APPENDIX-II

SUMMARIES OF INSCRIPTION
No. 1:

This Jain record traces the genealogy of the Chalukyas from Tailapadēva to Jayāsimha II. Rājarasa, the administrator of Marāmba 80 and Gejje 700 in Almāde 1000, got made the Rāja-jinaḷālaya in the headquarters at Morāmbapura and, for the daily ceremonies in and maintenance of the basadi, made grant of land, washing the feet of Mahāsēnapandita, the disciple of Gunasēnatraiṇḍiḍāva of Yāpaniṭa sangha and Sēnagana.

The date given in the record is śaka 934, Sārvāri, Pushya, Bahula, dvāsā, Somaṇāra, uttarāyānasankṛānti corresponding to A.D. 1013 January Sunday and not Monday.

The cyclic year was not Sārvāri but Paridhāvi.

No. 2:

This is inscribed in continuation of No. 1. It gives the genealogy of the Chalukyas from Talapa to Āhavamalla Somēśvara I. It states that Rājarasa having erected Śūrajiṇālaya at Morāmba in the name of his mother, made grant of land for the daily ceremonies and maintenance of the temple, Rēkaladēvi, the queen of Uyyalarājarasa, is also stated to have erected a jinaḷālaya named after her viz., Rēkajinaḷālaya, and given grant for its maintenance etc. Uyyalarājarasa is
stated to have given away to the Tirthadabasadi income from certain taxes. The record is dated śaka 963, śukla, Pushya, bahula, Tadige, Mangalavāra, Uttarāyana samkrānti. Śaka 963 does not tally with the year śukla but with vikrama since the śaka year falls in the Regnal year of Somēsvaś to whom the inscription belongs, the śaka year taken is correct. Even here the titles would not fall on Tuesday but in the earlier year Vikrama, the details can be equated with A.D. 1040 December 23, f.d.t. 62.

No. 3:

Dated in the reign of Chālukya Vikramāditya VI, the epigraph refers to the Pārīkha of Paithana, viz., Mārasinga, and to a Suhakara. Barmmagāmunda, Chandimarasa and Dākarasa are mentioned as witnesses to a deed.

The date contained is Chālukya Vikrama Year 11, Bhāva, Asadhā, Bahula, Pādīva, Ādīvara corresponding to A.D. 1087 June 19, Saturday and not Sunday.

No. 4:

This is an undated inscription in the characters of 12th century A.D. It refers to Achārya Gurudeva of the ghāṭikāsthana of Anantēśvaradeva in Sirivuri. In his presence, Bleyadītya-dandanaśaka, son of Dandanaśaka Kālimarasā, made
grant of land for the daily offerings of god Somanātha-deva of Eleyamatha. It is undated.

No. 5:

The inscription in Kannada characters and language belongs to the reign of Chālukya king Vikramāditya VI. It is dated in the C.V. year 31 Sarvāḥ Vaisakha Sukla 12 Thursday corresponding to A.D. 1107, April 6; the week day is not Thursday but Saturday.

The Inscription states that the king's subordinate Mahāmaṇḍalēvam Āhavamallarasa installed the image of God Kēśava at Dalimā, i.e., modern Dalimā, the findspot of the record, and at the time of the installation made grants of lands to various learned Brāhmaṇas. The names of donees and their shares are enumerated. Grants were also made for offerings to the God and maintenance of the temple.

It is interesting to note that this chief bore the epithets Chālukya Kula Kamala Mārtaṇḍa and Kaverī Udbhava taṭa Virāk Hamsa indicating his connection with the Chōlas of the south.

No. 6:

This undated Jaina record states that this was the nishidhe of Dāmanandi-siddhāntadeva. His lineage is given as follows:
The records B, C and D mention Devakaranandi, Dhanakirti and Abhayanandl respectively, and apparently mean that the nisidige was also meant for them. It is unblated.

No. 7:

The record refers to the reign of Chālukya king Vikramaditya VI. At the request of Dandanāyaka Nāchimarasa, Yuvarāja Mallikārjunadēva is stated to have given away Keşeyür for god Śrī Manikesvara of Añamēḍur. There are other grants by Śomanāthayya, Dāsimarasa etc. for the same god.

The record is dated Chālukya Vikrama Year 32, Servajāta, Margasira, amavasye, Adityavara corresponding to A.D. 1107, December 16, Saturday, f.d.t. 22.

No. 8:

This inscription refers to the reign of Chālukya Tribhuvanamalla Vikramaditya VI. His subordinates Māgarasa who is described as the lord of Kopapurā, Dandanāyaka Nāchimayya, Prabhu Sātimarasa, etc. are stated to have made grant for the worship etc. in the basadi belonging to
Mulasāṅgha, Sēnegaṇa Pogāyigachchha, got constructed by Dāsisetti at rājadānī Moraṁba. The grant was made over to Śrī Vasupūjyabhāṭṭarakaḍeṇa.

