

6	Do.	Vijayanagara	Triyambaka	Śaka 1377 (expressed by chronogram), Yuva, Kārttika, full-moon, Monday.	Sanskrit in Nandi-Nāgarī.	Do.	Do.	Records the grant of the village Bommehāju renamed Lakshmpura after his mother, by the king, to the Brāhmaṇa Māchivōkta, son of Vallabhōkta of the Śukla-Yajus-śākhā.
7	Sri Virabhadrayya, Kaulūr Math, Sirsi, North Kanara district, through Mr. P. B. Desai of this office.	Biligi chiefs	Sōmasēkhara-Nāyaka	Śaka 1631, Virōdhi, Phālguna, ba. 5.	Kannaḍa	Returned to the owner.	South Indian Inscriptions.	Records a gift of land belonging to the suburb Balugaṇi alias Chennamallāmbūpura of Bēdakani-grāma by the queen Chennamallammāji to Basavalingadēva, disciple of His Holiness Mahattadēva of Uppinahalli.
8	Sri Sanjiva Rao Desai, High Court Pleader, Gulbarga, Hyderabad State, through Mr. P. B. Desai of this office.	Western Chālukya.	Vinayāditya Satyāsraya Vallabha.	Śaka 516(?) Ananda, Vaiśākhā, Paurṇamāsī, Thursday, Vyatipāta.	Sanskrit in Nāgarī	Do.	Do.	Evidently a forgery. Records the grant of the village Niḍagundi in Kṛṣṇakūḍu—70 by the king to a certain Brāhmaṇa by name Bhāskara Chauvēra-Bhāṭṭa of the Kammeya family and the Kāśyapa-gōtra. The king is said to have been ruling from his capital at Raktapura on the north bank of the river Malāpahāri. The phraseology of the inscription is very incorrect. See below Part II, para 11.
9	The residents of Pullūr, Polur taluk, North Arcot district, through Mr. G. V. Srinivasa Rao of this office.	Pallava	Vijaya Nandivarman (II) Pallavamalla.	33rd year	Sanskrit and Tamil in early Pallava characters.	Purchased by the Indian Museum, Calcutta.	Epigraphia Indica	Records the grant of four villages situated on the southern bank of the Cheyyār in Kilvēnāḍu, a subdivision of Palgunṇakōṭṭam, which were clubbed into one and called Nayadhiraṇṅalam after his own surname, by the king, as an agraḥāra divided into shares among 108 learned Brāhmaṇas of various gōtras and sūtras. The grant was made at the request of his feudatory chief Avanichandra-Yuvarāja 'the lord of Vilvalapura', and the executor (ājñapti) of the grant was his minister Nāga-Sarma alias Brahmādhiraḥja.
10	Sri Kasinath Ganapati Dikshit Mūrigōḷi, Gōkarna, North Kanara district, through Mr. P. B. Desai of this office.	Kadamba	Vira-Kāvādēvarasa (Kāmadēva) ruling from his capital at Chandāura.	Śaka 1177, Rāksha-sa, Māgha, śu. 15, Thursday, lunar eclipse.	Kannaḍa	Returned to the owner.	Do.	The king is styled Paśchimasamudrādhipati, etc. Records a sarvaṃanya gift by the king at the anādi-agrahāra, Mūruru to some Brāhmaṇas.
11	Sri G. R. Hegade, Teacher, Hulekal, North Kanara district, through Mr. P. B. Desai of this office.	Vijayanagara	Vimpratāpa Harihara-Mahārāya.	Śaka 1326, Svabhānu, Phālguna, śu. 1, Sunday.	Kannaḍa and Sanskrit in Nāgarī.	Do.	South Indian Inscriptions.	Records the endowment of the village named Hebbāruvāna Tattagāra to Sarvajña-Sarasvatī of the Adityēśvara temple at Gōkarna by the 'Kārnāṭa-Mahā-pradhāna' Ichappa-Vaḍeya of Gōvā, at the instance of the king, on the occasion of a solar eclipse.
12	Sri Hāḷatakaṭṭi Gangadhara Bhat of Siddhāpura, North Kanara district, through Mr. P. B. Desai of this office.	Biligi chiefs	Sōmasēkhara-Nāyaka	Śaka 1692, Virōdhi, Śrāvāṇa, śu. 8, Monday.	Kannaḍa	Do.	Do.	Records a gift of land in the village of Siruvaḷige and the appropriation of its revenue for the expenses of worship and offerings and of the car festival in the temple of god Gaṅgādhareśvara at Siddhāpura by Biligi Sōmasēkhara-Nāyaka.

