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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Dr. M. H. Krishna, M.A., D.Litt. (Lond.), continued as Director of Archæological
Researches in Mysore in addition to his duties as Professor
of History in the University. In continuation of the
period of his deputation in Northern India from 18th
December 1943 to 9th January 1944, he went on privilege leave for 10 days till the
17th January 1944. During the period of his absence from the headquarters, Mr. L.
Narasimhachar, M.A., Assistant to the Director, was in charge of the duties of the
office. Mr. M. Seshadri, M.A., Lecturer in History, Intermediate College, Mysore,
was appointed O. O. D. as Junior Technical Assistant in this Department with effect
from 23rd August 1943. The place of Architectural Assistant has continued to be
vacant; proposals to fill up the vacancy have been sent up.

Owing to considerations of war economy and concentration on the work at the
excavation finds, extensive tours for exploration of the
ancient sites and monuments could not be undertaken in
the State. While attending the Conferences in Northern
India on deputation, the Director availed of the opportunity to study several monu-
ments, excavations and museums in Northern India. In the Mysore State tours
were undertaken to Seringapatam, Bëlrë, Arsikere, Chitalrug, Bangalore, Nânjangûd
and Belgola for inspection of the ancient monuments and concerted measures of
conservation. The Assistant to the Director toured in parts of Bëlrë, Chikmagalûr,
Kadûr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga
district and in the Mysore district and the neighbourhood.

Interesting pillars bearing minute sculptures on the four sides and assignable to
the Râshtrakûta period were discovered in Kadûr. In

Architecture.
Belgola the shrine of Bhaktavatsala is raised in a circular
shape. The images of the Seven Mothers in the Hiredëvi
temple near Balamuri are all beautiful and forceful and ascribable to the Chôla
period.
Though no fieldwork in excavation was done during the year, the work of preparing the Chandravalli Excavation monograph for publication was continued. Photographs of typical antiquities have been taken and drawings of select pottery specimens completed. Notes on individual excavations have been written out and are ready to be sent to the press.

Excavation.

Conservation.

In connection with conservation, the temple of Kirtinaraya at Talkad, the Chennakesava temple at Belur, the Isvara temple at Arsiere and the Ranganatha temple at Seringapatam were inspected and conservation proposals were forwarded. Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required. Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Sravanabelgola have been made and solutions from the Indian Institute of Science, Bangalore, and the Archaeological Chemist with the Government of India, have been obtained. The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kesava temple at Belur. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Ganga king SriIpurusha and indicates that the king lived for about a hundred years. Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janardana temple at Belgoa is dated in 1098 A.D. and happens to be the earliest inscription yet discovered of the time of Vishnuvardhana Hoysala.

Eleven new coins were purchased during the year from the Director of Archaeology, Gwalior. The 63 gold coins obtained through treasure trove last year were studied, identified and classified. (Please see Part IV of the Report). The old coins of Chandravalli are being further classified and studied and the catalogue is being revised for publication.
A Kannada manuscript relating to the history of Kempe Gaṇḍa II of Bangalore was examined. Another manuscript relating to the history of Seringapatam was also examined and a review of it is published in Part V of this Report.

A set of copper plates relating to the history of the Gaṅgas was purchased for the museum. The coins acquired for the museum during the year have been mentioned above. The Chandravallī antiquities exhibited in the museum were all taken out and re-classified.

About twenty publications were added to the Office Library.

Library.

The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government. Supplements to the Epigraphia Carnatica, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēḷūr, Seringapatam and Sravanabelgola were revised and issued. In connection with the installation of the Bhakta-vigraba of His late Highness Sri Krishnaraja Wadiyar at Bēḷūr; a souvenir was issued commemorating the renovation work carried out at the temple.

The Director accompanied the Hon'ble British Resident in Mysore to Seringapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied Their Highnesses the Maharaja and Maharani of Travancore to Bēḷūr and Seringapatam to show them round the monuments. During June 1944 he accompanied His Highness the Jam Saheb of Nawnagar to Seringapatam to show him round the monuments and the exhibits at Scott's Bungalow.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Sammelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh.

Periodical notes of inspection and reports, answers to queries, etc., were being submitted from time to time.

The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs. 12,707-9-0, respectively, during the year. A sum of Rs. 281-12-0 was realised by the sale of the departmental publications and photographs.

Finances.

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere cooperation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded,
PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archaeology, during 1943-44.

KADUR DISTRICT.

Kadur.

ĀṆJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the ĀṆjaneya temple standing on the northwest bank of the Sūrḥonda are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāṣṭra-kūṭa period. They may be removed to a museum since they are best displayed there. Similarly the mutilated image of Ganeśa set up against the front wall of the adjoining Iśvara temple may also be removed to a museum.

Yellambalasi.

KEŚAVA TEMPLE.

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected. Some of the beams above the Lakṣmi-narasimha shrine have become dislodged. They should be set in position very early. The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof. The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers. The local Shanbhogue Mr. Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs. 1,000 for the renovation of the temple and raise also subscriptions as far as possible. The amount thus collected may be supplemented by a suitable grant from the general muzrai funds and the repairs to the temple may be undertaken.

The mukhamantapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvati in front of the village was intact at the time of inspection in 1942; but it is now pulled down by some of the villagers
deliberately and is broken to several pieces. The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Gaṅga king Sripurusha is lying in a neglected state in a coconut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Iśvara temple to the north of the tank may also be carefully preserved in the local museum. The old cannon pieces lying in the navaraṅga of the Keśava temple may be removed to a safe place in Kaḍur or sent over to the Archaological Museum at Mysore.

Pattanagere.

LAKSHMINARĀYANA TEMPLE.

The temple of Lakshminārayaṇa is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for. The roof and flooring of the temple require early attention.

The archak may be assigned the duties of a caretaker in addition and paid some allowance. The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him.

It is reported that the temple was formerly in enjoyment of an inam plot to the extent of about 20 acres near Ballekere. If possible, this land may be restored to the temple. It is also reported that a sum of about Rs. 1,000 is at the credit of the institution. This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs.

NAGAREŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanagere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Birur particularly, like Mr. K. T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship.

Asandi.

The conservation proposals in respect of the Gaṅgeśvara and Brahmēśvara and Virabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings. All white-washing of the walls, etc., in the Virabhadra temple should be slowly and carefully scraped off and the railings of about the Rāṣṭrakūṭa period in front of the temple preserved in a better place.
MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NARAYANASVAMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

SOMAŚVARA TEMPLE.

This temple is classed as a Third class Ancient Monument. Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōranas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are imbedded in the compound wall and preserved.

Nanjangud.

SRIKANṬHESVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed. The images in the pākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc., are yet to be done.

MANDYA DISTRICT

Seringapatam.

ŚRI RAGANĀTHA TEMPLE.

The Rāganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archaeology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. The receipt of the estimate is awaited.
Garbhagriha:

1. The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (कपास or कपास) mixed in sandal water, without touching any sculptured parts.

2. The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

Outer walls of the garbhagriha:

3. The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

Tower of the garbhagriha:

4. The stucco sculptures, etc., of the vimāna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off. The portion may be replaced by fresh mortar work; but the mortar to be used requires to be of a colour matching the surroundings.

Second outer pradakshina:

5. The flooring of the second pradakshina is uneven in several places. The stone slabs may be reset evenly and pointed with coloured cement.

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām. The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

Tower of the Mahādvāra:

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc., may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the caves-shaped stones have developed vertical slits due to the weight
above, on the one hand, and the growth of pipul plants in between them on the other. Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used.

8. After suitably treating the cracks in each storey, the walls on the inside may be plastered.

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives.

10. The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey.

11. Inside the topmost storey the wooden beams and pillars have to be reset immediately. The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc., smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it.

12. The outer face of the tower is much coated over with chunān, so that all the sculptured portions have become completely covered. The chunān needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top.

13. Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval. It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture. These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards. The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower. It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha.
14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys.

Since forwarding the above conservation note, the tower of the Rāganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere. If the Public Works Department had consulted the Director of Archeology at the outset and his countersignature obtained for the estimate for Rs. 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

**Talkad.**

**KIRTINĀRAYANA TEMPLE.**

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archeology for the estimate of repairs. But in the case of the Kirtinarayan temple at Talkad, as in that of the Rāganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs. 2,000 including the construction of size stone walls, the removal of brickwall, re-roofing, etc., had been carried out without any intimation to the Archeological Department. Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited.

**Belgola.**

**JANĀRDAANA TEMPLE.**

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Vishnuvardhana was yet a yuvāraja. His earliest inscription so far found is inscribed on the
basement cornice of the garbhagriha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up. The surroundings need to be cleared of the rubbish and made neat and tidy.

BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State. It is a small neat structure almost intact and can be preserved without incurring great expenditure. The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple. Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple. One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archaeological Department at Mysore, for being restored.

SRINIVĀSAKSHETRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure. If necessary all the accretional structures in the compound may be knocked down. The trees and other vegetation growing in several parts in the area should all be cut down. The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emblems of the archak are too low to induce him to take care of the temple. He may be given a suitable allowance to encourage him to look after the monument better. The temple may be included in the III class list of Ancient
Monuments for purposes of conservation and the initial repairs mentioned above may be effected.

**HASSAN DISTRICT.**

**Sravanabelgola.**

In connection with the repairs to the monuments at Sravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on. The conservation proposals regarding the monuments are as follows:

**GENERAL.**

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.
2. A large number of rest houses may be caused to be constructed.

**Kalyani.**

3. Water must be pumped out and the inlet and outlet may be opened and provided with shutters.
4. The gopuras and mantaps may be pointed with suitably coloured mortar

**Dodda Betta.**

5. Provision of railings on both sides of the steps leading to the hill temple may be provided.
6. The inscription of Rangaiya at the back of the Brahmdeva shrine may be released to view.
7. The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash.
8. The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.
9. Part of the wall belonging to the 4th gateway is out of plumb. It may be reset and the neighbourhood pointed with mortar. The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible.
10. The north and east faces of the platform of the Odegal Basii are out of plumb. They may be rebuilt with concrete filling.
11. The roof of the Brahmadēva pillar maṇṭapa may be reset. The lichen may be removed and the pillar cleaned.

12. One of the joints of the sixth gateway is out of plumb; the upper brick work may be removed and a separate light parapet put in.

13. For the irregularly settled flooring of the pradakshīna, a concrete bed may be provided, the slabs being reset and pointed with cement. Outlets for rain water may be given in the walls.

14. The ugly walls covering the small doorway on the west may be removed and battened wooden doors provided.

15. The Chāmarāja Maṇṭap may be rebuilt with the old materials.

16. The dressed stone pillars of the Guḷḷakāyajji maṇṭap, etc., should not be covered with whitewash or paint. The out of plumb pillars may be reset.

17. The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt.

18. An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

**IMAGE OF GOMATESVARA.**

19. Injections with a hypodermic needle as suggested by the Director-General of Archaeology in India may be tried: the liquid being obtained from the Western Circle.

**CHIKKA BETTA.**

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21. The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22. The brick tops of the Mahānāvami maṇṭapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar.

24. The Bharatēsvāra image may be nailed off and hitting the image with stones should not be permitted.

25. The load on the roof of the Chandraprabha basti may be lightened.

26. The floor of the pradakshīna in the Kattale basti requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27. The barred windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide. Expanded metal could be inserted at the back of the windows if possible.
The garbhāṅkāṇa at the Ādīśvara basti has to be plastered. The supporting pillars here are upside down.

The walls of granite at the Chāmuṇḍarāya basti are peeling off. The navaraṅga is leaky. The red lead covering the image in the upstairs may be removed.

Props are needed for the western pillars at the north Ādīśvara basti.

The north beam of the Śāsana Maṇṭapa requires to be replaced and the ugly wall removed.

The roof of the north Sāntīśvara basti requires to be replaced.

The damaged maṇṭapas near the dome may be removed.

Belur.

CHENNAKEŚAVA TEMPLE.

On the recommendation of the Archaeological Department in 1929, the question of opening out the courtyard and renovating the Chennakeśava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana maṇṭapa were removed and the sculptures were cleared of age-old soot and wax. The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Čennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Ćarudha replaced the damaged ones, a new car shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out. The materials were obtained free locally. The Archaeological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen’s wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh. This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archaeology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Sri Krishnarāja Wadiyar IV and H. H. The Maharaja.

His Highness Sri Jayachānārāja Wadiyar Bahadur—may his dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art. The temple has been restored.
as nearly as possible to its original form. Only two major items of work now remain to be attended to: the mahadvara and the vimana.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnaraja Wadiyar IV and as a mark of His late Highness’ devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamrajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Sri Jayachamarajendra Wadiyar Bahadur during December 1943.

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done.

Commemoration. The text of the inscription reads as follows:

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\begin{align*}
\text{Commemoration} & \\
\text{The text of the inscription reads as follows:—}
\end{align*}
\]
Arsikere.

The Executive Engineer, Hassan Division, Hassan, reported that certain Vīraśāiva gentlemen of Arsikere made arrangements to install electric lighting in the Iśvara temple at Arsikere and completed the work without previous Government sanction. Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc., could be carried out without the approval of the Director of Archaeology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Anildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Vīraśāiva Mandali at Arsikere at the request of the devotees. The route plan and the estimate were sent to this Department for scrutiny. During September 1943 the temple was
inspected in the company of the Amildar and the following improvements were suggested:—

1. Flat domes may be put in the navaranga.
2. One more light may be put upon the brackets of the south-east pillar of the navaranga for flood lighting the central ceiling.
3. All the casings may be coated with dark slate colour to match the neighbouring stones.
4. In the west square of the navaranga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.
5. A flood light may be provided in the garbhagriha.
6. A wall plug may be put up in the west of the navaranga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.
7. All the ugly structures in front of the Pañchāyatana shrines in the navaranga may be removed.
8. The insulating pipe connection may be carried under the eaves to be inconspicuous.
9. The Kalāsā lights are all rights', but the wiring has to adhere close to the walls and has to be painted so as to be inconspicuous.
10. The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.
11. Though the light in the mukhamantapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested. In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

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Repairs and Maintenance of Ancient Monuments.

[Based on the Reports of the Sub-Division Officers.]

Reports of inspection of the ancient monuments made by the Revenue Sub-Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitradurg and Tumkur Districts. As per the instructions contained in the standing orders it is very necessary that these reports are received from all subdivisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each. No report has been received from the Government Architect either. Till the work of looking into the "conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation
Committee is transferred to the Archaeological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archaeology, so that he might take suitable action in the light of the instructions contained in the Mysore Archaeological Manual and the Ancient Monuments Preservation Regulation, 1925. It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument. Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known.

HASSAN DISTRICT.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943-44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form.

The Sub-Division Officer of Saklespur is stated to have inspected the Kēśava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebid and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekāl Tirupati Venkaṭaramaṇa temple at Arsikere and the Lakṣmīnarasimha temple at Hoḷenarasapur.

SHIMOGA DISTRICT.

All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kēdarāvīra and Bhēruṇḍēsvāra temples at Belgāvī, the Trimūrti Narāyana temple at Bandalke and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs. 1,880 has been sanctioned for effecting repairs to the Chandrasāla of Śrī Rāmēsvāra temple at Keḻadi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keḻadi Mallikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Śivappa Naik’s Fort at Nāgar to have been sanctioned and to be pending with the Public Works Department. It is reported that the tablet stone has been replaced.

CHITALDRUG DISTRICT.

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.
The institutions inspected in the Davangere division are the following:—
2. Ishvara temple, Anekonada.
3. Hariharesvara temple, Harihar.
4. Ishvara temple, Nandigudi.
5. Ishvara temple, Nandidavara.

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, viz.,
1. Rock-cut temple at Ramadurga
2. 3 and 4—Aśoka’s inscriptions at Siddapura, Brahmagiri and Jaṭiągi Ramēśvara hills.
These monuments are reported to be in good condition.

Tumkur District.

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rihan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Jumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy.

At Madhugiri the Mallēśvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkaṭaramana temple, which is also stated to be in good condition, is said to be in need of some petty repairs. The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended.

The Mallēśvara temple at Miḍigēśi is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādāvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkaṭaramana temple at the place, which is also in a fairly good state, is said to require some repairs. The yāgaśāla and pākaśāla are stated to be leaky and the outside maṇṭaps in a dilapidated condition. Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.
PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSSORE DISTRICT.

Suttur.

(Nanjangud Taluk.)

Suttur is a village nine miles east of Nañjangûd on the banks of the Kapiní. It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth. The oldest temple of the place is that of Nārāyaṇasvāmi which appears to be part of an old agrahāra hailing from the Chōla times. The other temples are those of Sutturamma, Sömēśvara, Vitabhadra and Jina.

NĀRĀYANASVĀMI TEMPLE.

The Nārāyaṇasvāmi temple has an image of Varadarāja which appears to hail from the Gaṅga times (pl. I, 1). It is four feet high and the image is in high relief emerging from the slab of which the background is made. It wears a tall tumblershaped kirita with a flattish top and converging sides and has its hands thus: abhaya, simple chakra with a plain cross, śankha and dāna. The mace is in the background behind the right front arm. It has a necklace, yajñopavita, a girdle, shorts and bracelets but is on the whole plain. The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōrāṇa in spite of there being a background slab. (See M.A.R. 1918, p. 24).

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysaḷa Narasimha (C. 1169 A.D.). The temple as it stands to-day is a minor structure of the Hoysaḷa times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navarāṇa appears to have been rebuilt in the Ummattur times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants. This design is interesting and different from the usual Dikpāla flat panel.

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies.

SUTTURAMMA TEMPLE.

About a furlong to the east of the village between the channel and the rice fields stands a small temple with pillars of the Gaṅga times, containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height. In the navarāṇa of
octagonal pillars is a Gaṅeśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of viragals.

Close to the temple there is an interesting image of Bhairava with a dog or lion to right, a similar short-necked animal to left.

SOMESVARA TEMPLE,

The Somesvara temple has been briefly described by Mr. R. Narasimhachar in the Mysore Archeological Report for 1918. It was a Hoysala trikūṭāchāla facing east with the main structure of granite and the ornamentation and images of potstone. The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1).

In the west cell is the Somesvara linga, a medium-sized one, belonging to the Chola times and evidently set up by the Hoysalas in their newly built temples. The garbhagriha and the sukanāśi have finely carved lotus ceilings.

Chola linga.

The south cell contains a beautiful image of Śankara-Nārāyaṇa evidently of Hoysala workmanship (Pl. I, 2). It is about five feet high with a tōrāṇa of the same stone. It is on the right Śiva with jaṭā-makuṭa, trisūla and akshamāla, and on the left it is Vishnu with kiriṣṭa-makuṭa, chakra and sankha. Below is a pedestal with a bull and Garuḍa together.

In the north cell is a fine Saptamāṭrika set without Virabhadra and Gaṇapati. To its west is a figure of Chāmuṇḍā of Hoysala workmanship (Pl. I, 4).

Sankara-Narayana.

The navaraṅga pillars are of the round bell-shaped type, of granite and without polish.

Navaranga mantapa.

On the Somesvara navaraṅga doorway is a group of the Trimūrtis (Pl. II, 2) on one slab with Śiva in the middle.

In front of the temple stands a small maṇṭapa of four vase-shaped pillars of the Hoysala period. Its Nandi was transferred to a small shrine to the east in the Ummattur days. On the pillars of this shrine are two votive relievos of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

In front of the temple tower stands a small maṇṭapa of four vase-shaped pillars of the Hoysala period. Its Nandi was transferred to a small shrine to the east in the Ummattur days. On the pillars of this shrine are two votive relievos of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the matt. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under tōrāṇas.
The old sculptures have been imbedded in the compound wall and preserved.

**Old images.**

Seated Brahma.

Siva dancing as Jalandharahāri.

Fine Yaksha and Yakshi figures and Kinnarīs. (In the south-west corner of the temple is a small liṅga under a fine little potstone shrine called Mālahānēśvara, evidently of the Chōla times as seen from the inscriptions).

(In the north-west corner is a dancing image of Kāli, four-handed with padma, kalaśa, damaruga and hand let loosely down).

Bhairava.

Dancing Śiva.

To the right of the Śomeśvara temple is a small shrine of Mālahānēśvara liṅga rebuilt out of old ornate materials.

**VIRABHADRA TEMPLE.**

A few yards to the right of the Śomeśvara temple is a small shrine of Virabhadra of Hoysaḷa workmanship. Its fine Virabhadra was removed from the north Śomeśvara temple. The doorway appears to be Chōla (Pl. II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly.

**SRI VIRASIMHĀSANA MĀṬHA.**

By far the most important institution at Sutṭur is the Viraśaiva Matha which is generally known as the Virasimhāsana or the Śivarātrīsvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastry in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified. However, existing inscriptive and literary evidence shows that the Matha was flourishing in about 1500 A.D. and is thus an ancient institution. It claims to have about 40 branch Mathas. Its buildings are all modern except the Śomeśvara, Mālahānēśvara and Virabhadra shrines. Some of the previous svāmis of the Matha are well-known men of learning who have made useful contributions to the Viraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātrī Svāmi. He has a considerable following among the Viraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Viraśaivas. The Matha is maintaining a number of Sanskrit pāṭhaśālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence,
OLD RELICS AT THE MYSORE JAIL.

At the invitation of Mr. T. H. Ameer, B.A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations and pieces of cannon in the enclosure of the Mysore Jail, a visit was paid to the Jail on the morning of the 1st March 1944. Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together. Similar pieces are seen at Madhugiri, Nidugal and other drugs in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl. XI, 3) with all its different compartments like the casemel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6'-1" from the casemel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5 1/2"; while the circumference and diameter of the muzzle are 1'-5 1/2" and 2 1/2" respectively. The depth of the bored chamber is about 5'. Of the projections in the middle of the cannon the trunnion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce. A Kannada inscription reading “Sri Chikadévariya” is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period. At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum. The cannon may have been mounted on a wagon and used as a field piece.

Some courses of brick and mortar walls laid bare below ground level close by the dining shed, a tile-roofed structure reported to have been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2'-6") running east to west to a length of about 15' and a thinner course (1'-3") running north to south to the south-west of the thicker course. The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7 1/2 ft. on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches. A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not
required any more, the taps were removed and the pipes were plugged up. At the
floor level are found circular depressions under each pipe and they indicate that
water vessels were being kept there. The bricks used in the structure are quite like
modern ones and measure 9" × 4½" × 2½". This fact coupled with the existence of
the iron pipes suggests that the structure, which has to be identified with a water
reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years.
Such masonry reservoirs were in common use in Mysore about 30 years ago, before
the high level reservoir was constructed.

The floor level of the Jail building which is known to have been in use from
about 1860, was not much lower than the present level. But the floor level of the
reservoir, as is evident from the excavations, was about 7½' lower. It has therefore to
be assumed that on the northern side there must have been a flight of steps leading
down to the pipes. This flight perhaps lies buried under the superstructure built in
1916. The thinner course of the earlier wall running north to south to a distance
of about 10' to the north-west of the reservoir and perhaps abutting on to it takes a
turn towards east, but its alignment is lost beneath the superstructure. Only the
inner side of the wall is plastered, while the outer side is bare. This circumstance
also supports the inference made above that there was a flight of steps leading down
to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to
have been formerly existing here or for supplying water to the public of those days,
is a matter for future investigation. In any case the buildings do not appear to be
important from the point of view of this department.