It is dated Chāluṅka Vikrama Year 43, Vilambi, Pusya, Suddha 10, Somavāra, Uttarāyana Samkṛanti, corresponding to A.D. 1118 December 24, Monday, f.d.t. 49.

No. 9:

This inscription, belonging to the reign of king Vikramaditya VI of the Chāluṅka dynasty, records a grant of land by Kovāra Sāvipandita to a certain deity. It is dated Chāluṅka Vikrama Year 47, Flava, Chaitra, bahula, Sūryagrāhana which corresponds to A.D. 1121 April 18, Monday.

There was Lunar eclipse on April 19 Monday, but not solar eclipse as stated in the given date.

No. 10:

The record after mentioning with various praises, the settis belonging to different merchant guilds, refers to persons of Haihaya family. It registers a grant in kind of income from tax on certain articles, to the bāsadi of Beṇakisetṭi of Yāpanīya saṃgha and Vādiyūrgaṇa at Dharmāpura washing the feet of āchārya Mahāvīrapanditaḍeṇa, by the Telumāganagara of Pottalakere. It is undated.
No. 11:

This inscription refers itself to the rule of Bhūlokamalla Sōmesvam. It is dated in the 4th regnal year of the king, Śāumya Kārtika Paurṇīṁa, Monday, lunar eclipse, corresponding to A.D. 1129, October 29, March. The inscription records a grant of a land to the temple of God Bhūgēśvara by Mahāsañīta Bōcharasa at the instance of Mahāmāndalēśvara Mangarasa, the governor of Mūrumba 80. The grant was entrusted to the āchārya of the temple, Gurudēya. It is also stated that Gōnneṇāyaka, the tax-officer of Alande 1000, made over to the same temple income from certain taxes.

This is a lengthy inscription composed in verse in praise of Bōcharasa and his family. His wife who is eulogised was Māchīyabberasi and his sons were Mālīdēva and Nēmarasa. Bōcharasa is credited with construction of many temples at Nāgarkavādeike which is same as Narangawādi in praise of which also a few verses are devoted.

No. 12:

The record refers itself to the reign of Chālukya Bhūlokamalla. It registers the grant of income from certain taxes to Gurudēva for worship in the temple of Bhūgēśvaradēva at Nāgarkavādeike. The donors were
Gonneyanayaka, the Sumkavergade of Alande 1000, the setti settiguttas of Muvattarumbada. It is dated 5th regnal year of Somesvara III Sadharana, Asvija, Adivara, Suryagrahana. The dates do not tally. The correct date may be 1130 Oct 4, Saturday and not Sunday.

No. 13:

This inscription belongs to the rule of Chalukya Somesvar III. It is dated S.1056 Ananda Ashadha Bahula 15, Monday, corresponding to 1134 A.D. July 23, Monday. There was a solar eclipse on that day. The inscription makes an interesting reference to putting down the revolt of a confederation of chiefs headed by Jagaddeva. Then follows an account of the city of Dharmapuri which is described as a flourishing business centre vicing with the city of Indra in beauty. Then, is described Sripati, the chief of Dharmapuri. His wife was called Pradma. He constructed a Matha i.e. a temple for God Murari and made grants for a temple. Various other grants made by different individuals have also been recorded.

No. 14:

This short inscription, inscribed in continuation of No. 11 above, records, grant of money to provide oil, for the perpetual lamp of god Sri Manikesvara by Malliyananayaka, the Heggade of Hannipalli in Anamdur. It also refers to the chief queen Pattamahadevi Rajaladevi.
It is dated in the 11th regnal year of Chalukya Sōmēśvara III, Nāla, Kārtika, Sudda, Paṅga, Sōmavāra, corresponding to A.D. 1136, September 28, Monday.

No. 15i

This inscription is dated in the 3rd regnal year of the Chalukya king Jagadekamalla II, Siddhārthi Kārtika Su. 15 Sunday corresponding to A.D. 1143, October 24, f.d.t. 60. The cyclic year is Rudhirōdgāri and not Siddhānṭhi. The inscription makes an interesting reference to the 500 of Ayyāhola, a famous merchant guild which spread its influence in the Deccan and further south. It is suggested that this merchant guild, constructed a temple of God Kālēśvar obviously in this place.

The inscription records grant of land made for maintenance of this temple of Dāmarasa, the son of Munja-rāṇeya, who was in-charge of place called Muruti.

No. 16:

This is an incomplete inscription. It belongs to Kalachuri king Rāyamurāri Sōvidēva. His geneology is given here. It mentions Sōvidēva's queen Jyōtādēvi and contains a lengthy description of her.
The inscription abruptly stops with this prasasti. The word Svasti engraved immediately after the prasasti indicate that it was intended to engrave the record further, but, for unknown reasons, it was not done. Almost $\frac{3}{4}$ of the slab meant for writing is left blank. It is undated.