List of copper-plates examined during the year 1940-41—contd.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
13	Caṅṅukīrtti Paṇḍitāchāryavarya of the Jaina Māṭha, Mūḍabidure, Karkala taluk, South Kanara district, through Mr. H. K. Narasimhaswami of this office.	..	....	Śaka 1589, Plavaṅga, Kārttika, śu. 5, Friday.	Kannaḍa	Returned to the owner.	South Indian Inscriptions.	Records an endowment of land made into the hands of Lakshmiśena-Bhaṭṭāraka of the Sena-gaṇa, the family preceptor of the chiefs of Puttige, by Abakadēvi Chautaru for the maintenance of a feeding house and worship in it.
14	Lokanathacharya of the same place through Mr. H. K. Narasimhaswami of this office.	..	....	Raudri, Mēsha, 15, Sunday.	Do.	Do.	Do.	Seems to record an endowment in money for offerings to the images of Chandranātha and Ananta-Tīrthakara by two brothers Gōvindāraṇa and Rāmāraṇa of Yēṅuru (Yēṅūr) who pledged their <i>brahmadēya</i> lands for the purpose, redeemable by themselves only after a period of 40 years.
15	Do.	..	....	Śaka 1544, Durmati, Kārttika, śu. 1, Saturday.	Do.	Do.	Do.	Records an endowment in lands for the performance of <i>pañcāmṛita</i> and other rites to the image of Śāntīśvara, Vardhamāna and Pañchaparamēśṭhi by Rāmanātha Arasaru of <i>Kaḍiyara-baḷi</i> in the time of Madurakadēvi <i>alva</i> Ammāji, the disciple of Lalitakīrti Bhaṭṭāraka of the Śāntīśvara-chaityālaya of Yēṅūr.
16	Secretary, Gandhi Museum, Kanna High School, Mangalore.	Keladi	Basavappa-Nāyaka	Śaka 1621, Bahudhānya, Chaitra, śu. 15.	Do.	Do.	Do.	Records an endowment of land by Basavappa-Nāyaka, son of Sōmasēkhara-Nāyaka of Keladi to a <i>maṭha</i> constructed at the village of Mālari Kadagēri in Munnināḍa-sime by Anemāhal Virarṇa in clearance of a debt owed by the former to the latter.
✓ 17	Sri Prasad Ganapa Venkataramana Bhat of Gōkarua, Bombay Presidency, through Mr. P. B. Desai of this office.	Biligi chiefs	Sōmasēkhara-Nāyaka	Śaka 1608, Krōdhana, Chaitra, ba. 12.	Do.	Do.	Do.	Records an endowment of money to be derived annually from several sources, by the chief for the performance of various services to the god Mahābalēśvara of Gōkarua.
18	Subordinate Judge, Guntur	Redḍi	Ana-Vēma Redḍi	Śaka 1300, Kālayukta, Mārga[śira], śu. 15 Saturday, lunar eclipse.	Sanskrit and Telugu in Telugu.	Returned to the Sub-Judge.	Do.	Grant of village Pedapalkalūru by the king to Ahōbala-Paṇḍita of the Harita-gōtra as an <i>agrahāra</i> near Maṅgalagiri on the southern banks of the Kriṣhṇā to be shared by him with 8 other Brāhmaṇas as <i>vṛitti</i> .
19	Sri Chelkivāḍa Venkatakrishna-yya of Pūḍēru village, through the Deputy Tahsildar, Sulpurpet taluk, Nellore district.	Vijayanagara	Dēvarāya	Śaka 1347 (expressed by chronogram), Viśvāvasu, śu. 12.	Sanskrit in Nāgarī	Returned to the owner.	Do.	Records the grant by the king, of the village Dēvarāyapuram divided into shares among Brāhmaṇas of various <i>gōtras</i> .

SOUTH INDIAN EPIGRAPHY

APPENDIX D—contd.

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras—contd.

Negative No.	District and Locality.	Description.	Size.
2090	Shōlāpūr— Paṇḍharpur.	Viṭṭhala Temple. <i>Dvārapālaka</i> image on the proper right of entrance into the <i>mukhamandapa</i> .	Full.
2091	Do.	Do. <i>Dvārapālaka</i> image on the proper left of entrance into the <i>mukhamandapa</i> .	Do.
2092	Do.	Do. <i>Mukhamandapa</i> . Interior view showing two ornamental pillars.	Do.
2093	Do.	Do. <i>Mandapa</i> known as <i>Lāmbata-Paḍasal</i> .	Do.
2094	Do.	Do. Central shrine. South-west view.	Do.
2095	Do.	Do. <i>Mandapa</i> in front of the central shrine. North-west view showing ornamental tiers and pilasters.	Do.
2096	Do.	Do. North-west corner view of the sixteen-pillared <i>mandapa</i> showing the carved brackets.	Do.
2097	Do.	Puṇḍalīka Temple on the river-bank. General view.	Do.
2098	Do.	A group of temples and <i>samādhis</i> on the river-bank.	Do.
2099	Do.	A modern granite-stone temple. View showing the brackets and <i>vimāna</i> .	Do.
✓ 2100	North Kanara— Gōkarn.	Mahābalēśvara Temple. Hero-slab with five rows of figures set up in the court-yard.	Do.
2101	Do.	Do. Hero-slab with six rows of figures set up in the same place.	Do.
2102	Do.	Do. Decoration on door-jamb in a private house in the compound of the Tāmragauri-shrine.	Do.
2103	Do.	Do. Two carved wooden pillars at the southern entrance.	Do.
2104	Do.	Do. South-east view	Do.
2105	Do.	Do. Image of Durgā piercing Mahishāsura in a shrine.	Do.
2106	Do.	Do. Pillar with sculptures of heroes set up at the proper right side of the main entrance.	Do.
2107	Do.	Do. Pillar with sculptures of heroes set up at the proper left side of the main entrance.	Do.
2108	Do.	Gōpi-Bhaṭṭa's house. Mutilated image of Brahmā with ornamental <i>prabhā</i> .	Do.
2109	Do.	Mahā-Gaṇapati Temple. Umāmahēśvara sculptured in a panel on the south wall.	Do.
2110	Do.	Wooden car belonging to the Mahābalēśvara Temple.	Do.

