Dēvaru rājyam geyyuttam ire ||

Chālukyānvaya-padma-shaṇḍa-vilasan-mārttaṇḍan ugrāvanī- |

pāla-śrī-Madhusūdanaṁ Hara-śiraś-chandrāvadātādgha-dik- |

pāla-vyāpi-vinūta-viśruta-yaśaiṁ ūśvaj-jaya-śrī-vadhū- |

līlaiṁ Muddarasaṁ dharitri pesaram jīv embinam tālīdīdam |

śaraṇ endaṅg idirāgi bandu raṇadoļ nindaṅge tann ondu dur- |

ddhara-dōr-ddaṇḍame vajra-pañjaram ari-prāṇāniḥāra-bhī- |

kara-kālōragam endoļ āvano samaṇi baṇṭīnge pēl endu Mudd- |

arasaiṁ baṇṇise dhātri sandan eleyoļ Chālukyā-vāṁśōdbhavaṁ |

(back) ātaṅge

Smara-nibhar ambudhiyoļ ū- |

tarōchiyum pārijātamum puṭṭuvavol |

dhare pogale puṭṭidam bBā- |

charasaiṁ Nāgarasar embr irvvar ttanayar |

ā-yirvvaroļam kīriyaiṁ |

prāyadoļ untum samasta-guṇadim piriyaṁ |

chīy enisade Nāgarasaiṁ |

jīy enisidan abdhī-parivṛitōrvī-taṭadoļ |

ātaṅge puṭṭidam Puru- |

hūtaṅge Jayantan oldu puṭṭuvavol vi- |

khyātaṁ Hullarasaiṁ dhā- |

trīṭaṭa-tilakam Chālukyā-chūḍāratnam |

int e[n]ipa Hullarasam tamm ayyandir appar bBâcharasa-Nâgarasar ettisida dévâlyakke jîrñôddharisi tande müvaruñ Saka-varisha 1001neya Siddhârtthi-samvatsarada Chaitra-suddha-pañchami-Brihavâradandu Mârarâsi-pañditargge dhârâ-pûrvvakam mâdi biṭa datti Sômêshvara-dêvargge Muddêshvara-dêvargge hiriya-kereya nađuvaña tûbina modalalu bâyi-kallinda bađagalu gadde salage aydu erađu-hallada nađuvaña-gadde salage aydu Muddêshvara-dêvara mundaña beddale salage ondu erađu-Šivâlayakke biṭa datti || (usual final verse).

146

In the same village, on a stone in front of the basti.

śrimat-parama-gambhira-syâd-vâdâmôgha-lâñchhanam |
 jiyât traiłôkyâ-nâthasya śâsanam Jina-śâsanam ||
 Šrî-kântâ-pîna-vâkshôruha-giri-sikharôjjîrimbhâmam viśâlañ |
 lôkôdyat-tâpa-lôpa-pravaña-vilasitam víra-vidviđ-mahîpâ- |
 nêka-vyâmukta-sañjîvana-bahuñîtôdyad-guṇa-stôma-muktâ- |
 nîkam nishkanṭakam nišchañam enal esagum Hoysala-kshatra-vamšam ||
 adaroł mauktikadante puṭtidan iļâpâlaugha-chûḍâmañi- |
 tvadin udyad-guṇa-śobheyam sva-ruchiym sad-vritta-rârâjita- |
 tvadin aty-unnata-jâtiyam samam enal sañgrâma-rañgâgradol |
 madavad-vairi-kuļa-pratâpi-Vinayâdityam dharâdhîśvaram ||
 ka || Vinayâdityana tanayañ |
 jana-nutan Ereyâṅga-bhûbhujam tat-tanujam |
 vinutam Vishnu-nriпâlam |
 manasvi tad-apatyam nega . . . Narasiñham ||
 vri || nata-narapâla-jâlaka viśâla-vijîrimbhita-bâla-bhâsurô- |
 ddhata-tila gañan âhava-raṅga-Râman û- |
 rjîta-nija-puṇya-puñja-bâla-sâdhita-sarvva |
 mahônnatikeyind esedam Narasiñha-bhûbhujam ||
 ka || â-Narasiñha-nriпaingam |
 bhû-nute paṭṭa-mahadêvi tat-satiy âdał |
 mâniniy Èchala-Dêviye |
 dâna-guṇa-khyâta-kalpa-latevol â . . . ||
 vri || lalanâ-lilege munnav entu Madanam puṭtirddan â-Vishnugam |
 vilasachchhri-vadhuviñgav ante Narasiñha-kshônipâlañgav È- |
 chala-Dêvi-priyegam parârtha-charitam puṇyâdhikam puṭtidam |
 balavad-vairi-kuļantakam jaya-bhujam Ballâla-bhûpâlakan |
 gata-lilam Lâlan âlambita-bahaļa-bhayôgra-jvaram Gûrjjaram sa- |
 ndhrita-śûlam Gauļan aṅgikrîta-kriśatara-sampal-lavam Pallavam prô- |
 jjhita-chôlam Chôļan âdam kadana-vadanadol bhêriyam poyse vîra- |
 hita-bhûbhrij-jâla-kâlânałav atuļa-bhujam vîra-Ballâla-Dêvam ||

ripu-rājad-rāji-sampat-sarasiruha-śarat-kāla-sampūrṇa-chandram |
 ripu-bhūpāra-dīpa-prakara-paṭutarôdbhûta-bhūri-pravātam |
 ripu-rājanyaugha.....khaṭa-sau.....lōgra-pratāpam |
 ripu-prithvīpāla-jāla-kshubhita-Yaman ivam vīra-Ballāla-Dēvam ||
 svasti samadhibhata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ | Dvārāvatī-pura-
 varādhīśvaraṁ | Tuļuva-baṭa-jalada-vīlayāniṁ | dāyāda-durgga-dāvānaṁ |
 Pāṇḍya-kuṭa-kuṭakudhara-kuliṣa-dāṇḍam | gaṇḍa-bhērunḍam | maṇḍalika-
 bēṇṭekāra | Chōla-kaṭaka-sūrekāra | saṅgrāma-Bhīma | Kali-kāla-Kāma | saka-
 vandi-jana-manas-santarpaṇa-pravaṇatara-vitaraṇa-vinōdaiṁ | Vāsantikā-dēvī-
 labdha-vara-prasādaiṁ | Yādava-kulāmbara-dyumaṇi | maṇḍalika-chūḍāmaṇi |
 kadana-prachaṇḍa | Malaparo! gaṇḍa nāmādi-praśasti-sahitaṁ | śīmat-Tri-
 bhuvana-malla Taṭakāḍu-Koīgu-Naṅgāli-Noṇambavāḍi-Banavase-Hānuṅgalu-
 gaṇḍa bhuja-baṭa-Vīra-Gaṅga-pratāpa-Hoysala-Ballāla-Dēvaru dakhiṇa-mahī-
 maṇḍalamāni dushta-nigraha-śishṭa-pratipālana-pūrvvakaiṁ sukha-saṅkathā-
 vinōdadiṁ Dōrasamudrado! rājyaṁ geyyutt ire || tat-pitāmaha-Viṣṇu-bhūpāla-
 pāda-padmōpajīvi ||
 vī | nute Lōkāmbe māte rūḍha-janakaṁ śrī-Yaksha-Rājam yaśō'- |
 nvite yī-Padmala-Dēvi vallabhe jagad-vikhyāta-puṇyādhipam |
 sutan ī-śrī-Narasimha-Dēva-sachivādhīśam Jinādhīśan ī- |
 psita-daivaṁ tanag endo! ēm viditanō śrī-Hullā-dāṇḍādhipam ||
 ka | Janaka-tanujātēyindam |
 Vanajōḍbhava-vaniteyindav aggālav enipal |
 jana-nuta-Padmala-Dēviy a- |
 nūna-pativratadin amāla-chaturateyindam ||
 tat-putra |
 vinuta-Nayakīrtti-muni-pada- |
 vanaruha-bhṛīṅgam vidagdha-vanitānāṅgam |
 Kanakāchaṭa-guṇa-tuṅgam |
 ghana-vairi-madēbha-siñhan ī-Narasimhaṁ ||
 svasti śrī Mūla-saṅgha-niṭaya-mūḍa-stambharūm nir-avadya-vidyāvashṭambha-
 rūm Dēsiya-gaṇa-gajēndra-sāndra-mada-dhārāvabhāsaruṁ | para-samaya-
 samutpādita-santrāsaruṁ | Pustaka-gachchha-svachchha-sarasī-sarōja-virājamā-
 narūm | Koṇḍakundānvaya-gagana-divākararuṁ | gāmbhīryya-ratnākara-
 rūm | tapas-śrī-rundrarūm appa Guṇabhadra-siddhānta-dēvara śishyar mmahā-
 maṇḍalāchāryya-Nayakīrtti-siddhānta-dēvar ent appar endade ||
 vī | Smara-śastrāmbuja-dāṇḍa-chaṇḍa-mada-vētaṇḍam dayā-sindhu ba- |
 ndhura-bhūbhṛid-varan udgha-mōha-bahalāmbhōrāsi-Kumbhōdbhavaṁ |
 dhareyo! tām negaḍam bhaya-kshaya-karam lōbhāri-śōbhāharam |
 sthirān ī-śrī-Nayakīrtti-dēva-munipam siddhānta-chakrēśvaraṁ ||
 tach-chhishyar |
 uragēndra-kshīra-nīrākara-Rajatagiri-śrī sita-chchhatra-Gaṅgā- |
 Hara-hāsairāvatēbha-sphaṭika-viṣhabha-śubhrābhra-nīhāra-hārā- |

mararâja-śvēta-pañkêruha-Haladhaba-Vâk-śaṅkha-haṁsêdu-kundô- |
 tkara-chañchat-kîrtti-kântam budha-jana-vinutam Bhânukîrtti-vratîndram ||
 siddhântôddhata-vârddhi-varddhana-vidhau śuklaika-parvvôdgatas
 târâṇâm adhipô jita-Smara-śarah pârârtthya-pâraṅgataḥ |
 vikhyâtô Nayakîrtti-dêva-munipa-śrî-pâda-padma-priyas
 sa śrîmân bhuvi Bhânukîrtti-munipô jîyâd apârâvadhi ||
 Šaka-varshada 1095 neya Vijaya-samvatsarada Paushya-bahuļa-chauti-Mañ-
 gaļavâradandu uttarâyaṇa-saṅkrântiyalli Bhânukîrtti-siddhânta-dévaran adhi-
 patigalâgi mâdi tad-gurugâl appa Nayakîrtti-siddhânta-chakravarttigalge
 dhârâ-pûrvvakam mâdi ||
 vri || achaļa-śrî-yuta-Gommatêša-vibhugam śrî-Pâršva-dêvaṅgav u- |
 dgha-chaturvîṁśati-tîrtthakarggav esav i-sat-pûjegam bhôgakam |
 ruchirânuōtkara-dânakaṁ mudade biṭṭam Bekkan emb-ûran u- |
 dgha-charitram sale Mêruv-ullinegav i-Ballâļa-bhûpottamaṁ ||
 kramadim Gommaṭa-tîrttha-pûjegav aśêshâhâra-dânakkav u- |
 ttamaram mukhyaran âgi mâdi vidita-śrî-Bhânukîrttiśaram |
 vi-madaṅg i-Nayakîrtti-dêva-yatig â-kalpani salal Bekkanam |
 su-manaskam vibhu-Hullapam biḍisidam śrî-vîra-Ballâļaniṁ ||
 grâma-sime || (here follow details of boundaries) idu Bekkana chatus-sime || (usual
 final verses).

148

At Halê-Belgola (same hobli), on a stone near the ruined basti.

bhadram astu Jina-sâsanâya sampadyatam pratividhâna-hêtavê |
 anya-vâdi-mada-hasti-mastaka-sphâtanâya ghaṭanê paṭiyasê ||
 svasti samasta-bhuvanâśraya-śrî-prithivî-vallabba mahârâjâdhîrâja paramê-
 śvara parama-bhaṭṭâraka Satyâśraya-kuļa-tilakam Châlukyâbharaṇam śrimat-
 Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravardddhamânam â-
 chandrârkkaṁ saluttam ire tat-pâda-pâdinôpajîvi || samadhibhata-pañcha-mahâ-
 šabda mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kuṭâmbara-
 dyumaṇi samyaktva-chûḍâmaṇi Maļaparo! gaṇḍâdy-anēka-nâmâvalî-samâl-
 aṅkrita śrimat-Tribhuvanamalla-Vinayâditya-Poysaṇam ||
 śrimad-Yâdava-vaniśa-maṇdana-maṇih kshôṇiśa-rakshâ-maṇir
 llakshmi-hâra-maṇir narêśvara-śiraḥ-pröttunga-śumbhan-maṇih |
 jîyân nîti-pat[ḥ]eksha-darppaṇa-maṇir llôkaika-chintâmaṇih
 śrî-Vishṇur vvinayânvitô guṇa-maṇis samyaktva-chûḍâmaṇih ||
 ereda manujaṅge sura-bhû- |
 miruhaṁ šaraṇ endavaṅge kuļiśagâraṁ |
 para-vaniteg Anila-taneyam |
 dhuradoļ popardaṅge mirttu Vinayâdityam ||

Rakkasa-Posyalan emb âr- |
akkaramam baredu paṭaman ettidañ idiroñ |
lakkada sama-lekkade maru- |
vakkañ nindapuve samara-saṅghattanadol ||
balidañe maledade Malapara |
taleyoñ bâl iḍuvan udita-bhaya-rasa-vasadim |
baliyada maleyada Malapara |
taleyoñ kaiy iḍuvau odane Vinayâdityam ||
â-Poysala-bhûpañge ma- |
hîpâla-kumâra-nikara-chûdâratnaiñ |
śri-pati nija-bhuja-vijaya-ma- |
hîpati janiyisidan adañan Ereyâṅga-nriпam ||

vritta || anupama-kîrtti mûreneya Mâruti nâlkaney-ugra-vahnny ay- |
deneya samudram âreneya pûganey êlaney urvvarêšan en- |
taneya kuñadriy ombhataney udga-samêta-hasti pattene- |
ya nidhâna-mûrttiy ene pôlvavar âr Ereyâṅga-Dêvanañ ||
ari-puradoñ dhaga-ddhagilu dhan-dhagil embud arâti-bhû.. |
...ra širadolü ṭhagil tha..... embudu vari-bhûtalê- |
svara-karułolu chimil chimi-chimil chimil embudu.. pañibi du- |
rrdhharataram endoñ alk uṣade pôluvar âr mMalerâja-râjanam ||

kanda || Muraripuva piñiva chakrada |
hatigam kêsarigam â-phañi-dhvamsiya vish- |
phurita-nakha-hatigam Eregana |
karavâlgam idirchchi barduñkal ârpparum olarê ||
irmmađi Dadhîchi-munige pa- |
dirmmađi Guttagé Chârudattag attal |
nûrmmađi Ravi-sûnuge sâ- |
sirmmađi mêlu dâna-guñadin Ereyâṅga-nriпam ||

â-mahâ-mañdalêšvarana gurugañ ent appar endade ||

ślôka || śrîmatô varddhamânasya Varددhamânasya šâsanê |
śri-Koñdakunda-nâmâbhûn Müla-saṅghâgrañi.... ||
tasyânvayé'jani khyâtê vikhyâtê Dêšikê ganê |
guñi Dêvendra-saiddhânta-dêvô Dêvendra-vanditañ ||
jayati Chaturmmukha-dêvô yôgîśvara-hîridaya-vanaja-vana-dinanâthañ ||
Madana-mada-kumbhi-kumbha-sthala-dalañolbana-pañishtha-nishthura-simhal ||
tachchhishyô Gôpanandy-âkhyô babhûva bhuvana-stutah |
Vâñi-mukhâmbujâlôka-ñam bhay-mañi-darppañah ||
jayati bhuvi Gôpanandî ñ. dêva-m-asad-jañadhi-tuhinakarah |
Dêsiya-gañâgraganjyô bhavya ñaja-shanda-chandakarah ||

vritta || tuñga-yaśôbhîrâman abhîmâna-suvarñna-dharâdharam tapô- |
mañgalâ-lakshmi-vallabhan ilâtaña-vandita-Gôpanandiy â. |

yaṅgam a-sâdhyam appa pala-kâlade ninda Jinêndra-dharmmamaṇi |
 Gaṅga-nṛipâlar-andina vibhûtiya rûḍhiyan eyde māḍidam |
 Jina-pâdâmbhôja-bhriṅgam Madana-mada-haram karmma-nirmmûlanam Vâg- |
 vanitâ-chitta-priyam vâdi-kuṭa-kudhara-vajrâyudham châru-vidvaj- |
 jana-pâtraṇi bhavya-chintâmaṇi sakala-kaṭa-kôvidam kâvya-Kañjâ- |
 sanan ant ânandadindam pogale negaḍdan i-Gôpanandi-bratîndram |
 maleyade Sâṅkhyâ maṭṭam iru Bhautika poṇgi kaḍaṅgi bâgadir |
 ttola tola buddha Bauddha tale-dôṛade Vaishṇava ḍaṅg adaṅgu vâg- |
 bharada poḍarppu vêda gaḍa chârbaka Chârvvaka nimma darppamam |
 salipane Gôpanandi-muni-puṅgavan emba madândha-sindhuram |
 tageyal Jaimini tippikondu pariyal Vaiśeshikam pôgad uṇḍ- |
 igeyp ottal Sugataṇi kaḍaṅgi balegôyalk Akshapâdam biḍal |
 puge Lôkâyatân eyde Sâṅkhyâ naḍasalk ammamma shaṭ-tarkka-vî- |
 dhigalo tûḍitu Gôpanandi-dig-ibha-prôdbhâsi-gandha-dvipam |
 diṭa nuḍiv anya-vâdi-mukha-mudritan uddhata-vâdi-vâg-balô- |
 dbhaṭa-jaya-Kâla-danḍan apâshabda-madândha-kuvâdi-daitya-Dhûr- |
 jjati kuṭila-pramêya-mada-vâdi-bhayaṅkaran endu daṇḍulam |
 sphuṭa-paṭu-ghôsha dik-taṭaman eyditu vâk-paṭu-Gôpanandiya |
 parama-tapô-nidhâna vasudhaiva-kuṭumbaka Jaina-śâsanâm- |
 bara-paripûrṇa-chandra sakalâgama-tatva-padârttha-śâstra-vi- |
 stara-vachanâbhîrâma guṇa-ratna-vibhûshâṇa Gôpanandi ninn- |
 orege inisappaḍam doregaḷ ill eṇe gâṇen ilâṭalâgradoḷ |
 *ka || ênan ênan ele pêlven aṇṇa san- |
 mâna-dâniya guṇa-brataṅgalam |
 dâna-śaktiy abhimâna-śakti vi- |
 jñâna-śakti sale Gôpanandiya |

vaccha || intu negalda Konḍakundânvayada śrî-Mûla-saṅghada Dêshi-gaṇada Gôpanandi-paṇḍita-dêvargge 1015 neya Śrîmukha-saṅvatsarada Paushya-śuddha 13 Âdîvâra-saikrântiyandu śrîmat-Tribhuvanamallan Eṛegaṅga-Voysaṇam Gaṅga- maṇḍalamam sukha-saṅkathâ-vinôdadiṇi râjyaṇi geyyuttam irddu Belgoḷada Kabbappu-tîrthada basadigaḷa jîrṇuḍhâraṇakkaiṇ dêva-pûjegam âhâra-dânakkaiṇ pâtra-pâvuṭakkaiṇ Râchanahallamumam Belgoḷa-pannneraḍumam dhârâ-pûrvvakam mâḍli biṭṭa datti || (usual final verses) śrîman-mahâ-pradhâna hiriya- daṇḍâdhipa.....mayyaṅge.....

149

At Chalya (same hobli), on a stone in ^{amyaktvâ}-dêva temple.

śrîmat-parama-gambhîra etc. ||

svasti samadhibhîta-pañcha-mahâ-śabda mahâ-mâ jaṭeśvaraṇam Dvârâvatî-puravarêśvaraṇam Yâdava-kulâmbara-dyumaṇi samyaktva-chhûḍâmaṇi Malaparoḷu

* So in the original.

gañdan uddanda - mañdalika - širô - giri - vajra - dañdam Tałakâdu - gondam vîra -
Vishṇuvarddhana - Dêvan âtan - anvaya - kramam Yadu - modalâd - anêka - râjâ - santâ -
nakadim bañikke ||

Yadu - kuña - kuñâdri - šikharedol |
udiyisidam durnniriksha - têjôhrita - sam - |
pad - arâti - râja - mañðalan |
udatta - guña - ratna - vârddhi Vinayâdityam ||
âtana tanayañ sakala - ma - |
hîtaña - sâmrâjya - lakshmiyam tanag êka - |
švêtâtapatram âge pu - |
râtana - nripar - eñege vandan Ereyânga - nripaiñ ||
â - vibhugañ negard Êchala - |
Dêvigam âdar ttanûbhavar bBallâla - |
*šrî - Vishṇuvarddhanañ |
â - vikrama - nidhigal - anujan Udayâdityam ||
neneyal pâpa - kshayam nôdidoñ abhimata - sañsiddhi sad - bhaktiyindam |
manam old ârâdhisalk â - sukritad odavan ê - velyud embanegam mûñ - |
nina puñyam vírar app â - Nala - Nahusharoñ anyûnan âdam jagat - pâ - |
vana - satya - tyâga - shauchâcharaña - pariñatam vîra - Vishṇu - kshitiñam ||
†nir - avadya - kshatra - dharmmânvit enipa mahâ - kshatriyar llôkadoñ nâl - |
vare munnam ñrî - Dilipam Daśaratha - tanayañ Krishña - Râjañ bañikk â - |
dyara sâdriñyakke vandam Yadu - kuña - tilakañ víra - Vishṇu - kshitiñam ||
Adiyaman ôdid ôtamane rôđisi kaltu Nrîsimha - varmman ô - |
diñan avan - ôtamam gunisi Cheñgiri Cheñgiri yalli kaltu konđ |
adañina Koñgar â - negarda Koñgaran ikshisi Pâñdyan ôdidam |
Yadu - tilakañge Vishṇu - dharañipatig ôñadar âr ddharitriyoñ ||

va || ant Adiyaman adañ aledu Nrîsimhavarmma - simhamam kadanadol echcha -
tti vairigaña širô - girigañam dôr - ddanda - vajra - dañdadind alaře poydu Kalapâla -
kulamañ kałakuñañ mâdi taguñd Añgarana saptângamuman elakuñigondu -
dakshiña - samudra - tîram - baram samasta - bhûmiyuman êka - chchhatra - chhâye -
yim pratipâlisuttum Tałavanapuradoñ sukha - sañkathâ - vinôdadiñ râjyañ gey -
yuttam ire ||

šrî - vîra - Vishṇuvarddhana - |
Dêvan shat - tarkka - Shañmukha - Šripâla - |
traividya - bratig i - Jai - |
nâvasataman adhika - bhaktiyim mâdisidam ||
posat ene tâ mâdisid i - |
basadiyumañ bâdam idara sambandhiy enalk |
esev â |
basadiyumañ tîrthhadalli koñtañ mudadiñ ||

* So in the original.

† One line is wanting.

āvana vishayamō shaṭ-ta- |
 rkkāviṭa-bahu-bhaṅgi-saṅgataṁ Šrīpāla- |
 traividya-gadya-padya-va- |
 chō-vinyāsam̄ nisargga-vijaya-vilāsaṁ ||
 tamag ājñā-vaśam̄ ādud unnata-mahībhṛit-kōṭi biṇp |
 amardatt ī-dhareg eyde tamma mukhadoļ shaṭ-tarkka-vārāsi-vi- |
 bhramam̄ āpōṣana-māṭram̄ ādud enal ī-māṭ ēn Agastya-prabhā- |
 vamumam̄ kīlpaḍisittu pempī . . . Šrīpāla-yōgīndrana ||
 vargga-tyāgada sūchita- |
 mārggōpanyāsad alavu mārkkoṭal ant ā- |
 Bharggaṅgam arid enalke nir- |
 arggaṭam̄ ādatt a . . . vīryyam̄ vratiyoļ ||
 intu niravadya-syād-vāda-bhūshayanūm̄ gaṇa-pōshana-samētarum̄ āgi vādībha-
 simha vādī-kōṭīhaṭa tārkkika-chakravarttiy emba nijānvaya-nāmaṅgaḷan ola-
 konḍu anvaya-nistārakarūm̄ śrimad-Akalaṅka-matāvālambanarūm̄ shaṭ-tarkka-
 Shaṅmukharum̄ asāra-saṁsāra-vyāpāra-parāvīmukharum̄ āda Šrīpāla-traividya-
 dēvargge ||
 šalya-traya-rahitargg ī- |
 Šalya-grāmam̄ anupamaṁ koṭṭi ari-nṛipa-hṛit- |
 šalyam̄ sakala-kalānvaya- |
 kalyam̄ śrī-Viṣṇu bhaktiyam̄ tām̄ meredam̄ ||
 ant ī-basadiya khaṇḍa-sphuṭita-jīrṇōddhārakkam̄ ī-sambandhiya rishi-samu-
 dāyad āhāra-dānakkaṁ Kañchi-gonḍa-Vīra-Gaṅga-Viṣṇuvarddhana-Poysala-
 Dēvaiṁ Saka-varsha 1047 Krōḍhi-saṁvatsarada uttarāyaṇa-saṅkramaṇadalu
 Kāvērī-tīrada Hulleyaholeyalu Šalyad-ūruvam̄ tīrtthadalli tamma basadiyumaṁ
 Šrīpāla-traividya-dēvargge kai-dhāre yeredu śrī-vīra-Viṣṇuvarddhanaṁ koṭṭi
 ī-ūra sīmā-sambandham ent endode (here follow details of boundaries) int ī-chatus-
 sīmeyind olaq uḷladaṁ sarvva-bādhā-parihāramāgi biṭṭu koṭṭa śrī-vīra-
 Viṣṇuvarddhana-Dēvaiṁ koṭṭa Šrīpāla-traividya-dēvaru tamma mādiśida
 Hoysala-Jinālayakke biṭṭa taṭa-vṛitti beldale vūra mundanā Hādarivāl olaqāgi
 mattaru nālku Attikereyumaṁ hiriya-kereya kelage gadde salage ēlu tōṇṭa
 ondu Dodḍagāṭṭada kere volagāgi chatus-sīmeyumaṁ basadige mādi biṭṭu
 koṭṭa bhūmi yidara sīme mūḍalu Kesārakereg ilida maṇala halla teṅka Honna-
 marakke hōda batṭe haḍuva hiriya-kerey olaqeṭe baḍaga honne-marakke hōda
 holeya batṭe

150

At Bommēnahallī (same hobli), on a stone in front of the Jaina-basti.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanaiṁ |
 jīyāt traiłōkyā-nāthasya šāsanaiṁ Jina-šāsanaiṁ ||

Šripati-janmadind eseva Yâdava-vamšadoł âda dakshinô- |
 rvîpatiy appan orvva Saļan emba n̄ripam seleyinda kôpana- |
 dvîpiyan ondan orvva muni poy Saļay endađe poydu geldu dig- |
 vyâpi-yašam negalte-vađedam gađa Poysaļan emba nâmadiam ||
 svasti šrî-janma-gêham nibhrita-nirupamôdâtta-téjô-mahaurvvam |
 vistârântah-kritôrvvî-talam avanata-bhûbhrit-kuļa-trâna-daksham |
 vastu-vrâtôdbhava-sthânakam amala-yaša-ś-chandra-sambhûti-dhâmam |
 prastutym nityam ambhônidhi-nibham esegum Hoysaļôrvvîśa-vamšam |
 adaroł Kaustubhad ond anarghya-guṇamam dêvèbad uddâma-sa- |
 tvad agurvvam himarasmiy-ujvala-kaļa-sampattiyan pârijâ- |
 tad udâratvada pempań orvvane nitântaiń tâldi tân alte pu- |
 tîdan udvîitta-tamô-vibhêdi Vinayâdityâvanîpâlakam ||
 budha-nidhi Vinayâdityana |
 vadhu Keleyabbarasiy embał âtmâsyâ-vibhâ- |
 vidhurita-vidhu parijana-kâ- |
 madhênu negaldał su-sila-guṇa-gaṇa-dhâmam |
 avarg Ereyangań janiyisid |
 avan Échala-Dêvig âdan â-dampatig ud- |
 bhavisidar ajêya-Ballâ- |
 la-vîra-Vishnu-pratâpiy-Udayâdityar ||
 avaroł madhyaman âgiyum |
 avarg ellaiń Vishnu padaka-nâyakadant o- |
 ppuvan udita-vîra-lakshmiya |
 savati mahâ-paṭṭad arasi Lakshmiy-adhîšam |
 bhûdêva-sabbôchchârita- |
 vêda-dhvani-nirata-Vishnu-bhûpaṅgam La- |
 kshmâ-Dêvigam udayisidam |
 šrî-dayitam Nârasimha-Dêva-n̄ripâlaiń ||
 bhû-vallablia-vipuļa-yaša- |
 šrî-vallabha-Nârasimha-n̄ripa-paṭṭa-mahâ- |
 dêviy enal negaldał Échala- |
 Dêvige Ballâla-Dêvan udayan geydam |
 hesar-Uchchaṅgiya-kôteyan |
 asadriśa-bhuja-baļade munue koṇḍ arasugaļ ar |
 asahâya-śûra-Śanivâ- |
 ra-siddhi-Giridurgga-malla-Ballâlanavôł ||
 êkâṅga-vîra-Śûdrukan |
 âkâra-Manôjan artthi-sura-taru turagâ- |
 nîka-vara-Vatsa-Râjan a- |
 nêkapa-Bhagadattan alto Ballâla-n̄ripam ||
 gadya || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvarań | Dvârâ-
 vatî-pura-varâdhîśvarań | Tuļuva-baļa-jaļadhi-baļavânalaiń | Pâṇḍya-kuļa-

dâvânalam | mandañika-bêntekârañi | Chôla-kañaka-sûrekârañi | Vâasantikâ-dêvi-labdha-vara-prasâda | vitarâna-vinôdañi | Yâdava-kuñâmbara-dyumañi | mañdalika-makuña-chûdâmañi | asahâya-śûra nripa-guñâdhârañi | Šanivâra-siddhi sad-dharma-buddhi | Giridurgga-malla | ripu-hridaya-sella | chalad-añka-Râma | raña-raṅga-Bhîma | kadana-prachañda | Malaparol gañda | nâmâdi-prâasti-sahitañi | Kôngu-Naṅgali-Taṅkâdu-Noñambavâdi-Banavâse-Hânungal goñda bhuja-bala-Vîra-Gaṅga-pratâpa-Hoysala-Ballâla-Dêvar ddakshina-mahî-mañdalamañi sad-dharmañi paripâlisuttum Dôrasamudrada nelevîđinoł sukha-saṅkathâ-vinôdañi râjyañi geyyuttum ire tat-pâda-padmôpajîvi ||

Bharatâgama-tarkka-vyâ- |
 karañôpanishat-purâna-nâtaka-kâvyô- |
 tkara-vidvaj-jana-nutan enipa |
 sthira-puñyañi Chandramauļi mantri-lalâmañi ||
 nuta-Ballâla-nripiñla-dakshiña-bhujâ-danñdañi payaḥ-pûra-hâ- |
 ra-tushâra-sphatikêndu-kunda-kamanîyôdyad-yašô-vârddhi-vê- |
 shtita-dik-chakran apâra-puñya-nilayañi niśêsha-vidvaj-jana- |
 stutan app i-vibhu-Chandramauļi-sachivâñi dhanyañi perar ddhanyarê ||
 â-Chandramauļig akhiļa-ka- |
 lâ-chaturaṅg amala-kîrtti asadriṣa-vibhavaṅg |
 Âchâmbike guṇa-vârddhi sad- |
 âchâra-samête chitta-vallabhey âdal |
 hariñi-lôchane pañkajânane ghana-srônî stanâbhôga-bhâ- |
 sure bimbâdhare kôkiļa-svane su-gandha-śvâse chañchat-tanû- |
 dari bhriñgâvali-nîla-kêše kalahañsi-yâne sat-kambu-ka- |
 ndharey app Âchala-Dêvi Kantu-satiyam saundaryyadind êlipal |
 tri-kuñakam | su-kavi-sura-taru Šileya-Nâ- |
 yaka Chandrambikeya magan enipa Sôvaña-Nâ- |
 yakan ayya tâyi Bâchâ- |
 mbike Dêši-danñdanâyakan hiriy-añnam |
 bhaya-lôbba-durllabha Bammeya- |
 Nâyakan iddha-kîrtti kiṣiy-añnam Mâ- |
 reya-Nâyakan bhagini Cha- |
 liyabbarasi Kâma-Dêvan añugina tammañi |
 bhû-vinutan âtmajâtañi |
 Sôvañnam Chandramauļi pati tanage kalâ- |
 kôvidan end and Âchala- |
 Dêviyavol nônta satiyar âr vvasumatiyoł |
 Gauri tapaṅgañam negaldutum neredał gađa Chandramauļiyol |
 nâriyarg innave sobagu pêl palavum bhavadol nirantaram |
 sâra-tapaṅgañam pađedu tâm neredañi gađa Chandramauļi gam- |
 bhîrey enippa tannan enip Añchalevol sobagiñe nôntar âr ||

tad-guru-kuļa-śrī-Mūla-saṅgha-Dēśiya-gaṇa-Pustuka-gachchha-Koṇḍakundān-vayadol ||

ka || vidita-Guṇachandra-siddhā- |
 nta-dēva-sutan ātma-vēdi para-mata-bhūbhrid- |
 bhidura Nayakīrtti-siddhān- |
 ta-dēvan esedam munīndran apagata-tandram ||
 paramāgama-vāridhi-hima- |
 kira jaṁ rāddhānta-chakri-Nayakīrtti-yamī- |
 śvara-śishyan amaṭa-nija-chit- |
 pariñatan Adhyātmī-Bālachandra-munīndram ||
 bharadīm Beļuguļa-tīrthadol Jinapati-śrī-Pārśva-dēvōdgha-ma- |
 ndiramām mādisidaļ vinūta-Nayakīrtti-khyāta-yōgīndra-bhā- |
 sura-śishyottama-Bālachandra-muni-pādāmbhōjinī-bhakte su- |
 sthirey app Āchala-Dēvi kīrtti-viśadāśā-chakre sad-bhaktiyiṁ ||

va || Šaka-varshada sāsirada-nūra-nālkaneya Plava-samvatsarada Pausha-bahuļa-tadige Šukravārad uttarāyaṇa-saṅkrāntiyandu ||

vri || šiladi Chandramauļi-sachivam nija-vallabhey Āchiyakkan ā- |
 lōla-mṛigākshi mādisida Pārśva-Jinēśvara-gēhad udgha-pū- |
 jālīge bēde Bammeyanahallīyan ittan udāri vira-Ba- |
 llāla-nṛipālakam dhareyum abdhiyum ullinam eyde salvinam ||
 tad-avanipan itta dattiyam |
 adan Āchale Bālachandra-muni-rāja-śrī- |
 pada-yugamam pūjisi chatur- |
 udadhi-varam nimire kīrtti Jina-patig ittal ||

antu dhārā-pūrvvakamāgi koṭṭa tad-grāma-sīme (9 lines following contain details of boundaries, and usual final verses).

śrīman-mahā-maṇḍalāchāryya-Nayakīrtti-dēvaru Bammeyanahallīyalu kanne-vasadiyam mālīsi śrī-Pārśvanātha-pratishṭheyam mādi dēvar-ashṭa-vidhār-chanege Sōmasamudrada keṛeya kelage modal-ēriyalli gadde salage yeraḍu baḍagāṇa hālinalu bedalu nānūruvam Nayakīrtti-dēvarum Māreya-Nāyakana maga Sōvāṇanu Gauda-Gaudan-oḷagāda prajegaļum āchandra-tāram-bara salvantāgi biṭṭa datti maṅgaļa malīa śrī ||

151

At Kumbēnahallī (same hobli), on a stone to the west of the Āñjanēya temple.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñčbhānam |
 jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||
 namōstu ||

Śripati-janmadind eseṣa Yādava-vamśadol āda dakshinō- |
 rrīpatiy appan orbba Saļan emba nṛipam seleyinde kōpana- |

dvípiyan ondan orvva muni poy Salay endađe poydu geldu dig- |
 vyâpi-yasam negalte-vađedoň gađa Poysalan emba nâmadiñ ||
 Vinayâditya-nřipâlana |
 tanújan Ereyanga-bhûpan âtana putram |
 Kanakâchalônnatañ Vi- |
 shnu-nřipâla....tan-âtmajam. ||
yam sakala-ma- |
 hîtaña-sâmrâjya-lakshmiya..... |
 švâtâtapatran âge pu- |
 râtana-nřipargg enisida..Ballâla-nřipañ ||
 êkatra guñinas sarvvê Vâdirâja tvam êkatali |
 taavaiva gauravam tatra tulâyâm unnatil kathañ ||
 sale sanda yôgyateyin a- |
 ggalisida durddhara-tapô-vibhûtiya pempiuñ |
 Kali-yuga-gañadharar embudu |
 jagav ellam Mallishêña-Maladhârigalañ ||
 tamag âjñâ-vašam âdud unnata-mahîbhrit-kötî tamminde biñp |
 amardatt i-dhareg eyde tamma mukhadoļ shaṭ-tarkka-vârâsi-vi- |
 bhramam âpôšana-mâtram âdud enal im mât ên Agastya-prabhâ- |
 vamumañ kîlpadisittu pempin-esakañ Šripâla-yôgîndrana ||
 avar-agra-śishyaru śri-Vâdirâja-dêvara tamma Salyada Kumbeyanahalliylu
 tamma gurugalige parôksha-vinayamâgi Paravâdimalla-Jinâlayam endu ka-
 nne-vasadiyañ mâđisi dêvar-ashṭa-vidhârchchanegam âhâra-dânakkam hiriya-
 kereya Gaudiyahalli-gadde salage erađu kolaga hattu allim teinka Bitti-settiya-
 kereyam adâra kelada beddale salage erađuvam sarbba-bâdhâ-parihâramâgi
 bitṭa datti || (usual final verses).
 śriman-mahâ-pradhânam sarvvâdhikâri tantrâdhishthâyakam Kammatada
 Mâchayyanum mâva Ballayyanum dêvara nandâdîvigege gâñada suñkavañ
 bitṭaru || Kañdachcha-Nâyakana madavalige Râchave-Nâyakitiya maga
 Kundâda-heggade Nayachakra-dêvara besadiñ mâđisida basadi || svasti śriman-
 mahâ-pradhâna sarvvâdhikâri hiriya-bhañdâri Hullayyaingala meyduna aśvâ-
 dyakshada heggade Hariyanam Kumbeyanahalliya dêvara mâđisi koṭṭa ||
 Šripâla-traividya-dêvara śishyaru Padada-Šântisiṅga-pañditarggeyu avara
 putra Paravâdimalla-pañditarggeyuñ avara tamma Umeyâñdagam âtana
 tamma Vâdirâja-dêvara Vâdirâja-dêvara dhârâ-pûrvvakaiñ mâđi koṭṭaru ||

152*

In Channarâyapatna, on the right-wall of the main doorway of the Kêśava temple.

Śri-kântâ-kamanîyam (3 lines illegible)

.....vara-phaļa-sampadañ samajani.....mahanîya-kîrttir vVishnu-
 varddhanô nâma ||

* This inscription is very much defaced.

yasmin dâtari sampradânam abhavan dêvâh parair adhvarair
 adhvany ésha manô.....nripâh |
 yat-téjas-tapanô dur-andhatamasam dush-kshatram bhinnavân
 ity âryyair abhivarñnitam vibhu.....Vishnu-bhû.... ||
mahî.....karttum kshamâ yañ patiñ
 bhartâ dâsyâ...rggalasya dig-ibhârgga..... |
śruti-dvandvam arñña..m âsatê Vishnu-nripa-kathâ
 mâyâ.....tasyâsîd râja-lakshmî.....tiñ ||
 kâyañ mânavam a.....kâlê niyô....pâra.....
ra-jigupsâspadam samabhava..... |
nayânvitah vibhâti vîra-Ballâla-mahîpati.....
Harâya.....vijaya-stambheshu lêbhê....nah ||
 purpâny udguñi-saurabhâni patayô'pyuttunga.....
pakâra-ghañanâ yênamara-strî-janaiñ |
 labhyantê.....nripâkarshaña-bâ ..
pattana-vadhûm sambhôga-yôgyâm.. ||
 *.....yašô.....yah .dhâtri-bhô...purâ ..na.....
vañsamam...mañir bBallâla-Dêvatas tathâ....
mandalêśvara Dvârâvatî-pura-varâdhîsharam Vâasantikâ-dêvi-
 labdha-vara-prasâdavîra-virôdhi-varggadur-andhatama
pûrita-su-bhañba-la-kapâla-chamasam | nija-bhuja.....
 ...nûna-gâmbhiryya-guñânushaṅgamañdalain | bhôgô-
 pabhôga-lakshmî-vilâsam nirjitatkhanâ.....gañda-bhêrunđa Maleparolu
 gañdam sâhitya-vidyâ-nirataTalakadu - Gaingavâdi - Nolamba-
 vâdi - Banavase - Hânungalushûra niššaṅka-pratâpa-Hoysa
sukha-saṅkathâ-vinôdadim prithvî-rajam geyyuttam ire tat-pâda ..
gôtran udyama-śauñdâtuļa.....sa....dâna-pañdita ja.....
âtana mahâsati Mâravvegam â-Kaunđinya-kuļa-mañdanañgam Mâra-
 mayya-heggadey âda.....vinutâchâra pempam tañedan udâra-yašô-
 vibhâsi heggade-MâraMârage Paramêśvarage
 Pârvvatiyum Harige Šriy vanite.....sakala-janakara-
 vinîta-vachana-sampadaiñ apadâna.....mañdala prachañda-mañdalika-
 mañdalî-bhayañkavijaya-patâkâ .. parâhati .. chandâsidhâran
 audâryya-sâdha drôha-gharañtaêshu guñâdhârâ nilâdvâ..tô
 yach-chhâya-višâla-kîrtti.....sêñâ-patê ||
 dhî-vâg-vyâpribitayô bhavantam atuñaudâryam svayam vriñvatê |
rô'sti sapa.....mâja-sêñâ-patêh |
 dôr-lilâ-paripâlitâkhila.....ñâ.... |
va paty asubhritam prityai yadiyam.... ||
sarañâ....v abhitapah prêyân amêyôdayô yattô
 dhairyadim vâridhi-gabhiira-sthitiyum dinam vinuta-têja-mahimâ
 pâliya....ta....t enipa.....sêñâpati ||

* Very much defaced.

dorey âdâ.....dâharu ūauryyadiâru Mâcha-tanûjana pađi....dâni.....tânu....ta . . ra prîti-prada prîti-
..srita-sampañña-kalâ-kuvartti-śakti ripu-vargga-bhêdiy âga-
.....mahônnatiyam tâldidan aty-udâra-mahimartti Sâtala-
Dêvi ... agrahâravałasi vinûtav âytu payôNâyakaru
nija -svâmi śrî-vîra-Ballâla-Dêvar-âyur-ârôgy-aiśvaryâbhivṛiddhyartthav âgi
Kabbuhu-nâda Amritanâthapurav âda Kolatûra-agrahâravam mâdi alliya Mûla-
sthânada śrî-Râmêśvara-dêvargge nitya-naivêdy-a-nandâdîvigesâra-
Chaitra-pavitra-modalâda-naimittikakke gadde salage nâlku sa 4 Vishnuvard-
dhana-paramêśvara-dêvargge gadde-salage yeradu 2 Sômasamudrada Sâtalê-
śvara-dêvargge bhûmi â-śilâ-śâsana-maryyâde halîyan... svara-dêvargge
śâsana-maryyâde Brahma-dêvargge gadde salagey ondu 1 || śrî-Mâchalêśvara-
dêvargge vritti nâlku | śrî-Kêśava-dêvargge vritti yerađu 2 | Rig-vêda-khaṇḍika-
vrittiy ondu 1 Yajur-vvêda-khaṇḍika-vrittiy ondu 1 bhaṭṭa-vrittiy ondu 1
Pañchikêśvara-agnishthage vrittiy ondu 1 antunânâ-gôtrada brâh-
maṇargge eppattu vritti 70 mâdi Šaka-varsha 1108 Parâbhava-saṁvatsarada
Pushya-śuddha-trayôdašiuttarâyaṇa-saṅkramâṇadalu.....
....vîra-Ballâla-Dêvaring â-mahâjanagalge dhâ.....sîmâ-sammandhav ent
endađe (15 lines following contain details of boundaries and usual final phrases) Jâvani-
paṇḍitara kavite ||

baravarataleya |

pariharisuva sûryya..... |

..... |

..... nôđidargge baravan idum amôgham ||

śrî || Hariharajana maga maṅgala mahâ Ângi-
rasa-saṁvatsarada Âshâdha-su 5 nôduva.....
(rest gone).

153

On the west-wall of the same main doorway.

śrî-Gaṇâdhipatayê namaḥ śrî-Prasanna-Kêśavâya namah śrîmatu svasti śrî
jayâbhuya-Śâlivâhana-śaka-varusha sâ 1400 varusha sanda varttamâna
Viļambi-saṁvachharada Mârggaśîrsha-śudha 10 Šukravâradalû śrîman-mahâ-
râjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa Virûpâksha-mahârâyaru Hasti-
nâvatiya nelevîđinalu sukha-râjyavan âluva kâladalu â-hiriya-aramaneyâ ama-
rada-nâyakarâda śrîman-mahâ-sâvantâdhipati mûvaru-râyara gaṇḍa gaṇḍabhê-
runđa gaja-simha Sâtigrâmada Sôvaṇṇa-Vodeyara maneya taļavâra Maleya-
Nâyakara maga Bommea-Nâyakaru Sôvaṇṇa-Vodeyara anujñeyinda tâü âluva
râjyadolage amarada-nâyakatanada śrîmad-anâdi-agrahâravam Amritanâthapurav
âda Kolatûra śrî-Prasanna-Kêśava-dêvarge gôpuravanu kaṭisi â-ura sêvege

śrīmad-aśeṣha-mahājanaṅgaḥ kaiyyali tat-kālōchita-krayadalli kshētra-gadde-beddalugalānu krayava konḍu dēva-brāhmaṇugalige dānava māḍida vivara Kēṣava-dēvaru saṅkrāntiyalli bijaya-māḍuvadakke teṅgina-tōpa māḍisi chatus-simeyali ṣaṅkha-chakrada śilā-pratishṭheya māḍi ā-kal-oḍagāda teṅgina sasigalānu dēva-brāhmaṇugalige koṭṭa vivara Kēṣava-dēvargge paḍuval-ādiyāgi mūḍaṇabēliy-oḍagāda teṅgina-tōpinalliy(y)a brāhmaṇa-bhōjanakke Rāmai-dēvara hinde kall-oḍagu gadde aiguļa Rāmai-dēvargge Kēṣava-dēvara tōpina bēliyim mūḍa teṅgina-sālu 5 Rāmai-dēvargge nandādīvige kal-oḍagu gade salage kha 2 Mahā-dēvargge Rāmai-dēvara baḍaga uddi-mēle paḍuva-mūḍa-sālu 1 ke teṅgu..ābaḍaga Māchaleśvara-dēvargge teṅgūrula bēli-sālu paḍuva Benakage teṅg ondu Karu-Brahma 1 sandhyā-matha 2 yatigaṇige 1 Eri-Brahma 1 Dharmmasāgarada purāṇīka Subrahmaṇya-bhaṭarige Kēṣava-dēvara baḍagāṇa bēli-sāla paḍuv-ādi teṅgu bhūmi saha 4 Beladamūle Taṇḍagadavariṁ Krishṇa-bhaṭarini krayava konḍa Taṇḍagadavara Apanṇ-upādhyara madhyadall-ida aḍakē-marada kuḷavanu Sōvaṇṇa-Voḍeyara kayyali kuṭava biḍisi sarvamāṇavāgi dhāren eṣadu koṭa kal-oḍagāda kshētra || Bā-upādhyarige Keñchigondana-haṭa svayaṁbhōgadali Vāmana-mudrē-kal-oḍagāda gade 4 arddhōdaya-puṇya-tithiyali Timmara-sarige Vaḍugūrali dhāren eṣadu Vāmana-mudre-kal-oḍagāda hola 1 || ūbham astu yī-dharmmagalānu Sōvaṇṇ-Oleyar-anujñeyinī Bome-Nāyakaru puṇya-tithiyali sahirāṇyōdaka-dāna-dhārā-pūrvvakavāgi dēva-brāhmaṇige ā-chandrārkka-sthāiyāgi māḍida dharmma (usual final verses and phrases) Chaudōjana maga Chaudōjana baraha ||

154

On a beam over the same doorway.

(1st side) ariyal ilēndire dēvam |

..ripuven embaṁ..karedu tāṁ bandhugaṭā- |

n aran aṛidu torḍadu sugatiyan |

ure paḍedavar āro Dōrevol bliūtaladol ||

..gada-bharadi gajjhīyan ē- |

vud id end aṛidu torḍadu sanyā..... |

..nadi..... |

...gu..da palaman ār varṇnisuvōr ||

(2nd side) enda goravara ho..... |

.....rasu...ge.y ippa..ravāṇade tapadol |

nindu paḍeda vara-lōkaman |

ondu-muhūrttado..torḍadu padedud apūrvvam ||

pejje-guḍid alipi balvено |

jejjige vutṭidudan aripuvē..śruti-ē- |

kajja nanag endu baged ati- |

lajjeyo..ṇmi torḍador ār dDōreyavol ||

svargga-lôkaman ērisidom Mañdayyana magaļ Lôkabbe Puṇuseyammana penḍati pûjeya mādi dânam geydu nisidigeya kalla nîrisidal maṅgalam

155

In Channarâyapaṭna, on the base of the garuda-kambha in front of
Channarâyasvâmi temple.

śrî ūbhâm astu svasti śrî vijayâbhuyaḍaya Śâlivâhana-śaka-varusha sâ 1591
neya Saumya-saiñvatsarada Pâlguna-śu 15 Budhvâradalu Maisûru-Dêva-Râja-
Vaḍeraiyanavaru sukha-râjyaṁ gaivutt iralu Kânakâranahaļiya prabhu Doḍ-
aiyanavara komâru Basavainavarige.....Chennarâyapaṭaṇada kôṭeyali Chenna-
râyasvâmiyavarige dîpa-mâlâ-kambada sêve mâḍistaru maṅgala mahâ śrî

156

In Channarâyapaṭna, on a stone near the garbhâñkana in the Chandraśekhara temple.
śubham astu svasti śrî vijayâbhuyaḍaya Śâlivâhana-śaka 1585 neya Śôbhakruti-
saiñvatsarada Vaiśâkha-su 10 Saumyavâra biṣud-ent-embavara gaṇḍa Maisûra
Dêva-Râja-Vaḍeraiyanavaru sukha-râjyaṁ gaiut iralu Chennapaṭaṇada sîmeya
Tuṅgaṇi-nâda Kânikâranahaļiya prabhu Doḍaiyanavara komâra Basavaiyya-
navaru yî-Śôbhakruti-saiñvatsarada Vaiśâkha-śu 10 Saumyavâra Chandraśe-
khara-svâmiyavara dêvasthânavanu kaṭṭisi Chandraśekhara-svâmiyavara pâda-
pratishthâ-sêveyanu mâḍisidaru Kâda-Basavêśvarana dêvasthânavanu kaṭṭisi-
daru maṅgala mahâ śrî
Biṇḍenahalli-gramavanu Chandraśekhara-svâmiyavara sêvârtthage biṭṭadu
Pramâdîcha - saiñvatsarada Vaiśâkha - šu 11 Śukravâra Gaurammanavara
mâḍistaru

157

In Channarâyapaṭna, on the base of the garuda-kambha of the Mailarêśvara temple.
śubham astu śrî Śâlivâhana-śaka-varusha 1580 neya Viñambi-saiñvatsarada
Kârtika-ba 10 Śukravâradalu Juñjaiyana maga Karivîraiyanâ maga Nilaiya
mâḍista sêve śri

158

In Channarâyapaṭna, on stones forming the abacus in Koṭada-manṭapa.

svasti śrî vijayâbhuyaḍaya-Śâlivâhana-śaka-varusha.....beli-kulôdbhava
.....jyaṁ gaivalli Chennapaṭaṇada sîme Tuṅgaṇi-nâda staṭada Kânakâranahaļiya
prabhu Âlûra-Bhîma...ya koṭṭiddalli Vijayapurada Pâtsâhana râjakâ-
ryadalli kalla-kôṭeya kaṭṭisidaru maṭha-manṭapa-kola-bâ

159

In Channarâyapaṭna, on a stone in Siṅgâchâri's field by the side of Bâgûr road.

Śâlivâhana-śaka-varusha 1569 ya Sarvvajitu-saṁvatsarada Āśvîja-su 5 lû Chennapaṭanada sîme Tuṅgaṇi-nâda stalada Kânîkârauahâliya prabhu Dodaiyanavaru Channarâyapaṭanada kalla-kôteya kaṭisuvalli Doḍaiyanavara kelage pârupatyava mâdutâ yidda Kasulagereya stalada Kempaṇa-Gauḍaru yi-koṭana kaṭistarу kalla-maṭha kaṭisidaru

160

In Channarâyapaṭna, on the pillars of the swing in front of the Olagaramma temple. śrî ūbhām astu svasti śrî jayâbhuyuda Śâlivâhana-śaka-varusha 1509, Sarvadâhi-saṁvatsarada Vaiśâkha-śu 5 lu birid-ent-embara gaṇḍa Maisûra Kaṇṭhî-rava-Narasa-Râja-Vodeyaraiyanavaru sukha-râjyaṁ gaivalli Chennapaṭanada sîmeya Tuṅgaṇi-nâda stalada Kânakârauahâliya prabhu Chennavîreya-Gauḍanavara kumâra Dodaiyanavarige yi-Chennarâyapaṭanava koṭu yiddalli Turukarâja-kâryyadalli kala-kôteya kaṭisidaru piraṅgi maṭava kaṭisidaru Râmêśvara-
rage mûru-añkaṇa guḍiya kaṭisi yeraḍu-śirasina Basavana pratishṭhe mâdisi munde koṭana kaṭisidaru paḍuvaṇa maṭhava kaṭtisi koṭana kaṭisidaru dêva-
temimage (north pillar) mûru-añkaṇa guḍiya kaṭisi munde uyâlc-kambava nilisi-
daru kereyali Gaṅge-Basavana nilisidaru sandhyâ-maṭhadali dêvatâ-vigraha-
vanu pratishṭhe mâdisi koṭana kaṭisidaru huli-mukhada châvadîyalli tamma
kula-svâmi Kârttivîrêshvara Bhadrakâlamma Mâchaṭeśvara-dêva yivugaḷa prati-
ṣṭeya mâdisisidaru maṅgaḷa mahâ śrî śrî śrî

161

In Channarâyapaṭna, on a stone in the enclosure of the Sâtêśvara temple.

namas tuṅga etc. ||

śrî-Gaṅgâ-jaṭa-pâtânonnata-jaṭâ-jûṭai Kubhrijjâ-kuchâ- |

bhôgôdghîshîṭa-viśâla-vakshan Amritêśai viśva-viśvambharâ- |

bhâga-byâpta-yaśô-vilâsi sasi-chiūḍai Mâchi-Râjaṅgay old |

īg i-Šântala-Dêvigaiñ ūbhâman â-chandrârkka-taram-barâ ||

râjânvaya ||

śrî-pati-Hoysaṇa-kuladoļu |

bhûpatigaļ palarum âda tad-anantarav â- |

śâ-paripûrita-têjô- |

rûpadin udayisidan eseye Vinayâditya ||

Vinayâditya-nṛipâla-sûnuv Ereyangam tan-mahî-nâthan-añ- |

ganey app Echala-Dêvig udbhavisidam Ballâlanum Vishnu-bhû- |

panuv gra-praba-la-pratâpad Udayâdityâvanî-pâlanum |
 jana-nâthavaman ântan ant avarggalolu śrî-Vishnu-bhûpâlakam ||
 â-Vishnuva sati Lakshmî- |
 Dêvige janiyisida Nârasimhan ripu-dhâ- |
 trî-vara-Hiraṇyakâtyu- |
 grâvâsada Nârasimhan enisiye negaldaṁ ||
 â-vîra-Nârasimha-ma- |
 hî-vallabhey agra-mahisiy anupamia-saubhâ- |
 gyâvasathey enipp Èchala- |
 Dêvige Ballâla-Dêvan udayaṁ geydaṁ ||
 udayaṁ geydu virôdhi-bhûbhuya-puraṁ santânam tûldi taun |
 adaṭiṁ sâdhisi viśva-bhû-valayamaṁ sâmrâjya-lakshmî-manô- |
 mudamaṁ mantri-nijâpavargga-hridayâbjôtsâhamam mâdiy a- |
 bhyudayaṁ bettan ati-pratâpa-dinapam Ballâla-bhûpâlakam ||
 Ballâla-kshônipâlaṅg abhimata-phala-samâsiddhiyam mâlke Lakshmî- |
 sallilâlambanai bhû-bhuvana-bhavana-samrakshaṇam *yasya-vidyâ- |
 kallôlambhô-vinandrâmara-makuṭa-maṇi-dyôti-pâdam yaśo-sadu- |
 valli-prôdubhûta-kandaṁ mudin akhila-yôgîndra-brindam Mukundanu ||
 hesar-Uchchaṅgiya-kôṭeyan |
 asadriśa-bhuja-balade munna koṇḍ arasugal â- |
 r asahâya-śûra Śanivâ- |
 ra-siddhi Giridurgga-malla Ballâlanayolu ||
 ad ent endaṇe || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaléśvaraṁ |
 Dvârâvatî-pura-varâdhîsvaram | Yadu-kula-vîlasita-sudhâkaram | satya-ratnâ-
 karaṁ | Chakrakûṭa-kôṭâṭavî-dâvânaḍam ripu-baṭa-jaladhi-bâdavânaḍam |
 šauryya-mṛigarâjai Malerâja-râjai Kalapâla-kapâla-šaila-vajra-danḍam Mala-
 parolu gaṇḍa vividha-yâchaka-janaika-chintâmaṇi samyaktva-chûḍâmaṇi |
 uddanḍa-prachaṇḍa-Pâṇḍya-gaṇḍa-garvva-vidanḍanam | vivêka-Kamâlâ-
 sanâdy-ânêka-praśasti-sabitam | Taṭakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷamba-
 vâḍi-Hulige - Banavase-Hânuṅgall - Uchchaṅgi-gonḍa bhuja-baṭa Vîra-Gaṅgan
 asahâya-śûra Śanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma pratâpa-
 Hoysaṭa vîra-Ballâla-Dêvaru śrîmadu-râjadhâni-Dôrasamudrada nelevîḍinalu
 sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire tat-pâda-padumôpajîvi ||
 śrikaraṇâgragan̄yan uditôdita-puṇyan ilâ-varêṇyan aṇ- |
 gîkṛita-satya-yiddha-guṇa-nityan udañchad-amâtyan Aṅgaja- |
 prâkritiy uttama-prakṛiti rakshita-satu-kṛiti Mâchi-Rajan *â- |
 šâ-kaṭitôma-têjan akhilônnata-Mâra-tanûjan oppuvam ||
 â-mahânubhâvana manô-nayana-vallabhe ||
 parama-dayâlu mânya-nija-gôtra-pavitre sandhâna-dâna-nir- |
 bbharatara-śakti-yuktey Amritêśa-padâbja-vara-prasâdade bhâ- |

* So in the original.

suratara-kīrtti-nirmmaṇīta-mūrtti patibrate pēmpan āvagamī |
 karaṇada-Mâchi-Râjana manah-priye Šântala-Dêvi tâldidaļ ||
 śrî-nidhi-Dêvîmayya-Narasauveya nandana-Chandimayyanâ- ||
 māniniy appa Châmalege puṭṭida Šântala-Dêvi Bamma-Dê- |
 vânue Râman-agra-bhave kaṭṭisidaļ Koṭatûral artthiyamī |
 bhû-nuta-Mâchi-Râja-vadhu Šântisamudra-mahâ-taṭkamamī ||
 svasti śrîman-mahâ-pradhânam ūrikaraṇâdhipati hiriya-danḍanâyaka-Mâchayana madavaļige danḍanâyakiti Sâtavveyaru Sakham 1104 Plava-samvatsarada Vaiśâkha-suddha-pañchamî-Sômavâradandu śrî-Šântalêśvara-dêvara pratishthe-
 yam mädisi Heddoreyim baḍagaṇa Boppana-bhaṭṭara Bîchavalîya śrî-Kali-
 dêvar-âchâryya Kalyâṇaśaktiya magam Rêchaśakti avara maga Šântiśakti-
 gurugaļa kâlâm karchchi dhârâ-pûrvvakamî mädi sthânamaṇi koṭtu tâvu
 kaṭṭisida Šântisamudrada kîlêriyalu biṭṭa gadde (bere follow details) Koṭatûra
 Mâdi-Gauda Mâcha-Gauda.. Mañcha-Gauda.. Mâdihalîya Ajja-Gauda Biṇḍa-
 Gauda Sâta-Gaudan olaṅgâda samasta-praje-gâvunḍugalu biṭṭa mîsalu golaga
 nandâdîvige hoinge vîsada varâya volavâru horavâringe honn ikki hidiva
 davasada hêringe biṭṭaru heggade-Gaṇapayyanu sadâ yondu-nandâdîvige
 dêvara mundey ondu gânada tereyanu biṭṭanu yi-dharmmavanu samasta-pra-
 gelum Gaṇapayyanum pratipâlisuvaru || (usual final verses) Âsandiya Sômôjana
 maga Hariyôja Sâtêśvara-dêvara dêvâlyavam eraḍu-tâmra-śâsanavuvam geyda
 Hariyôjaṅge Sâtasamudrada keļage gadde ko 10 ||

162

On a virakal in the same enclosure.

svasti śrîmatu Saka-varisa *sâsirada nûṛaneyâ Manumatha-samvatsarada
 Âsâdha-suda-daśamî-Sômavâradandu Koṭatûra pattigâra Râjeya-Nâyaka tam
 âlvikeyalu ûr-alivinalu kâdi svarggastan âda âtana hiriya-maga Bâcheyanum
 âtanim kiriyâtam Kâcheyanum tam ayyana khyâtiya âlutanakke.....
 vîra-kalla-sâsanava nilisidaru ||

163

In Channarayapatna, on a stone near the sluice of the tank.

śrî-Šâradâ-gurubhyô namalî šubham astu ||

namas tuṅga etc. ||

svasti śrî vijayâbhuya-Šâlivâhana-šaka-varusha 1565 nê Vishu-samvatsarada
 Phâlguna-bahuļa 10 Aṅgârakavâra Utta[râ]-nakshatrada Ŝiva-yôgadalu Mayi-
 sûra-Kaṇṭhîrava-Narasa-Râja-Vadêraiyanavaru suka-râjyaṁ gaiyutt iruvalli
 Channapatnaṭa staļa Tuṅgaṇi-nâda staļada Kânikâranahaļiya prabhu Dod-

* Śaka 1100 = Hêviļambi; Manmatha = 1098.

aiyanavara komâra Chenna-Vadeyanavaru Gaṅge-Basavêśvarana pratishṭhe-ya mâdisi maṇṭapavannu kattisidaru maṅgala mahâ śrî śrî śrî

165

In Channarâyapaṭña, on the east beams of the navaraṅga-maṇṭapa in
the Gadde-Râmêśvara temple.

svasti śrî vijayâbhuyudaya-Śâlivâhana-śakha-varusha 1569 neya Sarvvadhâri-saṁvatsarada Vaiśâkha-śu 5 lu birid-ent-embavara gaṇḍa Maisûra Kanṭhîrava-Narasa-Râja-Vodêraiyanavaru sukha-râjyam gaivalli Channapatṭanâda staṭada Tuṅgaṇi-nâda sîmeya Kânakâranahâliya prabhu Âlûra Bhî Belli-kulôdbhava Chenna Gavuḍar-aiyyanavara komâra Doḍaiyyanavarige yî-Chennarâyapaṭtanâda sîmeya kottidalli Vijeyapurada Pâtsâhanavara râjakâryyadalli kalla-kôteya kaṭtisidaru maṭa . . maṇṭapa sandhyâ-maṭa koḷa bâvi Basavana kamba uyiyâleya kamba dêvatâ-vig(h)raha yishtanu nillisidaru ||
maṅgala mahâ śrî

166

On a stone in front of the same temple.

(The upper portion is broken)

. śrêshtha-gunaṁ pogale satya-Yudhishthira. navase-kârar adhishṭâyaka. . . . yanṇanam budha-nidhiyam ||

sogayisuva Gaṅgavâdige |
mogam ene. . . . na. . . . pud adarol |
mige Diṇḍigûra sâkhâ- |
nagaram boṭ̄ enipud alte Moneganakaṭṭam ||
Kanakâchâla-kûṭadavolu |
ghana-pathamam muṭṭi netṭan amard oppuvinam |
Moneganakaṭṭadal ūrjjita- |

Jina-grihamam Râma-Dêva-vibhu mâdisi daṁ ||
tad-guru-kuṭam ent endaḍe || śrî-Nayakirtti-siddhânta-chakravartti gâla siṣyaru ||

vidit Âdhyâtmika-Bâlachandra-muni-râjendrâgra-śishyar praśa- |
stida-vandyar mmuni-Mêghachandrâr anaghâr bbhâsvad-dayâ-sâgarâ- |
bhyudayar Postaka-gachchha-Dêšika-gaṇa-śrî-Koṇḍakundânvayâ- |
spada-dípar kkaram oppuvar vvasudheyol šasvat-tapô-lakshmiyam ||

Šaka-varsha 1108 neya Viśvâvasu-saṁvatsarad uttarâyaṇa-saṅkrântiy-Âdîvârad-andu Banavase-kârara Mottada-Nâyakaru Diṇḍiyûra vṛittiya gâvuṇḍu-prabhu-galum Mêli-sâsirbbaru Šântinâtha-dêvar-ashta-vidhârchchanegam khaṇḍa-sphuṭa-jîrṇôddhârakkam rishiyan-âbhâra-dânakkam sarvvâ-bâdha-parihâram âgi Mêghachandra-dêvargge dhârâ-pûrvvakam mâdi biṭṭa gadde-beddale-sthal-āṅgal ent endaḍe | (here follow details of gift).

167

In Channarâyapattana, on copper plates in possession of Krishnâ-Śâstri,
son of Mysore Krishnâ-Śâstri.

(Nâgarî characters)

śrî-Gaṇâdhipatayê namaḥ (from here to ‘kîrtyâ samindhê’ in line 65 corresponds with
No. 6 of Hassan Taluq)

Šâlivâhana-nirṇyîtê šakâbdê sa-chatuš-šataiḥ ।
mitê daśa-śatair ēka-chatvâriṁśat-samanvitaiḥ ॥
Pramâthi-vatsarê mâsi Mârggaśîrshaka-nâmani ।
kâmadhênu-mahâ-dânê gô-dvâdaśyâṁ mahâ-tithau ॥
Tuṅgabhadrâpagâ-tîrê śrî-Virûpâksha-sannidhau ।
śrî-Jâmädagnya-Vatsîya-gôtrâya guṇa-śalinê ॥
Âśvalâyana-sûtrâya sudhâ-nishyandi-sûktayê ।
Rik-śâkhâdhyâyinê vêda-vêdântâgama-vêdinê ॥
vivêkinê vinîtâya viśishtâya manîshiṇê ।
gurôr Iṣvara-bhûpasya Narasâdhipatêr api ॥
api vîra-Nyisiṁhasya Krishnâ-Râyasya cha kramât ।
sarva-kratu-mahâ-yâga-Vâjapêyâdi-yâjinah ॥
sûri-lôkârchyamânasya sûnavê Raṅgu-yajvanaḥ ।
pada-vâkyâ-pramâṇeshu parâṁ praudhîm upêyushê ॥
Basavâ-dîkshitîndrâya dîkshitâya janâvanê ।
Ghanagiry-âhvayê râjyê prâjyê Hvaisaṇa-nâḍukê ॥
Âtakûra-sthalê châpi vikhyâtim adhikâṁ ūritam ।
Jinnâgarasya sîmâyâlî prâchîm âsâm upâśritam ॥
Jinnâgarâhvayâd grâmâd dakshinâṁ diśam âśritam ।
Kuppê-grâma-varâkhyâtât paśchimâyâṁ diśi sthitam ॥
uttaram châpi Kîlâra-grâmâd Benavarâd api ।
Timmâsamudra ity êva pratinâma-samâśritam ॥
grâmaṁ Sañaba-nâmânaṁ sadâ sasya-samanvitam ।
sarvamânyam chatus-sîmâ-saṁyutam cha samantataḥ ॥
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jâlânvitam ।
akshîny-âgâmi-saṁyuktam ēka-bhôgyam sa-bhûruham ॥
vâpi-kûpa-taṭâkaiś cha kachchhêṇâpi samanvitam ।
putra-pautrâdibhir bhôgyam kramâd âchandra-târakam
dânasyâdhamanasyâpi vikrayasyâpi chôchitam ।
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ॥
vividhair vibudhaiś ūrauta-pathikair adhikair girâ ।
Krishnâ-Dêva-mahârâyô mânâniyô manasvinâṁ ॥
sa-hiraṇya-payô-dhârâ-pûrvakanâ dattavân mudâ ।
Basavâ-dîkshitô grâma-yajamâno yaśôdhanaḥ ॥

vidhâya tam imam grâmañ sapta-viṁśati-vṛittikam |
 sthâpayitvâtmanô vṛittîr ashṭau puṇyâya bhûyasê ||
 viprêbhyô grâma-dêvâbhyâm anyâ vrittir adân mudâ |
 grâmêśmin viśrutê viprâs sapta-viṁśati-vṛittikê ||
 vṛittimantô vilikhyanê vêda-vêdânta-pâragâh |

(20 lines following contain names, etc. of vṛittidars).

nânâ-śâkhâbhidhâ-gôtra-sûtrâ nigama-vêdinah |
 vṛittim ašnuvatêtraikâm Âtakûrâvanîsurâh ||
 Basavâ-dîkshitêndrêna yajamânêna dhîmatâ |
 Harêr êkâ Harasyaikâ vṛittir atra samarpitâ ||
 tad idam avanî-vanîpaka-vinuta-dharâyasya Kriṣṇa-Râyasya |
 šâsanam uru-kavi-vaibhava-niva[ha]-nidânasya bhûri-dânasya ||
 Kriṣṇa-Dêva-mahârâya-šâsanêna Sabhâpatih |
 abhâpîn mṛîdu-sandarbbham tad idam tâmra-šâsanam ||
 Kriṣṇa-Dêva-mahârâya-šâsanân Mallanâtmajah |
 tvashṭâ ūrî-Vîraṇâchâryô vyalikhat tâmra-šâsanam ||

(usual final verse). ūrî-Virûpâksha (in Kannada characters).

168

At Biṇḍênahalî (Channarâyapaṭna hobli), on a stone to the south of the
 Âñjanêya temple.

śrî ūsubham astu Maisûra Dêva-Râja-Vadêraiyanavaru Chennarâyapaṭtaṇada
 Chendrasêkhara-svâmiyavara dhûpa-dîpa-naivêdyâ-aṅga-raṅga-vaibhavake biṭṭa
 kottâ Biṇḍênahalî maṅgala mahâ ūrî ūrî ūrî

169

At Dodḍaganni (same hobli), on a stone near the Liṅgêśvara temple on the
 bank of the Hêmâvati river.

svasti ūrî âyur-vvarddhanam aiśvaryyâbhivṛiddhi-prâvarddhayamanam â-chan-
 drârkka-târam saluttam ire || ūrî-priθuvî-vallabha-mahârâjâdhirâja-Tribhu-
 vana-malla-Châlukya-Vikrama-râjyam uttarôttaram âge saluttam ire Saka-
 varisha sâyirada ippattenâneya Byaya-samivatsarada || svasti samadhigata-
 pañcha-mahâ-sabda mahâ-maṇḍalêsvaram Dvârâvatî-pura-varâdhîsvaram
 Yâdava-kuṭâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoļu gaṇḍa Tribhu-
 vanamalla-Poysa-la-râjyam uttarôttaram âge || svasti samadhigata-pañcha-mahâ-
 sabda Mahadêva-śrîpâda-padma-paiķaja-bhramara Châlukyâbharaṇam Châlu-
 kya-kuļa-tîlakam Châlukya-kuļa-kamala-mârttaṇda maṇdala-gâva machch-
 aripara gaṇḍa mârkkôla-Bhairavaṁ mânige nidhânam agaļaṅka-malla dâyiga-
 bêntekâra saraṇâgata-vajra-pañjara vinaya-vibhûshaṇa gôtra-pavitra samasta-
 guṇa-sampannar appa Bâcharasaru ||

âyum śriyum kīrttiyum |
 âyatiyum vîra-laksmiyum Bâchiganal |
 âvagame nelasi nindudu |
 tōyadhi dhare chandrañ arkkan ullanñevaram ||
 tonḍutanañdindam urkuva |
 miñdeyaram piñdi metti siramañ kîlkum |
 gañdan ivan alte Maleparol- |
 gañdana maneyalli negarda mañdala-gâvam |
 kañdu besakeyvud olli |
 mañdala-gâvaneye.. tîm bêd ele keliñ |
 tondu miñdu dushtu |
 koñdeyamum sallav alte Bâchigan-edeyalu ||
 Îsvara-bhaktam parama-Ma- |
 hêsvaran ene negarda Muddamarasana putram |
 sâsvatam âge tapôdhanañ |
 âśrayam appantir ondu keçeyam kottam ||

170

At Diñdagûr (same hobli), on the south wall of the Kêśava temple.

śrî || yasminn arṇava-nêmi-chakram ahimatviñ-têjasî kshmâpatau
 Ballâlê šarad-indu-kunda-viśada-ślôkottarê rakshati |
 Dugdhâbdhês-tanayâ-payôdhara-taṭe krîdâ-ratô'bhûd dhṛivani
 dêvas satva-guṇottarô mṛigamada-śyâmânikurô'yanî Hariḥ ||
 tat-sûnur nNarasimha-bhûpatir athô viśvambharâ-mañdalai
 rakshaty uddhata-Kâdav-Âryyama-Yamaś Chôla-pratishthâpakaḥ |
 dâvérāmmada-vâḍabâ api cha tê yasya pratâpâna-la-
 jvâlâkîrṇa-kañâ ripûn abhigatâ durgga-traya-praśrayân ||
 śrî-Mallikârjjunî nâmam purî vijayatê parañ |
 yâm êtya vismrîtâm vidyâm nûtnâm Vâñi karôti sâ ||
 - tad-dhâtrî-vibudhâdhipâ vishamakâm matvâtha ghôshân amî
 sarvvâ samprati yâvad-indu-dharañi-bhâsvad-vyanmañdalai |
 ittham tad dhṛivam êva tâvad idam ity âlôchya niśchitya cha
 śrîmat-Kêśava-sannidhâv iti hi tê kurvvan samam śreyasê ||
 svasti śrîmatu vîra-Nârasimha-Dêvaru prithvî-râjyañ geyvuttam ire || Šaka-
 varsham 1154 neya Khara-samivatsarada Jêshṭa-su 10 Sô-d-andu śrimad-anâdiy-
 agrahârañ śrî-Mallikârjjunapuravâda Diñdagûrad aśeha-mahâjanañgañ mun-
 nina vibhâgavu samav all endu madhyastadindai halîgañ gadde beddalan
 alasi tammoł êkamatyavâgi vastu-sama varṇa-sama saṅkhyâ-samav endu
 sama-kaṭti dhṛivav âgi yichchhâ-vr̄itti-yâgi ninda vr̄ittiya kramav ent endađe
 (here follow details of vr̄ittis) yî-pariyale yichchhâ-pûrvvakav âgi chandrârkka-târañ-

baraṁ niśhayav âgi nindavaru â-halligalige manneyaru deyvikar âṭavikara bâdhey âdâdaṁ matte samav all endu aśisal â..du âva halliyalu âvau âdâda[m] kraya-dânavâ koṇdaḍaṁ salvud îy-artthavan alîhal âgadu

171

On the hind wall of the īśvara temple in the same village.

svasti śrī jayābhuyada-Shālivâhana-shaka-varuśa 1573 neya Kara-samvatsarada Jēṣṭha-śudha 15 Stiravâradalli śrimatu Chennapatṭanada sîmeya Kāṇikârana-halliya Dodaiyanavaru Kaṇṭhîrava-Narasa-Râjaiyanavaru Chennarâyapaṭṭanada sîmeya havâla mâdiddâga Nâgabhaktiyagaļa pratishîtheya mâdi maṇṭapâva kaṭista sêve

172

On copper plates in possession of Diṇḍagûra Krishṇayya.

(Nâgarî characters)

[Ib] ôm namô Gaṇapatayê ||

śrîmân pâyâd Varâhô’smân udvâha-samayê bhuvaḥ |
hastôdakatvâṁ dadhirê yasya saptâpi sindhavaḥ ||
âsît kadâchit kamalaṁ dêvasya Kamalâpatêḥ |
gambhîra-nâbhi-sambhûtam ambhôdhau Šêshaśâyinaḥ ||
tan-madhyâd udabhûd dêvali śrutînâm api yaḥ kaviḥ |
Padmajas tan-manô-mâtrâd Atrî nâmâbhavat sutalî ||
tan-nêtra-śuktêś su-vyakta-mauktikâbhaḥ kaṭânidhiḥ |
Sômô’jani Budhô yasya tanûjô vibudhâgraṇîḥ ||
tasyânvayê Yadur abhûd Yadu-vamśa-jaumâ
bhûpas Salaḥ kila Dilipa-Nala-prabhâvaḥ |
yad-dôḥ-kripâṇa-dalitâri-karîndra-kumbha-
muktâphalâni nija-nirmala-kîrtti-bijâṁ ||
sô’py êkadâ Šaśapurê muninâ niyuktaḥ
Karṇâṭa-vâcham avalambya mahâ-bhayêna |
nîm poy Saṭa-kshitipa śîghram iti kshaneṇa
vyâghram jaghâna nija-hasta-śalâkayaiva ||
tad-vamśajâḥ prathita-Manmatha-châru-rûpâ
bhûpas tataḥ prabhriti Poysaṭa-nâmadhêyâḥ |

[IIa] šârddûla-lakshaṇam avêkshya raṇe’tibhîtâ

yâtâ diśo daśa ripu-kshitipâs tad eṣhâṇiḥ ||
tatra cha ||

udyann eva nidhâya mûrdhasu padam tuṅgêshu prithvîbhritâṁ
dôshôtsâha-kaṭaṇki-râja-vibhavaṇi nirmâlum unmûlayan |

àkrâman kakubhaḥ pratâpa-nivahaiḥ padmânurâgam vahanu
 uchchaṇḍô Vinayârkka-bhûtaṭapatiḥ kshônîṁ ūśâsa prabhuh ॥
 Ereyâṅga-mahipâlas tat-sutô'pâlayan mahinū ।
 yad-yaśah-pûra-karppûrair haritas surabhikṛitâḥ ॥
 tasyâpy âsâṁs trayâḥ putrâ dêvâs trayâ ivâparê ।
 Ballâlô Biṭti-Dêvaś châpy Udayâditya-bhûpatih ॥
 têshu cha ॥
 nôtkhâtâḥ katarê ripu-kshitibhritô nô rakshitâḥ kê punâḥ
 samprâptâś ūraṇaiḥ kva vâ bhuvi hritô nô têna râjnâ karâḥ ।
 kim dânam na kritam kritô na katamaḥ pûrttaś cha dharmmô'thavâ
 kim brûmaḥ prabhavishnu-Vishnu-nripatêṣ sat-pûjya-râjya-kramam ॥
 tat-putrasya ॥
 aśobhi viśvaiḥ viśadair yyaśobhis tamôpahaiś śrî-Narasiṁha-nâmnaḥ ।
 nrîpasya tau kêvalam indu-sûryau janasya naktam-di /IIb/ va-lakshaṇâya ॥
 dig-gajasyêva dâna-śrîs Sumêrôr iva mîkhalâ ।
 âśid Échala-Dêvîti mahishi tasya bhûbhritâḥ ॥
 sâsûta tanayam tanvî su-nayam vinayônnataṁ ।
 śrî-Râmam iva Kausalyâ Ballâlaṁ ūauryya-bhûshaṇam ॥
 sa cha ॥
 Šesha drâg bhûshaṇâya Tripurariпу-tanôr yyâhi nêhâsti kriyam
 Kûrmma tvaiḥ ūrmma yatra prabala-kisalayaṁ dig-gajâs sallakinâm ।
 bhuktâ svêchchhâ-vihâram kuruta guru-dharâ-bhâra-dhuryyô'yam êkalâ
 śrî-Ballâla-kshitiśas sakala-vasumatiṁ ūśvatâyur bbibhartti ॥
 â Sêtôh kîrtti-hêtôr dDaśaratha-tanayasyâ cha Nihârašailât
 tvat-kirtti-svachchha-Gangâ-jala-vimala-taṭâd vîra-Ballâla-Dêva ।
 sarvvôrvvîn pâlayainâm nija-bhuja-vijitottâla-bhûpâla-mauļi-
 śrêṇi-mâṇikya-mâlâ-khachita-pada-nakha-dyôtir â-chandra-târaṁ ॥
 dêva tvach-chaṇḍa-châpa-chyuta-chaṭula-śarâsâra-varshair vvikîrṇair
 vâhinyaś ūtravâṇâm uchitam ati-cha /IIIa/ lair *nnirvvibandham kabandhaiḥ
 vaktra-kshîtrêshu têshâm tñam atibahaṇam chiram êtat tu kêchich-
 chhrî-Ballâla-kshitîndra prati-narapatayô jîvanaṁ nô labhantê ॥
 tvach-chaṇḍâsi-prahârôtpatad-ahita-śirô-Râhu-vitrasta-mugdha-
 svar-ṇṇârî-vaktra-chandra-vyatikara-ruchiram vyôma-dhâmâdbhutasya ।
 kiñchânyat tat-kabandhôchchalad-asrig-aruṇa-chchhatra-sañchhanna-bhûta-
 vrâtâbhûd bhûḥ kshaṇârddham tava samara-mukhê vîra-Ballâla-Dêva ॥
 svasti samasta-bhuvanâśraya-śrî-prithvî-vallabha-mahârâjâdhîrâja-paramêśvara-
 Dvârâvatî-pura-varâdhîśvara-Yâdava-kulâmba-dyumaṇi-sarvvajñâ-chûḍâmaṇi-
 Malaparolu-gaṇḍa-ripu-kadana-prachâṇḍa-Śanivâra-siddhi-naya-viśada-buddhi-
 Giridurgga-malla-ari-hridaya-bhalla-chhalad-añka-Râma-mâninî-manôbhîrâma-
 pratihata-ripu-darppa-abhinava-Kandarppa-asahâya-śûra-ekâṅga-vîra-gâmbhî-
 ryya-ratnâkara-aunnatyâ-Kanakadharâdhara-dhairyyaika-dhuri /IIIb/ na-sakala-

* So in the original.

kalâ-pravînêty-âdy-anêka-râjâvalî-virâjamâna-pratâpa-chakravartri-Hoyisañâdhî-
 pati-śrî-vîra-Ballâla-Dêvî sakala-kshôñipâlân vaśe kritvâ Tuṅgabhadrâ-tatê
 Vijayasamudrâbhidhânâyâm râjadhânâyâm sukhêna prajâh paripâlayati sati |
 tasya bhûpâlasya pradhânâgrañih Pañdita-dançdanâthô nâmâ ||
 tvaṅgad-Gaṅgâ-taraṅgôttarañala-śaśi-kalâ-saṅga-siktâmritârdra-
 prôjjîvan-muñda-mâlâ-valaya-kalakalottâla-vâchâla-mauñih |
 Ballâlôrvivîśa-mantri-pravaram adhi-guṇaiñ Pañditañ dançdanâthañ
 pâyâd Gaurî-kuchântar-gghusriṇa-rasa-lasat-kânta-gâtras Trinêtraḥ ||
 Umâ-dêvî mâtâ para-pura-Purârâtir adhikâḥ
 pitâ śrî-Ballâla-kshitipatir atah Pañdita iha |
 Kumârah khyâtô'yam vibudha-bhṛiti-śaktyâ sahajayâ
 guṇaish shaqbhir vvaktrair abhijayati sénâ-parivriñdhâḥ ||
 kas têshv êtat-sva-khadgâhata-ripu-karañi-srasta/*IVa*-mastishka-piñdair
 bbêtâla-vrâta-satrañ rañâ-śirasi chiraiñ kurvvatê Pañditâya |
 kiñchôchchañdâsi-danđa-prahrita-ripu-bhaṭâtôpa-rundhat-kabandha-
 prôdgachchhad-rakta-dhârâ-kalana-parimilad-bhûta-kôti-prapâya ||
 niśsheshaiñ dñipta-râja-vraja-bala-jaladhiñ pibâmy âtta-garvvân |
 aurvvas sarvvaiñ payôdhêr nna dhayati salilañ Kumbhajâchânta-śeshaiñ |
 ity udyad-vairi-mâdyat-kari-kula-vidalat-kumbha-muktâphalaughaiḥ
 vyaktam tvan-mañdalâgraḥ prahasati satatañ Pañditâji-prachañda ||
 saujanyasyâdi-mûrttil sakala-guṇa-gaṇasyâkarah Pushpachâpah
 kântânâm saj-janânâm kshiti-taļa-nihitô bhûruhaḥ kalpakâkhyâḥ |
 kîrtti-kshîrâbdhi-lakshmi-bhara-bharâna-vidhâv esha piyûsha-bhânur
 jjîyâd â-chandra-târañ Yadupati-sachivâḥ Pañditô dançdanâthâḥ ||
 naivâsîn na cha varttatê na bhavitâ yaḥ Pañditaiñ pûrushô
 gâmbhîryyêṇa gunair udâra-charitair atrânviyâd bhûtale |
 yasyaitê sura-śâkhinaḥ karatalê pañchângulî-chhadmanâ
 varttante tam imaiñ kathañ vi/*IVb*/ tarañê stôtum kshamantê narâḥ ||
 ity-âdy-agâñita-guṇa-gaṇâlañkâras sa Pañdita-dançdanâthô nija-svâminañ
 Ballâla-Dêvam Diñdugûru-nâma-grâmasya svayam agrahâra-karañâya pra-
 ñamyâ vyajijñapat | sa cha râjâ samprîti-pûrvvakam anumene | tasyâgrahârasya
 samasta-palli-parivritasya sîmâ-kramâḥ tatratyair abhijâtair abhijñaiḥ Karññâ-
 ta-bhâshayâ prôktaḥ | (81 lines following contain details of boundaries) *VIIa* tam
 grâmam sa Pañdita-dançdâbhiñvaraḥ | Šukla-saīnvatsarê Šrâvanyañ paurnâ-
 mâsyâm Bhânuvâra-yuktâyâm Sôma-grahañê sa-grihôpakaññam sa-hiranyañ
 sôdakaiñ bhaktyâ nânâ-gôtrêbhyô brâhmañebhyâḥ prâdat | tê cha dvijottamâḥ ||
 pañcha-pañchâśatâ sârddham šatañ prakhyâta-nirmmalaiñ |
 kulñâś šruta-sampannâ vêda-vêdâṅga-pâragâḥ ||
 tasyâgrahârasya kappaña-kritâdhika-sahita-prathama(s)h karâḥ | sô'pi šata-
 nishkâḥ | têshu madhyeśhtâdaśa nishkâḥ khanḍikaiñ bhaṭṭa-vrittyarttham nir-
 mmitâḥ | (usual final verse) šubham | śrî ||
 śrî-Vîra-Ballâla-Dêvasya ||

[VIIb] svasti śrī-vīra-Ballāla-bhūpāla-datta-Diṇḍugūra-mahāgrahārasyādyah
 karaḥ śatam nishkāḥ | tatra chādya-karē tat-putraḥ śatru-mahēbha-kumbha-
 vibhēdana-prabhavishṇu-bhujā-dambhōlīr Yadu-rāja-bījī pratāpa-chakravartī
 Hoysala-śrī-vīra-Nārasimha-mahīpatir Vikrama-saṁvatsarē Vaiśākha-śuddha-
 trayōdaśi-Bṛihaspativārē pāṭṭa-mahābhishēka-harshōtkarshōnmēsha-sama-sama-
 ya-samudrita-śauryya-dhairyyaudāryyādi-guṇa-gaṇābharaṇas tatratyā-nānā-
 gōtrēbhyō vīprēbhyō dhārā-pūrvvakām pañcha-vimūṣati-nishkān datvā pañcha-
 saptati-nishkān ādyam karam vidhāya nishkanṭakam rājyaṁ bhunakti ||

rūpam bhāgya-vijṛimbhitam bhuja-balām pratyarthi-prīthvīśvara- |
 śrī-saṅkēta-nikētanām vitaraṇām sarvvārtthi-sārttha-priyām |
 rājya-śrīr avalōkya kāṅkshita-guṇān ētān athānyān api
 * prāpya śrī-Narasiṁha-bhūpa-nṛipatiṁ bābhāti..... ||

śrī-Vīra-Nārasimha-Dēvasya

174

At Karimāranahalli (same hobli), on stones near the village gate.

(1st stone) śubham astu Sidhārtthi-saṁvachharada Kārttika-sudha-paurṇamīlu
 śrīmatu Narasaṇṇa-Nāyak(k)a pra... radhānada namma.... Narasaṇṇa-
 Nāyakaru... deyarige ā-Yājimalla-Nāyakara kūḍa voṁ..... koḍahēli
 appaṇeya..... nūra-staḷada Kariya..... rena ādu chatus-sīmeyanū kallana
 Siṅgapa-Nāyakarū kēli Aṇṇyappa-Nāyakara kūḍe hēli Śakrayana..
 hāka hēli ā-nāya..... pa-Nāyakaru yī-Kari (2nd stone) yamāraṇahalīge saluva
 gadde beddalu suṅka mag[g]a-maduve voḷavāru-hoṛavāru nā..nāḍa huruḷi rāgi
 eṇne tup..... uppina-māle saha ēn uḷa sa... Krishṇa-Rāyari ge dharmmav
 āgabēk-endu namage sukha-puṇyābhivṛiddhiyāge ā-chandrārkka-stāiyiyāgi
 sukhadi anubhavisikoṇḍu bahiri endu biṭṭa dharmma-śāsana (usual final phrases).

175

At Ānekere (Dandiganahalli hobli), on the wall to the right of the
 Janārdanasvāmī temple.

śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Harihara-mahā-
 rāyari ge anēka-rājyābhuydayav ahantāgi suṅkada ubhaya-mārggada Rāyi-
 Setiyaru Lakhaṇa-Vodeyara nirūpadiṁ Anegankereya śrī-Chenna-Kēśava-
 dēvara nandādīvigeya eṇnege ā-ūra teligara gāṇa-deṣeya suṅkada voḷage
 pūrvva-godagi naḍadu baha varaha ga 162 aksharadalu hanneradu haṇavanu
 Pramāthi-saṁvatsarada Kārttika-śu 1 ārabhyavāgi dhāreyan eradu ā-chand-
 drārkka-sthāiyiyāgi koṭṭaru kalla-śāsanavanu barasi koṭṭanāgi (usual final phrases)
 maṅgaḷa mā śrī

176

On the same wall.

Pramâthi-samvatsarada Kârttika-śu 1 lu Channa-Kêśava-dêvarige Âtakûra Telli-
Setiya maga Kêtî-Setî Nambiyara Mâdaññana kayiyalu 3 nû koṭenâgi â-
mûru-haṇavina baḍilu vondu dîvigeyanu â-chandrârkka-sthâiyâgi naḍasunu
Kêtî-Se[ti]ya dharmma maṅgala mâ śrî

177

In the same temple, on the right wall of the main doorway.

Šubhakṛitu-samvatsarada Vaiśâ.....śrîmatu Ānekereya Chennarâya-svâmiya
prâkâra bidd iralâgi nu.....Nâyakara tamma Bayirapa-Nâyaka . . . râyana
(rest effaced).

178

On the door of the Ammanavaragudi in the enclosure of the same temple.

(Nâgarî characters)

Dundubhau hâyanê Bhâdrapadê mâsê šubhê dinê |
Uttaṅkôktyâ Sâma-vêdê vyadhattâm ghaṭikâśramaṁ? ||
Pañchchikêśvara (rest effaced).

179

On copper plates in the same village.

[Ib] Lakshmî-kântas sa vaḥ pâyâd dêvas Sundara-Kêśavah |
yasya trailôkyâ-valabhî-ratna-stambha-nibhâ bhujâḥ ||
Śrî-vadhuvinge pîlidaley irppavol irddudu kôdoļ irdda dhâ- |
trî-vaṭayaṁ samudram adu jhallariy irppavol irddud ânta-dam- |
shṭrâ-vara-śôbhe tettisida muttina kâvuvol irddud intu sad- |
bhâvaman âlda Sûkara-varaṁ poreg i-Giridurgga-mallanaṁ ||
udiyisidam Gadâdharaṇa nâbhi-sarôjadin Abjajam Chatur- |
vvadanânin Atri-y Atri-muniyin Šaši Sômanin â-Purûravam |
yidita-Purûravar-pravaraniṁ Nahusham Nahushâñkananiṁ Yayâ- |
ti dal avaniṁ Yadu-kshitibhujaṁ Yaduviṁ gaḍa Yâdavânvayaṁ ||
antu negalteyam taleda Yâdava-vamšadoļ atyudagra-vi- |
krânta-bhujâ-balâṁ pesarge sanda Salâṁ Sosavûrgge vandu Vâ- |
santikeyam *[IIa]* samarchip eđeyol puli pâye munindran irddu niš- |
chintade poy Sal endan ene poyvudu vâdu Poysalânvayaṁ ||
alagîm siṅgaman iřidana |
kalitanamam naguva terade merevudu seleyim |

puli voyda kuṛupu Poysa-la- |
 kula-tilakara matta-gajada ṭakkeyadoḥ īgaḥ ||
 Vinayādityane Poysa-la-kshitiparoḥ vikhyātiyāṁ pettan ā- |
 tana putraṅg Ereyāṅga-bhūpatige putrar ssanda Ballāla-Dē- |
 van ilā[b]hṛit-pati Biti-Dēvan Udayādityāñkan ā-mūvaroḥ |
 janatā-vallabhan ādan ūrjjita-yaśam śri-Viṣṇu-bhūpālakam ||
 Mālava-Chēra-Kēra-la-Noṭamba-Kadamba-Kaḷīṅga-Vaṅga-Baṅ- |
 gāla-Varāla-Chōla-Khasa-Barbbara-Oḍḍaharādi-vairi-bhū- |
 pālara mūleyam mūridam uṇḍigeyoḥ sere-ge/[II b]yva vīra-śā- |
 rddūlaman otti biṭ aṇakad aggada mey-gali Viṣṇuvarddhanaṁ ||
 Śatamakhaṇ alke māduva makhaṅgaṇa Mērugaḥ ende tāraka- |
 pratatigaḥ ārayal padēva dēva-kulaṅgaṇa vārddhi-gett ahar- |
 ppati polageṭṭu niṭṭipa taṭṭaka-chayaṅgaṇa permeyindam ū- |
 rjītam enip agraḥāram avu Viṣṇu-nṛipālakan itta dattigaḥ ||
 ā-naranātha-sūnu Yādu-vaiṇīsha-vanēruha-bhānu gōminī- |
 mānasa-rājahaṁsiy enip Ēchala-Dēviya kāntan ānatō- |
 dyāna-vasantan uddhata-virōdhi-nṛipāla-madēbha-simhan ant |
 ā-Narasimhan ā-nṛipana naudanan arthi-janābbhinandanaṁ ||
 Mālava-Rāya-matta-gaja-kēsari Gūrjara-Rāya-rājya-nir- |
 mmūlānan Andhra-Rāya-mada-marddanan Āhira-Rāya-śaila-dam- |
 bhōli Varāla-Rā/[III a]ya-raṇa-Bhairavan Āvuṭa-Rāya...āru Ba- |
 llāla-dharādharādhipati Poysa-la-Rāya-kuṭa-pradīpakaṁ ||
 kadana-prōchchāṇḍa-bhūmaṇḍala-patigaḥ bēr-vvērgge ben-nīra poyal ā- |
 dudu kāyipiṁ bāla nīr saṅgara-samayadoḥ int ant avashṭambhadinū tū- |
 gida bāl bāl-pottu bāly uggaḍada birudaram tūgi tuttiṭṭud ēm tā- |
 līdīdanō vikrāntamaṁ Yādava-kuṭa-tilakam vīra-Ballāla-Dēvam ||
 innuṁ bīrada tōra-bittan agevoydant irppud ārūḍha-sam- |
 pannaṁ dākshiṇa-chakri gelda Soṣaṭūriṁ Belvolaiṁ muṭṭe sañ- |
 chhannōdgṛiṣhṭa-kṛiṣhīvalāvalī-haṭa-prāg-bhāga-nīlkilitō- |
 tpannaṁ Sēvūṇa-sainya-sad-bhaṭa-karōṭī-kōṭi-saṅghattanam ||
 ari-Giridurgga-malla-nṛipan ettida bēgade konḍa durggav ond |
 eraḍe Virāṭa-rāja-nagaram Kuṛugōḍu Mataṅga-bhūḍharam |
 Dhorevadi Gutti Guttavoṭal Uddhare [III b] Kālaḍi Bandānikke Ba- |
 llare Soṣaṭūr Erambarage Hāluve Mānuve Lokkiguṇḍigal ||
 svasti samasta-bhuyanāśraya śrī-prīthvī-vallabha mahārājādhirāja paramēśva- |
 ram Dvāravatī-pura-varādhīśvaraṁ | Yādava-kuṭāmbara-dyumaṇi samyaktva- |
 chūḍāmaṇi | Mālerāja-rājan aty-atula-tējāṁ | Maleparol gaṇḍam kadana-pra- |
 chanḍan | asahāya-sūran ēkāṅga-vīram | Śanivāra-siddhi śaraṇāgata-vārddhi |
 Giridurgga-mallan adaṭa-hṛit-sellam | chalad-aṇka-Rāma birudaṇka-Bhīmaṁ |
 niśsaṇka-pratāpa-chakravartti śrīmat-Poysa-la-vīra-Ballāla-Dēvar śrīmad-rāja- |
 dhāni-Dōrasamudrada nelevīḍino sukha-saṅkathā-vinōdadinī prīthvī-[IV a] |
 rājyaṁ geyvuttum ire tat-pāda-padmōpajīvi ||

svasti śrīmad-aganya-punya-bhavanam śishtēshta-tushti-prabhā- |
 hastam dakshiṇa-chakravallabha-sabhā-ratna-pradīpam jagat- |
 prastutyākṛiti mantri-maṇḍalika-danḍādhīśa tat-tan-mahā- |
 nistāraika-śaranyan ūrjjita-yaśō-rāmāchaṇam Māchaṇam ||
 Sirig udyad-yauvanam Vāṇige sobagu kula-śrīge nityōtsavam sach- |
 charitakk ālambanam svāmige balada bhujam rājya-santushtig āyūm |
 siri-gotrakk eyde kaṇṇum gati para-hita-mārggakke janmākaram ūrjī- |
 karaṇa-praudha-pradhānam sakala-budha-marud-bhūjan i-Māchi-Rājam ||
 tribhuvana-karṇṇābharaṇa- |
 prabhado! Karṇṇāṭa-kulado! avar ivar uvar end |
 ubhaya-kula-śuddhig āruman |
 abhivarṇṇisa-vēda Māchi-Rājana sabheyo! ||
 ātana kula-kramav ent endade ||
 tale /IVb/ dam tējaman advitīya-mahimam Chālukyā-rājyāṅganā- |
 puṇakam ūrshtha-Vaśishtha-gōtra-tilakam Gaurī-vadhū-lōchanō- |
 tpaṭa-chandraṇam vibhu Ruddimayya-rathinīndram tat-sutam permme tann- |
 ole taṭp oydire Rāma-dēvan esedam saujanya-sārōdayam ||
 ā-vibhuvina sati Rājala- |
 dēvi patibrate jagakke Rāmana Sītā- |
 dēviyavol Sōman-Umā- |
 dēviyavol sobagey avarge puṭṭida tanayar ||
 purushārttha-tritayam sahōdarateyam tāldittu vēda-trayā- |
 charanam pemp alavaṭṭa gaṇḍa-varijam kaikondud embante Mā- |
 charasam Nāraṇa-dēvan āśrita-samudram Rudran udyad-dharā- |
 marar-āśir-vvachanaṅgalindam esed ā-chandrārkkam opp irddapar ||
 purushar mmūvare lōka-vandyar avar ār end appa kē! Abjavi- |
 shṭaran Abjōdaran Abjanētran ivar entum khyātar ēn matte kē! |
 purushar /Va] mmūvare Māchi-Rājan esev i-Nārāyaṇam danḍanā- |
 thara dēvam vibhu-Rudran im̄ pesarisū bhūdēvaro! dēvaro! ||
 tanaya-samūhado! Kiriya-Rāmana dēsege sanda vidde pem- |
 pinā Siripayyan unnatike Nāraṇa-dēvana maime Kēśirā- |
 jana vinayam manaṅgolise pūta-koṭakke sahasra-śākheyād |
 animisha-bhūrūhakke dorey ādudu Māchana vamśa-varddhanam ||
 śrīman-mahā-pradhānan adhana-budha-nidhānam | sarvvādhikāri sakalōpa-
 kāri | karaṇṇāraganyam sākshara-śaranyam | Rig-vēda-chūḍāmaṇi sat-kula-
 nabhōmaṇi | gōtra-pavitram kavi-jana-mitram | śrīmat-Prasanna-Kēśava-dēva-
 divya-śrī-pāda-pallavōttamaṇam sujanāvataṁsam ūrīkaraṇada-heggade- Mach-
 ayyaṅgalu Saka-varsha 1113neya Saumya-samvatsarada Pushya-bahuļa 11
 Ādityavā /Vb/ rad uttarāyaṇa-saṅkramaṇad andu Kabbuhu-nāḍ-olagaṇa Kēśava-
 purāpara-nāmadhēyāgrahāram app. Āneganakerēyam sarvva-bādhā-parihāram
 āgi gadyā 100kkaṇ 350ra modala-siddhāyada kuṭadolage haṇav eraḍara

sêse-mânya vôvata-kârunya yî-kramadin end-endigañ saluvantâgi svasti yama-
niyama-svâdhyâya-dhyâna-dhâraña-maunânushthâna-japa-samâdhî-śila-guṇa-
sampañnarum yajana - yâjanâdhyayanâdhyâpana - dâna - pratigrahâñuna - shaṭ -
karma-Prasannaruśrîmat-Prasanna-Kêśava-dêva-divya-śrî-pâda-kalpa-pâdapa-
chchhâyâsinaruñ | nânâ-gôtra-samutpannarum appa mahâjanaingalge śrîmad-
Vajrêshvara-dêvara sannidhânadolu pâda-pûjâ-purassarañ śrî-vîra-Ballâla-
Dêvara [VIIa] śrî-hastadîm dhârâ-pûrvvakam mâdisi biđisi koṭṭar | int i-
dharmmam âchandrârkka-târam uttarottarâbhivridhîyinî saluttum irkke mañ-
gaña mahâ śrî śrî śrî â-mahâgrahârada sthâna-mânyaingal ent endode (8 lines
following contain details of gift) â-ÂneGANakeřeya chatus-simâ-sambandhav ent endode
(27 lines following contain details of boundaries) int id âsanna-chatur-ggrâ-mânumatiyiñ
bareda kramañ | (usual final verses) Jannayyana kavite Dâvanñana barapa Mallô-
vajana kañdarañe || śrî-Malaparoluganđa

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(Nâgarî characters)

[VIIIa] ôṁ namaś Šivâya ||

âśid dHoysala-bhûpa-vîra-tilakah śrî-Nârasinhô nripô
Ballâla-kshitipâla-sûnur akhila-kshmâpala-jêtâ bali |
śaśvad-viśva-diganta-santata-jaya-prastâva-saṁstâvaka-
stambhottambhana-kêli-karmmaṭha-bhujâbhogaika-bhûshôjvalah ||
sûnus tasya cha Sôyi-Dêva-nripatir jâtaś cha janma-kshaṇô-
chchhûna-kshâtra-mahô-balâd iva krita-kshmâpântar-ûshmôdayah |
jâtê yatra khalair akhêdi su-janair ânandi diñmañdalaiḥ
prâsâdi vyasanair vyalâyi duritair dûrâd ayâyîśvarê ||
Bhâradvâjôbhavad dhîmân Mallaññas tat-sutau budhau |
jâtâv Appañña-Tikañña Sômêšasya dayôditau ||

ataḥ parañ kâryya-bhâgas tu Karṇaṭa-bhâshayâ kathyatê || svasti samasta-
bhuvanâśrayam sri-priñthvi-vallabham mahârâjâdhîrâja paramêśvara Dvârâvatî-
pura-varâdhîśvara Yâdava-kulâmbara-dyumañi sarvvajña-chûḍâma-[VIIIb] ni
Malerâja-râja Malaparoļu gañda gañda-bhêrunḍa kadana-prachañḍan asahâya-
śûran èkâṅga-vîra Sanivâra-siddhi Giridurgga-malla chhalad-añka-Râma vairî-
bha-kañthîrava Makara-rajya-nirmmûlana Pâñdyâ-râjya-disâpatṭa Chôla-râjya-
pratishthâchâryya niśsañka-pratâpa-chakravartti Hoysala-śrî-vîra-Sômêśvara-
Dêv-arasara kaiyalu Vaśishtha-gôtrada Vishnu-dêvana maga Siṅgayyanu
Kabbu-nâda ÂneGANakeře munna koṭṭa šâsana-maryâde samasta-bali-sahita
kađege teruva ga 350 ge | Sâdhâraña-saṁvatsarada Jêshṭa-su 5 Å dalu Âne-
ganakeřege â-saṁvatsara-modalâgi â-Sômêśvara-Dêvarasarige sêseyâ tettu â-
saṁvatsarada Vaiśâkha-mâsada sûryya-grahañadalu dhâreya kondu â-ûrige

palachha bidugode âgi bîdisida ga 30 Paridhâvi-samivatsarada Chaitra-su 2 Â dalu [IXa] Âneganakege Virôdhikrit-samivatsara modalâge śrîman-mahâ-pasâyita Appanâ-Tîkaṇṇagalû Sômêśvara-Dêvarasarige sêseyan tettu dhâreya kondu â-vûriuge palachha bidugode âgi bîdisida ga 40 antu palachha bidugode ga 70 n ulië Virôdhikrit-samivatsara modalâgi end-endigam samasta-bali-sahita kađege tešuva gadyâna innuñra embhattu ||

â-nânâ-yuga-kalpam â-ravi-ratha-prasthânam â-vâridhi-
prasphûrjjaj-jala-bhâram â-nada-nadî-srôtas-sahasra-sruti |
â-prithvî-talam â-nabhôṅgaṇam ayaṁ Sômêśvara-kshmâpatêr
ddharmmas susthiratâm upaitu nitarâm â-Sêtu châ-Mêru cha ||
śrî-Vîra-Sômêśvara-Dêvasya.

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At Sâgatavalli (same hobli), on the right wall of the Lakshmi-Nârâyaṇa temple. svasti samasta-bliuvanâśrayaiṁ śrî-prithvî-vallabhaiṁ mahârâjâdhirâja paramêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Mâlerâja-râjam(râja) Malaparoļu gaṇḍa kadana-prachaṇḍan asahâya-śûra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niśšaṅka-pratâpa-chakravartti vîra-Ballâla-Dêvaru Hallavurada bîdinalu prithvî-râjyaṁ geyvuttam irddali mahâ-pasâytaiṁ Hergguna..chayanu Holeyara bâla-paṇavan ettuvalli Sâgatavalliya Holeyara bâla-vaṇavanu śrî-Lakshmi-Nârâyaṇa-dêvara nandâdîvige dhâreyanu Krôdhana-samivatsarada Jêshṭa-su 5 Sômavâradali dhârâ-pûrbhakavan â-chandra-târaṁ mâdi koṭṭan (usual final phrases).

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At the same village, on a stone in the wastewair of the tank.
śrîmanu mahâ-pradhânaṁ Perumâle-Dêva-daṇṇâyakaru Vijayamâdhavapurav âda Kundûrali Pañchikêśvarada dharmmake koṭṭa gadde salige âru beddalu innuñru yî-dharmmake pratikûla.....

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On a stone near the ruined temple below the same tank.

namas tuṅga etc. ||

... putra sê nabôva Sômeye bareda sâsana || svasti samadhibata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatî-pura-varâdhîśvara Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoļu-gaṇḍâdy-anêka-nâmâvalî-alaṅkṛitar appa śrîman-mahâ-maṇḍalêśvara Tałakâdu-Koṅgu-Naṅgali-Koyyâtûru-Tereyûru-Ko . . . Noṇambavâdi-Uchchaṅgi-Huligere-Banavâse-Hânuṅgalu-Beluvala-[Hala]sigey-âdiyâgi samasta-maṇḍalikara saptâṅgamuman eladukondu śrî-Vîra-Ganga-Hoysala-Vishnuvarddhana-Bîtti-Dêvana su-

putra Vishṇuvarddhana-śrī-Nārasiṅgha-Hoysala-Dēvara suputra Vishṇuvarddhana-śrī-Kumāra-vīra-Ballāla-Hoysala-Dēvaru sukha-saṅkathā-vinōdadiṁ Dōrasamudrada nelevīḍinalu prīthvī-rājyaṁ geyyuttam ire || Śaka-varisha *1777 Vibhava-saṁvatsarada uttarāyaṇa-saṅkrāntiy andu 10 Sōmavārad andu Kērahalliya Mācha-Gāvunḍa[na] Dēkeya-Nāyaka Mūlasthānada dēvariṅge Tumbeya-jīyara kālām karchchi dhārā-pūrvvakāṁ mādi biṭṭa datti Tāvarekeṣeya mattaiṁ Haḍavaḷa-Hoḍaleyyana sarvvāṅga-lakshmi Umeyāli Bennegegereya kelage Kuṛuvanḍēsvara-dēvara liṅga-pratishṭeyam mādi perggade-Benavaṇṇa Jakka-Gāvunḍa Mādeya-Nāyaka prabhu-gāvundugaļuṁ Tumbeya-jīyara suputrami Sōmarāsi-paṇḍitargge dhārā-pūrvvakāṁ mādi biṭṭa datti Kuṛuvanḍēsvara-dēvariṅge gadde sa 4 beddale sa 3 Mūlastāna-dēvariṅge gadde sa 3 beddale sa 1½ suṅkada Arala Mahadēva-dēvara nandādīvigege gāṇada teṣeya biṭṭa || (usual final phrases and verse) mattaiṁ Jaki-Seṭṭiya maga Kācha-Gāvunḍa Māra-Gāvunḍa Mācha-Gāvunḍa maga Kācha-Gāvunḍa Kāla-Gāvunḍa Sōmarāsi-paṇḍitara maga Mañcha-jīyaru || Nāgōja (on the left side) . . . śrīmatu piriy-arasi-Mahādēviy-arasiyara maga heggade-Mahādēva Kuṛuvanḍēsvara-dēvariṅge dhārā-pūrvvakāṁ mādi sthānāpati Tumbeya-jīyara kālām karchchi biṭṭa dati bedale 1 ko gaḍde ko 1

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**At Bāgūr (Bāgūr hobli), on a stone in the Vēṇugopāla temple.
śrī-Ganādhipatayē namalī ūbhām astu**

namas tuṅga etc. ||

svasti sama..sarāṇi sambhavantu | svasti śrī jayābhuyada-Śālivāhana-śaka-varsha 1573 neya Vikṛiti-saṁvatsarada Kārttika-śu 7 lu śrīman-mahā-Maisurapura-varādhipa birid ent embara gaṇḍa Beṭṭa-bhūvarana kumāra Kaṇṭhīrava-Narasa-Rāja-Vaḍēru Śrīraṅgapatṭaṇavan āluva kāladalli || ā-Narasa-Rāja-Vaḍeyaravara kāryyakke karttarāda Kōṭūrayyanavarū Sātigrāmavan āluvalli āgrāmakke saluva Āṇi-Bāgūralli tāvu nintu yiruvanthā dēva-dēvottama-dēvatā-sārvabhauma śrī-Gopāla-svāmiyavara navaraṅga-paṭṭasāle-prākāravānū kaṭṭisi dharmma-pratipālaneyanu mādi pratishṭheya māḍlida śāsana yī-dharmmav ent endade ||

trīṇād varsha-sahasrēshu dārubhiḥ šatakōṭibhiḥ |

yishṭikāḥ kōṭi-varshām tu ūlāyām achyutām padām ||

śva-māṁsaṁ surāya siktam nṛi-kapālē chitāgninā |

Indraḥ prichchhati chāṇḍalām kim amādhyam atāḥ paraṁ ||

(usual final verses) śrī-Gopāla-Krishṇāya namalī || yī-prākārakke guḍi. . . . prārambhava māḍlisidāta Yaṭavandūra Liṅgayya yī-navaraṅga-prākāra-paṭṭasāle-samasta-dharmmav ellavu Koṭṭūrayyanavara komāra Nañjaiyanavaru māḍlistaru yī-dharmmakke sahāyavādavaru sthalāda śānabhōga Nāriyapaiya Chikkara-saiya aramane sēnabhōga Mailāraiya Gōvindaiya || yī-[dē]vasthāna kaṭṭida

* This should be 1130; the original looks like 1777, but appears to have been scratched over.

Basavaiyyage Gôpâla-svâ.....halliyalli badaga-dikkinalli hola.....rekereya
.....dharmma-śâsana

186

At the same village, on the right wall of the Nâgêśvara temple below the tank bund.

namas tuṅga etc. ||

â-Vinayâdityana putrar app Eṣeyangaṅgam mûvar ddêvarolage Ballâla-Vishnu-
Vudayâdityar ppuṭṭidar avarolage Vishnu-nṛipana vikramav ad ent endade ||

Talemale Koṅgu Naṅgali Virâtapuram Taṅkâdu Kôyatûr |

vvaluhina Kañchi Râyapura-* Voṅumale-Koṅkaṇa-Chengi Mâlavaṁ |

su-lalita-Chakragoṭṭa-Tuļu-dêšaman aśramadinda Vishnu-bhû- |

lalaneg-adhîśan apratiman ôvade koṇḍa bhuja-pratâpadim ||

koṇḍam Talakâdaṁ kai- |

koṇḍam mēl etti Koṅgan aveyavadindam |

koṇḍam Vishnuve Chôlana |

maṇḍalamam kappa-gonḍa para-maṇḍalamam ||

modaloḥ Hoysala-râjya-lakshmi-vodavam tol-valvinim tâldu tann |

udeyaiñ rañjise tanna balp odave tann ârpp ère tann âjñe mî- |

re diśâ-chakraman otti koṇḍu Taṅkâdaṁ Gaṅga-râjyakke tâm |

modal âdaṁ Yadu-vamśa-varddhana-karam ūrī-Vishnu-bhûpâlakam ||

Dharanijeg âda dhairyya dhareg âda negartteya pempu Pârvvatî- |

vara-vadhug âda rûpu sogayippa mahâ-nadig âda nirmmaṭam |

sura-tarug âd udârate Sarasvatig âda su-vâṇi Vishnu-bhû- |

varana mahânubhâve sati-sannute Lakshmala-Dêvi nalmeyim ||

sele-nađuvin uruļi-guruļina |

tolap adharada belapa-kaṅgaḥ abaṭā-janad i- |

kaṭasa-kucha-dvayad âkeya |

vîlasitav âd arasi tanage Sâtala-Dêvi ||

Vishnuva Lakshmiya kula-va- |

rddhishnuv enalu negaldan Ikshuchâpanavol bhrâ- |

jishnuve simhada teradiñ |

Vishnuge pasarisida (Vishnuge pasarida) jasada Narasiṁha-nṛipam ||

*Udeya-nagêndra-kûṭa-taṭadoḥ diku-pâlakar-uttamâṅgadol |

vodavida dig-madêbha-nikaraṅgaṭa dantavanaṁ banaṅgaloḥ |

udadhi-chatushka-saṅkuṭadi sanmukhadol nalidâde pâḍutum |

vidaṭita-kîrtti-kîrtti-lateyam baredaḥ Narasiṁha-bhûpanam ||

idirâd ari-bhûpâlara |

madad âneya komban uḍidu dantada baleyam |

biduvina muttina hâraman |

odavisi jaya-śirige toḍisuvaṁ Narasiṁh(nṛipa)m ||

* So in the original.

kâmini Mahadeviy-arasi ma- |
 hâ-mahipaṅg â-nripaṅge nirmmaṭa-dharmmaṁ |
 śrî-mahitaṅge hitaṅg i- |
 bhûmige guṇa-ratupa-bhûmi ramaṇi-ratunam |
 svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâjâdhirâjam para-
 mēvaraṁ parama-bhaṭṭârakam Yâdava-kulâmbara-dyumaṇi râya-chûḍâmaṇi
 Vâsantikâ-dêvî-labdha-vara-prasâda aviśrânta-vidyâ-vinôda-nripa rûpa-Kan-
 darppa asahâya-sûra Śanivâra-siddhi Giridurgga-malla pratâpa-Hoysala-Nâra-
 simha-Dêvaru Dôrasamudrada nelevîqinoļu râjyaṁ geyyuttam ire Dâvapaiyya-
 daṇṇâyakanâ kirttiy ent endađe ||
 uttaman adhika-vilâsam |
 matt ennade mâlpa sakala-dânâdigalam |
 Guttana sari-dorey enisalu |
 atyadhikam Dâvapaiyya-daṇṇâyakanam |
 gôtra-pavitraṁ sadu-guṇi |
 kîrtti-yutam Dâvapaiyya-daṇṇâyakanam |
 dhâtri hogaluttav irppudu |
 âtana sati Lakshmi-dêviyam budha-janaruṁ |
 vuttaripam jasa-lateyam |
 bittaripam sadu-guṇaṅgalam budha-tatiyoļ |
 kattaripam bhaya-lôbhavan |
 uttama-purušam mahanta-guṇi Kêśavanum |
 poļav-alar-gaṅgaļ oppe naļi-tôlgaļa bhâvam av oppe kômaļâ- |
 īnguli-nakhav oppe danta-nikaraṅgaļa rôchigaļ oppe jaṅgheyum |
 sele-nađuvum nitambam amard oppire Daṇṇala-dêvi vopputum |
 suļival apûrvva-rûpey ene Kêśava-dêvana lakshmi lileyim |
 nuđidude dêvâlike tan |
 nađavalı Manu-mârggav ârppu sura-kujada banam |
 yeđegonđa rûpu Kâmana ||
 biđid alargaňey enipa Dâva-daṇḍâdhipanum |
 hridayadol âgaļuin Śiva-padâmbujamam taļeval mahantar a- |
 ppudan aṣid âgaļ ant avarge takk uchitaṅgaļan eyde mâđuvar |
 vidita-vinôdadindav isu-dharmmava mâlpar ad endu nôrppađam |
 mriđu-vachanam mahanta-guṇi Kañchala-dêvi Chandyakkanum |
 â-purusana satiy enipa ma- |
 hâ-padaviyam ullâ heggade-Nâgimayyana vadhuvaṁ |
 dîpalalu pôlip(p)ar oļare |
 Mâkavvege pola-striyar êm bandaparê ||
 *satiyam pôlise Kâmana |
 Ratiy-annaļu Dâva-daṇḍanâyakanâ sati |
 bratiy oļare Kâchavvege |
 pratiy alaru pavitra-gôtrav illada satiyar ||

* So in the original.

Bâgiyûra Šivaneya-Nâyaka Mâdeya-Nâyakana kîrttiy ent endade ||

huṭṭuvudu vaḍane dharmmam |
 putṭidud ant-antu beleyc beledudu têjam |
 netṭane Mâdeya-Nâyaka |
 huṭṭida sanu-mantri-nâyaka-Šivanana basuro |
 pût oragirddha mâmaraṇa nôde janam sogayippud êm[...] |
 sthalagalîn oppe perggereyu kôkila-nâdavu suttal ettalum |
 moreva madâli pûta niḍu sampage pâdariy etta suttalum |
 bhakuti-viṣeshadind esadu tôrppudu yî sale Bâgiyûro |

svasti samasta-vastu-guṇa-sampannaruṁ saraṇâgata-vajra-pañjararuṁ nuḍidante gaṇḍaruruṁ maṛey-okkara kâvaruruṁ nuḍid eraḍa nuḍiyaruṁ dâna-dharma-pratipâlakaruṁ tappe tappuvaruruṁ chalakke ballidaruṁ Šivâchârakke sadu-bhaktaruṁ Šiva-dharma-nirmmaṭaruruṁ dâna-vinôdigaluṁ yidir-ântara tikki meṭṭuvaruṁ Šiva-pâda-padma-bhriṅgaruruṁ râjya-pûjitarum appa Sôvarasa-heggadeyunî Mâkavve-heggadityiaruruṁ maga Dâvarasanum Šivaneya-Nâyakanum Dâmi-Seṭṭiyum Bâgiyûra hanneradu-hallîya samasta-praje-gâvunḍugaluṁ samasta-nakharâṅgaļum irddu Šaka-varsha 1065 neya Dundubhi-saṁvatsarada Pushya-śuddha 7 Sômavâra-uttarâyaṇa-saṅkramâṇad andu Nâgêsvara-dêvara nivêdy-a-nandâdîvigege âgi Sôma-bhaṭṭana kâlam karchchi dhârâ-pûrvvakam mâdi biṭṭa datti ūrim mûḍa gadde salage êlu Mûrkhaṇakôḍiya baḍagaṇa daḍada keyi ko 6 baḍagaṇa hâla naḍuvaṇa keyi ko 6 paḍuvaṇa hâla keyi ko 30 (usual final phrases and verse).

187

At Gollarahosahalli (same hobli), on a stone near the Arkêśvara temple south of the village.

śrî svasti samasta-trailôkyâ-nirmâṇa âdi-mûla-sthâna || namas tuṅga etc. ||
 śrî mahâ-trailôkyakke adhipatiy ahanthâ dêvâṅge | Vidyânagariyalli | śrî-Achyuta-Nârâyaṇa-dêvara divya-śrî-pâda-padmârâdhakanum appa | Achyuta-Râya-mahârâyanu | sukha-saṅkathâ-vinôdadim râjyaṁ geyyuttire | â-Mahâ-dêvâṅge nityôtsahakke pratipâlisidaru | â-râyâna pratâpav ent endade |
 svasti samasta-śrî-vijayâbhudaya-Šâlivâhana-šaka-varusha 1452 neya varttamâna-Vikritu-saṁvatsarada Âśvaija-bahuļa 7 Guruvâradalu | svasti samasta-śrîman-mahârâjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa | mèdinî-mîsara gaṇḍa Kaṭhâri-Sâluva | śrî-Achchuta-Râya-mahârâyara dakshiṇa-bhujâ-danḍa śrîman-mahâ-sâvantâdhipati | gaṇḍa-bhêrunḍa kadana-prachanḍan asahâya-śûran êkâṅgi-vîra Sôlûra Basavappa-Vâdeyara suputra Krishṇapa-Nâyakaru avara kâryakke karttarâda Hariharada Liṅgaṇ-Ödeyaru | â-Sâtigrâmakke karttarâda Krishṇapa-Nâyakara sannidhiyalli â-Liṅgaṇ-Ödeyaru | â-Sâtigrâmada sîmeya maṇihava mâdikoṇdu Sâtigrâmavan âluva kâladalli Liṅgaṇ-

Odeyaru Sātigrāmada sīmey-olagāṇa Kuṛuvaṅkada staṭada Dēvarahalliya śrī-Arkkānātha-dēvara nityōtsaha-amṛitapadī-nandādīvige-aṅga-raṅga-bhōgakke ā-Dēvarahalliya grāmavanu Arkkanātha-dēvarige pura-varggavāgi kalla hākisi koṭṭaru | ā-Dēvarahalli 1 kke pūrvyadalli salluva chatus-sīmey olaṅgāda gadde beddalu kāñike kaḍḍāya suṅka suvarṇṇādāya sakaṭādāya saha āyakaṭṭu ga 62 ge vechcha | dēvarige dina 1 kke ba 2 akkiya naivēdyā to[v]e | tappa | 2 kāyi mēlōgara | 2 nandādīvige yī-mariyādeyalu | varusa 1 kke ga 7 | kereya bhanḍige ga 3 | dēvālyada gāre voḍadare jīrṇṇōddhārakke | ga 2 | antu Arkkanātha-dēvarige | sakaṭādāya sahavāgi | ā-Dēvarahalliya grāmavanu | dhārā-pūrvvakavāgi koṭṭaru | idakke kāryakartugalu (here follow names of the kāryakartās) yī-dharmmaṁ uṇṭumādīdātanu Honnavāliya Dēvapa-Nāyakana maga Saṅgeya-Rāhutāru || Āuegondiya Timme-Nāyakana maga Timm-Odeyaru || (usual final phrases) tamma mahimānikeya Kṛishṇapa-Nāyakana besadavarige koṭṭavaru || Arkkanātha dēvaru | sarvva-dēvarige saluvanthādu . . kālake saluvadu salladu embana bāyi koshṭa (usual final verses) śrī śrī Hosahāliya Chige-Timme-Nāyakana maga dāsohava māluva Nāgi-Seṭṭi | Sampageya Vasanta-Nāyakana maga Tamme-Nāyaka dēvarige namaskarisuvanu || Vaddarahaṇṇiliya Puṭṭaiyana maga Vīra-gonḍa-Gavuḍa || svasti samasta-tri-bluvana-nirmmitādhāra-Viśva(ni)karma-kulōdbhavaṁ jagad-guru enisuva Voḍeyappayyana maga Basavāchāriya maga Viśvanātha hoyida

189

On the rock north-east of the same village.

svasti śrīman-mahā-maṇḍalēśvara Dvārāvatī-pura-varādhīsa Yādava-pradishṭita-śrī-Narasimha-Hoyyasaḷa-Dēvaru prīthvī-rājyaīn geyutire Saka-varsha 1009 Prabhava-saṁvachharada Māgha-suda-pa 5 mi Brīhavārada Kirūnade 10 ḡ-olaṅgāṇa Bāgiyura Pavagōṇḍanahalliy-andu Beṭṭa-Gavuṇḍana maga Paṇḍuya-Gavuṇḍa Chaṭṭakurugana-māraḍiyali kanagereya kaṭṭisi dēvālyava mādiśi tāya hesaralu Chōlēsara-dēvaradu liṅga-pratishṭheya māḍida ī-keṭṭeya.... keṭṭeṇi dēvālyake abhyāgatargga dharmma māḍutidaharu Paḍyaya-Gavuṇḍana maga Masaṇeya Chōleya-dēvarige nicha-māla aki nivēdyā nandādīvige aydu māna eṇṇe inisa māḍid alade vuṇaru alim Kalkare..... gavudā.....ga 1 bhūmi ā-chandrar uṭṭante dēvara.....varaha naḍasutiyāgi uṇut iraharu Muda-Gavuṇḍa Bīcha-Gonḍa Bāgiyūra vitiya gauḍugaḷu biṭa dati (usual final phrases).

190 *

At Kundūr (same hobli), on a stone in front of the Kēśava temple.

.....svarāya namah..... nemb ā-sampatti dharitriyoḷu pa-sarisal | vīrāvatārō sāhasadinda puṇya-sampaḍlama valli ||

* This inscription is very much defaced.

Perumâle-daññâyakaru.....rada dharmma..â-Kundûra mahâjanaṅgalu..
kôhinali....sastavâgi kotṭa.....ya kelage sam.....
 ..kerey-olagaṇa gadde sahitा.....yâgi âru-salage gaddeya Âladaḥallîya
 holadoilage pa.....yinūru kambha bedale.....dharmmavâgi Perumâle-
 Dêva-daññâyakaru dhârâ-pûrvvakam mâdi biṭṭa dharmma yî-dharmmakke
 naḍava mariyâde (here follow details of gift) || â-gadde-bedala mâduva okaliṅge
 sarvva-bâdhe-parihâravâgi naḍasuvaru || yî-dharmmavanu â-mahâjanaṅgalu â-
 chandrârkka-stâiyâgi naḍasuvaru || i-Kundûralu â-Perumâle-Dêva-daññâyaka-
 ru â-mahâjanaṅgalîṅge vûrinda teṅkaṇa guḍiyalu â-daññâyakaru kattisida keṛe
 Perumâlesamudravu | â-Pañchikêśvara-dharmmavu â-Perumâle-daññâyakaru
 mâdida dharmmakke maṅgala mahâ ūrî (usual final verses).

191

On a stone in the garden of paṭel Hanumanta-Gauda.

śrî | namas tuṅga etc. ||

svasti śrîman-mahâ-maṇḍalêśvaran asahâya-śûran êkâṅga-vîra niśsaṅka-pratâpa
 Hoysaḷa-vîra-Ballâla-Dêvaru Mahadêviy-arasiyu prithvî-râjyam geyutt iralu
 Kundûra samasta-praje-gâvundugaluṁ heggadegalum 1090 ttaneyā Sarbbajit-
 sainvatsarad-uttarâyaṇa-saṅkramajad andu Mallikârjjuna-dêvarige biṭṭa datti
 (here follow details of gift and usual final phrases and verse).

193

At Aṅkênahalli (same hobli), on a stone near the Âñjanâya temple.

Kariya-Gauṇḍana Lakkaṇa-Gauṇḍana kâladali hâkida kallu Achuta-Râya svasti
 samasta-praśasti || Saka-varusha 1459 nê | Durmmukhi-sainvatsarada Phâlguna-
 šu 1 lû Kereya Timmarasayanavaru | Paruse-Nâyakana Timme-Nâya[ka]ru |
 Saūlagaulada stalada gâvudugalige Aṅkênahaliya-grâmavanu umbalîyâgi
 kotevu | (imprecatory phrases).

195

At Maragûru (same hobli), on a virakal in the enclosure
 of the Śambhuliṅgêśvara temple.

svasti śrî Îśvara-sainvatsarada Mâgha-ba 4 Su d-andu.....va
 râyara gaṇḍa Harihara-nâtha prithvî-râjyam geyi.....Danḍalâ-dêvi
 Râmaṇṇa Hemmâdi....na kâlagada....rasa...biya-Nâyakana maga Bôraya-
 Nâyakaru Marayavûra hoylali bidanu bidali bîra-kalige muṭita ga 12 mâdida
 âchâryya Guṇḍôja śrî

197

At Sivara (same hobli), on a stone in the Amritéshvara temple.

namas tuṅga etc. ||

ślōka || pāyād bhujam(ga) Nṛisimhasya dāmshṭrikā pūrvva-Pōtriṇah |
sahādhyāyānubandhēna bhuvanōddhāra-karmmaṇi ||

kanda || Saļan emba Yādavaṁ Hoy- |
saļan ādām Šašakapurada Vāsantikeyoļ |
muļidu puli pāyvudum poy |
Saļay ene muni baļikam āytu Poysaļa-vanišanī ||

vṛi || yenibar pPoysaļa-vamšyar... anibaruṁ prakhyātar ā-rāyaroļ |
Vinayādityan avaṅge putran Ereyāṅgami tat-sutam Vishnu tat- |
tanujātam Narasimhan ātana magari Ballālan ātaṅge sū- |
nu Nṛisimhaṁ Magarādhirāya-laya-Kālaṁ Chōla-nistārakaṁ ||

namaś Šivāya ||
kadītakk ērillu nālkum-kaļala kađe-varaṁ dhātri kirtti-srajaṁ sōr- |
mmudigalg ērillu dik-kānteyarge sakala-dik-pūlar-uttamsamaṁ pāy |
adard ēritt ājñe simhāsanaman osedu tān ēri kullirppudum nūr- |
mmađi-viraṁ Nārasimhaṁ Yadu-kuļa-tilakaṁ Sōma-vaniša-pradīpaṁ ||
ā-Nārasimha-Dēva-sa- |
bhā-naļinī-rājahaṁsan āśrita-janatā- |
dānābhimānan Amita-cha- |
mūnāthām rāya-daṇḍanāyaka-Hanumām ||
ātana kali-Ballālana |
tātana Padmāmbikā-pavitrōdara-sañ- |
jātana Bhāradvāja- |
khyātana Kāṇvānayābhijātana janakar ||
purusha-trayamō mēn idu |
purushārttha-trayamo pēlim ene mūvar ssō- |
dararum pesar-vvađedar vVā- |
marasaṁ Lakumarasan Amara-daṇḍādhīśaṁ ||
ā-mūvaroļ agrabhvam |
Vāmarasaṁ vitaranāika-lakshmi-vikachat- |
tāmarasaṁ vīra-guṇō- |
ddāma-rasaṁ pađeda putran Amita-chamūpaṁ ||

mattam ātana nāmāvaliy ent endade || mahā-prachaṇḍa-daṇḍanātha Lakshmi-
dhāra-Dēva-vīra-lakshmi-vilāsāvāsa pradhāna-kari-kalabha-yūtha-nātha | śrī-
mad-Amarēshvara-dēvara kīrtti-narttakī-narttana-viśāla-raṅga sakala-kula-rājita-
Vāji-vamša-chūḍāmaṇi | Vāmarāja-priya-tanūjāta | rūpu - rēkhe - thāpane-
baysake-tođa-mađa-kay-dhaniy-emba chađāyatikeg āyatike-vađed ārūdha-vidyā-
vilāsa | sabalada sellahada kontada hatthalada kudure-gālegada binnaŋadoļu

unnatike vađeda su-bhaṭa savâri-chûḍâratna | sabaṭa-Trinêtra | birudin-aṇa-
 kakke seṇasi machcharipaṅge tanna vâruvama dhinnav ittu munna pâya parisi
 Murâriyołu dhekkhâ-dekkhiyołu kâdi taṭt iṣidu geldu turaga-dhalamam tanda
 page mechche-gaṇḍa | dînânâthaka-puṇya-pâṭhakâdi-nânâ-yâchaka-jana-jaṅga-
 ma-pârijâta | bhaṭṭa-jana-bândhava | Boppa-nâkakâra | kanduka-nîra | raṇa-
 raṅga-simha | Maṇeṭa-veḍaṅga | Murâri-thaṭṭu-diśâpaṭṭa | saṅgrâma-jatta-
 laṭṭa | chalad-aṇka-Râma vîra-pêshaṇa-Hanûmanta | vîra-vilâsinî-nayana-kânta |
 vâra-nârî-chitta-chamatkâra-rûpa | śrîmad-Amita-chamûpa sthîram jîbyât |
 sama-khaṇḍam bîlā tam-tamm-iniyaran Amitam gelda saṅgrâmadol vai- |
 ri-vadhû-santânav ôrant ayaśuvadu patat-kuṇḍalândolitaika- |
 śravaṇam hasta-chchhaṭâ-prasphurita-kucha-taṭam niryyad-aty-ushṇa-bâṛpa- |
 plavav ast(h)abyast(h)a-kêśam chaṭad-alaka-chayaṁ gadgadôtkanṭha-kanṭhav(u) ||
 kṛita-kṛityâgaṇya-puṇyâmita-vitarâṇa-vikhyâtiyam tâlîdalend u- |
 gra-tapam geyvuttav irkkum surataru sa-jaṭâ-valkalam purpa-dhûli- |
 sita-bhasmâlêpav âlambita-phala-vilulita-kundalam bhṛinga-mâlâ- |
 viṭasat-kṛishṇâjinaṁ sêvita-vanam udakâhâram âbaddha-maunav ||
 iṣiyal kalta baṭikkav illa sari bhaṅgam sauryadoļ châgamam |
 mereyal kalta baṭikkav illa kale kand audâryyadoļ permeyin |
 perar âr pPoysa-la-râjyadoļ pesargoļ daṇḍâdhipar mîsal êr- |
 iṣivâṅgôṣage châgam ivan Amitam sauryyâñjanânandanam ||
 Amitam *râya-Narasimha-pêshaṇa-Hanûmam vîradoļ châgadol |
 Hima-Sêtu-pratibaddham appa jasamam kaykonḍan â-tandeyin- |
 da magam vîran udâran emba guṇadind oppirddapam tandeg on- |
 du-mukhakk aggalam âda Shaṇmukhanavol Ballâla-daṇḍâdhipam ||
 Narasimham Chakri chakram baged eđeg Amitan dhâre Ballâlu-dêvam |
 Narasimham Vajri vajram samaradoļ Amitan balpu Ballâlu-dêvam |
 Narasimham Šûli šûlam pagey-erdegam Amitan kûrppu Ballâlu-dêvam |
 serag uṇṭe tandemakkaļ pati-hita-vijayârambhadol tâve mukhyar ||
 prakaṭâtôpadin ânta râya-dhalamam kaṇ-muṭṭinoļ nôdi tô- |
 di karâlâsiyan etti tûgida baṭikk ammamma mîlâla si- |
 sakadiin vâhada pottevatṭalege poyvanî ghâya chaukhaṇḍa-chaṇ- |
 ḍakaram pêshaṇa-Vâyusunu su-bhaṭam Ballâla-daṇḍâdhipam ||
 tođe mađa rûpu râkhe dhani voṭṭaji kûrpp alavaṭṭu tôrppinam |
 tođarda virôdhî-râya-rathinîśara nettiya tappa-sâneyoļ |
 kiđigidi-guṭṭe ghârughaṇil embinegam masavaṇi kripânamam |
 kađu-gali-daṇḍanâth-Amitan-âtmaja pêshaṇa-Han(u)ma Balligan ||
 idu tâm sandudu vandi bandu maneyoļ kayvâramam mâđi bê- |
 dida munn ivudu vîra-vairi moneyoļ kaṭṭ êlgeyiin thaṭṭu mâ- |
 dada muṇi gelvudu bhitan alkiđ edeyoļ kây endu bâ[y]-viṭṭu nô- |
 dada muṇi kâvudu vîra-Mârutige Ballâlaṅge jâti-bratav ||
 dhareyoļ Aja-Hari-Harar ttâm |
 virachisidarô Sîvaradoļ akhilamara-grihô- |

* So in the original.

tkaraman ene mādisida Vâ- |
 marasana sutan Amita-dañḍanāyaka-Hanmām ||
 gambhīrāspahāra-vēlā-bahaļa-parivṛidhar* llōla-kallōla-mālā- |
 rambha-prōḍdīna-phēna-prabaļa-jaļacharar* llōṭha-pāṭhīna-śumbhat- |
 kumbhīrābhīla-nakra-prakara-kamaṭha-nirēbha-ratna-prabhāvō- |
 jṛimbha-prōḍbhāsi-vichī-nichaya-ghana-ghana-dhvāna-raudram samudram ||
 ant ā-samudra-mudritam |
 ant eleyoļag oppi tōrppa Jambū-dvīpakk |
 ant alli madhya-Mēruvi- |
 niṁ teiñkalu bhōga-bhūmi Bhārata-varsham ||
 ant ā-Bharatāvaniyoļu |
 Kuntaļa-dēśam nisargga-kāma-dughaiṁ tān |
 *ent ene Hoysala-nād |
 ant Abjaja kīrttisalu samartthar ene jagadol ||
 sāgarad-ant ajasra-jala-pūrṇa-tatāka-chayaṅgalim vanaiṁ |
 pūga-mahīruhaṁ kadalī-teṅgu-lavaṅga-tamāla-jāladiṁ |
 bāgi phalaṅgaļind eseva key-volan oppuva gandhaśāliyind |
 āgaļu Sivaram vesedu tōrppudu Hoysala-nādoļ arthiyim ||
 svasti samasta-bhuvanāśrayam prīthvī-vallabham mahārājādhīrāja paramēśvaraṁ Dvārāvatī-pura-varādhīshvaraṁ Yādava-kuṭāmbara-dyumaṇi sarvvajña-chūḍāmaṇi Mālerāja-rāja Maleparoļu gaṇḍa gaṇḍa-bhēruṇḍa kadana-prachāṇḍaṁ asahāya-śūra Śanivāra-siddhi Giridurgga-malla chalad-aṇka-Rāma vairībhākanṭhīravam Magara-rājya-nirmmūlanam Pāṇḍya-diśāpaṭṭanum Chōla-rājya-pratishṭhāchāryya nissaṅka-pratāpa-chakravartti Hoysala-śrī-vīra-Nārasimha-Dēvaru pūrvva-dig-vijayadol apūrvva-sādhita-kari-turaga-ratna-vastu-vistārita-vijaya-lakshmi-vilāsam eseye nije rājadhāni-Dōrasamudrada neleviđinoļu su-kha-saṅkathā-vinōdadiṁ rājyam geyvuttam ire yire || tat-pāda-padmōpajīvi śrīman-mahā-pradhānam bāhattara niyogađhipati sakaļa-lakshmi-patiy ativisha-ma-hayārūḍha prauḍha-rekhā-Rēvantanum rāya-dañḍanātha pēshaṇa-Hanūmantanum śrī-Amṛitanātha-dēvara charaṇa-smaraṇa-parinatāntahkaraṇarum appay Amitayya-daññāyakaru Hoysala-nāda Niruṇḍada vṛitti-volaganā..... vanu munna pratāpa-chakravartti-Hoysala-śrī-vīra-Ballāla-Dēvarige pāda-pūjye koṭṭu dhārā-pūrvvakadiṁ haḍalu agrahāravanu nālvatt-eraḍlu-vṛittiya mādi ā-Sivara adaṛa halligaļu Kālamāranahalli Huñgiyahalli Sivaneyanahalli Malla-gavudanahalli Jakkādeyayahalli Mādiveggadeyayahalli Hoñcheyanahalli ī-halligaļa purvvada kuļava kaḍisi sarvvābādhe-parihāravāgi gadyāya ippattāra modaliuge chakravarttiya kayyalu tāmra-śāsanava haḍadu ā-mahājanāṅgalige daññāyakaru dhārā-pūrvvakam mādi kuḍuvalli | ā-mahājanāṅgalu daññāyakarige Mādiveggadeyayahalli Hoñcheyanahalliyānu koḍageyāgi sarvvābādhe-parihāravāgi kād ūdu-varu ā-vuļida halligaļam Hiriyūruvanu | ā-mahājanāṅgalige dhārā-pūrvvakam mādi koṭṭaru | ā-mahājanāṅgalu šāsana-maryyādeyali tēnva modalu-gadyānav

* So in the original.

ippattanu â-agrahârada nađuve tâv ettisida dêvatâlayaṅgaļalu supratishthitav
 âda śrî-Amritेशvara-dêvara śrî-Vâmêśvara-dêvara śrî-Lakshmî-Nârâyaṇa-dêvara
 amṛita-pađi-aṅga-bhôga-raṅga-bhôga-Chaitra-pavitra-jîrṇîoddhârakke śrîmatu-
 pratâpa-chakravartti-Hoysala-śrî-vîra-Nârasimha-dêvarige pâda-pûjeyam kottu
 Saka-varusha 1145 neya Svabhânu-saṁvatsarada Chaitra-suddha-yêkâdaši-Âdi-
 tyavârav-uttarâyaṇa-saṅkramâṇa-vyatîpâtadandu śrî-Vajrêśvara-dêvara śrî-
 Sômanâtha-dêvara sannidhânadalu chakravartti-śrî-vîra-Nârasimha-Dêvara śrî-
 hastadiṁ dhârâ-pûrvvakavâgi hađadu biṭṭa datti || â-grâmada halligaļa chatus-
 sime (here follow details of boundaries and usual final verses).

198

At Tagadûru (same hobli), on a stone in the site of the old village.

śrîmat-parama-gambhîra..... ||
 svasti śrî..... mēšvara parama-bhaṭṭâraka Satyâśraya-kula-
 tilakam Châlukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâ-
 bhivriddhî-pravarddhamânam âchandrârkka-târaṁ saluttam ire tat-pâda-pad-
 môpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ Dvârâ-
 vatî-pura-varâdhîśvaraṁ Yâdava-kuṭâmbara-dyumanî samyaktva-chûḍâmani
 Maleparolu gaṇḍa râja-mârttaṇḍa Koṅgu-Naṅgali . . . Tałakâdu-Banavâse-
 Hânuṅgalu-goṇḍa bhuja-baļa-Vîra-Gaiga-Vishnûvârdhâna-Poysala-Dêvar . . .
 . . kula-gagana-divâmaṇiy E . . . ga-Dêvan avana maga . . . Vishnû-nripiṁ tad-
 bhûmuñša . . . tanûbhavane . . . vâva . . . ||

pesarggonḍ âvâva-dêšaṅgaļan eñisuvud âvâva-durggaṅgaļam ba- |
 nñisi pêlutt irppud âvâv avanipatigaļam lekkisutt irppud emb ond |
 esakam kađevaram sâ- |
 dhisidam bhûlôka . . . tilakam vîra-Vishnû-kshitišam ||
 saṅkathâ-vinôdadim râjyam geyvutt ire tat-pâda-padmôpajîvi ||
 Bhîmârjjuna-Lava-Kuśar ivar |
 i-mâlkey enalke tammut irvvar . . . |
 śrîman-Mariyâneyam u- |
 ddâma-guṇam Bharata-râja-dâṇḍâdhiparu ||
 śrî-Vishnû-Poysalaṅg a-khi- |
 lâvaniya . . . dala sâdhisi . . . |
 . . vidita-Bharata-chakriyan |
 . . vibhuv eneyisugum akhilâ-dhareyoł Bharataṁ |
 maruvakkaman ôdisalum |
 neře râjya-śrî-vilâsamam meřeyaluv i- |
 Mariyâne neřagu |
 . . . mechche paṭṭad âneyum âdaṁ |
 âtana sati munn negald â- |
 Sîteg Arundhatige Vâ |

.....dorey enal allade |
 bhûtañadole Jakkañabbeg ulidár ddoreyê ||
yâne-daññâyakan-ereyana.....na Jakkiyavvege suta-ratna... |
eragu.... | ... Bharata-Bâhubaligañ enippañ ||
 ant avar ent ene ||
 śrîmat-perggade-Mâchirâja-giriyoñ puttutte san-mârggadind |
 â-mâ-śrî-Marudêviy emba nañinî-vâsakke sand â-jana- |
 prême śrî-Jina-mârggad ond esakad â-nairmalyadiñ pordidañ |
 Châma.. Perggade-dêva-sajjañadhiyaiñ puñyâpagâ-rûpadîñ ||
 ...reya Châmiyakkana |
 sôdarar â-piriya-Chaunñdan emba.. ñanant |
 âdarada Chandiya.... |
dalad i-Bûchiyañanum end ivar appar ||
 parama-Jinêśvarañ manadoñ oppire tannaya kîrtti nâkadoñ |
 paredire dâna-dharmma-vinaya-vrata-sîla-charitram emb añañ- |
 karañada permme mânasake poñme dayâ-rasam uñme chittadol |
 guruv-abhivandanam manadoñ âgad ad irkkudu Châmiyakkana ||
 Bhâradvâja-su-gôtradol |
 ârum munn ântar illa neñapal jasamaiñ |
 Târâdri-sannibham Taga- |
 dûra Jinâlayam ad eseyo Châmaley esedañ ||
 Jina-pûjâshtha-vidhârçchanakke muniyargg âhâra-dânakke taj- |
 Jina-chaityâlaya-jîrñyad uddharañakam salvant idam Sôba-Gau- |
 ñdana putrar kkula-dipakar jjana-hutar śrî-Râya-Gâvunñdan ol- |
 manadam Mallaya-Nâyakam guña-gaña-khyâtar mmahôtsâhadinuñ ||
 dhârâ-pûrvvakadîñ Taga- |
 dûram vaggala-Bammagattavam basadige sale |
 dhârinijy ariyal biñtar |
 bbhû-ravi-šaši-târa-Mêrugañ nilvinegam ||
 parama-Jinêśvara-pûjege |
 piridum sâd-bhaktiyinde kôdiya-keyyam |
 vara-guña-Râya-Gâvunñdam |
 nirutañ Kalyâñakirtti-munipañg ittañ ||
 bhû-vinutam kali-Boppam |
 dêvañgam charugiñge Nêma-verggadeya magam |
 bhû-viditam âge koñtam |
 Tâvaregerezayalli gadde khanduga vondam ||
 Kalyâñakirtti kirtti-su- |
 vally-udayañ mûru-lôkamañ vyâpisi kai- |
 valyad oðagûdi sale mân- |
 galyamum âdattu chinte chintyañgañavol ||

(usual final verse).

199

At Aṇati (Aṇati hobli), on the beams of the doorway of the
Lakshmi-Nārāyaṇa temple.

svasti śrīman-mahâ-maṇḍalêśvaraṁ Tribhuvana-malla Taṭakâdu-Koṅgu-Naṅgali-Gaṅgavâdi-Noḷambavâdi-Banavase-Hânuṅgalu-gonḍa bhuja-bala Vîra-Gaṅga-Hoysaḷa-Dêvaru śrî-râjadhâni-Baikâpurada bîdinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyutt iṭe Siddhârttha-saṁvatsaradalu Anantiyalu Chaṅgâlvarasara purâṇada Janârddana-bhaṭṭaru mâḍisida śrî-Nârâyaṇa-dêvara dêvâlyake Âśâdha-sudda-dvâdaśi-Âdîvâradandu gadyâṇa-hattuvaṁ siddhâya-dim dhârâ-pûrvvakavâgi endiṅgam kâruṇyam geydu koṭṭaru || Châmiyanu | Gaṅgappayya | Biṭṭiyaṇa | Kêṣiyaṇa | Râyaṇa | Dâvapaiya | Raviyana || *....

200

In the same place.

svasti śrīman-mahâ-maṇḍalêśvaraṁ Tribhuvana-malla Talakâdu-Koṅgu-Naṅgali-Gaṅgavâdi-Noḷambavâdi-Banavase-Hânuṅgalu-gonḍa bhuja-bala Vîra-Gaṅga-Hoysaḷa-Dêvaru || Anantya mahâjanaṅgaṁ besapparu Chaṅgâlvarasara purâṇada Janârddana-bhaṭṭaru mâḍisida śrî-Nârâyaṇa-dêvara dêvâlyada mâtakke tamm ūra siddhâyadalu varisaṁ prati hattu-honnâm koṭṭevu tâv â-honnan avarige kodudu matt enisidâde †mâṇum modala siddhâyadal koḍuvudu | patthale-pâdiya-devasaṁ modalâgi koḍuvudu ||

201

On the garuḍa-kambha in front of the same temple.

subham astu | svasti śrî jayâbhudaya-Śâlivâhana-Śaka-varusha 1530 neya Kilaka-saṁvatsarada Śrâvaṇa-śudha 5 Guruvâra-Uttarâ-nakshatradalu Besakiya-Timmappa-Nâyakana maga Aṇatiya Tirumala-Nâyakanu Lakshmîkânta-dêvara śrî-pâda-padmaṅgalige samarppisida dîpa-mâle-kambhada sêve

202

At the same village, on a stone south of the Sômêśvara temple below the tank.
subham astu svasti śrî jayâbhudaya-Śâlivâhana-śaka-varsha 1572 ne Vikriti-saṁvatsarada Mâgha-bahuļa 14 Sômavâradalu Maisûra-sîme Narasa-Râja-Odêru sukha-râjyaṁ gaivandalu Channapaṭṇada sîmeya Tuṅgaṇi-nâda staṭada prabhu Chennavîrâyanavara makkaļu..... [Do]ḍaiyanavaru Aṇati Channaṇa... pattiṭada havâlâgi yidali Aṇati Sômêśvara-svâmiyalli aikyavâda Lakkaṇaiyanavara Chandaiyanavara pratishṭhe mâdi nilisida sêve

* In Grantha characters.

† So in the original.

203

At Kembâlu (same hobli), on a stone in the navaraṅga-maṇṭapa of the
Narasimha-dêva temple.