KOLAR GOLD FIELDS.

Ancient Gold-extracting Implements from Kolar.

Mr. Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum,
sent during March, 1944, one 'anvil' stone and four

Prehistoric anvils and
mullers

'mullers', enquiring how these were used by the ancient
gold extractors and whether such specimens were met with
in Chitaldrug. The anvil stone has depressions on all the
four sides which are no doubt due to grinding. But the smaller 'mullers' do
not appear to have been used in conjunction with such 'anvils', for their worn
surfaces do not correspond to the depressions on the 'anvils.' It appears very
probable that they were used independently for reducing the quartz to pieces before they
were subjected to being ground on the 'anvils.' For purposes of grinding, the ancients
may have used pestles, specimens of which may yet be found if searched for
carefully in the area in which the specimens sent for examination, were discovered.
The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them; while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another. It is also probable that the flat ones among these 'mullers' were used as 'anviis' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anviis' as, for instance, No. 406 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No. 1446 of Plate 48, ibid, is very much like the specimens received from Mr. Benn White. Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District. Another specimen, No. 3396 on Plate 19, ibid, appears also to belong to the same class; but Bruce Foote calls it a 'thumbnail' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonné" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States. Such specimens have not come to light in the Chitraldrug district, so far. But it would be highly interesting to pursue the subject further. Mr. Benn White has very kindly allowed the specimens to be retained in the office museum.

KADUR DISTRICT.

Kadur.

Ancient Images and Pillars near the Sinirhonda.

Just outside the fort wall of the older city of Kadur and to the west of the railway line, there is a sinir-honda which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of Isvara and the other of Añjaneya—both of which are structures of about the 17th century. Against the front wall of the Isvara temple is set up a mutilated image of Ganesa which is well-carved and belongs in all probability, to the Hoysala period (Pl. III, 1).

In the front verandah of the Añjaneya temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the Rāṣṭrakūṭa period. The pillars are hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict Purānic episodes as follows:—
I. First Pillar from the East.

**East Face:**

1. **Top Panel**—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant. The figure holds a mace in the right hand. Possibly it is Bhima killing Bhagadatta’s elephant.

2. **Second Panel from above**—Here are represented the Yamāḷarjuniya episode of Krishna’s life (on the right) and Bakāsuravadhā (on the left).

3. **Third panel from above**—Śiva and Arjuna are represented as fighting over a fallen boar. Behind Arjuna is Pārvatī. Śiva is four-handed holding trident and ādamaru in his back hands. He is depicted as if he is about to fall. The scene is bordered by a rosary band.

4. **Bottom panel**—A horse-shoe-shaped panel like the top one, with padma in the centre.

**South Face:**

1. **Top panel**—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood.

2. **Second panel from above**—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood. Evidently the baby is Krishna and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudeva with his new born babe Śri Krishna as related in the Bhāgavata story.

3. **Third panel from above**—In the middle of this panel a linga is shown. Above the linga there is a boar which is being shot at from either side by two persons carrying bows. The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing. The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen. This panel too is bordered by rudrāksha.


The west and north faces of the pillar could not be studied since they are imbedded in the wall.

II. Second Pillar from the East.

**(Pl. IV).**

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation.

1. **Top panels**—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces. Inside the arch on the south
a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakra of the Halmidi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers.

2. Second frieze of panels from above—This frieze consists of a scroll on the south, two Vidyādharas on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōraṇa on the west with two rearing lions in the middle.

3. Third frieze of panels from above—On the south face of the pillar, Rāvana is shown as proceeding to Mount Kailāsa for penance. On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kāli as represented on the extreme left of the panel. On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated. On the west face of the pillar he is shown as worshipping the linga sacrificing his heads one after another. The heads are laid on the linga as they are severed from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance. Flying Vidyādharas are shown as playing divine music on their lutes. The figure of Rāvana is shown on the right with a drawn dagger for the sacrifice; while on the left he is shown as worshipping Śiva.

4. The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle.

III. Third Pillar from the East.

(Pl. V, 2 and 3).

1. Top Panels—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches. In the middle of the arches on the south face, god Gaṇeśa is seated. On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree. The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him. The person has fallen to the ground. On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2. The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmāras on either side. In the panel to the right of the figure is a standing Nandi, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakṣmanā in the attitude of crossing the ocean? In this case the figure of the lady on the
south face might be Sita in Aśokavana. On the north face the frieze consists of three panels, one containing a Kalaśa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels; the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face. Vāmana approaches king Bali (on the north); Bali makes the gift (on the west); Vishnu’s Trivikramavatāra (on the south); and, on the east, Vishnu is represented as Janārdana holding padma, chakra, sāṅkha and gada, while Bali is being led as a captive to hell.

4. The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them.

IV. Fourth Pillar from the East.

(Pl. V, 4).

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gaajasura-mardana, with Gaṇeśa to his right and Kāli (?) to left. On the south face of the pillar the frieze contains the figure of Tāṇḍavēśvara. The latter group of sculptures is well carved.

Above these pillars which may all be ascribed to the Rashtrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōla and earlier examples.

CHENNAKĀŚAVA TEMPLE.

The Chennakāśava temple is situated at a distance of a few yards to the north-west of the pond called śīr-honḍa. It faces east and happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-sided pillars. The temple contains three cells in a row.

The southern cell enshrines a marble figure of Lakshminarasimha said to have been brought over from Keresante some years ago. The central cell contains an image of Chennakāśava (Pl. III, 3) which shows traces of good workmanship and well worked details of ornamentation as in Hoysala sculptures. On the prabhāvali of the god the ten incarnations of Vishnu are represented. But the face of the god has become pitted and ugly. It is very probable that it was touched up at a later period, probably in the 17th century. In the northern cell is enshrined an image of Viṭhala which appears to belong to about the 16th century (Pl. III, 4). It has no prabhāvali and its two hands are akimbo.
Pattanagere.

At a distance of about five miles to the south of Kaḍūr, the village of Paṭṭanaṅgere is situated. To the north of the village are found the ruins of an ancient mud fort wall and an ancient Hoysala temple dedicated to Lakṣmi-Nārāyana.

**Situation.**

LAKŚMI-NĀRĀYANA TEMPLE.

The Lakṣmi-Nārāyana temple faces east and appears to have been built in more than two periods. The garbhagriha, sukanāsi and navaraṅga form the original structure which was built during the Hoysala period. The mukhamanṭapa with its two cells dedicated to Yōga-Narasimha (north) and Vēṇugopāla (south) belongs to about the mid-Vijayanagar period, as indicated by the pillars which are of granite and cylindrical with plain brackets. The brick and mortar parapet appears to belong to about the 17th century, that is, to the period to which the mud fort wall at the place may be ascribed. But the brick tower, which rises in the form of a stepped pyramid and consists of seven steps, has an ancient look and may be as old as the original structure.

The outer walls of the original structure of the Hoysala period are raised on a basement consisting of four cornices of which the middle two have the unworked latin cross, square and other mouldings. The walls are relieved by slender right-angled pilasters. Above the eaves the cornices have once again unworked mouldings meant for the representation of kirtimukhas, etc.

The outer walls of the mukhamanṭapa are plain and characterless, consisting of granite slabs.

The images in the cells of the mukhamanṭapa are good works of art. The image of Yōga-Narasimha in the northern cell appears to belong to about the 14th century. It is said that it was brought over here from elsewhere and installed in the cell. The image of Vēṇugopāla in the southern cell is a beautiful sculpture belonging, perhaps, to about the 12th century and resembling the Vēṇugopāla image in Adagūr near Halebid. In the south cell another image of Yōga-Narasimha, but mutilated, has been placed.

The navaraṅga doorway, though short, is typically Hoysala in character with the usual vertical mouldings and figures of dvārapālas carved on the jambs and the lotus and an unworked central panel on the lintel. The four central pillars of the navaraṅga are of soapstone and bell-shaped.
The main image of Lakshmi-Nārāyaṇa in the main garbhagrihas gracefully worked and about 4½ feet high including the pedestal.

**NAGARĀŚVARA TEMPLE.**

The Nagarāśvara temple is situated a few yards to the south-east of the Lakshmi-Nārāyaṇa temple. It is simple in design but very probably the oldest in the village. It is low-roofed with characterless outer walls. The four central pillars in the navaraṅga consist of the four-sided, sixteen-fluted, eight-sided and wheel mouldings like the pillars in the temples of the eleventh century in the Dāvanagere taluk, Chitalkhand district.

**Asandi.**

**VIRABHADRA TEMPLE.**

The temples at Asandi have been described in the Annual Report of this Department for 1942, pages 66-70. The Virabhadra temple at the place, which was constructed in 1205 A.D. by a certain Haraba Sāhāni according to the inscription, Kadur 149, contains some noteworthy architectural pieces, like the navaraṅga pillars (Pl. VI, 3), the doorway of the western cell enshrining Virabhadra and the navaraṅga (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely ornamental details.

The doorway of the western cell (Pl. VI, 2) is elaborately worked with decorative details appearing on the jambs, the lintel, the pediment and the architrave. The jambs on either side have, at their bottom, small, but well-worked, images of Śaiva dvārapālas, each of whom is attended by chāmara-dhārīṇis and male attendant figures. Above these images and running vertically on each jamb appear the following mouldings: floral, scroll, pilaster, scroll again and medallions. The pilasters are highly indented and cruciform. The lintel has a horizontal frieze of beaded hangings and two hanging lotuses, one on either side, the upper part of each lotus being surmounted by a lion rearing on an elephant. The pediment in the middle of the lintel has a fine relief figure of Gajalakshmi seated under the sun and the crescent with fly whisks on the extreme sides. The elephants on either side pour over the goddess the sacred water carried in pots. Above the lintel stone there is an eaves-shaped cornice whose front face has been worked in three friezes of which the bottom one is carved with rosary garlands and the top one with dentil mouldings at the indentations. The eaves here are divided by indentations into three compartments each of which bears a panel in the middle well-worked with the representation of a kirtimukha. (The panel on the south, however, is unworked). Above the eaves-shaped cornice there is another
frieze of sculptures on the architrave, the extreme sides of which have relievo curvi-
linear turrets with rearing lions on either side. In the middle of the frieze there are
three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped
turrets provided with dentil mouldings on the cornices and finials at the top. The
middle shrine has in its front the representation of Gañësa, while the side shrines
have Yakshas attendant figures.

The ceiling of the garbhagriha rises on an octagon with two concentric squares
above. The upper square is one piece and is carved with a row of lotus flowers all round forming an ornamental
border to a panel whose centre is carved with the represen-
tation of an open lotus with its petals clearly marked and its corners shown
in high relief.

The ceiling in front of the garbhagriha is square and is divided into nine panels
by lines of lotus buds. The central panel is carved with a forceful figure of
Tāndavēśvara, while the surrounding panels have the figures of the eight Dikpālakas
arranged in their respective positions.

The ceiling of the porch rises in three stages. The first is an octagon, the front
face of the corner and side stones bearing figures of the eight Dikpālakas with pairs
of warriors marching in panels between them. The under-surfaces of the corner
stones bear highly variegated kīrātākās. The second stage of the ceiling is a
square whose under-surface is carved with scroll work represented as issuing out of
the fangs of simha-lalātas depicted in the centre. Along the edges of the under-
surfaces run rows of short graceful lotus buds. The front or inner face of the square
has figures of dancing groups representing Mōhini on the east and west and
Tāndavēśvara on the north. The dance is to the accompaniment of the flute, the
drum and the nyādham. The dance of Mōhini on the east is in the presence of
Bhairava. On the west a two-handed male figure is represented as dancing with
Mōhini (Bhasmāsura ?). On the south inner face, there is in the centre a
seated figure under a hood-like canopy, with another figure standing under a similar
hood-like canopy. To further right there are three figures of whom one may be
identified with Bhairava and another with Bhūtāla. To the left there are the figures
of Virabhāda and Skanda, the latter holding a spear. The third stage of the ceiling
is formed by the upper square which is carved with a high relievo figure of a dancing
deity who is six-handed holding vajra, parasu, pointing towards heaven, pāśa, dāna
and phala. To his right is represented an elephant, while to his left there is the
kneeling figure of a devotee. Around this central panel run three friezes representing
scroll, lotus buds with creepers and flying figures with flowers, etc. The central
figure is identified with Natarāja in M. A. R. 1942, p. 69. But the presence of the
elephant to the right makes this identification doubtful.
MANDYA DISTRICT.

Belagola.

The monuments in Belagola and in the places nearby have been briefly noticed by the late Rao Bahadur R. Narasimbhachar in the Mysore Archaeological Report for 1912, page 4.

A little further away to the north-east of the Janârdana temple there is said to have been existing a temple dedicated to the Kailâsévara linga. This fact suggests that ancient Belagola was an agrahâra town with temples erected for Vishnu and Siva.

There appears further to have been existing in Belagola a Jain basti during the Hoysala period. The basti appears to have enshrined a seated image of Pârśvanâtha whose well-carved prabhâvali was discovered during the year under review at a distance of about a hundred yards to the west of the Janârdana temple. The prabhâvali is carved with attendant figures and kirtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pârśvanâtha sat is also carved on the stone. The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please see Part VI of the Report.

JANÂRDANA TEMPLE.

During the year under review a Tamil inscription of the time of Vishnuvardhana and dated in Bahudhânya was discovered on a basement cornice of the garbagriha of the Janârdana temple. The details of the date correspond to the year 1098 A.D. Vishnuvardhana was possibly associated with his elder brother Ballâja I in the administration of the Hoysala province. The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chôlas, etc. It would thus appear that the Chôlas were still powerful in Talkâd and their influence in temple architecture and the carving of sculptures continued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please see Part VI of the Report.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain cornices. But these walls appear to be ascribable to a later period and form a prâkâra enclosure to the original structure which consists of a garbagriha and a closed śukanâsî.
Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha. The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangalā and elsewhere in south Mysore. The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping. The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches. The turrets are arch-shaped as at the Varadarāja temple at Hangalā and are surmounted by kalasās. Inside each niche there is a four-petalled flower. The eaves are characterless and straight.

The prakāra enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner pradakshina. These pillars have each a square base and an eight-sided shaft.

The brick tower surmounting the garbhagriha is much ruined. It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pālleyagār period.

The doorway of the śukanāsī appears to be a later insertion, perhaps of the 17th century. It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gaja-Lakṣmī panel in the middle of the lintel. The śukanāsī consists of two aṅānas as at Rāghavāpura in the Gūṇḍlupet Taluk.

The doorway of the garbhagriha is very plain. The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relief lotus in the centre.

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands. The posture is samabhāṅga and the god stands erect with his four hands thus disposed: abhaya, prayōgachakra, śūnya and kaṭi with the gada a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked. The god wears yajñopavita, kaṭiandha, maṅkara-kundaḷas and a conical kiriṭa. The prabhāvali is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and prabha. The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the Vijayēndrasvāmi image at Bētāmangalā, Bowringpet Taluk. On the forehead of the god there is a virārēkha which appears to have been carved at a later period. The god is supported by chāmara-bearing attendants on either side.
The front porch of the temple consists of five anākas or squares. The pillars of the porch are of granite. Two of them have cylindrical shafts and the other two have eight-sided ones. There appears to have formerly been a flight of steps on the left. The image of Janārdana is illustrated in Plate IX, 1.

BHAKTAVATSALA SHRINE.

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl. VIII, 2) like the garbhagriha of the Narasimha temple at Agara (see M.A.R. 1938).

The plan.

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl. IX), 3 and 4. The slabs of the walls are placed on edges lengthwise. On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The coves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

Inside the cell the walls are relieved by plain pilasters with ordinary capitals. The image formerly enshrined in the cell is now missing. It is said that the image of a form of Vishnu called Bhaktavatsala was existing here. The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell.

The god.

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

GODDESS SHRINE.

To the north-west of the Janārdana temple exists the shrine of the goddess. The outer walls of this shrine are similar to the prakāra walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

A plain structure.

In front of the shrine there is an open maṇṭapa which is now dilapidated. The pillars of this maṇṭapa are Dravidian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is represented as seated in padmāsana and holding in her four hands the following attributes: abhaya, lotus (?), broken and dāna. The goddess wears a breast band and a koḷaga-type kirīṭa. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.
PART IV—NUMISMATICS.

Coins acquired by purchase.

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archaeology, Gwalior. Of these, six are copper coins belonging to the Nāga dynasty, one is a billon coin belonging to Mihirabhōja of Kanauj, and four are billon coins belonging to Ghīyāsuddīn Tughlak.

COPPER COINS OF THE NĀGA DYNASTY.

1. Bhava Nāga:
   Obv: Bull to right in dotted border
   Rev: Trisūla with legend reading:
        Ādi raja śri Bhava

2. Brihaspati Nāga:
   Obv: Bull to right in dotted border
   Rev: Legend reading:
        Māhārāja Bri ha spa [ti]

3. Dēva Nāga:
   Obv: Wheel in dotted border
   Rev: Legend reading:
        Māhārāja śri Dēva

4. Prabhākara Nāga:
   Obv: Lion with uplifted tail in linear border
   Rev: Legend reading:
        Māhārāja śri Prabhākara

5. Skanda Nāga:
   Obv: Not clear. There appears to be a bird which has been identified with a peacock.
   Rev: Legend reading:
        [Ma hā] rā ja Skanda

6. Vibhu Nāga:
   Obv: Humped bull to left in dotted border
   Rev: Legend reading:
        Ma hā rā ja śri Vibhu

BILLON COIN OF MIHIRABHOJA OF KANAUJ.

This coin is of the Adivarāha type:
   Obv: Boar standing to right
   Rev: Legend reading:
        Śrī ma dā di va rā ha
BILLION COINS OF GHIYASUDDIN TUGHLAQ.

These billion coins bear the dates A. H. 721, 722, 723 and 724.

Treasure Trove Coins.

KOLAR DISTRICT.

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kolar district and that steps were being taken to acquire them for the Archaeological Office museum. The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kolar Railway line and were decided as belonging to Government. The 24 coins of the second set were reported to have been found in the open space in front of Malige Chikkamma's house in Kamalgahalli, a hamlet of Shampur village, Manchennahalli hobli, Gori-bidnur taluk. These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum.

The first set of 39 gold coins contains coins of the following classes:

1. 16 small coins of the fanam type bearing Persian legend on either side. On most of them the letter 'Hai' appears, thus indicating that they are most probably the fanams issued by Haidar.

2. 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking; but were not struck.

3. One coin of the Varaha type and size with the figure of god Venkaṭēśa standing on the obverse. The reverse is granulated. The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (Cp. E.C. S.I., Pl. IV, No. 178).

4. Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain; but the obverse has a two-handed male figure supported on either side by the figures of his consorts. The type is similar to No. 23, Plate XXI, 1, M.A.R. 1931, where it has been identified with the Venkaṭēśa type issued by Venkaṭapatī Rāya II (1630-1642). But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kānthīrayi haṇas issued by the Mysore king Kānthīraṇa Narasā Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgari legend on the reverse reading Śri Kānthīraṇa (Cp. No. 30, Plate IX, M.A.R. 1929). The rest are also haṇas but bear different Persian characters. The latter were probably issued by Hyder.

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Mulbagal taluk of the Kolar district during
June 1943. The Assistant Commissioner, Kolar Division, forwarded five of them for examination. He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B. Whitehead’s Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, p. 365 (Cp. Pl. XVII, 2740). The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above. But all the coins were struck by the East India Company.

During November 1943 the Sub-Division Officer, Chikballapur, reported that ten gold coins were found in Kerevolaginahalil village in Gobidunnur Taluk. These coins were obtained for study and report. Though all of them belong to the same series, having the figure of Bālakrishṇa on the obverse and the Nāgari legend reading Śrī Pratāpa Krishṇa Rāya, on the reverse (see M.A.R. 1930, pp. 70 ff), yet three distinct varieties may be noted among them. The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse. The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size. But the figures on the obverse is worn out, while the characters on the reverse are larger than the first type. The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets. The figures on the obverse are vaguely and rudely stamped. But the characters on the reverse of two of them are clearly readable, being well stamped. The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballapur, reported on the discovery of some articles including 27 gold haṇas on the Murugamale hills, in the Chintāmani taluk, Kolar district, during May 1943. The circumstances leading to the discovery are stated to be as follows: “Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks. When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot.” By correspondence with the Sub-Division Officer, Chikballapur, these articles were obtained for study. The 27 haṇas are all small pieces and can roughly be divided into about five groups. They are all being studied in detail. One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M.A.R. 1929, and ascribable to the reign of the Hoysala King Viraballāḷa III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribable to the Hoysala period earlier than the time of Viraballāḷa III. The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the
time of Viraballāja II. A fourth group which contains about nine coins is clearly distinguishable. These coins are ascribable to Kaṇṭhāra Narasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos. 29 and 30.

SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chemahasappa, a resident of Hole-Hommūr, while excavating the ground for purposes of constructing a house. Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type. Similar coins have been published by R. B. Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol. VIII (Coins of the Mughul Emperors), page 365, Pl. XVII, No. 2740. The coins bear the date 1172 A. H. and belong to Alamgir II (A. H. 1167–1173). They are both of the Arcot Mint and were struck by the East India Company. The remaining six coins belong to Shah Alam II (A. H. 1173–1221). They are of different dates and were probably struck by the French East India Company (Cp. Ibid. p. 415, Nos. 3168ff and No. 3171. Pl. XIX). Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study. The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet. The collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

KADUR DISTRICT.

In the Hindu of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects. The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I. C. 607/42–43, dated 18th June 1943, has stated as follows: “255 coins in all have been recovered from the several residents of Sindigere Village. The circumstances under which they were recovered have been
reported in full by the Sub-Inspector of Police, Chikmagalur North Station, on 16-6-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43. All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner’s) final orders under the Treasure Trove Act.” The Deputy Commissioner, Kadur, has stated in his letter No. A. C. 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department. The report from the latter officer is awaited. Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report.
PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

SRI RAŃGAPATṬANADA CHARITRE.

There is a manuscript in the Government Oriental Library, Mysore, entitled ‘Sri Raṅgapatṭanada Charitre’ or a history of Śrīraṅgapatṭaṇa and bearing the number K. B. 25. It is a Kannada manuscript written in Kannada characters on hand-made paper bearing no kind of water mark. It contains a horoscope in Nāgari and a Kannada work entitled ‘Prahlāda Charitre’. But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account called ‘Sri Raṅgapatṭanada Charitre’. It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves. The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages.

The first ten pages contain the well-known traditional account of the penance of Rishi Gauṭama and the manifestation of Lord Raṅganātha in the bygone ages on the island. After a long time, in the fifteenth century A.D., the island had three villages named Hangoḷaḷi, Hosaḷi and Dhruva. A cow belonging to a public woman of Hangarähalli used to pour all the milk from its udder into an ant-hill. On digging out the latter, the image of Śrī Raṅganāthawas revealed. The woman got a wooden shelter built for the god and passed away.