APPENDIX D--contd.

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras--contd.

Negative No.	District and Locality.	Description.	Size.
2111	North Kanara—Gokarn.	Gokarn Hillock. General view from the sea-shore	Full.
2112	Do. . . .	Do. do. (Another)	Do.
2113	Do. . . .	Pāṇḍavaguhā Hillock. Laterite rock-cut cell called Gōgarbha.	Do.
2114	Tirunelvēli (Tinnevely)—Tiruchendūr.	Valliyamman-Guhai. Interior view of the rock-cut temple.	Do.
2115	Do. . . .	Do. Left corner view of the rock-cut temple	Do.
2116	Do. . . .	Do. A second view of the same temple	Do.
2117	Do. . . .	Do. Detailed view of the right entrance into the <i>pradakṣhiṇā</i> of the same temple.	Do.
2118	Do. . . .	Do. Detailed view of the left entrance into the <i>pradakṣhiṇā</i> of the same temple.	Do.
2119	Madura—Tiruppaṇkūṇṇam.	Rock-cut panels with liṅga, etc., on the top of the hillock.	Do.
2120	Do. do. . . .	Rock-cut Jaina sculptures on the top of the hillock.	Do.
2121	Do. . . .	Rock-cut Śiva temple. Left corner view on the south side of the temple.	Do.
2122	Do. . . .	Do. Interior view showing rock-cut sculptures, in panels, of Naṭarāja etc., (mutilated) on the south wall.	Do.
2123	Do. . . .	Natural cavern with rock-cut beds and drip-line on overhanging rock on the west side of the hillock.	Do.
2124	Madura—Madura .	Kariyamānikkanātha Temple. Portion of the front <i>gōpura</i> showing architectural details.	Do.
2125	Do. . . .	Do. Portion of the front <i>gōpura</i> showing sculptures of Naṭarāja, Vyāghrapāda and Patañjali.	Do.
2126	Do. . . .	Do. Portion of the front <i>gōpura</i> showing sculpture of a female figure (Yālī ?) with elephant-head.	Do.
2127	Do. . . .	Mīnākshi-Ammaṇ Temple. Figure of Patañjali sculptured on a pillar in the <i>Nandi-maṇḍapa</i> .	Do.
2128	Do. . . .	Do. Museum in the Pudumaṇḍapa. A pair of sandal-wood <i>chāmaras</i> (fly-whisks) of the Nāyaka period.	Do.
2129	Do. . . .	Do. Museum in the Pudumaṇḍapa. Conch shells with double and triple tongues.	Do.
2130	Do. . . .	Do. Pudumaṇḍapa. Interior view of the corridor containing figures of Nāyaka chiefs, sculptured on pillars.	Do.
2131	Do. . . .	Do. Pudumaṇḍapa. A second view of the corridor.	Do.