No. 17:

This inscription is dated in Ś. 1062 Raudra Asādha 8 Saturday corresponding to A.D. 1140 June 24, the week day was Monday and not Saturday.

The inscription refers to Mahākumāra Singhaṇadēva of Ambēḍēsa i.e. the region around Ambejogai. It records grant of land to temple of God Śomēśvar at Chhana grāma i.e. Chanai, the find-spot of the inscription.

No. 18:

The inscription in the characters of 12th century seems to record the erection of a memorial of one Devarasa who was the Patṭasāhāni of Mahāmāndalesvara Singhaṇadēva, the son of Mahāpradhāna Dāndanāyaka Dācharasa. It is undated.

No. 19:

This inscription belongs to the rule of Sēusaha Bhillama V. It is dated in his regnal year 7 paridhēṣa.
Jyêśṭha b.1 Monday dakṣiṇaṁyaṁ Sankrantiṁ

The details of the date appears to be wrong. In the reign period of Bhillama V, the cyclic year Paridhāvin corresponded to 1192 A.D. in which year Jyêśṭha ba 1 fell on Friday. However, Dakṣiṇaṁyaṁ S āmkṛanti appears to have occurred on Monday which was Jyêśṭha Su.12. Approximately, the details can be equated with A.D. 1192, May 29, which was a Friday.

The inscription records the grant of the village Nileśa-gave, a suburb of Kuliya-bage, in Ankuḷe 80 for the regular worship of God Kapīlsidhā Mallikārjuna at Sonnalige and for maintaining a feeding house. The grant was made by Mahāmandalāśvar Denkarasa Mallīdeva who bore the epithets Vijayapuravaraṅhāśvara and claimed to have belonged to Jimūtavāhananāvaya, in the presence of Mahāpradāhā and Kheyidēvanayaki, Sangamadeva, others.

The inscription begins with the famous vachana of Siddharama found in many other records of the period.

No. 20:

This is an incomplete, damaged record, inscribed in continuation of No. 20 above. It belongs to the reign of Yadava king Bhillamadeva and is dated in his 26 regnal year,
Krōdhī, Ā .... Bṛihāvāra, Viśusankramaṇa, corresponding to the year Krōdhin (1184 A.D.).

No. 21:

The inscription refers to the rule of Sēūṇa Jaitugi I. It is dated S. 1119 Pingala Magha b. 30 Monday solar eclipse corresponding to A.D. 1198, Feb. 7, Saturday and not Monday.

The inscription records the grant of the village Kisiyagāve i.e. modern Kisegaon, the find-spot of the record to the god Kapilasiddha Mallikārjuna of Sonnalige. The grant was made by Mahāmandalesvar Dakarasa, Kapparas in the presence of Eheyiraniya Sangamadeva and others. The inscription is not well preserved.

No. 22:

This inscription refers itself to the rule of Sēūṇa Singhana II. It is dated in S. 1139, {Svava Pushya b. 1}, Monday Uttarāyana Sankramaṇa corresponding to A.D. 1217, December 27, Monday, f.d.t. 19.

The inscription begins with the famous vachana found in many other inscriptions of this period. It mentions Mahāpradhāna Sangamadēvanayakā and five sons of Singhana viz., Jaitugi, Lingadēva, Ganēśvaradeva, Perigideva and Sivamudushambhudēva. It records that Mahāpradhāna Sangamadēva
granted all the land in the village Itkal included in Aṅkulage 80, a Kāmpāna Anandūr 300 for offering regular worship in the temple of Allikārjuna of Sonnalige.

No. 23:

This inscription in Nagāḷī script is dated in Śaka 1139 Śivara, Mārgesīva, bahula śivara, Sunday, pushya Nakshatra, aśvī, corresponding to A.D. 1217, November 19, Sunday f.d.t. 31.

The inscription seems to state that a temple (Kīrtan) was constructed at Aṃarbakapura by Mahāmaṇḍalēśvara Aṃanadeva of Vingapālidēśa. The names of his father and grandfather are as Dēvapāla Vikramaditya respectively. Mention is made of a few individuals belonging Kāya kula.

No. 24:

The record refers to the reign of Yaḍava king Singhana II. It states that Mahēṇḍita Śri Dāmodara's son Ellana, the Mahāśārikaranika, erected a Śivalaya along with tank in order that his wife Varmādevi may reach Śivaloka. He also made a grant for the upkeep of the temple.

The record is dated Śaka 1152, Vikrita, Vaiśākha, sudda, pratipadi, Guruvarā, corresponding to A.D. 1230, April, 15, Monday and not Thursday.
Mo. 25t:

This inscription in Nagari script and Marathi language belongs to the rule of Seuna Kannara. It is dated in Ś. 1170 K. Other details are not given. Saka corresponds to A.D. 1248-49.

It seems to refer to the construction of a memorial (Kiñtan). The purport is not clear. It is discussed in a relevant chapter above.