śri-namitâmarêndra-bhujagêndra-khagêndra-narêndra-maulî-san- |
tâna-maṇi-prabhâ-vilûlitâṅghri-yugam divijêndra-varddhanam |
bhû-nuta-Sôyi-Dêva-nṛipag Achyutan achyuta-mûrtti Vîra-La- |
kshmî-Narasimha-Dêvan osed īge nirantaram utsavaṅgaṁ |
Saļanîm Yâdavarg âtyu Hoysala-versa tad-vaiṁśadoļ Mandarâ- |
chaṭa-dhairyyar Vinayârkka-bhûpan Ereyâṅgam Bitṭi-Dêvaiṁ kubhrit- |
tilakam śri-Narasimhan apratima-śauryyam vîra-Ballâlan end |
eleg iśar kkramadindam âdar adhirâja-śrig adhishṭhâyakar ||
kula-śailâgraṇiyâda Mandara-nagakkaṁ kshîra-vârâsiyind |
ulid êlv ûrmigmigam Indra-bhûruham udagraṁ putṭuvantâge mey- |
gali-Ballâla-nṛipangam Aṅgaja-jayottuṅga-dhvajâkâra-Pa- |
dmala-mâdêvigam agra-sûnu Narasiṁhôrvviśvaram puṭṭidaṁ |
deṣeyam taṭpoyye kirtti prasaradoḍane kâlgûdi tîbra-pratâpaṁ |
raseyam taṭkaise bâhâ-baladodane taṭaṅgoṇdu râjâjñe dharmmâ- |
vasatham tânâge dâññnatiyodane taḍam bokku satya-bratam kû- |
risidam śri-kânteyam Chôla-kuṭa-kamaṭa-kañja-priyam Nârasimham ||
Adiyama-Chêra-Pândya-Makarôldhata-Kâḍavaram kavartte-gon- |
dudan adan ēke baṇnisuve baṇnisu Chôlakan eṭtarakke dan- |
dudan eṭe Sêtu-muṭṭe besakeyduḍan â-Tri-Kaṭinga-bhûpar a- |
ṭtida kari-sâle-vokk asama-sâhasamam Narasiṁha-Râyanâ ||
raseyoļ kûrmmanan iṭtu Vâsukiyam ūḍam koṭtu tûgâdi nâl- |
desegam jâyuguv endu kîl iṛidu kutkîlaṅgaṁ taṭgadan- |
tu seṛaṅgiṅ ajan âneyam niļipa initt-âyâsam êk endu toł- |
vaseyoļ tâlidian urvvarâ-ramaṇiyam Chôla-pratishṭhâpakam |
para-narapâla-gandha-gaja-siṁha-Nṛisiṁha-nṛipâlakaṅgam am- |
buruha-daļayatâkshi-sati-Kâlala-Dêvigam utsavôdayam |
narapati-Sôyi-Dêvan ogedaṁ dorevett-udayâdrigam Pura- |
ndara-vara-dig-vadhûtamege puṭṭuvavol aravinda-bândhavam |
karam antaś-śûnyam âśa-karige bhujaga-râjam dvi-jihvam kuṭôrvvi- |
dharam entum karkkaṣaṅgaṭ kamaṭhan aṇame mey dôṛan end iṭtu dôṣo- |
tkaramam mund iṭtu tannan tare jaya-vadhu band irddapal kûrttu viśvam- |
bharey igaļu vîra-Sômêśvara-narapa-bhujâ-danḍadoļ lileyindam |
posa-maseya dhâreyoļ taṭ |
esadire jasad agegaļante muttugaļ idirâd |
asuhrit-kari-śiramam pôld |
asi misupudu Sôyi-Dêva-bhûvallabhana ||
â-kuṭa-śaiṭa-dhairyyana Nṛisiṁhana râjita-râja-gôhadol |
śrikaraṇâgragaṇyan uditôdita-puṇyan udâra-sâra-vâk- |

śrī-kamalākaram budha-sudhākaran āśrita-vārddhi viśva-dha- |
 rmmākṛiti Viśvanāthan esevarām vasudhāmara-vamśa-maṇḍanām ||
 ātana negaltevett abhi- |
 jātana vamśajargge janma-bhūmi jagad-vi- |
 khyātaṁ Beļvalado! grā- |
 mātiśayaīn Lokkuguṇḍi karam esedirkkuṁ ||
 adaro! Māligeyavar eni- |
 sida mikka Vaśishtha-Pūtimāshāṅkada gō- |
 trada Rāyarasaṅgaṁ šī- |
 lada kaṇi Chāmavvegām sad-āchāra-dhanām ||
 magan Īśvara-dēvarām pe- |
 rmmēge neley ātana latāngi bhū-lōka-surā- |
 page Chāgale tān ant avargg- |
 e gaḍām Rāyaṇṇa-Viśvanāthar ttaneyaru ||
 jyāyaṅg ā-Rāyaṅge na- |
 yāyattaṅg āda kānte Muddavve guṇakk |
 āyuṁ śrīyum ad enisida! |
 ā-yuvati-ratnad antu nōntarum olearē ||
 ā-pesarvvetta dampatige puṭṭidan Īśvara-dēvanum kaṭā- |
 Śrīpatiy appa Gōparasanum karaṇāgraṇi-Viśvanāthanum |
 rūpa-Manōbhavaṁ negalda Dēvaṇanum kramadinde tām avar |
 bbhūpati-Nārasimhāna sabhā-maṇi-bhūshaṇar artthi-tōshaṇar ||
 arasaṅge Nṛsiṁhaṅg a- |
 kkaramuṁ lekkamuman ḍjeyim tilipi kaṭā- |
 pariṇateyam meḍadu chamū- |
 vararo! samanāgi sandan Īśvara-dēvaṁ ||
 ā-vibhuviṁ kiriyam vi- |
 dyā-vibhavado! ol-guṇaṅgalō! vinayada sam- |
 bhāvaneyo! sach-charitadol |
 āvaṅgam piriyan enisidam Gōpaṇṇam ||
 dusaram ad āge Bhāratige hāra manoyaram āge kōdavol |
 esevinam akkaraṁ kara-yugaṅgalō! barevam budhar pparī- |
 kshisi tale-dūge pēlyan avadhāna-śataṅgalan āgaļum śruta- |
 byasanate lile bālyadolam ī-karaṇāgraṇi Viśvanāthanā ||
 Narasiṁha-nṛipālām śrī- |
 karaṇāgraṇi māde Viśvanāthanum antaḥ- |
 karaṇām parōpakṛitiyim |
 charitārttham ad āge mādi rūḍhige sandam ||
 narapām dhārā-pūrvvaṁ |
 kared ittođe tanage pađeda Kembālām sā- |
 daradinde Vīra-Lakshmī- |
 Narasiṁha-grāmam āge mādi mahōtsaṁ ||

karam eseye Vîra-Lakshmî- |
 Narasimhaṅgam pratishṭheyam mādi manô- |
 haram âge dêva-grihamam |
 yirachisidam Viśvanâthan artthi-sanâthaṁ ||
 pañed arttham budharg aśritargg atithigalg âmnâya-jâtargge kay- |
 piḍiy appantire Viśvanâtha-sachivam biṭ agrahârâgradoḥ |
 kaḍal ełtandodam âmpa pergeregalaṁ tan-madhyadoḥ sâsvatam |
 toḍav irppantevol irppa Vishṇu-grihamam dharmmakk adarpp âtana ||
 â-Viśvanâtha-dêvana |
 bhû-vinutana kânte Gauri Gauriya pempind |
 â-vibhuge Râyanum vina- |
 yâvasathar nNârasimhanum taneyarkkaḥ ||
 ene negaḍda Viśvanâthana |
 janakânuja Viśvanâtha-Dêvaṇṇaṅgam |
 vanitottame Sîriyavvegav |
 ina-sôma-pratimar irvvar âdar ttaneyar ||
 tone-vesar âyt Échaṇa-Râ- |
 yaṇar end avarg avara ūuchi-niyôgakk adhika- |
 praṇayi Nṛisimha-nripêndrâ- |
 graṇi kôśâdhyaksha-padaviyam dayegeydam ||
 â-kiriya-Râyaṇaṅge ka- |
 lâ-kântam Viśvanâthan âdaṁ tanayaṇ |
 śrikaram âyt â-vamṣam |
 śrikaraṇada-Viśvanâthaniṁ bhûtaļadoḥ ||
 svasti samasta-bhuvanâśrayam ūrī-prithvî-vallabham mahârâjâdhiraṁ para-
 mēvaraṁ Dvâravatî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi sarvva-
 jña-chûḍâmaṇi Malerâja-râja Maleparoḥ gaṇḍa kadana-prachaṇḍan asahâya-
 ūrûn êkâṅga-vîra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-
 râjya-nirmmûlana Chôla-râjya-pratishṭhâchâryya niśšaṅka-pratâpa-chakravarti
 Hoysaṇa-śrî-vîra-Nârasimha-Dêvara Magarana mî etti naḍuvutaiḥ Chûḍavâdi-
 ya-koppadalu (p)payiṇa mādi pîthvî-râjyaṁ māḍuttam Munivarâdityaṇim banda
 pachcheyum kaṇṭhabharaṇavan ikikomb utsavadal tat-pâda-padmôpajivi ūrî-
 karaṇada Viśvanâtha-dêvaṇge nînu Nirugunda-nâda Kembâlan agrahâraṇi
 māḍ endu besasal â-Viśvanâtha-dêva Saka-varshada 1146 neya Svabhânu-saiṁ-
 vatsarada Âśvayuja-ba 10 Â ūrî-Vajrêśvara-dêvara Narasimha-dêvara sannidhi-
 yalu pûrvva-prasiddha-chatuḥ-simâ-samanvita-halligaṇu-sahita Kembâlan
 dhârâ-pûrvvakam haḍadu samasta-modalu-balî-sahita gadyâṇam nûṣam sid-
 dhâyavâgi teruvantâgi tâmbra-śâsaṇavam konḍu ūrî-Vîra-Nârasimha-purav endu
 hesaran itṭu agrahâram mādi keṛegaṇam kaṭṭisi ūrî-Vîra-Lakshmî-Nârasimha-
 dêvaraṁ pratishṭheyam māḍidau | â-dêvarggey alaṅkâra-upakaraṇaṅgaṇam
 koṭṭu ūrî-mânyavâgi koṭṭa vr̄itti 2 | śâsana-maryyâdeya siddhâyava teruvantâgi

vēda-śāstra-yuktar appa dvijottamargge sagṛīha-sōpakaraṇa-sālaṅkāra-sahita dhārā-pūrvvakaiṁ mādi kotṭa vṛitti 62 antu vṛitti 64 ā-śrī-Lakshmī-Narasimhādēvara pratishṭeyalli ā-mahājanaṅgaļu Avvekeṛeya keļage tumbina modalalu nāyakara koḍagiyiṁ teṅka śrī-paḍige gadde kamba 32 nandādīvigege holegereya kōḍiyalu eṛe-keyi kamba 138 maduve-muñjigaļalu agra-pūje paṇa 1 vṛittiya krayaṅgaļal pāda-pūje pa 1 mānya magga 1 gāṇa 1 tippe suṅka yint ī-sēveyan ā-chandrārkka-sthāiyiṅgi mahājanaṅgaļu dhārā-pūrvvakaiṁ kotṭaru || mattam Hoysala-chakravartti śrī-vīra-Sōyi-Dēvarasaru Viradānada-kuppadal iddu prajā-pālanaṁ mādi pṛithvī-rājyaṁ geyvutt iddalli tat-pāda-padmōpajīvi hiriya-māṇikya-bhaṇḍārad adhyakshada Īchaṇṇa-Rāyaṇṇaṅgaļu Kembāla śrī-Lakshmī-Narasimhādēvara śrī-kāryyyakke ēnuṁ upāyav illade binnavise ā-chakravartti-Sōvi-Dēvarasaru Saka-varshada 1158 neya Manmatha-saṁvatsarada Śrāvaṇad amāvāsyē Bri | sūryya-grahaṇada dāna-mahōtsavadalu śrī-Vīra-Lakshmī-Narasimhā-puravāda Kembāla śrī-Vīra-Lakshmī-Narasimhādēvara mahōpaḥāra-nandādīvige Chaitra-pavitra-khaṇḍa-sphuṭita-jīrṇṇōddhārakk endu ā-Kembāla šāsanastha-[sar]vva-siddhāyam ga 100 ge ā-chandrārkka-sthāiyiṅgi gadyāṇa hannerādaṁ ā-dēvara śrīkāryyyakke endendiṅgaṁ yiḷidu bahantāgi ga 12ḍam dhārā-pūrvvaiṁ mādi kotṭum susthiravāgi pratishṭeyaiṁ mādida šilā-śāsana || mattam ā-Manmatha-saṁvatsarada Āśvayuja-ba 10 Sō | ā-Kembāla aśēsha-mahājanaṅgaļu ā-śrī-Lakshmī-Narasimhādēvara hūḍōṇtakke dēvara vṛittigala prāptada tōṭadiṁ mūḍalu dhārā-pūrvvakaiṁ mādi kotṭa gadde kamba hannerādu 12 maṅgaļa mahā śrī śrī || (usual final verses) ī-Hoysaṛā-rājyada chakravarttiṅgaļum pradhānarum śrīkaraṇaṅgaļum ī-dharmmavaṁ pālisuvudu ī-dharmma kaylide ||

204

At the same village, on a stone in the ruined Mallēśvara temple.

ॐ namaś Šivāya || namas tuṅga etc. ||
 svasti samadhibhīta-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvāravatī-pura-
 varādhīśvaraṁ Yādava-kulāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparolu
 gandādy-anēka-nāmāvali-samālaṅkṛitan appa śrimat-Tribhuvana-malla Tala-
 kāḍu-gonḍa bhuja-bala-pratāpa-Hoysala-Narasingha-Dēva pritivī-rājyaṁ
 Gaṅgavāḍi-tombhattāṛusāyiramum Noḷambavāḍi-mūvattirchchhāsiramum Bana-
 vāse-pannirchhāsiramum Kadambalike-sayiramum mūḍalu Naṅgaliya-ghaṭṭa-
 muṁ teṅkalu Koṅgu paḍuval Ḍīvakhēḍa baḍagalu Heddoṛe maryyādeyāgi dushta-
 nigrahaṁ viśiṣṭa-prati pālaneyiṁ vijaya-rājyam uttarottarābhivṛiddhi-pravar-
 ddhamānam ā-chandrārkka-tāraṁ-baraiṁ saluttam ire | tat-pāda-padumōpajīvi ||
 svasti samasta-vastu-guṇa-sampannanum śrimatu Kali-dēvara labdha-vara-
 prasādanum Māhēśvara-gaṇāvatāranum gōtra-chintāmaṇiyum budha-janādhā-
 ranum āśrita-jana-kāmadhēnuvum satya-Rādhēyanum śrimatu Nārasiṅga-Dēva-

pâdârâ[dha]kanum appa śrîmad-aṅgarakka-Bellappa-Nâyakaṅgam âtan-ar-ddhâṅga-lakshmiy appa Chuṅgave-Nâyakigam uditôditam âge srtrî-ratuanî putṭidâlu Gaurala-Dêviy ant â-mahânubhâvey enisida Gaurala-Dêvigaṇi śrîmata pratâpa-Nârasingha-Dêvaṅga[m] putṭidan udayârkka-têja śrîmata kumâran Ere-yaṅga-Dêvaru Kembâlai sukha-saṅkathâ-vinôdadin âluttam irdd alliya Mallikârjuna-dêvar-aṅga-bhôgakkam ni[vê]dyakkaṁ nandâdîvigegam tapôdhanar-âhâra-dânakkam khaṇḍa-sphuṭita-jîrṇyôddhârakkav âgi svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânuśliṭhâna-japa-samâdhi-sîla-guṇa-sampannar appa śrîmad-Amritarâsi-paṇḍitara śishyar appa Mallikârjuna-jîyara kâlaiñ karchchi śrîmata Bellappa-Nâyakaruñi śrîmata Gaurî-Dêviyaruñ Mañcha-Gaudanuri heggade-Gaṅgaṇanuñi alliy-aṛuvatt-okkaluñi Choṭṭa-Gâvûṇḍanuñ Mâla-Gâvûṇḍanuñ muntâgi Gaurî-Dêviyaru dhârâ-pûrvvakam mâdi biṭṭa datti Sarvvadâhâri-sam[va]tsarada Vaiśâkhad amâvâse-Sômavâramuñ vyatî-pâtadandu hiriya-keṛeya kaḍeya bayalalu khaṇḍuga 3 koṭaga 10 halâ-gadde koṭagam 15 antu kha ga .. matta Guṇḍigereya deseyalu berddale kamma 300 gâṇa 1 tom 7 (usual final phrases and verses) śrî-Honnave puṇyavante Dâsa-tammaḍiya taṅge Malli.....

205

On a virakal south of the same temple.

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalâśvaramî Dvârâvati-pura-varâdhîśvaramî Yâdava-kuṭâmbara-dyumaṇi samyaktva-chûḍâmaṇi Mâlerâjârâja Malaparoļu gaṇḍa kadana-prachâṇḍan ekâṅga-vîran asahâya-śûra Śanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niśaṅka-pratâpa-chakravartti Hoysâla-vîra-Ballâla-Dêvaru mûḍalu Naṅgali teṅkalu Koṅgu paḍuval Âlvakhêdanî baḍagalu Herddoṛey âdiyâgi palavuni durggâṅgaṇâlu sâdhisi dushta-nigraha-śishṭa-pratipâṭhanaṁ mâdi sukha-saṅkathâ-vinôdadiñ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi || svasti śrîmata piriy-arasi patta-mahâdêṣvi] Chôla-mahâdêviyaru Kembâlan âluttav irddalli svasti śrîmata Kâñchî-pura-varâdhîśvaramî Kaidâla-nâd âlvamâ Baliyara-kula-tilakan appa Gaṅga-Hemmaḍi-Gaudana maga Kembâla-Kappa-Gaudana maga Sômeya-Nâyakana maga Masa-ṇaya-Nâyakana maga Malleya-Nâyaka Mâcheya-Nâyaka Nâgaṇa-Nâyakan ant avaroļ uttama-purushan ad ent en[da]de ||

vinaya-nidhânan int enipa Mâcheya-Nâyaka tandey oppuv i- |
vana-kaṭahaṁsiy-ant esagi sad-guṇiĀ Arave-Nâyakittigam |
janiyisidar sutar nnegaḍdar i-Narasimhanu Kêtamallan int |
anupama-Mâchi-Dêvanavar-unnata-kîrttiyan énu baṇṇipeñi ||
antu tamma-prajeyum tâvum sukhadind irddar ippannegañi Chôla-mahâdêviyaru dushta-kashṭa-mâtaṁ kēli dhâliyam pêliḍaḍ â-dhâli Bêvûrañ mutti sege-yaṁ viḍidukondu pôguttam irdd âvasthâvadoļu ||

arasara dhâli muttid edeyoł tarisand idirâgi tâgi tałt |
 iřidu palambaram taguldu kôl-sereyam turuvam magułchi che- |
 chcheram idirâda vîra-bhaṭaram tařid ikkiye tannad ondu dôr- |
 bbaļadoł Kêtamalla sura-lôkaman eydidan âji-raṅgadol ||
 sura-dundumey eseyuttire |
 sura-kanneyar oludu châmaraṅgałan ikkal |
 karam eseva sura-vimânađol |
 iral uydaru Kêtamalla-Nâyakan-asuvam ||
 aut â-Kêtamalla-Nâyakanam déva-lôka-prâptan âd im baļikka Chôla-mahâdêvi[ya]-
 ru tamma bhanđâri Râyanña-Nâchaṇṇa-heggadegałam karadu yemma makka-
 la nâvu nôyisidev nîvu hôgi yemma śrî-vachanadal abhayavañ maga Nârasimha-
 Kembâlür-ařuvatt-okkalu muntâgi Kêtamalla-Nâyakana maga Nârasimha-
 Nâyakanam karadu santaviṭt ude koṭtu kodagiya biđa hêli dappayside bitṭa
 gadde hiriya-kereya tumbina modalalu sa 2 Karadigerey-olagaña yereya keyi
 kañ 200 int i-maryyâdeyam pratipâliśuvaru |
 tannaya tammanam misu . . . roł neřed âparôkshamam |
 binnaniyargge koṭtu kalu-sâsanamam niřis ittu vittamam |
 mannaneyinda vipra-janakam nerad artthige bêđidargge kott |
 annavan ikki tanna janavam meředam Narasimha-Nâyakanam ||
 śrî-Hariharâya namah

206

On a 2nd virakal in the same place.

śrîmatu pratâpa-chakravartri Hoyisaña-śrî-vîra-Nârasimha-Dêvarasaru . . . rtii-
 vûralli pŕithvî-râjyam geütirddalli Râmanâtha-Dêvarasara kûde kâdidalli âne-
 gâlagadołage makkalu tañdada Kembâla Yirigi-Settiye Honnayanu kâdi déva-
 lôkakke sandanu śrî-Kalinâtha || Ereyanñanu Nâraṇa-Dêvanu kâdi déva-lôka-
 prâptav âdaru ||

207

On a stone near the ruined Kallêvara temple, east of the same village.

svasti samadhigata-pañcha-mahâ-sabuda mahâ-mañḍalêsvaram Malaparol gaṇḍa
 Beneyâditya-Pôsala-Dêvara râjyam uttarôttarâbhivriddi â-chandrârkka-târam-
 baram saluttam ire Vikrama-kâlada Bahudhânya-samvatsarada Jêshṭa-bahula-
 saptamî-Sômavârad andu Kumârvittiyalu Kembâla Kalla-Gavuda kereyam
 kaṭti dêvâlyavan ettisi bitṭa gadde kaṇḍuga uâlkü beldale mattar ondu mâttañ
 gavudana kaiyalu mârugenâ Mâcheyana magam Kasavaṇṇa bitṭa galde koła-
 ga hattu (usual final phrases and verse) Mone-Dêvara maga Chanaya Šiva-paṇḍitaru ||
 i-sâsanava Dêvôja mâ.. kâryya

208

At Bhairâpura belonging to Kakkihalli (same hobli), on a stone
in Hanuma's field south of the village.

svasti śrī Šîpurusha-mahârâjan pŕithuvî-râjyam geye Nirggunda-nâdu-
mûnûruman Nirggundad-arsarâ âle avar-âlu Vîravûra Mâlvopoṭteyarâ Kudi-
Muddan mèreyull iřidu vildan

209

At Balagat्ते (same hobli), on a stone in front of the ruined Sambhulinga
temple east of the village.

namas tuṅga etc. ||
Hattagârara Sûjiya-Mâde-Nâyaka sthiram jivi ||
śrî-nârî-janma-gêham bhuvana-vinutav uddâma-satva-prayuktam |
nânâ-ratna-prakirṇam parimilita-varânanta-bhôga-prayôga- |
sthânam vârâsiy ent antire gaḍa dhareyo! râja-kânti-pravîddham |
tân âgutt irppud êm kautukame satatam i-Poysâlôrvvîša-vamšaiḥ ||
tad-anvayâvatârav entendaṛe ||
keļardu puli pâyal ire hoy |
Saļay ene muni kaṇdu poy seleyal adam Hoy- |
saļan âdam Salanum Hoy- |
saļa-vesar âdattu Yâdavargg andindam |
dhvaja-paṭadoļu ripu-bhûbbhrid- |
vraja-dhuradoļu honno! alto puliyum seleyum |
nija-lâñchanam âdudu ripu- |
* vijayin â-Hoysala-kshitišanind ittalu ||
śrî-Nârasingha-nripâlaṅgam patṭa-mahadêvi-sampadaman eyde taled Échala-
Dêvigam |
† bhû-viśritan udeyisidam |
Bhâvaja-nibha-mûrtti vîra-Ballâlā-nripam ||
nege mû-lôkamum eyd ad eyde baļasal Pakshišanum laṅgisal |
nereyam kûṭa-taṭakk enipp atuļa-bhâsvad-durgamaṇi Pâṇḍyan-al- |
kařin-Uchchaṅgiya-beṭṭan aśramadin âṭand aṇṇakall âḍidam |
tirikall âḍidan ên ati-prabaļanô Ballâlā-bhûvallabham |
svasti samadhigata-pañcha-mahâ-śabda mahâ-manḍalâśvaram Dvârâvatî-pura-
varâdhîśvaraṁ Šašaka-pura-Vâasantikâ-dêvî-labdha-vara-prasâda mṛigamadâ-
môda Yâdava-kulâmbara-dyumâṇi samyaktva-chûḍâmaṇi nâmâdi-samasta-pra-
śasti-sahitam Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṇ[ga]l-gonḍa bhuja-bala
Vîra-Gaṅga Šanivâra-siddhi Giridurgga-mallan Uchchaṅgi-gonḍa-gaṇḍa chalad-

* So in the original.

† Other half is wanting.

añka-Râman asahâya-śûram niśhañka-pratâpa Hoysala-vîra-Ballâla-Dêva śri-râjadhâni-Dôrasamudrada bîdinalu sukha-saṅkathâ-vinôdadiṁ râjyam geyyuttam ire tat-pâda-padmôpajîvi || dêva-brâhmaṇara pâdârâdhakam nađe-gôntemallam Kusuvar-âbharaṇam sêṇi-sannâham | jaya-lakshmî-gêhaṁ | sêṇige mâr-maleva nâyakara gaṇḍam | kadana-prachaṇḍa Paṭṭagârara herage halivara gaṇḍa | kuḷa-kamaṭa-mârtanḍa sâmi-drôha-nâyakara gaṇḍa | chala-datti-gaṇḍam | parâṅganâ-putram | gôtra-pavitraṁ | âl etti maralva nâyakara gaṇḍa | manade machcharipa nâyakara gaṇḍan enipa Sûjiya-Mâdeya-Nâyakan-âmnâyav ent endađe ||

añakav id êm nelam molagi tâm molagôv ene Haṭṭagârara Kête-Nâya- |
 kana virâjip addaṇada bal-molagam neře kêldu bechchi teñ- |
 kaṇa-deseyind Adiyamaṁ toře vâyd irad ôde pokkan â- |
 kshaṇadole Vishnuvarddhana-nṛipam baļikam Taļakâda-kôṭeyam ||
 antu mahatvamam taļeda Sûjiya-Kêta[ya]-Nâyakaṅge vi- |
 krânta-dhanaṅge puṇya-nidhi Sûjiya-Sômeya-Nâyakam jagat- |
 Kantu samantu tamman ene pemp esedam Marud-âtmajaṅge tân- |
 entu Dhanañjayaṁ Musalig entu Sarôruhanêtran antevol ||
 todardara Mâri mîruvara mitt urad ippara bammarakkasam |
 pođarvara Antakam maledu sairisad irppara sûlav emba chelv |
 ođarisuv añka-mâlegaļol ondire dig-vanitâ-janam |
 gaṇḍanade pâđugum negalda Sûjiya-Sômanan âji-Bhîmanam ||
 â-Duryyôdhana(na)-kaṭakadol |
 Âdityana sônu Karṇan esevinol esedant |
 âdaṁ Sûjiya-Sômaran |
 Yâdava-kaṭakakke kaṭakam ippant irddam ||
 kulavatiy endu satyavatiy endu yaśasvatiy endu dâna-sañ- |
 kulavatiy endu puṇyavatiy endu dayâvatiy endu višva-bhû- |
 savveyam negalda Sûjiya-Sômana chitta-kânteyam |
 sale nile bañnikum lalita-gâtreyan ambuja-patra-nêtreyam ||
 Sûjiya-Sômaṅgam guṇa- |
 râjitey Arasavve-Nâyakitigam negald i- |
 Sûjiya-Mâdeya-Nâyaka |
 n anû[na]-guṇa-sutan âdaṁ ||
 sêṇige malevara gaṇḍam |
 sêṇiyan uṛad unte hinte halivara gaṇḍam |
 sêṇige kûrppara naṇṭam |
 sêṇige sannâhan alte nâyaka Mâdam ||
 Yâdava-bhûmipâla-varan uttara-dig-vijayakke pôgi mu- |
 ntâda ari-vîrar ođđugaļan ikshisi kôpade pêlyudum raṇâ- |
 hlâdadîn âd ivan paṇade mâđida mâlkeye Paṭṭagârara |
 Mâdeya-Nâyakan Vijaya-Pâṇḍyana sêneyan okkal ikkidaṁ ||

Rati Madanaṅge Rōhiṇi Himāmśuge Sîte Raghlūdvahaṅge Bhâ- |
 rati Kamaṅasanaṅge Šachi Vajrige Lakshmi Chaturbhujāṅge(pâ) vi- |
 śruta-satiy âdavol negalda Sûjiya-Mâdeya-Nâyakaṅg ad ēm |
 satiy énisirddalô Arasiyakkan anūna-guṇakke bhâjauanî ||
 sirigam saubhâgyakkam bhâ- |
 suratara-rûpakkam amala-pati-bhaktigam i- |
 dhareyo Sûjiya-Mâdeya- |
 Nâyakan-Arasavve-Nâyakitiyante nôntavar olarê ||
 ene negalô Arasavvegam aty- |
 anupama-guṇi Haṭṭagâra Mâdeya-Nâyakaṅgam saj- |
 jana-nidhi Sûjiya-Biṭṭeyan |
 anavadyam putran âtma-gôtra-pavitram ||
 enduv id inte salge nuta-Sûjiya-Mâdeya-Nâyakam lasan- |
 Mandara-śailadante sale mâdisidam manam oldu dêvatâ- |
 mandiramaṅ kaḍalvol ire katṭisidam kēreyan samantu Nir- |
 ggundada vrittiga....yal oppuva Balligaṭṭadol ||
 vasudhâ-dêviya-makuṭamo |
 posat ond Indrana vimânam ilidudo divadim |
 vasumatig ent ene piriduni |
 Kusuvêṣvara-dêvatâlayam kaṅg eseguiñ ||

śrî-vîra-Ballâlu-Dêva kâruṇyam geyyalu Saka-varsha 1101 neya Viṭambi-sam-
 vatsarada Chaitrad amâvâse-Âdivâra-vyatîpâta-saṅkramajadandu hiriya-
 Haṭṭagâra Sûjiya-Mâdeya-Nâyaka Kusuvêṣvara-dêvarige biṭṭa bhûmiya sime
(here follow details of boundaries) Râja-jîyana makkaļu Châkaṇa Hariya-jîya Bûchâpa
 Kusuvâṅgam dhârâ-pûrvvakam mâdi dêvara nandâdîvigelgam nivêdyakkam
 pûjârigalgam saluvantâgi koṭta datti || (usual final phrases and verse) maṅgaļa mahâ
 Râmana Siṅgaya.....

gurugaļ Brâhmaļar ishta-deyv.. Bhavaṁ Ballâla-bhûpâlakam |
 porad alđam negalô avve sand Arasiyakkan tandem gâmbhîryya-sâ- |
 garan â-Sûjiya-Sômeyam tanage putram Biṭṭeyam Haṭṭagâ- |
 ṛara Sûjiyana-Mâdanoļ saman ad ar śrî-seṇi-sannâhadol ||
 âya mâdisida dharmmâchandrârkka-sthâiyi a .

210

At Bidare (same hobli), on a stone in front of the Kanigalanâtha temple.

śrî-Mahâdêvâya namah Gaṇapatayê namah ||
 namas tuṅga etc. ||
 idu Rajatâdriyinde dhareg ên ilitandudo nôde Kâñcha-se- |
 yladin ogetandu band esedu nindudo pêl enutuni dharitrig int |
 idu karaṁ chôdyav endu jana baṇṇisut antiral oppi tôrkkuv i- |
 Bidireya dêva-dêva-Kali-dêvara dégulam êin vichitramô ||

śrī-nârî-janma-gêham bhuvana-vinuta-vuddâma-satva-prayuktam |
 nânâ-ratna-prakîrṇam parimilita-vâra-nârî-prayôga- |
 stânam* vârâsiyant antire gađa dhareyo! râja-kânti-pravriddham |
 tân âgutt irppud êm kautukame satatam i-Hoysañôrvvîša-vâmsa ||
 tad-anvayâvatârav ent endade ||

keļardu puli pâyal ire moy |
 Salay ene muni kañdu hoy seleyal adam Hoy- |
 sałan âdam Sałanum Hoy- |
 sała-vesar âdattu Yâdavargg andindam ||
 dhvaja-paṭadoļu ripu-bhûbhrid- |
 vraja-dhuradoļu honno! alte puliyum seleyum |
 nija-lâñchanam âdavu ripu- |
 vijayin â-Hoysala-kshitisanind ittal ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
 varâdhîsvaram Sasâñkapura-Vâsantikâ-dêvî-labdha-vara-prasâda mriga-
 madâmôda Yâdava-kułambara-dyumañi samyaktva-chûḍâmañi-nâmâdi-samasta-
 prasañti-sahitam Gaṅgavâdi-Nołambavâdi-Banavâse-Hânunâgalu-gonđa bhuja-
 baļa Vîra-Gaṅga chalad-añka-Râman asahâya-sûra nissañka-pratâpa Hoysala-
 vîra-śrî-Nârasimha-Dêvara râjadhâni Dôrasamudradalu sukha-saṅkathâ-vinô-
 [da]dim râjyan geyuttam ire tat-pâda-padmôpajîvi || śrîmatu Nârasingha-Dê-
 varggam patta-mahâdêviyarggam puttida śrîmatu Kumâra-Ballâla-dêvanu
 antu puṭṭi râjyan geyuttam irey ire || tad-anvayavu Bellapayya-Nâyakan-
 anvayâvatârav ent endade ||

bhûṭaladol negartte-vadet oppuva Râya-Chaļukya-kaṭakadolag |
 âtana kîrtiyum chalada châgada hemmeyan ormmeg ormmey int |
 i-teradim janam pogalutippa sadâratey aṅgarakkadal |
 Kêteya-Nâyakan padeda punyam anantam id êm kritârthanô ||

ant enisi pogartte-vett aṅgarakka-Kêteya-Nâyakan-arddhâṅga-lakshmiy enipa
 Châñkañayve-Nâyakittigam puṭṭidaru Dêvañña-Nâyakan Bommayya-Nâyaka
 Mailayya-Nâyakan(n) int ivar-odavuttidañ samasta-guṇa-sampannan appa
 Bellappayya-Nâyakan ad ent endade ||

bađavaru chintâmañiyam |
 padet antire dâsan ïsana kayyal |
 padet â-tava-nidhiyantire |
 padedaļu tâin Châñkañayve Bellapa-sutanam ||
 nađe galta dêvatâlayakk |
 eđeyâdiyu nuđi-galtam namaś Šivâyav emb i- |
 nuđiyam padet arttaiñ dharmmârjjita |
 Mriđa-bhakta kritârttan appud ond achchariyê ||

antu nađeyalum nuđiyalum prabaļanâgiyum samasta-šastra-viddeyalu pariñ-
 tan âgiyum gôtra-pavitran enisi śrî-lakshmiyum vîra-lakshmiyum jaya-

* So in the original.

lakshmiyum tannoṭu nelasi nile kaṭṭi-bidadeyum kâdi sôladeyum maṭevokk..
kâvudum bêḍidargg ivudum samaya-samuddharanum aṅgarakka-taṭa-tantra
gôtra-bhâgyanum enisi negaluttam irey ire ||

*srî-Narasingha-bhûpa-nripan-ôlagadoṭu sadu-bhaktiyinde |
tân ôlagisuttire tanna sauryyad uddâmateg akkaṭind arasa |
tân ogad arttiyin aṅgarakke bhaṇḍârada sejje-raksheyam a- |
d â... paṁ kuḍe pasâyita-nâyakan âda Bellapam ||

ant a . prasâyitanu âtma - rakshapâlakanum enisida Bellapayya - Nâyakan - ard-
dhâṅga-lakshmiy enisida Hollave-Nâyakitigam puṭṭidaru Mallayya-Nâyakan
Kêtayya-Nâyakan ad ent endade ||

illadarg ellav ïva maṭevokkara tappade kâva yuddhadol |
*ballidar apparam muṛidu mûleyan ma. lu guṇasâga . ïvaraṁ |
Malleya-Nâyaka(ni)m kiriya-Kêteya-Nâyakar emba vîraram |

Hollave-Nâyakitti paṭedâl kula-dipakaranu su-putraram |
antu paṭedu sukhadin irppudum mattam â-Bellapayya-Nâyakanigam dakshiṇa-
Gaṅgâ-tirtham enisida Tuṅgabhadre-nâmâṅkiteyappa Chuṅgâye-Nâyakittigam
puṭṭidaru Dêvaṇṇa-Bôkaṇṇanini tad anantara gôtra-pavitrey enisida Gaurala-
Dêvi puṭṭidal ad ent endade ||

baḍavargge kalpa-vrikshaman |
edaṛ adasidavargge ratnad âgaravam tâm |
paṭed ïva terade Chuṅgayye |
paṭedal... ratnam enipa Gaurala-suteyam ||

antu putrôchchhavamam paṭedu Mâhêsvara-gaṇâyatâranuv enisida Bell-
payya-Nâyakan Nirugunda-nâḍa Kumâra-vr̄ittiyoṭu Kaggana Bidireya Kalî-
dêvara dêgulamam mâḍisidar ad ent endade ||

idu Madanârigam Sura-gaṇâmbikeg indu vivâha-kâladol |
mudâdi surarkkal Indra-sahitaṁ neret arttiyi Viśvakarmma ne- |
mmadin eṛe mâḍal ant eseṭa šôbhana-maṇṭapad antir oppuv i- |
Bidireyoṭ Isvarâla[ya]man ettisi Bellapan êm kṛitârttanô ||

antu Maya-Mâṇḍavya-Visvakarmma-nirmmitam appa hemmege tavarmimane
âgi suruṅga . . ga uttuṅga - maṅga . . raṇḍâṅkâra - vistâramuni bhakti-jana-
nistâramu nissrêyasa-srî-vadhu-karṇa m enipa dêvatâ-nilayamam mâḍisi
Saka-varuṣa sâsirada embhatta elaneya 1087 Târaṇa-saṇivatsarada Phâlguna-
suddha-pañchamî-Sômavâra-vyatîpâta-sauṅkramaṇadalu Kalyâṇasakti-paṇḍitara
tamma Kariya-jîyara magam Dharmmarâsi-paṇḍitara kiriya Mahadêvarâsi-
paṇḍitara kâlaṁ karchchi dêvar-aṅga-bhôgakkam nivêdyakkam bitṭa gadde
(here follow details of gift) mattam Kariya-jîyara magam Mahadêvarâsi-paṇḍitara
tamma kavile-kappaḍamam koṭṭu Nelliyaṇḍiyam kereyanî kaṭṭisidaru adâra
simeya keyum gadde . . siyu Kali-dêvara nivêdyad-odave nandâdîvigege bitṭa
gâṇa ondu dêvara pura-varggada mande hattu 10 int i-dharmmamam samasta-
prajegaṭum pratipâlisuvara (usual final verses).

* So in the original.

śrīman-mauļēndu-lēkhā-vaṭaya-valayuta-Vyōmagaṅgā-taraṅga- |
 stōmōddāmābhīrāmātuṭa-kaṭī-jaṭā-jālakam kīrtti-lakshmy-u- |
 ddāmaṁ bhakta-vrajakk āyuman achaṭa-śīyumaṁ mālk adhīsaṁ |
 Sōmēsaṁ snigdha-Gaurī-tanu-kanaka-ruchi-vyāpta-vāmāṅga-dēhaṁ ||
 antu . . . dēvar-aṅga-bhōgakke salyudu int i-dharmma sampūrṇnam akke ||

211

At Naule (same hobli), on a stone in front of the Lakshmikânta temple.

(The first part is completely defaced) Surapati..... jâdhirâja paramêshvara Dvârâ-
 Yâdava-kuñâmbara-dyumañi samyaktva-chûdamañi Mâlerâja-râja Malepa-
 rolu gândâ Šanivâra-siddhi Giridurgga-malla nißhaiika-pratâpa Hösala-
 chakravartti šrî-vîra-Ballâla-Dêvañ .. ruñdana motta vâgi
 kâ ruñyamâdi gunda-nâda Nâgara-Navileya
 yivaru-pramukharâda samasta-Kûsugañuñ êkamatyadim.... Navileya
 sthalava agrahâram mâđabahud endu niñchaysikondu tamma Nallûra-
 koppadali....di râjyañ geyyttiralu Dêvarañ kañdu binnaysi Nârañâ-bhañtaru-
 Gôpaya-pramukharâda nânâ-gôtrajaru bhû.. vidvâmsa saha 160 Brâhmañôtta-
 marige Saka-varša 1080 neya Îśvara-saiñvatsarada Mâgha-su 11 Bri || vitîpâta-
 yôgadalli šrî-Vajrêshvara-dêvara šrî-Narasimha-dêvara sannidhânadolu kañtu-
 guttage piñdâdâna sarbba-bâdhe-parihâravâgi ga 500 prati-saiñvatsara tettu
 viþuñada .. mâlpantâgi dhârâ-pûrvvakam mâdi koñtaru || (usual final phrases and verses).
 tatah punah ||

âsîd Ballâla-Dêvê pariñata-vayasi sthâpya râjyê Nrisimhäm
 svar-yyâte tasya rakshan širasi vinihitaih šâsanârûm sarbbam âpya |
 vîra-śrî-Nârasimha-sthira-pada-kamalam samyag âśritya tishthân
 kâinksha . . . su-kîrttiin daśa-diśi vitatâm râjya-lakshmîn samagrâm ||
 taṭah paṭṭabhishikto vîra-Nârasimha-bhûpaḥ saṅkala-dig-jayârthaṁ pravîrttaḥ
 pûrvvaṁ pûrvva-dîśâ-varaṁ gatvâ pratipravîrttaḥ Magara-Râjaṁ nirmmûlyâ
 ūṣaṇâ[ga]ta-Chôla-râjyaṁ pratishthâpya śrîmad-Allâlanâthaṁ drîshṭyâ | dushta-
 nirmmûlauârthaṁ tatra Bhûruṇḍa-varggam sthâpayitvâ nivarttya sukhêna
 Ratnakûṭa-râjadhlâniṁ pravishṭe sati | itô Bhûruṇḍa-varggas tad-âjñayâ Kâñchî-
 purê kiyantaih kâlam sthityâ ||

śrīmat-Kāñchī-purēśaiḥ jagad-abhayakaram pūjyam Allālanāthaṁ
 dṛiṣṭvā tach-chihnake dvē nija-vijaya-bhuja-dvandvake sannidhāya ।
 brityā nirggatya tasmāt para-balām atulaṁ Vindhyaṁ adriṁ vijitvā
 pratyaksh-Āgastyā-kīrttir bijayati bhuvanē vīra-Bhēruṇḍa-varggah ॥
 itthaiḥ pathi jaya-śriyā saha pāṇigrahaṇaiḥ gṛihītvā sva-dātāra-vīra-Nārasimha-
 bhūpa-śrī-padaṁ dṛiṣṭvā । punas sva-datta-Nāga-Mayūra-puram pravēṣya Brāh-
 manottamānām aśīrya chanaṁ śirasi kṛtvā sukhī bhavann āstē ॥ iv-Allālanātha-

kāruṇyadindam jayne tāldu sukhadi v iruta ā-Navileya siddhāya ga 500 ge ā-vūra kīriya bhaṇḍi khaṇḍi.....ṇdiṅgām nele taravāgi dattiyāgi Vikṛita-samvatsarav-ādiyāgi salisi . . . 25 āhaṅge Allālanāthana srīkāryya-nimittavāgi salisida ga 30 yintu ga 55 ne teṣuva ga 445 (usual final phrases) svasti maingalaṇi mahā śrīḥ Hastitadāga-nivāsinō Jātavēda-bhaṭṭopādhyāya-putrakasy-Ābhinava-Sarvvajñā-Somēśvara-dēva-bhaṭṭasya kṛiti ādi-varṇṇa nava..na Nāgana barada ||

212

At the same village, on the broken pillars in front of the
Nāgēśvaradēva temple below the tank.

(front) Sōma-paṇḍitaru putra . . . svasti prasasti-mahā-dē
. svasti samadhibhīgata - pañcha - mahā - sabuda . . . mahā - maṇḍalēśvara
Dvāravatī-pura-varādhīśvara Yādava-kuṭāmbara-dyumaṇi samyaktva-chūḍāmaṇi
śrīmat-Tribhuvanamalla vādi-Noḷambavāḍi-Uchchaṅgi-Hānuṅgalu-gonḍa
Vīra-Gaṅga-Viṣṇuvardddhana-Hoysaḷa-Dēvaru suka-saṅkathā-vinodadini rā-
jyanī geyyutt ire ire Nirugunda-nāda Nāgara-Navileya Bāchi-Gauḍanu Bamma-
Gauḍanu Mahādēva-Gauḍanu Būchi-Gauḍanum ūr-aivatt-okkalu hiriya-dāṇḍa-
nāyaka Gaṅga-Rājana idu Mūlasthānada śrī-Nāgēśvara-dēvarige koṭṭa bhūmi
modal-ēriyalu gadde salage yēlu Niṭṭariya kereya gadde salage ondu
beddale salage ondu Mahādēva-paṇḍitaru Rudraśiva-paṇḍitaru aṣṭuvatu-honnān
ikki dēvālayavaṇi māḍi ūru koṭṭa kereyaṇi kāṭṭisi nitya-nivēdyavu naḍavutire
chandrārkka-tāra-varegaṇi sale (usual final phrases and verse) ēkajaḍo ā-tamaḍi
māḍisida ūrolage māḍisida dēvāle adake ba

213

On the same pillars.

(left side) svasti śrīmanu mahā-pradhānai Hiriya rasā-dāṇḍāyakaru Nāgara-Navileya Nāgēśvara-dēvara nivēdyakke biṭṭa bhūmi hiriya-kereya keļage gadde salage ondu koṭaga hattu || hiriya-kereya kōḍiya keyi || svasti śrīman-mahā-pradhānai mahā-paśāytai parama . . . Rāmayaṅgalu da . . . na-samvatsarada Āśāda-suddha . . . ēkādasi-Somavāradandu Nāgara-Navileya nālvaru gā . . . yūr-ayvatt-okkalum muntāgi Mūlastānada śrī-Nāgēśvara-dēvara nivēdyakke biṭṭa bhūmiya datti || hiriya-kereya keļage gadde salage ondu || mūḍa-gōḍiya keyi (usual final verse) śrī

214

On the back wall of the same temple.

śri Gaṇādhipatayē namaḥ ūbhām astu || svasti śrī vijayābhudaya-Śālivāhana-
śaka-varuṣa 1575 Kali-varuṣa 4754 ra mundaṇa Nandana-samvatsarada
Kārttika-śu 1 ralu yī-Nāgēśvara-pūje āyitu Vijaya-samvacharada Vaiśākha-

śuda 1 dalu kumbha-pratishṭhey āyitu Māga-śuda 5 yalu ī-dēvastāna katī
āyitu stānikaru bhiksha mādi tandu sarvvarigu darmmaiv ḡali yandu jīrṇṇō-
ddhāra māḍisidaru

217

On a virakal lying near the same temple.

svasti śrīmatu... Navileya Mādi-Gāvunda Saka-varisha 1..6 neya Subhānu-
samvatsarada Mārggasira-suddha-pāḍīva-Sōmavāradandu ēka-bhuktavam mādi
śrī-Nāgēśvara-dēvaravarige hōge dévālayaya mundaṇa-kereyalo pāda-prakshāla-
naṁ geydu Sūryya-dēvarig argghyavan ittu samādhiyoļu ninta || Nāgara-
Navileya kereyalo Nagēśanad ondu bhakti-pūrvvakadiṁ sandūgamaṁ mā...
māde paritandu mādi v annade mereduni tām kala gamalam
are hiriya-kereya-kelage gadde.....

218

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

śrī-Gaṇādhīpatayē namaḥ || namas tuṅga etc. ||
svasti śrī vijayābhuyada-Śālivāhana-śaka-varusha 1586 Kalī-varuša 4768 ranē
mundāṇa Viśvāvasu-samvatsarada Mārggasira-śu 10 yalu Mayisūra simhāsa-
nake yōgyarāda Dē....jaiyanavara ni....du šāsana.....dēvara....yya
dhāre yeradu koṭa (usual final phrases).....

219*

At Santesivara (same hobli), on a stone in front of the
Mallēśvara temple near the tank.

namas tuṅga etc. ||
Hariya gabhīra-nābhi-kamalōdaradind ogedam Chaturmmukham |
Sarasijasambhavam padedan Atri.....!
(other half is defaced)..... Hoysalānvaya..... ya
..... sandudu Hoysalādaya-nagēndrōpatyakōtsaṅgadim udāyisidar avaniyoļ...
..nṛipa-sudati yavag Ēchala-Dēvī daļita-sarasīruha-nayane..... r irvvaru
sutārādaru....pratipālaka.....ta-ripugaļa varā .. satigaļa sandēhava.....
..... tālda bhujā-dānda Sōyi-Dēva..... Narasiṁha-Rā.....
..... svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhīrāja
..... Dvārāvatī-pura-varādhīśvara Yādava-kuḍāmbara-dyumaṇi sarvvajñā-
chūḍāmaṇi Malerāja-rāja Malaparoļu gāndā kadana-prachaṇḍan
asahāya-śūran ēkāṅga-vīra Śanivāra-siddhi Giridurgga-malla chalad-aṅka-
Rāma vairībha-kaṇṭhīrava pratāpa-chakravartti Hoysala-śrī-vīra-Sōmē-

*The greater part of the inscription is effaced.

śvara-Dēvarasarū sukha-saṅkathā-vinôdadiṁ prithvî-râjyam geyvutt ire tatu-pada-padmôpajîvi || Gôvindaya-da...maṇa sandhi-vigrahi..... dâname kâruṇya..... vilâsaka daṇḍâdhi nâyaka..... sutane kuḷa-khyâta Nakula-khyâte....yakka śilânvite..... pađevante..... pađevant â..... davaṁ Mâdala-Dêvi...d ânatiya..... parvvada...migil..... guṇa-samstutiyole nađe- vale Šiva-dharma-mârggadole pađedu dha...chelviđida.....nanan negađa...âtana... ayyana....tarasinadêvi guṇâtaneya....varggaļu parvva.....agrahâram mâduvalli.....khi-samvatsarada Pushya- ba 11 yaṇa-saṅkramaṇa... ūrimanu mahâ-pradhâna kumâra-Nâgadêva- daṇḍâyakaru sandhi-vigrahida Kêśava-dêvara sandhi-vigrahi Siṅgaṇṇana.....sandhi-vigrahigaļ tamm ugrâṇada....Mallikârjjuna-dêvaSivarada.....gadyâṇa mûḍam dhârâ-pûrvvakam mâđi â..... dattigam....svasti ūrimad-anâdiy-agrahâram Šivapurad ašêsha-mahâjanaṅgalu dê.....r embinaṁ Mâdhava-dêva ... ūri-Mallikârjjuna-dêvara amritapâdige dhârâ-pûrvvakam mâ.....â-mahâjanaṅgalu....Timmakaṭṭada kebbe ..pađala 200 ūrimatu Šivapurad ašêsha-mahâjanaṅgalige...tara Nâra-jîyana...ya pađe....dađada keyi ...kađava koṭtu dhârâ-pûrvvakam mâđi koṇda â-keyilu dandu maṇa 1 gaļe.....nâyakanu koṭṭa datti....gôliya mûḍalu ūri-Mallikârjjuna ..alliya.....mûḍalu ūri- Mallikârjjuna.....lôbeya bedalu kamba.....Mallayyanu biṭṭa....

220

On a stone in front of the Gaṅgâśvara temple below the same tank.

śri namas tuṅga etc. ||
 Saļan atuļa-pratâpa-niļayam Šaša-nâma-purêšan ant avam |
 seleyole poydu pâyva puliyam muniy-âjñeyin âdan antu Poy- |
 salan avaniṁ palar ssale kulakk ogedaṁ Vinayâyitan emba Poy- |
 salan avan-âtmajâtan Ereyâṅga-nripiṁ Yadu-vamša-varddhanam ||
 Ereyâṅgana tanayar jjasad |
 ereyar bBallâla-Vishnu-Udayâtarkkam |
 doreye parâkramam avarolu |
 meredand i-kali-Vishnu-bhûbhujam kula-padadol ||
 gađi mûḍal Kañchi teñkal pesar-esakada Kong itta vârâsi-tîraṁ |
 pađu Vallûr Krishṇa-Venâ-nadi bađag ene mârântaraṁ tôla bâlin |
 kađid âdam guddey itt urvvare nemade niļkaṇṭakam mâđi perchchaṁ |
 pađedam vikrânta-lakshmi-lalanege kalyâ Vîra-Vishnu-kshitišam ||
 tat-tanayanu garbbita-bhûbhîn- |
 matta-dviradana-ghaṭâ-vipâṭana-paṭu-li- |

lōttama-karâsi-nakharan u- |
 dâtta-ba-la-prathita-simhan â-Narasimham ||
 lalanâ-lalâmam enip È- |
 chala-Dêvigam â-Nrisimha-patigam negaldam |
 Kali-kâla-Dilîpani niš- |
 cha-la-satya-Yudhishthiram nripam Ballâlam ||
 kêla Vasanta-bâla-sahakârada tañ-neñal âśritâlig â- |
 bhîla-layâhi-nishthura-phañauughada meyneñal uddhatârig un- |
 mîlita-puñdarîkada neñal jaya-lakshmig enippa vîra-Ba- |
 llâlana tôla bâla neñal âdudu dhâtrige vajra-pañjaram ||
 kari.. pan iñdu.. Chôlika-kshiti-tañam pâl êlyinam blasmam âg |
 urid int eyde Nolambavâdi-Banavâsi-mañdañam pûlid è- |
 tared ant âdudu Gutti potti pogidatt â-Pânugal bendud Â- |
 lvara-khêdam praba-la-pratâpa-šikhiyam Ballâla-bhûpâlanañ ||
 svasti samadhigata-pañcha-mahâ-šabda mahâ-mañdañeshvaram Dvâravatî-pura-
 varâdhîshvaram Yâdava-kuñbara-dyu mañi samyaktva-chûdâmañi Malaparolu
 gañda kadana-prachanâ Malerâja-râja Tañkâdu-Gaṅgavâdi-Noñambavâdi-
 Banavâse-Hânuñgalu-gonđa bhuja-ba-la-Vîra-Gaṅgan asahâya-šûra Sanivâra-
 siddhi Giridurgga-malla chalad-añka-Râma nišañka-pratâpa Hoysala-vîra-
 Ballâla-Dêvaru Dôrasamudrada nelevîdino sukha-sañkathâ-vinôdadiñ prithvi-
 râjyañ geyvuttam ire tat-pâda-padmopajîvi || šri-sandhi-vigrahi Nârañimayyanu
 Nirugunda-nâda Sivurada šri-Gaiganâtha-dêvara dêvâlayamaiñ jîrññôddha-
 ramaiñ mâdisidan âtan-anvayâvatâram ent endađe ||
 šrimad-Bhâradvâja-ku- |
 lâmrita-gambhîra-vârddhi-chandra dvija-chû- |
 ñâmañi nikhilâsrita-chin- |
 ntâmañi ene dharege Kâlimayyañ negaldam ||
 â-mahânubhâvañge ||
 tanayañ Kêšavanum Prabhâkara-chamû-chakrišanum vamša-va- |
 rddhana-Gôvardhananum prasiddha... Châlukya-kshitišañge ne- |
 chch ene sandirddar avandiroñ dhîrita-guñam Gôvardhanañgañ priyâ- |
 ñgane Sântavvegam âtmajañ negaldan udyat-šri-guñam Nâkañaiñ ||
 guñi sakala-gôtra-chintâ- |
 mañi vidita-višuddha-sat-kañâ-nirata-grâ- |
 mañi nikhiña-mantri-chûdâ- |
 mañi Nâkañan akiña-sandhi-vigrahi-tilakam ||
 bahu-bhâsheyoñ em gaña ba- |
 llahan irddude kañakav embavolu Nâkarasañ |
 malita-guñan irdda ñâname |
 sahajañ bandhugalge santata-nele neladoñ ||
 kratu-niyata-sa... |
 Trikramanum Kêšavanum alli Tripurâ- |

ntakanum kamana-guṇar endod |
 ē-vogaļve mahatvada maymey-ēlgeyam Nākanana ||
 ā-mahānubhāvaṅgam Šriyā-dēvigav udayisidaru ||
 śrīy-udayam prabhāvad esakam prabhu-saktiy alurkke niśchalō- |
 pāyada mayve vāg-vibhavad unnati dharmmada permme šilad aty- |
 ayati kūde nērppuvad ad old ođav embinam oppe mantri-Nā- |
 rāyaṇan oppuvaṁ vinaya-bhūshaṇan ūrjjita-kīrtti-vallabhaṁ ||
 uditāśeṣha-guṇāḍhyān apratima-vidyā-kautukam bhakti-sam- |
 pad-ati-svīkṛita-rāja-śekhara-ni .khyāta-darppan..rā- |
 bhyudaya-prasphurita-prabhā-raviy ivaṁ kā...yaiṁ tān eni- |
 rppad idum chitrame sandhi-vigrahi-lalāmaṇi mantri-Nārāyaṇa ||
 mati Vanajōdbhavaṅge dhṛiti dhārinig unnati Mērug ujvala- |
 stuti Surasindhug āyati nabhakke kalā-tatiy indug ūr- |
 jjita-stuti Suramantrig ākṛiti Divaspatig itag i...jagake vi- |
 śrutav ene Nāraṇayyan-anujaṁ prabhu-Kēśavaniṁ prasiddhar ār ||
aggalise chittadol ondida bhakti kūde nēr- |
 ppaṭṭire Gaṅganātha-vibhug ī-guṇi-Bācharasam su-lileyin |
 kātṭisi chenna-kanne-gereyaṁ sthira-śāsanam āge kottan ār |
 pputṭuvadaiṁ mahātman ivan intire putṭuge vāniśa-varddhanar ||
 biṭṭa datti || (here follow details of gift) int ī-bhūmiya Rama-jīyarige dhārāpūrvva-
 kaṁ mādi kōṭṭa datti | (usual final verses).

221

On the back of the same stone.

..... Viłambi-saṇivatsarada Chai ba 10 .. śrī .. gēśvara-dēvara
 dhūpa-dīpa-naivēdyakke hiriya kereya mūḍaṇa-tumbina paḍuva ya-
 kallini badagaṇa gaddeyanu Vishṇu-dēvara ūgaļu Šivurada mahā-
 janaṅgalige Kṛishṇārppa.... ḥdu dhārā-pūrvvakam mādi ā-chandrārkka-tāram-
 baram salvantāgi biṭṭa datti gadde koṭaga hattu ko 10 || svasti śrīmatu Yādava-
 Nārāyaṇam pratāpa-chakravarti Hoysala-śrī-vīra-Nārasimha-Dēv-arasaru
 prithvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīvigaļum appa śrīman-mahā-
 pradhānam Komāra-Nāgadēva-dāṇṇāyakaru mahā-pradhāna sandhi-vigrahi
 Chōramayya-dāṇṇāyakaru śrīkaraṇada Kēśava-Dēvaṇṇaṅgaļu sandhi-vigrahi
 Dēvaṇṇanu sandhi-vigrahi Gōvāṇṇanu sandhi-vigrahi Mariyānc-dēvana maga
 Narasiṁha-dēvanum Šivurada śrī-Gaṅganātha-dēvara Chaitra-pavitra-dīpotsa-
 vakke Manumatha-saṇivatsarada Puṣya-ba 1 Bu uttarāyaṇa-saṅkramāṇadalu ā-
 Šivurada siddhāyadolage varusha-nibandha neleyāgi gadyāṇav aydu haṇav aydu
 dhārā-pūrvvakam mādi ā-chandrārkka-tāram-baram salvantāgi kōṭṭa datti...
ā-dinadalu śrī-Gaṅganātha-dēvara śrī-kāryyakke bhaktaru bijavonnāgi
 kōṭṭa paḍi (here follow names of contributors with their respective contributions) Visvāvasu-

sāmīvatsarada Chaitra-ba 14 Sōmavārad andu śrīmad-anādiy-agrahāram Šivapuravāda Sivurada svayambhu-śrī-Gaṅgēśvara-dēvarige śrīmat-pratāpa-chakravartti Hoysaḷa-śrī-vīra-Sōmēśvara-Dēv-arasaru pṛithvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīvi śrīman-mahā-pasāytam Jaitayyana maga suṇkada Rāghava-Dēvaṇṇanu Chaitra-payitra-amṛita-paḍige suṇkada sthaṭa Nuggiyahālu Beḍugali Gaṇḍasiya herjuṇkadalu varusha-nibandha neleyāgi gadyāṇaṁ mūruvam dhārā-pūrvvakam māḍi ā-chandra-tāraṁ-baram salvantāgi koṭṭa(da) datti ga 3 (usual final phrases) Sādhāraṇa-sāmīvatsarada Chaitra 15 Bṛihavāradandu śrīmad-anādiy-agrahāravāda Šivapuravāda Sivurada svayambhu-śrī-Gaṅgēśvara-dēvarige śrīmat-pratāpa-chakravartti Hōṣaṇa-śrī-vīra-Sōmēśvara-Dēvarasaru pṛithvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīvi śrīmanu mahā-pradhānam sandhi-vigrahi Bommaṇṇa-daṇṇāyakaru Chaitra-payitra-amṛitapadige Sārigeya suṇkada sthaṭa Nuggeyahalli Beḍugali Bāgivūru Gaṇḍasey ā-Sārigeya suṇkadalu varusha-nibandiyāgi gadyāṇaṁ vonduvam dhārā-pūrvvakam māḍi ā-chandrārkam-baram saluvantāgi biṭṭa datti ga 1 Sōyidēva-daṇṇāyakara gauḍā-vīsadiṁ amṛitapadige ā-Nuggeyahalli Beḍugali Bāgivūru Gaṇḍasiya nibandhiyāgi biṭṭa datti gadyāṇa vondu ga 1 yī-dharmmava keḍasidavaṅg ēlaneya naraka

222

On the right side of the same stone.

svasti śrīman-mahā-sā . . . viyāṁ . . . hi Nāraṇamayyaṁ . . . Gaṇḍasi . . . uada . . . ka-Gāvunḍa Maniya-Gāvunḍan olaṅgāda samasta-prajegalum piriya-keṭṭeṇa nīru haridu beṭava . . . neyali mānyade nīrina guttage batta bhāgav inisaralliyūn khaṇḍuga-gaddege khaṇḍuga-bittuvaṭṭa . . . || hiriya-keṭṭeṇa kelasake yikkuvantāgi biṭṭa datti keṭṭeṇa keṭṭeṇa . . . tiya haṭṭugina gadde salage ondu koṭṭaga hattu keṭṭeṇa olaṅgāna sādyeṇa gadde (usual final phrases).

223

In the same place.

svasti śrīman-mahā-pasāytarum appa sandhi-vigrahi Siripaṇṇa-Viśvanātha-dēvaṅgaḥ ā-Sivurada siddhāyadoṭage varisa-nibandavāgi Gaṅgēśvara-dēvara pūjārige gadyānav eraḍan ā-chandrārkam-baram biṭṭa datti (usual final phrases) svasti śrīmatu Šivapurad asēṣa-mahājanaṅgalige sandhi-vigrahi Kēṣiyanāṅgalu pāda-pūjeya koṭṭu Gaṅgēśvara-dēvara nandādīvigege Attiyakatṭada paḍuvaṇa-daḍadali nūru-kamba keyya konḍu dhārā-pūrvvaka māḍi biṭṭa datti i-dharmmava keḍasidavaṅg ēlaneya naraka ||

224

On the left side of the same stone.

.....
 śrī-Gaṅgēśvara-dēvara nandādīvigege...mâdi...dalu .200 svasti śrīmatu ma-
 hājanaṅgalge sandhi-vigrahi.....krayava koṭṭu maḍuva koṇḍu hūldu gadde
 mādi Gaṅgēśvara-dēvara nity-upahārakke dhārā-pūrvvaka mādi bitṭa gadde
 salage eraḍu 2 (usual final phrases) yî-dēvālyada kisaru-kall-ādiyāgi rūvāri-Hampōja-
 Bommōjaṅgalu mādiḍaru ||

225

On a virakal in the same enclosure.

svasti śrīmatu Vilambi-samivatsarada Jēshṭa-suddha-Vaḍḍavāradandu....ya
 Māda-Gauḍana.....besavāgi Kabballiya dāriya hemmakkaḷuṁ
 Doḍadēva....ti halara kondu svarggasthan āda Dēvana tammia Jakka-bōvanu
 Bugudala-Nālakkana maga Māra-Masaṇanuṁ parōksha-vinayavāgi nilisida
 bīragalu ||

226

On a 2nd virakal in the place.

.....
 kaṭṭisida ... ddeya hareyalu sūryya-grahaṇa ḡdāna maga Toṇḍageya
 kichcha hāydu sura-lōka-prāptan āda ||

227

At Yāchanagaṭṭa (same hobli), on a stone near the Mahāliṅgēśvara temple.

.....namas tunga etc. ||
ā-rāyara rāja..... piriya sa..... svasti samasta-bhuvanā-
 śrayam śrī-prithvī-vallabhaiṁ mahārājādhirāja paramēvaraīn parama-bhaṭṭā-
 rakaiṁ Satyāśraya-kuṭa-tiḷakaiṁ Chālukyābharaṇaiṁ śrīmat-Tribhuvanamalla-
 Dēvara rāyam uttarottarābhivṛiddhi-pravardddhamānam ā-chandrārkka-tāraṁ-
 baraiṁ saluttam ire || svasti samadhibhīṣata-pañcha-mahā-śabda mahā-maṇḍalē-
 śvaraiṁ Dvārāvatī-pura-varādhīśvaraiṁ Yādava-kuḍāmbura-dyumaṇi samyaktva-
 chūḍāmaṇi Malaparoļu gaṇḍa rāja-mārttaṇḍa Taḷakāḍu-Koṇgu-Nāṅgali-
 Tereyūr-Uchchangi-Taleyūr-Pombuchcha....int ivu modalāge palavu-durggaṅ-
 galaiṁ koṇḍu Gaṅgavāḍi-tombhattāru-sāsiravuṁ pratipālisi priti-vī-rājyaiṁ
 geyyuttire tatu-pāda-padmōpajīvi ||

Jina-dharmmāgraṇi Nāgavarmmana sutaiṁ śrī-Māramayyai jagad- |
 vinutaiṁ tat-sutan Ēchirājan amaḷaiṁ Kauṇḍilya-sad-gō..... |
 tana chittōtsave Pōchikabbey avargg at[y]uchchāhadaiṁ puṭṭi... |
yembina Bamma-dēvan-anujaiṁ śrī-Gaṅga-dandādhipaiṁ ||

..... nālu-prabhu Bila-gavuḍa-dāṇṇāyaka śrī-pā śrī-
 Bilēsvara-dēvālyemaiṁ māḍisida saṁvatsarad andu vitipāta-saṅkra-
 maṇadandu Padmarāsi karchchi dhārā-pūrvvakam māḍi biṭṭa bhū....
 dinda teṅkalu-kōdiya... lage 4 | Baligaṭṭadalu salage 2 | ūrinda mada..
 ...mūvatt ele... nandādīvigege biṭṭa gāṇa 1 | Saṅkiyaṅge gadde koṭaga 5
 innūṛu kamma | (usual final verses).

228

At Gañjalaghaṭṭa (same hobli), on a stone lying near the ruined Liṅgēdēva temple.

śrī | namas tuṅga etc. ||

svasti śrīmatu Mallikārjjuna-paṇḍitara putra Sōmēsvara-paṇḍitaru dēvālyavan
 ettisi dēvaraṁ kereyaiṁ kaṭṭisi svasti samasta-prasasti-sahitaṁ śrī-prīthvī-
 vallabhaṁ mahārājādhirājaṁ paramēsvaram parama-bhaṭṭārakam Satyā-
 śraya-kuḷa-tilakam Chālukyābharaṇam śrīmat-Tribhuvanamalla-Dēvaru sukha-
 saṅkthā-vinōdadim rājyaṁ geyuttam ire || svasti samadhigata-pañcha-mahā-
 šabda mahā-maṇḍalēśvara Dvārāvatī-pura-varēsvaṛa Yādava-kuṭāmbara-
 dyumaṇi samyaktva-chūḍāmaṇi samasta-maṇḍalika-makuṭa-māṇikya-rasmi
 Malaparol gaṇḍa rāja-mārttaṇḍa Taṭakāḍu-Koigu-Naṅgali-Tereyūr-Uchchaṅgi-
 Pombuchcha-Taleyyūrum end int ivu modalāge palavuṁ durggaṅgalam konḍu
 Gaṅgavāḍi-tombattaṛu-sāsiramam Nolambavāḍi-mūvattirchchhāsiramumam
 pratipāliśi śrīmadu-Vishṇuvarddhana-Nārasimha-Dēvaru Dōrasamudra-nele-
 vīḍinolu sukha-saṅkathā-vinōdadim rājyaṁ geyuttam ire tatu-pāda-padumō-
 pajīvi svasti-śrīmatu sarvvādhikāri mahā-pradhāna śrīkaraṇada Būcheyyaṅ-
 galu Bēḍivayyaṅgalu Chadiyaṇṇaṅgalu Rājaṇṇanu Kālīmayyaṅgalum Gañja-
 ghaṭṭada ūr-oḍeya Okkayaṇṇaṅgalu Kētēya-Nāyaka teluga..... tamma
 Būvaṇa Būva-Gauḍa maleya Sivanṇa int i-ūr-ayvat-okkalu Śrīmoka-saṁvatsa-
 rada Pauṣya-su 3 Ādīvāra-uttarāyaṇa-saṅkrāntiyanduy Amṛītēsvara-dēvarige
 nivēdyake dīvīgēgam biṭṭa datti svasti śrīmatu Mallikārjjuna-paṇḍitara putra
 Kētikarvva puṭṭida Sōmēsvara-paṇḍitarige kālaṁ karchchi dhārā-pūrvvakam
 māḍi biṭṭa bhūmi (here follow details of gift and usual final phrases and verse).

229

At Saṇṇēnahalli (same hobli), on a stone in the ruined Iśvara temple in the tank bed.

ōṁ namaś Šambhvē Šivah | namas tuṅga etc. ||

svasti śrīmatu Mārtanda-jīyayaṅge Chatṭīkaivegam puṭṭidam Ma.....ya
 dēgulavaṁ ettisidam Bōka-jīyāṅge biṭṭa bhūmi svasti samasta-prasasti-sahitaṁ
 śrī-prīthvī-vallabham mahārājādhirājaṁ paramēsvaram parama-bhaṭṭārakam
 Satyāśraya-Dēva(in)-kuḷa-tilakam Chālukyābharaṇam śrīmat-Tribhuvanamalla-
 Dēvaru sukha-saṅkathā-vinōdadinda rājyaṁ geüttire tatu-pāda-padumōpajīvam ||
 svasti samadhigata-pañcha-mahā-šabda mahā-maṇḍalēśvaraṁ Dvāravatī-pura-

varēsvaramī Yādava-kuṭāmbara-dyumanī samyaktva-chūḍāmaṇī samasta-maṇḍalika-makuṭa-māṇikya-raśmi Malaparoṭu gaṇḍa rāja-mārttaṇḍa dēva.... Konṭu-Naṅgali-Taṭakāḍu-gonḍa-gaṇḍa Tereyūru-Banavase-Uchehaṅgi-Hānuñ-galu-Pombuechcha-Taleyūru end int ivu modalāge palavu.... jaṇu kouḍu Gaṅgavāḍi-tombattāṛu-sāsira Noṇambavāḍi.... ttirchchāsiravam pratipālisi śrī-matu Vishṇuvarddhana-Hosala..... siṅga-Dēva Ballālu-Dēvan-arasi Bamma-la-Dēvi Dōrasamudra..... lu sukha-saṅkathā-vinōdadiṁ rājyaṁ gevuttam ire Benavaṇṇa..... ni Nirugunda-nāḍa Saṇṇagētanahallī Māreya-Nāyaka... ... siṅga-Gauḍa | Chikka-Bomma-Gauḍa ūr-ayvatt-okkalu Jaya-saṁvatsa..... śra-varisa uttarā[ya]ṇa-saṅkrāntiyandu Ādīvāradandu Kali-dēva..... ge biṭṭa bhūmi svasti śrī-matu Mallinātha-paṇḍitara pāda..... pūrvvakamī māḍi biṭṭa bhūmi (here follow details of gift and usual final phrases and verse) gauḍara ba..... śrī-matu Konḍiyara Raṅga..... dali machchari.....

231

On a 2nd virakal in the same place.

svasti śrī jayābhuyada-Śaka-varsha *1199 neya Bhāva-saṁvatsarada Māgha-su 7 Budhavāradalli śrī-pratāpa-chakravartti-Hoysala-śrī-vīra-Rāmanātha-Dē-varu Kaṇṇanūra nelevīḍinoṭu sukha-saṅkathā-vinōdadiṁ prithvī-rājyaṁ geyyutta yiddalli Saṇṇeyanahallīya sitagara-gaṇḍa maṛe-vokara kāva konḍeyara-gaṇḍa Kēta-Gavuḍa Kali-Gavuḍa Mādi-Gavuḍa avara makaṭali Māra-Gavuḍa Kalla-Gavuḍa Mādi-Gavuḍa Kēta-Gavuḍa Mahadēvanu ā-Māra-Gavuḍana Jakka-Gavu..... maganu aṅgharika Kalleyanu Koṅkaṇakuḍiyalli Rāmanātha-Dēvanodane..... (rest effaced).

232

On a 3rd virakal in the same place.

svasti śrī jayābhuyadaya-Śaka-varsha sanda 1211 Virōḍhi-saṁvatsarada Mārggasira-ba 3 Va dandu svasti śrī-matu pratāpa-chakravartti Hoysala-śrī-vīra-Nārasimha-Dēv-arasaru Dōrasamudrada nelevīḍa ... g irddalli Rāmanātha-Dēvan etti bandu kāduvalli Saṇṇenahallīya sitagara-gaṇḍa maṛey-okaṛa kāva manadalu machcharisuva hontakāṛigaḍa gaṇḍa Mādeya-Nāyakana maga Kirīya-Nāyaka hōda diy âneya-kāla-bāyali bidda Kēteya-Nāyka ātana tamma avara kūḍe bidda Koppa-Bitṭeya-Nāyka..... yivarugalu..... lu biddallige bīragalanu nilisida Kalleya-Nāyakana..... diya Mādeya-Nāyaka maṅgaḍa maha śri śrī śrī

* So in the original: but Śaka 1200 = Īśvara; Bhāva = 1197.

233

On a 4th vîrakal in the same place.

svasti śrī bhūvanāśrayam prīthvî-vallabhaṁ mahārājādhirājam Malerāja-rāja
 Malaparoļu gaṇḍa kadana-prachaṇḍan asahâya-śûra Śanivâra-siddhi Giridurgga-malla chalad-aika-Râma niśšaṅka-pratâpa-chakravarṭti Hôṣala-śrī-vîra-Nârasimhâ-Dêv-arasaru Dôrasamudra-nelevîdinoļu sukha-saṅkathâ-vinôdadiṁ prīthvî-râjyam geyutirddali Šaka-varsha 1207 ne Târaṇa-saṁvatsarada Mârgga-śira su 1 Bri-dandu Saññenahalliya sitagara-gaṇḍa mare-vokkara kâya Tâla-bandiya mahâ-Kêta-Gavuda Mâda-Gavuda aṣuvatt-okkala maneya vidyâvanta Mosagiriyada Gôpâlara maga gaṇḍara-dâvaṇi ko....gâyî-gôvâla gaṇḍara-dâvaṇi hadineṇtu-sameyada ru..ela..yama..... samude mechchi hinda haliva Malaingarusaru ttigalu â-gaṇḍara-dâvaṇi, adutidali dêvalôkake gaṇḍara-dâvaṇige nilisida bîragalu yî.....va bedaleya 50 nû â-chandrârkka.....

236

At Nuggihalli (Nuggîhalli hobli), on the wall of the Âlvâraguḍi
 in the Lakshmi-Narasimha temple.

lôka-trâṇâpta-Vârâha-vapushê Śrî-manôjushê |
 nataśeṣha-vipaj-jâla-jishṇavê Vishṇavê namaḥ ||
 nijâṅghri-naļina-dvandva-paryyantê vasatâṁ satâṁ |
 śrêyah-prârambha-saṁrambha-śâlinê Šûlinê namaḥ ||
 dêvâd Ambujasambhavân munir abhûd Atris sa Sômas tatas
 tasmâch châpi Purûrava.....putratvam âsit tataḥ |
 jâtô'sau Nahushô Yayâtir amutas tasmâch cha viśvambharâ-
 garbhâbhôga-bharâvagâha-sitayâ kîrttyâvagûḍhô Yaduḥ ||
 jâtâs tat-tad-udâra-vikrama-kathâ-saurabhya-sambhâra-bhṛid-
 gîti-sphâti-vitîrṇa-karṇa-paṭalî-pûrṇâmrîta-svarjjanâḥ |
 bhûpâs tê sva-padâgra-kânti-lahari-gâdhâvagâhôtsuka-
 śrânti-śrâmsana-karma-karmmaṭha-dayâ-dânôtsavâ Yâdavâḥ ||
 âstê samprati tat-kulaika-tilakô dôs-stambha-chañchat-chatuh-
 pârâvâra-parîta-durddhara-dharâ-bhâra-prabhûtâkṛitiḥ |
 Sôma-kshmâpatir ésha kâshita-ripu-prôddanta-dantâvala-
 šrêṇî-mauļi-vimukta-mauktika-majî-sphârî-bhavad-bhûshaṇâḥ ||
 râjñas tasya kula-kramâgata-mahâ-mantri-pradhânânvayê
 śrîmad-Brahma-varûthinî-patir asau jâtaḥ priyôjâyata |
 udyat-kshmâpati-nîti-rîti-vitata-prajñâ-pratishtâ-bhavat-
 tat-tat-kâryya-paramparâ-pariṇati-ślâghâ-samâliṅgitâḥ ||
 Lakshmyâ yas saha bhûri-saurabha-yaśâḥ prôddâma-Dâmôdara-
 kshîra-kshîradhi-pârijâta-vitapî Śrîvatsa-gôtrôdbhavâḥ |

237

On a stone near the north entrance of the same temple.

namô Byômadhunî-nîra-pravâhâñchita-mauļayê |
 jagan-mahîruhôtpatti-bîja-bhûtâya Šambhavê ||
 sa jayaty âdi-Varâhâḥ kuvalayam iva yasya daiñshtrayôḥ kshiptam |
 bhâti kuvalayañi yasmin nañi ..lâbhâñi nabhô jayati ||
 asti pratyartthi-prithvîpati-bhuja-bhujaga-chehhêdanê Vainatêyô
 nânâ-bhûbhîrich-chlirôñchan-mañimaya-makuñalañkritair añkitâñghriñ |
 rakshann akshîñâ-saktyâ bhuvañam avani-višrâñanê Jâmadagnyô
 Râmas Sômêšvarâkhyô nrîpatir ati-balas sarvva-vit sârvvabhaumah |
 tasmiñ chlhâsatî mèdinîm anudinam sañvarddhitâtma-prajâ-
 šrêyasy âśrita-mânavâmara-tarur dhimân dhanur-vvêdha-vit |
 shaśvad-viśvam aganya-puñya-yaśasah pûrttyâ punâñô'bhavad
 Brahmâkhyas sachivas sva-mânasavad aty-âptaḥ priyalî putravat ||
 tasya pratâpa-bađavâna-la-jrimbhamâña-
 jvâlâvali-kabalitâri-balârnnavasya |

dharmmâd anâdi-purushârttha-nidânam âsít
 pôshyô dadhad Vrishabha-nâma manushya-mûrttyâ ||
 sa Kâsyapô'th Âšma-mahâgrahârê
 Vrishâhvayasyâtmaja-Vishnu-sûnuḥ |
 dhîmân dharâ-dhânya-dhanâdi-dânais
 santôshayan sarvva-janân ajasram ||
 taṁ svâmi-karmmaṇi samâśrita-śûra-bhâram |
 tat-karmma vâ Kamaṭharâjavad udvalantaṁ |
 drîshṭvâ samâlivayati tammaḍi-śabda-pûrvvam
 tan nâmadhêyam iha laukika-lôka êshaḥ ||
 sa khalu sakala-dharmmaṇi nirmamâṇasya dharmmâd
 achaṭita-matir atra Brahma-dattâgrahârê |
 sukṛitam akṛita nânâ-gôtrajânâṁ dvijânâṁ
 satatam atuṭa-triptyai satram â-chandra-târam ||
 puraḥ purasya tasyaiva svasyâbhîṣṭasya siddhayê |
 taḍâgam Brahmasindhv-âkhyam anâhayata nûtanam ||
 ayam êvottama-ślôkârtthaḥ Karṇṇâṭa-bhâshayâ prakaṭikriyatê | Paridhâvi-saṁ-
 vatsara-Kârttika-su 1 Sô | svasti samasta-prasasti-sahitaṁ ū-Vijaya-Sômanâ-
 thapuravâda Nuggiyahallîya aśeṣha-mahâjanaṅgaḥ kaiyalu svasti samasta-
 prasasti-sahitaṁ ūrîman-mahâ-pradhânam sandhi-vigrahi-Bommaṇa-daññâyaka-
 ra balu-manusyan appa Taḷgakalla Kâsyapa-gôtrada vûr-ođeya Basavarasara
 âtmajan aha Vishnu-bhaṭṭarigam avara sati Lakshmî-dêvigaṁ kula-dipakan âgi
 ubhaya-kulavanum uddharisalu janiyisida âtana pôshaka-janakan aha Bommaṇa-
 danñâyakara ubhaya-kulavanum sakala-dharmmaṅgaligaṁ pratiplâkar âda
 Kammaṭada Basavaṇṇanu â-Nuggiyahallîya kâluvalliyâgidda Gotṭikeṣeyalli
 tânu kaṭṭisida Brahmaśamudravâda hiriya-keṭeya keṭage modalêriya haṭugî-
 nalu êka-sthaṭavâgi mûvatta-yeṛaḍu-meṭṭina galeyalu kamba nânûṛakkam
 dêvara paḍiya ko . . lu bîjavariya eṇṭu-salage-gaddeyanu tat-kâlôchita-kraya-
 mûlya-drabyava koṭṭu kraya-dânavâgi konḍu â-Nuggiyahallîya volage nânâ-
 gôtrada Brâhmaṇarugalige prati-dinam hannerâdu-manushya-Brâhmaṇa-bhôja-
 nakke chhatravâgi biṭṭu â-mahâjanaṅgalê naḍasuvantâgi â-dharmmavanu â-
 mahâjanaṅgalige kail eđe-goṭṭu â-mahâjanaṅgalum â-Basavaṇṇanu â-Brâ-
 maṇa-bhôjanakke nitya-paḍiya mâḍida pariṭhavane (5 lines following contain details of
 gift) yint yi-maryyâdeyalu aśeṣa-mahâjanaṅgalu tâvê vodeyar âgi âraydu
 tamma priya-putra Basavaṇṇana dharmmavanu â-eṇṭu-salage-gaddeyal âda
 utpattiyoṭage tâv obba-purôhitana mâḍi ênum kôṭate yillade naḍasi â-Basa-
 vaṇṇanu rakshisikombaru || â-mahâjanaṅgalige ârâdhaneŷâgi â-Basavaṇṇanu
 â-vûra mundâṇa kereyanu hosatâgi agâliśi kalu-kaṭṭiyau kaṭṭisikotṭanu ||
 (usual final verse).

238

On a stone in the enclosure of the same temple.

ōṁ namaś Šivāya ||

Šrīkāntas satataṁ tanōtu jagatī-pōsham paraḥ pūrushah
krīḍā-kṛōḍa-vapurddharasya dharaṇī yasyāgra-damshṭrālayā |
sadyas santata-sampa... hitatā satvōdayād atanōt
śvēdaṁ sindhubhir aṅghripaiś cha puṇakam stambhan tu bhūmīdharaīḥ |
dēvād Ambujasambhavān munir abhūd Atris tu Sōmas tatas
tasmāch chāpi Budhaḥ Purūravasi tat-putratvam āsit tataḥ |
jātō'sau Nahushō Yayātir abhavat tasmāch cha viśvambharā-
garbbhābhōga-bharāvagāha-sitayā kīrtvāvagūḍhō Yaduḥ ||
jātās tat-tad-udāra-vikrama-kathā-saurabhya-sañchāra-bhṛid-
gīti-sphāti-vitīrṇa-karṇa-paṭalī-pūrṇāmṛita-svarjjanāḥ |
bhūpās tē sva-padāgra-kānti-laharī-gāḍhāvagāhōtsuka-
śrānti-sraṁsana-karṇma-karminaṭha-dayā-dānōtsavā Yādavāḥ ||
kulē tasmin jātas Sala iti vahan nāma nṛipatis
sva-vaniṣyaiḥ kshōṇīśair anavadhi samārādhita-padānī |
vasantīn Vāsantīn Šaśakapura-paryyanta-vipinē
kadāchit tām dēvīn mudita-hṛidayō drashṭum agamat ||
tan-mārggē sa yadā dṛishṭvā muniṁ kañchin nirāyudhaḥ |
abhūt tan-mānanā-kāmī tadāgrē'ti-vibhīshaṇaḥ |
dvīpī kōpi karālāsyāḥ kōpa-saṁrakta-lōchanaḥ ||
tat-tad-gandham samudgrīvō jighran jighran samārdravat |
hoy Saļeti samādishṭaḥ Karṇṇāṭa-vachasā muneli ||
hatvā bhūbhṛid babhārāmuṇi Hoysaļatvam kulānugam |
tatō'bhūd Vinayādityas tasmād uttandra-vikramāḥ ||
Ereyaṅga-bhūbhṛid asmāch cha Viṣṇuḥ puṣṇan vasundharām |
tatō Nṛisiṁha-bhūpālaś tasmād Ballāla-bhūpatili ||
amutō'pi Nṛisiṁhō'sau sarbōrbīpati-sēvitaḥ ||
āstē samprati sūnur asya nṛipatēr dōs-stambha-chañchach-chatuḥ-
pārāvāra-parīta-durddhara-dharā-bhāra-prabhūtōdbhavaḥ |
Sōma-kshmāpatir ēsha kārshita-ripi-proḍdanta-dantāvala-
śrēṇī-mauļi-vimukta-mauktika-maṇi-brātāvataṁsōjvaṭaḥ ||
yad-dantāvala-danta-kunta-satata-prakshuṇṇa-rōdhodarī-
pūrtti-kshīṇa-jalāpi kēvalam iyan sā Tāmrāparṇī sarit |
bhrasyat-tad-ripi-mukta-mauktika-sara-sphāri-bhavad-bhūshaṇa-
śrēṇībhis tu karōti kautuka-bhṛitaṁ kallōlinī-vallabhaṁ ||
rājñas tasya kula-kramāgata-mahā-mantri-pradhānāuvayē
śrīmad-Brahma-varūthīnī-patir asau jātaḥ priyō'jāyata |
udyat-kshmāpati-nīti-r̄ṣti-vitata-prajñā-pratishṭhā-bhavat-
tat-tat-kāryya-paramparā-parināti-ślāghā-samāliingitaḥ ||

udyānēshu vikāshitēshu nagara-grāmēshu samprōshishu
 chhatrēshu trūtītēshu tāpa-vidhurāḥ śrī-Brahma-sēnābhṛitaḥ |
 dvēshyā māhisha-srīṅga-bhaṅgura-paribhrashtōru-śākhālpayā
 viśrāmyanti Lulāya-lakshma-nagarārāma-druma-chchhāyayā ||
 yad-dānāhūyamāna-kshitisura-parishan-nāma-lēkha-kriyāṁ tāṁ
 vēlā-tālīya-patrair jjalanidhir avadhiṁ naiva nētum samartthaḥ |
 tēnaitair Brahma-sēnāparivṛīḍha-patinā nirmmitair bbāndhavānāṁ
 gēhēshu svarṇa-kūṭair apahṛita-garimā Mērur āstē sa-lajjaḥ ||
 nāścharyyam vibhavō'tidurllabhataraś śrī-Brahma-sēnābhṛitō
 pūrṇāgānya-śaranya-punya-nichayaīḥ prāsūta yasmād imāṁ |
 prājyaīṁ rājyam ajījanad bhuvi satī-lōkasya yāsau chirād
 ēka-chchhatram akṛitrimātri-vanitā-sāmartthya-sārtthōjvalā ||
 Lakshmyā yas saha bhūrī-saurabha-yaśāḥ prōddāma-Dāmōdara-
 kshīra-kshīradhi-pārijāta-viṭapi Śrīvatsa-gōtrō'bhavat |
 sō'yāṁ Brahma-varūthinī-parivṛīḍhas sarvvottamōrbisura-
 brāttottamānsita-Sōmanāthanagarī-nāmāgrahāraīṁ byadhāt ||
 tatra Kēshava-Gōpāla-Narasimha-padōditam |
 mūrtti-trayam Harēr Brahma-chamūpēna pratishṭhitaiṁ ||
 pratyasthāpayad uddāma-sthāmā Brahma-chamūpatih |
 tatraiva Girijājāniṁ Sadāśiva-samāhvayam ||
 intu ī-Bommaṇṇa-daṇṇāyakaru tāv agrahārava mādida Vijaya-Sōmanāthapura-
 vāda Nuggiyahalliyalli Šaka-varsha 1168 neya Parābhava-samvatsarada Chai-
 tra-su 5 Budhavāradandu tāvu pratishṭheya mādida Prasanna-Kēshava-dēva-
 ru Narasiṁha-dēvaru Gōpāla-dēvarigaiṁ ā-Kilaka-samvatsarada Phālguna-
 paurnamī-Ādivāradandu tāvu pratishṭheya mādida śrī-Sadāśiva-dēvarigaiṁ
 mādi koṭṭa dēva-dānada kuṭa || (here follow details of gift) int ī-maryyādeyalu vē-
 dārtthada Mañchaṇṇāṅgaḷa jōyisa-purāṇadavarugaḷa gadde uļiye tāvu dēvarige
 koṭṭa Vunguragereya Kalla-kereya kelagāṇa gadde kamba 1000 dindam Savu-
 dareyahalliyyalli jōyisa-purāṇadavar-olagāda Brāhmaṇa-parivārakk ikkida gadde
 kamba 476 uļiye ā-eṇṭa-vṛittiyindam amṛitapaḍiya naḍasi mikkadanu khaṇḍa-
 sphuṭita-jīrṇāḍdhārakk ikki uļiduda mahājanaṅgaḷu bhōgisuvaru ī-maryyāde-
 yalu Bommaṇṇa-daṇṇāyakarum mahājanaṅgaḷum koṭṭa šāsana || (usual final verses)
 śrī-Sōmanātha || śrī-Harihara || śrī śrī śrī

240

At the same village, on the east wall of the navaraṅga-maṇṭapa
of the Sōmēśvara temple.

śubham astu svasti śrī vijayābhuyudaya-Śālivāhana-sakha-varusha 1636 ne
Vijaya-nāma-saṁvatsarada Phālguṇa-śuddha 15 yi Guruvāradandu staṭada
syānabhāga Dēvapaiyana komāra Kōnapaiyana tamma Veñkaṇṇanu tamma
māṭṛi-pitṛi-bhrāṭṛigaļu-muntādavarige Siva-sāyujyav āgaliy endu | śrī-Sōmē-
svara-svāmiyavara dēvasthāna anēka sitilavāgi yiralāgi yī-dēvasthānavannu
jīrṇyōddhāravannu māḍisida sēve | Yiśvarārpaṇam astu || śrī-Sōmēśvarārpaṇam
āntu śrī maṅgala maha śrī śrī śrī ||

241

At the same village, on the wall right of the doorway of the raṅga-maṇṭapa
in the Sadāśiva temple.

svasti śrī jayābhuyudaya-Śaka-varusha 1354 sandu varttamānake saluva
Paridhāvi-saṁvatsarada Śrāvāṇa-ba 7 Sōmavāra-Rōhiṇī-nakshatradalū || svasti
śrīnatu pratāpa-chakravartti śrīman-mahārājādhirāja rāja-paramēśvara śrī-
vīra-pratāpa-Dēva-Rāya-mahārāyarū Hampe-Hastināvatiyāda Vijayanagariya
nelevīlinoļu sukha-rājyam geyivalli śrīman-mahā-mūvaru-rāyara-gaṇḍa Hiriyā-
Kattigeya Amareya-Nāyakara makālu Kattigeya Guṇḍappa-Nāyakaru Amareya-
Nāyakaru śrī-Vijaya-Sōmanāthapuravāda Nuggiyahallīya-nāḍan āluvalli avara
maneya adhikāri Elahakka-nāḍa prabhu chhalakrit-chhalavādi-gaṇḍa chalad-
aṅka-malla Jālada Bhīma-Settiyara makkaļu Chikka-Bhīmaṇṇanu Nuggiya-
hallīya mahājanaṅgaļ kūḍi śrī-Sadāśiva-dēvara saṁprōkshāneyanu māḍisid-
darū || (usual final verse).

242

At Agrahāra-Beḷaguli (same hobli), on the wall of the east doorway of the
Iśvara temple.

śrīyoļ taṭt irpp āyuṁ |
śriyaiṁ dorevett anūna-śauryya-śrīyaiṁ |
jyāyaiṁ Mādhava-sachivaṅg |
iyutt irkk oldu Gautamēśvara-dēvaiṁ ||
jayav irppant irddapaiṁ Hoysala-nṛipana bhujōṭkhāta-khalgakke bhāgyō- |
dayav irppant irddapaiṁ bāndhava-budha-jana-śishṭeshṭa-varggakke puṇyā- |
śrayav irppant irddapaiṁ śrī-śruti-vihita-purāṇokta-mārggakk Umā-Dē- |
viya rājya-śrī-vadhūṭi-maṇimaya-mukuraiṁ Kēśavaiṁ kīrtti-kāntaiṁ ||
para-nārī-dūranaiṁ šūranai akhiļa-janādhāranaiṁ sāranai vi- |
stara-tējādityanai nityanai amāla-guṇāgaṇyanai puṇyanai sau- |

ndara-rûpôddâmanam Kâmanan ari-ūripa-hrit-sellanaṁ Ballanaṁ pôl- |
 var ad âr bbhû-bhâgadô! châgadô! a-samatara-khyâtiyin nîtiyindam ||
 dâna-nidhâna dânigaļa ballaha kîrtti-vilâsa kîrtti-kâ- |
 ntâ-nayanâbhîrâma budha-bândhava bândhava-kaļpa-bhûja vi- |
 dyâ-nidhi sat-kaļâ-nidhi dayâ-nidhi Betṭa-chamûpa nityan â- |
 g i-nelan ullinam dig-ibhav ullinav indv-in-a-bimbav ullinam ||
 śrimatu pratâpa-chakravartti Hoysala-śrî-vîra-Ballâla-Dêvarasara kaiyyalu śrî-
 ..mahâ-pradhânam Kêśirâja-daṇṇâyakaru tâvu mâḍid agrahâra Kêśavapurav-
 âda.....ya Belugaliyalu tâvu pratishthe-mâḍida śrî-Kêśavêśvara-dêvara aṅga-
 bhôga-raṅga-bhôgajîrṇpôddhârak endu haḍadu tâmbra-śâśanava koṇ-
 day â-tâmbra-śâśana-sahita Tagadûranu śrîma.....chakravartti vîra-Sômê-
 śvara-Dêvarasara pâda-padmôpajîvigaļ appa śrîman-mahâ-pradhânam Kêśi-
 râja-daṇṇâya.....llayya-daṇṇâyaka Beṭṭayya-daṇṇâyakan avara makkal
 Kêśiyâṇṇa Gautha[m]yya Siripayyaram.....gâda tamm-ellar-anumatadiṁ
 Saka-varsha 1174 ne Paridhâvi-saṁvatsarada Âśvayija-śu 15 Bri Sôma..ñadalu
 â-Tagadûra Sômeye-Nâykana koḍage Mûlasthânada Kali-dêvara Beṭṭêśvara-
 dêvara.....dêśvara-dêvara dêva-dâna Beṭṭayyana makkalige koṭṭa gadde
 sa 1 beddalu kamba 200 ivan eliyal ulidavveya mamma Kêśiyâṇṇa
 Pârisa-paṇḍitaru yâ-maga Sâtayya sénabôva Sôvaṇṇa Gaṇapayya Dêvarasa-da-
 ..yka mamma Mâlayya Yedava-Mâyidêva haḍapada Viṭṭhala-jôysa Viṭṭhala-
 Chandappa Kannayyan olaṅgâda...nasthada gadde sa 12 beddalu kamba 1200
 nû yâ-Kêśavêśvara-dêvara kâlu-gâhina vîraru.....t̄tuđi yâ gadde-bedda-
 lan uliyal â-Sômeye-Nâyka virar-anumatadind ulida halli Hirivûra â.....
 bhûmiyanu ashṭa-bhôga-têjas-svâmya-sahita â-Belugalige pravishṭavâgi dbârâ-
 pûrvvakam mâḍi â..... janaṅgalige koṭṭarû â-Kêśavêśvara-dêvara śrikâryyake
 katṭuguttige piṇḍâdânavâgyi â-mahâjanaṅgaļu varshamprati teṣuva gadyâna
 nâlvattuy aramaneyinda âneya sêse kudureya sêsey endu â-Tagadûra....
 ndade â-mahâjanaṅgaļ ikkuva gadyânam nâlvattarolage gadyâna hadinaidan
 ilihikond uliyittan â-mahâjanaṅgaļ ikkuvaru maṅgaļa maha śrî śrî (usual final
 verses) śrikaraṇada Beṭṭayyana maga Lakkhayya barada šâsana ||

243

On the right wall of the south doorway of the same temple.

namas tuṅga etc. || namaś Šivâya Gaṇapatyâya namah Sûryyâya namah ||
 Śîravaran Umâvaraṁ Vâ- |
 ḥîvaran ene negalda mûvaru Kêśava-sê- |
 nâvaran-abhîshṭa-siddhiyan |
 īvar vVeṭugaliyoļ irddu satatôtsavadiṁ ||
 â-Kêśirâjana sénâ-vallabhana kula-svâmigaļ appa Poysalar-anvayav ad ent ene |
 Śrikântêśana nâbhi-padma-bhavan âdaṁ Padmajam Padmajam |
 lôka-stutyanan Atriyaṁ pađedan Atriñdrâmbakôdbhûtan â- |

lôka-prítian iva Sôman esedam Sômânvayakk âdan In- |
drâkâram Yâdu emban â-Yâduvinind itt âdavar Yâdavar ||
avarol ||

Salan embom Yâdavêndram Šašakapurada Vâsantikâ-dêviyam niš- |
cha-la-mantraṁ māṇad ârâdhise banadoļag âbhîla-śârddûlam â-bhû- |
taļanâthaṅg eyde kaṇḍ â-Jina-muni seleyam koṭṭu šârddûlamam poy |
Saļay endam poydod âtaṅg esedudu jagadol Poysalôrvvîśa-nâmam ||
â-nripa-varan-anvayadol |
Kânîna-vinûta-vitaraṇam raṇa-kêlî |
Kînâsan enisid oļ-gali |
bhûnâyakaroļage negalda Vinayâdityam ||
â-Vinayâdityana sutan |
i-vasudhâ-taļada kaļpa-taru vandi-janakk |
iv-eđeyoļ mage-vokkade |
kâv-eđeyoļ Khacharan enisidam nripa-tiļakam ||
Ereyâṅgam Vâṇi-satiy- |
ereyaṅgam padma-sadmey enisida Siriy-ond- |
ereyaṅgam..hvayan iy- |
Ereyâṅgam dore peraige pore yanal ariyam ||
Ereyâṅga-Dêyan-arasiyan |
ariyam pogal Phaṇîndranumi Surapatiyumi |
nereyam nôdal sobagina |
neravum rûpina bedaṅg Umâ-satig adhikam |
Êchala-Dêviy en...sey âkegav â-nripa-Mêrugañi sutar |
Kkhêchara-râjan itan ivan Indran ivan Phaṇînâthan emba pe- |
mpim chatur-abdhi-vêshṭita-dharitriyoļain...ntu puṭṭidar |
bbhûchara-vallabhar bbhuvana-bhûshañar âhava-raṅga-bhîshañar ||
Ballâla-Dêvanum bhû- |
vallabhan â....Dêvanum vijaya-śrî- |
vallabhan Udayâdityanum |
ill â-nripar-ôrege dorege sarig avanîsar ||
avarol Vishnu-nripiłam |
bhuvanâdhipan âdan âdi-râjara charitakk |
avan orekall âdam trai- |
bhuvanântar-vvartti-kîrtti-vallabhan âdam |
neṭṭane Biṭṭi-Dêvanol idirchched arâti-nripiłan âvanuiñ |
keṭṭane kaṇḍu tann ođamey ellaman ôvade koṭṭu pûṇdu.. |
vittigam irddan irddane nijânvaya-râjyadol end arâtigaļ |
biṭṭu virôdhamam biqade kâl-vidid endu....geyvar âgalum |
enitu-keřey enitu-dêgulam |
enit esedapuv agrahâram i-jagadol av ant |

anitu...re Vishnu-nripâlana |
 vinûta-vitarañadîn eseduv embudu lôkam ||
 â-dorevetta-nripâlaṅg |
 âdañ sati sakala-lakshaña-śrî-yute La- |
 kmâ-Dêvi sutottaman avarg |
 âdamañ nripa-Mêru Nârasimha-narêndram ||
 â-Narasimha-nripâlakan |
 ânal arâti-nripar illa bhûtaladoñ kayy |
 ânal adhanarkkañ ill ene |
 tân iñivam piridan ivan ibha-ripu-śauryyaiñ ||
 â-vasudhâdhîpan-arasi ka- |
 lâvati rûpavati vineyavati pañña-mahâ- |
 dêvi pesarindav Échala- |
 Dêvi jagan-nuta-charitreg eñey âr jjagadoñ ||
 â-yirvvarggam puñtidan |
 i-yuga-samrakshañârtham âge nripêndra- |
 śrîyam tâldal Yadu-kuña |
 nâyakan ivan enisi puñtidam Ballâlam ||
 Nriga-Nala-Nahusha-Yudhishthîhira- |
 Sagara-Bhagîratha-Dilipa-Purupuchchh-Âyur- |
 gGaga....Bbarata-Râmâ- |
 digal-alave negalda vîra-Ballâla-nripam ||
 śrî vakshas-sthañadoñ vachô-lalane vaktrâmbhôjadoñ vikrama- |
 śrî...tara-châru-bhûri-bhujadoñ sallîleyindam yaśas- |
 śrî vîtâñkuša-dig-gajaughada radaugha-prâgradoñ vartti... |
 ..vañ bhûvaran âldan i-vasudheyañ Ballâlan âld andadiñ ||
 avidhêya-kshônibhrit-santati samaradoñ â-vîra-Ballâla-dhâtrî- |
 dhavanoñ mârântu nindand avana bhuja-bhujangôgra-damshtrâbha-khalga- |
 pravighâtâbhîla-kâyôtthita-rudhira-jalâsakta-na...rî-nri- |
 tya-vilâsâlôkana-prîtiyan odavisadê Nâradângam Javañgam ||
 ari-bhûpâlaran âhavânganadoñ endum...Ballâla-bhû- |
 varan elbañtidan emba kâdidode kâypim kondan emb añjinim |
 šarañ âg endode kâddan emba nudi pêlal kêlal akkum.. |
 dhareyoñ kêluvad ormmeyum ripu-nripâlar ssaytu-vôd-antuñam ||
 Vikkeyan irpp Erambarage Guttiya Kâ...n irppa Pânugal |
 pokkire Sêvuñar bbalidu ninda negalteya Lokkiguñdi lô- |
 kakke koñke bârad enip aggada Pâñdyâ... gôte nîr- |
 akkaradante Poysalana dhâliya gâlige ketîuv allavê ||
 nripar ârum vîra-Ballâlanoñ adirade mârâm....mîri šârddû- |
 la-patâkâ-danđav allâdidode manadoñ allâduvar pulle-viñdan- |
 te polaṅgond ôduvar poñmida.....rasadim saṅgara-kshôniyol ni- |
 ndapar emb i-gâmpu vêdâ mariyadar olare kâduv-anmullla gañdar ||

kulad ond unnati rûpin ond atiśayam saubhâgyad ond udbhavaṁ |
 sale sampattiyoł ondid ond adhika-puṇyam dhâtri..tanna tōl- |
 valadind âlpa su-putranaṁ pañeva pemp ên unṭe pêlv-andu Pa- |
 dmala-mâdêviyoł allad â-Yadu-nṛipâla-prêyasi-varggadol ||
 i-vasudhe pogale Ballâ- |
 lâvanipaig âda piriy-arasi Padmala-mâ- |
 dêvige tanûjan â- |
 Dêvakig âtmajaṅge dore Narasiṁhaṁ ||
 Hariy-oḍavuṭṭid andina Subhadreyo Rukmiya taṅgiy âdaļ â- |
 Siriy ene sanda Rukminiyo Madra-nṛipânujey âda Mâdriyô |
 nirupamam appa rûpavati sach-charitâuvitey endu baṇikuni |
 dhare Narasiṁha-Râyan-oḍavuṭṭida Sôvala-Dêvi-râṇiyai |
 darppita-vairi-sinhana Nṛisiṁhana taṅgey apûrvva-rûpa-Ka- |
 ndarppana vîra-Hoysalana nandaney ipsita-sâra-vastu-san- |
 tarppita-bhûri-bhûtaleya Padmala-Dêviya putriy endod â- |
 Darppaka-râjya-lakshmiy ene Sôvala-Dêviye takkaļ allalê ||
 tôle podaļdu niļda-viṭapai kara-šâkhegal alle-gombin-ond |
 ôli taļai virâjipa talir nakharai kusumâli pûṇdu sal- |
 lileyin īva kâñchanave tałt iđid irddha phaļaugham âge Ba- |
 llâlana putri kalpa-kujad andade Sôvala-Dêvi koṭṭapaļ ||
 Divijêndrêbhakke komb urvvareya tamaman elbaṭṭuv arkkaige têjam |
 tavad urkkuni tâldi kûrppind eseva misupa vajrakke balp ugra-daityâ- |
 ṭaviyam tann ichcheyim tałt alurva...geya Bharggainge bhâlambakai pu- |
 ṭuvavol Ballâla-Râyaṅg atula-bhuja-baļai puttiđam Nârasîmhaṁ ||
 adhirâjan âge Ballâ- |
 la-dharâdhîpan âdan eseva yuvarâja-śrîg |
 adhipam Nṛisiṁhan ant â- |
 ro dhanyar i-vasumatiyołage pitṛivum sutanum ||
 Narasiṁha-Râyan-uddhata- |
 karâsi-gaganâhi nuṅguvudu saṅgaradoł |
 nara-tu . . . kari-kaļaṅkâ- |
 karam enip ari-râya-vipuļa-vidhu-maṇḍalamam ||
 vîra-Narasiṁha-Râyana |
 kûr-asi kûrad ari-râyar-ânanadoł tol- |
 gâra-siđil-antir eṛaguvud |
 âr eṛagade mîri bâlyar avanî-taļadol ||
 ari-bhûbhrit-kumbhi-kumbham ba... sugiyad ugrâjiyam vairi-simham |
 Narasiṁham pokku poyd ettidođe poredu raktâmbuvim maukti.... |
 .. re virâratiyam sam̄harisal ogeda kâlānala-jvâley atṭ â- |
 suram appant âge suttum kiđi viđuva.... l oppirddud ugrâsi-paṭṭam ||
 maled idirâda mârvvalake dantame kontam ad âge sârchedhid ir- |
 kkelada bala... y bâra-siđil-bâdiy âdavol âge pinde band |

uliva daļakke vāļadhiye Kālana bīsida pāšam.....d |
 alařisit ânta Sēvuñaran ēřid-ibham Narasimha-Râyanâ ||
 ari-narapa-śirah-kanduka- |
 pariñati...reyya Nârasimha-kumâraṁ |
 dhuradoļ râ.....gale |
 tarataradind ogeduv endu sugivam sūryyaṁ ||

244 *

On the wall of the same doorway.

Mâlava-danđanâtha-gaja-kêsari Chôla-chamûpa-śaiļa-da- |
 mbhôli Varâla-sainya-pati-sâgara-bâdava-tibra-vahni Nê- |
 pâla-balësha-kañja-vana-kuñjaran embudu dhâtri vîra-B- |
 llâlana mantri-maṇḍana-śirômaṇi Kêśava-danđanâthanam ||
 ballam erađ illad iyalu |
 ballam.....ollan ill emb anitam |
 kallam dhuradoļ mārevuge |
 kollam Kêśava-chamûpa-tanayam Ballam ||
 âyur-vriddhiyan Abjamaṁ siriya perchchaṁ Šrîvaraṁ kîrttiyaṁ |
 jyâyaṁ Shañkaran âgaļum kuđe Yadu-kshôpiša-râjyakke tân |
 âyur-vriddhiyan âgaļum siriya perchchaṁ kîrttiyaṁ Poysalâ- |
 mnâyâmbhôdhi-sudhâmšu Kêśava-chamûpaṁ mâduvaṁ lîleyim ||
 end âytu Poysalânvayam |
 and âdudu Kêśirâjan-anvayam adu tân |
 ind âytu ninney âyt emb |
 andada posa-danđanâthar-ond-anvayamê ||
 Vineyâdityana sachivam |
 vinûta-śauryyâbdhi Râma-danđâdhîpan â- |
 tana putram Šrîdhara-dan- |
 danâthan Ereyâṅga-nripana mantri-lalâmaṁ ||
 Šrîdhara-danđanâthana tanuprabhavar vibhu-Mallidêva-dan- |
 dâdhîpa-Dâma-râja-sachivottama-Kêśava-râja-mukhya-sê- |
 nâdhîpar emba mûvarum avar mmudadindame Vishnuvarddhanô- |
 rvividhava-râjya-varddhana-parar pparipâlisidar pprabutvamam ||
 avarol Malla-chamûvara-priya-tanûjar mMâdhavâmâtyanum |
 Divijêndrôpama-mantri Betṭarasauṁ ūrî-Dâma-danđêshan emb |
 avanum mantrigâl âdar âgi Narasiñha-kshônipâlaṅg idir- |
 chchuvaraṁ geldu samasta-bhûvaleyamam niḥkanṭakaṁ mâđidar ||
 avarolage Betṭa-râjaṅg- |
 av âtan-arddhâṅga-lakshmi Lakshmi-vadhugam |
 bhuvana-stutyar Agastya- |
 pravara-prakhyâtar êlbar âdar ttanujar ||

* This is the continuation of the foregoing inscription.

Harihara-dêva Mâdhava-chamûvaran Âchaṇa-dan̄ḍanâtha Dâ- |
 varasa jagaj-jana-praṇuta-Kêśava Mallapa Mâramayyan emb |
 urutara-téjar ûrjjita-yaśô-nidhigaļ magaļ orvvaļ âdaļ am- |
 buruha-dalâkshi sach-charita-sainyute Kañchala-dêviy embaval ||
 Ballâla-nripana râjyadol |
 ellarum avar adhika-puṇyar anupama-śauryyar k- |
 allada vidyeyum avargala |
 gellada ripu-baṭamum illa bhû-maṇḍaļadoļ ||
 à-Karṇaṇâta-kuļa-prabhûtaroloļ âdaiñ vîra-Ballâla-dhâ- |
 trî-kântainge mahâpradhânânañ adhinâtha-prâjya-râjyakke tâm |
 prâkârañ prabhu-Kêśirâjan Amarândraṅg Aṅgirâñ (y)Uddhavañ |
 šrî-Krishnaṅge Yugandhara-priya-sutaiñ Vatsêśvaraṅg âdavol ||
 dig-ibha-brâtadol Indra-danti dig-adhiša-brâtadol Šakran a- |
 bdhigaļoļ pâl-gadal adri-saikuļadoļ Asvapnâdri dêvarkkaļoļ |
 Nagajâvallabhan irppa pempu vađed irppam Hoysalôrvîša-man- |
 trigaļoļ Kêśava-dan̄ḍanâyakan auūna-śrig adhishthâyakam |
 gûru-dêva-dvija-pûjeyoļ pati-hita-byâpârandoļ bândhavô- |
 tkara-saṁrakshaṇadoļ kaļa-vibhavadoļ vikrântadol tannoļ âr |
 ddorey emb unnati-vettu Kêśava-chamûpañ vîra-Ballâla-bhû- |
 varan-âsthânadoļ irddapaiñ maṇigaloļ mânîkyam irpp-andadiñ |
 kshiti-nutam âytu Šaubhariya santatiyant esed irdda tanna san- |
 tatiya nimirkke kaṭṭisida perggere biṭṭa mahâgrahâram ent |
 ati..suvarṇa-pûrṇa-kaļaśâyatanaṅgaļe pemp aganyam aty- |
 atiśayam entu baṇnipudo mantri-śikhâmaṇi-Kêśirâjanâ ||
 Nallûr tTaļirûr emb ivar- |
 alli jagaiñ pogale Bâgiyûr Bâlgarchch emb- |
 alli dorevetta Belgaliy- |
 alli virâjipuvu Kêśirâjana dharmmañ |
 jala-nidhiyam jakkulisuva |
 kula-nagamaiñ naguva keregalañ dêguļamaiñ |
 Kali-yuga-Kâninam Beļ- |
 galiyoļ Kêśava-chamûvaraiñ mâdiſidañ |
 iti ḫârave kaṭṭida keṛe |
 diṭṭige sogayisuva dêva-bhavanâvaļi tâm |
 biṭṭ agrahârandoļ nér- |
 ppattiirppuvu sukrîti Kêśirâjane jagadoļ ||
 purushârtthakk erekat̄tu satyada tavar sâhityad ond irkke sa- |
 chcharitakk âspadam emba permme vađedam Mânîkya-dan̄ḍâdhipaiñ |
 Puruhûtâkṛiti-Mâdirâja-vibhugam tat-kânte Gaurî-manô- |
 harigam puṭṭidavaṅge puṇya-purushaṅg âtaṅg ad âścharyyamê ||
 Yadu-vâṁśôdbhava-mantri-Kêśava-chamûnâthaṅgam â-Padmeg a- |
 ggada Padmâvatigam tanûjar esedar vVallâla-dan̄ḍeśanuñ |

Madanâbhâkṛiti mantri Mâdhavanum ârppum kûrppum audâryyad ond |
 odavuñ tann oðavutte puṭṭid adaṭaiñ śrî-Betṭa-sêñâniyuñ ||
 Malla-chamûvarâṅganege Nâgala-dêvige puṭṭidar mmahî- |
 vallabha-mantri-mukhyar enisal vibhu Dâvaña-dañḍanâthanuñ |
 Phullaśarôpamâkṛitiya Kêśava-dêvanum arthig artthamañ |
 nillade nichchaļuiñ kuđuva kûrmmeя Beṭṭa-chamûpañ embanuñ ||
 nikhiļa-chamûpara nuđi jaļa- |
 likhitaiñ Kêśava-chamûvarañ chatura-Chatur- |
 mmukhan âđida nuđiye šilâ- |
 likhitaiñ Ballâla-bhûmipâlana sabheyoł ||
 svasti samasta-bhuvanâśrayaiñ śrî-prithvî-vallabhaiñ mahârâjâdhiraјaiñ para-
 mêšvarañ Dvâravatî-pura-varâdhîśvarañ Yâdava-kulâmbara-dyumañi sarvvajñâ-
 chûdâmañi | Malerâja-râja Malaparol gaṇḍa kadana-prachandân | asahâya-šû-
 ran êkâṅga-vîra | Šanivâra-siddhi Giridurgga-malla | chalad-añka-Râma niš-
 ſaṅka-pratâpam | pratâpa-chakravartti Hoysala-śrî-vîra-Ballâla-Dêvañ | Vijaya-
 puravâda Hallavurada nelevîđinoł prithvî-râjyañ geyvuttum ire || tat-pâda-
 padmôpajîvi | śrîman-mahâ-pradhânañ bâhattara-niyôgâdhipati Kêśirâja-cha-
 mûpati | Saka-varsha sâsirada nûra mûvatt-ondeneya Sukla-samvatsarada
 Pushya-śuddha-saptamî-Sômavârad uttarâyaña-saṅkramanad andu Nirggunda-
 nâda Pañjâdiya Belgaliyan dhârâ-pûrvvakaiñ pađedu | Kêśavapuram emba
 pesaroł agrahâravaiñ mâđi | Kêśavasamudra Lakshmîsamudram emba keřegaļaiñ
 kaṭtîsi | mahôttuṅgam app Iṣa-Kêśavâyatanañ idan ettisi mattaiñ Kêśavê-
 ūvara-dêvara śrî-kâryyakke vîra-Ballâla-Dêvânge binnapañiñ geyd agrahâradin
 vivarisi Belgaliya tamma gauđu-godageyaiñ dêva-dattiyâge Kêśirâjañ biđisida
 gadde Lakshmîsamudrada kelage adake-dônṭav-olagâgi salage vombattu
 Nâcharasana keřeya kelage salage aydu Avalugaṭṭada kelage salage mûru
 aneya huñiseya gadde salage ondu kolaga hatt antu gadde sa 18 ko 10 beddalu
 bađagaña-hâlalu kamba sâsirad aṣunûru Bamma-Gauđana hâlalu nûr antu
 beddalu kamba 1700 mattam â-dêvar-aṅga-bhôgakkaiñ raṅga-bhôgakkaiñ khaṇ-
 da-sphuṭita-jîrñyôddhârakkaiñ ||
 jagadolag ull ūrggaļan idu |
 miguvudu Belgaliya Kêśavêśvara-dêvañig |
 Agajâvaraṅge takkudu |
 Tagadûr end ittan osedu Ballâla-nripiñ ||

(here follow details of gift) int inituva Kêśavêśvara-dêvargge besakeyva parivâ-
 ravâgi Kêśava-dañḍanâyakaru dhârâ-pûrvvakaiñ mâđi â-Tagadûroł bitṭa
 dharmma-datti (usual final verse and details of further gift).

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On the beam to the left of the same entrance.

Śrīpatiy-antir unmada-Gajāsura-bhāsura-kṛitti-kāntiyind |
 ā-para..yante jeḍe-doṅgala saṅgata-kāntiyindav irpp |
 ā-Paramēśvaraṁ sachiva-sāmaja-kēsari-Mādhavaṅge Gau- |
 rī-pati Gautamēśvaran anāratav īg abhivāñchhitārtthamān ||
 Mīharasa-daṇḍyakanu Gautamēśvara-dēvara charaṇa-śaraṇanu || śrī-Gauta-
 mēśvara-dēvaru śaraṇu || śrī-Kēśavēśvara-dēvaralli hēlyā Rug-vēda-khaṇḍikakke
 Tagadūra....yāgi nele gadyāṇa nālku ga 4

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On a stone near the Sōmēśvara temple in the same village.

namas tuṅga etc. ||
 svasti samasta-bhuvanāśrayam ū-śrī-prithvī-vallabham mahārājādhirājam para-
 mēśvaram parama-bhāttārakam Satyāśraya-kuṭa-tilakam Chālukyābharaṇa...
 malla- Dēvara rājyam uttarōttarābhivṛīldhi-pravarddhamāna.....
 saluttam ire svara Yādava-kulāmbara-dyumaṇi
 rttaṇḍa Taḷakādu-Koṅgu-Naingali Taleyūru-Pombuchcha-Banavasc-Hānūn-
 gallum ent ivu modalāge palavu-durggaṅgaṇam konḍu Gaṅgavāḍi-tombhatt-
 aru-sāsiramaṇi pratipālisi sukhadīm rājyaṇi geyyutt ire tat-pāda-padmōpajīvi
 bhuja- baṭa- vīra var int anēka-nāmāvaḍi- samālaṅkṛita
 śrīmad-Yadu-kuṭa-gagana-di- |
 vāmaṇi Ereyāṅga-Dēvan avana magam sa- |
 īgrāma-ji Vishṇu-nṛipam tad- |
 bhūmīṣa-priya-tanūbhavam Narasiṁham ||
 Baṭabhadram bhujado ṣatāpad eleyo ṣatrughnam āśa-gajam |
 tiyo Arjjunam...saṅgrāmado Rāman ut- |
 paṭa-nētraṇi....lāya....viśva.....rada.... |
 baṭediddam Narasiṁha-nāma-narapam prakhyātiyam dhātriyo ||
 bhuja- baṭa- vīra- Nārasiṁha-Hoysala-Dēvaru Dōrasamudrada nelevīḍino sukha-
 saṅkathā-vinodadii rājyaṇi geyyuttirppinam || tat-pāda-padmōpajīvi ||
 śrī-Nārasiṁha-Hoysala- |
 ..nāthana rājya-lakshmī-mūla-stambham |
 tān enipa Padmanābha-cha- |
 mūnātham daṇḍanātha-chūḍāratnam ||
 śrī-Nārasiṁha-Hoysala-Dēvargge binnapam geyd ūra mundāṇa Sōmēśvara-dē-
 varge nivēdyakkam nandādīvigegam khaṇḍa-sphuṭita-jīrṇīḍddharaṇakksam
 Sōvarāsige kāruṇyam geydu bitṭa datti || Śaka-varsha 1079 tteneya īśvara-
 saṁvatsarada Paushya-śuddha 7 Sōmad uttarāyaṇa-saikrāntiyandu dhārā-
 pūrvvakam māḍli sarvvanamasayam āgi

Areyâre bhûmiyaiñ bhâ- |
 sura-têjam Padmanâbha-danqâdhîshañ |
 Hara-pâda-kamaña-bhriñgañ |
 paramôtsavade Sôvarâsige biñtañ ||
 Mahadêvarâsig anupama- |
 mahimôdayam âge puññidaiñ vara-tanayañ |
 sahaja-guñan enisi negaldañ |
 mahi pogalalu Chikka-Jîyan âriñ mîrañ ||
 ant enipa Chikka-Jîyañ |
 santosadiñ bhakti-verasu dêvâlayamañ |
 bhrântinde geysidañ bhuva- |
 nântaiñ-baram eyde tanna jasav esevinegañ ||
 âtana maydunan akhiña-dha- |
 râ-tañadoñ guña-gañâmburâsiy enippañ |
 khyâti-yutan int idaiñ sale |
 nîti-param Sôvarâsi nirvvâñisidañ ||
 à-Areyâringe Bâleyakereyalu gadde salage 2 hiriya-keñeyalu gadde sala 3 antuv
 Areyâ. gam biñta salage 5 beddalu kamba 400 (usual final verses).

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At the same village, on the wall of the doorway of garbhagriha of the
ruined Amritêśvara temple.

(Right side) śrîmatu Piriya-Nambiyâna putra Keñchagêtaña Èchamayya-danqâ-yakana teñku Saka-varsha sâ 1056 neya Pramâdi[cha]-sañvatsarada Vaisâkha-suddha 3 à-Mullakereyalu biñta gadde ko 6 beddale ko 4 dêvarige hañulige gadde ko 5 . . . gadde ko 4 int i-dharmmama nadasuvudu (left side) Nandikê-svarana mâdisi biñta bhûmi ||

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On a stone near the same temple.

namas tuṅga etc. ||
 namaś ūśâñka-lêkhâya. chakshushê |
 Vaikuñtha-mauli-mânikya-pâda-pîthâya Šambhavê ||
 svasti samasta-bhuvanâśrayaiñ śrî-prithví-vallabham mahârâjâdhirâjañ para-
 mêšvaraiñ parama-bhatñârakan Satyâśraya-kuña-tilakañ Châlukyâbharañam
 śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivridđhi-pravarddhamâ-
 nam à-chandrârkka-târam-baraiñ saluttam ire svasti samadhigata-pañcha-
 mahâ-śabda mahâ-mañḍaleśvaraiñ Dvârâvatî-pura-varâdhîśvaraiñ Yâdava-
 kuñâmbara-dyumañi samyaktva-chûdamañi Malaparoñ gañdañ râja-mârttañdañ
 Tañlakâdu-Koñgu-Naṅgali-Tereyûr-Uchchañgi-Taleyûr-pPombuchham end int

ivu modalâge palavu-durggaṅgalam kondu Gaṅgavâdi-tombhattaru-sâsiramam
pratipâlisi sukhadiṁ râjyaṁ geyyutt ire | tat-pâda-padmôpajîvi ||

Jina-dharmmâgraṇi Nâgavarmmana sutam ūrī-Mâramayyaṁ jagad- |
vinutam tat-sutan Èchirâjan amaṇam Kauṇḍilya-sad-gôtran â- |
tana chittôtsave Pôchikabbey avarg atyutsâhadim puṭidam |
jana jiy embina Bamma-dêvan-anujam ūrī-Gaṅga-daṇḍâdhipam ||
adaṭ ârpp unnati satyam aṇm achala... ryyam ūraucham audâryyam a- |
ṇmu diṭam tannali ninduv emba guṇa-saṅghâtaṅgalam tâldi lô- |
kada vandi-prakaraṅgalam taṇipi kaḥ kênârtthiy end ittu châ- |
gada pempindame Gaṅgarâjan esedaiṁ viśvambharâ-bhâgadol ||
Taṭakâḍam seled ante Koṅgan olaṅkoṇd â-Baṅkiyam tûldu dôr- |
bbaḍadim Chengiriyaṁ kaṭalechi Narasiṅgaṅ Antakâvâsamaiṁ |
nileyam mâdi nimircchhi Vishnu-nripananth-â-mârggadiṁ Gaṅga-maṇ- |
daḷamaiṁ konḍav arâti-yûtha-mṛiga-singam Gaṅga-daṇḍâdhipam ||
âtana piriya-magam vikhyâta-yaśam ||
vyâpita-dig-valyea-yaśa- |
śrî-pati vitaraṇa-vinôda-pati dhana-pati vi- |
dyâ-patiy enippa Bamma-cha- |
mûpati Jinapati-padâbja-bhîringan anindyaṁ ||
âtana sati ||
parama-śrî-Jinan âptam |
gurugaļ ūrī-Bhânukîrtti-dêvaru lakshmi- |
karâ enipa Bamma-dêvane |
purushan enal Bâgaṇabbe vadedaļu jasamaṁ ||
ka || â(tana)-satige punyavatige vi- |
lâsada kaṇi sakaṭa-bhabya-sêbyam garbbhâ- |
vâsadin udayisidam sasi- |
bhâsuratara-kîrttiy Ècha-daṇḍâdhîśam ||
mâḍisidam Jinêndra-bhavanaṅgalam â-Kopanâdi-tîrtthadal |
mâdi negalte-vett eseva Belgoļadal bahu-chitra-bhittiyam |
nôḍidaraṁ manaṅgolipud embinam Ècha-chamûpan artthi ka- |
ygûde dharitri konedâde jasaṁ nalidâde lileyim ||
malev aty-uddhata-dêša-kanṭ(h)akaran âṭand otti beṅkondu dôr- |
vvaladim Kongaran otti vairi-nriparam bennatî tûld (ôdisutt) anya-maṇ- |
ṇḍalavam tat-patig eyde mâdi jagadol bîrakke tân int agu- |
ndaley âdaṁ kali-Gaṅgan-agra-taneyam ūrī-Boppa-daṇḍâdhipa ||
svasti samadbîgata-pañcha-mahâ-sabda mahâ-sâmantâdhipati mahâ-prachanya-
daṇḍanâyaka vairi-bhaya-dâyaka drôha-gharaṭṭa saṅgrâma-jattalaṭṭa haya-
Vatsa-râja kântâ-Manôja gôtra-pavitra budha-jana-mitra ūrimatu Boppa-dêva-
daṇḍanâyaka â-mahânubhâvan appa daṇḍanâyaka-Èchimayyaṅgalum mahâ-
satva-bhâvey enisi negalda jananiy appa Bhâgaṇavveyaram Belgaliya ūrī-Mûla-

sthâna-Gaṅgêśvara-dêvargg alliya ayvatt-okkalum perggade-Sômimayyaṅgalum muntâgi yîrdu | Saka-varsham 1056 ya Pramâdî[cha]-saṁvatsarada Vaiśâkha-suddha 3 Âdivârad andu Mahadêvaśaktiy ettisida dêvâlyakke dhârâ-pûrvvakam *sarvva-namaḥ Šivâyam âgi â-dêvariñ teñkalu kîlêriya kelage bitta galde salage kha 3 â-mêlumakkiyalu galde kha 4 Avalgereya kelage galde salage kha 1 kîru-kereya kôdiyalu biṭṭa beddale kamma 500 hiriya-kereya baḍagaṇa-kôdiyalu biṭṭa beddale kamma 400 dêvargge nandâdivigege biṭṭa gâṇa 1 (usual final phrases and verses).

249

At Tumakûru (same hobli), on a virakal near the Iśvara temple.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhîrâja paramêśvaraṁ parama-bhaṭṭârakam Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmanî Mâlerâja-râja Malaparolu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa.....niś-šaika-pratâpa-chakravartti Hôṣaṇa-vîra-Ballâla-Dêvanu Hallivûra.....suka-saṅkathâ-vinôdadim râjyaṁ geyyuttam ire tatu-pâda-padmôpajîvi ||

Naṅgali Kongu Siṅgamale Râyapuram Talakâdu Roddam â- |

Cheṅgiri Kollagiri Ballare Valluru Chakragoṭṭav U- |

chhaṅgi Virâṭanapolal Baṅkapuram Banavâse Kôyatûr |

.....vijaya-varddhanam kali-Vishṇuvardddhanam ||

Tummakura Mañcha-Gauḍaṅgam Muddi-Gauḍigam huṭṭida suputraru Mañch-aiya Saudore-Mukuti Mâra-Gauḍaṅgalu Soraṭûralu Bala-dêvanu Jaitisivana kûdi kâdi geldandu Mukuti-Saudore Mâra-Gauḍanava palaranukelage sa.....nad andina? Svabhânu-saṁvatsarada...da pâdîva Brihavârad andu Harihara-dêvara dibya-pâdârâdhakam suma....Mañcheya Saudoreyum tamma Mâraiyanum tamm aiyyaṅge nilisida vîragala.....yar âne yî-kalla pûjisuvain.....(left side)... dêvaringe śrîmanu ...danum sa 1 hiriya-kereyalu koṭag ayduñ beddale 5 aydunu dhârâ-pûrvvakavâgi biṭṭa datti maṅgala mahâ śrî śrî śrî

250

At Akkanahalli (same hobli), on a stone at the doorway of the Sômêśvara temple north of the village.

svasti śrîmat-Sakha-varisha sâ 1204 kaneya Vishu-saṁvatsarad andu svasti śrîmat-Tribhuvanamalla-Poysala-Dêvara râjyada Kalkaṇi-nâda Kesalagereya gavuṇḍa Ârindâ-Arjjunâ Menṭirâjam anêka Vêlaru kereya kaṭṭisi dêgulavan ettisi Mahâdêvaṅge dêva-bhôgam datige stânikam Šiva.....kereya kelage gadde salage ma....le matta ondu biṭṭom i....mâdusali.....dharma.....

* So in the original.

251

At Basavāpura (same hobli), on a stone in front of the Basavēśvara temple,
south of the village.

svasti samasta-bhuvana-vi.. ta-Gaṅga-kula-gagana-nirmma.. rāpati ja[la]-
dhi-jaṭāvalaya.. viḍuṭa-mēkalā-kaṭāpālañkṛitēḍhīpatya-Lakshmi-svayamivrita-
patitivādy-agāṇita-guṇa-gaṇa-bhūshaṇa-bhūshītāvirbhūta śrīmad-Erepparasar-
Satyavākyā-Permīmāṇaḍigal prithuvī-rājyaṁ geyye Eerepparasara Gōvindara-
saru Uttama-Gāvunḍana kerege koṭṭa stiti ūr-āligarū gaṇḍuga maṇṇu paṭamaya
tāre pechchida maṇṇulke sāmyam Uttava-Gavunḍ antu patt-onḍāya kōru idakke
sakki Jambūra Pemmāḍi-Gāvunḍanu Bāgēyūra Kammāṛa-Gāvunḍanu Savuḷāñ-
gada Menḍe-Gāvunḍanu Belvolala Binamīnānu bittuvaṭṭa kerege koḍaṅgeyum
ulke sāmyamuma idan alidōnum aliye baldōnu kereyu Bāraṇāśin alidō

252

At Tāvarekere (same hobli), on a virakal near the īśvara temple below the tank.

..... yamī śrī-prīthvī-vallabha ma..... maṇi Male
..... bhēruṇḍa..... siddhi Giridurgga-malla
chalaḍ-aṅka-Rāma Magara-rājya-nirmmūlanam Chōla-rājya-pratishṭhāchāryya
niśaṅka-pratāpa-chakravarṭti Hoysala-śrī-vīra-Nārasīṅgha-Dēvaru rājyaṁ
geyutirey Idālaha malidandu tuṣṭuva kouṇdu . . . pāga Chāka-Gavuḍa kādi
svargga-lōka-prāptan āda maṅgaḷa maha śrī śrī

253

At the same village, on a virakal near the Nañjuṇḍēśvara temple below the tank.

svasti samasta-bhuvanāśrayam śrī-prīthvī-vallabhām mahārājādhīrājai para-
mēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Yādava-kulāmbara-dyumaṇi sarvvajñā-
chūḍāmaṇi Malerāja-rāja Malaparoḍa gaṇḍa gaṇḍa-bhēruṇḍa kadana-prachaṇḍa
Śanivāra-siddhi Giridurgga-malla chalaḍ-aṅka-Rāma Magara-rājya-nirmmūla-
nam Chōla-rājya-pratishṭhāchāryya nissāṅka-pratāpa-chakravarṭti śrī-Hoysala-
vīra-Nārasīṁha-Dēvaru prīthvī-rājyaṁ geyuttav iralu Saka-varisham 1149 neya
Vyaya-Chaitra-suddha 5 Bri. Sōvi-dēva-daṇḍayakaru Sōma-dēva.
. . Kāḍutale-odeyaru salu saṁ ra maga Nākam kōṛidda
. . gallu | śrī-Harihara | . . vuḍana maga

254

At Attihalli (same hobli), on a stone near the Mallēśvara temple east of the village.

namas tuṅga etc. ||
viśuddha-jñāna-dēhāya |
. . . . namas Sōmā ||

Srî-kântâ-pîna-vakshôruha-giri-śikha.. bja... âśâ-viśâlam |
 lôkôdyat... lôpa-pravaṇa-vilasitam vîra-vidvan-mahîpâ- |
 nêka-vyâmukta-sañjivana-bahaṭita-vudyad-guṇa-stôma-muktâ- |
 nîkam niḥkanṭakam niśchalam enal esegum Hoysala-kshatra-vamśam ||
 adaṛoļ mauktikadante puṭṭidan ilâ-pâlaugha-chûḍâmaṇi- |
 tvadin udyad-guṇa-śôbheyim sva-ruchiym sad-vṛitta-rârâ... |
 tvadin aty-unnata-jâtiyim samam enal saṅgrâma-raṅgâgraṇi |
 vairi-bala-pratâpi Vinayâdityam dharâdiśvaraṁ ||
 ka || Vinayâdityana tanayaṁ |
 jana-nutan Eṣeyaṅga-bhûbhujam tat-tanujâ- |
 tam nuta-Vishṇu-nṛipâlaṁ |
 manasvi. d-apatyam esedan i-Narasiṁham ||
 vri || nata-nara-pâla-jâlaka-viśâla-vijrimbhita-bhâla-bhâsurô- |
 kânkitâṅghri-nakha.... âhava... â- |
 * rjjita-nija-puṇya-bhuja-bala-sâdhita-sarvva-mahîtalâdhipam |
 kshititaladoļ mahônnatikeyind esedaṁ Narasiṁha-bhûbhujam ||
 ka || â-Narasiṁha-nṛi... bhû- |
 paṭṭa-mahâdêvi lalaney âdaļ |
 mânini Ēchala-Dêviye |
 dâna-guṇa-khyâte kalpa-latey êm dhareyoļ ||
 vri || lalanâ-lilege munnav entu Madanajñ puṭṭ iddan â-Vishṇugam |
 vilasachchhri-vadhu... vake Narasiṁha-kshônipâlaṅgav Ē- |
 chala-Dêvi.. bayegaṁ parârttha-charitaṁ puṇyâdhikam puṭṭidam |
 balavad-vairi-kulântakam jaya-bhujaṁ Ballâla-bhûpâlakam ||
 gata-lilam Lâlan âlambita-bahaṭa-bhayôgra-jvaram Gûrjjaram san- |
 ..ta... lam Gauļan aṅgikrita-kriśatara-sampallavaṁ Pallavaṁ chû- |
 rṇṇita-chûḍam Chôla-pâlam kadana-vadanadol bhêriyam poyse vîrâ- |
 hita-bhûbhrij-jâla-kâlanaļan atula-bhujaṁ vîra-Ballâla-Dêvaram ||
 ripu-râjad-râja-sampat-sarasiruha-śarat-kâla-sampûrṇa-chandram |
 ripu-bhûpâla-pradîpa-prakara-paṭutarôdbhûta-bhûri-pravâtam |
 ripu-râjanyaugha-senâ-jaładhi-kabalanaurvvânalôgra-pratâpam |
 ripu-prithvîpâla-jâla-kshubhita-Yamaṇ ivam vîra-Ballâla-Dêvam ||
 svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ | Dvârâvatî-pura- |
 varâdhîśvâraṁ | Tuļuva-bala-jaładhi-vileyânaļam | dâyâdya-durgga-dâvânaļam ||
 Pâṇḍya-kuļa-kudhara.. liša-danḍam | gaṇḍa-bhêrunḍa | maṇḍalika-bêntekâra |
 Chôla-kaṭaka-sûrekkâra | sakala-vandi-jana-manas-santarppaṇa-pravaṇatara- |
 vitarâṇa-vinôda | Vâsantikâ-dêvî-labdha-vara-prasâda | Yâdava-kulâmbara- |
 dyumaṇi mandaļika-chûḍâmaṇi | kadana-prachaṇḍa | Malaparoļ gaṇḍa nâmâdi- |
 prasasti-sabitam śrîman-mahâ-maṇḍalêśvaraṁ Tribhuvana-malla Tałakâdu- |
 Koṅgu-Naṅgali-Nołambavâđi-Banavase-Hânuṅgalu-gonda bhuja-bala Vîra- |
 Gaṅga pratâpa-Hoysala-vîra-Ballâla-Dêvaru sukha-saṅkathâ-vinôdadiṁ Dôra- |
 samudradoļ râjyaṁ geyuttire ||

* So in the original.

â-negaṛda vîra-nrîpana ma- |
 nôrayana-priye . . . la-nîlâlake chan- |
 drânane Kâmana Ratiyal |
 tân eṇe toṇe sari samâne Bammala-dêvi ||
 Bammala-dêviya guṇamai |
 Bammala-dêviya samasta-dânônnatiyai |
 Bammala-dêviya šilam a- |
 chintyanî bhuvanaika-dâna-chintâmaṇiyai |

svasty anavarata-parama-kalyâṇâbhuyada-śata-sahasra-phaṭa-bhôga-bhâgini
 dvitîya-lakshmi-samâneyuñ | sakala-kaṭagâmânûneyuñ | vivêka-Brihaspatiyuñ |
 pratyutpanna-Vâchaspatiyuñ | sakala-vandi-jana-chintâmaṇiyuñ | pâtra-chû-
 dâmaṇiyuñ | udvritta-savati-gaja-kêsariyuñ | gîta-vâdyâ-nritya-sûtradhâre-
 yuñ | njia-phalâbhuyada-dipakeyuñ | savatiyara benna savatigeyuñ | savati-
 yara mukha-darppaneyuñ | â-negaṛda Bammala-dêviya tande Mokhari Lakha-
 yyanu dânad abhimâni-guṇai | tân ene Vâg-dêviya vara-prasâdakanu âyuñ
 śriyai | bhujado tâldida kîrtty-aṅgane-verasi lakshmiyai tâldidanu Valli-
 ppayyage Akabâyige puṭṭida su-putra-kula-dipakan enisi negaṛda Mokhari Lakha-
 yyanuñ || â-Lakhayyana vadhu parama-śrî-kânte dâna-kîrtty-aṅgane satyad abhi-
 mâni guṇâgrâni dêviya vara-prasâdadinde dhareyo kîrtty-aṅganeyai pañedala |
 śriy-âyuñ lakshmiyai bhujado kîrtty-aṅgane-verasi tâldida Chaṇḍayyaṅga
 Malli-dêvi[ge] puṭṭida su-putra-kula-dipike enisi negaṛda Sômavveyaruñ | Kalka-
 ni-nâda Tâvarekereya samyag-bhâgeya Attigoṇdanahalliya dharmma-pratipâla-
 navâgi Mokhari-Lakhayyan-arddhâṅga-lakshmi Sômavveyaru Amritêvara-dêva-
 ra dêvâlyava mâdisi alliya prabhu Atti-Gaudana maga Ayyama-Gauṇḍana
 maga Gaṇḍa maga Mâchi-Gaṇḍana aļiya | sarvva-jana-san-mânitavâgi
 Sômavveyaru Saka-varsha 1105 neya Šôbhakrit-saṁvatsarada Paushya-śu 2
 Sô | uttarâyaṇa-saṅkrântiyalu Amritêvara-dêvara aṅga-raṅga-bhôga-nivêdy-
 nandâdîvigeṇai khaṇḍa-sphuṭita-jîrṇyôddhârakkai alliya sthânika-Honna-
 Jîyana maga Chauḍa-Jiyage dhârâ-pûrvvakai mâdi biṭṭa datti (here follow details
 of gift) int i-padiya naḍasadavaru âchâryyana (usual final verse) Sômavveyara
 bhrâ ga nandâdîvige nivêdyakaṇi bhûmiya biḍisida sénabôva-Nâraṇa-
 dêvariinge sukha-sampadam akke maṇigaṛla mahâ śrî śrî śrî

255

At Bhairâpura to the same village, on a stone in Survey No. 172.

śrî-Gaṇâdhîpatayê namâḥ ūbhâm astu nirvignam astu
 abhîpsitârttha-sidhyartthai pûjîtô yas surair api |
 sarva-vighna-chchhidê tasmai śrî-Gaṇâdhîpa tê namâḥ ||
 Ŝâlivâhana-śaka 1549 Prabhava-saṁvatsarada Vaiśâkha-śudha 5 lu śrimatu
 Nugâlli-simhâsanada Guru-dêvarige Sâli-Nâyakara Yimmađi-Bhairappa-Nâya-

karu tamma hesaran ittu Bhairâpuravanu Šivârppitava mâdidaru i-śâsanavu mudrege karttarâgi Parameśvara-Nâyakaru nađasidaru.....

256

At Hulikere (same hobli), on copper plates in possession
of the Patêl Siddê-Gauđa.

(Nâgarî characters)

[I] śrî-Ganâdhîpatayê namaḥ || namas tuṅga etc. ||
yan-mâtri-stana-pâna-kêli-samayê śrikva-praṇâdî-ksharat-
kshîrôdâra-jharî-dvayaṁ vitanutê yasyâgrahâra-śriyam |
sphâyat-phêna-tatis tanôty adharagâ yasya dvijâlî-chhavim
kalyâṇam Kalabhânanas sa kalayel loka-trayasyôchitam ||
krîḍâ-palvalakalpa-kalpa-jaladhau vrîḍâbhilinâm iva
praudhiotkaṇṭhatayôdhrîtaiṁ samuchitaiṁ dañshîrâgratas sasprîham |
priñthvîm pañkaja-patra-talpam anayad yas tv adri-bhadra-stanîm
Bhûdâras sa bhavêd udâra-charitas sampat-samriddhyai satâm ||
Yadur mahîbhrit-pravaraḥ purâbhûd Indum hi yad-vainša-karîram âhuḥ |
tad-vainša-madhyêjani Saṅgamêndrô ghanîbhavaj-jîvanavaj jagatyâḥ ||
yaśaḥ-prakâṣaiṁ Yâdu-vainša-jâtaiṁ sad-vrîttam achchhaṁ guṇinam mahântam |
sadâ-janâhlâda-karam mudâ yaṁ sautô hridâ mauktikavad vahanti ||
tasya pañchamukha-têjasas sutâḥ pañcha Pâṇḍu-tanayâ ivâbhavan |
têshv adhatta vasudhâ-dhuram chirai Haryapaḥ kshiti-patis sahânujaiḥ ||
vidhâya yuva-râjaṁ yô Bukka-Râjaṁ nijânujaṁ |
Upêndram iva Dêvêndrô niśšaṅkaiṁ aśishaj jagat ||
nâmâvaśehitâśeha-vipaksha-vasudhâbhritâ |
gôtrânurâgiṇâ yêna nirjjitas sô'pi Gôtrabhit ||
yad-dantâvala-gaṇḍa-maṇḍala-gaṭad-dânâmbu-dhârôllasat- |
Kâlindî-paripûritô jałanidhir nânnyâpagâbhir dhriyaiṁ |
nô chêd añjaua-puñja-nirmmala-nabhaḥ-prâvṛiṭ-payôda-prabhâ- |
śchôtat-sârasa-rûpa-nîra-nikara-śrîr asya kiñ-hêtukâ ||
sâmrâjya-lakshmîm adhigamyâ tasmât
śrî-Bukka-Râjô vijayôrjjita-śrîḥ |
yô bhûta-bhâvi-ksbitipâla-jâlam
a/[IIa]tyâkramîd vikrama-vaibhavâbhym ||
sarvâkharva-phalôttarâ vasumatî nish-kaṇṭakôṭaṅkitâ
niś-śeshîbhavad-îti-bhîtir amitôdarkô vitarkôjjhitaḥ |
jâta-sphîta-janôtsavô janapadas sampat-samriddhas sadâ
yasmin Bukka-mahîpatau samabhavad viśambharâ-rakshakê ||
digantâdrishu yad-danti-dantâghâta-kshatâlayaḥ |
yad-dig-jaya-jaya-stambha-birudâvalivad babhuḥ ||

vijitya viśvam Vijayābhidhānām viśvottarām yō nagarīm vyadhatta |
 yā Hēmakūṭam nija-sāla-bāhū-latā-chhalēnēva parishvajantī ||
 yat-prākāra-śikhāvalī-parilasat-kiñjalka-puñjāchitām
 yach-chhākāpura-pushpa-jāla-nichitaṁ sad-danti-bhṛīngānvitām |
 sphāyad yat-parikhā-jala-pratiphalad yat-prānta-prithvīdhara-
 chchhāyā-nālam idām purābjam anisām lakshmyā sahālambatē ||
 yas Tuṅgabhadrāñchita-pāda-pīṭham bhadrāsanām bhāsura-Hēmakūṭam |
 kshōṇi-janānām parirakshaṇārttham tasmin Virūpāksha ivādhyatishthat ||
 āvāsa-bhūmir naya-niśchayānām ākalpakalpō jaya-rājya-lakshmyāḥ |
 tasyābhavan Muddapa-dāṇḍanāthaś śrīmān amātyaḥ prāṇamachchharanyaḥ ||
 sākāraḥ kiṁ pratāpas samadhigata-tanuḥ kiṁ nayas sambhṛitāṅgaḥ |
 kiṁ dharmas saṅgataḥ kiṁ sakala-guṇa-gaṇas sātmakaḥ kiṁ prasādaḥ |
 kiṁ sura-druḥ samupachita-kalas sarvvadā kiṁ kalātmēty |
 ēvaṁ(yam) sva-svānurūpam prati-nṛipati-sabham tarkyatē yō mahīpaiḥ ||
 ēkāpi šatakōṭis syāt . . . vairi-bhūbhṛitām |
 ananta-kōṭir apy ēkā bharaṇē namra-bhūbhṛitām ||
 tasminn ahīna-satvē hi nidhāya vasudhā-dhuraṁ |
 [v]aramsīd Bukka-bhūpālō Vāsudēva iva Śriyā ||
 matīva kīrttis sāmrājya-lakshmī iva lakshya-rūpā |
 prāṇēśvarī Bukka-mahīśvaraṣya Honnāyi-nāmnā bhuvi viśrutāśit ||
 kalāsu yā Kāma-kalēva tanvī vidyāsu sarvvāsv api yā trayīva |
 kāntāsv anēkāsv api [IIb] tasya rājñas saiva praśastā purushārttha-sidhyai ||
 tatō Hariharaś śrīmān ullasat-sarva-maṅgalāḥ |
 tad-ātmajō vijayatē rājā Hariharōpamah ||
 kramāgatām viśva-tamō’pahantrīm śrī-Mudda-dāṇḍādhipa-mantri-yuktām |
 pituḥ prasādād adhigamya lakshmīm rājā janāhlādam ayaṁ vidhattē ||
 Virūpākshas sākshāt kula-parama-daivam kula-guruḥ
 Kriyaśakty-āchāryaḥ Kali-kalabha-kaṇṭhīrava-yaśāḥ |
 jagad-rakshā-śikshākara-vibhava-sā. . ūya sachivas
 sa ēvābhūd vaṁśa-krama-parigatis saiva nagarī ||
 yasmin dig-vijayāya sajjita-chamū-sannāha-pūrvam pura-
 dvārān nirggata-mātra ēva visaran-nāśira-dhūli-bharaiḥ |
 śushyan yad-bhaya-vidravat-kshiti-bhṛitāni dvīpāvakāśārpaṇa-
 spashṭāṅgaḥ parivihvalō jalanidhir ddhāvann ivadriṣyata ||
 yasmin hēmādri-dānām vidadhati vidhivad bhūsurēbhyo’khilēbhyas
 tyakta-svāvāsa-vāsās sapadi samuchitām tē surā Vāsavādyāḥ |
 yan-muktēshv agrahārēshv anavarata-tatānanta-satrēshu chirēshv
 ārūḍhā gūḍhā-bhāvam pratigṛīham adhunā santataṁ tē vasanti ||
 sō’yam Harihara-nṛipatiś śrīmān rājādhīrājō’smin |
 Hōsaṇa-dēsē prathitaiḥ Jambūrum svīya-ghōsha-nāvakaḍhyam ||
 kha-dvaya-śikhi-śaśi-vimitē Šaka-varshē Kālayuktābdē |
 māsē Sahasi cha sōma-grahaṇē vārē cha Mandākhyē ||

dhârâ-pûrvam pûrva-prasiddha-sîmânvitam samba.... |
 vi[ra]chayya mâtři-nâmnam viprêbhyo Honnalâpuraiñ prâdât ||
 vr̄itti-vibhâgam kritvâ tatra šrî-Mudda-danđêshah |
 yébhyaḥ prâdâd vr̄ittih têshâm nâmâni likhyantê ||

(23 lines following contain names and description of vr̄ittidârs).

[IIIa] êtêbhyas trayas-trimśat-saṅkhyâkêbhyo brâhmaṇebhyaḥ pratyêkam
 ēkaikâ vr̄ittir dattâ êtad-grâma-pûrvâśritêbhyo brâhmaṇebhyaḥ vr̄itti-trayam
 dattam

ity êvam agrahârê'smin Honnalâpura-saṅjñitê |
 shaṭ-trimśad êva vimitâ vr̄ittayô vipra-sâtkritâḥ ||

añkatô'pi 36 [IIIb] itâḥ parañ Karṇâṭa-bhâshayâ tasya sîmântarâṇi likh-
 yantê | (49 lines following contain details of boundaries). [IVb] int i-prasiddha-chatus-
 sîmâ-samanvitav aha Bânuvalî-sahitav aha pûrva-prasiddham âda Jambûranu
 Honnalâpuravâgi mâdi i-śâsanasthar aha brâhmarige râjâdhîrâja paramêvara
 šrî-vîra-Harihara-Râyaru Šaka-varsha 1300 Kâlayukta-saṁvatsarada Mârgga-
 šira-paurñamî-Šanivâra-sômagrahaṇa-punya-kâladali sa-hiraṇyôdaka-dâna-
 dhârâ-pûrvakavâgi â-chatus-sîmevolagullâ nidhi - nikshêpa-jala - pâshâṇa-
 siddha-sâdhyâ-ashâṭa-bhôga-têjas-svâmya-samasta-balî-sahitavâgi â-chandrârkka-
 sthâiyâgî sarvvamânyavâgi koṭṭu tat-pramâṇa-bhûtavâgi koṭṭa tâmra-śâsana ||
 nyûnâksharam adhikâksharam vâ tat-sarvam pramâṇam iti (usual final verses). [Va]
 bhûyâd brahmottarô'yañ satatam upachita-šrî-samriddhô'grahâras
 sarvâ saukhyam labhantâm aviratam abhayañ brâhmaṇâ Brahmakalpâḥ |
 sâmâtyas sâvarôdhô bhuja-bala-vijitârâti-lôkaiḥ kumâraiḥ
 jîyâd â-chandra-târam Harihara-nripatir Bukka-bhûpâtmajô'sau ||
 chatus-sâgara-paryantañ gô-brâhmaṇebhyaś śubham bhavatu | maṅgala mahâ
 šrî šrî šrî i-śâsanakke ari-râya-vibhâda bhâshege tappuva râyara gaṇḍa pûrvva-
 dakkshiṇa-paśchima-samudrâdhipati râjâdhîrâja râja-paramêvara šrî-vîra-
 Harihara-Râyara šrî-hastad oppa šrî-Virûpâksha

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At Hebbâlu (same hobli), on a stone near the Saṅgêvara temple in the tank bed.