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88	Pillar (No. 2) of the second group of six pillars set up in the same place.	[Western Chālukya]	Tailapadēva	Saka 9(0)13, Khars.	Do.	Incomplete. Contains the figure of Gaṇeśa in a shrine above the epigraph. The first pillar of this group bears no inscription.
89	Pillar (No. 3) set up in the same place	Kadamba	Chattayyadēva	Māgha,	Do.	Damaged and worn out fragment. Refers to the performance of <i>gōśāsa</i> . Mentions one Kannayya. Bears at the top the sculpture of two bulls yoked to a plough.
90	Pillar (No. 4) set up in the same place	[Western Chālukya]	Tailapadēva	Saka 9(0)15, Vijaya.	Do.	Incomplete. Seems to be continued on the next pillar, No. 91 below. The figure of an elephant is carved above the epigraph.
91	Pillar (No. 5) set up in the same place	Kadamba	Chattayyadēva	.....	Kannāḍa	Seems to be a continuation from the above inscription. Mentions Chattayyadēva as governing Banavāsi Twelye-Thousand and Chattayya and Dēvayya Mannachaiyya as performing <i>perbbārvu</i> at Esale. Contains the sculpture of two bulls with a plough. Kannayya is stated to be conducting the <i>perggaḍetana</i> .
92	Pillar (No. 6) set up in the same place	.....	.....	Chaitra, Saṃkrānti	Do.	Seems to be a continuation of from No. 91 above. Records the performance of <i>gōśāsa</i> by Andaballīya Raggasa Garuvanna. Contains the sculpture in high relief of Gaṇeśa - in a shrine above the inscription and 'the Talkative tortoise and the swans' on the reverse side. The swans are depicted in a different attitude from that in No. 84 above.
93	Hero-stone (No. I) set up in a meadow near the above.	Vijayanagara	Mallikārjunarāya, son of Dēvarāya	Saka 1370, Prabhava, Māgha, ba. 8, Monday.	Do.	Refers to the king's capital as Hastināyati-Vijayanagara and records the gift of land at Yasaḷe, made to the son of Bira-Nāyaka who died in a fight at the village Biligere, by the people of Hariya-nāḍu and the local <i>gauḍas</i> . Mentions Bācheya-Nāyaka of Anṅigeri.
94	Hero-stone (No. II) set up in the same place.	Do.	Virūpāksha-Mahārāya	Saka 1401, (in words) Vikārin, Māgha, śu. 10.	Do.	Damaged. Records the death of some hero (name not clear) in a fight. Mentions Hariya-nāḍu, the village Esale, Hanuma-Nāyaka and Arasappa-Nāyaka of Sōde.
95	Hero-stone (No. III) set up in the same place.	.....	.....	.....	Do.	Seriously damaged and worn out. The characters belong to about the 16th century A.D. Mentions Arasappa-Voḍeya, [Rēva] rasa-Voḍeya, Hariyanāḍu and the village Yasaḷe. Seems to record the death of a warrior (name not clear).
	KUMTA TALUK.					
96	Gōkarṇa.—Slab set up above the western entrance of the <i>raṅgamaṇḍapa</i> of the Mahābalēśvara temple.	.....	.....	Sārvari, Kārtika, śu.....	Do.	In characters of about the 18th century A.D. States that the construction of the <i>raṅgamaṇḍapa</i> was completed during the management (<i>pārūpatya</i>) of Viśvēśvarayya of Malasunāḍu.
97	Slab built in the pavement of the front corridor in the same temple.	Vijayanagara	Dēvarāya-Mahārāya	Saka 1(3)39, (in words) Durmukhi, Chaitra, śu. 2, Sunday.	Do.	Records a gift of land for the maintenance of a <i>satra</i> in the temple of the god Mahābala of Gōkarṇa when <i>Mahāpradhāna</i> Baṅkarasa-Voḍeya's son (name lost) was governing the province of 'Hayive, Tulu and Komkaṇa from his capital at Hornāvura. Seems also to record a gift of land for feeding the ascetics of three communities (<i>pariśat</i>).
98	Pillar set up on the left side of the southern entrance of the same temple.	Do.	Built in and incomplete. In characters of about the 12th century A.D. Refers to a <i>Mahāmaṇḍalēśvara</i> who bears titles such as <i>Gōkarṇa-puravarādhiśvara</i> , <i>Birudanripār-āṅkuḷa</i> , etc.

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all these details be

in pages 260 to 286

and narratives of photos.

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—concl'd.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
NORTH KANARA DISTRICT—concl'd.						
KUMTA TALUK—concl'd.						
Gōkarṇ—concl'd.						
99	Pillar set up on the right side in the same place.	....	....	Śaka 1000 (in words) Kālayukta, Mā-khanavami (for Mahānavami), Aśva-yuja, Śu. 9, Monday.	Kannaḍa	Damaged and incomplete. Refers to a <i>Mahāmaṇḍalēśvara</i> who styles himself as <i>Gōkarṇa-puravarādhiśvara</i> and seems to record a gift of money income for the benefit of the temple of god Mahābala.
100	Fragment built into the wall of the Tāmra-gauri temple.	....	....	....	Do.	Seriously mutilated. In characters of about the 15th century A.D. Records gift of the village Hosa-ūru to Mābala-Liṅga-Bhaṭṭa for maintaining a charitable boarding house (<i>chhātra</i>) in the temple of the goddess Tāmbragauri by <i>Mahāpradhāna</i> Manju-Nāyaka. The supervision of the charity was vested in the hands of Rāghavēndra-Śrīpāda of the Dēvarāya-Maṭha at Hampe.
101	Slab lying in the garden of Gopi Bhaṭ adjoining the Mahābala temple.	Vijayanagara .	Bukkarāya Mahārāya . . . .	....	Kannaḍa in Nāgarī	Damaged and mutilated. In characters of the 14th century A.D. Seems to record tax-free endowment (<i>sarvaṁdānya</i>) of land by [B]asaveya-Danāyaka with the sanction of Bukkarāya to <i>Paramahansa Parivrajakāchōrya</i> Śrī-Vēdasāgara-Śrīpāda for lamps and offerings to (the god) Vēdēśvara of Gōkarṇa. Mentions the <i>nāḍu</i> of the twelve shares of the village Hubbanakere.
102	Slab built above the entrance of the Amritēśvara temple.	....	....	Śaka 1771, Saumya	Kannaḍa	States that the Amritēśvara temple was constructed (renovated ?) by Lakshumayya of Harati, the munsif of the Ankola taluk.
103	Slab set up in the house of Mūle Sēsha Bhaṭ.	....	....	....	Kannaḍa in Nāgarī	Partly damaged and worn out. In characters of about the 14th century A.D. Registers an endowment of four villages to the temples of Mahābala and Amritēśvara for feeding Brāhmanas in the Bāchannōḍeya-maṭha by Mādarasa-Oḍeyaru after purchasing them. The assignment of the income derived therefrom is recorded in minute detail. Refers to a previous transaction of Śaka 13....
104	Slab set up in the house of Śiva Bhaṭ Aḍi	Vijayanagara .	Harihara Mahārāya reigning from the <i>nelevidu</i> at Dōrasamudra.	Śaka 1[3]15. (in words) Aṅgirasa, Aśhāḍha, ba. 7, Thursday.	Kannaḍa	Damaged and broken Registers grants made by certain <i>śettis</i> in the presence of 'god Mahābala for the maintenance of a feeding house (<i>sātra-dharma</i>) when the king's feudatory, <i>Mahapradhana</i> Mallappa-Oḍeya was governing Hayive and other provinces from [Hom]nāvūra-rājadhāni.