Thereafter, at the orders of the Emperor of Aṅegondi, the ‘Nine Daṇḍayakas’ and King Śrīraṅga came to this Karmāṭaka country for the protection of the cows and Brāhmaṇs and they renovated many agrahārās and temples under the leadership of Timmaṇa Daṇḍayaka. Later, Śrīraṅgarāya who came from Aṅegondi got the fort of Śrīraṅgapatṭaṇa and a temple for the God constructed and ruled over the province.

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaishnavas Brāhmaṇs of Śrīraṅgapatṭaṇa named Tirumalāchārya and Śrīnivāsa Dikṣita and made them advise their master Śrīraṅgarāya to send his childless wife to Tirumakūṭa Narasipura in order to do circumambulation to the Aśvattha tree there for one maṇḍala (40 days). Accordingly Śrīraṅgarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmaṇs sent words to the King of Mysore and the latter camped with his army near Kalasadavāḍi. At the
same time a false message was conveyed to Śrīraṅgarāya that his wife died in Narasipura. In desperation, Śrīraṅga felt that there was nothing more for him to live for and invited the Mysore King to take over Śrīraṅgapatiṇa. Thus the place was acquired by the Mysore Kings without a war. The descendents of Śrīraṅgarāya’s brothers ruled in the north, while the Mysore dynasty grew stronger and ruled the State.

The history of this dynasty would be written hereafter.

Such is the book written by Rāmayya, son of Kālayya, Secretary to the Palace of Mysore.

The copy ends here. Evidently the rest of the narrative was not copied from the original. The discovery of the latter would perhaps be useful. But the reliability of the statements made above can be adjudged only with the help of corroborative evidence from other sources.
PART VI—INSCRIPTIONS.

HASSAN DISTRICT.

ARAKALGUD TALUK

1

At Kaigod, Nilavigal hobli, on the 4th viragal to the south-east of the village (Ag. 40).

Size 5½ x 2½.

Transliteration.

I Band—
1. svasti, shri jayabhudeyāḥ-Chakha-Carusha 1208 neya Pārthiva saṃvatsara-da
   Vai-
2. sākha su 12 lal śrīmat-Pratāpa-Chakravartti Hoysala-bhu-
   ja-baja śrī Vīra-Narasimha Dēvarasara raivyāhudyaya
3. 4. kāladalu

II Band—
5. sāgi ...... ā Amkōjanu dēva-lōkake salabēkendu
6. ā ...... āgalu ā Amkōjana amma Mārōja-
7. nū Bōmmōjanmapanu pratishṭheyā mācida biragalu maṃ-
8. gala mahā śrī śrī śrī

Translation.

Be it well. On the 12th of the bright half of Vaiśākha in the year Pārthiva, being the 1208th year of the victorious Saka era, in the prosperous reign of the illustrious Pratāpa-Chakravartti Hoysala-bhuja-baja śrī Vīra-Narasimha dēvarasa:—

In order that Amkōja might attain the world of the gods his elder brother Mārōja and Bōmmōjanmapanu set up this viragal. Great good fortune.
Note.

Only the first three lines of the present record had been published in E. C. V as Arkalgud 40 by Mr. Rice. It is now fully read and published here with translation and a note.

The year 1285 A.D. appears to have witnessed a severe fight at Kahigod in which a number of warriors belonging to the village died. But the contending parties which took part in the fight are not known. There are, at the place, about five viragals which have been erected in memory of those who died in battles. The present viragal records the death of a hero by name Ankaja. It belongs to the reign of the Hoyasala king Narsimha III and the details of the date, viz., S1208 Parthiva sam. Vaisakha šū 12 correspond to Wednesday, 12th April 1285 A.D., S1207, which happens to be the year Parthiva, being taken as the year meant in the record. Maraja, the hero’s brother and Bommoojanna together set up the viragal in order that Ankaja might attain the world of the gods.

At Ramanathapur, Ramanathapur hobli, on the brass plate of the uyyale mantapa in the Subrahmanyaswami temple.

This inscription records the grant of the uyyale mantapa made to the god Subrahmanyas at Ramanathapura by Venkatalakshamma, elder wife of Venkatasubaiyya of Kadapa. The date of the record is given as S 1775 Pramadicha sam. Sravana śū 7 Thursday, which corresponds to Thursday, 11 August 1853 A.D.

On the pedestal of the Nemimatha image in the backyard of Mr. Saannayya’s house at Banaaapatna, Ramanathapur hobli.

Transliteration.

1. sri Mulasangha Desiyagama Postaka gachchha.
2. Komdakundanvayada Impalasvarada ba-
Translation.

The image of śri Neminathasvami caused to be made by Nakanna and Honnanna, sons of Srirakanada Kavana of Koṅganaḍ and disciples of the illustrious Srutakirtīdēva of Ingaleśvara, belonging to Mulasangha, Desiyagana, Postukagachchha and Konḍakundanvaya. Good fortune.

Note.

The record is engraved on the pedestal of the Neminaththa image about 5 feet high which was found buried in the backyard of the house of Mr. Sanṇaiah of Vithalapura. A number of building materials belonging to some basti are also reported to have been found at the place and thus it appears that there was originally a Jaina basti enshrining the god Neminatha. The characters of the record appear to belong to about the 12th or the 13th century A.D. The purport of the record is the installation of the image of Neminaththa by the two brothers Nakanna and Honanna, sons of Srirakanada Kavana and disciples of Srutakirtti dēva.

KADUR DISTRICT.

KADUR TALUK.

4

At Kottagere, Yagati hobli, on a stone set up by the side of the ruined Ḵaḷḷaṇa temple.

Size 4"×2½"
Transliteration.

1. namastuga shrestu bhadra-chamara-chave Trailokyam-nagarambha mo-
2. stambhaya Sambhavve 1 Salaryam bhru-visan orvam saksaka pura-
3. da Vasamitaka deviya nihbaja chitaam manade kadiivude-
4. yolam mendri khalapaspatita Jina-munipam kumchamam koj
5. ninni seleyam poy Salene saliya Poysaana bupuradaru 1 anudu modagi
6. puli selasidadolire 1 svasti salhigata pamcha-mahā-sabda mahāmamdalēsvara
7. Dvaravati puravānābha Yādava-Narayana samyakta-chāḍāmaṇa
8. malerāja
9. rája Sanvar-siddhi giridurgga-malla Kadanaprameṇa malaparbru gamda
10. prachada gangā asahaya-sura nisam-Pratapa-Chakravati Poya Saula dēvaru
11. Gamga-
12. vādi tombhataru saśramām dushta-nigraha sihta-pratipālanādi rājya geyu-
13. tam ire tat-pada padmopajivi 1 Dēsiyamakāru goth-pavitra paranāri-putra
15. pāda-sēkha Namda-gopalakaru Chalikeya nayaka ātana aliyā Kalidē-
16. va nayakanum Madigavuchanum Kotikērāya Kalidēvaga Brahmesāvara
dēvara liga-
17. pratishteyā mahāsi bita datti Manumatha saṁtsaradamdu Chaitra suddha
18. chaturṛda-
19. se Śomavārānādum Gangarasaiyama karthchhi dārāpūrvvakāṁ mahī bita ga-
20. 1de Kalidēvara mude sa 1 modalériyā halagru kolaga 15 Areya kaṭada
21. kelage Kolaga 10 dēvalyādīṁ tem kereyolage bedale kabha elunru yuri-
22. da pāduvalu holā ēriya keyi kabha munuru Brahmesāvara dēvaru gade
23. Kalidē-
24. vana kereyā modalériyalu sa 2 kolaga 10 Madiya Chateyana kereya
25. hirde molériyalu sa 1 kolaga 10 vurida pāduvalu magula keyi kabha mu-
The record begins, after praising the god Sambhu, with the introduction of Sala who in obedience to the sage's word killed the tiger and won the name of Hoysala for his family. Then it gives a series of titles like the obtainer of the five great bands, mahâmandalâsâvara, lord of Dvârâvatipura, Âdava Nârâyana, crest jewel of righteousness, king of the Male chiefs, Sanivâra siddhi, Giridurgamalla, terrible in battle, Mâlakâroja gânda, Prachânapâgânda, unassisted hero, Nissanka-Pratâpachakravarti and Hoysala dêva. But it does not give the name of any king. The titles Sanivâra siddhi and Giridurga malla (which apply only to Ballâla II and his successors) coupled with the other titles Mahâmandalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballâla II.

We are next introduced to Kalidêva, son-in-law of Chalikenâyaka, who is styled as Dësiyankâkâra, purifier of his gôtâra, son to others' wives, an ornament on the feet of the god Siva and Nanda gôpâlaka. This Chalikenâyaka is referred to in E.C. VI, Kd. 19, 28, 113 and elsewhere. He appears to have been a local chief under the Hoysalas during the reign of Narasimha I and Ballâla II with Singâtagere as the seat of his chieftainship. Kalidêva is stated in the record to have been associated with Madigaunda in building the temples of Kalidêva and Brahmeśvara. The details of the grant made to these temples after washing the feet of Gangarasajiya are also given. This Gangarasajiya appears to have been the same as the one mentioned in Tp. 91.

The date is Manmatha sam. Chaitra su. 14 Monday. The Śaka date is not given. The details correspond to Monday, 7th April 1175 A.D. during the reign of Ballâla II.

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver.

At Yellambalase, Yegati hobli, above the image of a devotee on a pillar to the right in the mukhamantapa of the Kesava temple.

1. קסיוו 31
2. קסיוו 20
3. קסיוו 33
Note.

A record has been noticed in M.A.R. 1942 as No. 49 on a pillar to the left in the mukhamanta of the Kesava temple at Yellambalase which mentions the name of a devotee Lakshuman Hebaruva, son of Nalapa Hebaruva. On another pillar to the right in the same mukhamanta is now found the above record. This records the name of another devotee of the name Kama Hebaruva who is said to have been the son of Devapa Hebaruva. This Kama Hebaruva might have been associated with Lakshuman Hebaruva in the construction of the mukhamanta. This record also belongs to the 17th century A.D. paleographically, as No 49 o. M.A.R. 1942.

On a viragal buried in the lands of Marulappa at Chikkanayakanahalli belonging to Yellambalase (Pl X, 1). Old-Kannada characters and language.

Size 8’×6’.

Transliteration.

I Band—
1. svasti shri Maniyar Manidiyum Sirivachchanum Sripurushanum Devinurara Sivamaanan agraha-
2. ram Elambuquse Vrahmadeya masamiga prr (?vri) ti alidu koje kodalarade enebaru eridu sattor

II Band—
3. shri Janna kalla nrisi paumir-kkanaduga bede man goottur ddivasak-envorggi sAle goovodu idAn allvon pancha mah-patakam geyvon akkum

Translation.

Be it well. When masami (the overlord), having lost affection, siezed the Brahmadeya of Elambuquse agrahara, the manis (?) princes) Manidi, Sirivacheha, Sripurusha and Sivamara of Devasura (?) one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmadeya) fought and died.
Sri Janna having erected the epitaph granted land of the growing capacity of twelve khandugas. This sale (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

Note.

Find Spot.—

At a distance of about a mile to the east of Elambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a coconut garden by the side of the tank, was found the viragal, on which the present inscription is engraved. It had been completely buried in the ground except for a portion of the top panel. When excavated it was found that this viragal had three panels of sculptures and two bands of writing.

Description.—

The viragal is engraved on a broad granite slab measuring about 8' by 6'. It is broader at the base and has the shape of an arch surmounted by a kalaśa at the top. The bottom panel depicts the battle scene. The warriors are tall and strong built. They are holding swords and shields, while in addition to these the enemies are using bows and arrows. The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly. In the second panel the heroes are being carried off by apsaras. Unlike in the later viragals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments. The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmarā-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalaśa in relief which resembles those found in the old sculptures at Kambadahaḷi, Narasamangala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a jatibandha or a kirīṭa. These figures resemble those on the Bēgir and Dōḍḍ-hundī viragals.

Characters and Language.—

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters. Since the viragal was buried in the earth for a long time, so that the letters are all quite good and clear. Paleographically the characters belong to about the 9th century — ‘ba’ is square; the tail of ‘ra’ though long has joined the serif, ‘ra’ and ‘ja’ are distinguished from ordinary ra and ja, etc. The language is Old-Kannada, some of the earlier forms like eridu, sattōr, geyvōn, koṭṭār, idān, etc., being used.

Contents.—

The viragal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmādevya of Elambunuse agrahāra by the former. Unwilling to give back the Brahmādevya, Maṇīḍi, Sirivachcha, Śripurusha and Śivamāra fought and died. The name of the overlord is not given. The viragal is said to have been erected by Śri Janna who in addition made a grant of some land of the growing capacity of 12 khandugas which was to be distributed among eight persons daily.
History.

Yelambusale of the record is the village Yellambalase near which is found the present record. It is about 10 miles to the south of Asandi, once a provincial capital of the Gaṅga kingdom. During the latter half of the 9th century and early 9th century A.D. to which period the present viragal belongs, there were constant wars between the Rāṣṭrakūṭas and the Gaṅgas. A number of viragals at Hīrāpurāṇa in the Tumkur taluk refer to a battle at Bāgēṭr between these two dynasties and a number of warriors among the Gaṅgas, even the princes like Siyagella and Sivamāra, appear to have lost their lives in that battle. Bāgēṭr is about five miles to the north of Asandi. A record belonging to Gōvinda III's early days is also found at Mudigere (see M. A. B. 1942, p. 175) which is about 3 miles from Asandi. Thus it appears that the Rāṣṭrakūṭas were aggressing over the Gaṅga kingdom and were slowly gaining ground. It is known from various records that the Rāṣṭrakūṭa king Gōvinda III had at least twice defeated and imprisoned the Gaṅga king Sivamāra. Gōvinda's brother Kambayya was even governing the Gangavādi province for some time. When first imprisoned, Sivamāra appears to have been released and anointed on the Gaṅga throne as a subordinate of the Rāṣṭrakūṭas. Sivamāra is said in the Perijavanagī plates of Rāchamalla I (M.A.R. 1942) and E.C. IV, Yd. 60, to have been anointed by both the Rāṣṭrakūṭa and the Pallava rulers—Gōvinda and Nandi-varmma,—which event must have taken place only after Gōvinda released Sivamāra from imprisonment. But Sivamāra might have felt an insult to remain subordinate to an enemy. Thus he appears to have revolted against Gōvinda, himself led the army in which a number of the Gaṅga princes took part and fought a final and decisive battle at Yellambalase in which a number of leaders including himself died. The use of the word Māṉḍī (for Mahāsvāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gaṅgas. Thus the viragal is important as it records the death of the Gaṅga king Sivamāra in a battle which took place between him and the Rāṣṭrakūṭas. It is also important in another way. Among those who died are mentioned Maṇḍi, Sirivachcha, Śrīpurusha and Sivamāra. Among these Śrīpurusha and Sivamāra are well known to have been father and son respectively. So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Maṇḍe plates of Gōvinda which belong to 802 A.D. mention only the imprisonment of the Gaṅga king (Sivamām) by Gōvinda and not his death. So the battle must have taken place after the grant of the Maṇḍe plates, i.e., after 802 A.D. Again Rāchamalla I, son of Sivamāra, was ruling the Gaṅga kingdom as an independent ruler by about 819 A.D. After the death of Sivamāra, Rāchamalla must have again fought the Rāṣṭrakūṭas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambalase must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A.D., say in about 808 A.D. “Till about 808 A.D. Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Gaṅgas, Kērāḷa, Chōla, Pāṇḍya and Kanci princes against him. So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A.D. and actually debouched on the plains of the Carnatic, halted for a time at Sribhavana (Cowdurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Gaṅga army and Royal family perished” (The Gangas of Talkad, p. 64). The present viragal appears to refer to the same battle. It now remains to be considered
whether Śripurusha, who came to the throne in about 725 A.D. was alive till about 808 A.D. Śripurusha had the names Muttamsa and Vṛddharāja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne. It may also be noted that he succeeded his grandfather Sivamāra I and not his father. One of his records at the village Basavaṭi in the Chāmarājanagara taluk is dated in S 723 which corresponds to 801 A.D. Thus it is not impossible that Śripurusha lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Mānidi and Sirivachcha.

7

On a stone set up in the centre of the village Kāmēnāhalli of Sakrepatna hobli.

Size 3' × 1''

1.  ಕಾಮೇನಹಳ್ಳಿ ನಮ್ಮ ಸೋಸಾ ಹೊಬ್ಬಿ
2.  ಸಕ್ರೇಪಾಟ್ನಾ ಹೊಬ್ಬಿ
3.  ಸುಬ್ಜು

Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka. Neither the kind of service done nor the name of the god to whom the service was done, is given in the record. Timmappa Nāyaka appears to have been a Vaishnava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No. 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnāhalli was granted for the food offerings of the god Lakshminārāyaṇa, most probably of Dēvanār, Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnāhalli to the god Lakshminārāyaṇa and that he was a local chief. No date is given in the record. It may belong to the same period as No. 28 of M. A. R. 1943, namely, 17th century A.D.

8

At Keresante, Singatagere hobli, on a stone set up in Mār. Sannayya's land.

Size 4½' × 2'

1.  ಕೆರೆಸಾಂಟೆ ಸಂ ತಾಗೆರೆ ಹೊಬ್ಬಿ ಸಿಟಿಸು ಸಾನ್ನಯಯಾ ಲೀ ಲೀಡ್ ಆಫ್ ಸಾನ್ನಯಯಯಾ.
2.  ಸಿಟಿಸಿ ಸಾನ್ನಯಯಯಾ ದೀಪರಿದ್ವಲ್ಲಿ.
3.  ತುರುಂಟಿದ್ವಲ್ಲಿ ಅವರು ಬಯಿಂದ ಪ್ರಸ್ತುತಿಸಿದರೇ ಪ್ರತಿದಿನ.
4.  ಸಾನ್ನಯಯಯಾ ಲೀ ಸಾನ್ನಯಯಯಾ ದೀಪರಿದ್ವಲ್ಲಿ.
5.  ಸಾನ್ನಯಯಯಾ ಸಾನ್ನಯಯಯಾ ದೀಪರಿದ್ವಲ್ಲಿ.
6.  ತುರುಂಟಿದ್ವಲ್ಲಿ ಪ್ರಸ್ತುತಿಸಿದರೇ ಪ್ರತಿದಿನ.
7. ತಾತ್ಕಾಲಕೀಯ ರೂಪದಲ್ಲಿಯೂ ಆಗಸ್ಟ್ ಕಾಲಕ್ತಿ
8. ವಿಧಾನ ಪಾಲ್ಗೋದರೂ ಹೊಸ ಅಧಿಕಾರ
9. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
10. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
11. ತಾತ್ಕಾಲಕೀಯ ರೂಪದಲ್ಲಿಯೂ ಆಗಸ್ಟ್ ಕಾಲಕ್ತಿ
12. ಬೇರು ಅಧಿಕಾರದ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
13. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
14. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
15. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
16. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
17. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
18. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
19. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
20. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
21. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
22. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
23. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
24. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
25. ಸತ್ತುನಾಂಕಿಕೆಯ ಸ್ವಾಭಾವಿಕ ಶಿಕ್ಷಣ
26. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
27. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
28. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
29. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
30. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
31. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
32. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
33. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
34. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
35. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
36. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ
37. ಚಿತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅಧ್ಯಯನ

Transliteration.
1. yētaṭ Sura surādhīpa mauli mālo-
2. pa lālitam śrīmat Pāṇḍaraṅgāṣa
3. Viṭṭhaḷēśaśayā śāsanair ākamalasana kamantyamūrtti
4. kārupamīdhī krupa-sāgara bhakta-jana-vatsala
5. kamaṭapati ... geya puradali prasanaśaṇa
6. sri Viṭṭhaḷa dēvara divya śripāda padmaṅgalige śrīman
7. maḥāmaṇḍalēśvara niśāṇka pratāpa Kalamilī
8. Boppaṭāja Goparāja mahā arasúgaḷa
9. komāraru Sidēdeva mahā arasugalū
10. navavīdaḥ bhakti purassaravāya sapt āmga vera-
This is the śāsana of the illustrious Pandarangėśa Vīthalōśa, who is served by the line of diadems of the gods and their chief:

This dharma śāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Vīthala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in ... : geyapura, by Sīdādeva mahā arasu, son of the illustrious mahāmandalēśvara, nīśamkapratāpa Kalamili Bopparāja Gōparāja mahā arasu:

Be it well. 1472nd year of the victorious Śālivāhana era having passed and the year Śādhāma being current, on the 1st of the bright half of Chayitra:

In the fields below the western wastewir of the tank at Kereyanathe, a hamlet in the Hāranahali sīme which has been granted for our chiefship by the illustrious mahārājadhirāja paramēśvara, śri Viraprātipa śri Sādāśivarāya mahārāya. 100 kambas of wet land of the growing capacity of 1\(\frac{1}{2}\) khandis at Bāleyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkaṭādri, son of Kāmarasa of Kauṣika gōtra, who performs abhishēka (sacred sprinkling) in that Vīthala’s temple, in order that the merit of our father Gōparāja and our mother Aubhalaṁma might accrue and that they might become one with Vīthala.

The usual benedictory and imprecatory verses.

The writing is done (engraved) by Bhadraya, son of Kammāra Vīrōja.
Note.

This record registers a grant of 100 kambas of wet land to the god Vithala made by Sídedèva mahā arasu, chief of Hámahali sîme and subordinate of the Vijayanagar king Sádusíva ráya. The grant was made for the merit of the Chief’s parents Góparája and Abhálaníma. The grant is said to have been made over to the temple priest Venkaṭádri, son of Kámarasa so that he might conduct the daily food-offerings of the god.

The details of the date, viz., S 1472 Sádhárana sam. Chaitra śu. 1 correspond to Wednesday, 2nd April 1550 A. D.

MUDAGERE TALUK.

9

Copper sheet record of the Belūr chief Krishnappa Náyaka in the possession of the Patel at Béttadamane.

Size 2"×12".

Transliteration.

1. śrīmatu Yuva satsamadu Adhika śravana śu 5 lu śrīmatu Venkadri Náyakara
   Kriśnappa Náyakarù Bembaḷi Bairalingana gaudage
2. páliskopadu 10 ga 18 aramane kárya mukyavági nadadukomdu báhadu vivarakella Rámarasaiya barada śrī Krishnappa Nákuru
3. Ajjinali kērige bīṭṭa umbli ga gauda gaudage ga 1 Hedegaudage ga 1 Bolaiyana Béṭṭegaudage ; Bolaiyana Rámana gaudage ga 1 Viraṅge ga 1 Mutai-
4. yage ga 1 Väderu gaudana Rámanage ga 1 Nikanahali Komaragaudana
   Chūdaikyage ga 1 Hamdehalí Subayage ga 11 Doddé gaudana umblii
   bidisidu ga 24 o Mélupáli
5. dēvaru Komaraḍévarigre Bairalinganganda koṭṭadu dévadāna ga 1 śrī
   Krishnappa Náyakarù

Translation.