śrî-Gaurî-nayana-priyam vimala-Gaṅgâ-chitta-santarppaṇam |
 Nâgêndrâdi-vibhûshaṇam tridaśa-vandyaiñ Kâma-sambârakaiñ |
 yôgîndra-braja-gôcharaiñ tri-bhuvanârâdhyañ gaṇâdhîśvaram |
 Siṅgêśam nimag îge nitya-sukhamaiñ chandrârkkar ul̄lannegam |
 kshameyim bhûmiyan ugra-têjad odavind âdityanaiñ bhôgadind |
 Amarâgrâsaranañ vivêkad odavim Vâgîśanaiñ mantradim |
 Sumanomantrîyan artthiyim budha-janaiñ pôlippud êm paṇḍitar |
 saman alt îga Pirâne-perggadeg enal dhanyañ dharâ-chakradol |
 âtana bhâryye rûpavati gôtra-pavitre budhargge bêditam |
 santatam artthiyim kuḍuva kalpa-latâ-same satyad âgaraiñ |

nîti-samête sachcharite Sîte patibratadim gunaughadim |
 bhûta-la-mâte tâm Goraviyakkane râjipał i-dharitriyoł ||
 â-nâriya maydunanum |
 dâñôdaya-vikramôdaya-śrî-sadanam |
 nânâ-kalâ-pravînam |
 tân i-vasumatiyoł esevanô Muktabudhañ ||
 ant â-Pirâne-perggadegañ Goraviy-ayvegañ ||
 udayisidar mmahâpurushar atyabhinûtar ajêyar ûrjjita- |
 prada-pari-śâstra-vêdigał atarkkyar anûna-pavitra-gôtradim |
 vidita-viśuddha-mantri-vara Kuppaña-Bhairava-Sômanâthar ìg |
 odavida kîrtti-mûrtti Javanaiyyan ivar ddorevetta manrigał ||
 śrî-padamam vâg-jânam |
 Traipura-Yama-patni-rûpan ittału gâda matt |
 â-purusha-sahôdariy ene |
 dîpike Chaingauyye kula-grihâsthâyikeyoł ||
 ant â-odavuṭtidaroł ||
 parama-purushârttha-tîrttham |
 paramaudâryya-prasaṅga-tuṅga-guṇaugham |
 vara-jana-sura-bhûjâtam |
 Surigeya-Perumâlu-râjya-savanañ Javanañ ||
 vara-Ballâla-pradhânam Surigeya-Perumâlakhya-dançâdhinâtham |
 paramârttham tat-kanîyam šachivara tiłakam Siṅga-piłâkhya-rûpan |
 sthirâ-puñyar ttâm enal tân avara pada-pariprâptanoł brityan end i- |
 dbare tannañ kîrttikum perggade-Javanayanam sêvyanam râgadindam ||
 jaya-dhîrañ satya-sârañ durita-timira-dûrañ yaśah-puñja-bhârañ |
 priya-nêtrañ lôka-mitrañ Šiva-pada-nuta-gâtram mahâ-puñya-pâtram |
 bhaya-nâšam šrêshtha-dêšam sakala-guṇa-gaṇâdhîšan audâryya-kôšam |
 naya-mêtam sad-vinûtam šachiva-Javana-tâtam Jayantî-samêtam ||
 Javanañ manrigałoł bu- |
 ddhi[...]bhidayam Châñâkyanam diṭam pôltapan end |
 avanam bhuvanam pogalvudu |
 kuvalaya-sakha-dhavała-kîrtti-kântâ-patiyam ||
 nara-sabheyołu sura-sabheyołu |
 [....]daitya-sabheyołam manrigałoł |
 paramârttham Javananoł i- |
 Surigeya-Perumâlu-bhṛityanoł dore-gânein ||
 â-vara-mantrige satiyam |
 bhûvalayadoł Abjasambhavañ mâđ ittañ |
 Bhâvaja-Ratig eney emb i- |
 bhâvaneyim Kalliyakkannam pogaladar âr ||
 Jina-pati kula-daiivam sale |
 Jina-munigale gurugał amala-dharmmame dharmmam |

tanag enal i-Javanana uute |
rājipaṭu Kalliyakkan amôgha ||
 sura-taru kalpitamam bhâ- |
 sura-maṇi chintitaman akhiла-kâmitamam |
 sura-dhênu Kalliyakkano! |
 eraḍ illade kaltu dharege kuḍuvude binadaṁ |
 negald i-dharmmaman artthiyam naraparam grâmêšarum pâlipar |
 ggaganam tîvida kîrttiyam vasudheyam pâlippar i-dharmmado! |
 bageyol kêdan oḍarchchuvar kiḍiparam vishthâ-krimi-brâtado! |
 mige tad-vamšajar âdiyâge puguguṁ chandrârkka-târaṁ-baram |
 svasti śrî-janma-gêhaṁ nibhrita-nirupamaurvvânaḥoddâma-têjam |
 vistârântab-kritôrvvitalam amaṭa-yaśaś-chandra-sambhûti-dhâmaṁ |
 vastu-brâtôdbhava-sthânakam atiṣaya-satvâvalambam gabhîram |
 prastutyaṁ nityam ambhônidhi-nibham esegum Hoysalôrvvîśa-vamšam |
 adaro(la)l kaustubhad ond anargghya-guṇamam dêvâbhad uddâma-sa- |
 tvad agurbbam himarasmiy-ujvala-kaṭa-sampattiyam pârijâ- |
 tad udâratvada pempan orvvane nitântam tâldi tân alte pu- |
 t̄idian udvêjita-vîra-vairi Vinayâdityâvanipâlakam ||
 ka || â-Vinayâdityana vadhu |
 Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
 bhâva-guṇa-bhavanam akhiла-ka- |
 lâ-vilasite Keleya(m)barasi embaṭu pesariṁ |
 â-dampatige tanûbhavan |
 âdam Šachigam Surâdhîpatigam munn ent |
 âdam Jayantan ante vi- |
 shâda-vidûrântaraṅgan Ereyâṅga-nṛipam |
 ereyan eleg enisi negaldirdd |
 Ereyâṅga-nṛipâla-tilakan-aṅgane chelviṅg |
 erevatṭu šila-guṇadiṁ |
 negad Échala-Dêviy-antu nôntarum olearê |
 ene negald-avar-irbbarggam |
 tanûbhavar negaldar alte Ballâlaṁ Vi- |
 shnu-nṛipâlakan Udayâdi- |
 tyan emba pesarindam akhiла-vasudhâ-taṭadol |
 avaro! madhyaman âgiyuṁ bhuvanado! pûrvvâparâmbhôdhiy ey- |
 duvinam kûde nimirchchuv ondu nija-bâhâ-vikrama-krîdey-ud- |
 bhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmaṁ dharâ- |
 dhava-chûḍâmaṇi Yâdavâbja-dinapam śrî-Vishnu-bhûpâlakam ||
 Lakshmî-dêvi Khagâdhipa- |
 lakshmaṅg esedirdda Vishnug ent ante valam |
 Lakshmâ-Dêvi lasan-mṛiga- |
 lakshmânane Vishnug agra-sati ene negalda! |

avarge Manôjan-ante sudati-jana-chittaman ilkojalke sâlv |
 avayava-sobheyind atanuv emb abhidhânaman ânad aṅganâ- |
 nivahaman echchum uyvan aṇam ânade bîraran echchu yuddhadol |
 tavisuvan âdan âtmabhavan apratimam Narasiñha-bhûbhujam ||
 mṛidu-pade Échala-Dêviye |
 sudatiye Narasiñha-nṛipatig anupama-saukhyam |
 prade patta-mahâ-dêvi- |
 padavige sale yôgyey âgi dhareyo! negalda! ||
 lalanâ-lilege munnav entu Kusumâstram puṭṭidam Vishṇugam |
 lalite Śrî-vadhuvingav ante Narasiñha-kshônipâlaṅgav È- |
 chala-Dêvi-vadhu(vii)gam parârttha-charitam puṇyâdhikam puṭṭidom |
 balavad-vairi-kulântakam jaya-bhujam Ballâla-bhûpâlakam ||

Siva-pâda-sêkhara Javaneya-heggade Siṅgêsva-dêvara pradishteyam mâdi
 kannegeyem kaṭṭisi taṭâka-pratishteyam mâdisi â-Heggadeyakereya kelage
 Kumârana-Hebboṭala aśeṣha-mahâjanaṅga la anumatiyinda Siṅgêsva-dêvarige
 biḍisida kshêtra mûḍalu kereya kôdi teukalu Muttêri paḍuvalu Nâlivallâ bâda-
 galu â-yêri tat-kâlôchita-krayava koṭtu konḍa vritti baṭi-sahita ondu tuṇi nela
 beddale ēlu-nûru kamba Kâṣyapa-gôtrada Kumâra-dêvarige kâlu-gachchi kaige
 dhâre eṣadu koṭṭa bhûmi i-kshêtradolage Javaneya-heggade arddha-vrittiya tân
 ull-annaka anubhavisuvanu | (usual final verse) gaṇa-raksheg â-Hiriyûra keṣey-
 olaganya bidira hindala hûvina tôtâ Siṅgêsva-dêvarige (right side) ūra mundaṇa
 mane matteyum arddha Châvaṇaṅge mattam Javaneya-Heggadeyakereya
 kelage Muttêriyin teukalu vuchita-krayavañi koṭtu mahâjanaṅgañi santosami-
 bađisi â-mahâjanaṅga la kaiyalu dhâreyan eṣasi biḍisida gadde salage vondu
 koṭaga nâlku yi-Muttêriya kelaganya gaddeyun hiriya keṣey volaganya hûvina
 tôtavum Siṅgêsva-dêvarige hûvina-pađiya naḍasuvantâgi heggadeya maga
 Châvaṇaṅge koṭṭudu avara vaṁśa ullannaka mattam Siṅgêsva-dêvarige
 biḍisida beddale tatu-kâlôchita-krayavañi koṭtu konḍa keyi Guṭâchâriyaker-
 eyim bâdaganya kalla keyi âru-nûru kamba vûrim . . . lu Baraginahâlalu keyi
 mûnûru kamba yint i-vombhaynûru bedale Siṅgêsva-dêvarige hûvina pađiya
 naḍasuva Châvaṇaṅge ūra mundaṇa Siṅgêsva-dêvara mane Châ[va]ṇaṅge bhâga
 ulida bhâgavum teukaṇa kêriya arddha manevum Kumâra-dêvarige mélâravikke
 Châvaṇaṅge gavudiy âle paḍuvalu tatu-kâlôchita-krayavañi koṭtu konḍa
 bedale vombhayinûru hûvina pađiya naḍasi bhêri-saṅkhavañi bhârayisuvantâgi
 Châvaṇaṅge koṭṭadu (usual final phrases). (left side) Javaneya-Heggadeyakereya ke-
 laganya koḍageya tân utanaka anubhavisuva tanna arddha-vrittiya baṭi-sahita
 maṭada Vinâyaka-dêvarige koṭṭa â-maṭavanu nityâhnikâ vamme bâharisi maṭak
 ondu dêvarig ondu dîvigejam belaguvaru nâlku-devasakke omme sâraisuvaru
 â-maṭa âlidade tâve mâduvudu â-brâhmaṇarige besake besakevantâgi Mala-jîya-
 Chikka-jîya-Bomma-jîyaṅgalige kâla toladu kaige dhâreyan eṣadu koṭṭadu
 dêvâlyad-olaganya teingina palayoṅganya Vighnêsva-dêvarige vandu bhâga
 maṭada Vighnêsva-dêvarige ondu bhâga dêvara vaṅgu

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At Jambûr (same hobli), on a stone to the right of the main entrance
of the Jakkêśvara temple.

śrî-Gaṇâdhipatayê namaḥ ūbhām astu svasti śrî vijayâbhuyada-Śâlivâhana-
śaka-varusha 1584 neya Plava-samvatsarada Mârggaśira-śuddha 15 Sômavâra-
Uttarâ-nakshatra-Karkkâṭaka-lagnadalu Jambûra Jakkêśvara-svâmiyavara
arddhâṅgiyar âda Kamalâmbikey-ammanavaru prati.....nu Kânakâranaha-
liya prabhu dha.....kumârarâda Basavajyanavaru mâdida ševe samasta-
maṅgala maha yî-sêveyanu Channapaya...yanu namage havâlu mâdidali....
dharmake..tannaṁ mi..l â-sêve.....ra 12 pradhâna bali-pîtha 10 su 13
nâvu mâdida sêveya.....tammanavarige dêvige.....

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On a stone to the left of the same entrance.

Ūbhām astu | namas tuṅga etc. ||

svasti śrî vijayâbhuyada-Śâlivâhana-śaka-varuša 1414 neya Râkshasa-samvat-
sarada Mârggaśira-ba 10 Šu lu śriman-mahâ.....mêdinî-mîsara-gauḍa kaṭhâri-
Sâluva ari-râya-vibhâda pûrvva-dakshiṇa-paśchima-samudrâdhipati śriman-
mahârâjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa yimmađi-Narasiṅga-Râja-
mahârâyara sênâdhipati Îśvara-Nâyaka-ođeyara kumâra mûva-râyara mastaka-
śûla . . rakshâkartta dharmma-mûrtti Narasaṇa-Nâyaka-Vodeyarû Nâgapâ-
Vodêra maga daļavâyi Mallaṇa-Nâyakarige Sâtigrâmada sîmeya râjyada
nâyakatanake pâlisidalli â-sîmeya śrimad-udbhava-sarvvajña-sakala-vidyâ-
nidhi-Honnalâpurav âda šâsanastha-sarvvamânyada-agrabâra-Jambûra śrî-
Jakkêśvara-dêvarige â-Sâtigrâmada sîmeya Diṇḍugûra sthalada Dêvigereyû
pûrvvadali koṭṭa chatus-sîmeya liṅga-mudrâ-śilâ-sthâpitavâgi â-halliyu jîrñav-
âgi hâlâgi â-dharmma dêvarige yî..... âgi yimmađi-Narasiṅga-Râja-mahâ-
râyara nirûpadim sênâdhipati Narasaṇa-Nâyaka-Ođeyara appaneyim Diṇḍu-
gûra mahâjanaṅgalu Jambûra mahâjanaṅgalu mund it̄u yimmađi-Narasiṅga-
Râja-mahârâyaru Narasaṇa-Nâyaka-Ođeyarige âyur-ârôgya-samasta-aiśvaryya
samasta-râjyâbhuydayav ahantâgi â-Dêvigereyâ chatus-sîmeyolag ullanthâ
kere kaṭṭe gadde beddalu tōṭa tuḍige kaṭa mane ârâma kûpa taṭâka râgi
huruvali yenne tuppa herjuṅka nela me...sthaṭa-suṅka chara-suṅka maduve-
dere magga-deṛe aḍa-deṛe-muntâda suṅka kuṭa-balakeya mélupâlannu hadeke
hora kaülu .. kâṇike daruṣana-gâṇike muntâgi yênu uṇṭânthâ sarvvâ-
svâmya samasta-âdâya-sahavâgi â-Dêvigereyanu śrî-Jakkêśvara-dêvarige
â-daļavâya-Mallaṇa-Nâyakarû prâku Kârttika-śu 15 mahâ-tithiyalu sa-hiranŷô-
daka-dâna-dhârâ-pûrvvakavâgi dhâreyanu eṛadu koṭṭevâgi â-Dêvigereyalu sar-
vvâdâya . . lû huṭṭida haṇa-bhattadalû śrî-Jakêśvara-dêvarige pañchâmrita-

abhishekā - nayivēdyā - nandādīpti - mantra - pushpa - davanārōpaṇa - phala - pūje pavitrārōpaṇa - Kārttika - Kṛittikā - dīpa - pūje - vasantōtsava - muntāda pañcha - parvva-Dīpā[va]līge-Śivarātre-yugādi-modalāda mahā-tithigaṇa pūje nayivēdyā dēvarige śrigandha dhūpa parimala-dravya vastra archchakaru parichāraka bāṇasi hūvina tōṭa māduvara bhēri-jēgatē-muntāda viniyōgadavara jīvita dēvara vaibhavake saluvadu ॥ śrī-śrī-svāmi-Jakkēshvara-dēvaru bra ... yāgi sarvvamānyada agrahāra-Jambūru dakshiṇa-Kailāsav-āda-kāraṇa ā-Jambūralū bahantā muļu-gāvala kūli chiluvāna taṭavāṇuke sthāla-suṇka chara-suṇka maduve-dēre maga-dere....re muntāda suṇka muntāgi yēnu bahanthādanu Narasaṇa-Nāyaka-Voḍēra nirūpadim Narasaṇa-Nāyaka-Voḍērige dharmmavāgi ā-Jambūra.....Malaṇṇa-Nāyakarū dhāreyan erādar-āgi yī-yeṛādu-dharmmavu ā-chandrārkka-sthāiyāgi naḍadu bahudu (usual final phrases).

dēva-dravyāpahārēṇa..... ।

.....sūkaratvam punaḥ punaḥ ॥

sva-dattām etc. (usual final verse)

vipra-dravyāpahartārō dēva-dravyāpahārakāḥ ।

.....nātra saṁśayaḥ ॥

vipra-grāmēshu yaḥ kuryād anyāyēna karam karē ।

.....narō bhuṇkte narakāṇi kalpa-pañchasu ॥

vipra-grāmē karādānē yō'numantā sa pāpa-kṛit ।

yē yē.....rājan brahma-hatyāyatām śataṁ ॥

Yīśvarārppanām astu (usual final verses).

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At Virūpākshapura (same hobli), on a stone on Jōgināthagudda to the right of the temple.

vaḍigege pa 30 chhattrakke..... . . . yalu Kambaya tevara keyyanu Brahma-samudradalli khaṇḍuga-gaddeyanuṁ Jayagoṇḍēshvara-dēvara aṁ . . . nāgi Māleya-Gavuḍa Kēśava-yōgi Chālukyā-Hemmāḍi-Dēvana maga Śiva-Dēvaṅge nuḍi Vijaya-saṁvatsarada Vaiśākhada paurnṇamī-Bṛihavāradandu śriman-mahā-pradhānam

namas tuṅga etc. ॥

svasti samadhibhāga-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-puravarādhīśvaraṁ Yādava-kuṭāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparol-
gaṇḍādy-anēka-nāmāvalī-samālaṅkṛitar appa śrimat-Tribhuvana-malla Taḷa-
kāḍu-Koṇgu - Naṅgali - Noṇambavāḍi - Uchchaṅgi - Banavāse - Hānugallu - gonḍa
bhuja-baṭa Vīra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dēvaru palavu giri-durgga-
jala-durgga-vana-durggaṅgaṇam sādhyam mādi geldu sukha-saṅkathā-vinōda-
dim rājyaṁ geyyuttam irddu Jayagoṇḍēshvara-dēvargge biṭṭa datti ereya-keṛe-
yuṁ adara baḍagaṇa baṇḍi-dāriyuṁ gaḍi ante baralu kaḍavina koḷanu gaḍi

mūḍalu Huṇisimayya-daññāyakaru biṭṭa keṛe gaḍi teiñkalu vahaṇiya kaḷada teiñkaṇa beṭṭa gaḍi haduvalu vahaṇiya kaḷada koḷa gaḍi i-dharma-vāṁ dēvanum paṭṭa-mahā-dēvi Sāntala-Dēviyaru pañcha-pradhānarum iddu Saka-varsha sāsi 1042 neya Sārvvari-saṁvatsarad uttarāyaṇa-saṅkrāmāṇa-Sōmaṇavārad andu Śiva . . . pañditargge dhārā-pūrvvakam māḍi koṭṭaru hiriya-danḍa-nāyaka Gaṅgipayyanum Dāva panum Huṇisimayya-daññā[ya]karum iddu biṭṭa datti (usual final verse) (left side) . . dage 10 keṛeya hinde khaṇḍuga-gaddey ā-Chavudēśvara-dēvara munde dhārā-pūrvvakam māḍi bi

261

At Masaganahalli (same hobli), on a virakal in the Īśvara temple.

svasti samasta-bhuwanāśrayam ū̄-prithvī-vallabham mahārājādhiraṁ para-mēśvaraṁ Dvārāvai-pura-varādhīsvaraṁ Yādava-kulāmbara-dyumaṇi sarvavajñā-chūḍāmaṇi Mālerāja-rāja Maleparoļu gaṇḍa gaṇḍa-bhērunḍa kadana-pra-chaṇḍa ēkāṅga-vīra asahāya-sūra nissaṅka-pratāpa-chakravartti Hoṣaṇa-bhuja-baṭa-vīra-Ballāla-Dēva Dōrasamudrada nelevīḍinoļu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire tatu-pāda-padmōpajīvi || Śrimukha-saṁvatsara-dalu bhaṇḍāri-Siṅgayyan-adhikāradalu Didigina-vittiya Masekalahalliya Sata-Gaudāna maga Mādi-Gauḍa ātana madavalige Bamma-Gauḍiya maga Chikktamma Āśvayija-bahuļa-ēkādase-Sukravāradalu Śiva-lōka-prāptan ādalli Bāchaya ātana maga hiryya-Mañchayya-chikka-Mañchayyaṅgalu ettisida bīragallu maṅgala mahā ū̄ ū̄ ū̄ maṅgalarāne maṛe-yokkara kāva | Roddada Gaṅgōjana maga Bōgōjā vīragala mādida ||

262

993

At the same village, on a virakal in Timmē-Gaudā's field east of the village.

svasti ū̄-nṛipa-kālātīta-saṁvatsara-śataṅgaḥ entu-nūra-tombhatta-mūraneya Prajāpati-saṁvatsaram pravartisutt ire svasti Satyavākyā Konguṇivarmma dharmma-mahārājādhiraja Kōlāla-pura-varēśvara Nandagiri-nātha chalad-uttaraṅga Nolamba-kulāntaka ū̄-mat-Permmānādigaṛ Rājādityana kālagadole Dēvayyan-aliya Erīgāri sattoḍe ātana magaṁ Bichaṅgam Kalkali-nāda Neṭṭūra kal-naṭu gotṭar maṅgala (on the top) Kottamaṅgalada Duggayya bareda Erīgāriya naṭavida maga Adiyamma kallan iṛisida . . . maṅgala

263

At Kabbali (same hobli), on a stone near the Mallēśvara temple.

namas tuṅga etc. ||

svasti samadhibigata-pañcha-mahā-śabuda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādhīsvaraṁ Yādava-kulāmbara-dyumaṇi Vāsantikā-dēvi-labdha-vara-prasādi

kara..ku[...]chūḍāmaṇi Malaparoļu gaṇḍa śrīmanu mahā-maṇḍalēśva.....
 Tribhuvana-malla Taṭakāḍu-Koṅgu-Naṅgali-Gaṅgavāḍi-Noṇambavāḍi-Banavase-
 Hānuṅgalu-U[ch]chaṅgi-gonḍa Śanivāra-siddhi Giridurgga-malla nissaṅka-pra-
 tāpa Hoyisala-vīra-Ballāla-Dēvaru Dōrasamudrada neleyidinoļu ā-chandrārkka-
 tāram-baram pṛithvī-rājyam geyuttam iralu tatu-pāda-padumōpaṭīviyappa
 Dēveya-Nāyakana Padumave-Nāyakitiya su-putra gōtra-pavitra dvija-dēvatā-
 tatupara yāchaka-kalpa-vṛiksha satya-dhīra tantrada hiriya-magaṁ svasti śrī-
 matu maṇḍalika-nāyaka-gōdhumve-gharaṭṭa śaraṇāgata-vajra-pañjara māvan-
 aṅkakāra virōdhi-nāyakara gaṇḍa mahā-pasāytaṁ parama-viś[v]āsi Dēveya-
 Nāyakana Mayileya-Nāyaka Diḍugina-vittiya Kabbaliyam tanna meyi-jīvitakey
 ālūtav iddali mādisida dharmmav ent endade vūra mundaṇa kanne-gereyam
 kattisi dēvālyavam mādisi svasti śrīmatu Kabbaliya Kāla-Gāvunḍana maga
 Mādi-Gāvunḍanum Chikka-Mādi-Gāvunḍanum Bamma-Gāvunḍana maga Javana-
 Gāvunḍanum samasta-śrī-praje-gāvunḍugalum Diḍugina Kādeya-Nāyakanum
 Nariyandada Māra-Gauḍanum Tumakūra Māra-Gāvunḍanum hannerādu-halliya
 samasta-gavunḍugaļuṁ(v) iddu Saka-variṣam *sāsirada nūra hadinenṭeneya
 Parābhava-saṁvatsarada Chaitra-śuddha-chaturddāśi-Sōmaṇvāra-saṅkramaṇa-
 byatīpātad andu Mācha-jīvana maga Hanna-jīvana kālaiṁ karchchi śrī-Dēvēśva-
 ra-dēvarige tri-sandhyā-kāla-nivēdyakam nandādivigegam tām kaṭṭisida kanne-
 gereya yeraḍu-kōḍiya nīruvariya gaddey anisum ā-mūḍaṇa kaviley-a-kallu-
 varam teṅkalu Masaṇanakaṭṭaiṁ-bara beddalu yint i-keṛeyum beddalum Mādi-
 Gauṇḍanum muntāgi samasta-gāvunḍugaļa kaiyalu Mayileya-Nāyakanu dhārā-
 pūrvvakam mādi koṇdu biṭṭa datti || (usual final phrases and a verse) i-dēvālayavam
 kesaru-kalu-ādiyāgi kaṭṭa[sa]-nirmmāṇa-pariyanta māḍida Bivaṇi Mārōjanum
 Masaṇōjanum || barada Bidayaṁ || (right side contains some further grants).

265

At Diḍaga (same hobli), on a stone in front of the īśvara temple.

namas tuṅga etc. ||
yuktam Šašakapurada Vāsantikā-dēviyam nir- |
 mmaṭa-chittam sādhisuttā Šaṭa-nṛipan ire mēl-vāyda sārddūḍamam poy |
 Saṭa yend ā-muniśvaran ene seleyim poydaṭ ant ādud i-Poy- |
 saṭa-nāmam Yādavōrvvīpāti-nuta-kuladol lōla-sārddūḍa-chihnam ||
 ant ā-Saṭa-nṛipa....janisi..Vinayādityan enisida dinapaṁ || ā-Vinayādityan-
 ge putṭida Yereyaṅga-bhūbhujā .. Eṣeya[ṅga]ṅgam Ēchala-Dēvīgam yudisida
 Viṭṭi-Dēva .bhūbhujam || ā-Biṭṭi-Dēvāngam Lakshmā-Dēvige janisidam Nara-
 simha-nṛipālakam ||

paḍemāt ēin bandu kaṇḍaṅg amṛita-jaladhi tām garvvadiṁ gaṇḍa-vātaiṁ |
 nuḍiv-ātaṅg ēuan embai praṭaya-samayadoļ mēreyaṁ mīri,barpp ā- |

* So in the original: but Šaka 1118=Rākshasa; Parābhava=1109.

kadāl-annam Kālan-annam mulida Kuṇikan-annam [yugāntāgniy-annam] |
 siḍil-annam simhan-annam Puraharan-uri-gaṇu-annan ī-Nārasimhaṁ ||
 ā Nārasimha-Dēvaṅgaiḥ paṭṭa-mahādēvīgav udayaṁ-geyda Ballu-nṛipālakah ||
 ghana-śauryyam *Ballālam nija-vijaya-hayārūḍhan ādam Kalīngam |
 vana-vāsōdyuktan ādam Tuļuvan alaviget̄ ḥidam Koṇkaṇam bhōṅk- |
 ene punyāraṇyamaṁ samvarisidau agidam Gūrjjaram Mālavam [Vin- |
 dhya]-nikuñja-prāptan ādam jaṭadhi-nikaṭadoḷ Chōlikam vēlegoṇḍam ||
 svasti śrīman-mahā-prithvī-vallabham mahārājādhirāja paramēsvara parama-
 bhaṭṭārakam para-bala-sādhakan ēkāṅga-vīra Giridurgga-malla chalad-aika-
 Rāman asahāya-sūra nissai(h)a-pratāpa-chakravartti vīra-Ballāla-Dēvara
 chatura.....mēreyāgi dakshiṇa-mahī-maṇḍalaṁ ālva vijeya-Dōrasamudrada
 nelavīḍinoļu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam ire | tat-pāda-
 padmōpajīvi | svasti śrīmatu bhuja-bala Vīra-Gaṅga-Hoysala kūdi kāduva
 nā[....]ra gaṇḍa neradu...lara sāmantara gaṇḍa vairibha-mṛiga-sārddūla āl
 ḥdi maraļuva sāmantara gaṇḍa vīra-Ballāla-Dēvana gandha-vāraṇa Keregoḍu-
 nād-ālva mahā-pasāya sāmanta-Kāḍaya-Nāyaka Kalkaṇi-nād-oļagaṇa Didugina
 vīrttiyan āluta sukhadind ire || svasti samasta-guṇa-sampannanu vibhava-pra-
 sannanu āhārābhaya-bhai[shajya]-śāstra-dāna-vinōdanu Śiva-gandhōdaka-kṛitō-
 ttamāṅganu gōtra-chintāmaṇiyu nuḍidante gaṇḍanu śrī-Ballēsva-dēvara
 pādārādhakarum appa Kāḍleya-Nāyakan id ēm kṛitārthanō || svasti śrīman-
 mahā-samasta-guṇa-sampannanu Viśvāmitra-gōtra-pavitru Laṅkādvīpa-pura-
 paramēs[v]araru kāmadhēnu-chintāmaṇi-vastu-vābanaru sakala-sāstra-pra-
 viṇarū māṭa-kūṭa-prāsādarū pavaradeyarū | sakala-guṇa-gaṇāṅkṛita-kṛitottā-
 māṅgarū Parama-Brahma-niścha-la-svarūpar upadēsa-p(r)arākramaru Man[u]-
 Maya-Māṇḍabya-Viśvakarmma-nirmmitam appa Hemmigadeya mane enisida
 Stōṭakāchāru || ā-gōtrada suputru Bhāratī-dēvī-labdha-vara-prasādarū
 Doddā...dēvanu aras-aṅka-sūregāraru gēṇaṅka-chakravartti rāyaṅka-sālīvaru
 mahā-pasāya parama-visvāsi pratāpa-chakravartti vīra-Ballāla-Dēvaṅge Bhṛigu-
 vīdege rāja-guruvāda Kēṣīyaṇṇana vodayuṭṭida Balava-Jakkaiyan Edava-
 Jakkaiyanu Didug...āltam ippandu Sakha-varṣa +10129 neya Kshaya-samvat-
 sarada Vaishākha-suddha 10 Brīhavāradandu śrī-Ballēsva-dēvara pādārādhaka-
 kanu dāna-vinōdanu gōtra-chintāmaṇiyu vīra-Ballāla[Dēva] a gandha-vāraṇa
 mahā-pasāya Edava-Jakkaiyanu śrī-Ballēsva-dēvargge aṅga-bhōgakk āhāra-
 dāna-jīrṇoḍdhārakam Maragūli-Nāyakana maga Kanakasivanu Mallika-jīyana
 kālaiṁ karchchi dhārā-pūrvvakaiṁ mādi biṭṭa datti ent endaḍe || (here follow
 details of gift) antu gadyāṇa 21 ba 2 śrī-Ballēsva-dēvarige biṭṭa datti ā-Edava-
 Jakka-Nāyakana janani Chāravveyu tande Jakkōjan avara māṭā-piṭṛigalu
 Vaikontakke saluvantāgi biṭṭa dharmma || (usual final verses) biruda-rūvārigalige
 mastaka-.....vōja

* So in the original.

† Probably a mistake for 1129.

267

On a stone in Chaluvâ-mêstri's field to the west of the same village.

svasti Saka-nripa-kâlâtîta-samvatsara-sataigâl en̄unûra tombatta erâdaneya
 Pramôdûtav emba samvatsarada Mâgha-suddha-dasamî-Maingalavâra-Mrî...
 nakshatravum âge svasti Satyavâkyâ-Konguñivarmma dharmma-mahârâjâ-
 dhirâja Kuvalâla-pura-varêsvara Nandagiri-nâtha chalad-uttaraîga Noñambâ-
 kulântaga śrimat-Mârasingha-Dêva-Permmânañigâl Uñanûrole Nolambarañ
 kâde svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmanta jetîiga...negalda-
 guñânika mârbbala-dhîram śrimat-Lêsayya Pañaravâdiya Rañtagaða Nañna-
 payyana maga Asagayya . . tti gann-âneya peñed iñidu . . . Kalkalî-nâd-olage
 ereya...ngalavañ Mârasinga-Dêvañ mechchi Asagayyana magaiñ Sañkara-
 Gonđainge kal-nañu gotñaiñ chandrârkka-târam-bara salguñ

268

At Pura (same hobli), on a stone north of the Virabhadra temple.

namas tuñga etc. ||

Siddhârthi-samvatsarada Puñya-šu 1 Ma samasta-praśasti-sahitañ
 esuvar-âdityarum . . tî-vilâsa kâmaruñ Saikôla-Bhârataruñ tâvu bêdaru
 bêdidargg ïvaruñ kâl-âne . . ruñ a . . vika-darpparuñ Javana-jakulisuvaruñ
 jala-ballit enda ambigar âdaruñ nela ballit endaðe hemmalîr âdaruñ
 śri-Billêsva . . dêvara dibya-śri-pâda-padmârâdhakarum appa Malleya-
 sâvanâ (others named) yint ivar-olagâda nâlku - nâduñ samudra - matavâgi
 Kabballiya-vittiya olañgaña Nariyandada Mâra-Dêvana Šivapuradalli bandu
 neraðu â-Šivapuradall idantaha Kabbilara hadike Holeyara hadike volagâda
 chiluvâna-hadikeyanu â-purada Sômanâtha-dêvara dîvigeya eññege bhûmi-
 chandrârkka-stâiyâgi sarvvamânyav endu â-hadikegañanu â-Sômanâtha-dêva-
 rige dhâreyan eñadu koñtu barasida sâsana | (usual final imprecatory phrases)
 maingala mahâ śri śri

269

At Bâlagançhi (same hobli), on a stone in front of the Lakshmi-Narasimha temple.

śri-Gañâdhipatayê namah ||

namas tuñga etc. ||

âdi-Krôdam dhâtriyan |

âadaradim tanna tołapa dañshtrâgradoñ and |

âdañ negapidan andim |

mêdini susthirete-vettud â-chandrârkkañ ||

Hariy Ajan Atri Šitaruchi Saumya Purûrava-chakriy Âyu-bhû- |
vara Nahusha-kshitišvara Yayâti-nripâla Yadûrbhipaṁ Sudhâ- |
kara-kulan âtaniṁ negaļda Yâdava-vamša-lalâman urvvarê- |
švara Saļan orbba siddha-munipaṁ tave bandan udagra-vikramam ||
šrî-sampattiya Šašapura- |
Vâasantî-vâsadalli siddha-munîndram |
lês ene Saļange vidyâ- |
bhyâsam geysuttam irddan ippannevaraṁ ||
aļaviyol erdu pâyva puliyam muni hoy Saļa enda tat-kshaṇam |
seleyol adurttu hoydu seleyaṁ negapalk ati-chitrav âdud â- |
sele-goneyalli nêlva huli yettida sindav enalke kîrttiyam |
taleda Saļange Hoysala-vesar pprakaṭikritav âytu lôkadol ||
srîmat(u)-Hoysala-chakravartti-Vinayâdityâvanîśam yaśah- |
prêmaṁ šrîy-Ereyaṅga-Dêvan adaṭam šrî-Vishnu-bhûpâlakaṁ |
bhûmîśam Narasiṁha-chakri baļavad-Ballâla-bhûpaṁ jayô- |
ddâmaṁ šrî-Narasiṁha-Râyan avariṁ šrî-vîra-Sômêśvaraṁ ||
šrî-Sômêśvara-chakrigam vara-jaya-šrî-Bijjalâ-râṇigam |
bhû-saubhâgya-nidhânâ ūrjjita-balaṁ šrî-Nârasiṁham jayâ- |
vâsam Vâsava-têjan udbhavisidam sâhitya-sarvvajñan emb |
â-sampatti dharitriyol pasarisal vîravatârôrbipam ||
šaiśavade susthirateyam |
baisikeyoļu Sôma-nripatiy-anumatadindam |
Hoysala-râjyada raksheya |
meysiri-vattamane taleda nripa-Narasiṁham ||
madavad-udagra-vairi-mada-mardana-vîra-Nrisimha-bhûbhuaṅg |
adirade bandu Sêvuña-mahâ-mahipam Mahadeva-râṇeyam |
kadanadol ântu nittarisalârade bittu turaṅgamaṅgalam |
bedarı palâyanam kušalam end irad ôqidan onde-râtriyoļ ||
kulamum chalamum nija-bhuja- |
balamum vikhyâtiyam pratâpôdayamum |
kalitanamuṁ cheluvum janad |
olavum nripa-vîra-Narasiṁhaṅge nijam ||
â-vîrôrbipa-Narasiṁha-nripa-râjya-śrîg ađarpp embinaṁ |
bhâvippandu nijâdhipaṅg avayavam tâm sarvva-nirbbâhakam |
kâvam kandavararam kripâlutanadind âr bbêdi kaiyy-ântavargg |
îvam šrî-Perumâle-mantri mahimâvashṭambha-saurambhakam ||
odavida râjya-lakshmiy ene sârchchuva sâhasadinde punya-sam- |
pada mada-gândha-bandhura-gajendraman êrisikondu munde mund |
adaṭin-arâti-varggamane šâsisut i-Perumâle-mantri sâ- |
rchchidan esav âļva vîra-Narasiṁha-narêndrana râjya-lakshmiyam ||
Âtrêyôttama-gôtra-jâta-tilakam šrî-Vishnu-dêvaṅgeyam |
dhâtri-stutyate-vetta-Maīchalegam aunnatyôdayam putṭidam |

putram śrī-Perumâle-Dêva-śachivaṁ râvutta-râyaṁ suchâ- ।
 ritram śrī-guru-Râmakrishṇa-pada-yugmâmbhôja-pûjâ-rataṁ ॥
 śrī saubhâgyaman ântu vâg-vanite satyaṁ bettu sauryyaṁ jaya- ।
 śrī-sompaṁ pañed atyudârate janâbhishṭarttha-samisiddhi-gonḍ ।
 ī-saipañāvara-vaksha-vaktra-bhuja-hasta-sthâyigaļ santataṁ ।
 lēs app ī-Perumâle-Dêva-śachivâṅga-śrīg ivē bhûshaṇaṁ ॥
 javanikey ôdal irbbalada vîra-bhaṭâvali nôde khalgadin- ।
 dave kali-Ratnapâlana širômbujamânaṁ jaya-Lakshmig ittu taj- ।
 javanike-gonḍa gaṇḍa-Perumâle-chamûpatig intu sârddud â- ।
 Javanike-Nâraṇâṅkav idu Râvuta-râyan udagra-dôrvvaṇaṁ ॥
 svasti samasta-bhuvanâśrayaṁ śrī-prithvi-vallabhaṁ mahârâjâdhirajanâ para-
 mîśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kuṭâmbara-dyumaṇi saryvajñâ-
 chûdâmaṇi Malerâja-râja Malaparoļa gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇ-
 ḍan asahâya-śûra ēkâṅga-vîra Śanivâra-sidhi Giridurgga-malla chalad-aṅka-
 Râma vairibha-kaṇṭhiravâma Magara-râjya-nirmmûlana Chôla-râjya-pratishthâ-
 châryya Pâṇḍya-râjya-samuddharâṇa niśaṅka-pratâpa-chakravartti Hoysala-
 śrî-vîra-Nârasînha-Dêv-arasaru śrîmad-râjadhâni-Dôrasamudradoļu sukha-
 saṅkathâ-vinôdadim prithvi-râjyaṁ geyyuttam ire ire tat-pâda-padmôpajivi-
 galuiṁ svâmi-vañchakara-gaṇḍarum Râvutta-râyaruṁ Javanike-Nârâyaṇarum
 śrî-Râmakrishṇa-pada-padînârâdhakarum appa śrîman-mahâ-pradhânânam Peru-
 mâle-Dêva-daññâyakaru Śaka-varsha 1199 neya Dhâtru-saṁivatsarada Âśvayja-
 ba 1 Â । śrîmat-sarvva-namasyad-agrahâram Udbhava-Viśvanâthapuravâda Bâlu-
 gachchina śrîmad-a[śe]sha-mahâjanaṅgaļ tammoļu sarvvaikamatyavâgi argh-
 yada Harihara-paṭṭavarddhanara heggadîkeyalu â-Perumâle-Dêva-daññâyakaru
 â-Bâlu gachchina huṇiseya-guṇḍiya kaṭṭeya kelage utkriṣṭavâgi mâduva
 gaddeyoļage nâlvatt-erađu-meṭṭina gađibada galeyalu khaṇḍugakke nâlvattu-
 kambada mariyâdeyalu gadde salage aydanu tat-kâlôchita-kraya-drabyavanu
 sâkalyêna hastasthavâgiy â-Perumâle-Dêva-daññâyakaru â-aśešha-mahâjanai-
 galige koṭṭu â-mahâjanaṅgaļ kaiyyalu sarvvaikamatyavâgi kraya-lakshaṇa-
 lakshitavâgi dhârâ-pûrvvakavâgi koṇḍa â-gadde sa 5 yâ-kshêtravanu â-Bâlu-
 gachchina Aindra-parvvada Pañchikêśvara-dêvara dharmmakkevû Âraṇa-pûjey
 dharmmakkevû â-chandrârkka-sthâiyâgi nađavantâgi â-kshêtravanu â-Peru-
 mâle-Dêva-daññâyakaru dhârâ-pûrvvakamânaṁ mâdi koṭṭaru । ī-dharmmakke â-mahâ-
 janaṅgaļ nađasuva maryâde ī-gaddege sêse siddhâya khâṇa abhyâgate kiṛu-
 kula paṭṭa-baddha-putrôtsâha âneya sêse kudureya sêse kaṭaka-sêse bitṭi sollage
 alîvu anyâya vûra....braya kaṭṭe kâluve kēreg..tu mukhyavâda yallâ te-
 yanu yellâ bâdheyau pariharsi koṭṭu sarvvaikamatyavâgi â-chandrârkka-
 sthâiyâgi sarvvamânyavâgi nađisi kođuvaru â-gaddege baha baikâlu â-
 Nilanakaṭṭeyanu varushamâna pratiy â-mahâjanaṅgaļ kaṭṭi tiddisi kođutta
 baharu â-kshêtrava mâduva vokkalingeyû â-gaddeya mariyâdeyali sarvvâ-
 bâdheyanu paribarsi sarbbamânyavâgi nađasi kođuvaru vûru-maryyâdeyali ullâ

kesaruvaṇa bittuvaṭṭa aruvaṇa-mukhyavāgi vuḍḍantaha ḥayavu ā-dharmmakke saluvadu ī-gaddeyal āda bhattāyavū tōṭavan ikkidaḍe ā-tōṭada phalavanū matt āva bīyavanū māḍade ā-dharmmakke ā-chandrārkka-sthāyi āgi naḍasi koḍu-varu || (usual final verses) matta ā-gaddeyim mūḍalu ā-mahājanaṅgaḷim ā-dharmmakke gadde salage mūḍanū dhārā-pūrvvakavāgi konḍu koṭṭa gadde sa 3 antū gadde sa 8 nū ā-chandrārkka-sthāiyāgi sarvva-bādhe-parihāra sarvvamānyavāgi Aindra-parvvada dharmmakke nadasi koḍuvaru || int appudakke ūra voppa daṇṇāyakara voppa || śriy Allālenātha |

270

At the same village, on the door frame of the Īśvara temple.

parama-para parama-pāvana |
 parama-para-dēva para-mūrtti parama-dhyānam |
 Paramātmana..vandita- |
 parama-padaṁ varadan akke dēvara dēvam ||

271

On a stone on the bund of the tamati-kaṭṭe south of the same village.

svasti samadhigata - pañcha - mahā - sabda mahā - maṇḍalēśvara Tribhuvana-malla Taṭakādu-gonḍa bhuja-bala-Vīra-Gaṅga Vishṇuvardddhana-Poysala-Dēvaru prithvī-rājyaṁ gevuttam ire svasti śrī Heggade-Mahādēva Paridhāvi-samvatsarada Bālagachchina Śivālyakke nivēdyake ī-keṣeya datti biṭṭa svasti yama-niyama - svādhyāya - dhyāna - samāḍhi - sampannar appa Nandiya-kōla Kuttāra-jīyaru Śivālyavan ettisi keṣeya katṭisid ā-chandrārkkaṁ-bara dharmma šile (usual final phrases and verse) Sōmēśvara-paṇḍitaru bareda |

272*

At Būka (same hobli), on a stone in front of the Mallēśvara temple.

namas tuṅga etc. ||
 svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ samasta - maṇḍalikaram
 vinōdadīm prithvī-rājyaṁ geyyuttam ire tat-pāda - padmōpajīvi gaṇḍa dāyiga - sannegāṛa
 ttuṅga - Chōla ve - Nāyakitigam su - putra - kulōttamam Māchiyanan appa Hoysa Vijaya - Rājēndra - Chōla . Kukkara-nāḍ-ālva vairi - mada - gaja ganneya bedi .. sāliyadōdeya da mada durddara - gālaṁ ||

īv edege Karṇṇa....la hage |
 kāv edege..echchate sēnām mige..... |

* This inscription is very much defaced.

Dêvêndra-nandanam saka- |
 lâvaniyołu Kukkara-nâd-âlva śrī. . . . ||
 . . . ya. . . matta-gaja-kêsari . . . d ugraṁ Šiva-pâda-śekharamaṁ śaraṇā . . . ntira
 nudigalaṁ. . . todardara gâlaṁ Vijaya-Râjêndra-Chôlaru ke. . . višuddha-kîrtti-
 nivâsan appa Hoysa-la. . . . Mañḍakabba. Gaṅgavâdi-Sâvimala.
 . . . ga Sakha-varisha 1041 neya Vikâri-saṁvatsara. 5 Sômavâra-Rôhinî-
 (rest effaced).

273

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

śrī-Šaka-varsha 1595 neya Paridhâvi-saṁvatsarada Pushya-śuddha 10 yalli
 śrîmatu-Maisûra Dêva-Râja-Odeyaru Belugołada Chârukîrtti-paṇḍitâchâryyara
 dâna-śâleya Jaina-sanyâsigalige nitya-anna-dânakke sarvvamânyavâgi dhârâ-
 dattavâgi kottâ Madanî-grâmavu maṅgaļa mahâ śrî śrî śrî ||



HOLE-NARSIPUR TALUQ.

1

At Hole-Narasipura, on a stone near the steps of the pond in the fort.
 ūbhām astu svasti śrī vijayābhuyudaya Śālivāhana-śaka-varushaṅgaļu 1581 ne
 saluva Vikāri-samvatsarada Jēshṭha-śu . . . śrimat-Kāśyapa-gotrada Bayapa-
 Nayakaravara Krishṇapa-Nāyakanavara Veṅkaṭādri-Nāyakaravara pauṭrāda
 Lakshmappa-Nāyakaravara putrāda Narasiṁha-Nāyakarayyanavaru tamage
 śrēyōbhivṛiddhi ḡagabēku yendu sakala-śubhadagaļ ḡagabēkendu koṭava kaṭṭisi
 yī-koṭakke Chandra-sarassu yendu nāmadhēyavanu pālisi yendu prati-
 shṭheya māḍidakke sāsanam śrī-Jaya-Nṛisiṁha | śrī

2

On a stone in the verandah in front of the Rāmasvāmi temple in the fort.

śrī-Rāmāyārpitān bhaktair dharādy-arthān harēti yah |
 tat-sūchakasya tasya syāt tribhir varshaiḥ kula-kshayah ||
 śrī-Rāmaś chāṭra rājā cha mah |
 mahatvam yadi satyam ēva vachō mama ||
 śrī svasti śrī vijayābyudaya-Śālivāhana-śaka-varushaṅgaļu 1613 varushake
 saluva Prajōtpaty-abda Māgha-śu 15 Šu chandrōparāgadali Holē-Narasiṁha-
 purada vaṭa-kōṭeyaliruva Paṭṭābhīrāma-svāmiyavara pāda-padmaṅgalige Kā-
 śyapa-gotrada Āpastamba-sūtra Yajuś-śākheya Bēlūra Krishṇappa-Nāyakara
 pauṭrāda Veṅkaṭādri-Nāyakara putrāda Krishṇappa-Nāyakaru koṭa bhū-
 dāna-sāsana-kramav ent endare śrimad-rājādhīrāja śrī-vīra-Krishṇa-Dēva-Rāyā-
 aiyanavaru namma vṛiddha-prapitāmaharāda Sindhu-Gōvinda-Himakara-gaṇḍa
 dhavalānīka-Bhīma Maṇināgapura-varādhīśvara biruda-saptāṅga-haraṇārāda
 Yera-Krishṇapa-Nāyakarige pālista Bēlūra-simege saluva Arakalagōḍa hōbaliy
 āda Paṭalugōḍu Hoṇḍravallīliy emba yeraḍu-grāmagāḍannu śrī-Paṭṭābhīrāma-
 svāmiyavara divya-charaṇāravindagalige sarvvamānyavāgi sahiranyōdaka-dāna-
 dhārā-pūrvvakavāgi śrī-Rāmā . . . gi koṭtaru | (rest gone).

3

At Hole-Narasipura, on the frame of the main doorway of the
 Narasiṁha temple in the fort.

śubham astu svasti śrī vijayābhuyudaya-Śālivāhana-śaka-varusha *1584 saluva
 Jaya-samvatsarada Jēshṭha-ba 10 lu śrimatu-Krishṇapa-Nāyakara Raṅgappa-

* Jaya = Śaka 1577; but 1584 = Plava.

Nâyakara Nârasimha-Nâyaka... dharmmav âgabêk endu guđi kaṭṭisi Garuḍa-pratishṭhe mâdîsi Garuḍa-svâmiya.....

4

On a stone near the Râmânujâchârya temple in the enclosure of the same temple.
śubham astu svasti śrî vijayâbhuyudaya-Śâlivâhana-śaka-varusha 1510 neya
Sarvadhâri-samvatsarada Vaiśâkha-suddha 15 lu śrimatu-Krishṇappa-Nayakara
Veñkaṭâdri-Nâyakara Lakshmappa-Nâyakaru Narasiṁha-dêvara sannidhiyali
tamma tande Chikka-Nâyakarigu tamma tâyi Padmâji-ammanavarigû punyav
âgabêkendu guđiyannu kaṭṭisi Râmânujâchâryyara pratishṭeya mâdîsi amṛita-
padige Râyaravaru tamage umbalîyâgi pâlisida Narasiṁhapurada sîneya
Hâdyâ-stalake saluva Jâkanahalliya grâmava nayivêdyake dhârâ-pûrvvakavâgi
samarpisidaru idake šlôka (usual final verses) śrî ||

5

At Hele-Narasipura, on a stone south-east of the kodige-gadde west of the village.
ālida mahâsvâmiyavaru Gollara sârvegâra Durgaiyanige appane daya-pâlista
kodige gadde śrî

6

At the same village, on copper plates in possession of Kattékere-Śrikanṭhayya.

{I} subham astu ||

namas tuṅga etc. ||

Harêr lîlâ-varâhasya daniṣhtrâ-danḍas sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||

Kâsyapânvatayaja-Râmadâsâtô hy êka Indra-vibhavô'jani kshitau |

śrî-Giriśa iti bhûmipas tataḥ pratyabhûd atha . . Timma-bhûpatilî ||

tasyâtmajô Baiyya-nṛîpa-kshitiñdras sat-kirtti-sândraś śrita-vârdhi-chandrah |

nija-pratâpôshnakara-prakâśa-tirôhitârâti-yaśaś-śâshâṅkaḥ ||

tasyâtmajah Krishṇapa-bhûpa-varyaḥ pratyarthi-pṛithviśa-tamisra-sûryaḥ |

nissima-vikhyâta-nagêndra-dhairyyaḥ sadâkrîtâśeṣha-hitârthi-kâryaḥ ||

satî vratânâm prathamâvalambâ nijair guṇair labdha-yaśaḥ-kadambâ |

mukha-śriyâ nirjjita-chandra-bimbâ tad-dharma-patnî vara-Padmamâmbâ ||

śrî-Krishṇa-bhûpa-jâtêna bhûsurâryâya yajvinê |

pradattasyâgrahârasya likhyatê tâmra-śâsanam ||

svasti śrî vijayâbhuyudaya Śâlivâhana-śaka-varshaṅgaļu 1484 sanda varttamâ-
navâda Rudhirôdgâri-nâma-samvatsarada Vaiśâkha-suddha 15 lu śrimat-Kâś-
yapa-gôtrada Giriyappa-Nâyakara prapautrarâda Timmappa-Nâyakaravara
pautrarâda Baiyappa-Nâyakara putrarâda Maṇinâgapuravarâdhîśvara Sindhu-

Gôvinda dhavalâṅka-Bhîma himakara-gaṇḍa-bhêruṇḍa-biruda saptâṅga-haraṇa saṅgrâma - Dhanañjaya sâhasa - Vikramârkka dâna - Râdhêyêty-âdi - biruda - râjivirâjamânarâda anavarata - satra - santôshita - sakala - sura - bhûsura - vîndarâda sakala-dharmma-pratipâlakarâda [IIa] dêva-brâhmaṇa-paripâlana-dhurandharâda Kriṣṇappa-Nâyakar-aiyyanavaru Kauṇḍinya-sa-gôtrada Âpastamba-sûtrada Yajuś-śâkhâdhyâyigalâda Liṅgâ-dikshitara prapautrarâda Nañjuṇḍa-dikshitara pautrarâda Kapini-dikshitara putrarâda Nañjinâtha-dikshitavarige koṭṭa sarvamânyâgrahârada tâmra-śâsanada kramav ent endare namige râya-dattavâgi banda Narasiṁhapurake valitavâda Âlagonḍanahaļiy-emba grâma 1 Kaṭṭike grâma 1 ivu 2 grâmavannu Kâśyapa-gôtrada Giriyyappa-Nâyakaravara prapautrarâda Timmappa-Nâyakaravara pautrarâda Baiyappa-Nâyakaravara putrarâda Kriṣṇappa-Nâyakaravaru tamma mâtâ-pitrîgalige śâsvata-svarga-lôkâvâptiy âgabek endu nammaputra-mitra-kaṭatrâdigaligu śrêyôbhivridhiy âgabek endu i-Vaiśâkha-śuddha 15 parvva-kâladalli Kauṇḍinya-sa-gôtrada Âpastamba-sûtrada Yajuś-śâkhâdhyâyigalâda Liṅgâ-dikshitara prapautrarâda Nañjuṇḍa-dikshitara pautrarâda Kapiui-dikshitara putrarâda Nañjinâtha-dikshitavarige sa-hiran̄yôdaka-dâna-dhârâ-pûrvvakavâgi trikarâṇa-śuddhiyâgi (hero follow details of boundaries) ivu 2 grâmavannu nimige dâna-dhâraṇa-pûrvvakavâgi koṭev âda kâraṇa â-grâmagalige saluva chatus-sîmevalage iruva gade bedalu tôtâ tuḍike ahe [IIb] achukaṭu kâdârambha nîrârambhagaļ emba ashṭa - bhogaṅgaļannu nidhi - nikshêpa - jala - taru - pâshâṇa - akshîṇa - âgâmi - sidha - sâdhyâingaļ emba ashṭa - têjas - svâmyagaļannu sakala-suvarṇâdâya davasâdâya hoge-kâṇike-muntâda chiluvâna-kâṇike nîvē anubha-visikondu baralullavaru yendu (names and other particulars of donor and donees are repeated, as above) koṭṭa sarvamânyâgrahârada tâmra-śâsana ||

priθhivyâ diyamânâyâ yâvantô madhya-reṇavah |
tâvad-varsha-sahasrâṇi Brahma-lôkê mahîyatê ||

(usual final verses)

anyêshâm chharditam bhunitê svâpi sva-chharditam na tu |
tataḥ kashṭatarô nîchah svayam-dattâpahârakah ||

(other final verses)

śrî-Jaya-Narasimha

7

On copper plates of Tavanidhi-Hariharapura-agrahâra, Hole-Narasipur hobli.

[I] śrî-Gaṇâdhîpatayê namaḥ ||
avyâd avyâhataiśvarya-kâraṇô Vâraṇânanâḥ ||
varadas tîvra-timira-mihirô Hara-nandanaḥ ||
śrimâ[n a]di-varâhô' yam śriyam diśatu bhûyasîm ||
gâdham alîṅgîtâ yêna mēdinî mōdatê sadâ ||

asti kaustubha-kalpadru-kâmadhênu-sahôdaraḥ ।
 Ramânujas Sudhânâthaḥ kshîra-sâgara-sambhavaḥ ॥
 udabhûd anvayê tasya Yadur nâmâ mahîpatih ।
 pâlitam̄ yat-kulî .na Vâsudêvâna bhûtañam̄ ॥
 abhût tasya kulê śrîmân abhaṅgura-guṇôdayaḥ ।
 apâsta-duritâsaṅga-Saṅgamô nâmâ bhûpatih ॥
 âsan Hariharaḥ Kampa-Râyô Bukka-mahîpatih ।
 Mârapô Muddapaś cheti kumârâs tasya bhûpatêḥ ॥
 *pañchânanâtmagas têshâm prakhyâtô Bukka-bhûpatih ।
 prachaṇḍa-vikramô madhyê Pâṇḍavânam̄ ivârjjunaḥ ॥
 dik-karîndra-durâdharsa-dakshiṇa-skandha-bandhuraḥ ।
 Bukka-Râyas tataś śrîmân âsîd âhava-karkkaśaḥ ॥
 yasyôdh.. dharmaṅgê nidhaya .. ritâs tâṇḍavaṁ maṇḍalâgrê ।
 chakrê šushkâṁs Turushkân ri...bhaya-bharitaḥ Koñkanaś Šaṅkapâryyih ।
 Ândhrâ randhrâṇi dhâvânty adhritim adhi. rê Gûrjjarâ jarjharâṅgâḥ ।
 Kâmbhôjâ bhinna-dhairyâs sapadi samabhavan prâpta-bhaṅgâḥ Kaṅgingâḥ ॥
 râjâdhirâjas téjasî yô râja-paramêśvaraḥ ।
 bhâshâtilaṅghi-bhûpâla-vîjayî birudônnataḥ ॥
 râjâdhirâja-bhujagô para-râja-bhayaṅkarâḥ ।
 Hindu-râya-Suratrâṇa-birudair upaśôbhitaḥ ॥
 Vijayâ(hva)-nagarî viśva-vijayôdaya-śâlinî ।
 râjñâ yêna tataś chakrê râjadhânî kṛitâspadâ ॥
 tasya Gaurâmbikâ nâmâ [ma]jhishî śrîmatî matâ ।
 mânâniya-guṇâ Mâyâ-vallabhasya yathâ Ramâ ॥
 Kaparddinô yathâ Gaurî Šachîva Namuchi-dvishaḥ ।
 Pitâmahasya Sâvitri Chhâyâ Dinamanîr iva ॥
 vilâsa-rûpa-lâvanâ-tiraskṛita-Tilottamâ ।
 Anasûyâpi *[IIa]* sâsûyâ yat-pâtvratya-sampadâ ॥
 a-hîna-bhôga-sampattir asau râja-śikhâmanîḥ ।
 tasyâṁ Hariharâṁ Gauryâṁ kumâram udapâdayan ॥
 šishṭân samrakshitâ ya..a dushtânâm api nigrahaḥ ।
 labdhârthair vidushâṁ sârthaiś ślâghyô Hariharâtmâ... ॥
 yasmin shôdaśa-dânânam̄ yaśasâ pariśôbhite ।
 dânâmbu-dhârayâ tasya vardhantê yajña-pâdapâḥ ॥
 Šakâbdê rushi-chandrâgnî-vidhunâ yuta-vatsarê ।
 Yuvâkhyê Mâgha-mâsê cha šukla-pakshê šubhê dinê ॥
 saptamyâm̄ cha mahâ-puṇyê Tuṅgabhadrâ-nadi-tatê ।
 šri-Virûpâksha-dêvasya sannidhau mukti-dâyini ॥
 Kuñchikâhvayam upêyushi sthalê Nârasîmhapura-nâmâ-sîmagê ।
 Hebbahaḥlla-tatînî-tatântarât paśchimâm̄ diśam upêtya bhâsuram ॥

* So in the original.

Beṭṭaśaila-śikharād diśi sthitāṁ pūrva-bhāga-diśi tiryag-āyatāṁ |
 *grāmatōpi Gavisōmanahallī-nāmatōpi diśi nishaṇṇam achañchalāṁ ||
 khyāta-Doddā-beṭṭa diśi nivishṭam udīchyāṁ |
 Hosahallī-Sigarahallī-Bairahallī-pratināmāhvayaiḥ || *
 Kāchanahallī-sahitaiḥ parivṛitam ētair upagrāmaiḥ |
 grāmam kam api manōha[ra]-Tavanidhi-nāmānam ullaśat-sasyāṁ ||
 Hariharapurābhidhānam prāpya lasantaṁ pratītam aparam api |
 Ātrēya-gotrārṇava-sītadhāmnē tasmai Yajuś-śākhikayānvitāya ||
 sūtraṁ cha lōkeshu varēnyam Āpastambābhidhānaṁ bhajatē chirāya ||
 Kallamālīge-kritōpapada-śrī-Kēśavāvanisurēndra-sutāya |
 vākyā-tarkka-pada-śāstra-samarthāgrēsarāya guṇināṁ tilakāya ||
 śrōtriyāya muni-śīla-yutāya Śrīpatēś charaṇa-chintana-bhājē |
 Mādhavādhvari-varāya manī /IIb/ shā-nirjitatmara-guru-pratibhāya |
 Harihara-nāma-mahīpō Rathasaptamyāṁ ravēḥ pramōda-kritē ||
 ā-chandra-tārakam imam grāmaṁ sa-hiraṇya-vāri-dhāram adāt ||
 uidhāna-nikshēpa-jalōpalākshīny-āgāmi-siddhair api sādhyā-yuktaiḥ ||
 samanvitāṁ santatam ashṭa-bhōgais sasyōttarārāma-taṭāka-yuktāṁ ||
 ā-chandram ā-tārakam ā-cha sūryyam adān mudā Harihara-Rāya-bhūpah |
 yasyāgrahāra-varyasya chatus-simā-vinirṇayah |
 sa /IIIa/ rvēshāṁ sukha-bōdhāya likhyatē dēśa-bhāshayā ||
 (here follow details of boundaries and usual final verses) śrī-Virūpākshāḥ ||

8

At Tevadahallī (same hobli), on a stone in the middle of the village.
 śrīmatu Krishṇa-Rāyara bhuja-pratāpa Mallarasarū Narasīpurada beṭṭada
 Tirumala-dēvarige Thevadahallīyanu dēvara amṛitapadīge Bahudhānya-sam-
 vatsarada śuddha-pādyadalu šāsanava hāki koṭṭevu (usual final phrases).

10

At Lakshmipura (same hobli), on a stone near the Māri temple.
 śrīmatē Rāmānujāya namah Viśvāvasu-saṁvatsarada Jēṣṭha-sudha 1 ralu śrī-
 Lakshmīpurada Ammanavarige Lakshmappa-Nāyakaru hostāgi Lakshmīpura-
 vanu kaṭṭisi namma tande Chikka-Nāyakarige uamma tāyi Padmājammage
 puṇyav āgali yendu koṭṭevu

13

At Jōdi Mallēnahallī (Kāḍānūr hobli), on a stone in front of the Āñjanāya temple.
 šāsanada kramav ent
 endare namma..... ke saluva Kadē-Mallanahallī-emba grāmake prakti-

* So in the original.

nâmadhêyavâda Liṅgâpuravanu galige dharmmav âgabék endu
 śrima . . . sa-hîraṇyôdaka-dâna-dhârâ-pûrvvakavâgi kottevâgi
 . . . Krishṇappa-Nâyakara . . . trarâda Veñkaṭâdri-Nâyakara paustrarâda
 Lakshmappa-Nâyakara putrarâda Nârasimha-Nâyakaravaru Parâśara-gôtrada
 Âpastamba-sûtrada Yajuś-śâkhâdhâyâigalâda Virûpâksha-Bhaṭṭara prapautrâda
 Dêvaraiyya-Bhaṭṭara paustrarâda Pampam-Bhaṭṭara putrarâda . . . Bhaṭṭa-
 rige kotṭa grâmada šilâ-śâsana 1 .
 śrî Nṛisiṁha śrî

14

At Gubbi (Gubbi hobli), on a stone to the south of the Gargêśvara temple.

. la-pura-varêśvara Nandagiri-nâtha śrimatu Permânaḍigala
 râjya . svasti stutyâbhimâna-mânita parâkrama-vikrântânanta-guṇa-gaṇa-
 vibhâsi bhâsura-pratâpôpa . . . tuṅga Gaṅga-vedeṅga śrimat-Râchey-arasara
 arasi Gâlabber dêgulama mâdisi

16

At the same village, on a pillar in the Madalahasige wet-land.

bhadram astu Jina-śâsanasya svasti śriman-mahâ-maṇḍalâśvaran adhaṭar-
 âditya Tribhuvanamalla-Chôla-Koṅgâlva-Dêvara pâdârâdhaka . . . tu-Râvaseṭṭiya
 mammagan adaṭar-âditya sâvanta-Bûveya-Nâyakan uttarâyaṇa-saṅkramanâd-
 andu haḍuvâṇa tumbina modal-êriyalu 1½ khaṇḍuga bayalaṁ 2 khaṇḍuga
 aḍuvina maṇumâmaṁ Padmaṇa (back) ndi-dêvarige dhârâ-pûrvvakam mâdi biṭṭu
 kotṭanu (usual final phrases).

17

At Uddûru (same hobli), on a virakal in the Iṣvara temple.

namas tuṅga etc. ||

Chôlaḥ Kâlagalaḥ pâtu yushmân Nâḍâluvâbhidhân |

Koṅgâkhyâ-dêśâlaṅkâra-varôddûru-nivâsinaḥ ||

Nâḍâluva-kulê Mâyi-Nâḍâluva iti śrutaḥ |

jâtaḥ kula-jalê kshôṇî-ratnâkara iva sthitaḥ ||

âdyô Nârâyaṇas tasya Nârâyaṇa iva sthitaḥ |

Chôli-Nâḍâluvas tasya putraś śrî-Šaṅkarôpamaḥ ||

Padmanâbhâhvayas tasya Padmanâbhôpamas sutâḥ |

Mâyi-Nâḍâluvas tasya putrôsau lôka-viśrutaḥ ||

tâtasyâsau vîra-śilâ-pratishthâm kritavân prabhuḥ |

śrimad-Yâdavânvaya-pratâpa-kirṛty-uttuṅga-patâkigâl aha śrimad-Vishṇu-
 vardhana-pratâpa-chakravarthi-Hoysala-bhuja-bâla-vîra-śrî-bhôga-bhâgya-

nidhigalaolage Jagadêkamallan aha | abhinava-Balindran aha Sômêšvara-bhû-mîśvara-putra-śrêṇî-simhan aha | ari-râya-gaja-kêsariy aha vairi-sêna-vana-dâvânañan aha | para-hridaya-jaladhi-vadabânañan aha | śatru-pratati-timira-kândô...ñdan aha | vîra-śrî-Nârasimha-bhûpatiya vîra-pat̄ta-baddha-śubhâbhishêka-mahôtsâha-siri sthiravâgalu | utkrishta-dharma-pratishthitav aha Chôlêśvara-dêva-nivâsav aha Harihara-sukha-nivâsav-ah-agrahâravâda Uddûra śrimad aśêsha-mahâjanaṅgañu (rest illegible).

19

At Jôdikuppe (same hobli), on a stone in front of the village.

śubham astu svasti śrî bhuvanâdhîśvara samasta-râjâdhîrâja râja-paramêśvara śrîman-mahâ-mêdinî-mîsara-gandâ Kaṭhâri-Sâluva śrîmad-dakshiṇa-samudrâdhîpati Nârasimhavarmma-mahârâja-tanûbhava prabala-pratâpa sakala-bhûmîśvara-nikara-makuṭa-vinyasta-charaṇâravinda-yugala sarva-bhuvana-prachâra-kutûbalita-kirtti kula-dêvatâ-sahachara Châturddanta-balânvi(dî)ta vîra-lakshmî-samâkarshaṇa śrîmat-Krishnayavarmma-mahârâyañ samasta-prithvî-râjyañ geyutt iralû tad-râjan-âsthâna-śirômaṇi mahâ-mantri Hisûra Mallarasayyanavaru Hoysala-nâda Narasayipurada simeyan âlutt iralu śrîmat-Śâlivâhana-saka-varsha 1438 sanda varttamâna-Dhâtu-samîvatsarada Pushya-śuddha 7 lu Maingalavâradalu ghalige 26 mahâ-nakshatra Uttarâ...sanda ghalige 24½ nitya-nakshatra Rêvati-ghalige 47½ Śivayôga 14½ Vanijâkarâna yint i-pañchâṅga-siddhiyâda tithiyalu śrîmadd Ôruṅgalla Sômêšvarâchâryya-sâmpradâya-samîuddhar âda Môgûra Sômayya-dêvođeyara kumâraru Mallayâ-dêvarige dânârtthavâgi šilâ-sthâpanava mâtida Kereyârapurada sthalakke saluva Hâchharaguppeyanu Mallayyadêvarapurav endu hesaran ittu koṭṭevâgi â-grâmada sîmântarada vivara (here follow details of boundaries) antu 6 Liṅgamudreya-kallin-olagâda â-grâmada sunka suvarṇâdâya gadde-ko.. viśêsha-charâdâya-modalâgi nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmî-siddha-sâdhyav emba ashṭa-bhôga-têjas-svâmyavanu nimma putra-jñâti-sâvanta-dâyâdânumati-purassaravâgi samasta-balî-sahavâgi â-chandrârkka-sthâyâgi anubhavisi bahiri yendu mâtida dharmma-śâsanam (usual final verses and phrases).

ARKALGUD TALUQ.

1

In Arkalgûd, on a stone near the garuḍa-kambha to the west
of the Narasimha temple in the fort.

svasti śrimatu Pramâdîcha-sañivatsarada Vaiśâkha ba 1 u Sidapa-Gaudaru
Basavâpaṭṭanada sthalada Pañchâlarige koṭa šâsanada kramav ent endare
Basavâpaṭṭanada sthalada suṅkav ippadi bandu koṭa šâsana (imprecatory phrases).

2

*Copy of a šâsana in Arkalgûd.

śrimad-râjâdhirâja-paramêśvara prauḍha-pratâpan apratimalla śrimatu-Chika-
Dêva-mahârâja-vâdeyar-aiyanavaru Paiṅga-la-nâma-saṁvatsarada Vaiśâkha-ba
2 yallu Arakalagûdu-Hampaiyyage barasi kaļuhisida nirûpa adâgi Arakala-
gûdu ashṭavaṇe-stalada syânabhâgatanavu pûrvvârabhya râya-dattavâgi
vaiṁśa-pâramparyavâgi Bhaire-Hebâruvana Veṅkaṭapatigē naṭadu baruttâ
yiddalli yivarige sêralârada yivara hastaka Narasappana maga Nañjappan
embavâ arike-mâdikonḍa vivara yivaru Arakalagûdu ashṭavaṇe-stalada
šyânabhâgaru allâ ivaru râja-drôhitâ mâdihôdavaru yambuvadâgi arike-
mâdikolâlâgi yî-Veṅkaṭapatayya neṭṭage nintu appaṇe-prakâra suttal Ar-
kkêśvara-svâmiyavara pâdada munde râya-dattavâgi namma vaiṁśa-pâram-
paryavâgi namage Arakalagûdu ashṭavaṇe-stalada šyânabhâgatanavu naṭadu
baruttâ yidadu vuṇtu nammalli râja-drôhitavu yilla yembuvadâgi appaṇe-
prakâra suttal Arkkêśvara-svâmiyavara pâdada munde ati-kaṭhiṇavâgi yiruva
kâda-tuppadalli kaiyyan ikki geddan âdakâraṇa pûrvva-prakârake Arakala-
gûdu ashṭavaṇe-stalada šyânabhâgatanavannu yî-šyânabhâgatanakke pûrvva-
dalli naṭayuttâ yidda svâstyagaṭalli yî-divasa nêmakâ mâdi yiruvadu Arakala-
gûdige vâyavya-mûle-dikkinnalli Hêmâvatî-tîradalli yiruva Šyânabhâgarâ-
halli-grâma-ondakke 25-0 Arakalagûdu kasaba-grâmadallu biḍi svâstyâ 7½-1
Vîrabhadra-gudi-hindaṇa-mane sahâ yî-divasadallu Baire-Hebâruvana Veṅ-
kaṭapatigē dhâreyan eredu koṭtu yidhêv âdakâraṇa ivanige aramaneyindâ
kaḍita-bhaṭṭâvannu koḍisi ivana kaiyinda mundakke Arakalagûdu ashṭavaṇe-
stalada šyânabhâgatanada sakala-lekkhagalannu barasikonḍu baruvadu yî-
nirûpada nakalannu aramane-šyânabhâgana lekkhakke barasikotṭu yî-nirûpa-
vannu yî-Veṅkaṭapati-vašakke koḍuvadu

* Supplied by the people of the village.

3

*On a copy of another sâsana in Arakalagûd.

śrîmad - râjâdhîrâja râja - paramêshvara praudha - pratâpan apratima - śrî - vîra - Chika - Dêva - mahârâja - vadéyar - aiyyanavaru | Paiingala - nâma - samvatsarada Vai - shâkha - ba 2 llu Śrîraṅgapaṭṭanada ratna - simhâsanârûḍharâgi prithivî - sâmrä - jyam gaiyuttâ yiralu Arakalagûdu Bhairuva - Hebâruvana Veṅkaṭapatige barsi - koṭa dâna - sâsana adâgi Arakalagûda aṭhavaṇe - stalada nâdigaravara šyâna - bhâgatanavu pûrvvârabhya ninna vaṁša - pâramparyavâgiyû nimage naḍadu baruttâ - yiddalli ninna yajamâna tanna hastakana mèle â - baduku ârôpisi stalâ - biṭṭu hîgi alliyê svargastan âdakâraṇa nînu yillige bandu nânû Ara - kalagûdu stalada aṭhavaṇe - stalada šyanabhâga yendu arike mâdi koṭalâgi ninige sêralârada ninna hastaka Nañjappa - yambava yillige bandu arike - mâdi koṇda vivara yî - Veṅkaṭapati Arakalagûdu - stalada šyânabhâgana maga - nû alla yivara yajamâna râja - drôhatanava mâdi hôda yambuvadâgi arike - mâdi koṭalâgi nînu yî - mâtige nettage nintu Arakalagûdu aṭhavaṇe - stalada šyânabhâ - gatanavu râya - dattavâgi nanna vaṁša - pâramparyavâgi namage naḍadu baruttâ yiddaddu vuṇtu nammalli râja - drôhatanavu yilla yembadâgi appaṇe - prakârakke suttal Arakêshvara - svâmiyavara pâdada sannidhânadalli ati - kâthiṇataravâgi kâdu - yidda tuppadalli kaiyyan ikki geddey âdakâraṇa pûrvva - prakârakke yî - divsadallu yî - Arakalagûdu aṭhavaṇe - stalada šyânabhâ - gatanavu yî - šyânabhâgatanakke pûrvadalli naḍeyuttâ - yidda svâsthya - galalli yî - divasa nêmaka mâdiddu Arakalagûdige vâyavya - mûleyalli vidikki - nalli Hêmâvatî - nadî - tîradalli yiruva Syânabhâganahalli grâmakke 25 - 0 var - ha Arakalagûdu kasaba - grâmadallu bidi svâsthya 7½ - 1 Vîrabhadra - dêvara guđi hindâna mane saha yî - divsadallu ninage dhârâ - gîhîtavâgi kotu yiru - vaddarinda appaṇe - prakârakke Arakalagûda aṭhavaṇe - stalada syânabhâga - tanada sakala - lekkhavannu baredu - kkoṇdu yî - svâsthya - gaṇlannu anubhavis - kkoṇdu ninna putra - pautra - pâramparyavâgiyû sukhadalli yiruvadu yambad - âgi barsi kotta dâna - sâsana

4

At Jôdi - Muttige (same hobli), on a copper plate in possession of
Kâryakartta - Râmayya.

śubham astu | namas tuṅga etc. ||
Harêr lîlâ - varâhasya dâmshtrâ - daṇḍas sa pâtu nah |
udhritâ mêdinî yêna ka�nkam iva yatra sâ ||
svasti śrî vijayâbhuyada Šâlivâhana - šaka - varshaṅgaļu 1608 neya Raktâkshi - samvatsarada Mârgaśira - sudha 15 llu Kâṣyapa - gôtrada Āpastambha - sûtrada Bêlûra Krishṇappa - Nâyakara paustrarâda Veṅkaṭâdri - Nâyakara putrarâda

* Supplied by the people of the village.

Kṛiṣṇappa-Nāyakarū Muttige-grāmakke pratināmavāda Kṛiṣṇāpurada aśeṣha-
vidvan - mahājanaṅgalīge barasi - koṭṭa agraḥāra - dāna - śāsana - kramav ent
endare pūrvvadalli śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-
vīra-Kṛiṣṇārāya-Dēva-mahārāyar-aīyyanavarū namma vṛiddha-prapitāmahar-
āda Sindhu-Gōvinda himakara-gaṇḍa dhavalāñka-Bhīma Maṇināgapura-varā-
dhīśvara vairi-yuddha-saptāṅga-haraṇārādanthā Yara-Kṛiṣṇappa-Nāyakar-
aiyanavarige pālista sīmey-oḷagāṇa Koṅga-nāḍa valitada Maṭalakerege pūrvva
Dārasanahañlīge paśchima Honnavalaṅge dakshiṇa Moralige uttaravādanthā
Muttige-grāmavanū 12³ vṛitti māḍi yidaralli (here follow names and other particulars
of the donees) hāge hanneradū-muppāga-vṛittiyānū yī-tathā-tithi-sōmōparāgā-
puṇya-kāladalli sahiranyōdaka-dāna-dhārā-pūrvvakavāgi tri-vāchā Kṛiṣṇār-
paṇavāgi koṭtevāgi yī-grāmakke saluva akshīṇy-āgāmi-nidhi-nikshēpa-jala-
pāshāṇa-siddha-sādhyāṅga emba ashṭa - bhōga - svāmyayanū āgumāḍikondu
nimma santāna-paramparā ā-chandrārkka-sthāyigalāgi dānādhi-vinimaya-
vikrayaṅgalīge yōgyavāgi sukhadalli anubhavisikondu bāhadu yendu barasi-
koṭṭa śāsana | yidakke dharmma-sākshigalu |

aditya-chandrāv anilō' nalaś cha etc. ||

(usual final verses).

5

At Muttige (same hobli), on a virakal in Raṅgāchārya's field, east of the village.
svasti Nītimārgga Koṅguṇivarīnma dharmma-mahārājādhirāja Kovalāla-pura-
varēśvara Nandigiri-nātha śrīmad-Rāchamalla-Permmānaḍigal Kombāleyoḷ
svarggam ēriḍoḍe bēdante Rācheyāṁ Multageya kalnādu vaḍedu kichchu
vokke koṭṭōn Ereyappa-Permmānaḍi paḍedo . . ida baredoṁ Parasurāmayya
maṅgaḷa mahā śrī

6

At Śambhunāthapura (same hobli), on a stone west of the Śambhunāthēśvara temple.
(The inscription is much defaced) Malerāja-rāja Maleparoḷ gaṇḍa
gaṇḍa-bhērunḍa kadana-prachanḍan asahāya-sūra chhalad-añka-Rāma . . Sani-
vāra-siddhi Magara-rājya-nirmmūlana . . . Pāṇḍya-Rāya-pratishthāchāryya
śrīman-mahā-pratāpa-chakravartti Hoysaṇa . . . ha - Dē . . śrīmad-rājadhāni-
Dōrasamudrada nelevīḍino suka-saṅkathā-vinōdadim prīthvī-rājyaṁ geyutt
iralu Saka-varusham ? 1152 neya Virōdhi-saṁvatsarada Vaiśākha-su 7 Ā-dandu
Koṅga-nāḍa Aranele . . . Svayambhu . . . amṛitapadi-nandādīvigege . . .
samasta . . . hitaṁ . . . dhārā-pūrvakam māḍi . . . śrīmanu-mahā-maṇḍalēśvara
āchāra-śrē . . ruṁ chatur-vēda . . Brahma . . . kyaruṁ . . . siṁha-Dēv-arasara mūva
. . . kuvara Kāla-dēva-arasara . . nu Māda . . . ya jīvitakke . . ā-Nārasimha-Dēv-
arasaru . . . kāruṇyava māḍi . . . aramaneya adhikāri . . a-Nāyakara makkaļu

Kēśava . . . rsara makkaļu Dēvarsaru â . . . suṅkada adhikāra māduvalli â-Svayambunâtha-dêvara amṛitapaḍi-nandâdîvigege â-Arakeregôdige saluvali Yakanâyakanaha[!iyolage] . . . u . . . da bhaṇdige mārgga[da]lu sthaļa-suṅkakke saluya ka..koṭa . madivey-oḷagâda yēnuļla suṅkavanu..Svayambhu..amṛita-padi-nandâdîvigege sa. . . . Nâyakarū Dēvarsaru â-śrî-Svayambhu-sannidhiyali dhârâ-pûrvvakaiṁ mādi koṭta šilâ-śâsana yint appudakke â-Kēśava-Nâyakara Dēvarsara sva-hasta-vappa avara anumatyadiṁ avara sēnabôva Liṅgaṇṇana baraha yî-dharmmavaru yî-suṅkad adhikârigaļu âlidavaru kedisade naḍasuvaru (usual final verse and phrases).

* śrî-Ekkanâtha śrî-Mahâlakshmî

7

At Haradûr (same hobli), on a stone in the maṇṭapa east of the village.

Raüdri-saṁvatsarada Bhâdrapa[da]-śudha 1 lu Tiparasayyana mammaga Huluṇi-Dêvarasayyanavaru Haradûra-purada staļada jâtre sante ada-dere magga-dere yiṭanu dêvarige sarvamânya yî-staļada suñ[ka]vanu hâge âr obaru alu-pidare hinde suṅka.....

8

At the same village, on a stone in the Lakshmi-dêvi temple.

śubham astu Vikrama-saṁvatsarada Bhâdrapada-ba 10 śrî-mahâ-dêva-dêvôttama śrî-Haradûra-Tiruveṅgalanâthana aṅga-raṅga-bhôga-amṛitapadi ge mânayavâgi Bêlûra Mallarasaya....Haradûralli âvan oba arasu.

9 †

At Basavanahalli (same hobli), on a stone built into the rachchêkatte.

namas tuṅga etc. ||

Harêr lîlâ-varâhasya dâṁshṭrâ-danḍas sa pâtu naḥ !

Hêmâdri-śikhârâ yatra dhâtrî chhatra-śrîyam dadhau ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshaṅgaļu 1578 nê salluva vartta-mânakke Viļambi-nâma-saṁvatsarada Mâgha-śuddha 15 Sômavâra-sômôparâga-puṇya-kâladallu śrimad-râjâdhîrâja râja-paramêśvara praudha-pratâpa vîra-narapatiyâdantha ? Kriṣṇa-Râja-mahârâyar-aiyyanavaru Ghanagiri-śikhârâdallu kanaka-simhâsanârûḍharâgi prithvî-sâmrâjyam gaiyyutt iralu avara kâryyakke kartugalâda śrimat-Sindhu-Gôpâla himakara-khaṇḍa dhavalâṅka-Bhîma birida-saptâṅga-haraṇa Mañinâgapura-varâdhîśvararâda Kâsyapa-gôtra-da Âpastamba-sûtrada Bêlûru-Venkaṭâdri-Nâyakara putrarâda Kriṣṇappa-Nâyakara putrar âda Venkaṭâdri-Nâyakaravaru nânâ-gôtrada nânâ-sûtrada

* In Nâgari characters.

† From a copy supplied by the people.

nânâ-śâkhâdhyâyigalâdanthâ Chûḍâmaṇi-Bhaṭṭaru Bhâskara-Veṅkaṭam-Bhaṭṭaru
 Darbhala-Râmâ-Bhaṭṭaru Śêshâchârru Yôgañi-Bhaṭṭaru Viśvēśvara-svâmiyavaru
 yint ivarugalige barasi-koṭṭa bhû-dâna-śilâ-śâsana-kramav ent endare pûrvadalli
 . . Krishṇa-Râyar-aiyanavaru namma vridha-prapitâmahârâdanthâ Yera-
 Krishṇappa-Nâykar-aiyyanavarige amara-mâgaṇiyâgi pâlista Bêlûra sîmege
 salluva Biluha-nâdu-valitavâda Arakalagûdu-hôbaļi Śânubhôganahaļlige pûrva
 Vailivâlakke paśchima Hêmâvatige dakshiṇa Gundîhosahaļlige uttaravâdantlhâ
 Basavanahaļli-agrahâravannu 6½ kshetravannu mâdi yî-sômôparâga-puṇya-kâ-
 ladallu Narasimha-dêvara sannidhiyalli (names and other particulars of donor and donees
 are repeated here, as above) Basavanahaļli yamba agrahârakke pratinâmadhêyavâda
 Veṅkaṭapurav embuvadannu 6½ kshetravannu mâdi namma mâtâ-pitrîgâlige anê-
 ka-puṇyavâgali yendu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi śrî-Krishnârppa-
 navâgi nimage koṭṭevâgi nimma nimma kshetrakke salluva grîhârâma-kshetrâ-
 nidhi-nikshêpa-akshîni-âgâmi-jala-taru-pâshâna-siddha-sâdhyâṅga emba ashta-
 bhôga-téjas-svâmyâṅgalannu anubhavisikondu nimma putra-pautra-pârampar-
 yavâgi â-chandrârka-sthâyigalâgi dânâdhi-vini[ma]ya-vikrayaṅga emba vyava-
 hâra-chatushtayaṅgâlige yôgyavâgi anubhavisikkondu baruvadu yendu (the
 same particulars of the donor and donees are also repeated here) barisi-koṭṭa dâna-śilâ-
 šâsana dharma-sâkshigaļu

âditya-chandrâv anilo' nalaś cha etc. ||

(usual final verses) śrî-Veṅkaṭeṣa prasanna

10

On a stone near the kallu-katte, west of the village.

(6 lines effaced) Veṅkaṭâdri-Nâyaka-Krishṇappa-Nâyakara kumâra Veṅkaṭâdri-
 Nâyakaravaru (4 lines effaced) Bêlûrige saluva Bilava-nâda-Arakalagûdu
 Basavanahaļliyanu Krishṇâpuravendu prati-nâmadhêyava mâdi. . . . sampannar-
 âda Brâhmaṇarige sahiraṇyôdaka-dâna-dhâra-pûrvvaka (rest effaced).

11 *

At Vadrahalli (same hobli), on a stone in Timmasetti-Rangasetti's field.

. . Ereyappa koṭṭade paṭeda Ma...maṅga. ra kâlegad. tara-
 sara. kâlega . . . satta dévayâ . . . svara Âvalageya karugam
 satta bhara. . .

12

At Maṭalakere (same hobli), on a stone in front of the Isvara temple.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaiñ |
 jîyat trailôkyâ-nâthasya šâsanañ Jina-šâsanañ ||

* This inscription is very much defaced.

bhadram bhûyâj Jinêndrâñam sâsanâyâgha-nâśinê |
 ku-tîrttha-dhvânta-saṅghâta-prabhinnâ-ghana-bhânavê ||
 * vri || Yadu-vamša-kshitipâlakam Šaśapurî-Vâasantikâ |
 madan âg irppina bu-râjita . . . mîl-pâye šârddûla . . . |
 Jaina-munîśvaram piñida |
 podedam ||
 à-Hoysalânvayadol ||
 vri || bhûnâthâsêvya-pâdañm nikhiļa-ripu-mahîpâla-vidhvam̄sa-kêli- |
 Kînâśam vairi-bhûbhṛin-mrîga-gahana-davan tâne durga-pra . . . |
 ..nâ..râma-nêtrôbhaya-ša šrî-lalâmañ |
 tân end i-viśva-lôka . . . salisidam vîra-Ballâla-bhûpañ ||
 gô-patig âtapa-nikarañ |
 gô-patige vâgodañam |
 gô-patiyâdantâ . . . |
 gô-pati-Ballâlag âtmajam Narasimham ||
 vri || jitvâ vairi-narêndra-chakram akhilam saigrâma-rañgê' bhavan
 bhû-chakram lavañâbdhi-vêshṭitam idam svîkritya |
 švara-Vaishnavâhutamahô tan-mukhya-chakrañ sadâ
 šrî-Sômêsva-Dêva-Yâdava ||
 bhâmânîkâ-Manôjañ |
 bhîmâhita-daitya-tatige Daśaratha-Râmañ |
 sômañ sujana-sudhâbdhige |
 Sômêsva-Dêvan endu varñnipudu jagam ||
 va || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêsvaram Dvârâvati-
 pura-varâdhîśvarañm vidviñ-niśâkara-Vidhuntudam | Kaliṅga-matta-mâtaṅga-
 mastaka - vidârañôtkan̄tha - kan̄thîravañm Sévu[ñô]rbibpâlâraṇya - dâvânañam |
 Mâlava-mahîpâlambhôdhi-Kumbhasambhavam | Vâasantikâ-dêvî-labdha-lasita-
 prasâda | Yâdava-kułâmbara-dyu[ma]ñi | samyaktva-chûḍâmañi | Malerâja-râja
 Maleparolu gañda gañda-bhêruñda kadana-prachañda Sanivâra-siddhi Giri-
 durgga-malla | chalad-añka-Râman asahâya-śûran êkâṅga-vîram | Magara . . .
 kuļiša . . . ram | Chôla-râjya-pratishthâchâryyañ | Pâñdyâ-kuła-samrakshañ-
 daksha-dakshiña-bhujam | bhuja-balârjjitânêka-nâma-praṣasti-samâlañkritam |
 šrîmad-Gaṅga-Hoysala-pratâpa-chakravarti-vîra-Sômêsva-Dêvaru dakshiña-
 maṇḍalamam dushta-nigraha-śishtha-pratipâlana-pûrvvakam râjyam geyvuttam
 ire | tat-pâda-padmôpajîvi sênânâtha-śîrômañi vandi-jana-chintâmani sujana-
 vanaja-vana-patañgam râja-dala-pata . . . saligam kaligañ-añkuša Svâmi-dan-
 dêshan enteppan endade ||
 vri || šrîyan vistîrñna-vakshasthañla-nilayado |
 šrîyan kûrbbâla kêli-sadanadol olavim tâldi vikhâta-kirtti- |
 šrîyind âśântamam rañjise nija-vijaya . . . svânta-jâtam . . . |
 . . yyim sainyâdhinâthañ negaldañ uru-guna-stôman urvvî-lalâmañ ||

* From here the greater part of the inscription is defaced.

âtan-anujam ||

ka || ...ru detta..... |
siramañ Brahma-sainyanâthañ kshipram |
 dhuradoñ ati-chaturaiñ nija- |
vîra...tige sirad â..tiya. ||

â-mantri ||

mâlini || Manu-charitan udâraiñ Vatsa-mantri-pragalbham |
 Jina-sadana-samûhâdhâra-sârânuśa..in |
 tanage.....ppidanî pûrnâ-punyaiñ |
 jana-nuta-Vijayañnam mantri-gôtrâgraganynam ||

ka || Kâmam kamanîya-guṇaiñ |
 dhimanta-sirôja-bandha-lalita..... |
 śrîmaj-Jina-pada-nañina-ši- |
 lîmukhan amritâñshu-viśada-kîrtti-prasaram ||

taj-janani-janakaru ||

lôkâścharya-niyôga-yôga-nipuñam Durgâmbikâ-vallabham |
 Nâkayyam bhuvanâbhîrâma-cha....n embinañ Koṅga-dê- |
 šaika-śrî-karañâgraganyan esedam tat-sûnu Kâmânu.. |
 šâkîrñâyata-kîrtti-kântan esevasiñ Sâtamî guṇa-brâtadiñ ||

â-Kâmâtmajaru ||

parama-Jina-charanya-dâmañi |
 vara-vidvad-vârddhi-sôman abalâ-Kâmam |
 karanya-gaṇâgrañi Sômañi |
 *kamañla-vâñi-Râmañi ||

sura-kujake kâmadhênuge |
 parusakk Ina-sutage samamê.... |
 sura....parikise purusa-ratnaiñ |
 nirupaman i-Sôman amaña-guṇa-gaṇa-dhâmañi |
 jîrñna-Jina-bhavanamam bhû |
 varñnisal uddhari....sarasa-guṇa.ma-kîrtti digantâ- |
 kîrñnam ene dharmma-sasyâ- |
 ..rnâ....Karñna.....samvarñnyam ||

â-Sâtañnan entappam ||

satiṣaya-charita-bharitañ |
 bhûta-bhavad-bhâvi-bhavya-jana-samśêvyam |
 Sâtañnan amaña-guṇa-sam- |
 bhûtam Jina-pada-payôruhâkara-ham̄sam ||

mallikâmâle || dêva-dêvana Šântinâtha gêhamam posatâgi sad- |
 bôdhipa...oldu nirmmise tauna kîrtti dig-antam an- |
 tinne bhavya-chakôri-chandraman endu band eļe varñnisal |
 Kâvañavarajam vichitra-charitra-Sâtañnan oppuvañ ||

* So in the original.

ka || Sâtaṇṇana vauite guṇa- |
 ratna . . . di bhûtaladol |
 nônt illave Bôga . . ve |
 sâtisa . . khyâtiyinde rañjisutirppal ||
 â-dampatigala garbhadoł |
 âd arbbhakar eseva-Kâma-Sâtaṅgalâ vi- |
 dyâdi-guṇa-rûpinoł pind- |
 âdu dharitrig orvaiñ pađedam |
 svasti śrî-Mûla-saṅgha Dêsiya-gaṇa Postaka-gachchhada Koṇḍakundânvaya-
 Siddhêśvara . . mânâñûna-châru-charitraṁ śrî-Mâghaṇandi-siddhânta-chakra-
 vartti tappam ||
 vṛi || *svântabhava-prasriti . . rasam ||
 vara-châritran anûna-puṇya-jananañ ka-bbâ- |
 sura-nîrêja-sumitran ârjjita-dayâ |
 pavitran endu bhuvanam saṅkîrttisal varttipam |
 vara-saiddhântika-Mâghaṇandi-munipam śrî-Koṇḍakundânvayam ||
 tachchhishyaru ||
 ka || chârutara-kîrtti-dig-vi- |
 stâritan atanu-pratâpa |
 yam Bhânukîrtti vi |
 budha-nikaram ||
 â-muniya shishyan akhiла-ka- |
 lâmayan udâra-charitan ati-viśada-yaśô- |
 dhâmañ muni-pungava . . . |
 . . varṇnipudu Mâghaṇandi-bratiyam ||
 vṛi || vara-vidyâ-mahitam Surâchaļadavol śrî-Mâghaṇandi-brati- |
 śvaran irddam . . . dadri-sânu-suparitânûna-śishyaughamam |
 brituļa-prabhritiy ant ârayye tâ . . koim- |
 . . mañdalav endod inn avara pempam pêlven ên endodam ||
 va || yintu virâjisuttirddha-samudâyadalli Mâghaṇandi-bhattârakara guddam
 Sôvarasa-sûnu Sântaṇṇanu . . . d entappudu ||
 vṛi || jagatî-sambhûta-dharmmâñkura . . d embante bhûkânte râ . . |
 jagadim pottirddha poñ-gelsada kaļasav id embante bhavyâvali-kê- |
 lige ramya-sthânam embant ire sukîti-sudhâsûti-bimbôdayaindrî- |
 nagavê band âvagam rañjisidudu vasudhâ-chakradol Jaina-gêham |
 ka || â-Jina-bhavanadol oppuva |
 mû-jaga-pati-Šântinâtha tann amala-padâm- |
 bhôjaṅgał adu bhavya-sa- |
 mâjam . . lige n . uditôdayamañ ||
 int oldu Mañalakereyoł |
 Šântisa-nišântav ese ye nirmmisi nikhilâ- |

* So in the original.

śāntāyata-kīrtti.... |

...Sātan ippan urvvī-varṇyam ||

va || ant irddu tann ishta-gôtra-mitra-putra-kaṭatrâdi-sukha-sambhûti-nimittai
Sâtaṇṇan aganya-puṇya-prabhâvam Šaka-varshada 1170 neya Plavaṅga-saṁ-
vatsarada Phâlguṇa-su 5 Ā śrî-Śântinâtha-svâmiyam pratishṭheya mâdiy â-
Jina-pariyarchchanegam âhâra-dânakkam endu biṭṭa bhûmi â-nâdu-senabôva-
Vijayaṇṇa - Sôvaṇṇa - Madukaṇṇanum samasta-nâdu-gauḍagalû mukhyav âgi
Sôvaṇṇanu Maṭalakereyalli mâdisida chaityâlayakke biṭṭa bhûmiya sîmâ-
sambandhav entendade | (here follow details of boundaries and usual final verse).

14

At the same temple, on a beam of navaraṅga-maṇṭapa.

svasti Saka-variṣa 1135 neya Âṅgira-saṁvatsarada Pâlguṇa-śu 1 Vaḍḍavâra-
dandu Konga-nâda šrikaraṇada heggade Râmayyanu Râmasamudrav emba
kegeya kaṭṭisi Râmapurav emba vûra mâdi šri-Râmanâtha-dêvara pratishṭhe-
yai mâdidanu yî-dharmmakke chandrârkka-târam-baram susthiravâg ikke
maṅgalaiñ

15

At the same place, on another beam.

...dagni-Râmana lileyan ânt udâttâ-guṇa-gauravadoļu Raghu-vamša-Râmana-
vôle podaḍdu rañjita Konga-râjya-karaṇâgraṇiyam vibhu-mantri-Râmanaiñ ||
śrî-Râmanâtha-dêva šaraṇaiñ |

16

At the same place, on another beam.

...madhênu sâksharika-suradrumam sukavi-bândhavan ishta-viśishta-sajjanâ-
bharaṇa pañkaja-bhramaran embudu dhâriṇi Râma-dêvanañ || Hariharâya

17

At the entrance of the same temple, on a stone in the northern wall.

svasti śrî jayâbhuyuda-Šalivâhana-šaka-varusha 1641 neya Vikâri-saṁvatsa-
rada Chaitra-śu 8 Maṅgalavâra Arkalagûḍa-sthaṇada šyânabhâga-Timmapa-
hebbârra tamma Subaiyanavara maga Veṅkaṭeśaiyanu Râmêśvara-svâmiya-
vara dêvasthânâ, hōgiral âgi...jîrṇa-uddhârava mâdidanu || yî-dharmava â-
chandrârkka-sthâiyâgi mâdidanu śrî

21

At Hebbâle (same hobli), on the bottom of the Upparige Basava pillar.

(East side) śrî Bahudhânya-sainvatsarada Mâgha-ba 14 Mañ śrî-Vâraṇâsiya Viśvēvara-dêvara amṛitapaḍi-volagâda dharmmake śrîmat-pratâpa-chakra-vartti Hoysala-śrî-vîra-Nârasimha-Dêvarasaru Konga-nâd-olagaṇa Hebbâleyanu kuttu-vittiy âgi dhâreyan erada sthaladali nâd-adhikârigalu-muntâgi âru bitṭi biḍârav endu hokkade huśidaṁ keḍahuüdu || śrî ||

(north side) â-vûra Maṅgalavâra-santeyalu suṅka sodige âyâdâya taleviḍi toḍuvidi bilakudi viḍu âru âva-vûligava mâḍidarâdače chakravarti-śrî-vîra-Nârasimha-Dêvarasar-âne ida mîri âr êna mâḍidaḍam hoyidu keḍahi kaṭavadu âva vûligav âdaḍa kaṭeva

22

At the same village, on copper plates in possession of Kâlappa.

(Ib) ūbhām astu || namas tuṅga etc. ||

Harér lîlâ-varâhasya dañshṭrâ-danḍas sa pâtu naḥ |
Hêmâdri-kalaśa yatra dhâtrî chhatra-śriyam dadhau ||
Kâṣyapânvayaja-Râmâdâsatô hy... drathi-kulêjani kshitau |
śrî-Girîṣa iti bhûmipas tatô yatra bhûbhrid atha Timma-bhûpatih ||
tasyâtmajô Bayya-nṛîpa-kshitîndrah |
sat-kirti-sândraḥ šrita-vârdhi-chandraḥ |
nija-pratâpôshṇakara-prakâṣa-
tîrôhitârâti-yaśaś-šâśâṅkah |
tasyâtmajah Kṛishṇapa-bhûpa-varyal |
pratyarthi-pṛithvîṣa-tamisra-sûryah |
nissîma-vikhyâta-nagêndra-dhairyah
sadâ kṛitâśeṣha-hitârtha-kâryah ||
tasyâtmajô Vêṅkaṭa-bhûmipâlô
babhûva loka-traya-gîta-kîrtih |
nirantarânamra-narêndra-mauli-
mâṇikya-nîrâjita-pâda-pîṭhaḥ |
satî-vratânâm prathamâvalambâ
nijair guṇair labdha-yaśaḥ-kadambâ |
mukha-śriyâ nirjita-chandra-bimbâ
yad-dharma-patnî vara-Padmamâmbâ ||
śrî-Vêṅkaṭêndra-kshitipâla-maulîḥ
Padmâmbikâyâm prathitô guṇaughaiḥ |
chandrô yathâ kshîra-payôdhi-garbhât
tathâvirâsîd vara-Lakshma-bhûpaḥ ||
Râmô yathâ Kôsala-râja-putryâm
Vishṇur yathâ Kaṣyapa-dharma-patnyâm |

Kṛiṣṇō yathā (IIa) Dēvaka-nandanāyāṁ
 Padmāmbikāyāṁ vara-Lakshma-bhūpaḥ ॥
 yaḥ Kāśyāṁ niramāpayat Paśupatēḥ prāśādām abhraṁ-kashāṁ
 yēnaiva kratavō'kriyanta [vi]vidhās tē Vājapēyādayaḥ ।
 putratvānī Garuḍadhvajaḥ sa bhagavān yasyānaghasyāgamat
 tam Lakshma-kshitipāla-śēkhara-maṇīṁ kaḥ stōtum iṣṭē bhuvi ॥
 Padmēkshaṇasyābdhi-sutēva Rāja-
 maulēr Aparṇēva Śachiṣa Jishṇoḥ ।
 Chennāmbikā Lakshma-nṛipasya tasya
 maṇīḥ satināṁ hṛidayaṅgamāśit ॥
 śrī-Lakshma-bhūmī-kamitur mahishyāṁ
 Chennāmbikā-nāmni maṇau satināū ।
 sudhāmburāsēr iva śītabhānur
 athāvirāśin Narasa-kshitīśaḥ ॥
 Chennāmbayāṁ janim upagataḥ Pushpachāpōpamāṅgaḥ
 saumyas trāṭākhila-budha-janaḥ saisha-dēvō Nṛisiṁhaḥ ।
 stambhōtpattim vikṛitim adhikām ugratāṁ chaika-rakshō-
 rakshāṁ vismārayati hi chirād adya pūrvām iha svāṁ ॥
 saundaryāṁ Madanasya Dharma-janushaḥ satyāṁ Subhadrā-patēḥ
 śauryāṁ bhaktim achañchalāṁ Hari-padāmbhōjēmbarīshasya cha ।
 dānam Bhānu-sutasya Nirjara-gurōr vāk-chātūrī-saṅgatim
 puṁsy ēkatra labhēta chē Narasa-bhūpālēna tasyōpamā ॥
 sauvarṇa-kañchuka-darā . -kirīṭa-ratna-
 hārāvalī-kaṭaka-sat-padakādikāni ।
 yēnārpitāny agaṇitāni Janārdanāya
 dēvyai Śriyē Nṛīharayē cha vibhū(IIb)shaṇāni ॥
 viprān sahasram anivārita-satra-datta-
 mṛiṣṭānua-pushṭa-vapushas tanutē'nvaḥāṁ yaḥ ।
 gō-bhū-hiraṇya-kapilāśva-mukhāni nitya-
 dēyāni yasya Narasiṁha-nripas sa bhāti ॥
 sarvōtkarsha-nidhir gabhīrima-padaṁ sajjīvanō dātṛitā-
 vāsō'yāṁ Narasa-kshitīsa-tilakaḥ kṣīrābdhinā Vishṇavē ।
 Lakshmīm dattavatā vigṛihya dadivānāmukta-mālyā-pradānām
 dēvīm sābharāṇām vivāha-vidhinā bhūmī Nṛisiṁhātmanē ॥
 agryām sadma virachya tatra vidhinaivāmukta-mālyā-pradā-
 yēnāsthāpi Sudarśanasya kurutē yō bhūsurān yajvanaḥ ।
 yan-nāmnā Narasāmbudhīm cha niramāt padmākaram yō' khanat
 nāmnā Chandrasarō Nṛisiṁha-nripatiḥ sō'yaṁ vijējīyatē ॥
 Nṛisiṁha-bhūbhujā tēna bhūsurēbhyo manasvinā ।
 pradattasyāgraḥārasya likhyatē tāmra-śāsanām ॥
 svasti śrī vijayābhuya-Śālivāhana-śaka-varshaṅgaḥ 1587 nē vartamāna-
 Viśvāvasu - saṁvatsarada Ashāḍha - suddha - prathama - ēkādaśi - dvādaśiyallu śrī-

mat-Kâśyapa-gôtrada Bayyappa-Nâyakara Krishnappa-Nâyakaravara prapau-trar âda Venkaṭâdri-Nâyakaravara pautrar âda Lakshmappa-Nâyakaraiyyava-vara putrar âda Maṇinâgapuravarâdhîśvara Sindhu-Gövin(IIIa)da dhavalâṅka-Bhîma himakara-gaṇḍa balida-saptâṅga-haraṇa saingrâma-Dhanañjaya sâhasa-Vikramârka dâna-Râdhîyêty-âdi-biruda-râji-virâjamânar âda anavarata-satrasantôshita-sakala-sura-bhûsura-vyindar âda sakala-dharma-pratipâlakar âda dêva-brâhmaṇa-pratipâlana-dhurandharar âda Nârasimha-Nâyakaraiyanavarû | (here follow names and other particulars of donees) yî 12 hanneradu-mandi-Brâhmaṇarige kotṭa sarvamânyâgrahârada tâmra-śâsanada kramav entendare namage pûrvadinda Râya-dattavâgi bandanthâ Narasimhapurada sîmege saluva Hebbâleya-staladolagaṇa Dévarahaṇṇiy emba grâmavannu (name and other particulars of donor and donees are repeated here) namma mâtâ-pitrigal âda Lakshmappa-Nâyakaraiyanavaru Chennâjammanavaru Gaingappa-Nâya(IVb)kâraiyyanavarû Kumârti-Konḍammanavarû muntâda sakala-pitrigaligû śâśvata-Vaikuṇṭhâvâptiy âgabekendu nâū namma putra-mitra-kaṭatrâdigaligû anêka-śrêyôbhuyodayagaļu âgabekendu sakala-manasâbhîṣṭa-siddhiy âgabekendu i-prathama-ékâdaši-dvâdaši-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi tri-karaṇa-śuddhav âgi Dodagûvanahallige paḍuval âda Saṇabanakuppege baḍagal âda Daḍanahallige mûḍal âda Kañchênahallige teṅkal âda i-Dêvarahaṇṇiy-emba-grâmavannu nâvu nimage dâna-dhârâ-pûrvvakav âgi kottev âdakâraṇa â-grâmakke saluva-chatus-sîmeyolagâda gadde-beddalu-tôṭa-tuḍike-aṇe-achehukatṭu-kâḍârambha-nirâram-bhagaļ emba ashṭa-bhôgaṅgaļannu nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyâṅgaļ emba ashṭa-têja-svâmyagaļannu sakala-suvarṇâdâya-davasâdaya hege kâṇike muntâda chiluvâna-kâṇikegaļu bêdige bhattavari-huraṇi-vaṭa-sarati-muntâda-samasta-kâṇikegaļu sahâ nîve âgumâdi anubhavisikondû i-grâmakke saluva-bhûmiyanu idakke saluva-sarva-svâmyagaļannu hanneradû-vare-vrittiya bandukatṭinalli parichchliedava mâḍikondu (here follow details) antu hanneradûvare-vrittiyannu i-rîtiyalli bhûmi-parichchhêdava-mâḍikondu nirupâdhikav âgi nirupadrvav âgi âdhi-kraya-dâna-parivartanagalige saluva-maryâdeyalli nimma putra-pautra-pâramparyav âgi i-Dêvarahaṇṇiy-emba-sarva-mânyâgrahâravannu nîvu sukhadalli anubhavisikkondû iraluļļavaru endu (here follow names and other particulars of donor and donees, as above) antu i-hanneradu-mandi-Brâhmaṇarige kotṭa sarvamânyâgrahârada tâmra-śâsana || (usual final verses, as in No. 6, Hoṭe-Narsipûr Talug).

śrî-Jaya-Narasimha

24

At Marûru (Nilavâgilu hobli), on a stone in Dêvarâjayya's field.

..... svasti Nîtimârgga Koṅguṇivarmma dharmma-mahârâjâdhirâja Kôlâla-pura-paramâsvara Nandagiri-nâtha śrîmat-Nanniya-Gainga râjyaṁ

geyyutt ire tad-varisha-âbhyanṭara â-sûryya-grahaṇa-amâvâsy-e-Âdityavâraṁ vyatipâta-stitiyâge śrîmat-Taddayya Mâkhaṇḍa-bhaṭṭârargge vidyâ-dâna-goṭṭa-maṇṇa (here follow details of gift and its boundaries) initu maṇṇa biḍisida prabhugal-āṅka-nâma Bûva-Gâvunḍa (others name) i-maṇṇaiṁ âva gondônu alidônuiṁ sâyi-ra-kavileya

26

At the same village, on a virakal south of the village gate.

svasti Satyavâkyâ-Permmanaḍigaļa pattombhattaneyâ varisadol Nîtimârgga Koṅguṇi dharmma-mahârâjâdhirâja Kovaļala-pura-varêśvara Nandagiri-nâtha Koṅga . veḍeṅga jayad-aṅkakâga loka-sikhâmaṇi śrîmat-Ereyapparasar Kalavûra kâlegadol besadi gaṇa gundita mânisa mā rasarâ pita Šivayyaui . . tamm . Taddayya . . sêne kâdi sattode avara makkal . kalnâttu gotṭar (usual imprecatory phrases).

27

At the same village, on a virakal north of the village gate.

svasti Satyavâkyâ Koṅguṇivarmma dharmma-mahârâjâdhirâja Kuvaļala-pura-varêśvara Nandagiri-nâta śrîmat-Permmanaḍigaļ uṇanûra abhyantara-siddhi korâl vikulapu-goṭṭe Nitimârgga-Permmanaḍigaļ svarggam ērid andu Maṛavûra Babiyammaui kichchu vokkaiṁ Chamimayyaui baradoiu maṅgaļaiui |

31

At Chikka-Bommanahalli (same hobli), on a stone near the Soppina-kaṭṭe.

śrimatu-Durmati-saṁvatsarada Mârgasira-su 10 lu Chikka-Vîraṇa-Oḍeyaru dêvarige Chikka-Bommanahallîya naḍu-vûroļagaļa āḍa-dereyana Râsi-maṭhakke Puṭṭaṇa-Gauḍa dharmakke koṭṭa-bhûmi i-sîmege â-maṭhakke samaya-dêvar alupidare sthânadavaru arasugaļu prabhugaļ alupidare (usual imprecatory phrases) innu prâbhu-prajeya manassige bandu maṭhavanu uṇṭumâḍuva tapasigalige maṭha tōṭa saluhudu maṭhavanu uṇṭumâḍade tōṭadall âda ârijjeneya kaṭṭi-kondu hôdare in-nereya-hallil iddu tōṭakk âse-mâḍidare vibhûti-rudrâkshege hoṛagu mahâ-mahattige hoṛagu || Mallôjana baraha ||

32

At Handraṅgi (same hobli), on a stone at the village gate.

. 1727 Akshaya-saṁvatsarada Bhâdrapada-ba 1 lu Krishṇa-Râja-Vâḍerainôru śrî-Nañja-Râjayana . . duyyavaralli Navâba . . Jamâluyâge baradu-bage dharmârthav âgi Koṇanûra-nâda Handraṅgi-grâmavannu dharmârthav âgi bitṭu-koṭa (usual imprecatory phrases)

35

At Beluguli (same hobli), on a stone east of the village.
 svasti Satyavâkyâ Konguñivarmma dharmma-mahârâjâdhîrâja Kuvalâla-pura-varêsvaram Nandagiri-nâtha śrimat-Permmânadiga^{*} *Gângâ-maha...kanaki nivriti gôvelegondu nera Baluvala Kaikayyage Belgaliya kalnâdu vitta-sthitikramav âvad endade puttânu ugalda..... pala-dana maşaldu Gaṅgâsana tâgiy Âlva-nâda Bâva nâl-gâvuñdanu attal iřidan uſad eřevandi vondu pugasall abhyantara-siddhi arânu pokkede ayidu Kauhara-Dêvanu Naññala-Dêvanu Puñaseya Gaṅgama varasuvor

37

At Kaikôdu (same hobli), on a first virakal to the north-east.
 svasti śrî jayâbhîyudaya-Šaka-varusha 1208 Pârttiva-samvatsarâda Vaisâkha-su 12 So || śrimat-pratâpa-chakravartti-Hoysaṇa-bhuja-bala-śrî-vîra-Nârasimha-Dêvarasara râjyâbhîyudaya-kâladalu Kahigôdina Mâratammanu tanna kûḍaṇa prabhu-matsara-virôdhâiṅgaļa kûdi kâlegadoļu kâdi biddanu â-Mâratammanu dêva-lôkakke salabêkendu âtana tamma Malleya-Nâyaka â-Mâratammana makkalu Sôvaṇṇa-Lakhaṇṇa-Bâchaya-Nâyaka Morâdi-nâdaṅgaļu tammoļag êkamatyavâgi pratishṭe-mâdiſida vîragalu maṅgaļa mahâ śrî

38

At the same place, on a second virakal.
 svasti śrî jayâbhîyudaya-Šaka-varusha 1178 Râkshasa-samvatsarada Vaiśâkha-su 11 Sô | śrimat-pratâpa-chakravartti-Hoysaṇa-bhuja-bala-śrî-vîra-Nârasimha-Râyana râjyâbhîyudaya-kâladalu Kahigôdina Chikka-Gauḍana maga Sômayanu Begaluru-Chuñcheya-Nâyakanu Râvudûra Bîmaya-sâvanta-yodane etti hôgi kâdiddalli biddanu â-Sômeyanu dêva-lôkakke sallabêkendu âtana oda-huṭtida Mâdi-Gauḍanu â-Sômè-Gauḍana maga Mâyigauū pratishṭheya mâdiſida vîragallu maṅgaļa mahâ śrî

39

At the same place, on a third virakal.

(The same as No. 37, above.)

41

At Jakkanahalli (same hobli), on a stone in front of the Âñjanêya temple.
 (In Nâgarî characters.)
 śrî-Gaṇâdhîpatayê namaḥ ūbhâma astu | Šaka-varsha †1359 vartamânada Paridhâvi-nâma-samvatsarada Vaiśâkha-šu 5 Âlu śriman-mahârâjâdhîrâja râja-

* From here it is difficult to decipher.

† The date and the name of the year are doubtful, the inscription being very illegible.

paramēśvara śrī-vīra-pratāpa-chakravarti ra Virūpāksha-Dēvaru
 Hōsaṇa-nāda . . cha-rājagala apaneyin Siṅgapatṭaṇada-māgaṇekārra Gōparasaravaru svasti samasta-praśasti-sahitaṁ Virūpapurav āda
 mahājanagala . . pa halīyanu svayam bhāgaka are-honnu ā-grāma-davaru (usual final verses).

42 *

At Basavāpatna (Basavāpatna hobli), on a stone north of the Santēśvara temple.
 (3 lines effaced) svasti śrī jayābhuyudaya

namas tuṅga etc. ||

Saka-varusha 1184 nākeneya Durmati-saṁvatsarada dvitīya-Bhādrapada-su-
 ddha-daśamī-Sōmavārad andu || pṛithvī-vallabha mahārājādhirāja rāja-para-
 mēśvara Yādava-kulāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malerāja-rāja
 bhēruṇḍa kadana-prachaṇḍa Sanivāra-siddhi Giri-[durgga]-malla chalad-
 aṅka-Rāma pratāpa-chakravartri śrī-Poyisāṇa-vīra-Nārasimha-Dēvarasaru su-
 kha-saṅkathā-vinōdadim drada nelevīdinoļu pṛithvī-rājyaṁ geyu
 bheyali Neluvigeya Sāntidēva-nimittava ra maga Yimmađi
 śrī-Rāmanātha-dēvara kavistha varada kelage
 kolaga (4 lines gone) goṭṭa beddalu vīra-Sōmēśvara-
 Dēvarasara kaiyalu varu dhārā-pūrvvakav āgi śrī-Virabhadra
 harāchāriya kereya prathama-sthaladalliya Sāntēśvara-dēvara
 amṛitapadige ā-Mali varu dhārā-pūrvvakav āgi koṭṭa gaddo khanḍuga-
 beddalu mūnūru || (rest contains details of gift).

44

At the same village, on a stone lying at the bathing ghāṭ.

śubham astu svasti śrī jayābhuyudaya-Śalivāhana-śaka-varusha †1520 neya
 Pramādi-saṁvatsarada Bhādrapada-śu 10 yu Chandravāradalu śrīman-mahā-
 maṇḍalēśvara Rāmarāju-Rāmarājaiya-Dēva-mahā-arasugaļavaru Nañjarāya-
 patṭaṇada Śrīkanṭharājaya-Dēva-mahā-arasugaļavara komāra Vīrarājugaļa
 komāratiya nāvu vivāhagal āda kānikege palakiya umbaliya sthira-sāsanada
 kramav entendaļe Basavāpatna Koṇanaūra staļavanu nimage umbaliyāgi
 silā-sāsanav āgi naḍasikoṭṭevu putra-pautra-pārampareyāgi sukhadali anubha-
 visi bahar āgi nimage galla hākisi koṭṭa-śāsana (usual final phrases).

47

At Kēralāpura (same hobli), on a beam of the rāṅga-maṇṭapa of the Virabhadra temple.
 namas tuṅga etc. ||

Šūlāyudhāya Šubhakṛitu-saṁvatsarada Pushya-su 10 yalu
 Sōmanāthapurada śrī-Virabhadra-dēvaru-mukhyavāda āru-maṭha mū-

* This inscription is very much defaced.

† So in the original: but Śaka 1520 = Hēviḷamhi; Pramāthi = 1502.

varu-mahâ-gaṇaṅgaļu barasida šilâ-śâsanada kramav entendade Mâtuđigeya Mallarasayya . . . gaļu tettina Honneyahalli Keđaga- Mâleyanâyakanahalli galanu â-taṇḍina vr̄itti hannondara voļagaņa vr̄ittigalige . . vivaraṇe parivartaneya mâđikondâ kramav ent endade Honneyanahalliya beddala prâptavanu Daññâyaka-Dêvara Jñânaśammanda-Dêvara Vâgêša-Dêvara Nambiyañña . . . vr̄itti nâlkara â-Koṇdi-Dêva Sômave-volagâda maṭha-patigaļigeyu âru.. mûvaru-mahâ-gaṇaṅgaligeyu â-Mâtuđigeya maṭaṅgaļu hegadegaļu. . . . mûlaṅgaļu Vâmaṇaṅgaļa makkaļu Vîraṇaṅgaļu Jâtaraṇaṅgaļa makkaļu Sômaṇaṅgaļu Vîrapaṇaṅgaļa makkaļu Šivaliṅga-dêvanolagâda vr̄ittiy elâra vr̄ittimantaru . . naya dhâ[re]yan eradukotu â-Keđaga- Mâleyanâyakanahalli galâ bedala prâptavanu aruvattu-mûvaru-mahâjanaṅgaļa kaiyalliyu â-maṭha-patigaļa kaiyalliyu â-yêlu-vr̄ittiya vr̄ittimantarugaļa parivarttaneya dhâreyan erasi-kondu â-chandrârka-sthâiyi âgiral odambatū aru . . mûvaru-mahâ-gaṇaṅgaļu â-maṭha-patigaļu â-vr̄ittimantarugaļu barasida parivarttaneya mariyâdeya mîridavanu maṭhada dharmava kedisidavanu ant appudake aruvattu-mûvaru-mahâjanaṅgaļa maṭhapatigaļa â-vr̄ittimantara sva-hastad oppaṅgaļa

52

At Ullénahalli (same hobli), on a stone near the Âñjanâya temple to the east.

(Nâgarî characters.)

svasti śrî jayâbhudaya-Šaka-varsha 1326 Târaṇa-samvatsarada Jyêshṭha-bahuļa 30 Guru sûrya-grahaṇad andu śrî-vîra-pratâpa Harihara-Râyaru Vijayanagariyali sthira-râjyaṁ geyvali śrîman-mahâ-sâvantâdhipati Kođalûra Mañchaya-Nâyakaru â-Koļanalûra-sthalada samasta-gavuda-prajegaļu srîmad-anâdi-agrahâra Sarvajña-Bhâskarapurav enisida Koļanalûra-sthalada asêsha-mahâjanaṅgalige â-Vulénahalliya grâmada keļa-sîmeyolage uļa kere..... kali-maga â-grâma Dêvayapalli . . . kaṇaniya Mallikârjuna-dêvarali Mañcheya-Nâyakanu â-Koļanalûra haligaļa samasta-gauda-praje- gaļu â-mahâjanagalige sva-rvchiyali koṭta pûrâ i-agrahârâ (usual imprecatory phrases).

53

At Râmanâthapura (same hobli), on a stone near the outer wall of
the raṅga-maṇṭapa of the Râmêśvara temple.

svasti śrîman-mahâ-maṇḍalêśvaram Kulottunga-Chôla Kêrala-maṇḍalîka-mriga-sârdûla Kêrala-baļa-jaļanidhi-bađavânaļa Mukkaṇa-Ka dahana-dâvânaļay ati-vishama-hayârûđha-pravuđha-Rêkhâ-Rêvanta sakala-lakshmi vallabha bhaya-lôbha-durllabha gaṇḍa-kadâra-gaṇḍa . . . mûrtti sakala-vimala-saundaryya-kirtti śrîmad-ubhaya-nânâ-dêsi-mukhyar appa śrî-Râmanâtha-

dēvara dibya-śrī-pāda-padmārādhakarānū vīra-bala-sādhakarum appa... Sōma-Dēvarasaru Śrī-Raṅga-varddhana bhuja-baṭa Boppa-Dēvarasaru.. ma rājadhāni-kshīra-samudra-Śrīraṅgapaṭṭāṇada nelebiḍu-rājadhānilu sukha-saṅkathā-vinō-dadiṁ paṭṭa-rājyaṁ geyyuttam ire dakshiya-Kailāsaṁ nelasit embante Kāvē-riya taḍiya śrī-Rāma pratishṭheyam mādisi. . . . sanada sahasra-liṅga-sahita-śrī-Rāmanātha-dēvara sthānāpatigalum appa Śīva-jīya-Mada-jīya-Kāla-jīya-Appa-jīya-Arasa-jīya-Gōvaṇṇan-olagāda Kailāsaṅgaluṁ śrī-Rāmanātha-dēvara prasādaṅgalāṁ koṇdu | śrīmat-Tunga-Chōla Vīra-Cheṅgālu Sōma-Dēva Boppa-Dēvarasara āyuṣya-rājyābhuyudaya tō..ge bālinige jayam akkum endu parisi prasādaṅgalāṁ koṭtu sama-chittada Sōma-Dēva-Boppa-Dēvarasariṅge binnahaṁ geydu śrī-Rāmanātha-dēvara kāryakkām amṛitapadī karppūra-vīle.... nda nandādīvige pātra-pāvuṭa-maddalīguru + emmeya kōṇaya..bāhattarakkām nāvu koṭtu...hālindam ga 200 ūliga ga 200 nāvu baḍdiyam.... naḍahi-koṇdu bandev endu Sōma-Dēva-Boppa-Dēva.... Sōma-Dēvarasarum Boppa-Dēvarasarum Viśvāvat-saṁvatsarada.... šu 13 Bri | Dēva-jīya Māda-jīya Kāla-jīyan-olagā Kailāsa tamma purakke bandu Baicheya Kaṇṇaya.... Māvanūriṅge sa....tūn ūram mādisi ā-Kailāsaṁ sa.... || svasti samasta-bhuvanāśrayānū śrī-prithvī-vallabham | mahārājādhirāja paramēśvarām | Yādava-kulāmbara-dyumaṇi | sarvajñā-chūḍāmaṇi | Male kadana-prachaṇḍa | ēkāṅga-vīra asahāya-śūra | Sanivāra | Magara-rājya-nirmūla | Pāṇḍya-desepaṭṭa | Chōlu-rājya-pratishṭhāchā.... pa-chakravarti vīra-Hoysa.... śrī-vīra-Somēśvara.... nalu sukha-saṅkathā-vinōdadiṁ prithvī-rājyaṁ geyutta sitembar dda śrī-Rāmanātha-dēvara sthānāpatigalu. . . . jīya-Kāla-jīya-Appa-jīya-Arasa-jīya Chōlu . . . r-olagāda Kailāsaṅgalāṁ gaṇḍa-bēruṇḍa | chāryya Pāṇḍya-Sēūṇa-Rāya-rāya-desepaṭṭa vīkrama-pratāpa-chakra.... yasa- vīra-Somēśvara-dēvariṅge śrī-Rāmanātha-dēvara prasādaṅgalāṁ koṇdu Dēvarige āyuṣya-varddhane rājyābhuyudaya tōlu-bālinige jayav āgabēk endu parisi Sōma-Dēva-Boppa-Dēvarasaru | śrī-Rāmanātha-dēvariṅge nāḍolage Kāvēriya taḍiya Māvanūr embudām dhārā-pūrvvakām mādikoṭṭaru | ā-Māvanūralu praṭi]shṭheyam madikuḍalu-bēku Dēvā yandu binnahaṁ geyyal oḍane ā-Sakana-kāla 1174 Virōdhikritu-saṁvatsarada Māgha-suddha 10 Bri | Hoysa- Rāya-vīra-Somēśvara-Dēva Boppa-Dēvanūn . . . Dēvarasaru tamma rāyasa-kūsugaļu-muntāgi bandu ā-Māvanūralu Nandiya kambavaṁ praṭi]shṭheyam mādi śrī-Rāmanātha-dēvara dēvāla[ya]dalu silā-śāsanavaṁ prati (stops here).

54

On the wall in the same temple.

svasti śrīmatu samasta-praśasti-sahitānū śrī-Hoysa- vīra-Nārasiṅga-Dēvarasaru Dōrasaṁudradalu sukha-saṅkathā-vinōdadiṁ prithvī-rājyaṁ geyutire Shaka-

varusha 1197 Yuva-saīnvatsarada Āsaija-sudda 10 Mām || Vôsanada sahaśra-liṅgada śrî-Râmanâtha-dêvarige Koṅga-nâda Sunkada Hampaṇṇa-Gummaṇṇa-Basavaṇṇanavaru śrî-Râmânatha-dêvara nandâdîvigegevu | dêvara amrita-padi-vîleyakkevu nađavant âgi | Dêvarahaļi..hala maggadere ađudere bâlavaṇa kabbu-maduve ūrolaṅgaṇa-pañchakârukaru â-Râmânatha-dêvara vûra erađaṅgađiya suṅka | aliya maggadere alli gânaṅgaļu êsu âdađeū gâna vondakke nityânika aravâna-eṇne-mariyâdeyalu śrî-Râmânatha-dêvarige akhanda-nandâdîvigeya â-pûjâkâri nađasuvanu â-puradolaṅgaṇa kumbâšaru-pañcha-kârukaru ..diya-bhattada hêru dîviya eṇneya elâhegaļu iv ishtakevu sarvvamânyav âgi nađavant âgi â-suikada adhikârigaļum śrî-Râmânatha-dêvarige perub âgi dhârâ-pûrvvakaiṁ mâđi koṭṭa datti (usual final phrases).

* śrî-Vîthala śrî...nâtha śrî-Gummanâtha

55

On the outer wall of the garbhagriha behind the Dakshinâmûrti temple.

svasti śrî jayâbhyudayaś cha | namas tuṅga etc. ||
 Śaka-varsha 1173 neya Sâdhâraṇa-saīnvatsarada Kârttika-śuddha-pâdiva-Âdvârad andu śrîmatu pratâpa-chakravarti Hoysala-vîra-Somêśvara-Dêvarasara śrî-pâda-padmôpajîvi śrîman-mahâ-pradhânaṁ Sévana-taṭṭu-disâpaṭṭa râya-dala-biruda-liṅga kaligaļ-aṇkusa hiriya-sandhi-vigrahi Bammaṇa-daṇḍâyakara śrî-pâda-padmôpajîvi Viśvâmitra-gôtra-pavitrarum appa Rudrana suputra Koṅga-nâda adhikâri Bammaṇaṅge adhyaksha-vâsi banda Kâsyapa-gôtra-pavitrarum appa Râmârasara suputra Kallaiyanu śrî-Râmânâtha-dêvara pûjeg endu âsthânika Mâda-jiya Dêvar.si Kâla-jiya-Appa-jiya-Chikka-jiyan-olagâda-vara kayyalu tat-kâlôchita-kraya...sahiraṇyav âgi koṭṭu strî-putra-jñâti-sâmantâ-dâyâdyânumatadiṁ konḍa pûdönṭada sîma (here follow details of gifts) sarvâ-bâdhe-parihârav âgi dhârâ-pûrvakadiṁ konḍu biṭṭa datti maṅgala mahâ śrî śrî

dattâ śrî-Râmânâthâya viśvagâya mahâtmane |
 âdyanta-vikalâmnâya..... ||

.....
 akiñchananam Haraṁ gatvâ yâchatî sma sa-kiñchananam |
 pratishthâṁ apratishthâya Kallâkhyah.....mah ||
 šubham akku sandhi-vigrahi |
 vibhu-Bammaṇa-daṇḍanâyakaṅg end â tat- |
 prabhu-pâda-padma-sêvaka- |
 nu Bhavaṅg end ittan akhiila-kusumâvaniyaṁ ||
 tâṁ Gaurî-pati Râmânâthana mahâ-dibyâṅga-raṅgâdi-sad- |
 bhôgakk end olad intu nirmmisidan i-pû-dônṭam oppal manô- |

* In Nâgarî characters.

râgam kaimige Koṅga-maṇḍaḷadoḷ adhyakshâñkan âdâm mahâ- |
 bhâgam yôgyan id orvvam urvvige valam Kallam kaṭâ-vallabham ||
 śrî-Râmêśvaran Adrijêṣan abhavaṁ trailôkya-rakshâ-kshamañ |
 târâdhîśa-vibhûshaṇam saraṇa-saukhyâkârakaiñ dêva-bṛin- |
 dârâdhyam Kali-dêva-mantrig olavim dîrghâyumañ śrîyumañ |
 kâruṇyam berasittu rakshisuge chandrâdityar ullannegañ ||
 maṅgala mahâ śrî śrî śrî ||

svasti śrî jayâbhuyaś cha Šaka-varsha 1174 neya Virôdhikrit-samivatsarada
 Âshâḍa-suddha-pâḍya-Brihavârad andu śrî-Râmanâtha-dêvarige â-Kallaiyanu
 śrî-Râmanâtha-dêvara â-sthânikar-ellarigeyu tat-kâlôchita-krayavanu sahi-
 raṇyav âgi koṭṭu â-sthânikara strî-putra-jñâti-sâmantâ-dâyâdyânumatadim
 dhârâ-pûrvvakav âgi mâḍida gaddeya sîme (here follow details of boundaries) antu
 chedurasa-gaļe nûra-nâlvatta-nâkakkaiñ | sanda-galeyalu kamba embhattu ||
 â-munna hû-dôṇṭad olage tôtigara jîvitakke barada-mûvattu-koṭaga-gaddeyanu
 hû-dôṇṭakke koṇdu i-kambha embhattanû tôtigara jîvitake sarvâ-bâdhe-pari-
 hârav âgi haḍadu biṭṭa datti || i-embhatu-kambha-gaddeyolage âd aḍakeya-
 mara eleya-balî bâle kîlu-phala ênan ikkidañam tôtigara jîvitake saluvudu
 â-Kallayyanu dêvarige munna biṭṭa hû-dôṇṭadolage kîlu-phalavanu ênan
 ikkidañevu tôtigarge saluvudu ||

śrîmatu-Koṅga-nâḍa śrîkaraṇada Nâkaṇṇa-Vijayaṇṇaṅgaļa aliya Sôvaṇṇanu
 śrî-Râmanâtha-dêvarige Adikada-Kallaṇṇanu mâḍida hû-dôṇṭada ḣâtana-
 hoḍuva ettina mâhiṅge tamma jîvitakke salhuva Muruliyallu varisa-niban-
 dhaney âgi endendiṅgam â-chandrârkka-sthâiyâgi gadyâṇa-mûḍanû â-vûra
 siddhâyada modala-kandâyadolage koṭṭubahant âgi śrî-Râmanâtha-dêvara
 sannidhiyali â-Kallaṇṇaṅge Sôvaṇṇanu i-dharmmavanu endendiṅgam pâlisu-
 vevendu dhârâ-pûrvvakav âgi koṭṭa datti | i-dharmmakk âru aḍḍabandavara
 adrîṣṭa-hâni Sôvaṇṇana kaiy oppa || *śrî-Vaṅgêśvaranâtha |

śrîmatu - Koṅga - nâḍa śrîkaraṇada Kâvaṇṇaṅgaļa maganu Maḍukayyanu
 Râmanâtha-dêvarige Adikada - Kallayyanu mâḍida hû-dôṇṭada ḣâtâlavananu
 hoḍuva ettina mâhiṅge tamma jîvitakke saluva Neluvâgilalli varisa-nibandhiy
 âgi endendiṅgam chandrârkka - sthâiyâgi gadyâṇa ondu haṇa ayduvanu
 â-ûra siddhâyada modala kandâyadolage koṭṭu bahantâgi Râmanâtha-dêvara
 sannidhiyalli â-Kallaṇṇaṅge Maḍukaṇṇanu i-dharmmavanu endendiṅgam pâli-
 suvevendu dhârâ-pûrvvakav âgi koṭṭa datti idake âru vakra tandarû adrîṣṭa-
 hâni | Maḍukayyana kayy-oppa †namô Dêvâya (usual imprecatory phrases) śrî

56

On the same stone.

svasti śrîmatu Šaka-varisha 1220 nê Hêmaṭambi-samivatsarada Mârggaśira-
 ba 2 Sô-d-andu śrîmanu mahâ-pasâyitarum appa Peṇḍâra-Dêvana maga Niñ-

* In Nâgari characters.

† In Tamil characters.

gaṇṇanavaru . . na . . sahasra-liṅgada śrī-Rāmanātha-dēvarige Muṇḍagōḍinali
Chāndigadida kereya kelage ā-Rāmanātha-dēvara amṛitapadige ikkanḍuga-
gadeya kotṭaru ā-Ningeya-danṇāyakara voppa śrī-Bhairava

57

At the same village, on a copper plate in the Subrahmanyēśvara temple.

namas tunga etc. ||

Harēr līlā-varāhasya dāṁshṭrā-dāṇḍas sa pātu vaḥ |

udhṛitā mēdinī yēna kaṭaṇkam iva yatra sā ||

svasti śrī vijayābhuya-Śālivāhana-śaka-varshaṅgalu 1580neya sanda-varta-
mānavāda-Vikāri-saṁvatsarada Māgha-śū 7 lu | dēva-dēvottama dēvatā-sārv-
bhauma akhilāṇḍa-kōti-brahmāṇḍa-nāyaka Rāmanāthapurā-varādhīśvara |
Rāmanāthapurā Prasanna-Subrahmanyēśvara-svāmiyavara divya-śrī-pāda-
padmaṅgalige Kāsyapa-gōtrada Āpastambha-sūtradā Krishṇappa-Nāyakara
pautran āda | Lakshmappa-Nāyakara putran āda | Nārasimha-Nāyakanu kotṭa-
bhū-dāna-śāsana-kramav entendare | śrīmad-rājādhirāja rāja-paramēśvara śrī-
vīra-pratāpa śrī-vīra-Krishṇa-Rāya-Deva-mahārāyaiyyanavaru Vidyānagara-
dalli ratna-simhāsanādhyaksharāgi prīthvī-sāmbrājyav āluttalu namma
hiriyanāda Yara-Krishṇappa-Nāyakarige ā-chandrārkav āgi naḍavante pālista
amara-māgaṇi-Narasimhapurā simege saluva Maravūra-stalāda Yakkati-
emba-grāmavannu ī-tathā-tithi-punya-kāladalli sa-hiraṇyodaka-dāna-dhārā-
pūrvvakav āgi śrī-Subrahmanyēśvarārpitav āgi dhāre māḍida kāraṇa ā-grā-
makke saluva-nidhi-nikshēpa-jala-pāshāṇa-akshīṇi āgāmi-siddha-sādhyāṅgal-
emba-ashṭa-bhōga-tējas-svāmyaṅgalannu dēvatā-sēvā-nimittav āgi dānādhi-vini-
maya-vikrayakke yōgyav āgi naḍeya (back) takkaddendu śrī-Subrahmanyēśvara-
svāmiyavara divya-śrī-pāda-padmaṅgalige Kāsyapa-gōtra Āpastamba-sūtrada
Krishṇappa-Nāyakana pautran āda Lakshmappa-Nāyakara putran āda Nāra-
simha-Nāyakanu samarpista-śāsana yī-grāmakke chatus-sime-vivara mūḍalu
Vudūru dakshiṇa Yalagadavallī paśchima Maravūru uttara Hekkagaudau-
hallī ī-chatus-simyolage uttaradalli namma aṇṇandirāda Raṅgappa-Nāyakaru
hosatāgi Raṅgāpurav endu grāmava kattisi Nārasimhapurā Nārasimha-
svāmiyavarige samarpisidar-āda-kāraṇa ā-grāmava horatu Bhorachikatte-
bhūmi Subrahmanyā-dēvarige kūḍiddu yendu Rāmanāthapurā Prasanna-
Subrahmanyā-svāmiyavara divya-śrī-pāda-padmaṅgalige | Kāsyapa-gōtrada Āpa-
stamba-sūtrada Krishṇappa-Nāyakara pautran āda | Lakshmappa-Nāyakara
putran āda Nārasimha-Nāyakanu samarpisida-bhū-dāna-dharma-śāsana (usual
final verses).

śrī-Jaya-Narasimha.

58

At the same village, on a rock near the Gôgarbha in the river Kâvêri.

svasti śrî jayâbhuya-Sâlivâhana-saka-va..... Plavaṅga-sam̄ivatsarada Vaiśâkha-śuddha 3 lu śriman-mahâ-maṇḍalêśvara-Râmarâju-Tirumalarâjaya-Dêva-mahâ-arasugaṅgâvara Nañjarâyapaṭṭanâda Rudra-gaṇaṅgalige koṭṭa stira-śâsana | Maṭalavâdiya-sîmeyu Nañjarâyapaṭṭanâda râjyava kûdiddu yendu Annadâni-Mallikârjuna-svâmiya aṅga-raṅga-bhôga..... Na.... paṭṭanâda Rudra-gaṇaṅgâlu |

60

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

śrî-Râmêśvara-Râya yavara sam̄rakshisali Śâlivahana-śaka 1683 ne Vikrama-sam̄-Mâgha 10 lu Râmanâthapurada Râmêśvara-svâmiyavara âvaraṇadalu pratime mâdiyi-yiruva Konda-Vikasanayi-yavara paditara-dipârâdhaneü Sirûdanûralu Bhâradvâja-gôtra..... sukha..... halâda Mahiśûra Vîra-Râya-Vodeyanavara... śrî-Râma-Râya (rest illegible).

61

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

svasti Koṅguṇivarma dharmma-mahârâjâdhirâja Kôlâla-pura-varêśvara Nan-dagiri-nâtha Nîtimârggad Ereyappa-Permmanaḍiya maga śrimat-Satyavâkyâ-Bîra-Permmanaḍiyu gotṭa kalnâtu Belgaliya Nirggunda Jaggiyasargge koṭṭar avara magam Tippayyan-embâ padinêl-mânisanî berasi kâlagadol sattalli Jaggiyasappa-Dêvar avara maga Narasinga-Dêvaya kalnâtTU Saka-varsha 843.....

62

At Krishnarâjakâṭte (Krishnarâjakâṭte hobli), on a stone near the source of the Krishnarâjâ-nâlâ.

svasti śrî vijayâbhuya Śâlivâhana-śaka-varshaṅgâlu 1733 ne sanda-varta-mânavâda Prajôtpatti-nâma-sam̄ivatsarada Chaitra šu 1 lu Mahiśûra-nagarada dhoregaṅga vamšâvaligaṅga vivara | Kri | ka | Udhâra Râja-Vadeyaru | Beṭṭa-Châmarasa-Vadeyaru | Châma-Râja-Vadeyaru | Yimmadi-Râja-Vadeyaru | Kaṇṭhîrava-Narasuṅha-Râja-Vadeyaru | Dêva-Râja-Vadeyaru | Chika-Dêva-Râja-Vadeyaru | Kaṇṭhîrava-Narasuṅha-Râja-Vadeyaru | Krishṇa-Râja-Vadeyaru | Yimmadi-Krishṇa-Râja-Vadeyaru | Putṭa-Dêva-Râja-Vadeyaru | Nañja-Râja-Vadeyaru | Beṭṭa-Châmarasa-Vadeyaru | Châma-Râja-Vadeyaru | Chikka-arasinavaru | Kaṇṭhîrava-arasinavaru | Krishṇa-Râja-Vadeyaru | O | O | Châma-Râja-Vadeyaru | śrî-Krishṇa-Râja-Vadeyaravaru |

64*

At Mattigôdu (same hobli), on a stone in front of the village.

śrî-Raṅgêshâya namah | namaś tuṅga etc. ||
 Harêr lilâ-varâhasya daṁshṭrâ-danḍas sa pâtu vaḥ |
 Hêmâdri-śikharâ yatra dhâtrî-chhatra-śriyam dadhau ||
 vandê Raṅgêśa-pâdâbjam Indirâ-kara-lâlitam |
 Mandâkinî-marandâdhyam bṛindâraka-gaṇeditaṁ ||
 amritêndvôḥ sôdaratvam̄ yat-katâkshê mukhâmbujê |
 śritêshu sarvadâ dṛishtam̄ tâm̄ Śriyam̄ satataṁ bhajê ||
 jîyat Kāṇṭhîrava-śrî-Narasa-narapatir yâvad â-chandra-târam̄
 putraiḥ pau traīḥ dhanâśva-dvipa-bhata-suhridâm̄ sañchaya is sâkam urvyam̄ |
 sad-vidvatsât-krîta-śrîḥ Nṛihari-pada-yugê nyasta-sarvasva-bhârô
 dhîrô dântô dayâluḥ śrita-jana-surabhiḥ Sôma-vam̄śâbdhi-chandraḥ ||
 śrî-Raṅgêśa-purê svakîya-bhavanê lakshmî-vilâsê sadâ
 nânâ-chitra-vichitritê maṇi-lasat-simhâsanâdhishthitah |
 chârv-ashṭa-dvaya-châmarâñchita-karaiḥ kântâ-janais sêvitaḥ
 sauvarṇair jhasha-śaṅkha-chakra-makaraiḥ sat-kêtubhiḥ pûjitaḥ ||
 dharmârtham̄ jana-vandyasya Nṛi-Kāṇṭhîrava-bhûbhujah |
 agrahârasya tasyaiva śâsanam̄ likhyatê'dhunâ ||
 kârunya-pûrah Kamalâ-sahâyah
 Kavêra-kanyâ-parivêshṭitô yaḥ |
 tan-nâbhi-paṅkêruha-sambhavô'bhûd
 Vidhir vidhâne jagatâm abhijñâḥ ||
 tasmâd Vidhêr Atri-munir babhûva
 tal-lôchanâbjâd ajanishṭa chandraḥ |
 kalâ-nidhiḥ Kâvya-Budhânuyâyî
 su-vritta-châruḥ sudhayâ prapûrṇaḥ ||
 Sôma-vam̄śa-nṛîpa-paṅktishu kaścid
 dêvatâ-maṇir ananta-guṇaughaiḥ |
 puṇḍarîka-nayanas tata âsîl-
 lôka-rakshaṇa-parô dhṛita-lilâḥ ||
 bhûri-śrî-sahitâm̄ purîm̄ sa bhagavân nirmmâya ramyam̄ nṛiṇâm̄
 sarvêshâm̄ šaraṇam̄ prathâm upagatâm̄ śrî-Mâhishi-samjñayâ |
 Kâvîrî-saritô'tha dakshiṇa-diśi prasthâpayâmâsa tâm̄
 svîyân mânusha-vigrahâvatarâṇam̄ saṁsûchayann âtmanah ||
 tê Mâhishîm̄ puravarâm̄ parirakshamâṇa-
 dêvîm̄ Balâdri-śikharôpari râjamânâm̄ |
 saṁsêvya sarva-phaladâm̄ bhajatâm̄ narâṇâm̄
 chakrus sva-vam̄śa-nṛîpa-paṅktishu dêvatâm̄ tâm̄ ||

* From a copy supplied by the vriddidars.

tad-anvayê Sôma-kulâvatañisê
 dânêna dûrikrita-kalpa-bhûmijah |
 śrî-Châma-Râjô jita-sarva-râjô
 jâtô janâbhishṭita-kîrti-śauryah ||
 tasmâd Beṭṭa-su-Châma-bhûpatir abhûd dharmê ratas sarvadâ
 Pûrvâdrâv aravinda-bandhur iya.. dhîrô dayâlus śuchiḥ |
 lôlâ Śrîr iti yâśrayôdbhava-mahâ-dôsha-pramuktâmunâ
 tad-vamṣyêshv ata êva bhûpatishu sâ lakshmî sthirâbhût sadâ ||
 daśavatârêshu vichâryamâñê
 charâcharâtmâ..... |
bhûpatis sa
 tad-aṅghri-pûjâ-niratô babhûva ||
 tat-pûjayâ tushṭa-manâ Nṛisimhô
 varaiñ dadau dharmam amôgha-satvañ |
 dharmâvanî-gô-dvija-rakshaṇârtham
 aham janishyê bhavadîya-vamshê ||
 ity âbhâshya mahîpatinî Naraharir jâtas tadîyôdarê
 samruddhâsva-khurâhati-prachalita-kshônî-bharaiñ yanisitum |
 mâsê Mâdhava-nâmakê subhatarê svâtyâni sitê-pakshake
 muktâhâra iva prakrishṭa-guṇavân san-mauļi-dhâryô mahân ||
 śrî-Kaṇṭhîrava-Nârasimha-dharanî-chandrôdayôbhût param
 nakshatra-sphuraṇaiñ samasta-vibudha-śrêṇî-samujjivanañ |
 dôshârañjita-kântimat-kuvalayañ śrî-dhâraṇaiñ sarvataḥ
 sampat-kshîra-samudra-vridḍliñ aniśañ jaivâtrikôsau na kiñ ||
 Hiranya-kaśipu-kshêtra-dânêñâmita-vikramaiñ |
 Kaṇṭhîrava-mahîpâlañ Nṛisimhañ ménirê janâḥ ||
 vittêchchhâ-paripiditêna manasâ Vishnuñ sadâ vismrîtan
 lôkân vîkshya dayâ-parô'tchaturaḥ Kaṇṭhîrava-kshmâpatih |
 tad-vittê Nriharaiñ vidhâya sahasâ kurvan nriṇaiñ pâlanaiñ
 kshirê bhêshajam âvahann iva bhishak kô'yam kathaiñ varnyatê ||
 vêda-smṛity-âdi-vâkyaiñ sva-vachana-sadriṣaiñ sarva-śâstrañ vichârya
 śrimân Kaṇṭhîravas srî-[Narasa]-narapatir niśhayitvârtha-yugmaiñ |
 ēkâdaśyaiñ su-Lakshmî-Nrihari-pada-yugârdhanaiñ tad-vratañ cha
 vyâtanvauñ Ambarishâdy-akhiļa-narapatin nâma-śeshâmś chakâra ||
 Indratvaiñ bhṛityatâm cha sva-bhavana-nikaṭe tasya vâsañ prapêdê
 datvâ bhûmiñ Balîndras tri-pada-parimitâm varṇinê Vâmanâya |
 Lakshmî-bhartrê hiraṇya-prada-chaṭula-karâyârpdayan vastra-bhûshâ-
 grâmâdin prâpnuyât kiñ phalam iti nripa-Kaṇṭhîravas tan na vidmah ||
 Kaṇṭhîrava-śrî-Narasa-kshitindra-
 pratâpa-sûryê sphuratiha chîtrañ |
 bhavaty ajasrañ dvijarâja-kântih
 glânis tu śatrôr mukha-pañkajasya ||

Brahmaṇôpy adhikam manyê Kaṇṭhîrava-mahîpatim |
 tal-lékhyaṁ yâvad âyushyam êtadîyaṁ tu šâšvatam ||
 Kaṇṭhîrava-mahîpâla-khadgô dhârâdharas svayaṁ |
 nirvâpayati šatrûnâm paritâpa-tapôshmatam ||
 ū-Kaṇṭhîrava-bhûpatê tava yaśo' kûpâra-pûrêbhitaḥ |
 samriiddhê sati tatra majjana-bhiyâ khê sañcharaty amšumân |
 Svarñâdrim vibudhâ bhajanti taranîm Padmâpatis samśritah
 Kas Satyam Rajatâchalam cha sa Šivô nûnaṁ plavantê parê ||
 êvam vidvaj-jana-stutya-guṇa-ratna-mahârñavaḥ |
 agrahâram svayaṁ kritvâ Brâhmaṇêbhyô'dadachchhubham ||
 Šâlivâhana-šakha-dviradartru-
 prâṇa-bhûmi-gaṇanâ-sahitê(1568)'smiñ |
 vatsarê vimala-Sarvajitâkhyê
 šukla-paksha-yuta- Mâdhava-mâsê ||
 *Mṛigaśîrshâkhyâksha-tritîyâ-dinê cha Raṅgadhâmani Kavêra-sutâm
 Mlêñchha-rakshô-nikâya- |
 praudhâhaṅkâra-nirvâpaṇa-chaṇa-sukaṇatkâri-khadgâgra-hastah |
 prâdâd dânaika-vidyâ-chaṭulatara-matir Visva-samâhârinê'smai |
 vr̄ittim Lakshmi-priya-śrî-Narahari-vapushê châru-vr̄ittas tadaikâm ||

(here follow names and other details of vr̄ittidars and their gifts)

sâkshâd Vaikuṇṭha-sadrisê kshêtre Gautama-yôginah |
 Ŝesha-talpa-śayasyâsyâ Raṅganâthasya sannidhau ||
 Nṛisimhârpaṇa-budhyâ tu râjâ dharma-viśâradah |
 vêda-śâstrârtha-tatvajñânam shat-karma-niratâśayânam ||
 Rig-Yajus-Sâma-vêdânâm adhyêtrîn sad-guṇôdayânam |
 lakshaṇajñâm cha vêdânâm kramâdishu vichakshaṇânam ||
 ahûya dvija-varyamâś cha parîkshya bahuśo nriṇipah |
 nânâ-vriksha-samâkîrñam kulyârâmaīś cha šôbhitaṁ |
 sarvartu-phaladam nityam sarva-sasyâśrayam šubhaṁ |
 Râmanâthapurasyâgni-dig-bhâgê samupasthitam ||
 Mattigôdâkhya-sad-grâmam sva-nâmâñkitam uttamam |
 êkakam grâmam atulam anêka-phaladam sadâ ||
 têbhyô dadau grâma-varam vr̄ittiḥ kritvâ trayôdaśa |
 Rudrapaṭṭaṇa-sîmâyâm sva-kshêttra-prâksthâm uttarâ ||
 vr̄ittiḥ pûrṇatva-pûrṇârtha-khârî-kshêttram dadau nriṇipah ||
 tîrē ya..rasa..prachalitâ prâptaṁ varam vahni- |
 nêtratvam Giriṣaṣya Vṛitra-vadhajô dôshô gatô Vajriṇah
 Brahmashitvam avâpa Gâdhi-tanujaḥ svardhénur âsit sthirâ |
 Gâyatrî cha Brigûdvahasya varadâ yasmin šilâ-rûpataḥ ||
 tasmin puṇyatarê kshêttré Râmanâthapurê šubhê |
 âvâsô Brâhmaṇâm cha Kâvêri-tîra-uttamê ||

* This cannot be put into a verse, as further portion is wanting in the original.

chatvârimśat-padam tiryag-āyataṁ trimśad-uttaram |
 śatam padam kalpayitvā ēkaikasmin nivēśanē |
 gṛihasyōpaskarair yuktān mṛidvāstaraṇa-samyutān |
 gṛihān nirmāya vidhivat sthāpayitvā dvijöttamān |
 śāsanām kārayāmāsa dharma-mārga-praśāsanām ||

(here follow further details of gift etc.)