106	Slab built into the wall of Nārāyaṇa Upādhye's house.	Do . . . . .	....	....	Do	Broken and worn out. In characters of the 15th century A.D. Registers gifts made for a feeding house at Gōkarṇa by Viṭhaladēvi, queen of Vīra-Bukka in the presence of the Rājaguru Išvara-Bhaṭṭa. The endowment is stated to have been put into execution by Honnabbe as a deputy of the queen.
106	Slab set up in the dilapidated Honnehalli-maṭha.	Do.	Bukkarāya Mahārāya	Śaka 1296, Pramādi, Kārtika, śu. 1, Saturday, Svāti.	Kannāḍa in Nāgarī	Slightly damaged. Records in detail the assignment of the income derived from the lands endowed in the presence of the god Mahābala by Honnādēvi, queen of Bukkarāya, for a feeding house and offerings to the deity when Mallappa-Oḍeya was governing the province of [Hai]ve.
107	Slab built into the entrance of the Śaṅkara-Nārāyaṇa temple.	....	....	....	Kannāḍa in Malayālam Characters.	Portions lost. Seems to record a gift of money. Mentions Rāmanāyaka and Śaṅkara[nārā]yaṇa.
108	Slab set up in the house of Anant Krishna Karant.	....	....	....	Kannāḍa	Highly damaged. In characters of about the 15th century A.D. Registers in detail gifts and provision made for a feeding house (<i>satra</i>) and other services probably in the temple of Mahābalēśvara. Mentions Chapḍōgra-Pārśvanātha of the Hiriyabasti at Gērusoppe in connection with the imprecations. Chandapa-Bhakta engraved the grant.
109	Slab set up near the Subrahmaṇya temple	Vijayanagara	Harihara-rāya, ruling from Dōrasamudra.	Śaka 13[11], solar eclipse. . . Mārgasīra.	Do.	Highly damaged and worn out. Seems to record the provision made for a feeding house (<i>satra</i>) by a daughter of the king.
110	Slab standing in the Kāmēśvara-maṭha	Kadamba	Kāvadēvarasa, son of Śivachitta. Era-Basaviḍēvarasa.	Year 14, Vikrama, Mārgasīra, śu. 15, Monday, lunar eclipse	Do.	Refers to the king as Kadamba-Chakravarti. States that a <i>maṭha</i> was constructed at Dhārēśvarakṣētra in Gōkarṇa and land endowed therefor to the preceptor Puruṣhōttama-puri Śrīpāda and his disciples by the king.
111	Slab lying near the Paṭṭa Gaṇapati temple	Vijayanagara	Harihara Mahārāya	Śaka 1324, Vikrama, Phālguna, ba. 7, Monday.	Do.	Registers a transaction made by Virupāyi, son of Āyibhaṭṭa Mādama with Mahābalabhaṭṭa for the purchase of land for a <i>satra</i> when Mahāpradhāna Sōvidēva-Oḍeya was governing the provinces of Haiyive, Tuḷu and Komkaṇa from his capital at Hoīnnāvuru.
112	Slab standing in the house of Morēbhaṭ	Do.	Dēvarāya Mahārāya	Śaka 1332, Virōdhi, Kārtika, śu. 9, Wednesday.	Do.	Partly damaged. Registers gift of land in the Baṅgane-nāḍu made to Amarēśvara Bhārati-Śrīpāda in the presence of the god Mahābala for the maintenance of a <i>chhatra</i> by Viṣṇaṇa, the son of Siddappa of the Viśvāmītra-gōtra. Also records gift of land for a <i>chhatra</i> founded by Rāmachandra-Sarasvati-Śrīpāda in the name of Bīṭhapa-Oḍeya. Mahāpradhāna [Sōma]appa-Oḍeya was governing the provinces of Haiyive, Tuḷu and Komkaṇa from his capital at Hoīnnāvura.
113	Slab built in the wall inside the house of Hire Bhaṭ.	Do.	Sadāśivarāya Mahārāya	Śaka 147[5], Paridhāvi, Simha-Guru, Pushya, ba. 30, Monday, Śravāṇa-nakshatra, solar eclipse.	Do.	Registers endowments of lands made for the benefit of <i>maṭhas</i> , rituals and other purposes such as charities in the renovated temple of Vaiśravaṇēśvara by Bhaṭṭakala Gaṇapana-Jōyisa and others having purchased the same from certain pontiffs and <i>bhaṭṭas</i> when Mahāmaṇḍalēśvara Śāluva Kṛishṇadēvarasa-Oḍeya was governing the provinces of Nagira-rāja, Haiyive, Tuḷu Komkaṇa, etc. Assignment and management of the several incomes are set forth in full detail.