On the fifth of the bright half of Adhika śravana in the year Yuva the grant made to Bairalingana gauda by the illustrious Venkadri Náyaka’s (son) Krishnappa Náyaka—18 gadyānas. He should mainly look after the palace duties. Rámarasaiya wrote the details. Krishnappa Náyaka,
Umbili granted to Ajjinahali kēri—for Gauda gaṇḍa 1 gadyāna, for Heḍegaṇḍa 1 gadyāna, for Bōlaiyana Beṭṭe gaṇḍa ½ gadyāna, for Bōlaiyana Rāmaṇa gaṇḍa 1 gadyāna, for Viraṇa 1 gadyāna, for Mutaiya 1 gadyāna, for Vadevu gaṇḍa Rāmaṇa 1 gadyāna, for Chūdaiya son of Komaragauda of Nikanahāli 1 gadyāna, for Subaiya of Hanṭehali 14 gadyānas, 24 gadyānas granted from the umbali of Dōddegaṇḍa Dēvadāna granted by Bairalinga gaṇḍa to the god Komaradēvaru of Mēlupāli—1 gadyāna. Śrī Krishnapa Nayakaru.

Note.

This record is written on a thin coper sheet measuring about 1' × 2" having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kantha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also. The lines of writing are found on each side.

The record belongs to the reign of the Belur chief Krishnappa Nāyaka son of Venkaṭādri Nāyaka. It is difficult to ascertain to which among the six Krishnappa Nayakas who ruled the Belur principality, the present record belongs. Regarding the date no saka year is given. However the cyclic year Yuvā given in the record appears only during the reign of the last Krishnappa Nāyaka. The characters also appear to belong to about the 18th century A.D. The record might thus be taken as belonging to 1755 A.D. during the reign of Krishnappa Nāyaka VI. But there was no Adhikā-Śrāvana in that year as stated in the record.

The record details the grant made by Krishnappa Nāyaka to Bēnballi Bairalinga gaṇḍa for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjinahali kēri. It is written by Rāmarasiya and signed by Krishnappa Nāyaka.

MANDYA DISTRICT

FRENCH-ROCKS TALUK.

10

At Bēvinakuppe, kasaba hoblī, on a viragal lying in the kodige lands of the village by the side of the Irwin canal.

Size 4' × 3'.

Transliteration.

1 śrī Prithuvigamguna sūle Būrakkana magam Erekalingām.
2 Prithuvigamга mogavattavadole tale galiyisi sattam
Translation.

Erékalínga, son of Birákka, concubine of the illustrious Prithúviganga, died his head having been cut in the presence of Prithúviganga.

Note.

The viragal which contains the above record has two panels of sculptures. In the first panel from the bottom the hero is sitting in the centre with folded hands. A man to his right has lifted up the sword ready to cut off the head of the hero. Another figure is standing to his left with what appears like a dagger in hand. The top panel depicts the hero in the region of the gods. The hero sits at ease flanked by two female chámara bearers.

The viragal has only one band of writing which records the death of Erékalínga, son of Birákka, who was a concubine of Prithúviganga. It is stated that he offered his head in the presence of Prithúviganga and died. But the reason for offering his head is not given. Probably he might have made a vow and in order to fulfil it, he might have offered his head. Such self-sacrifice to fulfil some oath was not uncommon during those days.

Who Prithúviganga was and when or whether he ruled the Ganga kingdom are not clear. He is not mentioned in any of the Ganga copper plates giving Ganga genealogy. A Prithúviganga is of course referred to as the son of Vishúngópa. But paleographically the present record belongs to a later period, i.e., about the 9th century A.D. Prithúviganga of the present record might be identical with the one mentioned in M.A.R. 1935, No. 15.

11
Séringapattam Taluk.

On the basement stone of the garbhagriha of the Janárdana temple at Belgola, Belgola hobli.

Grantha and Tamil Characters.

I. (a) ட்ரிஹ்ஸ்லி சான்ந்தர் மராத்தி விஷேஷங்களின் வழியில் என்ன வகையான.
   (b) பிரித்துவிங்கா பதிலித்துவிங்கா பதிலித்துவிங்கா பதிலித்துவிங்கா
   (c) பிரித்துவிங்கா பதிலித்துவிங்கா பதிலித்துவிங்கா பதிலித்து
   (d) பிரித்துவிங்கா பதிலித்துவிங்கா பதிலித்து

II. (a) பிரித்துவிங்கா பதிலித்து
   (b) பிரித்துவிங்கா பதிலித்து
   (c) பிரித்துவிங்கா பதிலித்து
   (d) பிரித்துவிங்கா பதிலித்து

III. (a) பிரித்துவிங்கா பதிலித்து
   (b) பிரித்துவிங்கா பதிலித்து
   (c) பிரித்துவிங்கா பதிலித்து
   (d) பிரித்துவிங்கா பதிலித்து

IV. பிரித்துவிங்கா பதிலித்து

V. பிரித்துவிங்கா பதிலித்து

VI. பிரித்துவிங்கா பதிலித்து

VII. பிரித்துவிங்கா பதிலித்து

VIII. பிரித்துväị
Transliteration.

1—
(a) svasti śri Bahudhānya svā̄mavat sarathu Kāṭṭikaśī mādu aparapakshatu tvā-
(b) dasiyum Tīṅkal kajamaivy pṛṛa Viśākatu nājamāna Konku-
(c) koṇḍa śri Viśnuvartdhana-pośaḻa-dēva-chchaturvvedimānaṅka-

II—
(a) latu śrīmad-asēsḥa-mahā-janaṅka-Lavi-anan ṭīru-Nārāyana-ppe,
(b) rumāl Chiru-Lavi-anan Pomuī anan avarkal śrīmad aśēsḥa
(c) mahā-janaṅkaṅkṛt śrīmat sarvva-namasya-ad-agrabhāram
(d) Dakṣiṇa-Vāraṇāsi udhavā sarvavṛtta Rēvappermāṉ nō

III—
(a) apṣan pratiṣṭhāṅcchha Rāma-Lakṣmanar-halukku tirūvidaiyāṭṭamāṅka
   vi 8 ariyem
(b) ṣe 8 kalani nāprahā Tiruvāli kalaṅkula pa 8 kāḥetraṅkalaiyum-achandrārku
(c) sthāyi īraiyiṅkā ḷaṅduṭṭunm-inta Rāma-Lakṣmanar halukku śrī-
(d) mad-aśēsḥa mahā-janaṅkaṅkṛt

IV—
svadattāṅvignaṁ punyaṁ parādattāṁ puṁala

V—
parādattāpahāṛena svadattāṁ nishphalam tavēṭ

VI—
ṝāma-palananāyō .. . dānāchhreṇ 생명upa

VII—
laṅm dānāsvarggam-avā [pno] ti pa

Translation.

Be it well. On Monday, the twelfth day of the dark-half of Kāṭṭika in the year Bahudhānya, when there was the constellation Viśākha.

All the mahājanas of the illustrious Konku-koṇḍa-śrī-Viśnuvarddhana-Pośala-
dēva-chchaturvvedi-mangula. Laviyāṇa, Tirurārāyanappermāḷ, Chiru-Laviyāṇa
and Pommiyāṅkan granted, for tiruvadīyāṭam (? worship in the court-yard) of the gods Rāma and Lakṣmanā consembrated by Udubvā sarvavṛtta Rēvappermāḷ at Sarvva-namasya-ad-agrabhāna which is a southern Vāraṇāsi, certain lands to continue for as long as the moon and sun endure.

Thus (the land granted) for the gods Rāma and Lakṣmanā (by) the illustrious aśēsahmahajanās.

Two usual imprecatory verses.

Note.

Following local traditions B. L. Rice and other writers have held that Viśnuvarddhana Hoysāla was originally a Jain prince of the name Bittiga and that about 1116 A. D. he was converted into Viṣṇuism by Sri Ramānujachārya and given the name Viṣṇuvarddhāna. About the same time, it is thought, Sri Ramānuja discovered a buried image of Sri Nārāyaṇa at Mēlkōte and got the temple built for the god with the help of his new disciple. The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.
Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Mysore district. The first to be discovered was a lithic record of 1102 A.D. found near the village gateway of Bāstihālī close to Hālebid. It states that while Bāllāla I was ruling, his brother Vīshṇu did certain things and suggests that Bīṣṭiga already bore the name Vīshṇu in 1102 A.D. or more correctly that the word Bīṣṭiga was only a Kannada form popularly used for the prince whose official name was Vīshṇu and that he already bore the latter name ten years before the alleged date of conversion.

The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the image of Sīrī Janārādana is worshipped at Belgola close to Mysore on the road from Mysore to Krishnarājasāgara. The record is engraved in Granthi and Tamil characters about 1½ square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōla ones, the loop of ‘ka’ being well developed and the tail bent and the letters ‘ma’, ‘ba’, ‘dha’ resembling twelfth century characters. The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtika of the Jovian year Bāhuḍhānyā. The month is evidently solar Kārtika. Since no other Bāhuḍhānyā is known to possess all these details correctly, only one date becomes possible according to Swamikannu Pillai’s Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Vīśākha which commences 39 ghaṭīkās after sunrise, that is, after 9 P.M. But since auspicious events can take place even at night, the date is highly suitable.

It was formerly thought that Vīshṇuvardhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he suddenly burst out with an attack on the Chōla provincial capital of Tālkād and achieved complete victory over the Chōla governor Ādiyama. The Bāstihālī inscription discovered a few years ago revealed that even during Bāllāla I’s reign Tālkād had been attacked and the ruler over at least part of Gangavāḍi 96,000 men had been claimed by the Hōysalas even in 1102. Another inscription (Belur 199) claimed the conquest of Kōngu by Bāllāla in 1101 A.D. The Belgola inscription recently discovered shows that the title of ‘Kōngukōṇda’ or conqueror of ‘Kōngu’ or the Kōngu country was claimed for Vīshṇuvardhana as early as 1098 A.D. when Vīshṇu was evidently a local governor under Vīṇāyāditya who was a subordinate of Chālukya Vikramāditya VI. Further no regal titles like the famous Tālakāḍu-gōṇḍa, etc., except Kōngu-kōṇḍa, are claimed for Vīshṇu. Therefore we infer that Vīshṇuvardhana had even before 1098 A.D. made at least one successful attack on the Chōla territories in Gangavāḍi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōlas, that of 1116 A.D. being the most successful as it resulted in the conquest of Tālkād.

It is also clear that the prince bore the name Vīshṇuvardhana even by November 1098 A.D. He appears to have been governor for a few years since, in imitation of the Chōla fashion set up in Gangavāḍi by Rājendrāchāla, an agrahāra was already granted, presumably at Belgola, bearing the name Vīshṇuvardhana-Hoysala-
Dēva-Chaturvēdi-Mangalam. The same name appears in certain Kōlar inscriptions of the thirteenth century which obviously refer to a different place. The agrahāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmanā was constructed. The prevalence of Vaishnavism at the time is gathered from the record as also from the name of the prince. If Śri Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishnava Guruparamparās state that Rāmānuja stayed at Tōṇṇūr for a number of years and came into contact with a prince known as Tōṇṇūr-nambi who may be identified with Prince Vishnūvardhana, governor of the place.

The Vaishnava Guruparamparās mention that Śri Rāmānuja discovered the buried image of Tirunārayana at Mēlkōte and rebuilt his temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai’s Ephemeris. The Vaḍagale Guruparamparā however gives a date which is correct, more correct than the others. The date is Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Pānarvasu which is equivalent to 16th December, 1098 A.D. But in the Belgola inscription issued one month earlier, a private donor by name Tirunārayana is mentioned. This name with its prefix ‘Tīru’ for ‘Śrī’ is in the Tamil form and shows Tamil influence. The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor. Since there is no other deity of that name anywhere in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārayana, the God of Mēlkōte, whose seat is directly north of Belgola by twenty miles. Thus we see that god Tirunārayana was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A.D. He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A.D., or even before Śri Rāmānuja came to the Mysore country as a refugee. What Śri Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple.

The inscription does not throw any direct light on Śri Rāmānuja’s advent to Mysore. But as stated above it may safely be inferred on the evidence of the present epigraph that Vishnūvardhana Hoysala was already found as a governor of Tōṇṇūr when Rāmānuja visited the place, that he had granted an agrahāra called Vishnūvardhana-Hoysala-Dēva-Chaturvēdi-Mangalam, that god Tirunārayana was already well-known and in worship by 1098 A.D., and that Tamil influence and Vaishnava worship were already in existence in the neighbourhood. If any religious revolution did take place from Jainism to Vaishnavism under Rāmānuja’s influence, it must have taken place some time before 1098 A.D.

Rāmānuja’s Advent.

On the pedestal of the Pārśvanātha image lying near the Bastī mound at the same village Belgola
Note.

Only the pedestal and the prabhāvali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing. The record on the pedestal is incomplete as a number of letters are worn out. It begins with a verse giving the main sect and subsects Dravila sangha, Nandi sangha and Arungalān vaya among the Jains. Probably those who consecrated the image might have belonged to this branch. No more details are found in the inscription. The characters appear to belong to the 12th or the 13th century A.D.

MYSORE DISTRICT

MYSORE TALUK.

13

On a viragal at Mallegaudana koppalu, Yelwāl hobli.

Size 3'×4'.

Kannada characters and language.

Transliteration.

I Band—

1. Śrī Rājendra Chōla dévargge yádu ippattamū- 
2. ra madarū
II Band—
6. Amāvāsyeṇdu Tiluγara māri Chaṅgāḷva kīru sōdaraṃ kūḍi
7. tūruva ko-
8. ndu pōge 0-
9. Jināgāyya-
10. rā magam Bāggu-
11. li Siriyya
12. Chaṅgāḷvanam

III Band—
13. kādī tūruva magulchi pendra peragikki kādī sattam avana
14. tamma
15. A . . . nna parōksha vineyamgeya

Translation.
In the 23rd year of the reign of Śrī Rajendra Chōla dēva, the year being Dhātu, on new moon day of Āshādha—when Tilugara māri Chaṅgāḷva together with his younger brother carried off the cows, Bāggulī Siriyāna son of Olināgāyya fought Chaṅgāḷva, turned back the cows and defending the women died. His younger brother A . . . nna did parōkshavineya.

Note.
At a distance of about a mile and a half from Krishnājanāgara, a railway station in the Mysore-Arsikere line and in the vicinity of the rail road, there now stand two viragals by the side of the village Mallegaudaṇa Koppalu. Both these viragals belong to the reign of Rājendra Chōla and refer to a cattle fight. The Chaṅgāḷva ruler, most probably Namm Āndha, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives. The present viragal is set up in memory of one of the two by name Bāggulī Siriyāna, son of Olināgāyya. The hero’s younger brother A . . . nna erected this viragal. Chaṅgāḷva is given the title of Tilugara māri.

Regarding the date there seems to be some discrepancy. The year Dhātu is stated in the record as corresponding to the 23rd year of Rajendra Chōla’s reign. But from various other records of his reign we know that it corresponded to his 25th regnal year. Hg 17 (EC, IV) of his 22nd year corresponds to S 955 Sṛṅgulha and Hg 104 of his 26th year corresponds to S 959 Īśvam and hence the year Dhātu must correspond to his 25th year. This difference of two years cannot be accounted for. The given date Dhātu sam, Āshādha new moon day might correspond to Saturday, 26th June 1036 A.D. during the king’s 25th regnal year.

On a second viragal at the same place.
Size 5’x4’.
Transliteration.
1. śri Rājendra Chōla dēvargge īndu 23 Dhātuvaṣṭu saṃtsarada
2. Āshāda māsada amāvāseyandu Paṇchiya Sirīya-
3. mmaṇa maṇam Paṇchiya Mu-
4. ddayyam Tilugara māři Changă-
5. yam kīrosdaram kūdi tūru kom-
6. dū pōge Changālyanam kādi tūruvum
7. pendirumaṃ peragikki kādi sattam
8. i kallam nirisidam Vuddabeyu Mala-
9. yyan um

Translation.
In the 23rd year of the reign of Śri Rājendra Chōla dēva the year being Dhātu, on the new moon day of Āshāda, Paṇchiya Muddayya son of Paṇchiya Sirīyamma—when Changāly together with his younger brother carried off the cows—fought Changālyva in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected.

Note.
This is another viragal at the same place set up in the memory of the hero Paṇchiya Muddayya, son of Paṇchiya Sirīyamma, who died in defence of cows and women. The viragal was set up by Vuddabe and Malayya. Regarding other details, it is similar to the previous record No. 15.

KRISHNARAJANAGAR TALUK.

15

The Bārādūr grant of Śripurusha purchased from Mr. Sayyad Yusuff, at Sāligrāma, Krishnarajanaugar taluk.

5 plates: ring with elephant seal.

Old Kannāda characters; Sanskrit language.

Translation.
1. 0 3. cādānāgala gairigalagāle gairigalagāle
2. gairigalagāla gairigalagāla gairigalagāla gairigalagāla
3. 0 3. cādānāgala gairigalagāle gairigalagāle
4. cādānāgala gairigalagāle gairigalagāle gairigalagāla
II-A

6. 

7. 

8. 

9. 

10. 

II-B

11. 

12. 

13. 

14. 

15. 

III-A

16. 

17. 

18. 

19. 

20. 

III-B

21. 

22. 

23. 

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* ಅಂಗಡಿಯಲ್ಲಿ, ರಾವಣ ನಿಮ್ಮ ಮದ್ಯಾದ.

1. ಅಂಗಡಿಯಲ್ಲಿ, ರಾವಣ ನಿಮ್ಮ ಮದ್ಯಾದ.

2. ಅಂಗಡಿಯಲ್ಲಿ, ರಾವಣ ನಿಮ್ಮ ಮದ್ಯಾದ.
24. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
25. ಭಾವ್ಯತೆ ಪ್ರತಿಚಿತರಾಗಿ ಮಾರ್ಗವಿದ್ದ ಪ್ರತಿನಿಧಿಯಾದರೂ ಮೂಲಕ ಅತಿ ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.

IV A—
26. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
27. ಭಾವ್ಯತೆ ಪ್ರತಿಚಿತರಾಗಿ ಮಾರ್ಗವಿದ್ದ ಪ್ರತಿನಿಧಿಯಾದರೂ ಮೂಲಕ ಅತಿ ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
28. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
29. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
30. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.

IV B—
31. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
32. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
33. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
34. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
35. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.

V A—
36. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
37. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
38. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
39. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.
40. ಪುತಿಯ ಕಾಲಾ ಮತ್ತು ಕೆಲಸದ ಕ್ರಮಗಳಿಂದ ಒಂದು ಹತ್ತು ಪ್ರತಿಪಾದಕ ಹೊರತಿಗೆ ಪ್ರತಿನಿಧಿಸುತ್ತಾನೆ.

I B—
1. ಸ್ವಾತಂತ್ರ್ಯ ಈಸ್ಟ್‌ಫ್ಯಾಬರ್ ಪ್ರತಿಯೊಂಡೆ ಪ್ರತಿಯೊಂದು ವೈರಾಜಪಾಲ ಮೂಲಕ
2. ಮಾಲ್ಯಾಬೈನ್ ಪ್ರತಿಯೊಂಡೆ ಸ್ವಾತಂತ್ರ್ಯ ಪ್ರತಿಯೊಂದು ವೈರಾಜಪಾಲ ಮೂಲಕ  ಪ್ರತಿಯೊಂದು ವೈರಾಜಪಾಲ ಮೂಲಕ.
3. सो ताराग्रंथ संवारण रणोपलंघ समाधिभूषण भृतिस्य काण्वायनस
4. गोवर्धन हम्मकोणनांम धर्मः महाबिलासं पितृद्रव्यात शुभकुस्य विशालिनय
विलित शु
5. तस्य सम्भवन्तापलन मानवांगतायक नानाग्राह्यायं सहजराविपत्ति श्रीनिवासः श्रीमणिति
विशेष्यः श्री

II-A—
6. हर्काचार्यां मन्त्रेश्वर मूर्त्तिः विशेषतायतुऽन्वेषोऽस्ती नीतिदासः वच्चः पुत्रब्रह्मशुद्धेश्वरार्थं अनेक चारुदेवता पुर्वताव चतुरुः
7. श्रीमभवममहाराजस्य पुत्रस्य पिल्ल पैतृमहसुद्धकरुस्य अनेक चारुदेवता पुर्वताव चतुरुः
8. सणोऽस्ती यदां स्वीकार्यमध्ये महाबिलासं पुत्रस्य ह्रिंष्टु गुरु देवता पुर्वान्तराय ना
9. राज्य वर्णानुवाचार्यायं श्रीभृज्यूनगरमहाबिलासं पुत्रस्य व्रताब्दक वर्णान्मोहिरज्ञानः
विधिकरोऽत्तत्ततमा
10. इथे बिभुजानुवाचार्यानां भक्ति क्रृष्ण राज्यस्य कण्ठिकेश्वरः पद्धारायं धर्मः बुधोक्त राहण
लिय जत्वस्य श्री

II-B—
11. ममाधव महाबिलासं पुत्रस्य अवज्ञवीति विचारश्च आभीष्टवाचार्यानुभाकालिक स्वीकार्यमध्ये बुधमागन
गमस्तमातन
12. श्रीमभवममहाराजस्य ब्रम्हमित्याः तपस्यादिनाय अन्नदेवताइत्याविलासंतायक विधा
विद्वतातिष्ठन परिः
13. पृष्ठान्त्रामोऽन्तिरत्र दिवाधाओऽध्वस्यमहसुद्धकरुस्य अवानीतानंपनेयस्य पुत्रस्य
14. विज्ञानानाशकस्तवसम्प्रदश्य अनुरिधारूपायोऽहृदितनाय अवानीतानंपनेयस्य पुत्रस्य
15. ति प्रसंगे पुरुष पद्धारस्य विराणाबृजायं पद्धारस्य कार्यायं पुत्रस्य दुहार्ति
विमाः

III-A—
16. विभुजित विविध विश्वमराधाय सौंदर्यमा पुत्रस्य चरणामुगल नीतित्वानु अस्तक
17. द्वितीयानंदशास्त्रं पुत्रस्य उद्वीतित तत्कालिनायवाद प्रतिस्थाप्न दुहितज्ञानी
काल श्रीविनिष्ठा
18. प्रावश्यायं नामानं पुत्रस्य चरणामुगल नीतीश्वानाधिकार विशेषायति विशेषायति निमेयादि
विकाराणो
19. राज्यविश्वासोऽपनेम देवस्य समाधिति विभुजिताविष्ङ्लावरः कुलार्धिप्रात्मण
संस्कृत भाषित
20. ज्योतिष्ठलोकम विद्वाणवक्ष्याश्चतिरित्वान्तः सम्बन्धः समेत वस्त्रकलाशांतः
तत्वस्मा

III-B—
21. राज्यविश्वासो निरचारिततः छवित्रे प्रभविकोषमान्तरायम: श्रीमकोण्ण महाराजः
भृतिकार्यविणायाम
22. चर्चा: आपणां. नागाधीत प्रधानप्रतिष्ठित मद्दरकाराठ्यास्थितामुखारास्त्राद प्रमचिप्रति
शतवरणसादा
23. समस्तिकम सक्रिय गृहनवज्ञानपत्रमज्ज्योतिषकल्पवर्तने राजांचीविभाग्यस्मरणात
24. जयवाचल तज्ज्योतिषकल्प: || तस्मात्सुन्दरतितल्लितनीतिकपिताबितात्मलिं संस्कृतयो दान
माणिक्ये
25. महिमायी कूट वन्यभृत्र (प्रथम) महाविद्यायोजनामोऽरभिरसित चालुक्यार्थयाम: प्रजानां पितसत्याव्रहम्