ētādriśa-chatus-sīmā-madhyagēnāmitaujasā |
 grāmēṇādbishṭhitām bhūmiṁ Mattigōḍāhvayasya cha ||
 nidhi-nikshēpa-pāshānair-jalākshīṇi-samanvitaiḥ |
 āgāmi-siddha-sādhyaīś cha yuktām grāmam anuttamām ||
 agrahāram yushmad-amśām prāpya bhōktum ihārhatha |
 ā-chandrārkaīn putra-pautra-pāramparāyēna vai dvijāḥ ||
 ētēshām yushmad-amśānām dānē vinimayē krayē |
 ādhyādau svāminō yūyām [nā]nya-svāmitvam ishyatē ||
 ithām rājēśa-Kaṇṭhīrava-Narasa-nṛipāḥ śāsanām kārayitvā
 samyag vārāha-mudrām tad-upari cha parami sthāpayitvā likhitvā |
 svīyābhikhyām manojñām kanaka-maṇi-lasat-pāṇinā Brāhmaṇēbhyaḥ |
 prādāt tēshām idām hi prachura-tara-guṇānanta-bhōgē nidānām ||

(usual final verses).

śrī-Narasimhāya namah |

65

At Lakkūra (same hobli), on a stone in front of the Saṅgamēśvara temple.
 svasti samadhi[gata]-pañcha-mahā-sabda mahā-maṇḍalēśvarām . . . pura-varē-
 śvarām gaṇḍara vikrava..gaṇḍara gōva Nīgaṇīka-mallan appa Mādeyarasa-
 Chaṅgālvana rājyadalu sanda-varishām 1011 neya Sukla-saṁvatsarābhya[nta]ra
 Māgha-māsa-suddha-daśami-Ādityavārad andu Kuppi-nāḍa Māvanūra Muṇḍa-
 Gauḍa-ku(bæk)lada Chōla-Gāvunḍana magaīm Māra-Gāvunḍa yī-nāḍa Nokkiyūra
 Mahādēvara pratishṭhe geydu dēvargge Mahādēva-bimbada gaṇake . . . yal
 epattu-khaṇḍuga-nella . . . deyunī Mahādēvar . . ruda mūḍi khaṇḍuga jōlada
 bedayunī toṭṭa koṭṭam (usual imprecatory phrases).

Amṛitaśivargge i-sthānamām koṭṭam ūrī-śrī-Chaṅgālvēśarakke bittā mannu

68

At the same village, on a stone near Timmappa's house.

śrī-Gaṇāḍhipatayē namah | avighnam astu | namas tuṅga etc. ||
 svasti ūrī jayābhuyada-Šaka-varusha ? 1278 neya Durmmukhi-saṁvatsarada
 Māgha-ba 11 Budhavāradandu ūrīman-mahā-maṇḍalēśvarām ari-rāya-vibhāḍa
 bhāṣhege-tappuva-rāyara gaṇḍa ūrī-vīra-Bukkaṇṇa-Vodeyarū rājyābhuyada
 māḍitiddalli ūrīmanu-mahā-vaḍḍa-byavalhāri ubhaya - nānā-dēshi - mukhyar appa

Arju-bhaṭṭayyanavara makkalu Mahadēvaṇṇaru Chaṅga-nāḍolagāṇa Ballavodeyanū tamma tande.... kalu Lakshmīpurava mādiyendu ā-Bukkaṇṇa-Vodeyarige binnavam mādi dhāreyanū... rikondu Māvanūra paśchima.. bāgeya... tīvāṇṭagiralu gunḍu gōṇiya moradi.. naṅgaḷa... bālakeya binnapam mādiyalli *ā-Hukkaṇṇa-Vodeyaru tamma kumāra Bukkaṇṇa-Vodeyarānū karadu Mahadēvarasaru māduva Lakshmīpurada rāja-kāluvige ninna Chaṅga-nāḍ-oḷagāṇa Māvanūra Navile... Allālapaṭṭanāda bhūmiya volage baha Lakshmīpurada kāluvige kaṭṭu-kaṭṭege kalugūdu gōlugaḷa moradigaḷa koṇaṅgada mēhina-balakke kallu netṭu ā-kaṭṭeya baḍagaṇa-holla-modalāgi ā-kāluveya ubhaya-pāriśvadalli kallu netṭu koṭṭu panaba kōdagi.... havanū mādiyotandu.... gi ā-kumāra-Bukkaṇṇa-Vodeya Singapaṭṭanāda Chaṅga-nāḍanū.... parama-pradhāni-Sōvappanavarige nirūpavanū barayisidar āgi śrī-Sōvappanavaru ā-Mahadēvarasari ge koṭṭa-patra-śāsana-paḍi || ā-śāsanāda kramav entendade || ā-Sōvappanavaru bandu Māvanūra Māyi-Gauda Navileya-Rāmanātha-Dēva (others named) halaru volarāda samasta-prajegalellannu karadukondu ā-Posa-nāḍa-bhūmiya volagīha ā-kāluveya volagāṇa kāluve bandu ā-kereya kelage voḷa-gaddeyanu ā-bhūmiyanu ā-Mahadēvarasari ge kere-gōḍi-kalla netṭu-koṭṭu ā-kereya keḍagiha gaddege parivartaney āgi ā-Lakshmīpurada kāluvali Mattigōdu kāluveya kelage ā-Mahadēvarasara kayyelu (rest illegible).

70

At Gaṅganūru (same hobli), on a †virakal in Hombi-Channē-Gauda's field.

svasti Satyavākyā Koṅgaṇivarmma.... hārājādhirāja Kovalā.... paramēsvara Nandagiri.... śrīma... Permmanadigaḷa mūvattēlaneya varisadandu svasti samasta-bhuvana-vinūta Gaṅga-kuḷa-gagana... la-tārāpati jaḍadhi-jaḍavipuḷa-vala-mēkalā.... kṛitēlādhipatyā-Lakshmī-svayamvrita-patitvā.... na gaṇa-bhūshana vi... vita-śrīmat-Ereya... yippattondaneya varisa... māsada peretale-divasam āge Ereyaapparasar... Jinapadegange koṭṭar.... mama vōḍendode nāl-gāvunḍa.. diyal aṅganā... galaga... ya... padēvandu arasa.... pegila.. Ereya... nuvaru.... va kādi sattode.... (usual imprecatory phrases).

74

At Pemmahalli (Mallipattana hobli), on a stone in the back-yard of
Kāmanahalli Tammapanna-Gauda.

Krōdhi-samvatsarada Māga-su 1 lu śrīmatu-Bēlūra-Yaṅgaṭādri-Nāyakaru Hanḍaraṅgi-Virūpāksha-svāmiyavarige dāṇḍige-umbaḷige koṭṭa grāma Pemmahalli

* So in the original.

† This stone is much defaced.

75

At Koṅgalale (same hobli), on a stone in the field to the west.

svasti śrī Rājēndra-Chōla-Koṅgālavana rājyada Koṅga-la-Gāvunḍa besade Māsa-būveyyana maga Kogilla-nāyaṇka.....machchina kalla tanna pogaṅge Bulapayan cha...pade muṭṭe.rigañi peṇe oṛedu satan...ṇṇanu kalla niṛida

76

At (bēchirākh) Honnūru (same hobli), on a virakal in the village site.

svasti Saka-varsha 947 neya Krōdhana-samvatsarada Māgha-māsada huṇṇame-yandu śrī-Rājēndra-Chōla-Koṅgālavaṁ muṇḍa-Poysaḷana mēle naṇedū Maṇṇiya kālagamam̄ geldu Irggaḍala Kāmeyaṁ koṇvandu Pennalūra Koṅgalāchāriya magam̄ Jākava sattam̄ avana tāy Vendakabbe kalla nirisidaṁ

79

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

namas tuniga etc. ||

svasti samadhibigata-pañ[cha]-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvatī-pura-varādhīśvaraṁ Malaparoļu gōṇḍādy-anēka-nāmā[va]jli-samālaṇkṛitarum appa śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Ta�ekādu-Koṅgu-Naṅgali-Banavase-Hānuṇgalu-Uchchaṅgi-Halasige-Gaṅgavāḍi-Noḷambavāḍi-gōṇḍa-gaṇḍa asahāya-sūra Sanivāra-siddhi Giridurgga-malla chalad-aṇka-Rāma nissaṇka-pratāpa-Hoysaḷa-vīra-Ballālu-Dēvaru Dōrasamudrada neleviḍinalu pṛithvī-rājyaṁ geyvuttam iralu śrīman-mahā-pradhānaṁ sarvvādhibhikāri mahā-pasāyita-hiriya-dāṇḍanāyaka-Māchimayyaṁ Koṅga-nāḍan ḥluttam irppā kāladalu śrī-karaṇada nālvaruṁ..na-bhūvara ugrāṇadalu Hulikalla Baṇḍayyana dēvatā-pratishṭeyanu Ekōti-chakravarti Mālēśvara-gurugaļa san-matadinde pañcha-maṭa-stānikar appa Uddūra Chōlayyanuṁ (others named) int inibaruṁ muntāgi Dēsiya putra Noṇambi-Setṭi koṭṭa sāsana | Saka-varshau 1112 neya Saumya-samvatsarada Vaiṣāka-māsada pāḍiva-Budhavārad andu koṭṭa sāsana || Sulli-gōḍina Mahadēva-Setṭi śrī-Yakanāda-dēvara śrī-kāryyake biṭṭa datti Piriyālyage Kasavāṇḍegam̄ dhārā-pūrvvaka māḍi biṭṭa bhūmi (here follow details of grant).

Yamaś chandraś cha sūryyaś cha yāvat tishṭhati mēdinī |
yāvad Rama-kathā lōkē tāvad rājyaṁ Vibhīshaṇaṁ ||
emb i-ślōkad artham ent endade || kōṭi-hayaṁ kavileyam̄ ekkōṭi-tapōdhanaraṇaṁ
Vēdavidaram̄ pannikōṭiyam̄ Kōṭi-tīrthada kōṭi-mahājanada alidam̄ int idan
(rest effaced).

80

At Tarigalale (same hobli), on a pillar near the Mallēśvara temple.

svasti śrī..da Mali-nāḍa Tarīgaṇaleya Suriyakiraṇappa māḍisida ||

81

At the same village, on a stone to the south of the Râmêśvara temple.

svasti śrīman-mahâ-maṇḍalêsva[ra]jñ Talekâdu-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgalu-gonḍa bhuja-baḷa Vîra-Gaṅgan asahâya-sûra Sanivâra-siddhi Giridurgga-malla chalad-aika-Râma nissaṅka-pratâpa-Hoysala-vîra-Ballâla-Dêvaru Dôrasamudrada nelevîdinalli prithvî-râjyaṁ geyvutam ire alliya pañcha-maṭha-sthâna-mukhyar appa Yekkôti-chakravartti śrî-Mâlêśvara-dêvara pâdârâdhakar appa râja-guru Vâmasakti-dêvara putra Amitarâsiyum Koniṅnâda-eraḍichchhâsirada Yekkôti-Maharûpu-svâmigaļu alliy pañcha-maṭha-sthânâdhipati Uddûra-Choḷayyanum (others named) śrikaraṇada nâlvaruṁ mukhyav âgi Dêsiya putra sameya-drôhara gaṇḍa Noṇabi-Setti Tarigâṇaleyan âluttav irddu Saka-varshada 1110 neya Kîlaka-śamvatsarada Mâgha-suddha-pañchami-Sômavârad andu Mahadêva-jîyana putra Ballâla Siva-Śambhu-jîya Sûryâdyea kaiyalu Loki-gadyâṇa yippattaidu-honna konḍu Bôgêśvara-dêvara dêva-dânada bhûmiyam samâna-bhâgav âgi hañchu-kotṭu chandrârkka-târam-baram vorvvar-orvvariinge tappadant âgi dêvatâ-sannidhiyalu satya-bevastheyam mâdi int i-inibara munde dhârâ-pûrvvakam mâdi-kotṭa bhûmiya sîme â-dêvara mundâṇa kereya kelagâna gaddeyum olagereya beddaleyum ūrolagâna-âydâya Noṇabi-Setti biṭṭa hagada maṇṇolagâgi Yaliyûra mâladali biṭṭa dânavaiṁ Sambhu-jîya Sûryyâdleyum hachch umbaru (here follow names of witnesses and usual final verse).

83

At Bijigaṭte (same hobli), on a stone attached to the southern wall of the Añjanâya temple.

śubham astu | namas tuṅga etc. ||
 śrîmat-trailôkya-pûjyâya sarvva-karmaṇa-su-sâkshiṇê |
 phaladâya namô nityam Kêśavâya Śivâya cha ||

svasti vijayâbhuyada-Śâlivâhana-śaka-varsha 1583 sanda Plava-samvatsara-Phâlguṇa-ba 30 Ravivâra śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-Raṅga-Râya-Dêva-mahârâyarayyanavaru sukha-saṅkathâ-vinôdadim prithvî-râjya geyivutt iralu avara kâryakke kartar âda Sindhu-Gôvinda himakara-gaṇḍa dhavalâṅka-Bhîma Maṇinâgapura-varâdhîśvara .du-saptâṅga-haraṇa Kâṣyapa-gôtra Âpastamba-sûtrada Kriṣṇappa-Nâyakara prapautrar âda Veṅkaṭâdri-Nâyakara paustrar âda Kriṣṇappa-Nâyakara putrar âda Veṅkaṭâdri-Nâyakaru Taṅgêdigutte Lachâm-bhaṭṭaru (others named) i-mahâjanaṅgalige barahisikotṭa bhûdana-śilâ-śâsana-kramav entendare pûrvadalli namma vriddha-prapitâmaharâda Yarra-Kriṣṇappa-Nâyakarige Kriṣṇa-Râyariyanavaru amara-mâgaṇiy âgi pâlisida Béluru-śîmege salluva Biļaha-nâd-olagâṇa Arakalgûdu-sthalada (here follow details of boundaries) yî-madhye iruva Bijaghaṭṭakke

pratinâmadhêyavâda Veṅgaṭṭasamudrav emba grâma-vannu sûryôparâga-punyakâladalli namma mâtâ-pitrigalige daka-dâua-dhârâ-pûrvakavâgi êkaika-svâmyavâgi kâñike saha sarva-mânyavâgi śrî-Krishnârpaṇavâgi nimige koṭtevâgi nimma nimma kshêtrakke saluva grahârâma-kshêtranidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyâṅgaḥ emba namma ashta-bhôga-têjas-svâmyaṅgalannu anubhavisikkondu nimma nimma putra-pautra-pâramparyav âgi â-chandrârka-sthâyigaḥ âgi dânaḍhi-vinimaya-vikrayaṅgaḥ emba vyavahâra-chatushṭayaṅgalige yôgyar âgi sukhadalli anubhavisikondu baruvadû yandu Kâsyapa-gôtrada Âpastamba-sûtrada Krishnappa-Nâyakara prapautrar âda Veṅgaṭâdri-Nâyakara pautrar âda Krishnappa-Nâyakara putrar âda Veṅgaṭâdri-Nâyakaru nânâ-gôtrada nânâ-sûtrada nânâ-śâkhâdhâyâṅgaḥ âda â-mahâ-janaṅgalige nâvu tri-vâchâ voppi stî-putrâdi-sarvva-sammatiyinda barahisikoṭṭa silâ-śâsana int appudukke dharma-sâkshigalu ||

âditya-chandrâv anilô etc. || (usual final verses).

śrî-Veṅgaṭâdri śrî-Chaudraśekhara prasanuâ ||

84

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

..... Baṅgârahalli Râmanâthapurada Annadâni Râmêśvara-svâmiyavarige Vikrama-saṁ | Mâgha-śu 7 yalu śrî mahârâja-śrî | Nañja-Râjayanavaru Sivârpitav âgi koṭa grâmagalu Mâdanûru Yitṭapâṭṭaṇa grâma 2 nu nirupâdhikasarvamânyav âgi śrîyavara paditara dîpârâdhanege vopi-yidhe (usual final phrases).

86

At Siṅganakuppe (same hobli), on a stone in front of the village gate.

śrî-Gaṇâdhipatayê namaḥ | namas tuṅga etc. ||
 śrimatu-jayâbhuya-Śâlivâhana-sakha-varusha 1437 neya varusakke Bhâvake saluva-saṁivatsara Kârtika-śu 1 u śrîman-mahâ-râjâdhîrâja râja-paramêśvara Kaṭâri-Sâluvara vîra-pratâpa-śrî-Krishna-Râya-mahârâya nelevîdinali sukha-saṅkathâ-vinôdadim râjyam geyuttiravalli vîra Râmaya-dêvarige Basavapaṭṭaṇada stalake saluva Nilukunda-stalake saluva... lagaṇa namage saluva vîra grâma Siṅganakuppeya-grâmavanu nâvu nimma dêvarige nâvu.....hiranya-ka...na dhârâ-pûrvakadinda.....ya grâmake chatus-sîmeya liṅga-mudreya gadeya bedalu ape achukaṭṭu.....va siddha-sâdhyav emba ashta.....mâdi-kondu dêvara.....namma.....matadinda Dêvarige dharmake nâvu liṅga-mudreya kalanu hâki kotev âgi Dêvaru vara-bhadrar ulali pariyantara Dêvara sisyaru makkalanu ulali santâna sâvira ulali pariyantara namma santâna sâvira-kâla ulali pariyantara yî-purake.....Dêvaru sukhadiṁ bhögisi barôdu yandu nâvu (rest illegible).

93

At the same temple, on a stone attached to the northern wall.

svasti Saka-varsha 988 neya Parâbhava-saînvatsara-Šrâvana-mâsada śuddha-pañchami-Sômavâradandu šrî-Râjêndra-Priñhi-Koṅgâlva-Dêvar pŕithvî-râjyaṁ geyyuttam iral | šrî-Bulluha-nâda-Pâliṅga-verggade Iđirggulûra dêvâlayamaṁ mâdisi yâ-dêvâlayake bitṭa bhûmi Iđirggulûrapalli Elkalgôdu.....dêvâlaya-mumâṁ tamma gurugaļ Maleyâla-jiyar nNallûrpallî Nilakan̄tharavi-bhaṭâ-rargge kâlam kaṭchi dhârâ-purvvakâṁ mâdi kottar int appudakke sâkshi (witnesses named).

94

At Dodda-Bemmatti (same hobli), on a stone near the well to the north-east.

svasti Saka-varsham 1013 neya Prajôtpatti-saînvatsara-Chaitra-śuddha-paurñna-mi-Âdîvârad andu Râyana Belmattiya Mâkabbe ettisida Âditya-dêvargge šrîmad-Râjêndra-Prituvî-Koṅgâlva-Dêvaru nivêdyakk ellakke hiriya-kereya kadeya.....liya-bhûmiya bitṭaru (usual final phrases and verses).

95

At Chikka-Bemmatti (same hobli), on a stone near the Basava temple.

svasti Saka-varisha ? 1016 [Bhâ]ja-saînvatsarada Bhâdrapada-bahula 14 Sôma-vâra šrîmad-Râjêndra-Prituvî-Koṅgâlva-Dêva râjya-geyyuttam iralu ahitara... ttisida Pôlêśvara....ahitara....Seṭṭiya mammaļu.....Seṭṭiya Rêvakabbe.....na Seṭṭiya kabbe mâdisida Pallâditya-dêvaru-dêgulake Nandiyum *nidiya-maṇṭapamâṁ Bairavanu Bairavana dêgulamu Bagavatiyu Nârâyaṇa-dêvaruṁ mattam alliy ullâ parivâradavarumai mâdisidaļu Polêśvara-dêvargge sunñamum soteyum int iv ellam Charavakabbe mâdisida dharmma Gaṇḍa-Nârâyaṇa-Seṭṭiya maga Lakanâchâri mâdida dêgula

96

At Sômavâra (same hobli), on a beam of the Basava temple.

svasti..bhadram astu Jina-śâsanasya svasti Šaka-varsham 1017 neya Yuva-saînvatsarada Bhâdrapada-mâsada suddha-saptami-Guruvârad andu Makaralagnam Gurûdayadal šrîmat-Sûrasta-gaṇada Kalneleya Râmachandra-dêvara šishyantiyar appa Arasavve-gantiyar (stops here).

* So in the original.

97

At the same village, on a stone near the mukha-maṇṭapa of the Basavaṇṇa temple.

patiya santatiya pati pēl̄da-mârggadim |
 pati-hitan âgi nistarisi tat-pati mādipā Jaina-gêham un- |
 nati-veras ir....yanant adarkk ahar- |
 ppati-śaṣiy uḍḍinam nirisi Jakkan id êm sukṛitârthan âdanô ||
 Duddamalla-Dêvana bâṇasi Jakkayyam mâdisisidam ||

98

At the same temple, on a stone into the outer wall.

dhareyoḷag Èchala-Dêvige |
 gurugaḷ Guṇaśena-paṇḍitar Dravila-gaṇam |
 vara-Nandi-saṅgham anvaya- |
 m Aruṅga....nagad endaḍ êm vaṇṇipudô ||
 bhadram astu |

99

At the same village, on a stone near the old Basti.

śrīmat-parama-gambhîra-syâd-vâdâmôgha-lâncihanañi |
 jiyât-traiḥkya-nâthasya śâsanam Jina-śâsanam ||
 śrî-Prabhâchandra-siddhânta-dêvô jîyâch chirañ bhuvi |
 vikhyâtôbhaya-siddhânta-ratnâkara iti smṛitali ||
 avanî-chakrakke pûjyañ nija-padam enisitt aide san-mârgga... |
ktôdatta-saiddhântikan esedapan ammamma Kâñûr-ggaṇa-prô- |
 dbhavanu.....dhara-Kuliša-dharam..... |
vi....Jinâgama....nî-râja-haṁsa ||
 jagad-âścharyam id aty-apûrvvam idar andakk Abajam kûḍa ba- |
 ttigeyan tiṭṭam idalk id ên nerelanê pêl emba Koṅgâlva Jai- |
 na-grîhain nâde bedaṅguvett Adaṭarâdityâvanî-nâtha kî- |
 rtig aḍarpp irppavol intu tôrppud ene matt êm vaṇṇipam baṇṇipam ||
 jagadoł tân ïva dâ..negalal Adaṭarâditya-Chaityâlayakky ai- |
 de guṇâmbhôrâśi vîrâgraṇi vijaya-bhujödbhâsi divyârchedchanakk an- |
 du gaḍam sad-bhaktiyindam Tarigañaniya maṇṇalli nâlvatteral-kha- |
 nḍuga-bijakk ittan aty-utsavadin Adaṭarâdityan âditya-téjam ||
 initam Siddhânta-dêvargg anunayad ařid â-chandra-târam salutt ent |
 ene dhârâ-pûrvvakam koṭṭudan udadhi-jaļa-sthûla-kallôla-lîlâ- |
 vani-chakrakk aide parbbitt adan idan udan ên endapai dânađoł pâ- |
 vanumam mikkirppinam mâdisisidam eseye sad-dharmmi Koṅgâlva-bhûpam ||
 svasti Saka-varsh 1001 neya Siddhârtthi-saṁvatsaram pravarttisutt ire svasti
 samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvarañ Oreyûr-ppura-varâdhî-

śvaram Jaṭā-Chōla-kuļodayāchala-gabhaṭi-māli Śūryya-vamśa-śikhāmaṇi śara-
ṇāgata-vajra-pañjaraṇi śrīmad-Rājēndra-Prīthuvī-Koṅgālvaṁ rājyam geyyut-
tum śrī-Mūla-saṅghada Kāṇūr-ggaṇada Tagarigaṭ-gachchhada Gaḍavimukta-
siddhānta-dēvargge basadiyaṁ mādisi dēvargg archchanā-sogakke Tarīgaḷaneya
māvukalluni hedagedā. bittuvaṭṭam koṭṭa bhūmi kha 42 (usual final verse) chatur-
bhāshā-likhittbaka-Vidyādharaṇi sandhi-vigrahi śrīman-Nakuḷāryyaṁ baredaṁ
maṅgalam maha śrī

100

At Valagôdu (same hobli), on a stone in front of the village gate.

Śālivāhana-saka-varusha 1613 Prajōtpatya-samvatsarada Mâgha-śu 15 chandrō-
parāgadalu Kâśyapa-gôtrada Āpastamba-sûtrada Ruku-śâkheya Krishṇappa-
Nâyakara paustrar âda Veukatappa-Nâyakara putrar âda Krishṇappa-Nâya-
karu Narasimhapurada kîla-kôteyali Râma-Brahmânanda-Sarasvati-svâmigalù
pratishtheya mâdhisida Pattâbhirâma-svâmige namma Arakalagûda-stalada
Vaṭṭalagôda-grâma 1 Hoḍdaravallî-grâma 1 yi-yeraudu-grâmavanû dhârâ-pûr-
vakav âgi kottev âgi yidakke sâkshigalù pañcha-bhûtagalù sûrya-chandraru

101

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

(The same as No. 100, above).

102

At Madalâpura (same hobli), on a stone under the gôni tree.

(Front) svasti śrīmanu . . . varyya-Nallarasa . . . Arakereya basadi māditu
 idake..lvadu-gadde . . . manṇu ay-gaṇḍuga piriya . . doḷ ay-gaṇḍuga-
 manṇu Bisavūra-manṇu ay-gaṇḍuga Kōṭeya manṇu mū-gaṇḍuga initu basadige
 salva-bhūmi ad ā-padake Adaṭarāditya adhirata-Pāṇḍyaya beltu
 arasara-kāladoḷ śrīma.. Manne-ga . . Sivayya . . . guḍdeya maṇ-
 daḷa Kalāchandra-siddhānta-dēva-bhattārara sishyar. . Amalachandra-bhattārā-
 kargge basadiya mādi. . . salsidu. . . (usual final verse).

sê nabôva Dê.....

MANJARABAD TALUQ.**1**

At Hosagūru (Keñchammana Hosakôte hobli), on a stone
in front of the village gate.

svasti śrī Maṅgala-Duddana rājyadoļa tta-Mâla-Gavuṇḍan Vaļa-Jakavaṅge
koṭṭa maṇṇu hadinai-koļa bede (usual imprecatory phrases).

2

At Kârugôdu (same hobli), on a stone in Sântamallê-Gaudâ's back-yard.

svasti śrīmaṇ-mahâ-pradhânamî sîrvvâdhikâri parama-visvâsi Mâdi-verggde-
yaru Kârugôdalû addâda-maṇṇamî bittâ Mâhêśvara-Bittayyaṅge dêva-dânavaṇam
bittâ (usual imprecatory phrases).

6

At the same village, on a stone near the Basava temple.

śrīmatu - Visu - saīnvatsara-Kârtika - suddha 1 u Dêvara - Gauḍana maga Chennê-
Gauḍana heṇḍati Chennammanu nêgalina baduku jagatî-badukunu mâḍisti-
daru Basavana ūeve

7

At Hemmäge (same hobli), on a stone near the maṇē-gadde.

Yîśvara-saīnvatsarada Kârttika-šu 1 dalu Nañja-Gauḍaru Hemmugeya Bayiri-
Tamma-Gauḍage koṭṭa koḍage Huluganahalliya gu 1 kaiñ daṇḍigeya jîvitake
koṭṭev âgi â-koḍagiyaru â-chandrârkav âgi nadasabahadu

9

At Bembalâru (same hobli), on a stone in the suggi-maṇṭapa.

śrī vijayâbhuya-Šâlivâhana-śaka-varsha ? 1576 neya Jaya-saīnvatsarada Kâ-
rtika-su-puṇya-kâladalli Veñkatâdri-Nâyakara komâra Krishṇappa-Nâyakaru
namma muttayyar âda Bayappa-Nâyakara Krishṇappa-Nâyakarige Krishṇa-
Râyarinda amara-mâgaṇiyâgi banda Bélürige saluva Heggenâḍihalli (stops
here).

10

At Basavapura-koppalu attached to Magge (same hobli), on a copper plate in possession of Dânê-Gauda, son of Basavanahalli Appê-Gauda.

namas tuṅga etc. ||

Harêr lîla-varâhasya dainshtrâ-danḍas sa pâtu naḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyam dadhau ||
svasti śrî vijayâbhuya-Śâlivâhana-śakâbdalî 1593 ne vartamânake saluva-
Sâdhâraṇa-saiṁ || rada Vaiśâkha-śudha 3 yallu śrimad-râjâdhîrâja râja-paramê-
śvara Śindhu-Gôvinda himakara-gaṇḍa dhavalâṅka-Bhîma Maṇinâgapura-varâ-
dhîśvara bhi..ta-saptâṅga-haraṇar âdanthâ Kâśyapa-gôtrada Âpastamba-sûtrada
Bêlûru Veṅkâṭâdri-Nâyakara paustrar âda Krishnappa-Nâyakara putrar âda
Veṅkâṭâdri-Nâyakaru Kaṇave-Basavanahalli-diddeya Neliṅge-Gaudarige pâli-
sida-birdâvalîgaṇu nîvu aḍaviyinda nimma bâlu-balagalinda vyâghranannu
mushṭi-yuddhadindâ jaisi namma mandiradalli tandu nillisida dhîra-śûratvake
mechchi chhetri-sûripâṇâ-andalâhive-kudure-vanṭe-kabahale-tambati-kañchina-
marppu-kambalî -chvage- nellullu -sarvi-gaggarâ -karîdanḍe yintha -birdâvali-
galannu koṭṭu-yiruttêve i -vaibhôga-sukhavannu nîv-âdiyâgi anubhavisuttâ
bahadû endu Bêlûru-Channa-Kêśava-svâmi-sannidhiyalli dayapâlisida birdâvali-
gaṇa i-tâmbra-śâsana int appudakke dharma-sâkshigalû

âditya-chandrâv anilô'nalaś cha etc. ||

12

At Adaragere (Śukravârasante hobli), on a stone in front of the Basavanna temple.
śrî-Gaṇeṣa-Śâradâ-gurubhyô namah | nirvighnam astu śrî

namas tuṅga etc. ||

svasti śrî vijayâbhuya-Śâlivâhana-śaka-varusha *1488 neya varusha sandu
vartamâna-Āṅgira-saṅvachharada Kârttika-śuddha 3 Guruvâradalû śrîmanu
Âdaragereya agrârada Agastya-gôtrada Âślâyana-sûtrada Dodda-Śaṅkara-
hebbâruvara maga Saṅkapanu Śaṅkara-dêvaranu pratishtheyanu mâdi â-Śaṅka-
ra-dêvarige abhishêka-naivêdyake namage pitrârjitavâgi yidda-bhûmiyali (here
follow details of gift) antu Kaṭeya mûvattu-kolaga-gadeyanu Sivârpitavâgi koṭevu
sâkshi (as in No. 10, above).

14

At Kottanahalli (same hobli), on a copper plate in possession of
Lakshmi-Narasimhaiyaṅgâr.

śubham astu | namas tuṅga etc. ||

Harêr lîla-varâhasya dainshtrâ-danḍas sa pâtu vaḥ |
udhritâ mēdinî yêna kaṅkam iva yatra sâ ||

*So in the original. But Āṅgirasa=1495; 1488=Krôdhana.

svasti śrī vijayābhudaya-Śālivāhana-śaka-varshaṅgaḥ 1634 vartamānake saluva Nandana-nāma-samivatsarada Chaitra-śu 9 Śukravāradallū Kāśyapa-gotrada Āpastamba-sūtrada Bēlūra Krishṇappa-Nāyakara praputrar āda Veṅkaṭādri-Nāyakara paustrar āda Krishṇappa-Nāyakara putrar āda Krishṇappa-Nāyakarū Kāśyapa-gotrada Āpastamba-sūtrada Yajus-śākhādhyanar āda Ālūra ubhaya-śrauti-Tippā-bhaṭṭara prapautrar āda Gopāla-bhaṭṭara paustrar āda Rāma-bhaṭṭara putrar āda purāṇika-Narasimh-bhaṭṭarige barasi-koṭṭa bhū-dāna-śāsana-kramav entendare śrimad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-śrī-Krishṇa-Rāyaraiyanavarū namma vṛiddha-prapitāmahar āda Sindhu-Gōvinda himakara-gaṇḍa dhavalāṅka-Bhīma Maṇināgapura-varādhīśvara bariva-saptāṅga-haraṇar āda Yara-Krishṇappa-Nāyakaraiyanavarīge koṭṭa Bēlūra-sīmege saluva Māgināḍa-hōbaļiya Teraviḍi-sthaļada Bīlalahalli-grāmadalli (here follow details of gifts and their boundaries) namma (back) mātā-pitrīgaļige puṇyav āga-bēkū endu (names and other particulars of donor and donee are repeated here, as above) Bīlalahalliyalli Doddāṇa-āru-khaṇḍuga-bhūmiyannu śrimad-Rāmāyaṇa-purāṇavannu sākalyavāgi kēli yī-tathā-tithi-sri-Rāmanavamiyalli svāmī-paṭṭābhishēkōtsava-kāladalli sahiraṇyōdaka-dāna-dhārā-pūrvakav āgi śrī-Sitā-Rāmārpaṇav āgi koṭṭev āgi yī-bhūmige saluva nidhi-nikshēpa-akshīṇi-āgāmijala-pāshāṇa-siddha-sādhyāṅgal emba ashṭa-bhōga-tējas-svāmya-gṛihārāma-kshētra-muntāda sarvva-svāmyavannu āgu-mādikonḍu dānādhi-vinimaya-vikrayāṅgalige yōgyavāgi nimma santāna-paramparā ā-chandrārka-sthāyigal āgi sukhadalli anubhavisikonḍu ihadu yandu (similar repetition of the name etc. of donor and donee) barisi-koṭṭa bhū-dāna-śāsana | yidakke dharma-sākshigalū (usual final verses).
śrī-Krishṇa

17

At Jambarādi (Hānabālu hobli), on a stone near the Kallēśvara temple.

namas tuṅga etc. ||

śrīmatu-praśasti-sahitaṁ sanda Veṅgajaya madavaļige Ēchale nilisida kalu
Gōpa-Gauṇḍana tamma Mābōja mādida

18

At Hāle-Bēlūru (Sakalēśapura hobli), on a stone in the enclosure of
the Kēśava temple.

śrīmat-traiļōkyā-nāthāya sarvva-karmma-su-sākshīṇē ;
phaṭadāya namō nityam Kēśavāya Šivāya cha ;
vinaya..va gabhīraṇi ;
manuja-Manōjēndra siddha Chāgi-mahārā- ;
jana tanayam bhū-bhuvanadoḥ ;
anupama-kīrtti-pratāpa-Dudda-maha... ||

ā-vibhu-Duddarasaṅgam |
 Šrī-vadhug eṇe Mēchalarasigaṁ putti- |
 davar mūvar sSārtthiga-nṛipan |
 urvvivāra Chāgi-mahārāja Dayasiṁha-nṛipan ||
 śrīmat-Kadamba-vaiṁsa-si- |
 khāmaṇi Dayasiṁha-Dēvan anupama-guṇad ud- |
 dāmateyaṁ neṇe pogalalk
 ī-māt Ajan ariyan endoḍ uḷidavar alavē ||
 svasti samadhiṣṭata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ | Banavasi-
 pura-varādhīśvaraṁ | ati-baha-la-ba-la-vyūha-vidviḍu-Šripāla-saṁhāra-prachaṇḍa-
 dōṛḍdaṇḍa kōḍaṇḍa-Pārttha sa . tīrttha | virōdhi-narapāla-jāla-kuja-vichchhēda-
 na-kuṭhāra rāja-rāja Kādamba-kuṭa-kamala-mārttaṇḍa | samara-prachaṇḍa |
 vinaya-vinamad-vilāsini-kadam . bālakālamba-charaṇa-nakha-kiraṇa - kaṭāpe-
 yuṁ | pāvana-charitreyum appa Mēchala-Dēviyara putra | Kshatriya-pavitra |
 siddha-vidyādhara-surāsura-narōragēndra-vandita-samāmbaka-śrī-Mahādēva-
 pāda-paṅkajōnmatta-madhukara vinēya-ratnākara | lāvaṇya-sindhu-vēlā-līlāya-
 mānāti-bandhura-vidagdha . . . kadamba gīta-vādy-a-nṛitya-vēṇu-vīṇā-rava-saṅ-
 gata-maṅga-la-pāṭhaka-vijimbhītāsthāna . . . kāvya-nāṭaka-vichhāra-prasaṅganu |
 śatru-Kshatriya-kaṭatra-garbbha-srāva-sampādaka-vijaya-gambhīra-śaṅkhā-
 nāda | śrīmad-Ekkala-dēvī-labdha-vara-prasāda | parōpakāra-karaṇa-Jīmūta-
 vāhana | kadana-Mayūravāhana | tarka-vyākaraṇa-chitra-patra-Bharatādy-anēka-
 chaushashṭi-kaṭā-samagra chāturyya-Chaturānana | sāhāsa-Daśānana | Kānīna-
 samānaudāryya gaja-dāṇa-dīkshā-guru-prasiddha | sakalāgama-prabuddha |
 bhuvana-bhavana-daśa-diśāvaleyāntarāla-vikhyāta | rāja-Māndhāta | anēkōpāya-
 niṇuṇa-pravīṇa-(pa) Padmōdara | vīra-Vṛikōdara | udvīttārāti-bhūpāla-jāla-ba-la-
 viṭaya-kālānaṭa | maṇḍalīka-baha-la-kōlāba-la | prachaṇḍa-dōṛḍdaṇḍa-maṇḍalāgra-
 khanḍitārāti-maṇḍalīka-sainya-saṅghāta | mattārāti-maṇḍalīka-nirgghāta krūrā-
 rāti-maṇḍalīka-darpaṇa-dālana samara-kēlī-pralaya-Kāla-Bhairava uddāṇḍa-maṇ-
 ḍalīka-vētaṇḍa-kaṇṭhīrava | vibhrama-vilāṣa-lāvaṇya-nava-yauvanōnmattha-vārāṇ-
 ganā-jana-Manōjāta | artthi-jana-pārijāta | nanniyar-kkeṭaya saundarya-nileya
 tappe-tappuva | saṅgrāmadoḍ oppuvanum enisi Dharaṇēndranant anēka-bhōgi-
 yuṁ divasakaranant.unnata-tējanum | pūrṇēṇduvinante sakala-kaṭā-dharanum
 appa śrīmat-Tribhuvanamalla-pratāpa-Dayasiṁha-mahārāja stīraṁ jīyāt ||
 vrītta || bbuja-ba-la-garvvdadoḍ negalda-sāhāsa-Bhīma-parākramam guṇa- |
 brajadoḍ Dharmma-nandanān udārādoḍ agga-la-Karnnan intav A- |
 bjajanu samasta-vidyeyolu bhāvipaḍ apratima-pratāpan Añ- |
 gaja-sama-rūpan embudu mahī-taṭadoḍ Dayasiṁha-Dēvana ||
 dhurādoḍ band uṛad oddinind ari-ba-la-vrātakke kayy āntu nind |
 erad-arthi-prakarakke vāra-vanitānīkakke gambhīra-sā- |
 garan app ī-Dayasiṁhan ānt iriyal ī . . . sārisal ballan ā- |
 llari-putraṁ Hari-putran ā-Hari-sutam tān endoḍ ēm varṇnipem ||

stuti-vachanaṅgal altu ripu-kōti-gabhīra-parākramam dayā- |
 sati satiy appa-kāraṇade tāne Kṛipām manam oldu bandavargg |
 atiśayav āgal ittu vipa . . . kīrttiy enalke bēre Bhā- |
 rata-kathey-embud ēke Dayasiniḥa-nṛipāla-charitre sālade ||
 misuguva-Tārakādri-ruchiyin̄ dugdhārṇṇava-phēna-rōchiyin̄ |
 desegalān āvagaiñ belagutippa-himākara-bimbadiñ virā- |
 jisuv Amarāndra-dantiya tanu-chchhaviyin̄ migilāgi parvvi rañ- |
 jisuvudu kīrtti dhātriyoḷag ujvaladiñ Dayasiṁha-bhūpana ||
kanda || Chaturāsyā[ṅga]m negald-Ahi- |
 patigam Dayasiṁha-bhūpan-audāryya-guṇō- |
 nnatiyam pogałalk arid enal |
 itarañ nege pogałal arivar ar i-jagadol ||
 ā-mahā-ma . . . šana tāya permmeaya ent endade ||
kanda || Bañki-Balarita-mahīpañ- |
 gam Karavati Cheluveyarasiya vā- |
 lañkarane putṭidālu sale |
 Pañkajanābhānige bhakte Mēchala-Dēvi ||
 dāna-guṇōtkaradind abhi- |
 mānadi nā sumati-taļadol |
 sanmānini Mēchala-Dēvi |
 manō-mudadind artthig artthamaiñ kuḍuv-edeyoḷ ||
 ati-chaturōktiyoḷe Sara- |
 svatigañ migil enisi bhuvanadoļ dharma-guṇa- |
 pratatige neley āgi mahā- |
 sati Mēchala-Dēvi santatañ sogayisuguiñ ||
antu negartte-vaḍeda Dēviyaru kaṭṭisida kerey ad entene ||
 sarasija-saṅkuḍadindaiñ |
 taradim tumbigaña hamsegaña bałagadin achi- |
 chariy enisi tōrppud int i- |
 dharanige Mēchala-samudrav emba taṭākaiñ ||
śri || svasti samasta-guṇa-gaṇālañkāreyuin̄ | viśuddhāchāreyuin̄ | kshirābdhi-
 śāyana-danuja-marddana-Gōvarddhana-dēva-śrī-pāda jana-mānō-rāga-sāga-
 rāvārddhitānanya-chandra-lēkheyuin̄ | parivāra-phaṭita-kalpa-kuja-śākhneyuin̄ |
 puṇya-kathana-purāṇa-prasāṅgeyum appa Mēchala-Dēviyaru mahāgrahāra-
 Hāruva-Bēluhuradalu dēvālayamañ mādiṣiy alli śrī-Vāsudēvarañ supratishṭhi-
 tam mādi ḥ-dēvar-aṅga-bhōga-pūjā-vidhāna-nitya-naivēdyakkaiñ Chaitra-pavi-
 traṅgałam naḍasuvant āgi tuppada maṇṇigege huṇise-gadde . bhūmiyam saluva
 krayadalu honnam koṭṭu mārañ konḍu biṭṭaru (here follow details of further gift)
 Dēvara-Brahmaḥalliyāgi Kumbārahalliyān Arasiyapurañ mādi ayvaru-su-Brāh-
 maṇarige Mēchala-Dēviyaru sarvva dattiyāgi dhārā-pūrbbakaiñ mādi
 koṭṭar (usual final phrases and verses) Nārāyaṇa śrī Śaka-varsha 1017 neya Yuva-
 samvatsara-Chaitra-su 7.. Budhavārad andu pratishṭheyan̄ mādidar ||

19

At Āchaṅgi (same hobli), on a stone in Mari-Dāsappa's garden.

śubham astu | namas tuṅga etc. ||

Harēr līlā-varāḥasya dāṁshṭrā-dāṇḍas sa pātu vali |

Hemādri-śikharā yatra dhātrī chhatra-śriyam dadhau ||

svasti śrī vijayābhuyada-Śālivāhana-śaka-varusha 1572 ne vartamāna-Vikriti-saṁvatsarada Vayiśākha-śu 15 lu sōmōparāga-puṇya-kāladalu Kauṇḍinya-sagotrada Āpastamba-sūtrada Yajuś-śākhādhya-yigalāda Kāssā-Purushottamayaya-ra paustrar āda Lañjayyana putrar āda Veṅkaṭādri-ayyanavarige Kāsyapa-gotrada Kṛishṇappa-Nāyakara paustrar āda Veṅgaṭādri-Nāyakara putrar āda Kṛishṇappa-Nāyakaru koṭṭa-bhū-dānada šilā-śāsana-kramav ent endare | namma vriddha-prapitāmahar āda Sindhu-Gōvinda | himakara-gaṇḍa | dhavaṇān-ka-Bhīma | Maṇināgapura-varādhīśvara | ba..da-saptāṅga-haraṇar āda Kṛishṇappa-Nāyakarige Kṛishṇa-Rāyaranayanavaru amara-māgaṇiy āgi * banda Bēlūra-sthalake saluva Kibbetu-nāḍinolage .. puva Bayikereya-sthalake volitavāda Āchaṅgi-grāmavanu nimage sahirāṇyodaka-dāna-dhārā-pūrvvakav āgi koṭṭevu idaralli nimma sahōdara-Raghupatige kha 20 gadde Tekūra-Timmappage kha 12 gadde horatāgī mikkina samastavanu nidhi-nikshēpa-jala-pāshāṇa-akshiṇi-āgāmi-siddha-sādhyāigal emba ashṭa-bhōga-tējas-svāmyavanu putra-pautra-sahitavāgi ā-chandrārka-sthāyigal āgi anubhavisikondū banniy endu koṭṭa-bhū-dānada šilā-śāsana

āditya-chandrāv anilō'nalaś cha etc. ||

(usual final verses).

20

At Basavanahalli (same hobli), on a stone near the Basava temple.

śrī-Gaṇādhipatayē namaḥ Vikrama-saṁvatsarada Bhādrapada-śuddha 5 lu Kṛishṇa-Rāyara kumāra Sinniya-Kṛishṇa-Nāyakarige Sarvarasayanavaru binna-ha mādi Maṇaleya Chickaṇṇa-Gaṇḍana maga Vīraṇa-Gaṇḍage Saubāhaliya chatus-sīmreya gadde-beddalu-saluva-haṇa-bhattavanu ninage koḍageyāgi chandra-sūryan-uḷali-pariyantara pālisida . . . (imprecatory phrases).

21

At the same place, on a 2nd stone.

śubham astu | namas tuṅga etc. ||

svasti vijayābhuyada-Śālivāhana-śaka-varsham 1586 nē †Krōdhana-saṁvatsarada Āshāḍha-śuddha 5 lu śrīmatu rājēndra rājādhirāja rāja-paramēśvara śrī-

* So in the original.

† Probably a mistake for Krōdhī.

vīra-pratāpa śrī-vīra-Srī-Rāṅga-Rāya-Dēva-mahārāyayānavarū Maṭali-Gaudagālu Paruve-Gauda-muntāda-samasta-gaudagāligū pālista-gauda-umbalī Maṭalige saluva Basavanahalliya umbalīyāgi kōṭtevu ||

22

At Kṛishṇāpura (same hobli), on a stone near the Gopāla-Kṛishṇa temple.

namas tuṅga etc. ||

Harer līlā-varāḥasya dāṁshṭrā-dāṇḍas sa pātu naḥ |

udhrītā mēdīnī yēna kaṭāñkam iva..... ||

svasti śrī vijayābhuyada-Śālivāhana-śaka-varushaṅgaļu 1673 kke saluva-Prajöt-patti-samvatsarada Śrāvāṇa-śu 5 yu Aṅgārakavāradallu Kāśyapa-sagotrada Āpastamba-sūtrada Kṛishṇappa-Nāyakara prapautrar āda Veṅkaṭādri-Nāyakaru paustrar āda Kṛishṇappa-Nāyakara putrar ādanthā Veṅkaṭādri-Nāyakaru Gopāla-Kṛishṇa-dēvarige bitṭu-kotṭa-bhū-dāna-śāsana-kramav entendare pūrvadalli śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Kṛishṇa-Rāya-Dēva-mahārāyayāriyanavarū namma vṛiddha-prapitāmaharāda Sindhu-Govinda himakara-gaṇḍa dhavalānika-Bhīma Maṭināgapura-varādhīśvara barriva-saptāṅga-haraṇarādanthā Yara-Kṛishṇappa-Nāyakaraiyanavarige pālista Bēlūra-simege saluva Kibbaṭṭa-nāḍa-valītad Maṭalali . . kūḍida Moṭa-sāviradallu (here follow details of gift) ubhayāni hadināru-khanḍuga bhūmigu chatur-gaḍige śaṅkha-chakra-mudrē-sile-sthāpitava māḍisi namma māṭā-pitṛigālige puṇya-lōkāvāpti āgaliy andu Gopāla-Kṛishṇa-svāmiyavara charaṇāravindakke samarpaṇe-māḍiy idhēn endu barasi-kotṭa bhū-dāna-śāsana

āditya-chandrāv anilō'nalas cha etc. ||

(usual final verses) namima tandegaļāda Kṛishṇappa-Nāyakaru svargastarādāga nūtanavāgī dēvasthāna kaṭṭisi Gopāla-Kṛishṇa-svāmiyanu pratishṭhe-māḍisiddu śrī-Veṅkaṭādri

24

At Maṭali (same hobli), on a stone in Mallē-Gauda's wet land,

Sarvadhāri-samvatsarada Chayitra-ba 11 llu śrimatu-Kṛishṇappa-Nāyakara Veṅkaṭādri-Nāyakaru Maṭali-Appē-Gaudage barasi-kaṭuhisida-kārya hosa (rest effaced).

25

At the same village, on a stone in Koppalu-Nāñjē-Gauda's wet land to the north.

svasti śrī jayābhuyada-Śālivāhana-śaka-varushaṅgaļu ? 1712 sanda-vartamānav āda Saumya-sain Mahamma[d] Sanām-Sābaru Pramādīchā-samvatsarada mahārāja-Haripage Māgha šu 1 llu Hajarattu Tīpū-Sulatānu.....ināmī daya-pālisiddu

26

At the same village, on a stone in Kadari Râmê-gauḍa's wet land.
 Krôdhana-saiñvatsarada Mâgha-śuddha 15 Kṛishṇappa-Nâyakaru Maļali-Kalyanña-Gaudana maga Guru-Basavappage pâlista bhûmi-silâ-śâsanada kramav entendare Minapâlige saluva ga kuḷa kaliṇa.....nita-kuḷake...ninna putra-pautra kâla-pârampare anubhavisikondu sukhadali yira-lullavanu

27

At Hasade (same hobli), on a stone near the Hanumantaiya's field.
 Ânanda-saiñvatsarada Mârgaśara-ba.... śrimatu-Krushṇamarâjayya-Gauḍa... Chennarâjayanavaru saka... svara-svâmiya amṛitapadige.....
 Hasuḍi-grâmavantu.... kaḍidu vuvahâra koṭṭaru Timmarasayya mâḍista

28

At Halasulige (same hobli), on a stone near the village gate.
dêshâ Palva-Settiya bechabiya .. svasti śrî Nijammâne pađed ariya pallakke veley eldu sattam Palva-Sé.. dhana-damman .. n i-kallam Bâkaj-nadiya Makada sîme .. tala koṭṭa maṇu. īge âv alidava kavileyan alida....Râmôjana maṇnu Kadambarasam mâḍi koṭṭa chandrârkkan uḷa nara

30

At Kâmati (same hobli), on a stone in Basava-Setti's wet land.
 namas tuṅga etc. ||
 svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshaṅgaļu 1565 kke sanda-vartamâna Svabhânu-saiñvatsarada Jêshtha-śuddha 10lu śrimatu-Venkâṭâdri-Nâyakara kumâraru Kṛishṇappa-Nâyakara ... kke mukyar âda Belagôda-Huchichappa-Gaudâru Kiruhalliya Chikkâṇṇa-Gaudarige Kâmatiya kuḷa-gaḍidu koṭṭa sâsanaiṁ mēni-kodagi-umbaļi Kiruhalli-Râmeliṅgana baraha

31

At Honnâpura-Halasulige attached to Mâśavalli (same hobli), on a stone in Toṭṭimane Nañje-gauḍa's uḍuve.
 śrimatu-Paridhâvi-saiñvachharada Bhâdrapada-bahula-*śuddha-daśamiyallu Bukkappa-Nâyakaru tamma puṇya-strîya hesaralu Honnâpuravanu Basava-Liṅga-dêvarige bhakti mâḍidaru || śrî ||

* So in the original.

33

At Sakalēśapura, on a copper plate in possession of Paṭel Subba-Rāya.

śubham astu | namas tuṅga etc. ||

Harēr līlā-varāhasya dāmshṭrā-danḍas sa pātu vah |

udhṛitā mēdinī yēna kaṇakam iva yatra sā ||

svasti śri vijayābhuyudaya-Śālivāhana-śaka-varshaṅgaḥ 1633 neya vartamānāke saluva-Khara-saṁvatsarada Śrāvaṇa-śu 15 yū Saumyavāradallu Kāsyapagotrada Āpastambha-sūtrada Bēlūra Kṛishṇappa-Nāyakara prapautrar āda Veṅkaṭādri-Nāyakara pautrar āda Kṛishṇappa-Nāyakara putrar āda Kṛishṇappa-Nāyakarū Maudgalya-gotrada Āśvalāyana-sūtrada Rik-śākhādhhyāyīgaḥ āda Nērligeya Malli-Bhaṭṭara prapautrar āda Honni-Bhaṭṭara pautrar āda Liṅgā-Bhaṭṭara putrar āda Saṅkara-Bhaṭṭarige barasi-kotṭa bhū-dāna-grāma-śāsana-kramav ent endare pūrvadalli śrīmad-rājādhīrāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-śrī-Kṛishṇa-Rāyāraiyanavarū namma vriddha-prapitāmaharāda Sindhu-Gōvinda bimakara-gaṇḍa dhavalānika-Bhīma Maṇināgapura-varādhīśvara barrida-saptāṅga-haraṇar āda Yara-Kṛishṇappa-Nāyakaraiyanavarige pālistā Bēlūra-rājyake saluva Hettuvaliga-nāda Niḍigērī-sīmeya Ummattūramandeyalli Vaḍḍarahaḥllige pūrvavāda Yichalapurake paśchama Kāranahaḥllige dakshiṇa Haḍḍalaḥllige uttarav āda yī-chatur-gaḍi-madhyada Biļatāla-grāmake saluva-kandīya ga 14 hadinālku-varahāda bhūmiyalli Subbā-Bhaṭṭage naḍadakandāya ga 6 āru-varahāda-bhūmi hōgalāgi mēlāda kandāya ga 8 yeṇṭu-varahāda bhūmiyannū namma mātā-pitṛigalige puṇyav āgabekendu (name and other particulars of donor and donee, and the details of gift are repeated here, as above) yī-grāma sahā yī-tathā-tithi-somōparāga-puṇya-kālādalli Kalāśa-kshētradalli Tuṅga-bhadrā-tīradalli sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgī śrī-Kṛishṇārpaṇavāgī kotṭevāgī yī-grāmake saluva niḍhi-nikshēpa-akshīṇi-āgāmi-jala-pāshāṇa-siddha-sādhyāṅgaḥ emba ashṭa-bhōga-tējas-svāmya-gṛihārāma-kshētra-muntāgidda-sarva-svāmyavānu āgu-māḍikkonḍu dānādhi-vinimaya-vikrayāṅgaḥ yōgyav āgi nimma-santāna-paramparā ā-chandrārkka-sthāyīgaḥ āgi sukhadalli anubhavisikonḍu yirahadu yandu (the same particulars, as above) barasi kotṭa bhū-dāna-grāma-śāsana yidakke dharma-sākshīgaḥ

āditya chandrāv anilo'nalas cha etc. ||

(usual final verses).

śrī-Kṛishṇa

34

On another copper plate in possession of the same Paṭel.

śubham astu | namas tuṅga etc. ||

Harēr līlā-varāhasya dāmshṭrā-danḍas sa pātu vah |

udhṛitā mēdinī yēna kaṇakam iva yatra sā ||

svasti śrī vijayābhuyudaya-Śālivāhana-śaka-varshaṅgaḥ 1652 ne vartamānakke saluva Sādhāraṇa-saṁvatsarada Śrāvaṇa-śuddha 15 Sthiravāradallu Kāśyapa-gotrada Āpastamba-sūtrada Bēlūra Veṅkaṭādri-Nāyakara prapautrar āda Kṛishṇappa-Nāyakara pautrar āda Veṅkaṭādri-Nāyakara putrar āda Kṛishṇappa-Nāyakaru Maudgalya-gotrada Āśvalāyana-sūtrada Rik-śākhādhyaṅgal āda Nērligeya Honni-Bhaṭṭara prapautrar āda Liṅgā-Bhaṭṭara pautrar āda Śaṅkara-Bhaṭṭara putrar āda Liṅgā-Bhaṭṭarige barasi-koṭṭa bhū-dāna-grāma-śāsanav entendare pūrvadalli śrīmad-rājādhiraṇa rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Kṛishṇa-Rāyaraiyanavaru namma vriddha-prapitāmahar āda Sindhu-Govinda himakara-gaṇḍa dhavaṅka-Bhīma barrida-saptāṅga-haraṇa turagadala-vibhāḍa Mañināgapura-varādhīvarar āda Yara-Kṛishṇappa-Nāyakaraiyanavarige pālista Bēlūra-rājyakke saluva Aigūra-sīmeya valitavāda Kibbatṭināḍa Maṭali-sīmeya kūḍida Halasūligeya bagetanada Kirahallīge pūrva Achchiganahallīge paśchima Saṅgēnahallīge dakshiṇa Kāmatige uttarav āda yī-chatur-gaḍi-madhyada Vaḍadakaṭṭe-grāmakke saluva kandāya ga 6 āru-varahada bhūmiyannu namma mātā-pitrīgalige punyav āgabekendu (name and other particulars of donor and donee, and the details of gift are repeated here, as above) yī-grāma sahā tathā-tithi-sōmōparāga-puṇya-kāladalli Śakalēśvara-kshētra Haimāvatī-tīradalli sa-hiraṇyōdaka-dāna-dhārā-pūrvakav āgi śrī-Kṛishṇārpaṇavāgi yī-grāmakke saluva nidhi-nikshēpa-akshīṇi-āgāmī-jala-taru-pāshāṇa-siddha-sādhyaṅgal emba ashṭa-bhōga-tējas-svāmya-gṛihārāma-kshētra-muntāgi yiruva sarva-svāmyavannu āgumāḍikondu dānādi-kraya-vikrayaṅgalige yōgyav āgi nimma santāna-paramparā ā-chandrārkkā-sthāyigalāgi sukhadalli anubhavisikondu yihadu yandu (the same particulars, as above) barasi-koṭṭa-bhū-dāna-grāma-śāsana yidakte dharma-sākshigalū (usual final verses, as above).

śrī-Kṛishṇa

35

At Sundakere, on a copper plate in possession of Śrikanṭhaiya.

śubham astu | namas tuṅga etc. ||

Harēr līlā-varāhasya dāmṣṭrā-dāṇḍas sa pātu val |
udhrītā mēdinī yēna kalaṅkam iva yatra sā |
svasti śrī vijayābhuyudaya-Śālivāhana-śaka-varshaṅgaḥ 1694 neya vartamānake saluva Nandana-nāma-saṁvatsarada Phālguṇa-bahuļa 30 yu Bhaumavāradallu Kāśyapa-gotrada Āpastamba-sūtrada Bēlūra Veṅkaṭādri-Nāyakara prapautrar āda Kṛishṇappa-Nāyakara pautrar āda Veṅkaṭādri-Nāyakara putrar āda Kṛishṇappa-Nāyakaru Vasishṭa-gotrada Āpastamba-sūtrada Yajus-śākhādhyaṅgalāda Yibidi-Subbaiyanavara prapautrar āda Nāgapaiyanavara pautrar āda Nañjuṇḍaiyanavara putrar āda Puṭṭaiyage barasi-koṭṭa bhū-dāna-grāma-śāsanada kramav entendare pūrvadalli śrīmad-rājādhiraṇa rāja-paramēśvara śrī-vīra-prahuda-pratāpa śrī-vīra-Kṛishṇa-Rāyaraiyanavaru namma vriddha-

prapitāmahar âda Sindhu-Gôvinda himakara-gaṇḍa dhavalāṅka-Bhīma Maṇi-nāgapura-varâdhīśvara barida-saptāṅga-haraṇār âda Yara-Krishṇappa-Nāyakaraiyanavarige pâlista-Bēlūra-rājyake saluva Aigūra-sîme-valitav âda Kibbaṭinâḍa Maṭali-sthaṇḍala sîmeyâda Arrebageyalli Kurutatē-grāmakke pûrvav âda Hosahallī-grāmakke dakshiṇav âda Siddāpura-grāmakke nairityav âda Viṇekēri-grāmakke uttarav âda yî-chaturgaḍi-madhyada Kanigaḍamâni-grāmakke saluva kuḷa 3 kke kandâya 15 hadinaidu-varahada bhûmiyannu namma mâtâ-pitrīgalige puṇyav âgabekendu (name and other particulars of donor and donee, and the details of gifts are repeated here, as above) yî-grâma sahâ yî-tathâ-tithi-sûryôparâga-puṇya-kâladalli Champakâ-kshetrâdalli Hêmâvatî-tiradalli sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi śrî-Krishnârpaṇav âgi koṭṭev âgi yî-grâmake saluva nidhi-nikshêpa-akshîṇi-âgâmi-jala-pâshâṇa-siddha-sâdhyaṅgal emba ashṭa-bhôga-têjas-svâmya-grihârâma-kshetrâ-muntâgi yidda sarva-svâmyavannu âgumâḍikondu dânâdhi-vinimaya-vikrayaṅgalige yôgyav âgi nimma santâna-paramparâ à-chandrârka-sthâyiṅgal âgi sukhadali anubhavisikondu yihadû yandu (the same details, as above) barasi koṭṭa bhû-dâna-grâma-śâsana yidake dharma-sâkshigalu (usual final verses as in No. 33).

śrî-Krishṇa

36

On another copper plate in possession of the same.

(Lines 1 to 16 the same as in the previous number).

Aigūra-sîme-valitav âda Yattuvalēga-nâḍa Bēlura-mande-valitavâda Niḍigêrî-grâmadalli aramanegē karake sérîda svâstyada bhûmi-vivara (here follow details of gift) antu gadde kha 50 aivattu-khaṇḍuga-gaddeyannu (the remaining lines correspond with those of the above No., except the details of gift).

37

At Achchanahallî, on a copper plate in possession of Paṭel Niṅgê-Gauda.

śrîmatu Yuva-samvatsarada adhika-Śrâvanya-śu 5 lu śrîmatu-Venkaṭâdri-Nâyakara Krishṇappa-Nâyakaru Bembili-Baire-Liṅgaṇṇa-Gaudage pâlisi koṇḍadu || ga 18 aramanekâryake mukhyav âgi naḍadu-koṇḍu-bâhadu vivarakella Râmasaiya bareda || śrî-Krushṇapa-Nâyakaru |

Achchanahallî-kerege biṭṭa umbalî (here follow details).

śrî-Krushṇapa-Nâyakaru

38

On the back of the same copper plate.

śrîmatu Yuva-samvatsarada adhika-Śrâvanya-śuddha 5 lû śrîmatu-Venkaṭâdri-Nâyakaru | Krishṇappa-Nâyakaru | doregaṇu | Bembili-Baire-Liṅgaṇṇa-Gaudage bhûmi-umbalî pâlisi-koṇḍudu | (here follow details) śrîmatu Hiriya-Kudri-Nâyakaru Venkaṭapa-Nâyakaru

40

At Belagôdu (Belagôdu hobli), on a stone in Arakalagûdu Sidda-Nañjappa's house.
 śrî-Châmuṇḍi-prasanna* | Maṇivâla-svâmigalavara sannidhige svasti śrî vijayâ-
 bhyudaya-Šâlivâhana-śaka-varushagal 1773 ne vartamâna Paridhâvi-sam-
 vatsarada Vaiśâkha-ba 7 Sômavâradallu Mahisûra-samsthânada Châma-Râja-
 Vađeyaravara putrar âda Kriṣṇa-Râja-Vađeyaravaru i-Chidâraṇyadalli Šiva-
 yôgadodane yiratakka-bagye liṅga-mudre sthâpanava mâdisi vappisida sêve ||
 śrî || śrî ||

śrî-Kriṣṇa

41

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

svasti samasta.....savanu Bôrê-Gaudanavuḍa
 kâdi tuṛu....saṛeyam magulchi tânu sura-lôka-prâptan âdanu.....Kallê-
 Gauda nillisida kallu || mâdida ...

43

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

ōṁ svasti Saka-varsha 944 nê Dundubhi-sainvatsara.....da bahuḷa-pâdiva
 śrîmatu-Râjêndra-Chôla-Prithuvî-mahârâjai Nripa-Kâma-Poysalana .. dîmâda
 kallal.. PoysalaKannammaavaral kûdi..mahârâjana besadal Kan-
 namma kudureyam peṇad iṛidu pađevala-Jôgayya sarggake sanda.....
 ... pađevalatanam avana hegađiga Sasa....kotṭu padada satta....dedu
 gaṇḍage pergga (rest illegible).

44

At the same place, on two pieces of a virakal.

(I)....nripa-Kâlâtîta-samvatsaram .. neya Prabhava-samvatsaram pra...
 ttire tad-varishâbhyan tarada Paushada suddha-pañchami-Brahaspati.....
 (II)..nama dañdana..nama.valam Banavâsiya mêle biḍu kâduttire śrîman-
 Nripa-Kâma-mahârâjana besa....lliya Keleyabbeya maga Mârâja..ditan âgi
 ..rchchida balamam kondu sattade.....sandam || Gujjammadi-Gâvunḍam
 kallaṁ puļayisida parôkshadalu

45

At the same village, on the door of the Basavanna temple.

śrîmat-Saśâṅkadhara-sat- |
 kômaļa-pada-padma-bhriñgan agha-ripu-siṅgam |

* This portion is in Mahratti characters.

Vâmaśiva-Dêva-putram |
 Châmaṁ Kâdamba-râjya-mûla-stambham ||
 aļav arīvu nanni pemp a- |
 skhalita-guṇam pati-hitakkey emb ivu tanno! |
 beļadu pudid ire su-putraḥ |
 kuļa-dîpakan enisi Châva-veggade negaldam ||
 ūshîta-jana-vatsalaṁ dhar- |
 mishtan niija-kuļa-pavitran amaļa-charitram |
 dushta-jana-dûran end i- |
 ūrishi salal pogale negale vane ballam ||

47*

At Udayavâra (same hobli), on a stone near the waste weir of the Dêviramma tank.
 śrîmata-Hêmâlambi-samvatsarada Mâgha-ba 30 So.....ula Achyuta-Râya ... gô..... sada Bayappa-Nâyakarige.... Vîrapa . nu Râyarige puṇya vêda - sampanna galige binnaham mâdi.... yara..... gi ayidu-khaṇḍuga-gadde.... koṭṭa svâste yi-svâste koṭṭa.... yage..risida..... vâgadu... Sonagada-grâma nelavâgi ... yidâ ... karikattege... Mâri-Gauṇḍa... niya-Gauṇḍa ūrolage.... gauda mâdi konḍa yi.... k endu Parvatayya-Virayyage biunaham mâdi ayidu-khaṇḍuga-gaddege huttida-haṇa bhatta kâlav arīdu koṭṭittu... svâmi amrîta-pađige gaudana umbali.... (usual final phrases).

48

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

Hêmâlambi-samvatsarada Mâgha-ba 1 lû Katṭigera-vanisada Mâvi-gauṇḍana Nâgiyya gauḍage ūru khilavâgi iralâgi He..da Baypa-Nâyakage uṇṭâda Vîrayyage uṇṭâda...tâyasâ Bâsâ-dêvi ârtike âgi naḍavâru ârtikeli haṇa bhta kulâtta..nadû koṭṭa dharmake kha 1½ goralu kha 3½ antu kha 5

49

At the same village, on a stone near the wet land.

Hêmâlambi-samvacharada Šrâvâna-ba 10 yalu Veṅkaṭâdri-Nâyakaru Dêvē-Gauḍage hâkido daṇḍa-godege (imprecatory phrases).

50

At Chikkanâyakanahalli, on a virakal near the añche-mane.

svasti śri Nîti-mahârâja râjyam geyutire Šakha-varsha 9..neya Bhâva-samvatsarada Âshâḍha-śuddha.. Budhavârad andu Chikka-Kâtayya sarggatan âge baļan

* This is very much defaced.

etalâga jayisi satta ma.nav ele kañhi bavara gânda Talara-Makayya kalla
nillisida mayduna Palayya

51

At the same place, on another virakal.

svasti śrî gañdaratita Nîti-mahârâja..lole râjyam.....lacha râjyam vollitt
enisi râjyam geyye gañdara.....guva kara....sura-lôkam pađe nâda ja..
sa.ya..kichageta satta

52

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

śubham astu Pramâdicha-samvatsarada Pushya-śudha 12 lu Makara-saṅkrânti-punya-kâladalu Yara-Krishṇappa-Nâyakaru Îśravalîyali purada jô..birâda-bêdigênu sarvamânyav âgi dhâre eṣadu biṭṭeu endu Veṅkaṭappa-Nâyakarige punyav âgali endu Kêsavârâjagaļu hâkista dharma-śâsana (usual imprecatory phrases).

53

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

śrî svasti Šaka-varsha 949 ney Akshaya-samvatsarada Jyêshṭha-śuddha 9 Brihaspativâra Mahâjana Dasabâlalli Bîcha-Gauḍa satta śrî-Nîti-mahârâja biṭṭa paṇa ondu larâ 1 liya ponna gaṇṭiṭti salluvudu Perggaḍe-Biyyanu..Perggaḍe-gâmuṇḍa Biykauu nolaļe....va gañda

54

At the same place, on another virakal.

....si sattam biṭṭa paṇa vondu Kadamba-râjyavu....na avara penṇaṅgaligam
salgu Nîti-mahârâja biṭṭa idakke sâkshi Perggaḍe-Biyyana vappa obbaru
..ppaue geye Nidi-Gômanum ||

55

At the same place, on a piece of stone.

.....magam Nîti-mahârâjan tâlîdu sanyasanam geydu muḍipi..âtana vele...

56

At Edehalli (Belagôd hobli), on a stone near kodagi wet land.

Hêvalambi-samvatsarada Bhâdrapada-ba 5 Maṅgalavâradalu śrîmatu-Bêlura-
Krishṇappa-Nâyakara kumârru Veṅkaṭâdri-Nâyakanavaru Baļala Bommarasa

Vîrapa-Gaudâna maga Mariyaṇṇa-Gaudage koṭṭa koḍagiya kramav entendare
daṇḍa-nimittiav āgi ga 150 nûra-ayvattu-varahana kâṇikeya mâdisi Koṇḍuhalli-
Moṇṇinakaṭṭe bhûmi ga 10 varahad bûmiya koṭṭu idakke tappidavana.....

57

At Belame (same hobli), on a stone near the village gate.
svasti Šaka-varsha ombhaynûr-ayvatta-mûraneya-Pramôda-samvatsaram pravartisut ire Nîti-mahâ[râja] srîman-Mêghânanda

58

At the same village, on a stone near the village gate.
svasti śrî Belaguļada śrî-Gummaṭa-svâmigala archanâ-vṛittige śrîman-mahâ-râjâdhîrâja śrî-vîra-pratâpa-Dêva-Râya-mahârâyara nirûpadi śrîman-mahâ-pradhânam Baiche-daṇṇâyaka Mepi-nâda Belamina biṭṭa maṅgala mahâ śrî

59

On a stone at the same place.
..... samasta-praśasti-sahitam Vikrama-samvatsara-Vaiśâkha-suddha-daśami mahâ-Râjêndra geyyut alliya hirasi-kondu nuta

60

At Maṅgalagôdu (same hobli), on a stone near the Mallêśvara temple.
svasti | namas tuṅga etc. ||
svasti samasta-praśasti-sahitam śrîman-mahâ-maṇḍalêśvaram Tribhuvana-malla Ta�ekâdu-Koṇgu-Naṅgali-Noḷambavâdi-Hânuṅgallu-Banavâse-gondâ bhuja-balâ-Vîra-Gaṅga..... Bêlâpura prîtvî-râjyam geyyuttam irddu svasti śrî..... satya..... sampanna..... śrîman-mahâ-pradhânam ga dêvam Baḷagôdina haṇavina maṇṇam biṭṭaru se Sôma-verggadeyum hana biṭṭa dêva-dâna Hettagonḍa int inibaru svasti samasta-guṇa-sampannar appa śrîmatu.... ligere-nâdada .. . Nêraligeya Melugêśvara-dêvara stâna-pati Narasimha-dêvara putra Śaṅkarâ-dêva (3 lines effaced) sthânada bhûmi..... riṅge salu..... dakke .. mmaḍi ondu bhâga ūru eraḍu-bhâga (usual final phrases and verse).

63

At Kûḍanahalli (same hobli), on a stone in front of the village gate.
(Usual imprecatory phrases) Siṅgyappa-Nâ[yaka] koṭṭa koḍagi Sarvajitu-samvatsara-Jyêshṭha-ba 10 rallu śrîman-mahâ-maṇḍalêśvara Tirumala-Râja-mahâ-arasugaļu

* So in the original.

Belagôda Dêvana-Gaudage kôṭṭa kodagiya kallu Kûdanahalliyanalû kôṭṭaddu
(here follow details).

64

At Golagonde (same hobli), on a stone near the well.

Raktâkshi-samvatsarada Vaiśâkha-śu 10 llu śrîmatu-Belagôda-Uchapa-Gaudara
su-putra garbhôdadhi-chandrarâ âdanta Dêvanâ-Gaudaru svayârjitadalli koḍa-
da pratishthe

65

At Halékere (same hobli), on a stone north of the Kallêśvara temple.

svasti samasta tam .. s... m-âchâryyaru Jaya-mahârushiya-gaṇa' ..
.. nuḍiva tōka Banadahalliyan Mâra-Gaudaru tereya gadyâna nâlku
bhattav ippattu sarbba-bâdhe-parihâram âgi kâdhûduvaru svasti śrîman-mahâ-
maṇḍalêśvaram bhuja-bala-mahâ-Râchi-Dêvaru Uṇḍidûra-kat̄talalu nela-vâgam
gonḍu Bammanâ.....metti...gadyâ.....

67

Near Bâlu, on the pedestal of a Jain image found in the ground at
Mr. Crawford's coffee plantation.

tvaṁ Lakshmîs Surabbis sudhâ cha bhuvanê mânkyam indur vvisham
dêva-śrî-Jagadêkavîra-nripatir dvâbhyâm yuvâbhyâm abhût |
śrî-Gaṅgânvaya-dugdha-vâridhir atîvâścharyya-sûtis tataḥ
kaiś śrî-Kundâṇa-Sômidêvi kavibhir nnô varṇnyam êtat-śriyam ||
śrîman-Nolambakulântakara śrîmad-akkam ||



ROUND THE PEDESTAL OF JAINA METAL IMAGE—(MANJARABAD No. 67),



S U P P L E M E N T.

H A S S A N T A L U Q.

186

At Kuduragundi (Sâlgâme hobli), on a stone in front of the Lakshmikânta temple.

(Grantha and Tamil characters).

svasti śrîmat-pratâpa-Chakravarti Hôśala-śrî-vîra-Ballâla-Dêv arasar pŕitthvî-
râjyam panniy-aruļâ niṛka Šârvarti-saṁvarsarattu Arpadi mâda mudaṄ.ta..
lâna... Kudiraiguṇdi âna Lakumî-Nârâyaṇa-chaturvêdi-maṅgalattu nâyanâr
Lakshmî-Nârâyaṇa perumâ....mâ..kku mûnru..mâsa..mûnru pon mûnru..
.....kuḍukka iv-ūril.....muḍil šûdinân koyil-mudaliyâr magan
Keśavaperumâlukku âyur-ârôgyaiśvaryâbhividdhyaththam âgi Âṇḍânpillai
kuḍutta gajyânam eṇbadum koṇdu mâsandôrum munpađi amudupađikku
kuḍuppad âga kal veṭṭi kuḍutôm aśesha-mahâ-janaṅgalôm ipađikku ûr oppa
Śrî-Lakshmî-Nârâyaṇa Śrî Âṇḍânpillai koṇdu viṭṭa ēri kîlil mudal tōn.mu
Pallivayal tōṭtamum ivar adaitta nimanda.ttaļi â.rî u....raṇdu .sanam
yirandu naṭṭuvan onru.ūja tâlam onru.....riyân onru ippađi nađatta-k-
kađavadu i-dhammattai alihinâr uṇḍ-âgil Gaṅgai-k-karaiyil kavilaiyai-k-konra
pâpattile pugu....liraṇdu śrî-kâriyattukku tirandava..ku iraṇdu ..âjñâpittu
....uṅgalukku....tanulla.....kolla-k-kađavad-âga śrî-hastattil.....
.....nađi śrî-uvachchan nigadi.....âga kuḍuttôm

B E L U R T A L U Q.

236

At Halebiđu, on a stone built into a well in the front of a temple
near Nâraṇappa's house.

(The first part is gone) ttame Ürvvasi mi.....dêvâ....taram âge kattarisi chal-
laṇaṅgalim kañchu likegalaiñ mâđi alaṅkarisida vastra-khaṇđita-śringâra-chi-
trôdbhavarum | â-vamšâvatâradiniñ bandu mârttya-lôkadol | pañcha-paṭṭaṇaṅ-
gaļol udbhavisi anêka-vastra-khaṇđita-śringâra-vidyâ-pravînar âgi | samasta-
dêśaṅgalolu baļedu | dâna-dharimma-parôpakârârttha-śilarum | sad-vinaya-vina-

mitottamāṅgarum | Māhēśvara-gaṇāvatāraruṁ tad-gōtra-mēlāpakarum āgi śri-man-mahā-maṇḍalēśvara Taṅkādu-goṇḍa bhuja-baṛa Vīra-Gaṅga-Viṣhṇuvarddhana-Poysala-Dēvana rājadhāni-Dōrasamudra-paṭṭanādoḷ irddu pañcha-paṭṭanā-kula-sahitar appa chippiga-gottalīgaḷu | (others named) antu gaudugālu balu-manushyar ā-bāla-vṛiddha-kottali yellann eraḍ ondāgi Chālukya-Vikrama 58 neya Siddhārtha-saṁvatsarada dakshināyaṇa-saṅkrāntiy andu aramaneya. . . ka Kusumēśvara-dēvargge biṭṭa dharmmav ad entendoḍe
 satva-guṇam eseye negarddaru |
 satya-subhāchāradim...vaman osedaru |
 nitya-guṇav appa dharmmaman |
 aty-uttamav enipa gauḍu-nātām yellām ||
 antā dharmma kusumbeya pūvin-āya (here follow details) ī-sāsanamām Aṅkarāsi-gurugālge dhārā-pūrvvakam mādi koṭṭaru nandādīvige nivēdyā jīrṇyōddhāramām balivudu || (usual final phrases and final verses).

238

At Halēbiḍu, inscription below the line of equestrian images, south of the second entrance to the Hoysalēśvara temple on the eastern side.

(In Nāgarī characters)

sa hitō'dhaninām lōkē Śivō yasya hr̄idi sthitah |
 sa hitō dhaninām lōkē 'Śivō yasya hr̄idi sthitah ||
 kavi Vaijanna

239

At Halēbiḍu, on a stone above the southern doorway of the Hoysalēśvara temple. svasti śrīmatu-pratāpa-Hoysala-Nārasimha-Dēvana rūvāri Kēdārōjāinge mala-vara-gaṇḍa biruda-rūvāri-giri-vajra-dāṇḍa rūvāri-Kalidāsi geyda makara-torāṇa | maingaḷam ūrī |

240

At Halēbiḍu, on the lintel of the small manṭapa, east of the northern entrance to the Hoysalēśvara temple.

Baļikarviya Nagaya nama | Harie-hōgada sūleyaru Hōśalēsurada sūleya hōdanu palara hōnu

241

At Halēbiḍu, on a stone-slab of the Dōḍa-Basavaṇṇa temple, belonging to the Hoysalēśvara temple.

mūḍaṇa-bāgilavāḍava Dēmōja gēḍa ||

243

At Halēbiḍu, on a stone under the bilpatre tree, on the Bidarakere tank bund.
yī-kalla baḍagalu pa..lu Mallināthah

244

At Girisiddāpura (Mādihalli hobli), on a stone lying near the
Siddhēśvara and the Virabhadra temples.

namas tuṅga etc. ||

svasti śrī jayābhuyudaya.. Śaka-varusham 1207 neya Pārtthiva-sāṁvatsarada
Bhādrapada-bahuļa 10 Ādīvāradandu | svasti samasta-prasasti-sahitaṁ śrī-
Hoyisaṇa-Rāya bhuja-bala pratāpa-chakravarti śrī-vīra-Nārasimha-Dēv-arasa-
ru Dōrasamudra-nagariyalu sukha-saṅkathā-vinōdadiṁ rājyaṁ geyutt irddha-
samayadalu śrīmad-anādiy-agrahāram śrī-Prābhañjanapura....da śrīmad-asē-
sha-mahājanaṅgaļu śrīmatu-Huligeṛeya śrī-Rāmanātha....kshētra-vāsigalum
appa purānada-Māyidēva-paṇḍitara....sakaļa-naya-sampannarum appa
śrī-Śivarātreyā-Māyidēvarige....Mādeviyahalliya-pravishṭa-Māṇdeya....ti ālu-
ya....ya yolagā[da] chatuš-śimeyanu hāga 1 bala-vṛittige dhārā.....guttaṁ
piṇḍādānav ḥagi siddhāya....varusha-byaya.....Sarvvajitu-sāṁvatsaradalu
Pusya-māsada pādārchaneya....siddhāya-gadyāṇaṁ....yi-Sarvvadhāri-sāṁ-
vatsarada Pusya-māsada....gadyāṇa....ā-mariyādeyinda..tta biṭṭaru....
(here follow details of grant)... ad ellavannu ā-mahājanaṅgaļu pariharisi kuḍuta...
adakke asēsha-anumatyadiṁ barada-sēnabōva Vaṇṇana maga Sōvanṇana
baraha....Prābhañjanapura || śivam astu (here follow details of further grant)....
Pārtthiva-sām | Kārttika-su 1 Sō sakala..ṇa-sampannar appa śrī-Śivarātreyā-
Māyidēv-arasarige avara karuṇada makkaļu Bayichaṇṇa...aṇṇa Añkaṇṇa-
navaru tamma pūrvvādivulla yathā-prāptavaha taṁ....teṅkal ulla Anatigaṭey
aha mane vondu Sabaliga...yāgi...Alāḍadēvan idda mane vondu mālagāra
Basavayyan idda mane vondu yint i-nālku-maney-oḷagāda chatuš-śimeya nivēsa-
navanu ā-chandrārkka-tāraṇi-baram saluvantāgi ta..dyā-dēvara Mahavīra-
dēvarige Bayicheyya-Māyaṇṇa-Añkaṇṇanavaru dhārā-pūrvvakav ḥagi koṭṭa....
nālku yint appadakke (here follow names of witnesses) śrī-Añkanātha Tāra....
Phālguṇa-su 8 Bri Śivarātreyā-Māyidēvarige Gōpeya Śivadēvara maga Śiva-
śaraṇa...udiya patra-kramav entendade... keṛeya bāgiliṁ hogavaṇṭu bhaṇḍi-
yan aṛa....volageṛeya teṅkaṇa-deseya....kerege hōda-dāriyīṁ paḍuvalu teṅ-
kaṇa ..baḍagalu paḍuvaṇa-keyyaṁ..mūḍalu aṅgharika-Mayilayyana hūḍo...
teṅkalu yint i-chatuš-śimey-oḷagaṇa ā-Śiva-śaraṇaru gaṇa-māleya Baṭavandana-
vara kayya .krayav ḥagi konḍa hū-dōṭavanu adaṛolag-ullad-elavu-sahita ā-Māyidē-
vara kayya ā-Śiva-śaraṇaru tatu-kālōchita-kraya-drabya gadyā 3 nū konḍu ā-
Śiva-śaraṇa..stri-putra-jñāti-sāmanta-dāyādy-anumatyadiṁ purassarav ḥagi sva-
ruchiyoṁ vodambattu...rvvakam māḍi-kottā kraya-pramāṇa-patra ā-gavudugal-

o lagāṇa-Gaṇapayya-Ga . . . vodambadike yi . . . basadig ikuva-siddhāya pa 4
yint appudakke sâkshigaļu (names of witnesses) int id ellavanu ā-Śivarâtreya
Mâyâṇaīgaļu paṭṭada mariyâdeyalu haḍada bhûmi .nu śrî-Mahalinga-dêvara
aṅga-bhôga-raṅga-bhôga-aṁritôpahâravu śrî-Vîrabhadra-dêvarige . . . di kotṭa
yidakelâ Mâyâṇagaļa strî-vudara-putra-putriyaru kâruṇyada sisugaļu . . .
dêvara kâruṇya-prasâdava bhôgisalu vodeyaru pararige yinnu munde ên
utpatyav âgi . . . śrikâryyava naḍasalû kâruṇya-prasâdava bhôgi[sa]lu vodeyaru |
Śiddhanâtha-dêvara nai . . . jayanu Mahalinga-dêvarige prabhâta-kâladalu
majana-pûje madhyânhâ-kâladalu . . . dalu majana-pûje dhûp-ârati-vupâra-
vânu naḍasuvanu dinana ob-balļa akki tiṅgaliṅg êlū . . . vodeya salisi baharu
â-Lakhajîyanu yilinda vobbañ vîleya-sahita koļa-bâradu . . . dêvarali ênuvanu
muṭṭal âgadu || int i-dharmmakke châtur-vvarṇa-pûrvvakav âgi . . . kanṭakar
âdavaru (usual final phrases).

245

Copper plates at Benñur (Bélür hobli), in possession of Mathada Siddappa-dêva.

(Ib) *svasti jitam bhagavata

yathâ Yudhishtîrasyâva śâlâyâm yasya santataṁ |

Brâhmaṇânam sahasrâni samaśnanti yathâ-sukham |

sa râjâ râja-râjasya pranaptâ Krishṇavarmmaṇah |

pautraś śrî-Vishnuḍasasya putraś śrî-Simhvarammaṇah |

śaśvad brahmottaraṁ kurvvan prajâś cha paripâlayan |

mahî-vinihatâmitraḥ Krishnô jayatu Krishṇa(IIa)vat |

Svami-Mahâsêna-Mâtri-gaṇânudhyâtâbhishiktânâm Mânavyasa-gôtrânâm Hâriti-
putrâṇâm pratikṛita-svâdhyâya-charchehâ-pârâṇâm Aśvamêdhâvabhritha-snâna-
pavitrîkpitâtmanâm Kadambânâm pañchamô loka-pâlaḥ śrimad-dharmma-
mahârâjaḥ Vijaya-Śiva-Krishṇavarmmâ Vaijayantî-vijaya-yâtrâm abhipra-
sthitâḥ (IIb) Iiuguṇa-grâma-brihad-dêvakula-Mahâdêvasya purastât Pancha-
sukla-pratipadi yathâ nyâyêna satya-tapas-svâdhyâya-viśiṣṭâya Chhandôga-
pâragâya yajña-vidé Brahmayañña-parâyañâya Paiṅgâya Hâritasa-gôtrâya
Bhavasvâminê Sêndraka-vishayântarggata-Palmađi-grâmê râja-bhâga-dašaban-
dham tathaiva shaṇṇavartta(IIa)naṁ cha pradattavân yas tad-apaharttâ sa
pañcha-mahâ-pâtaka-saṇyuktô bleavati uktau cha ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |

shashṭiñ varsha-sahasrâni narakêshu vipachyatê ||

śrî-Dôsharâśivarmmâtmâ dharmmêpa pṛithivîñ chiram |

siṁhasana-varasînaḥ sukhénaivâbhirkshatu ||

namô Vishṇavê ||

* The word 'svasti' is written opposite the 3rd line.

କିନ୍ତୁ ଦରଶାମଣୀ ଯୁଧିଷ୍ଠିରୁ ରକ୍ଷା କରିବାରେ ଯାହା ସହୃଦୟ
 ଅନ୍ତରୁ ପାଦାନ୍ତରାଜୀ ସମ୍ମନ୍ତିତ ପାଦାନ୍ତରାଜୀ ଏବଂ ପାଦାନ୍ତରାଜୀ
 ଯୁଦ୍ଧରୁ ଗର୍ବରୁ ପ୍ରମାଣ୍ୟକାରୀଙ୍କାରୁ କରିବାରେ ଯାହା
 ଏବଂ ଯୁଦ୍ଧରୁ ପ୍ରମାଣ୍ୟକାରୀଙ୍କାରୁ କରିବାରେ ଯାହା
 ଏବଂ ଯୁଦ୍ଧରୁ ପ୍ରମାଣ୍ୟକାରୀଙ୍କାରୁ କରିବାରେ ଯାହା
 ଏବଂ ଯୁଦ୍ଧରୁ ପ୍ରମାଣ୍ୟକାରୀଙ୍କାରୁ କରିବାରେ ଯାହା

శ్రీ ప్రమిల జీవిత విషయానికి సమాచారం అందులో
ప్రమాదానికి కొన్ని విషయాల బ్రాహ్మణుల ప్రమాదానికి
ప్రమాదానికి కొన్ని విషయాల బ్రాహ్మణుల ప్రమాదానికి
ప్రమాదానికి కొన్ని విషయాల బ్రాహ్మణుల ప్రమాదానికి



TRANSLATIONS.

HASSAN TALUQ.

1

Date 1531 A. D.

Fortune. May it be prosperous.

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

While the mahārājādhirāja rāja-paramēśvara Achyuta-Rāya-mahārāya was ruling a peaceful kingdom: [and] the son of Nārasimha, the younger brother of Krishna-Rāya, king Achyuta, was on the throne in Vidyānagara:—

In favour with that celebrated lord of the four oceans, was the full moon to the sea of mercy, a Purandara in the worship of Šiva, the son of Tirumaleśvara,—Chennapaṇṇa-bhūpāla. Devoted to the worship of Mahādēva, of brilliant splendour, was the king Chennapaṇṇa, bearing the burthen of his master's affairs.

In favour with that celebrated Chennapaṇṇa, was his sister's son; whose hand poured forth gifts of cows, land, gold and virgins; who was anointed with the nectar of the words of poets; born from the meritorious womb of Tippa-bhūpāla:—Yellappa-bhūpāla. (Verse in Telugu:) Purahara's trident may snap, the arrows in the hand of Raghu-Rāma may altogether break, the thunderbolt weapon of the lord of gods may burst;—the word of Yella, (son) of the wise Tippa, cannot be turned aside. That there were no enemies of Yellaya, and no poverty among good poets throughout the countries ruled by the king Tippa-Yella, was the common talk.

We, Yellappa-Nāyaka, in order that merit may accrue to our Chennapaṇṇa, have presented the village of Uddūru, situated in the Hāsana country, which Achyuta-Rāya conferred on Chennapaṇṇa for his office of *Amara-Nāyaka*, for the purpose of providing a *satra* (inn) in the presence of the lotus-feet of the Virūpāksha-linga of Hāsana. (Omitting repetitions) All the cultivated lands of Uddūru, together with the eight rights of full possession, we make over, with presentation of a coin and pouring of water, to the hand of Dēvara-Bhaṭṭa, agent of the temple, in order that you and twelve Brahmans may be daily fed at the inn as long as sun and moon endure. These gifts have we made that merit may accrue to Chennapaṇṇa, and universal dominion to Achyuta-Rāya. Any surplus funds to be devoted to the festival of the god.

Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

(Signed in Tamil) Ellappan.

2

Date 1563 A. D.

Praise of Śambhu and Virūpāksha.

While the mahâ-maṇḍalēśvara,—son of the rājâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya,—the lord of the four oceans, Sadâśiva-mahârâya, was in Hastinâvati-Vidyânagari, ruling the kingdom in peace and happiness:—

In the country which he had favoured to Râma-Râjayya, the agent for his affairs,—Bukkaṇa-Nâyaka, son of Kandâchâr Râchappa-Nâyaka, and younger brother of Tammappa-Nâyaka,—in order that many meritorious and successful expeditions may be to Krishnappa-Nâyaka, son of Bayyappa-Nâyaka,—presented for the god Virūpâksha of Hâsana, the village of Setṭihalli, situated in the Hâsana country, which was favoured to Krishnappa-Nâyaka, son of Bayyappa-Nâyaka for his office of *Amara Nâyaka*. (Omitting repetitions:) With all the rice-lands, dry fields, ponds, channels, embankments, fixed boundaries, field boundaries, and water-courses pertaining to it, exempted from payment for gifts, tribute, quit-rent, alms, watchmen's dues, loss, injustice, miscellaneous tolls for the council and accounts, remission and other such imposts—he made a gift of Setṭihalli for the car-festival of the god Virūpâksha. And the villages (6 named) belonging to the god Virūpâksha, and the village (named) assigned for the anointing and offerings of the god Hallada-Râmêśvara, and the village (named) belonging to the god Vighnêśvara, be exempted from all payments for rice-lands under the tanks of the Hâsana-nâd, dry-fields, gardens, store-houses, old village quit-rent, alms, tribute, forced contribution, râgi pudding, boiled rice, seed for sowing, and other such, and presented them for the gods (above-named).

Whoso of the kings, chiefs, accountants, farmers, subjects or officials of the Hâsana country fails in the work of merit assigned for the service and offerings of the god Virūpâksha, and does injustice, is guilty of the sin of slaying cows and Brahmans before the liṅga and in the Maṇikarṇika-kshêtra of Kâshi, and of incest with his mother and murder of his guru, and will endure torments in the mahâ-naraka during many Brahma-kalpas.

Whoso speaks in favour of it will acquire the merit of performing a crore of horse-sacrifices and of making gifts of a thousand cows adorned with gold. They, their sons and grandsons, living to fully a hundred years, will after that serve Paramêśvara in Kailâsa and be eternally happy.

Of making a gift or maintaining (another's gift), the maintaining (another's gift) is superior to giving: by giving, *svarga* is attained; by maintaining (another's gift), the feet of Īśvara.—Imposing a tax on what was free from tax is said to be like slaughtering a crore of cows; freeing from tax what is taxed confers greatness in paradise.—....

The sâsana was composed by Nañjappa-upâdhyâ, son of Nanjappa-upâdhyâ of Hâsana, of the....gôtra and Yagus-śâkha; and engraved by Kallayya, son of Lakhâna of Hâsana, of the Kâshyapa-gôtra. May it be unobstructed.

3

Date 1294 A. D.

Ajjeya-Nâyaka set up the god Bhîmêśvara in Gavanahalli, belonging to Buvanahalli, and all the Brahmans of the immemorial agrahâra Buvanahalli made a grant of lands (specified) to provide for the offerings.

4

Date 1117 A. D.

When the cows in Arasiyakero were harried, Bamma-Gonda, son of Buva-Gavunda, recovered the cows, killed many (enemies) and went to *svarga*. When Bomma went to the world of gods, the celestial nymphs bore him away, and the celestial drums sounded; but not remaining there, he sped forward and entered Śiva's assembly.

6

Date 1515 A. D.

Obeisance to Gaṇâdhipati. Praise of Śambhu, the Boar, and Gaṇeśa.

From the churning of the milk ocean by the gods arose a bright one (Chandra), disperser of darkness. His son, distinguished for great penance, was Budha. From him sprang Purûrava; from him, Āyu; from Āyu, Nahusha; from him, Yayâti, great in war; from whom, by Dêvayâni, was born the famous Turvasu, the equal of Vasu.

In that race arose Timma-bhûpati, as renowned among the Tuluva kings as Krishña was in the Yadu line, whose wife was Dêvakî. From him sprang Īśvara, whose wife was Bukkamâ. From him was born Narasa, like Kâma, the joy of Dêvakî. Quickly damming the Kâvîrî when in full flood, he crossed over and seizing the enemy alive, took possession of his kingdom and of the city Śrîraṅgapatâna, and erected a pillar of victory. Having conquered Chêra, Chôla, and Pândya, together with the lord of Madhura, whose honour was his ornament, the fierce Turushka, the Gajapati king, and others,—he imposed his commands on the heads of all the

famous kings from the banks of the Ganges to Laṅkā (Ceylon), and from the rising to the setting sun. In Rāmēśvara and other chief sacred places, he made the sixteen and other great gifts, according to the śāstras, surrounded with learned men, and so increased his fame. (Omitting laudations:) From Tippājī and Nāgalā-dēvī were born to him Nr̄isimha and Kṛiṣṇa-Rāya.

The heroic Nārasimha, seated on the jewel-throne in Vijayanagara, by his fame and policy putting to shame Nr̄iga, Nala, Nahusha and other kings of the earth, ruled the kingdom from Sētu to Sumēru and from the eastern to the western mountains, drawing the hearts of all to himself. All manner of gifts did he make in Kanakasadas (*Chidambram*), in the temple of Virūpāksha (at Hampi), in the town of Kālahasti (North Arcot District), in Vēṅkaṭādri (Tirupati), in Kāñchī (Conjeveram), in Śrīsaila (Karnul District), in Śōnaśaila (Tiruvannamalai), in the great Harihara (Chitaldroog District), in Ahōbala (Karnul District), in Saingama, in Śrīraṅga (near Trichinopoly), in Kumbhaghōṇa (Tanjore District), in the Mahānandi-tīrtha, in Niyrittī, in Gōkarna (North-Kanara District), in Rāmasētu (Madura District), and many other sacred places,—namely, every variety of the great gifts, such as the golden egg, the golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, gold horse-chariot, a man's weight in gold, a thousand cows, a golden horse, the golden-wombed (Brahma), gold elephant-chariot, and the five ploughs. Having ruled a perfect kingdom unopposed, this king of the earth, famed for his virtues, went to svarga, as if to rule the kingdom of the sky.

Mightier even than him, the king Kṛiṣṇa-Rāya took the earth upon his shoulders as if a jewelled spatulette. (For laudatory stanzas which follow, see Md. 55). In Kāñchī, Śrīsaila, Śonāchala, Kanakasabhā, Vēṅkaṭādri and other places, so as to add greatly to his glory, did he again and again bestow the great gifts described in the śāstras, together with the grants associated with them. Punisher of warlike kings, able in protecting the world which lies in the arms of Śeṣha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled rājādhīrāja and rāja-paramēśvara, sultān over the Hindu kings, destroyer of the tigers, the evil, a male bhērunḍa, distinguished by these and other titles; served by Aṅga, Vaṅga, Kaliṅga, and other kings, with such words as "Look on us, great king! Victory! Long life!"—his generosity praised by the wise, this king of kings Kṛiṣṇa-Rāya, seated on the jewel-throne in Vijayanagara, daily surpassing Nr̄iga and all others, shone in the power of good fortune and the fullness of fame from the eastern to the western mountains, and from the extremity of Hēmāchala to Sētu.

(On the date specified), at the time of the moon's eclipse, in the Śiva temple at Śripārvata, in the presence of Mallikārjuna, to Brahmans of various śākhās, gōtras and sūtras, renowned and versed in the Vēdas, he made a grant

of the village of Kittâne, in the Hâsana country of the Hvaisana (*i.e.* Hoysana) kingdom, together with its five hamlets, naming it Tirumalâpuram after his queen. And dividing it into 28 shares, he transferred it with all rights (specified). (Here follow the names and particulars of the shareholders).

This deed of a grant of land by the renowned king Kṛishṇa-Râya, was composed with soft expressions by Sabhâpati at the command of Kṛishṇa-Dêva-mahârâya. And this copper śâsana was engraved by the carpenter Mallanâchârya, son of Vîrañchârya, who received one share as the engraver. (Usual final verses.)

(Signed in Kannada) Sri Virûpâksha.

7

Date 1561 A. D.

(Corresponds with No. 6 above, as far as the birth of Nṛsiṁha and Kṛishṇa-Râya; then continues) and Raṅga-kshitîndra and Achyuta-Dêva-Râya were born to Narasa by Ôbâmbikâ. (After describing the reigns of Nârasimha and Kṛishṇa-Râya as in No. 6, continues)—

The world of gods having been taken as his portion by Kṛishṇa-Râya, after him his younger brother (*anujanma*), of meritorious deeds, Achyutêndra, took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The ocean, which of old Agastya had swallowed and which was dried up by the fire-arrow of Râghava and the flames of the submarine fire, was filled again with the streams poured forth with his rich gifts. A king famed for virtue and justice, seated on the brilliant jewel-throne of Vijayanagara, putting to shame by his regal policy Nṛiga, Nala, Nahusha and others, Achyutêndra was the abode of unequalled valour and generosity.

Establishing the body of his fame in the earth, Achyutêndra gained the feet of Vishṇu; when his son, famous for valour, Veṅkaṭa-Dêva-Râya, seated himself on his auspicious throne. Veṅkaṭa-Râya was thus ruling the kingdom, his form like Manmatha, an abode of learning, when, to the misfortune of his subjects, he before long ascended to Indra's abode.

The pearl from the womb of Timmâmbâ, the son of Raṅga-kshitîndra, was then anointed to the throne by Râma-Râja his sister's husband,—an ornament of Kshatriyas, protector of the fortunes of the Karnâṭa kingdom, noted for valour, generosity and mercy,—and the chief ministers. And Sadâśiva-mahârâya, (thus) seated on the throne of a great kingdom, the ornament of Vidyânagara, like the tree of plenty in Suragiri, having destroyed all his enemies, brought into subjection the whole land from Sêtû to Himâdri, and ruled for a long time. At his anointing the tears of joy shed by his subjects anointed the Earth as his queen.—(Further praises, among which it says that) the Kâmbhôja, Bhôja, Kâliṅga, Karahâṭa and other kings acted as servants in his female apartments.

(On the date specified), in the presence of Viṭhalēśvara, on the bank of the Tungabhadrā, he made a grant (with all details specified) of the village of Kaballī, giving it another name of Krishnāpura, situated in Sīgenād of the Hāsana country, in the famous Hoysana kingdom,—to Narasa-paṇḍita, son of Tippaṇa-paṇḍita, and grandson of Hōbala-paṇḍita, of the Ātreyā-gōtra, Āśvalāyana-sūtra and Rik-śākhā, (with all the rights pertaining to it).

A jewel to the Lunar line was the king Nanda. In his line was born the king Chalikka; and descended from him was Bijjalēndra. Of his line was Sōmi-Dēva, who captured seven hill-forts. His grandson, master of Aravītipura, was the king Pinnama, whose son was the king Aravīti-Bukka, whose wife was Ballāmbikā. From them was born Rāma-Rāja, whose wife was Lakkāmbikā. They had a son Śrī-Raiga-Rāja, and his wife was Tirumalāmbikā. Their son was Rāma-Rāja, whose younger brothers were Tirumala-Rāja and Vēṅkaṭādri-Rāja. Krishnappa-Nāyaka, son of Adappa Bayyapa, having made application to Rāma-Rāja, the establisher of the wealth of the Karṇāṭa kingdom, (with many other titles), he obtained the sanction of Sadāśiva-mahārāya to the grant. (Here follow details of boundaries.)

The sāsana was composed by Sabhāpati-Svayambhu, and engraved by the carpenter Viraṇāchārya, son of Viraṇa. (Usual final verses.)

(Signed in Kannada) Śrī-Virūpāksha.

8

Date 1666 A.D.

Dēva-Rāja-Odēr of Maisūr made, for the goddess Chāmuṇḍēśvari, a grant of the village of Gavunahallī, exempt from all taxes.

9, 10

Date ? 1233 A.D.

In the time of Nārasimha;—Mādleya, son of the great feudatory Kabbinakere Hiriya-Tamma, fought bravely in Yadappa's war and attained to the world of gods.

11

Date 1117 A.D.

(On the date specified), in the time of the mahā-maṇḍalēśvara, Tribhuvana-malla, Biṭṭi-Dēva, when Kanna-mahārāja destroyed Kabbinakere, Ēcha-Gāvunda and his son-in-law Mañja-Gāvunda fought and attained to the world of gods. His three grandsons (named), in the time of Vīra-Ballāla (set up this stone).

13

Date 1516 A. D.

Praise of Gaṇapati and Śambhu.

When Kṛiṣṇa-Rāya-mahārāya marched against Gajapati, and having set up a pillar of victory on the bank of the Kṛiṣṇavēṇī, was returning, his daśavāyi was Aliya-Timmarasa-Odeya of the Ātreya-gōtra and Sōma-vamśa.

The son of Timma-Rāja and Virupāmbikā was Rāya-Odeya (his praises), whose son Dhanañjaya-Rāya-Odeya made a grant, for an agrahāra, of Biṭṭugonḍanahalli, giving it another name of Dhanañjaya-grāma, belonging to the Hāsana sthalā, which had been assigned to him for his office of *Amara-padeya-Nāyaka*, to Channa-Dikshita, son of Tippaṇa-Jōyisa, son of Jannupādya, of the Viśvāmitra-gōtra and Āśvalāyana-sūtra, with all the rights pertaining to it.

Where hast thou been wandering, Nārada?—Hara, in the earth.—What is there wonderful (there)?—(The ocean) ran dry, filled with dust from Dhanañjaya's (Arjuna's) victorious march; but why there was no fear for the smiter off of the wings of (mount) Maināka was, because the waters were again filled up by the tears of the wives of the enemies of Nitāśoka.¹

Land given to a Brahman is like an only sister to all the kings in the world: neither to be enjoyed nor taken in marriage. (Other usual final sentences.)

15

Date 1562 A. D.

Praise of Gaṇapati and Śambhu. The profit of maintaining another's gift. May this Śarvva (or Śiva) śāsana endure.

(On the date specified), while the mahā-maṇḍalēśvara—son of the rājādhī-rāja rāja-paramēśvara praudha-pratāpa Achyuta-Rāya-mahārāya,—Sadāśiva-mahārāya was in Hastināvati-Vidyānagari, ruling the kingdom in peace and happiness:—

In the country which had been assigned to Rāma-Rāja, the agent for his affairs,—Bukana-Nāyaka, younger brother of Timmappa-Nāyaka, the son of Basavappa-Nāyaka,—in order that great increase of merit might accrue to Kṛiṣṇappa-Nāyaka, son of Bayappa-Nāyaka,—made for the god Rāmēśvara, which he had set up, a grant, exempt from all taxes (named), of the village of Niḍividi, together with its hamlets (named), situated in the Hāsana country which had been assigned to him for a residence. (Usual final verses.)

¹ This extraordinary verse, which has no apparent connection with the text, except in containing the name Dhanañjaya, has been met with in no other inscription, and seems to be imperfect. It will be further noticed in the Introduction.

16*Date 1458 A. D.*

Śri, Gaṇapati, Śāradā, and the guru are my portion. Praise of Śambhu.

(On the date specified) the mahārājādhirāja rāja-paramēśvara, champion over the three kings, captivator of the women of Kuntaṇa, . . . Nārāyaṇa of royal treasures, Mallikārjuna-mahārāya gave order to his minister Timmaṇa-danḍādhīśvara, and made over to the hands of Dēvapodeya, the officer of Svati, the village of Lakshmīsāgara, situated in the country of the village of Svati, which belonged to his royal estate, in order that it might be populated.

And Malla-Rāja's son gave it to the *batṭa* Nukarāja for an inn for the distribution of food.

17*Date 1774 A. D.*

(On the date specified) Kṛishnappa-Nāyaka, (son) of Vēṅkaṭādri-Nāyaka of Bēlūr, gave a decree to Hāla-Vodēr as follows: The land of the *agachi* paddy fields between the two villages of Kirakahallī in the Hettūr-mande of Hettigē-nād and Bāchihallī in the Marattūr-mande of Godyuvali-nād—is granted to you that you may build a *matha* and cultivate it, marking it out with stones at the four corners. This land you and your disciples in succession will enjoy, and carry on the religious work of the *matha* in peace.

(Signed) Śri-Kṛishṇa.

18*Date 1417 A. D.*

Praise of Gaṇapati and Śambhu.

(On the date specified) the [mahā]rājā[dhirāja] rāja[paramēśvara] Bukka-mahārāya made a grant of the village of . . . satya for the god Virūpāksha of Maṅgala.

19*Date 1360 A. D.*

Praise of Tippa-Rāja, who (?) captured the fort of Uchchaṅgi, and of his wife Singara-Dēvī (much defaced).

(On the date specified) Tippanṇa-Vodeyar, eldest son of the mahā-maṇḍalāśvara, destroyer of hostile kings, sultān over the Hindū kings, master of the eastern and western oceans, Bukka-Rājodeyar, made a grant of land (specified), to provide for the ceremonies of the god Janārddana of Pālāya, making it over to the *pūjāri*.

20

Date? 1628 A. D.

Era-Timmaya made over to the god Janârdana certain land to the south of Pâlya, which Kṛishṇama-Nâyaka had given to him for 40 *varaha*.

21

Date about 1580 A. D.

The mahâ-mandalêśvara Tirumala-Râja-mahâ-arasu's brother-in-law, Hasata-râja-mahâ-arasu, made a grant of land (specified) to the applicants from the *matha* of Pradyumna-Vodeyar, for the god Janârdana of Pâlya.

22

Date 1566 A. D.

(On the date specified), at the time of the moon's eclipse, Bukkappa-Nâyaka, in order that merit might accrue to Kṛishṇappa-Nâyaka, released the 18 agrahâras and other sarvamânya villages of the Göṇibid country, from the payment of watchmen's dues, alms, shares, *solage* and forced labour,—giving a decree on stone to that effect as an offering to Íśvara.

23

Date? 1636 A. D.

(On the date specified) the officer of Bana-nâd, Dêvaṇa-dannâyaka, in the presence of the seven nâds, made Sindhuvalli a *kodagi* of the hamlet.

24, 25

Date 985 A. D.

(On the date specified) in Kaliyuga-Bhîva-mahârâja's kingdom, at the destruction of Nallûr in Bîravamma's (or, the Bêdar Bîramma's) raid, Dore-Gavuṇḍa charged into the horse, and slaying, went to *svarga*. His son Ereyaṅga set up this stone out of respect for him.

28

Date 896 A. D.

(At the time specified) when Satyavâkyâ Permmâdi was ruling the kingdom of the world:—adorned with all good qualities, an ornament

29

Date 1174 A. D.

When the rāja of the hill rājas, the boldest of the hill country, the male *bhērunda*, Hoysala vīra-Ballāla-Dēva was ruling the kingdom of the world:—(on the date specified) Bōrayya, son of Saṇa-Gaṇḍa of Havāli-Pāleya, and Kāleyya son of Baleyya, having fallen in the Halevāgil war, — his son Bōrayya, performing the *krama-samprōksha*¹, raised this stone, which was prepared by Mulōja, son of Mālōja.

30

Date 1212 A. D.

In the same reign, Mañche-Gauḍa, son of Mañche Gonḍa of Hañchūru (fell).

31

Date 1211 A. D.

When the refuge of all the world, favourite of earth and fortune, mahā-rājādhirāja, born lord of Dvārāvatī-pura, sun in the Yādava sky, rāja of the hill rājas, champion over the hill chiefs, a male *bhērunda*, unshaken wrestler, the illustrious [Hoysala] vīra-Ballāla-Devarasa was in Rāya patṭaṇa, ruling the kingdom in the enjoyment of peace and wisdom:—.... son of the minister Kāntaṇa, with the great farmers (on the date specified) bought Hañchūru at the price of the time, and granted it

The approval of Manali-nāḍ;

(Signed) Śrī Somanātha.

33

Date 910 A. D.

When lord of Kuvalāla-pura,

34

Date? about 1080 A. D.

While the mahā-maṇḍaleśvara Jayasiṅgha-mahārāja-dēva was ruling the kingdom:—Karikanna fighting for water at the pond, fell. They buried him here, and divided the tax, so that (the water) might be equal to both sides, Mari-Dēva and Maṇana.

¹ A Jain ceremony.

35

Date? about 1505 A. D.

Singâpura which was granted by Harihara-mahârâya [? having fallen to ruin], Bukkappa-Nâyaka, agent for the affairs of Krishnappa-Nâyaka, having made application, made a grant of it for the love of Virûpâksha, in order that merit might accrue to our Kempa-Kâchappa-Nâyaka.

36

Date 1381 A. D.

Praise of Šambhu, the Boar, Gaṇeša and Viṣhṇu.

From Chandra (the Moon) was descended Yâdu, and the Yâdavas were celebrated in the Sôma-vaiñša (or Lunar race). Among them was the renowned king Saṅgamêśvara. His son (omitting laudations) was Bukka-bhûpati. From his union with Gauri was born the râjâ Hariharêśvara.

(With various titles), the râjâdhîrâja râja-paramêśvara Harihara-mahârâja (on the date specified), in the presence of the god Virûpâksha in the Pampâ-kshêtra, having made the village of Singâpura, situated in the Abaliga-nâd of the Hoysala country, an agrahâra, consisting of ten shares, he bestowed them (with usual ceremonies) on ten Brâhmaṇas of various gôtras and šâkhas (names given).—(The grant is repeated. Also praises of Harihara.)

Righteous witnesses:—sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening,—these know the acts of a righteous man. (Usual final verses, among which occurs the following)—

Indra asks the Châṇḍâli woman, “What is this being cooked by thee?”—“Dog’s flesh, steeped in spirit, in a skull from the funeral pyre; and from fear of dust from the feet of those who take by force the property of gods or Brâhmans, it has been covered by me with leather.”

37

Date? 1145 A. D.

When (with usual titles) vîra-Nârasîṅga-Dêva was in Dôrasamudra, ruling the kingdom in the enjoyment of peace and wisdom:—Chandu-Vegade and Dêsi-Vegade of Kundûru (in repelling an attack on their town were killed).

38

Date ? about 1000 A.D.

When born lord of [Baṇavâsi]-pura, [worshipper of the god] Madhukêśvara, was in the residence of Banavâse, ruling the kingdom in peace and wisdom:—Bammaya, son of Kâ , son of Malega-Jîya, the mahâ-râja's royal guru, displaying his bravery and pleasing the king, received from his favour a title, and erected a lofty Śiva temple.

The śâsana was engraved by Gaigôja, son of Vardhamâna, an ornament to the faces of titled artists.

39

Date 1664 A.D.

Praise of Râma, Śambhu and the Boar.

(In Telugu.) (On the date specified), the râjâdhirâja râja-paramêśvara-vîra-pratâpa Sri-Raṅga-Râya-Dêva-mahârâya, son of Gopâla-Râja and grandson of Arivîti-Raṅgappa-Râja, of the Âtrêya-gôtra, Âpastamba-sûtra and Yajus-śâkha, born in the Sôma-vaiñsha,—made to Kuchchayya, son of Tiruvêṅgalayya and grandson of Veṅkaṭayya, of the Srîvatsa-gôtra, Âślâyana-sûtra and Rik-śâkha, a grant of land in addition to that formerly given in Honnavallî, in the Pâlyem country belonging to Bélûr. (The grant is repeated three times, and was made with usual ceremonies) in the presence of the god Chennakêśava in Vêlâpuri, through love of Veṅkaṭeśvara, as an offering for Kriṣṇa.

(Signed) Śri Râma.

40

Date 1663 A.D.

Praise of Râma, Śambhu and the Boar.

(On the date specified) when the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Śrî-Raṅga-Râya-Dêva-mahârâya, son of Gopâla-Râja, and grandson of Arivîti-Râma-Râya-Raṅgappa-Râja (etc. as in No. 39), seated on the jewel throne in Ghanagiri, was ruling the empire of the world:—he made to Ânaya, son of Śrinivâsayya, and grandson of Gônipâda Janârdaya, of the Srîvatsa-gôtra, Âpastamba-sûtra and Yajus-śâkha, a grant of the village of Vâsudêvanahalli, in Abbaligu-nâd, belonging to Bélûr; making it in the presence of the god Channakêśava on the bank of the Vishnusamudra in Vêlâpuri, from love to Veṅkaṭâchalapati, and as an offering to Kriṣṇa.

Chariots and armies maintained by property taken from Brahmanas will in time of war crumble away like a bridge built of sand. (Usual final verses.)

(Signed) Śri Râma.

41

Date 1645 A. D.

A grant by Veṅkaṭādri-Nāyaka, to Timma-Nāyaka, brother of Kṛishṇama-Nāyaka, (son) of Veṅkaṭādri-Nāyaka, agent for the affairs of the mahārājādhī-rāja rāja-paramēśvara vīra-pratāpa Śri-Raṅga-Rāya-mahārāya.

42

Date 1212 A. D.

While, with all titles, the Vishṇuvarddhana pratāpa-Hoysala, the strong-armed vīra-Ballāla was ruling the kingdom :—(on the date specified) the chief of Hañche, fighting with the people of Kerehalli for the pond of Madabala in Nelenād, died. On which the pond was built, and this memorial stone raised.

43

Date 1212 A. D.

(In the same reign and date as above) all the subjects of the nād, before Gaddey-arasu of Hañche, made a grant of land to

44

Imprecation on those who interfere with the property of Singiri Kalesānta-Dēva, head of the māṭha. (On the date specified) Kalle-Gauda, son of Parve-Gauda of Karjavalli, in order that merit might accrue to Timmappa of Kaṇatūr, made, from the land assigned for the offerings to the god Kallēśvara, a grant of 24 khaṇḍugas of rice for Śānta-Deva's māṭha.

45

Date 1025 A. D.

¹ (On the date specified) performer of eighteen horse sacrifices, receiver of a boon from Padumāvatī, having the lion signet, lord of nagara, śrīmad Malappa-Rāja ; —the son of the hill chiefs, an elephant goad to the brave, the nāl-gāvunḍa of the Manale Three-hundred, Kanna-Gavuṇḍa's son having mounted an elephant, was invested with a title, and received Kadabavalli as a *kodage*. Witnesses—(many named).

Written by the sénabōva Vōrayya.

¹ The inscription is much defaced and difficult to make out.

47*Date 1282 A.D.*

When, (with usual titles), Hoysana vîra-Nârasimha-Dêvarasa was ruling : (on the date specified) Koṇḍu-Nâyaka marched against (?) Râmanâtha-Dêva, when Nâyaka fell in the war and attained to the world of gods.

48*Date 1277 A.D.*

A similar record in the same reign.

49*Date? 1276 A.D.*

(On the date specified), when (with usual titles) Hoysala vîra-Nârasimha-Dêvarasu was ruling the kingdom in peace and wisdom :—in the war with, who came by order of the Sêvuna-Râya,—Enkanna, son of Hiriya-Bâcheya-Nâyaka of Dudda, slew and performed his master's service. His elder brother Dêkaya erected this stone. His title was champion over adulterers.

50*Date? 1293 A.D.*

(On the date specified), by order of (with usual titles) Hoysana vîra-Nârasimha-Dêva,—Kûsakâli, grandson of Chatṭaya-Nâyaka of Dudda, having given his head for this service, Chatṭavve put up this stone for her son.

51, 52*Date? 1310 A.D.*

(On the date specified), when (with usual titles) Hoysala vîra-Ballâla-Dêva was ruling the kingdom in peace and wisdom :—the Turks having marched against Dorasamudra, Baicheya-Nâyaka, son of Nađegore Mâchaya-Nâyaka of Dudda, displaying a bravery that was admired by both armies, fell. On which his younger brother Pâdi-Nâyaka and his son Mâchaya raised this stone, which was prepared by

53*Date 1170 A.D.*

Praise of Šambhu.

Among the Poysalas, lords of Dvârâvati, having the tiger crest, born in Šaśapura, was Vinayâditya. To him and to Keleyabbarasi was born Ereyâṅga,

whose son was Vishṇu. (His praises, among which are the following:) Why is the south wind delayed? why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Vishṇu's expeditions along the banks of the Kāvērī. (Also) Dhārā, which was the stronghold of the Mālava kings, and which had been brought to great fame by king Bhōja, he swallowed, as if the preliminary sip (*āpōsana*) before devouring the whole earth in his expedition to the north;—who can describe such a hero? (Also) These are not mere eulogies; he having gained the fame of Kripa and Arjuna, why should there be a separate Bhārata story? is not the history of king Vishṇu enough?—To Vishṇu and to Lakshmi-Dēvi was born Nārasimha. (His praises.)

While (with usual titles) Tribhuvana-malla, the capturer of Taṭakāḍu, Gaṅgavāḍi, Noṇambavāḍi, Banavase, Hānuṅgal, Halasige, and Beluvala; the strong-armed Vīra-Gaṅga pratāpa-Hoysaḷa Nārasimha-Dēva, bearing up in his powerful arms the whole earth between Hima and Sētu, putting down the evil and upholding the good, was ruling the kingdom in the enjoyment of peace and wisdom:—The dweller at his lotus-feet,—was the great minister Heggade-Kālīmeyya, whose high descent was as follows:—

Reading and explaining the Vēda, studying the meaning of the Vēda, devoted to following the precepts of the Vēda, delighter in the Vēda, was a great Brāhmaṇa named Gōvinda. His eldest son, by his justice, life, piety and wealth, famed as chief in the world, was Nāga-Rudra. His next younger brother was Maddimayya, like *maddu* (medicine) to those in distress; whose wife was Mākavve. Their son, whose employer was Būchāṇa, was Kālīmayya (his praises).

(With numerous titles) the great minister, Heggade-Kālīmayya, having set up the god Kālēśvara in Jakkeyanahalli, belonging to Kōravaṅgala attached to the great agrahāra of Sāntigrāma,—in order to provide for the ceremonies, offerings and worship of the god, and for repairs of the temple and the food of the ascetics, made a grant of certain lands (specified).

The priest of the temple was Śivaśakti-Paṇḍita, to whom Kālīmayya-Heggade made over the temple. (Usual final verses.)

Engraved by Suryyaṇa, āchāryya of the scribes, Madana-Mahēśvara.

54

Date? 1176 A.D.

By order of the sharer in a thousand unalloyed supreme delights, equal to a second Lakshmi, a rutting elephant to co-wives, the senior queen Kētala-Dēvi,—the Heggade-Biṭṭiyanṇa and the Heggade-Malliyāṇṇa presented (on the date specified) one hand-oil-mill for the perpetual lamp of the god Kālēśvara.

55

Date 1178 A.D.

While (with usual titles) Hoysala Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—he confirmed to the goddess Honnudiķe of Dudda, the chief goddess of eighteen *yôga* thrones, the grant of lands (specified) formerly given by Vîra-Gaṅga-Hoysala-Dêva. And the Brâhmaṇas of Bammeyanhalli presented certain land (specified). And Kâla-Honneya, born to Biṭṭiyâṇṇa and Honnave, worshippers of the goddess, had the temple repaired, for which all the people, with Bâsa-Gonḍa, Bûva-Gonḍa and the sênavoya Bâchanna contributed. (Usual final verses.)

57

Date 1155 A.D.

The pure, spotless, unending, self-existent, all blessing, first of tîrthas, a daily festival, set with jewels, the abode of the Jinas, an ornament to the three worlds, do I resort to as my refuge. May it prosper, the supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina šâsana.

While (with usual titles) Hoysala vîra-Nârasimha-Dêva was in his residence in the royal city Dôrasamudra, putting down the evil and upholding the good, and ruling the kingdom of the world in peace and wisdom:—

The worshipper of his lotus-feet, the subduer of hostile armies, possessed of all titles, was the great minister, senior general, Châvimapya; whose greatness was as follows:—(His praises, among which it says he was) Biṭṭi-Dêva's Garûḍa. His wife was Jakkavve. Her god being Jina, her guru Nayakîrtti-Dêva-yati, her mother Âchavve, her father Bammayya, her husband the general Châmaṇa,—who was more honoured than Jakkavve? (Her praises).

Her elder sister (her praises) was Padmiyakka. Her guru, skilled in all grammar and logic, in poetry, in drama, in composing of verse with purpose, in philosophy, in religious lore, in worldly wisdom, in all arts, in agreeable speech, was the great Nayakîrtti-Dêva-yatipa, the siddhânta-chakrêśvara.

Hearing Heragu praised by all as a good place, Jakkale with desire had a *basadi* made there, and endowing it with land, gained great fame.

(On the date specified) the consort of the great minister, the senior general, Châvimapya; lay-disciple of Nayakîrtti-siddhânta-chakravartti, âchâryya of the śrî-Mûla-saṅgha, Dêṣiya-gaṇa, Pustaka-gachcha, and Konḍakuṇḍânvaya; Jakkavve, with great joy, having set up the god Chenna-Pâršvanâtha; in order to provide for the eight kinds of ceremonies, for repairs of his lofty temple, and for distribution of food to the rishis, in the presence of the chiefs (named) of Heragu, having made application to the mahâ-maṇḍalâśvara Nârasimha-Dêva, made a grant of land (specified).

58

Date? 1174 A. D.

While (with usual titles) Hoysala Ballala-Deva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified) he made a grant of land (specified) for the basadi of Heragu.

(His praises, among which is the following) When the *bhêri* drum sounded (announcing his march), Lâla lost his *lila* (sportiveness), Gurjara was consumed with *jvara* (fever) through fear, Gaula was as if pierced with a *śûla* (spear), Pallava was reduced to *sampal-lavam* (meagre wealth), Chôla had his *châla* (crown) reduced to powder.

Blessings on Châmaṇa and Jakkavve. (Usual final verses.)

59

Date 1176 A. D.

(On the date specified) the chief of the customs (named) released the customs-dues for the perpetual lamp of the god Chenna-Pâriṣva of Heragu. And the headman, the sénabôva (both named) and all the people gave the tax on one bullock oil-mill and one oilman's house-tax.

61

Date 1218 A. D.

Praise of Jaitanâtha, and the Boar.

In the Sômânvaya (or Lunar race) was Yadu, and in the Yadu family arose the king Sala (his praises). Once when he was in Śaśapuri, a muni called out in the Karṇâṭa language with great fear *poy Sala*, on which he at once killed the tiger with the stick in his hand. From which he and his line obtained the name Poysala and had the tiger flag. In it, like a sun, arose Vinayârkka. Then Ereyâuga, who had three sons,—Ballala, Vishnu-Dêva and Udayâditya. Of them,—how many hostile kings did he not destroy, how many did he not take into favour and restore under his support, what lands bestowed by him have been resumed, what gift did he not make, how many reservoirs and other charitable works did he not carry out, what can be said of the king Vishnu? His son was Narasiṅha, whose wife was Ēchala-Dêvi. They had a son Ballala (his praises).

While (with usual titles) Poysala vîra-Ballala-Dêva, being on a tour of victory, was in his camp at Nidugal-durga in Sîre-nâd, governing the kingdom in peace:—

A dweller at his lotus-feet was Jai-Bhaṭṭayya-Nâyaka, whose descent was as follows:—A râja by right of the Kâshmîra country; his house being in the

Bhadrâhu village of the Gûla-vishaya; of the Bhârgava-gôtra; his paternal grandparents Chhûni-Dêva and Vallâ-Dêvî; his father Jôyila-Dêva; his mother Gaigâ-Dêvî; his maternal grandfather Rudraghôsha of the Vaśishta-gôtra; his father-in-law the Sâvâsi official Chhûja-Bhaṭṭayya-Nâyaka of the Vaitâna-sa-gôtra; his brother-in-law, the great minister Mâdhavayya-Danâ-nâyaka; his mother-in-law Abbave.

Be it well.—The Sâvâsi official, great master of the robes, chief favourite, a wishing tree to his dependants, bathing and sacrificing at dawn and observing both êkâdaśis, worshipper of the feet of Brahmans and gurus, worshipper of the divine lotus-feet of the god Jaitanâtha,—Jaya-Bhaṭṭayya-Nâyaka, having set up the god Jaita-Nârâyaṇa (on the date specified) at the time of the moon's eclipse, the great emperor vîra-Ballâla-Dêva made to him a grant of 40 gadyâṇa and Ânehalli for that god. This *pura* and that Ânehalli were granted free of all taxes as long as sun and moon endure.

The Brahmans of Heragu having made ten houses in the god Jaita-Nârâyaṇa's *pura*, will receive 10 *hon* in Ânehalli. Beyond this the Brahmans have no claim in either the *halli* or the *pura*. All the produce is for the service of the god. The eight rights of full possession are vested in Jai-Bhaṭṭayya-Nâyaka and his posterity as long as sun and moon endure. Particulars of some other land granted.

The Brahmans granted to Jôgayya a house and some land.

The artists (were) Pemmi-ôja, Masañôja, Nârâyaṇa-dêva.

64

Date ? 1557 A. D.

Praise of Šambhu. (On the date specified) Kriṣṇappa-Nâyaka gave to Chikkaṇṇa-Devaṇṇa, *bhaṭṭa* of Kommanahalli, a grant of Kommanahalli, belonging to Nuggehalli fort, as a complete agrahâra.

65

Date 1149 A. D.

Praise of Kêśava and Šiva.

From the lotus navel of Puṇḍarîkâksha (Vishṇu), the sole preserver of all worlds, sprang Puṇḍarîkâsana (Brahma); from whom Atri; from Atri's eyes, Sôma (the Moon); from Sôma, Budha; from Budha, Purûrava; from Purûrava, Âyu; from Âyu, Nahusha; from Nahusha, Yayâti; from Yayâti, Yadu sprang. After him the Sôma-vamša itself came to be reckoned as the Yadu-vamša.

In the Yâdava-vamša, among the kings of Dvârâvati, who was the one most celebrated? In that Yadu-vamša a king named Saļa was hunting along

the slopes of the Sahya mountains, when in a certain place a tiger bounded out to devour a muni who was there doing penance. That muni, in order to test his bravery, said *poy Sala*, on which he immediately killed the tiger with his dagger. The muni being pleased, conferred on him the tiger as a victorious crest and that exclamation as a victorious name. From which time forth the Yadu-vainša itself was reckoned as the Poysala-vainša.

In that line,—though there be twelve *ādityar* (suns), the glory of Vinayāditya was such as to outshine them all. His wife (omitting laudations) was Keleyabbarasi. Their son was Ereyāṅga, by whose anger was burnt up Bali's city, calling to mind the destruction wrought by Rama's fire-arrows. His wife was Ēchala-Dēvī, who bore three sons,—Ballāla, Vishṇu, and Udayāditya. Mahēśa, the chief object of his worship; the goddess of victory, his chosen wife; his subjects, his kingdom; his relations by marriage, his allies; his fame, which resembled the milk in the cocoa-nut, his treasury:—thus did Ballāla acquire all greatness in the world.

First acquiring the wealth of the Poysala kingdom, and holding it with the strength of his arm, as his power grew, his commands were issued beyond the points of the compass, and seizing by force Talakāḍu, he became the first in the Ganga kingdom, the upraiser of the Yadu-vainša,—Vishnu-bhū-pālaka. The Earth goddess was immovable as a statue in the pillar of his arm; while the goddess of valour by forced labour fed his sharp sword, so that it should not waste away; and Yama gave up his buffalo on which to carry away the corpses of his slain enemies:—who could fight against him, who conquer him, who stand before him without trembling? The Tuļu country, Chakragoṭṭa, Talavanapura, Uchehaṅgi, Kōlāla, the seven Male, Vallūr, Kañchi, Hadiya-ghatṭa terrible to behold, Bayalnāḍ, the Nīlāchala hill-fort, the great Rāyārāyapuri, Tercyūr, Kōyatūr, Gondavāḍi—all these did he take with a frown, the mighty and powerful king Vishṇu.

Be it well. While, entitled to the five big drums, the mahā-maṇḍalēśvara, boon-lord of Dvārāvatī-pura, receiver of a boon from the goddess Vāsantikā of Śaśakapura, a proud royal swan of the banks of the Kāvēri, the capturer of Talakāḍu Koṅgu Naṅgali Gaṅgavāḍi Noṇambavāḍi Banavase and Hānuṅgal, the strong-armed Vīra-Gaṅga Vishṇuvarddhana-Poysala-Dēva,—protecting all the earth lying within the Naṅgali-ghāṭ on the east, Koṅgu on the south, Bārakanūr on the west, and Sāvinmale on the north,—was in his residence at Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus-feet, was Koṇeya-Śaṅkara-Daṇḍanātha, deceiver of those who deceive, smiter of those who attack him, turning and striking but once, the champion who took off the head of Kallatti-Lōka, an ornament to the face of daṇḍanāthas. When the Maleyālas, *pallikāras*, valiant sons of kings, *ādalajas* who were masters of the horse, and generals of feudatory kings,

coming with speed stood up against him, exalting their valour and activity,— he smote them, pierced them, cut down those who had joined together, and secured the victory,—this clever general Śaṅkara, famed for his bravery. In Araṇimale, Koṛaṭi, Kōṭāla, Areyatti-Bāgalatti, Kuṇaṅgil, Tāmarecharu, Halasūr and Kāntapura did he erect Vishṇu temples. After which, in the Honnavāra agrahāra in Nirggunda-nâd (on the date specified), he set up the god Kēśava.

66

Date? about 1170 A. D.

The great minister Heggade Lakumayya, son of Nāga-Dēva-Nāyaka born in the Kāṇva-vamśa, of the Kāśyapa-gôtra, possessed of great wealth obtained through the worship of Purushottama, unassisted hero, of invincible might, having freed the kingdom of Poysala-Nārasimha-Dēva from enemies and established him, receiving a gift as a mark of his favour:—

He made a grant of land (specified) for the god Kēśava, measured by the Bâchividî pole of 46 spans; and for the *nûla-habba* (or cotton-festival) assigned 1 *kalihu* from each house of the weavers.

Also to Bōkaṇa, son of Śaṅkara-Daṇḍanāyaka, he granted a *kanduga* of rice-land; and to the temple-servant Molle 2 *bala* of cooked rice and 2 *kandugas* of rice-land.

Bōka-Gavuṇḍa of Honnavûru to maintain this. (Usual final verse.)

67

Date? 1174 A. D.

Moreover, from the hands of (with usual titles) Hoysala Ballāla-Dēva, the great minister and *sarvādhikāri* Heggade-Lakmayya (on the date specified) having received the washermen's ghât of Pûrvvagâvi, made grants under that tank for the god Kēśava of Honnavûr, and for the Brahmans and for Biṭṭi-Gavuṇḍa (as specified).

68

Date? 1174 A. D.

Praise of Śambhu. (On the date specified) in the war about the boundary of Honnavûr and Niragunda, Honna-Gauḍa, son of Bîma, fought and attained to the world of gods. On which all the people of Masaṇa, in the government of the senior betel-carrier, the Heggade-Mâchiyanṇa, uniting (made a grant for his family).

69

Date 1155 A.D.

Praise of Śambhu

While—entitled to the five big drums, the mahâ-maṇḍalêśvara, a moon to the water-lily the Yadu-kula, an ocean of virtue, the Yâdava-Nârâyaṇa, an object of desire to the cleverest of the fair, in bravery the king of beasts, râja of the hill-râjas, a thunderbolt in splitting the skull of Karapâla, champion over the hill-chiefs, master over the herd of adult elephants the race of kings, lord of Gaṇḍagiri, Indra in reducing the mountain the pride of the fierce Pâṇḍya, Brahma in wisdom, Garuḍa to the serpent the army of Jagaddêva, Balarâma in might, an axe in cutting down the tree Narasiṅgha-Brahma, thunder to the swan the pride of Iruṇigôla, Purûrava in attaining the objects of human desire, a jewelled arch to the abode of the goddess of victory, destroyer of the pride of Adiyama, a great serpent to the chiefs, a Kandarpa in beauty, devoted to the remembrance of Viṣhṇu, adorned with valour, the champion who captured Taṭakâdu, unshaken, brave, a śarabha to the lion Cheṅgiri, the equal of Âdirâja, having received a boon from the goddess Vâasantikâ, scented like musk, with these and all other titles,—the mahâ-maṇḍalêśvara, the capturer of Taṭakâdu Koṅgu Naigaṇî Gaṅgavâdi Noṇambavâdi Banavase and Hâmuṅgal, the strong-armed Vîra-Gaṅga Kaḍamba Viṣhṇuvarddhana's dear son, Nârasimha-Hoysala-Dêva, putting down the evil and upholding the good, was governing the Gaṅgavâdi Ninety-six Thousand and the Noṇambavâdi Thirty-two Thousand, his victorious kingdom extending on all sides to continue as long as sun, moon and stars, and he was in his residence in Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus-feet, was the great minister and general, senior master of the robes, Bôkimayya, whose bravery was as follows:—When the great victor Bôkaṇa marches forth, is Chôla not terrified, does not Mâlava retire in fear, Kaṅga run to the refuge of his hill-fort, Gujjara escape to one side, or will they meet him in war and survive—this Garuḍa of Bittî-Dêva, in the middle of the earth? The Tulu country, the Changa king's territory, the famous Bayalnâd, the Koṅga king's dominion, the great Chôla country, and the celebrated places in did he by the strength of his own arm bring into subjection to his king, and was like a hand-mirror to the goddess of victory in all the earth—Bôkaṇa. Annexing the territory of hostile kings who would not submit, and protecting the territory of chiefs who were shaking with fear, he brought the whole earth into subjection to the king vîra-Narasimha,—the master of the robes, Bôkaṇa,—as far as the western ocean.

The descent of his chief minister was as follows (omitting laudations):— Praised by all was Chinna-Veggade, whose wife was Mâkiyakka. Their son was Eraiga, to whom Bôkaṇa gave employment as *mane-veggade*. When he went before, thinking that Haḍavala-Bôka was coming, the kings of Chôla and Koṅgu, trembling sought refuge, and gave up their elephants, horses and army, did they not? His wife was Bâchala, and he had a junior wife Mâchala-Dêvi. By the former he had a son Bomma-Dêva.

This (with various epithets) Perggade Ereyamayya (on the date specified) set up in Mudugere the god named after himself Eraṅgêśvara and built for it a splendid temple. (Praise of the temple and of Mudugere). Its muni (with numerous epithets) was Nâgarâsi-paṇḍita-dêva, with worship of whose feet, he presented for the temple certain lands (specified). (Usual final verses.)

70

Date? about 1180 A. D.

Praise of Śambhu. While the refuge of all worlds, favourite of the earth, the mahârâjâdhirâja, illustrious emperor, vîra-Ballâla-Dêva was ruling the kingdom of the world as far as the Heddore:— in the fight which took place regarding the boundary of Kôravaigala and Dudda, Baramôja and Masañôja, the sons of Bittiyôja, having fallen, all the Brahmans of the immemorial agra-hâra Śântigrâma and the farmers raised this stone to their memory.

71

Date? 1173 A. D.

Praise of Śambhu.

There was a king (omitting laudations) named Vinayâditya, whose son was Ereyaiiga-Dêva. His wife was Échala-Dêvi, and they had a son Vishnu, to whom and his wife Lakshmâ-Dêvî was born Nârasimha. He, by his wife Échala-Dêvî, had a son Ballâla.

Be it well. On Sunday, the 10th of Śrâvâna śuddha, in the year Vijaya (21st July 1173), at the festival of the anointing to the kingdom and coronation, in the residence at Dôrasamudra, of—entitled to the five big drums, the mahâ-maṇḍalâśvara, boon lord of Dvârâvatîpura, a submarine fire to the ocean the Tuļuva army, a wild-fire to the forest of the enemies' forces, an elephant to the lotus-garden the Pâṇḍya family, a male *bhêrunḍa*, plunderer of foreign countries, a Bhîma in war, a Kâma of the Kali age, with these and all other titles,—Tribhuvana-malla, the capturer of Talakâdu, Koṅgu, Naṅgali, Noṇambavâdi, Banavase and Hânungal, the strong-armed Vîra-Gaṅga, unassisted hero, the fearless valiant Hoysala vîra-Ballâla-Dêva:—

A dweller at his lotus-feet, the sole lord for accounts, business and counsel, a public benefactor was the accountant Bûchi-Râja. That Bûchimayya's descent was as follows (omitting laudations):—There was a chief Brahman named Gôvinda, learned in the vêdas. His eldest son was Nâga-Rudra, whose next brother was Maddimayya or Maddi-Râja, who had for wife Mânkave. They had a son Gôvinda-Râja, whose younger brother was Nâka, a chief accountant in Nârasinha-Dêva's house. His younger brother was Kâlidâsa; whose younger brother was Bûchi-Râja, though younger than these three, their senior in good qualities. His wife was Bâchala-Dêvi, and they had a son who was named Nârasînha, after the king.

Thus happy in everything, his son, friends and wife, the great minister and accountant Bûchayya obtained lands and gardens for the god Bûchêshvara of Kôravaṅgala, a hamlet of the senior agrahâra, the Vaḍḍa-Šântigrâma in Sige-nâd, presenting at the feet of Ballâla-Dêva an offering of 200 *gadyâna*, and assigned the lands and gardens (specified) for the daily service and offerings, the perpetual lamp, the purification and other necessary ceremonies of the god Bûchêshvara, making them over to Dêvaśakti-paṇḍita of the Kapila-tîrtha of Dôrasamudra. His wife was Chandave, and their eldest daughter was Chokala-Dêvi, whose son, the pupil of Vâmaśakti-Dêva of Mâleśvara, upholder of the Šiva-dharma in the Gangavâdi Ninety-six Thousand, was Kalyâṇaśakti. Further praises of Chandave.

72

Date? 1160 A.D.

(Corresponds with No. 71 above, to Nârasînha.)

When (with various and usual titles) Hoysala Nârasînha-Dêva, putting down the evil and upholding the good, was protecting all the earth from Hima to Sêtû, and ruling the kingdom in peace and wisdom:—

A dweller at his lotus-feet, the most honourable man in king Nârasînha's palace, of unshaken good fortune, a mine of wisdom, walking according to the laws of Manu, of great fame, chief of business affairs, in advice on business and in foresight the sole handle (or pin) which set all the machinery in motion,—was Gôvinda-Râja: whose exalted descent even Indra's guru was incompetent to relate. (Here follow particulars the same as for Bûchimayya in No. 71 down to Maddi-Râja and Mânkave). Their son (omitting praises) was Gôvinda. His younger brother was Nâka, whose younger brother was Kâlidâsa, whose younger brother was Bûchi-Râja. Gôvinda's wife was Sântave, and their sons were Maddeya and Avimukta-Dêva.

This Gôvinda-Dêva, who with his younger brothers was at the head of Nârasînha-Dêva's palace, considering that of the wealth he had acquired not

a *hāga* should be expended, except for gods and Brahmans, had a splendid Śiva temple erected in his native place Kôravaṅgala in Sige-nād, and setting up therein the god Gôvindêśvara, to provide for the daily service, the feeding of Brahmans and ascetics, and for repairs of the temple, made a grant of lands (specified), giving them over to Vidyâbharâṇa-paṇḍita-dêva (on the date specified).

73

Date? 1199 A.D.

(On the date specified), in order that the ceremonies of the gods Gôvindêśvara, Nâkêśvara and Bûchêśvara might be carried on, Kallaya, son of Gôvindâchâri of Kôravaṅgala, made a grant of a garden. Also 12 *gadyâna*, the interest on which to be applied as follows,—for the dripping pot, 1 *honnu*; for incense for the three temples, 2 *honnu*; for the perpetual lamp, 3 *honnu*; for paddy for the Brahmans on the 8th (?) *bâvu* day and the 11th, 2 *honnu*; for a perpetual lamp for the god Bairava, 1 *honnu*. (Here follow names of trustees.)

74

Date? 1174 A.D.

By order of the great minister and sarvvâdhikâri's son Mâchayya, Bâ-charasa-Heggade of Heragu (on the date specified), for the perpetual lamp for the god Gôvindêśvara and for the oil-bath, made a grant of a hand oil-mill, free of tax. (Usual imprecation.)

75

Date about 1175 A.D.

Praise of Šambhu.

The Heggaditi Mâkaṇavve, mother of the four ministers, Gôvindamayya, Nâga-Rudramayya, Kâlamayya and Bûchi-Râja,—in order to maintain the works of merit established by her sons, caused the Mâkasamudra (tank) to be constructed.

76

Date about 1168 A.D.

(Corresponds generally with No. 71 and 72 above, but with special reference to Nâka-Râja). His wives were Dêlave and Boppeyakka.

Like the Nâga-râja, a bearer of the burden of the world, Nâkarasa, with his brothers, being the leading men in Nârasimha-Dêva's palace, considering that the wealth he had acquired should be expended on temples and tanks, had a temple of stone erected and gilded with gold in the agrahâra of

Koravaṅgala of Sige-nâd, saying, why bury your money in the ground? And having therein set up the god Nâkêśvara, he endowed it with lands (specified).

And all the Brahmans of the senior agrahâra Šântigrâma granted for it 10 shares. (Usual imprecations.)

77

Date 1377 A. D.

When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the four oceans, vîra-Bukkaṇṇa-Vodeyar was ruling the kingdom of the world:—The sons (three named) of the reciter of Kamba's *Râmâyana*, Nârâyaṇa of Ânugapalla, of the Vatsa-gôtra, did obeisance to the feet of the god Râmachandra and departed (on the date specified).

79

Date ? 1412 A. D.

Eleya-Perumâlu-Dâsa, son of Tirumaṇṇâlu of Heragu, made a grant of 10 *gadyâna* for the offering to the god Tirumala of Anugavalli: the interest on this money to be used by the Brahmans to provide 10 *mdna* a day.

80

Date ? 1417 A. D.

Vishnuvarddhana-Hari, a Śrivaishṇava, Jiyar of the Gô-mâṭha of Tirukkotṭiyûr, made a grant of land in Apparasanapalla to provide for recitation of the vêdas at the temple of Kêśava in Anumanpalli.

81

Date ? 1417 A. D.

Grant by (?) the same, to provide a perpetual lamp for the same god.

82

Date ? 1443 A. D.

(On the date specified) Gôvaṇṇa and Ballaṇṇa, sons of Śrîraṅga-Dêva of Araṇipura in Kaḍalûr, which is Aradattipura, and others (named) made a grant of lands (specified) to provide for the offering to the god Chenna-Kêśava, as follows:—for the daily offering, together with the hire for pounding 5 koṭagas of paddy; ghî, 1 sollage; milk, 1 mâna; curds, 1 mâna; oil, 1 mâna; 10 areca nuts, 20 betel leaves, sandal and incense; 2 cloths a year; and the Chaitra festival of lights according to former custom. Also of the provision made by Baṇe-daṇṇâyaka for their livelihood,—to the nambi, 6 ga; to the

parichâraka, 3 ga; for presents at the parvvas, 1 ga; for the bearers, 5 ga; for the gardener, 3 ga; for the cook, 2 ga; altogether 20 ga. And from the remaining proceeds they will whitewash the temple. And at the *mdla-paksha* a medium sized garland that has been placed on the god Padmanâbha, will be given to that Gôvaṇṇa and Ballaṇṇa, together with an extra offering of 1 *balla* of rice as a prasâda. Written with the approval of both parties by the sénabôva Singaṇṇa, priest of the Mûlasthâna god. To the bhatṭa of the god Chenna-Kêśava, the guru Dêpaṇṇa, will be given daily 2 areca nuts and 4 betel leaves. (Usual imprecation.)

(Signed, in Grantha) śrî-Gôpinâtha.

84

Date about 1230 A. D.

Praise of Śiva and the Boar.

The origin (as usual) of the Yadu race. In it was Sala, who had gone unarmed to worship the goddess Vâsantikâ, when a tiger bounded out to seize the muni. Seeing it, the muni called out in the Karuṇâtaka language *hoy Sala*, on which that eminent (*śârdûla*) man slew the tiger (*śârdûla*) with his stick. From him sprang Vinayâditya, whose son (omitting laudations) was Ereyâṅga, whose son was Vishnuvarddhana. His son was Narasiṁha, whose son was Ballâla. His fame was spread from the Himâlaya mountains, purified by the rise of the river of the gods (the Ganges), to Sêtû, celebrated for the footsteps of the enemy of Daśakan̄tha (*i. e.* Râma); and from the eastern mountains to the western mountains, where the clove trees are bruised with the prancing of the coursers of the sun. From him sprang Narasiṁha, whose mother was Padmala-mahâdêvi. On his expedition to the north the Tungabhadra was filled to the banks with streams of blood, and by his slaughter of Vikramapâla, Pâvusa and others, he filled the abodes of the celestial nymphs. When, mounted on a rutting elephant, he appeared in the front of the battle to slay his enemies, then by his bloodshed of the Sêvuna army, he recalled to the earth the bloody deeds of the god who slew Madhu and Kaitabha.

By the possessor of such fame, the mighty emperor Narasiṁha-mahîpâla, was given Kadalûr, otherwise called Arundhatîpura, the rent of which was 6 *nishka* and the produce 40 *nishka* less 2 *pâna*; and also, belonging to that great agrahâra, the village of Chikka-Kadalûr, the rent of which was 4 *nishka* and the produce 26 *nishka* 5 *pâna*; the whole formed into 10 shares. (Here follow particulars of the income, the donees, boundaries etc., and usual final verses.)

(Signed) śrî-Vîra-Nârasimha-Dêva's.

85

Date ? 1130 A. D.

Praise of Śambhu. The rise of the Yādavas (as usual). Vinayārkka's son was Eraṅga, whose son was Vishṇu.

When (with usual titles) Tribhuvana-malla, the capturer of Talakāḍu Koṅgu Naṅgali Gaṅgavāḍi Noḷambavāḍi Banavase and Hānuṅgal, the strong-armed Gaṅga, the mighty vira-Vishnuyarddhana-Hoysala-Dēva was ruling over the Gaṅgavāḍi Ninety-six Thousand and the Noḷambavāḍi Thirty-two Thousand, putting down the evil and upholding the good; and his victorious kingdom was extending on all sides to continue as long as sun, moon and stars; and he was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—(on the date specified) all the Brahmans of Gōvindapura, with certain gaudas (named), acquired certain lands (specified) for the god Kali-dēva. And Śivaśakti-paṇḍita's son Honna-Jiya, and Honna-Jiya's son Hola-Jiya, erected a temple for the god and constructed a tank. (Usual imprecations.)

The hand oil-mill for a perpetual lamp for the god, the customs officers made free for ever.

Written by Mudugere Nāgarāsi-paṇḍita. Set up by the sculptor Dēvōja for charity (*i. e. gratis*).

86

Date 1396 A. D.

Praise of Gaṇeśa, Śambhu, and the Boar.