Harihara (II) divided the district of Gadag *alias* Kratupura consisting of 66 villages, into three equal shares, and retaining one share as his portion, endowed the second to the deities Tryambaka and Viranārāyaṇa of Gadag and gave the third share as an *agrahāra* to Yajamāna Sammanāchārya and other Brāhmaṇas. The king is stated to have secured the permission of the spiritual preceptor, Kṛiyāśaktiguru before making the gift. This grant is almost identical with C. P. No. 15 of 1924-25 issued on the same date during the reign of the same ruler. The palaeography of the present record, however, points to a later date and its

His Gadag grant of Śaka 1301 spurious.

text and wording contain more information relating to the achievements of the donor and his ancestors. Further, the verses extolling the prowess of Saṅgama (I), Bukka (I) and Harihara (II) in the present grant are identical, almost word for word, with those found in inscriptions of the time of Kṛishṇadēvarāya. It, therefore, appears that the record in question is a later copy made out sometime during Kṛishṇadēvarāya's rule of an original grant.

Another copper-plate record of Harihara II was secured from Hulekal, Sirsi Taluk, North Kanara District (C. P. No. 11 of 1939-40). It is a thin single

His subordinate, Ichappa-Vaḍeya entitled 'Karnāṭa-Mahāpradhāna'.

plate engraved on both sides in Nāgari characters and the language is Sanskrit (verse) and Kannada. It is dated in Śaka 1326, Svabhānu, Phālguna, śu. 1, Sunday and mentions Rājādhirāja Rājaparamēśvara Virapratāpa Harihara-Mahārāva as ruling from his capital at Vijayanagara. It then introduces a subordinate of the king named Ichappa-Vaḍeya bearing the epithet *Karnāṭa-Mahāpradhāna*, who was governing the provinces of Gutti, Idugundi and others from his throne at Gōve. The object of the record is to register the endowment of the village Tattagāra situated in the Idugundi-nādu to a divine called Sarvajña-Sarasvati of the Āditvēśvara (temple) at Śri-Gōkarna as *bhikshā-svāsthya* by the governor at the instance of, and in the name of the king, on the occasion of a solar eclipse. The solar eclipse specified would naturally be expected to have occurred on Māgha, Amāvāsyā, the day previous to the date mentioned in full above. But there was no solar eclipse on that day in the cyclic year Subhānu which corresponded to Śaka 1326 current. There was a lunar eclipse on Māgha Purnimā in Subhānu (=Sunday, 27th January, 1404) which, it is likely, the composer of the grant confused with the solar eclipse. The date is irregular in other respects also but its probable equivalent would be A. D. 1404, February 17, Sunday.

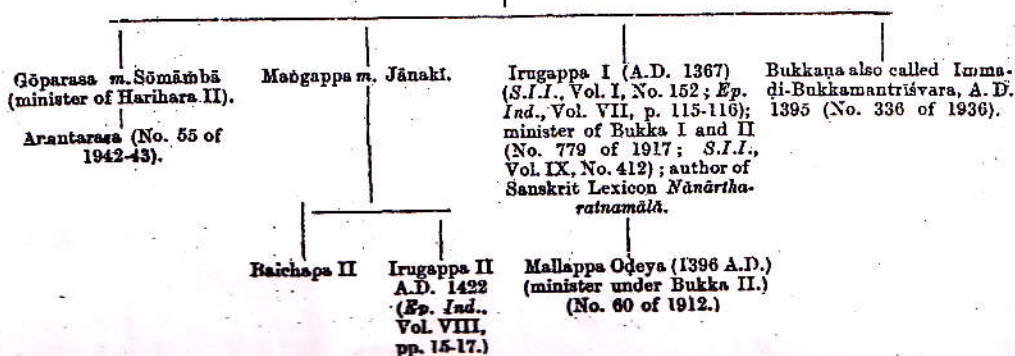
Of the stone inscriptions of the king, No. 55 of 1942-43, coming from Śri-śailam, Kurnool District, is in Sanskrit and gives the genealogy of the king and