IV.A—
26. आपणां भारतविरुध्दा: श्रीकामकामकाल्यातो श्रीकृष्णाम (पह) त परिपूर्णहि कोषोः
पिल्लाम्मर कवि
27. ह प्रभासक सुझविया: श्रीश्रीवाचनगुढदश्वास्त्रके तस्मातवक्य: श्वायशेत
परायणो अधी
28. महामहिंसा कृपणि बुद्धराज श्रीपुरुषोपेत्रनाथ नाथेन्द्र: अधि च। न काव्यनन्दतन्त्रें
किरोटके
29. दि राजादेवीपित्रतिक राजाजितपार्वते: लक्ष्मी श्वेतवृत्तियः विश्वासविशेषज्ञ
हरार्य गीतकरिये:।
30. तस्य पौरेय स्वयंताम सकटगुणसमभुजनन्तः तद्वेदनामालिनार्यरथ समस्तं न न

IV.B—
31. राजा देशप्रतिकृतेषेष्ये देव द्विजगुरु पौजातपारे चिंकराप्रकृत्य देवमोर श्रीहेे प्रः
32. वैष्णवसाह बुद्धिना श्रीमतीपुश्चिमिकार्य कृपणि महाराजेन श्रीपुरुषोपेत्रनाथेन आधम: प्रमाद
राजामिनी
33. ये के बालापर बालास्वास वस्त्रौषध्य वन्यप्राय वेदंचर्याय नामश्रमण: पुष्याय वाणिज्यमणे
तेगुल्लिं
34. ये वारुंदमाहात्मयोपाध्याय पुरुषुपुराणादि: अस्य दानस्य साक्षम्यश्रमणतः सह
35. व विशेषप्रकृतेषेन: गोपालरत्नालोकाधिकारावायुधास्पातीयमंडिरे:। पालस्यसंगुणो
रत्नाकरार्ये

V.A—
36. क्षत्रिय लुप्तभावयति अपिधावमुंगीताश्रोक्षाप्रथति। व्रतस्म्यविद्येयर नव्यं विप्रमुच्यः विवर
37. मेकालकोन हृदय महाये पुष्पविक्रमू सुधिशानातपल्लवमुपत्तार्जन्यति तस्मात धरणाम्
लां समुस्त नामाविषये
38. व्रति लघुत्तु समर्थकुमारे सुभाष्यवाणाम् दानार्थावले विति दानाच्याहृतपालनम्
स्वद्वमां
39. परवत्तां व योगीते समुपरि विद्विः सहस्राणि विनाश्यां जायेने किंवम्। अवस्थामायम्
पूर्वम् विन्तस्वाचारी
40. दुन्दुरपूर्वतः दक्षिणे: पद्मावरतश्च स्वच्छमत्तकमुने गुणिदर्शैते उर्तरोगोंगुर्जरोऽः।
विनाशायेन विलालि
I-B—
1. svasti jitaṃ bhagavatā gata-ghanā-gaganābhēna Padmanābhēna śrīmañ-
   Jāhnavēya kulāmala-vyō-
2. māva-bhāsana-bhāskarasya sva-khālgaika-prahāra-khañḍita-mahā-śilā-
   stambha-labdha-bala-parākrama yāsā-
3. sō dāruṇāri-gana-vidāraṇa-rapōpalabda-vrāṇa-vibhūṣhāna-bhūṣhitasya
   Kānvyāna sa-
4. gōtrasya śrīmat-Konganivarmanma dharmma-mahādhīrājasya pitar-anvāgata
   guṇa-yuktasya vidyā-vinayā-vihiita-vī-
5. tasya sanyak-prajā-pālama-mātraṇdhihata rājasya nānā śāstrārthta-sad-
   bhāvādhigama praṇita-matī viśeṣhasya vi-

II-A—
6. dvat kavi-kāñchana-nikashōpalabhūtasya viśeṣhatōpy-anavasēhāsya niti-
   śāstrasya vaktṛi-prayōktṛi-kuśaśastasya
7. śrīman-Mādhava mahārājasya putrasya pitri paitāmaha-guṇa-yuktasya
   anēka-chāturddanta yuddhāvāpta chatur-udadhi-
8. salilāsāditā-yaṇasa śrīmad-Harivarmanma mahādhīrājasya putrasya dvija-
   gurū-devata-pūjana parasya Nā-
9. rāyana-charanānudhīyatasya śrīmad-Viṣṇugōpa-mahādhīrājasya putrasya
   Tryambaka-charanānbhūcha-rajar-pavitrikriptātamanā-
10. āngasya sva-bhuja-bala-parākrama-kraya-krita-rājasya Kalinyuga-mala-
    pankāvasanna dharmma vyishōdhharāna-nitya-saṃaddhāsya śrī-

II-B—
11. man Mādhava-mahādhīrājasya putrasya avichchhināsavaṃdīhāvabhritā-
    bhūṣhikta śrīmat-Kadamba kula-gagana-ghabastimālina
12. śrīmat Kṛishnavarmanma-mahādhīrājasya priya bhāgīnēyasya janani-
    dēvatāṅka āvādhihata-rājasya vidyā-vinayātisyayapari-
13. pūritantarātmanō niravagraha-pradhāna sauryasya vidvatsu pratham-
    ganyasya 1Avinīta-nāmaḥdēhāsya putrasya
14. vijrimbhamāna-sakti-raya-sampannasaya Andāriy-Ālattār-Porulāre Peļna-
    garādayanēka samara-mukha-mahāhī-
15. ti-prahata sūra-prusha-pāśa paḥaraśya Kūtarjuniyē paṇcha-daśa-sargga-ti-
    kākaraśya putrasya durddānta-vimārddā-

III-A—
16. viśnipīta-vividha-viśvambharādhipa mauli-māli-makaraṇa-puṇja-piŋjari-
    kriya-māṇa charaṇa-yugala-naḷimaya Mushkara
17. dvitiya-nāmaḥdēhāsya putrasya udītōdiśa sakala digantara pratihita Sindhu-
    rāja duḥhitri janiṇakṣaya Śrīvikrama-
18. prathita-nāmaḥdēhāsya chaturddasa vidyāsthānādhihata vimalatara-matī
    viśeṣhasya 2ripu-timira-nirākaraṇō-
19. daya bhāskarasya putraḥ anēka-samara-sampā[di]ta-vijrimbhitā-dvira-
    radana-kulīśabhīgāna-vrāṇa-samṛdha bhāśvad-vi-
20. jaya lakṣhaṇa-lakshikṣa-ti-viśāla-vakṣhasthalahā-saktitraya-samanvitaḥ sa-
    mādhihata sakala-sāstrārthta-tatvas-samā-

* This letter is written above the line.
1 This letter is written above the line.
2 This letter is written below the line.
III-B—
21. rādhita-trivarggō niravadya-charitaḥ pratidinam-abhivardhamāna—prabhāvāh śrimat Koṅgaṇi mahārājō Bhūvikrama-dvīya-nāma-
22. dheyāḥ apiḥaḥ nānā-hētiprahaṇā—pravighaṭita bhūtāras-kavātōttithi śrig-dhārāsvāda pramaṭṭa—dvipa—sata charaṇa kshōda
23. saṁmardda-bhīmē saṁgrāmē Pallavendrān-narapati—ajayad—yō Vijāndābhīdhaṇē rājē Śrīvallabhaḥkhyas—samara—sata
24. jāyāvāpaḥ Lakṣmīvilāsāh l̄ tasyānūjo dhṛiti—mati—dyuti niti—kirtiti yōśhitām aṭi—sēvō dāna—māna viśrāṁ
25. bha—vidbheī krita laṃdhu-bhīṭiya (varṛggo) Manvādhibhir—yathokta dharmārābhiraḥkha ṣaṭṭur varṇa—srāmaṇāh prajānāṁ pitēvānugrahaḥ para—

IV-A—
26. s—chatur—dilṣu—prasānta vīgraḥḥā svā—vikramākrāntānēḥ saṭu—saṁghaḥ—(pabhi)1 ta kōṣa pariṇāṃtāma kōṣōḥ dvishaḥ—Lakṣmī kachaghrā—
27. ha—graḥaṇāsaka bhūdhāvayaḥ sāvad—anavanatāḥta saṁjñānēḥ taskarantākaraḥ sanstity—avirodhēṇa varsha—sata pūrṇāyur śri
28. mat Prithivī Koṅgaṇi vriddharāja Śripurusha—dvītiya nāmadhyēḥ apiḥaḥ naktaṁ dima−nata−nārendra−kīrta−kō
29. ti ratānıkka didhīti virāja—pāda—padmaḥ Lakṣmīya—svaymyvita—patim Navalāma—nāma śīṣṭa priyōrīganā dānamagita—kirtīḥ
ti
30. tasya paurāṇo vṛ cāmaha—sakala—gūṇa—sampad—yuktēṇa tādānka mālānānkitēna navarata samara—saṁghāṭa ni−

IV-B—
31. rākṣatāśeṣaḥ—pratipakṣēṇa dėva—dvīja—gūṇa—pūjā—tatparēṇa chira—kāla—prasāśaḥ—dėvabhōga Bhṛmaḥmēdēya pra−
32. varṭanatāśeṣaḥ2 buddhāhē śrimat Prithivī Koṅgaṇi mahārājēna Śripurusha nāmadhyēṇa ātmanah prathama rājyābhī−
33. shē1 kē Vātāpi vāstavyāya Vatsa—gōṭrāya Taitīrya—charaṇāya Nāgāśaṃmēnaḥ putṛya Bānaśaṃmēnē Tēgāṭūr—visha−
34. yē Bārādurāma grāmas sarvā pariḥāropēta udakapūrvaṇa−dattāḥ—asya dānasaḥ sākṣaḥ—saunaḥ saha−
35. sra viśhaya praṅkaṇyaḥ yoga—pāḥartā lōhbhāt kṛdhāt pramādād—vā−sa−panchabhir mmaḥadbhīḥ pātakais—savyuktō bhavati yō ra−

V-A—
36. kṣhati sa punya bhāg—bhavati api chātra Manu—gītā ślokā bhavanti 1 Brahmasvantu viśhām ghoṁaḥ na viśhām viṣhāmucchayēt viṣha−
37. mēkākinā maṇi Brahmasvaṃ putra paurāṇaḥ bhūmi dānāt parandā−
38. nan na bhūtan na bhaviṣyati tasyāvya haranat pāpan na bhūtan nabhavi−
39. shyata svandāṭaḥ sumahāḥcchhāyam duḥkhām anyatra pālanam dānaṃ vāpālaṇāṃ vēti dānāḥ—cchhrēyōnu pālanaḥ sva dattāḥ
data−dattāḥ yō हरेति vasundhāraṇāṃ shashṭhitāḥ varśa sahasrāṇi viṣh−
40. tyaḥ jāyate krimi 2 asya grāmasya pūrvaḥ diksīṁmi
41. Dūṃburppalāṃ daksinātah Paradagere pāḷaṃ Paschimataḥ Kamunnet−
42. gumdi Palaṃ uttaraṭo Goteṭre Palaṃ l̄ Chitrāṣrayēṇa likhitām

Translation.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky. A sun illuminating the clear firmament of the Jahnnavi (or Ganga)-kula,

1 These letters are written above the line. 2 This letter is written below the line.
possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kānvāya-sagōtra, was śrīmat Konguni-varma-mahādhīrāja.

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was śrīman Mādhava-mahādhīrāja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Harivarma-mahādhīrāja.

His son, devoted to the worship of Brahmans, gurus and gods, meditating on the feet of Nārāyaṇa, was śrīmad-Vishnugopa mahādhīrāja.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased the kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhīrāja.

His son, the beloved sister’s son of śrīmat Krishnavarma-mahādhīrāja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kadamba-kula—having obtained the anointing to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta.

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Alattār, Porulāre, Peḻṇagarā and other places, author of a commentary on fifteenth canto of the Kṛṣṭārūṇiya (was Durvvinīta).

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkam, the second so named.

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrīvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Kōngāni-mahārāja Bhūvikrama, the second so named; who, moreover, had conquered the Pallaṃvendra king in a terrible battle in the place named Vilanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the rāja Śrivallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Mann and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the
wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to seize the hair of the dames of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Sûritis lived for a complete hundred years was the illustrious Prithuvi-Kônganî-Vriddharaja Sripurusha, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmi, was named Nava-Kâma, beloved by the good (sisha priyâh) his fame destroying the hosts of his enemies being the theme of song.

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahmans and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahman endowments, the illustrious Prithuvi-Kôngani Maharaja named Sripurusha, was granted, during the first year of his consecration, the village named Bâradār in the Tegaṭhur Vishaya free of all imposts, with pouring of water, to Bânasarma, son of Nâgaśarma of Vatsa gôra and Taitrya charana, dweller at Vâtiâpi.

Witnesses to this gift.—The existing officials of the Ninety-six thousand.

Whoso resumes this either by greediness, anger or by accident, is guilty of great sins. Whoso protects (this gift) gets the merit. Moreover, the following are the slokas (verses) sung by Mann.—The property of the Brahmans is a terrible poison (if seized). It is said that poison is (really) no poison; poison kills only one person, while the property of Brahmans kills its illegal enjoyer with his sons and grandsons. Greater (merit) than the gift of land there was not and will not be; the sin of resuming the same there was not and will not be. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. He who has thought of his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years.

Boundaries of this village—to the east Duilâmburppallam, to the south Paradagerepallam, to the west Kamuntegundî pallam, and to the north Gottegerepallam.

Written by Chitrâsâya.

Note.

This copper plate record was found by Mr. Sayyad Yusuff, a native of Sâligrâma, Krishnâjanagar taluk, while he was ploughing his lands. It was brought to the notice of this Department through Mr. Sântarâja Shastri, Pandit, Oriental Library. It is now purchased and kept in the Archaeological museum.

This record contains five plates. Each plate measures 8½"×2½". The thickness of each plate is about ¾." These five plates are strung to a ring 3" in diameter. The thickness of the ring is ½." The ring is joined to an almond shaped seal which has on it the figure of an elephant. The ring was not cut till it was received in the Archaeological Department. On the seal the figure of an elephant is very well carved. Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward. The four edges of each plate are slightly thickened for the protection of the characters. Of the five plates the 1st and the 5th plates have writing only on the inner side. Each plate has five lines and each line about 44 letters. The letters are rather tall and are good.
The letters are clear. Those like ma, na, ng, ja, la, sa, chha, a, etc., are all in the old form. The loop of ra has joined the serif. The sign of long ā is given below. The sign of long ī is bent above and rounded inside. The sign of e is on the left. In all respects, the writing resembles the 8th century Ganga characters. Jīvāmūliya is written by joining ‘pa’ to ‘ra.’ In Plate II B, line 11 avichchhinna is written instead of avichchhinā.

Language.—Like many Ganga records, the present record is in the Sanskrit language and in the champu style. The language has few mistakes. In some places the omitted letters are written in between the lines. Only in the last plate a dot is put for anusvāra above the letter. Only the words stating the name of the village, and the boundaries are in the Kannada language.

Geography.—It is not known where the village Bāradūr, which is said to have been granted in the record, is situated. Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpātu. If this is the same as Tēgaṭṭūr, the province Tēgaṭṭapura Vishaya may have been somewhere around this village. The village Gōṭṭegere mentioned while giving the boundaries of Bāmadūr is also near Tēgalpātu. Probably the village Bāradūr might have been situated somewhere near Bangalore.

The Gaṅga genealogy given in the present record is the same as in all other famous Gaṅga records. The illustrious Konguni-mādhava, Harivaramma, Vishnu-

The Gaṅga genealogy given in the present record is the same as in all other famous Gaṅga records. The illustrious Konguni-mādhava, Harivaramma, Vishnu-gōpa, Mādhnā, Avinītā, Durvīnītā, Mūshkara, Śrīvikrama, Bhūvikrama, his brother the illustrious prītvikṣeṅguṇi Śivamarā I and his grandson Śripurusha—this genealogy is the same and it is in the same order as in all other famous records of the Gaṅgas of Talkād giving in each case the achievements. But regarding Śivamarā I some new information is given. From both the copper and lithie records so far found we know that Śivamarā I had the names Prītvikṣeṅguṇi Śivamarā, Śishtapriya and Navakāma. But in the present record it is not only stated that he had second name of Śripurusha but also that he lived, in accordance with the Smṛitis, for one hundred years. He had the name of Muttarasamma. That he lived for a long time and that he had the name of Śripurusha also are new bits of information obtained from the present record. There are a few sentences in praise of him. But as they are like the praises of any king in general, no new information can be obtained from them. Hereafter he may be called Śripurusha I.

This inscription records the grant of the village Bāradūr in Tēgaṭṭūr Vishayar to Bānasarma, son of Nāgasarma of Vatsagōtra who was residing at Bādāmi. No epithet is given in the record about Bānasarma. The purpose of the grant made to an inhabitant of Bādāmi is not known. The record states that it belongs to the first year of Śripurusha’s reign (evidently, Śripurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayaditya was ruling at Bādāmi and both the Chālukyas and the Gaṅgas were on friendly terms. The village might have been granted to Bānasarma probably a dependent of the Chālukyas.

About Śripurusha II not much is mentioned. This is a grant made during the first year of his reign. In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned.

The date of the record cannot be determined merely from the details given in it. It is stated that the grant was made during his first regnal year. As it is known from his other records that he came to the throne in 725 A.D. the date of
the present record also must be 725 A.D. (E.C. VI Mg 36: record of his 25th year, E.C. IV Ng. 85 of 776 is the record of his 50th year).

The officials of the Gaṅgavāḍi 96,000 are stated to have been the witnesses. This is usually given in the Gaṅga copper plate records. The usual benediction and imprecation appear next.

The writer of this record is Chitrāṣraya. It is not known whether it is the name of a person or a title.

HUNSUR TALUK.

16

On the pedestal of a Jina image lying near the Jaina Basti mound inside the fort at Ratnāpuri.

Note.

This record on the pedestal of the headless soapstone image probably of Mahāvīra is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhātvaraka dēva (the early portion of the name lost) belonging probably to Kūṃḍakundanvaya and pustaka gachchha, consecrated the image. The characters appear to belong to about the 12th or the 13th century A.D.

17

On a pillar in the navaraṇa of the Īśvara temple at Dharmāpura, Bilikere hobli.

Note.

The navaraṇa of the Īśvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvana on the 5th of the dark half of Aśādha in the year Krōḍhī. The Śaka year is not given in the record and hence the exact date cannot be determined. The characters however appear to belong to about the 13th century A.D. Sivappa is said to have been the witness for this presentation.

PERIYAPATNA TALUK.

18

On the pedestal of the image of Dakshināmūrti in the navaraṇa of the Mallikārjunasvāmi temple on the hill at Belādpur Bettadapur, Hobli.
Note.

This small inscription on the pedestal of the Dakshinamurti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Magha in the year Bahudhanya. But as no Saka date is given, the date cannot be determined definitely. The characters, may probably belong to about the 16th century A.D. No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made.

On a boulder in front of the Nandikamba to the north of the same Mallikarjuna temple.

1. చిన్న గంగన్ నంది కరోడ్దేశు
2. విశాల నంది
3. చిన్న నంది

Note.

This record gives the name of the person who presented the Nandikamba to the Mallikarjunaasvami temple as Gangadharaiya, son of Svasili Chennavira ganda. No date is given. The characters appear to belong to about the 18th century A.D.

NANJANGUD TALUK.

20

First copper plate record in the possession of the Raghavendraasvami matt at Nanjangud, Nanjangud Taluk.

Telugu characters and Sanskrit language

Size 15"×10½".

(మొపెక్షము)

1. తీమారు కనును విమానం చిత్రపండితులకు వినా కొని కొని కొని కొని కొని కొని కొని కొని
2. మనం కంటే మనం కంటే మనం కంటే మనం కంటే మనం కంటే
3. మనం కంటే మనం కంటే మనం కంటే మనం కంటే మనం కంటే
4. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

5. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

6. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

7. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

8. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

9. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

10. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

11. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

12. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

13. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

14. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

15. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

16. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

17. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

18. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

19. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

20. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

21. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

22. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

23. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

24. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

25. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

26. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು

27. ಕೋಟೆಗಳಿಗೆ ಪ್ರವೇಶ ಗೊಂಡಿರುವ ` ನನ್ನು ರಸಿಯಾಗಿ ಎಸೆಯನ್ನು ಅಮದಾರು
28. ಸಂಪ್ರದಾಯದೆ ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದ ರಂಧ್ರದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

29. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

30. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

31. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

32. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

33. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

34. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

35. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

36. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

37. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

38. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

39. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

40. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

41. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

42. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

43. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

44. ಶಾಸ್ತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಾಕಿ.