There is—brother of the wishing-tree and the cow of plenty, younger brother of Ramā,—Sudhānātha (Chandra, or the Moon), born from the milk-ocean. Descended from him was the great king named Yadu; and by Vāsudēva (Kṛiṣṇa) of the Yādava race was the earth protected.

In that line was the king named Saṅgama, whose son (omitting laudations) was the king Bukka, whose son was Harihara, who made all the sixteen great gifts of old.

(On the date specified), at the time of the moon's eclipse, in the presence of the god Virūpāksha on the bank of the river Tungabhadrā, the king Harihara made a grant to Brahmans of Kadālūr near Hāsana in Sige-nādu, with its two hamlets (named), as an agrahāra, giving it the name of Harihara-pura, formed into 13 shares.

(The grant is repeated, but with titles for the king, some of which are unintelligible. Also particulars of the donees are given, with usual final verses.)

By order of the king Harihara, this copper śāsana was engraved by Muddanāchārya. Harihara-Rāya's signature:— śrī-Virūpāksha.

89

Date 1135 A.D.

Praise of Šaikara.

When (with an eloquent profusion of epithets, among which are) the lord of Gaṇḍagiri, a thunderbolt in splitting the great rock Pâṇḍya, in the sport of war bursting the heart of the Tuļu king, a Bhairava of the last day to the army of Jagaddêva, a powerful lion in devouring the fierce lion Sômêśvara, manifesting his pride in war to Mâṇikya-Dêvi of the Chakrakûṭa throne, a skilful archer in destroying the pride of Adiyama, breaker down of the tree Narasiṅha-Brahma, pleasing the Yôginis with draughts of blood in the skull of Kalapâla, his sword a Garuda in devouring the serpent Cheṅgiri, râja of the hill râjas, a fierce elephant in breaking down the plantain garden the spears of Iruṅgôla, covering up the points of the compass with the dust raised by his armies, a Vainya in shaking with his bow the Cheṅgiri mountain, establisher with his own army of Paṭṭi-Perumâla, having made his own Taṭavana-pura, having taken the Koṅgu country, having acquired Noḷambavâdi, having subdued Niла-parvvata, having taken possession of Kôlâla-pura, having destroyed Kôvatûr, having shaken Tereyûr, having crossed over Vallûr, having unbound Naṅgali-pura, having broken open the doors of the Ghats, having terrified Kâñchi-pura, (with other general epithets)—Tribhuvana-malla, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Dêva,—having by the might of his arm subjected the foreign countries bounded by the lower ghat of Naigali on the east, Koṅgu on the south, Bârakanûr and the other frontier places of Koṅkana on the west, and the Perddore on the north,—was ruling the kingdom in peace and wisdom:—

Considered as a dweller at his lotus feet (with praises) was Kêteya-Nâyaka, whose wife was Jakkiyabbe; and they had a daughter Šântala-Dêvi. She by her beauty attracted the king, as the daughter of the milk ocean (Lakshmî) attracted Purushöttama (Vishṇu), and obtaining his regard, had a lovely daughter, Chikka-Šântale. When by favour of her own husband Vîra-Gaṅga Vishṇu-varddhana-Dêva, she was ruling the kingdom, Šântala-Dêvi herself and her daughter went to the world of gods. And Jakkiyabbe, by the favour of king Vishṇu, erected Šiva temples to the memory of her daughter and granddaughter, in Elegunda in Nirggunda-nâd, setting up therein Šântalêśvara and Boppêśvara.

And the mahâ-maṇḍîlêśvara Tribhuvana-malla, capturer of Taṭakâdu, the strong-armed Vîra-Gaṅga Hoysala-Dêva (on the date specified) made a grant in Elagunda in Nirgunda-nâd of 3 shares for the god Mahâdêva of the tîrtha there, 14 shares for the Brahmans, and 3 shares for the princess's mother; altogether 20 shares, in memory of Chikka-Šântala-Dêvi. And the heggaditi

Jakkiyabbe made over her three shares to Śāntalēśvara and Boppēśvara in memory of her daughter and grand-daughter. (Some further grants by the Brahmans.)

Engraved by Kêtôja and Bammôja, sons of Balikôja.

90

Date 1135 A. D.

An abbreviated version of No. 89 above, specially recording the grant of three shares to the god Mahâdêva of the Chaudimunḍi-tîrtha in Elagunda of Nirugunda-nâd.

91

Date? 1271 A. D.

When (on the date specified) the mighty emperor Hoysaṇa vîra-Nârasiṅga-Dêva was ruling the kingdom of the world:—Gôpayya, younger brother of Sâtâṇa, made for the god Sômanâtha of Kudureguṇḍi a grant from the customs-dues on areca and grain in Kudureguṇḍi. (Usual imprecations.)

94

Date 1524 A. D.

(Corresponds with No. 6 above, down to Krishṇa-Râya.) (On the date specified) in the presence of the god Virûpâksha, in Hêmakûṭa on the bank of the river Tuṅgabhadrâ, Krishṇa-Dêva-mahârâya made a grant of Muttatti (its boundaries) to Krishṇa-Dîkshita, son of Nañjinâtha and grandson of Raṅganâtha of the Jâmädagnyâvatsa-gôtra and Âśvalâyana-sûtra. (Usual details, and final verses.)

This copper śâsana was composed by Sabhâpati, and engraved by Appâ-nâchârya, son of Virapâchârya.

(Signed) śri-Virûpâksha.

95

Date? 1559 A. D.

Añkaṇṇa of Kadadaravalli, agent for the affairs of Chennappa-Nâyaka, having made application to him, presented Vîrapura for the offering of the god Allaṇṇanâtha of Kondâjji.

96

In order that merit might accrue to Immaḍi-Ranavara, Chôla-Vimarase Kanaka-Râuta made a grant for . . . The stone was set up in the time of Kaliyaṇa-Gauḍa. Maṭadara Chôtî-Dêva wrote it.

97

Date? 1186 A. D.

(On the date specified) the great minister and *sarvvāddhikāri*, the great *mane-pergadi* (with other epithets) Chandramaulīyanṇa, made a grant to the Brahmans of Iraiyeingapuram, which is Kadandūravalli, for the god Periyālēshvara.

98

Date? 1573 A. D.

(On the date specified) Nuggihalli Virupa-Rāja-mahā-arasu's son Mala-Rāja, in order that he might obtain merit, made a grant of land for the god Hanumanta of Sige.

99

Date? 910 A. D.

In the 17th year from Nītimārgga Kongōnivarma dharma-mahārājādhīrāja, boon-lord of Kovalāla-pura, lord of Nandagiri, the auspicious Permmānadī's assuming the crown, a grant of . . . *padi* of rice for . . .

100

Date 1243 A. D.

When the famous emperor Hoysala Sōmēshvara-Dēva was ruling the kingdom of the world:—a grant in (?) Hosagere.

101

Date 1266 A. D.

When (with usual titles) Poysaṇa [Nārasimha-Dēva] was ruling the kingdom in peace and wisdom:—Perumāli-Dēvaṇṇa bought lands (specified) and presented them for the service of the god Allālanātha. The Brahmans will pay to Sōdappaṇṇa $3\frac{1}{2}$ *pāṇa* a year.

(Signed, in Tamil) Namalla-Nāyar.

102

Date 1123 A. D.

When (with usual titles) Tribhuvana-malla, the capturer of Taḷekādu, the strong-armed Vīra-Ganga Vishṇuvarddhāna-Hoysala-Dēva, having by the prowess of his arm conquered from the lower ghat of Naigali on the east, Kongu Chēram and Ānamale on the south, the Bārakanūr ghat on the west, and the Peddoṛe on the north,—was ruling the kingdom without an enemy, in peace

and wisdom: and when (on the date specified) he was on the bank of the goddess Kâvêrî, his younger brother Udayâditya-Dêva having gone to *svarga* in Kellavatti in Nirggunda-nâd, in his memory Vishnuvarddhana-Hoysala-Dêva made a grant of Kellavatti as a rent-free agrahâra to the Brahmans who were dependent on him, forming it into 18 shares. And for the god Janârddana, previously set up there, he assigned 2 shares out of the 18. (Further details are given of land assigned for the purpose of worship to various local deities, and the grant generally is repeated.) (Usual final verses.)

105

Date 1213 A. D.

Verses praising Jakka.

(On the date specified) Jakka-Dêva-malla fought in Ayadore and gained the world of gods. His son Dêvañña set up this stone.

As the chariot of flowers ascended, the celestial nymphs bore Jakka to the world of gods; the heavenly women swinging, the heavenly drums sounding, the rain of flowers falling, Jakka arrived at the world of gods, amid the singing of heroic songs.

106

Date 1221 A. D.

Verses praising the exploits of Bamma, and when he fell the celestial nymphs bore him to the world of gods, saying — he is for me, he is for me.

(On the date specified) when Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom of the world:—Mâdhava-Dannâyaka having marched against Vajra-Dêva, in the fight at Kanâgi, Bommeya-Nâyaka, son of Mâcha-Gauda of Niṭṭûr, fought and gained the world of gods.

107

Date 1095 A. D.

When, entitled to the five big drums, the mahâ-maṇḍalâśvara Hoysala-Dêva's kingdom was extending on all sides, to continue as long as sun, moon and stars:—Bûva-Gâvunda, son of Hiñcha-Gâvunda, having erected a temple and constructed a tank and channel, made a grant of lands (specified) for the temple. Šivayya will give to Bûva-Gâvunda's wife the Mâra-Jîya maṭha if her husband so directs.

108

Date 1147 A. D.

During the reign of (with usual titles) Nârasîṅha-Dêva, son of Vîra-Gaṅga-Poysala-Dêva; (on the date specified) when the cows of Khûteyakere,

east of Niṭṭūr, were harried, Maleya-Gâunḍa, son Lôkamânika-Setṭi, fought, recovered the cows, and gained the world of gods.

109

Date 1146 A. D.

In the time of vîra-Nârasimhâ-Dêva, (on the date specified) Bikki-Setṭi's son fought and gained the world of gods.

111

Date 1528 A. D.

Obeisance to Râmânuja. (On the date specified) Siṅgappa-Nâyaka, son of Veṅkaṭâdri, and grandson of the mahârâjâdhîrâja râja-paramâśvara Kṛishṇa-Râya, made a grant of Ponnappanahalli, belonging to Muttatti, for the god Mâdhava of Muttatti. (Usual details.)

112

Date? about 1120 A. D.

(With usual titles) Viṣhṇuvarddhana-Poysâla-Dêva made a grant of land (specified) to Prabhâchandra-siddhânta-dêva, disciple of Mêghachandra-traividya-dêva, of the śrî-Mûla-saṅgha, Dêshîya-gaṇa, Postaka-gachcha and Konḍa-kundânvaya, for the Hoysala-Jinâlaya erected by Vinayâditya-Danḍanâyaka.

114

Date 1139 A. D.

While the refuge of all the world, favourite of earth and fortune, the mahâ-râjâdhîrâja râja-paramâśvara parama-bhaṭṭâraka, ornament of the Satyâśraya-kula, jewel of the Châlukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon, and stars:—

A dweller at his lotus-feet, entitled to the five big drums, the mahâ-maṇḍalâśvara, boon-lord of Dvârâvatî-pura, sun in the sky of the Yâdavas, perfect head-jewel, obtainier of a boon from the goddess Vâsantikâ, champion over the hill-chiefs, adorned with these and many other titles, the mahâ-maṇḍalâśvara Tribhuvana-malla, capturer of Talakâdu Gaṅgavâdi Noḷambavâdi Uchchaṅgi Banavase Hânuṅgal Koṅgu and Naṅgali, the strong-armed Vîra-Gaṅga Viṣhṇuvarddhana-Hoysâla-Dêva was in Dôrasamudra, ruling in peace and wisdom the kingdom which was extending on all sides, to continue as long as sun, moon and stars:—

A dweller at his lotus-feet,— (Here follow some verses describing Viṣhṇuvarddhana's conquests, namely, Koṅgu, Siṅgimale, Râyapura, Taḷakâdu, Roddam,

Cheṅgiri, Vallūr, Chakragotta, Uchchaṅgi, Virāṭa's city, and Baṅkāpura. Also some account of a fight with Jagadēva's army, in which Basavana slew some enemy and was offered a reward by Vishṇuvarddhana). Sāhanī-Basavayya (with various titles) having erected a temple at Pūrvvagāve, (on the date specified), washing the feet of Kriyāśakti-paṇḍita, he made a grant of land (specified) to provide for the decorations and offerings of the god Kali-dēva and for the food of the ascetics.

115

Date 1532 A. D.

Praise of Dharmēśvara and Śambhu.

(On the date specified) when the mahārājādhirāja rāja-paramēśvara vīrapratāpa Achyuta-Dēva-Rāya-mahārāya was ruling a peaceful kingdom; and Narasiṁha's son, Kṛiṣṇa-Rāyā's younger brother, Achyutēndra was established on the throne in Vidyānagari:—

A full moon in raising the tide of the favour of that master of the four oceans, devoted to the worship of Śiva, son of Daṇḍappa, was Timma-bhūpāla. (His praises.)

Achyuta-Dēva-Rāya-mahārāya assigned to Kerega-Timmarasa the Śanti-grāma-sīme for his office of Amara Nāyaka,— and he presented the village of Vogarahalī therein, belonging to Yeleyūr, (on the date specified), in order to provide for daily offerings to the god Dharmēśvara and its processional image Chandraśekhara, and for feeding 10 Brahmans, making it over to Dēvarubhaṭṭa the priest. The grant is repeated three times. (Usual final verses.)

116

Date 1123 A. D.

Praise of Kēśava and Śiva.

Rise of the Yadu race (as usual). In it arose a celebrated king Sala, who in a certain forest, at the exclamation *poy Sala* of a chief muni, slew the tiger, and obtained that as a name. Of the Poysalas, who were lords of Dvārāvati, having the tiger crest, there was born in Śaśapura the king Vinyāditya. (Omitting laudations) His wife was Keleyabbe and they had a son Ereyāṅga, whose wife was Ēchala-Dēvi. To them were born three sons,— Ballāla, Vishṇu, and Udeyāditya. Vishṇu and Ballāla bit with their swords the pride of Pāṇḍya who opposed them, seizing the wealth of his kingdom; and in Dōrasamudra destroying the army of Jagadēva, they let out the blood of his elephants, capturing his treasury together with the central ornament of his necklace. Mahēśa his god, the goddess of victory his wife, his subjects his territory, his allies, those related to him by marriage, his fame, which resembled

the milk in the cocoa-nut, his treasury, thus was king Ballâla praised in all the world. Cutting down the hostile kings and piling them round as a hedge, clearing away the forest Talakaḍu by burning it, he ploughed it with the hoofs of his horsemen, and forming seed-beds watered with the stream of his valour, at once sowed it with his lasting fame, the king (Vishṇu) Sāhasa-Gaṅga-Poysala. Of this Vishṇuvardddhana-Dēva, (with numerous titles) the senior queen and crowned mahādēvi was Śāntala-Dēvi. (Her praises.) Her father was Mārasinga, her mother Mâchikabbe.

Tribhuvana-malla Vīra-Gaṅga Vishṇuvardddhana-Hoysala-Dēva, ruling over the earth bounded by the frontier ghat of Naṅgali on the east, Koṅgu Chēram and Anamale on the south, the Bârakanûr and other ghats on the west, the Herddore and Sâvimalé on the north,—of his favour to (with numerous epithets) the senior queen and crowned mahādēvi Śāntala-Dēvi,—(on the date specified) made a grant to her of the village of Śāntigrâma, and to 220 Brahmans the villages belonging to it (named). And Śāntala-Dēvi's father Herggade-Mârasiūgamayya, having set up in that Śāntigrâma the god Dharmêśvara, made grants of land (specified) to provide for its worship and ceremonies. Also Vishṇuvardddhana-Dēva made certain grants (specified) for the priest Śivaśakti-pandita. (Usual final verses.)

117

Date 1573 A. D.

(On the date specified) the promoter of the Pûdûr-vamśa, champion over thirteen kings, champion over kings who bind themselves and desert, champion over kings who enter the battle-field and withhold their hands, champion over proud kings who wish to command, the sole donor in the world, the sole hero in the world, Basava-Râjaya-Dēva-mahâarasu, son of Induśekhara-Râja, who was the son of Nuggehalli Râyodér, who was the son of Tirumala-Râja, son-in-law of the mahâ-râjâdhîrâja râja-paramêśvara vîra-pratâpa Praudha-Dēva-mahârâya,—caused the stone gateway of Śāntigrâma to be constructed and ornamented with the tiger-face. This work was carried out by Siṅgana-hebâruva of the village.

118

Date 1762 A. D.

Praise of the Boar and Śambhu.

(On the date specified) the râjâdhîrâja râja-paramêśvara apratima-praudha-pratâpa vîra-narapati Krishṇa-Râja-Vadeyar of Mahiśûr caused to be written and given to Veṅkata-Râmaiya a copper deed of sale as follows:—Whereas you have applied that the village of Sâvantanaḥalli in Heragu-hôbaļi, attached

to the hōbaļi-vichārada-chāvādi of Mahiśūra-nagara, may be given to you, the revenue of which for the year Pramādi, according to the accounts of Narasaiyya, the *syānabhdga* of the place, including rent in money, rent in grain, customs-dues and tolls, amounted to 26 Kanṭhirāya varaha $4\frac{1}{2}$ haṇa,— and whereas you have paid to the treasury through Vīra-Šetti of Kollegāla the sum of 264 Kanṭhirāya varaha 5 haṇa,— this village of Savantanahalli, with all rights (specified) is from this day forth made over to you, to be enjoyed in permanence, without hindrance, by your sons, grandsons and posterity.

(Signed) Šrī-Krishṇa-Rāja.

119

Date 1173 A. D.

Praise of the Jina šāsana. Also of the Aruṅgalānvaya in the Nandi-saṅgha of the Dramīla-saṅgha.

Among the kings who arose in the Yadu-kula was Sala, who from killing the tiger at the muni's bidding of *poy Sala*, obtained the name of Poysala. In his line (omitting laudations) arose Vinayāditya, whose son was Ereyāṅga, whose sons were Ballāla, Bitti-Dēva and Udayāditya. Of these the middle one, Vishṇu, became the chief. Having taken Maleya, did he desist? Taṭavāna, Kāñchipura, Kōyatūr, Male-nād, Tuļu-nād, Nilagiri, Kōlāla, Kongu, Naīgali, Uchchaṅgi, Virāṭa-Rāja's city, Vallūr,— all these he captured with his strong arm, as if in sport. East, south, and west, three oceans being the boundaries of the land he ruled, on the north he made the Perddore his boundary. His own country he gave to Brahmans and the gods, and himself ruled over foreign countries won by his sword. His son was Nārasiṁha, whose wife was Ēchala-Dēvi. Their son was Ballāla-Dēva, whose kingdom was as prosperous as that of Rāma.

In his kingdom shone Būchi-Rāja (with praises) as minister, skilled in both Kannada and Saṁskrita, and composing poetry in both. His wife was Śāntale, whose father (and uncle) were Mariyāne and Bharata. To Śāntala-Dēvi and the minister Būchana, was born Rā Rāja.

When (with usual titles) Hoysala-Ballāla-Dēva was in the capital city Dōrasamudra (on the date specified), distributing the great gifts at the festival of his coronation (see No. 71 above), the great minister for peace and war, Būchimayya, having erected the Trikūṭa-Jinālaya in Māriki in Sige-nād, that village was granted to provide for the service of the god, the distribution of food and repairs of the temple, being made over with washing of his feet to Vāsupūjya-siddhānta-dēva, disciple of Šripāla-traividya-dēva, of the Arungalānvaya of the Dramīla-saṅgha. (Usual final verses.)

And Heggade-Challayya granted for the temple the taxes levied in that village on marriages, dyeing, looms, and oilmills, with all the tolls on imports and local sales.

120

Date ? 1644 A. D.

Dêva-Râj-Odeyar granted the village to provide for the midday offering to (the god) Challuvarâya of Mêlukôte.

122

Date ? about 1230 A. D.

In the time (with usual titles) of vîra-Nârasimha-Dêva and Mâdava-dandânâyaka,—in the fight about cutting palmyra trees in Dêvanamalale, Bâchaya, son of Kâchakana and grandson of Aita-Gauða of Bayalahalli, [fell].

129

Date ? about 1140 A. D.

Mâri-Setti and Gôvana-Setti, lay-disciples of Śripâla-travidya-dêva, caused a *basadi* to be erected in Muguli in Sige-nâd, and setting up therein the god Pârśva, presented the *basadi* and land for the god to their guru.

130

Date ? 1147 A. D.

Praise of the Jina-śâsana. This is the Elkötî-Jinâlaya. Praise of the king Vishnu, who from Hima to Sêtû and again from Sêtû to Hima destroyed all hostile kings.

When, entitled to the five big drums, the mahâ-maṇḍalâśvara, boon lord of Dvârâvati-pura, sun in the sky of the Yâdava-kula, perfect head-jewel, emperor of Maleya, a Cupid in form, the capturer of Kañchi, Vikrama-Ganga Vishnuvardhana-Hoysala-Dêva, protecting the Gaṅgavâdi Ninety-six Thousand under his sole umbrella, was ruling the kingdom in peace:—

A dweller at his lotus-feet, (with other epithets), disciple of Ajitasêna-bhattâraka, was the great chief Permmâdi; whose descent was as follows:— (After various praises) That Permmâdi's eldest son was Bhîmayya, whose wife was Dêvalabbe. Their sons were Masañi-Setti and Mâri-Setti. In the middle of Dôrasamudra Mârama caused to be erected a lofty Jina temple, as if a creation by Viśvakarma. His son was Gôvinda. He erected a basadi in Muguli, for which Bhîmayya and his daughter Nâgiyakka provided offerings. He had (apparently) two sons,—Bitti-Setti and Nâki-Setti.

The spiritual descent of his guru Vâsupûjya was from Samantabhadra, through , Kanakasêna, Vâdirâja, Dhanapâla, kasêna, Mala-dhâri, Vâsupûjya, and Šrîpâla.

Then follow praises of Bharata-Râja-danqâdhîsha. For the Gôvinda-Jinâlaya, (on the date specified), Nârasimha-Hoysala-Dêva, with washing of the feet of Vâsupûjya-siddhânta-dêva, disciple of Šrîpâla-traividya-dêva, made a grant of land (specified) in the Mugulî agra-hâra. Also from the oilmills half a *mâna* of oil for the god's lamp; and for every article sold in the town, a duty of one *visa*. And the 32 Brahmans gave five *pana*. (Usual final verses.)

131

Date ? 1117 A. D.

Praise of the Aruñgalânvaya of the Nandi-saṅgha in the Dramila saṅgha.

Purpasêna-siddhânta-dêva's disciple Vâsupûjya-dêva (on the date specified), by the death of *sallêkhana*, expired, and attained to *svargga*.

132

Date 1762 A. D.

Praise of the Boar and Šambhu.

(On the date specified) the râjâdhirâja râja-paramêśvara prauḍha-pratâpa apratima-vîra-narapati Kriṣṇa-Râja-Vaḍeyar of Mahîśûr caused to be written and given to Mugulûr Veṅkaṭakriṣṇa-Hebbâruva of Hâsana and other Brahmans (named) a deed of sale of land on copper as follows:— Whereas you have applied for the village of Mugulûr of Hâsana-sthala attached to the hôbalî-śîme-vichârada-châvaḍi of Mahîśûr-nagara, together with its tank and various hamlets (specified), the revenue from which, according to the accounts of the local šyânabhôga Timmaiya, for rice lands, dry-field, and garden was *ga* 279·9 $\frac{3}{4}$, from which the remissions for inâms, benefactions to temples and Brahmans, grants for village servants and groves, amount to *ga* 124·1 $\frac{3}{4}$, leaving net *ga* 155·8 which, with the addition of the rent for groves *ga* 23·7, and the grants for servants *ga* 40·5 $\frac{1}{2}$, comes altogether to *ga* 220·0 $\frac{1}{2}$, and the gross revenue for the year Pramâdi from all rents in money and in grain, the areca crop in gardens, the half share for the temple, the *jödi* for artisans, (?) *manihya jâgi*, caste fines, and customs dues, amount to *ga* 525·2, or net *Kanthi-gu* 420·1 $\frac{1}{2}$ — And whereas you have paid to the treasury through the merchant Vîra-Setti of Kollegâla the sum of *Kanthi-gu* 4201·5,— these villages, with all rights pertaining to them (specified), are made over to you from this time, to be enjoyed by you, your sons, grandsons and posterity, without hindrance and in permanence. (Usual final verses.)

(Signed) ūrî-Kriṣṇa-Râja.

133

Date 1406 A. D.

Praise of Šambhu, Gaṇeša and the Boar.

There was a king named Saṅgama, a moon to the ocean of the Yadu-vamśa. His son was Bukka-Rāja, who became the ruler of the eighteen islands of the earth. He, by his wife Gauri, had a son Harihara. The earth surrounded by the ocean he ruled as if a single city; and his capital was the *nagarī* named Vijayā, situated on Hemakūṭa, with the Tuṅgabhadrā as its moat, the god Virūpāksha for its protector, the king of kings Harihara as its ruler, and Kāñchi as its celebrated suburb, how can its wealth be described?

His son was Dēva-Rāya (his praises), who at the time of his coronation-anointing made a grant of an excellent town to Brahmans, giving it the name of Dēvarāyapura. (On the date specified, ? 7th November 1406) the rājādhīrāja rāja-paramēśvara vīra-pratāpa Dēva-Rāya-mahārāya, at the time of his coronation-anointing, made, in the presence of the god Virūpāksha, in Hēmakūṭa on the bank of the Tuṅgabhadrā, in the Bhāskara-kshētra, a grant of the village of Handiganakere for an agrahāra, dividing it into 32 shares and giving it the name of Pratāpa-Dēvarāyapura. (The grant is repeated in more than one way, with names and particulars of the donees and boundaries of the village).

(Signed) śrī-Virūpāksha.

134

Date about 1115 A. D.

In the reign of the mahā-maṇḍalēśvara Bitṭi-Dēva, a grant by a Odēya and his wife for the god Mahālakshmi of land and money.

135

Date ? 1114 A. D.

For the service of the goddesses Mahālakshmi and Mahākāli of Gadduballi and the god Bhūtanātha, the inspector Gōvinda-Dēva granted the tax on looms, the dues from the five classes of artificers, and the tax on areca-nut; from the sum total of which, 2 *gadyāna* to be defrayed for the offering of the god and the salary of the priest. (Usual imprecation.)

136

Date ? 1158 A. D.

For the same gods (as in 135) the great senior merchant Goleha-Nāyaka's younger sister Giriyā-Dēviyakka and Māyi-Dēva made, for the support of the five garland-makers, a grant of land (specified).

138*Date? 1156 A.D.*

The same persons (as in 136) made a grant to Mailuṅgi-Dēva, to provide for the service of the goddess Mahālakshmi.

139*Date? 1200 A.D.*

When (with usual titles) Hoysaḷa vira-Ballāla-Dēva was in the residence of Vijayasamudra, ruling the kingdom of the earth in peace and wisdom:—on the bank of the (goddess) Tuṅgabhadrā, he remitted for the goddesses Mahālakshmī and Mahākālī and the god Bhūtanātha, the fixed rent of Gaddumbalī, forage for elephants, forage for horses, giving of food, taking carts by force, poll tax, fines for (?) smells in the fort, for cattle pound, or for breach of rules, tribute for the (?) prince, customs-dues on areca-nut, tribute to the Mayse-nād-heggade, together with all new imposts that may arise. And for the service of the goddess Mahālakshmi, made a grant of the village of Jāgaravalli. (Usual imprecations.)

140—148

All grants to the same goddesses as above.

149*Date? 1113 A.D.*

When (with usual titles) Vīra-Gaṅga Vishṇu-bhūpālaka was in the capital Dōrasumudra, ruling the kingdom in peace and wisdom:—(with various epithets) the great senior merchant Kullahaṇa-Rāhuta and his wife Sahajā-Dēvi caused the new Kollāpura to be built, and for Mallōja and Māṇiyōja, who built the temple of the goddess Mahālakshmi, as if a creation by Viśvakarṇma, (on the date specified) made a grant of land (specified). Ends with apparently some verse from a book for sculptors (*Gṛiha-vastu*).

151*Date? 1156 A.D.*

The sons (named), relatives and heirs of Rāya-bhaṭṭa, āchāryya of the new Kollāpura, which is Gaddumbalī, bought from Perumālī-Dēvā's māṭha at the full price an areca garden containing 800 trees. And of these, 400 trees were given for the share of āchāryya Appaya. Witnesses. And Appaya's son bought some other land (specified) from the same Perumālī-Dēva.

152*Date 1548 A.D.*

When (on the date specified) the mahârâjâdhîrâja râja-paramêśvara vîrapratâpa Sadâśiva-Dêva-mahârâya was in the residence of Hastinâvati, ruling the kingdom:—a grant for the great goddess . . . of the new Kollâpura.

153*Date 1170 A.D.*

When (with usual titles) Hoysaṇa Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—(on the date specified) several gaudas (named) bought certain land, constructed the Pinnavane tank, and made a grant of the land under the tank to Sâvâs-Eli-bhatṭa for the offerings of the goddess Gaudagere.

154*Date ? 1173 A.D.*

When (with usual titles) Hoysaṇa Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—in Kumâ . . âlu-Dêva's raid (on the date specified), the cows of Gaudagere being harried . . .

161*Date 1104 A.D.*

When, (with all titles) the mahâ-mandalêśvara Tribhuvana-malla Ballâla-Hoysaḷa-Dêva was ruling the Gaṅgavâdi Ninety-six Thousand kingdom in peace and wisdom, to continue as long as sun, moon and stars:—(on the date specified) Râja-Gavuṇḍa, (son) of Âri-Gavuṇḍa, son of Chôla-Gavuṇḍa of Mâvanûr in Châṅga-nâd, caused an image to be made of the god Sômêśvara and a temple for it in Teraṇi in the Sîge-nâd Three-hundred, and endowed it with lands (specified).

162*Date ? about 1180 A.D.*

When Tribhuvana-malla Ballâla-Hoysaḷa-Dêva was leading an expedition against Chaṅgâlva-Dêva, he made a grant of Sindûr to provide for the Monday ceremonies and perpetual lamp of the god Sômêśvara.

164*Date 1314 A.D.*

When (with usual titles) vîra-Ballâla-Dêvarasa (on the date specified) was ruling the kingdom:—Akaimâ . . , mother of Mâchaya-dan̄nâyaka, son-in-law

of the great minister Añkeya-daṇṇāyaka, bought certain land from the Brahmans of Bēḍarahalli, a hamlet of the immemorial agrahāra Haleya-Goravūr, and in the name of Māchaya-daṇṇāyaka having built, at an expense of 3500 *gadyāṇa*, the Māchasamudra tank, with the consent of 144 shareholders in Goravūr and all the people and farmers of Hirivūr, settled certain lands (specified) on Māchaya-daṇṇāyaka's children and children's children. Written by Nilakanṭha-dēva, son of the Hirivūr sēnabōva Mādaṇṇa, by order of the Brahmans of Goravūr.

(signed, in Tamil) śrī-Kēśavāya.

165

Date 1577 A. D.

A grant for the gods Chenna-Kēśava (and three others) of Mosale, the merit to accrue to Veṅkaṭādri-Nāyaka, son of Yēṣa-Kṛishṇappa-Nāyaka, and to Kēśava-Rājiga and Kāva-Rājiga of Goraūr.

172

Date 1568 A. D.

The embankment at Goraūr having breached and fallen to ruin, Veṅkaṭādri-Nāyaka, son of Yēṣa-Kṛishṇappa Nāyaka, had it repaired and restored.

176

Date 1575 A. D.

Veṅkaṭādri-Nāyaka, son of Yēṣa-Kṛishṇappa-Nāyaka, in order that merit might accrue to Kṛishṇappa-Nāyaka of Bēlūr, remitted the *birāda* (extra tax) on the temple and Brahman endowments, to 6 Brahmans named. (Usual final verses.)

179

Date? 1166 A. D.

When (with usual titles) Hoysaḷa vīra-Nārasimha-Dēva was ruling the kingdom of the earth in peace and wisdom:—Vijayāditya-heggade of Sulige, having set up the god Trikūṭa-liṅga in Śatarudriyapura, which is Goravūr, made a grant for it of Māvinakere and 15 *gadyāṇa*. (Usual final verses.)

181

Date 1314 A. D.

When, with all titles, the mighty emperor vīra-Ballāla-Dēva was ruling the kingdom of the world:—(on the date specified) certain shareholders (named)

of the immemorial agrahâra Gorûr sold to Malleya-daññâyaka, son-in-law of the great minister Añkeya-daññâyaka, their lands in Balligat . Written by Nilakan tha-d va, son of M da-n na s nab va of Gorav r.

182

Date 1314 A. D.

When (with usual titles) Hoysala v ra-Ball la-D varasa was in D rasamudra, ruling the government of the world:—(on the date specified) M chaya-daññâyaka, son-in-law of the great minister Añkeya-daññâyaka, having bought from the Brahmans certain lands bordering the tank of the stream to the north of D varahall , a hamlet of the immemorial agrahâra Chenna-K shavapura, which is Gorav r,—that M chaya-daññâyaka in the name of his mother M yakka having expended three or four thousand *honnu* and constructed a tank, the 144 Brahmans of Gorav r, agreeing among themselves, made over the lands under it, excepting temple benefactions, for the benefit of M cheya-daññâyaka's children's children. (Usual final vsrses.)

Written by N lakan tha-d va, son of M da-n na s nab va, by order of the Brahmans of Gorav r.

The tank work was carried out by order of M chaya-daññâyaka and his mother, by their man M da of H sana.

(signed, in Grantha)  ri-K shav ya.



B E L U R T A L U Q.

1

Date 1578 A. D.

Be it prosperous. Praise of Śambhu. Invocation of Kēśava.

(On the date specified), when the mahārājādhirāja rāja-parāmēśvara vīrapratāpa Śrī-Raṅga-Rāya-mahārāya was ruling the secure kingdom of the world:—to provide for the daily offerings, and those on the monthly and yearly holy star days (or birthdays) of Rāmānujāchāryya, the servant of the feet of Chennigarāya of Ēlapura, which is the great southern Vāraṇāsi,—... yana-Rāja, son of Mala-Rāja of ... nihalli, made a grant of the village of Koḍuganahalli giving it another name of Rāmānujapura, in Kesagōda-nād, which Śrī-Raṅga-Rāya, and Vēṅkaṭādri-Nāyaka, son of Yarra-Kṛishṇapa-Nāyaka, had favoured to him as a rent-free estate. The village (boundaries specified) was granted with all the eight rights of possession, the produce being valued at 31 *varaha*; in order that merit might accrue to Vēṅkaṭādri-Nāyaka, to his own father and mother, and to his lord Śrī-Raṅga-Rāja.

(The final verses are given with only a few words of each.)

2

Date about 1175 A. D.

Obeisance to the Boar. The king Ballāla, an ornament of the Yadu-kula, had a pond made for the god Kīrtti-Nārāyaṇa, and named it the Vāsudēva-sarōvara.

(The inscription is much defaced.)

3

Date? 1397 A. D.

Obeisance to Kēśava and Śiva. The śāsana of Kēśava, the lord of Vēlāpura. Among the many temples in Bhārata-varsha in the ulterior part of Jambūdvīpa, his is the most splendid. He whom the Śaivas worship as Śiva, the Vēdāntins as Brahma, the Bauddhas as Buddha, the Naiyāyikas skilled in proof as Kartta, the followers of the Jaina śāsana as Arha, the Mīmāṁsakas as Karmma,—that god Kēśava ever grant your desires. From all calamities may the god Kēśava, dwelling in Vēla-grāma, preserve you. May the lord Kēśava guard us from all misfortunes.

May the god Kēśava, who bestowed glory on king Vishṇu-Dēva, dweller in Vēlā-nagari in the celebrated great Hoysaṇa country, grant us happiness.

The Kēśava of Vēlāpuri gives sight to the blind, raises up the poor to royal dignity, causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Br̥ihaspati, the barren to be filled with offspring,—the granter of all desires alike to the dwellers in the land and to those from other countries.

Thy Vēlāpuri form, the original of the twenty-four incarnations, freeing from all the troubles of family cares, Vishṇu, of a glory hymned by Nārada,—Hari, great god of gods,—Kēśava, lord of great Lakshmi, preserve me.

In the three worlds which came into being from an essence incomprehensible and indescribable, which are pervaded with original illusions, did Brahma create many distinguished lines of kings; among whom, on the advent of the Kali age, in order to remove its defects, was Saṅgama with his line. The progenitor of the line being Saṅgama, by the union of Śāradā and Saṅgama, were born five sons, the first of whom was Haryapa, whose (younger brother) was Bukka. From him sprang Harihara (his praise).

When the mahārājādhirāja rāja-paramēśvara, head-jewel and glory of the race of kings, sole lord of the eastern western southern and northern oceans, the Sultan of the Hindu kings, punisher of kings who break their word, śrī-vīra-vijaya Harihara-mahārāya was in the residence of the new great royal city Vijayanagara near to the Pampā, ruling the empire in peace and wisdom:—

Devoted to the honey of his lotus-feet, distinguished for counsels that draw away the goddess of victory from all other kings, was śrī-vijaya Guṇḍa-Daṇḍanātha (his praises, including)— Into the flames of his valour the Yavana, Turushka and Āndhra hostile kings fell like moths¹⁾. Anga lost his limbs, Kalinga was bereft of his senses, Gūrjjara fell into a fever, Pāñchāla was as if dead, the powerful Saindhava fell into the sea, Āndhra went blind, Chōla, caught in the nets of the skirmishers, transformed himself into a hog,—when Guṇḍa-daṇḍanātha thought of war. Aṅga was broken in battle, Kalinga bolted from the field, Āndhra took refuge in a mountain cave, Gūrjjara gave up speaking aloud, Koṅkāna and (?) Kauṭaka went into a corner, Chōla hid in the hills,—when Guṇḍa-chamūpati became the head of all the army. Having conquered the Kēralas, Tauḷavas, Āndhras and (?) Kuṭakas, he seized their wealth and gave it to his king. Dragging the elephaut-like Saipa, Patheya and other proud Turuskkas along by their hair in battle, he confined them in his stables like monkeys; and besides them, seized by the throat the two great tigers known as Jyēṣṭhā and Kanishṭha.

The victorious Guṇḍa-Daṇḍanātha set up pillars of victory in the interior of the countries called Aṅga, Vaṅga, Kalinga, Kaṭhāra, Kāmbhōja, Simhāna, Tuluva, Magadha, Mālava, Kērala, Oḍḍiya, Jina, Jōnega, Arimaṇa, Koṅkāna,

¹⁾ The fate of each king in these verses is described in words which are a play upon the name.

Chēra, Chōla, Pāṇḍya, Vidarbha, Saurāshṭra, Kuru, Maru, Pañcha, Pāñchāla, Māgaviya, Teluṅga, Pārasika, Pāriyātra, Kollahaṇa, Kāśmīra, Barbbara, Bhoṭṭa, Mahabhoṭṭa, Kāka, Mūka, Ēkapāda, and Ghōḍāmukha; and, by order also of Harihara-mahārāya, restored the grants which Vishṇuvardddhana-Biṭṭi-Dēva-Rāya, ruler of the Hoysaṇa country, had made for the god Chenna-Kēśavanātha, his family god, and which had by lapse of time been greatly reduced; laid down rules for the performance of all the ceremonies (67 specified) formerly ordained by Biṭṭi-Dēva-Rāya; and rebuilt with seven storeys the *gopura* over the doorway, which Gaṅga-Sālār, the Turuka of Kallubarage, had come and burnt. (Its praises.) And (on the date specified¹⁾) set up on its summit a golden *kalaśa* (its praises).

4

Date 1548 A.D.

Praise of Śambhu. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Sadāśiva-Dēva-mahārāya was in the residence of Hampe-Hastināvati, ruling the kingdom of the world: — for the original family god of the mahārājādhirāja, the god Chenna-Kēśavanātha of Vēlāpura, considered as the earthly Vaikuṇṭha and the southern Vārapaṇi, at the hands of Haḍapada Bayyapa-Nāyaka's son Krishṇapa-Nāyaka, Hiriya-Siṅgapa-Nāyaka's son Chika-Siṅgapa-Nāyaka obtained a śāsana granting the village of Chikka-Gaddubali belonging to the Hāsana-sīme, together with its hamlet Gōvindanahalli, and all rights pertaining thereto, to provide for the car-festival at the Śiva-rātri.

5

Date 1555 A.D.

(On the date specified), in the same reign as No. 4 above; — Words having arisen between all the (?) cultivators and the Pañchālas (or artisans) in the place belonging to (the god) Chennigarāya of Bēlūr, — according to the decision formerly given by Rāma-Rājayya Tirumala-Rājayya regarding the caste observances of the Pañchālas, fixing the southern street of Bēlūr for them, stones were put up at the four boundaries (specified) within which the Pañchālas might erect rows of houses, carry on their caste observances and make jewelry, enjoying in the temple of Chennigarāya the same privileges and positions as were granted to the Pañchālas at the car-festival in Vidyānagara. Such is the śāsana granted to the Pañchālas, in accordance with the order of Rāma-Rājayya Tirumala-Rājayya, by us — the vēdānti Rāmarājayapa, the 88 Śrīvaishṇava Brahmans, Banadarasayya, agent for the affairs of Rāma-Rājayya Tirumala-Rājayya, and Sēnaba-Setṭi, agent for the affairs of Rāma-payya. (Imprecation.)

¹⁾ The number of the Śaka year is expressed in an unintelligible manner.

6*Date? about 1700 A. D.*

The merchants and town mayor, and the Bélûr temple priests established this śâsana for the washerman-caste of the 56 countries. The tax for your caste is— for a virgin woman, 1 *varaha*; for one whose husband is dead, 4 *varaha*; for . . . in the town, no payment; the gold to be given (as dowry) to be not less than 3 and not more than 7 *gadyâna*¹⁾. (Imprecation.)

7*Date 1566 A. D.*

(On the date specified) the erection of the temple of the god Garûda was the service of Era-Krishnâpa-Nâyaka's (son) Vêṅkaṭâdri-Nâyaka.

8*Date 1696 A. D.*

(On the date specified) Kêśava-Râya, son of Chenniga-Râya, and grandson of Appanâ, caused a *balipîtha* to be erected according to the rules of the Pañcharâtra.

9*Date? about 1120 A. D.*

Praises of the Jina-śâsana. Obeisance to the Arhants. In the Yâdavavâṁśa was born Vinayâditya, whose son was Ereganga. That king, by his wife Échala-Dêvi, had a son Vishnu. (Here follow titles and achievements of Vishnuvardhana. The inscription is incomplete.)

11*Date? 1484 A. D.*

The eighty-eight Śrîvaishnava Brahmans of Bélûr will carry on the services prescribed in the śâsana. Imprecation on those who fail to do so. Erected for all time by Lakhaṇa-Nâyaka of Muttakadahalli. Praises of Lakha.

12*Date 1580 A. D.*

Praise of Śambhu. (On the date specified), when the mahârâjâdhirâja râja-paramâśvara vîra-pratâpa vîra-Śrî-Râṅga-Dêva-mahârâya was ruling the kingdom of the world:— for (the god) Chennigarâya of Bélûr, Vêṅkaṭâdri-Nâyaka, son of Era-Krishnâpa-Nâyaka, son of Haḍapa Pôtapa-Nâyaka, caused a *uyyâle-mântapa* to be erected for the spring festival of the god.

¹⁾ Several provisions of this śâsana are difficult to understand.

13

Date 1484 A. D.

(On the date specified) . . . the son of Lakhaṇya, the son of . . .
 . . rasa-Nāyaka, out of love for (the god) Chennigarāya, erected the *yāga śāle*.

14 ^{h 101}

Date 1414 A. D.

Praise of the god Kēśava of Vēlāpura (see verse in No 3 above.) (On the date specified), when the rājādhīrāja rāja-paramēśvara vīra-pratāpa Dēva-Rāya-mahārāya was ruling a peaceful kingdom :—the great minister Baiche-dāṇḍā-yaka caused to be erected a *dīpti-stambha* for the Krīttikā festival of lights and a swing for the swinging cradle festival of the god Chenna-Kēśava of Vēlāpura. To describe his former descent:—The rājādhīrāja king Harihara first gave to Baicha-dāṇḍēśa the rank of minister. And that king Harihara's younger brother, king Bukka, entrusted him with many private affairs.

16

Date about 1120 A. D.

Obeisance to Kēśava and Śiva. Usual account, in Sanskrit verse, of the rise of the Yadu-kula and the Hoysalas, to Vishṇu.

Obeisance to Nārāyaṇa. Entitled to the five great drums, mahāmaṇḍalēśvara, (and with numerous other titles and epithets, among which are) lord of Gaṇḍagiri, a thunderbolt in splitting the rock Pāṇḍya, famous for the game of war which burst the heart of the Tuļu king, a Bhairava to the force of Jagaddēva, a powerful lion to the fierce elephant Sōmēśvara, displayer of his valour before Māṇikya-Dēvi of the Chakrakūṭa throne, skilled in bringing down the pride of Adiyama with his bow, a gale in blowing down the tree Narasiṁha-brahma, satisfying the yōgiṇis with draughts of blood in the skull of king Kāla as a cup, his sword a Garuḍa in destroying the serpent Cheṅgiri, an elephant in breaking down the plantain stems the spears of Iruṅgōla, a bow (?) Vainya in shaking the mountain Cheṅgiri, employing his own army in establishing Paṭṭi-Perumāla, having made his own Talavana-pura, having made an agreement with Koṅgu-vishaya, having protected Noḷambavādi, having exalted the Nīla mountain, having expanded Kōṭṭala-pura, having uprooted Kōvatūr, having caused Tereyūr to tremble, having leaped over Vallūr, having unfastened Naṅgali-pura, having pulled up the gates of the Ghats, having shaken Kāñchi-pura, an intoxicated swan sporting in the woods on the bank of the Kāvēri,—was Tribhuvana-Malla, the strong-armed Vīra-Gaṅga Vishṇuvarddhana-Poysala-Dēva.

By the worship of whose feet considered the abode of mercy, the mahâsati, loving her husband king Vishnu, Sântala-Dêvi assumed the crown. (Her praises at great length.)

(Here the inscription ends, and is evidently incomplete.)

17

Date 1136 A. D.¹⁾

(The first part is gone.)

On his deserting his queens, forsaking his kingdom, and dying in the country near Chengiri, he took possession of the company of Narasiṅga's wives, put down Angara, trampled on Siigalika, and turning in the direction of the Ganges, slew the kings of the northern countries,—the son of king Eṣegaṅga. Having succeeded in this expedition to the north, his elephant trampled down the army of the Pâṇḍya king, ashamed of so easy a victory, having defeated Chôla and Gauḍa in terrible great wars. And pursuing Pâṇḍya, he seized Nolambavâdi, capturing Uchchaṅgi in a moment and tossing it up, as if playing at ball,—Kañchigonḍa-Vikrama-Gaṅga. After that, marching to the Telunga country, he captured Indra . . . together with his elephants, the wealth gained by victory and the inherited wealth of his family. After that, destroying root and branch Masana, who was a torment to the country, he wrote down the Banavase Twelve Thousand in his *kadita* (or account book). When the king Vishnu was playing, as if at *tirikal*²⁾ with the great Sahya mountains, Nilagiri, and . . . of what account are the others? and what wonder is it that he took the famous Pânuṅgal in half a second with a simple flip of his finger . . . killing only with a glance . . . nâtha who was taking Kisukal, he pursued after Jayakêsi and gained possession of the Palasige Twelve Thousand and the . . . Five Hundred. Turning and turning he entered hill-forts, going farther and farther away as far as the ocean . . . , attacking them again and again, he sought out the bravest in the earth and slew them—Vishnuvarddhana-Dêva. Whatever countries are considered famous, whatever hill forts are specially described, whatever kings are worthy of being reckoned, he subdued, and added to his fame throughout the world as far as the limits of the four oceans—the glory of the Kshatriya race, the brave king Vishnu.

When that great Kshatriya, entitled to the five great drums, mahâmaṇḍalâśvara (with numerous other titles and epithets, among which are) a Bhairava of the last deluge to the Chôla race, a royal lion to the elephant Chêra, a sub-

¹⁾ From the contents of this important inscription it is evident that the stone must have been brought at some time from Halebdu and built into its present place.

²⁾ A game in which pebbles are tossed up and caught, so that one is in the air while another is being picked up.

marine fire to the ocean the Pāṇḍya race, a wild fire to the sprouts of the creeper the fame of Pallava, a *sarabha* to the lion Narasiṁhavarīmma, his unshaken fame a lamp into which Kalapāla and other kings fall like winged white-ants, the twang of his bow putting to flight the deer the Vaṅga, Aṅga, Kaliṅga and Siṁhala kings, Kāñchipura resounding with his orders as with the sharp sounds of drums (named), the wives of hostile kings employed in his house as female servants, squeezing in his hand the southern Madhurāpura, having destroyed Jananāthapura ¹⁾ by his general, — Kañchi-gonḍa ²⁾ Vikrama-Gaṅga vīra-Vishnuvarddhana-Dēva, protecting under his sole umbrella the Gaṅgavāḍi Ninety-six Thousand, the Noṇambavāḍi Thirty-two Thousand and the Banavase Twelve Thousand, was ruling the kingdom in peace and wisdom: —

Reared up from the root the feet of that emperor of the Kshatra-kula, and nourished by the stream of the nectar of his favour, was Viṣṇu-dāṇḍādhipa (compared to the tree of plenty). (His praises.)

When (with numerous epithets, among which are), a sun to the Kāśyapa-gōtra; the beloved son of Chiṇṇama; possessed of all learning acquired at the feet of the emperor of logicians, Śrīpāla-traividya-dēva, who was named Vādibhasinīha; invested by Kañchi-gonḍa Vikrama-Gaṅga Viṣṇuvarddhana-Dēva with the rank of *mahā-prachāṇḍa-dāṇḍanātha*; having in half a month completed an expedition of victory to the south; pleasing his king to horripilation with all the wealth and elephants he had captured in attacking and uprooting groups of brave kings on the shore of the ocean; the flames of Rāyarāyapura, which was consumed by his valour, drying up the hearts of the Chēra, Chōla, Pāṇḍya and Pallava kings; strewing the battle-field with the brains of the elephants in the Koṅga army; erecting pillars of victory to his master in his victorious expedition to the south, adorned by the Sahya mountains; a right-hand to Viṣṇuvarddhana-Dēva; — with these and all other titles, the great minister, Immaḍi-dāṇḍanāyaka Bittiyanṇa, being both *sarvādhikāri* and benefactor of all people, was in peace: —

³⁾ “Among the titled mārāyas who is there like you in the world? Bring quickly tribute from Koṅgu”. — On the king thus ordering, in half a *paksha* he put to flight Cheṅgiri, burnt his city, plundered his territory, took an astonishing amount of tribute, and brought it in with a troop of lusty elephants, — Viṣṇu-dāṇḍādhiṇātha. “This boy will take Koṅgu, will he not? He will bring in the troop of elephants, will he not? with his golden smile” — While even the powerful were thus speaking in alarm, he fought the hostile kings, put them to flight, subdued Koṅga so that the earth raised an outcry, and by the power of his arm brought the troop of elephants to his ruler, and

¹⁾ The first letter has evidently been altered to *Ji*, but Chikmagalur No. 160 shows the correct reading.

²⁾ Cap’turer of Kañchi. ³⁾ This is a desription in verse of exploits previously referred to in prose.

pleased him with his great attachment,—Vishṇu-danḍādhinātha. While the regents of the points of the compass in their respective stations were trembling and hiding themselves, while Chōla, Lâla and other kings running away, shut themselves up trembling with their wives in hill-forts and were lamenting, Vishṇu put to flight the kings along the seashore and plundered all their wealth. Râyarâyapura was burnt, and seeing the smoke of the flames spreading towards Kâuchi, the minds of Chōla, Chêra and Pândya were filled with fear,—thus did the flame of Vishṇu's valour grow brighter. And by his unequalled renown he made famous the glory and name of both families, his father's and his mother's, and of the ruler who had protected him. To describe his descent:—In the *yuga* created by the blessed Âdi Brahma there was Kaśyapa Prajâpati; from whom in the pure Kâśyapa-gôtra arose many great ones; after whom, an abode of praise and renown, was (omitting laudations) Udayâditya, whose wife was Sântiyakka. Their son was Chinna-Râja-danḍâdhîṣa, who bore the burden of king Ereyâṅga's territory. His wife was Chandale, and their son was Udayaṇa, a full moon in raising the waters of the ocean the kingdom of the Yâdava kings. After bearing several daughters, she bore another son, Vishṇu, who daily increased in size and glory like the new moon.

On his growing up with indications of all good qualities, as a reward to the household of an hereditary minister and a meritorious family, Kâñchigoṇḍa Vikrama-Gaiga Vishṇuvarddhana-Dêva, treating him like a son, himself had his *upanayana* performed with great festivities. And after seven or eight years of age, when he had become proficient in all the science of arms, obtaining for him a virgin-jewel, the daughter of his own chief minister, distinguished by all auspicious marks and well-born, that Vishṇuvarddhana-Dêva himself lifted up a golden *kalaśa* and pouring water on his hand, gave away the virgin, thus providing him with a marriage of unimagined happiness. And at the age of ten or eleven, having become as sharp as *kuṣa* grass in intelligence, and perfect in the four tests of character¹⁾, Vishṇuvarddhana-Dêva noting this and praising him, with his own hand invested him with the title of *mahâ-prachanda-danḍanâtha*, with double confidence, and giving him all authority, he became the *sarvâdhibikâri* and benefactor of all the people. Having succeeded in an unequalled, victorious expedition, he obtained the reputation of being invincible, and all the people in the world loving him for the brightness of his fame, were reminded by his brave exploits of the great men of old time, —Immadî-danḍanâyaka.

When his youth had matured, having gained experience of all public affairs, and made many gifts in great holy places, he erected this Vishṇuvarddhana- Jinâlaya in Dôrasamudra, the capital of the Yâdava kingdom.

¹⁾ Loyalty, disinterestedness, continence and courage.

To describe the descent of that great man's guru : — In the *tîrtha* (translation) of Vardhamâna-svâmi the *kêvalis* having acquired *riddhi* (supernatural power); and all the *srutakêvalis* having accomplished *siddha*; increasing that doctrine a thousand-fold arose Samantabhadra-svâmi. After him, head of the same Dramila-saṅgha, was Pâtrakêsari-svâmi. After him, Vakragrîva. After him, the head of the *gâṇa*, Vajranandi. After him, Sumati-bhâttrâkâ. After him, a lamp to the Jina samaya (etc.), was Akañâika. After him, Chandrakirtti-bhâttrâkâ. After him, Karmaprakriyî. After him, Vimalachandrâchâryya, guru of the Pallava king. After him, Paravâdimalla-dêva. After him, Kanakasêna Vâdirâjâ-dêva. After him, Śrivijaya-bhâttrâkâ, guru to Bûtuga-Permmâdi, the sun to the lotus of the Gaṅga-kula. After him, the emperor Jayasimha-Dêva's guru, Vâdirâjêndra; through whom Sugata lost his reputation for omniscience; Kañâda gave up his . . . ; Lôkâyata was blinded by the destruction of the system he had erected: what need to speak of ordinary men in connection with this exalted glory to the ocean of the *Arhan-mata*? After him, the guru of the head-jewel of the Yâdava race, Ereyaṅga-Dêva, considered the *jagad-guru*, was Ajitasêna-svâmi (his praise). His colleague was Kumârasêna-saiddhântika, like a Tirthanâtha of the present day. After him, Ajitasêna-svâmi's eldest son, Mallishêna-Maladhâri, considered as a *gaṇadharma* of the Kali age. After him, adorning the throne of Akalañka, an emperor of logicians, called Vâdibhasinîha (a lion to the elephant disputants), was the distinguished munîndra Śripâla-yôgiśvara, who since the half of the *avasarppini* (had passed), filled full the rivers of all learning with floods from the Jina clouds all over the earth and cleared away the ignorance of the learned. The commentaries he had made in prose, verse and precept, embodying the rules of the six systems of logic, for the refutation of opponents, who can describe?

Washing the feet of this jagad-guru, Śripâla-traividya-dêva,—the Immañi-danñanâyaka Biññiyâṇa, for the repairs of this *basadi*, for the worship of the god, and for the food of the rishis, (on the date specified), received from the hands of Vishnuvarddhana-Poysala-Dêva, and made over as a grant to Paramêśvara, the village of Bijavoṭal in Mayse-nâd (its boundaries). Also other land (specified) purchased from Nâdavalâ-Setti, son of the Dôrasamudra-paṭṭana-svâmi Vonḍâdi-Setti. And one share out of the twelve in Dvâdaśa-Sômapura, which was Holeyabbegere, purchased from Guṇiyâṇa, son of Goggâṇa-pandita. (Usual final verses.)

18

Date 1292 A.D.

(On the date specified), the pratâpa-chakravarti Hoysâṇa vîra-Ballâla-Dêvarasa granted to the great receiver of favours Kaluva-Sâyaṇa, with a

copper śâsana, for the purpose of making an agrâhara, the village Bommađi-Bânaûr in Âsandi-nâd, which had been a temple endowment of the god Brahmalêśvara, but which the kings some time back had bought and added to the treasury as a *kuttu-vitti*. And the 21 *gadyâna* written in that śâsana according to each tenant, the Brahmans of the god Brahmalêśvara agreed to pay to all the Brahmans of Lakshmîpura which was Bânavûr, every year, in order to provide for the purchase for that god Brahmalêśvara of the offerings and daily food, 1 kolaga of rice, 2 perpetual lamps, flowers, sandal, incense, daily wave-lamps, and lines of *ghî* lights on the full moon of Vaiśâkha and Kârttika. They also gave to Sâyañña from their *svâmya* 6 shares for the agrahâra he established. (Usual final verses.)

20*Date 1180 A.D.*

Invocation of Hari. When (with usual titles) Hoysala vîra-Ballâla-Dêva, in order that the twelve kinds of grain in the treasury of the sole lord of all the world, the god Vijaya-Nârâyañña, and his own kingdom might increase one by one for cows and Brahmans,—(on the date specified) erected a *kottâra*, giving it the name of Yakshêśa bhaṇḍâra.

21*Date 1709 A.D.*

Obeisance to Râmânuja. (On the date specified) Šrinivâsa-Dâsa, great grandson of the sénabhlôga (named) of this place, disciple of Vâmanâchâryya, newly built the *kalyâna-manṭapa* as an offering at the lotus-feet of the god Chenna-Kêśava.

22*Date 1626 A.D.*

Praise of Śambhu. (On the date specified) Mûrttiyappa-Nâyaka and Puṭṭanña-Nâyaka, servants of Krishnappa-Nâyaka's (son) Vêṅkaṭâdri-Nâyaka, in order that merit might accrue to their grandfather, father and mother (named), erected a *kaisâle* of 26 *ankanas* for the god Chennarâya.

24*Date 1298 A.D.*

(On the date specified) the wood work in the dome of the Chenna-Kêśava temple having rotted, broken and fallen, the great minister Khanđeya-Râya and Sômeye-daṇṇâyaka, seeing it, said "This ruined wood-work must be

strengthened", and by their order the adhikâri Raṅgaṇṭha had all the ruined wood-work of the dome strengthened and restored all the bricks that had fallen.

25

Date 1173 A. D.

Invocation of Nârasimha. Usual account of the rise of the Hoysâlas, to Nârasimha.

When, (with usual titles), Hoysâla Nârasimha-Dêva was in the capital Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus-feet, the great receiver of favours, Śrîvaishṇava-Tirumale, (on the date specified), ordered a grant of rice-land (specified) to provide for the daily offerings of the god Nârasimha, and for food to Śrî-vaishṇavas from other countries. This was made over by Bamma-Veggade, son of Haumaseṭṭi-Veggade, (in the service) of the great minister Biṭṭi-Dêva. All the subjects of the Nine nâds will protect this. Obeisance to Nârasimha.

For this land Bamma-Veggade will deduct 60 *salige* every year, according to the Vîra-Gaṅga *kôlaga*, for the god Kêśava. (Imprecation.)

27

Date 1707 A. D.

(On the date specified) Veṅkaiya, son of Giriyappa-Hebbâra, son of Appâjî-Hebbâra of Ânekere, presented a fund (*puliretti*) for the service of the god Chennigarâya of Vêlápuri. Having set up Hanumanta in the stone *maṇṭapa* erected by me to the east near the Jâvagal gate, for the ceremonies to be conducted when Chennarâya-svâmi visits that *maṇṭapa*, I assign certain land (specified) belonging to me in the rent-free agrahâra of Sômanahalli in Baṅga-nâd. And when the mounted horse procession comes to this *maṇṭapa* in the car-festival, 1½ gadyâṇa for *cherapu*, and for the festivals of Mâgha śuddha 6th and 7th, 2 gadyâṇa, and for that of Jeshṭha śuddha 13th, 1½ gadyâṇa, I have given 4 *varaha* to Râmâchârya, son of Raghunâthâchârya, and to Dêshayi-Hari-Bhatṭa, to continue to son and posterity. (Imprecation.)

28

Date 1557 A. D.

(On the date specified) for the Krittika illumination festival of Chennigarâya of Vêlápuri, Jayakâra-Râmappaya and Râgasta-Veṅkaṭâdri (details given regarding each) made a grant of one share in the rent-free agrahâra Triyambakapura, which is Sânehalli of the Halebiḍ-sthala. And for a *charapi* at the Gokulâshṭami festival, when the svâmi visits the Nâgi-Nâyaka-maṇṭapa, they

gave 5 solid (*ghaṭi*) gadyâṇa to Nambi-Singapaya. Also a *vrindâvana* to the south of the Bitasamudra tank.

29

Date 1717 A.D.

Obeisance to Kêśava of Vélâpuri. Praise of Šambhu. Invocation of the Boar.

(On the date specified) at the lotus-feet of the god Chennarâya-svâmi of Bélûr,—when the râjâdhirâja râja-paramâśvara praudha-pratâpa, the unequalled Kriṣṇa-Râja-Vadeyar of Mahîśûr was ruling the empire of the world:—Kappayya, son of Nañjappayya and grandson of Liṅgappa Hebbâruva of Koṇanûr, wrote a petition granting a *pudivatṭu* (or, fund) as follows:—

That a pond and maṇṭapa may be constructed in front of the temple upper storey for the spring water-festival of the god, and be continued every year, have been given to the hand of Tirumalayya, son of Cheluvayya, the temple Hebbâruva, 4 khaṇḍugas of rice-land in the village of Mundigat̄ta in the Tagara-nâd-sthala belonging to the Bélûr-sime; and from the produce of that land, valued according to the revenue accounts at 5 old varahas, or $7\frac{1}{2}$ current gûṭa varaha, for a festival for 10 days in Chaitra śuddha, when the svâmi comes to the maṇṭapa, 1 gadyâṇa; and for 6 festivals on the 3 days Vaiśâkha śuddha 12th 13th and 15th, $6\frac{1}{2}$ gadyâṇa; altogether a fund of $9\frac{1}{2}$ gûṭa gadyâṇa a year has been entered in the name of the Jagara-nâd-sthala sênbhôga Honnanâṇa for the treasury of the god, that the unfading world of merit may be to my fathers (etc. —repeating the grant).

Witnesses:—Sun and moon, etc. (Usual final verse.) And the Kandâchâr officials of this town granted of their own accord at the rate of 1 haṇa each, altogether 10 gûṭa varaha a year. (Usual final verses.)

30

Date 1588 A.D.

(On the date specified) a maṇṭapa of the god Śrî-Raṅganâtha was erected by Tiruveṅgaṭaya, in order that the world of merit might be to Hiriya-Raghunâthaya and to Peddamma, and the fame of religious works to Kriṣṇappa-Nâyaka.

31

Date 1565 A.D.

(On the date specified) with repetition of the (sacred) names in the presence of (the god) Chennigarâya of Bélûr, Haḍapada-Yerapa-Nâyaka, for the offering of half a salver (of food), made to Alahi-Manevâlaya, disciple of Embira-mânâra-Jiya of Tirukôyilûr, from the *kāṇâchi* belonging to Chennarâya, a

grant of 25 varaha, on behalf of the Châtâda-Râmâñji-kûṭa, in order that merit might be to Haḍapada-Moṛiha-Nâyaka, son of Timmappa-Nâyaka of ... rivaṭṭi, of the Tigula race, to Nammiya-Era-Krishṇappa-Nâyaka, to his own father and mother, and to his wife Chavâya. (Imprecation.)

33 to 51

Date about 1120 A. D.

Names of sculptors of the images round the Bêlûr temple.

52

Date 1381 A. D.

Obeisance to the Boar. (On the date specified), by order of the râjâdhirâja paramêśvara vîra-Harihara-Râya, the great minister Kampaṇa, for the repair of the roof stones in the *sukanâsike*¹⁾ of the god Chenna-Kêśava, set up four pillars with capitals and repaired them.

Whatever reward has been predicted for a gift, will be (reaped) twofold by helping (to maintain) it: though the gift may be defective, that does not affect the helping (to maintain) it.

53

Date 1277 A. D.

(On the date specified) Viṭhaṇṇa, *adhibikâri* of Beluhûr, the strong man of the great receiver of favours Gôpâla-Dêvaṇṇa, with others (named), gave to Kamalanâbha-tîrtha altogether 11 gadyâṇa for the (food given as) alms to the yati. From this sum an offering of 3 *bali* will be made daily. If Kamala-nâbha-tîrtha should have gone to any other place, *bali* will be given to pilgrims from other countries. Of this money 5 gadyâṇa are given to the custody of the Śrîvaishṇavas and 6 to that of the Brahmans. If the yati is present, the offering provided by this money will be given to the yati. If the yati is not present, *bali* will be given to Brahmans from other parts.

55

Date 1426 A. D.

(On the date specified) the mandalika Sômanâtha, boon lord of Âluvapura, made, for the god Chenna-Kêśava, a grant of 10 bundles of paddy from the garden land of Birumaṇharasa, for one year.

56

Date 1405 A. D.

(On the date specified) the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Bukka-mahârâya's house-minister, Heggappa, and Vithaṇṇa's son, Mallarsa,

¹⁾ A small room in front of the idol.

made to the god Chenna-Kêśava of Vêlâpura, which is the great southern Vâraṇâsi,— a gift of a white conch-shell ornamented with gold.

58

Date 1117 A.D.

Obeisance to Kêśava and Šiva. Usual account, in verse, of the rise of the Yadu-kula and the Poysâlas. Sala slew the tiger and became Poysala. (Omitting mere laudations) The Koṅkaṇigas, saying his sword will destroy us all, scattered in every direction, when Vinayâditya set forth for war. The sons of the hill kings, rubbing their heads, rose up, came and placed their heads at his lotus-feet. His wife was Keleyabba. Their son was Eregaiiga. Dhâra, the chief city of the powerful Mâlava kings, which Bhôja by victory over hostile kings had enlarged and made famous, he took as if the preliminary sip (*dpôṣana*) before feasting on the world of his enemies. So that the smoke blinded the eyes of the regents at the points of the compass, caused the white regent elephants to appear black, and filled the whole sky with a dense cloud. Poysala burnt all Bhôja's principal fortresses. The dust raised by his army, coming down on the hills, mingled with the clouds, and as he marched on burning all he encountered, it was as if he were unfurling a banner of smoke from Bhôja's destruction, such was the effect of Poysala's victorious expedition,— what heroes were equal to him? The burning of Baleya-patṭanâ on the sea-shore by the flames of king Eregaiiga's anger, brought to mind the appearance of the waves of the sea when consumed by Râma's fiery arrow. His wife was Échala-Dêvi. They had three sons—Ballâla, Vishnû and Udayâditya.

With their swords beating down without mercy the pride of Pâṇḍya, who in his pride withstood them, the princes Vishnû and Ballâla seized the wealth of his kingdom;— were they ordinary men? In Dôrasamudra they defeated the army of Jagadêva, painted the goddess of Victory with the blood of his elephants for vermillion, and captured his treasury together with the central ornament of his necklace;— who could deny the valour of those princes? Devoted to the worship of Mahêśa, the goddess of Victory his wife, the earth, the group of his dependents, relations by marriage, his eqnals, his fame throughout the Brahmânda (pure as the milk in the cocoa-nut) his treasure,— the king Ballâla was praised in all the earth for his greatness.

Victorious is Vishnû-Dêva, all the world at his feet, delighting in the conversation of the clever and learned, fond in his heart of all dancing, favourite of the goddess of Fortune. Ever engaged in business, devoted to the worship of Purushôtama,— in government, in making gifts, in distributing rewards, the king's hand was a wonder, his acts displaying both severity and gentleness. When he set out on an expedition of victory to the west, the

enemy was covered up with the dust raised by his army, the sea was dried up, and the king of the waters came and offered him jewels as tribute. First taking into his arms the wealth of the Poysala kingdom which was his inheritance, as his power increased, he brought all the points of the compass under his command, and capturing Talakadu, became the first to the Gaṅga kingdom,—this promoter of the Yadu-vāṇīśa, the king Vishṇu. The goddess of Fortune reposing unmoved in his arms, so that his fortune should increase, he burnt the chief city of the Gaṅgas,—the mighty Vishṇu, named Bhujabala-Gaṅga. Behold, in order that Rājendra-Chōla, disgusted at the water of the Kāvēri suddenly becoming polluted, should be driven to the use of water from wells in the vicinity, Vishṇu by the power of his arm threw all the corpses of his army into the stream of the river, and caused his valour to shine forth. Kubera, why is the south wind delayed? why has it not set in yet? It has been stopped by filling the nostrils of the skulls of the enemies slain in king Vishnu's expeditions of victory on the banks of the Kāvēri. His fame spread abroad over the ocean says to (mount) Maināka, 'Do not, alas, remain fixed in the ocean like a water-bird; there is no longer any fear for Indra; my lord will protect you, the victorious king Vishṇu's Java (Yama) was afraid to straighten his moustaches, the sign of his manhood; those who fell at his feet were afraid of dulling by their breath the brilliance of his toe nails; the proud were afraid to look on him for fear of being consumed in his brightness;—such was the glory of the valour of the king Vishṇu.'

When, (with usual titles, and many other epithets, among which are), causing the earth to tremble with the tramp of his Kumbhōja horse, lord of Gaṇḍagiri, an untimely discus in splitting the great rock Pāṇḍya, bursting the hearts of the Tuļu kings in the game of war, a Bhairava in destroying the army of Jagaddēva, a powerful lion in devouring the fierce elephant Sōmēśvara, displaying his valour before Māṇikya-Dēvi of the Chakrakūṭa throne, skilled with his bow in reducing the pride of Adiyama, a gale in overturning the tree Narasiṁhabrahma, gratifying the *yōginis* with draughts of blood out of the skull of Kalapāla (or king Kala), his sword a royal kite to destroy the serpent Cheigiri, rāja of the Mala-rājas, a mighty elephant in breaking through the plantain stems the spears of Iruṅgōla, a Vainya in shaking with his bow the mountain Chengiri-Perumāla, having set up with his own army Pattī-Perumāla, having made his own Talakad, having taken the Koṅgu country, having protected Nolambavādi, having expanded Nila-parvvata, having extended Kōlāla-pura, having uprooted Kōvatūr, having shaken Teriyūr, having crossed over Vallūr, having unfastened Naigali-pura, having pulled out the door of the Ghats, having made Kāñchī-pura tremble, champion over the hill-chiefs, an intoxicated royal swan sporting in the woods on the banks of the

Kâvêrî,—śrîmat Trîbhuvana-Malla, the strong-armed Vîra-Gaṅga Vishṇu-varddhana-Poysâla-Dêva was protecting by the power of his arm a dominion bounded east by the lower ghat of Naṅgali, south by Koṅgu, Chêram and Anamale, west by the Bârakanûr and other ghats of Koṅkaṇa, north by Sâvimale:—

And when, united with the sharer in a thousand delights, (omitting mere laudations) a Kamale born in the milk-ocean of Balipura, receiver of a boon from the god Dharmmêśvara, having erected the Râmêśvara temple of Îśâpura, a jewelled lamp in the house of the Bharatâgama (or science of music), the cluster of the nails of whose feet were reverenced by crowds of beautiful girls with long hanging tresses, a head-jewel in all manner of dancing, a Sarasvati in singing, a rutting elephant to co-wives,—the senior queen, the crowned consort Śântala-Dêvi,—Vishṇuvarddhana-Poysâla-Dêva was in his residence in the great city of Vélâpura, ruling the kingdom in peace and wisdom:—he set up with faith the god Vijaya-Nârâyaṇa, called Chenna (described with an immense number of epithets), and (on the date specified), to provide for the daily ceremonies, the decorations, and the offerings at the three times, to the gods Vijaya-Nârâyaṇa, Chenna-Kêśava and Lakshmî-Nârâyaṇa, and for the livelihood of the Śrîvaishṇava Brahmans, of the dancing girls, the putters on of the vestments, the learned men, the garland-makers, the lighters of lamps and all the attendants, he made grants of villages (as specified). Whatever surplus income may accrue, to be devoted to offerings to the faithful and to temple repairs. Thus was it ordered by the eleventh incarnation, Vishṇuvarddhana Hoysâla-Dêva. (Imprecations.)

59

Date 1174 A. D.

When, by order of (with usual titles) Hoysâla-Ballâla-Dêva, the great minister Heggade-Bûchimayya was governing the seven nâds north from Añche, (on the date specified) Ballâla-Dêva remitted for the god Vijaya-Nârâyaṇa, all the petty taxes for tribute, granary, barter, (?) shows, , marriage gifts, in the twelve villages and their hamlets belonging to the god Vijaya-Nârâyaṇa in that nâd.

(Usual final verses.)

Also for the performance of prayers, sacrifices, daily service and recitations of the vêdas, vîra-Ballâla-Dêva made grants of villages (specified) to the 120 *bhattar* of Kêśavapura, the 21 of Śubhapura, and the 30 Śrîvaishṇava templs priests of this place.

61*Date 1395 A. D.*

(On the date specified) the mahârâjâdhirâja râja-paramâśvara vîra-Harihara-Râya's house minister Guṇḍapa-dâṇḍâyaka caused to be made a stand of bell-metal (weight specified) for a lamp. Kâlôja and Anakôja, sons of the brazier Mârâla-Mindôja of Paṭaṇa, made it.

63*Date 1387 A. D.*

(On the date specified), when the king Harihara was ruling the whole earth, Muddappa being his minister—the lord Malagarasa, of the famous Kâśmîra-vamša, had the broken *kalaśa* on the tower of Kêśava restored with gold.

64*Date 1736 A. D.*

(On the date specified) when the king Kṛishṇa was ruling the whole earth, the gentle Nañjâ being queen;—that king Vêṅkaṭa had the tower of Kêśava made, together with a firm shining *kalaśa*.

65*Date 1774 A. D.*

(On the date specified) when Châma-Râja was king; the Navâb, the most excellent Bahâdar, the king Haidar-Ali ruling the earth;—Nañjayarâya had the tower of Kêśava made, together with a firm *kalaśa*.

66*Date about 1298 A. D.*

. the sacred visit at the Dhanu festival, the iun, alms to yatis, offerings of grain, the tray of plaintains, garlands, such as are presented by votaries,—that all these works of merit may be carried on from the accrued interest, he deposited funds, and inscribed this on the west wall of the south gate of the big temple, together with the list of persons. (Usual imprecations.)

Moreover the great minister, Sômeye-dâṇḍâyaka, of the body-guard, for the decorations and offerings to the god Kêśava, presented 100 *gadyâṇa*, the fixed rent of Settiyahalli in Sige-nâd, and inscribed the list.

That also will be maintained without allowing the expenses to be altered.

67

Date ? about 1300 A. D.

Vithala-Dêvi, having purchased certain houses (described) in Guliyakere, made a matha for 18 Šrîvaishnавas.

69

Date ? about 1200 A. D.

Carved by the sculptor . . . balara-dêva of Lokkiguṇḍi, a lion to the elephants titled sculptors, superior of the company of skilled and titled sculptors, the Viśvakarmma of the Kali-yuga.

71

CP

Date 1117 A. D.

The opening portion, with the omission of a few verses, corresponds with that of No. 58 above, down to "Vallâla, Vishṇu, Udayâditya". (Praises of Vishṇu-Dêva.) First of all taking into his arms the wealth of the Poysâla kingdom, which was his inheritance, he brought under his command all the points of the compass, and capturing Talakâdu, became the first to the Ganga kingdom,—the promoter of the Yadu-vanîśa, the king Vishṇu. The goddess of Victory, without deserting him, reposed with pride in his arms, and his fortune increasing, he burnt the chief city of the Gaṅgas,—the mighty Vishṇu named Bhujabala-Gaṅga.

When, (with a long list of titles and epithets, corresponding with those in No. 58 above, with a few omissions) Tribhuvana-Malla, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Poysâla-Dêva by the might of his arm was protecting all the territory bounded east by the lower ghât of Naigali; south by Koṅgu, Chêram and Anamale; west by the Barakanûr-ghât road of Koṅkaṇa; north by Sâvîmale:—And, united with the senior queen, the crowned mahâdêvi (with numerous epithets, as in No. 58), Śântala-Dêvi, Vishṇuvarddhana-Poysâla-Dêva was in his residence in the great city Vêlâpura, ruling the kingdom in peace and wisdom:—

(The remainder of the grant corresponds with No. 58 above, except that the villages granted are different.¹⁾)

And making prayers and sacrifices in the presence of the god Vijaya-Nârâyaṇa, he granted to 120 Bhaṭṭas the land of Hiriya-Muguli, with Chikana-halli; and to 21 Bhaṭṭas, Benneyûr, with Areyahalli and Keleyabeyahalli; and to 32 Šrîvaishnавas, Niṭṭûr in Tagare-nâd.

¹⁾ This grant and No. 58 were made on the same day, which is there called Vadgavâra, and here Âdivâra.

72

Date about 1200 A. D.

His son was Nârasimha, whose wife was Echala-Dêvi. They had a son Ballâla. (His praises.) He, the emperor of the south, caused to be made of stone for Vijaya-Nârâyaña, latticed window, secure door-frame, door-lintel, kitchen, ramparts, pavilion, and a pond named the Vâsudêva-tîrtha.

Uchchaṅgi, with a moat like *Pâtâla*, as broad as the eight cardinal points, high as the sky, extending in both directions, so that it was famed in the three worlds, he captured; and again when Pâṇḍya claimed his shelter, had favour on him and restored his kingdom: thus both in capturing and bestowing did he win fame in the three worlds, — vîra-Ballâla-Dêva.

Written by the âchâryya of writers, Sûryyaṇa.

(Signed) śrî-Malaparol-gaṇḍa vîra-Ballâla-Dêva.

(Granted) together with Kalahalli.

73

Date 1254 A. D.

(On the date specified) the pratâpa-chakravarti vîra-Sômêśvara-Dêvarasa's son Nârasinga-Dêva granted for the god Chenna-Kêśava of Bélûr, Bikkigôd in Nekku-nâd.

(Signed) śrî-Malaparol-gaṇḍa vîra-Somêśvara-Dêva.

74

Date 1261 A. D.

Invocation of Hari. Usual account, in poetical form, of the rise of the Yadu-vamša. In it was born Sala, the perfection of the merits of mankind, on whose appearance the Earth, lamenting her widowed condition since the departure of Sagara and other great emperors, forgot her grief. That king on a certain occasion going from Śaśapuri, performed obeisance to his family-goddess Vâsantikî, and approached the siddha-muni; when a terrible tiger (its description) sprang forth. The muni exclaiming in the Karmânta language *hoy Sala*, he slew the tiger with the *śdlaki* (iron rod) which he gave him. The tiger, closing its eyes in death, went to *svarga*, and became the device on the flag of the kings of that line, who acquired the name of Hoysala, as the Yâdavas from Yadu. From him was born (omitting laudations¹⁾) Vinayâditya. From him Ereyâṅga. From him Vishnu. From him Nârasimha. His son was Ballâla, named Giridurgga-malla. From him Nrisimha. His sword, which he had soiled with the brains of Vikramapâla and Pâvusa, he cleansed

¹⁾ These are well composed in Sanskrit verse.

with the hot blood of Makara; and setting up Chôla, who was covered up by the dust from the feet of hosts of enemies, he acquired fame as the establisher of Chôla and the destroyer of Pândya. From him was Sôma, whose wife was Bijjali. Their son was Nârasimha.

When (with various epithets) the king Nârasimha was residing in his own Hoysala country, in the proper capital Dôrasamudra filled with all wealth, which his father had with affection stored with the riches of the kingdom, (on the date specified), he made a grant of the village named Bellûr, in Kalukâñi-vishaya, together with its hamlets and all the rights of possession.

Chandra was born of old from Atri, and in that line was Vishnu-chamûpati, whose wife was the beautiful Manchalâ. They had a son Perumâle-danâdhinâtha (his praises). To that Perumâle-chamûpâla, the favourite of his lord, the king Narasimha granted Bellûr for an agrahâra. And that Perumâle-danâdhinâtha, giving to that village the name of Udbhava-Narasimhapura, divided it into 86 shares, which he bestowed on Brahmans of various gôtras, versed in the Rig-Yajus-Sâma and Atharvva vêdas and vêdângas, and proficient in all learning.

In order that all the world may understand, the same is here written in the Karnâkuta language. Specification of details. Final verses.

(Signed) śrî-Vîra-Nârasimha-Dêvasya.

75

CP

Date 1382 A.D.

Praise of Šambhu. May Hêramba (Ganêsha), who, taking the sun for a pumpkin, stretched out his long trunk for it, disperse all difficulties. May Kêshava-nâtha, supreme lord of Bêla-nagara, like the jewel in the crown of the Hoysala country, bestow happiness upon you.

There was, his commands obeyed by all kings, a moon (Sôma) to the Lunar line (Sôma-vamša), the illustrious Bukka-mahîpati. Under Nala, Nahusha and other kings the earth was only *rdjavatî* (governed by a king), but under king Bukka it was *râjanvatî* (governed by a good king). His son was Harihara, under whom the earth being inviolable, he made grants of it to the Brahmans. His fame, attained by victory over Chôla, Kêrala and Pândya, was like a mirror for the face of the lady the South. Though he made his victorious expeditions in the (clear days of) autumn, to the lotuses the faces of the Yavani women, their falling tears made the days ever appear cloudy. From his great gifts (named) all people extolled him as the kalpa-druma.

As Sumanta to Râma, so to him was a minister Muda-danâdêsha, inheriting (that office) from his father, who by his policy put to shame Yôgandha-râya,

the minister of Udayana-Râja, having acquired hundreds of Ratnâvalis (the name of a heroine, or a collection of jewels). Thousands of prosperous rulers did he seize alive and keep in confinement. The numerous agrahâras he established were like a garland for the lady the points of the compass, strung with Brahmans as pearls. The oceans, narrowed by the dust from his armies, he again expanded, as if only lakes. Maintaining the customs of the various castes, he protected all the subjects as if his own children. Rejoicing in his protection, which was like that of Bharata, the farmers and merchants resolved to pay him certain taxes on account of his protection. The details of which, that all people may understand, are here written in the Karnâñâta language.

(On the date specified), be it well,— the five hundred vîraśâsanas of Jambû-dvîpa, the southern portion of the celebrated Bharata-khaṇḍa; adorned with many good qualities; of virtuous life; embodiments of policy, modesty and intelligence; protectors of the righteous customs of the Sâlu-Mûle-Banaju sect; great in dignity; mighty in energy; favourites of the lady Fame; born in the great and famous line of Bhaladêva, Vâsudêva, Khanḍâli and Mûlabhadra; boon lords of Ahichchhatra-pura; examples of virtue; establishers of inquiry; each one a hero; the only worthy in the world; a touchstone for the pious works of the southern Vâraṇâsi; the home of piety; the birthplace of both the various Dêśis of the celebrated capitals of emperors and kings; the fan-palm their warchouse; with these and many other titles; — worshippers of the holy feet of the gods Gaṇêśvara and Gavarêśvara; all and many, the *nakhara parivara*, *mummuri-dânya*, all the receivers of dues and the 300 Billa dependants of their feet, together with the collection of Holiyas of Vijayanagari (and 26 other places named), the towns of established fairs,—having placed the diamond *vaisanige* in the presence of the holy lotus feet of the god Virûpâksha, and sitting down, having agreed among themselves, with supreme affection,— the great minister, promoter of merit in the Kali-yuga, Muddaya-daiṇâyaka, being the officer for superintendence of the customs of our fifty-six countries,— we confer upon him the mayoralty of the earth, and grant to him certain dues, the particulars of which are as follows:—(here comes a detailed list, at great length, of the dues payable on drugs, piece goods, grains, animals,— among which are various kinds of horses,— prostitutes or female slaves, etc.: some of the terms being curious and interesting).

(Imprecations.) If a thousand horse-sacrifices and truth be placed in the scales, truth will greatly outweigh the thousand horse-sacrifices.

Approval of the Sâlu-Mûleyas; (signed) ūrî-Gaṇêśvara-Gavarêśvara-dêvaru.

77

Date 1198 A.D.

Among the Poysalas, lords of Dvârâvatî, having the tiger crest, born in Śaśapura, was Vinayâditya. To his son Ereyanga and to Échala-Dêvi were born Ballâla, Vishṇu and Udayâditya. Among them, to describe the valour of king Vishṇu :— the Tuļu country, Chakragoṭṭa, Talavanapura, Uchchaṅgi, Kôlâla, the Seven Male, Vallûr, Kañchi, Koign, the terrible Haḍiya-ghatṭa, Bayal-nâd, Nîlachala-durgga, Râyarâyapura, Tereyûr, Kôyatûr, the Gonḍavâdi-sthala;— these did he take with a frown, the mighty king Vishṇu. To him was born Narasiṁha, who by Échala-Dêvi had a son Ballâla. Moistening his valiant sword with the blood of his enemy the Pâṇḍya king, he whets it on the grindstone the head of Billama, and sheathes it in the lotus mouth of Jaitugi,— the king Ballâla.

When (with usual titles) the niśšaṅka-pratâpa-Hoysaṇa vîra-Ballâla-Dêva was in the immemorial agrahâra Kukkanûr-koppa, ruling the kingdom of the earth in peace and wisdom:— (On the date specified) for the god Harihara set up by Chandi-Setṭi of Bâchalêśvara, Chandi received from the hands of the emperor of the South, vîra-Ballâla-Dêva, 10 gadyâṇa from the fixed rent of Bâchalêśvara, and presented it for that god Harihara, to continue as long as sun, moon and stars.

Praise of Nâgi-Setṭi of Bâdâvi; whose son was Kête-Setṭi. His wife was Rechchiyakka; and they had a son Chandayya, whose wife was Mûkavve. In Bâchalêśvara and other great towns did he erect temples for Hara.

A farther grant by Chandi-Setṭi in Brahmasamudra; and grants by others.

78

Date 1524 A.D.

Praise of Śambhu. (On the date specified), when the mahârâjâdhîrâja râja-paramâśvara vîra-pratâpa Kṛishṇa-Dêva-Râya-mahârâya was in the residence of Hampe, ruling the kingdom in peace and wisdom:— Basavappa-Nâyaka, son of Jakkaṇa-Nâyaka, a servant of Kṛishṇa-Dêva-Râya-mahârâya, made a grant for (with praises) the god Chenna-Kêśavanâtha of Vêlâpuri, the god of the mahârâjâdhîrâja's royal family, as follows:—

In order that his father Jakkaṇa-Nâyaka and his mother Tipamma might attain to the world of undying merit, and that virtue might accrue to Krishṇappa-Nâyaka, he constructed a pond for a raft and a Vasanta-manṭapa; and in order to provide for ten days raft festival in Phâlguna, for the oblation, and feeding of Brahmans during the festival, for the offerings of daily service at sunrise and noon, for a meal to 40 Brahmans in the chhatra,

and for scents and betel,—he made a grant of 2 villages (named) in Dēvanage-nād belonging to Vastâre-śîme, which Kṛishṇa-Dêva-Râya-mahârâya had granted him for the office of Nâyaka, together with all their lands, gardens, money rent, grain rent, and other dues. (Usual final verses.) May Chenniga-Râya protect Parvataya.

79

(c.v.)

Date 1512 A. D.

(The whole of the first portion, down to the date, corresponds with that of Hassan No. 6 above.)

(On the date specified), at the time of the moon's eclipse, in the presence of (the god) Gaṅgâdhara in the beautiful Śivagaṅga, the mountain named Kakud, to the son of Tirumala-dîkshita of the Kauśika-gôtra and Drâhyâyanasûtra, performer of the Atirâtra sacrifice, versed in the vêda, in grammar and logic, expounder of all the meanings of the six śâstras, the dramas, poems and purânas, by all the learned entitled 'lion to the elephant hostile disputants',—to Śrînivâsâdhvari, devoted to the feet of Śrînivâsa, were given Kuppe, Mañchanahallî, Chikka-Jat̄igahallî, Kâdanka or Chinnadêvipuram, and Hiri-Jat̄tiga, belonging to the Vellûr-simâ in the Hoysala country, with all rights (specified) pertaining to them, by Kṛishṇa-Dêva-mahârâya. And Śrînivâsâdhvari, the proprietor of the villages, retaining for himself 10 shares in Chinnadêvipura, presented the 30 remaining shares to Brahmans learned in the vêdas and vêdânta. (Here follow their names, etc.) Vishnu, the god of the village, receives one and a quarter share; Śaṅkara Hêmâlcshvara also one share.

This copper śâsana was composed with soft expressions by command of Kṛishṇa-Dêva-mahârâya¹⁾.

Mallanâchârya, son of Viranâchârya, enjoys one share in perpetuity as the engraver of the śâsana.

(Usual final verses.)

(Signed) śrî-Virûpâksha.

80

(c.v.)

Date 1659 A. D.

May it be fortunate. Praise of Śambhu and the Boar form of Vishnu.

(On the date specified), born in the Âtrîya-gôtra, Âpastamba-sûtra and Yajâś-śâkhâ, the grandson of Araveti Râma-Râja-Raṅga-Râja and son of Gopâla-Râja, the râjâdhirâja râja-paramâśvara vîra-pratâpa vîra-Śrî-Raṅga-Râya-Dêva-

¹⁾ There is some mistake in this verse or probably in the copy. The plate itself is indistinct at this point. In all similar grants (*e.g.* Hassan taluq Nos. 6 and 94 above) the corresponding verse states that the śâsana was composed by Sabhâpati, and that should doubtless be the reading here.

mahârâja, the daily worshipper of Kêshava in Vêlâpura, made a grant of the Kandâvara village (its boundaries) in the Tagara-nâd, free of all imposts, in two shares, with all rights (specified) pertaining thereto, to the Brahmans Raîga-Bhaṭṭa and Giri-Bhaṭṭa, one half to each.

81

CP

Date 1660 A.D.

śrî-Râma. Praise of the Boar and Śambhu.

(On the date specified), when the râjâdhîrâja râja-paramâśvara vîra-pratâpa vîra-Śrî-Raîga-Râya-Dêva-mahârâyar-ayya, seated on the jewel-throne in Vêlâpuri, was ruling the empire of the world:—he (with descent as in No. 80 above) made a grant to Raghunâthâchâryya of certain land (specified) in Ballûr (its boundaries) in Tagara-nâd, belonging to Bêlûr, (with all the usual ceremonies, and conferring all the usual rights and privileges).

(The grant is three times repeated: usual final verses).

(Signed) śrî-Râma.

82

CP

Date 1660 A.D.

(On the same date as No. 81 above), at the time of the moon's eclipse, a similar grant by the same to Veṅkatâchâryya of land in Naulihalli.

83

Date 1178 A.D.

(On the date specified), when the pursuer after kings, vîra-Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—to the fifty cultivators who lived in the quarter of the god Śaṅkara's town was given a first loan of 50 *gadyâṇa* from the treasury of the god. These 50 *gadyâṇa* are due to the god Śaṅkara's treasury, and men have no claim to them. (Imprecation,) Tribute, customs dues, fines, taxes, forced payments, there are none (to these cultivators): the watch for the protection of the god Śaṅkara is their tribute.

85

Date 1220 A.D.

(On the date specified), the pursuer after kings, Hoysâna vîra-Nârasimha-Dêva made a grant of the of Ballave-nâd for the god Jaḍeya-Śaṅkara, free of all imposts. (Imprecation.)

86

Date 1177 A. D.

Praise of Śambhu. May the god Harihara, destroyer of Guhāsura, ever grant wealth, enjoyment, long life and health.

Sala, on the Jina muni saying, “*Hoy* (hit) the tiger with the *sele* (iron rod),” took it and slew (the tiger) so that all the world said : Ah!—whence the Yâdava race from that time obtained the name Hoysala. In that Yadu-kula, beloved by young women in all the world, was Vinayâditya. His son was Eṣeyaṅga. His children were Ballâla, Vishṇu and Udayâditya; of whom, dear to the heart in all the world, was Vishṇu. To describe his greatness:—No great gift was there which he had not bestowed; no kings who, terrified by his arrows, had not fled; no point of the compass where pillars of victory inscribed with his name had not been erected; not one quarter of the world which had not been filled with joy at his great fame;—thus celebrated was Vishṇu-bhûpâlaka.

To Lakshmâ-Dêvi, reckoned as that king's goddess of victory, was born Narasiṅha-Dêva. (Verse praising his valour.) To that lord and his crowned queen was born a son, Ballâla; (his praises.)

Be it well.—When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus-feet was the great minister Tantrapâla-Pemmaḍi, whose descent was as follows:—Mâri-Setṭi of the bangle-sellers of Ayyâvâle, having come to the south on business, saw Poysala-Dêva, obtained his favour, received and became a great chief, when became ? his son-in-law. To him (were born) Basava-Gâvunḍa and Nâcha-Gâvunḍa. Basava-Gâvunḍa built the Trailôkya-samudra. His younger brother Nâcha-Gâvunḍa had a son Basava-Gâvunḍa. To him and to Chandavve, niece of Tantrapâla-Sôvaṇṇa, was born the great minister Tantrapâla-Hemmâdiyâṇṇa. When formerly his ruler Ballâla-Dêva, leaving his father, passed over Malê (or the hill country),—making all the subjects and farmers of Malê, together with Koṅgâlva, Chaṅgâlva and the other chiefs of Malê visit him, he caused the diadem of empire to be bound on him, and obtained the rank of minister. (His praises).

That chief (on the date specified) setting up the god Harihara in Kûdalûr, a hamlet of Emmesandi, the town of his chiefship,—for the worship and ceremonies of that god, cutting down the forest, presented new land (boundaries given) ? composed of yellow soil.

And those born there (namely) Tantrapâla-Hemmâdi himself and a number of others (named) paid to the god Kêśava the fixed rent of 2 *gadyâṇa* 5 *hana* for Kumbarahalli and presented it to the god Harihara. (Usual final verses.)

87

Date? about 1265 A. D.

The inscription is very much defaced, but contains an account (as usual), in Sanskrit, of the descent of the Hoysala kings down to Nârasinha, the son of Sômêshvara.

While he was ruling in his own capital named Dôrasamudra, in which he had established all the wealth of his own Hoysala (kingdom):—[his minister], descended from Kâsyapa, was Paramêshvara, whose wife was

88

Date? about 1250 A. D.

The inscription is very much defaced, but seems to record a grant by (?) Chaingâluva of the village of Kañnamangala for the god Nilakantha of Nârâyanaṇapura; and a grant by his junior uncle of the hamlet Asagurahalli for the god Lakshmi-Nârâyaṇa.

89

Date 1280 A. D.

Praise of Šambhu. Account in Sanskrit of the descent of the Hoysalas down to Nârasinha-Dêva, son of Sômêshvara.

While that Nârasinha was ruling in his own capital Dôrasamudra, in which he had established all the wealth of his own [Hoysala kingdom]:—¹⁾From Madhumarddana's (Vishnu's) lotus navel was born Dhâtâ (Brahma). His son born among the Kêraṭas; whose wife was Nrigâ. ? Their sons were Achyuta, Chandraśekhara and Paramêshvara, who was the eldest. His son was Nârâyaṇa, ? second to whom was Maḍiga-Nambi. Then there was Vâsudêva, and Nârâyaṇa's (?son) was Paramêshvara. And Paramêshvara-Nâyaka, in Nârâyaṇapura which his father had founded, set up the god whose chest is marked by the *kunkuma* from the breasts of Girijâ, (on the date specified).

The same is here described in the Karṇâṭa language.—When (with usual titles) Hoysala vîra-Nârasinha-Dêva was in his own capital Dôrasamudra, ruling the kingdom of the world:—the great senior merchant, chief among the *ndnâ-dêsi* and Maleyâlas, (with other epithets), worshipper of Lakshmi-Nârâyaṇa, Bhagavatî and Nilakantha,—Puliyavaḍambu Paramêshvara-Nâyaka, for the god Nilakantha which Nambi-Nâyaka had set up in the Nârâyaṇapura agrahâra, which his father Nâraṇa-Nâyaka and himself had established, gave certain land (specified) consisting of 2 complete shares, with all rights pertaining thereto, ? forming them into a new share.

¹⁾ Owing to so much being defaced, it is impossible to make out the descent with any certainty.

And of the revenue of that new share, 532 *gadyāṇa*, Paramēśvara-Vâsudêva-Nâyaka gave 60 *gadyāṇa* to the Brahmans of Lokki in Âsandi-nâd, which he had received from Hoysala-vîra-Nârasiṅga-Dêva; and dividing the remainder into four equal shares, gave (one) to the god Lakshmi-Nârâyaṇa of Nârâyaṇapura, one to the god Nîlakanṭha which Nambi-Nâyaka had set up in Nârâyaṇapura, And dividing into four equal shares Kanna-maṅgala which Paramēśvara-Nâyaka and himself had received from the mahâ-maṇḍalâśvara Kulottunga-Chôla vîra-Changâluva-Mali-Dêvarasa, bestowed it in a similar manner; (on the date specified). (Here follow various details as to how the money is to be applied.)

90

Date 1281 A. D.

(On the date specified) for the *ōkali* sprinkling of the god Hoysanêśvara on the second day of the dark fortnight of Chaitra, Sôvanna, (son) of Pâparasa, gave as a deposit fund four *gadyāṇa*: and Raṅganili, daughter of the Tirinalûr-Nâyaka, gave one *gadyāṇa*. From 2 *pâṇa*, the interest on the above for one year, and interest of 2 *pâṇa* on one *gadyāṇa* received by the treasurer Ponnaiya for service in the treasury, and 5 *pâṇa* (interest) on two *gadyāṇa* received by Viṭhapa for service to the god Balâśvara,—the rotation watchman Dêvapa

91

Date 1287 A. D.

(On the date specified), for the garland for the god Hoysanêśvara, Benaka deposited 1 *gadyāṇa*. That god's rotation watchman Dêvapa's half (*gadyāṇa*) for the rotation service From the interest at 2 *pâṇa* a year, and the interest on 1 *gadyāṇa* received, he will provide for the ? *khajâya* of the 4th day of the bright fortnight of Bhâdrapada.

92

Date 1270 A. D.

From the lotus-navel of Vishṇu was born Brahma. From the mind of Brahma were born nine sons, among whom was Atri, whose fame was greater than that of Pitâmaha (Brahma) in the three worlds. That son of Sarasi-jasambhava's (Brahma's) mind once worshipping, Kañjâsana (Brahma), Vishṇu and Rudra (Śiva), those three, being pleased, appeared to him; on which occasion he besought them to become his sons, and those resplendent ones, famed in the highest throughout the three worlds, were born accordingly. Hari (Vishṇu) as Dattâtrêya, Agajâvara (Śiva) as Dûrvvâsa, Abjaja (Brahma)

as Chandra, were born from his mind, body and eyes, as sons to Atri. Of these three the chief was Chandra (his praises), from whom the race of kings arose, and from whose name they were called the Sôma-vamša. The son of Târâdhîśa (Chandra) was the beautiful Saumya (Budha), who begat Purûrava to protect the earth, he himself being the god of the earth. Purûrava's son was the king Âyu; from whom was the king Nahusha; that Nahusha's son was the king Yayâti; whose son, of wide spread fame, was the king named Yadu. In that Yadu-vamša was the king Sala (his praises).

When the siddha-munîndra was imparting instruction (*vidyâbhîyâsam*) to Sala in the temple of Vâsantî in the wealthy Šaśapura, a tiger bounded out of the forest. The muni saying *hoy Sala* (strike, Sala), that instant he fell upon it with a *sele* (iron rod) and slew it. Hoisting it up on the *sele*, the tiger swinging on the point of the rod looked so wonderful that it became his banner, and the famous Sala became celebrated in the world under the name Hoysala. Celebrated as the Hoysala emperors were Vinayâditya, Ereyanga-Dêva, the brave king Vishnû, the king Narasiṁha, the mighty king Ballâla, the victorious king Narasiṁha, from him the king Sôma. To the king Sômêśvara, and to Bijjalâ-Râṇi, was born the victorious Narasiṁha, (his praises, among which are) omniscient in poetry.

(When) that Hoysala strong-armed vîra-Nârasimha-Dêvarasa (was ruling), (on the date specified), Visâna-Jatî's son Hâthi-Jatî, for the goddess Nimbajâ of the Hoysalêśvara temple, bought one share in Sunkeyahalli in Hagare-Hâludore, for 20 *gadyâna*, the proper price at that time, and presented it free of all imposts.—(Here follow some particulars of the grant. Usual final verses).

(Signed) śrî-Malaparol-gaṇḍa.

93

Date? about 1136 A. D.

Usual account of the rise of the Hoysalas down to Vishnuvardhana.

That Vishnuvardhanam, increasing in strength, subdued the world. He broke Koṅga, conquered . . . by his might, took tribute, pursued after Koṅgadiga, and by his energy became the master of the Gaṅga country, together with the Nonambavâdi province, and all the territory to the south of the Krishnaveni river.

To Vishnuvardhana-Dêva, thus punishing the evil and upholding the good throughout the Gaṅgavâdi Ninety-six Thousand, as far as the boundary of the Heddoṛe, distinguished by the name of Sâhasa-Gaṅga-Hoysala and many other titles—and to Lakshmâ-Dêvi, like the goddess Lakshmi who sprang from the milk ocean—was born the king Nrîsimha. To describe his birth:—Immediately after the moment when he issued from his mother's womb, his father

in one watch subdued and slew the enemy who was falling upon him, and returning victorious, with affection gave him the name Pratâpa-Narasiñha, and crowned him from the time he was born. Thus from the day of his birth having a diadem on his brow, . . . (the rest of the inscription is defaced).

98

Date 1261 A. D.

(The first portion corresponds with that of No. 92 above.) When the strong-armed vîra-Nârasimha-Dêva was in the capital Dôrasamudra, ruling the empire of the whole world:—A dweller at his lotus feet, Râmachandra-Jatî's son Bîrada-Jatî, (on the date specified), established a shrine of the goddess Nimbajâ in the temple of the god Hoysalêshvara, and made a grant (specified) for it.

99 to 111

Dates? about 1220 to 1300 A. D.

Various grants of money by private persons and dancing girls to the god Hoysalêshvara and the god Pañchikêshvara.

112

Date? about 1220 A. D.

Praise of Šambhu. May Šrîdhara (Vishnu) grant wealth, Vanajaya (Brahma) long life, Gaurîshvara (Šiva) fame, Vidhu (the moon) bodily splendour, Dinêsha (the sun) glory, Bhôgiûjyâya (Âdišêsha) enjoyment, the eight regents of the points of the compass their several gifts, with affection to the general Kumâra-Lakshma.

In the fortunate Yadu-kula was a king named Sala, by whom Šašakapura was founded, the chief deity of which was the goddess beloved of Vasanta. At the time when that great king was worshipping that goddess Vâsantikâ of Šašakapura, a terrible tiger leaped forth. The great Jina muni, who was there for the purpose of giving instruction and foretelling the future, called out “strike, Sala (*poy Sala*), this tiger with (my) cane (*bettava seleyim*)”, from which that king Sala obtained the name Poysala, and that tiger became the distinguishing device on his flag. In that Poysala line was (omitting laudations) Vinayâditya. His son, the husband of the Earth and of Échala-Dêvi, was Ereyanga-Dêva. He had three sons, like the three jewels, Ballâla-Dêva, Biṭṭi-Dêva and Udayâditya-Dêva. Of them Vishnuvardhana became celebrated for his wide-spread fame. He had a son Nârasimha, whose son was Ballâla.

The hostile kings, that abode of valour, vîra-Ballâla-Dêva, consigned (respectively) to dreadful forests, to the laps of the celestial nymphs, or to

the government of their kingdoms, accordingly as they turned the back in war, died, or escaping his arrows became his servants:— should not kings be like this? Powerful as Nṛiga, Naṭa, Nahusha, Yudhisṭhira, Sagara, Bhagiratha, Dilipa, Purukutsa, Āyu, Gaganachara, Bharata, Rāma and the others, was he not the celebrated king vīra-Ballāla? What kings were there that could withstand vīra-Ballāla? When the tiger on his flag shook, they shook with fear in their minds, and fled in terror like a herd of deer; the stoutest champions, saying, we know his might in the battle-field ya¹⁾ in which ? Vikkeya was, Hānugal in which Kovanā was, the celebrated Lokkiguṇḍi in which Pokkile-Saivuṇas were firmly established, the great Pāṇḍya's hill considered impossible to capture,—these, like letters written on water, the wind of Poysala's march blew away, did they not? The Yadu king's fierce anger broke, burnt or reduced to powder, as if with the thunderbolt, fire or heat (respectively), the hill, forest and water fortresses. (Another verse in his praise.)

His minister (with praises) was Kuvara-Lakshma. As if the (king's) palace were his cradle, (the king's) bounty the oil for his mouth²⁾, his nurses the members of the (king's) female apartments,—thus did king Ballāla cherish Kuvara-Lakshma-dāṇḍādhīśa as a son. Guru and deity alike was his ruler; both for this world and the next no other god had he,—Kuvara-Lakshma-dāṇḍādhīśa. (Another verse in his praise.) His wife was Suggala-Dēvi. (Her praises.)

Between servant and king there was no difference; the glory and marks of royalty were equal in both; and they both together protected the earth in great prosperity—the king vīra-Ballāla and the general Kuvara-Lakshma. Thus one in celebrity and praise, the fame of both being spread abroad in the world; his wealth and his life Kuvara-Lakshma devoted for the gifts and the victory of vīra-Ballāla-Dēva; and conquered the world for him as far as the southern ocean, bestowing the spoil without stint on the learned. (His farther praises.)

The word uttered by Kuvara-Lakkaya was one single word, true and firm as letters engraved on stone; not like the speech of others, resembling letters written in water. Of the sixty-four branches of learning there was not one of which he was ignorant: of only two things was he ignorant—how to say no to supplicants, and how to suffer defeat. He gave his word to king Ballāla that he would keep him free from fear. Not like ministers who, binding a todar on the leg as a decoration, guarding the wealth they obtain as if fearing to lose it, taking good care of their persons, in the time of trouble to their master accept service under another family,—he remained faithful to king

¹⁾ It is uncertain whether the words translated as names of persons have been correctly so rendered.

²⁾ It is said to be customary to moisten the mouths of infants with a little oil.

Ballâla in all circumstances. A *todar* he had on his left leg, but it was like the ring bound on the leg of an elephant to strengthen it, while the images engraved on it resembled ministers whose words fail in the time of trouble clinging to his feet through fear. The pearl *pende* round his lotus foot resembled the serpent Šêsha which Murahari (Vishnu) coiled round Kanakâdri (mount Mêru); while the golden *todar* was like the garland of *karmikâra* forest with which he surrounded that mountain: and the two were as signet rings stamping as genuine the word he uttered. The tinkling of the anklets and ornaments on his left foot was like a voice proclaiming that his word alone could be trusted. He was thus both a hand-mirror and a dagger to Ballâla-Dêva. The clusters of pearls in his *ganda-pendâra* shone like the stars, and the golden *todar* on his ruddy left foot like the fresh opening *champaka* blossom—tokens of the acceptance of the devotion to and union with his master of the general Kumâra-Lakshma, no others being thus marked with approval. The radiance of the pearls in the *pende* on Kuvara-Lakshma's foot resembled that of the polar regions in the heavens.

When the great king Ballâla, as a token of his union with him, bestowed on him the *todar*,—pleased at his faithfulness to his master, and in order that he might not be dishonoured,—as the (celebrated) Suggala-Dêvi gave her word to king Jayasimha,—so, gaining the praise of all the world, did Suggala-Dêvi now give to king Ballâla's dear son, the general Kumâra-Lakshma, her word not to desert him, like other women, who after eating, dwelling and passing a time with a man, leave him for another,—and in token thereof she bound a *todar* on her left lotus foot.

The celebrated ?Sakti and king Šûdraka had each fifty warriors, bound to them by an oath; but the general Kuvara-Lakshma had heroes so bound to him to the number of one thousand. Those who abandoned instead of dying with their ruler, and escaped,—such have we truly known, but not such as gave up their lives and died at the same time with him, the exceeding great warriors who had devoted themselves to the general Kuvara-Lakshma.

The *vîra-śâsana* stone which he set up proclaimed the greatness of his fame to the eight points of the compass: who is equal to Kuvara-Lakshma in fulfilling the vows he has given?—thus did the world praise with affection Hoysala-Râya's lusty elephant. As if laughing at shameless ministers who, having devoted themselves to their master's service, take care of their own wealth, and without shame break their word and forsake him in the time of trouble,—such was the *vîra-śâsana*, as if saying, who in the earth is equal to the Yadu king's minister Lakshma? Laughing at those who set up stones containing non-existent and impossible promises,—was the stone which proclaimed the glory of Kuvara-Lakshma as far as the walls of the cardinal points. As evidence that in faithfulness to his master Garuḍa alone was his equal, and

that he and no others were equal to Garuḍa, the images of himself and of Garuḍa were equally engraved thereon. No one before has set up such a *vīra-śāsana* as king Ballāla's chief minister Kuvara-Lakshma.

His warriors, his beloved wife and himself having with him surrendered their whole life to their ruler, what a hero was Kuvara-Lakshma. Whose mind would not gain surprising valour, what mind of a friend would not cause the hair on the body to stand up with pleasure, what mind of an enemy would not be filled with fear,—in reflecting on the achievements of Kuvara-Lakshma? A champion over servants who fail in their word in the stress of war, he did not prove false to what he had undertaken, the terrorifier of his enemies, Kuvara-Lakshma: do others who renounce their given word fulfil their vows like him?

While thus all the world was praising him as the founder of the greatness and increase of king Ballāla and the cause of his prosperity,—the *dandīśa* Lakshma, together with his wife, mounted up on the splendid stone pillar, covered with the poetical *vīra-śāsana*, proclaiming his devotion to his master. And on the pillar they became united with Lakshmī and with Garuda (*the inscription ends thus, in an unfinished verse*).

113

Date 1220 A. D.

When (with usual titles) Hoysaṇa-Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—A dweller at his lotus feet,— (on the date specified), Narasimha-Dêva in Bijjâna's alarm having sent for the chief man to guard his elephant — Jasapâla, leaving the line in front of the battle,— so that the chiefs who were with Mâcheya were pleased, stationed his elephant behind and causing it to strike, destroyed Bijjâna's army, seized his horse alive and making it over, again went into the fight and attained to the world of gods.

To describe his descent:—to Jasa-Nâyaka and his wife Ballubâyi was born Ekkava; to whom and to Kêtamalla-Nâyaka was born Dasa-Dêva. (Verses in his praise.)

Dasapâla-Sâhanî's wife, the sâhanîti Sântavve, set up this stone.

114

Date 1173 A. D.

Praise of Šambhu.

There was (omitting laudations) the great king Vinayâditya, whose senior queen was Keleyabarasi. Their son was Ereyâṅga, whose wife was Ēchala-Dêvi. Their sons were Vallâla, Biṭṭi-Dêva and Udayâditya. The eldest of them, Ballâla-Dêva, a bee at the lotus feet of Hara (Šiva), caused all kings to bow at his (Šiva's) feet and was devoted to Išvara.

To describe the valour of his younger brother king Vishṇu:—the Tuḷu country, Chakragoṭṭa, Talavanapura, Uchchaṅgi, Kōlāla, the Seven Male, Vallūr, Kañchi, Hadiyaghaṭṭa terrible to the eyes, Bayalnāḍ, Nilāchala-durgga, the great Rāyarāyapuri, Tereyūr, Koyattūr, Gondavāḍi-sthala,—these he took with a frown, the mighty strong-armed king Vishṇu. His wife was Lakshmā-Dēvi, and they had a son Nārasimha.

When, (with numerous epithets, among which are) the royal swan sporting in the lake of the Āndhra women, the sun to the lotus faces of the Simhala women, the golden zone to the waists of the Karṇyāṭi women, the ornament stamped with musk on the cheeks of the Lāṭa women, the saffron paste on the goblets the breasts of the Chōla women, the moon to the water-lilies the eyes of the Gauḷa women, the wave on the...of the beauty of Bangāla girls, the bee to the scent and pollen of the lotuses the faces of the Mālavis, (and usual titles)—Hoysala Nārasimha-Dēva was in the royal city Dōrasamudra, ruling the kingdom:—A dweller at his lotus feet, was (with praises) the accountant Bamma, whose wife was Kāliyavve. Their son was Mallapa, whose wife was Bāchiyavve, and their son was Galaya; (his praises). His wife (with praises) was Chikkavve, and their sons were Malla and Barmmaṇṇa. Gaṭaga erected in Dōrasamudra a temple of Gaṭagēśvara. And the generous Bārika-Chinna commended it to Narasimha-Dēva and the townspeople, and the sēnabōva Malliyaṇa favoured it.

(On the date specified) for the god Galagēśvara which Galageya-Nāyaka had set up, the heggaḍe Yareyaṇṇa gave certain land (specified). And, Bārika-Chiṇṇayya and sēnabōva Malliyaṇṇa being present, granted for it one family of oilmongers and one family of garland makers.

And all the townspeople of Chittavaṭṭi, and the Brahmans of Hannasēṇi made a grant of a handful of rice, with one areca-nut and two betel leaves per shop. The oilmonger chiefs (many named) of the thousand families, together with the fifty families of the tread oil-mills, granted a *solige* of oil per mill.

And Galageya-Nāyaka, washing the feet of Rudraśakti-paṇḍita, younger brother of his guru Sivaśakti-paṇḍita, made them over for the god Galagēśvara.

Narasimha-Deva's royal guru Chōla-dēva did obeisance to the god Bhaira.

(Here follows a list of Galaga's relatives and usual final verses.)

115

Date 1220 A.D.

Praise of Śambhu.

Among the Poysalas, born in Śaśapura, lords of Dvārāvatī, having the tiger flag, was the king Vinayāditya. To him and to Keleyabarasi was born Eṣeyaṅga, whose son was Biṭṭi-Dēva, whose son was Nārasimha-Dēva. To his

son vīra-Ballāla-Dēva and to Padmala-mahādēvi was born the pratāpa-chakra-vartti vīra-Nārasinīha-Dēva.

He, in the first (year) of his reign, to provide for the offerings, decorations, and all the ceremonies of the god Kēdārēśvara,—formerly set up by his father Ballāla-Dēva and his (father's) junior wife, the new (or second) Kētala-Dēvi,—for the livelihood of the Śūdra attendants and the Brahmans, made a grant, free of all imposts, of the following places (here follow the details). And from 1200 *gadyāṇa*, the fixed rent of these seven places, Nārasīṅga-Dēva and Padmala-Dēvi¹⁾, for (? the continuance of) the ceremonies previously conducted up to that time, (on the date specified), assigned one quarter or 300 *gadyāṇa*. (Here follow details of daily and yearly expenditure, and names of recipients of pay.)

116

Date 1117 A. D.

Praise of Śambhu. Praise of Pārvatī and Paramēśvara.²⁾ Victory to Śambhu, Bhavāṇī, and their devotees. Blessings on cows, Brahmans and kings; may all people in the world be happy.

When the refuge of all the world, the favourite of earth and fortune, the mahārājādhīrāja paramēśvara parama-bhṝṭaraka, glory of the Satyāśrayakula, ornament of the Chālukyas, Tribhuvanamalla-Dēva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars:—

And, a dweller at his lotus feet, (with usual titles), Vīra-Gaṅga Hoysala-Dēva was in Dōrasamudra, ruling the kingdom in peace and wisdom:—(On the date³⁾ specified) he⁴⁾ made a grant (specified) for the decoration and offerings of the god Baṇṭēśvara, washing the feet of Tējorāshi-paṇḍita-dēva. (Usual final phrases.)

Kanneya-Nāyaka and Kēśava-Nāyaka erected the temple of the god Baṇṭēśvara, and made a grant for it,—also others,—washing the feet of Dharmmarāshi-paṇḍita. (Imprecation.)

117

Date 1136 A. D.

May the lord of the three worlds, resembling the three vēdas, a source of joy and beauty, having the form of the supreme light,—Chandraśēkhara, protect us⁵⁾.

Victorious is he whose feet are as a crown to all the people in the world, rejoicing in high conversation with the skilful and wise, deeply versed in all

¹⁾ This was his mother.

²⁾ This is the opening verse of the *Raghuvamśa*.

³⁾ The date is given according to the Vikrama-kāla, that is the Chālukya-Vikrama-kāla.

⁴⁾ There are unnecessary repetitions and other mistakes in the inscription.

⁵⁾ The verse is not grammatically correct.



KEDĀRESVARA TEMPLE, HALEBID
1866 AND 1886



dramatic knowledge, the great favourite of the goddess of victory,—the king Vishṇu-Dēva. First taking into his arms the wealth of the Poysāla kingdom which was his inheritance, as his glory and power increased, he brought all the points of the compass under his control, and capturing Talakāḍ, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vamśa, the king Vishṇu.

When (with usual titles) Tribhuvanamalla, the capturer of Talakāḍu, the strong-armed Vishṇuvarddhana-Hoysāla-Dēva, protecting by the might of his arms all the lands bounded east by the lower ghāṭ of Naigali, south by Kongu, Chēram and Anamale, west by the Bārakanūr ghāṭ, north by Sāvimalē,—was in Dōrasamudra, ruling the kingdom in peace and wisdom.—

Distinguished for *yama* (and the other usual ascetic virtues) was Iśana-śakti-paṇḍita-dēva. Celebrated was his *matha*, and while he lived, famous in the world were the Kālāmukhar, and in that Parvvata-vali (or line) praised was Iśanaśakti-bratīndram. Greatly loving the woman (or his wife) Vāṇī, and looking upon penance as his wealth, he acquired an established fame in the three worlds. His daughter's son, by descent and *dīkshe* (or consecration) a Vāṇikānta (or Brahma), was Dēvēndra-paṇḍita. Dēvēndra being his father and Vāṇī his mother, of widespread fame was Kalyāṇaśakti-paṇḍita.

Be it well. Bees at the lotus feet of the great Māṇikya-Bhaṭṭa and others the fifty-one Sarvvajñas (or omniscients), born in the race of Niṭṭiri-vīra; attainers of the famous vīra-Balañcha perfection; distinguished for learning; of exceeding courage; great donors of the nine gems; devoted to gifts, works of merit and requital of benefits; as if obtainers of a boon from Vāraṇāga-la-(?) Gaṇēṣya-dēva who had uprooted daily rites, *vidyālharas* (or possessors of learning); having obtained a boon from the god Mallikārjuna, like Śūdraka, skilled in the use of the sword, like Kaunteya (Arjuna) who fought and slew Taṭatālukas, cages of adamant to refugees; in being adorned with many good qualities, Dharmma-Rāyas; in truth Rādhēyas (Karnas); in purity Gaṅgēyas (Bhīshmas); oceans of the quality of milk; in giving away, Vidyādharas; valiant in war; famed for the fierce strength of their long arms; obtainers of a boon from the goddess Sāradā of Kāsmīr; the joy of the Sahavāsis; emigrants from Ahichhatra; forms of merit; free from the eighteen faults; skilled in cursing and friendship; issuing from the lotus face the seaports and cities as far as the four oceans, celebrated countries of enemies and lands of friends; upholders of the Nānā-Dēsi (caste); royal swans among the lotuses the feet at the court of Tribhuvanamalla, capturer of Talakāḍu Gaṅgavādi and Noṇambavādi, the strong armed Vīra-Gaṅga Vishṇuvarddhana-Hoysala-Dēva; bees at the lotus feet of the god Māṇikēśvara; distinguished by these and all other titles;—the jeweller citizens young and old of the three capitals, the great city Dōrasamudra, Beluhūr and Vishṇusamudra,—may they be permanently victorious.

When (with usual titles, as above) Vishṇuvarddhana-Hoysala-Dēva was ruling the kingdom of the world — (on the date specified), the jeweller citizens young and old of the three capitals, the great city Dōrasamudra, Beluhūr and Vishṇusamudra, being present, they granted for the god Māṇikēśvara the following dues (specified¹⁾). Obeisance to Śiva.

And (on the date specified) all the Dēśīs (many names given) granted for the god Māṇikēśvara certain dues (specified).

118

Date 1173 A.D.

When (with usual titles) Hoysala vīra-Ballāla-Dēva (on the date specified,— 22nd of July 1173) was crowned,— it being the Karkkāṭaka-saṅkramaṇa (or passage of the sun into Cancer) and vyatipāta,— he made for the god Māṇikēśvara a grant of Hiriya-Belugaļi in Sige-nâd, free of all imposts. (Imprecation.)

119

Date about 1185 A.D.

Praise of Śambhu.

Like the sun (Āditya) in the eastern mountains the Yādava-kula, illuminating the world with his glory, arose the brave Vinayāditya, whose son (omitting laudations) was Ereyāṅga. His son was the emperor of the world Vishṇu, who by the might of his arm cut down the evil doers up to the boundary of Kañchi on the east, the noted Kongu on the south, the shore of the ocean on the west, the Kṛiṣṇa and Venṇā rivers on the north, and setting up piles (of stones) as marks of the permanent limits of the land, by his valour he brought it into subjection, and was celebrated for the sports of his bravery. His son was Narasiṁha, whose son, like an eleventh Murāri of the Kali age, was Ballāla. Having ? sacked Dēvadurgga, which formerly the Chōla king (or the Chōla named Narēndra) had made certain could not be taken, he by his valour captured Uchchaṅgi, together with all the empire of the Pāṇḍya king,— this Trinētra to the Tripura hostile hill-forts, the brave king Ballāla. When (with usual titles) Hoysala vīra-Ballāla-Dēva was in the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

Dwellers at his lotus feet, the citizens of Hannavana, (their praises and names) made a grant as follows for the god Nakarēśvara (here follow the details).

Īśānaśakti-muni's son was Kalyāṇaśakti, whose son was Dēvēndra, whose younger brother was Īśanaśakti-bratiśa. (Here follows a further grant, to whom ?)

¹⁾ Some of these it is difficult to explain.

120

Date 1276 A.D.

(On the date specified) when Hoysala vīra-Nārasimha-Dēvarasa's great minister Mali-Dēva-danṇāyaka, and ? Dēva-Rāya-Rāma-Dēva's chief general Sāluva-Tikkama were ? encamped in Belavāḍi, that Mali-Dēva-danṇāyaka's chief commander of the horse... .

121

Date ? about 420 A.D.

Be it well. Victorious is Hari, the destroyer of the strength and valour of the mighty Daitya chiefs, assumer of the forms of preserver, creator and destroyer of the world.

Purified by meditation on Svāmi-Mahāsena and the group of Mothers¹⁾, of the Mānavya-gōtra, sons of Hāritī, fully versed in the views they had adopted on the sacred writings, (were) the Kadambas, of whom (was) Kṛishṇavarmma-dharma-mahārāja, performer of the horse sacrifice, famed for victory in many arduous wars, learned and modest. Begotten by him on the daughter of Kaikēya, was Vishṇuvarmma-dharma-mahārāja, in the training of horses and elephants and in the use of the bow the equal of Vatsa-Rāja, Indra and Arjjuna, proficient in grammar and logic. The son begotten by him was Siinhamārmmā, mahārāja of the Kadambas, brave and skilled in many (branches of) learning.

By his son, Kṛishṇavarmma-mahārāja, who by courage, strength and valour has acquired the wealth of the kingdom, holding Brahma as supreme, skilled in rightly protecting his subjects, free from avarice,—in the seventh year of his increasing and victorious reign, in the month Kārttika, on the fifth (day) of the last fortnight, under the constellation Jyēshṭhā,—to him named Vishṇuśarmmā, of the Kauśika-gōtra, fully versed in the vēda, devoted to the six rites, preserver of the perpetual sacred fire,—for the attainment of his own welfare—was given, in the Vallāvi-vishaya, the village named Kōḍanallūr, with pouring of water, free from all (taxes). On the advice of the chief man of the Tuviyalla-gōtra, possessed of goodness and liberality, devoted to the performance of his own proper rites, revered by kings, donor of a thousand cows, Haridatta-Śrēshṭhi, was it done.

In this matter are the ślōkas uttered by Manu:—By many kings has the earth been enjoyed, Sagara and others: whosesoever was at any time the land, his was then the reward. To make a gift oneself is very easy, to maintain another's difficult: but of giving or maintaining (another's gift), than giving more meritorious is maintaining (another's gift). Whoso seizes on

¹⁾ The six mothers of Svāmi-Mahāsēna, the god of war, who are identified with the Pleiades.

land presented by himself or by another, is cooked in dreadful darkness¹⁾ for sixty thousand years. What has been given with (pouring of) water, what has been enjoyed for three (generations), what has been maintained by just persons, these may not be resumed, nor the grants of former kings.

Whoso through avarice or desire takes away this, incurs the guilt of the five great sins.

Be it well with cows and Brahmans.

Telugu

122²⁾
Date 1660 A.D.

16

Invocation of the Boar form of Hari. Praise of Śambhu.

(On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Śrī-vīra-Raṅga-Rāya-mahārāyalayya, seated on the jewelled throne in Vēlāpuri, was ruling the empire of the world:— He (titles and name repeated), the son of Gōpāla-Rājayya, and grandson of Ārvīti Rāma-Rāju-Raṅgapa-Rājayya, of the Ātreya-gōtra, Āpastamba-sūtra and Yajuś-śākhā, made to Kuchchayya, son of Tiruveigalappa and grandson of Veikataya, of the Śrīvatsa-gōtra, Āśvalāyana-sūtra and Rik-śākhā, a grant of certain lands (specified) in Halebīti belonging to the Bēlūr-śīme. (Repetition of the grant.)

Usual final verses.

(Signed) śrī-Rāma.

123
Date 952 A.D.

S S Y

(On the date specified), when Nanniya-Gaṅga, jayad-uttaraṅga, Būtuga was ruling the kingdom:— On the death of Mōni-bhaṭṭāra, disciple of Guṇachandra-bhaṭṭāra, disciple of Guṇasāgara-bhaṭṭāra of the Koṇḍakundāvaya,— Kiriya-Mōni-bhaṭṭāra, disciple of Abhayanandi-paṇḍita-bhaṭṭāra, erected this monument to him. Written by Śridharayya.

Praise not ? the effeminate³⁾; go and praise the beloved, the treasury of virtues, the donor in the world, the free from defect,— Mōni, in Kellaṅgere. When Ballapa with great pride went there, saying ‘I will slay and capture it,’— having spoken (or advised) so as to give him no chance, and by the aid of archers held possession of Kellaṅgere,— Mōni-bhaṭṭāra gained the applause and affection of all the world,— how great was his energy.

Ballaya, son of the Basadi-ōja Heleyammōja, made this.

1) This is one department of Naraka or hell.

2) The inscription is in Telugu.

3) Pēnigaḷam—this word is not found in any of the dictionaries; possibly it may be connected with pēdi or hēdi

124

Date 1133 A. D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine. May it daily advance in the world, the rising sun the Jaina *sangha*: may prosperity be to the lotus pond the group of Jina yōgis: may affection be to the shining Bhavyas (or blessed ones, the Jains), distinguished for right principle, right knowledge, and right conduct.

May the favourite of the three worlds, unassailable by false speech, resplendent with the triple white umbrella and chāmaras, the destroyer of sin, his feet worshipped by Jambhāntaka (Indra), the lord of all wisdom,—Vijaya-Pârśva-tirtthēśvara, grant us prosperity. Confirmed.¹⁹ Obeisance. Obeisance, with faith, to him whose feet are illumined with the radiance of the gems in the crown of the bowing Indra, master of the merit of the three worlds, destroyer of desire, victor over birth, old age and death,—Vijaya-Pârśva-Jinēśvara.

Be it well with the race of Hoysaḷa kings, whose sword is more powerful than the thunderbolt in destroying hostile kings. To describe their descent:—From Brahma was Atri, from him Sôma, from him Purûrava, from him Āyu, from him Nahusha, from him Yayâti, from him Yadu, in whose line arose Sala. When, for the increase of the wealth of that king Sala's kingdom, a certain Jaina-bratîṣa by his mantras was bringing the goddess Padmâvatî of Śaśakapura into subjection, a tiger sprang forth upon them to break the spell, when the yōgiśvara, holding out the handle of his chāmara (or fan), said *poy Sala* (hit him, Sala): on which he fearlessly smote it; from which time the name Poysala came to the Yadu kings, and the flag of a tiger waving on a rod. By the boon of that *yakshi* the season being spring (*vasanta*), from the name of the season the king worshipped her as the goddess Vâsantikâ.

And several Yâdava kings under the name of Poysalas acquired the tiger flag, gained the goddess of wealth, and subdued the kingdoms of hostile kings. In that line (omitting laudations) was Vinayâditya. His child was Ereyâṅga. To him and to Échala-Dévi, like the triad (Brahma, Vishṇu and Śiva), were born Ballâla, Vishṇu and Udayâditya. Among them Vishṇu became the greatest. As soon as he gained the crown all the hostile kings fled to the seashore, whither in consequence his fame was spread. Without any show he brought into subjection the whole of Male and the whole of the Tuļu country; with a march he acquired Kumâra-nâd and Tałakâdu; on putting his foot forward, Kañchi came under his command; before he had flashed his sword,

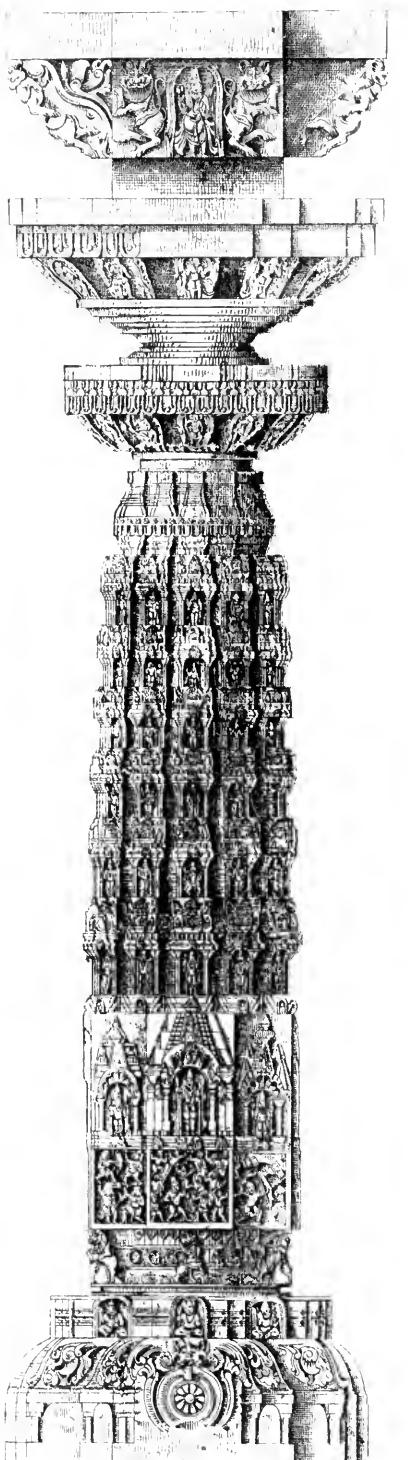
¹⁹ *Siddham*—this term is variously translated.

the Konga kings brought elephants to him,—what a valiant was the king Vishṇu. Shaker of the pride of arm of the Chōla king, the Pāṇḍya king and the Kēraḷa king; a lion to the lusty elephant Āndhra; a gale to the clouds the Lāṭa and Varāṭa kings; a fire to the forest the fighting Kadambas: a treasury of exceeding valour,—who can extol the bravery of king Vishṇu?

(With numerous titles and epithets, among which are) having firmly established the Yādava-samudra and Vishṇu-samudra the high waves of which covered the elephants at the points of the compass, his chest adorned with strings of pearls as large as myrobalans, his destruction of all his enemies like the breaking up of the great deep, the coursers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing, lord of Gaṇḍagiri, a fever to the herds of elephants the fierce Pāṇḍyas, disturber of Jagaddēva's army, destroyer of the pride of Sōmēśvara the lord of Chakrakūṭa, Janārddana (Vishṇu) to the asuras the Tuļu kings, Mayūravāhana (Kumārasvāmi) to the Tāraka Kaṭapāla, making a fool of Narasiṁha-Brahma, Kumbha-sambhava (Agastya) to the ocean Iruṅgōla's army, plunderer of the Mahārāja's (? whose) wealth, having rent the glory of Adiyama's kingdom, a wildfire to the forest the Kadambas, a fire of the last day to the Cheingiri forces, a gale to the cloud Jayakēśi,—with these and all other titles, the capturer of Talakādu Konga Naṅgali Gaṅgavādi Nolambavādi Māśavādi Huligere Halasige Banavase and Hānuṅgal, Tribhuvana-malla, the strong-armed Vīra-Gaṅga Hoysala-Dēva,—the unequalled king Vishṇu, with affection firmly held within his arms the lady Earth, with her unparalleled form (or the Aṅga country), beautiful curls (or Kuntala), well-known waist (or middle country), charming cincture (or Kāñchi), possessing learning (or the Sarasvatī, a river near Kāñchi), rejoicing in modesty (or the Vinīta), and her radiant famous beauty (or Madhura).

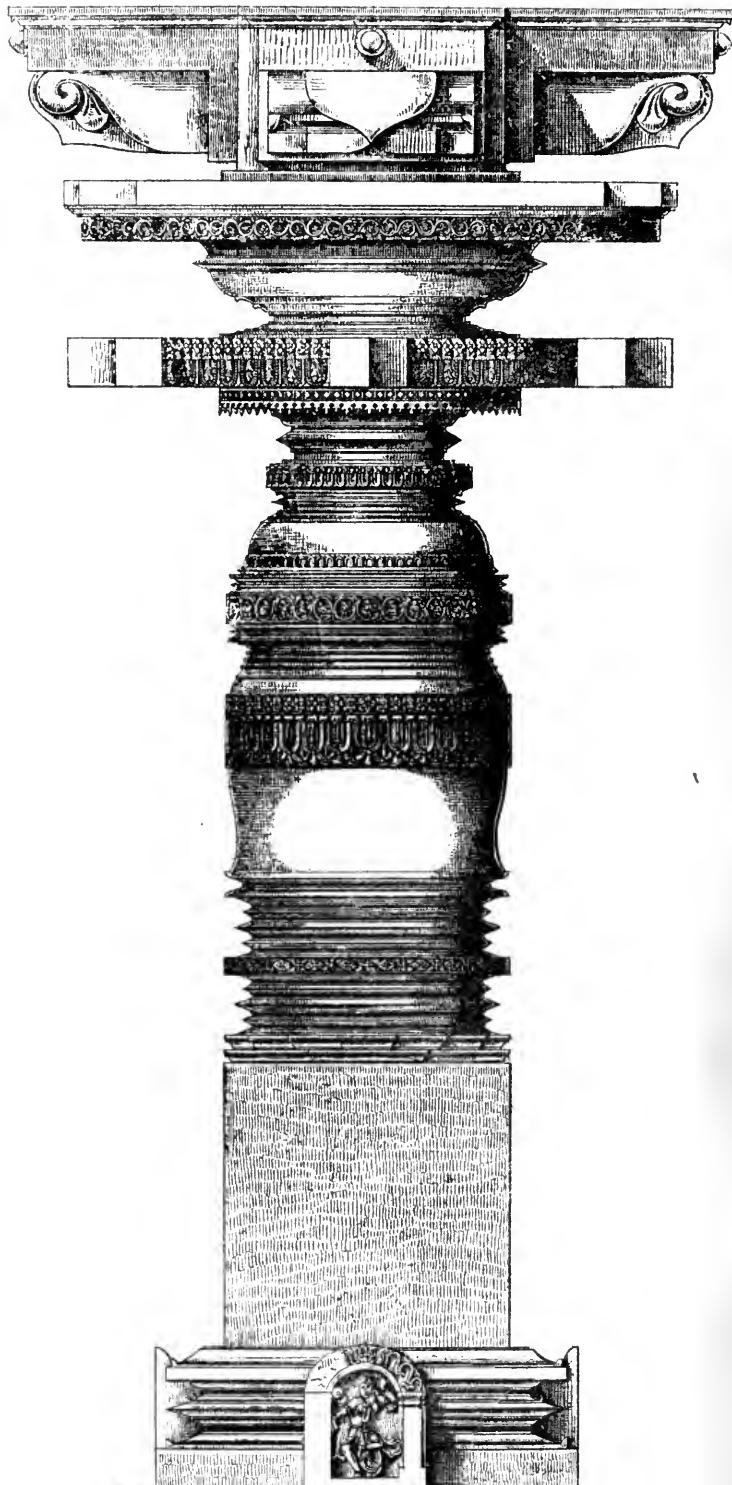
A dweller at his lotus-feet, (with numerous epithets, among which are) a Purandara in the bright worship of Jina-rāja, purifier of the Kaundinya-gōtra, the dear son of Ēchi-Rāja, a pārijāta from the ocean the womb of Pōchāmbike, chief of the Karṇṇāṭa Brahmans, a Śrēyāṁśa in gifts, a chakōra to the moonlight the speech of the moon face of Jina, a jewel of ministers, a preserving jewel of the Jina doctrine, a moon in raising the tide of the ocean the kingdom of king Vishṇuvarddhana, possessor of the pure three jewels, delighting in the four kinds of gifts, obtainer of a boon from the goddess Padmāvati, having on his forehead the diadem of a *vīra-bhāṭa*, a mill to the evil (*drōha-gharāṭṭa*), granter of their desires to the wise, the senior dāṇḍanāyaka (was) Gaṅga-Rāja. Whatever else might be said, the myriads of ruined Jina temples restored and built again, and the many ways in which his unbounded gifts were made, caused the Gaṅgavādi Ninety-six Thousand to shine like Kopāṇa through Gaṅga-dāṇḍanātha. To be false in speech, one; to show fear in battle,





Scale 12 10 8 6 feet

NARASIMHA PILLAR
IN BELUR TEMPLE



Scale 12 10 8 6 feet

PILLAR IN PARSVANATHA
BASTI, HALEBID

two; to be addicted to others' wives, three; to give up refugees, four; to leave suppliants unsatisfied, five; to forsake those to whom he is bound, six; to live in treachery to his lord, seven:—these are the seven *narakas* (or hells) says Gaṅga.

To Gaṅga-chamūpati and to Nāgala-Dēva was born a son, Boppa-chamūpa (his praises).

(To describe) the line of his guru:—From Gautama-gaṇadhara was descended the celebrated Maladhāri-dēva, of the Kōṇḍakundānvaya. That muni-śvara's disciple Śubhachandra-dēva was the guru of Boppa, the possessor of the valiant qualities of Gaṅga-Rāja. A moon in raising the tide of the ocean the Jina-dharma, āchāryya of the Ganga-mandala, was Prabhāchandra-dēva-siddhāntika. He was Boppa-Dēva's guru for divine worship.

This Jina temple, which even Jalajabha (Brahma) could not excel in drawing, carving and moulding, and which shone like the silver mountain (Kailāsa), an ornament to the earth,—did the lord Boppa-Dēva erect in the middle of Dōrasamudra, the greatest of royal cities. As a memorial of Gaṅga-Rāja's death, Boppa set up the god (on the date specified); the consecrator being Nayakīrtti-siddhānta-chakravartti, (his praises).

After the consecration of this Drōhagharaṭṭa Jinālaya of the śrī-Mūla-saṅgha, Dēsiya-gaṇa, Pustaka-gachchha, Kōṇḍakundānvaya and Hanasōge-balī, when the priests (*indrar*) took the consecrated food (*sēshe*) to Vishṇuvardddhana-Dēva at Baṅkāpura,—at that time, the king Vishṇu having defeated and slain Maṣaṇa, who fell upon him in battle with unequalled forces, and seized the whole of his empire,—and to (the queen) Lakshmi-mahādēvi a son having been born, with the qualities of Daśaratha and Nahusha, (and other praises),—

Vishṇu-Dēva being thus filled with joy on account of both his victory and the birth of a son, seeing the priests who had brought the sandal water and consecrated food from the consecration of the god Pārśva, he ordered them to approach and rising to meet them, saluted them with joined hands to his forehead, and took the sandal water and consecrated food, saying, “By the merit of the consecration of this god I have obtained both a victory and the birth of a son, and have been filled with joy”. He therefore gave to the god the name of Vijaya-Pārśva, and to his son the name of Vijaya-Nārasimha-Dēva.

And for the prosperity of his son and for the promotion of uniyersal peace he made a grant of Jāvagal in Āsandī-nād, and various other grants (specified), to provide for the ceremonies and anointing at the three seasons of the god Vijaya-Pārśva and the twenty-four Tīrthanāthas, the repair of their basadi, and the food of the ascetics.

And the oilman Dāsa-Gaunḍa made a grant of land for the god to the priest Śānti-dēva. Also at the *uttarāyana saṅkramanā*, Dāsa-Gaunḍa and Rāma-Gaunḍa made other grants (specified) to the priest Śāntayya for the eight kinds of ceremonies of the god Pārśva. Praise of Śānta.

Of Jāyagal and Gaṅga-ūr granted to the god Vijaya-Pârśva, Jāvagal is for repairs of the temple and Gaṅga-ūr for the decorations and the learned. Nayakīrtti-siddhânta-chakravarti's disciple Nêmichandra-paṇḍita-deva's *samudāya* of the śrî-Mûla-saṅgha, and their disciples in succession will carry on this work of merit as long as sun, moon and stars endure.

125

Date 1254 A. D.

A perfect head-jewel was the king Sala: seated on the throne of his line was Sômêśa, who set up an order in the four frontier provinces to honour the *mukkode* (or triple umbrella) of Vijaya-Tîrthâdhinâtha, to show that the lordship of the earth was his. His son was Nârasimha.

(On the date specified) the pratâpa-chakravarti Hoysala vîra-Nârasinga-Dêvarasa having paid a visit to Boppa-Dêva-danñâyaka's *basadi*, and made an offering to the god Vijaya-Pârśva, saw the former śâsana of the basadi, and read the genealogy of his line.

And brother-in-law Padmi-Dêva having erected an enclosure to the land presented to the god in the śâsana, and built a house, hearing that the enclosure had for some years been in ruins, in order to promote the work of merit of his race, and for the prosperity of the kingdom of the pratâpa-chakravarti Hoysala vîra-Sômêśvara-Dêvarasa, he had brother-in-law Padmi-Dêva's enclosure repaired, together with the house, and made it over for the service of the god Vijaya-Pârśva, at the time of the Dhanus-saṅkramana.

126

Date 1255 A. D.

(On the date specified. 25th February 1255) the pratâpa-chakravarti, the prince (*kumâra*) Nârasimha-Dêvarasa, on the occasion of his *upanayana*, made certain grants (specified) to Boppa-Dêva-danñâyaka's basadi, to provide for the service of the god Vijaya-Pârśva.

127

Date ? about 1300 A. D.

Beginning from the north-east, within 15 cubits north-east, the god Śântinâtha, 6 cubits high, is in the ground. May same meritorious man take it out, set it up, and acquire merit.

128

Date 1638 A. D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Obeisance to Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. May the *tāṇḍava* (dance) of Dhūrjaṭi protect you, shaken by which, the gems in the heads of the serpents in his crown give forth a radiance like a false sun, rejoicing the *chakravāka* birds in the celestial Ganges, while the rays of the moon on his head are darted up into the heaven and attract the bird (the swan) which is the vehicle of Brahma.

(On the date specified), when,—a royal swan at the two lotus-feet of Chenna-Venkaṭēśvara of Vēlāpurī, like the orb of a full moon in raising the tide of the ocean of nectar the Vaishṇava creed, having obtained the seven attributes of empire suited for the protection of his subjects, his counsels, himself and his family, champion over kings who break their given word, putter down of the evil and upholder of the good, marked by conciliation and others the four modes of policy¹⁾, possessed of the five branches of good counsel²⁾, a *bhērunda* to the *śarabha* hostile kings, a head-jewel of heroic warriors, a cage of adamant to refugees, Sindhu-Gōvinda, a Bhīma from his white flag, boon lord of Maṇināgapura, having grown powerful and seized the seven powers (of empire), destroyer of the Turaka army, adorned with these and many other titles,—Kṛishṇappa-Nāyaka-ayya's (son), eighth emperor of the Kali age, Vēnkaṭādri-Nāyaka-ayya was protecting in justice the kingdom of Bēlūr:—

Huehchappa-Dēva having stamped a *linga* on the pillars of the Vijaya-Pārśvanātha basadi of Haṭeyabidū; and Vijayappa having erased that *linga* stamp:—

To the acquirers of pure Śivāchāra of good people, the guests under Dēvapṛithvi-mahā-mahattu, and,—having the glory of the sun, the mildness of the moon, the depth of the ocean, the verity of Nandikēśvara, the fruit of the kalpa-vriksha, the valour of Bali, the patience of Rāma, the affection of Lakshmana, the truth of Hariśchandra, cutter off of the mustaches of those who fail in their given word, like Narana...., repairer of monasteries, houses and temples, patient and kind, having Vishṇu's expediency, Brahma's skill, Hanumanta's power, Jāmbava's propriety, Prahlāda's faith, adorned with the daily practice of prayer, Śiva worship and the five-letter mantra³⁾,—Dēvapṛithvi-mahā-mahattu, Basavappa-dēva of this place Haṭebidū, the Paṭṭadadēva of Pushpagiri, and the other mahā-mahattus of the Dēṣa-bhāga:—

The Jaina *settis* of the Bēlūr kingdom, and the worshipper of the lotus-feet of the holy Arhat-Paramēśvara, a sun in the sky of the *syād-vāda* creed, delighter in gifts of food shelter medicine and learning, repairer of ruined

¹⁾ Chatur upāya.

²⁾ Pañchāṅga-san-mantra.

³⁾ Namaś-Śivāya.

Jina temples, purified by the Jina consecrated water, adorned with rectitude and many other virtues, the son of Dêvappa-Šet̄ti of Hâsana, Padmaṇya-Šet̄ti, and all the others,— having made petition.—

Those mahâ-mahattus uniting, made an ordinance as follows:— Having (first) caused *vibhûti* (ashes) and *vîlya* (betel-leaf) to be offered¹⁾, you may perform the worship, decorations, illuminations, ablutions and other Jaina ceremonies of this Vijaya-Pârśvanâtha according to former custom, as long as sun and moon endure.

And in order that for all prosperity to the empire of Veṅkaṭâdri-Nâyaka-ayya of Bêlûr,— the rod in that king's right-hand, the promoter of the line of ministers, versed in grammar and logic, supremely learned in the acquisition of human desires, the eldest son of the minister Kâlappayya, the chief of the race of ministers, Krishṇappayya, taking this work of merit in hand, might cause it to be observed in future,— those mahâ-mahattus had this stone šâsana written and given.

Whoso opposes this Jaina-dharma is excommunicated from the feet of his mahâ-mahattu; is a traitor to Śiva, and the Jaṅgamâs, unfaithful to the *vibhûti-rudrâkshî* (ashes and rosary), and to the liṅga at the holy places of Kâši and Râmêśvara.

The approval (or signature) of the mahâ-mahattu. May it increase, the Jina-šâsana.

129

Date ? 1192 A. D.

Having the supreme profound *syâd-vâla* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

May he prevail, the royal swan in the lotus pond the śrî-Mûla-saṅgha, head-jewel of the Dêsiya-gaṇa, a full moon to the ocean the Jinêndra samaya, ornament of the Vakra-gachchha, the muni Bâlachandra.

When the strong-armed chakravarti, the Yâdava Nârâyaṇa, vîra-Ballâla-Dêva was ruling the kingdom in peace and wisdom:— (on the date specified) whereas the great senior merchant Kavadamayya and Dêvi-set̄ti had caused Bammaṭigat̄ta of Mâchiyahalli, a hamlet of Koradukere, to be made for the basadi of the god Śântinâtha:— It̄tage Mallarasayya's sons Appaya, Gôpayya and Bâchayya, (to provide) for the eight kinds of ceremonies of the god Mallinâtha of the *pattâśâle* which they had made within the precincts of that Śântinâtha basadi, for repairs of the temple, for gifts of food to ḥishis, and for worship on the *parvva* days, paying 50 *honnu* to Râmachandra-dêva, the disciple of the mahâ-maṇḍalâchâryya Mâṇḍavi Bâlachandra-siddhânta-

¹⁾ This is the Śaiva mode of salutation.

dēva, bought and presented that Bammatigat̄ta (its boundaries), and giving 20 honnu, had the tank constructed. (Here follow details of the worship and distribution of the grant).

This grant, free of all imposts, the āchāryas of the Śāntinātha basadi, whoever they may be, the farmers of Koraḍukere, and the sixty families of the village will maintain, and whatever injustice may arise in connection with aruvana and so forth, will themselves defray it. The townspeople will inquire into this and protect this work of merit. Usual final verses.

131

Date 1274 A. D.

Bâlachandra-paṇḍita-dēva makes comments on the Sârachatushtâ and other works. Nêmichandra-paṇḍita-dēva listens.¹⁾

Be it well. The beloved disciple of Mâghanandi-bhaṭṭâraka-dēva of the śrî-Mûla-saṅgha, Dêsiya-gaṇa, Pustaka-gachchha, Koṇḍakundânvaya, Ingaleśvara-bali, and Śrî-samudâya,— Nêmichandra-bhaṭṭâraka-dēva and Abhayachandra-siddhânta-chakravartti being his dîkshâ-guru and śruta-guru,— Bâlachandra-paṇḍita-dēva, famous in the world for his teachings on penance, announced to the four castes, saying “At noon (on the date specified) I shall enter the tomb”; and commanded them, saying “You should all obtain dharmma: you must forgive me (or, I ask your forgiveness)”.

Having performed all the rites of sannyasana, seated on the palyankâsana (or couch), praising the forms of the pancha-paramâshṭi,²⁾—in a manner that gained approval from his own and from other sects, he suffered perfect entombment.

All the Bhavyas (the blessed ones, that is, the Jains) of the royal city Dôrasamudra, performing all the ceremonies suitable for the occasion, as a memorial of his departure (or death), made images of their guru and of the pancha-paramâshṭi, and set them up, extending his merit and fame. May it be prosperous. Victory to the Jina-śâsana.

Verses praising Bâlêndu-yôgîṣvara, the son (*sūnu*) of Abhayêndu-yôgi.

Obeisance to Bâlachandra-paṇḍita-dēva.

132

Date? 1274 A. D.

Abhayachandra-siddhânta-chakravartti makes comments. Bâlachandra-paṇḍita-dēva listens^{1).}

The poets in the world eagerly praise Bâlachandra-muni, into whose moon-like face the divine speech that issues from the mouth of Jinêndra enters

¹⁾ Written over two figures at top.

²⁾ Pancha-paramâshṭi — the five chiefly desired ones — the Arhantas, Siddhas, Āchâryas, Upâdhyâyas, and Sâdhus.

and is expanded. Who art thou?—Kâma.—What are these?—The five arrows that overcome Hari, Hara and Vidhi.—What is this?—A bow (*dharma*). What is this?—The bow-string, like a line of bees.—What are you here for?—In order to fight.—He shines with unnumbered bow-strings (otherwise, virtues), ten kinds of bows (otherwise, merits), and endless arrows (otherwise, arguments),—therefore do service to the lotus-feet of Bâlêndu-yôgi. Who, like a sun to the lotuses the bowing Bhavyas (or Jains), gave instruction in Anuprêksha, a science which goes beyond the refutations of logic. Able in confuting at sight by illustrations and proofs the premises of Akshapâda (the rishi Gautama), was Bâlêndu-muni.