His minister Anantarasa, son of Gōparasa and grandson of Baichaya-Daṇḍanātha.

his minister Anantarasa. It states that the minister Ananta installed a Śiva-linga, called Tryambaka for the welfare of his family. It is stated of Anantarasa that he was the son of Gōparasa and Sōmāmbā and grandson of Baichaya-Daṇḍanātha, 'the light of the family of hereditary ministers to Bukkarāya.' This Baichaya is evidently identical with Baicha or Baichapa, the minister of Bukka I and Harihara II. But Anantarasa and his father Gōparasa are mentioned here for the first time. Gōparasa was probably the eldest son of Baicha in view of the fact that Anantarasa his son was also minister to Harihara II, like his father and grandfather. From the available records, the genealogy of this family may be given as follows:—

Baicha I.

(minister of Bukka I and Harihara II : *Ep. Ind.*, Vol. VII, p. 115 ; *Ep. Ind.* Vol. VIII, p. 16 ; *S.I.I.*, Vol. I, No. 152.)



144. Another set of plates bearing an inscription in faulty Kannada and Marāṭhī languages written in Nāgarī characters of about the 14th century A. D.,

A copper-plate grant of Rukumāṅgadēva. is reported to have been found underground some years ago at Manōli in the Parasgad taluk of the Belgaum District (C. P. No. 26 of 1940-41). It bears no date but refers itself to the reign of the king Rukumāṅgadēva Chakravarti who was born in the Brahma-kula, bore the title ' Ahichhapuravarādhiśvara ' (Lord of Ahichhapura, the best of cities) and had for his crest and banner the emblem of the golden peacock (*Suvarṇa-māyūra-lāñchhana-dhvaja*). It states that the king while camping at Kolanūr on the bank of the river Malāpahārī in the course of an expedition to the south, made a gift of the village Maṇināgara in Haṅgarage Twelve of Kumdurige (division) included in the province of Kuṇḍi-Three Thousand, to several *gāvundās*.

145. Of the Kadamba family we have a set of copper-plates (C. P. No. 31 of 1940-41), engraved in Nāgarī characters and Sanskrit language with a seal bearing the emblem of a lion and the legend *Sri-Permādi-dēvēna dattam*. The genealogy

of the family is traced from Gūhalla down to Tribhuvanamalladēva, the son of Jayakēśi III and some of the verses describing the genealogy in this record are identical with those in No. 8 of the Belgaum Collectorate copper-plates (*J. B. B. R. A. S.*, Vol. IX, p. 241 and the Goa plates of Shashṭhadēva II; *Ind. Ant.*, Vol. XIV, p. 288). Jayakēśi III is stated to have commenced his reign in the Kali year 4288 (=1187-88 A.D.) and to have made a grant in his 22nd regnal year corresponding to 1209 A.D., of the village Doddavāda situated in the Navilugunda-kampana of Beḷuva-dēśa in the presence of the god Saptakōṭiśvara, to several Brāhmaṇas of different *gōtras*, whose shares are specified in detail.

The *biruda*, Permādi, found on the seal is apparently that of Jayakēśi III, the donor of the grant. If so, it would be a hitherto unknown title of this chief.

The Kadambas of Goa are known to have ruled in a subordinate position as feudatory chiefs. But it is remarkable to observe that the usual title Mahāmaṇḍalēśvara mentioned in their documents is not found in this record; and further there is no reference to the suzerain. This leads to the conclusion that these chiefs taking advantage of the weakness of the central power in the country *viz.*, the Western Chālukyas of Kalyāṇa, had started their independent activities. Attention may be drawn to the fact that the Beḷuva *i.e.*, Beḷuvāla region was under their rule. This tract is not known to have been under their sway before this period.

146. A set of copper-plates referring to a new branch of the Kadamba dynasty of kings was secured for examination from Gōkaṇ, North Kanara

District (C. P. No. 10 of 1939-40). The set consists of four plates and is held together by a ring, the ends of which are soldered into the bottom of an oval seal bearing in relief, on its plain surface the figure of a couchant bull facing the proper left with an ornamental chain and bell round its neck. All the plates are engraved on both the sides and a few lines, *viz.*, ll. 44-45 and 54-60 are palimpsest. The characters are of the 13th century A.D. and the language is Sanskrit verse and old Kannada. The record introduces a chief named Kāmadēva whose genealogy is given as follows:—

Vīra

—
Taila

—
Kāmadēva

Kāmadēva who is also called Vīra-Kāvadēvarasa bore among other titles, two epithets *Banavāsi-puravarādhiśvara* and *Jayanti-Madhukēśvara-dēvara-labdhavaraprasāda*, showing his connection with the rulers of the later Kadamba family. Kāmadēva is further given the high-sounding imperial title, Kadamba-Chakravartin which need not be interpreted literally since his subordinate status is partly disclosed by another of his titles *Samadhigata-puṅcha-mahāśābda*.