(ಸೋಪನ) —

1. ನಮಸ್ತುದ್ದು ಶಿರಾಗುಂಬಿ ಬದ್ಧೇ ಮಾರಾರುವೇ ಪೈಲೋಟ್ ವಿನರಾಸ್ವಾಮ್ ಮುಂದುಸ್ತೂರ
2. ಯ ಶಾಸ್ತ್ರದಿಂದ ಹರಿಯಿರ ವಿದ್ಯಾರ್ಥಿ ವಿಜ್ಞಾನ ಪ್ರಾಂತ ನಾಖುವುದು ಹೆಮಾಕಿ ಶಾಖೆ
3. ಬ್ರಾಹ್ಮಿಯಿಂದ ಬಳಿಧಾರಿಸಿದ ಕವಿಯನ್ನು ಸೂಚಿಸಿದೇ ಅತಿ ಪ್ರಸ್ತುತ ನಾಖುವುದು ಸಾಂಗೆತಿಕ
4. ಅಂತ್ಯದ ಹರಿಯಿರಿಸಿದ ಪ್ರಸ್ತುತ ಅಥಿ ತಂತ್ರಾಂಶದಲ್ಲಿಸಿದ ಮದ್ಯಪರಾಮರ್ಧಕಾರು ಅಂತಿಮಯುದು.
5. ಕೂಡಾ ಚಲನೆಯ ತಮ್ಮಮುದ್ಧಗೊಳಿಸಿ ತತ್ತ್ವಾಂಶದಲ್ಲಿ ಆರೋಧಿಸಿದವು.
6. पुष्यस्य मुक्तराष्ट्रो याधारूणयो मिले: तस्या यों तुषारपायोत्पत्तिस्वरूपं यु -

7. ज्योतिषिक्षा। श्यामकर्त्तकु तुरुस्कुपुपुरुर: श्रीदशमांगिते। तदेकारोऽपिते।

8. नितिनादरूपण: यदृशी मुक्तराष्ट्रो युस्तेते: तस्या मुक्तराष्ट्रो ज्योत्सनयां।

9. तिपालक: येषवेदयोगस्य देवाँ महामुखेऽ। सरसादुर्मुक्तस्वरूपं।

10. शक्तिकार: येवगतं नितिनादरूपणां। तस्यायंत्र उत्पत्तिः श्री कृष्णराजमही।

11. पप: ब्रम्हमभविनणविषयकमपक्षमो महामुखेऽ। कृष्णाय प्रसनयां।

12. यथेष्ठ रूपभव भजंदशमांगित्य पुरुषमांगितायां। प्रायवस्य: प्रापतोऽपि चतुरुः।

13. जोजनवुबुङ्कप्रकाशमाड़ुः। काँठास्राणमण्डित्य कर्मः वीणाः व बारिष्के: स्तुत्यादेता।

14. वैद्युर्किम्ब्रस विजयमाने राजस्वाहासनस्य: भूमावऽ। कृष्णराजः शिवितपतिं भर्ती

15. ग्रामवने। भग्नातीतकर्षनस्मांमश्रमं दीप्तं हेमचन्द्रंसतोमहास्यायिने।

16. यथेष्ठं वापसुक्तकालीयायमेत। राजाराष्ट्रिब्रह्म: श्रीराजस्मृतमेत। बौद्धमपूर्वस्य:

17. श्रीपुन्तेसुरुमुक्तस्वरूपांगावि। कृष्णमुक्तस्वरूपांगावित्वाच। राजांगमेत।

18. यथ्यु मुक्तकेष्टि निलं। श्रीमप्रमहतस्भवित्वविंशानाः। न्यायसमवाहिते। पद्मांगयाणग्निः।

19. णिभाराणेयो निल्कृत्ते। श्रीपुन्तेश्वरुपांगावित्वाच। राजांगमेत।

20. श्रीमानमाणिणोऽपि। पर्णिक्रपकंसंज्ञातं राजवनुकुपस्य। निजातेवावित्वा।

21. भृः चेतोऽपि राष्ट्रिब्रह्मः। नागांश्यामविपन्नां। विवेद्यं वनाधारी।

22. वेदुक्तपरम्परस्य: चेतानेन। पुरात्ततः। मानविब्रह्मान्तविश्वमाणांभागै।

23. ति: प्रतापसन्तरंपृक्तं जिव्या महाया। अभावायनाथायानं पुगः।

24. जयतिमिल्य श्रीदेवनाथ श्रीनुसस्थाय श्रीहीतानुसरेत व्याखं श्रीराजमही।

25. यो राजानवस्या: यथेष्ठं तत्रात्रिनेयां। प्राप्त: तत्रात्रिनेयां। मेंदे। निर्या।

26. बदुमाः। राजम्याणमयाः। वेदवर्षीणुवर्षीणां। भूसंस्क: च प्रयंसे।

27. न: अस्माताहितमुमाफाः। अनेकादृशाताः। येवो! त्रिपृवर्ती स्त्रिणाः।

28. राजाबुधर्णे। श्रीभद्रोपायाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

29. सारिर्याः। श्री तत्रात्रिनेयां। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

30. यथार्थश्रुण्याः। श्रीभद्रोपायाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

31. निषिद्धमां च तत्रात्रिनेयां। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

32. नितिनादरूपणाः। नितिनादरूपणाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

33. यथार्थश्रुण्याः। श्रीभद्रोपायाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

34. निषिद्धमां च तत्रात्रिनेयां। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

35. श्रीभद्रोपायाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

36. निर्याः। नितिनादरूपणाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

37. श्रीभद्रोपायाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

38. नितिनादरूपणां। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

39. श्रीभद्रोपायाः। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।

40. नितिनादरूपणां। यव कृष्णवणसारिराः। प्राप्त त्वस्मातिश्च। प्रयात्रस्य।
Translation.

Front—

1. O namas-tungasi-ra-chumhi chandra-chamara-charavé trai-lólka nagara-
   rambha múla stambhá

2. ya Haré-lilá-varahasya damshtrá damdah sa pátuvah Hémádri
   kalaśá yatra

3. dhátri chhatra-sriyam dadhau kalyanayástu tad dháma pratyúha
   timirápabham saga jópí-Aga-

4. jódbhútám Harinápicha pájyaté asti kshíra-mayád dévah madhyamáná-
   mahámbudhél navanita-
   m ivódbhútám aparyó tamómañá tasyásit tanayas tápobhiratulair-
   anyarthanámá Budhaḥ

5. punyair-asya Purúrává bhujabalair-Ayúr-dvishá mighnáthi tasy-Ayúr
   Náushópi tasya tantó jyu

6. déhé Yayáti kshitaú khyatas-tasya tu Turvasur vasumíbhah Síri
   Dévaúnápah tad-vamse Dévaki-janir jajné

7. Tirumalábhipah yaasaví nripanátheshu Yádóh Kríshna ivánvayé
   tatóbhúd Buklamájanir Isvarakshi-

8. tipálahá dhairyaúdárya-gúñódáró maulí rátanm mahíbbhúm sa sarasád
   udabhub tasmá Nárásim-
   ha kshítisvarah Dévaki-nandanat Kámá Dévakí-nandanaú iva

9. tatópy-avárya-vírya sri Kríshna rája mahá-
   putí bhíbharti manikéyúram-iva sarvam mahíbbhújé kirtía yasya
   samamayápraprti

10. viśvam ruchákya bhajé ityásamkya purú puráir abhavat Pháléksapah
    práyasah Padmákshópi chaturbhu-

11. jójani Chaturvaktro bhavat Padmabhúh Káli khadgam ayaíd Ramácha
    kamalam víñáme Váni-káré stutiúdá-

12. ryas-sudhibhis-sa-Vijayanagaré ratna simhásanasthó bhúpañán Kríshna
    Rájáh kshiptipáradhá kirtíyá durvá

13. ragaryán lá Gangáti Lámká prathama charamakádácha Hémáchántad á Sêtóarthi sártha sri-

14. yamíla bhalíkítya kirtiá babhásé rájádhírájá birudah rájá rájá
    paramésváraú virapratápaú

15. sri Kríshnadévárája mahipati nétrendu Vóda-bhi-samkhya ganíte
    Saka-janmaná sádhdhárayává Vaisá-

16. khyán Kríshnavént saúttaté Súripat paramáhamsákhyá pravírdhábhó
    nirantaraná padaváyá pramánpá-

17. bdhi paríprébhó nirakúsaú srimad Vaiśnáva Siddhánta sthípákébhyaś-
    sadgamaiḥ sarvastamtra svatantrévábhyaḥ
20. śrīmad Vāgīśyāgīnāṁ ā ī pānipamkaja samjaṁa Rāmachandra tapasvināṁ ī nijāmtetvāsi varye-
21. bhyō varadēbhyyō varārthināṁ Vibudhēndra yatindrēbhyyō bhāryābhhi ī Sahi'tō muḍā Vēda-
22. vēdānagā pandhaisamkhyāvadhānāiṁ purōhitaiṁ ī maṇtrībhāṅīṁ deśatativajñaiṁ
vichārya jagati pa-
23. tīṁ ī Pratāparudramattēbhapatīṁ jītvāmāhāvē ī ākramyōdaya-sailakhyā
durgāṁ Ga-
24. japatipriyām ī kshatriyētāṁ śrī Nrisimhākhyamahāpiṁ tanūthavāṁ ī Krishna Rājānāhūra-
25. lō dānājēta sunadrunāṁ ī tat tāḍrīg viyāyaṁ prāpya tat tāḍrīgāṁ gharsha
samyutaṁ ī māṁśe niyaṁ-
26. mā-dānārthaṁ ī Rāmachandārchanāyācha devāy-ākhāṃda ī dipārthaṁ
bhūyasē śrīyaśe-
27. māh ī asmat prāchaṁ bhūpānāṁ anēka sukṛitapayē ī putra-pautra prā-
paurāṇīdē rājaṁ
28. rājya vṛddhāyē ī śrīmad Bhīmarathī yatra Krishnaśeṁ saridvarāṁ ī
prāpa tat-samgamaśkeṁ ī Prayāgabhētra
29. saṃnībhe ī grāmaṁ Bēlādōṭēśe Ī Chikkakōllūti viṣrītaiṁ ī prāchyaṁ
Honnittīte Bommanahāllā ya-
30. sōyā dakashīnē ī Kāñcēpūraṁ prāthīchāṁ cha Hīrekōllīs-tathōttare ī dēśe
Koḷīrū Modarákāllī ī dpā-
31. rītāḥ kramat ī chatus śīmaṁ saṃyuktaiṁ dvīkhārī bhūmi samyutaṁ ī vāpī-
kūpa-tatākalādai
32. r-śīrbhārmaisēcā samyutaṁ ī niḍhi-nikshēpa-pāraśa-siddha-sādhya
jaḷaṃvitanā īkshīṅgāmanī samyuktaiṁ
33. bāhabhēgām sabhūruham ī śishya-praśishyā sambhōga yōgyāṁ vinimaye-
chitaiṁ ī dānārtha dharmā vikrītī
daṃmānāṁ ī Krishna-Rāya māb-
35. pālo mānānīyō manasvanāṁ ī maṇtrībhāṅī deśatativajñaiṁ vichārya
jagatipatiṁ ī rītik-purūḥit-
36. chāryā saṃbhīya saṃjājikaiṁ yutaiṁ ā śrī Div-śīya-śīmasya pūjākāle
mahāmañāṁ ī saṁhārayō-
37. dākaṁ dhārā-pūrvvakaiṁ dattavān-mudā ī śrī Krishna-rāja-bhūpāla sāsanāt
tāma sāsanām ī Kuśālo Māmgarā-
38. chāryō vyaḷikhaḍ Vīraṇāṭmajaṁ ī ślokaṁ paṭrādismeōkamāryabhāya ī
parīsamkhyayā ī likhitās tāmāpa-
39. trēśmin trayastrīmsēt saḥāmūnā ī dānapālanayōr madhyē dānācchhreyōnu-
pālanām ī dānāt svargam avāpūno-
40. ti pālaṇādachchutanāmpadaiṁ ī svadattām paraddatāṁ vā yōharēta
vā samudhāraṁ ī sashaṭhi-varsha sāhasāni vim-
41. śiḥthāyāṁ jāyate krimiṁ ī ekaiva bhaginī lōkē sarvēṣhāṁ eva bhūḥhujaṁ ī
na-bhōja na-kara grāhyā vipra-
42. dattā vāsamudhāra ī svadattā dvignuṁ pūnāṁ paraddatānupālaṁ
paraddatāpa hārēna svadattāṁ nishphalam
43. bhāvēt ī saṁyōyaṁ dharmasētur nṛpānāṁ Kālē-Kālē pālanīyō
bhavadbhiṁ ī sarvānētiṁ
44. Bhāvinaṁ pārthimardra bhūyo bhūyō yāchate Rāmachandrai ī
O śrī Virūpākṣha (in Kannada character)

Note.

(see M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendra svamī at Nanjangud have been noticed by Mr. R. Narasimhachar in M.A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimhachar's note on them.

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Vishnu and Gaṇapati in three separate verses, the record proceeds to give the Puranic genealogy from the Moon to Turvasu. Then the pedigree of Krishna Dēva-Rāya is given thus:—In the line of Turvasu was born Tirumala, husband of Dēvaki; his son was Īśvara, husband of Bukkaṇa; his son was Narasimha; his son Krishna-Rāja. We are then told that in the month of Vaiśākha of the year Sādhāraṇa corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Krishnāvēni, the rājādhirāja rāja-paramēśvara virapatāpa Krishna-Dēva Rāja, son of the lord of the Khathriyas Narasimha-mahipaṭi, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūḷi consisting of two kāraṇis of land situated in Bejādona dēsa, at the holy confluence of the Krishnāvēni and the Bhimarathī, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the parāmahamsa parivārajākācārya, padavakya pramanābdi-pārāṇa Vaiṣhṇava-siddhānta-sthāpaka, sarvatantra-suṣṭhōna, Vibudhendra-yāstinda, disciple of Rāmānanda who was the spiritual son (Karaka-mālā-saṃjña) of Vāgīśa-yōgi. The grant was made by the king in the company of his queens, ministers, ritviks, puρōhitatas and court pandits in order to provide for the daily gifts of food, the worship of the god Rāmānanda and the maintenance of perpetual lamps in the mātha. The village was to be enjoyed by the svāmī and his successors in perpetuity. Its boundaries are given thus—to the east Honnitiṭe and Bommanahālū, to the south Khānpūra, to the west Hīre-Kūḷi and to the north Kollāru and Modarakkalu. By order of the king the grant was engraved by Māghanācārya, son of Virāna. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King śrī Virūpākṣha in Kannada characters. The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate.

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgarī characters. They generally consist of 3 plates. But the present grant which consists of only one plate, is engraved in Telugu characters. Further the date given corresponds to 1490 A. D. which is about 19 years early for this king seeing that he came to the throne only in 1509. From the other records of this king we learn that he captured Udayagiri in 1513 A. D. but the present record leads us to suppose that this event took place in 1490. The omission of the pākṣha, tīthi and vāra is also unusual. These circumstances raise a reasonable doubt as to the genuineness of the plate. There is also another circumstance to be considered. Two images of Rāma are mentioned in connection with Madhya mathas: Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhavachārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tirtha, disciple of
Madhvaacharya. It is also said that the former is in the possession of the Uttaraadi matha. If this is true, its mention in the present record is inexplicable.

21

Second copper plate record in the same matt (Plate XIV).
Nagari characters and Sanskrit language.

Size 11\frac{1}{2}'' x 7\frac{1}{2}''

(3 plates with ring).

(1st to 16th lines are blank)

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(3) (3) (3) (3)
I-B—

1. ಸುಮಾರು ಶ್ರೀಪಂಧಾಕಾರೋದ್ಯಮಗೆ ನಮೂನೆ—ನಮಸ್ತು ಶಿರಿಕೃಣು
2. ವಿ ಚಂದ್ರ ಚಾಮರಾರುವುದಕ್ಕೆ ಸೇರಿಸುವ ಚರ್ಮ ಮೂಲಸ್ಥತ್ರ ಶಿಖರದ ಹೇರು
3. ಸ್ಥಾನವಾಡಿಸಿ ಬರುವುದು—ಇ೦ದ್ಗು ಕಂದು ಅರಿತಾಯವಾಗುತ್ತದೆ.
4. ಬೇಡು ಹಾಕುವ ಕ್ಲಿಂತಿಕೆಯುತ್ತದೆ—ಆದ್ಯತ್ತಿರುವಿತ್ತು ಇರುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
5. ತುಂಡಿಯ ಹುಟ್ಟಿರುವ ತಲುಪುಹಾಕುವ ಸೇರೆಯುತ್ತದೆ—ಆದ್ಯತ್ತಿರುವಿತ್ತು ಇರುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
6. ವೈವ್ಯಯರಲ್ಲಿ ಹುಟ್ಟಿರುವ ಸೇರೆಯುತ್ತದೆ—ಆದ್ಯತ್ತಿರುವಿತ್ತು ಇರುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
7. ಸ್ಥಾನಾವೃತ್ತಿಯ ಮೂಲಸ್ಥ ಮೂಲಾಂಶದಲ್ಲಿ ಹೆಳೆಯುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
8. ಬಾಯಲೂರು ಸ್ಥಿತಿಯಲ್ಲಿ ಹೆಳೆಯುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
9. ಜೈಲ್ಲಿಕ ಹಾಕುವ ವೈಯಕ್ತಿಕ ಸೇರೆಯುತ್ತದೆ—ಆದ್ಯತ್ತಿರುವಿತ್ತು ಇರುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
10. ಶಿಖರದ ಹೆಳೆಯುತ್ತದೆ—ಆದ್ಯತ್ತಿರುವಿತ್ತು ಇರುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
11. ಸ್ಥಾನವಾಡಿಸಿ ಬರುವುದು—ಇ೦ದ್ಗು ಕಂದು ಅರಿತಾಯವಾಗುತ್ತದೆ.
12. ಬೇಡು ಹಾಕುವ ಕ್ಲಿಂತಿಕೆಯುತ್ತದೆ—ಆದ್ಯತ್ತಿರುವಿತ್ತು ಇರುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.
13. ತುಂಡಿಯ ಹುಟ್ಟಿರುವ ತಲುಪುಹಾಕುವ ಸೇರೆಯುತ್ತದೆ—ಆದ್ಯತ್ತಿರುವಿತ್ತು ಇರುತ್ತದೆ. ಹೆಲವಾಗಿರುತ್ತದೆ.

II-A—

30. ದಾರುಣದ ವಿಶೇಷವಾಗಿ ಒಂದೇ ಸಾಧನರಾದುವು
III-A—

92. गुहारास्व नर्दनः वैकोट्यावर गोरोवाचयोगोपिनाः
93. वशः श्रीरत्नोदिशापि वहाँरावावम्यः ववसिष्योः
94. वोषीमाकानिधिपक्कन्धः याज्ञोमन्त्रमोगोजीविनिमित्तमः
95. व्योपकरिसः श्रीरत्नमतर्मोदुःकोपिनिविनिमः
96. ववसिष्योः धर्मिन्द्रसुतिति परमसांपि व धार्मिकारुपायिनिमः
97. मरसारोकमस्वुस्वीः रघुभेश्वरोपविनिमः कौशिकानि उ
98. दृष्य भ्रेत्यं कोवर्धुअपथायिनिमः श्रीममतिमहाद्वी श्रीम
99. तमसस्वामः वैकोट्यावरस्वजनीत्यं उक्तुकर्षीकाः
100. सुरेभुवित्यस्वं समवे निलवायनः रामचक्रवर्ति पुजाः
101. ध्यानवेतनु तृतीयंकतः तदिद्वं नववृत्तिप्रवेशित्यहिराय
102. यर्थः शासनमतिवत्त्वत्त्वत्त्वत्त्वत्त्वत्त्वप्रसन्नवः गुणिदिनाश्य
103. श्रीराज्यपुरसलसस्लास्लास्लास्लास्लास्लासनः विनिदाशसन
104. नयभूत्तसस्लास्लास्लास्लास्लास्लासनः श्रीममतिमहाद्वी श्रीम
105. सामाज्यापरकाः श्रीममतिपावयोहबिः विनिदाशसनः श्रीममतिमहाद्वी
106. वातावरणम् वेदेन्तेत्त्वोपायुपुण्यात् दानाद्वय वीण्यावा
107. कौशिकानि युवविनिमः वदासार्चित्युपप्रद्वायात्नुः
108. दृष्यं परद्वापाहरणं श्वारं निरंज श्वेश्वं श्वदृश्यं पर
109. த்துண்ணா வா யாரேருவுண்ணா பார்வையாதையா விளாயாழா
110. யோதீர்மர்மமிறிலோகே வையாயதிய யுத்தம் நம் னோல்யாகநர்
111. பாகார்வசைல்குனேம்தடயமினும் சாயாவ்யரம் தும்மையுடுப்புருண்ணாந்தக
112. கேதா பாலாகர்பார்க்குர்கழி:—சவுனகாண் பாகிய: பார்சிய
113. வந்நா யுஸ்ரோ யஸ்ரோ நாச்சு ராசாத்தா ராசாத்தா நம்:

உதிர்ரத்தா

Transliteration.

1. śubham-astu śri Gaṇākhī patayē-namah namas-tumpa śiraś-chum
2. bi chandra chāmanam-chāravē trai-lōya-nagarārambha-mūla-stampbhāya
3. Śam-bhavē Harēr-
4. līlā-varāhasya damshtra-damḍas-sa-pātu vah | Hēmādri-kalasa yatra dhē-
5. triś chechhatri-śriyam dadhau | kalyāṇāyastu taddhāma prattyūha-timirā
6. paham yad-gajōpy-Agajōd-
7. bhūtam paṇchāśyēnāpi lāitam | jayati Kshiṭra-jaladēr-jātām savyēkhsanān
8. Harē śām-bhavē
9. nam chakorāṇām amarāyushkarmā māhā pautras tasya Purūravā Budha-
10. sū tah tasya Ayura
11. syātmajas samajāh Nāhushō Yayātirabhavat tasmācheha Purus-ōtah
12. tad-vaśe Bharatō babhū-
13. va nirūpātho tat samātana Śaṃtanuṣattātōyā Vijayōbhāmyurudabhūt
14. tasmāt Parikshi-
15. t-ōtah—Namās tasyāśtāmām sau samajāni navamā tasya rājās Cha-
16. likkā kshāmāpastā-
17. ptamā śrī pati ruchir abhavat rāja pūrvō navēndrah tasyāsīt Bijaḷendrō
dāsama
18. iha nripō virā-Heṃmāḷi-rāyaḥ tārtyyikā murārānu krita natir udabhūt
19. tasya Mā-
20. yā-purīṣah tat-turyōjani Tāta Pinnama mahpālō nijālōkanatrā-
21. stā-mitra-gaṇas-tatō jani hamān durgāni saptahītāh abhākēna sa sō-
22. midēva nirūpātho tasyāvāja jānā sūtō virō Rāghava Dévarādītī tataḥ
23. śrī Pinn-
24. mō bhūmpatih Āraviṇi-nagara vibhōr abhūd asya Bukka dhārāṇi-patīs su-
25. tāh yēna Sāluva-Nyisimhā rājā māpyēdhamāna mahāsā sthīrī-kritām svah
26. kāmīṁ
27. svatānu kāmbtbhir ākṣipēntim Bukkā-vanlipa-silākō budha-kalpa-sakhi
28. kalyāṇinām Kā-
29. malanabhā ivābhāli-kanyām Ballāmbikā mūda vahad bahu mānya
eḷūm sūtē
30. va Kaḷaḷāmuddēs-surabhilā sūgaṃ Mādhavō kumāramiva Śaṃkarāt
31. Kula-ma-
32. hi-bhrītaḥ-kanyākā Įayaṃtamanamara prabhōr api Śaṅhīva Bukkādhīpa
33. śrutām jā-
34. gati Ballāmālabhata Rāṇa-rājām sutaṃ śrī-Rāma rāja kshītipasya
35. Chīṃtāma-
36. nēr arthi kadaṃbakāṇām-Lakṣhmir ivāmbhōruba-ločhanasya Lākkāṃbi-
37. kā mu
23. shya mahishyaläsit tasyä dhikais-samabhavat tanayas-tapobhih
Śrīraṅga-
24. rāja-nipatiḥ Śaśi-vatśa-dīpah śasan samullasati dhāmani
25. yasya chitṛam nētraṇi vai−sudrīṣām cha niramjanāni satīṁ Tiruma-
26. lāṃlikāṃ charita-līlay-Arundhati pratāham-api titikshayā vasumatati yaśo
27. ruṣmṭhatīḥ-Himānsūriva Rōḥinīṁ hridaya-hārīṇīṁ sad-gunair amō
data sadharminim ayam avāpya virāgranihchita-naya vi−
29. chāraṁ Rāma-rajaṁ cha dhīraṁ vara Tirumala rāyaṁ Venka−