May it increase, the Jina šâsana. The pañcha-paramêshṭis are our refuge. Obeisance to Bâlachandra-paṇḍita-dêva. Ôm. Hrîm. Hram.

133

Date 1279 A.D.

Praise of the Jina-šâsana.

In the golden mountain the Šrî-saṅgha, is the tree of plenty the Dêṣiya-gaṇa, whose branches are the Pustaka-gachchha, the Kunḍakundânvaya its root, and the Ingaleśvara-bali its twigs. Descended in that celebrated line was Kulabhûshaṇa-saiddhântika, whose disciple was Nimba-Dêva-sâmanta, the founder of a great Jina temple. His guru for penance was Mâghanandi-saiddhântika-chakravartti.

Obeisance to Gandhavimukta, whose disciple was Śubhanandi-saiddhânta. His disciple was Chârukîrtti-paṇḍita-dêva, whose disciple Samudâyada-Mâghanandi-bhaṭṭâraka do I reverence. He had two disciples,—Nêmichandra-bhaṭṭâraka-dêva and Abhayachandra-saiddhânti. Of those two, to describe the greatness of Abhayachandra-siddhânta-chakra:—with the *Pramâna-dvayî*, which were like the twin rivers the Gangâ and Sindhu issuing from the Himavat mountain Jinêndra, he expanded prosody, logic, vocabulary, grammar, philosophy and rhetoric, and with the thunderbolt of his own learning split the sky-touching mountains of evil creeds,—this Abhayêndu-yatipa, siddhânta-chakrâdhipa.

Those two being respectively his dîkshâ-guru and śruta-guru, the celebrated Bâlachandra-bratiṣa do I reverence. His disciple was Abhayachandra, Bâlachandra's son. In the night (on the date specified), knowing it was his time for the tomb, forsaking all food, purifying his body, without fear, so that all the world applauded, taking to the *paryankâsana* (or couch), as if saying “I will certainly show my brightness in heaven”, Abhayachandra, the great saiddhântika, reached the abode of the gods. The citizens of Dôrasamudra raised a high monument for him and undertook the promotion of his fame and merit.

Abhayachandra-siddhânta-dêva makes comments to his disciple Bâlachandra-dêva.¹⁾

134

Date 1300 A. D.

Praise of the Jina šâsana.

The beloved disciple of Mâghanandi-bhaṭṭâraka-dêva of the śrî-Mûla-sâṅgha, Dêsiya-gaṇa, Pustaka-gachha, Kuṇḍakundânvaya, Iigalêśvara-bali and Śrî-samudaya,— Nêmichandra-bhaṭṭâraka-dêva and Abhayachandra-siddhânta-chakravarti being his *vidyâ-guru* and *śruta-guru*,— (was) Bâlachandra-paṇḍita-dêva, famous in the world for his teachings on penance; whose beloved senior disciple Râmachandra-Maladhâri-dêva announced to the four castes, saying, “On the afternoon of (the date specified) I shall enter the tomb”; and commanded them saying, “You should all obtain *dharma*: you must forgive me” (or, I ask your forgiveness).

Having performed all the rites of *sannyasana*, from his paryâṅkâsana (or couch), thinking on the feet of the five gurus, he went to *svargga*.

To describe the greatness of his penance:— In walking he did not swing his arms, he did not go the length of a yoke without looking well before him, women and gold he never touched, rough words he never spoke, night or day he never forgot himself and uttered boastful words, never fell into the net of ignorance,— this Râmachandra-Maladhâri.

Bâlachandra-paṇḍita-dêva makes comments to his beloved senior disciple Râmachandra-Maladhâri-dêva on the *Sâra-chatushtaya* and other works: he listens. Râmachandra-Maladhâri-dêva discourses to his beloved senior disciple Šubhachandra-dêva on the *śreyô-mârgga*: he listens.²⁾

The Bhavya (or blessed ones, the Jains) of the royal city Dôrasamudra had a likeness made of the thus celebrated Râmachandra-Maladhâri-dêva, together with images of the *pancha-paramâshṭi*, and undertook the spread of his merit and fame. Fortune to the Jina-šâsana.

135

Date 1466 A. D.

Praise of Šambhu. (On the date specified) the mahârâjâdhirâja râja-paramâśvara vîra-pratâpa Virûpâksha-Râya-mahârâya made a grant of the village of Hebbâla to the god Channa-Kêśavanâtha of the great place Vêlâpuri, the southern Vâraṇâsi,— to provide for the daily great offerings and illuminations and the Vaijayanti garland, to be conducted as our service. (Usual final verses.)

¹⁾ Engraved over a figure on the stone.

²⁾ Written over their figures on the stone.

136

Date 1217 A. D.

Praise of Šambhu. Usual account (in verse) of the rise and genealogy of the Hoysalas down to Ballāla, who, on Pāṇḍya submitting to his protection, took pity on him and restored his kingdom to him, gaining fame in the three worlds.

When (with usual titles, also) Bappa's (or? his father's) lusty elephant, the pratāpa-chakravarti vīra-Ballāla-Dēva was in the royal city Dōrasamudra, ruling the kingdom of the earth:—

A dweller at his lotus-feet,—was Šivanayya-perggade (his praises). May the god Šivalingēśvara grant to Šivanayya's sons, friends and relations the happy state as long as sun and moon endure. To describe his descent:—A father Šivanātha had a son Kētayya, whose mother was Māravve. His wife was Gaṇḍavve, and their sons were Masaṇa, Kētaṇa and Šivanātha-perggade. Šivanayya became celebrated in the reign of vīra-Ballāla-Dēva, and erected a Šiva temple in Šivanayanahalli which he had established at the side of Konḍali. Šivaliṅga being his family god, the generous Yādava emperor Vīra-Ballāla his master,—was Šivanayya an ordinary man like others? A jewel mirror to the face of the kingdom of Kētala-Dēvi, a renowned master of the robes to Ballāla, an abode of good qualities, was Šivanayya.

(On the date specified) at the time of the sun's eclipse, all the Brahmans of Konḍale-agrahāra, known as the Drōhagharaṭṭa-chaturvēdimaṅgalam, made over land valued at 15 paṇa for the god Šivalingēśvara which Šivanayya-perggade (had set up).

137

Date 1183 A. D.

Praise of Šambhu and of Mahēśvara. Ôm. Obeisance to Šiva.

In the Poysala-vaiṇa arose Vinayāditya, whose son was Eṣeyāṅga, whose son was Vishṇu. The whole of Male became his possession, and not only that one,—Taḷakāḍu, Kōyatūr, Koṅgu, Naṅgali, Kāñchi-puri, Gaṅgavāḍi, the celebrated Uchchaṅgi, Ballāre, Belvala-nāḍ, Rāchanūr, Muḍuganūr, Vallūr,—these he took by the might of his arm.

To Vishṇuvarddhana and to Lakshmā-Dēvi was born Nārasimha, whose wife was Ēchala-Dēvi, and their son was Ballāla-Dēva. Though Chōla lay siege to it for twelve years, was it captured? The report came that he had abandoned it,—when, mounting on it but one cubit was sufficient to bring that Uchchaṅgi into the possession of this mighty one (*ball-āḍi*), as if taken in sport,—thus did the heavenly choristers praise the king Ballāla, who thence acquired the name Giridurgga-malla. As it was a Saturday (*Šanivāra*)

when the conquest of the Pāṇḍya king's seven-fold kingdom was completed (*siddhisidudu*) the king Ballāla-Dēva took thence the title Śanivāra-siddhi.

When (with usual titles) Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling a kingdom of the earth in peace and wisdom:—

Having brought Male-nād, Tuļu-nād, the beautiful Chōla-maṇḍala, and territory up to the Perddoṛe as the northern boundary, into subjection to the king Vishṇu,—Boppa-dāṇḍādhipa, by the might of his arms with which he slew those who attacked him in battle had acquired the name of Drōha-gharāṭṭa (a grindstone to traitors). The great minister, senior dāṇḍanāyaka, Drōha-gharāṭṭa Boppa-Dēva, giving to Kōṇḍali in Āsandi-nād the name of Drōha-gharāṭṭa-chaturvvēdimāṅgala after himself, in conformity with his name of Bhuvana-vīrāvatāra (incarnation of the world's heroism), had granted it, free of all taxes, for the support of fifty-two persons.

And all the Brahmans of that great agrahāra, with the world-famous and learned great man of Kōṇḍali, Bhūteya-Nāyaka, and his famous son Māra, (like a) son to king Ballāla,—being present,—they prayed the great lord Ādi-Gavuṇḍa,—son of Kāla-Gavuṇḍa's younger brother Ilonna-Gavuṇḍa and of Jakka-Gavuṇḍi,—that he would construct to the north of their village the Jakkave tank, the Kembaya tank, and this village (? Hirehalli),—and gave him *sante* (? an agreement, or else, the dues of a fair to be established there). And that *ayya*, with his younger brothers (two named), and their sons (four named) cut down the forest, built a virgin tank, and established the village. Verses in praise of Ādi-Gavuṇḍa, his wife Nāga-Gavuṇḍi, and their sons (four named).

And in front of that village he erected a temple and setting up the god Ādi-Mallikārjuna, named after himself,—to provide for the daily worship and Chaitra purification of that god, and repairs of the temple, made grants of land (specified) and one oil-mill, (on the date specified), washing the feet of Nārasinha-śakti. Benedictions and imprecations. Further verses in praise of Ādi-Gavuṇḍa, stating that he daily gave milk to young children and food to the hungry, as well as in times of famine; that he built tanks, established places for giving drinking-water, and planted groves. His wife Nāga-Gavuṇḍi joyfully gave food with her own hands to all visitors (or guests), even to the number of a thousand. His eldest son Mācha-Gavuṇḍa was famed for his good qualities.

This work of merit was perpetuated and engraved by Bābōja's sons, Kētōja and Basavōja.

138

Date 1248 A.D.

Corresponds with No 137 above in all the first portion, down to "established the village" (but the inscription is very much defaced).

The descent of that *ayya* was as follows:—. . . Houna-Gavuṇḍa was his father and Jakka-Gavuṇḍi his mother. Then follow the verses in praise of him, his wife and sons, as at the end of No 137 above, with some additions.

The descent of Âdi-Gavuṇḍa's guru was as follows:—In the Dramila-saṅgha, distinguished was . . . dra-svâmi, [whose disciple was] Vâsupûjya-muni, whose disciple was Perumâle-dêva.

For whom he made a lofty basadi, and setting up the god therein, to provide for the eight kinds of ceremonies for the god, gifts of food to the ṛishis, and repairs of the temple, granted certain lands (specified), and (on the date specified) all the Brahmans of Kondali, with Âdi-Gavuṇḍa, his sons, and the fifty families of the village, made them over to Perumâle-dêva.

(Usual final verses). Obeisance be to Vîtarâga.

139

Date? 1255 A.D.

Obeisance be to the Siddhas. Obeisance. Be it well.

(On the date specified) Perumâla, the priest of the basadi of Âdigauṇḍana-halli, with others (named) made and gave a basadi to Mâdayya, son of Mâchayya who was the son of Perumâlu-kanti. (Usual final verses.)

Fortune to the Ekkôṭi Jinâlaya.

140

Date? 1200 A.D.

Praise of Śambhu. Usual account, in verse, of the rise and succession of the Hoysalas, down to vîra-Ballâla-Dêva.

When (with usual titles) Hoysala-Ballâla-Dêva was in the royal city Dôrasamudra, ruling a kingdom of the earth:—A dweller at his lotus-feet was Benakana-Mâravve¹⁾, whose descent was as follows: verses recited by Bâchayya.

Kêtimayya's son, the lord Rakkasa-malla was her father, Kêśi-Râja's dear wife Sôyalâ-Dêvi's daughter Sâtikavve was her mother; her son was Bhadra; her god Śântaléshvara.

To all the Brahmans of Kondali, - who had acquired *yama*, *niyama*, and the other ascetic virtues, were performers of the *aupâsana* and *agnihôtra*, and worshippers of the twice-born, gurus and gods, and were fully versed in the Rig, Yajus, Sâma and Atharvvâna vêdas, as well as in their meaning and in all the *śâstras*, — she, after worship of their feet, in the year Kilaka, paid them the yearly fixed rent of 8 honnu, and for the construction on the land thus acquired of a tank, a temple, and a watch-house for the fields, deposited 562 gadyâna 3 paṇa, undertaking to defray any extra taxes. (Boundaries of the land.)

¹⁾ Apparently Benaka's wife Mâravve.

And for the repairs of the temple of the god Śāntalēśvara in that land, and for the uninterrupted continuance of his worship, that Benakana-Mâravve and all those Brahmans, in order to obtain remission of all their sins, granted certain land (specified). The remaining land, bearing a yearly fixed rent of 6 gadyâṇa 5 paṇa according to the statement given by the Brahmans, she made over from the year Siddhârthi to all those Brahmans.

Usual final verses.

141

Date 1101 A. D.

Praise of Śambhu. When the favourite of earth and fortune, the mahâ-rajâdbirâja paramâśvara parama-bhâtâraka, glory of the Satyâśraya-kula, ornament of the Châlukyas, śrimat Tribhuvanamalla-Dêva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars:—

And, a dweller at his lotus-feet, having acquired the five big drums, the mahâ-maṇḍalâśvara, boon lord of Dvârâvatîpura, sun in the sky of the Yâdava-kula, a perfect head-jewel, champion over the hill-chiefs, adorned with these and many other titles, Tribhuvanamalla-Poysala-Dêva was ruling the Gaṅgavâdi Ninety-six Thousand kingdom under the shadow of his sole umbrella:—

A dweller at his lotus-feet, of the family of Kâleyamma-Gauṇḍa, who had acquired the five big drums, the great feudatory, wedded to the Lakshmî of valour, a sun to the lotus the Gaṅga-kula, a tree of plenty to the needy, a wishing-stone to dependants, Vatsa-Râja to horses, Manôja (Cupid) to women, Odegere-malla, of unshaken courage, of unassisted bravery, delighting in gifts,—Chinna-Gauṇḍa, son of Poysala-Gauṇḍa and his wife Kâlabbe-Gauṇḍi,—for the tank and temple erected, and ? land near the sluice redeemed from mortgage, by Karika-sâmantâ's son Ahitarañkuṣa-Setti, a son of the soil, (or cultivator, *bhûmi-putraka*) of Konḍali,—made (on the date specified) a liberal grant of lands and money (specified). Usual final verse.

The foundation pillar of the original temple and of the sluice temple is Chandrabhûshaṇa-paṇḍita.

142

Date 1146 A. D.

(On the date specified) the cows of the Drôhagharañṭa-chaturvvêdimangala being harried, Konḍaji Jakkâṇḍa's son Masaṇa recovered the cows, died and went to the world of gods.

143

Date 1152 A. D.

(On the date specified) by order of the Brahmans of the Drôhagharaṭṭa-chaturvîdimangala, Gaṅga, son of the washerman Chatṭana and Chatṭaka, recovered their cows and went to the world of gods.

145

Date 1607 A. D.¹⁾

Praise of Śambhu. (On the date specified) the mahârâjâdhirâja râja-paramâśvara vîra-pratâpa Veṅkaṭapati-Râya's ? son Veṅkaṭâdri-Nâyaka and others (named), in order that merit might be to Krishṇappa-Nâyaka, made a grant of Kaburdehalli in the Kondali-tala for the god Narasimha.

147

Date 1121 A. D.

Obeisance ever to the great Śaṅkara, worshipped by the three worlds, a fruit-giving witness to all good works.

The first part corresponds with that of No. 58 of this taluq, down to Vishṇu-Dêva. First taking into his arms the wealth of the Poysâla kingdom which was his inheritance, as his strength increased he brought all the points of the compass into subjection, and capturing Taṅkâd, he became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaiṁśa, the king Vishṇu. The goddess of victory reclining in his arms without withdrawing herself, grew proud, and as his fortune increased he captured the chief city of the Gaṅgas, the mighty Bhujabala-Gaṅga named Vishṇu. Behold, in order that Râjêndra-Chôla, recoiling at the pollution of the water of the young Kâvîrî, should be forced to use that of the wells and ponds around, Vishṇu by his might sent the corpses of his army down the river in flood, thus displaying the activity of his valour. While Dhanada (Kubêra, regent of the north) is asking, Why is the south-wind delayed? why has it not set in yet?—the breeze from the Malaya mountains is occupied in blowing into the nostrils of the skulls of the myriad bodies of the enemies slain by king Vishṇu in his victorious expeditions on the banks of the river Kâvîrî. (Further verses in the same style, see No. 58 above.)

When (with usual titles) Vîra-Gaṅga Vishṇuvarddhana-Poysâla-Dêva, protecting all the territory bounded east by the frontier ghat of Naṅgali, south by Chêram and Anamale, west by the Bârakanûr ghat, north by the hill of Sâvi (*Sâviya male*), was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

¹⁾ The inscription is much defaced.

A dweller at his lotus-feet,—The great Kēśara-Setṭi, son of Rāhaļa, had a son Dōki. By a visit to Sōmēśvara, and by touching the lotus-feet of Rāmēśvara, purified and meritorious was Chaūṇḍa, whose wife was Keleyabbe. His junior wife was Kañchiyakka, whose son was Kētamalla. He erected in Dōrasamudra a Śiva temple, giving it, after the patron of his family, the name of Vishṇuvarddhana-Poysalēśvara. And to provide for the worship of that god, and for the prosperity of his own family and increase of merit, (on the date specified) made a grant of Tāvarekere, free of all imposts; (its boundaries). Also some other lands (specified). (Usual final verses.)

148

Date 1385 A. D.

Obeisance to Gaṇādhipati. May it be unobstructed. Praise of Śambhu. Victorious is Gajānana, who assumed a pointed tusk that it might be a style for inscribing the villages received from Harihara. May the original Boar protect you, who lifted up the earth from the bottomless ocean in order that it might be bestowed upon the worthy. May Himakara (the moon), who is borne on his head by the master of the three worlds and the conqueror of Tripura, who feeds with his rays the hosts of the gods, the left eye of Hari, the closer up of the lotuses,—grant you ever abundance of joy.

From Yayāti, who was of the Kalāvata-kula (the Lunar race), sprang Yadu; from whose time it is celebrated in the world by his name. In that famous line of Yadu was born Saigamēśvara, who was a union (*saiyama*), the most difficult to effect, of Śrī and Sarasvatī. From him (omitting laudations) sprang Bukka, whose wife was Gauri. Their son was Harihara (his praises). He protected the terrified Saurāshṭras, Aṅgas, Kaṅgas, Vaṅgas and Yavanas.

(With usual titles) the king Harihara (on the date specified), in the presence of the Tuṅgā, Pampā and Virūpāksha, at the time of the moon's eclipse, made a grant of the village of Ghaṭṭadahalli, in the Sige-nād of the Hoysala kingdom,—giving it the name of Sarvajña-Harihara-mahārāyapura,—to Brahmans of many gōtras and sūtras (here follow their names, etc.) as an agrahāra, free of all imposts, with all rights, to be enjoyed to sons and grandsons.

Here follow the boundaries in the local vernacular.

A work of merit done even by an enemy one should endeavour to maintain: the enemy indeed may remain an enemy, but a work of merit is an enemy to no one. (Usual final verses.)

(Signed, in Kannada) śrī-Virūpāksha.

150

Date 1274 A. D.

(On the date specified) when the pratâpa-chakravarti Hoysâna vîra-Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom in peace and wisdom:— His son, (with titles) Kumâra-Malli-Dêva-danñâyaka having set up the gods Nâgêshvara, Brahmêshvara], and Hemmêshvara,— for the expense of their decoration and festivals, and repairs of their temples, he made a grant of land (specified) under the tank in front of Gôliya-Sômeyanahalli, a hamlet of Vađugûr, which is Vijaya-Narasimhapura. (Usual final verse.)

151

Date 1227 A. D.

Obeisance ever to the great Šaṅkara, worshipped by the three worlds, a fruit-giving witness to all good works. Praise of Šambhu.

(With usual titles, including) uprooter of the Magara kingdom, establisher of the Chôla kingdom, the Hoysâna chakravarti vîra-Nârasimha-Dêva—(after verses giving the Hoysala genealogy, as usual)—having protected Chôla, having captured Magara's elephant and wealth and uprooted him, having reduced the Pâṇḍya and Pallava kings to the condition of servants,—Vîra-Ballâla's son, Hoysâna vîra-Nârasimha-Dêva being in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

(On the date specified) Sômayya and Nâgayya, (sons) of (with various titles) Komâra-Gôviyanâ, having set up the god Sômanâtha, they washed the feet of Rudra-Jîya and made a grant for the god of certain lands (specified). And their elder sister Mahâdêvi's son Chikka-Nâganâ gave certain other land (specified). (Usual final verses).

154

Date ? 1221 A. D.

In the second year after the coronation festival of the pratâpa-chakravarti Hoysâla vîra-Nârasimha-Dêvarasa, (on the date specified), on seeing that Chatṭayya-Pirumâla-Dêva, son of Medime..ka, on account of unforeseen calamity was about to expend 100 hon on the first paddy land south-east of the fields of the immemorial agrahâra Erekeře,—all the Brahmans belonging to it said that if he would build steps to the Dâsi-setti tank, which was a very much superior place, it would be as if he had re-established their agrahâra. Accordingly, accepting this as a great favour, he allotted those 100 hon to the work of that tank. And all the Brahmans, being filled with joy, gave to the tank the name of Pirumâla-samudra, and made to Chatṭayya-Pirumâla-Dêva a free gift of 160 poles of garden land under the tank, accepting from him the prescribed worship of their feet. (Usual final verse.)

155

Date 1280 A. D.

(On the date specified), when the pratâpa-chakravarti Hoysâna vîra-Nârasimha-Dêvarasa was in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom: — the great minister Perumâle-Dêva-dâññâyaka's mother Mañchiyakka, for the purpose of erecting *vrindâvanas*, bought certain land (specified), paying the proper price of the time into the hands of the Šrîvaishnava Brahmans of Vijaya-Narasimhapura and the hands of the builders. And they will therefrom provide for two servants to plant flower-shrubs on three *tolasi-vrindâvanas*, and every year to present flowering lavender to the god Narasimha, and for ? feeding forty people in the name of the god in future,— altogether provision for the living of 42 persons.

And to provide for the ceremonies and offerings (specified) on the day of the god's festival and his going on a visit, Perumâle-Dêva-dâññâyaka granted certain lands (specified).

Both these ordinances (repeated) Dêvappañña's son Appanña and all those Šrîvaishnava Brahmans will carry out without any defect, free of all imposts, as long as sun and moon endure. (Usual final verse.)

156 to 158

Grants (in Tamil) by Ândiyakka, wife of Vandiyanña, and her son Šokku, to Šrîvaishnava, for (the god) Siiga-Perumâl.

161

Date ? 1285 A. D.

(On the date specified) the great minister Sôvâñña-Nâyaka's (son) Gôpâla-dâññâyaka, for the holy visit of the god Narasimha and worship of the gurus, deposited with the Vaishnavas 3 *gadyâna*. From the interest on this, at the rate of 1 *hdga* a month, amounting to 9 *pâna* a year, to the reciters of *mantra* and *gîta* will be given....., for Vaishnava worship 1 *pa*, for the offerings to the god 6 *pa*. (Engraved by) the royal sculptor Mâbhâloja.

162

Date ? 1158 A. D.

When (with usual titles) Hoysala Nârasinga-Dêva was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—a dweller at his lotus-feet, Udayâditya-Nâyaka (on the date specified) made a grant of land (specified) under the tank he had constructed, for the god Billêshvara. (Usual final phrases.)

163

Date 1308 A.D.

Praise of Śambhu. (On the date specified) the mind's image of the pratāpa-chakravarti Hoysaṇa vīra-Ballāla-Dēvarasa, the great minister Mādigi-Dēva-dāṇḍāyaka, made a grant of land (specified) near the gate of Beluhūr, with which the king had favoured him, for the daily offerings to the god Kaliya-Sōmanātha of Dōrasamudra.

164

Date 1276 A.D.

Praise of Śambhu. (On the date specified—25th April 1276) the chief of the Sēvuna army, Sāluva-Tikkama, with Jeyi-Dēva and Haripāla, having marched with Iruṅgūna's army and encamped against Dōrasamudra, the royal city of the pratāpa-chakravarti vīra-Nārasimha-Dēva,—by order of that king's son (with various titles) the great minister Chikka-Kēteya-dāṇḍāyaka,—the lusty elephants among maṇḍalikas, Nañjeya and Gullaya, forced them back, to the satisfaction of their followers, from Belavādi as far as Dummi, saying (?), “The king, the king!”¹⁾ And spoiling the band (of honour) on Sāluva's face (or forehead), they pursued after and slaughtered the Sēvuna army so as to excite the greatest joy; and thoroughly beating them, gaining the approval of their benefactor, united as perfect heroes, they attained to the world of gods. (The rest defaced.)

165

Date 1276 A.D.

Praise of Śambhu. (On the date specified—25th April 1276) when the pratāpa-chakravarti, the Hoysaḷa strong-armed vīra-Nārasimha-Dēvarasa was in Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—In the name of the Sēvuna king Rāma-Dēva, his general Sāluva-Tikkama came and encamped in Belavādi; on which the prince Chikka-Kēteya-dāṇḍāyaka's son, champion over those who have new titles, Añkeya-Nāyaka,—

When, saying “I will take Dōrasamudra in only one minute”, Sāluva himself, with the brave Jeyi-Dēva and Haripāla, came suddenly with Iruṅgūla's army and laid siege to the fort,—on the general Chikka-Kēta saying “Who will conquer the enemy?”—Añka himself responded with all (his heart). And the champion over those who have new titles smote and offered up as a sacrifice to the points of the compass the army of the Sēvunas spread over the four quarters, so that all the braves in the world shouted. Sparks flashed

¹⁾ Or, perhaps, saying “Come on! come on!”

as scalps of heads flew off, while horses cut to pieces formed a sea of blood; and when the brave Añka fell upon and smote them, Haripâla was afraid, Sâluva fled, saying "I am disgusted", and Jeyi-Dêva beat his mouth,—so fearlessly did he expose himself in this great battle. Though Sâluva had spread over the whole country in Belavâdi, listen, Añka gave him time neither to remove his last encampment nor to take food, but attacked and drove him back as far as Dummi. (Rest defaced.)

166

Date 1279 A.D.

Praise of Šambhu. (On the date specified) when the pratâpa-chakravarti vîra-Nârasimha-Dêva being angry with Chikka-Kêteya-daññâyaka, arrested him, and (with various titles, including) ? superintendent of the mines (*ākaramandalika*), Meye-Dêva was dismissed from Kêteya-daññâyaka's treasury,—Velevâyi-Dêva attacked Añkeya-daññâyaka, the master of the clothing of all the army. and attained to the world of gods. His younger brother, (with same titles) . . Dêva set up this *bîragal*. (Usual imprecations.)

167

Date 1276 A.D.

When the pratâpa-chakravarti vîra-Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom of the world:—(on the date specified, — 23rd Jan. 1276) the great minister Chikka-Kêteya-daññâyaka's [son] Añkeya-Nâyaka's son . . Duggaya-Nâyaka, marching? from Dôrasamudra, fell fighting in battle at Belavâdi.

168

Date? 1154 A.D.

Praise of Šambhu. Usual account of the rise of the Hoysâlas down to Nârasimha.¹⁾ When (with usual titles) Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—having marched against Hadavalä's son Chatṭayya and encamped outside, Kasturi-Nâkarasa and Sâvanta-Mahâdêva being with him, they petitioned him, inviting him to pay a visit to the work of merit done by the dweller at his lotus-feet Habbeya-Sâhaṇi and all the gardeners. He accordingly visited it, did obeisance to the god, and being pleased, (on the date specified) granted certain land (specified) for the god Chenna-Sômanâtha, and sending for Kêdâra-guru, made it over to him. (Usual final verses.)

¹⁾ One of the verses in praise of the latter is quoted as an example in the *Šabdamaṇidarpana*, under sūtra 160.

170

Date 1135 A.D.

Praise of Śambhu. Usual account of the rise of the Hoysalas down to Vishṇuvardddhana. The Tuļu country, Chakragoṭṭa, Taṭavana-pura, Uchchaṅgi, Kōlāla, the terrible Hadiya-ghaṭṭa, Bayal-nād, the Nīlāchala hill-fort, Rāyarāyapuri, Tereyūr, . . . the Gondavāḍi-sthala — these he took with a frown.

(On the date specified) when Vishṇuvardddhana-Hoysala-Dēva was in Dōrasamudra, ruling the kingdom of the world: — Mārasiṅga-Nāyaka and others (named) made a grant for the god Nāgēśvara of certain land (specified) given them by the king.

171

Date about 1160 A.D.

Praise of Śambhu. May Jannēśvara grant to Janna his desires.

Usual descent of the Yadu-kula. Among those Yadu kings, a king named Sala, hunting along the slopes of the Sahya mountains, was astonished to see a hare pursuing a tiger. While coming along saying this is heroic soil, a holy rishi, fearing that the tiger was coming to kill him, called out *adam poy Sala* (hit it, Sala), on which that valiant one, before it could step a span (*gēṇ*) forward, slew it with his dagger (*gēṇ*). The great muni thereupon rejoicing granted him the boon of this tigér as a victorious crest, and this exclamation as a victorious name. Thenceforward the Yadu-vamśa was known as the Poysaḷa-vamśa, and that place became Šašakapura (the town of the hare).

There to Vinayāditya-Poysaḷa was born a son Ereyāṅga, who had three sons — Ballāla, Vishṇu and Udayāditya. Mahēśa his god, the goddess of victory his wife, his subjects his territory, his allies those related to him by marriage, his fame which resembled the milk in the cocoa-nut his treasury, — thus was king Ballāla praised in all the world. (Then follow numerous verses, many of which have occurred in previous inscriptions, in praise of Vishṇu.) He captured Talakād, pursued after the army of the Tigulas, and became the first to the Gaṅga kingdom. On Pāṇḍya flourishing his sword, Hoysalēśa cut him down with his own sword, and left only half a man to look on in the Tigula's army. The Tuļu country, Chakragoṭṭa, Taṭavana-pura, Uchchaṅgi, Kōlāla, the seven Male, Vallūr, Kāñchi, Kongu, the dreadful Hadiya-ghaṭṭa, Bayal-nād, the Nīlāchala hill-fort, Rāyarāyapura, Tereyūr, Kōyatūr, the Gondavāḍi-sthala, — these he took with a frown. His wife was Lakshmā-Dēvi, and they had a son Nārasimha (48 lines here are defaced).

Jannamayya-heggade received from Nārasimha-Hoysala-Dēva and gave (for the god Jannēśvara) certain land at Belavāḍi (specified), measured with the

pole of 64 spans. He also built a tank. Certain Gavuṇḍas (named) also granted land (specified) for the same god.

171b

Date 1208 A. D.

Moreover, when (with usual titles) Hoysala-Ballāla-Dēva was in Dōrasamudra, ruling the kingdom of the world:—(on the date specified) he made a grant of land (specified) for the god Jannēśvara of Belavāḍi.

172

Date 1609 A. D.

(On the date specified) Rājayya's son Tiruveṅgaṭayya made a grant of the village of Timmāpura belonging to Beluvāḍi-sthala, for the god Vīra-Nārāyaṇa.

173

Date ? about 1495 A. D.

(On the date specified) the 170 Brahmans of Belavāḍi granted land (specified) to Sabega, son of Bāvāṅka-dēva. Written by the sēnabōva Varadappa.

175

Date 1186 A. D.

Possessor of Śrī, beloved of the Speech goddess, favourite of the eyes and heart of Umā,—able himself to uphold, create and destroy,—free from the qualities of *rajas* and *tamas*,—may Vīra-Nārāyaṇa, in the triple form of Vishṇu, Brahma and Śiva, ever preserve the three worlds from all calamities.

Rise and descent of the Hoysalas (as usual) down to Ballāla. To describe his bravery:—When a crore of warriors united attacked him, he fell upon them by himself in the battle of Uminadūr, and, like a boy at play, with his sword created a sea of blood. Though Chōla lay siege to it for twelve years, was it captured? The report having spread that he had abandoned it,—with a shout, mounting on it but one cubit was sufficient to bring that Uchchaṅgi into the possession of this mighty one (*ballal*) as if taken in sport, thus did the heavenly choristers praise the king Ballāla, who thence acquired the name Giridurgga-malla.

When (with usual titles) Hoysala vīra-Ballāla-Dēva was in the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—A dweller at his lotus-feet,—of the Bhāradvāja-gōtra, (with numerous praises) was his chief minister Vīra-Dēva: whose father was Rudra, his mother Gaṅgā-dēvi, his younger brother Achyuta, also the king's minister. Farther praise of Vīra-Dēva, who was twofold of Vāchaspati, tenfold of Bhatti, a hundred-fold

of the celebrated Chāṇâkya, a thousand-fold of Yôgandha-râya, in counsel. He constructed Kannegere and a temple.

And the great minister, *sarvvâddhikâri*, chief accountant, general superintendent, Vîrayya-danḍanâyaka, for the prosperity of the kingdom of his lord Vîra-Ballâla-Dêva, formed a plan, and in the Vîraballâlapura which he had established after cutting down the forest, constructed the tanks Rudrasamudra, Gaṅgâsamudra, Achyutasamudra and Vîrasamudra, and fixing a first charge of 4 gadyâṇa for that town, presented it as an agrahâra, free of all imposts, to 32 Brahmans; and building a stone temple there, set up the gods Vîra-Nârâyana and Achyutâśvara, and to provide for the daily services and for the temple repairs, made Muḍugere in Maise-nâd, with its hamlets, an agrahâra, yielding a rent under all heads of 40 gadyâṇa, and granted certain lands (specified) under the tanks. And to those who cut down the forest for the establishment of the town and built the tanks, he made grants of land, to be rent free for 12 years, and after that 10 *salage* of rice-land rent-free; for the rest the rent to be divided; and for that time granted to the Brahmans of Vîraballâlapura for headship of the nâd, 7 gadyâṇa.

And (on the date specified) Vîra-Ballâla-Dêva granted a certain tract of land (specified) adjoining Vîraballâlapura free of all imposts (its boundaries).

Usual final verses. The śâsana was engraved by the âchâryya of engravers, Sûryaṇṇa, titled scribe, Madana-Mahêśvara.

176

Date 1162 A.D.

Praise of Śambhu. Obeisance to Mahâdêva.

Rise and descent of the Hoysâlas (as usual) down to Nârasimha.

When (with usual titles, principally those of Vishnuvardhana) Hoysala Nârasimha-Dêva was ruling the kingdom of the world:—(On the date specified) when he was coming to perform the *pavitrârôpaṇa*¹⁾ for the god Vîra-Nârâyana of Bélâhûr,—seeing the temple of the god Maiyâdêśvara deserted, Biṭṭabôva and all the carriers made petition, on which Nârasimha-Dêva granted lands (specified) for the offerings to the god and repair of the temple, washing the feet of Kriyâsakti-paṇḍita. The oilmen, traders and carriers also granted certain dues. Usual final verses.

177

Date 1167 A.D.

The left-hand side of the inscription is effaced. The first part consists of praises at great length of Nârasimha-Dêva.

¹⁾ Putting a silken garland round the god's neck.

When (with usual titles) Hoysala Nârasimha-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), possessors of 500 [thrones] celebrated in the world, adorned with all good qualities, followers of the Vîra-Bañña dharma, having the *viśuddha-guṇḍa* flag, having acquired great and splendid energy, born in the race of Vâsudeva Khaṇḍali and Mûlabhadra, — all the Dêśis of Âryavaṭa and other places, uniting, made a grant of dues as follows, along with Tippa-Râja, for the service of the god Âdi-Gummiśvara:— for a bullock load, *adda*; for an ass load, *hâga*; . . . ; for sandal, camphor and silk by the *adda*, one *hâga* separately; for a horse, *hâga*; for cloths, . . . ; for a load of sugar, *hâga*; for a load of grain, 3 *mâna*; — these rates to continue as long as sun and moon endure. And the great minister Tippa-senâdhipa assigned some toll. Praise of him and of Nâga-Dêva, who obtained the king's approval. Usual final verses.

A further grant for the same god by Kumâra-La. . . . daṇṇâyaka.

178

Date? 1145 A.D.

Praise of Šambhu. When (with usual titles) the strong armed Vîra-Gaṅga Vikrânta-Chôla Vijaya-Noṇambla Sâhasa-Kaḍamba Tribhuvanamalla Vishnuvarddhana Hoysala-Dêva [? declared] war; and Balla-Veggade, and the king's Garuḍa, the general Bôki, uniting, marched upon Môṭa, . . . , — and all the hill-chiefs joining together, fought with these two,— in the battle-field, Nâgeya-Sâhani's son-in-law, the good son who was a lamp to his family, Ballu, springing upon the cavalry force of the enemy which was opposing them, smote and pierced them, scattered the cavalry force to all sides, and attacking the elephant of Changâlva which was confronting him, by the blows of his arms causing wounds for Java (Yama) to prevail, treading down the enemy like cummin seed till disgust arose, and uniting to himself both the goddess of fame and the goddess of valour, he gained the world of gods. (Further praises of Balla's valour.) The year Krôdhana.

180

Date? 1422 A.D.

Praise of Šambhu. (On the date specified), Siṅgirâja-ayya,— bearer of orders from Avadânyada-ayya, chief of the *mahâ-mahattu* of the heaven above Kailâsa and of the earth, worshipper of the feet of the self-born *liṅga-chakravarti*, the god Mallikârjuna Mahâlinga of Śrîparvvata,— made for the god Virabhadra of Vaḍugûr a grant as follows:— in order that Avadânyada-ayya may attain to the realms of penance, we have given 2 varaha 1 honnu out of the *gaṇḍbâdha* independently raised in Vaḍugûr, to provide for the lamp

and offerings of the god, making the grant in the presence of the followers of Kalidēva-ayya. Usual final phrases.

182

Dates ? 1227 and 1235 A. D.

(On the date specified) the senior queen Umâ-Dêvi,—the fixed rent of the shares of the god Nârasimha, 9 in Anuganahalli and 1 in Kittanakere, both together 10 shares, being lost, and being unable to make good the loss from the money assigned for the offerings,— the senior queen Umâ-Dêvi made over those shares to her old friends among the Brahmans of that street, with power to mortgage, sell, or give away, that they might realise the crops and fixed rent in the same manner as with the shares of their village; and from that year for eight years give 2 hâna 2 hâga per share for the Chaitra festival of the god: thus did she restore the grant.

In token of approval the signatures of the Dêvi and of the Nambi (or priest)—(in Nâgarî) śrî-Gôpinâtha; (in Tamil) śrî-Chennakêśavan.

A further grant by her to Raṅgayya eight years afterwards, to provide garlands.

183

Date 1548 A. D.

Praise of Śambhu. (On the date specified) when the râjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya, seated on the jewel throne in Vidyânagari, protecting religion and the customs of the various castes, was ruling the kingdom of the world in peace:—in order that merit might accrue to Sadâśiva-Râya-mahârâya and to Râma-Râja-ayya,—Bâcharasa...ju-ayya, having given to Bhanḍi-Chalavaṇa-Nâyaka for his nâyakship the Jâvugal-śîme in which was included a jôdi of 100 varaha granted by former kings for the god Mallikârjuna of Pushpagiri; on Basava-Nâyak being informed that the ruined...had been restored with this jôdi, we have granted the jôdi of 100 varaha for the god Mallikârjuna of Pushpagiri, that incense, lights, offerings, and decorations may continue to be provided. Usual imprecations.

184

Date 1559 A. D.

A grant in the time of Sadâśiva-Dêva-mahârâya.

186

Date 1275 A. D.

A grant by the minister of the Hoysala king vîra-Narasimha-Dêva.

187

Date 1280 A. D.

Praise of Śambhu. (On the date specified), when the pratâpa-chakravartti [Hoysala vîra-Nârasimha-Dêva was ruling the kingdom]:— arasa Gajapati and Hoysala Râmanâtha-Dêva uniting, in the fight at Soleûr, the battle having fallen upon Nârasimha-Râya, both kings with the consent of vîra-Nârasimha-Dêva.

188

Date 1191 A. D.

Praise of Śambhu, and of Mallikârjuna.

Account (as usual) of the rise and descent of the Hoysalas, down to Ballâla. When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:— A dweller at his lotus feet, was the door-keeper (*padiyâra*) Sôviyanâ, whose wife was Malliyakka, and their sons Bâchiga and Gumma. Malliyakka was the daughter of Mâchavve, the daughter of heggade Bâchanâ; (her praises). The senior *padiyariti* Mallavve and her son Sôvanâ, obtaining the favour of vîra-Ballâla-Dêva, and to promote his prosperity, made for the decorations of the god Svayambhu-Mallikârjuna of the . . . hill, and for the repairs of the temple, a grant (specified) in Malligeyahalli, free of all taxes (on the date specified), and made it over by the hand of vîra-Ballâla-Dêva to the muni Rudraśiva-dêva; his praises. Boundaries of the village. Further grants by the shopkeepers, oilmen, and traders. Imprecation.

192

Date ? 1211 A. D.

(On the date specified). Praise of the god Bhairava.

The sun-like champion over eleven chieftains, (with other epithets, including) the setter up of Sôyidêva-Râya, the protector of Avadhûti-Komara, Ballâla-Râya's elephant champion,— Kole Tamma-Râya's son Chikka-Tammañña presented offerings of incense, lights etc. to the god Bhairava of the hill of Dôrasamudra, and repaired (the temple). Fortune and health be to him. Mârkkanâda's long life be to him. Praise of his valour. Usual final phrases.

193

Date 1161 A. D.

Praise of Śambhu and Śiva.

Usual account of the rise of the Yadu-vâṁśa and the Hoysalas. Of Vishnuvardhana's kingdom the boundaries are given as west, the Western Ocean; east, the celebrated Kâñchî-pura; south, the chain of sandal mountains from

which blow soft sandal scented breezes; north, the Perddoṛe. After various epithets, it is said that while still a youth, like a keen soldier he broke and trampled on the Maleya-mahârâja, as if a Mahâmâri, and cooked Jagadêva to the disgust of the world¹⁾; penetrated into Taṭakâd, destroyed Kôngu, and made a breach of Naṅgali; subdued Sâdâli; reduced Bûdali to ashes; surrounded and smote Pâriyûr; uprooted Chêrama; took possession of Kâñchî-pura; put to flight Pâṇḍya, went right through Uchchaṅgi, and made the mud standing in Sindu run out; burnt Bellitîge, as if burning black bricks; reduced Aṇṇigere to little bricks; ground down Ballare; set fire to Râjavûr; broke the legs of Hânungal; besides crushing Banavase, Halasige, Huligere, and Beluvala. His wife was Lakshmâ-Dêvi (her praises).

Their son was Nârasimha, who astonished the world when, on hearing that a Kâdamba army was at Baikâpura being raised for assault, he crushed that force and won all its spoil, bringing glory to his father. (His further praises, saying that) in him Naṭa, Nâbhâga, Ambarîsha, Prithu, Hariśchandra, Chandragupta, Râma, Arjuna, Puru, Sagara, Dushyanta, the most celebrated kings in the world, had all united into one in this Kali age. Most wonderful, in his time there was no mingling of castes (*varṇa-saṅkaram*) in this kingdom. He acquired the praise bestowed on all the great men of old mentioned in the *Bhârata* and *Râmâyana*. The kings he subdued in battle, which was it they desired to give? was it tax, or customs-duty; spoils, or gifts; revenue, or forced labour? He is also styled *bappana gandha-vâraṇam* (his father's lusty elephant). His senior queen was Châgale (her praises).

When (with usual titles and various other epithets, among which are) the sandal to the goblet breasts of a bevy of 384 well-born women; a conjunction of Kâlaśena, Gauļa-Dêva, Vîrabiri, Gaḍuñcha, Pañchamaṭṭiga, Bhîma, Sômila, Kunnuḷa, Boppula, Taṭaprahâri and other heroes; a submarine fire to the ocean the Tuļuva army; an elephant to the lotus garden the Pâṇḍya-kuṭa;—Hoysala Nârasimha-Dêva, putting down the evil and upholding the good, was protecting the land bounded by Hima and Sêtû, and ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, like a son to king Nârasimha, was Kûsa-Chatṭam, born to Siri and Barmma. His ruler being Nârasimha-Dêva, his father Bammayya, his elder brother Biṭṭiyâṇa, his mother Šrî-Dêvi, his elder sister Chandavve, — who in the world was of purer descent than Chatṭa? In steadfastness he surpassed Bhrigu, Nâkapa, Bêtâla, and Šûdraka. (His further praises.) His wife was Mahâdêvi, (her praises). Praises of the temple and tank that he caused to be built.

(With numerous epithets) Chatṭayya erected for the god Chatṭêśvara a temple named Bhuvana-bhûshâṇa, and setting up the god (on the date

¹⁾ The expressions used for the treatment of enemies are mostly puns upon the names.

specified), in order to provide for the daily worship, the perpetual lamp, the offerings, the Chaitra festival, and food for Brahmans and ascetics, he caused to be constructed the virgin tank Chatṭasamudra, and receiving land from the hand of his ruler Nârasimha-Dêva, (its boundaries), he presented the temple and the tank to (with the usual ascetic virtues) Chandrasêkhara-paṇḍita, washing his feet, for as long as his children or children's children should continue. Also to the garland-maker Chikka he gave 4 kanḍuga. Usual final verses.

194

Date 1161 A. D.

This corresponds throughout with No. 193 above, except for a word here and there.

196

Date 1659 A. D.

(Telugu.) 

An offering to Veṅkaṭêśvara. Śrî-Râma. Invocation of the Boar form of Hari.

(On the date specified), when the râjâdhirâja paramêśvara vîra-pratâpa vîra-Śrî-Raṅga-Râya-Dêva-mahârâyalaya — son of Gôpâla-Râjaya-Dêva-mahârâjalayya, grandson of Narasapa-Râjaya, and great grandson of Âraveti-Râma-Râjaya-Veṅkatâdri-Râjaya, born in the Sôma-vaniṣa, of the Âtrêyasa-gôtra Âpastamba-sûtra and Yajuś-śâkha,— seated on the jewel throne of Ghanagiri, was ruling the empire of the world:— a grant to Èkâmbra-sômayâji, son of Râghava-sômayâji, and grandson of Èkâmbra-sômayâji of the Haritasa-gôtra Âpastamba-sûtra and Yajuś-śâkha,— of the village of Kâchihalî, in Badara-nâd belonging to Bêlûr (its boundaries). The grant was made at the time of the moon's eclipse, in the presence of the god Chenna-Kêśava of Velapuri, (with all the usual details).

Usual final verses.

(Signed) śrî-Râma.

197

Date 1539 A. D.

(Corresponds with Hassan No. 7, but with many mistakes, down to Achyutêndra, line 59); his praise. In Gôkarña, Saṅgama, Nivitti, Suvarṇa-saṁsad, Śônâdri, Parvatapura, Kâñchî, Kâlahasti and Kumbaghôṇa had he made the 16 great gifts.

Victorious is that king, seated on the jewel throne in Vijayanagara, Achyutêndra. (On the date specified) in the presence of Vrishabhêśvara on the bank of the Tuṅgabhadra, he made a grant of Aṅgaḍi, belonging to Tinigada-sthala in Kittari-nâd of the Gônibid kingdom, with Ajjûr otherwise

called Mânguppa, and Bêrasamudram, for an agrahâra named Achyutêndrapura, with usual details. Here follow particulars of the 35 shareholders, and boundaries. The šâsana was composed by Sabhâpati,¹⁾ and engraved by Vîranâchârya, son of Mallanâtha. Usual final verses.

199

Date 1101 A.D.

Praise of Šambhu. Praise of the Šiva-šâsana, in the verse always used of the Jina-šâsana.

When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhîrâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśrayakuļa, ornament of the Châlukyas, Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars:—

And.....the sun in the sky of the Yâdava-kula, (with numerous epithets, mostly effaced), Râja of the Male-râjas, Tribhuvanamalla Ballâla-Poysala, putting down the evil and upholding the good in all the lands bounded by Koṅka-nâd, Âlva-khêda, Bayal-nâd, Talakâd and Sâvi-male [? was ruling]; (his praises):—

[Ballâla]Poysala, when on a visit to Sosavûr, having seen the Šiva temple erected by Kôbe-Gâvunḍa in Darvveyahalli, performing the ceremonies to the god Kôbêśvara, he erected a *mantapa*, and made a grant of land near the Banadakere of that place to provide for the offerings to the god (on the date specified). Usual final verses.

200

Date (1073 A.D.)

22 Chaitra - 1094

Beginning, as in No. 199 above.

And, a dweller at his lotus feet, entitled to the five big drums, mahâmaṇḍa-ļeśvara, boon lord of Dvârvatî-pura, sun in the sky of the Yâdava-kula, perfect head jewel, champion among the Malapas, adorned with these and many other titles,— Tribhuvanamalla Poysala-Dêva, putting down the evil and upholding the good in the Gaṅgavâdi Ninety-six Thousand, was ruling in peace and wisdom:—in the 22nd year of the Châlukya-Vikrama-kâla, etc., washing the feet of Dêvarâsi-paṇḍita, priest of the temple of the god Kôbêśvara of Darvve, Kôbi-Gavunḍa made a grant of land (specified). His praises. His wife was Ejale, and they had a son Mâchi. Usual imprecations.

The fast writing of Rêchaṇa. Engraved by Masaṇôja.

¹⁾ Sabhâpati's inscriptions are always well composed. The present seems from the numerous errors to be a copy, adapted by an illiterate person from some šâsana really composed by that author.

202

Date 1138 A. D.

When the mahâ-mândalêśvara Tribhuvanamalla, the capturer of Talakâd Koṅgu Naṅgali and Uchchaṅgi, the strong-armed Vira-Gaṅga Hoysaḷa-Dêva, setting out on an expedition of conquest, crossed over the Tuṅgabhadra, marched to Banavase-nâd, and in Dhanur-mâsa of the Śaka year 1060, the year Kâlayukti, laying siege to the fort of Hânuṅgal, was fighting,—Mâcha-Gâvunḍa, son of Éjale, widow of Chikka-Balaጀiga of Darbbe, calling Leṅkarâya, younger brother of Kâla-Gâvunḍa, son of his fourth wife Mâcha-Gâvunḍi, begged Viṣṇuvarddhana-Hoysaḷa-Dêva for orders to place him in the front of the battle, where the great valour displayed by Leṅkarâya was as follows:—Verses describing his bravery,—how, while Poysala was looking on, he mounted an elephant, descended into the fort of Hânuṅgal, and slaughtered the enemy's force of elephants and horses, and how the celestial nymphs received him with songs of joy.

204

Date 1135 A. D.

When (with usual titles) Hoysaḷa vîra-Ballâla-Dêva (on the date specified) made a great assault on the Kurugôdu fort and besieged it, Kûsa-Bôkâna, younger brother of Kollappa-Gavunḍa, son of Bâsa-Gavunḍa of Aggadala in Mâle-nâd, slew many (his praises) and went to the world of gods.

206

Date 1136 A. D.

When (with usual titles) vîra-Ballâla-Dêva was ruling the kingdom:—(on the date specified) the people of Ayeravâli and the people of Aghâdalu having fought in the land of Bâla-Gavunḍa of Balluguppe, he fell; on which his younger brother Sati-Gavunḍa performed his obsequies, and two others (named) set apart 200 fathoms (of the land) and set up this monument. Erected by Malôja. Written by Râyaṇa of Kundûr.

210

Date 1643 A. D.

(On the date specified) Krishṇappa-Nâyaka, son of Veṅkaṭâdri-Nâyaka, having issued orders to Uddanḍa-Gauḍa of Müḍasasi, he granted an *umbali* (specified) to the Gauḍa of Aggadalu.

212

Date 1584 A.D.

(On the date specified), when Śri-Raṅga-Rāya-mahārāya was in Penugonḍa, ruling the empire of the world:—the village of Niḍugōḍu in the middle of Māla-nāḍi belonging to Vasudhāre, which he had granted to us for the office of nāyak, have we, Veṅkaṭādri-Nāyaka, son of Yara-Kṛiṣṇappa-Nāyaka, and grandson of Pōtappa-Nāyaka of the Kāśyapa-gotra, granted to Siṅgalāchāryya (his descent). Imprecation.

219

Date about 1140 A.D.

When the maṇḍalēśvara Nārasinha-Dēva was ruling the kingdom:—Bōkaṇṇa, son of Maṭi-Gavuda of Naluvasuri, gave to Masaṇi-Kēsiyaṇṇa, son of Maleya-Sāhaṇi, one māru out of his kodagi, free of all tax beyond 17 hāṇa land rent. The land may descend to children of female slaves. He gave to the nāḍ-heggade and gaudas certain cloth and bought the māru. One house also belongs to it [? by order] of Hoysala.....

223

Date 1535 A.D.

Obeisance to Gaṇādhipati. Praise of Śambhu, and the arms of Hari.

(On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Achyuta-Rāya-mahārāya was in the residence of Hampe-Hastinā-vati, ruling the kingdom of the world:—Raghupati-Rāja-mahā-arasu, son-in-law of the mahā-maṇḍalēśvara Tirumalāya-mahā-arasu, in order that merit might accrue to Tirumala-Rāja-Vodeyar, made, to the god Chenna-Kēśava of Vēlāpuri, a grant of two hamlets (named) of the Ibidi village in the Hāsana-śīme which belonged to his office of Nāyak, in order to provide a satra for 80 Brahmans, (with all usual details). Usual final verses.

224¹⁾

Date 1217 A.D.

Obeisance to Gaṇādhipati. Praise of the Boar and of Purushottama.

Usual account of the rise of the Yadu-vamśa and descent of the Hoysalas down to Ballāla. When (with usual titles) vīra-Ballāla-Dēva was in his own capital Dōrasamudra, ruling.....in peace:—His ministers in Kuruvali were Perumālu and Ballāla-Lāla-mantri. (On the date specified) vīra-Ballāla-Dēva made a grant of Ālūr in Tagare-nāḍ for the god Janārdana. And some other grants were made by the Brahmans and the ministers. Usual final verses.

¹⁾ Much of the inscription is effaced.

228

Date 1124 A. D.

When, with all titles, the mahâ-mañdalêśvara Tribhuvanamalla, the capturer of Talakâdu, Vîra-Gaṅga Hoysala-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars:—(on the date specified), Chikka-Mâchaṇṇa of Balliyûr. . . . having laid siege to Sîge, in the battle Jaya. slew. . . and attained to the world of gods.

233

Date ? 1736 A. D.

(On the date specified), Veṅkaṭâdri-Nâyaka, in order that he might obtain merit, made a grant of Malapura to the Pushpagiri-mâṭha. Usual imprecations.

234

Date 1821 A. D.

(Sanskrit and Telugu.)

Obeisance to Giriśa. His praise.

Instructed by the wisdom of the guru named Nânak; true of speech; of the Kausalya-gôtra; ranter of a village for the lord of Bhramarâmbikâ; born in the Mehara-Khatrî-vaiṇâ; grandson of the lord Lachchirâma; son of the lord Nârâyâya-Dâsa and Nânû-Bâyi; Mâdyandina reciter; versed in the Âpastamba-sûtra; able in bearing the burden of the world;—Chandulâl-prabhu (on the date specified), for the decorations, illuminations and offerings of the god Mallikârjuna, the lord of Bhramarâmbikâ, made a grant of the village of Ningâla, in the khasaba taluq,—freed from *sâyar*, excise, *môhutarpha*, garden tax, trade tolls on imports and exports in the four directions, *dêsamukhi*, and all other imposts,—as an agrahâra. Usual final verses.

235

Date ? about 1060 A. D.

Praise of the Dramila-saṅgha, and the Jina-śâsana.

Probably a grant of the time of Vinayâditya Hoysala.

ARSIKERE TALUQ.

1

Date 1169 A. D.

Two verses in praise of the Jina-śâsana. Usual account of the rise of the Hoysalas. Of Vishṇu it says,— Having subdued Male, did he stop? Taṭavana, Kāñchî-pura, Kôyatûr, Male-nâd, Tulu-nâd, Nîlagiri, Kôlala, Kongu, Naigali, Uchchaṅgi, Virâṭa-Râja's town, Vallûr, — all these did he subject with the strength of his arm, as if in sport.

When (with usual titles), Hoysala Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:— the descent of his *guru-kula* was as follows:—

In the Dramila-saṅgha and the Nandi-saṅgha, does the Aruṅgala-anvaya shine, having crossed completely over the ocean of all the sciences. When Vardhamâna-svâmi's dharma-tîrtha was progressing, through the gaṇadhara Gautama-svâmi, through Bhadrabâhu-bhaṭṭâraka, through Bhûtabali and Pushpadanta-svâmis, through Ékasandhi Sumati-bhaṭṭâraka, through Samantabhadra-svâmi, through Bhaṭṭâkalaṅka-dêva, through Vakragrîvâ-châryya, through Vajranandi-bhaṭṭâraka, through Siṁhanandy-âchâryya, through Paravâdi-malla Śripâla-dêva, through Kanakasêna śri-Vâdirâja, through Śrivijaya-dêva, through śri-Vâdirâja-dêva, through Ajitasêna-paṇḍita-dêva, and through Mallishêna-Maladhâri-svâmi: after him, having all kings obedient to his commands, having swallowed the ocean the six schools of logic so as to uproot the glory of Agastya, such was the fame of Śripâla-yôgîndra. His chief disciple, wise with the learning acquired at the lotus feet of the master of learning Śripâla-traividya, rejoicing fully in tasting the nectar of the ocean of the *siddhânta*, skilled in maintaining the rules of *dîkshâ* and *śikshâ*, ever serving the blessed ones (*i. e.* the Jains), an incarnation of generosity, thus does the world celebrate Vâsupûjya-vratîndra.

His lay disciples, like the three jewels, were Ba..deva, his wife Sâviyakka, and their son (with praises) Belliya Dâsi-Setti. His wife was Bôkiyakka. Their sister's sons were heggade-Mâdirâja and Saṅkara-Setti.

In Bandavura, which Balliya Dâsi-Setti had left for the Hoysala Jinâlaya which he had caused to be erected in Dôrasamudra, Mâdirâja and Saṅkara-Setti had caused to be erected a basadi for Pârṣva-dêva, and Pushpasêna-dêva had caused the god to be made. For the eight manner of ceremonies for that god, for gifts of food to ḥishis, and for repairs of the temple, — Vâsupûjya-siddhânta-dêva, his disciple Pushpasêna-dêva, Mâdirâja, Saṅkara-Setti, and all

the subjects and farmers, (on the date specified) at the time of an eclipse, made a grant of land, measured by the pole of 33 spans, (? straight) like the handle of an adze: (description of the land). The heggađe of the *suṅka* (or customs) granted for the perpetual lamp one hand-oil-mill.

Thus much Vāsupūjya-siddhānta-dēva made over to his disciple Viśhabhā-nātha-paṇḍita. Usual final verses. Praise of Pushpasēna-muni.

2

Date 1515 A. D.

Praise of Śambhu and Śiva.¹⁾

From the moon which adorns the head of Śiva arose a line of kings, in which was the king Channa: his son was the king Timma: from whom was born Nañjēndra, also called Rāyaṇa. From him was born the king Bhairava, who ruled the Yāmaśilā (=Jāvagal) country; (his praise).

(On the date specified), when the mahā-maṇḍalēśvara, champion over thirteen kings, the son of Rāyaṇa,—Baira-bhūpāla was in Jāvagal, protecting the kingdom with justice in peace and wisdom:—in order that he might obtain the fame of a permanent work of merit, and for the benefit of all living creatures, he caused to be made the great tank of Bayirasamudra, and established a pleasure-grove in the land adjoining. Also saying let there be avenues of trees at the old tank of Jāvagal, he dug a new channel.

3

The female disciple of Amarachara-bhaṭṭāra of the Kōṇḍakundānvaya and Dēsi-gaṇa, observer of a fast for eight days (in the month), the colleague of Guṇachandra-bhaṭṭāra, [lived to] 97 years. Her brother-in-law (*maydluna*) erected this monument.

4

Date? 1197 A. D.

Praise of Śambhu. Usual descent of the Hoysalas.

When (with usual titles) Hoysala vīra-Ballāla-Dēva, putting down the evil and upholding the good in all the earth, was ruling the kingdom of the world:—A dweller at his lotus feet was Āneya-māvanta, whose greatness was as follows:—(here follows a genealogical list).

Kēteya-māvanta caused a Śiva temple to be erected in front of the town of Kōligunda, and in the presence of the local chiefs (named) and all the subjects, (on the date specified) made a grant for the god Kētēśvara, washing the feet of Kalēśvara-Jiyya, son of Śaṅkara-Jiyya, (possessed of all the usual ascetic virtues).

¹⁾ The first part of the inscription is much defaced.

5

Date 1194 A. D.

Praise of Śambhu. Obeisance to Vināyaka.

Usual account of the descent of the Hoysalas, to Ballāla. To describe his valour: — When he fought Jaituga, who was with an army in the great fortress, which, with high ramparts, lofty bastions, mounted with astonishing flag-staves, even combined masses could not attack and escape,—he soon captured Lokkigundi,—the king Ballāla.

When (with usual titles) Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world in peace and wisdom: — A dweller at his lotus feet, Āneya-mâvanta's greatness was as follows: — (here follows a genealogical list, as in No 4 above). To Chatṭaya and Malavve was born Javanaya-mâvanta, (his praise). He, in order that happiness might accrue to his mother and father, set up the god Vināyaka in front of the town of Kōlagunda, and in the presence of the local chiefs (named) and all the subjects, (on the date specified) made a grant for the god, washing the feet of Mallika-Jīyya.

6

Date 1084 A. D.

In the 9th year of the Chālukya-Vikrama-kāla, etc., when Tribhuvanamalla Vinayāditya [putting down the evil and upholding the good in] the Gaṅgavādi Ninety-six Thousand, was ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet, entitled to the five big drums, the mahā-sâvanta, (with various epithets), receiver of a boon from Tripurahara, worshipper of the feet of Poysala-Dēva, an umbrella to five hundred, Bammayya's junior uncle, in the battle between the Nērilige perggade Ālamayya and Nolamba at Nolambanakere, slew his head-servant and his horse and attained to the paradise of heroes.

8

Date 1286 A. D.

Invocation of Nārāyana.

When, with all titles, Hoysala vīra-Nārasiṁha-Dēvarasa was ruling the kingdom of the world: — in the year Prabhava (1267 A. D.), Ballaṇṇa, son of the master of the robes Kūtaṇa-heggade, made over as a gift the Chennakēśava temple erected by Kūtaṇa-heggade in Malleyanahalli, a hamlet of Mosale, and the grants for the god (specified) to Siddaṇṇa, son of the Vaidya Dēvapilleyaṇṇa, and Dēvaṇṇa, son of Clūḍe, with the consent of his wife, son and relatives, of his own will, in the presence of the rāja-guru Rudraśakti-dēva and others of the congregation, and the farmers of Mosale. Witnesses.

Written by Aliya-Śôvâṇa's (son) Kṛishṇayya. Signatures.

This Chennakēśava temple being out of repair, that Vaidya Dēvapilleyaṇṇa, in the year Byaya, etc. (1286 A. D.) having made application to the mother of the great minister Bīmaya-daṇṇāyaka, she caused it to be repaired through her physician (*tamma vaidya*) Dēvapilleyaṇṇa, and having the former *patrasāsana* engraved on stone, built a brick enclosure for the temple, erected a *kalaśa* to it, and a wooden *raṅga-mantapa* in front, had the whole plastered, repaired the breach in the tank, had the god consecrated, and in the presence of Bommaṇṇa, the officer of Polāluva-Dēva, invited the subjects and farmers of the old town to partake of the consecrated food. And they, seeing the repairs that had been made, were rejoiced, and for the welfare of all the persons concerned (named), made a grant of 50 *hon* in the presence of the god, for the offerings.

Here follows the Hoysaḷa genealogy, to Sōmēśvara. Usual final verses.

9

Date 1286 A. D.

Praise of Śambhu.

While foreign kingdoms like rivers flowed into the ocean of his power, and hostile kings in crowds were floating on its waters, and the wives of the regents of the points of the compass sang his praises, he became wedded to the Lakshmī of the three worlds — Sōyi-Dēva's son, king Nārasimha.

A dweller at his lotus feet, an officer of king Narasimha's army in Kaṅkaṭṭa, was Bīra, in whose house, like Dhanvantari, was Dēvarāja, celebrated for his new medical science. This Dēvapille erected with faith a temple of Gauriṣvara.

When, with all titles, Hoysaḷa vīra-Nārasimha-Dēvarasa was in the residence of Dōrasamudra, ruling the kingdom of the world in peace and wisdom:— (on the date specified) Kūtāṇa-heggade's son Ballaṇṇa made over to Vaidya Dēvapilleyaṇṇa his *kodagi* land and stone house in Malleyanahalī, the hamlet of Mosale, with all rights pertaining thereto, for 30 gadyāṇa, the price of the day, with the consent of his wife, son, relatives, dependents and heirs. Witnesses.

Written by Ādiyāṇṇa, son of Sātaṇṇa, sēnabōva of Heragu. Signatures.

10

Date 1288 A. D.

(On the date specified) when the god Gauriṣvara was set up, the Vaidya Dēvapilleyaṇṇa made over to the great minister Bīreya-daṇṇāyaka, the lands and stone house which he had acquired from Ballaṇṇa, son of Kūtāṇa-heggade (see No. 9 above), receiving at the hands of the daṇṇāyaka 30 gadyāṇa, the price of the day. Witness, that Dēvapilleyaṇṇa's son Siddaṇṇa. Signatures.

11

Date 1288 A. D.

(On the date specified) the rāja-guru Rudraśakti-dēva's sons Saigaṇṇa and Chandrabhūṣhaṇa-dēva, and Ballaṇṇa's son Chanda-guru, for the offerings of the god Gaurēśvara which the Vaidya Dēvapilleyaṇṇa had set up in Maleyana-hallī, the hamlet of Mosale, made a grant of land (specified) near the tank belonging to the endowments of their god Ballalēśvara, and set up the śāsana in the temple enclosure, in the presence of the 120 temple priests.

Signatures.

12

Date 1288 A. D.

(On the date specified) the great minister Bireya-daṇṇāyaka made a grant of the lands (specified) which he had acquired in Maleyanahallī, measured by the pole of 36 steps, a piece of ground 23 hands wide, with a house of 34 hands, (and another land and house) for the offerings of the god Gauriśvara, in the presence of the rāja-guru and the 120 temple priests, making them over to the Vaidya Dēvapilleyaṇṇa. Signatures. Usual final verse.

This work of merit was due to Vaidya Dēvapilleyaṇṇa. The Vaidyas, with Brahmarāsi-dēva's son Kumārasāmi-dēva, and the subjects and farmers of Mosale will protect it.

13

Date 1288 A. D.

(On the date specified) the great minister Bireya-daṇṇāyaka, on account of the work of the temple of Gauriśvara erected in Maleyanahallī by Vaidya Dēvapilleyaṇṇa in the name of our mother, the land bought for the offerings to the god, and the images,—made over to him the temple and the endowments, according to this śāsana, free of all imposts, in the presence of the rāja-guru and the 120 temple priests.

Written by the sēnabōva Nāgaṇṇa-dēva. Brahmarāsi-deva's son Sōmēśvara-dēva, and those of the eighteen castes will protect this. The Thirty-two Thousand and the Five Hundred of Ayyāvale will protect this.

That Kumāra-Sōmēśvara-dēva also granted some land measured by the pole of 48 steps, acquired from Bayicha-guru, son of Siddhanāru of the Baichalēśvara (temple).

14

Date 1288 A. D.

(On the date specified), the rāya-rāja-guru-maṇḍalāchāryya, samaya-chakravarti, Brahmarāsi-guru's son Sōmēśvara-dēva, for the offerings of the god Gaurīśvara which Vaidya Dēvapilleyaṇṇa has erected in Malleyanahalli, the hamlet of Mosa�e, which is an endowment of our god Hoysaṇēśvara in Baṅkāpura, made a grant of land (specified), measured by the pole of 36 steps, also a stone house with its yards, with all rights pertaining thereto, in the presence of our strong man Mallayya, śenabōva Lakkaṇṇa, Sōmeya and other principal persons connected with them, Polālva-Dēvaṇṇa, the officer Bommaṇṇa, the elders of that village, and all the subjects and farmers. Signatures.

16

Date 1196 A. D.

Praise of Śambhu. The Hoysa�a descent as usual, to Ballāla.

When the mahā-maṇḍalēśvara Tribhuvanamalla Hoysa�a vīra-Ballāla-Dēva, putting down the evil and upholding the good in the whole world, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

And the dwellers at his lotus feet, Hiriya Hēmantā-māvanta and other māvantas were governing Koligunda in peace;— they, in the presence of their heggades, and all the subjects and farmers, requested Mādi-Gauḍa to establish a village; and he according to their word built a virgin tank, made a village, erected a temple, and set up the god Ēchēśvara. And washing the feet of certain Jīyyas (named), (on the date specified), for the decoration of the god, lamps and repairs of the temple, Mādi-Gauḍa, his wife Rāja-Gaudi, and their son Ēcha-Gauḍa, made a grant of land (specified). Usual final verses.

17

Date 1139 A. D.

Praise of Śambhu. Descent of the Hoysa�as, as usual.

When (with usual titles) Nārasimha-Hoysa�a-Dēva was in the royal city Dōrasamudra, ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus feet, celebrated for his knowledge of the medical treatment of elephants, (with other epithets), was Jaiytu, who, while managing the customs-dues of Dēśavani, erected a Śiva temple. He had three wives (named), the senior of whom was Bādiyabbe (her praises). Along with her, and his sons Nāraṇa-dēva and Suppaḍi, and his son-in-law Paraśurāma, he set up this stone.

And when the great minister, sarvvadhikâri, head of the accountants, Kêtayyaṇa was governing Dêśavaṇi;—the *prabhus* of Dêśavaṇi in Nirugunda-nâd were Malla-gâvunḍa, Mâdi-gâvunḍa, and heggaḍe Muddaya (their praises). Their guru Lakula-Sahadêva's son Gaṅgarâsi-paṇḍita's spiritual son Tribhuvana-śakti-paṇḍita's younger brother was Vâma-Jîya (his praise).

When that great ascetic and his five sons, the eldest of whom was Vâmaśakti-paṇḍita, were in peace,— (on the date specified) at the time of the eclipse of the moon, Jaitu-vaidya, the fifty householders of the village, and the chief ? farmers, washing the feet of Vâma-Jîya, made a grant of land (specified) for the god Jaitêśvara. Usual final verses,

18

Date 1140 A. D.

Praise of Śambhu. Praises of king Vishṇu, who from Hima to Sêtû, and again from Sêtû to Hima, subdued all the Kshatriyas in the sports of his valour.

When (with usual titles), death to the proud Chôla feudatory, a lance to the head of , a lion to the elephant-herd Chêra, a Bhairava of the final deluge to the family of the Pâṇḍya king, plunderer of the Chôla army (or capital),—with these and all other titles, the mahâ-maṇḍalêśvara, capturer of Kañchi, Vikrama-Gaṅga, Vishṇuvarddhana-Hoysaṇa-Dêva, uniting the Gaṅgavâḍi Ninety-six Thousand, the Banavase Twelve Thousand, the Palasige Twelve Thousand and the two Six Hundreds under the shadow of his sole umbrella, was ruling the kingdom, being in his own capital Baṅkâpura:—

Dwellers at his lotus feet, were Chândahara-Jetṭi and other Jetṭis (named); and when the three sons born to Dêva-Jetṭi, were, by the favour of Vishṇuvarddhana-Dêva, governing this Uṇḍigeyahâlu and Balavarivanahalî, Muni-Jetṭi erected this temple (? of Kṛishṇa). Its praises. And in order that his mother and father might obtain merit, he made a grant for the god, washing the feet of Mallikârjuna-pandita of Niḍugatta, (on the date specified).

20

Date ? 1226 A. D.

Praise of Śambhu. (On the date specified) the plantain garden of 25 kamba, belonging to the *gauḍike* of Chandra-Gauda, which he had formerly sold to certain Jetṭis (named), at 3 gadyâṇa per kamba, for 75 gadyâṇa,— Chavuṇe-Jîya and Nanne-Jetṭi bought, and giving to Chavuṇa-gauḍa 1 gadyâṇa 5 haṇa that he might defray all taxes that might ensue, granted the garden, free of all imposts, for the goddess Nimbajâ. Praise of the donors. Signatures.

22

Date 1188 A. D.

Praise of Śambhu. The Hoysala kings and their descent, as usual.

When (with usual titles, including) a submarine fire to the ocean the Tuļuya army, an elephant to the lotus garden the Pāṇḍya-kula,—Hoysala vīra-Ballāla-Dēva, protecting the Gaṅgavādi Ninety-six Thousand by putting down the evil and upholding the good, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet was Kammaṭa Chatṭi-Setṭi; to describe his descent:—(Omitting laudations) the Brahman Mâchi-dêva by his wife Dugale had a son Mâreya; to whom, by his wife Pôchale, were born Kammaṭa Chatṭi-Setṭi and Dâsi-Setṭi. Chatṭi-Setṭi imported horses, elephants and pearls in ships by sea, and sold them to kings. His wife was Naṅge. The merchant Dâseya transported goods from the east to the west, and those that were suitable from the west to the east; products from the north to the south, and those of the south to the north. His wives were Pôchale and Kannale. His lord Girîśa, his wife Pôchale, his father Mâreya, his brother the wealthy Dâsi-Setṭi, his daughters Jakkale, Chikkale, Pôchale, Basavavve and Naṅgale, his son Kalidêva, his wife Naṅge,—how fortunate was Chatṭi-Setṭi in the world. He enlarged two tanks and built a virgin tank. Also to the north-east of Dōrasamudra he built a large tank. The small tank of Bâṇavûr he enlarged and made a sluice for it; and enlarged the Bammachi-kaṭṭe of the same place. And in the name of his son he built Kallanakere and Mâvinakere. Praise of the beauty of Bâṇavûr. Its gaudas (named). There he enlarged the Kalideva-mâṇṭapa, and re-established the bali-piṭha.

(With many epithets) Kammaṭa Chatṭi-Setṭi erected in Bâṇavûr a temple of Chatṭeśvara, and to provide for the offerings, etc., acquired land from the subjects and farmers of Bâṇavûr, and (on the date specified) washing the feet of (with the usual ascetic virtues) Achalêśvara-paṇḍita, made it over to him. Here follow details of the land. Usual final verses.

The śâsana was composed by Āditya's younger brother and disciple Trivikrama. Sênoja's son Baiśoja and Balla Sômôja built the Chatṭeśvara temple. Byarôja skilfully engraved (*tankisidam*) the śâsana.

23

Date 1197 A. D.

Praise of Śambhu. Usual descent of the Hoysalas. The king Vishṇu is said to have been—to Chôla a ? bogey, to Mâlava a cut-throat, to Chêra a devouring epidemic, to Varâla a lusty elephant to trample on him, to Kachan

arrow in his liver, to Nêpâla a whip for his back. Of Ballâla it is said that, on the east Kañchi became angry; on the west the ocean roared; the whole of the great Chêra country rose and fled; the Pâñdyâ king's territory hid and took shelter in forests;— who could stand before him in battle and survive?

When (with usual titles) Hoysâna vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

And when, a dweller at his lotus feet, adorned with all virtues, receiver of a boon from the goddess Bhagavati, worshipper of the feet of the god Gôkula Nârâyâna, (and other epithets), worshipper of the god Sômêshvara,— the mahâ-sâmanta Chałukkeya-Nâyaka was governing the Sênavagere-vritti in peace;— His mother Bommavve, his father Biji-Setti, there was Mahâdêva-Setti, whose wife was Tippavve, and their son was Bairi-Setti (his praises). In the presence of all the subjects and farmers of Gañjigere, (on the date specified), Mahâdêva-Setti, washing the feet of.....Jîya, made a grant of lands (specified) for the god Bichêshvara. Usual final verses.

Also he made a grant for the god set up in the tank erected by heggade-Mâraya.

24

Pesavi-kanti, female disciple of....., female disciple of Dêvasêna-siddhânta-bhaṭar of Nallûr,.....for 70....and expired.

25

Mahêndrakîrtti-siddhânta-bhaṭar.....expired.

26

Mêghêshvara-paṇḍita-bhaṭṭâra.

28

.... dya-bhaṭṭâraka's disciple Dâvâṇandi ...'s disciple Epa... kept the vows here and expired.

29

From the *haridâri* stone at Râyanâna's ruined well in front of Jâragalu (? Jâvagal) to here is 5280 yards, 1 kôs.

30

Date 1134 A. D.

Praise of Šambhu, and ? of Šiva.

When the refuge of all the world, favourite of earth and fortune, the mahâ-râjâdbhirâja paramâvara parama-bhâttraka, glory of the Satyâshraya-kula, ornament of the Châlukyas, emperor Âhavamalla [? was ruling]:—

And, entitled to the five big drums, the mahâ-mañdalâśvara, (with other usual titles)—Tribhuvanamalla Vîra-Gaṅga Hoysâla-Dêva, putting down the evil and upholding the good in the Gaṅgavâdi Ninety-six Thousand, and (in the lands bounded) east by the Naigali ghât, south by Râmâśvara, west by Bârakanûr, and north by the Hêrdoře, was in the residence of Beluhûru, ruling the kingdom in peace and wisdom:—

And a dweller at his lotus feet, entitled to the five big drums, the mahâ-sâmanta, (with numerous epithets, including) an ornament to Vishnuvarddhana's capital, Manahayya's son, the mahâ-sâmanta Bankeyya was ruling the Senavagere Twelve in peace and wisdom;—(on the date specified) he made, for the god . . . śvara he had set up, a grant of land (specified) and 2 bullock oil-mills. Usual final verses.

Also a grant for the Mûlasthâna god.

31

Date 1331 A. D.

(On the date specified), when the pratâpa-chakravarti, the Hoysâla strong-armed vîra-Ballâla-Dêva and the great minister Kâmeya-danîyâyaka were ruling the kingdom in peace:—Mâra-Gauḍa, son of Bala-Gauḍa of Liṅgadahalli, *tôlikâra* of the capital, when the Turakas came from Goravanakallu, fought them and captured the horse.—The king and Kâmeya-danîyâyaka being pleased, made a grant to him of Kalluguṇḍi and its hamlets, as a *nettarn kodagi*, and set up this stone śâsana. Imprecation.

32

Date 1136 A. D.

Praise of Śambhu and of Kriyâśiva-muni.

When (with usual titles) Vishnuvarddhana-Hoysâla-Dêva, putting down the evil and upholding the good in the Gaṅgavâdi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—And the senior crowned queen Bammala-Dêvi's was governing the Âsandi Five Hundred and the . . . Three Hundred in peace;—certain Gaudas (whose genealogy is mostly effaced), (on the date specified) made a grant (specified) for the god Bilâśvara. Usual final verses.

34

Date ? 1101 A.D.

Worshipper of the feet of the Mūlasthāna god, Karttāra-Jīya's son Īśanya-paṇḍita-dēva, made the Mūlasthāna temple and *kalaśa*.

Praise of Śambhu. When (with usual and other titles, including) a wild-fire to the forest of the Chitrakūṭa fort, a thunderbolt to the rock the skull of Kaṭapāla, lord of Gaṇḍagiri, Indra to the mountain the pride of the fierce Pāṇḍya, Garuḍa to the great serpent Jagaddēva, a sharp axe to the tree Narasiṁhabrahma, thunder to the conceited goose Iruṅgōla, suppressor of Adiyama, the champion who captured Taṭakādu, a hostile *śarabha* to the lusty elephant Cheṅgiri, the equal of Ādirāja,—Vīra-Gaṅga Kadamba Vishṇuvarddhana-Dēva, putting down the evil and upholding the good, was ruling the Gaṅgavāḍi Ninety-six Thousand, the Noṇambavāḍi Thirty-two Thousand and the Hānuṅgal Five Hundred, and ruling a victorious kingdom in peace and wisdom:—(in the year specified)¹⁾, ? the 22nd year of his age, the mahā-prabhu Chāva-Gavuṇḍa made Managatūr, built Aḍalagaṭṭa, set up the god Chāvēśvara, and departed (this life). Afterwards, the mahā-prabhu Saṅka-Gavuṇḍa and Chatṭa-Gavuṇḍa made Managatūr, and Chatṭa-Gavuṇḍa built a temple for Chāvēśvara, set up the *kalaśa*, maintained the work of merit and renewed the former endowments.

And the carpenter Chikkōja's son Masaṇōja set up the god Chikkēśvara, and made grants (specified) for the god Chāvēśvara and the god Chikkēśvara, washing the feet of Karttāra-Jīya, (in the month etc. specified). Usual final verses. This śāsana was written by the sēnabōya Kālimayya. I, Mārēja, engraved it.

35

Date 1191 A.D.

When Hoysaḷa vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—(on the date specified), the headman of Benḍiyakere, Bīcheya-Nāyaka, killed a tiger and went to the world of Śiva. His son Vadaleya-Nāyaka performed his obsequies.

38

Date about 1200 A.D.

Praise of Śambhu. Usual account of the Hoysaḷa descent.

When (with usual titles) Hoysaḷa vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—Praise of

¹⁾ Expressed thus, — (l. 19) samasta-kālātīta-Śaka-varīṣa 1022 Vikrama-saṁvatsara | ippatt-erāḍaney āyura-saṁvatsara | The month etc. come in l. 35.

Jayagoṇḍapura, of the learning of its Brahmans, and of Nāgadēva, Haridēva and Balluga. Here follow a great number of names of donors and what they gave, to provide for the perpetual lamp of the god Siridhara.

Then come particulars of a division of land made by Hiriyabēṭṭa-Jīya among his sons.

39

Date 1186 A. D.

Praise of Śambhu. Usual account of the Hoysala descent.

When (with usual and other titles) Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet, were Mahadēvarasa and the forty great men (or body-guard) of Kalu-Malleya; to describe whose greatness:—(their praises). Praise of the beauty of Kuṣuvakka. Its gauḍa was Ereyamma-Gauṇḍa. Also Muddarasa received from the people of Kuṣuvakka a *gaṇḍike*. Like a father and mother to all these people was the sēnabōva Biṭṭiyāṇṇa (his family described). Biṭṭiyāṇṇa built a temple of Bīrēśvara; and (on the date specified), Mahadēvarasa, with Kaluva-Malleya and others, his forty great men, made for it a grant of land (specified). Usual final verses.

40

Date 1209 A. D.

Praise of Śambhu. Obeisance to Mahadēva.

Praise of Ballāla, and of his father Nārasīṁha and his mother Ēchale. When (with usual titles), a fever of fear to Chōla, Mālava and Gurjara,—vīra-Ballāla-Dēva, putting down the evil and upholding the good in the whole world, was in the residence of Hallavūr, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet was Ballāla-Dēva's other half, the senior queen Umā-Dēvi, whose greatness was as follows:—(her praise). With a well filled and beautiful tank, surrounded by acacias and areca palms, so as to open the eyes of the Lakshmi of woods; with growing sandal and rice-fields,—among the beautiful places in this earth, Kalikatti-nāḍ shone conspicuous, with its temples. (With praises) all the subjects and farmers of Kalikaṭṭi in the Magare Three Hundred, the Jagati-kottali and Jeda-gottaļi being present, to Hodeya-Biṭṭayya, son of the promoter of the senior queen and crowned consort Umā-Dēvi's kingdom, the great minister Kumāra-Paṇḍitayya-daṇṇāyaka, on account of his having built a virgin tank to the north of the Mūlasthāna-Kalidēva temple and founded a town in his name, was given an *umbali* (on the date specified). Description of the laud. Usual final verses.

The writer of this śāsana was the priest of Mūlasthāna-Kalidēva, the sēnabhōva Mādayya.

41

Date 1130 A.D.

Praise of Śambhu. Obeisance to Gaṇapati. Praise of . . . munipa.

When, entitled to the five big drums, the mahā-maṇḍalēśvara Tribhuvana-malla, capturer of Taṭakāḍu, the strong-armed Vīra-Gaṅga Hoysaḷa Biṭṭi-Dēva, putting down the evil and upholding the good in the Gaṅgavādi Ninety-six Thousand, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets, including) entitled to the five big drums, mahā-sāmanta, descended in the Sōmānvaya, worshipper of the feet of Noṭa[m̄ba]-Dēva, receiver of a boon from the goddess Śāradā, his father's (*ayyana*) lion,—was Singarasa of Arasiyakere. Having received Kaṭikatṭi in the Magare Three Hundred, when governing it free from all troubles, (on the date specified) he set up the god Siṅgēśvara, and in order to provide for the decorations of the god, etc., made a grant of land (specified), washing the feet of Kriyāśakti-paṇḍita, disciple of Parēśvara-paṇḍita, āchāryya of the Naishṭika-mata in Arasiyakere. Usual final verses.

To Chenega and Sōvabbe was born a son. His wife was Mādikabbe, and to them was born Mārasiṅga. To Nolamba-Gaṇḍa and Bimmikabbe was born Būva. To Būva and to Sōvabbe was born Puṇusega. To him and to Chatṭabbe was born to be the ruler of the Eight Hundred, Siṅga-sāmanta of the Kanigilu Four. Washing the feet of Kriyāśakti-paṇḍita and of the Siṅgēśvara temple priest's son Rāma-dēva, they made the grant. Two other small grants.

42

Date ? 1158 A.D.

Praise of Śambhu. Obeisance to Śiva.

When (with usual titles) Vīra-Gaṅga Hoysaḷa was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—And a dweller at his lotus feet, (with various epithets), worshipper of the feet of Nārasiṅga-Dēva, the great minister and general Hiriya. Bammeya, who had subdued Gauḍa, Chōla, Chēra, Pāṇḍya, Iruringōla. and the kings of every city, was ruling the kingdom in peace;—The worshipper of his feet, (with various epithets) the abode of literature, the mahā-sāmanta Kechchana-Mâcheya-Nâyaka's son, the sāmanta Ghasaṇe-Mahadēva-Nâyaka, having received Kaṭikatṭi in the Magare Three Hundred, was governing it free from all obstruction;—(on the date specified) Bammōja and Mâchōja having set up the liṅga Kammaṭēśvara,

washing the feet of Kâlâmukha-dîkshita and Jagatêśvara-paṇḍita, he made a grant of land (specified) for the god. Usual final verses.

43

Date about 1090 A. D.

Praise of Śambhu. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhâttraka, glory of the Satyâśraya-kula, ornament of the Châlukeyas, Tribhuvanamalla Permmâdi-Dêva was in the residence of Ka[lyâna], ruling the kingdom in peace and wisdom:—*(rest effaced)*.

44

Date about 1150 A. D.

Seems to be a grant in the time of Nârasimha-Dêva, by Manneya-Nâyaka, but the whole is greatly effaced.

45

Date 1132 A. D.

The opening portion is effaced: probably corresponds with that of No. 41 above.

[In the reign of Hoysala Biṭṭi-Dêva]:—When, a dweller at his lotus feet, Siṅgarasa having been caused to remove from Arasiyakeṛe and having received Kaṇikâṭṭi in the Magare Three Hundred, was governing, free from all obstruction;—

That Siṅgarasa and all the people of Kaṇikâṭṭi (on the date specified) set up the Bettâ Kalidêva-liṅga, and made grants (specified) to provide for the offerings, perpetual lamp and food for the ascetics. Usual final verses.

46

Date 1213 A. D.

The first part, which is greatly defaced, contained the usual account of the rise and descent of the Hoysalas.

When (with usual titles) vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—A dweller at his lotus feet, was vîra-Ballâla-Dêva's favourite queen Umâ-Dêvî....

Here follow praises of the sixty great men (or? body-guard).

When (with various epithets) the mahâ-sâmanta Kechchana Mâcheya-Nâyaka having received Kaṇikâṭṭi in the Magare Three Hundred was governing it;—(on the date specified) Chaṭṭa-Bôva set up the Nilêśvara-liṅga, built a temple

and a tank,—on which, . . . Bôya-Nâyaka and all the people, farmers and porters, washing the feet of Komâra-Singi-pañdita, upholder of the Vâgilâ-kulâgama-sameya, made grants (specified) for the god. Usual final verses. Praise of Îcha-Bôva.

47

Date 1227 A. D.

Ôm. Obeisance to Šîva. Worshippers of the feet of the 170 Brahmans of Vijaya-Narasiñhapura, which is Kañikatâ, the *jagati kottalis* contributed to a fund for the perpetual lamp of the god Nilêšvara as follows (on the date specified). (Here follow 106 lines containing names etc. of donors and their gifts.)

Verses spoken by Bâchanâ (praise of the donors).

The šâsana was composed by Bâchanâ.

48

Date ? 1189 A. D.

Obeisance to Mahâdêva. Praise of Šambhu.

In the form of the god of love, the acme of all the good qualities of his family, arose the sole hero in the world, Vinayâditya. (Omitting laudations) His wife was Keleyabarasi. Their son was Ereyâṅga, whose wife was Èchale-Dêvi, and they had three sons,—Ballâla, Vishnu and Udayâditya. First acquiring the wealth of the Poysala kingdom, and holding it with the strength of his arm, as his power grew, his commands were issued beyond the points of the compass, and seizing by force Tałakâdu, he became the first to the Gaîga kingdom,—the upraiser of the Yadu-vamša, Vishnu-bhûpâlaka. The Tuļu country, Chakragoṭta, Talavana-pura, Uchchangi, Kôlâla, the seven Males, Kañchi, Koṅgu, the terrible Hadiya-ghaṭta, Bayal-nâd, the Nilâchala hill-fort, the excellent Râyarâyapura, Tereyûr, Koyatûr, Gondavâdi-sthala,—all these he took with a frown, this mighty and powerful king Vishnu. His eldest son, by Lakshmâmbike, was Nârasiṅha, whose wife was Èchale, and she bore Ballu, or vîra-Ballâla; (his praises, describing him as) a lion to the elephant Pândya.

When, (with various epithets, including) an elephant to the lotus garden the Pândya-kula,—with these and all other titles, the mahâ-maṇḍalâśvara, (with epithets belonging to Vishnuvarddhana), Sanivâra-siddhi, Giridurggama, the nissaṅka-pratâpa-Hoysala vîra-Ballâla-Dêva, was protecting the whole earth, putting down the evil and upholding the good, and was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

By order of his grandfather Vishṇuvarddhana Poysaḷa Biṭṭi-Dēva, Singarasa having granted Arasiyakere, the greatness of the *jagati-kottali*, who made Kalikaṭṭe, the first *bāda* of the Sindhugeṛe Three Hundred, a city and a suitable (residence) was as follows:—(their praises). They made Kalikaṭṭe as beautiful as Amarāvatipura. They constructed tanks, built Śiva temples which all the world praised, great in giving and in preserving was the company of *jagatis* of Kalikaṭṭe. They built a splendid temple of Jagatēśvara, like a *kalasa* to the earth. With well filled and beautiful tanks, with fruitful areca palms, and with fields bearing the *gandhasāli* rice, such as caused the Lakshmī of forests to open her eyes, and with fine temples, Kalikaṭṭe shone among notable towns.

Praise of the senior Māra-bōva, who formerly made arrangements for the god Jagatēśvara, that after his death the worship of the god should be permanently continued. Praise of the senior Biṭṭi-bōva, worshipper of the feet of Hoysaḷa vīra-Ballāla-Dēva. Praise of Sōmēya-Nāyaka, son of Mahadēva-Nāyaka, and grandson of Kechchahana-Mācheya-Nāyaka. Praise of the sixty chief men among the Bōvas, worshippers of the feet of vīra-Ballāla-Dēva, bees at the lotus feet of the god Jagatēśvara, relations of the thunderbolt.

Be it well. By order of Hoysaḷa vīra-Ballāla-Dēva, all the *jagati-kottali* of the Seven-and-a-half-Lakh (country), Māra-bōva, Biṭṭi-bōva, and all the *jagatis* of Kalikaṭṭe, Duggabbe's (son) Kētaṇṇa, worshipper of the feet of the god Rāmanātha, Kalleya and the sixty chief men,-- Sōmēya-Nāyaka, and all the subjects and farmers of Kalikaṭṭe being present, (on the date specified),— for the decorations and illuminations of the god Jagatēśvara, for the offerings, perpetual lamp, for gifts of food to the *matha-pati* and the ascetics,— washing the feet of Kalyāṇaśakti-paṇḍita, disciple of Śivaśakti-dēva, disciple of, possessed of all the usual ascetic virtues (named), bound to the Kālāmukhas, Nāgarāsi-paṇḍita, — made a grant of lands (specified); also of the house tax, loom tax, . . . of the *jagati-kottali*. Usual final verses.

Mallikārjuna-dēva engraved¹⁾ it. Fortune. Dakshiṇa (or the southern) Sōma's grandson, the accomplished poet²⁾ Śāntinātha, glory of the race of poets, a treasury of bounty, a well-qualified guru for instruction,— composed³⁾ the śāsana.

49

Date ? 1215 A. D.

Ôm. Obeisance to Śiva.

To all the Brahmans of the immemorial agrahāra Vijaya-Narasinhapurā, which is Kaṇikatṭi,— Biṭṭi-guru, son of Dēvarāsi-guru, the temple priest of

¹⁾ Barada, wrote it.

²⁾ Kavi.

³⁾ Hēlida.

that place, Jagata-Jiya and others (named) — these five, agreeing among themselves, in the presence of the great senior merchant Ponnachcha-Setti and others (named), gave a *vôle* (or writing) as follows:— A dispute having arisen as to some gain or loss in the land of the god Kamatêshvara,— the people of the place, Ponnachcha-Setti, the Jiyas, Gavudas and *Chavu-gáveyas* having assembled, inspected the place, saw that from the beginning it was no part of the god's endowment, and said to those priests— “It is not right for you to dispute about this.” On which the priests agreeing, said—“We will make no dispute. From this day forth the land of all the temples which we have been enjoying is ours; the land which the Brahmans have been enjoying since the agrahâra was established is theirs. When the land was distributed to us and to the Brahmans there was no watchman for Halli Hiriyûr.” Such was the *vôle* given to the Brahmans by the priests. Written, with the approval of both parties, by Gôpayya, son-in-law of the sénabôva Dâsañña. Witnesses (here follow a number of signatures).

50

Date 1227 A. D.

When, (with usual titles), the disperser of the Magara kingdom, the setter up of the Chôla kingdom,— Hoysaṇa vîra-Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, Mâvantayya-daṇṇâyaka and the *jagati-kottalis*, worshippers of the feet of the 120 Brahmans of Kalikaṭti Vijaya-Narasimhapura, contributed a fund as follows for the perpetual lamp and services of the god Jagatêshvara, (on the date specified). (Here follows a list of donors and their gifts.)

51

Date ? 1215 A. D.

Ôm. Obeisance to Šiva. (On the date specified), the Brahmans (as in No. 49 above) gave to the priests (there named) a *vôle* as follows:— Of the 5 gadyâṇa which is paid every year to the temples of Halli Hiriyûr, the chief place of Kalikaṭti, they will deduct 5 haṇa and have the iron rod (of the sluice) let down for the stream of water, and let it on to the rent-free ground of the Jagatêshvara temple; and the remaining 4 gadyâṇa 5 haṇa the priests will pay every year to the Brahmans. If any extra tax arises from the palace, it will be met according to the custom of the country. Written by Gôpayya. Witnesses.

52¹⁾

Date 1152 A. D.

Praise of Śambhu. Obeisance to Gaṇapati and Sarasvatī.

When, (with usual Chālukya titles), Jagadēkamalla Hemmādi-Rāya, putting down the evil and upholding the good, was in the residence of Kalyāṇa, ruling the kingdom:—

Be it well. When, entitled to the five big drums, the mahā-maṇḍalēśvara, boon lord of Dvārāvatī-pura, sun in the sky the Yādava-kula, Tribhuvanamalla, capturer of Talakāḍ etc., putting down the evil and upholding the good in the [Gaṅgavāḍi Ninety-six] Thousand, the Nolambavāḍi Thirty-two Thousand, the Banavāse Twelve Thousand, the Hānuṇgal Five Hundred, and the Huligeṛe Three Hundred, was in the residence of Baṅkāpura, ruling the kingdom in peace and wisdom:—A dweller at his lotus feet. Praise of his valour in conquering Halasige, Beḷvala, Huligeṛe and as far as the Herddoṛe.

When his eldest son vīra-Nārasiṅga-Poysaḷa-Dēva, putting down the evil and upholding the good in the Gaṅgavāḍi Ninety-six Thousand, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, the great minister and general, the senior heggaḍe, Ballaṇṇa, (his praises, including) his father's lion, protector of Nārasiṅga-Dēva,—when ruling the . . . nāḍ Three . . . in peace;—made, to Śivaśakti-paṇḍita, the priest of the Jagatēśvara temple of Kaṇikāṭṭi, (at the time specified), washing his feet in front of the god Jagatēśvara,—for the decorations and offerings of the god Jagatēśvara, for the food of guests and unexpected visitors, grants of money and lands (specified), free of all imposts.

Usual final verses. Obeisance to Gaṇapati. Date. Directions to keep up the service and extend the temple of the god.

Engraved by Dāsōja of Balligrāme.

53

Date about 1125 A. D.

Praise of Śambhu. Obeisance to Gaṇapati.

When, entitled to the five big drums, the mahā-maṇḍalēśvara Tribhuvanamalla, the strong-armed Vīra-Gaṅga Hoysaṇa-Biṭṭi-Dēva, putting down the evil and upholding the good as far north as Herddoṛe, was ruling the kingdom in peace and wisdom:—And, a dweller at his lotus feet, entitled to the five big drums, mahā-maṇḍalēśvara, (with various epithets), obtainer of a boon from the goddess Mālachi, distinguished by a blue flag, with these and all other titles, Maluvayayya's younger brother Mallarasa was ruling. (*rest effaced*).

¹⁾ The inscription is much effaced, and very irregular.

55

Date 1143 A.D.

Praise of Śambhu. Obeisance to Gaṇapati.

When, (with usual titles of Vishṇuvardddhana), Hoysala pratāpa-Nārasiṅga-Dēva,—as far as on the east Naṅgaṇī, south? Vikramēśvaram, west Ālvara-khēḍa, north Herddore,—putting down the evil and upholding the good in the Gaṅgavādi Ninety-six Thousand, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet, (with numerous epithets), a sword in king Nārasiṅha's good right hand, boon lord of Huṇiyera-pura, was Gōyi-Dēva; whose descent was as follows:—When a band of his enemies attacked Sthiragambhīra-Noḷamba's senior queen Śrīdēvi, he came, took them prisoners, violently threw down the crowd of his enemies, and smote them with his open hand, from which time the world with affection describes that king by the name Vīra-talaprahāri. In the Chāluṣya king Āhavamalla's camp, slaying and by a great fight, as if in sport, being recognised as a brave, he received the title of Doddāṅka-bādīva. To his son Āhavamalla and to Honnavve was born sāmanta-Bhīma; to describe whom:—So as to cause pleasure to the mind of the fierce lion to the herd of elephants the proud, the king Vishṇu, he slew Sitagaragaṇḍa in the king's capital, and being accepted as a brave, received from the king the title of Sitagara-gaṇḍa throughout the world. And his sons,—sāmanta-Bhīma being their father, Chatṭiyakka their mother, were the famous Mācha, sāmanta-Chatṭa and his younger brother sāmanta-Mallam, and Gōyi-Dēva devoted to the Jaina-mārgga.

When this sāmanta-Gōvi-Dēva was ruling Kalikat̄ti, the first *bāda* of the Magare-nāḍ Three Hundred, free from all troubles;—(on the date specified), on,—possessed of the usual ascetic virtues (named); in the science of language, the form of Kaumāra incarnate; versed in the sciences which follow (or are studied) after grammar; in astrology, well-versed in the Śrikaraṇa, Laghumāṇasa, and Karanaparāṭna¹⁾; skilled in regard to the three times (past, present and future); the practiser of the Śivāgama,—Lōkāchāryya, and the world-esteemed excellent Brahman Ālvi-bhāṭṭa, setting up this god Kaligēśvara,—sāvanta-Gōvi-Dēva, for the decorations and offerings, and gifts of food to Brahmans, washing the feet of Ālvi-bhāṭṭa, made grants of land (specified). Grants were also made by Hoysala-Gauda's grandson Sātaya-Nāyaka, and by Ālvi-bhāṭṭa, who expended money and made a sluice to the east of the temple. Usual final verses. Some others (named) made a grant for oil for the perpetual lamp. Usual final verses.

¹⁾ The allusion seems to be to names of works, but it is not certain how the words should be divided.

56

Date 1117 A. D.

Praise of Šambhu. . . . Obeisance to Šiva.

To, entitled to the five big drums, the mahâ-maṇḍalēśvara Tribhuvanamalla Ereyāṅga-Poysaḷa-Dêva and to Ēchala-Dêvî were born Ballâla-Poysaḷa-Dêva, Biṭṭi-Dêva, and Udayâditya-Dêva. To describe Viṣṇuvarddhana's greatness:—

Be it well. When (with usual titles) vîra-Ballâla-Dêva¹⁹, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

Be it well. To the mahâ-sâmanta Chôlaiyya and to Sôvaya-Nâyakiti was born a son Besadayya. To whom and to Sâtave-Nâyakiti were born the sâvantas Mâchayya, Biṭṭiyâṇṇa, Chôlaiyya and Hullayya. To sâmanta-Bôvayya and to Jakkave-Nâyakiti were born Mâchayya-Nâyaka and Saṅgayya-Nâyaka. To that Mâchayya-Nâyaka and to Chiluvâḍi-Nâyakiti were born the sâvantas Lakumaya-Nâyaka and Râyaṇa. To describe their greatness:—

Be it well. When (with various epithets), obtainer of a boon from the goddess of Mudugûr, worshipper of the feet of Poysaḷa-Dêva,—with these names, the mahâ-sâmanta Lakumaya-Nâyaka, with Kittanakere as his residence, was ruling the kingdom in peace and wisdom:—

Be it well. To Boppa-Gauḍa and to Mâra-Gauḍi was born Maṣaṇa-Gauḍa; his praise. He was sâmanta-Bîlayya-Nâyaka's brother-in-law (*mâyindu*), and his wife was Mâṇi-Gauḍi; her praise.

The mahâ-prabhu Maṣaṇa-Gauḍa, in the name of Boppa-Gauḍa, set up a Śivalinga, and (on the date specified) made for it grants of land (specified). Usual final verses.

This śâsana was written by sénabôva-Hemmâdi.

57

Date 1189 A. D.

Praise of Šambhu. Also? of sénabôva Jakkayya.

When, (with usual titles), Tribhuvanamalla, the capturer of Talakâḍu Kôngu Naṅgali. . . . Huligere Banavâse and Hânungal, the strong-armed Vira-Gaṅga. . . . putting down the evil and upholding the good in [the Gaṅgavâḍi Ninety-six Thousand], the Noṇambavâḍi Thirty-two Thousand, the Huligere Three Hundred was in the residence of the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—Praise of Viṣṇuvarddhana's exploits, who subdued Halasige Belvala Huligere and Lôkkigundi as far as [the Herddore].

¹⁹ This is evidently a mistake for Viṣṇuvarddhana.

When his eldest son vîra-Narasiṅgha-Dêva, putting down the evil and upholding the good in the Gaṅgavâdi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace:— When his eldest son vîra-Ballâla-Dêva, putting down the evil and upholding the good as far as the Herddore, including Gaṅgavâdi Nolambavâdi Banavâse Halasige Huligere and Belvala, was in the residence of Dôrasamudra, ruling the kingdom of the earth:—

And, a dweller at his lotus feet, Mahadêvaṇṇa of Chammâvuge was ruling Jannavâra, and Mâri-Setṭi held the office of gauḍa of that village;— [having set up] the god Tailêśvara in the name of his son Taila-Setṭi,— (on the date specified), for the offerings to that god, repairs of the temple, perpetual lamp, and for feeding of the ascetics, made grants of land (specified), washing the feet of Dharmmarâsi-guru.

Usual final verses. Some further grants.

58

Date 1140 A. D.

Imprecation. Praise of Šambhu.

Be it well. When Tribhuvanamalla, the capturer of Tałakâdu Kongu Naṅgali Nolambavâdi Banavâse and Hânunîgal, the strong-armed Vîra-Ganga-Hoysala-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

And Anantapâla-sâhaṇi (or trainer) of (with praises) Bammala-Dêvi's crown riding-school was ruling free from all troubles:— To his [son] Vârapâla and to Sâvanapabbe were born three sons Jagapâla, and Tihuṇapâla.

Be it well. (With numerous epithets, including) glory of the Sâvitra-kula, obtainer of a boon from the goddess Bhâgavatî, his father's lion,— with these and all other titles, Anantapâla-sâhaṇi erected a temple, and knowing the modes of prayer and respecting them, had it first consecrated and thus Sâvanayya's son Anantapala-sâhaṇi shone in this world as a mine for human desires, an abode of truth, an ocean of goodness, a birthplace of merit, in friendship to others a Vidyâdhara. (On the date specified), for the decorations, offerings and gifts of food to the *tammadis*, — washing the feet of Rudraśakti-paṇḍita's son Uttamaśakti-paṇḍita,— Anantapâla-sâhaṇi granted for the god Sâvanêśvara certain lands (specified). Imprecation. To the pûjâri

59

Date 1209 A. D.

Praise of Šambhu Chandraśekhara Nîlakaṇṭha, from age to age may I serve thy feet.

He took Talakâd; with his hand caught Koñgu, throwing it up; with all his limbs Vishṇu seized the heads of Chôla's chieftains. To that Vishṇuvarddhana and to Lakshmâ-Dêvî was born the king Narasiñha. To whom and to his crowned queen Échale was born vîra-Vikrama-Ballâla.

Be it well. When, (with Châlukya and Hoysala titles), the emperor Hoysaṇa vîra-Ballâla-Dêva, putting down the evil and upholding the good throughout the circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

Be it well. When the great master of the robes, a bold perfect Rêvanta in riding the most vicious horses, (with other epithets), worshipper of the feet of the god Sômanâtha, the senior bhêruṇḍa, Tadakûsa Ghanṭeya Singayya's (son) Nâgayya, having received Sâtiyabbegere, free from all imposts, was ruling it without trouble; — Sâsamuni-dêva having set up in Ghanṭeya-Singayyanahalli the god Singêśvara in the name of Singayya, for the daily offerings to that god, the temple repairs, for gifts of food to the matha-pati and ascetics, to continue as long as sun moon and stars, the Gaudas (named) of Sâtiyabbegere, Singayya being present, (on the date specified), washing the feet of Bîraṅgi-Sidda's son Sâsamuni-dêva, made grants of land (specified). Usual final verses.

60

Date 1595 A. D.

Be it fortunate. Obeisance to Keśava, a form of joy to the eyes, the dweller in Vêlâpurî, the true wisdom, Vishṇu.

Be it well. (On the date specified), Raṅgappa-Nâyaka of Durgga granted the Sopinahalli village belonging to Bâṇavâra to Tiruveṅgalaya, who made it over to (the god) Chennigarâya of Bélûr. Imprecation.

61

Date 1185 A. D.

(The inscription is much effaced.) Obeisance to Mahâdêva.
Praise of Śambhu. Genealogy of the Hoysalas, to Narasiñha.

Be it well. When (with usual titles) Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in all the world, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet (with various epithets) was Jayagondâ-Nâyaka, whose wife was Mârave, and their son was Mâchi-dêva. . . . Be it well. Several Nâyakas (named) and the Gaudas of Holâlakere being present, (on the date specified), for the decorations, illuminations and offerings of the god Ramânâtha, for the perpetual lamp, temple repairs, and gifts of food to the ascetics, — washing the feet of . . . jîya, disciple of (stops here).

62

Date 1177 A. D.

Obeisance to Mahâdêva. Praise of Šambhu. The god Mâdêva, as bearing in himself the three gods, who differ in form but not in real essence, may he grant us his blessing.

Be it well with the Hoysala-vaniša, whose root was Yadu, in which was born a pearl of Kshatriyas, an ornament of the rulers of the world. Subduing Dhâra, the chief city of the Mâlava kingdom, using the might of his arm to increase the victories of the emperor, he set up in the north the banner of his fame, proclaiming his conquest of the regions, so as to frighten the sun—the king Ereyâṅga. To the purifier of both families, the fortunate one, and to that lord of high character, were three sons,—Ballâla, Vishnu, and Udayâditya. In Dôrasamudra killing the army of Jagadêva, their arms being like an ocean of valour, they painted the Lakshmî of victory with the blood from the mouth of his elephant as if with saffron, captured the central ornament of his necklace, and acquired unequalled renown for their bravery. Chêrama, give up your courage; Pâṇḍya, don't be so eager; Ândhra, hide in a hole for an ambush; Gauļa, quit your pride; Mâlava, go off and show not your body in battle; Tiguļa, you disappear;—thus does the sound of king Ballu's drum proclaim. Those who wished to save their heads, instead of opposing him in battle, came near crying out *ele ele ele*, and fell at that king's feet,—thus does all the world praise Udayâditya as conspicuous for courage. When his enemies stand in battle array before him, and Biṭṭi-Dêva draws forth his sword, O Mahâdêva, it is as if Rudra of the fire of judgment opens his flaming eye, or Mâkâli...., or Indra's elephant runs mad,—who then can stand against him? To Chôla a scarecrow, to Mâlava a cut-throat, to Chêra a pursuing Mâkâli to eat him up, to Varâla a rutting elephant to trample on him, to Khacha a dart in his loins, to Nêpâla a whip for his back,—here he comes, they said,—such was the agitation king vîra-Vishnu inspired among hostile kings. Further verses praising Vishnuvarddhana.

(Omitting laudations) His wife was Lakshmî-Dêvi, and they had a son Narasiṁha. His wife was Ēchala-Dêvi, and their son was Ballâla; his praises. In the east Kañchi was shaken, in the west the ocean was covered up, the whole of the great Chêra country rose and fled, the Pâṇḍya country at the same time went forth and, hidden in forests, trembled,—who could stand before the king Ballâla in a big battle? On the brave king Ballu mounting his horse for an expedition of victory, Khaninga (*i. e.* Kalinga) went to live in the forest; Tuļuva, ruining his honour, fled; Koṅkaṇa suddenly made ready for sacred wilds; Gûrjjara trembled; Mâlava gained the thickets of the Vindhya; Chôlika spent his time on the sea-shore. His wife (in various ways a terror to

co-wives) was Bāmmala-Dēvī; her praises. She plucked up the families of the hill-chiefs by the root.

Be it well. When, (with usual titles), Hoysaḷa vīra-Ballāḷa-Dēva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, Bommalā-Dēvi's uncle (*māra*) Ballāḷa's fame was as follows: his praise. And among the wealthy towns of the Hoysaḷa country Halukūr was renowned: to describe the greatness of its mahā-prabhus. They constructed tanks, built temples, gave shelter to refugees, were bees at the lotus feet of Kārekoraliśa,—such were all the mahā-prabhus and gaudas of Halukūr. Praise of Biṇṇa-Gauḍa's son Kēta-Gauḍa or Narasiṅha, and of his senior uncle (*hiriyyaya*) Mudda-Gauṇḍa, and other relatives.

Be it well. (With various epithets) the mahā-prabhus and nāl-gaudas who had gained a name in both nāds—the Halukūr mahā-prabhu Nārasiṅga-Gauḍa and three other gaudas (named) all the subjects and farmers being present,— (on the date specified), at the time of the moon's eclipse,—washing the feet of—characterised by all the usual ascetic virtues (named), upholders of the Lākuṭīgama-samaya, delighting in reverence to the Ekkōti munindras, adherents of the Kālāmukhas, worshippers of the feet of the god Rāmanātha,—Kēta-jīya's disciple Dēvēndraśakti-paṇḍita, whose female lay-disciple was the manifest Gaṅge, Dēkavve, and his disciple Rāmaśakti, whose disciple was Kalyāṇaśakti, whose disciple was Vāmaśakti, whose disciple was Mahādēva-jīya, whose disciple was Chikkakavi-jīya,—this group of munis made grants of land (specified). Usual final verses.

List of some Kuñchigaras, also certain Gauḍas and Jīyas, and grants made by them. Signatures.

63

Date 1374 A. D.

(On the date specified) all the Brahmans of Honnavāli gave to Bomma-Gauḍa and other Gauḍas (named) and all the farmers and subjects of Halukūr a śāsana for an exchange as follows:—details of 470 poles of land in Bhagavati-ghaṭṭa, a hamlet of Honnavāli, exchanged for the same extent of land in Būdanahālu, attached to Tulikeyahalli, a hamlet of Halukūr.

66

Date 1330 A. D.

Śrī Rāma is our refuge. Praise of Śambhu.

Be it well. (On the date specified), when the pratāpa-chakravarti Hoysaṇa vīra-Ballāḷa-Dēva was in the residence of Virūpāksha-paṭṭaṇa, ruling the kingdom in peace and wisdom:—the great minister Sōmeye (*stops here*).

67

Date ? 1336 A.D.

(On the date specified), when the pratâpa-chakravartti Hoysâna vîra-Ballâla-Dêva was ruling the kingdom of the world:—all the Brahmans of the immemorial agrahâra Ballâlapura, which is Kittanakere,—when the great minister Ponnânya's son Kâmeya-dauñâyaka was ruling the Ârenekere-sthala,—that Kittanakere-sthala being all in ruins, for having again repaired that Kittanakere, with the consent of that Kâmeya-dauñâyaka, those Brahmans and the great master of the robes, Nâcheya-heggade's sons Nâchappa and Dêvappa gave to Mâleya Râma-Setti's son Kala-Gavuda a šâsana as follows:—Mâdahâlu, a hamlet of Kittanakere, we have granted as a rent-free estate, with all rights pertaining thereto (specified). We have also granted the gaudâ's office of Hirivur, together with a house there and the dues from the fair, with certain land (specified). All other taxes (specified) will continue as usual in Hirivur, and that Gûliya Kala-Gavuda will pay to those Brahmans as *kodagi-dere* (or tax for the rent-free estate) for Hirivur and Mâdahâlu together, 9 gadyâna a year in *mukkandâya* (or three instalments). The conditions repeated. Signatures.

68

Date 1164 A.D.¹⁾

He who having subdued the great Asura, bore up the earth on the tip of his tusk, by his glory giving joy to the world,—the Varâha (or Boar),—praised by gods, rishis and all the world; through whom the world subsists; the lord of the world, the ancient male,—may he ever grant you protection.

Obeisance to Lakshmî Nârisimha. He who said,—Behold, brave one, take a boon, I am pleased with your (endurance of) troubles; your love, devotion and worship of me are unlimited;—the lord of the good who are an ocean of fame, Lakshmî-Nârisimha,—as he granted to Prahlâda all his desires, so may that lord ever grant yours.

Here follows an account (badly composed) of the rise and genealogy of the Hoysalas, down to Ballâla, who at the *sainkrânti* gave to 120 Brahmans who had heard of his fame in the north, and who being of the excellent Karṇântâ-varṇâna were filled with affection, Ballâlapura on the bank of the Tuṅgabhadrâ. His son was Nârasimha.

Be it well. When, (with usual Châlukya and Hoysala titles), the uprooter of the Magara kingdom, the establisher of the Chôla kingdom, Hoysâna vîra-Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

¹⁾ The composition of the inscription, much of which is in Sanskrit, is irregular.

The son of Râma, his mother being Boppavve, Umâ his wife, of the Vaśishṭha-vamša, his brother Šiva-Dêva, — that Boppa-Dêva set up the god Lakshmî-Narasinha. Praise of Ballâlapura; in which was Mâṇika-Setti, who made grants for the decorations and illuminations of the god. Ballâlapura was so named from its being granted by Ballâla. Invocation of blessings from Surêsha. The Lakshmî-Narasinha šâsana, an enduring šâsana, was set up by Šiva-Dêva.

Benedictions and imprecations.

Be it well. (On the date specified), at the time of setting up the god Lakshmî-Narasinha in Kittanakege, the 120 Brahmans of Kittanakege, together with their dear sons Bôleya-Nâyaka and Mâreya-Nâyaka, made grants of land (specified) for the decorations and illuminations of the god, repairs of the temple and the Chaitra purification. Usual final verses.

Written by Bâchaṇṇa.

69

Date 1174 A. D.

Praise of Šambhu. Description of the Hoysâlas corresponding with that in No. 62 above, down to Ballâla.

Be it well. When, (with usual titles), Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwelling at his lotus feet, were the royal superintending Heggades of Arasiyakere; whose fame was follows:—Praise of Rêchâṇa of the Vâji-vamša, Kêtamalla, and Muttana Mâra. Moreover, the great minister, great master of the robes, was Mahâdêva (or Mâdhava) of Chemimâvuge; his praise. His mother was Mâravve, his father Kâvi-Setti.

The Heggades of Arasiyakere, all the subjects and farmers being present,—for the offerings to the god Areya Saṅkara, for the perpetual lamp, decorations and illuminations, and repairs of the temple, (on the date specified),—washing the feet of Nâgarâsi-paṇḍita,—made grants of land (specified). Also grants (specified) by others.

And the townsmen (or merchants) granted a pot of rice and remitted the tax on a house of 12 hands for Mâdha-jiya, disciple of Nâgarâsi belonging to the Kâlâmukhas, disciple of Padmašiva-paṇḍita, son of Kunda-jiya of the Nâgêsvara temple of Hagaritjige. Usual final verse.

Here follows a list of various other donations.

70

Date 1220 A. D.

Praise of Šambhu. In the Hoysala line, which was like the ocean in being a repository of all things and an abode of wealth, arose the king Vishnu,

whose son was the king Nṛisiṁha, whose son was the king Ballāla, whose son was the king Narasiṁha. When he was ruling the kingdom,—dwellers at his lotus feet, the *bhakta-jana* (or faithful) of Arasiyakere made deposits for a permanent fund to provide for the perpetual lamp for the god Kattamēśvara and Balēśvara.

Here follows a list of donors and their gifts.

71

Date 1173 A.D.

Obeisance to Kēśava. His two lotus feet the birthplace of the pure Gaṅgā, his navel the birthplace of Brahma, his broad chest the first resting place of Śrī,—who can farther describe the ancient exalted Kēśava's glory?

Usual account of the rise of the Yadu-vaiṁśa, in which arose the king Sala. On his prostrating himself to a certain holy yōgīndra, who was sinless, versed in the knowledge of incantations and without fear,—he, looking on the king Sala, and thinking with affection ‘I will give him empire’,¹⁾ was performing suitable worship to bring the goddess Vāsantikā of Śašakapura into subjection,—when, in order by any means to break (the spell), she sprang forth in the form of a tiger; on which the yōgi exclaiming ‘you hit it, Sala’ (*nīm poy Sala*), that brave warrior unshaken smote it with his cane;—whence the name Poysala was acquired by the Yadu kings, together with a boon from the goddess, and the tiger and cane as their crest. The tiger crest and the cane being their proper emblems, in the Yadu-vaiṁśa arose many of great fame, by their courage putting down a host of hostile kings. In that line (omitting laudations) arose Vinayāditya. His offspring was Erega, whose wife was Ēchala-Dēvī. To them were born Ballāla, Viṣṇu and Udayāditya. The middle one of these became the chief. His son was Narasiṁha, whose wife was Ēchala-Dēvī. Their son was vīra-Ballāla; his praises.

Be it well. When, (with usual titles), Hoysala Ballāla-Dēva, protecting the lands bounded by Hima and Sētu, putting down the evil and upholding the good, was in the residence of Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

Dwellers at his lotus feet, were the royal inspector heggaḍes and Brahmans of Arasiyakere, whose greatness was as follows:—The head-jewel of great ministers, chief of the treasury enclosure (*bhanḍāra-vādi*), was the lord Harihara, who caused to be erected a temple for the lord of Lakshmi. In Arasiyakere, adorned with a tank like the milk ocean the source of wealth (or Śrī), with great munis and Brahman Ārādhyaś, with a pleasure-ground surrounded with vines of plenty, with betel gardens, with mango and other trees like trees of plenty vibrating with the sound of crickets, with a band of courtesans beautiful

¹⁾ This is more clearly expressed in No. 82 below; here it is ambiguous.

as Lakshmi,—shone the abode of the lord of Śrī. To the lord Harihara and to Bāgiyakka were born, chiefs of the treasury enclosure, Rēvaṇa, Nâga-dêva, and Kēśavâryya. Praise of Rēvaṇa. Mâcha-bhaṭṭa his father, Mâravve his mother, his younger brothers Ballayya and Mâdhava, king Ballâla his ruler, the god of gods Kalidêva his deity,—was he an ordinary man, Kêtamalla? Who can describe the greatness of Kêtamalla, to whom king Ballâla gave the rank of chief of the treasury enclosure. Praise of Mâra, who was an officer of the royal city, the treasury enclosure, Arasiyakere. Praise of Kêśirâja. The king Ballâla being pleased with the lord Kêśava, gave him the office of Śrî-karâna (or accountant) in such a wealthy treasury town. Praises of the Kêśava temple and of the Brahmans who consecrated it.

Be it well. (On the date specified — 22nd July 1173)¹⁾, at the auspicious moment of the mahâ-maṇḍalâśvara Hoysala vîra-Ballâla-Dêva's coronation festival,—for the decorations and daily service of the god Chenna-Kêśava of Jayamgondâ-Ballâlapura, the royal city, the treasury enclosure, Arasiyakere, for the perpetual lamp, temple repairs, the livelihood of the pûjâri and servants, and the Chaitra purification festival,—the great minister,—in the presence of the royal inspector-heggades,—washing the feet of—characterised by the usual ascetic virtues (named), potent to curse or bless,—all the Brahmans of Arasiyakere,—made a grant of lands (specified). Usual final verses.

And the king of the Yâdavas, Ballâla the donor of wealth, gave to the Brahmans land in Arasiyakere valued at 15 pon as *pindâ-dâna*.

Born in the world-renowned Vâji-vaiñsha, the lord Sômanâtha's son, the *kari-râja* Dêvappâryya, of the Kâśyapa-gôtra, composed (*pâṭalam*) this sâsana. Filled with *samaritta* verses (a metre in which the four lines of the verse contain the same number of feet), procurers of wealth, closely united, beautiful with pleasant soft lines,— (this is) the celebrated Basavarâja's engraving (*barapam*).

A list of further grants by individuals for flowers, oil, etc.

72

Date 1411 A. D.

(On the date specified), for the god Kêśava of Udbhava-sarvvajña-vîra-vijaya Ballâlapura, which is Arasiyakere,—Dêvarasa's son Hampeya-râya and others (named) made a grant of rice-land, together with two lamps, to the Brahmans of Arasiyakere.

73

Date 1204 A. D.

(On the date specified), in order to increase the daily evening illumination of the god Chenna-Kêśava of the royal city Arasiyakere, and to provide for

¹⁾ See Hassan Nos. 71 and 119, and Belur No. 118.

100 lamps a day, the faithful people made to the Brahmans grants as follows:—(here comes the list).

74 and 75

Date 1203 A. D.

Grants for the garland-makers of the god.

76

Date about 1220 A. D.

Praise of Śambhu. Praise of the Hoysalānvaya, in which was Padmala-Dēvī, who bore Narasimha.

When, (with usual titles) Hoysala-vīra-[Nārasinīha]-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—(rest effaced).

77

Date 1220 A. D.

Praise of the Jina śāsana. Usual account of the rise and genealogy of the Hoysalas, down to Ballāla.

When, (with usual titles), the pratāpa-chakravarti Hoysala vīra-Ballāla-Dēva, putting down the evil and upholding the good in all the world, was in the residence of Dōrasamudra, ruling the kingdom in peace:—

Dwellers at his lotus feet were the Jain townsmen of Arasiyakere; hearing of whose steadfastness in the essence of the three jewels and ability to maintain the *dharma*, Rēcharasa, the eminent councillor of the Kalachuryya-kula, taking refuge at the lotus feet of that Ballāla, set up in Arasiyakere the image of Sahasra-kūṭa Jina,—and for the eight kind of ceremonies for that god, for the livelihood of the pūjāri and servants, and repairs of the temple,—obtaining Handarahālu from the king Ballāla,—made it over to the guru of his line,—of the śrī-Mūla-saṅgha, Dēsi-gaṇa, Pustaka-gachcha and Ingulēśvara-balī, Māghanandi-siddhānta-dēva's disciple Śubhachandra-traividya-deva's disciple,—Sāgaranandi-siddhānta-dēva.

To describe the greatness of Rēcharasa who (thus) protected the Jain townspeople, and of Arasiyakere:—praise of Rēcha-chamūpa, who acquired the name of the sole friend of the world. To those who properly observe, in the celebrated Arasiyakere the Brahmans were versed in the vēdas, the guards brave, the traders wealthy, the fourth caste of unshaken speech, the women beautiful, the labourers submissive, the temples ornaments to the world, the tanks deep and wide, the woods full of fruit, the gardens full of flowers. With lotuses covered with bees, with groves filled with parrots and cuckoos, with tanks overflowing, pervaded with the perfume of *gandhaśāli* rice, filled

with flowers, sugar-cane and wells, having lofty and handsome temples, crowded with an increasing population, an ornament to the earth,— who can describe Arasiyakere? The Jina dharmma and all other dharmmas are cultivated without opposition by the thousand families of the good in Arasiyakere. The *bhavyas* (*i.e.* the Jainus) who aided those thousand families were as follows:— Their speech, a home of truth; their conduct, according to the Jina dharmma; in worship of the two feet of Jina, fourfold of Indra; their greatness, equal to that of Kubera; their gifts, bestowed only on the worthy; in acquiring wealth, giving pleasure to all; on whatever side observed this was the case,— who then can compare with the *bhavyas* of Arasiyakere?

The shining Sahasrakuta Jina image being set up by the great Recha, the company of *bhavyas* contributed a *koti* (of money), and erected for it a temple and an enclosure wall in the celebrated Arasiyakere, giving according to their houses; and the king . . . granted land rated at 10 *nishka*. This work being maintained by *el koti* (7 crores) of people throughout the world, the temple was called the Elkoti Jinayala.

Be it well. With all titles, the *bhavyas* of Arasiyakere¹⁾, the southern Ayyavale, built the Sahasrakuta-chaityalya; and for the eight kind of ceremonies for that god, the livelihood of the *pujari* and servants, for gifts of food to those of the four castes who may come, and repairs of the temple, purchasing land from the 1000 families, and obtaining from the king Ballala the remission of the tax of 10 honnu on that land, entered it in the accountant's book, made it over to the line of Sagaranandi-siddhanta-deva of the Ingaleshvara-bali, (on the date specified). Details of the land.

And the *bhavyas* of Arasiyakere having set up the world-praised Santinatha, erected his temple so as to gain the applause of the world. And to provide for the worship of that image from the interest, the patana-svami Kalla. . . . granted a shop, and others (named) gave funds (specified). Usual final verses.

78

Date ? 1230 A. D.

(On the date specified), the Kumari (or princess) Sovala-Devi's hegga de Datayya's younger brother Singayya, with the Brahmans, all the thousand families and the townspeople, made a grant of land (specified) for the Sahasrakoti.

79

Date 1184 A. D.

Praise of Sambhu. Usual account of the rise and genealogy of the Hoysalas, down to Ballala.

¹⁾ Arasiyakere is here described as *sitata-matige*, a warehouse of palmyra leaves, whatever that may mean.

When, (with usual titles), Hoysala vîra-Ballâla-Dêva, protecting the Yâdava land by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet, were the royal inspector heggades of Arasiyakere, Kêtamalla and Mahâdêva. To describe their greatness, and that of Arasiyakere:—(praises of the two heggades). Kétayya's mother was Mâravve, the minister Mâchayya his father, Balleya and Mâdhava his younger brothers. And the *gavares*, masters and *setti*s who were leading men in the eighteen great cities of the world, in Vêlâpura and in the sixty-four holy places, conferred on Mâdhava the rank of chief master of the city of the three worlds (*trailôkya-sat-pattana-pati*). His mother Lakkavve, his father Bettâ, his elder brothers Harihara, Mahadêva and Dâvanâ, his younger brother Malleya,—was Kêśava, the sénabhôva in Arasiyakere. Beautiful with parrots, filled with the hum of bees, the source of all learning, with groups of Brahmans, with merchants richer than Kubêra, with big houses — great was this Arasiyakere,—who can describe it? As he took the lotus, which was a reflection of her face, for his seat; besides being a goat (*aja*, otherwise unborn); maimed (Îśvara having plucked off one of his heads); and many-faced;—therefore thinking Brahma to be a low person, Sarasvatî deserted him and took up her abode in the lotus faces of the Brahmans of Arasiyakere,—who can describe it? Filled with rich merchants and others of the lower orders, was it any wonder that its wealth surpassed that of Paulastya (Kubêra)? With sweet mango trees like the tree of plenty, with betel vines like the celestial vine, with tanks shining like the sea on the coast, with fine temples,—Arasiyakere outshone Amarapura (the city of the gods),—what a marvel was this!

Be it well. Adorned with all good qualities, possessed of liberality, virtue and kindness,—Arasiyakere, which was an immemorial city, the southern Ayyâvale, the new Dvârâvatî, the chief place for both sects of the Nânâ Dêsi, being their mother and father,—were the *Koylâlgal*¹⁾; to describe whose greatness:—Blessed with boons from the lord of Šrî, the lord of Bhâratî, and the lord of Gaurî,—of world-wide renown were the *Koylâlgal*. (Further verses in their praise.)

Seeing that to establish the presence of Hara in the world is most worthy, when it is said that the *Koylâlgal* set up the god *Koylâlêśvara*,—how can they be further praised? And Barmma, the son of Mâli-Setti and Achave, caused to be erected a sub-temple (*upa-bhavana*) adorned with the images of Hari and Gaṇeśa; while the *Koylâlgal* caused to be erected the temple of

¹⁾ Servants or men who cut,—it is not clear who are meant, but apparently a class like the *Gonegâga*, whose employment is to climb the palms and cut or gather cocoa-nuts and areca-nuts. They have a special ingenious apparatus for climbing the trees, (these being very lofty and without branches), and swing themselves from one to another at the top.

Hara; and these *mottakara* (? makers of sections¹⁾), also described as *arihada-bojagar* (? skilful cutters¹⁾), caused to be built the temple of Koylālēśvara. And the Poysaḷa king appointed the *talāra* Kalleya to guard Arasiyakeṛe.

Be it well. Possessed of all good qualities, the Koylālēśvara, having set up the god Koylālēśvara,—for the daily offerings to the god; the perpetual lamp, temple repairs, and livelihood of the *pūjāri* and servants, (on the date specified),—washing the feet of Chandramaulī, son of Trailōkyaśakti, intent upon *japa*, *hōma*, *niyama* and the service of Śaṅkara, of distracted (*glapita*) mind, kind to all the living, a proficient *agamika*,—made grants of land and dues (specified).

Māli-Setṭi's (son) Brahma caused to be made the god with a first name of Kēśava, and Gaṇapati, so that all the world admired. And the senior treasurer Kēśava-Dēva,—whose god was Achyuta, his king Nrissinīha, his elder brother the minister Tippa-vibhu, his mother Sugiyakka, and his father the heggaḍe Sakti...,—made a grant of land (specified) for the offerings to the god Koylālēśvara. Usual final verses.

81

Date about 1225 A. D.

In the kingdom (or reign) of Nārasimhā-Dēva.....r-ōja's daughter-in-law,—the Mahādēvi having put her husband to death,—gained the world of gods.

82

Date 1234 A. D.

Verses in praise of Chenna-Kēśava, who came to dwell in this Sarvvajñā-pura, and who assumed the forms of Gōpāla and Nrissinīha.

Usual account of the rise and genealogy of the Hoysaḷas, down to Ballāla's son Nārasimhā, who is praised at length²⁾.

Be it well. When, (with usual titles and various epithets, including) a wild fire to the forest of the Chakrakūṭa fort, thunder to the goose the pride of Kāḍava-Rāya, Indra to the mountain the pride of the Pāṇḍya champion, establisher of the Chōla kingdom,—the Hoysaṇa strong-armed chakravartti Nārasimhā-Dēva, putting down the evil and upholding the good in the Gaṅgavāḍi Ninety-six Thousand and the Nonambavāḍi Thirty-two Thousand, his victorious kingdom extending on all sides, to continue as long as sun moon and stars, was in the residence of the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

¹⁾ Perhaps a reference to the skill with which they divided or cut up areca-nut, the exact performance of which is necessary for it to sell well.

²⁾ In describing Sala's encounter with the tiger and his killing it with a *sele*, the author of the inscription has added a marginal explanation of this word as *betta*, a cane.

From *yôjana* to *yôjana* were towns, many towns surrounded with gardens; and from *yôjana* to *yôjana* many tanks filled with lotus; and from *yôjana* to *yôjana* groves for travellers to rest in,—so that the Poysala-nâd shone as an abode fit for Manôja (the god of love). In that nâd exalted was the great agrahâra Sarvvajñapura. In some streets were those reading the vêdas, śâstras and six systems of *tarkka*; in some were ? manṭapas for ? new shows; in some Vishnu temples. Ever groups of Brahmans either reading the vêda, or all at once listening to some higher science, or without ceasing carrying on discussion in logic, or joyously reciting purâñas, or settling the meaning of all manner of *smrîti*, drama and poetry. To study, teaching, listening to good precepts and the rules of their faith, were the Brahmans in Sarvvajñapura devoted. As if no other than Brahma himself had come to this town in various forms to show forth wisdom to the world, such were the 122 (Brahmans of the place),—their greatness who can describe?

To the south of the Kâvêrî, which from being the residence of Šrî-Raṅganâtha is the effectual remover of sin, is the Kêrala country. Famed in the world, in the Kêrala country is Kolemûka-pattâna, filled with Brahmans, and with wealthy houses of Vaiśyas,—faithful adherents of the goddess Bhadrakâli of Kuḍukundi,—and with shining ponds surrounded by gardens. And on the west of Koлемûka, the Jâhnavi (or Ganges), to think on which is the destruction of sin, from favour to other regions came down from a mountain in Kêrala as the Pêrêru. To the ruler of the city of Koлемûka, Gôvinda, was born Nambyakka, called Maṇavâla, whose wife was Aucheru Nainge. To them was born the world-famed Dâma. Like Achyuta along with Siri in the milk-ocean, surrounded with chief munis,—so, surrounded by Brahmans equal to Gautama, Agastya, Vasishtha, Pulastyâ, Atri, Ângira, Jamadagni, Gargga, Kapila, Bhṛigu, and Kâśyapa, he dwelt in happiness, the best of the Vaiśya-kula,—Dâma. On one occasion, placing the lotus feet of Hari by faith in his mind, he made gifts to the Brahmans, of food, gold, jewels, cows, fine cloths, lands and Brahman virgins, and the excellent Vaiśya Dâma was known as his father-in-law's lusty elephant. This friend of the good and the learned, honoured in the Poysala kingdom as Dâmôdara-Setṭi, erected a Vishnu temple, and set up therein Âdi-Chenna-Kêśava, Narasiṁha and Gôpinâtha.

Be it well. The senior merchant, an expert in the examination of goods and animals, the benefactor of both sects of the Nânâ Dêši and of the chief Brahmans of Maleyâla,—Dâmôdara-Setṭi, having obtained the assent of all the Brahmans of Sarvvajñapura, which is Arakere,—for the decorations and illuminations of the gods Chenna-Kêśava, Lakshmî-Narasiṁha and Gôpâla, for the perpetual lamp, offerings, Chaitra purification, livelihood of the pûjâri, servants, cook, garland-maker, body-guard, and for all the temple rites, bought *umbali* lands free of all imposts and taxes, paying the price asked without

leaving a balance of so much as a *hdga* of gold, and obtaining the consent of the wives, sons and heirs of the proprietors and of the feudal chiefs, made a grant of the whole (on the date specified), with pouring of water on the feet of those gods. (Here follow details of the lands, which were very extensive.)

83

Date 1234 and 1253 A. D.

Gôpinâtha is our refuge. In the year Jaya etc., the great senior merchant Dâmôdara-Setti bought certain lands (specified) in Kondambâgil, and made grants of them for the god Dâmôdara-Chenna-Kêšava. In the year Paridhâvi etc., the great senior merchant Chandinambi-Setti's son-in-law Kanđanambi-Setti, worshipping the feet of all the Brahmans of Kondambâgil, paid them 20 varaha and freed those lands from all taxes. He also gave some other land (specified), paying 13 varaha more to free it from taxes. And the Brahmans of Kondambâgil had it written in this śâsana.

84

Date 1222 A. D.

Be it well. When Hoysala vîra-Nârasimha-Dêva was ruling the kingdom:— (on the date specified) in order that the temple ceremonies of the god Ballâvara might be conducted from the interest, various donors (named) deposited certain funds.

85

Date ? 1190 A. D.

Be it well. When, (with various epithets), Hoysala vîra-Ballâla-Dêva's other half, the senior queen, the mâtâdevî (or? Umâ-Dêvî) was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:— (on the date specified), when our . . . ? Tippa was managing the customs of Arasiyakere, certain persons (named) made grants of land to provide for maintaining the waste weir of the old tank.

86

Date 1223 A. D.

Be it well. The pratâpa-chakravarti Hoysala vîra-Nârasimha-Dêva, in the Šaka year 1142, of his favour made a grant for . . . of the old tank. And in the Šaka year 1146, made a grant of 120 gadyâna a year for it, to continue as long as sun moon and stars.

87

Date ? about 1090 A. D.

C
H
Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides:—

And, a dweller at his lotus feet, (with usual Hoysala titles), the mahâ-maṇḍalêśvara Tribhuvanamalla Hoysala-Dêva was ruling hill and ? dale (*maleyum maṇḍamam*) under the shadow of his sole umbrella:—(No meaning can be made out of what follows).

Obeisance to Sarasvatî. — ? The chief Dêsi of the Sarasvatî-gaṇa, . . . ? having seen a tiger, . . . Puligere . . . made the Arasiyakere (or Pullarasiyakere)¹⁾ and set up (this stone).

88

Date 1184 A. D.

With the perfume of musk, a hand-dagger, a golden sheath, a small rattle (*gaggara*), a garland of pearls, armlets, a water-lily on his hair parting, a thick sacrificial string, a tasselled cane, creaking ivory sandals, and earrings of talc, on his body; the Brahmêya who wanders at night,— may he grant our desires.

Praise of the Hoysala kings from Vishnu to Ballâla.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuļuva army, an elephant to the lotus garden the Pâṇḍya-kula,— with these and all other titles, Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet were the royal inspector heggaḍes Rêvanâna and Kêtamalla, and all the subjects of Arasiyakere; to describe whose greatness:— (After praises of the former); with beautiful full tanks, with lofty Šiva temples, with bands of tasteful gallants, with courtesans, with the sounds of divine worship and song,— ever charming in various ways was Arasiyakere. Praise of the great minister, the senior treasurer Kêśava-dêva or Kêśirâja, who had acquired great merit by providing for regular worship of the gods.

And the worshipper of the feet of the god Brahmayya, Kêtamma, who had the stone, brick and mortar work of the god Brahma's maṇṭapa done, and his image made and consecrated, was like an incarnation of merit. His senior uncle was Biṭṭa-gaṇḍa, his father Baruma-gaṇḍa, his mother Dârave,— how great was Kêtamalla.

Be it well. By order of Hoysala vîra-Ballâla-Dêva, the royal inspector heggaḍes Rêvanâna and Kêtamalla, the senior treasurer Kêśava-dêva, with the

¹⁾ The Princess's tank or the Princess Pulli's tank.

Brahmans of Arasiyakere, all the subjects and farmers, the townsmen, the Nānā Dēsis, the mummuri-daṇḍas, the Uguru three hundred, the Ekkōti-Vīra-gaṇas, all the . . . and the Gojjaru being present, (on the date specified), for the offerings of the god Brahma of the old tank, for the perpetual lamp and temple repairs, Būva-Gauḍa, washing the feet of his *konekāya* Kētamalla, made a grant of lands (specified). Also others (named) made various grants (specified). Usual final phrase.

89

Date 1183 A. D.

Praise of Śambhu. Genealogy, as usual, of the Hoysalas (44 lines effaced).

Be it well. By order of Hoysala Ballāla-Dēva, the various persons (as in No. 88 above) being present, (on the date specified), for the decorations and illuminations of the god Jagatēśvara, for the offerings, perpetual lamp, temple repairs, and gifts of food to the *matha-pati* and ascetics,—washing the feet of Nāgasiva-paṇḍita, disciple of Padumasisa-paṇḍita, disciple of Amitasiva-paṇḍita, āchāryya of the . . nanēśvara temple, upholder of the Lākulāgama-samaya,—made a grant of land (specified). Usual final phrases.

Praise of Nāgasiva-munipa for eminence in *āyama*, in *Siva-tatra*, in a life of great penance and in ability.

90

Date 1189 A. D.

Praise of Śambhu. Usual account of the Hoysalas, from Vishṇu to Ballāla.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuluva army, an elephant to the lotus garden the Pāṇḍya-kula,—Hoysala vīra-Ballāla-Dēva was protecting the whole world, putting down the evil and upholding the good, and was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, was the royal inspector heggade Kēśava-Dēvayya, whose greatness and that of Arasiyakere were as follows:—Kēśava-Dēva is said to be the father of the famous Umā-Dēvi¹⁾. With groups of Brahmans like Paramēshṭi, with crowds of Śūdras like the earth, with . . . like the Kinnara beauties, with the Koyilālgal like Aja, with tanks like seas, with groves like the groves of Amarapura,—did Arasiyakere shine. The radiance of the nine gems was reflected in the sky like a rainbow, and golden rain fell in Arasiyakere. As if saying ‘be calm’ was heard the quarrelling lovers’ chatter of parrots

¹⁾ Queen of Ballāla.

in the woods of Arasiyakere. Praise of the thousand families, and the Ugura three hundred. Praise of Amarâvati-pura. Giving pleasure by his beautiful writing, his skill in calculation, and his clear pronunciation, as well as delighting all by his virtues, was the favourite of accountants, Dâvarasa. By the direction of many, Kâla-Gâvundi of Huruvali erected this temple of Mêlêshvara. (The same repeated.) To Kâla-Gavundi and Nâda-Gavundi were born Bêla-Gaundi and Chatta-Gaundi. Once performing Šiva worship there being a hundred-fold as meritorious as that performed in Kailâsa, what wonder was it that such a temple should be erected in Arasiyakere.

Be it well. (On the date specified), for the daily offerings of the god Mêlêshvara, for the perpetual lamp, the Chaitra purification, for gifts of food to the *pâjâri* and servants, and temple repairs, Hoysala vîra-Ballâja-Dêva, with the Mêli thousand, the chief townsmen of the Nânâ Dêsi, the Uguru three hundred and all the subjects,—washing the feet of (possessed of the usual ascetic virtues) Tribhuvanašakti-pandita's disciples Trailôkyashaškti-pandita and Šivašakti-pandita,—made grants of land (specified); also an oil-mill and a house of 12 hands. Praise of the two munis above named. Usual final verses. The company of this temple gave the management to Antaragañga-Bôva. The verses in the šâsana were written by Trivikrama-pandita. Siṅgôja's son, Mahêshvara-Siṅgôja engraved it.

91

Date ? 1191 A. D.

(On the date specified), the great minister . . . Nayaka's younger brother, . . . mayya, gave 2 gadyâna for maintaining the perpetual lamp for the god Mêlêshvara. Also another donor.

92

Date 1223 A. D.

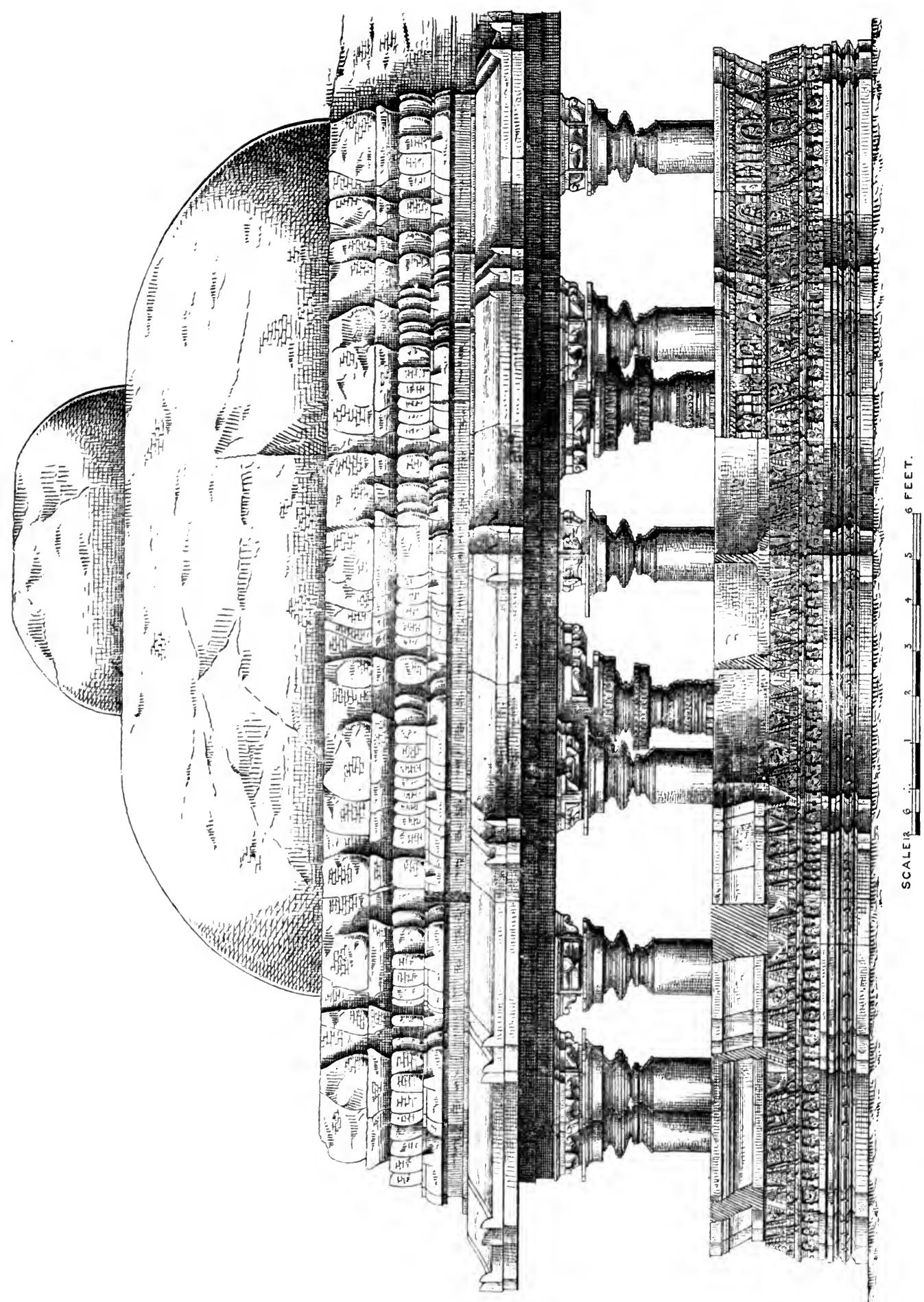
(On the date specified), all the faithful of the royal city (or capital, *râjadhâni*) Arasiyakere (several chief ones named) contributed to form a permanent fund, the interest to be applied to maintaining the perpetual lamp for the god Mêlêshvara. (Here follows a list of donors and their gifts).

93

Date 1189 A. D.

Praise of Šambhu. A branch of the tree of plenty the Yadu-vaiñša, was (omitting laudations) the Bhuvanaika-vîra Vinayâditya. To him and to Keley-abbarasi was born Eṣeyâṅga, who was a confounder (*mâla*) of the Mâlava kingdom, and making war on a large scale with his own army, brought victory

CIRCULAR PORCH, ARSIKERE



to his emperor, and set up — frightening the sun at the sight — the flag of his fame in the north. By Ēcha-Dēvi he had three sons, — Ballāla, Vishṇu and Udayāditya. Praise of Vishṇu Ballāla's wife was Umā-Dēvi; her praises. The strong man (*ball-āla*) king Ballāla erected an abode in the name of Ballā in Arasiyakere, to which it was an ornament.

Be it well. When, (with usual titles), the *pratāpa-chakravarti* Hoysaṇa vīra-Ballāla-Dēva was protecting the whole earth, putting down the evil and upholding the good, and was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:— In the royal city (or capital, *rājadhāni*) Arasiyakere he set up the god Ballālēśvara, and (On the date specified), for the daily offerings of the god Ballālēśvara, for the perpetual lamp, Chaitra purification, and gifts of food to the *pūjāri* and servants,— Hoysaṇa vīra-Ballāla-Dēva, through the thousand and all the subjects,— washing the feet of paṇḍita of Arasiyakere, made a grant of land (specified).

94

Date 1745 A.D.

For the daily allowance and illumination of the god Veṅkaṭāchala of Amaragiri Tirupati. Praise of Śambhu.

Be it well. (On the date specified), the righteous possessors of the pure Śivāchāra; friends of guru, liṅga and jaṅgama; devoted to faith in Hara and the guru; promoters of all works of merit; wishing stones to dependents; possessed of the unbroken wealth of Lakshmī; equal to Karṇa in giving away; to Dēvēndra in enjoyment; to Dharmma-Rāya in patience; to Manmatha in beauty; to Arjuna in valour; to Harischandra in truthfulness; proficient in testing diamond, vaidūrya, gomēdhika, topaz, emerald, ruby, sapphire, pearl, coral and others the nine gems; if a *vīsa* (one-sixteenth) be reduced in the customs and their merits praised, travelling over the whole country, ornamenting the language; decorating a thousand bulls of each colour, binding on them the *mahāghana* bell, tying on the twisted strings of small bells called *nakshatra* (or the constellations), putting on the medals called *nava-graha* (the nine planets), saddling on the pad called *tribhuvana* (the three worlds), tightening it with the girth called *mahā-sēsha* (the great serpent), and travelling over the 56 countries making a great stir like titled nobles; making a forest into a shop, a wood into a city, and passing coins that are not current; for disputes in the road, they settle an *adda* for a *hāṇa*; for disputes in the street, they give interest of a *bēla*; devoted to the lotus feet of the gods Gaṇeśvara and Gauriśvara; possessed of a golden Indirā temple, with a finial vase which is a new absolver of sin in Jambū-dvīpa; touchstones for testing justice and injustice; adherents of the god Channa-Basavēśvara; equals of Mahā-Mēru;—

the Pṛithivī-Śetṭi of both sects of the Nānā-Dēśi of his own country and of other countries, seated on the diamond throne in the maṇṭapa in front of the Basavēśvara temple in the square in the middle of the streets of the sun and moon in the Kanṭhīrāya-pēṭe of Bāṇāvāra situated to the south of Śrīśaila,— the king's minister Bhāskaraṇṇa, the chief Sālumūle of Aiyāvāle, and the mahā-nāḍinavaru of the 56 countries,— for the daily allowance and illumination of the god, as a gift to Śiva, granted a deed of gift as follows:—For loads carried or set down, coming by roads east, west, north or south, over the Bāṇāvāra-śīme, to the *sante* (or fair), and loads coming to the *pēṭe*, for each animal that stops, the rate of a *vīsa* to be given; the mahā-nāḍinavaru of the place must give an *adda* a year for each shop; rates follow for each bullock of the grain-dealers, and of the shopkeepers; for each ? grain-shop; for each shop of the goldsmiths and cloth-sellers; for each mill of the oil-mongers; for each loom of the weavers, bilimagga, dēvāṅga, kurubar and ? kabbula; for each pot of the washermen; for each shop of the tailors; for each wheel of the potters; for each ? *kaja* of the kamblī-makers; for each ? *vaja* of the spinners; for each *varaha* of the contractors for (betel) leaves; for each garden of the *kāraka* (? agents); for each fish-shop; for each ? *yamma* of the road; for each sugar-cane mill; for each leather-seller's shop; for each 100 of sheep on the road, or sold in the place; for each male buffalo at salt pans; for each shop of the pañchālas; for each plough of the cultivators;— at these rates, as a gift to Śiva, to continue as long as sun and moon, etcetera, did they make a grant to maintain the service of the god, that they might obtain the fame of merit.