The inscription is dated in the Saka year 1177, Rākshasa, Māgha, śu. 15, Thursday, lunar eclipse corresponding regularly to A.D. 1256, January 13, Thursday. The object of the record is the endowment of lands to Ahitāgni Mahēśvara-Bhaṭṭa of the Viśvāmītra-gōtra and others at the *agrahāra* village of Mūrūr. The gift was made by the chief in the presence of god Mahābalēśvara of Gōkaṇa. The capital of the chief was Chandā-ura from which he is

stated to have been ruling. The place should be identified with the modern Chandāvāra, 'an old town of strategic importance' situated in the Honāvār taluk, about 5 miles south-east of Kumṭa, North Kanara District.

The foregoing details relating to Kāmadēva mark him out as belonging to a hitherto unknown branch of the Kadamba lineage. The present one is the first dated record of the chief and the nature of its seal described above supports the above conclusion. All the later branches of the Kadamba family had the figure of a monkey or Hanumān on their banner and the emblem of a lion on their seal; but none, as in the present case, adopted the emblem of a bull for their seal. An undated inscription on stone at Kambalikoppa in the Sagar taluk, Shimoga District, Mysore State (*Ep. Carn.*, Vol. VIII, Sa. 30) refers to Kadamba-chakravarti Kāmadēva, son of Tailapadēva, from Chandāvura. These details show that the Kāmadēva of the present record may be identical with the latter. The rise of this new chiefdom in the neighbourhood at the cost of the two already existing Kadamba principalities of Goa and Hāngal, can be explained in the light of the disturbed political conditions in the latter half of the 13th century A.D., when the two mighty powers, the Yādavas of Dēvagiri and the Hoysalas of Dvārasamudra were fighting for supremacy, and the territories of the feudatory rulers were often overrun. From another significant epithet borne by Kāmadēva, viz., *Paśchimasamudrādhipati* (Lord of the western ocean) it may be inferred that he held a strip of the Western coast.

147. A family of petty chiefs that ruled over parts of the West Coast is represented by a copper-plate (C. P. No. 25 of 1939-40) in the present collection. It is a single detached plate, which, judging from its contents must have formed the last of a set containing at least two plates. The record, though incomplete, contains some useful historical information. It is dated in the Śaka year 1444 (current), Vishu (= A.D. 1521). The inscription registers an endowment of land at Māsūru by Mallisetti for maintaining holy services in the *Saṅkha-Jinara-basti* at Huligerē as exhorted by the divine, Chandraprabhadēva. The chief from whom the land was purchased exempted it from all impositions as it was to be utilised for religious purposes. The gift village Māsūru may be identified with the village of that name in the Sagar taluk, Shimoga District, Mysore State. Two other inscriptions, quoting the same cyclic year, viz., Vishu and dated in Śaka 1442 and 1443 referring to Immaḍi Dēvarāya-Oḍeya have been published in *Bombay-Karnatak Inscriptions*, Vol. I, Nos. 68 and 69. The provenance and the geographical details of the present record point to the identification of this Immaḍi-Dēvarājodeya with Immaḍi Dēvarāya-Oḍeya of the said inscriptions. He belonged to a line of chiefs that ruled as feudatories under the Vijayanagara kings over a large tract in the West coast including the provinces of Nagire-rājya, Hayive, Tuḷu and Komkaṇa. They were Śāluvas by extraction and Jaina by persuasion like the Śāluvas of Saṅgītapura or Hāḍuvalli, who were their contemporaries. The precise relationship between the two families is not known.

148. A ruler named Narapatirāya-Chōla-chakravarti with the titles 'Aśvapati-Gajapatirāya-nirmūlana, Ekāṅgavīra and Jambūdvīpa-pratīpālaka' is noticed in copper-plate No. 3 of 1941-42. It appears to be a forged document and records a sale-deed executed in favour of one Nariya for the purchase of the village Hebbata in the cyclic year Virōdhi. The epigraph might, on palaeographic grounds, be assigned to the 13th century A.D.

149. From Śrī Chārukīrti Paṇḍitāchārya, the Jaina pontiff at Mūdabidure, South Kanara District, were received for examination a number of copper-plate records in 1940-41 (C. P. Nos. 1-13). They range in date from the 16th to the 18th century A.D. and the majority of them register land and other gifts made by local chiefs and private individuals for the benefit of the several Jaina temples of the place. Of these, No. 5 of 1940-41 is of peculiar interest in that it narrates the circumstances which led to the creation of a separate pontificate at Kārkaḷa by the Kārkaḷa chief Lakshmapparasa *alias* Bhairarasodeya. It is dated in the cyclic year Krōdhi, Śaka 1426. Krōdhi appears to be a mistake for Krōdhana corresponding to Śaka 1427 expired (= A.D. 1505-06). Intending to perform a religious ceremony called *saubhāgyada-nōhi*, the chief, it is related,