II−A−
30. tādri-ksitīsām ajanayata sa etān anupūvyā kumāra−
31. n iha Tirumala-dēvyāmēva rāja mahanjoy sakala-bhuvana-kamṭakā−
32. n arātin samiti niha.dy sa Rāma-rāja virah Bharata-Manu-Bhaṅgarthā−
33. di rāja prathita yaśāḥ pra−saśāsa chakram urvyāḥ trishu Śrī-Raṅga kshma−
34. paribhidha−kū
mārēṣhavadhiṇāṃ vijitā kshmāpāṁs-Tirumala mahāraya nripaṭiḥ mahau−
35. jas-sāmṛajye sumatir abhishiktō nirupanē saśasārvīm api tisrīshu
36. mūrtishvīva ariḥ yaśasvinām agrā-sarasaya yasya paṭṭābhīshēkē sati pārtth-
37. vēṃdōh dānāmbu−pūrair abhishichyamanā Dévi-padaṁ Bhūmir iyān jagāṇē
38. yasmin śāsatyēka-vire Darhitrīm ēnākṣhaṇāṃ eva kāryāṃ vilagnē kauti−
39. āyaṃ tat kumṭalē karakaṣṭāvam tad vakshoje chāpalam tat kāṭkṣhe anāṃṭarama tā−
40. ttaṇayaḥ pratītas chakāṣṭi-hastāpajita dviśakī śri Vengalāmbhachīr−
41. puṇya-rāśi Śrīraṅgarāyaḥ śrita-bhāgadhiya vārāṣi-gambhiya viśēsha-du−
42. ryṛyaḥ-chaurāchi durgau kaviṃbhāla vṛyyaḥ purāṣṭra-digrāya−manah
prakāma bhayaṃkāra
43. sāṅga−dharata−maneḥ hata−ripur−animēśā nōkahō yāchakānaṃ hosabi−
44. rudara gangō rāyaṛautta mindah mahīta−charita dhanyō ṁuṃniyān sāmu−
lādi praka−
tita-biruda-śrīḥ pāṭitārāti lōkah ubhaya−dala−pītāmaho nātanām abhaya−pa−
dāpaṇa tatprāro ripūnāṃ ayamava halṛāya-mānamardity-akhīla janai
rabhidiḥiyā−
47. mānadhāmā−tāṃsavī−dayō biruda mānvara ganga tāyoddāda balō
takāḍāra
48. Jayapandita virayutah−chamḍima−sāli bāhu−bala āṃḍaḥa vairi−gangō
Gāndara
49. gōli māṇya pulī māṇya mahā birudah sāra−vīra−ramaya śamullasan Ārviti−
pū−
50. ra−hām−nayakāḥ−kumḍalēvārāḥ mahābhujāṣrayan maṇḍalika dharanī
tām Varāhā
51. tām Chālikka−Chakravartī māṇikka mahākiriṭa maṇhiyāḥ ā birudarāyaṇa−
52. vēṣyāka bhujangā−ramāṇīyā−oshadhi−patyupāmāya gandandas tōshana
rūpaji−
tāsama kāṇḍah bhāshege tappuva rāya gangaḥ pōshana nirbhara bhū
navakāmādha
53. rājadhi−rājas tejasvi śrī−rāja paramēsvahā śiṣṭa sāmkshanaparō dushta−
sārdhōa−mardanah ityādi birudair vamditatvānityam abhishtutah Kāmbeja
56. Bhôja Kâlimga Karahâtâdi pârthivaih pratihâra-padam-prâptaih prastut-stat-
57. ghûshanaâ sôyaâm Sri-rangarâya-kshitipati tilakô ratna-Sînhâsana-sthâh-
kiritya nitya nira-
58. sya Ngîya-Nala Naâushânapy-avanyâm athâyân a Sêtôrâ Sunërôr
Âvani-suranûthâh svaram a
59. chßadôyâdrâr a Pâshchâtaya chalâmâtâd akhila hridaya mâvajrya râjya
praâstâi sùbham astu òm

II-B-
60. âsya-ratna-payôdhînûd guaâtê Saka-vatsare Yuva-samîvatsare
61. khyâtê mäiçha Ashâdha nâmâni l pakshê valakshê puñâyâm prathâna Dvâ-
62. daâ tithi n Perûnkônda purâvâsa Râmâchandrasya samûdhiâh pada-vâkya
pranâ-
63. nábhî paragâya sâuyeîne sarva-sâstra pasûnârthha surabhâya rasa-shâtpa-
64. dê Vijyâmôdra satîhêmâdri sîhyê snidhâ-tarâya cha Raghunâmdana
ôtrha-Sîrâ-
65. da-hastâmbojannâne Surendratîrtha Sûrîpâda gurâvê pramâtâmane Chôla-
mândala râjâstham Tamjâvûr simhû cha sthîtâm nityavinôda âri Vala
66. nâdâu pâtôcha kîrîtam Vâdavilâva Nâlûrûs-simâmât prâgâdi sthî-
tâm Toûjûvelli âri- Sëmbiyâmûdi grâmâ simâmâta dakshinâm Kâtjattotha
grâ-
67. ma nattât simâmâmâdapi paschimaâ Tirukkarhâvûrô Pâttîveli simâm
ôtôr a-
68. pi Vêttâri âri-Bhôgavâmâyôr uttarata sthîtâm Pudukkudi grâmâkêna
yutam kâpi-
69. sa-sôbhitam pânchâshat parimitâbhir vrittibhia cha samanvitaâ Nâvalûr iti
70. vikhyâta grâmasya prati-nâmâkam-Râmâchandrapuram chêti ârîtam
vâstôpa-
71. sôbhitam ay chamâdrakram imâm grâmâm agraahâm vidhîtsitaâ-Timmapâm-
budhi cha-
72. mdrasya nityâm dharma pravrîtipinâ vîra âri Châvvabhûpasya vijnâpti-
am anupalayan
73. sarvamânyâm chatus-siâm samyutaâ cha samaântaâ-nidyaâdibhisa
ashta-bhô-
74. ge svûkâraîchâ samanvitaâ-dânâdhamanî vikriti yogyân vinimayô-
chitam
75. Shrîngarâya Dévendrâh âri-Dhanése mahâ-yaśâh sahîranya-payô-dhârâ-
pûrva-
76. kam dattavân mudâ-pratigrihyâcha taâ grâmâm Surendrâ vîpraâd vyaadhát
vrittimaântô-
77. tra likhyamô prâ Vêdânta pârâgâh Yâjushôpy Atrêyû goîrâu âri Tiru-
78. mala Bha-
79. ëtajâh-Chennapattam Tirumalabhattâh shadvrittikôtracha sahavâsi guru
chana
80. Lakshminârâyanas sudhih-Bhâradvâjâvâyôbyêtyi Bahvrichôr vrtti
pamchakam
81. Vikala-dâsasya sutô Bhâradvâjâvâyôdhvah-sudhir Aûanda-bhâtûpi
Bhavrî chô-
82. tra trîvrittikah-Annaâta pamôtita sutô Gôvindâchârya kôvidaâ Upananyu
84. گوتبھاو Bose bahvrichôtra trivrtikah śrī-Nārāyana bhāṭṭasya sutō Gaurotama-
85. گोत्रajaḥ-Bahvrichô Giri-bhaṭṭôpi viritrayamihāṃsūte Kātyā-
86. yana su-sūtrôtra Kāśyapasmukla Yājushthī Timmarasas-sutobhyeti Kona-
p̥o vṛi-
87. rti paṇučakam—Allīna bhāṭṭasya sutō Bhāradvājaṃvayōdbhavaḥ Yājushthī śrī-Tirumalabha-
ītāpyatra tri vṛtikah-Dēvaṇa bhāṭṭasya sutō Bhāradvājaṃvayōdbhavaḥ bahvrichô Dēva-
89. na bhāṭṭō vṛiti trayam ihāṃsūte-Dēvapūjai Śrīvinvasah śrī-Tirumalā bhāṭṭajah Tiru-
90. mala bhāṭṭātmajah Venkatayopī Yājushah Harita goṭra ubhau pratyēkam
91. chaikārdha vṛtikah-Yājusha Śrvatea goṭrō

III-A—
92. Guru rāyasya namdanah Venkataopoly-Ātrēya Gōtro bahvrichô Gōpinā-
93. thajaḥ-srīmat Kāṇēri bhāṭṭôpi Bhavrichô Rāghavatmanajah-Vasishṭha go-
94. trōpy-Aubhala bhāṭṭôpi kanaka srijah Yājushhō Gautama goṭro Vīne Tim-
95. ppayōpīcha-Gantamas Timmarasajah Venkatayopī Bahvrichah Vaisiāththa go
96. Vasishṭha-gōtrā Viṭṭhala sutas Timmarasāpi cha Kāśyapō Yājushas Tim
97. marrasabhûr Venkataassudhiḥ-Raṅgubhaṭṭa sutō Yājushah Kauśikā-
vachah U-
98. dayan bhāṭṭôpi Kojubhāṭṭa putrōpi Yājushah śrī-Tirumala bhāṭṭas cha srimat-
99. Tammarasātmajah Venkataapōpi sarvē tē pratyēkam chaika vṛtikah
100. Surēndra-tirtha varyēna sva-mathē nityavāsinah—Rāmachandrasaya pūjā-
101. rthaṃ sthāpitam vṛiti saptakam taddaṃ naya-dhuryasa praṭhita Śri-
ranga-rāya
102. varyēsa-sāsana mativala sāsana taru kara dānasya guna-nidānasya
103. Śrīranga-rāya nripates-sāsana-tāmra sāsana śākana-kavi-sāsana
104. Savyambhūḥ sarasambhāniś Śabhā patēs sūmah-Śrīrangaṛāya bhūpala śa-
105. sanād Viranātmajah śrimad Gaṇapayā-chāryo vyalikhat tāmra sāsanaṃ
106. dāna-palayōś madhye dānāt chehhrēyōnu pālanaṃ dānāt Svargam avā-
107. pūto palaṇād acyutaṃ padam-svadattād dvigunam punya para-dattām pā-
108. lanam-para-dattāphārēṇa sva-dattāṃ nishphalam bhavet-sva-dattām para-
109. dattām vā yau harēta vasundharāṃ sashētir varsha sahasrāṇi vishthāyāṃ-
110. vāte kriṃb-ēkaiva bhagini lōkē sarvēshāṃ eva bhūbhujāṃ na bhūjā-
111. na kara
grāhyā vipra-dattā visundham sāmānyōyaṃ dharma-sētur nripāṇāṃ
kā
(See M. A. R. 1917, Para 115)

112. ḍē kālē pāliṇyō bhavadbhiḥ-sarvāṇētān bhāvinaḥ pārthi
113. vēndrān bhūyō bhūyō yāchate Rāmāchandraḥ Rāmāchandraya namaḥ

(in Kannada characters) Sri-Vīrūpākṣha.

Note.

The copper plates on which the present inscription is recorded, are three in number, each measuring 11½" by 7½". The record is engraved in Nāgari characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Karnātaka kings, such as E.C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Đevasahēḷi and the Ālāmgirī plates (M. A. R. 1910, paras 100 and 101). After giving the purānic genealogy from the Moon to Pūrṇa, the record proceeds to describe the pedigree of Śrīranga-Rāya thus: In Pūrṇa's race was born Bharata, in whose line was Santanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Prithkshet. Eighth from him was Nanda, ninth from whom was Chālikkā, seventh from whom again was Rāja-narändra. Tenth from him was Bijajendrā, third from whom was Vira-Hemnavēḷi-Rāya, lord of Māyāpuri, fourth from whom again was Tātā Pinnama. His son was Śōmīdeva, who captured seven hill forts in one day. His son was Rāghava Đēva, whose son was Pinnama, lord of Āraṇītī-nagari. His son was Bukka who firmly established even the kingdom of Śālva Narasimha. His son by Bāllāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīranga-Rāja, whose sons again by Tirumalāmabhikā were Rāma-Rāja, Tirumala-Rāja and Venkaṭādri. After Rāma-Rāja, Tirumala-Rāja came to the throne and was succeeded by Śrīranga-Rāja, his son by Vengalāmbā. Then follow the exploits and titles of Śrīranga-Rāya. He captured 84 forts, put down the pride of Avahalū-Rāya, defeated the king of Utkala and bore among others, the following titles: hosi-birdara-ganda, rāya-ravutta-minda, ubhaya-dala-pitamaha, biruda manyara-ganda, ganduragūdī, mānya pūtī, mandalika-dharanti-vārahā, Chālikkā-chakravarti and biruda rāya rāhuta vēṣyāika bhujanga. He was the chief gem in the necklace Āraṇītīpura, and had Maṇniyān Sānuḷa and other insignia. The inscription then records that on the Prathma-Dvādaśi day of the bright fortnight of the month Ashādha in the year Yuva corresponding to the Sākṣi year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmāchandra of Perumkalāpurā, the King granted at the request of the ever charitable Vīra Chevappa-bhūpa, a moon to the ocean Timmapā, with all the usual rights, the village Nāvalūr, sur- named Rāmāchandra pura, together with the village Pudukkūḍī, situated in Nīyavinēḷa-valaṇāḍu of Tājāurv sīne in the Chōḷa-maṇḍala kingdom, to the padavakya-pramāṇābḍhi-pāraga, a bee in gathering the fragrant honey of the flowers the sāstras, Sūrendra tirtha- śripāda, spiritual son of Raṅghunandana-tirtha-śripāda and guru of Vījāyendrā-tirtha. The villages consisted of 50 vrittis 7 of which were retained by the donee for the worship of the god Rāmāchandra of his maṭha and the rest distributed among various Brahmans. Then follow the names of the Brahmans and the details of the shares. The boundaries of the villages granted are thus given: —to the west, Vādavippa-nalūr; to the north, Toḍuveli śembiyenkudi;
to the east, Kāṭattottā; and to the south, Tiruκkaɾhavīr, Paittiveli and the rivers Veṭṭaru and Bhōgavati. By order of the king the verses of the grant are composed by Śaṅkapati's son Kavi-śāsana-svayambhouette (apparently a title) and the plates were engraved by Virana's son Gaṇapayāchārya. After five usual final verses comes the king's signature—śri Virūpaksha.

22

Third copper plate record in the same matt.
Telugu characters and Sanskrit language.

Size 11" × 8½" (the last plate only).

(continued)
25. t-sachivairêvañ nischityâ grâma panchakam, nîdhî-nîkshêpa-pâshâna siddha sa
26. dhya jâlânitañ 138 akshinâgâmi samyuktâm bahubhûgañ sabbhûru
27. hañkâ-vâ-pî-kûpa-tatâkâisa-chagrahâramaischa samyutan 139 sîsya-praishya
28. sambhâgâyogyañ vinimayôchitañ dânârtha dharma vikriti-yôga bhâga

Back

29. samanvitañ pariñhay prâyutaiñ snigdhañ purûhitapûrûgamañ 140
30. vinutañ vividhañ śrânta-pathikair vibudha-yutah dîganta-avisrânta kirti
31. sampunnasuddhamânasah 141 Sûrima gâya bhupâlo mânani-
32. yô manasvinâm sahihâyodakam dhârâ-pûrvakam da-
33. ttâvân mudâ 142 Sûrimagarâja bhupâla sâsanât Viranâtmâñah
34. kusâlo Mîngauâcharya vyâlakhantâma sâsanam 143 sri
35. dâna-pâlanañyad madhyê dând echrâyôpunâlanam dânât svargam a-
36. vâpuñti pâlanañd Acharitañ padâm 144 sva dâtâ-dvigunam punyam para
37. dattâpunâlanam sva dattâpunâlañ bhavet 145
38. svadattañ parañdattañ vâ yohareta vasumdharañ shashti varsha saha-
39. srâ 직 viśhâyañ jâyate krimih 146 ekâva-bhagini lôke sarvëshâ-
40. mëva bhûbhûjñam na bhûjya na kara grûhyâ vipra-dattã vasumdhara 147
41. sâmâyôyâpayo dharmasêtur urîpâyam kâlê kâlê pâlanîyo bhava-
42. dhûiñ sarvântân bhûvinâ parthivândrân bhûyó bhûyô yâcha-
43. tê Râmachandrapu

sri Virûpâksa

Note.

This is the second copper plate record of Sri-ranga-Râya I, received from the Râghvândrasvâmi mat of Nanjanga. Only the last plate of this grant is available; hence the record is incomplete. It is engraved in Telugu characters while the language is Sanskrit. The plate measures 11" by 8½". This grant is issued five months after the previous grant. It tells us that on the 18th lunar day of the dark-half of the month Mâgha in the year Yuva corresponding to the Saka year reckoned by the horses, the gems, the oceans and the moon (1407) which was the Sivarâtrî day, in the presence of the god Virûpâksa of the Pâmâ-kshêtra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachehânâhûlo in the Tâmaragere kingdom, Khyaða in BadâmDesa, Yadvañ on the bank of the Malapahâriñ and the Tungabhadrâ in Mânavîdesa, Chinchala below Sindusur and Araliñhali below Tavudugundi, with all the usual rights, to the expounder of the Madhva-śiddhânta, proficent in the Vêdâs and Vêdângas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies, a garûda in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhindra yânddra, disciple of the paramahansa parivrajaka-charya, padavâyâ-pramânâldhî-pârîna, Vaisnavasiddhanta-sthâpaka, worshipper of the lotus feet of the god Râmachandra, Sarvavanta-vañtantra, Vijayendra-yogi, spiritual son of Surêndra-yati, in order to provide for daily gifts of food and the worship of the god Râmachandra in the Mañha. By order of the king, Virâñ's son Minganâcharya engraved the plates. The concluding portion is the same as that of the previous grant. It will be seen that in 1575 a grant is made to Surêndra and in the very next year to his disciple's disciple Sudhindra. We
may naturally expect a longer interval between the two. Further, this Surendra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surendras or there may be some mistake in the name or date or in the record itself.

The details of the date, viz., S 1497, Yuva sam. Magha ba. 13, correspond to Saturday, 28th January 1576 A.D.

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Fourth copper plate record in the same matter.

Telugu characters and Sanskrit language; 3 Plates: Size 11"×8¼".

(1. Jangala Kor) —

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]
7. [Text]
8. [Text]
9. [Text]
10. [Text]
11. [Text]
12. [Text]
13. [Text]
14. [Text]
15. [Text]
16. [Text]
17. [Text]
18. [Text]
19. [Text]
20. [Text]
21. [Text]
22. [Text]
23. [Text]
24. [Text]
25. [Text]

(2. Jangala Kor) —

26. [Text]
1. ಧೀ. ನಮस್ತುಂಗ ವಿಷ್ಣುವಿನ ವಿಂದಾಘಾರ ಬಳಸಿಕೊಳ್ಳಬೇಕು. ತೈಲೆಪಾಯ ನ
2. ಗರಾಂಕು ಮೂಲಸೂತ್ರವಾದ ಶಾಲೆ. ಹರಿಯುಲಾಭ ವಿ.
3. ದುರ್ಘಟನಾಪತ್ತು. ಹುದ್ದೊದೆ ಕಲ್ಯಾಯಾಧಿಕಾರಿ ಚಿಂತೆ ವಿಂದಾಘಾರ. ಕಲ್ಯಾಣಯಾಧಿಕಾರಿ ಪ್ರತಿಯುಧ ತಿಂಬ.
4. ರಾಭ. ಸಂಗೀತಪಾತ್ರದಲೇ ಪ್ರವಾದು ನೀರುಪಿತಿಯಾತ.
5. ಜಯಕೃಷ್ಣಸ್ತೇರಂಜನಯಾದ ವಿಂದಾಘಾರದಲೇ. ಆತ್ಮನ.
6. ವಿಂದಾಘಾರಂ: ಮರಾಂಕುಪುರದ ರಾಷ್ಟ್ರ.
7. ರ್ಧ ಬುಡುತ್ತನಾಯಾಯಯುಲ್ಯಮು.
8. ಇತರು ತೆಲುಗುಕಾರ್ಯದಲೇ. ತಾಭೇಸಂ ಸಾಮ.
9. ಭೂತ ತೆಲುಗುಸ್ನಾನಾಯಾಯಯುಲ್ಯದಲೇ: ಭಾರತೀಯ ಮ.
10. ನೂರು ಸ್ವತರಾಜಾಧಿಕಾರಿಯಲೇ: ಭಾರತೀಯ ಮ.
11. ಮತ್ತು ನೂರು ಸ್ವತರಾಜಾಧಿಕಾರಿಯಲೇ: ಭಾರತೀಯ ಮ.
12. ಕ ರಭದ್ರಾಜ ಪೂರ್ವಾನುಮೋ. ತೆಲುಗುನಾಯಾಯಯುಲ್ಯ.
13. ಬೆಂಗಳೂರು: ಬೇರೆಮೆಂದಲು ಪ್ರತಿಕ್ರಿಯೆಯಾಗಿ.
14. ಮೂರ್ತಿಸ್ವರೂಪದ್ರಾಮಾಯಾಯಯುಲ್ಯದಲೇ.  ತಾಭೇಸಂ.
15. ಜನೆವ ವಿಂದಾಘಾರಕೃತ ವಿಂದಾಘಾರಕೃತ ವಿಂದಾಘಾರಕೃತ.
16. ಪನ್ನಾಟು ಸ್ವತರಾಜಾಧಿಕಾರಿಯಲೇ: ಅಂತಿಕು ನನ್ನಾಭಿ೦.
17. स्त्रवेर्मृज्ञेश्वरों धीरोराजस्ववराधितत्त श्री पिनो
18. भुवनि: ॥ २०॥ अञ्चलशेखराभिस्मरण: पुजय धरणी निति
19. स्थल्ये । येन:संहुचंपूलह राज्यमन्येनांमन महानाखऱ्कि
20. कुते । २१॥ वकार्तिन्निन्तुकांक्षितभावित्वृः युक्तावनी पालिल
21. को नवनीराजिः। क्वत्तोसिक्षा कथाम वसिद कथां मलां
22. विचक मुदछपदसहानूत्तरे:। २२॥ चोन स्वत्त्वांशु: पुरुषोऽ
23. दायुर्वन मायादिभुतमार्तिय। शकुककालमहिदृः। कथाकारेः
24. तवतर प्रभोपः शरीरवुज्ज्वाकापाण्यसु जगमलम्मालम्मर गु
25. मराजूत: ॥ २७॥ श्रीरामरुज्विषेति पर्यंचं विदाम्येन: प्रभुतारि