Usual final verses. Witnesses and signatures.

95

Date 1745 A. D.

Be it well. (On the date specified), for the service of the god Tirupati Veṅkaṭāchala, the herdsmen, camel-drivers and messengers serving in the Bāṇāvār and Jāvagal kandāchār (or military department), caused to be written and given a binnaha-śāsana as follows:—

For the daily allowance and illumination of the Tirupati temple, we, the herdsmen, camel-drivers, and messengers, of our own free will agree to give at the rate of 1 haṇa each a year out of our pay, to be continued by our sons, grandsons and posterity. The ? soldiers of the Athavane hōbaļi (or revenue department) will be liable as before to payment for laden oxen, looms and ? seed-sowers for agriculture. Those in the service, whether they newly set up loom, shop, loaded oxen, etcetera, or give up those they had, will not pay more for the service of the god than the one haṇa granted from their salary. Witnesses.

96

Date 1745 A. D.

A similar grant by the herdsmen and engaged servants of the *aṭṭavaṇe* (or revenue department) of Bāṇāvâr.

97

Date 1745 A. D.

A similar grant by the herdsmen, camel-drivers and messengers of the Garuḍagiri, Hirikal-durga, Kaṇikaṭṭe, Belagûr, Kabbala and other kandâchâr (or military department).

98

Date 1745 A. D.

A similar grant by the herdsmen and engaged servants of the *aṭṭavaṇe* (or revenue department) of Garuḍagiri.

99

Date ? about 890 A. D.

Be it well. When Satyavâkyâ Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôlâla-pura, lord of Nandagiri, śrîmat Permâdi was ruling the kingdom of the world:—In the war of Sindhama-nâd, among the cows of Kellaṅgere. (rest effaced).

101

Date ? 1247 A. D.

(Much of the inscription is effaced). All the Brahmans of the immemorial agrahâra Hariharâpura, which is Kellaṅgere, sold certain of their lands (specified) to Dêvappa and Saṅkanna. Usual final verses.

Notwithstanding any letter deficient or in excess, the whole is genuine.

102 a

Date ? 1100 A. D.

Be it well. In the 25th year of the Châlukya-Vikramâditya-kâla, the year Vikrama, was this śâsana (?) written) by Biṭimayya.

Praise of Śambhu.

Be it well. An ornament of chiefs, his feet surrounded with the crowns of prostrate kings, his fame like a cluster of the bright rays of the autumn moon, walking in the path of Manu, unlimited donor, praised throughout the

earth,—thus was Vinayâyta Poysâla renowned in this world. Hostile kings who would not submit he knocked down like balls, and by his skill the Poysâla king brought them into obedience to the ruler of Kuntala and to himself. That king Vinayâditya ruled from the west as far as to Tañakâdu like Dêvendra, so that all the world in approval exclaimed Jiya, Jiya! His son, the best of all kings, unstinted donor; a lion to the lusty elephants hostile kings; ?deceiver of women,¹⁾—was the world-renowned Ereyânga Poysâla. At the emperor's bidding, he caused the elder brother to sheath (his sword); the Chôlikas' king he caused to wear leaves; Nannuge he caused to write himself down in three letters (*i.e.* ridiculed); so that the world praised him,—the king Ereyânga. What more can be said?—putting a bit into (the mouths of) the host of kings between the Hima mountain and Sêtû, he mounted them,—the king Erega, at the bidding of the Châlukya emperor. With the hot rage in Nannuge's breast as the witness of fire, and by means of Dhârâ (otherwise, with the pouring of water), he suddenly wedded the goddess of Valour,—the brave Poysâla king. As the mañapa was consumed in the burning of the Khânyâva (forest), so the fire of the Poysâla king's glory sprang up in the Vindhya mountains and seized the city ? of his enemies²⁾. An abode of energy, lord of fortune, surrounded by the learned, a thunderbolt weapon to the mountains his enemies, profound as the ocean, with foreign kings bowing at his footstool, of great might of arm, a god of love to the best of women, of splendid glory,—was the famous Ereyânga Poysâla.

His wife (with praises) was Mahâdêvi, a Lakshmi-Dêvi in the earth. To describe her descent, greatness and character.—

From the emperor Ikvâku of the Sûryya-vaiñša (or Solar race) were descended in unbroken line the Chôla emperors; in the line which was reckoned a security (*vajra*) to whose camp (or capital, *kañaka*), protecting seven thrones by the might of his arm, was Têja-Râya; whose glory was as follows:—In protecting the earth an able right arm, a lion to the elephants his enemies, a house of adamant to refugee kings, the favourite of heroic women, a bee at the lotus feet of Hara, destroyer of all his enemies,—such was Têja-Râya's fame (*têja*) in the world. There were no kings who did not flee, no people who did not supplicate him, none who did not retreat when he attacked, no foreign territories,—so extensive was the fame (*têja*) of Têja-Râya.

His son, possessed of all good qualities, snatcher of victory from hostile kings, a moon to the waterlily his own family, fierce breaker of the vessels his enemies' breasts,—was Pâñdya. Overwhelming the host of hostile kings, he with ease became known as *ekâṅga-vîra*, and was adorned with the title of

¹⁾ *Abañá-jattakan*—this seems a singular encomium; but see lower down.

²⁾ Apparently an Udhapuram is mentioned, but the verse is defective and should probably be read *virôdhi-puram*.

parichchēda-ganda,—(this) Pāṇḍya. Turning back Bhuvanaikamalla so that the earth was terrified, he with great rejoicing seized his kingdom and in his own body gave it to Tribhuvanamalla,—the champion Pāṇḍya. Another verse describing his slaughter of enemies.

That king Pāṇḍya's younger brother, a Bhīma in the battle-field, counting honour as his wealth, firm as the golden mountain, king over all (*akhilāvani-palan*), was Irakkupāla of unequalled character; destroyer of brave kings, poison to brave kings, a sharp axe to famous brave kings,—thus was king Irakkupāla renowned.

His daughter, celebrated as the daughter of the mountain (Pārvati), or the daughter of the milk-ocean (Lakshmi), thus was she praised, without blame in the world, Mahādēvi, throughout the earth.

To describe the glory of the maternal grandfather (*mdtdmaha*) of that meritorious and beautiful one, whose face was like a jewel mirror:—Overturning infatuated proud kings so that the ladies the points of the compass embraced his fame, thus renowned was Karkkaṭa-mārāya, possessor of victory. Going forth and seizing hostile kings, he brought and put them into prison; and was in Tereyūr, like Daśakanṭha in the celebrated Laṅkā-pura. Out of mischief plundering the territory of the hill-kings, cutting down those who opposed him,—amama! could any country withstand this champion over champions of the wicked.

That king's daughter, with eyes like the pure lotus, her fame white like a garland of jasmine, the moon, or snow,—was the crowned queen of the Poysaṭha king. A mine of unceasing happiness, the Śrī on the Poysaṭha king's breast, fortune to the faces of good women, was this meritorious queen . . . in the earth.

With the gait of a lusty elephant, the best among good women, Poysaṭha's crowned queen, without any hesitation caused to be built the tank of Muttana-Posavūru with great rejoicing. With eyes like the lotus, praised throughout the world, Poysaṭha's crowned queen, filled with kindness, caused the tank to be built, full of affection for her husband, as if it were an ordinary well. Another verse in her praise.

A dweller at her lotus feet, Kāḍuvitṭi, and Soḍedeyabbe, as Naṭa built the bridge by permission of Rāma, so caused the tank to be built. Great good fortune. Śrī. Śrī. Śrī.

Usual final verse. For the god, Kāḍuvitṭi gave 5 ploughs of rice land.

102b

Date 1183 A. D.

Be it well. When Hoysaṇa vīra-Ballāla Dēva was (ruling) in peace and wisdom:—(on the date specified), for the decorations of the god Ballālēśvara

of the Kâduvitti tank, for the offerings, perpetual lamp, and food of the pûjâri,—washing the feet of Dammarâsi, he granted lands (specified). Usual final verse.

103

Date 1199 A.D.

Usual account of the Hoysalas, much effaced, down to Ballâla.

Be it well. When, (with usual Châlukya and Hoysala titles), Hoysala vîra-Ballâla-Dêva, protecting the whole world under his sole umbrella, was in the residence of Huligere, ruling the kingdom of the earth:—

Dwellers at his lotus feet were the mahâ-prabhu of Belagumba, Nâga-gâunâ's son Bamma-Gâunâ, his son Mâla-gâunâ, and his son Bamma-gâunâ; to describe whose greatness:—they built tanks, they erected temples, and (in other ways) obtained great fame. That it might be better (*mèle*) than Kailâsa, and afford pleasure to the dweller in Kailâsa (*i.e.* Šiva), they erected the Mêlêšvara (temple) on the application of the Meli thousand: (their praise). Once performing Šiva worship here was as meritorious as performing worship a hundred times in Kailâsa.

And the world-renowned (with other epithets) Holla-Gavunâ and many others (named) being present,— (on the date specified), for the offerings to the god Mêlêšvara, and the perpetual lamp,— (washing the feet of) Bamma-dêva,—son of the promoter of the Lakulâgama-samaya, Nâgarâsi-pandita, and of Chôlavve,— made a grant of land (specified).

104

Date 1196 A.D.

Praise of Šambhu. Talemale, Koñgu, Nañgali, Virâtapura, Tañkâdu, Koyatûru, ? Kañchi, Râyapura, Koñkana, ? Cheñgi, Mâlava, the delightful Chakragottâ, the Tuñu country,—without effort did king Vishnu capture. Then follows the usual genealogy, to Ballâla. On the east Kañchi was shaken, on the west the ocean was covered up, the great Chêra country rose up and fled, the whole of the Pâñdyâ king's territory took refuge in forests, entering them with fear,— who then can withstand the king Ballâla in the great field of battle?

Be it well. When, (with usual Châlukya and Hoysala titles), Hoysala vîra-Ballâla-Dêva was in the residence of Erambarage, ruling the kingdom of the world:—Praise of the treasurer Kêśirâja, and of certain Gauñdas (named).

Be it well. (With various epithets), the mahâ-prabhu Gâunâdas of Belligumba, Râma-Gâunâ and Bomma-Gâunâ, (on the date specified), for the offerings of the god Mallikârjuna, and perpetual lamp,—washing the feet of Kêśava-jîya,— made a grant of lands (specified).

This land being divided between Mæha-jîya and Mala-jîya, Mala-jîya made over his share, in the presence of all the subjects and gaudas (several named), to . . ka-jîya. Usual final verse.

(*Apparently engraved afterwards, at the top*) The grant made by the treasurer Ma..yya in the year Sarvajit etc. (? 1227 A.D.), the treasurer Kêsiyanâ will maintain.

105

Date 1139 A.D.

Obeisance to Mahâdêva. Praise of Šambhu, and of ?Nandikêśvara.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars:—

And, (with numerous epithets, including) a wild-fire to the woods of the Chakrakûta fort, râja of the Male râjas, a thunderbolt to the rock the skull of Kalapâla, champion over the hill-chiefs, lord of Gaṇḍagiri, Indra to the mountain the pride of the fierce Pâṇḍya, a Garuḍa to the serpent the great army of Jagaddêva, a sharp axe to the root of the tree Narasiṅgha-brahma, thunder to the goose the pride of Irungôla, stopper of the pride of Adiyama, the champion who captured Talakâdu, a śarabha to the lion Chengiri, the equal of Âdirâja,— with these and all other titles, the mahâ-maṇḍalêśvara, capturer of Talakâdu Kongu Naṅgali Gaṅgavâḍi Noḷambavâḍi Banavâse and Hânuṅgal, the strong-armed Vîra-Gaṅga Kadamba Vishṇuvarddhana-Dêva, ruling tho Gangavâḍi Ninety-six Thousand by putting down the evil and upholding the good, was ruling the kingdom in peace and wisdom:—

Be it well. When the great minister, sarvvâdhibhâkâri, general and senior heggade Balvayya was ruling the kingdom of the earth in peace and wisdom:— And (on the date specified), the son of Nâka-Gâvunâda the nâl-prabhu of Belligumba in Nirugunda-nâd,— (with various epithets), Bamma-Gâvunâda was ruling Belligumba in peace:—

Be it well. Chendi-Setti and Gami-Setti, taking a strict vow, set up the god Brahmêśvara and built a Šiva temple,— and, washing the feet of (possessed of the usual ascetic virtues) Sôma . . paṇḍita's disciple Dammarâsi-paṇḍita, for repairs of the temple and offerings, Bamma-gâvunâda made a grant of lands (specified). Also land (specified) was given for Harmikabbe, the senior daughter of the temple, and for Mâchave, the junior daughter. Usual final phrases.

106

Date 1207 A.D.

Obeisance to Mahâdêva. Praise of Šambhu. Usual account of the Hoysâlas.

Be it well. When (with usual Châlukya and Hoysala titles), vîra-Nârasinîha-Dêva was in the residence of Dôrasamudra, putting down the evil and upholding the good, and ruling the kingdom in peace and wisdom:—

Dwelling at his lotus feet,—all the subjects and farmers and Bahuta-Mâra-jîya having come from Kêsûra Medakêri in Pândya-nâd to Muttana Hosavûr, and being there in peace,—that Mâra-jîya, thinking to perform a work of merit, caused a Šiva temple to be built, set up the god Areyâ-Šaṅkara, and constructed a tank. And for the repairs of the temple, for the perpetual lamp, offerings and decorations of the god, (on the date specified), washing the feet of Mâra-jîya, they made grants of land (specified), altogether 670 poles. Usual final verses.

107

Date ? 1260 A. D.

The temple priests exchanged some of the above land for other land which was irrigated.

108

Date 1255 A. D.

Obeisance to Mahâdêva. Praise of Šambhu. The lustre of Gauri's eyes being his moon-light, the permanent moon of the terrestrial world, the beautiful Kuñjêśvara, giver of joy,—may he now grant his continual coolness to the followers of Mahêśvara, the wearer of the matted top-knot, the protector of the three worlds.

Usual account of the Hoysalas. Saña is said to have slain the tiger with the *kuñchada sele* (the handle of the yôgi's fan or whisk), into which he had uttered a spell (*abhimantrisi*). Ballâla's son Narasiinha is said to have subdued Chôla, and trodden down the distinguished enemies Magara and Kâdava. His son Sôma is said to have made the Magara king roll on the ground, to have struck the Kâdava king violently on his face and killed him, to have plucked up Pândya by the root, and to have set up Chôla again in his kingdom. The burden of the earth being too heavy for other kings, he took upon himself the burden and relieved them,—such was the mercy of the Poysala emperor vîra-Sômêśvara. Kings in their anxiety to discover a place which the mighty arm of Sôyi-Dêva would not reach and where they might be at ease, took refuge in three kinds of forts,—those in the great sea, those in dense forest, or those on a mountain. Aśvapati, Gajapati and Narapati could not stand before him, how then could other kings? That his *karapatra* (saw) should cut off the heads of hostile kings is no wonder, but even his *patra* (written order) cut off their heads.

Be it well. When, (with usual and other titles, including) surrounded by Brahmans (*bhū-dēvar*) satisfied with the *hiranya-garbha*, *tula-purusha* and many other great gifts, the destroyer of the Magara and Kāḍava kingdoms, the saviour of the Chōla and Pāṇḍya kingdoms,—with these significant names, and with the rank of universal emperor (*sārbabhauma*), the strong-armed Somēśvara-chakravarti was in the residence of Kuñjanūr, ruling the kingdom of the world in peace and wisdom:—

In that kingdom, among the great senior merchants the chief of both Nānā Dēśis of Maleyāla, dwellers in Kulamūka-nagara which was a mirror to the face of the Lakshmi the Kēraḷa country, ornaments of the Vaiśya-kula, treasures of good qualities, obtainers of a boon from the goddess Bhadrakālī, experts in goods and animals,—was the valiant Kuñje-Setṭi. When the king's army marched and came to Uchchaṅgi, not approving of it, he with all his power discharged arrows, so that by himself he made the force retire as if rubbed out, and obtained the titles *vīrada-permme* (pride of heroes), *jasada-sompam* (beauty of fame), *vairi-kōlāhalam* (disturber of enemies),—the great Kuñje-Setṭi of Paḍiyūr. The brave king Ballāla sending for him, and ever bowing the head to such prowess, with affection bound on him the crown of a good warrior (*subhata*), so that with his former crown of Setṭi in the world, he became one for the eye to rest on, the exalted hero, the brave Kuñje-Setṭi, valiant in war, the disturber of enemies. His son-in-law was Kondanambi. He caused *satras* to be erected in Harihara, in the celebrated Sētu, in the great Pāṇḍuraṅga, in the unequalled Vāraṇāsi, and gained renown in the world,—Arasirī Kondanambi. Wherever there were famous bathing-places, there were his gifts to be found; there was his praise; there was the knowledge of his virtue. His younger brother was Dāmōdara, delighting in the story of Hari, in repeating the name Hari, in worship of Hari, in faith in Hari.

And evermore devoted in faith than Rukmāṅga, Śuka, Nadīja, Vibhīṣhaṇa, Arjjuna, Hiranya's son, Hanumanta, Garuḍa, Dhruva, Byāsa, Nārada and the many other Vishṇu devotees; donor of lands, donor of cows, donor of virgins, donor of sesamum seed, lotus and vessels, donor of gold, donor of the two-faced (*i.e.* cows just calving), donor of water; consecrator of Vishṇu and Śiva; worshipper of the Brahmans;—was Dāmōdara-Setṭi's younger brother. An expert in testing all manner of gems, understanding in a moment the wishes of kings,—filled with ability in counsel, skilled in learning, and great in generosity was Kuñjanambi, the promoter of the fortunes of the Maleyāla family. Pleasing both the Hoysala emperor in the south, and Ballaha himself in the north, he formed an alliance between the two kings which was universally praised, and obtained credit in negotiating for peace and war as an embodiment of perfect truth (*satyavākyā*) and an ornament of mercy;—Kuñjanambi, a Vidyādhara in counsel. The wants of the great Mālava king, of the Kaļiṅga,

Chôla and Pândya rulers, he at once supplied, and obtained extensive merit, so that no Setti was equal to Kuñjanambi throughout the Hoysala kingdom. An emperor of justice, honoured in the great Hoysala kingdom, of kind speech, a tree of plenty in natural wisdom, delighting in truth, — thus did all the world unceasingly extol Kuñjanambi-Setti as a collection of unnumbered good qualities.

His son-in-law, from his making donations from a cart-load (*bhandi*) of money, was named Bhañdinambi. Further praise, saying no one was equal to Bhañdinambi-Setti. To Kâkara Manavâla and to Sôviyakka was born Kañdanambi. He became Bhañdinambi's son-in-law, and was known for his virtues and devotion to his lord's business throughout the brave Hoysala king's kingdom. And the former members of his family had gained great honour by their works of merit and good deeds. His wife (with praises) was Chandiyaka. To them was born a son Kuñja, who was devoted to the service and worship of Hara. Giving his body to the Jaṅgama, and his mind to the lotus feet of Sômanâtha, he by his merit attained to the abode of Śiva (i. e. died). Thus he went to see the world of gods.

On the other hand, in the Hoysala country which was daily increasing in prosperity, a place of great good fortune was Muttana Hosavûru. There hunger was unknown to the people, so abundant were the crops; the bees knew not hunger, such were the flowers; the birds knew no hunger, on account of the woods;—such a favourable residence was Muttana Hosavûru. Its moat was as deep as the Serpent king's city, and its golden fort walls rose higher than the clouds,—what can I say of its glory? Equal to Indra's town, or to Dhanada's city, or to Vishnu's town, was Muttana Hosavûru with lines of lofty houses and many different temples.

On account of the death of his son, having carried out works here and there, Kañdanambi erected a Śivâlaya in the name of Kuñja such that it had no equal in the world. Its praises.

For the offerings, decoratiou, worship, for two Chaitra purifications, for daily distribution of food, and for temple repairs of this abode of Śiva, he made grants, to continue as long as sun moon and sky. (Here follow long details of the lands given), measured by the pole of five fathoms and one arm.

And all the Brahmans of the Dâmôdara agrahâra, which is Nâgarahalli, made a grant (specified). All these lands, that Kañdanambi-Setti made over (on the date specified) with pouring of water on the holy feet of the god Kuñjêśvara.

And his daughter the Gaṇa-kumâri¹⁾ Chandavve he made the proprietress (*odeyalu*) of the temple, for carrying out the ceremonies, and granted her *hombâli* land, with pouring of water in the presence of the god Kuñjêśvara,

¹⁾ *Gaṇa-kumâri*,—daughter or princess of the *gaṇas*, the hosts or followers of Śiva; *Jaṅgamâs*.

and in the presence of Rudraśakti, the rāja-guru of Dôrasamudra the capital of Tribhuvana, and in the presence of the Kampanâchâryya of the 120 temple priests and of numberless *mahâ-gaṇangalu*, and in the presence of all the subjects, farmers and priests of the two Muttana-Hosavûr.

And that rāja-guru Rudraśakti-dêva, the 120 temple priests, and Mâda-Jiya of Arasiyakeṣe, the Kampanâchâri capital (*râjadhâni*), with other jîyas (named), and numberless *mahâ-gaṇangalu*, uniting, bound upon that Chandavve the *vibhûti-patṭa* or crown of authority, and giving her the rank or place of a Gaṇa-kumâri¹⁾, granted to her the *matha* dues and all the other dues payable to this Kuñjêśvara temple, free of all imposts, to continue as long as sun, moon and sky.

Benediction and imprecation.

109

Date 1258 A. D.

Praise of Šambhu. As long as the mountain of the gods exists, as long as the elephants at the points of the compass, as long as sun and moon, as long as the ocean, the vêdas, and the earth exist,—may the incarnation Harihara grant protection to the lord Kâñdanambi. May Širiyâlva, Basavayya, . . ., Bâna, Chôla, Udbhaṭa, Sinda-Ballâla, and Dâsimayya,—may this group of devotees grant to thee, Kâkara-Kâñdanambi, the highest wisdom. He erected temples, raised pillars for lights (*dîpamâle*), granted lands to Brahmans till they were satisfied, constructed fine forts and large tanks,—so that Kâkara-Kâñdi was praised throughout the world for his works of merit.

When the pratâpa-chakravartri Hoysaṇa vîra-Nârasimha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—(on the date specified), the great senior merchant, the senior Bhanḍinambi-Setṭi's son-in-law Kâñdanambi-Setṭi, on making Muttana-Hosavûr an agrahâra,—for the offerings of the god Kuñjêśvara, providing dresses for the god, and removing the tenants,—for the offerings and ceremonies of the god made a grant of Kalleyanâyakanahalli, free of all imposts, and also certain land in the two Muttana-Hosavûr. (Here follow long details of the land). And a number of Gauḍas (named) and others also made grants of land (specified).

The ceremonies, whatever they may be, for which these lands were given, Chandavve will herself cause to be carried out.

And Kâñdanambi-Setṭi granted a rent-free estate for Sôviyakka.

¹⁾ *Gaṇa-kumâri*,—daughter or princess of the *gaṇas*, the hosts or followers of Śiva; Jaṅgamas.

110

Date ? 1142 A. D.

Obeisance to Mahâdêva. Praise of Šambhu.

When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, the mahâ-maṇḍalêśvara Tribhuvanamalla, capturer of Talakâdu Koṅgu Naṅgali Nolambavâdi Banavase and Hânuṅgal, Vîra-Gaṅga Vishṇu-varddhana-Hoysala-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Be it well. Possessed of the usual ascetic virtues (named), devoted to the *śat-karma* (named), (versed in) the Rig Yajus Sâma and Atharvâna and their *śad-aṅgas*, suns in dispersing the darkness the poverty of the company of panegyrists, restrained by *muñji*, *yajña* and *upavîta*, wearing golden earrings, having at their feet the foreheads of the three (castes of) Kshatriyas, Vaiśyas and Śûdras, of original ability, lights of the Bali-vaiṁśa, oceans (of mercy) to those who come for refuge, were the Brahmans of Kellangere, which is the Hariharapura agraḥâra, considered to be the southern *Ayyâvale*: to describe their greatness. From Kodaṅganûr, which they had received from the grant of the famous Janamêjaya, on the great king Vishṇu saying I will give you a much better village and bringing them along with him, he gave them here Kellaṅgere, which was adorned with all the Brahmans. (Praise of their virtues.)

Her beloved younger brother Ajjama having to her great sorrow gone to the world of gods,—for the increase of merit, Jakkavve erected a Šiva temple. While all praised him as a mirror to the face of the Telligas (or oilmongers), a *kalaśa* to the race of Telligas, a mountain of merit,—thus did that Grâmêśvara (lord of the village) here shine¹⁾. And the Telliga Jakkave set up the liṅga of the god Grâmêśvara, and built a temple for it. And for the temple repairs, perpetual lamp, and offerings, all the Brahmans, (on the date specified), washing the feet of Īśanyaśakti-paṇḍita's disciple Dêvarâsi-paṇḍita, made a grant of land (specified). Usual final verses.

Hânôja Mâlôja and Cheṅgôja's work (*kelasa*). Ikkudôja's engraving (*barapa*).

111

Date ? about 1170 A. D.

The heggades of the customs, from the oil-mill tax due to them, granted one oil-mill for the perpetual lamp of the god Kêśava, and one for the god Dharmmêśvara.

¹⁾ The names of Adiyaṇṇa and Hallakabbe have been inserted here in small letters between the lines, without any meaning or connection.

112

Date 1174 A. D.

Praise of Śambhu. Usual account of the Hoysalas (25 lines defaced).
Praises of Kellaṅgere.

Be it well. For the offerings of the god Channa-Kēśava of the immemorial agrahāra Hariharapura, which is Kellaṅgere, for food for the god, and gifts of food to the Brahmans,—the great minister, *sarvvādhikāri*, the chief accountant Kētayaṇṇa,—having made an exchange by the hand of the mahā-maṇḍalēśvara pratāpa-Hoysaṇa-Narasiṁha-Dēva,—in the presence of Hoysaḷa vīra-Ballāla, (on the date specified), made a grant of lands (specified). Usual final verses.

Chabbarāja's son Śāradinātha-paṇḍita composed (*hēlā*) the śāsana. Another final verse.

113

Date 1318 A. D.

May Vishṇu, Viriñchi, Dhūrjati, Valārāti, Prachēta and the other gods protect king Nrisiṁha's son king Ballāla. May those gods and the munis Atri, Kasyapa and others, protect Kāma, the minister of king Ballāla, the son of Ponna-Rāja.

Be it well. All the Brahmans of the immemorial agrahāra Hariharapura, which is Kellaṅgere, granted to the great master of the robes, the treasurer Kāvaṇṇa's son Rāmaṇṇa a stone sāsana as follows:—The land in our village which Hariyaṇṇa and others (named), being unable to manage or to pay the original fixed rent and the extra taxes, transferred to us with a ḍole,—that land, we having received from Rāmaṇṇa 8 gadyāṇa for *kattuge kāṇike*, Rāmaṇṇa will pay to the Brahmans for the land one gadyāṇa a year in the month Pushya and will manage the land (specified); the Brahmans themselves will defray any taxes imposed by the palace. That we should pay such taxes imposed by our village seems not to be the custom. This land Rāmaṇṇa may mortgage, sell or give away. Any dispute relating thereto will be settled by the Brahmans. To this land there is no reason to connect the northern field: that the Brahmans will themselves enjoy. The land is granted to Rāmaṇṇa and his posterity.

As the business of the village, Hariyaṇṇa's son the sēnabōva Siripaṇṇa composed (*barada*) the śāsana. Ha. .Miyōja's son Bayirōja wrote it with the chisel (or engraved it). Usual final verse.

114

Date ? about 1300 A. D.

Obeisance to Kēśava, the form worshipped by the yōgīndras.

Be it well. When, (with usual titles), Hoysala vîra-Ballâla-Dêva was ruling the kingdom of the world:—dwelling under the shadow of his umbrella was Kellaṅgere; to describe whose greatness:—With tanks that may be compared with seas, with groves like the groves of Śakra, with the voices of boys and parrots,—so attractive is Kellaṅgere that the lords of both Śrî and Gauri dwell there, for which reason it is called Hariharapura. And the Brahmans of Kellaṅgere are poets, readers, speakers and orators, lovers of fame, devoted to the lotus feet of Kêśava. The dear son of those Brahmans, a joy to the Vaishnava sect, was Mañchyana's (son) Kêśava, who (on the date specified) made a grant of money, from the interest on which to provide rice, ghee, etc. for

115

Date 1367 A. D.

Praise of Śambhu. May Girijâpati grant protection to king Bukka.

Be it well. (On the date specified), all the Brahmans of the immemorial agrahâra Hariharapura, which is Kellaṅgere, uniting, agreed to the following payments to provide for the livelihood of the buffalo man of the tank cart, for oil for wheel grease, crowbar, pickaxe, oil for . . . and other necessaries:—For every cart-load of the original tenants, 2 *târa*¹⁾; for a load of areca-nut, betel-leaf, or oranges, 2 *târa*. Usual final verses.

116

Date ? 1294 A. D.

Be it well. (On the date specified), to the same Brahmins, Dêvappa's son, the famous Chandappa presented a cart for the tank; and those Brahmins made a grant of land (specified) to provide for the livelihood of the cart-driver. In the old town and in the villages . . . will be given, for the grain for the bullocks and buffaloes.

Imprecations.

117

Date 1161 A. D.

Praise of Śambhu. Obeisance to thee, Śiva, the father of Shaṇmukha, the friend of Śâringadhanva, wearing the crest full of nectar.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

¹⁾ A copper coin = $\frac{1}{3}$ fanam or 2 cash.

Account of the Hoysalas. Of Ereyanga it says that the Mâlava king's hill-fort, which was too strong for the Châlukyas, he without effort plundered, while Châlukya was looking on. Of Vishnu it is said, he uprooted the vine the fame of the Chôla and other kings, Chêra, Pândya and many others. He was the râja of the Male râjas, the Yudhishthira of the Kali age, greater than Bali, Šibi, or the Khachara king. Obeisance to Dharmmêshvara, to Mahâdêva, and to Šiva.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuļuva army, an elephant to the lotus garden the Pândya-kuṭa,—with these and all other titles, Tribhuvanamalla, the capturer of Taṭakâdu Koigu Naṅgali Gaṅgavâḍi Noṇambavâḍi Banavase and Hânungal, the strong-armed Vira-Gaṅga pratâpa-Hoysala Narasiṁha-Dêva, putting down the evil and upholding the good throughout the circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Worshipper of his father king Vishnu's lotus feet, this king Narasiṁha, the eldest son of king Vishnu, was a bee at the lotus feet of Vishnu, a sun to the darkness foreign kings, born in a pure race, greater than Jishnu in enjoyment.

The head-jewel of villages, more beautiful than Amarapura, was granted by the king Vishnu, and with 200 ornaments of Sôma drinkers did Kellaṅgere shine. Praise of Kellaṅgere and of the Brahmans, as in the preceding inscriptions.

In the 85th year of the Châlukya-Vikrama-kâla, the year Vikrama etc.,—for the offerings to the god Dharmmêshvara, for the perpetual lamp, decorations and temple repairs,—all the Brahmans of Hariharapura, which is Kellaṅgere, washing the feet of Šivaśakti-paṇḍita, the priest of that temple, made a grant of lands (specified).

And the heggades of the customs remitted the customs dues payable to them, to provide for the perpetual lamp of the god. And they gave one oil-mill for the god Dharmmêshvara, and one oil-mill for the god Kêśava. And to Mâchaya, the worshipper of the god Dharmmêshvara, they granted the customs dues on looms and the plaited hair tax. Usual final verses.

May Šiva (with various epithets) grant long life to the minister Kali-Dêva.

Some saying, I will build a temple and collecting money for the purpose, use it for their own livelihood, but Mâchaya, looking upon the money he so collected as not to be used for himself, erected a maṇṭapa for Dharmmanâtha.

In the same year, Bâchimayya of the customs department and others (named) granted an oil-mill for Dharmmêshvara, and the customs on looms to Mâchaya. Om. Obeisance to Šiva.

118

Date 1194 A. D.

Praise of Śambhu. The lord of the three worlds, his auspicious head crowned with jewels, the beloved of Mṛidāni,—Mahēśa Mallikārjuna do I adore. An ocean of nectar to the meritorious stream the amorous beauty of Lakshmī, the subject of meditation to Sanaka and other munis,—Madhusūdana do I adore.

Usual account of the origin of the Yādava race from Yadu, and genealogy of the Hoysala kings, down to Ballāla.

Be it well. When, (with usual Hoysala and Chālukya titles), the strong-armed chakravarti Hoysala vīra-Ballāla-Dēvarasa, protecting the whole world under his sole umbrella, was in the residence of Bāguli, ruling the kingdom of the earth:—

A dweller at his lotus feet, (with various epithets), was the *drōha-gharatta* (a millstone to traitors), Mācha-chamūpa. That dāṇḍanātha's younger brother was Madhusūdana-dāṇḍanātha; whose descent was as follows:—A moon to the pure ocean the Bhāradvāja-kuṭa was Madhuha, son of the Brahman jewel Dāsirāja. To the lord Madhusūdana and to Jakkala-Dēvi was born Dāsirāja; (his praise). To him and his wife Nālale was born Madhusūdana, the ornament of chamūpatis. The treasury being filled with wealth; the city with elephants, horses, women and jewels; the agrahāra and pura with learned Brahmans; all the land with wealth of cows, increase of grain, and crowds of population;—the body of the fortune of Ballāla's kingdom throve, so that Madhuha-chamūpa obtained great fame. Devoted to the worship of the lotus feet of Śiva; satisfying the desires of the learned; rejoicing in the bestowal of lands, cows, houses, food, gold, virgins and many other kinds of gifts; gratifying the wants of all supplicants;—this earth was as in a continual festival through the great dāṇḍēśa Madhuha. His younger brother was Iṣvara-dēva; (his praise); and his younger brother was Mādhava; (his praise).

For the increase of all merit in his ruler's kingdom, Madhuha created the agrahāra of Madhusūdanapura, a great glory to his family. Praise of its Brahmans. With clusters of groves, with well filled channels, with large tanks like seas, surrounded with growing crops, with crowds of people, and with splendid temples,—the beauty of this pura was such as to open the eyes. In it, with the approval of the general Māchirāja, Madhusūdana-dāṇḍanayaka erected a temple, lofty and glittering like Dhanada's mountain, for Mallikārjuna, Madhusūdana and the Sun.

Be it well. The great minister, ruler of seventy-two officials, the dāṇḍanayaka Māchirājayya, for the daily offerings of the gods Mallikārjuna and Madhusūdana of the three pinnacled temple which his younger brother Madhusūdana-dāṇḍanayaka had erected in the agrahāra of Madhusūdanapura

which he had established,—for the decorations, perpetual lamp, the livelihood of the pûjâri, cooks and others, for gifts of food and for temple repairs,—(on the date specified), paying the tribute to the strong-armed chakravartti Hoysala vîra-Ballâla-Dêva in the residence of Bâguî, and obtaining (remission of) the 40 *hon* of Madhusûdanapura, with the 20 *hon* of the *bali*, to continue as long as sun moon and stars,—with pouring of water on the feet of the gods Mallikârjuna and Madhusûdana, and the approval of all the Brahmans of Madhusûdanapura, made a grant of lands (specified). Usual final verses.

Harihara-sûri, Siguri Kâma's younger brother, Uméśadatta composed the words; the kavîvara (or great poet) Trivikrama, a perfect Vâni, corrected and himself wrote it; versed in all ornamental signs, Guṇidâsa engraved it so as to please all. The production in such manner of this śâsana, let it be known to all parts of the earth.

119

Date 1159 A. D.

Ôm. Obeisance to Šîva. Praise of Šambhu.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with usual Hoysala titles and other epithets, including) a wild-fire to the forests of the Chakrakûta fort, râja of the Male-râjas, a thunderbolt to the rock the skull of king Kala, lord of Gaṇdgiri, Indra to the mountain the pride of the fierce Pâñdyâ, Garuḍa to the great serpent Jagaddêva, an axe to the root of the tree Narasiṁhabrahma, thunder to the silly goose Irungôla,..... to the pride of Adiyama, a śarabha to the elephant Cheingiri, the equal of Âdi-râja;—with these and all other titles, the mahâ-maṇḍalêśvara, capturer of Talakâdu Kongu Naṅgali Gaṅgavâdi Noṇambavâdi Banavâse and Hânungal, the strong-armed Vîra-Gaṅga Kadamba Vishnuvarddbhana-Dêva was protecting the Gaṅgavâdi Ninety-six Thousand, the Noṇambavâdi Thirty-two Thousand, the Banavâse Twelve Thousand, and the [Hânungal Five] Hundred,—and the mahâ-maṇḍalêśvara Nârasîṅgha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—a grant was made of lands (specified) for the Mûlasthâna god of Sûleyakere, to the priest of the temple, Dêvêndra-paṇḍita.

Be it well. When the inspector Barimma-veggade's son . . . Bhâva-veggade, ? by order of Nârasîṅha-Dêva, was ruling Sûleyakere;—(on the date specified) he set up the god Brahmêśvara of Sûleyakere; and for the service of that god made a grant of land (specified), washing the feet of Têjônidhi-paṇḍita's disciple Dêvêndra-paṇḍita. Usual final verses.

120

Date 1297 A. D.

Be it well. When, (with usual Châlukya and Hoysala titles), Hoysala vîraballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), all the Brahmans of the immemorial agrahâra Hariharapura, which is Kellaingere, sold to hegga-de-Jayitañna's son Ayyañna for 100 . . Sûleyakere (its boundaries), a hamlet of their town, with all rights, save *kodagi* and temple endowment lands formerly granted. The fixed rent of 40 gadyâna that Ayyañna will defray every year in the month Pushya. If any dispute arises as to the lands of this village, those Brahmans will dispose of it. Usual final verses.

121

Date 1299 A. D.

(On the date specified), Bammihalli and Sûleyakere, which all the Brahmans of Kellaingere had sold to Ayyañna (as above) and given in writing with patra-śâsana and šilâ-śâsana,—Ârâdhya Râmakrishna-prabhu's son Viñthâlaphrabhu having bought from Pemmañna, the son of Ayyañna's younger brother Singañna,—we have granted land (specified) therein as a *kere-godagi*.

123

Date 1237 A. D.

Dec 10. 1936

Obeisance to Nârisimha. Yôga-Narasiñha do I adore, together with Lakshmi. Obeisance to Gaṇâdhipati and to the guru. May Narasiñha, joyful with the embrace and sight of his wife Śrî, ever grant his desires to Sôvi-Dêva.

Usual genealogy of the Hoysalas, to Ballâla. To him and to Padmale-mâdêvi was born their eldest son Narasiñha. His sword being Vâsugi, and his arm Mandara, by violently churning the ocean the army of the hostile Magara, Narasiñha obtained jewels of elephants and jewels of horses. When the mighty king Nârisimha, the uprooter of the Magara king, the establisher of the Chôla kingdom, came forth, the sea roared out with the sound of great fish, sharks and alligators, saying to the Pâñdyâ kings—give up all, and live in peace as his servants.

To Nârasiṅga-Dêva and his queen Kâlala-Dêvi was born the king Sôvi-Dêva. (Omitting laudations) The brave Sôvi-Dêva having uprooted him in the field of battle, when he claimed refuge, protected Râjendra-Chôla.

Sôvala-Dêvi, who was to Sôvi-Dêva in affection like a mother, was the king Narasiñha's sister. She established Sômanâthapura, which was equal to Vaṭlabhi. In it dwelt excellent Brahmans, acquainted with the rules of prosody,

deep students of science, supreme great poets. Among them (omitting laudations), a Kāśyapa, was Nijānanda-dēva. His wife was Hittavve. His younger brother was Śaṅkara-dēya, whose wife was Sātavve. Their younger brother was Gopāla-dēva, whose wife was Siriyavve. Their father was Ānandabōdha-dēva-munīndra of Sindavige, whose wife was Chaṅgavve. Her father was Gōvinda-paṭṭavarḍdhana.

Be it well. When, (with usual titles), the uprooter of the Magara king, the establisher of the Chōla kingdom, the pratāpa-chakravartti Hoysala vīra-Nārasinīha-Dēvarasa, in order to make a victorious expedition over Pāṇḍya, was in Ravitadāṇakuppa, ruling the kingdom of the world:—in a discourse on *dharma* in an assembly held in the porch (or on the terrace,—*dēhāra*), the chaplain [Nijānā]diśvara-bhaṭṭa, Saṅkāṇa and Gōpaṇa [resolved to] set up a god in the name of their father the svāmi of Sindavige. On which (the king) saying, “You do so in Sōmanāthapura, which is Hāruvanahalli”,—those Brahmans, approaching him, and obtaining a grant of land as an endowment, caused a temple to be erected, and in the Śaka year 1156, Jaya, etc., set up the god Lakshmī-Narasiṁha, provided vessels and ornaments, and for the offerings to the god made over the land (specified) which they had received at the hands of the emperor Narasiṁha-Dēva.

And at the same time, the accountant Viśvanātha-dēva, a follower (*ddsa*) of the svāmi of Sindavige, made a grant of land (specified) for it. And Vēdārtha Vaijanātha-bhaṭṭa, a follower of the svāmi, made a grant (specified) for it. And in the year Manmatha, the great minister Māyidēva-dāṇḍayaka made a grant (specified) for it.

And in the same year all the Brahmans of the immemorial agrahāra Sōmanāthapura, which is Hāruvanahalli, being assembled in a great council, Nijēśvara-bhaṭṭa doing reverence to those Brahmans, said, “Through your favour I have set up the god Lakshmī-Narasiṁha in this land which you favoured; its protection for ever is now in your hands”. On which, they being pleased, made grants of land (specified), and themselves came and set up the boundary stones.

Moreover, when the Hoysala emperor Sōvi-Dēvarasa, being in Maigaladakoppa on a victorious expedition over Kādava-Rāya, was ruling the kingdom of the world:—In the year Durmmukha, etc., at the time of making great gifts at the *sankramana*, the senior inspectors of the jewel treasury, Rēchaṇa and Rāyanā, and the chaplain Gōpaṇa, representing that the god Lakshmī-Narasiṁha set up by Nijēśvara-bhaṭṭa in Sōmanāthapura was worthy of a grant from his favour, he granted the fixed rent payable by śāsana from Lakshmī-Narasiṁhapura, which is Kembōla. Great good fortune. Usual final verses.

Ānandabōdha-prabhu’s follower (*ddsa*), ornament of the Ga...-kula, a necklace for the throats of good poets, Sōmanātha-paṇḍita composed (*hēlidaru*) the verses.

Skilled in writing with both hands, the emperor of mnemonic feats (*avadhdna*), the accountant Viśvanātha-dēva wrote it (*barada*). The royal draughtsman (*rāya-sūtradhdri*) Gopōja's younger brother Sūrōja engraved it (*kandalisida*). Praise of the poetry (*rest gone*).

124

Date 1138 A. D.

Praise of Śambhu.....

Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with titles as in No. 119 above), Vishṇuvarddhana-Dēva was ruling (as in No. 119 above):—Praise of his valour. Obeisance to Śiva.

Be it well. When, sharer in a hundred thousand delights, the fruit of supreme good fortune; equal to a second Lakshmī; the paṭṭa-mahādēvi was ruling the Āsandi Five Hundred and the [? Ni]rgunda Three Hundred in peace and wisdom:—

And, a dweller at her lotus feet,—Be it well. When, (with various epithets, including) his father's lion,—with these and all other titles, the great feudatory, the *ṇāl-prabhu* Eraka-Gāvunda was ruling Kisūr and Hāruvanahalli, with enjoyment for three generations:—(on the date specified), he set up the god Erakēśvara, and washing the feet of Mēgaṇageṛe Dēvēndra-paṇḍita's disciple, having all the usual ascetic virtues, Sōmēśvara-dēva, made a grant for the decorations and offerings of the god, for gifts of food to the ascetics of the matha, to guests and students, for temple repairs, and for festivals.

Three other gavuṇḍas (named), washing the feet of Rudraśakti-paṇḍita, worshipper of the feet of the Mūlasthāna god, made grants for the same purpose.

Here follow details of the grants made by all four. Usual final verses.

Chendōja's son Honnōja's writing (*likhitam*).

125

Date about 1150 A. D.

Be it well. In the reign of (with usual titles) Vishṇuvarddhana-Hoysala-Dēva's (son) Nārasinīga-Dēva:—Rājaka killed Biṭṭaya's mistress (*sūle*) in the Tonḍanūr camp, and went to the world of gods. Maleyāla Bābeya-Nāyaka's son Bammeya-Nāyaka set up this memorial of his death.

126

Date 1535 A. D.

Obeisance to Gaṇādhipati. Praise of Śambhu, the Boar, and Gaṇeśa.

Corresponds with Hassan No. 6 above, to the end of Kṛiṣṇa-Rāya's reign—“Himāchala to Sētu”. Then continues—

When the world of gods had been taken for his portion by Kṛiṣṇa-Rāya, then his younger brother (*anuja*) Achyutēndra took the earth for his portion, and gratified the desires of the learned. (His praises.) He had the titles rājādhīrāja, terror to foreign kings, and many others. In Gōkarnā, Saṅgama, Nivṛitti, Suvarṇaśankha, Śōṇādri, Parvata, Virinchipura, and Kānchi, in Kālahasti-nagara, and Kumbhaghōṇa did he make the sixteen great gifts and many others. By the Aṅga, Kaṅginga, Vaṅga and other foreign kings is he ever addressed with the words “Victory! Long life, Mahārāja!” Thus shone the king named Achyuta, seated on the jewel throne in Vijayanagara, in the fullness of fame, daily surpassing Nṛiga, Nala, Nahusha and others by his policy, valour and generosity.

Obeisance to Gaṇādhipati. (On the date specified), on the bank of the Tuṅgabhadrā, in the presence of Viṭhalēśa Viṣhṇu, he granted to Brahmans of many gōtras and sūtras, the village of Chikka Gaṇḍaśi (its boundaries) situated in the Honnavalli-nagari-sime, giving it the name of Lakhasamudra after Lakhamāmba, the mother of Rāmapa, a Nāgeyakāri ornament, the king's friend, (with all usual details).

Here are written the names and other particulars of the 40 shareholders. By command of Achyutēndra-mahārāya this copper śāsana was composed by Sabhāpati with soft expressions. By Mallaṇa's son, the carpenter Vīraṇāchāryya, was it written (*vyalikha*). Usual final verses.

(Signed) śrī-Virupāksha.

127

Date 1185 A. D.

Om. Obeisance to Śiva. Praise of Śambhu. Dwelling in Śrīśaila, the creator of the fourteen worlds; his feet reverenceed by Indra, Brahma and Viṣhṇu; his body white like a jasmin bud, the moon or camphor; the lord of the heart of the Mountain-daughter; may Chenna-Śaṅkara ever fulfil the desires of the company of the faithful. May the god Chenna-Śaṅkara of Pallavapura grant to king Ballāla of the Hoysala-kula daily prosperity.

Usual genealogy of the Hoysalas, to Ballāla. By Vinayāditya, brought into blossom; by Eraga, obtaining scent; by Viṣhṇu, opening forth to view; by Nārasinīha's valour, acquiring colour; through this Ballāla, the Poysala family developed into a lotus, the permanent seat of Śrī. The lustre of the sword in his arms was like a written charm for compelling victory, (similar further praises). All the earth from Hima to Sētu became obedient to his commands.

Obeisance to Gaṇādhipati. When, (with usual titles), the pratâpa-chakra-vartti Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, a moon risen from the ocean of the Karṇṇâṭavaṁśa, purified by constant recitation of the Sâma-vêda, of the Harita-gôtra, reverencing the lotus feet of the pure Śivâchâryya, worshipper of the lotus feet of the god Amrîtêvara, an ornament of the race of gurus, âchâryya of the pure Śaiva-santâna, a Śiva Mahêvara chief, of exceeding merit,—was perggade-Saṅkaṇṇa. To describe his descent:—In the Jambû village of the Thousand bâḍa, a Brîhaspati to the Sâma-vêda, of the Harita-gôtra, was Madhusûdana. His wife was Jakkala-dêvi, and they had a son Bhâskara. His wife was Mâlavve, and their son, an ornament to the king's ministry for peace and war, was Kêśirâja; (his praise). His wife was Mahâdêvi, and they had five sons,—Kâmarasa, Bâcharasa, Nâcharasa, Madhuvaṇṇa, and Śaṅkara. (Praises of the last.) In the office of a *purchita* he shone; but why mention this one thing?—in lucid policy, in themes for good poets, in cultivated singing and conversation, in judging precious stones,—he was a favourite of king Giri-durgamalla,—the accomplished Śaṅkara. (Farther praises, saying that) no other ministers were equal to the perggade-Saṅkaṇṇa. From vîra-Hoysala he obtained (the appointment of) inspector of the servants of the porch or terrace (*dêhârad-ûligad-adhyaksha*). Saṅkaṇṇa's heggaditi was Mâlavve; (her praise). His son was Chandramauļi; his son-in-law perggade Dêvarâja, the husband of Gaṅgâ. And this daughter of Śaṅkara constructed a tank.

With wide spread fame, which was like a permanent combination of the (white) lustre of Mriḍa's body, of pearls, of Indra's elephant, of a smile, of the milk ocean, of moonlight, of sandal, of the pure starry mountain,—did perggade-Saṅkaṇṇa shine, an ocean of good qualities, a bee at the lotus feet of the pure Śivâchâryya. He (on the date specified), set up the god Chenna-Śaṅkara in Pallava-grâma which is Taḷirûr in Nirggunda-nâd, and erected a temple.

To describe the glory of that Taḷirûr:—(usual account of the gardens and buildings, and learning of the Brahmans there). In this beautiful Pallava-grâma Śaṅkara-dêva erected for Chenna-Śaṅkara a splendid abode, the rays from the pinnacle of which surpassed the rainbow in beauty.

And for the decorations and illuminations of the god, the perpetual lamp, temple repairs, the livelihood of the pûjâri, and gifts of food to the ascetics,—the great minister, the senior *mane-veggade* Chandramauļiyâṇṇa, making petition to vîra-Ballâla-Dêva, (at the time specified) obtained remission of 9 gadyâṇṇa, the fixed rent of that Taḷirûr; and all the Brahmans remitted the fixed rent on the land which heggadé-Saṅkaṇṇa had left, together with the *bali*. (Boundaries.) Whoso attempts to draw water from the sluice of the

Nâraṇa-gatṭa tank to the rice-fields of the small tank, is a traitor to Śiva, and excommunicate from the thirty-two thousand. Usual final verses.

The god Mallikārjuna is our refuge. Obeisance to the gurus and to Gaṇādhipati. [wrote] with desire this śāsana. His given word lingers behind, the boon he has conferred coming before; he is not Barmma, from his name alone he cannot fly through the sky, what *vimâna* has he in disguise, Barmma-dêva¹⁾. So as not to take up many lines, so close that all who see will admire, and yet distinct to all in the world, able is [the writing of] Dâsôja's eldest son Masaṇa.

Obeisance to the guru and to Sarasvati. Mallinâtha is our refuge.

128

Date 1229 A.D.

(On the date specified), all the Brahmans of Taḷirûr agraḥâra agreeing together made a *sameya-śâsana*²⁾ as follows:—Shares which have not paid the fixed rent and are ruined, from the day they have been left *ōhala*³⁾ will pay interest at the rate of 3 *hâga* a month for a *hon*. The *ōhala* share may be redeemed up to three months on payment of the rent and interest. If not redeemed, the *ōhala* share may be exchanged, mortgaged, sold or given away. No debtor can claim the former rent from the date of the share being left *ōhala*, as a debt. Such is the rule made for the village. Whoso transgresses this [will incur the anger] of the emperor, and be

129

Date about 1180 A.D.

Praise of Vishṇu. Usual genealogy of the Hoysâlas, to Ballâla.

Be it well. When, (with usual titles), the *pratâpa*-Hoysâla Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world:—

A dweller at his lotus feet, the senior dandanâyaka Dâvapaiya, who had worshipped the feet of Vishṇuvardddhana-Hoysâla-Dêva, made a grant to the sixty-two of Taḷirûr in Niragunda-nâd.

130

Date ? about 1200 A.D.

Praise of Kêśava and Śiva. Praise of the Brahmins of Taḷirûr.

Be it well. Possessed of the usual ascetic virtues (named); devoted to the worship of gods, Brahmins and guru; Brahmas in knowledge of the vêdas,

¹⁾ It is a pity that this clever composer's account of himself is so much defaced, as his composition is very intricate and skilful.

²⁾ ? Seasonal sâsana.

³⁾ No meaning can be found for this word, which is not in any dictionary.

śāstras, the various branches of logic, grammar, poetry, dramas and music; Vidyādharaś in acquaintance with the Kārnāṭa, Lāṭa, Drāvīla, and other languages of many countries and all their written characters (*lipi*); mountains of stability;—were there among the Brahmans of the Taļirūr agraḥāra. In the Vaśiṣṭa-gōtra, to Chandra and Rēkale was born Révarāja. Having built certain temples, he erected a Vishṇu temple. To him and to Āchāmbike were born Chandra, Chaṭṭirāja, Āditya, Achyuta, and Madhuva. They having enlarged the temple of Vishṇu,—for the livelihood of the pūjāri and servants, for the festivals of the *uttarāyana* and *dakshināyana sankramana*, Chaitra purification and other occasions, the regular worship, temple repairs, the decorations of the god, offerings, *tāmbūla* and perpetual lamp,—all the Brahmans uniting made a grant of land (specified). Usual final verses.

The great yōgēśvara Brahmānanda-svāmi's son Śrī-Raṅga-dēva's fast writing (*śighra-likhita*).

131

Date ? about 1200 A. D.

May Aja, Hari, Hara and Gaṇeśa ever grant the desired boon to Gōvinda. His mother was Mahādēviyakka, his father Śrī-Raṅga-bhaṭṭa, of the Bādarāyaṇa gōtra, and Kamme-kuḷa. He made a spire to the temple of Murahara, and fixed a *kalaśa* upon it. The temple of Vishṇu he enlarged, and had it decorated with paintings.

132

Date ? 1211 A. D.

(On the date specified), having agreed that besides the water of the small tank for the rice-land of the Vishṇu temple, no water can be allowed from the Nāraṇagaṇṭa channel,—the Brahmans granted for the god for bringing water according to the shares a fixed rate of 1 gadyāṇa a year.

133

Date 1220 A. D.

(On the date specified), in the presence of all the Brahmans of the im-memorial agraḥāra Taļirūr, by direction of Narasiṁha-nambi, in order that his children's children without fail as long as sun and moon endure should keep up the lamp of the god. . . . , the faithful (named) paid to those Brahmans certain contributions (specified), altogether 35 gadyāṇa.

Also other grants for the god Madhusūdana.

134*Date 1369 A.D.*

Be it well. (On the date specified), all the Brahmans of the immemorial agrahâra Madhusûdanapura, which is Tañirûr, agreeing among themselves, made a grant in Imma-Uyagaunḍiyahalli for the support of the dancing girls to the god Madhusûdana. Imprecation. Also the village of... they built for the purpose. Usual final verse. Granted ? with the approval of... dêvarasa's son Vîtarasa.

135*Date 1157 A.D.*

(The greater part is defaced.)

Praise of Šambhu. Usual Hoysala genealogy, in course of which the defeat of Jagadêva's army in Dôrasamudra by Ballâla, Vishnu, and Udayâditya is referred to. Also Vishnu's conquests are described as Naṅgali, Koṅgu, Siṅgamale, Râyapuram, Tañakâdu, Rodda, Nilagiri, ... Chakragoṭṭa, Uchchaṅgi, Virâṭa's city, Banavâse, Koyatûr....

Be it well. When, (with usual titles, including) an elephant to the lotus garden the Pâṇḍya-kula, [vîra-Nârasimha-Dêva] was ruling the kingdom of the world in peace and wisdom:—

Nâraṇa Nâgana erected a Šiva temple in Talirûr, and set up the god. His descent. And washing the feet of... śvarapaṇḍita, (on the date specified), made a grant.

137*Date ? 1211 A.D.*

Be it well. When, (with usual titles), Hoysaṇa vîra-Ballâla was in Hallevûr, ruling the kingdom in peace and wisdom:—on Siṅgana coming to plunder, the oilmonger of Yelavare, Malleya-Nâyaka's son.... fought so as to please Ballara-Dêva and gained the world of gods. Malleya-Nâyaka set up this stone (on the date specified) when he went to *svargga*.

138*Date 1174 A.D.*

Usual account of the Hoysala genealogy. Of Vishnu, it is said that the Tuḷu country, Chakragoṭṭa, Talavanapura, Uchchaṅgi, Kôlâla, the Seven Male, Vallûr, Kañchi, Koṅgu, the terrible Haḍiya-ghatṭa, Bayal-nâd, Nilâchala-durgga, Râyarâyapura, Tereyûr, Koyatûr, Gondavâdi-sthâla,—these he took with a frown. Of Ballâla, it is said that when he mounted his horse for his

expedition of victory, Kaṇīga went off to live in the woods; Tuļuva losing confidence ran away; Koṅkaṇa suddenly made ready for the sacred desert; Gūrjara and Mālava gained the thickets of the Vindhya; Chōlika spent his time on the sea-shore.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuļuva forces, an elephant to the lotus garden the Pāṇḍya-kula,— with these and all other titles, Hoysaḷa vīra-Ballāla-Dēva was in the residence of the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet was the accountant heggade-Ereyanna, the descent of whose father was as follows:—(Omitting laudations) To Bobbarāja and his wife Chāmavve was born Divākara. Mallikā bore to him a son Ereyanna. His wife was Mākavve, born to Chākavve and Malli-dēva. (Praises of Eraga's bravery).

Thus renowned, the great minister, sarbbādhikāri, great master of the robes. the accountant heggade-Ereyanna having by himself won several battles and pleased his ruler, and having obtained Muṛihinḍi from the hands of vīra-Ballāla-Dēva, free from all imposts,—on the date specified), building a house in Narasiṁhapura, south of the temple, towards the town, appointed Boleya Sōviyāṇa of the agrahāra to teach boys Karnṇāṭa,—fixing for his livelihood 12 gadyāṇa for 20 boys, and for a female cook to prepare the food 3 gadyāṇa, and for . . . , to continue as long as sun and moon,—and considering Muṛihinḍi suitable for the purpose, granted it free of all imposts, to provide for the students in Nṛsiṁhadēvapura, for the livelihood and for distribution of food. Boundaries of Muṛihinḍi.

Praise of Nākirāja, who had built a tank, a temple, and given a śāsana conferring donations of merit, in Murihiṇḍi. He also made a grant of land specified. Usual final verses.

140

Date ? about 1150 A. D.

Be it well. When Nārasimha-Dēva was ruling the kingdom in peace and wisdom:—(On the date specified, the year is gone), Bikāṇa's younger brother Mallidēva's son Uḍugi, devoting his body, fought bravely and became the portion of the (celestial) maidens. This stone was set up as a memorial of his death by . . .

141

Date 1159 A. D.

Having the supreme profound *syāda-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śāsana.

In the Draviṇa-saṅgha is the Nandi-saṅgha, (in which) shines the Aruṇga-la-anvaya, having crossed over the ocean of all the śāstras without exception.

Be it well. Entitled to the five big drums, mahā-maṇḍalēśvara, boon lord of Dvāravati-pura, sun in the sky of the Yādava-kuṭa, a head jewel of perfection, champion over the Malepas,—with these and many other titles, was the mahā-maṇḍalēśvara nṛipa-Kāma-Hoysala. His son (*tana taneya*) was (omitting laudations) Vineyāditya. To him and to Keleyabbarasi was born Eṣaga. To whom and his wife Ēchala-Dēvi were born Ballāla, Vishṇu and Udeyāditya. Among them, he who capturing Tuḷu-nāḍ, Male-nāḍ and Talekāḍ, and not being satisfied, captured the land as far as Kañchi, and became great—Vishnu, was he an ordinary man? To him and to Lakshmā-Dēvi was born Narasiṁha-Dēva.

Be it well. When, (with usual titles of Vishṇuvarddhana), Nārasimha-Hoysala-Dēva was in the residence of the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet.—Be it well. Bearing the burden of the whole kingdom, and invested with the rank of great minister; having acquired the three powers of ruling, counsel and energy; was the great minister, of the Kāsyapa-gōtra, lord of Alandā-pura, a Brahma in all learning, the daṇḍādhiṇātha Bhadrāditya. His eldest son was Taila-daṇḍādhīpa. His son was the minister for peace and war, Chāvunḍa. His eldest son, having Chāvunḍa-Rāya, son of Bhadra-Rāya, as his father; and Yakshāmbika, grand-daughter of Nāgi-rāja and daughter of Rakkasārjya, as his mother; illustrious from both families, was Mādhava. Praise of Jinna. To beautiful women, to hostile kings, and to poor supplicants, Taila-daṇḍādhīsa was (respectively) the son of Hari (Manmatha), the son of Hari (Arjuna), the son of Hari (Karṇa), says all the world. Praise of heggade-Dēcha.

Pārśva made in Nittūra a chaityālaya. His younger brother was Rakasimayya. Among them Jina-dēva was learned in all sciences, a bee to the lotus face of Sarasvati. His wife was Haneyavve, to whom (?) was born Chāvunḍa-Rāya, who inherited all the virtues of his ancestors. His younger brother was Vāmana. Chāvunḍa-Rāya's wife was Dēkaṇavve. Their son was Pāriṣaṇṇa. His wife, who was like Attimabbe in Jina devotion, was Bammala-Dēvi. Her father was the great minister Mariyāne, her mother Jakkavve, the daṇḍanātha Bharata her junior uncle, her own lord Pārśvanātha. Praise of Mariyāne. To Bammala-Dēvi and to Pāriṣaṇṇa was born a son Śānta.

The family of his gurus,—While the tīrtha of Vardhamāna-svāmi was continuing, in the *dharma-santāna* of Gautama-svāmi gaṇadhar-ācharyya, from the śrutakēvali Bhadrabāhu-svāmi, from Akalaṅka-dēva, from Vakragrīvāchāryya, from Siṁhanandy-āchāryya, from Kanakasēna Vādirāja-dēva, (was) Vardhamāna Jagadēkamalla Vādirāja-dēva. As in the presence of the sun the moon cannot shine, so in the world what can the chattering words (*tuṇṭuka-vāḍigal*) of

other speakers avail in the assembly of Vâdirâja. His disciple was Ajitasêna-paññita-dêva. His disciple, from his high worth and the fame of his severe penance known in all the world as the gañadhara of the Kali-yuga, was Mallishêna-Maladhâri. His disciple, mounted on the throne of Akalañka, emperor of logicians, able by the rules of the six schools of logic to break down the argument on any topic, was Šripâla-traividya, proficient in both prose and poetry, ever victorious. His disciple was Vâsupûjya-siddhânta-dêva.

His lay disciple, the great minister, treasurer of the *pattisa* (a kind of spear), Pârisayya, who in the war with Âhumalla, destroyed the hostile force which had come close, giving his head in the time of Nârasimha-Hoysala-Dêva's need, was granted Karigunda in Nirgunda-nâd, together with the lordship. For the death of Parisanña, his son Śântiyâna-dançanâyaka made a *basadi*; and for that *basadi* made grants of land (specified), and of an oil-mill for the lamp. And Malla-Gauṇḍa and all the subjects being present, they granted the dues on the ferry in that village, and the *kalavatta* (or share of grain at the threshing floor). (On the date specified), for the temple repairs, for the god's worship and for gifts of food to the ḥishis, they made the grants to Šripâla-traividya-dêva's disciple Vâsupûjya-siddhânta-dêva's disciple Mallashêna-paññita. Usual final verses.

This śâsana was engraved by Mälôja's son, the sculptor Mallôja, who on a (single) page (*puta*) had written the *Gô-grahana*¹⁾ in the highest style, so as to please every one, with ? lamp-black, correctly; the instructor of the inscribers of titles in the capitals of three kings.

142

Date 1162 A. D.

Praise of Šambhu.

Be it well. Entitled to the five big drums, mahâ-mañdalâśvara, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava-kula, a head jewel of perfection, champion over the Malepas,—with these and many other titles, was the mahâ-mañdalâśvara nṛipa-Kâma-Hoysala. His son's son (*ātana-ta[nayana]-taneyam*), who capturing Tulu-nâd, Male-nâd and Taṅkâd, and not being satisfied, captured the land as far as Kañchi and became great—Vishnu, was he an ordinary man? To him and to Lakshmâ-Dêvi was born (with praise of his valour) Nârasimha-Dêva.

Be it well. When, (with usual titles of Vishnuvarddhana), Nârasimha-Hoysala-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

Be it well. Sharer in a hundred thousand delights, the fruit of supreme good fortune; equal to a second Lakshmi, was the *piriy-arasi* Gujjala-Dêvi, of

¹⁾ An episode of the *Mahâbhârata*. The page is of course that of a ôte or palm-leaf.

incomparable good qualities. Fortunate, beautiful, worthy, ready for enjoyment, distinguished, dignified, intelligent, devoted to her husband, was the *mahāsati* Gujjala-Dēvi. Shining in the three worlds and spreading to the points of the compass, as long as the sky is spread, as long as the earth sun and moon endure, may the fame be established of Gujjala-Dēvi.

A dweller at her lotus feet.—Be it well. The first chief of the village, possessed of ruling power, was Éga-gavuṇḍa; to whom and to Hērabbe was born heggade-Mādi. His wives were Mākayve and Bammayve. Bammayve's eldest daughter was Hālayve, whose husband was heggade-Mādiyāṇṇa.

Be it well. To Abbadi-Gāvunda of Karigunda in Nirugunda-nāḍ and to Bīcha-gavuṇḍi was born Dāśa-gavuṇḍa. To him and to Chanda-gavuṇḍi was born Mahādēva-gavuṇḍa.

Be it well. (On the date specified), the heggade of Karigunda, Mādi-gavuṇḍa, caused a temple to be made, together with his son-in-law Bāehiyāṇa and his son Mācheya; and while he was having the temple built Dēvarāsi-paṇḍita was attending to the white-washing. And at the time of the moon's eclipse in Kārttika of that year, the farmers and all the subjects, for the god Mādēśvara in front of the town, for offerings, perpetual lamp, and temple repairs, washing the feet of Ittagē-jīya's son-in-law Baya-jīya's brother-in-law Dēvarāsi-paṇḍita, made grants of land (specified). Usual final verses.

144

Date 1137 A. D.

Praise of Śambhu. Be it well. When, (with usual titles), Vishnuvarddhana-Dēva, having on that side Baṅkāpura and on this side Talavanapura as his royal cities, was ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, and officer over all, considered as a great minister, was heggade-Chāvundamayya; (his praises). His wife was Jakkaṇayve. To them were born Mādhavachandra, Jinadēva, Tailapa, Rēchi, Pārṣva and Rakkasa. (A verse of praise for each). Pārṣva built a *chaityālaya* in Niṭṭūr. Among them Jinadēva was distinguished for his learning. His wife was Haneyakayve, and their son was Chāvunḍa-Rāya; (his praise). His wife was Dēkaṇayve, and their son was the treasurer Pārisayya; (his praise).

Be it well. (On the date specified), the Mūlasthāna temple of Karigunda in Nirugunda-nāḍ was built by Māgudayve's son Anantaśakti-paṇḍita and his son Brahmarāsi-paṇḍita. When Vishnuvarddhana-Dēva was making great gifts at the *tulā-purusha*, the treasurer Chavuṇḍamayya worshipping his feet, obtained Karigunda as his own land, and in the presence of Dāśa-gauḍa of that village, the fifty families and others, made for the god a grant of land (specified), at

the *uttarāyana saṅkrānti*, washing the feet of Bañmarâsi-paṇḍita. Usual final verse. The daily offering is not to fail; if it fail, may the *tammadi* descend to Naraka (hell).

145

Date 1158 A. D.

Praise of Śambhu. When, (with usual titles of Vishṇuvarddhana), Hoysala Nârasimha-Dêva, protecting the whole circle of the earth by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet,—Be it well. (With the usual ascetic virtues, learning and devotion), all the Brahmans of agrahâra Taṭilûr, agreeing among themselves, (on the date specified), gave to Seļugara-jîya's son Mahâdêva-paṇḍita, the land (specified) granted by Malli-gavûda for decorations, offerings and perpetual lamp of the god Mallikârjjuna. Further grants for the god Arêśvara. Usual final verses.

Aradêva's writing. Bakuri-Dêvôja engraved it.

Details of some exchange of land.

146

Date ? 1214 A. D.

Praise of Śambhu. May Chandraśekhara protect you.

Usual account of the Hoysalas (much defaced), to Nârasimha.

Be it well. When, (with usual titles), the Hoysaṇa-chakravarṭti Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

Be it well. By order of all the Brahmans (with usual ascetic virtues and learning) of , Chanda-gavûda and others (named) made a grant of land (specified) for the temple of

Śâsana written by Anṇaṅgâla's (son) Gôpayyaṅgâla.

Further grants on setting up the god Kêśava, and the god Gôpâla.

149

Date 1278 A. D. This is on 23rd of 1270 AD
in the month of Kovo. It is written in Kannada script.

(On the date specified), when the pratâpa-chakravarṭti vîra-Râmanâtha-Dêvarasa was in Kannavûr, ruling the kingdom of the world:—on his raising the villages (*pâdi*) in Mannana-kôgil, and coming and fighting with Siṅgeya-danṇâyaka, and killing that Siṅgeya-danṇâyaka, — Kallayya, son of Râma-guru of Talatore, fought, fell and gained the world of gods. The son consecrated to the service of Śiva, a Bhûriṅgi in Hara's hosts, a *dâsa* of the *dâsas* of Iśa,— showed his bravery, so that all the world applauded, and so as to gain the approval of Nandinâtha and Vîrabhadra.

150

Date 1195 A. D.

Praise of Śambhu. Usual account of the Hoysalas, to Ballāla, mentioning Vishṇuvarddhana's conquest of Talakāḍ, by which he became the first to the Gaṅga kingdom.

Be it well. When, (with usual titles, and the conquests of Vishṇuvarddhana), Hoysaḷa vīra-Ballāla-Dēva, protecting the whole circle of the earth by putting down the evil and upholding the good, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet were the elephant-drivers (*āneya-māvanta*); to describe whose family:—In this creation Dasapāla's wife was Mayayve, in whose womb were born Kāṭeya-māvanta and Malleya; (their praises). Be it well. When the great favourite, the senior Kāṭeya-māvanta, with others (named), having built the tank of Mudavaḍiyūr, and made rice fields anew under the old tank, were ruling in peace:—in that town was Kēta-gauda and other gaudas (named) who were like jewel wishing-stones. In the presence of these and all the subjects, Kāṭeya-māvanta, (on the date specified), made grants (specified) for the god, washing the feet of Trailōkyaśakti's eldest son Amṛitarāshi and his two sons Hiriya-Hāla-jīya and Chikka-Hāla-jīya. Usual final verses.

The ? worshipper of the feet of the god Amṛitēśvara, Mādaiyya wrote this. of Baṅkāpura ? engraved it.

151

Date 1285 A. D.

Praise of Śambhu. Be it well. When the mahārājādhirāja paramēśvara parama-bhaṭṭāraka, the Yādava-chakravarti vīra-Nārasimha-Dēvarasa was marching to war with the Niḍugal fort, and destroying Bāgeyakere, broke its pride, Kacha-gaudi's son Kachiya-Nāyaka's son Māya-Nāyaka when attacking the horse. . . . was stabbed with a dagger and went to the world of gods (on the date specified).

152

Date ? 1227 A. D.

Praise of Śambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chōla kingdom, the pratāpa-chakravarti Hoysaḷa vīra-Nārasimha-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the great minister, . . . Mahādēva-danṇāyaka. . . .

All the Brahmans of Narasimhapura, which is Muduvâdi, in order to provide for the perpetual lamp of their family god Amrîtêśvara, agreeing among themselves, (on the date specified) created a fund as the capital. (Here follows a list of donors with their donations.)

154

Date 1158 A. D.

Be it well. In the reign of (with Châlukya titles) the Yâdava-chakravartti vîra-Ballâla-Dêva, (on the date specified), the Brahmans of Mudavađi

157

Date 1154 A. D.

Praise of Šambhu. Be it well. With titles as in No. 141 above, was the mahâ-maṇḍalêśvara nṛipa-Kâma-Hoysala. His son (*ātana tanaya*) was Vina-yâditya. (Continues as in No. 141 above, to Nârasimha.) To him and to the paṭṭa-mahâdêvi was born the brave king Ballu. When he mounted his horse for an expedition of victory, Khaļinga went to dwell in the forest; Tuļuva, losing confidence, ran away; Koṅkâya suddenly made ready for the sacred desert; Gûrjjara and Mâlava gained the thickets of the Vindhya-s; Chôlika spent his time on the sea-shore.

Be it well. When, (with titles of Vishṇuvarddhana) Ballâla-Hoysala-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet.—Be it well. With all titles, the principal master of the ceremonies, great master of the robes, was the minister Mučchichiya-Siṅgaṇṇa; (his praise). When that head-jewel of ministers was ruling Kalilavâdi in peace:—

Dwellers at his lotus feet, born in the Tulilasanda-kula, were Kâla-gavuḍa and Boppa-gavuḍa; (their families and praises at great length). Hoļala-gavuḍa erected a Šiva temple below the old tank which he had connected in front of the town with the Kannama tank. And when Mâra-gavuṇḍa and all the subjects were having the Kâli temple built, Rudraśakti was looking after the white-washing and plastering. And (on the date specified), all the subjects and farmers being present, grants were made for the god.

158

Date ? 1324 A. D.

Praise of Šambhu. (On the date specified), all the Brahmans of the immemorial agrahâra Ballâlapura, which is Hiriya-Gaṇḍasi, being seated in the place of council, agreeing among themselves, gave to Mâyi-sâhani's son

Kañchiya-nâyaka a stone šâsana as follows:—Whereas Kañchiya-nâyaka has constructed a virgin tank in the village of Jôgehallî he has established to the west of our town, we have granted to him land (specified) under it as a *godagi*. Usual final verse.

This šâsana was written by the sê nabôva Saṅkaṇṇa. Signature of the Brâhmans:—śrî-vîra-Ballâladêvarasaru. The signature was written by Dâsiya Vîrappa.

159

Date 1343 A. D.

If Śâradâ were for all time to take the earth as a leaf on which to write, with a twig from the tree of the gods as a pen, and the ocean as a cup of black water (or ink) dark as the blue mountains, even so she would not exceed the sum of thy qualities, Isha.

V

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom:—A dweller at his lotus feet, Bhâyaṇṇa, son of Padmanâbha of the Sôma-vanîśa, established in Hiriya-Gandasi-sthaļa the village of Maṅgâpura in the name of his mother, and constructed for it a tank named Maṅgasamudra, and repairing the Hiriya-Gandasi agrahâra at the southern sluice of that tank, for the safety of the channel brought to the old tank, set up the god Hanumanta in front of the town, and erected a šâsana.

164

Date ? about 970 A. D.

...Jinasêna-bhatâra's disciple was Goṇa[bhadra]-dêva, whose disciple was Kâdabbe-kanti....

Be it well. When Satyavâkyâ Konguṇivarmma dharma-mahârâjâdhirâja[was ruling]:—Kâdabbe-kanti, by order of Bâsayya-ballaha,

165

Date 1319 A. D.

Praise of Śambhu. Be it well. When, (with usual titles) Hoysaṇa vira-Ballâla-Râya was ruling the kingdom of the world:—(on the date specified).....

166

Date 1256 A. D.

Praise of Śambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôla kingdom,—

Sômêśvara-Dêvarasa was in Kannanûr, ruling the kingdom of the world:—(on the date specified), Nârasimha-nâyaka, son of Nâmayya-nâyaka of Gañdasi, who went with a message against Magara, fought in the battle of . . tñodu-mangala and attained to the world of Brahma.

167

Date 1535 A. D.

(*Nâgari characters.*)

Praise of Šambhu. Be it well. (On the date specified), when mahârâjâdhîrâja paramêśvara vîra-pratâpa vîra-Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Timmarasa's son Râmappa gave to Brahmanas of many gôtras, sûtros and šâkhas a grant of land on a stone šâsana as follows:—In the Honnnavali-šîme which Achyuta-Râya-mahârâya favoured to us for the office of nâyak, Chikka-Gañdasi, otherwise named . . . samudra,—in the presence of the gods Virûpâksha and Viñhala on the bank of the Tuṅgabhadrâ, in order that merit may accrue to Achyuta-Râya-mahârâya and that our Kañigalala Sarasi-amma may attain to the world of merit,—dividing it into numbers, we have given to the Brahmans. (Here follow the boundaries.) The grant is repeated three times, and given with the usual details. Usual final verses.

172

Date 1163 A. D.

Praise of Vishnu.

Usual account of the Hoysalas. West, the Western Ocean; east, the famous Kâñchî-pura; south, the chains of Sandal-wood mountains, with gentle sandal-scented breezes; north, the Perddore; the lands within these boundaries did Vishnu rule by his valour. To Vishnuvarddhana and Lakshmâ-Dêvi was born Nârasimha. He simply astonished the world, for when the Kâdamba army was in Bankâpura preparing to make an attack, hearing of it, filled with a proud spirit, he destroyed that force, brought all the best of their spoils and gave them to his father. Like Dharmma, Bhîma, Arjjuna, Yama, Râma, Bharata and Šatrughna he was equal to the ancient heroes of the *Bhârata* and *Râmâyana*. He was, as if Nala, Nâbhâga, Ambarîsha, Pritu, Hariñchandra, Chandragupta, Râma, Arjjuna, Puru, Sagara, Dushshanta, all the famous kings in the world, were combined into one and born in this Kali age as the king Nârasimha. His farther praise.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuļuva forces, an elephant to the lotus garden the Pâṇḍya-kuña,—with these and all other titles, (and the conquests of Vishnuvarddhana), Hoysala Nârasimha-Deva, protecting the world from Hima to Sêtû, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with praises), of the Srîvatsa-gôtra was Gôvinda-Dêva's grandson, Maddi-Râja's son, the sole lord of the ways and means of the accountants, the accountant for public benefactions in Nârasimha-Dêva's house, the accountant Bûchi-Râja. (His farther praises at great length.)

Be it well. When, (with numerous epithets),— the great minister, sarvvâdhikâri, heggađe of the accountants, Bûchi-Râja, (on the date specified), having obtained at the hands of his ruler Nârasimha-Dêva Hulleyakere in Nirgundanâd, gave it the name of Sômanâthapura, and forming it into an agrahâra, granted it with all ceremonies to Brahmans learned in the vêdas. And he erected there a Kêśava temple, and for the god Chenna-Kêśava made grants of land (specified).

And Mancheya-heggađe of the customs granted a bullock oil-mill for the perpetual lamp. And on account of the eclipse of the sun, Sômayya-heggađe of the accountants, granted the *pannâya* on the god's garden. Usual final verses.

173

Date 1173 A. D.

Be it well. (On the date specified), Gaddumbaļi Mallayya's son Viñhthayya, for his own expiation (*prâyaśchitta*), made a grant of land (specified) for the god Chenna-Kêśava.

174

Date 1194 A. D.

(On the date specified), to provide a green light on *ekâdaši*, and one oblation for the god Chenna-Kêśava of Hulleyakere, the heggađe-Chandaṇa deposited as a capital fund 2 gadyâṇa, the interest on which, 6 haṇa, when the feast (*suggi*) comes, the Brahmans will themselves take and carry out (the bequest).

175

Date 908 A. D.

(On the date specified), Sugga-gâvundi's son Basava slew the cowherd Mâru

176

Date about 750 A. D.

[In the reign of] Šrîpurusha-mahâ. Bañchapaya slew and ? fell

178

Date 1196 A. D.

Praise of Šambhu. When, (with usual Châlukya and Hoysala titles), the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

To describe his valour:—Though Chôla laid siege to it for twelve years, was it captured? The report came that he had abandoned it,—when, mounting on it but one cubit sufficed to bring that Uchchaṅgi into the possession of this mighty one (*ball-äl*), as if taken in sport,—thus did the heavenly choristers praise the king Ballâla, who thence acquired the name Giridurggamalla.

A dweller at his lotus feet.—Be it well. With all titles, great master of the robes, supreme favourite, champion over traitors to his lord, champion over the envious,... Kûsadallayya of Motta, (on the date specified), built a tank to the west of the breached tank of Hirevâlahalli in Nirugunda-nâd,—on which Mallayya-Nâyaka of Bâgavâla and a number of others (named) gave him 8 salage of rice-land under the tank as a *kere-godage*, out of which 1 salage was for Kâmaya of the *dêhâra*. And Mâda-jîya granted for the god 2 sa. under the tank. Usual final verses.

179

Date 1098 A. D.

In the reign (or kingdom) of (with usual titles) Binayâyta-Hoysala-Dêva, (on the date specified), Bîcha-gâvunâla (his descent) erected this Sivâlaya, and made for the god grants of land (specified). Usual final verse.

The priest of this temple, Sômarâsi-pandita [composed] this śâsana.... râchâri's son Mânikâchâri wrote (or engraved, *bareda*) it.

180

Date ? 1215 A.D.

Praise of Šambhu dâsa ... janayya's writing (*baraha*). Obeisance to the gurus.

Sala at the muni's exclamation of *hoy Sala* slew the tiger, whence he became Hoysala and that name was acquired by the Yâdava-kula. To Nârasîinha and his paṭṭa-mahâdêvi Êchala-Dêvi was born vîra-Ballâla.

Be it well. When, (with usual titles and Vishnuvarddhana's conquests), the pratâpa-Hoysâna-chakravartri vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, Ereyameggade, for the god Sômanâtha which he had set up in the temple of Bâgevâla in Nirugunda-nâd, in the presence of various gaudas (named) and all the subjects, (on the date specified), made grants of land (specified). Names of priests of the temple. And Malleya-nâyaka's brother-in-law Bommeya having built the southern sluice of the tank east of the town, he was granted 1 sa 10 ko of rice-land under the tank. Usual final verses.

Anantayya, son of Sīguri Bāchayya of Kellaṅgērē, wrote this śāsana.... engraved it. Name of the builder of the tank and particulars of land given to him. Bōli-dammadi set up the śāsana stone.

183

Date 1338 A. D.

Praise of Śambhu. The Yādava named Saṭa became Poysaṭa by killing the tiger in Śaśakapura, and from him arose the Poysaṭa-vaniṣa.

Be it well. When, (with usual titles, including) a lion to the lusty elephant Adiyama, a thunderbolt to the great rock Pāṇḍya, Janārddana to the Kaiṭabha the Kāṭava king, uprooter of the kingdom of the Makara king, establisher of the kingdom of the Chōla king,—Hoysaṇa vīra-Ballāla-Dēva was in his own royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When (on the date specified) the pratāpa-chakravarṭti Hoysaṭa vīra-Ballāla-Dēva paid a visit to the Bārakūr army,—on his ordering Aikeya-Nāyaka, son of the great master of robes, Honneya-Nāyaka of Bāgivālā in Kumārvittiya Kūsa of the old Nirugundanāḍ, saying “Remain in Bārakūr”,—he replied “I will stay (*idhēnu*), Jīya”. At which, being pleased, he granted to him Āladahalli, a hamlet of Bāgivālā, as a *kodagi*, putting up boundary stones in the presence of the four boundary villages, to continue as long as sun and moon. Great good fortune. Śrī. Śrī. Śrī.

184

Date 1239 A. D.

Verses in praise of the bravery of Jakka, son of Bomma-gavuḍa (much defaced).

Be it well. (On the date specified), in the fight about the boundary of Bāgade and Kittanakērē, Bomma-gavuḍa's son Jakkayya, fighting so as to win the approval of those with him, gained the world of gods. On which his father and his elder brother set up this *vīragal*. And all the Brahmans of Vijaya-Narasiṁhapura, which is Bāgade, being pleased, granted as an *umbali* certain land (specified), to continuo as long as sun and moon.

This liberality was ? inscribed by Marōja's son, the sculptor Mākōja. Great good fortune.

185

Date 1561 A. D.

Praise of Śambhu. (On the date specified), the mahārājādhirāja paramēśvara pratāpa-Sāluva-Rāya, in order that merit might accrue to Nimarājaya of Digūr, (? made a grant through) Rāmappaya....

186*Date about 1060 A. D.*

Praise of Šambhu. The fame of Vinayâditya.

Be it well. When, (with usual titles), Tribhuvanamalla Vinayâditya-Poysâla-Dêva was ruling the Gangavâdi Ninety-six Thousand in peace and wisdom:— And, a dweller at his lotus feet, the perggade Châvuṇḍa-Râya was ruling Dêsavâṇi in Âsandi-nâd;—

The Dêṣa-mâṇikya, whose fame was spread over the world, when the Paramâtma Liṅga of this town was shaken down, had it again speedily restored; and he and the guru induced the two gaṇḍas of this town to rebuild the temple for Dharmmarâsi-bratiṣa. His praise, saying he had constructed a tank and built a temple. In his line was Vimalaśakti-brati, whose son was Rudra-sakti. Praise of the Magare-nâd nâl-gonḍa Barmmiga and his family. They made a grant of land (specified) for the temple. Usual final verses.

187*Date about 1090 A. D.*

Be it well. The mahâ-maṇḍalâśvara Poysâla's great minister, the minister for peace and war, Châvuṇḍa-Râja's sons Mâdi-Râja, Jina-dêva and dâṇḍanâyaka Ellapayya, these three, made a tank and a temple in Râyagattâ attached to Dêsavâṇi.

189*Date about 1245 A. D.*

Be it well. (On the date specified), for the god Bhairava of the village of Bomma-dêva-heggade of Dêsavâṇi,—Mâdiga, son of Mâra, son of Kâṭa-bôva, having worked as a servant, gained the world of gods.

191*Date 1262 A. D.*

(On the date specified), when the cattle were seized, Bisa-jîya's son Gâdeya-nâyaka,

193*Date 1194 A. D.*

Two verses in praise of Šambhu. Usual genealogy of the Hoysalas, to Ballâla, whose greatness is proclaimed by his struggles with the Pânḍya king's son Bhu. . . and Vîra-bhûpâla.

Be it well. When, (with usual titles), pratāpa-Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

Dwellers at his lotus feet, were the elephant-drivers (*māvantaru*); their praises (much defaced). Several of these (named) were ruling in partnership Kōligunda. Its praises. The worshippers of the holy feet of Kali-dēva, the god of the original temple established from time immemorial in that Kōligunda, were Vinayaśiva-paṇḍita, his son Rudra-jīya, his sons Māra-jīya and Benaka-jīya. Their sons Gūla-jīya and Dudda-jīya having repaired the temple, were writing a śāsana, when Chanda-gauḍa of that village and a number of others (named), all the subjects and farmers being present, (on the date specified), made for the god grants of land (specified). Usual final verses.

Be it well. For building the Śiva temples and two tanks at Kōligunda, *umbali* (as specified) was granted to Bāchōja's sons Kētōja and Gaṇapōja. Whoso destroys this incurs the sin of breaching those tanks.

194

Date 1083 A. D.

Be it well. (On the date specified), when (with usual titles) Tribhuvanamalla Hoysala-Dēva was ruling Gaṅgavādi in peace and wisdom:—

Be it well. (With various epithets, including) *Malla-vijaya-sūtradhāri*, the dāṇḍanāyaka Lachimayya's son, of the ministry for peace and war, Hodimaiya and others (named) enlarging the town,—Rājimaiya, the master of the town, desiring to make a feast, granted certain land (specified). Usual final verses.



CHANNARAYAPATNA TALUQ.

(Nos. 1 to 144 are included in Inscriptions at Śravana Belgoṭa, separately published as Vol. II of this Series.)

145

Date 1079 A. D.

Praise of Śambhu. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva was ruling the kingdom:—

The sun to the Yadu-kula, Ereyāṅga-Dēva's son, was the warlike king Vishṇu; whose son was Narasimha.

Be it well. When, (with usual Hoysala titles), Vishṇuvarddhana Jagadé kamalla Nārasīnha-Hoysala-Dēva was ruling the kingdom:—A sun rejoicing the groups of lotus the Chālukya line, (with various epithets) was Muddarasa, who received in the world the name of Jī; (his praises, saying) he was born in the Chālukya-vamśa. He had two sons, Bācharasa and Nāgarasa. Of these, Nāgarasa, though the junior in age, was the senior in all good qualities, and without thinking it chī (or shame) was regarded as Jī throughout the sea-girdled earth. To him was born Hullarasa, a Chālukya head-jewel.

This Hullarasa, having repaired the temple which his fathers (*ayyandir*) Bācharasa and Nāgarasa had erected, ? with his three (fore)fathers (on the date specified) made to Mārarāsi-paṇḍita a grant of land (specified) for the gods Sōmēśvara and Muddēśvara of the two Śiva temples. Usual final verse.

146

Date 1174 A. D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine. Praise of the Hoysalas; their genealogy as usual to Ballāla. Of him it is said that—Lāla lost his gaiety (*līla*); Gūrjara was seized with a severe fever through great fear; Gauḷa was racked with pain; Pallava retained only a little of his wealth; Chōla threw away even his clothes;—when in the face of the battle the drum beat of the matchless arm, a fire of the last day to the ocean powerful hostile kings, of vīra-Ballāla-Dēva.

Be it well. When, (with usual and other titles, including) a submarine fire to the ocean the Tuļuva army, a wild fire to the hill-fort his claimants, a thunderbolt to the mountain the Pāṇḍya-kula, plunderer of the Chōla camp

(or capital),—with these and all other titles, the pratâpa-Hoysala Ballâla-Dêva protecting the South, was in Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at the lotus feet of his grandfather king Vishnu,—his mother Lôkâmbike, his father Yaksha-Râja, his wife Padmala-Dêvi, his son the chief councillor Narasimha-Dêva, his favourite deity Jinâdiša,—how distinguished was Hullâ-dandâdhipa. His son (with praises) was Narasimha.

Be it well. Foundation pillars of the house the śrî-Mûla-saṅgha, pillars of sound learning, shining with the vigour of the herd of elephants the Dêsiyagaṇa, alarmed at the doings of other sects, beautiful as lotuses in the lake the Pustaka-gachchha, suns in the sky the Konḍakundânvaya, oceans of profundity, great in penance, were Guṇabhadra-siddhânta-dêva's disciples; (of whom) the mahâ-maṇḍalâchâryya Nayakirtti-siddhânta-dêva was as follows; (his praise). His disciple was Bhânukirtti-vratîndra; (his praise).

(On the date specified), making Bhânukirtti-siddhânta-dêva the manager,—with pouring of water to his guru Nayakirtti-siddhânta-chakravartti,—to Bomma-Dêva-vibhu, for the appointed worship of the god Pârśva and the twenty-four Tîrtthakar, for the decorations, and for gifts of abundant good food, the best of kings Ballâla granted Mêruhallî, belonging to Bekka.

And in due course, appointing the best men as heads, for the worship at Gommaṭa-tîrtha and the distribution of food, to continue to Bhânukirttîśa and Nayakirtti-dêva-yati to the end of the kalpa, the lord Hullapa caused Bekka to be granted by vîra-Ballâla.

Boundaries of Bekka. Usual final verses.

148

Date 1094 A.D.

Prosperity to the Jina śâsana, powerful to rebut its assailants, able in splitting the skulls of the elepliants opponent speakers.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet, (with usual Hoysala titles), was Tribhuvana-malla Vinâyâditya Poysa-la; (his praises, including) when writing on it the six letters *Ra-kka-sa Po-ysa-la* he raised his flag on high, could even a hundred thousand enemies stand before him in the shock of battle? His son was Ereyâṅga, of unequalled fame,—a third Mâruti, a fourth fierce flame, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain-chain, a ninth lusty (regent) elephant, a tenth treasure,—who is equal to praising Ereyâṅga-Dêva? Double of Dadhîchi-muni, ten-fold of Gutta, a hundred-fold of Chârudatta, a thousand-fold of the son of Ravi (Karna) in all manner of bounty, was the king Ereyâṅga.

That mahâ-mañdalêśvara's gurus were as follows:—A promoter of the doctrine of the blessed Vardhamâna was Koṇḍakunda, head of the Mûla-saṅgha. In his line was born, in the celebrated Dêśika-gaṇa, Dêvendra-saiddhânta-dêva, reverenced by Dêvendra. Triumphant is Chaturmukha-dêva, a sun to the lotus garden the hearts of yôgîśvaras, a fierce lion in tearing open the temples of the lusty elephant Madana (the god of love). His disciple was Gôpanandi, praised in the world, a shining jewel-mirror in which might be seen the lotus face of Vâñî. Triumphant is Gôpanandi in the world, a moon to the ocean the Jina creed, head of the Dêshiya-gaṇa, a sun to the groups of lotus the Bhavyas (or Jains). The celebrated Gôpanandi accomplished what had been impossible to any one; for he caused the Jina-dharma, which had for a long time been at a stand-still, to prosper through the wealth of the Gaiga kings of that time. His farther praises, stating that he was like an infuriated elephant to the Sâṅkhyâ, Bhautika, Bauddha, Vaishnava, and Chârvvâka professors. While Jaimini bolted, Vaiśeshika turning round fled, Sugata instead of running beat his breast, Akshapâda with affection came near, Lôkâyata attempted to leave, and Sâṅkhyâ pushed away,—Gôpanandi, a lusty elephant like the elephants at the points of the compass, roamed through the paths of the six schools of logic.

To the thus celebrated Gôpanandi-paṇḍita-dêva of the Koṇḍakundânvaya of the śrî-Mûla-saṅgha and Dêsi-gaṇa, (on the date specified), Tribhuvanamalla Ereyanga Poysâla ruling the Gaiga-maṇḍala kingdom in peace and wisdom,—for the repairs of the basadis of the Kabbappu-tîrttha of Belgola, for divine worship, for gifts of food, and for vessels and cloths, made a grant of Râchana-halla and the Belgola Twelve. Usual final verses.

The great minister, senior daṇḍâdhipa,

149

Date 1125 A. D.

Praise of the Jina śâsâna. Be it well. (With usual Hoysala titles), was vîra-Vishnuvarddhana-Dêva: to describe his descent;—Here follows the usual genealogy of the Hoysalas, to Vishnu. Of him it says—The great Kshatriyas who have displayed the pure Kshatriya-dharma in the world have been four,—formerly Dilipa, Daśaratha's son, and Krishṇa-Râja; after them, the only one equal to them is the ornament of the Yadu-kula, the king vîra-Vishnu. Adiyama ran as if in a race, and learning the pace Nrîsimhavarmma ran, while Cheṅgiri having multiplied upon that pace, the proud Koṅgas learnt it from Cheṅgiri, and seeing the celebrated Koṅgas, Pâṇḍya also ran,—who would not run before king Vishnu, the ornament of the Yadus? Thus having subdued and sent Adiyama flying, smitten down the lion Nrîsimhavarmma in

battle, split the rocks the skulls of his enemies with the thunderbolt of his arm, dispersed the family of Kalapâla, and captured the seven component parts of the kingdom of ?Aṅgara,—protecting all the lands as far as the shore of the southern ocean under the shadow of his sole umbrella, he was in Talavana-pura, ruling the kingdom in peace and wisdom:—vîra-Vishṇuvarddhana-Dêva caused to be made with devotion for the Śaṇmukha of the six schools of logic, Śripâla-traividya-brati, this Jaina abode; its praise.

The descent of the family of gurus to that ornament of his race, the line of āchâryyas of the Drâmiṇa-gaṇa, Pa....saṅgha, and Aruṅgal-ānvaya, was as follows:—In succession to the *tîrtha* of Mahâvîra-svâmi was Gautama-gaṇadhara. After that muni was....After the several *śrutakévalis* had passed away, arose the promoter of that line, Samantabhadra-bratipa, a treasury of all learning. After him Ēkasandhi Sumati-bhaṭṭâraka; after him the *vâdîbhâsiṁha* (lion to the elephant opponent speakers), Akalaṅka-dêva; after him, Vakragrîvâchâryya; after him, Śrinandy-āchâryya; then,of a kingdom to...with joy, Siṁhanandy-āchâryya; after him, Śripâla-bhaṭṭâraka; after him, Kanakasêna Vâdirâja-dêva; after him,; after him, Śrivijaya, the world renowned Śânti-dêva; after him,brati; after that Pushpasêna-siddhânta-dêva was, he before whom Sugata's omniscience disappeared, Kaṇâda's most approved words were dissipated, ...the moon to the ocean the Arhan-mata, Vâdirâja; Śântisêna-dêva; after him, (with various praises of his penance) was Kumârasêna-saiddhântika. Known from the glory of his penance as the gaṇadhara of the Kali age, was Mallisêna-Maladhâri. (With praises) traividya-Śripâla-yôgîśvara, a lion to the great lusty elephants opponent speakers; (his farther praises).

Thus to this ornament of the *syâd-vâda*, the promoter of his *gaṇa*, bearing the hereditary titles of *vâdîbhâsiṁha*, *vâdi-kôlâhala*, and *tarkkika-chakravartri*, the exalter of his line, the supporter of the Akalaṅka-mata, the Śaṇmukha of the six schools of logic, his face turned away from the cares of family, to Śripâla-traividya-dêva, free from the three *śalyas*,¹⁾ the *syâlya* (or thorn) in the breast of hostile kings, versed in all the learned arts, Vishṇu, gave the village of Śalya and displayed his devotion.

Thus for the repairs of this basadi, and for gifts of food to the ḥîshis belonging to it, Kañchi-gonḍa Vîra-Gaṅga Vishṇuvarddhana-Poysâla-Dêva, (on the date specified), gave the village of Śalya on the Hulle-hole on the bank of the Kâvêri, and his basadi at the *tîrtha*, to Śripâla-traividya-dêva, with pouring of water from his hand. Boundaries.

¹⁾ The three *śalyas* (or defects) are *mâya-śalya* (deceit), *mithya-śalya* (falsehood), and *nidhâna-śalya* (looking for reward).

150

Date 1182 A. D.

Praise of the Jina śāsana. Usual account of the rise and genealogy of the Hoysalas to Ballāla. Of him it is said—The famous fort of Uchchaṅgi, who of the former kings that took it, captured it with such a powerful arm as the unassisted hero, Śanivāra-siddhi, Giridurggamalla, Ballāla ?

Be it well. When, (with usual titles and epithets, including) a submarine fire to the ocean the Tuļuva forces, a wild-fire to the Pāṇḍya-kula, plunderer of the Chōla camp (or capital), — with these and all other titles, the pratāpa-Hoysala Ballāla-Dēva, protecting the region of the South in righteousness, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, praised by learned men versed in music, *āgamas*, logic, grammar, *upanishads*, *purāṇas*, dramas, and poems; of established merit; was Chandramauļi, the ornament of ministers. The rod in the celebrated king Ballāla's right hand; the horizon pervaded by the beautiful rising ocean of his fame white as a stream of milk, frost, crystal, the moon, or jasmin; an abode of unlimited merit; praised by all the learned without exception; was this lord the councillor Chandramauļi,—were others fortunate as he was fortunate. His wife was Āchāmbike. With eyes of the doe, with lotus mouth, with full hips and breasts, a perfect beauty, with red lips, the voice of a cuckoo, sandal breath, a flexible slim waist, with long hair like lines of bees, the gait of a swan, and a shell-like neck,—Āchala-dēvi, a happy wife, eclipsed all by her beauty. For her family descent:—The good poet, the Nāyaka with the qualities of a tree of paradise, Chandrāmbike's son Sōvaṇṇa-Nāyaka was her father, her mother Bāchāmbike, Dēsi-danḍanāyaka her senior elder brother. Bammeya-Nāyaka was her junior elder brother, and Māreya-Nāyaka, her sister Chāliyabbarasi, Kāma-dēva her beloved younger brother. Being the daughter of the world-renowned Sōvaṇṇa, Chandramauļi being her husband, skilled in all arts, what other wives in the world could compare with Āchala-dēvi? Another verse describing the affection of Āchala-dēvi and Chandramauļi.

The family of her gurus, of the śrī-Mūla-saṅgha, Dēsiya-gaṇa, Pustaka-gachchha, and Koṇḍakundānvaya, were (with praises) Guṇachandra-siddhānta-dēva's son Nayakīrtti-siddhānta-dēva. His disciple was Adhyātmi-Bālachandra-munīndra.

With desire did she cause to be made in the Belgola-tīrttha the temple of the Jinapati, Pārśva-dēva,—devoted to the lotus feet of Nayakīrtti-yōgīndra's disciple Bālachandra-muni, the faithful Āchala-dēvi. And (on the date specified) the councillor Chandramauļi having begged for it to provide for the worship of the Pārśva Jinēśvara temple which his wife the deer-eyed Āchiyakka had

erected, the generous king vīra-Ballāla granted Bammeyanahalli, to continue as long as the earth and the ocean endure. And what the king had granted, Āchale, - worshipping the two feet of Bâlachandra-munirâja, made over for the famous Jinapati for as long as the four oceans exist. Boundaries. Usual final verses.

And the mahâ-mândalâchâryya Nayakîrtti-dêva caused to be made in Bammeyanahalli a virgin basadi, and having set up Pârshvanâtha, for the eight kinds of ceremonies for the god, made grants of land (specified), together with Mâreya-Nâyaka's son Sôvañña, and all the farmers and subjects, to continue as long as moon and stars.

151

Date about 1200 A. D.

Praise of the Jina-śâsana. Obeisance. Usual account of the Hoysâlas, to Ballâla. King Ballâla was guarding the Lakshmî of universal dominion under the shadow of his white umbrella, emulating the kings of old.

How, Vâdirâja, can I describe your unique qualities and greatness? From the glory of his penance known to all the world as the gaṇadhara of the Kali age, was Mallishêṇa-Maladhâri. Drinking up the ocean of the six schools of logic as a preliminary sip (*apôṣana*), he disparaged Agastya's greatness,— Śripâla-yôgîndra.

His chief disciple Vâdirâja-dêva, in Kumbeyanahalli belonging to his (village) Salya, on the departure (or death) of his guru, caused a virgin basadi called the Paravâdimalla Jinâlaya to be made, and for the eight kinds of ceremonics for the god, and for gifts of food, made grants of land (specified), freed from all imposts. Usual final verse.

The great minister and *sarvvâdhikâri*, the superintendent of ceremonies, Kammatâ Mâchayya and his father-in-law Ballayya granted the tax on oil-mills, to provide for the god's perpetual lamp.

Kaṇḍachcha-Nâyaka's wife Râchave-Nâyakiti's son Kundâda-heggade, by order of Nayachakra-dêva, caused the basadi to be made.

Be it well. The great minister, *sarvvâdhikâri*, the senior treasurer Hullayya's brother-in-law, superintending heggade of the horse, Hariyanâ had the god of Kumbeyanahalli made and presented it.

To Śripâla-traividya-dêva's disciple Padada-Śântisiṅga-paṇḍita, to his son Paravâdimalla-paṇḍita, his younger brother Umeyâda, and his younger brother Vâdirâja-dêva,— Vâdirâja-dêva made grants.

152

Date 1187 A. D.

(The inscription is very much defaced.) The first part is an account, as usual, of the Hoysâlas.

When, (with usual titles), the pratâpa-Hoysala [vîra-Ballâla-Dêva] was ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus feet, (very much defaced) . . . Nâyaka, for the long life, health and prosperity of his own lord vîra-Ballâla-Dêva, made the Kolatûr agrahâra of Amritanâthapura in Kabbuhu-nâd,—and for the daily offerings, perpetual lamp of the god Râmêshvara, the Chaitra, pavitra and other necessary ceremonies, made grants of land (specified). Also shares for seven other gods (named), with the share for the Yajur-vvêda khañdika, and the Bhaṭṭa share,—forming altogether 70 shares for Brahmans of various gôtras, (on the date specified), made them over, with pouring of water, from vîra-Ballâla-Dêva. Boundaries. Usual final verses.

Jâvanî-paṇḍita's poetry. The writing

153

Date 1478 A. D.

Obeisance to Gaṇâdhipati, and to Prasanna Kêśava.

Be it well. (On the date specified), at the time when the mahârâjâdhirâja râja-paramêshvara vîra-pratâpa-Virûpâksha-mahârâya was in the residence of Hastinâvati, ruling a peaceful kingdom:—the senior amara-nâyaka, the great sâmantâdhipati, champion over three kings, gaṇḍa-bhêrunḍa, a lion to elephants, Sâtigrâma Sôvaṇṇa-Vodeyar's house-watchman Maleya-Nâyaka's son Bommeyea-Nâyaka, by order of Sôvaṇṇa-Vodeyar, caused to be built a *gôpura* for the god Prasanna Kêśava of the immemorial agrahâra Amritanâthapura, which is Koletûr, in his amara-nâyakship,—and for the service of that town, buying from all the Brahmans at the price of the time certain lands, granted them to the Brahmans as follows:—For the visit of the god Kêśava at the saṅkrânti, he made a cocoa-nut grove (its boundaries); and in it grants for feeding Brahmans, for a perpetual lamp for the god Râmai, and for a variety of other purposes (specified). Usual final verses.

Chaudôja's son Chaudôja's writing.

154

Date ? about 1200 A. D.

¹⁾ “He cannot be understood, I would know God”,—on his saying thus, without taking notice of any of his relatives, who was like Dore in the world in seeking for the good state? From the weight of sickness, being afflicted with itch (*gajhjhi*), he took the state of *sannyasana* who can describe? standing in penance, he obtained in one moment the better world who was like Dore?

¹⁾ The meaning of some parts is far from clear.

On his going to *svargga*, Maldayya's daughter Lôkabbe, the wife of Punaseyamma, performing worship, and making gifts, set up this stone as a memorial.

155

Date 1670 A. D.

May it be prosperous. Be it well. (On the date specified), when Maisûr Dêva-Râja-Vadêraiya was ruling a peaceful kingdom:—[that merit might accrue] to Basavaiya, son of Doddaiya, *prabhu* of Kânakâranahalli, caused a *dipa-mâlâ* pillar to be erected for the god Chennarâya in the Chennarâyapattana fort. Great good fortune.

156

Date 1663 and 1673 A. D.

May it be prosperous. Be it well. (On the date specified), when the champion over those who say they have titles, Maisûr Dêva-Râja-Vadêraiya was ruling a peaceful kingdom:—Basavaiya, son of Doddaiya, *prabhu* of Kânikâranahalli in Tungaṇi-nâd of the Chennapattana-śîme, had the temple of the god Chandraśekhara built, and performed the consecration service of the feet of the god Chandraśekhara. He also had the temple of Kâda-Basavêśvara built. Great good fortune.

And he granted the village of Biṇḍenahalli for the service of the god Chandraśekhara. And in the year Pramâdi (1673 A. D.) had (the temple) of Gauramma made.

157

Date ? 1658 A. D.

May it be prosperous. (On the date specified), Junjaiya's son Karivîraiya's son Nilaiya's service (a *garuḍa-kambha*).

158

Date ? 1648 A. D.

Be it well. (On the date specified, number and name of the year gone), when was ruling the kingdom:—the being given to Âlûr Bhîma, in the royal business of the Pâtsâha he had the stone-fort built, together with the mathâ, maṇṭapa, pond, well. . . .

159

(Date 1647 A.D.)

(On the date specified), when Dodaiya, prabhu of Kānakāranaballī in Tungaṇi-nād of the Chennapattāna-śīme, was building the stone-fort of Chennarāyapattāna,—Kempaṇa-gauda of Kasulagere, who held the *pārupatyā* under him, built this pond and the stone maṭha.

160

(Date 1588 A.D.)

May it be prosperous. Be it well. (On the date specified), when the champion over those who say they have titles, Kanṭhīrava-Narasarājā-Vodeyaraiya of Maisūr was ruling a peaceful kingdom:—on his giving this Chennarāyapattāna to Dodaiya, the son of Chennavīreya-gauda, prabhu of Kānakāranahalli in Tuṅgani-nād of the Chennapattāna-śīme,—in the service of the Turuka-rāja, he built the stone fort, built the ? bastion for cannon, built a temple of three aṅkaṇas for Rāmēśvara, set up a two-headed Basava, and in front of it built the pond; built the western maṭha with the pond, built a temple of three aṅkaṇas for the goddess, and in front erected a swing; in the tank he erected Gainge Basava; in the evening maṭha set up the image of the god, and built the pond; in the tiger-face chāvadi set up images of his family-gods Kārttavīrēśvara, Bhadrakālamma and Āchalēśvara. Great good fortune.

161

(Date 1181 A.D.)

Praise of Śambhu. The stream of the holy Gaṅgā falling from his matted top-knot, his broad chest bent to enjoy the contact of the breasts of the Mountain-daughter, Iśa, the moon-crested, whose fame fills the whole earth, may he now be favourable to Māchi-Rāja and grant prosperity to Śāntala-Dēvi as long as sun, moon and stars endure.

Royal descent (*rājānvaya*). Usual genealogy of the Hoysalas, to Ballāla. Of the kings who had previously taken the renowned fort of Uchchaṅgi, who captured it like the unassisted hero, the Śāṇivāra-siddhi, Giridurggamalla, Ballāla?

Be it well. When, (with usual titles, including) a wild-fire to the forest of the Chakrakūṭa fort, a thunderbolt to the rock the skull of Kaṭapāla, punisher of the pride of the mighty fierce Pāṇḍya champion,—with these and many other titles, the pratāpa-Hoysala vīra-Ballāla-Dēva was in the residence of the royal city Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets) was the minister Mâchi-Râja, whose son was Mâra. Mâchi-Râja's wife was Šântala-Dêvi. To Dêvi-mayya's son Chandimayya's wife Châmale was Šântala-Dêvi born, Bomma-dêva being her younger brother and Râma her elder.—She caused to be built in Koletûr, the famous Mâchi-Râja's wife, the great Šântisamudra tank.

Be it well. The great minister, chief of the accountants, senior dañdanâyaka Machaiya's wife the dañdanâyakiti Sâtavve (on the date specified) set up the god Šântalêśvara, and washing the feet of Šântiśakti-guru,—son of Rêchaśakti, son of Kalyâṇa-śakti, âchâryya of Kali-dêva of Boppana-bhaṭṭa's Bichavalli, north of the Heddore,—made grants of land (specified). And various gauḍas (named) and all the people granted certain dues (specified) to provide for the perpetual lamp. And heggade Gaṇapaiya for one perpetual lamp granted the tax on oil-mills. These gifts all the people and Gaṇapaiya will protect. Usual final verses.

To Hariyôja, son of Sômôja of Âsandi, for making the temple of Sâtêśvara and two copper sâsanas, was given certain land (specified).

162

Date 1177 A. D.

Be it well. (On the date specified), Râjeya-Nâyaka, *pattigâra* of Koletûr, fighting in the destruction of the town in his jurisdiction, gained the world of gods. His eldest son Bâcheya and other sons (named) set up this vîrakal on account of the distinguished government of their father.

163

Date 1642 A. D.

Obeisance to Šâradâ and the guru. May it be prosperous. Praise of Šambhu. Be it well. (On the date specified), when Kan̄thîrava-Narasa-Râja-Vadêraiya of Maisûr was ruling a peaceful kingdom:—Chenna-Vadeya, son of Dodaiya, *prabhu* of Kânikâranahalli in Tuṅgani-nâd of the Channapattâna-sthala, set up (the god) Gaṅge Basavêśvara, and built the maṇṭapa. Great good fortune.

165

Date 1648 A. D.

Be it well. (On the date specified), when the champion over those who say they have titles, Kan̄thîrava-Narasa-Râja-Vodêraiya was ruling a peaceful kingdom:—when this Chennarâyapatna-śime was given to Dodaiya, son of... gauḍaraiya... of the Belli-kula, Alûr Bhîma..., *prabhu* of Kânikâranahalli in Tuṅgani-nâd of the Chennapattâna-sthala, in the royal business

of the Pâtsâha of Vijeyapura, he caused the stone-fort to be built, and set up the mathâ, mañṭapa, evening mathâ, pond, well, Basava pillar, swing, and images of gods. Great good fortune.

166

Date 1186 A. D.

(The first part is gone.)

To the beautiful Gaṅgavâdi like the face was , on which Moneganakat̄ta, the suburb of this Diṇḍigûr, was like the ornamental wafer-spot (on the forehead). In Moneganakat̄ta the lord Râma-Dêva caused a lofty Jina temple to be made, which touched the sky like the chain of the golden mountains.

The line of its gurus was as follows:—Nayakîrtti-siddhânta-chakravartri's disciple, Adhyâtmika-Bâlachandra-munirâjêndra, his eldest disciple muni-Mêghachandra, lights of the Postaka-gachchha, Dêshika-gaṇa, and Kondakundânâvaya.

(On the date specified), the Banavase agent Mottada-Nâyaka, the gaṇḍas and prabhus of the Diṇḍiyûr vr̄itti, and the Meli thousand,—for the eight kinds of ceremonies for the god Śântinâtha, temple repairs, and gifts of food to ḥishis, made grants of land (specified), freed from all imposts, with pouring of water, to Mêghachandra-dêva.

167

Date 1519 A. D.

(Nâgari characters.)

Corresponds word for word with Hassan No. 6 above, down to "Hêmâchala to Sêtû".

(On the date specified¹⁾), in the presence of Virûpâksha on the bank of the Tuṅgabhadrâ, to Basavâ-dîkshita of the Jâmâdajna-Vatsiya-gôtra, Âśvalâyanasûtra and Rik-śâkhâ, guru to both the king Iṣvara and the king Narasa, and also performer of all the ceremonies of the *vâjipêya* and other great sacrifices for vîra-Nrisimha and Kriṣṇa-Râya in succession, âchâryya of the *sûri-lôka*, the son of Raṅgu-yajña, having crossed over to the farthest shore of grammar, logic and philosophy, was given the village of Saṇaba, (its boundaries) situated in the Âtakûr-sthala of the Hoysana-nâd, in the Ghanagiri kingdom, together with all rights and ceremonies as usual.

And Basavâ-dîkshita, taking the management of the village, formed it into 27 shares, and reserving 8 shares for himself, gave the remainder to Brahmans and the gods. (Here follow details of the shareholders.)

This copper śâsana was composed at the command of Kriṣṇa-Dêva-mahârâya, with soft expressions, by the treasury of the glory of great poets, Sabhâpati.

¹⁾ Kâmadhênu-mahâdânê gô-dvâdaśyâm mañâ-tithau.

Mallana's son, the carpenter Vîranâchârya, wrote (or engraved) it. Usual final verse.
(signed, in Kannada)—śrî-Virûpâksha.

168

Date about 1670 A.D.

May it be prosperous. Dêva-Râja-Vadêraiya of Maisûr made a grant of Biñdênahalli for the incense, lights, offerings, decorations and festivals of the god Chandraśekhara of Chennarâyapaṭṭana.

169

Date ? 1106 A.D.

Be it well. When it was continuing for the promotion of long life and prosperity as long as sun, moon and stars¹⁾:—

When the favourite of earth and fortune, the mahârâjâdhirâja Tribhuvanamalla Châlukya Vikrama's kingdom was extending on all sides:—(on the date specified), when, (with usual titles), Tribhuvanamalla Poysala's kingdom was extending on all sides:—

Be it well. Entitled to the five big drums, bee at the lotus feet of Mahâdêva, Châlukya ornament, glory of the Châlukya-kula, sun to the lotus the Châlukya-kula, guardian of the country, (with other epithets), was Bâcharasa. May long life, wealth, fame, dignity and valour ever remain settled on Bâchiga, as long as the ocean, earth, sun and moon endure. Verses in his praise. The devotee of Îśvara, holding Mahêśvara supreme, the famous son of Muddamarasa, as a permanent resting place for ascetics, gave a tank.

170

Date 1231 A.D.

When the king Ballâla, with sun-like glory, and fame whiter than the autumn moon or jasmin, was ruling the ocean-girdled earth, Hari was at leisure to sport with Lakshmî without interruption, the abode of the quality of *satva*, his body the dark colour of musk. His son, the king Narasiṅha, ruled the whole world, a Yama to the Kâdava Âryama, the establisher of Chôla, his valour like a wild-fire, a thunderbolt, or a submarine fire (respectively) to those who took refuge in the three kinds of fortresses.

The puri named Mallikârjjuni is distinguished in that whoever having forgotten what he had learned goes there, Vâṇi restores to him his knowledge. And the Brahmans there, knowing the reports of evil times, resort to the presence of Kêśava in order to ensure prosperity as long as sun, moon and sky endure.

¹⁾ This first sentence has no apparent connection.

Be it well. When vīra-Nārasimha-Dēva was ruling the kingdom of the world:—(on the date specified), all the Brahmans of the immemorial agrahāra Mallikārjunapura, which is Dīṇḍigūr, considering that the former division was not equal, had the wet and dry fields of the villages measured by agents, and agreeing among themselves, on the principle that all were equal and should share alike, made the following permanent settlement of the desired shares (*icchhhā-vritti*). Here follow the number of shares allotted to each village (named); altogether 158 shares. All those who have permanently agreed to this settlement, if anything should befall from the act of God or from the inroad of wild tribes, cannot excuse themselves saying it is not equal. In whatever village any sale or gift takes place, this settlement is not to be transgressed.

171

Date 1651 A. D.

Be it well. (On the date specified), when Dodaiya of Kānikaranahalli in the Chennapattana-śīme, and Kaṇṭhīrava-Narasa-Rājaiya, held the *havāla* of the Chennarāyapatna-śīme, Nāgabhaktaiya set up (the god) and built the maṇṭapa.

172

Date 1209 A. D.

(*Nāgarī characters.*)

Ôm. Obeisance to Gaṇapati. Usual account, in Sanskrit, of the rise and genealogy of the Hoysalas, to Ballāla.

Be it well. When, (with usual titles and other epithets), the pratāpachakravarti Hoysala vīra-Ballāla-Dēva, having subdued all kings, was in the royal city (*rājadhāni*) named Vijayasamudra on the bank of the Tungabhadrā, protecting his subjects in peace:—

His chief minister was Paṇḍita-dāṇḍinātha. May Īśvara protect him. His mother was Umā-dēvi, his father the king Ballāla, and Paṇḍita was their son. Praises of his valour as a general of the army, stating that with his sword he chopped off the heads of the enemies' elephants and made a *satra* for the Bētālas, while with the blood he shed he made as it were a water-shed for the Bhūtas. May the Yadu king's councillor Paṇḍita-dāṇḍinātha live as long as moon and stars. Praise of his liberality, his five fingers being like the five trees of plenty, no one was ever equal to him or ever will be.

Thus adorned with so many unparalleled good qualities, Paṇḍita-dāṇḍinātha, when, doing obeisance to his lord Ballāla-Dēva, he begged for the village of Dīṇḍugūru in order to form an agrahāra, the king also was favourable to it.

The description of the village by learned men acquainted with it is here given in the Karnâta language. (Here follow the boundaries at great length.) This village Pândita-danqâdhîshvara, (on the date specified), at the time of an eclipse of the moon, granted with the usual ceremonies to Brahmans of many gôtras, 155 Brahmans. The first rent of the agrahâra, including tribute, is 100 nishka; out of which 18 nishka are assigned for recital of the Vêdas and *bhaṭavrittî*. Usual final verses.

(signed) śrî-Vîra-Ballâla-Dêvasya.

Date 1220 A.D.

Be it well. Of the 100 nishka which the king vîra-Ballâla had fixed for the first rent of the great Dîngûr agrahâra, his son, the pratâpachakravarti Hoysala vîra-Nârasimha, (on the date specified,—18th April) at the time of his celebrating the festival of his coronation, made a grant of 25 nishka, leaving 75 nishka as the amount payable to the government. Praise of the king.

(signed) śrî-Vîra-Nârasimha-Dêvasya.

174

Date ? 1500 A.D.

(The first part is much defaced.)

May it be prosperous. (On the date specified), Narasaṇṇa-Nâyaka ? made an agreement with Yâjimalla-Nâyaka Siṅgapa-Nâyaka having heard and informed Annyappa-Nâyaka, . . . pa-nâyaka made a grant of the wet land and dry land of this Kariyamârenhalli, together with the customs, loom tax, marriage tax, import duties, export duties, . . . dues on horse-gram, ragi, oil, ghî, salt-pans, and all other taxes whatever they may be,—in order that merit may accrue to Kriṣṇa-Râya, and that everlasting increase of happiness may be to ourselves. Usual final verses.

175

Date 1399 A.D.

In order that much increase of kingdom may be to the mahârâjâdhirâja râja-paramîśvara vîra-pratâpa Harihara-mahârâya, the Râyi-settis of the customs dues by both roads, by order of Lakhaṇṇa-Voḍeyar, to provide oil for the perpetual lamp of the god Chennakêśava of Âneganakere, made a grant of the 11 varaha 12 haṇa realised from the old *godage*, included in the customs dues paid by the oil-mongers as oil-mill tax,—and caused a stone sâsana to be written. Usual final verses.

176

Date ? 1399 A. D.

(On the date specified), for the god Chennakēśava, Kēti-Setṭi, son of Telli-Setṭi of Ātakûr, gave to the hands of Nambi Mādaṇṇa 3 haṇa, from the interest of which to provide one light as long as sun and moon endure.

177

Date ? 1422 A. D.

(On the date specified), the enclosure wall of the god Chennarâya of Ānekere having fallen down, Nu... Nâyaka's younger brother Bayirappa-Nâyaka.....

178

*Date ? 1442 A. D.**(Nâgari characters.)*

(On the date specified), in accordance with Uttaṅka's saying in the Sâma-vâda, the *ghatikâ* was established. Pañchikêśvara... (rest effaced).

179

*Date 1190 A. D.**OR. Manohara*

May the god Sundara-Kêśava, the lord of Lakshmi, protect you, whose arms are like jewelled pillars supporting the roof (*valabhi*) of the three worlds. May the Boar,—which lifted up the Earth as if a parasol for Śrî, the ocean being like its fringe, and his right tusk its pearl-set handle,—ever protect Giridurgga-malla.

Usual account of the rise and genealogy of the Hoysalas, to Ballâla. Of Bitṭi-Dêva it is said that he broke the bones of the Mâlava Chêra Kêraḷa Noḷamba Kadamba Kaļinga Vaṅga Baṅgâla Varâla Chôla Khasa Barbara Oddaha and other kings, and brought them into submission to himself. In the agrahâras he gave, he performed sacrifices that troubled Indra lest there should be a hundred, erected temples which made the deities think the constellations around Meru had fallen there, and built tanks at which the sun was bewildered as to how the ocean had come there. Of Ballâla it is said he was a lion to the lusty elephant the Mâlava king, uprooter of the Gûrjjara king's kingdom, putter down of the pride of the Āndhra king, a thunderbolt to the rock the Āhira king, a râṇa-bhairava to the Varâla king. Praise of his valour. In order further to sow the seeds for the growth of his glory, this emperor of the south prepared the ground by his conquest, and from Soratûr as far as Belyola made it fit for being turned up by the plough-shares of the cultivators, having manured it with the bodies of the myriad brave warriors of the Sêvuna army.

The king who was a Giridurgga-malla to his enemies, was it only one or two fortresses that he hastily took?—Virāṭa-rāja's city, Kuṛugōḍu, the Mātaṅga hill, Dhorevādi, Gutti, Guttavolalu, Uddhare, Kālaḍi, Bandaṇikke, Ballare, Soraṭūr, Erambarage, Hāluve, Mānuve, Lokkigondi.

Be it well. When, (with usual titles), the niśšanka-pratāpa-chakravarti Poysaḷa vīra-Ballāla-Dēva was in the residence of the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, (with various epithets, including) a jewel in the council of the emperor of the south, dāṇḍādhiṣa of the circle of ministers, was Mācha. His further praises, styling him the śrikarāya-praudha-pradhānam, Māchi-Rāja. Of the Karṇṇāṭa-kula, which is like splendid earrings to the three worlds, do not glorify this one, that one, or the middle one as a purifier, in the council of Māchi-Rāja. To describe his descent:—Causing eestasy in the lady the Chālukya kingdom, an ornament of the Vaśishṭha-gōtra, a moon to the water-lilies the eyes of his wife Gauri, was the lord Ruddimayya, a chief in the army. His son was Rāma-dēva, whose wife was Rājala-dēvi. And they had three sons, Mācharasa, Nāraṇa-dēva and Rudra. And Mācha's sons were Kiṣṭiya-Rāma, Siripayya, Nāraṇa-dēva, and Kēśirāja.

The great minister, (with other epithets), sarvādhikāri, chief of the karaṇas, head-jewel of the Rig-vēda, friend of poets, worshipper of the lotus feet of the god Prasanna-Kēśava,—the śrikarāya-heggade Māchayya, (on the date specified), made a grant in Āneganakere, otherwise called the Kēśavapura agrahāra, in Kabbuhu-nāḍ, of 2 haṇa per 100 gadyāṇa of the 350 the fixed first rent, as a sēse-māṇya and ḫvata-kdrunya, to continue for ever, and made it over to the Brahmans (possessed of all the usual ascetic virtues), in the presence of the god Vajrēśvara, doing worship to their feet, and with pouring of water from the hand of vīra-Ballāla-Dēva. (Here follow details of the boundaries etc. of the village.) These Dāsaṇṇa wrote with the approval of the four (boundary) villages. Usual final verses.

Jannayya's poetry; Dāvaṇṇa's writing; Mallōvaja's engraving.

180

Date 1252 A. D.

(Nāgari characters.)

Ôm. Obeisance to Śiva. There was the Hoysaḷa king, the ornament of heroes, the king Nārasimha, son of king Ballāla; (his praise). His son was Sōyi-Dēva; (his praise). A distinguished Bharadvāja was Mallaṇṇa, who had two sons, Appaṇṇa and Tikaṇṇa, through the favour of Sōmēśa. The farther particulars are written in the Karṇṇāṭa language.

Be it well. Into the hands of (with usual Chālukya and Hoysaḷa titles, including) the uprooter of the Makara kingdom, the displacer of the Pāṇḍya

kingdom, the setter up of the Chôla kingdom,—the niśśaṅka-pratâpa-chakravarti Hoysaļa vira-Sômêśvara-Dêvarasa,—Siṅgayya, son of Vishṇu-dêva of the Vasishṭha-gôtra,—of the 350 gadyâṇa finally fixed by the śâsana formerly given, for the rent, together with all the *bali*, of Âneganakere in Kabbu-nâd,—in the year Sâdhâraṇa, etc., paying a *sese* (or gift), obtained a remission of 30 gadyâṇa from the date of the eclipse of the sun in the month Vaiśâkha of that year. And in the year Paridhâvi, etc., Appaṇṇa and Tikaṇṇa paid to Sômêśvara-Dêva a *sese* and obtained remission of 40 gadyâṇa from the year Virôdhikrit. Altogether 70 gadyâṇa. From that year therefore for ever the rent finally payable, including all the *bali*, is 280 gadyâṇa. Benedictions and imprecations.

(signed) ūrî-Vira-Sômêśvara-Dêvarya.

181

Date 1205 A. D.

Be it well. When, (with usual titles), the niśśaṅka-pratâpa-chakravarti vira-Ballâla-Dêva was in the camp (*bîdu*) of Hallavûr, ruling the kingdom of the earth:—the great master of robes, Herguna..chaya, when collecting the *bâla-pâna* (? child-tax) of the Holeyas, granted the *bâla-pâna* of the Holeyas of Sâgatavalli for a perpetual lamp for the god Lakshmi-Nârâyaṇa (on the date specified), to continue as long as sun and moon endure. Usual final verses.

183

Date about 1280 A. D.

The great minister Perumâle-Dêva-danṇâyaka made a grant of land (specified) for the god Pañchikêśvara in Vijeyamâdhavapura, which is Kundûr. Usual final verses.

184

Date 1209 A. D.

Praise of Šambhu. Śâsana written by sê nabûva Sômeya, son of....

Be it well. When, (with usual titles), the capturer of Talakâdu Koṇgu Nangali Koyyatûr Tereyûr Ko.. Nonambavâdi Uchchangi, Huligere Banavâse Hânuṅgal Beluvala and [Hala]sige, with the seven component parts of the government of all the chieftains,—Vîra-Gaṅga Hoysaļa Vishṇuvarddhana Biṭṭi-Dêva's son Vishṇuvarddhana Nârasingha-Hoysaļa-Dêva's son Vishṇuvarddhana Kumâra-vîra-Ballâla-Hoysaļa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—

(On the date specified), Dēkaya-Nāyaka, (? son of) Mâcha-gavunda of Kêrahalli, for the Mûlasthâna god, made a grant of land (specified), washing the feet of Tumbeya-jîya.

And Umeyâdi, wife of the betel-bearer Hołaleya, having set the liṅga of the god Kuruvanḍeśvara under the Benne tank, various persons (named) made a grant of land (specified) for the god to Tumbeya-jîya's son Sômarâsi-paṇḍita. And Arala of the customs granted the oil-mill tax for the god. Usual final verses.

Various persons (named) [? made a grant to] Nâgôja.

And the piriy-arasi Mahâdêviy-arasi's son, heggade Mahâdêva, made a grant of land (specified) for the god Kuruvanḍeśvara, washing the feet of the temple priest Tumbeya-jîya.

185

Date 1650 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous. Praise of Śambhu.

Be it well. (On the date specified), at the time when the master of the city of Maisûru, champion over those who say they have titles, Beṭṭa-bhûvara's (or king Beṭṭa's) son Kaṇṭhîrava-Narasa-Râja-Vâder was ruling Śrîraṅga-paṭṭana:—And the agent for that Narasa-Râja-Vâdeyar's affairs, Kôṭûrayya, was ruling Sâtigrâma;—for the god Gôpâla, the chief god of gods, the universal lord of gods, which he had set up in Âṇi-Bâgûr belonging to that village, he erected a *nava-raiga-paṭṭasâle*, and an enclosure wall, and promoted a work of merit. Usual and other final verses, including the dialogue between Indra and the Chaudâli woman. Obeisance to Gôpâla-Krishna.

The temple erected in this manner was begun by Liṅgaiya of Yaḷavandûr. This *nava-raîga*, enclosure wall, *paṭṭasâle* and all the other work of merit was carried out by Kôṭûrayya's son Nañjaiya. In this he was assisted by the sânahôgas of the place, Nâriyapaiya and Chikkarasaiya, and the palace sênahôgas Mailâraiya and Gôvindaiya. To Basavaiya who built the temple,

.....

186

Date 1143 A. D.

Praise of Śambhu. Vinayâditya's son Ereyânga had three sons, Ballâla. Vishnu and Udayâditya. Of them Vishnu's valour was as follows:—Talemale Koṅgu Naṅgali Virâṭa-pura Taṭakâdu Koyatûr, the mighty Kañchi, Râyapura, ? the inner hills, Koṅkaṇa, ? Cheṅgi, Mâlava, the pleasant Chakragoṭṭa, the Tuļu country, he took without effort, by the might of his arm. He seized Taṭakâdu, tossed up Koṅgu and caught it in his hand, with all his limbs he

caught hold of Chôla's territory and took tribute from foreign countries. First taking into his arms the Lakshmi of the Hoysâna kingdom which he inherited, as his power increased he imposed his commands on all the points of the compass, and capturing Tałakâdu, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaiñša, the king Vishṇu. Praise of the beauty of his wife Lakshmala-Dêvi, and of his wife Sâtala-Dêvi. To Vishṇu and Lakshmi was born Nârasimha; (his praise). His wife was Mahadêvi.

Be it well. When, (with usual titles), pratâpa-Hoysâla Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom:—Dâvapaiyâdaññâyaka's fame was as follows; (his praise). His wife was Lakshmi-dêvi. Praise of Kêśava and his wife Daññala-dêvi. Praise of Dâva-danḍâdhipa, and of Kañchala-dêvi and Chanḍiyakka. Praise of heggade-Nâgimayya and his wife Mâkavve. Dâva-danḍanâyaka's wife was Kâchavve. Praise of Bâgiyûr Sivaneya-Nâyaka and Mâdeya-Nâyaka who was his son. Praise of Bâgiyûr.

Be it well. (With various epithets) Sôvarasa-heggade and Mâkavve-heggaditi, with their son Dâvarasa and Sivaneya-Nâyaka,—Dâmi-Setti and all the subjects and farmers of the twelve villages of Bâgiyûr, and all the townspeople being present,—on the date specified), made a grant of land (specified) for a perpetual lamp for the god Nâgêśvara, washing the feet of Sôma-bhatta. Usual final verses.

187

Date 1530 A. D.

Be it well. The original temple of the creation of all the three worlds. Praise of Śambhu.

When, for the god who is the master of the three worlds, in Vidyânagari, the worshipper of the lotus feet of the god Achyuta-Nârâyaṇa, Achyuta-Râya-mahârâya, was ruling the kingdom in peace and wisdom,—the glory of the râya who protected the daily worship of that great god was as follows:—

Be it well. (On the date specified), the rod in the right hand of the mahârâjâdhirâja râja-parameśvara vîra-pratâpa, champion over the mustaches of the earth, Kathâri-Sâluva Achyuta-Râya-mahârâya,—the mahâ-sâvantâdhîpati, *gandha-bhêrunḍa*, unshaken warrior, unassisted, brave, single-handed hero, Sôlûr Basavappa-Vadeyar's son Krishṇappa-Nâyaka, and the agent for his affairs, Harihara Liṅgaṇṇodeyar,—in the presence of the agent for Sâtigrâma, Krishṇappa-Nâyaka,—that Liṅgaṇṇodeyar having taken over charge of that Sâtigrâma-śîme:—when he was ruling Sâtigrâma, Liṅgaṇṇodeyar, for the daily service of the god Lakkanâtha of Dêvarahalli in the Kuruvâṅka-sthala of the Sâtigrâma-śîme, the offerings, perpetual lamp, decorations and illuminations, granted that Dêvarahalli as a pura for the god, marking out the boundaries

with stones. Here follow details of the revenue from the village and how it is to be expended for the god. Then follow names of those appointed as managers, and names of those who caused the grant to be made. Usual final verses.

Be it well. Born in the family of Viśvakarma, the architect of the three worlds, Viśvanātha,—the son of Basavāchāriya, who was the son of Vodeyappayya, considered to be the Jagad-guru,—engraved it (*hoida*).

189

Date 1088 A. D.

Be it well. When, (with usual titles), Narasiṁha-Hoysala-Dēva was ruling the kingdom of the world:—(on the date specified), Paṇḍuya-gavuṇḍa, son of Bettā-gavuṇḍa of Pavagondanahalli attached to Rāgiyūr in the Kirunado Ten, built a tank in Chatṭakurugana-māraḍi, made a temple, and in the name of his mother set up the liṅga of the god Chōlēśvara. Then follow names of donors for the temple. Usual final verses.

190

Date about 1290 A. D.

The inscription is very much defaced. It relates to a grant of lands made by Perumāle-dāṇḍāyaka to the Brahmins of Kundūr, for whom he constructed a tank named Perumāle-samudra, and set up the god Pañchikēśvara, the scale of expenditure for maintaining whose worship by the Brahmins is laid down. Usual final verses.

191

Date 1168 A. D.

Praise of Śambhu. When, (with usual titles), Hoysala vīra-Ballāla-Dēva and Mahadēviy-arasi were ruling the kingdom of the world:—all the subjects, farmers and heggaḍes of Kundūr (on the date specified) made grants of land (specified) for the god Mallikārjuna. Usual final verses.

193

Date 1537 A. D.

Stone erected in the time of Lakkaṇa-Gaṇḍa, son of Kariya-Gaunda. [In the reign of] Achyuta-Rāya, (on the date specified), Kereya Timmarasaya and Paruse-Nāyaka's (son) Timma-Nāyaka granted Aṅkēnahalli to the farmers of Saulagaula-sthala, as an *umbali*. Usual final verse.

195

Date ? 1398 A.D.

Be it well. (On the date specified), when Harihara-nâtha was ruling the kingdom of the world:—in the war between ? Daññalâ-dêvi and Râmanâ Hemâdi, Boraya-Nâyaka fell in the fight at Marayavûru. A *bîra-gal* was erected for him ? at a cost of 12 ga. Made by âchâryya Guṇdôja.

197

Date 1223 A.D.

Praise of Šambhu and the Boar.

Usual account of the rise and genealogy of the Hoysâlas, to Ballâla's son Narasiṁha, who is described as the destruction of the Magara king, the saviour of Chôla. Obeisance to Šiva.

His fame spread to the four oceans and his commands were worn as garlands on the heads of all kings beyond the points of the compass, when raised to the throne, he mounted and sat upon it, the hundred-fold hero Nârasimha, the glory of the Yadu-kula, the light of the Sôma-van̄sha. A royal swan in the lotus-pond the council of that Nârasimha-Dêva was Amita-chamînâtha, a Hanuma among râya-daññanâyakas. He had the brave Ballâla as his grandfather, sprang from the pure womb of Padmâmbikâ, and his father was born in the line of the famous Kâṇṇva, the Bhâradvâja. He had three brothers,—Vâmarasa, Lakumarâsa and Amara-daññâdhîsha, and of those three, the eldest, Vâmarasa begot the son Amita-chamûpa. His string of names was as follows: (a great number of epithets are given, including) mahâ-prachan̄da-daññanâtha, head-jewel of the Vâji-van̄sha, Boppa's warrior, Hanumanta in pounding heroes,—Amita-chamûpa, long may he live. So great was his liberality that the tree of plenty was put to shame and did penance to recover its reputation; (details given of the penance). Praise of his bravery. Amita, the king Narasiṁha's pounding (*pêshana*) Hanuman, in valour and bounty having established his fame from Hima to Sêtû,—from that father his son acquired the renown of valour,—Ballâla-daññâdhîpa. Amita was like the discus weapon of Narasiṁha, and Ballâla-dêva like its cutting edge. Farther praises in the same strain, stating that father and son were the chief supporters of the king. And Vâmarasa's son Amita-daññanâyaka Hanuman erected in Sivara a temple for all the gods such that it seemed as if a creation of Aja, Hari and Hara.

Description of the ocean. In the earth surrounded by the ocean is Jambûdvîpa, in the middle of which is Mêru, south of which is the pleasant Bhâratavarsha. In it is the Kuntala-dêśa, in which, by nature a cow of plenty, is the Hoysala-nâd; its praises.

Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the displacer of Pândya, the establisher of the Chôla kingdom,—the nissaîka-pratâpa-chakravarti Hoysala vîra-Nârasimha-Dêva, by his victorious expedition to the east, in the enjoyment of a wealth of elephants, horses, jewels and articles never before acquired, was in the residence of his own royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, the great minister, head over seventy-two officials, lord of all wealth, a Rêvanta in riding vicious horses, râya-dañḍanâtha, pêshaña Hanumanta, worshipper in his heart of the feet of the god Amritanâtha,—Amitayya-daññâyaka, having formerly done homage to the feet of the pratâpa-chakravarti Hoysala vîra-Ballâla-Dêva and received in the Nirugundavritti of the Hoysala-nâd, and established there an agrahâra of 42 shares,—freeing that Sivara, with its hamlets (named), from all imposts, removing the former tenants, and paying 20 gadyâna for the first rent, he obtained from the hand of the emperor a copper šâsana, and made them over to the Brahmans. On which those Brahmans set apart two of the villages (named) for the daññâyaka, to be maintained as a *kodage*, and the remaining villages with the old town were given to them.

And those Brahmans assigned the first payment of 20 gadyâna fixed by the šâsana, to provide for the offerings, decorations, illuminations, Chaitra, pavitra, and temple repairs of the gods Amritêshvara, Vâmêshvara and Lakshmi-Nârâyana which they had set up in the temples they caused to be erected in the middle of the agrahâra, and doing homage to the feet of the pratâpa-chakravarti vîra-Nârasimha-Dêva, (on the date specified), in the presence of the gods Vajrêshvara and Sômanâtha, obtained the grant with pouring of water from the emperor vîra-Nârasinîha-Dêva, and made it over. Boundaries of the villages. Usual final verses.

198

Date about 1130 A.D.

Praise of the Jina šâsana. Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet,—Be it well. (With usual titles), the capturer of Kôngu Naigali . . . Talakâdu Banavâso and Hânungal, the strong-armed Vîra-Ganga Vishnuvarddhana-Poysala-Dêva (his praises, much defaced). When he was ruling the kingdom in peace and wisdom:—Dwellers at his lotus feet, two affectionate brothers like Bhîma and Arjjuna or Lava and Kusha, were Mariyâne and Bharata-râja dañḍâdhipas; (their praises). Mariyâne's wife was Jakkanabbe. Their sons were Bharata and Bâhubali. To describe them;—

To perggade Mâchirâja and Marudêvi was born Châmale. That Châmiyakka's brothers were Chaunđa and Bûchiyaña. On Nayakîrtti going to the sky, Châmiyakka made many gifts and performed works of merit. And securing the fame that none before were like her in the Bhâradvâja-gôtra, that Châmale gained glory as the Jinâlaya of Tagadûr rose up like the starry mountain. And for the eight manner of ceremonies of the Jina worship, for gifts of food to the munis, and for repairs of that Jina chaityâlaya, Sôba-Gaunđa's sons Râya-Gavuñda and Mallaya-Nâyaka made grants of Tagadûr and Bammaguñta for the *basadi*, to continue as long as earth, sun, moon, stars and Mêru endure. And for the Jina worship Râya-Gavuñda gave the land at the *kôdi* to Kalyânakîrtti-munipa. Also other grants. Kalyânakîrtti's praise. Usual final verse.

199

Date 1139 A. D.

Be it well. When the mahâ-maṇḍalêśvara Tribhuvanamalla, capturer of Tałakâdu Koṅgu Nangali Gaṅgavâdi Noḷambavâdi Banavase and Hânuṅgal, the strong-armed Vîra-Gaṅga Hoysala-Dêva was in the camp of the royal city (*râjadhâni*) Baṅkâpura, ruling the kingdom of the world in peace and wisdom:— for the temple of the god Nârâyaña which the Chaṅgâlva king's *purânika* Janârddana-bhaṭṭa had erected in Ananti, (on the date specified), he of his favour made a permanent grant of 10 gadyâṇa from the fixed rent. Here follow several signatures, one in Grantha.

200

Date ? 1139 A. D.

Be it well. With titles as above, Vîra-Gaṅga Hoysala-Dêva, on the application of the Brahmans of Ananti, for the *mâṭa* of the Nârâyaña temple erected by the Chaṅgâlva king's *purânika* Janârddana-bhaṭṭa, granted 10 *hon* a year from the fixed rent of their town. These *hon* you should pay without opposition and without keeping back, with the first payment of rent. The payment should be from the first day of the order (*patthale-padiya-devasam*).

201

Date 1608 A. D.

May it be prosperous. Be it well. (On the date specified), Besaki Timmappa-Nâyaka's son Anâti Tirumala-Nâyaka erected a *dîpamâle kambha* for the god Lakshmîkânta.

202

Date 1651 A.D.

May it be prosperous. Be it well. (On the date specified), when Narasa-Rāja-Vadēr was ruling the peaceful kingdom of the Maisūr-country:—and [Do]ḍaiya, son of Chennavīraiya, prabhu of the Tungani-sthāla in the Chennapatna-śime, was holding the havdī of Anāti,—Lakkaṇaiya and Chandaiya set up ... for the god Sōmēśvara of Anāti.

203

Date 1223 A.D.

His two feet revered by the crowns of celestial, serpent, aerial, and mortal kings; the preserver of the gods; to the world-renowned king Sōyi-Dēva, may the unfading form, the god Vīra-Lakshmī-Narasimha, ever grant uninterrupted festivals.

Usual genealogy of the Hoysalas, to Narasimha, the son of Ballāla and Padmala-mādēvi. He is said to be a sun to the lotus the Chōla-kuļa. His forcible capture of Adiyama, Chēra, Pāṇḍya, Makara, and the powerful Kāḍavas, why should I describe? Describe how he lifted up Chōla, brought under his order the land as far as Sētu, and pursuing after the Tri-Kaliṅga kings, penetrated their train of elephants, displaying unequalled valour,—Narasimha-Rāya. His farther praises. To him and to Kālala-Dēvi was born Sōyi-Dēva or vīra-Sōmēśvara-Dēva; his praise.

In the splendid royal palace of the great Nṛisiṁha, chief of the *karayus* was Viśvanātha, an ornament of the Brahman race, whose ancestral birthplace was in the world-renowned Belyoļa, in its chief village Lokkagundi. In it, to the Māligeya, of the Vaśishtha-gōtra, Rāyaraśa, and to Chāmaṇve was born a son īśvara-dēva, whose wife was Chāgale. Their sons were Rāyaṇa and Viśvanātha. That Rāyaṇa's wife was Muddavve, and to this couple were born īśvara-dēva, Gōparasa, Viśvanātha, and Dēvaṇa,—who in course of time became ornaments in the council of Narasimha. Having taught the king Nṛisiṁha letters and accounts, and made him proficient in arts, īśvara-dēva gained a position equal to that of the best generals. His junior, Gōpaṇna, in display of learning, good qualities, in modesty and character was always considered the elder. The second to him, as if stringing garlands for Bhāratī was his chief pleasure, could write the letters with both hands, and go through a hundred *avadhūnas* (or mnemonic feats), so that the learned men who examined him nodded their heads, and even in his games as a boy he showed unusual attention and diligence, this chief among the karayus, Viśvanātha. When the king Narasimha made him the chief karayam, as a return for his kindness, he made success his chief aim, and attained to fame.

The king having given it him with pouring of water, he received Kembâla, and with great festivities made it the village of vîra-Lakshmî-Narasimha. And having set up (the god) vîra-Lakshmî-Narasimha, built for it a temple. And obtaining wealth, for the learned, dependents, guests, and those of high caste, he constructed in the agrahâra large tanks like the seven seas, and built in the middle the Vishnu temple.

And that Viśvanâtha-dêva's wife Gauri bore to him the sons Râya and Narasimha. And to his father's younger brother Viśvanâtha-Dêvaṇṇa and his wife Siriyavve were born two sons who received the twin names Īchaṇa and Râyaṇa. Being highly pleased with their good work, the king Nṛisiṁha favoured them with the rank of chief treasury inspectors. And when the younger Râyaṇa obtained a son Viśvanâtha, the family of the śrîkarâṇa Viśvanâtha was the most fortunate in the world.

Be it well. When, (with usual titles, including) uprooter of the Magara kingdom, the establisher of the Chôla kingdom, the niśšaṅka-pratâpa-chakravartti Hoysaṇa vîra-Nârasimha-dêva, in marching upon Magara, having journeyed to Chûḍavâdiya-koppa, was ruling the kingdom of the world, and holding a festival on adding to his necklace the emerald which came from Munivarâditya,—he directed the dweller at his lotus feet, the śrîkarâṇa Viśvanâtha-dêva, saying “You make Kembâla in Nirugunda-nâd an agrahâra”;—whereupon, (on the date specified), in the presence of the gods Vajrêśvara and Narasimha, receiving with pouring of water Kembâla, with the hamlets from old time included in its boundaries, and obtaining a copper śâsana fixing the rent, together with the first *bali*, at 100 gadyâṇa, gave it the name of Vîra-Narasimha-pura, made it an agrahâra, constructed tanks, and set up the god vîra-Lakshmî-Narasimha. For the decorations and vessels of that god he gave 2 shares rent free: and for realising the fixed rent laid down in the śâsana gave 62 shares to Brahmans versed in the śâstras, together with houses, vessels, and ornaments: total 64 shares.

And the Brahmans of that agrahâra, at the consecration of the god Lakshmî-Narasimha, made grants of land (specified) for the offerings and perpetual lamp. Also they granted the dues for marriage, investiture of the sacred thread, and *agra-pûjye*, 1 *pa*; for worship of the feet at the sale of shares, 1 *pa*; 1 rent-free loom; 1 oil-mill; and the duty on manure pits.

Date 1235 A.D.

And when the Hoysala-chakravartti vîra-Sôyi-Dêvarasa was in Vîradânada-kuppa, protecting the people and ruling the kingdom of the world:—Dwellers at his lotus feet, the senior inspectors of the jewel treasury, īchaṇṇa and Râyaṇa representing that there were no means whatever for the services of the god Lakshmî-Narasimha of Kembâla, that chakravartti Sôvi-Devarasa,

(on the date specified), when making great gifts on account of the eclipse of the sun, for the chief offerings, perpetual lamp, Chaitra, pavitra, and temple repairs of that god, made a grant of 12 gadyâna from the 100 gadyâna payable as fixed rent by the tenants of Kembâla, and confirmed it by setting up a stone śâsana. And in the same year the Brahmans gave land (specified) for a flower garden for the god. Usual final verses. The emperors, ministers, and *śrikaranas* of this Hoysala kingdom will maintain this work of merit; it is placed in their hands.

204

Date 1228 A.D.

Ôm. Obeisance to Śiva. Praise of Śambhu.

Be it well. When, (with usual titles), pratâpa-Hoysala Narasingha-Dêva was ruling the kingdom of the world—the Gaṅgavâdi Ninety-six Thousand, the Noñambavâdi Thirty-two Thousand, the Banavâse Twelve Thousand, and the Kaḍambalike Thousand,—with the Naṅgali ghat on the east, Koṅgu on the south, Ālva-khêda on the west, and the Heddoṛe on the north, as his boundaries,—and his victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet.—Be it well. Possessed of all good qualities, obtainer of a boon from the god Kali, an incarnation of a Mahêśvara-gaṇa, a wishing-stone to his gôtra, benefactor of the learned, a cow of plenty to his dependents, in truth Râdhêya, worshipper of the feet of Nârasiṅga-Dêva,—to Bellappa-Nâyaka of the body-guard and to his wife Chuṅgave-Nâyaki was born a jewel of women Gaurala-Dêvi. To that exalted Gaurala-Dêvi and to pratâpa-Nârasiṅga-Dêva was born a son Ereyanga-Dêva. When he was ruling Kembâla in peace and wisdom;—for illuminations, offerings and perpetual lamp of the god Mallikârjuna, for the food of the ascetics and temple repairs,—washing the feet of (with the usual ascetic virtues) Amritarâši-pâṇḍita's disciple Mallikârjuna-jîya,—Bellappa-Nâyaka, Gauri-Dêvi, and a number of others (named), made (on the date specified) a grant of land (specified), and an oil-mill.

Usual final verses. The worthy Honnave, the *dasa tamadi*'s younger sister Mala.....

205

Date about 1200 A.D.

Praise of Śambhu. Be it well. When, (with usual titles), the niśaika-pratâpa-chakravarti Hoysala-vîra-Ballâla-Dêva, with Naṅgali on the east, Koṅgu on the south, Ālva-khêda on the west, the Heddoṛe on the north as his boundaries, having subdued many hill-forts, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When the senior queen, the crowned consort, Chôla-mahâdêvi was ruling Kembâla;—Be it well. Boon lord of Kâñchî-pura, ruler of Kaidâla-nâd, ornament of the Baliyara-kula, Hemmâdi-Gauda's son Kembâla Kappa-Gauda (a number of other gaudas named between for the descent, ending with) Malleya-Nâyaka, Mâcheya-Nâyaka and Nâgaña-Nâyaka. The best of these was Mâchaya-Nâyaka (his praise), to whom and to Arave-Nâyakiti were born Narasiñha and Kêtamalla.

While thus Mâchi-dêva and his eldest son were in peace, Chôla-mahâdêvi, hearing of the hard words of wicked men, ordered an assault,—whereupon, besieging Bêvûru, they took prisoners and were going away. At that time, the king's assault on the side besieged was met by a determined opposition, when piercing through, driving back many and slaying, recovering the cows, thinking that to cut down the chief soldiers who were in front of the Barbbaras was his special duty, by the might of his arms, Kêtamalla gained the world of gods on the field of battle. The heavenly drums sounded, the celestial nymphs desiring him waved their châmaras and placed him in the hero's car, and bore away Kêtamalla-Nâyaka's spirit.

After that Kêtamalla-Nâyaka had gained the world of gods, Chôla-mahâdêvi, sending for her treasurer Râyañña and Nâchañña-heggade, said “We have caused pain to our children; you go and encourage them with our words, and in the presence of the sixty families of Kembâla, console Kêtamalla-Nâyaka's son Narasiñha-Nâyaka, and make to him the grant of a *kodagi* (or rent-free estate).” According to her order they granted him land (specified). And his younger brother had the description of his father's death written by learned men and set up the stone *śâsana*; while Narasiñha-Nâyaka, assembling the chief among the Brahmans, gave to beggars and did honour to his people.

206

Date ? about 1260 A.D.

When the pratâpa-chakravartti Hoysâna vîra-Nârasimha-Dêvarasa was in .. rtivûru, ruling the kingdom of the world:—When he was fighting with Râmanâtha-Dêvarasa, in the fight between elephants Kembâla Irigi-Setti, who had many children, fought Honnaya and went to the world of gods. Ereyañña fought Nâraña-dêva and went to the world of gods.

207

Date 1098 A.D.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, champion over the Malapas, Beneyâditya-Poysala-Dêva's kingdom was extending

on all sides, to continue as long as sun moon and stars:—(On the date specified), in Kumârvitti, Kalla-Gavuḍa of Kembâla built a tank, erected a temple, and made a grant of land (specified). Also another grant. Usual final verses. Mone-dêva's son Chanaya Śiva-pandita (? wrote it): Dêvôja did the work of this śâsana.

208

Date about 770 A.D.

Be it well. When Śrîpurusha-mahârâja was ruling the kingdom of the world:—and Nirggunda-arasa was ruling the Nirggunda-nâd Three hundred;—his servant Vîravûr Mâlyopoṭteya slew Kuḍi Muddana on the boundary and fell.

209

Date 1178 A.D.

Praise of Śambhu. Long life to Sûjiya Mâde-Nâyaka of the *haṭṭagâras*.

Praise of the Hoysala family and usual account of their origin. To the king Nârasiṅga and his crowned consort Èchala-Dêvi was born the king vîra-Ballâla. The fine hill-fort on the Uchchangi hill, its extent such as to enclose the three worlds, its summit soaring into the sky higher than the king of birds, he took without effort through Pâṇḍya's terror, as if playing at *an̄yekal* or *tirikal*¹⁾,—how mighty was the king Ballâla.

Be it well. When, (with usual titles, and the conquests of Vishṇuvarddhana and himself), niśanka-pratâpa Hoysala vîra-Ballâla-Dêva was in the camp in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets), was Sûjiya Mâde-Nâyaka; to describe whose descent:—What mockery is this? Terrified at hearing the sound of Haṭṭagâra Kête-Nâyaka's glittering shield, taking it for a rumbling of the earth or the rolling of thunder, Adiyama, crossing the river from the south side, fled, and at the same moment he entered behind king Vishṇuvarddhana the fort of Talakâdu. To Sûjiya Kête-Nâyaka, who gained such greatness, Sûjiya Sômeya-Nâyaka was the younger brother; (his praises). His wife was Arasavve, and their son was Mâda-Nâyaka. When the Yâdava kings going on expeditions of victory to the north, saw the armies of hostile kings, and spoke with anger, he who played the game of war with joy and returned having broken up their array, was that Mâdeya-Nâyaka of the haṭṭagâras, who dispersing Vijaya-Pâṇḍya's army, slew them. His wife (with praises) was Arasiyakka. Their son (with praises) was Bitteya.

¹⁾ Games in which pebbles are tossed up alternately and caught on the back of the hand, or one picked up from the ground at the same time.

Thus celebrated, Sūjiya Mâdeya-Nâyaka erected a temple like the Mandara mountain, and constructed a tank like the sea, in Balligat  in the Nirggundav tti. Praise of that Kusuv vara temple. And v ra-Ball la-D va having done him favour, (on the date specified), he made grants of land (specified) for the god. Usual final verses.

210

Date 1165 A. D.

Obeisance to Mah d va and to Ga pati. Praise of  ambhu.

Praise of the temple of Kali-d va in Bidare. Praise of the Hoysala family and usual account of their origin.

Be it well. When, (with usual titles, and Vishnuvardhana's conquests), ni sa ka-prat pa Hoysala v ra-N rasimha-D va was in the royal city D rasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—to N rasimha-D va and to his crowned consort was born Kum ra-Ball la-D va. When thus born, he was ruling the kingdom;—his descent and that of Bellapayya-Nâyaka was as follows:— In the world-renowned R ya-Ch lukya's camp (or capital, *ka aka*), the bodyguard K ta-Nâyaka gained unlimited fame and the greatest reputation for energy and readiness. His wife was Ch nkanayye-N yakitti, and their sons were D van na-Nâyaka, Bammayya-Nâyaka, and Mayilayya-Nâyaka, with whom was born Bellapayya-Nâyaka; (his praise). If he walked it was to the temple, if he spoke it was the words 'Obeisance to  iva',—what wonder then that he was considered a faithful devotee of M r da. He also became proficient in the  astras and all learning, fought without suffering defeat (and so on). While he was rendering faithful service in the king Narasimha's employ, from love of his distinguished courage, the king, owing to the increase of his wealth, gave to the bodyguard the watch over the upper story of the treasury, and on obtaining ? the pledge of the vanguard, Bellapa became a N yaka who was a master of robes. His wife was Hollave-N yakiti, and their sons were Mallayya-Nâyaka and K tayya-Nâyaka; (their praises). While they were thus happy, to Bellappayya-Nâyaka and to Cha gavve-N yakitti, who was distinguished by the name of Tu ngabhadr , the tirtha of the southern Ganges, were born D van na and B kana , and after them the daughter Gaurala-D vi; (her praise).

Being blessed with such children, this incarnation of the Mah shvara-ga , Bellappayya-Nâyaka, in the Kum ra-v tti of Nirguna-n d, built the temple of Kali-d va of Kaggana Bidire. Like the pavilion happily completed by Vi shvakkarma for the wedding of Madan ri ( iva) and Suraga mbike (P rvvati), when the gods along with Indra assembled with joy, such was the  vara temple erected by Bellappa in Bidire. Having made this splendid temple, (on the date

specified), washing the feet of Mahadēvarāsi-paṇḍita, younger brother of Dhammarāsi-paṇḍita, the son of Kariya-jiya, younger brother of Kalyāṇasakti-paṇḍita, for the decorations and offerings of the god, made grants of land (specified). And Kariya-jiya's son Mahadēvarāsi-paṇḍita, giving his cow and his cloth, built Nelliya-gundi and the tank. Also an oil-mill was given and other grants. Usual final verses. Invocation of long life and prosperity.

May this work of charity be completely fulfilled.

211

Date ? 1158 A.D.

(The first part is completely defaced.)

When, (with usual titles), the niśaṅka-pratāpa-Hoysala-chakravarti vira-Ballāla-Dēva . . . having granted the favour, (a number of persons named) all the Kūsugaḷ of Nāgara Navile in Nirgunda-nāḍi, having agreed together, and decided to make Navile an agrahāra, when the king was in the koppa of Nallūru, ruling the kingdom, having an interview and presenting a petition, Nāraṇa-bhaṭṭa, Gōpaya and other chief men of various gōtras, together with Bhū . . . vidvāṁsa, for 160 Brahmans, (on the date specified), in the presence of the gods Vajrēśvara and Narasiṁha, made the grant, rated at 500 gadyāṇa a year, freed from *katṭu-guttige*, *piṇḍā-dāna* and all other imposts. Usual final verses.

Date ? 1171 A.D.

And again,—Ballāla-Dēva being of full age, having established Narasiṁha in the kingdom and gone to heaven, he finally adhered to the lotus feet of (? the god) vira-Nārasimha, and wished for the spread of his fame to all the points of the compass. Thus being anointed to the throne, the king vira-Nārasimha, determined to make an expedition of victory in all directions, first went to the east, and being surrounded, uprooted the Magara king, set up the Chōla king who sought refuge with him, and having seen (the god) Allālanātha, stationed there a body of the Bhērunḍas¹⁾ to uproot the evil, returned, and entering the Ratnakūṭa²⁾ capital, was at peace. Then the body of Bhērunḍas according to his order remained for some time in Kāñchi-pura. And having seen the lord of Kāñchi-pura, the remover of the fears of the world, the worshipful Allālanātha, and marking both their arms with his two signs³⁾, the servants went forth, and having conquered unequalled hostile forces and the Vindhya mountains, acquired the renown of a present day Agastya for the body of vira-Bhērunḍas. Thus on the way, having taken the hand of the Lakshmi of victory,

¹⁾ Perhaps the name of a regiment.

²⁾ It is not clear whether this is meant for a proper name.

³⁾ The śaṅkha and chakra.

and having seen the feet of their benefactor the king vîra-Nârasimha, they entered again into Nâga-Mayûra-pura¹⁾ which he had given them, and presenting their heads for the benedictions of the great Brahmans, were at peace.

Having, through the favour of Allâlanâtha, obtained victory and being at peace, from 500 gadyâna the fixed rent of that town, they granted 25 for a junior reciter of the vêdas, and 30 for the services of Allâlanâtha; altogether 55 gadyâna, leaving 445 gadyâna to be paid. Usual final verses.

The composition of Abhinava-Sarvvajña Sômêśvara-bhâtta, son of Vêda-bhâtṭâdhyâya, resident of Hastitâdâga²⁾. The original letter ... Nâgâna wrote it.

212

Date about 1120 A. D.

.... Sôma-pandita's son

Be it well. When, (with usual titles), Tribhuvanamalla, the capturer of Gaigavâdi Nołambavâdi Uchchaṅgi and Hânunîgal, Vîra-Gaṅga Vishnuvarddhana-Hoysala-Dêva was ruling the kingdom in peace and wisdom:—

Bâchi-gauḍa and others (named) of Nâgara Navile in Nirugunda-nâd, with the fifty families of the place, granted land (specified) for the god Nâgêśvara of the senior dañḍanâyaka Gaṅga-Râja's mûlasthâna. And Mahâdêva-pandita, Rudraśiva-pandita and the sixty families, contributing money, made a temple and constructed a tank that the offerings might continue as long as sun moon and stars. Usual final verses. To Ekajede for making the temple...

213

Date ? about 1130 A. D.

Be it well. The great minister Hiriyarasa-daṇṇâyaka made a grant of land (specified) for the offerings of the god Nâgêśvara of Nâgara Navile.

Be it well. The great minister, great master of robes, supreme favourite, Râmaya, (on the date specified), in presence of the four gamundas and fifty families of the place, made a grant of land (specified) for the same god. Usual final verses.

214

Date 1654 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous.

In the Śâlivâhana Śaka year 1575 and Kali year 4754, the year Nandana, Kârttika šu 1, the worship of this god Nâgêśvara was performed. In the year

¹⁾ Meant for Nâgara Navile.

²⁾ Probably meant for Anegere.

Vijaya, (1653 A. D.) Vaiśākha šu 1, the *kumbha* consecration took place. In Mâgha šu 5 the building of the temple was completed. The priests by begging brought funds, and in order that merit might accrue to all, repaired it.

217

Date ? 1284 A. D.

Be it well. Mâdi-Gâvunḍa of Nâgara Navile, (on the date specified), having eaten only once, and going to the god Nâgêśvara, washing his feet in the tank before the temple, making an offering to the Sun god, stood in the tomb. In the Nâgara Navile tank, as an act of perfect faith in Nâgêśa, he made and placed a ? box, displayed

A grant of land. Usual final verse.

218

Date 1665 A. D.

Obeisance to Gaṇâdhipati. Praise of Śambhu.

Be it well. (On the date specified), by order of Dê[va-Râ]jaiya, worthy occupant of the throne of Mayisûr,—. . . . a śâsana was given to . . . Wodeyar, making a grant for the god Usual final verse.

219

Date 1237 A. D.

(The greater part is effaced.)

Praise of Śambhu. Usual account of the Hoysalas.

Be it well. When, (with usual titles), the pratâpa-chakravarti Hoysala vîra-Sômêśvara-Dêvarasa was ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, Gôvindaya (The agrahâra of Sivapura was established) and (on the date specified), Nâgadêva-danñâyaka, the minister for peace and war ? Kêśava-dêva, and the minister for peace and war Siṅgaṇṇa, made a grant from their storehouse for the god Mallikârjuna. And all the Brahmans of the agrahâra made a grant for the offerings to the same god. . . .

220

Date ? 1178 A. D.

Praise of Śambhu. Usual account of the Hoysalas. Of Vishṇu it is said that his boundaries were,—east, Kañchi; south, the celebrated Koṅgu; west, the shore of the ocean; north, the Krishṇa-Venṇâ river; within which he subdued all enemies, and raised mounds marking his permanent limits. Of Ballâla it

is said that the flame of his valour charred black the Chôlika territory, ruined and burnt to ashes the Nolambavâdi and Banavâsi countries, made Guttî as if buried, and covered up with smoke Pânugal and ? the mountainous Âlvara-khêda.

Be it well. When, (with usual titles), the niśšaṅka-pratâpa-Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the minister for peace and war, Nâranimayya repaired the temple of Gaṅganâtha in Śivapura in Nirgunda-nâd. To describe his descent:—A distinguished Brahman of the Bhâradvâja-kula was Kâlimayya. His sons were Kêśava, a distinguished general, and Gôvarddhana, the confidant of the Châlukya king. To Gôvarddhana and Sântavve was born Nâkaṇa, a head-jewel of ministers, an ornament of all the ministers for peace and war; (his praises). To him and to Śriyâ-dêvi was born the minister Nârâyaṇa; (his praises). His younger brother was Kêśava. Bâcharasa built a beautiful virgin tank for Gaṅganâtha and gave with a permanent śâsana certain lands (specified), also grants of land (specified) by others, which were made over to Râma-jîya. Usual final verses.

221

Date 1178 A. D.

(On the date specified), farther grants for the incense, lights and offerings of the god Gaṅgêśvara.

Date 1235 A. D.

Be it well. When the Yâdava-Nârâyaṇa, the pratâpa-chakravarti Hoysala vîra-Nârasimha-Dêvarasa was ruling the kingdom of the world:—Dwellers at his lotus feet, the great minister Komâra-Nâgadêva-danṇâyaka, and the great minister for peace and war, Chôramayya-danṇâyaka, the śrîkarâṇas Kêśava and Dêvanâṇa, the ministers for peace and war Dêvanâṇa, Gôvaṇna, and Mariyâne-dêva's son Narasimha-dêva, for the Chaitra and pavitra of the god Gaṅganâtha of Śivapura and the feast of lights, (on the date specified), made an annual grant (specified) from the fixed rent of Śivapura, to continue as long as sun moon and stars. On the same day others (named) contributed to a fund for the maintenance of the god's ceremonies.

Date 1245 A. D.

(On the date specified), for the same god, when the pratâpa-chakravarti Hoysala vîra-Sômêśvara-Dêvarasa was ruling the kingdom of the world:—a dweller at his lotus feet, the great master of robes, Jaitayya's son Râghava-Dêvanâṇa of the customs, for the Chaitra, pavitra and offerings, made an

annual grant (specified) from the *herjuñka* of Nuggiyahâlu, Belugali, and Gândasi. Usual final verses.

Date 1250 A.D.

(On the date specified), in the same king's reign,—the dweller at his lotus feet, the great minister for peace and war Bommaṇṇa-daññâyaka, for the same object made a grant from the transport duties at the custom-houses of Nuggeyahaṇḍi, Belugali, Bâgivûru and Gândasi. And Sôyidêva-daññâyaka made a grant from the gauḍa-vîsa of the same places. Whoso destroys this will fall to the seventh hell.

222

Date ? about 1270 A.D.

Be it well. The mahâ-sâmanta . . . Nâraṇamayya, and the farmers and subjects of Gândasi fixed as the water-rate for the lands watered from the old tank, for a khaṇḍuga of rice-land a khaṇḍuga of *bittuvatta*. And for the work of the tank they granted land (specified) under the tank. Usual final verses.

223

Date ? about 1260 A.D.

Be it well. The great master of robes, the minister for peace and war, Sîripaṇṇa Viśvanâtha-dêva made a grant from the fixed rent of Šivapura for the pûjâri of the god Gaṅgêśa. Imprecation. And the minister for peace and war Kêṣiyaṇṇa, worshipping the feet of the Brahmans of Šivapura, made a grant of land (specified) for the perpetual lamp of the same god. Imprecation.

224

Date ? about 1260 A.D.

(The first part is effaced: contained grants to the same god.) The ? red stone-work of this temple was done from the beginning by the sculptors Hampôja and Bommôja.

225

Date ? 1178 A.D.

Be it well. (On the date specified), Mâda-gauda's . . . by order, killing the Tihalar (? who attacked) the women and Dodḍadêvabbe on the Kabballi road, Dêvana went to *svargga*. His younger brother Jakka-bôva and another (named) set up this *bîragal* for his death.

226

Date ? about 1180 A. D.

.... at the eclipse of the sun, ...gaunda's son Tonḍageya crossing over fire went to the world of gods.

227

Date about 1120 A. D.

Praise of Śambhu.....

Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with usual Hoysala titles), Rāja-mārttanda having captured Taṭakāḍu Kōigu Naigali Tereyūr Uchchaṅgi Taleyūr Pombuchcha, ... and other hill-forts, protecting the Gangavāḍi Ninety-six Thousand, was ruling the kingdom of the world:—

A dweller at his lotus feet,—The chief follower of the Jina-dharmaśma Nāgavarmma's son was Māramayya, whose son was Ēchirāja, of the Kauṇḍilya-gōtra. His wife was Pōchikabbe, to whom was born Bamma-dēva, whose younger brother was Ganga-danḍādhipa The *nāl-prabhu* Bila-gauda-danṇāyaka made the Bilēśvara temple, and (on the date specified) made grants of land (specified) for the god. Usual final verses.

228

Date 1154 A. D.

Praise of Śambhu. Be it well. Mallikārjjuna-paṇḍita's son Sōmēśvara-paṇḍita erected the temple and built the tank.

Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva was ruling the kingdom in peace and wisdom:—

Be it well. When, (with usual Hoysala titles), having captured (as in No. 227 above), protecting the Gangavāḍi Ninety-six Thousand and the Nolambavāḍi Thirty-two Thousand, Vishṇuvarddhana Nārasimha-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. The sarvvādhikāri and great minister, the śrīkaranya Būcheyya and others (named), the fifty families of the place, (on the date specified), for the offerings and lights of the god Amritēśvara made grants of land (specified), washing the feet of Mallikārjjuna-paṇḍita's son, born of Kētikarvva, Sōmēśvara-paṇḍita. Usual final verses.

229

Sanneyahalli

Date 1174 A. D.

Ôm. Obeisance to Śiva. Praise of Śambhu.

Be it well. To Mārtanda-jiya and Chāttikayve was born Ma... who erected the temple, and granted land to Bōka-jiya.

Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,— Be it well. When, (with usual Hoysala titles), having captured and protecting (as in No. 228 above), Vishnuvarddhana-Hoysala[’s son] vīra-Narasiṅga-Dēva [? and] Ballāla-Dēva’s queen Bammala-Dēvi were in Dōrasamudra, ruling the kingdom in peace and wisdom:—

Benavaṇṇa and others (named), the fifty families of the place, (on the date specified), made grants of land (specified) for the god Kali, washing the feet of Mallinātha-paṇḍita. Also an oil-mill. Usual final verses.....

231

Kannanūr

Date 1270 A. D.

Thru 8 AK. 149

Be it well. (On the date specified), when the pratāpa-chakravarti Hoysala vīra-Rāmanātha-Dēva was in the residence of Kannanūr, ruling the kingdom of the world in peace and wisdom:—(with various epithets) Kēta-gavuḍa of Sanneyanahalli and other gavuḍas (named), in Koṅkaṇakuḍi, with Rāmanātha-Dēva ... (rest effaced).

232

Date 1290 A. D.

Be it well. (On the date specified), when the pratāpa-chakravarti Hoysala vīra-Nārasiṁha-Dēvarasa was in the residence of Dōrasamudra, and Rāmanātha-Dēva raising an army came to fight,— (with various epithets) Kiriyā-Nāyaka of Sanneyanahalli going fell under the feet of the elephant, and others (named) also fell. Kalleya-Nāyaka and others (named) erected this bīragal for them.

233

Date ? 1284 A. D.¹⁾

Be it well. When, (with usual titles), the niśaṅka-pratāpa-chakravarti Hoysala vīra-Nārasiṁha-Dēvarasa was in the residence of Dōrasamudra, ruling the kingdom of the world in peace and wisdom:— (on the date specified), when

¹⁾ Śaka 1173 = Sādhāraṇa and is not in Narasiṁha’s reign. Tāraṇa = Śaka 1207, which is in his reign.

Tâlabandi Kêta-gavuda (with various epithets) of Saññenahalli with others (named), were speaking (*ddutiddali*), *gandara-dâvani* went to the world of gods. This *bîragal* was erected for him.

236

Date 1253 A.D.

To him who took the form of a Boar for the rescue of the world, the winner of the heart of Śrî, the subduer of all troubles to those who bow before him, to Vishṇu obeisance. Other verses in his praise.

Usual account of the rise of the Yâdavas. In that race arose the king Sôma. In the line of that king's hereditary ministers was born the general Brahma; (his praises). He established the agrahâra of Sômanâthapura. His elder sister was Lakshmî; (her praises).

The purport of these verses is here explained in the Karṇṇâta language. (On the date specified),—Be it well. Into the hands of all the Brahmans of Vijaya-Sômanâtha-pura, which is Nuggiyahalli.—Be it well. With all titles, the great minister Bommaṇa-danṇâyaka's elder sister Lakhkhaveyakka purchased certain land (specified) in Mâra..., a hamlet of Nuggiyahalli, and granted it to provide a chhatra in Nuggiyahalli for feeding 8 Brahmans daily. Here follow details of the articles to be provided.

237

Date 1253 A.D.

Obeisance to him who bears the water of the celestial Ganges on his head, the seed from which springs the tree of the world, Śambhu. Praise of the original Boar.

There was, with various praises, the king Sômêśvara, a universal emperor. When he was ruling the earth he raised all the people to great prosperity. He had a minister named Brahma, who was to him like a son; his praises. Many works of merit were performed by his man named Vrishabha. That Kâsyapa in the great Aśma(stone) agrahâra had a son Vishṇu, who in worldly affairs was called a *tammadi*. And he erected there a *satra* for Brahmans of all gôtras, and constructed the Brahmasindhu tank.

The purport of these excellent verses is here written in the Karṇṇâta language. (On the date specified),—Be it well. Into the hands of all the Brahmans of Vijaya-Sômanâthapura, which is Nuggiyahalli,—with all titles, the great minister, minister for peace and war, Bommaṇa-danṇâyaka's strong man, of the Kâsyapa-gôtra, the chief of Talgakal, Basavarasa's son Vishṇu-bhaṭṭa. To him and his wife Lakshmî-dêvi was born Kammaṭa Basavaṇṇa. In Gotṭikere, a hamlet of Nuggiyahalli, he built the Brahmasamudra tank, and made grants

of land (specified) under it, to provide a *chhatra* in Nuggiyahalli for daily feeding 12 Brahmans of all gôtras. (Here follow details of the articles to be provided and their cost.) And Basavañña also enlarged the tank in front of the town for the Brahmans, and built a stone embankment. Usual final verse.

238

Date 1249 A.D.

Ôm. Obeisance to Šiva. May the lord of Šrî ever protect the earth, which in the form of the Boar he raised up on his tusk, the ocean being her moist girdle, the trees the hair of her body standing erect with ecstasy, the mountains the supporting pillars.

Usual account of the rise of the Yâdavas and genealogy of the Hoysalas, to Sôma. From his elephants continually piercing the clouds, they poured forth their floods and filled the Tâmbraparñi river; while the numbers of pearls scattered in it from the temples of his enemies' elephants were washed down to the ocean and filled it with astonishment. Descended in the line of the hereditary ministers of his kingdom was Brahma-danânâyaka; his praises: Their groves having lost their attraction, their towns and villages burnt, and their chhatras ruined, being in distress, Brahma-senâpati's enemies took refuge under the scanty shade of trees in Lulâya-Lakshma-nagara, the branches of which had been broken by the horns of buffaloes.

Thus Bommana-danânâyaka, for the gods Prasanna-Kêśava, Narasiñha and Gôpâla, which he had set up (on the date specified) the year Parâbhava, in the agrahâra of Vijaya-Sômanâtha-pura, which is Nuggeyahalli, that he had established, and for the god Sadâśiva which he had set up in the year Kilaka, made grants of land (specified). Details are given of the servants to be employed and their pay, and the distribution of the proceeds of the land. Usual final verses.

239

Date 1251 A.D.

May it be prosperous. (On the date specified), for the worship and other affairs of the god Nârasiñha, Mâdâya granted his ? allowance as watchman. Usual final verse.

240

Date 1714 A.D.

May it be prosperous. Be it well. (On the date specified), the local šyânabhâga Dêvapaiya's son Kônâpaiya's younger brother Veîkañña, in order that his father and mother, brothers and other relatives might obtain union

with Śiva,—the temple of Sômêśvara being greatly in ruins, caused it to be repaired. May it be an offering to Śiva. May it be an offering to Sômêśvara. Great good fortune.

241

Date 1432 A.D.

Be it well. (On the date specified), when the pratâpa-chakravartri, the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the residence of Hampe Hastinâvati which is Vijayanagari, ruling a peaceful kingdom:—and the champion over three kings, Hiriyakaṭṭige Amareya-Nâyaka's sons Guṇḍappa-Nâyaka and Amareya-Nâyaka were ruling Vijaya-Sômanâthapura which is Nuggiyahalli;—the manager of his house, the Elahaṅka-nâd prabhu, (with epithets), Jâla Bhîma-Setti's son Chikka-Bhîmaṇṇa, assembling the Brahmans of Nuggiyahalli, caused the *samprôkshana* of the god Sadâśiva to be performed. Usual final verse.

242

Date 1252 A.D.

A life of good fortune, wealth, the fortune of supreme valour, pre-eminence, may the god Gautamêśvara grant to the councillor Mâdhava. Victory to the sword in the hand of the Hoysala king, a jewel mirror to the young woman the kingdom of Umâ-Dêvi, was Kêśava. Verses in praise of Balla or Ballaha, and of Beṭṭa-chamûpa. Into the hands of the pratâpa-chakravartri Hoysala vîra-Ballâla-Dêvarasa, the great minister Kêśirâja-danñâyaka, for the decorations and illuminations of the god Kêśavêśvara which he had set up in the agrahâra of Kêśavapura, which is Belugali, established by himself, and for the temple repairs, having obtained a copper śâsana, and with that copper śâsana the village of Tagadûr,—

Dwellers at the lotus feet of the pratâpa-chakravartri vîra-Sômêśvara-Dêvarasa, the great minister Kêśirâja-danñâyaka, Billayya-danñâyaka, Beṭṭayya-danñâyaka, with the consent of their sons Kêśiyaṇṇa, Gautamayya, and Siripayya, (on the date specified), at the time of an eclipse of the moon, made grants of land (specified). And the remaining land (specified) Kêśiyaṇṇa, the grandson of ...mavve, and others (named) granted to the Brahmans, who will pay 40 gadyâṇa a year for the services of the god Kêśavêśvara, together with *katṭu-guttige* and *pindâ-dâna*. If the palace claim fodder for elephants and fodder for horses from Tagadur, 15 gadyâṇa will be deducted from the 40 gadyâṇa payable by the Brahmans.

Usual final verses. Śâsana written by the śrîkaraṇa Beṭṭayya's son Lakhkhayya.

243

Date 1210 A.D.

Praise of Śambhu. Obeisance to Śiva, Gaṇapati and Sūryya. May the three renowned ones, the husbands of Śrī, Umā and Vāṇī, grant to Kēśava, the favourite of generals, the accomplishment of his desires in Velugali. The descent of the Hoysala line, who were the lords of the family of that general Kēśirāja, was as follows:—Usual account of the rise and genealogy of the Hoysalas. Of Ballāla it is said,—Having penetrated to the seat (of government) Erambarage, Gutti, . . . Pānugal, the celebrated Lokkigundi where the Sēvunas had grown strong and were settled, the great Pāṇḍya's fort impregnable to all the world,—these were ruined by the wind of Poysaḷa's attack as if written in letters of water, were they not? When he was the supreme ruler, Nārasimha was the Yuvarāja, and in connection with him great praise is given to his younger sister Sōvala-Dēvi, for her beauty, virtues and extensive liberality.

244

(This is the continuation of the foregoing inscription.)

A lion to the elephant the Mālava general, a thunderbolt to the rock the Chōla general, a fierce submarine fire to the ocean the Varāla general, an elephant to the lotus garden the Nēpāla general,—was vīra-Ballāla's minister, Kēśava-danḍanātha. His son was Balla. When the Poysaḷa line began, then Kēśirāja's line began, can those new generals whose line began but yesterday be compared with him? Vinayāditya's councillor was the celebrated Rāma-danḍādhipa; his son Śrīdhara-danḍanātha was king Ereyāṅga's favourite minister. Śrīdhara's sons, the lord Mallidēva-danḍādhipa, the chief councillor Dāma-rāja, and the chief general Kēśavarāja, were the three chief promoters of Vishṇuvarddhana's kingdom. Of them Malla-chamūpa's three sons, the minister Mādhava, the minister Beṭtarasa, and Dāma-danḍēśa were ministers who subdued the enemies of king Nārasimha and freed all the land from them. Of them, to Beṭṭa-rāja and his wife Lakshmī were born Harihara-dēva, Mādhava-chamūpa, Āchaṇa-danḍanātha, Dāvarasa, the world renowned Kēśava, Mallapa and Māramayya. And they had one daughter Kañchala-dēvi. In king Ballāla's kingdom they were all distinguished for the highest merit, valour and learning. Descended in that Karṇṇāṭa family, was king vīra-Ballāla's great minister, a rampart to his ruler's extensive dominions, the lord Kēśirāja. His farther praises. He constructed a large tank, granted a great agrahāra, and built a temple surmounted with a golden kalaśa. In Nallur and Tālirur, in Bāgiyur and Bālgarche and in the celebrated Belgali did Kēśirāja's works of charity shine. In Belgali he made splendid tanks and a temple. The groves he planted, the tank he built, and the line of temples, attract the eye in

the agrahâra that he granted. Was it astonishing that the son born to the lord Mâdi-râja and his wife Gauri should be possessed of the highest merit and virtues? To the minister Kêśava-chamûnâtha, born in the Yadu-vamša, and to Padmâvati, were born Vallâla-dan̄dêsha, the minister Mâdhava and Betṭa-senâni. To Malla-chamûpa and Nâgala-dêvi were born the king's chief ministers Dâvana-dan̄danâtha, Kêśava-dêva, and Betṭa-chamûpa. What all the generals said was as if written in water, what the general Kêśava said was alone as if written on stone, in king Ballâla's council.

Be it well. When, (with usual titles), the pratâpa-chakravarti Hoysala vîra-Ballâla-dêva was in the residence of Vijayapura which is Hallavur, ruling the kingdom of the world:—a dweller at his lotus feet, the great minister, master over seventy-two officials, Kêśirâja-chamûpati, (on the date specified), having received Pañjâdi Belgali in Nirggunda-nâd, made it into an agrahâra named Kêśavapura, and building the tanks called Kêśava-samudra and Lakshmi-samudra, erected a lofty temple for the god Kêśavêśvara, and for the services of the god, having made petition to vîra-Ballâla-dêva, granted lands (specified). And for the decorations and illuminations of the god, and temple repairs, the king Ballâla granted Tagadûr. And Kêśava-dan̄danâtha made grants of land (specified) in Tagadûr to the various temple servants (specified).

Usual final verse. Some further grants to persons named.

245

(Apparently a continuation of the above.)

May Paramêśvara grant to the lion to the elephant councillors, Mâdhava, all his desires,—the lord of Gauri, Gautamêśvara. Mâharasa-dan̄nâyaka, an adherent of the feet of Gautamêśvara, made for the reciter of the Rig-vêda in the temple of Kêśavêśvara, a grant (specified) in Tagadûr.

246

Date 1158 A. D.

Praise of Šambhu. Be it well. When, (with usual Châlukya titles), . . . malla-dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Here follows the usual genealogy of the Hoysalas, to Nârasimha. When the strong-armed vîra-Nârasimha-Hoysala-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, considered the foundation pillar of the wealth of the kingdom of Nârasimha-Hoysala-Dêvanâtha, was Padmanâbha-chamûnâtha, head-jewel of dan̄danâthas. Having made petition to Nârasimha-Hoysala-Dêva, for the offerings to the god Sômêśvara at the east of the town, for the perpetual

lamp and temple repairs, he made a grant to Sôvarâsi, (on the date specified), as an offering to Šiva. And Areyâre gave up the land to the same.

To Mahadêvarâsi was born Chikka-Jiya, who made the temple. His brother-in-law Sôvarâsi caused it to be erected.

Details of the land given. Usual final verses.

247

Date 1134 A.D.

Piriya-Nambyaya's son Keñchagötana, to the south of Èchamayyadaññâyaka, (on the date specified), made a grant of lands (specified) for the god ? Nandikêśvara.

248

Date 1134 A.D.

Verses in praise of Šambhu. Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with usual Hoysala titles), having captured Talakâdu Koṅgu Naṅgali Tereyûr Uchehaṅgi Taleyûr Pombuchcha and many other fortresses, (? who) protecting the Gaṅgavâdi Ninety-six Thousand, was ruling the kingdom in peace:—

A dweller at his lotus feet, foremost in the Jina-dharma, Nâgavarmma's son was Mâramayya; whose son was Èchirâja, of the Kauṇḍilya-gôtra. To him and his wife Pôchikabbe was born Bamma-dêva's younger brother Gaṅga-danḍâdhipa; his praises. Drawing to himself Taṅkâdu, and so taking possession of Koṅgu, driving away Baṅki, throwing down Chengiri, and sending Narasinga to the abode of Yama, he enlarged king Vishnu and in other ways captured the Gaṅga-maṇḍala, the lion to the herd of deers his enemies, Gaṅga-danḍâdhipa. His eldest son was Bamma-chamûpati, whose wife was Bâgaṇabbe, and her guru Bhânukîrtti-dêva. Their son was Ècha-danḍâdhiṣa. He made Jina temples in Belgoṛa like those in the *tîrtthas* of Kopâra and other places. Attacking and putting to flight, as if in sport, mighty and proud enemies, by force of arms subduing the Koṅgas, casting down and driving out hostile kings, bringing various countries into subjection to his master, he became supreme in valour, the brave Gaṅga's eldest son Boppa-danḍâdhipa.

Be it well. Entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachanḍa-danḍanâyaka, (with other epithets), Boppa-dêva-danḍanâyaka, the danḍanâyaka Èchimayya, and his mother Bhâganavve, for the god Mûlasthâna Gaṅgêśvara of Belgali, the fifty families of the place and perggade Sômayya being present, (on the date specified), for the temple erected by Mahâdêva-

śakti, made grants of land (specified); and for the perpetual lamp, an oil-mill. Usual final verses.

249

Date ? about 1190 A. D.

Be it well. When, (with usual titles), the nissaṅka-pratāpa-chakravartti Hoysaṇa vīra-Ballāla-dēva was in Hallivūr, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (here is inserted a list of Vishṇuvarddhana's conquests),—To Mañcha-gauḍa of Tummakūr and Muddi-gauḍi were born Mañchayya and Māra-gauḍa. When in Soratūr, Bala-dēva fought with Jaitisiva and defeated him, Māra-gauḍa slew many and (On the date specified), Mañcheya and others (named) erected this *vīragal*. Details of some grant of land.

250

Date 1281 A. D.

Be it well. (On the date specified), in the kingdom of Tribhuvanamalla-Hoysala-dēva,—Ārindā-Arjjuna, gaṇḍa of Kesalagere in Kalkani-nād, and others (named), building the tank, erected a temple, and for the decorations and offerings of the god Mahādēva, made grants of land (specified).

251

Date about 925 A. D.

Be it well. When, a spotless moon in the sky of the world-renowned Gaṅgā-kula, the self-chosen lord of the Lakshmī of the sovereignty of the earth which has for ornament the wide zone of the waters of the ocean,—adorned with these and other unnumbered good qualities, Erepparasar-Satyavākyā-Permmā-nadigal was ruling the kingdom of the world:—Erepparasā's Gōvindarasa (made) for Uttama-Gāvunda's tank (the following) condition. On the rulers of the village bringing one kāṇḍuga of land into ? bearing, from the excess of land which remains, as proprietor Uttama-Gāmuṇḍa (to receive) one in ten of the rent as his share. Witnesses to this. (Here follow a number of names.) The *bittavaṭṭa* remaining from the *kodangi* for the tank is the proprietor's.

Imprecation.

252

Date about 1225 A. D.

When, (with usual titles), the nissaṅka-pratāpa-chakravartti Hoysala vīra-Nārasiṅgha-dēva was ruling the kingdom:—When Idālaha was destroyed, capturing the cows, ... Chāka-gavuda fought and gained the world of *svargga*.

253

Date 1226 A. D.

Be it well. When, (with usual titles), the nissaṅka-pratâpa-chakravarti Hoysala vîra-Nârasinha-dêva was ruling the kingdom of the world:—(on the date specified), Sôvi-dêva-daṇḍâyaka

254

Date 1184 A. D.

Praise of Śambhu. Usual genealogy of the Hoysalas, to Ballâla. Lâla lost his gaiety; Gûrjara was seized with severe fever through fear; Gaula was racked with pain; naked and lean, Pallava retained but a little of his wealth; Chôla cast away even his clothes; —when in the face of the battle the drum beat of the matchless arm, a fire of the last day to the ocean powerful hostile kings, of vîra-Ballâla-Dêva.

Be it well. When (with usual titles, including) a thunderbolt to the mountain the Pâṇḍya-kula, plunderer of the Chôla camp, (and giving him the conquests and titles of Vishṇuvarddhana), the pratâpa-Hoysala vîra-Ballâla-Dêva was in Dôrasamudra, ruling the kingdom in peace and wisdom:—His wife (with praises) was Bammala-dêvi; said to be a lion to the elephant haughty co-wives; passed mistress in singing, playing music and dancing; a whip for the backs of co-wives; a mirror to the faces of co-wives. Her father was Mokhari Lakhayya, the son of Vallipayya and Akabâyi. His wife was Sômavve, the daughter of Chaṇdayya and Malli-dêvi.

Mokhari Lakhayya's wife Sômavve built the temple of Amarâśvara in Attigondanahalli attached to Tâvarekere in Kalkani-nâd, and with the consent of the prabhu (named) of the place, (on the date specified), for the decorations and illuminations of the god, the offerings, perpetual lamp, and temple repairs made, to the temple priest Honna-jîya's son Chauḍa-jîya, a grant of lands (specified). Usual final verses.

May great happiness be to sênabôva Nâraṇa-dêva through whom Sômavve granted the land.

255

Date 1627 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous. May it be unobstructed. Praise of Gaṇâdhipati.

(On the date specified), for the Guru-dêva of the Nuggeyahalli throne, Sâli-Nâyaka's (son) Immadi-Bhairappa-Nâyaka founded Bhairâpura, giving it his own name. Paramâśvara-Nâyaka, the keeper of the seal, set up this śâsana.

.....

256

Date 1378 A.D.

(Nâgari characters.)

Obeisance to Gañâdhipati. Praise of Śambhu. He who when drinking from his mother's breasts lets fall from the corners of his mouth two streams of milk that look like a garland for her, the milky froth round his lips resembling teeth,—the elephant-faced, may he grant pleasant good fortune to the three worlds. He who, as if in sport, when the Earth as though from shame had hidden herself in the ocean as if in a pond, lifted her up tenderly on his strong right tusk, and placed her, whose breasts were swelling as the mountains, on the couch of a lotus leaf,—the Boar, may he grant increase of wealth to the good.

In the Lunar race was born Yadu, in whose line was descended Saṅgama. He had five sons, like the five Pâṇḍavas, the eldest of whom was Haryapa, who appointed his younger brother Bukka-Râja as Yuva-râja. The rut from his elephants formed a stream as black as the Yamunâ and filled the ocean, which other rivers could not do, else how could rain clouds be so black?

Having received from him the wealth of the empire, Bukka-Râja in valour and glory eclipsed all past and future kings. When he was reigning, the earth brought forth abundantly, all troubles ceased, the people were happy and wealth increased. Having conquered all the world, he built a splendid city called the city of victory (Vijayanagari). Its fort walls were like arms stretching out to embrace Hêmakûṭa. The points of the battlements like its filaments, the suburbs like its blossom, the elephants like bees, the hills reflected in the water of the moat like stems,—the whole city resembled the lotus on which Lakshmî is ever seated. There, with the Tuṅgabhadrâ as his footstool, and Hêmakûṭa as his throne, he was seated like Virûpâksha for the protection of the people of the earth. The dwelling-place of justice and policy, an ornament to the Lakshmî of victory of the kingdom, was Mudda-danḍânâtha, his minister, the refuge of those who did obeisance, (his farther praises). Committing to him the burden of the world, the king Bukka remained at ease like Vâsudêva. The king Bukka's wife was Honnâyi, in accomplishments like the science of love, in wisdom like the vêdas; and though the king possessed many wives, she was the chief, and the fulfiller of his desires.

Then, like Harihara, their son Harihara was triumphant as a king. Inheriting from his father the wealth of the kingdom, together with the minister Mudda-danḍâdhipa, for the purpose of clearing away all darkness (or evil), he as king was the cause of joy to all the people. Virûpâksha himself as the supreme deity of his family, Kriyâśakty-âchârya as his family guru, and the minister able in protecting and punishing, did he inherit, along with the same city. When the drums sounded for his advance on an expedition

of victory, on his coming forth from the gate of the city the clouds of dust raised by his army were sufficient to cover up the ocean, which feared to give the hostile kings who fled away through fear, a resting place. On his making the *hémâdri* gift to Brahmans according to the rules, the gods forsook their pleasant abodes in paradise, and resorting to the *satras* of the agrahâras he established, dwelt unknown to him in their pictures on the walls.

By him, king Harihara the râjâdhirâja, the village of Jambûr in the Hoysala country, together with its hamlets, (on the date specified), at the time of the moon's eclipse, was given to Brahmans, naming it Honnalâpura after his mother. The distribution of shares was made by Mudda-dandêša as follows:— (Here come the names etc. of the shareholders.) Altogether an agrahâra of 36 shares. Its boundaries are here written in the Karnâṭa language (here come the boundaries).

Such was the copper šâsana given (repeating the grant in Kannâda), with all usual details.

Usual final verses. Benedictions on the Brahmans and on Harihara, Bukka-Râja and their posterity. May cows and Brahmans as far as the four oceans be fortunate.

The king's signature (in Kannâda characters)—śrî-Virûpâksha.

257

Date about 1200 A. D.

Dear to the eyes of Gaurî, joy of the mind of the pure Gaṅgâ, adorned with the chief and other Nâgas, worshipped by the gods, slayer of Kâma, manifest to the band of chief yôgis, reverenced by the three worlds, lord of hosts,—may Siṅgêša daily grant prosperity as long as sun and moon endure.

The learned praise (as described) Pirâne-perggade. His wife was Goraviyakka. Her brother-in-law was Muktabudha. To Pirâne-perggade and Goraviavve were born the ministers Kuppaṇa, Bhairava, Sômanâtha, and Javanaiya. Their sister was Chaṅgauve. Of them Javana was the *savâna* of Surige Perumâla's kingdom. The great Ballâla's minister Surige Perumâla-dandâdhinâtha's younger brother was Siṅgipilla, to whom Javanaya became the servant. His praises as a minister. His wife was Kaliyakka; her praises as a Jaina. Imprecations.

Praise of the Hoysala family, and their usual genealogy to Ballâla.

His head at the feet of Śiva, Javaneya-heggade set up the god Siṅgêśvara, built a virgin tank, consecrated the tank, and under that Heggaḍeyakere, with the consent of all the Brahmans of Kumârana-Hebboḷalu, made a grant of land (specified) for the god Siṅgêśvara, washing the feet of Kumâra-dêva of the Kâśyapa-gôtra, retaining for life half a share for himself. Usual final verses.

Farther grants of land (specified) given to his son Châvana for the flower service of the god Singêśvara. Also a grant for Kumâra-dêva. And the half share retained for himself for life he bequeaths to the god Vinâyaka of the maṭha, with directions for the distribution of food.

258

Date 1661 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous.

Be it well. (On the date specified), Kamalâmbike, wife of Jakkêśvara-svâmi of Jambûr, protected (the work erected) by Basavaiya, son of prabhu of Kânakâranahalli. This service was carried out (by the permission) of Chennapaya given to me when he was the official in charge.....

259

Date ? 1495 A. D.

May it be prosperous. Praise of Šambhu.

Be it well. (On the date specified), the champion over the mustaches of the world, Kaṭhâri-Sâluva, subduer of hostile kings, master of the eastern, southern and western oceans, the mahârâjâdhîrâja râja-paramêśvara vîrapratâpa Immaḍi-Narasiṅga-Râja-mahârâya's general Îśvara-Nâyaka's son Narasâna-Nâyaka-Vodeyar having granted to Nâgapâ-Voder's son Daļavâyi Mallaṇa-Nâyaka, the Nâyak's office of the kingdom of the Sâtigrâma-śîme,—Dêvigere of Diṇḍigûr in that Sâtigrâma-śîme,—which had been granted to the god Jakêśvara of Jambûr, constituted by šâsana as the rent-free agraḥâra of Honnalâpura,—and also the village formerly granted, being in ruins, and the endowment being of no help to the god,—by order of Immaḍi-Narasiṅga-Râja-mahârâya, and by permission of the general Narasâna-Nâyaka-Vodeyar, in the presence of the Brahmans of Diṇḍugûr and Jambûr,—in order that long life, health, all wealth and all prosperity of the kingdom might accrue to Immaḍi-Narasiṅga-Râja-mahârâya and Narasâna-Nâyaka-Vodeyar,—that Daļavâyi Mallaṇa-Nâyaka, on the great *tithi* of the previous Kârttika šu 15, granted Dêvigere,—together with the tanks, ponds, rice-fields, dry fields, gardens, storehouses, threshing floors, houses, groves, wells, cisterns, the *râgi* produce, oil, ghee, the *herjjunka* terraced land, local dues, tolls, marriage tax, loom tax, ? goat tax, and other taxes, besides the ? plough tax, license for export, advance tribute, tribute in person, and all other rights and dues whatever they may be,—for the god Jakêśvara. And from all the revenue and produce in rice of that Dêvigere are assigned for the *pañchâmrîta* anointing of the god, the offerings, perpetual lamp, prayers with flowers, worship with fruit, putting on of *davana* leaves, putting on of the *pavitra*, the worship with lights in

Kārttika and Kṛittikā, the spring festival and other festivals at the five *parvvas*, the feast of lights, the worship and offerings at Śivarātri, new year's day, and other great *tithis*, sandal for the god, incense, perfume drugs, cloths, the livelihood of the officiating priest, his assistant, the cook, gardeners, drummers on the *bhēri* and *jagate*, and other persons employed in service, and for the god's glorification.

And for the expenses of the god Jakēśvara, the rent-free agrahāra Jambūr being a southern Kailāsa, the same donor, by order of the same king and official, granted the wages for guarding thorn trees, miscellaneous watchmen's fees, local dues, tolls, marriage tax, loom tax . . . and any other taxes that are paid in Jambūr. These two works of merit to be continued as long as sun and moon endure. Usual final verses.

260

Date ? 1113 A.D.

Apparently a grant in Brahmasamudra for the god Jayagonḍēśvara, on the application of Māleya-gavuḍa and Kēśava-yōgi to Chālukya Hemmādi-Dēva's son ? Sōvi-Dēva, (on the date specified).

Date 1121 A.D.

Praise of Śambhu. (On the date specified), when, (with usual titles and list of conquests), Vīra-Gaiga Vishṇuvarddhana Hoysala-Dēva was ruling the kingdom in peace and wisdom:—he made grants of land (specified) for the god Jayagonḍēśvara. Boundaries of the land. This, the Dēva (or king), the mahādēvi Sāntala-Dēvi and the five ministers being present, (on the date specified), was made over to Śiva . . . paṇḍita. The senior daṇḍanāyaka Gaṅgipayya, Dēvappa, and Huṇisimayya-daṇḍanāyaka were (also) present. Usual final verses.

261

Date ? 1273 A.D.

Be it well. When, (with usual titles), the nissaṅka-pratāpa-chakravartti Hoysaṇa vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—A dweller at his lotus feet,— (on the date specified), during the government of the treasurer Singayya, certain gaudas (named) of Masekelahalli in the Diḍiga-vitti, gained the world of Śiva. The sons (named) set up the *bīragal*. Bōgōja, son of Gaṅgōja of Rodda, made it.

262

Date 971 A.D.

Be it well. (On the date specified), Satyavākyā Konguṇivarma dharmma-mahārājādhirāja, boon lord of Kōlāla-pura, lord of Nandagiri, *chalad-uttaraṅga*,

Nolambakulântaka, śrîmat-Permmânađi, in the war with Râjâditya, on Dêvayya's son-in-law Erigâri dying, Netțûr in Kalkali-nâđ was granted to his son Bîcha, with setting up of (boundary) stones. Fortune.

Duggayya of Kottamaṅgala wrote it. Erigâri's foster son Adiyamma set up this stone pillar. Fortune.

263

Date ? 1186 A.D.

Praise of Šambhu. Be it well. When, (with usual titles), the nissaṅka-pratâpa Hoysaļa vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world, to continue as long as sun moon and stars:—

A dweller at his lotus feet, Dêveya-Nâyaka and Padumale-Nâyakiti's son, (with various epithets), his father-in-law's warrior, great master of robes, chief favourite, Dêveya-Nâyaka's (son) Mayileya-Nâyaka, when for his livelihood he was governing Kabbali in the Diduga-vitti, made a grant as follows:—Having built a virgin tank in front of the town and erected a temple, in the presence of various gaṇḍas (named), he (on the date specified), washing the feet of Mâchajîya's son Honna-jîya, for the worship at the three seasons of the god Dêvâśvara, the offerings and perpetual lamp, made grants of land (specified), having purchased it from various gaṇḍas (named). Usual final verses.

This temple from the clay and stone (foundation) to the fixing of the *kalaśa*, was made by Bivani Mârôja and Masaṇôja. Bidiya wrote this.

Some farther grants for the god.

265

Date ? 1206 A.D.

Praise of Šambhu. Usual account of the rise and genealogy of the Hoysâlas, to Ballâla. When he mounted his horse for an expedition of victory, Kaṅîga went off to live in the forest; Tuļuva, ruining his power, fled; Koṅkaṇa suddenly started for the sacred desert; Gûrjjara trembled; Mâlava gained the thickets of the Vindhya mountains; Chôlika spent his time on the sea-shore.

Be it well. When, (with usual titles), the nissaṅka-pratâpa-chakravarti vîra-Ballâla-Dêva with the four ? oceans as his boundary was ruling the region of the South, and was in the residence of the victorious Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. Champion over the men who fought along with the strong-armed Vîra-Ganga-Hoysaļa, champion over feudatories who conspire in secret, a tiger to the deer hostile chiefs, champion over feudatories who turn back when their men run, vîra-Ballâla-Dêva's lusty elephant, great master of robes ruling the Keregôdu-nâđ, sâmantâ-Kâdeya-

Nâyaka, when he was ruling the Diḍuga-vitti in Kalkani-nâd, and in peace:—
(with various epithets), worshipper of the feet of the god Ballêśvara, how great
was Kâdeya-Nâyaka.

¹⁾ Be it well. Of the Viśvâmitra-gôtra, supreme lord of Laṅkâdvîpa-pura,
possessed of property and vehicles, versed in all śâstras, sought
after to construct ornamental buildings and upper storeys, adorned with
all good qualities, his head sprinkled with sandal water from Śiva, in the
unchanging form of Parama Brahma, distinguished in giving advice, of the
Heminiṅgade house created by Manu Maya Mândabya and Viśvakarmma,—was
Stotakâchârî.

Son of that gôtra, obtainer of a boon from the goddess Bhâratî, Doddla . . .
dêva, plunderer in the king's war, emperor with the dagger, a *sâli* in war with
kings, great master of robes, chief favourite, brother of Kêsiyaṇa the râja-
guru of the Bhṛigu-street to the pratâpa-chakravarti vîra-Ballâla-Dêva,
Balava-Jakkaiya's (son) Edava-Jakkaiya ²⁾, when governing in Diḍuga;—(on
the date specified) he (with various epithets) to provide for the decorations of
the god Ballêśvara, for gifts of food and temple repairs,—Maragûli-Nâyaka's
son Kanakaśiva washing Mallika-jîya's feet,—made grants of money (specified)
amounting to 21 gadyâṇa 2 hâna.

Edava-Jakkaiya-Nâyaka made the grant in order that his mother Châravve
and his father Jakôja might attain to Vaikunṭha. Usual final verses.

Seated above the heads of titled sculptors; . . . vîja engraved it.

267

Date 971 A.D.³⁾

S. 842

Be it well. (On the date specified), on Satyavâkyâ Koigunivarmma
dharmma-mahârâjâdhirâja, boon lord of Kuvalâla-pura, lord of Nandagiri,
chalad-uttaraṅga, Noḷambakulântaka, śrimat Mârasingha-Dêva-Permmânaḍigal
fighting the Noḷambas in Ulanûr.—Be it well. Entitled to the five big drums,
the mahâ-sâmanta, distinguished for the famous qualities of wrestlers, firm
before the enemy's force, śrimat-Lêsayya having entangled his elephant with
that of Asagayya, son of the Raṭṭagâda Naṇapayya of Pañaravâdi, he slew
him and fell.

Mârasingha-Dêva being pleased gave to Asagayya's son Saṅkara fertile black
soil in Kalkali-nâd, putting up boundary stones, to continue as long as sun
moon and stars.

¹⁾ Some parts of this inscription are difficult to understand.

²⁾ Right Jack and Left Jack.

³⁾ The inscription is on a very rough stone and difficult to make out.

268

Date ? 1200 A.D.

Praise of Śambhu. (On the date specified), with various epithets, worshippers of the lotus feet of the god Billēśvara, Malleya-sāvanta and a number of others (named) from the four nāds, uniting, coming to Śivapura in the Kabballi-vitti, granted the dues from fowlers, Holeyas and other miscellaneous dues to provide oil for the lamp of the god Sōmanātha of that town. Usual final verses.

269

Date 1276 A.D.

Obeisance to Gaṇādhipati. Praise of Śambhu and the Boar.

Usual account of the rise and genealogy of the Hoysalas, to Sōmēśvara. Of Sala it is said that the muni was giving him instruction (*vidyābhṛyāśam*) when the tiger appeared.

To Sōmēśvara-chakri and Bijjala-rāṇi was born Nārasimha, known as *sahitya-sarvajñam* (omniscient in literature). As a boy being steady, on his being of age (*bayisikeyol*), with the king Sōma's approval, he assumed the splendid crown for the protection of the Hoysala kingdom. Having no fear of vīra-Nārasimha's arm, the great Sēvuna king Mahadēva-rāṇe coming and entering into battle, being unable to endure, leaving his cavalry force, and in his terror saying "Flight is best" (*paldyanam kuśalam*), fled in one night. Nārasimha's farther praise.

A security to king Nārasimha's kingdom (with praises) was the minister Perumāle. He was of the Ātreyā-gôtra, the son of Vishṇu-dēva and Mañchale, his guru being Rāmakṛishṇa. So that his *javanike* (curtain or tent) was carried away, in sight of both armies he offered up with his sword the head of the brave Ratnapāla as an offering to the Lakshmi of victory, and capturing the *javanike*, received the title of Javanike-Nārāyaṇa, this general Perumāle, the powerful Rāvuta-rāya.

Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chōla kingdom, the lifter up of the Pāṇḍya kingdom, the niśāṅka-pratāpa-chakravarti Hoysala vīra-Nārasimha-Dēvarasa was in the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the champion over traitors to his lord, Rāvutārāya, Javanike-Nārāyaṇa, worshipper of the lotus feet of Rāmakṛishṇa,—the great minister Perumāle-Dēva-danṇāyaka, (on the date specified),—all the Brahmins of the all-worshipful agrahāra Udbhava-Viśvanāthapura which is Bālūgachchi, being agreed, bought certain land (specified) according to the pole of 42 feet, in Bālūgachchi, and granted it for the Aindra-parvva (festival)

of the god Pañchikēśvara, and for the *āraṇa-pâje*. The Brahmans will remit all the taxes (named) on this land, and keep in repair the tank and channel mouth by which it is irrigated. The cultivators of that ground will also be freed from taxes. And all the revenue and produce from that land will be devoted to the purposes of this work of merit. Usual final verses.

Signature for the town and the *dāṇḍayaka*:—śrī-Allālanātha.

270

Date ? about 1280 A. D.

May the god of gods, supremely exalted, supremely pure, the supreme exalted god, supreme in form, supreme in praise, the supreme spirit, grant the all-praised supreme state.

271

Date 1132 A. D.

Be it well. When, (with usual titles), Vīra-Gaiga Vishṇuvardddhana-Hoysala-Dēva was ruling the kingdom of the world:—Heggade Mahādēva (on the date specified) made a grant of this tank for the offerings of the Śiva temple of Bālagachchi. (With the usual ascetic virtues), having the Nandi standard, Kuttāra-jīya erected the Śiva temple and built the tank. Usual final verse. Sōmēśvara-paṇḍita wrote it.

272

Date 1119 A. D.¹⁾

Praise of Śambhu. Be it well. When, (with usual Hoysala titles) was ruling the kingdom of the world:—

A dweller at his lotus feet, of Kulōttunga-Chōla, son of . . . ve-Nāyakiti, was Māchiyanāṇa.

No connected meaning can be made of what follows. The name Vijaya-Rājēndra-Chōla occurs twice.

273

Date 1673 A. D.

(On the date specified), Dēva-Rāja-Vodeyar of Maisūr made a grant of the Madaṇi village to provide for daily distribution of food to the Jaina sannyāsis of the *dāṇaśāle* of Chārukīrtti-paṇḍitāchāryya of Belugoḷa. Great good fortune.

¹⁾ The inscription is very much defaced.

HOLE-NARSIPUR TALUQ.

1

Date 1659 A.D.

May it be prosperous. Be it well. (On the date specified), of the Kāśyapa-gōtra, Bayapa-Nāyaka's (son) Krishṇapa-Nāyaka's (son) Veṅkaṭādri-Nāyaka's grandson Lakshmappa-Nāyaka's son Narasimha-Nāyakarayya, in order that he might obtain increase of prosperity and all good fortune, had this pond built and gave it the name of Chandra-sarasu.

2

Date 1692 A.D.

Whoso seizes upon land or property given to Rāma, his family will go to ruin in three years; and he will receive punishment from Rāma and the Rāja.

Be it well. (On the date specified), at the time of the moon's eclipse,—at the lotus feet of the god Paṭṭabhi-Rāma in the inner fort of Hole-Narasimha-pura,—of the Kāśyapa-gōtra, Āpastamba-sūtra and Yajuś-śākha, Bēlūr Krishṇappa-Nāyaka's grandson Veṅkaṭādri-Nāyaka's son Krishṇappa-Nāyaka made a grant of land as follows:—

In the Bēlūr-śīme which the rājādhīrāja vīra-Krishṇa-Dēva-Rāyarakayya favoured to our grandfather's grandfather—Sindhu-Gōvinda, champion over the cold-hearted, a Bhīma in war, boon lord of Maṇināgapura, seizer on the seven-fold forces of the titled,—Krishṇappa-Nāyaka, the two villages of Paṭalugōḍu and Hondravalli of Arakalagōḍu hōbāli, have we given with pouring of water at the lotus feet of the god Paṭṭabhi-Rāma.

3

Date ? 1654 A.D.

May it be prosperous. Be it well. (On the date specified), Krishṇappa-Nāyaka's (son) Raṅgappa-Nāyaka's (son) Nārasimha-Nāyaka, that he might obtain merit, caused this temple to be built, set up Garuda, and for the god Garuda.....

4

Date 1588 A.D.

May it be prosperous. Be it well. (On the date specified), Krishṇappa-Nāyaka's (son) Veṅkaṭādri-Nāyaka's (grandson) Lakshmappa-Nāyaka, in the presence of the god Narasiṁha, in order that merit might accrue to his father

Chikka-Nâyaka and his mother Padmâji-amma, had this temple built, set up Râmânujâchâryya, and for the offerings made a grant of Jâkanahalli belonging to the Hâdya-sthala of the Narasînhapurâ-śîme favoured to him as an *umbai* by the Râya. Usual final verses.

5

Date about 1820 A. D.

The ruling king granted to Durgaiya, Gollar herdsman, this *kodige* rice field.

6

Date 1563 A. D.

May it be prosperous. Praise of Śambhu and of the Boar.

From Râmâdâsa, born in the Kâshyapa line, was born the king Giriśa, and from him the king Timma. His son was Baiyya-nripa; his praise. His son was Krishṇappa-bhûpa; whose wife was Padmâmba. By his son was given to a Brahman, a performer of sacrifices, an agrahâra the śâsana for which is here written:—

Be it well. (On the date specified), of the Kâshyapa-gôtra, Giriyappa-Nâyaka's great-grandson, Timmappa-Nâyaka's grandson, Baiyappa-Nâyaka's son,—the boon lord of Maṇinâgapura, Śindhu-Gôvinda, in war a Bhîma, champion over the cold-hearted, gaṇḍa-bhêrunḍa, seizer of the seven members of the titled, in battle Dhanañjaya, in energy Vikramârka, in bounty Râdhéya,—adorned with these and other titles, ever rejoicing gods and Brahmans with (establishing) *satras*, the protector of all works of merit, supporter of the holy Brahmans, Krishṇappa-Nâyakaraiyya,—to, of the Kaunḍinya-gôtra Âpastamba-sûtra and Yajuś-śâkha, Linga-dikshita's great-grandson, Nañjuṇḍa-dîkshita's grandson, Kapini-dîkshita's son, Nañjanâtha-dîkshita, gave a rent-free agrahâra with a copper śâsana as follows:—The two villages of Âlagondanahalli and Kaṭṭikere, belonging to Narasînhapurâ which has come to us by royal grant, have we given (as above, the details being repeated three times), in order that our father and mother may permanently attain to *svarga* and that prosperity may be to our son, friends and wife. Boundaries. Usual final verses, including—Whoso makes a grant of land, dwells in Brahma-lôka for as many years as there are grains of dust in the land. What is vomited by others a dog will eat, but not what is vomited by itself: baser than a dog therefore is he who resumes what he himself has given.

7

Date 1396 A. D.

Obeisance to Gaṇâdhipati. May the elephant-faced, giver of wealth, giver of boons, a sun in dispersing the darkness of sin, grant protection. May the original Boar grant prosperity to the world, tightly embraced by whom the earth ever rejoices.

In the Lunar race arose Yadu, from whose line sprang Vâsudêva who protected the earth. In that line was born Saṅgama. His sons were Harihara, Kampa, Bukka, Mârapa and Muddapa. Of these the middle one, Bukka, like Arjuna the middle one of the Pâñdavas, was distinguished by his valour. When his sword began to dance on the battle-field, the faces of the Turushkas shrivelled up, Koṅkaṇa Śaṅkapârya was filled with fear, the Ândhras ran into caves, the Gurjaras lost the use of their limbs on every road, the Kambhôjas' courage was broken, the Kaṅgas suffered defeat.

When this râjâdhirâja râja-paramêśvara, champion over kings who break their word, a serpent to kings, a terror to foreign kings, the Suratrâna over the Hindu kings, was in Vijayanagarî, ruling the kingdom; his wife was Gaurâmbikâ; her praises. Their son was Harihara, the streams poured out by whom in making the sixteen great gifts nourished the trees of sacrifice.

(On the date specified), in the presence of the god Virûpâksha on the bank of the Tuṅgabhadra, in the place called Kuñchikâ, he granted the village of Tavanidhi, with its hamlets (named), in the Nârasimhapura-śîme, giving it the name of Hariharapura, to Mâdhvâdhvari, versed in philosophy, logic and grammar, and distinguished as a śrôtriya, son of Kallamâlige Kêśava, of the Âtreya-gôtra Âpastamba-sûtra and Yajuś-sâkha, with all usual details. Boundaries in the language of the country. Usual final verses.

(Signed) — śrî-Virupâksha.

8

Date 1518 A. D.

The power of Kṛishṇa-Râya's arm, Mallarasa, granted to the god Tirumala of the hill of Narasipura the village of Tevaḍa-hallî (on the date specified). Imprecation.

10

Date 1605 A. D.

Obeisance to Râmânuja. (On the date specified), Lakshmappa-Nâyaka newly built Lakshmipura and granted it for the (goddess) Amma of Lakshmi-pura, in order that merit might accrue to his father Chikka-Nâyaka and his mother Padmâjamma.

13

Date about 1660 A. D.

(The first part is gone.) Kṛishnappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Lakshmappa-Nâyaka's son Nârasimha-Nâyaka granted the village of Koḍemallana-hallî, otherwise called Liṅgâpura, to Virûpâksha-bhatta's

great-grandson, Devaraiya-bhaṭṭa's grandson, Pampam-bhaṭṭa's son, . . . bhaṭṭa, of the Parāśara-gôtra, Āpastamba-sûtra and Yajuś-śâkha.

14

Date about 960 A.D.

(*The first part is gone.*) In the reign of śrîmat-Permmânaḍi, boon lord of Kôlâla-pura, lord of Nandagiri,—

Be it well. Distinguished by praise, honour and valour, a collection of good qualities, . . . the exalted Gaṅga-bedaṅga, śrimat-Râcheyarasa's queen Galâbbe caused the temple to be made, and made a grant of land (specified) for it.

16

Date about 1080 A.D.

May prosperity be to the Jina śâsana.

Be it well. A servant of the feet of mahâ-maṇḍalêśvara, sun among warriors, Tribhuvanamalla-Chôla-Kongâluva-Dêva,—Râvasebbi's grandson, Adatarâditya's feudatory, Bûveya-Nâyaka (on the date specified) made a grant of land (specified) to Padmanandi-dêva.

17

Date ? 1141 A.D.¹⁾

Praise of Śambhu. May Chôla-Kâlagala protect you, the Nâdâluva (family), residents of Uddûru, an ornament of the Konga country.

In the Nâdâluva-kula was born the celebrated Mâyi-Nâdâluva, like an ocean to the earth his family. His first (? son) was Nârâyanâ, like Nârâyanâ. His son was Chôli-Nâdâluva, the equal of Śauṅkara. His son was Padmanâbha, the equal of Padmanâbha. His son was Mâyi-Nâdâluva, celebrated in the world. He erected a *vîragal* for his father.

At the time when Vishnuvardddhana's son Nârasimha was celebrating the festival of his anointing to the crown, the Brahmans of the righteously established agrahâra of Uddûr, which was the residence of the god Chôleśvara and Harihara,

19

Date 1517 A.D.

May it be prosperous. When the supreme lord of the world²⁾, the râjâdhîrâja râja-paramêśvara, champion over the mustaches of the world,

¹⁾ The composition of the inscription is peculiar and corrupt; difficult to understand.

²⁾ Several of the titles are not in the form usually given to the Vijayanagara kings.

Kaṭāri-Sāluva, master of the southern ocean, Nârasimhavarmma¹⁾ mahârâja's son, of extensive valour, his two lotus feet covered with the crowns of all the prostrate kings, his fame eager to travel over all the world, the associate of his family goddess, possessed of a force of elephants, drawing to him the Lakshmî of heroism, Krishnavarmma-mahârâya was ruling the kingdom of the whole world:—And the head-jewel of that king's court, the great minister Hisûr Mallarasayya was ruling the Narasiyapura-śîme of the Hoysala-nâd;—(on the date specified)²⁾ he granted to Mallayya-dêva,—son of Mogûr Sômayya-dêvoḍeyar, of the Sômêšvarâchâryya-sâmpradâya of Ôraṅgal,—the village of Hâchraraguppe belonging to Kereyârapura-sthala, giving it the name of Mallayyadêvapura.

Its boundaries, with other usual details. Usual final verses.

¹⁾ The names of the kings also are not in the usual form.

²⁾ The date is given in unusual detail, with all the particulars contained in the *panchâṅga*.



ARKALGUD TALUQ.

1

Date ? 1673 A.D.

Be it well. (On the date specified), Sidapa-gauḍa granted to the Pañchālas of Basavāpaṭṭaṇa a śāsana as follows:—The customs dues of Basavāpaṭṭaṇa are doubled. Imprecation.

2

Date 1677 A.D.

The rājādhirāja paramēśvara praudha-pratāpa aprati-malla Chikka-Dēvamahārāja-vadēyarayya, (on the date specified), caused to be written and sent to Hampaiyya of Arakalagūḍu an order as follows:—Whereas the office of śyānabhāga of the Arakalagūḍu ashtavaṇe-sthaṇa has come down, inherited from former times as a royal gift, to Baire-Hebbāruva's (son) Veikāṭapati;—and his deputy (*hastaka*), Narasappa's son Nañjappa having made petition that it cannot belong to him, that he is not the śyānabhāga of the Arakalagūḍu ashtavaṇe-sthaṇa, and that he is a traitor to the king;—And this Veikāṭapatayya, according to order, having stood erect and circumambulated the feet of the god Arkkēśvara, repeating—“That the office of śyānabhāga of the Arakalagūḍu ashtavaṇe-sthaṇa has come down to me, inherited from former times as a royal gift, is true. I am no traitor to the king;”—and in front of the god plunging his hand into ghī boiled as hot as possible, has won:—Therefore, as before, the office of śyānabhāga of the Arakalagūḍu ashtavaṇe-sthaṇa, and the property pertaining to it (specified), we have this day confirmed to Baire-hebbāruva's (son) Veikāṭapati; and he will therefore receive the *kaḍitta*¹⁾ and potstone from the palace, and all the accounts of the Arakalagūḍu ashtavaṇe-sthaṇa will in future be written by his hand and obtained from him.

A copy of this order will be given to the śyānabhāga's records at the palace, and the original given to Veikāṭapati.

3

Date 1677 A.D.

This is a repetition of the above, but says that Veikāṭapati's father had made over his charge to the deputy (*hastaka*) and gone to some other place, where he died: (hence no doubt the ground for the deputy's accusation).

¹⁾ The *kaḍitta* is a folding book of cotton cloth, blackened over, and is written on with a style of potstone (*baṭapa*). It was formerly used for all Government records and accounts, and is still in use in many native shops and warehouses.

4

Date 1685 A. D.

May it be prosperous. Praise of Śambhu and the Boar.

Be it well. (On the date specified), of the Kāsyapa-gôtra and Āpastamba-sûtra, Bêlûr Krishṇappa-Nâyaka's grandson, Venkaṭâdri-Nâyaka's son, Krishṇappa-Nâyaka gave to all the Brahmans of Muttige, otherwise called Krishṇâpura, a grant of an agrahâra as follows:—In the country which the râjâdhîrâja râja-paramâsvara vîra-pratâpa vîra-Krishṇa-Dêva-mahârâyarayya favoured to our great-great-grandfather (with titles as in H.-N. No. 6 above) Yera-Krishṇappa-Nâyakarayya, forming the village of Muttige (its boundaries) belonging to Konga-nâd, into 12 shares, we have granted them to (here follow names and other particulars of the donees), at the auspicious time of the moon's eclipse, with all usual details.

The righteous witnesses to this:—Sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening: these know the deeds of a righteous man. Usual final verses.

5

Date about 915 A. D.

Be it well. When Nîtimârgga Konguṇivarmma dharmma-mahârâjâdhîrâja, boon lord of Kovalâla-pura, lord of Nandagiri, śrîmat-Râchamalla-Perumânađi ascended to svargga in Kombâle; then from sorrow Râcheya, who had received the kalnâd of Multige, entered the fire. On which Ereyappa-Permmânađi, who gave it, received it back again.

927
The writer of this was Paraśurâmayya. Great good fortune.

6

Date ? 1229 A. D.

(The inscription is much defaced.)

When, (with usual titles), the pratâpa-chakravartti Hoysâna vîra-Nârasimha-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—(On the date specified), for the offerings of the god Svayambhunâtha, and the perpetual lamp, the palace official (? Kêśava) Nâyaka's son Dêvarasa, who was managing the customs of the nâd, made a grant of certain dues (specified) in Yakanâyakana-halli belonging to Arekeregôdu. With their approval written by their sênabôva Liṅgaṇṇa. Usual final verses.

7

Date ? 1500 A. D.

(On the date specified), Tiparasaya's grandson Huluṇi-Dêvarasaya granted for the god certain dues (specified) from Haradûr. Imprecation.

8

Date ? 1520 A. D.

May it be prosperous. (On the date specified), for the decorations and offerings for the god of gods Tiruveṅgalanātha of Haradūr,—Bēlūr Malla-rasayya made a grant.

9

Date ? 1658 A. D.

Praise of Śambhu and the Boar.

(On the date specified)¹⁾, when was ruling in Ghanagiri:—Bēlūr Veṅkaṭādri-Nāyaka's grandson, Krishṇappa-Nāyaka's son, Veṅkaṭādri-Nāyaka made a grant to certain Brahmans (named) as follows:—The village of Basavanahalli in Arakalagōdu-hōbaļi of the Biluha-nād belonging to the Bēlūr-śīme, which was given (as in No. 4 above) to Yera-Krishṇappa-Nāyaka, having formed into 6 shares, we have bestowed them on the said Brahmans (named), with all rights and usual details. Righteous witnesses (as in No. 4 above). Usual final verses.

10

Date ? 1658 A. D.

The same grant as No. 9 above. The village granted received the name Krishṇāpura.

11

Date about 915 A. D.

(The inscription is very greatly defaced.)

On Ereyappa granting it, he received Ma... In the war of died.

12

Date 1248 A. D.

Praise of the Jina śāsana. Usual account of the Hoysalas (much defaced), to Sōmēśvara.

Be it well. When, (with usual and other titles, including), a lion in splitting the skull of the lusty elephant Kaliṅga, a wild-fire to the forest the Sēvuna king, Agastya to the ocean Mālava, the uprooter of the Magara kingdom, the setter up of the Chōla kingdom, a right-hand in saving the Pāṇḍya-kula,—

¹⁾ The inscription being printed from a copy furnished by the people, is full of mistakes as to the ruling king and his titles.

adorned with these and many other titles, the Gaṅga Hoysala pratâpa-chakravarti vîra-Sômêśvara-Dêva, protecting the region of the South, was ruling the kingdom:—

A dweller at his lotus feet, (with praises) was the general Śânta. (Here follows an account of his relatives, much defaced.) He repaired the ruined temple of Śântinâtha. His wife was Bhôgavve, and their sons were Kâma and Sâta. The line of their gurus, of the śrî-Mûla-saṅgha, Dêsiya-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya, was (with praises) Mâghanandi-brati. His disciple was Bhânukîrtti, whose disciple was Mâghanandi-bhaṭṭâraka. His lay-disciple was Sôvarasa, whose son was Sâtanâna. He rebuilt the Jina temple of Śântinâtha in Manalakere, and placed on it a golden *kalâsa*; praise of the temple. And (on the date specified), made grants of land (specified) for the Jina ceremonies and distribution of food. Usual final verses.

13, 14

Date 1213 A. D.

Be it well. (On the date specified), Râmayya, the śrîkaraṇa-heggade of Koṅga-nâd, having built a tank named Râmasamudra, made a town named Râmapura, and set up the god Râmanâtha. May this work of merit endure as long as sun moon and stars. Fortune.

15, 16

Date 1213 A. D.

Praises of the above Râma-dêva.

17

Date 1719 A. D.

Be it well. (On the date specified), the Arkalagûdu-sthala šyânabhâga Timmappa-hebbâr's younger brother Subaiya's son Veṅkaṭêśaiya, the temple of Râmêśvara-svâmi having gone to ruin, had it repaired. This work of merit he performed, to endure as long as sun moon and stars.

21

Date ? 1274 A. D.

(On the date specified), for the offerings and other ceremonies of the god Viśvêśvara of Vâraṇâsi,—the pratâpa-chakravarti Hoysala vîra-Nârasimha-Dêvarasa made a grant of Hebbâle in Koṅgu-nâd as a *kuttu-vitti* (or small provision).

Whoso of the nâd officials or others enters the place on the plea of forced labour or camping is false and will go to ruin.

In the Tuesday fair of that town, whatever official exacts tolls, firewood, grain perquisites, gifts, pimping, ornaments and clothes, or commission on sales¹⁾, has transgressed the order of the emperor vīra-Nârasimha-Dêvarasa. Whoever does this will be flogged, degraded and dismissed. If an official, he will be dismissed.

22

Date 1665 A.D.

May it be prosperous. Praise of Śambhu and the Boar.

In the line of Kâśyapa was born Râmâdâsa, from whom was born the king Girîśa, from him the king Timma. (Omitting laudations)—His son was king Bayya, whose son was king Kṛishṇa, whose son was the king Veṅkaṭa. His wife was Padmâmbika, and their son was the king Lakshma, who in Kâśi had a lofty building erected for (the god) Paśupati, and caused the *vajapêya* and other sacrifices to be performed. His wife was Chennâmbika, and Vishṇu himself was born as their son in the king Narasa, or Nṛisiṁha. For the god Janârdana and the goddess Lakshmî he had a golden breast-plate made, with conch and other emblems, crown, garlands of precious stones, armlets, sandals, and other ornaments. Thousands of Brahmans he made grow fat by his continual distribution of food in *satras*. He daily made gifts of cows, lands, gold, tawny cows, horses and other things. Decorating the images of Vishṇu and Lakshmî, he had their marriage ceremony performed. And building a splendid pavilion, he placed them in it, set up Sudarśana (Vishṇu's discus), and also caused Brahmans to become sacrificers. He built the tank called after his name Narasâmbudhi, and excavated the Chandra-saras (pond),—thus does king Nṛisiṁha triumph. He granted to Brahmans an agrahâra, the copper śâsana for which is here written.

Be it well. (On the date specified²⁾), of the Kâśyapa-gôtra, Bayyappa-Nâyaka's (son) Kṛishṇappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Lakshmappa-Nâyaka's son, boon lord of Maṇinâgapura, (with other titles as in H.-N. 6), Nârasimha-Nâyakaraiya, to 12 Brahmans (named), gave the copper śâsana of a rent-free agrahâra as follows:—The village of Dêvarahalli in Hebbâle-sthâla belonging to the Narasimhapura-śîme which has come down to us from of old by royal gift, have we given (all the particulars are repeated here and lower down three times), in order that our father and mother Lakshmappa-Nâyaka and Chennâjamma, Gaigappa-Nâyaka, daughter Konḍamma, and all our other forefathers may obtain permanent admission to Vaikunṭha, and that we, our son, friends, wife and others may obtain great

¹⁾ The exact meaning of some of the terms is not certain.

²⁾ The day is given as *Āshâdha-śuddha prathama-ekâdaśi dvâdaśi*.

prosperity. The grant is made with all the usual details, and conferring all the usual rights and taxes (specified).

Such is the copper śāsana of a rent-free agrahāra granted to twelve Brahmans. Usual final verses. (Witnesses)—Sun and moon, etc. (as in No. 4 above).

(Signed) śrī-Jaya-Narasimha.

24

Date about 900 A.D.

Be it well. When Nītimārgga Kongunivarmma dharmma-mahārājādhirāja, supreme lord of Kōlāla-pura, lord of Nandagiri, śrimat Nanniya-Gaṅga was ruling the kingdom:—in that year, at the time of the sun's eclipse¹⁾,—to his *ayya* Mākhanḍa-bhaṭṭāra he made, as a gift for learning (*vidyā-dāna*), grants of land (specified). Names of the prabhus from whom the land was obtained: Usual final verse.

26

Date ? 912 A.D.

Be it well. In the 19th year of Satyavākyā-Permmānādi, — Nītimārgga Konguṇi dharmma-mahārājādhirāja, boon lord of Kovalāla-pura, lord of Nandagiri, the Konguṇi glory, warrior of victory, crest-jewel of the world,— śrimad Ereyapparasa, when in the Kalavūr fight, by order of rasa's father Śivayya, his younger brother and his *ayya*, fighting the army, died, gave a kalnād to their children. Imprecation.

27

Date about 915 A.D.

Be it well. When Satyavākyā Kongunivarmma dharmma-mahārājādhirāja, boon lord of Kuvalāla-pura, lord of Nandagiri, śrimat Permmānādi, having acquired as far as ..ṇṇanūr,—phlegm (or hiccup) sticking in his throat, Nītimārgga-Permmānādi ascended to *svarga*,—Babiyamma of Maṇavūr entered the fire. Chammayya wrote it. Fortune.

31

Date ? 1681 A.D.

(On the date specified), Chikka-Vīraṇṇa-Odeyar gave for the god the goat tax in the middle street of Chikka-Bommanahalli; and Puttaṇṇa-Gauda gave land for the Rāsi-maṭha.

¹⁾ The year and month are not given.

Imprecation on the head of the caste, the priests, kings or chiefs who destroy these grants.

Moreover if it come to the mind of the chiefs or subjects, or to the ascetics who carry on the maṭha to which the land belongs, not to continue the maṭha, and they appropriate the produce of the garden and seek to obtain gardens in neighbouring villages, they are excommunicate from ashes and rosary, and from the *mahā-mahattu*.

Mallōja's writing.

32

Date ? 1806 A.D.¹⁾

(On the date specified), Krishṇa-Rāja-Vadēraiya, on the Navāb.. Jamāl writing a petition on behalf of Nañja-Rājaya's gave Haṇḍraṅgi in the Koṇanūr-nād as a charitable grant. Imprecation.

35

Date ? about 930 A.D.

Be it well. Satyavākyā Koiguṇivarmma dharmma-mahārājādhirāja, boon lord of Kuvalāla-pura, lord of Nandagiri, śrimat Permmanadī²⁾ Gaṅga-mā.... gave to Kañkayya of Baļuyaļa the kalnād of Belgaļi, as follows:—..... on Bāva, nāl-gavuṇḍa of Ālva-nād, returning and attacking the Gaṅga seat (*āsana*), he pierced him without hesitation. Whoso enters within the boundary thus acquired Kanhara-Dēva, Naṇḍala-Dēva and Gaṅgama of Puṇase will protect this.

37

Date 1285 A.D.

Be it well. (On the date specified), in the increasing reign of the pratāpachakravarti Hoysaṇa vīra-Nārasimha-Dēvarasa:—Māratamma of Kahigōḍu, on enemies envious of the chief uniting and fighting with him, fell. In order that Māratamma might attain to the world of gods, his younger brother and sons (named) and the people of Moradi-nād set up this *vīragal*. Great good fortune.

38

Date 1255 A.D.

Be it well. (On the date specified), in the increasing reign of the pratāpachakravarti Hoysaṇa vīra-Nārasimha-Rāya:—Kahigōḍu Chikka-Gauda's son

¹⁾ The date and contents are doubtful.

²⁾ From this point the inscription is difficult to decipher and make sense of.

Sômayya marching against Begalûr Chuñcheya-Nâyaka and Râvadûr Bhîmaya-sâvanta and fighting, fell. That Sômeya might attain to the world of gods, his younger brother and his son (named) set up this *vîragal*. Great good fortune.

39, 40

Date 1285 A. D.

Similar to the two preceding.

41

Date ? 1468 A. D.¹⁾

Obeisance to Gañâdhipati. May it be prosperous.

(On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa chakravartti . . . Virûpâksha-Dêva [was ruling]:—By order of Kêcharâja of the Hoysâna-nâd, Gôparasa, the agent for the Singapattana-mâganî, made a grant to the Brahmans of ? Virûpapura. Usual final verses.

42

Date 1261 A. D.

Be it well. Praise of Šambhu.

(On the date specified), when, (with usual titles), the pratâpa-chakravartti Poysâna vîra-Nârasimha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—a grant was made for the god Sântêšvara of certain land (specified).

(The inscription is very much defaced.)

44

Date ? 1613 A. D.

May it be prosperous. Be it well. (On the date specified), the mahâ-mandalêšvara Râmarâju-Râmarâjayya-Dêva-mahâ-arasu, as a marriage gift for the daughter of Vîrarâja, son of Šrikantharâjaya-Dêva-mahâ-arasu of Nañjâ-râyapattana, we have granted this permanent šâsana of a *pdlaki-umbali* (or rent-free estate for maintaining a palanquin) as follows:—We have granted to you Basavâpattaña and Koñanûr as an *umbali*, setting up a stone šâsana. That you, your sons, grandsons and prosperity may enjoy it in peace we have given and set up this šâsana. Imprecation.

¹⁾ The date and names are doubtful, the inscription being very illegible.

47

Date ? 1602 A.D.

Praise of Śambhu. (On the date specified), Vīrabhadra-dēva the chief of the six maṭhas and three mahā-gaṇaṅgaḥ caused to be written a stone śāsana as follows:—(particulars of an exchange made of certain shares in Keḍaga Māle-yanāyakanahalli for others obtained from the Brahmans of ? Honneyanahalli).

52

Date 1404 A.D.

Be it well. (On the date specified), at the time of the eclipse of the sun, when vīra-pratāpa Harihara-Rāya was ruling a settled kingdom in Vijayanagari;—the mahā-sāvantādhipati, Kūḍalur Mañchaya-Nāyaka, with all the farmers and subjects of Koḷanalūr-sthala, made, to all the Brahmans of the immemorial agrahāra Sarvajña-Bhāskarapura, which is Koḷanalūr, a grant of the Ulēnahalli village, with a tank in the low ground Imprecation.

53

Date 1252 A.D.

Be it well. When the mahā-mandalēśvara, (a lion) to the deer Kulōttuṅga-Chōla the Kēraḷa chief, a submarine fire to the ocean the Kēraḷa forces, a wild-fire to the forest Mukkaṇṇa-Kaḍamba], a Rēkhā-Rēvanta in riding the most vicious horses, favourite of the goddess . . . of all wealth, unassailable by fear or avarice, champion over . . . , of unsullied valour and fame, worshipper of the lotus feet of the god Rāmanātha the chief god of both sects of Nānā Dēśis, subduer of brave armics,—Sōma-Dēvarasa, and the promoter of Śrī-Rāṅga, the strong-armed Boppa-Dēvarasa, were in the residence of the royal city, as if his milk ocean, Śrīraṅgapatṭaṇa, ruling the kingdom of the crown in peace and wisdom:—

The temple priests of the god Rāmanātha, which, as if a southern Kailāsa were established there, was set up together with a thousand beautiful lingas by Rāma on the bank of the Kāvēri,—the Kailāsas Śiva-jīya, Mada-jīya, Kāla-jīya, Appa-jīya, Arasa-jīya, and Gōvaṇṇa, taking with them the consecrated food of the god Rāmanātha,—and assuring long life, royal prosperity and victory to the kings Tuṅga-Chōla Vīra-Chaṅgālu Sōma-Dēva and Boppa-Dēva, and giving the consecrated food, made petition to these two kings who were of one mind, saying,—for the affairs of the god Rāmanātha, for the offerings perpetual lamp, water vessels, cloths and drummers, we have given 72 she-buffaloes and he-buffaloes, whose milk produces 200 gadyāṇa. For service, from the interest on the 200 gadyāṇa, we have been providing.

..... On which Sôma-Dêvarasa and Boppa-Dêvarasa, (on the date specified,—1245 A. D.), coming to the town of these petitioners (again named), caused it to be renewed by Baichaya and Kançaya, and gratified those Kailâsas.

Be it well. When, (with usual titles), the pratâpa-chakravarti Hoysâna-vîra-Sômêshvara-Dêva was in ruling the kingdom of the world in peace and wisdom:—the temple priests of the god Râmanâtha (named, as above), these Kailâsas, taking to that king (titles and name repeated) the consecrated food, and blessing him with long life, royal prosperity, and victory to his arm and sword,—Sôma-Dêva and Boppa-Dêvarasa granted Mâvanûr on the bank of the Kâvâri in Ja..nâd to the god Râmanâtha.

As soon as they had made petition, saying,—Give orders for setting up the grant in Mâvanûr, Dêva!—(on the date specified), the Hoysala king vîra-Sômêshvara-Dêva, with Boppa-Dêva, Sôma-Dêva, their royal children (*rdyasa-kusugal*) and others, coming, set up a Nandi pillar in Mâvanûr, and the stone šâsana in the temple of Râmanâtha.

54

Date 1275 A. D.

Be it well. When, with all titles, Hoysâna vîra-Nârasinga-Dêvarasa was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), for the god Râmanâtha of the thousand beautiful liṅgas, Hampanâna, Gummanâna and Basavaṇna of the Koṅga-nâd customs, granted for the god's perpetual lamp, offerings, and betel leaf, the Dêvarahalli ... loom tax, goat tax, with the money for births... and marriages, The artificers of the village will give for the god the dues from two shops, and the loom tax. The oilmen, however many there may be, will give daily half a *mâna* of oil for each mill, from which the *pûjâkâtri* will maintain the god's perpetual lamp without interruption. The potters and artificers of the village will give a load of rice for the god, and vessels for the lamp-oil. Thus much did the customs officials grant, free of all imposts. Usual final verses.

55

Date 1250 A. D.

Be it well. Praise of Šambhu.

(On the date specified), a dweller at the lotus feet of the pratâpa-chakravarti Hoysala vîra-Sômêshvara-Dêvarasa;—a dweller at the lotus feet of the great minister, the smiter and displacer of Sêvuṇa, titled liṅga of the royal army, an elephant goad to the braves, the senior minister for peace and war, Bommaṇna-danṇâyaka;—Kallayya, son of Râmarasa of the Kâṣyapa-gôtra, who had come as an inspector to the Koṅga-nâd adhikâri Bommaṇna of the

Viśvāmitra-gôtra,—for the worship of the god Râmanâtha, gave to the hands of the temple priests (named) land for a flower garden; its boundaries.

Blessings invoked on Bommaṇṇa-danḍanâyaka, and Kali-dêva.

Date 1251 A. D.

(On the date specified), Kallaiyya made farther grants of land (specified) for the same god, allotting some for the support of the gardeners of the flower garden previously given. If they should grow crops under the flower trees, they are entitled to the produce.

Sôvaṇṇa, sou-in-law of the Koṅga-nâd śrikaraṇa Nâgaṇṇa Vijayaṇṇa, made a grant from the fixed rent of Muruli for the support of the men who yoke their bullocks to the water-wheel for the flower garden given by Kallaṇa for the god.

Maḍukayya, son of the Koṅga-nâd śrikaraṇa Kâvaṇṇa, made a similar grant from Neluvâgil for food for the bullocks.

Imprecations.

56

Date 1297 A. D.

Be it well. (On the date specified), the great master of robes, Peñḍâra-Dêva's son Niṅgaṇṇa made a grant of land (specified) in Muṇḍagôlu for the god Râmanâtha of the thousand liṅgas.

Niṅgeya-danṇṇâyaka's signature,—śrî-Bhairava.

57

Date 1659 A. D.

Praise of Śambhu and of the Boar.

Be it well. (On the date specified), at the feet of the great god of gods, the universal emperor of gods, ruler of innumerable myriads of Brahmâṇḍas, lord of Râmanâthapura, the god Prasanna-Subrahmâṇyâśvara of Râmanâthapura,—of the Kâśyapa-gôtra and Âpastamba-sûtra, Krishṇappa-Nâyaka's grandson, Lakshmappa-Nâyaka's son, Nârasimha-Nâyaka, granted a śâsana of a gift of land as follows:—

In the Narasimhapura-śîme, which the râjâdhîrâja râja-paramâśvara vîrapratâpa vîra-Krishṇa-Râya-Dêva-mahârâyarayya, when seated on the jewel throne in Vidyânagara he was ruling the empire of the world, favoured to our ancestor Yara-Krishṇappa-Nâyaka as an amara-mâgaṇi, the village of Yakkaṭi in Maravûr-sthala, have we granted with all ceremonies for the acceptance of the god Subrahmâṇyâśvara, with all rights, for the service of the god. The grant is repeated three times, and boundaries of the village given. Usual final verses.

(Signed)—śrî-Jaya-Narasiṁha.

58

Date 1607 A.D.

Be it well. (On the date specified), the mahâ-mañdalêśvara Râmarâju Tirumalarâjaya-Dêva-mahâ-arasu gave to Rudragaṇa of Nañjarâyapattâna a permanent śâsana as follows:—The Malalavâdi-śîme being included in the Nañjarâyapattâna kingdom, is granted for the decorations and illuminations of the god Annadâni-Mallikârjuna.

60

Date 1761 A.D.

May Râmêśvara-Râya protect it. (On the date specified), in the enclosure of the god Râmêśvara of Râmanâthapura having caused his image to be set up, for the offerings and worship with lights, Vîrarâya-Odeyar of Mahiśûr made a grant in Širûdanûr, to of the Bhâradvâja-gôtra.

61

Date 920 A.D.

Be it well. Kongunîvarmma dharmma-mahârâjâdhîrâja, boon lord of Kôlâla-pura, lord of Nandagiri, Nîtimârgga's (son) Ereyappa-Permmanâdi's son, Satyavâkya Bîra-Permmanâdi granted a *kalnâtu* to Nirggunda Jaggiyarasa of Belgali. His son Tippayya, together with seventeen men, dying in battle, Jaggiyarasappa-Dêva (gave) the *kalnâtu* to his son Narasiṅga-dêva. The Śaka year 843

(12)

62

Date 1811 A.D.

Be it well. (On the date specified),—details of the genealogy of the kings of the city of Mahiśûr:— | Kri | ka | ¹⁾—The uplifter (*uddhâra*) Râja-Vâdayar; Betti-Châmarasa-Vâdayar; Châma-Râja-Vâdayar; Immadî-Râja-Vâdayar; Kanṭhîrava-Narasimha-Râja-Vâdayar; Dêva-Râja-Vâdayar; Chikka-Dêva-Râja-Vâdayar; Kanṭhîrava-Narasimha-Râja-Vâdayar; Krishṇa-Râja-Vâdayar; Immadî-Krishṇa-Râja-Vâdayar; Putta-Dêva-Râja-Vâdayar; Nañja-Râja-Vâdayar; Betti-Châmarasa-Vâdayar; Châma-Râja-Vâdayar; Chikka-arasu; Kanṭhîrava-arasu; Krishṇa-Râja-Vâdayar; o; o; ²⁾ Châma-Râja-Vâdayar; Krishṇa-Râja-Vâdayar.

¹⁾ The object of introducing these two letters here, which apparently stand for Krishṇarâjakaṭte (the place where the inscription is), is not evident.

²⁾ Apparently meant to mark two blanks, but this is uncertain.

64

Date 1647 A.D.

Obeisance to Raṅgēśa. Praise of Śambhu and of the Boar. The lotus feet of Raṅgēśa do I reverence, pressed by the hands of Indirā, having the Mandākini for honey, worshipped by the gods. Śrī do I ever serve, who, being born with nectar and the moon, always exhibits sweetness in her looks and beauty in her face to her dependents.

May the king Kanṭhīrava-Narasa live in the earth as long as moon and stars endure, together with his sons, grandsons, wealth, horses, elephants, soldiers and friends. Praise of this king, who had placed all his burdens at the two feet of Nṛihari, a moon to the ocean the Sôma-vainiśa. Served by twice eight fair ones holding châmaras in their hands, honoured with the emblems in gold of the fish, conch, discus, and makara (or rhinoceros). The śâsana of the agrahâra granted for the sake of *dharma* by the king Nṛi-Kanṭhīrava, reverenced by all people, is now here written.

From the lotus navel of him who full of mercy, the companion of Kamalâ, is encircled by the virgin daughter of Kavêra (the Kâvèrî), was born Vidhi (Brahma), with power to create the worlds. From that Vidhi was born the muni Atri, and from his (Atri's) eyes the moon (its praise). In the line of kings of the Sôma-vainiśa (or Lunar race) was born a divine wishing-stone, the lotus-eyed (Vishṇu) incarnate for the protection of the world. A city filled with all wealth that holy one created, an asylum for all men, which gained the celebrated name of Mâhishî, and placing it on the south of the stream of the Kâvèrî, he stationed there those of his own (family) to make known his human form. They did service to the goddess who was the guardian of Mâhishîpura, who grants every reward to her devotees, and made her the family deity of their line of kings. In that line, an ornament to the Sôma-kula, who by his gifts drove afar the tree of plenty, was born Châma-Râja, victor over all kings, fulfilling the desires of the people, famed for bravery. From him was born Beṭṭa-Châma-Râja, ever devoted to *dharma*, rising like the sun on the eastern mountain, brave, kind and pure. Śrî (Fortune), though reputed to be fickle, remained permanently with the kings of this line. And Nṛisiṁha being pleased with this king's worship, gave him the boon that he would be born in his family. Thus saying, Narahari was born a king from his womb. In the fortunate month named Mâdhava (Vaiśâkha), under the constellation Svâti, during the waxing moon, was he born, adorned with all good qualities, as if with a garland of jewels. On the rising upon the earth of the moon Kanṭhīrava-Nârasimha, the constellations shone bright, all the learned were provided with a living, the waterlilies bloomed through the night, light pervaded all parts, and the milk ocean of wealth rose high,—he was therefore the moon, was he not?

As he was the destruction (*dâna*) of the body (*kshêtra*) of Hiranyaśakaśipu [otherwise, made gifts (*dâna*) of lands (*kshêtra*), gold (*hiranya*), and food (*kaśipu*)],—the king Kanṭhîrava was taken by the people for the god. Seeing that from love of money the people had forgotten Vishnu, the wise king Kanṭhîrava made from that money Narahari and preserved the people, as a physician who gives medicine in milk,—how can it be described? Inquiring into the sayings of the veda and smṛiti, and ascertaining the meaning of all the śâstras, in accordance with the intentious of both, he caused all to worship Lakshmi-Nṛihari's two feet on ēkâdaśi, and also to perform that (the ēkâdaśi) vrata like Ambarîsha and all the other kings. (Farther verses in his praise in hyperbolic strain).

(On the date specified), he made the grant as an agrahâra to Brahmans (here follow their names and other details), of the village of Mattigôdu, south-east of Râmanâthapura, naming it after himself and forming it into 13 shares. Its boundaries. Usual final verses.

65

Date 1090 A.D.

Be it well. In, entitled to the five big drums, the mahâ-maṇḍalâśvara, boon lord of ... pura, brave among champions, protector of champions, Nigalaṅka-malla, Mâdeyarasa-Chaingâlva's reign;—(on the date specified) Mâra-gâvunḍa, son of Chôla-gâvunḍa of the family of Muṇḍa-gauḍa of Mavanûr in Kuppi-nâd, setting up the god Mahâdêva in Nokkiyûr of this nâd,—for the god and for the gaṇas (or attendants) on his image, made a grant of land (specified). Imprecation.

This temple he gave to Amṛitaśiva. The land he granted for (the god) Chaingâlâśvara.

68

Date ? 1357 A.D.

Obeisance to Gaṇâdhipati. May it be unobstructed. Praise of Śambhu.

Be it well. (On the date specified), when the mahâ-maṇḍalâśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Vodeyar's kingdom was increasing;—the great vadḍa-byavahâri, chief of both (sects of) Nânâ Dêśis, Arjju-bhaṭṭayya's son Mahadêvanṇa made petition to Bukkaṇṇa Vodeyar, saying — “Make Lakshmîpura in Chainga-nâd”, and obtaining land to the west of Mâvanûr making petition, (? Hukkaṇṇa-Vodeyar sending for his son¹⁾) Bukkaṇṇa-Vodeyar, said—“To the royal channel of Lakshmîpura which Mahadêvarasa is making, and the lands of Mâvanûr,

¹⁾ So copied, but very doubtful if correct.

Navile, . . . and Allâlapatṭana in your Chaṅga-nâd to which the Lakshmîpura channel comes, build stone sides, sluices, . . .; and beginning from the fields to the north, erect stones on both sides for bridges over the channel." On which the son (or prince) Buṅkaṇṇa-Vodeyar wrote an order to the chief minister Sôvappa (who had charge of) the Siṅgapatṭna Chaṅga-nâd, and Sôvappa gave to Mahadêvarasa a *patra-sâsana* as follows:—

That Sôvappa coming, and summoning the farmers (named) of Navile, . . . Haṇḍaraṅge. Posanâd, Allâlapatṭana, and others, marked out the lands under the channel and made over to Mahadêvarasa those belonging to the Lakshmîpura channel.

70

Date about 930 A.D.¹⁾

Be it well. In Satyavâkya Koṅgâṇivarmma dharma-mahârâjâdhîrâja, supreme lord of Kovalâla-pura, lord of Nandagiri, . . . śrîmat Permanadi's 37th year.—Be it well. In, the spotless moon in the sky of the world-renowned Gaṅga-kula, self-chosen lord of the Lakshmi of the sovereignty of the earth whose waist is girdled by the zone of the waters of the ocean, adorned with numberless good qualities, śrîmat Ereyapparasa's 21st year;—Ereyapparasa gave . . . to Jinapaḍega. (The rest is too much defaced to make out more than that some one fought and died.) Usual final verses.

74

Date ? 1664 A.D.

(On the date specified), Bêlûr Veṅkaṭâdri-Nâyaka gave to the god Virûpâksha of Haṇḍaraṅgi, the village of Pemmalâlli as a *dandige umbali*.

75

Date ? 1026 A.D.

Be it well. In Râjêndra-Chôla-Koṅgâlva's kingdom, by order of Koṅgalâ-Gâvunda, Mâsabûveyya's son Kogilla-nâyaka coming in contact with the army, died. His elder brother set up this stone.

76

Date 1026 A.D.

Be it well. (On the date specified), when Râjêndra-Chôla-Koṅgâlva, marching upon the base Poysala, was victorious in the battle of Manji; when trying to capture Irggaḍala Kâmeya,—Pennalûr Koṅgalâchâriya's son Jâkava died. His mother Vendakabbe set up this stone.

¹⁾ The stone is very rough and much defaced.

79

Date 1189 A. D.

Praise of Śambhu. Be it well. When, (with usual titles and Vishṇu-varddhana's conquests), the nissāṅka-pratāpa-Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world:—at the time when the great minister, sarvvādhikāri, great master of robes, the senior daṇḍanāyaka Māchimayya was ruling Kōṅga-nād; —the four śrīkaraṇas ... having set up Hulikal Baṇḍayya's god in .na-bhūva's granary,—with the consent of the Ekkōti-chakravartti, Mälēśvara-guru, the priests of the five maṭhas (a great number named), these *mahā-rūpas* and some others (named), the Dēsi son Noṇamba-Setṭi gave a śāsana, (on the date specified), in which Sulligōḍ Mahadēva-Setṭi made grants of land (specified) for the service of the god of Yaka-nād.

As long as Yama, the moon and sun, as long as the earth remains, as long as the story of Rāma is in the world, so long be the Vibhishana reign (otherwise, without fear). The meaning of which *slōka* is as follows: (no meaning is given). Usual final verse.

80

Date ? about 1200 A. D.

Be it well. Sūryakiraṇappa of Tarigaṇale in Mali-nād caused it (the pillar) to be made.

81

Date 1189 A. D.

Be it well. When, (with usual titles), the nissāṅka-pratāpa-Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world:—Amitarāsi, son of the rāja-guru Vāmaśakti-dēva, worshipper of the lotus feet of the Ekkōti-chakravartti, Mälēśvara-dēva, head of the five maṭhas there,—the Ekkōti *mahā-rūpu-srāmis* of the Kōṅga-nād two Two-thousands, the ruler of the five maṭhas there, and others (named, as in No. 79 above), headed by the four śrīkaraṇas,—when the Dēsi son Noṇabi-Setṭi was ruling Tariganale, (on the date specified), he bought from the priest (named) of the god Bōgēśvara half the land belonging to that god, and justly dividing it in the presence of the god, made a grant of it in the presence of all the above. Boundaries of the land. Usual final verses.

Witnesses.

83

Date 1662 A.D.

May it be prosperous. Praise of Śambhu. Obeisance to Kēśava and Śiva.
 Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara
 vīra-pratāpa śrī-Raṅga-Rāya-Dēva-mahārāyayya was ruling the kingdom of
 the earth in peace and wisdom:—

The agent for his affairs, (with titles as in H.-N. No. 6 above), Krishṇappa-
 Nāyaka's great-grandson, Veṅkaṭādri-Nāyaka's grandson, Krishṇappa-Nāyaka's
 son, Veṅkaṭādri-Nāyaka, caused to be written and given to certain Brahmans
 (named) a stone śāsana of a gift of land as follows:—In the Bēlūr-śīme
 which formerly Krishṇa-Rāja favoured to our great-great-grandfather Yarra-
 Krishṇappa-Nāyaka as an amara-māgaṇi, in the Arakalgūl-sthala of the Bilaha-
 nād, the village of Bijaghaṭṭa, giving it another name of Veṅkaṭasamudra,
 have we granted at the time of the sun's eclipse (with all usual details, and
 repetition of the grant).

Righteous witnesses:—Sun and moon, etc. (as in No. 4 above).

84

Date ? 1761 A.D.

For the god Annadāni Rāmēśvara of the *bangāra* village Rāmanāthapura,
 (on the date specified), Nañja-Rājayya made a grant of villages (specified).

Imprecation.

86

Date 1514 A.D.

Obeisance to Gaṇādhipati. Praise of Śambhu.

(On the date specified), when the mahārājādhirāja rāja-paramēśvara Kaṭāri-
 Sāluva vīra-pratāpa Krishṇa-Rāya-mahārāya was in his residence, ruling the
 kingdom in peace and wisdom:—for the god Rāma of have we granted
 the village of Siṅganakuppe, belonging to in the Nilakunda-sthala of
 the Basavapattāna-sthala, with all usual rights. May the dēva be prosperous:
 may the dēva's disciples and children survive; may their line survive to a
 thousand generations; may our line survive to a thousand generations. May
 the dēva continue to enjoy this village in peace.

93

Date 1066 A.D.

Be it well. (On the date specified), when Rājēndra-Prithvi-Koṅgālva-Dēva
 was ruling the kingdom of the world:—Paliga-verggade of Bulluha-nād caused

the temple of Idigulūr to be made and granted for it land (specified), washing the feet of his guru the Maleyāla-jīya Nallurpaṇḍi Nilakanṭharavi-bhaṭṭāra. Witnesses.

94

Date 1091 A. D.

Be it well. (On the date specified), for the god Āditya which Mākabbe of Rāyana-Belmati had set up,—Rājēndra-Prithuvī-Koṅgālva-Dēva made a grant of land (specified), for the offerings. Imprecation.

95

Date ? 1094 A. D.

Be it well. (On the date specified), when Rājēndra-Prithuvī-Koṅgālva-Dēva was ruling the kingdom:—(? in addition to) the god Polēśvara set up by ... Setṭi's grand-daughter .. Rēvakabbe;—... kabbe made for the temple of the god Pallāditya a Nandi and a treasure-maṇṭapa; Bairava made a Bairava temple; Bhagavatī (made) the god Nārāyaṇa; and the attendants there made for the god Polēśvara plaster and whitewash.

All this work of charity Charuvakabbe caused to be made. Gaṇḍa-Nārāyaṇa-Setṭi's son Lakanāchāri made the temple.

96

Date 1095 A. D.

Be it well. May the Jina-śāsana be prosperous.

Be it well. (On the date specified), the female disciple of Rāmachandra-dēva of Kalnele, of the Sūrasta-gaṇa, Arasavve-ganti

97

Date about 1095 A. D.

Of his master's family, in the manner that his master directed, with affection to his master waiting and raising aloft the Jaina temple which his master was making, he erected it so as to endure as long as sun and moon,—how fortunate was Jakka. Duddamalla-Dēva's cook Jakkayya caused it to be made.

98

Date ? about 1060 A. D.

The guru to Échala-Dēvi,—Guṇasēna-paṇḍita, of the Dravila gaṇa, Nandi-saṅgha and Aruṅgal-auvaya,—how can he so famous be described in the world? May it be prosperous.

99

Date 1079 A.D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Long may Prabhâchandra-siddhânta-dêva live, famous in the world, from having the title *ubhaya-siddhânta-ratnâkara* (ocean of both siddhântas). Praise of the Jaina temple erected by the Koṅgâlva king Adaṭarâditya (much defaced), which was like a beam to support the vine of his fame. For the worship of the god he had set up in the Adaṭarâditya Chaityâlaya, the king Adaṭarâditya made a grant of 42 khaṇḍugas of land in Tarigâlani. Thus much did he give to the siddhânta-dêva, with pouring of water;—how can I praise the greatness of the gifts of this Koṅgâlva king?

Be it well. (On the date specified), when, entitled to the five big drums, the mahâ-maṇḍalâśvara, chief lord of the city of Oreyûr, a sun on the eastern mountain the Chôla-kula, with twisted top-knot, a crest-jewel of the Sûryavaṁśa (or Solar race), a cage of adamant to refugees, Râjendra-Prithuvî-Koṅgâlva was ruling the kingdom:—having a basadi made for Gaṇḍavimukta-siddhânta-dêva, of the śrî-Mûla-saṅgha, Kânûr-ggâna, and Tagarigal-gachchha, he made grants of land (specified) for the service of the god. Usual final verses.

Learned in writing four languages, the minister for peace and war, Nakulâryya wrote it. Great good fortune.

100, 101

Date 1692 A.D.

(On the date specified), at the time of the moon's eclipse,—of the Kâshyapa-gôtra, Âpastamba-sûtra and Rik-śâkha,—Krishṇappa-Nâyaka's grandson, Veṅkaṭappa-Nâyaka's son, Krishṇappa-Nâyaka, for the god Paṭṭâbhi-Râma set up in the lower fort of Narasiṁhapura by Râma-Bralimânanda-Sarasvati-svâmi, made a grant of two villages (named) in the Arakalagûdu-sthâla.

Witnesses,—the five elements, the sun and moon.

102

Date about 1080 A.D.

Be it well. Nallarasa made the basadi of Arakere. Grants of land (specified) for it. Whoso destroys this incurs the ? wrath of Adaṭarâditya.

In the time of arasa, the female lay-disciple of ramaṇḍala Kalâchandra-siddhânti-dêva-bhaṭṭâra's disciple Amalachandra-bhaṭṭâraka, caused the basadi to be made. Usual final verse.

The sê�abôva Dê....



MANJARABAD TALUQ.

1

Date ? about 1095 A.D.

Be it well. In the kingdom (or reign) of Maigala-Dudda,—Mâla-gavunda made a grant of land (specified) to Vala-Jakava. Imprecations.

2

Date ? about 1625 A.D.

Be it well. The great minister, *sarvâdhikâri*, supreme favourite, Mâdi-vergade made a grant of land in Kârugôdu to Mâhêshvara-Bittayya, as a temple endowment. Usual final verse.

6

Date ? 1641 A.D.

(On the date specified), Dêvara-gauda's son Chenne-Gauda's wife Chennamma had the temple and the platform made, as a service to Basava.

7

Date ? 1637 A.D.

(On the date specified), Nañja-gauda gave to Bayiri-Tamma-gauda, of Hemmugi the village of Huluganahalli as a *kodige* for the maintenance of a *dandige* (or palanquin), to continue as long as sun and moon.

9

Date ? 1654 A.D.

(On the date specified), Veṅkaṭâdri-Nâyaka's son Krishṇappa-Nâyaka,—Heggenâḍihalli belonging to Bélûr, which has come to us as an *amara-mâgani* granted by Krishṇa-Râya to our great-grandfather Bayappa-Nâyaka's (son) Krishṇappa-Nâyaka,

10

Date 1670 A.D.

Praise of Šambhu and of the Boar.

Be it well. (On the date specified), (with titles as in H.-N. No. 6 above), Bélûr Veṅkaṭâdri-Nâyaka's grandson, Krishṇappa-Nâyaka's son, Veṅkaṭâdri-Nâyaka favoured to Nelinge-Gauda of Kaṇave Basavanahalli-diddi, the

following list of honours (*birudāvaligalu*):—You by the strength of your arm having conquered a tiger from the forest, fighting it with fists, and brought and stood it up in our palace,—being pleased at this resolute bravery, we grant to you an umbrella, a circular fan, palanquin, ? peacock's feather, a horse, gold earrings, a long trumpet (or horn), drum, a brass *marpu*, a woollen coat, a rope of paddy-straw round the leg, an anklet (or garter) with bells, a black wreath,—such is the list of honours we have conferred on you by a copper śāsana in the presence of the god Chenna-Kēśava of Bēlūr, to be enjoyed by you and your successors in peace.

Righteous witnesses,—Sun and moon, etc. (as in Ag. 4).

12

Date ? 1572 A.D.

Obeisance to Gaṇeśa, Śāradā and the guru. May it be unobstructed. Praise of Śambhu.

Be it well. (On the date specified), Saikapa, son of Doddla-Śaikara-hebbār of the Ādaragere agrahāra, the Agastya-gōtra and Āśvalāyana-sūtra, having set up the god Śaṅkara, for the anointings and offerings made a grant of land (specified). Also Rāmappa, son of Chaudarasa, of the Kāśyapa-gōtra and Bōdhāyana-sūtra, made a grant of land (specified) for the god Śaṅkara.

Witnesses,—Sun and moon, etc. (as in Ag. 4 above).

14

Date 1712 A.D.

May it be prosperous. Praise of Śambhu and the Boar.

Be it well. (On the date specified), of the Kāśyapa-gōtra and Āpastamba-sūtra, Bēlūr Kṛishṇappa-Nāyaka's great-grandson, Veṅkaṭādri-Nāyaka's grandson, Kṛishṇappa-Nāyaka's son, Kṛishṇappa-Nāyaka, gave to,—of the Kāśyapa-gōtra, Āpastamba-sūtra and Yajuś-śākha, Ālūr *ubhaya-śrauti* Tippā-bhaṭṭa's great-grandson, Gopāla-bhaṭṭa's grandson, Rāmā-bhaṭṭa's son, *purāṇiku* Narasiṁha-bhaṭṭa, a śāsana of a gift of land as follows:—In the Bēlur-śīme which the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Kṛishṇa-Rāyarayya favoured to our great-great-grandfather (with titles as in H.-N. No. 6 above) Yara-Kṛishṇappa-Nāyakarayya, in the village of Bilalahalli of the Teravidi-sthala of the Māginād-hōbāli, the land (specified) under the Halleyūr-bayal tank, have we given, in order that merit may accrue to our father and mother. (The grant is repeated.) Having listened to the whole of the *Rāmāyana* purāṇa, this being the śrī-Rāma-naumi, at the time of the coronation-anointing of the god, have we given it, with all usual rights and details.

Righteous witnesses,—Sun and moon, etc. (as in Ag. 4 above). Usual final verses.

(Signed)—śrī-Kṛishṇa.

17

Date ? about 1200 A.D.

Praise of Šambhu (called Svayambhu). With all titles, Veṅgajaya's wife Ēchale had this stone erected. Gôpa-gauda's younger brother Mâbôja made it.

18

Date 1095 A.D.

Fale-Belur

Obeisance to Kēśava and Šiva.

Of profound modesty, a Manôja among men, Châgi-mahârâja's son, of unsurpassed fame in the world, was Dudda-mahâ(râja). To that lord Duddarasa and his wife Mêchalarasi were born three sons,— Sârtthiga-nripa, Châgi-mahârâja, and Dayasiṁha-nripa. A crest-jewel of the Kadamba-vamša, what words would suffice to describe the unequalled qualities and greatness of Dayasiṁha-Dêva?

Be it well. Entitled to the five big drums, the mahâ-mandalêśvara, chief lord of Banavâsi-pura; in slaying his enemy Šrîpâla who had an immense army, a fierce and powerful archer like Pârttha; (with numerous epithets, including) a sun to the Kâdamba-kula; his feet surrounded with groups of women and children; the son of Mêchala-Dêvi; a bee at the lotus feet of the even-eyed (*sandambaka*) god Mahâdêva; his court resounding with the mingled sound of songs, drums, dances, flutes, and guitars; a critical examiner of poems and dramas; on hearing the sound of his horn the wives of his enemies miscarried; obtainer of a boon from the goddess Ekkala; a four-faced in proficiency in logic, grammar, painting, music and many of the sixty-four arts;— Tribhuvanamalla pratâpa-Dayasiṁha-mahârâja, may he live for ever. His further praises, saying—Why have another Bhârata story? is not king Dayasiṁha's history enough?

Praise of his mother. To the king Baiiki-Balarita and to Karavati Cheluve-yarasi, a devotee of the lotus-naveled god, was Mêchala-Dêvi born. Her praises. And she had a tank built, named Mêchala-samudram. Its praises.

Be it well. (With various praises), Mêchala-Dêvi had a temple made in the great Hâruva Beluhûr agrahâra, and setting up there the god Vâsudêva,—for the decorations of that god, the worship, daily offerings, and for the Chaitra and *pavitra* festivals, she bought certain land (specified) and gave it; also land under the tank rented at one hanâ, for the god.

For the daily offering to the god 4 koṭaga of rice is the rule. And to the charge of the Hebbâras and others of that village she gave 2 gadyâṇa, from the interest on which, . . hon, to provide 3 koṭaga of oil a mouth for the perpetual lamp. And from the interest on 2 more gadyâṇa to provide daily 6 areca-nuts and 15 betel leaves.

And forming Dēvara-Brahmāhalli and Kumbārahalli into Arasiyapura, she gave it to five Brahmans. Usual final verses. Date.

19

Date 1650 A. D.

May it be prosperous. Praise of Śambhu and the Boar.

Be it well. (On the date specified), at the time of the moon's eclipse, to, of the Kaunḍinya-gōtra, Āpastamba-sūtra and Yajus-śâkha, Kâssâ-Purushôtta-mayya's grandson, Lanjayya's son, Veṅkaṭâdriayya,—of the Kâśyapa-gōtra, Krishṇappa-Nâyaka's grandson, Veṅkaṭâdri-Nâyaka's son, Krishṇappa-Nâyaka, gave a śâsana of a gift of land as follows:—In the Bélûr-sthala which Krishṇa-Râyarayya gave to our great-great-grandfather (with titles as in H.-N. 6) Krishṇappa-Nâyaka, the village of Āchaīgi in Bayikere-sthala in Kibbetṭu-nâd, have we granted to you, with all usual rights and details, excepting 20 kha. of rice-land to your brother Raghupati and 12 kha. rice-land to Tekûr Timmappa.

Witnesses,—Sun and moon, etc. (as in Ag. 4).

20

Date ? 1520 A. D.

Obeisance to Gaṇâdhipati. (On the date specified), Sarvarasaya having made petition to Krishṇa-Râya's son Sinniya-Krishṇa-Nâyaka,—granted to Maṇale Chikana-gauḍa's son Viraṇa-gauḍa, the money and paddy of the wet and dry lands belonging to Saubâhalli, as a *kodagi*, to continue as long as sun and moon. Usual final vîrses.

21

Date 1664 A. D.

May it be prosperous. Praise of Śambhu.

Be it well. (On the date specified), the râjêndra râjâdhirâja râja-paramâśvara vîra-pratâpa vîra-Śrî-Raṅga-Râya-Dêva-mahârâyarayya, granted as an *umbali* to the gaudas of Malali, Paruve-gauda and all the other gaudas, Basavanahalli belonging to Malali.

22

Date 1751 A. D.

Praise of Śambhu and the Boar.

Be it well. (On the date specified), of the Kâśyapa-gōtra and Āpastamba-sūtra, Krishṇappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Krishṇappa-Nâyaka's son, Veṅkaṭâdri-Nâyaka granted to the god Gôpâla-Krishṇa

a śāsana of a gift of land as follows:—in the Bēlur-śīme which was given (as in No. 14 above) to our great-great-grandfather Yara-Krishṇappa-Nāyakarayya, in the Mōla Thousand attached to Maṭali in Kibbatṭa-nād, the rice-land (specified) have I presented at the lotus feet of the god Gopāla-Krishṇa, in order that my father and mother may attain to the world of merit.

Righteous witnesses, — Sun and moon, etc. (as in Ag. 4). Usual final verses.

When our father Krishṇappa-Nāyaka went to *svarga*, the temple was newly built, and the god Gopāla-Krishṇa set up by Veṅkatādri.

24

Date ? 1708 A. D.

(On the date specified), Krishṇappa-Nāyaka's (son) Veṅkatādri-Nāyaka having written and sent the affair to Malali Appe-Gauḍa,

25

Date 1794 A. D.

Be it well. The Śālivāhana Śaka year ? 1712, the year Saumya (1789 A. D.), — Muhammad Sanām Sāb, in the year Pramadīcha (A. D. 1794) ? made over to maharāj Haripa the *inām* favoured by Hajarat Tīpu-Sultān (? on the first date).

26

Date ? 1685 A. D.

(On the date specified), Krishṇappa-Nāyaka favoured Malali Kalyāṇa-gauḍa's son Guru-Basavappa with a grant of land (specified) in belonging to Minapālu, to be enjoyed by his sons, grandsons and posterity in succession.

27

Date ? 1674 A. D.

(On the date specified), Krishṇamarājayya-gauḍa's (son) Chennarājayya for the offerings of the god śvara, granted the village of Hasudi as a gift.

Timmarasaya caused it to be made.

28

Date ? about 1000 A. D.

Apparently Palva-Setti died in some fight, and a grant of land was made on his account by Kadambarasa.

30*Date 1643 A.D.*

Praise of Śambhu. Be it well. (On the date specified), Veṅkaṭādri-Nāyaka's son Kṛishṇappa-Nāyaka gave to the chief person of , Belagōḍu Huchchappa-gauda and Kiruhalli Chikkaṇṇa-gauda, (the village of) Kāmate by śāsana as a *kodagi umbali*, ? removing the tenants.

31*Date ? 1372 A.D.*

(On the date specified), Bukkappa-Nāyaka in the name of his wife granted Honnāpura to the god Basava-Liṅga.

33*Date 1711 A.D.*

May it be prosperous. Praise of Śambhu and the Boar.

Be it well. (On the date specified), Kṛishṇappa-Nāyaka's son Kṛishṇappa-Nāyaka (with descent as in No. 14 above) gave to Śaṅkara-bhaṭṭa (with descent as specified),—deducting out of 14 *ga.* the land yielding 6 *ga.* already granted to Subbā-bhaṭṭa,—land yielding 8 *ga.* in the village of Bilatāla, in the Ummattūr-mande of the Nidigēri-śīme of the Hettuvaliga-nāḍ, belonging to the Bēlūr kingdom, which was given (as in No. 14 above) to Yara-Kṛishṇappa-Nāyaka. The grant is repeated and was made with all usual details at the time of an eclipse of the moon, at the Kalaśa-kshētra on the bank of the Tuṅgabhadra.

Righteous witnesses,—Sun and moon etc., (as in Ag. 6). Usual final verses.

34*Date 1730 A.D.*

A similar grant by Veṅkaṭādri-Nāyaka's son Kṛishṇappa-Nāyaka to Liṅgā-bhaṭṭa in the village of Vadadakatte belonging to Halusūlige attached to the Maṭali-śīme in Kibbatti-nāḍ of the Aigūr-śīme belonging to the Bēlūr kingdom. The grant was made at the time of an eclipse of the moon, at Śakalēśvara-kshētra on the bank of the Haimāvatī.

35*Date 1773 A.D.*

A similar grant by the same to Puttaiya, in Kanigalamāṇi in Anebāge of the Maṭali-sthala of Kibbatti-nāḍ in the Aigūr-śīme belonging to the Bēlūr kingdom. The grant was made at the time of an eclipse of the sun, at Champakā-kshētra on the bank of the Hēmāvatī.

36

Date 1773 A.D.

A grant on the same date to the same person, of land belonging to the palace, in Nedigéri in the Bélûr-mande of the Yattuvalega-nâd in the Aigûr-śîme belonging to the Bélûr kingdom. The grant was made at the same time and place as No. 35 above.

37, 38

Date ? 1755 A.D.

The same Krishṇappa-Nâyaka grants land (specified) to Bembili Baire-Linganna-gauḍa as an *umbali*. The details of the lands belonging to the palace from which the grant is made, were written by Râmarasaiya.

39

Date about 1792 A.D.

(Persian characters.)

This appears to be a charm or talisman, invoking Ali and Muhammad.

40

Date 1852 A.D.

May Châmuṇḍî be propitious¹⁾. To the presence of the Maṇivâla-svâmi,— Be it well.—(on the date specified), Krishṇa-Râja-Vadeyar, son of Châma-Râja-Vadeyar of the Mahisûr-samîsthâna, granted (a place), setting up Liṅga-mudre (stones at the boundaries), in order that he might be with Šiva-yôga in this Chid-âranya.

(Signed)—śrî-Krishṇa.

41

Date ? about 1100 A.D.

..... Bôre-gauḍa's son ... gauḍa fighting, recovered the cows and gained the world of gods. Kalle-gauḍa set up this stone. Made by

42

Date 1502 A.D.

Praise of Šambhu. Be it well. (On the date specified), agent for the affairs of the mahârâjâdhîrâja made a grant of a village. (The principal part of the inscription is defaced). Usual final verses.

¹⁾ This sentence is in Mahratti characters.

43

Date 1022 A.D.

Om. Be it well. (On the date specified), when Rājēndra-Chōla-Prithuvi-mahārāja, having [? made war] on Nṛipa-Kāma-Poysala,—Poysala encountered Kāṇṇama, on which, bumping the horse of Kāṇṇama, who was under the mahārāja's orders, and piercing him, the general Jōgayya went to svargga. The rank of general he granted to his hegadiga Sasa.... and made a grant of land.

H

44

Date ? 1027 A.D.

(On the date specified), when fell upon Banavasi and was fighting, by order of Nṛipa-Kāma-mahārāja, ... Kāleyabbe's son Mārāja slaying the force, died and went to svargga. Gujjammaḍi-gāvunḍa planted this stone on his departure (or death).

H

45

Date ? about 1030 A.D.

A bee at the soft lotus feet of the bearer of the moon (Śiva), a lion to the enemy sin, Vāmaśiva-dēva's son, was Chāma, a foundation-pillar of the Kādamba kingdom: all good qualities (named) having grown up in him, and expanded, a light of his family was Chāva-veggade. His further praises,—saying who is able to utter his praise?

47

Date ? about 1540 A.D.

Appears to be a grant of the time of Achyuta-Rāya, but is very much defaced. The name Bayapa-Nāyaka occurs.

48

Date ? 1538 A.D.

(On the date specified), Nāgiya, (son) of Māvi-gaunḍa of the Kattige-vanīṣa,—the gaudige village being in ruins, making petition to ... Bāsā-dēvi, ? mother of Viraiya, son of Baypa-nāyaka, listening to his petition, she granted certain land (specified)¹⁾.

49

Date ? 1657 A.D.

(On the date specified), Veṅkaṭādri-Nāyaka granted the village to Dēvē-gaunḍa as a danda-godige. Imprecation.

¹⁾ It is difficult to make any sense of some parts.

50*Date 1034 A.D.*

Be it well. When Nīti-mahārāja was ruling the kingdom,— (on the date specified), when Chikka-Kāṭayya went to *svargga*,— he conquered the army on all sides and died, driving back the enemy's force, the champion in war, the watchman Makayya. This stone was set up by his brother-in-law Palayya.

51*Date about 1030 A.D.*

Be it well. When the surpassing champion, Nīti-mahārāja was in .. lole, ruling the kingdom:—...thinking the ... lacha (? lakh) kingdom a good one, was ruling,— some person died.

52*Date ? 1580 A.D.*

(On the date specified), Yara-Kṛiṣṇappa-Nāyaka remitted in Iśravali the *jō* . . . , *birāda*, and *bēdige*, and made it free of all imposts, in order that merit might accrue to Veṅkaṭappa-Nāyaka.

Kēśavarāja set up this dharm-a-śāsana. Imprecation.

53*Date 1026 A.D.*

(On the date specified), in Mahājana Dasabālu, Bīcha-gauḍa died, and Nīti-mahārāja granted one *pana*, from which will be carried on. Perggade Biyya.....

54*Date about 1026 A.D.*

... died and one *pana* was granted, to be enjoyed by his women in in the Kadamba kingdom. This was granted by Nīti-mahārāja. Witnesses, perggade Biyya and others.

55*Date about 1035 A.D.*

.... son Nīti-mahārāja, enduring, performed *sannyasanam* and expired. His

56*Date ? 1657 A.D.*

(On the date specified), Bēlūr Krishṇappa-Nāyaka's son Veinkatādri-Nāyaka granted to Bālala Bommarasa Vīrapa-gauḍa's son Mariyaṇṇa-gauḍa a *kodagi* as follows:—Fixing the tribute on account of *danḍa* at 150 varaha, we have granted you land valued at 10 varaha in the Monnina-katṭe of Konḍuhalli.

57*Date 1030 A.D.*

Be it well. (On the date specified), Nīti-mahā(rāja) ? granted to Mēghānanda

58*Date ? about 1420 A.D.*

Be it well. As a *vṛitti* (to provide) for the worship of Gummaṭa-svāmi of Belagula, by order of the mahārājādhirāja vīra-pratāpa Dēva-Rāya-mahārāya, the great minister Baiche-danṇāyaka granted Belame in Mepi-nād. Great good fortune.

59*Date ? 1100 A.D.*

With all titles, (on the date specified), when the great Rājendra was ruling

60*Date about 1120 A.D.*

Praise of Śambhu. Be it well. When, (with usual Hoysaḷa titles), Vīra-Gaṅga ... was in Bēlāpura, ruling the kingdom of the world:—the great minister dēva made a grant of land in Belagōḍu. And various gauḍas (named), made grants for the god Melugēśvara of Nēralige, to the temple priest Narasiṁha-dēva's son Śaṅkara-dēva. Usual final verses.

63*Date ? 1587 A.D.*

Imprecations. *Kodagi* granted by Singappa-Nā(yaka). (On the date specified), the mahā-maṇḍalēśvara Tirumala-Rāja-mahā-arasu granted as a *kodagi* to Belagōḍu Dēvana-gauḍa land (specified) in Kūḍanahalli.

64*Date ? 1564 A.D.*

(On the date specified), Belagôdu Uchapa-gaudâ's son Dêvanâ-Gaudâ established this well in the land he had himself acquired.

65*Date ? about 1100 A.D.*

Be it well. For, possessed of all titles, âchâryya, of the Jaya-mahârishi-gaṇa, Mâra-Gaudâ ? granted Banadahalli, whose rent was 4 gadyâṇa and 20 of paddy, freeing it from all taxes.

Be it well. The mahâ-maṇḍalâśvara, the bhuja-bala great Râchi-Dêva, acquiring a share in the land at Uṇḍidur-katṭa

67*Date about 970 A.D.*

Thou being Lakshmî, Surabhi and nectar in the world, the king Jagadêka-vîra being the jewel, the moon and poison,—by you two the full ocean of the Gaiga dynasty has become the producer of surpassing wonders: for by what poets, Kundana-Sômidêvi, have their glory not been praised?

The illustrious Nolambakulântaka's elder sister.



S U P P L E M E N T.

B E L U R T A L U Q.

236

Date 1139 A. D.

(The first part is gone.) producers of ornamental dress from pieces of cloth cut from men's drawers and made into women's bodices with decorations; descended from that race; born in this mortal world in five cities and skilled in the art of embellishing with many pieces of cloth; increasing in all countries; disposed to liberality, works of merit and doing good to others; their heads bowed in perfect humility; incarnations of Mâhêśvara's gaṇas; uniting their gôtra; being in the city of Dôrasamudra, the capital of the mahâ-maṇḍalêśvara, the capturer of Talakâdu, the strong-armed Vira-Gaṅga Vishṇuvardddhana-Poysâla-Dêva,—the company of tailors of the families of the five cities,—(a number named)—these headmen, strong men, and all the company, boys and old men, (on the date specified), for the god Kusumêśvara of the palace, made a grant as follows:—From the duty on safflower, 2 baṭṭa per pon; for each paunier bundle of women's cloths, 1 pâga; for ? a ball of thread, 2 pâga; —from these five paṇa, taking the weight of one tola, one pâga will be given for Chaitra and pavitra respectively. This śâsana they gave with pouring of water, to Añkarâsi-guru. The perpetual lamp, offerings and temple repairs will be kept up. Usual final verses.

238

Date ? about 1230 A. D.

(This is a yamaka verse.) *Nâgarî characters.*

He is a friend of the destitute in the world in whose heart Śiva is fixed: he is a friend of the rich in the world in whose heart no Śiva is fixed¹⁾.

The poet Vaijanâna.

239

Date about 1140 A. D.

For pratâpa-Hoysâla-Nârasiṅha-Dêva's sculptor Kêdârôja, — the sculptor Kâlidâsi, champion over the proud, a thunderbolt to the rock titled sculptors, made the *makara-tôrâṇa* (or carved head-piece for the lintel).

240

Date ? about 1120 A. D.

Whoso consorts with the Hoysalêśvara dancing-girls who are not dancing-girls that go to Hari (or Vishṇu), becomes an outcaste.

241

Date ? about 1140 A. D.

Dêmôja made the frame of the eastern door.

¹⁾ The meaning is not clear, but an antithesis is evidently meant.

243

North of this stone . . . is (? the god) Mallinātha.

244

Date 1285 A. D.

Praise of Śambhu. (On the date specified), when, with all titles, the Hoysaṇa king, the strong-armed pratāpa-chakravarti vīra-Nārasimha-Dēvarasa was in the city of Dōrasamudra, ruling the kingdom in peace and wisdom:— All the Brahmans of the immemorial agrahāra Prabhañjanapura made to Sivarātriya-Māyidēva, (son of) Purāṇada-Māyidēva-pandita, resident of the Rāmanātha-kshētra of Huligere, a grant (specified) of Māndeya . . . belonging to Mādēviyahallī, remitting all the taxes (specified).

Written with the approval of all by Sēnabōva Vaṇṇa's son Sōvaṇṇa.

(In the same year) some others (named) made a grant to the same, of four houses (specified). Also some lands (specified): their boundaries. Witnesses.

Māyanṇa, with his wife, his own sons and daughters, and his foster children, made a grant to Virabhadra-dēva for the decorations, illuminations and offerings of the god Mahālīṅga. Directions for the bathing ceremony to be performed at certain seasons for the god, and for the details of other worship.

Usual final verses.

245

Date ? about 420 A. D.

Be it well. Success through the Divine.

Even as in Yudhiṣṭhīra's palace, so in his, thousands of Brahmans were daily fed in comfort,—that king Kṛiṣṇa,—great-grandson of the king of kings Krishnavarmmā, grandson of Viṣṇudāsa, and son of Simhvavarmmā,—ever making gifts to Brahmans and protecting his subjects, the destroyer of his enemies in the earth,—may he be victorious as Kṛiṣṇa.

Purified by meditation on Svāmi-Mahāsēna and the group of Mothers¹⁾, of the Mānavya-gōtra, sons of Hārīti, fully versed in the views they had adopted on the sacred writings, (were) the Kadambas, of whom the fifth king (*pañchama-lōkapālāḥ*), the dharmma-mahārāja vijaya-śiva-Kṛiṣṇavarmmā,—setting out on an expedition from Vaijayantī,—in front of the great temple of Mahādēva in the Īguṇa village, on *Pausha-sukla-pratipadi*, with the proper ceremony, gave to Bhavasvāmī,—a Paīṅga, of the Hārīta-gōtra, distinguished for truth, penance and study of the scriptures, completely versed in the Chhandōga, learned in sacrifice, student of the Vēdas,—the village of Palmaḍi in the Sēndraka-vishaya, and a royalty *daśabandha*²⁾ of six *nivartanas*.

Whoso resumes this is guilty of the five great sins. It is also said,— Whoso takes away land given by himself or by another, is cooked in hell for sixty thousand years.

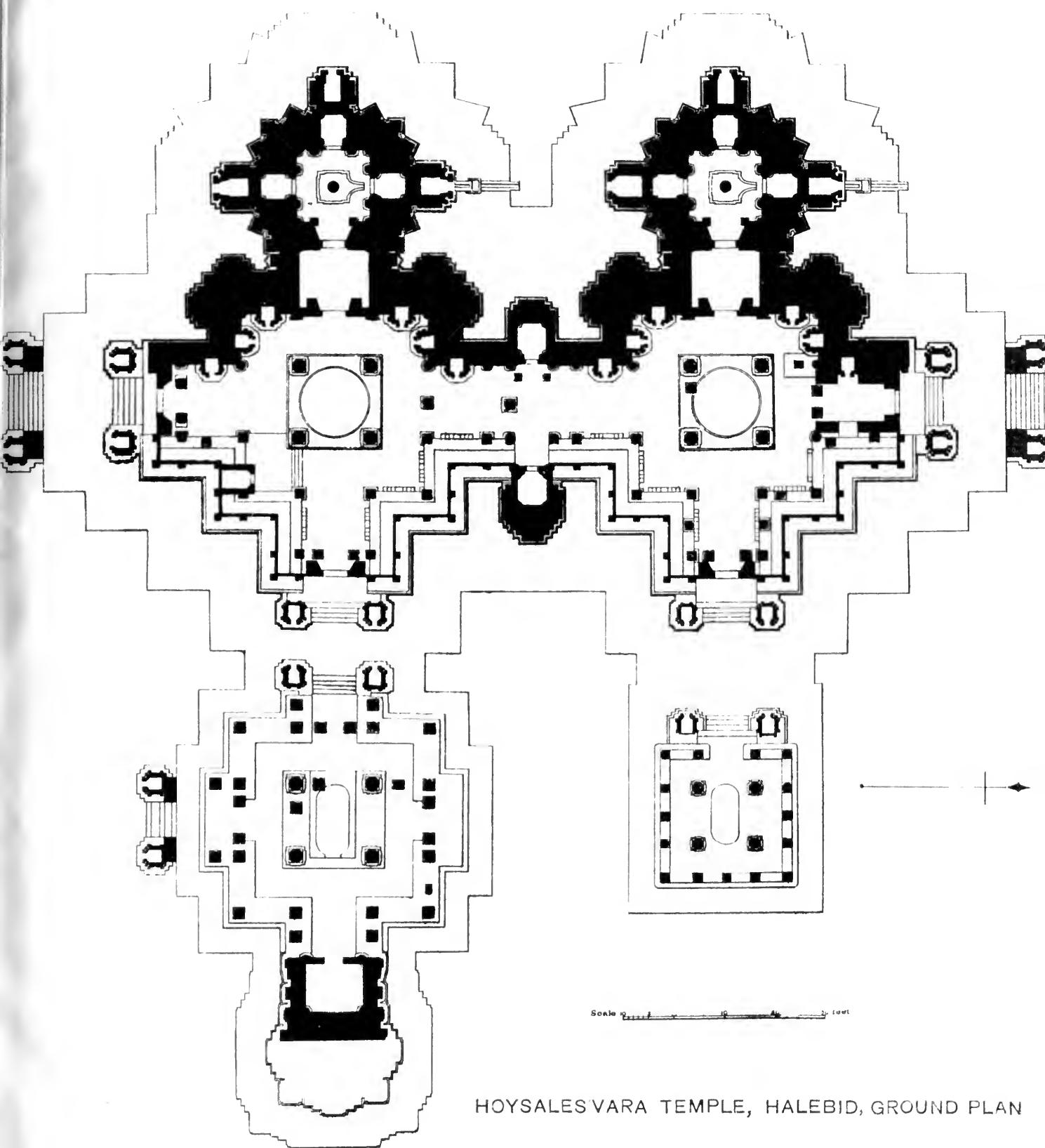
May Dōsharāśivarmmā³⁾ ever protect the earth with righteousness, seated on the throne in peace.

Obeisance to Viṣṇu.

¹⁾ See p. 79.

²⁾ See Intro. p. 3.

³⁾ It is difficult to account for this ominous name, which seems to refer to the king.



HOYSALESVARA TEMPLE, HALEBID, GROUND PLAN



ADDENDA ET CORRIGENDA.

Introduction—

p. 11 l. 22 To three letters *insert foot note*—The expression *mû-vanñam barisu* occurs in the *Jagannâtha-vijaya* (2nd âsvâsa, ragaâle after 18th verse), and is said to mean “to make turn three colours”, that is, blush or be ashamed, but why three colours is not apparent.

„ 32 l. 3 *For just* *read first*

„ 40 „ 8 „ bass-relief „ bas-relief

Roman Text—

p. 3 l. 2	<i>For</i> vâra-nyâya	<i>read</i> vâr-anyâya
„ 7 „ 37 „	Jibâmbika	„ Ôbâmbika
„ 10 „ 12 „	cha Likke	„ Chalikke
„ 14 „ 12 „	tamma Virûpâksha	„ tammandira Bukanâ
„ 20 „ 32 „	niyatam janânâm	„ nilayam Jinânâm
„ 32 „ 7 „	rava	„ antavar
„ 60 „ 14, 16	<i>For</i> Beñgiri	„ Chengiri
„ 70 „ 18		
„ 110 „ 31	<i>For</i> Beñgiri	„ Chengiri
„ 112 „ 16		
„ 117 „ 3	<i>For</i> Chakravartti	„ Chandrakîrtti
„ 117 „ 7 „	śrî-Vijaya	„ Śrîvijaya
„ 173 „ 4	<i>Read</i> bîrar ad ayvad ayvadim	
„ 180 „ 36 „	Vârañâgaña-Gañêsyâ	
„ 184 „ 12	<i>For</i> gôtrasya	<i>read</i> gôtrâya
„ 184 „ 14, 15	<i>For</i> samayôdâra	„ samayâchâra
„ 217 „ 32	<i>For</i> su 11	„ ba 9
„ 218 „ 1	<i>Read</i> Haripâla Yiruñguña	
„ 218 „ 6 „	bal-chena yereye	
„ 218 „ 16	<i>For</i> Lañkeya	<i>read</i> Añkeya
„ 218 „ 20 „	ene Lañkanu	„ enal Añkanu
„ 219 „ 4, 13	<i>For</i> Lañkeya	„ Aikeya

Translations—

p. 11 l. 1 *For* 1505 *read* 1535

„ 12 „ 2 „ born „ boon

„ 25 „ 18 „ vêdas „ Tiruvâyimoli (the Drâviâ-prabandha)

„ 30 „ 6 „ 1573 „ 1513

„ 36 „ 4 „ 1644 „ 1704

„ 40 „ 5 „ 1170 „ 1171

„ 40 „ 23 „ about 1180 „ 1104

- p. 57 l. 13 *Read* when Kubēra is asking
" 70 " 12 *Omit* iron
" 70 " 26 *For* about 1136 *read* 1133
" 79 " 24 " last " first
" 79 " 28 " chief man " (a member)
" 79 " 29 *After* gôtra *add* and pravara
" 103 " 16 *For* 1145 *read* 1124
" 107 " 34 " Aṅgadî " Abbidore, bounded south by Aṅgadî etc.
" 108 " 15 *For* Koṅka-nâd *read* Koṅkaṇa
" 109 " 15 " 1135 " 1194
" 109 " 20 " 1136 " 1195
" 110 " 8 " 1140 " 1141
" 130 foot note *Add*—*Laghumânasa-karana* might be taken together as
a technical term for astrological calculation: *ratnâdi*
jyôtijñâ might then mean “skilled in testing the lustre
of precious stones”.
- p. 136 l. 18 *For* 1164 *read* ? 1224
" 152 foot note ¹⁾ *Add*—Jattakan, it appears, was the author of a work
on Kâma-śâstra, and is mentioned as such by Chandrarâja
in his *Madana-tilaka*. He is also named in *Jagannâtha-*
vijaya, in the passage above quoted with reference to
mû-vanṇam.
- p. 178 l. 17 *For* 1214 *read* 1154
" 195 " 27 *After* Pâtsâha *add* of Vijayapura
" 208 " 34 *To Description of the ocean insert foot note*—ll. 40-42 contain
a verse which is quoted in *Kâvya-sâra* (v. 73) as from
Guṇavarṇma's Šûdraka.
- p. 217 l. 8 *For* 1158 *read* 1218
" 217 " 20 " 1171 " 1220
" 230 " 17 " 925 " 945
" 238 " 15 *After* of age *add* (or, In the desire that he should be firmly
established from boyhood)
- p. 243 l. 3 *For* 960 *read* 955
" 243 " 9 " 1080 " 1100
" 251 " 13 " 930 " 915
" 252 " 19 " ?1613 " 1579
" 259 " 11 " 930 " 945
" 263 " 28 " 1080 " 1100
" 275 " 24 " 1140 " 1141

Kannada Text—Corrections included in Roman Text.

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the Inscriptions were found.

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Ânehalli	Hn.	63	Beluguli	Ag.	35-36
Ânêkere	Cn.	175-180	Bélûru	Bl.	1-85
Añkanahalli	HN.	11	Bembalûru	Mj.	9
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Bâñâvâra	Ak.	22	Chalya	Cn.	149
Banavase	Hn.	181	Changaravalli	Hn.	172

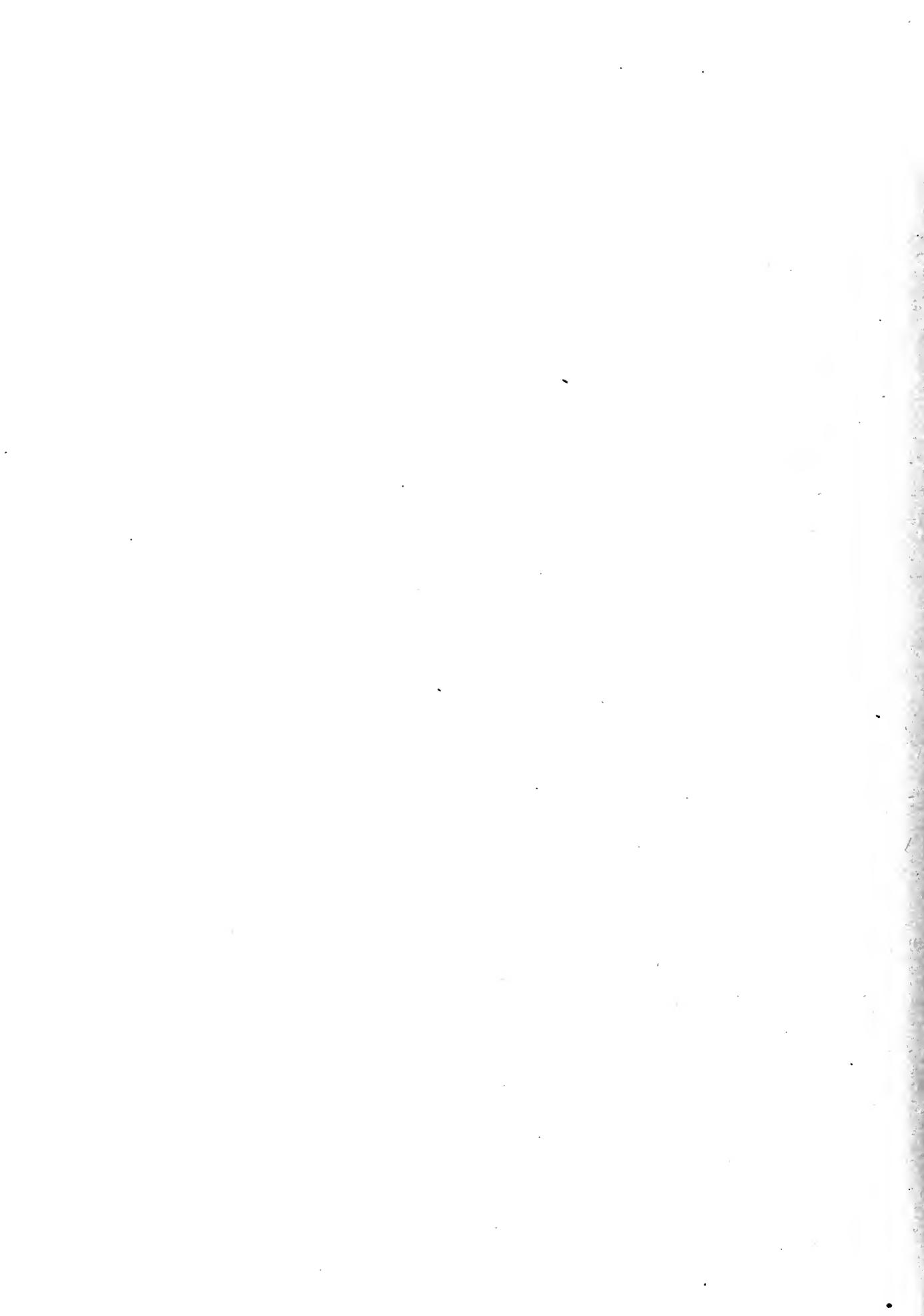
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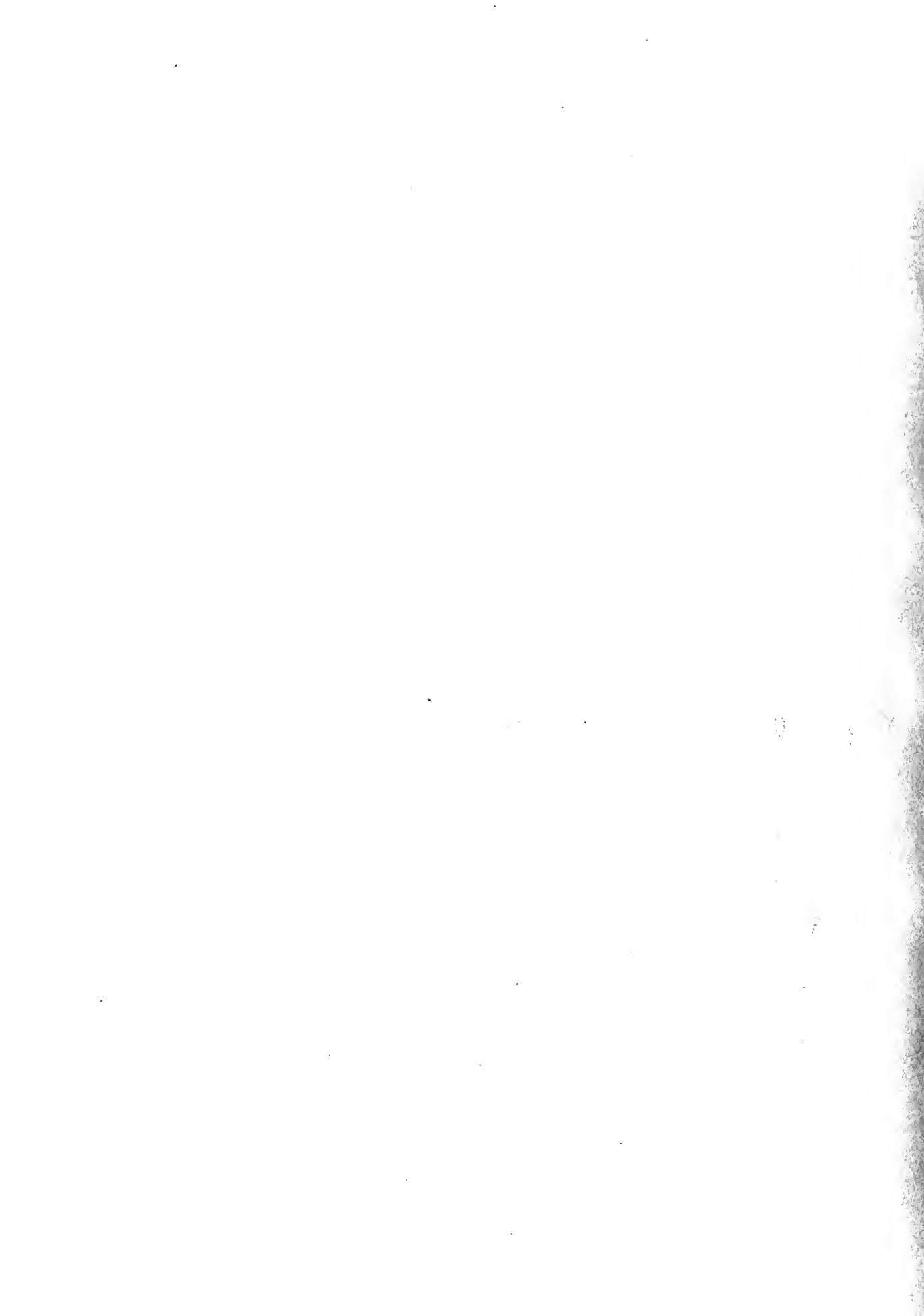
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