II-A-

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26. कर्तव्र का नाम्न तशसी रित्वोमोहोल्लचनस्स दकांकिवा भू
27. व कुदवुंदीत: ॥ २२॥ तस्याकस्मिनसि मननबनत्वयोगमेऽश्री
28. रंगजानपतिभावावशापारः। असुत्तुमुखसित कान्तीमित्रत: चि
29. वे नेतागी वैहु सुहात च दि:िजिनानि ॥ २३॥ यस्त: श्री रामराज
30. स्व वेश्ये: र्व महामुखः। मन्नचांप्तिकर नित्यसते भव
31. करिता: ॥ २४॥ श्रीमुनि शास्त्रायाकी चरित्रांप्रगतिमानविनामविस्तार: च
32. लगे। कृतिमये तमाङ्कलकर्त्यवाच तदनजो च अप्तल ततकारेः
33. २५॥ माहारिंद्रामिनि महामुख: क्रित्तिमाननानि कृतानि येन ये
34. या वथा संध्यत्रयत पुष्य्य प्रर्शति:। गौड़नाबिन्द्वपुरी ॥
35. २६॥ नितिररुपमामस्यायमानारिः नित्य सांस विश्व गोर्णराय
36. रायायमानमः। प्रति:तिंतर चारित्र:। सिद्धालालकारे प्रकृति विरो
37. ई श्री: पाठितरामत लोकः ॥ २७॥ उमयदः पितामहोतातामभ
38. य पर्वर्त्त: तत्परोपः। अनन्तमयस्त्रायामानमद्विय
39. विलजनतत्रमीयमानाभासा ॥ २८॥ नादिन्तोदोविविधामय
40. र गंग खोदक बलः। करिमुखपरिवर्ति वर्धुः। चिन्द
41. म शालिकालि द्रष्टिः बदिकमांगः। गंगुूः नयंधुमीयामय
42. महाविन्द्वः ॥ २९॥ सामरीरमयं सम्बुद्धारसबत पुर्वक
43. य नायकः। कुण्डलीमहामुहुर्टाध्मानवकाचक वर्गीकरार
44. तां । ३०॥ ऑगधुरपुर्यामायित गंग:। तोपा रुपंजा समकः
45. ॥ । माहायतपुरदियारंगः। पोपग निमृयेयामुखकः
46. ३१॥ राजाजिःशेलेश्वरी श्री राजपरमः। मुहारायणमः
47. ॥ । या राजस्य स्वयं:। २२॥ अभायारिकाः प्रभूत भुजेन चारि
48. तस्तुतः। हिन्दु राय सुभाषाण: कुड़ात्तुल महिनः ॥ २२॥
49. इतवाणि। निर्देशन्यं वंचिनियमिद्वायुः। निमृयः न द्रामानिर्स्तः
50. या सक मानवः ॥ २३॥ सोऽय श्रीरामराजः: कस्तिपति तिलकोर्तयानसि
51. हास्यनाथ कीयोः निर्देशयं स्वनामहमुहात्मावधान धन्यानः।
52. अर्शें राजारोपनस्थः:। श्रीरामवर्यस्वादे रा
53. श्रीदन्ताश्चिङ्ग्रहादयामान्यः राज्यं प्रसारितः ॥ २५॥
54. यान पाककवेद्यू गणितशकः चिहितः।। श्रीमति श्रीमुखवमः
III-A

01 23 0 55. अरामवर्तमाणी दिने। 25. दशकादिवारी दिन विद्वतन्त्रय स्थान में गाना।
56. जियकस्बेन वाम विद्वतन्त्र। 26. श्रीमप्रकाशस्थल परिवार।
57. रीतिरंजन। पदार्ख्य प्रमाणणियाहरु का निक्षेप 27. श्री
58. स्थानीय सिद्धांत संस्कारण गरीयस। रामचन्द्र पदार्थशास्त्र।
59. जानकारी नूतास्त्वार। 28. श्रीभवानिज प्रथमार्थपदक्षेप ज।
60. स्थान में विद्वतन्त्रस्थल श्रीरामचन्द्र योगिनि। 29. सिद्धान्त।
61. तेवासितावध विद्वतन्त्रपदक्षेपन। वेदविद्वतन्त्राध्याय।
62. सिद्धान्तपदक्षेपन। 30. अर्धचक्षुसंचाराध्याय। विद्वतन्त्र।
63. सुध संस्कृताध्याय। पियवन्द्याध्याय। 31. राजाधीराज राजाधीराज।
64. स्थान विद्वतन्त्राध्याय। श्री पुराण यतीन्द्रभक्ताधीराज।
65. घराविन्द। 32. शुद्धमहावर्तमाणी मन्त्रसंष्करण में। वि
66. विषयमहाभाष्य प्रागापरम। समूपण। 33. अनु उत्तर।
67. नामांकृत ग्राम मनवेदं च। तथा कौपियाहौ वैणान।
68. सिद्धान्त पर। 34. श्रीमान्याधि दृष्टि दियाद्वारुक नामक ग्रंथ।
69. मोर होमहिमाधारु मुखियारित्व समझ। 35. श्रीमान्याधि
70. तेवासितावधारु श्रीमान्याधि विद्वतन्त्राध्याय।
71. 01 36। आयु निविद्यात्राधिश्रावन। समस्ताधिविद्या। निर्दिष्टश्चाय।
72. शासन सिद्धान्तज्ञ ज्ञानविनिर्देश। 37। अश्रीरामशर्मस्य वहीु बुद्ध।
73. द्वितीय विद्वतन्त्राधिश्रावन। विविद्याज्ञान। संसार कर्मसूत्र।
74. 0। 38। लघुसिद्धान्त संस्कृताध्याय। सिद्धान्ताधिकारी।
75. शासनाधिकार पदक्षेपः श्रीमान्याधि विद्वतन्त्राधिश्रावन। 39। परित। प्रमुखविद्या। गीतियो। 40। श्री
76. शीतलाधिकार। सिद्धान्ताधिकार। समप्रमुखविद्यानुपत्त।
77. रामचन्द्र रामायण रामनीयोद्भवस्य। शिलाश्रुभक्त।
78. धारापुरुष रजस्वालास्य। 41। श्रीभवानिज सूपाल शास।
79. नामाधिश्रावन। कृषिदर्पणाद्वारेषु निर्दिष्टश्चाय।
80. 42। दायपियारेषु दायपियारेषु ग्रंथान। दायपियारेषु।
81. ब्राह्मणांति पालनाः पुराण। 43।

III-B

82. स्वरत्ताहिंगण: पुच्छ परदत्तानुपासाम। परदत्तापहर्ष परदत्तानुपासाम।
83. 0 निर्दिष्टकार। 44। स्वरत्तान प्रदाता द यक्षरे वसुपुर्णार।
84. पार्थिवसह्याणी विद्यानुपासाम। यक्षरे वसुपुर्णार। 45। पा
85. स्वरत्तानुपासाम। नामोवश्यारुपासाम। विद्यानुपासाम।
86. रा। 46। सामान्यांथो धार्मिकतुस्ठापा कालेकालाचारायाम।
87. भविष्यः। समावेशान्ति योगिः पार्थिवसह्याणी भूयोत्तर:।
88. चतुर्वैतस्मान। 47। श्री

श्री विवेकानन्दः
Transliteration.

I-B—

1. śṛt | nams-tumga śiraś-chumbi chandra chāmara chāravē | trai-lōkya-na-
2. garārampba mūla-stambhāya Śambhavē | Harēr lilā varāhasya daṁ-
3. shtāmadas-sapātuvaḥ | Hēmādri kalaśa yatra dhātri chhattrā śrīyam-
4. daḥm | kalyānāyastu vōddāma prathyūha tumi-
5. rāpah | sagrajyopaga-jōdhūtah | punchāsya nāpi lālītaḥ-
6. jayati kṣhira jalaḥēr jātam savyēkshaṇam Harēḥ lāmpanām-
7. chakrōñāyī amarāyukkara mahaḥ | pauratāsya Purī-
8. ravi Budha-sutas tasy Āyur asyātmānaḥ | samjajñē Nahushō-
9. Yāyātīr abhavat tasmāchōra Pūrēs tataḥ tadvamsē Bharatō ba-
10. bhūvīa nṛpatīs-tatsamātatau Śamtanuś tatturyō Vijyōbhīna-
10. nyur udabhūt tasmāt-Parikshat-tataḥ | Naṃdas tasyātmajō sau sa-
11. majani navamās tasya rājōn-Śalakka kshāmāpā śat-saptama śrī nara-
12. tīr abhavat rājapūrvō narēndraḥ | tasyāṣit Śājanēṃdrō-
13. dașama Uduṇipō vīra Hēmānurūpās tārtiyikō-
14. Murārau kṛita nanātīr udabhūt tasya Māyāpurisā | 16 | tatturyō-
15. janī Tātu-Chinnma mahīpūlañjālokanas chāsīn mitragaṇas tato-
16. ghanatarāḥ durgāscha yēṇārītāḥ | anyē kēchana sōgndēvanīpi-
17. stasaivyā jāie sūtō vīrō Rāghavavēvarādīti tata śrī piṇnam-
18. bhūpatīḥ | 17 | Āravīti nāgari vibhōra budāsya Bukkanḍarāhipāti-
19. ssutāḥ | yēna samannāta Nrisimharājyamapēdhamāna mahāsā sthīri-
20. kriyan | 8 | svāḥ kāminī svatānu kāṁṭiḥbhārskhi pāṃtīm Bukkanḍānipa-tīla-
21. kō navanīrakēśīṇī | Kālīyāmīnī Kamala-nābha ivābōhi kanyām Mallām-
22. bikā mudāvahad bāhūmāṇyasītām | 9 | sutēva kalasāmbuddhē śurabhī-
23. lāsugam Mādhavē Kumārām īva Šaṃkarat kulamāhībhṛtāḥ kanyākā-
24. jayam-
25. tam amara prabhōpari Sachīva Bukkanḍhipāt sutama jāgati Mallamāla-
26. bhaṭa Rē-
27. marājau sutam | 10 | Āry Rāmāraja kshātīpasya chīmatāmānēḥ prabhūtārthi-

II-A—

26. ladambakānām Lakṣṇṣhtrivāṃbhōruḥalōčha-nasya Lakkāmbikābhū-
27. cha cha kutumbanī | 11 | tasyādhibhais samabhavat tanayās tapōbhī Śrī-
28. rangarāja nṛpatīs Sasivasadabhī | āsan samullasita-kāṁṭībh-īrasya chi-
29. tram nētrāpi vairī-sūhridām ca nīramjanāni | 13 | yasya śrī Rāmarāja-
30. sya vaisyā īva mahībhuvaḥ | prayachiḥhami ka ram nityam atyartham bhaya-
31. kampitāḥ | 13 | yasmin sāsatacyāvirē dharārim ēṇakēśīmā evakāṃsyam va-
32. lagne | kautuliyaṃ tattkumtaḷe karakaśयam tadvaksiḥ jāh pārālam tat-
33. kātākṣēḥ-
34. 14 | mahanti ānāni mahēbhujēna kirtēr niṇānēni kṛitāni yēna | yē-
35. shām yathā śānkhyayā ca pūrvam parājitāḥ śhōdaṇā pārthivēṃdrāḥ-
36. 15 | jītarihpur-ānimēśhai stūyānāmōpi nityam śaśānudara gamōd rāya-
37. rāyastāmīdhaḥ | prathitātāra charitraḥ simha lālajkādi prakāṭitabhum-
38. dasīrī pātiśāritōukāḥ | 16 | ubhayadāla pitāmahō nātanām abha-
39. ya padārpaṇa tatparō rūpām | ālam ayam ari rājāmānamārdītēya-
40. khilaanair abhīghyāmā dhanō | 17 | tāṃḍavañtōrō birumāṇāya-
41. ra gamda tayōddāmadālahāḥ | karīmdrajavapamāṭīta virayūṭah | ohāndī-
42. maśāli bāhūbaladāmāṭīta vairīgānāḥ | gamdagulī manya puřīmāna

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III-A

sri Rama-navaxi diné 25  dakshiṇapādavāri Vijaya Vithalasya sthitē mathē Rāmā

bhishākāsanayē Rāmāvithala samniṇdhau 26 śrimat paramahamsākhya

parivrājā
disatājushām padavākya-pramāṇābhi pariṇānām nirmukṣasam 27 śrenī-

mad Vaishnava siddhānta samsthāpana-gariyasam  Rāmaḥchandra-padam-

bhōjā-pūjakānām mudāsadā 28 śrī Jitāmitrātirthārya pāṇi-pamkajā-jā-

manam  sarvatamatra svatamtra śrī Raghunandanaayogānām 29 nijām-

tēvāsini Madhavāsiddhāntārthopadēśinē  Vēdavedānga tatvārtha vē
dinē jitaśādīnē 30 aśesha-tirtha-samchāra pavitrakriya-chetātē śiśvāt

kuṇām saṃdēśa kaumudē-priyataṃdhaē 31 rājāhitrē kōṭī-

mākōṭi-kūṭārchipatīmarghyē śrī Surēndrayatiṁdraya bhaktabhē
data praṭāyēnē 32 Mudugallu mahādēśē Mayūrakṣhatragah mathēm Vi-

budhēndra yatipādīmyē prāgyēvaih samarpitaṁ 33 Anēhosū-

ru nāmānām grāmām janapadaivyutaṁ  tathā Kopaja dēṣī Lēpargyā-

bhīdhamparam 34 grāmām Gangāvatīdesi Śrigāpurānamakam Malla-

puram Honnamate grāmām kushtīgīdesagān 35 tathā Tekkāla kōṭya-

khyā
dēśē grāmām maṃhorām Hērakalvi vimuktām Tūṇgabhadrā tataṣṭhitā-

m 36 evam nischityā dēṣajāir grāma sāṅkhat sūmanāmrībhī  nidhin-

īshēpā pā-

shāṅa siddha sādhya jālāṃvitaṁ 37 akṣiṇāgami samyuktām bahu bhō-

gyaṃ sabhūrīhām vāpiśkūpataṇākāry-graḥārāmaśca samyuta-

īm 38 sīṣhya prasīṣhya sambhoṣagyayamvinimatī cītām tānārdaḥ dhar-

ma vikri-

 ti yōgyabhāgya samanvitaṁ 39 paritahpruyutaih snigdhaḥ purōbita pu-

rōgāmaiti vinutaivividhah śrutapathikair vibudhairyutaih 40 śri

Rāmarāja bhūpālō māṇanīyō manasvinām  saṁhīryādakaṁ

dhārāpurvakām dattavān mudā 41 śri Rāmarāja bhūpāla sāsa

nād Vīrahātmajah  kusalō Māṇganāchāryō vyāliṅkṣā tāmā-sāsanaṁ

42 dhāna-pālana yōr madhye dānācchhreyōnu pālaṅanām  dānāt svarga-

māvāṇoṭī pālanād Achyutām padam 43
III-B-

82. svadattā dvīgumāṃ puṇyaṃ paradattānupālanaṃ | paradattāpahārēṇa svadatta-

83. mā nishphalāṃ bhavēt 44 | sva-dattām para-dattām vā yāhārtā vasum 
dhārāṃ

84. shashṭhir varsha sahasraṇi visiṭṭhāyāṃ jāyatē krimih 45 | ēkaiva bhagini 
lūkē

85. sarvēśāṃ ēva bhūbhujāṃ | na bhōjyā na kara grāhāyā vipradattā vasumdhā-

86. rā 46 sāmānyōyaṃ dharmasētur nripaṇāṃ kālakālē pālaṇīyō

87. bhavaddhīḥ | sarvāṃ etān bhāvinaḥ pārthivēndrān bhūyōbhūyō yā-

88. chatē Rāmāchāmṛ德拉ḥ | sṛi sṛi

Sri Virūpākṣha

Note.

This grant consists of three plates, each measuring 11” by 81” and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāya and is identical in its contents with the grant of Sri-Ranga-Rāya I published in the Report as No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Sri-Ranga Rāya by Lakkāmbikā, the record proceeds to give some details about him: Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts. He bore among others the following titles: hosa-birudara-gaṇḍa, rāya-rāvutta-minda, ubsaya-dala-pitāmaha, biruda-maṇya-gaṇḍa and gaṇḍa gaṇḍa. He was the chief gem in the necklace Aravāpura and had simha-lalāta and other insignia. The inscription then records that the rājadhīr-expression rājaparamēsvara, champion over the three kings, terrible to the hostile kings, champion over kings who break their word, Suratrāṇa of the Hindu kings, Rāma-Rāja, on the Sri-Rāma-Navami day of the year Srimukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the maṭha was stationed at the southern entrance of Vījayavīthala, granted with all the usual rights, six villages, namely, Anehoṣṭhu, together with the maṭha at the Mayurakshētra in Muddugalludēsa, which had been previously granted by his ancestors to Vībhudēndrā yatindra, Lēpapgi in Koppaladēsa, Sirugpura in Gангāvati-dēsa, Mallāpura and Honnamattē in Kushtjīgī-dēsa and Hērakallu situated on the bank of the Tūnghabhārā in Tekkala kōṭa-dēṣa to (with epithets as given in the previous records Nos. 22 and 23) Surēndra yatindra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmītra-tīrtha. The engraver was Viraṇa’s son Manganāchārya. After five usual final verses the record closes with the signature sṛi Virūpākṣha.

Rāma-Rāja of the grant was the Ārāviḍu chief and grandfather of the Rāma-Rāja who died in the battle of Tālichōta in 1565 A.D. and also the great-grandfather of Sri-ranga-Rāya I. It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vījayanagar. In fact many of the laudatory verses found in the Vījayanagar grants are repeated here in connection with the chief.

The date of the record Ś 1435 Srimukha sam. Rāma-Navami day, corresponds to Tuesday, 15th April 1613 A.D.
Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size 11 1/4" × 8 1/4".

0 and 10

1. ఆంధ్రాప్రదేశ్ మైదానం కేంద్రం.
2. ఇది తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
3. మార్గం సంహితలు తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
4. అంధ్ర రాష్ట్రం తెలుగు రాజవంశానికి సేకరించబడింది.
5. అంధ్ర రాష్ట్రం తెలుగు రాజవంశానికి సేకరించబడింది.
6. హాపింటా ఫిలిప్పిన్స్‌ తెలుగు రాజవంశానికి సేకరించబడింది.
7. కేవలం తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
8. తెలుగు రాష్ట్రం తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
9. కర్నుసం రాజ కలసం తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
10. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
11. కర్నుసం రాజ కలసం తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
12. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
13. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
14. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
15. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
16. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
17. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
18. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
19. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
20. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
21. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
22. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
23. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
24. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
25. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
26. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
27. తరువాత తెలుగు మానవ రాజవంశానికి సేకరించబడింది.
(कङ्गङा)

28. श्री रामनाथमाणिने २९. वृक्षगंगामत्रिविलय विचित्रमन्त्र रविजय विद्वान् तिथि संदेश अर्जिताः परमारारोत्वाते

29. क्तिकपत्मकस्थलीते ३०. दण्डविधिमार्गिणी रविजय विद्वान् तिथि संदेश अर्जिताः परमारारोत्वाते

30. तदनंतरते ३१. दण्डविधिमार्गिणी रविजय विद्वान् तिथि संदेश अर्जिताः परमारारोत्वाते

31. धर्मात्मोऽनुसारे धर्मात्माय धर्मात्मा धर्मात्मा धर्मात्मा धर्मात्मा धर्मात्मा

32. चतुर्वेदवाचार ३१. श्री श्री

श्री विरघास्
Transliteration.

III-A—
1. sri Rāmanavamidinē 25 dakshinadvāri Vijaya Vithalasya sthitē mathē Rāmā-
2. bhistēka-smayē Rāmaviṭhala saṅnumidhau 26 śrimat paraṁ hamsākhyā pariśvādīsatā—
3. jushām1 padavākya pramāṇābdhi pārīṇānām niraṁkuśam 27 śrimad Vaish-
4. nava Siddhā-
5. mta samsthāpana-garīyasam1 Rāmachaandra padāmbhōja pūjakānām mudā sa-
6. dā 28 śri Jitāmitra tūrthārya pānī-pamkaja jainānām1 sarvataṁṭra svatāntra
7. sri Raghunandana yōginām 29 nijāṁteśasine Madhya Siddhāmptārthō-
8. padē—
9. śīne1 Vēda-Vēdāmga tatvārtha vēdīne jitaṁvidīne 30 aśeṣha tūrthā samchāra pavitri-
10. kṛita chētasē1 vidvat kumuda samdōha kaumudi priya baṅdhavē 31 rājādhi rā-
11. ja kōṭira kōṅkūṭārtchitaṅghrayē śri Śuremdra yatīmdīya bhaktā-
12. bhūṣṭha-pradāyinē 32 mahē nityānma dānārtho Śrīraḥmandaḍrāchanāya clm
13. Tungahadrāttarē tirē śri Lakṣhamisvāra dēsaṇām 33 Thōjali nāmaṁ ghrāṇaṁ sarva
14. sampat samriddhidam1 Basavāpatiṇyē pi Mallūrāprapdha sthitam 34 dēśē śri Tu-
15. ngahadrāyāḥ dakshīnaṁ tārāṃsāritam1 Kaṃmāraṅkte nāmaṁ ghrāṇa-
16. matyānta
17. samdārat 35 Kumudvati nadi tirē śri Raṭṭēhallī dēsaṇām ghrāmaṁ chha Chikka Mo-
18. raṭi nāmaṁ ghrāna chikka sādhya jālānvītam 37 akshīnagāmī samyuktam ṇahu
19. bhūgyam sabhūruham1 vapū-kūpā tātākādyai ghrārāmaśccha samyutam1
20. sādhyasvaśīn yam bhūgyagoyēyam vinīmayōchitaṁ dānārtho dharmā
21. vikritī
ta pu-
22. yōgyabhūgya samanvītam 39 partah prayutahi suīdhaṁ purāhi-
23. nāgaṁi1 Vinutāir vividhair sruata pathkair vibudhair yutaṁ 40 śri Rāma
24. rāja bhūpāḷo mānaṇīyō manasvinām 1 sahiranyodakām dharāpū
25. rvakṣaṁ dattavān mudā 41 śri Rāma rāja bhūpāḷa sāsanāt Virāṅgaṁ-
26. jah kūnālo Mangaṅnachiṅyō vyallikhat tāmra sāsanām 42 dānappāla-
27. mayōr madhyē dānāḍhchṛṣṭyōnupālanam 1 dānāt svargam avānpo-
28. ti pālanād aṣhayutam padām 48 svadattā dvigunaṁ puyām paraddattā-
29. nupālanam1 paraddattāpaṭḥārēṇa svadattām nishphalam bhavēt 44 svadattā
ta
30. m pradattām va yōharēta vasumdhārām1 shashṭhiravāla sañcaraṁ

III-B—
28. vishtēyām jayate krimih 45 aikaiva bhagini lōkē sarvēṣhām eva
The present inscription is incomplete, only the last plate measuring 11\(\frac{1}{4}\)" × 8\(\frac{1}{4}\)" being available. This record also, like the previous one, belongs to the reign of the Aravidu chief Rama-Raja, grandfather of the Rama-Raja who died in the battle of Tālikōta.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatindra on the Śrīrāma-Navami day in the presence of the god Rama-Vithala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijaya-Vithala, for the daily distribution of food in the matt and for the worship of the god Rāmacandra. The villages granted were Tolali on the northern bank of the Tungabhadra in Lakshmīśvara-dēsa, Kammārakaṭte on the southern bank of the same river below Mallūru in Basavāpāṭa-dēsa and Chikka-Morāḷi on the bank of Kumudvati in Raṭṭahalli. The concluding portion is identical with that of the previous inscription. The engraver was the same individual. Regarding the date only the Śrī Rāma-Navami day is mentioned; the other details are not available.

25

Sixth copper plate record in the same matt. [Plate XIII].

Nāgari characters and Sanskrit language. 3 plates with ring and seal.

Size 10\(\frac{1}{4}\)" × 7\(\frac{1}{4}\".

(1) Śrī Śrī Sūryānātha Śivaśāntakasāhasādha Śrīrāma-Balabhadra

(2) Śrī Śrī Sūryānātha Śivaśāntakasāhasādha Śrīrāma-Balabhadra

(3) Śrī Śrī Sūryānātha Śivaśāntakasāhasādha Śrīrāma-Balabhadra

(4) Śrī Śrī Sūryānātha Śivaśāntakasāhasādha Śrīrāma-Balabhadra

(5) Śrī Śrī Sūryānātha Śivaśāntakasāhasādha Śrīrāma-Balabhadra

(6) Śrī Śrī Sūryānātha Śivaśāntakasāhasādha Śrīrāma-Balabhadra
7. ಸುಮಾರಾದ ಹಾಗೂ ಗೋಲ್ಭರೂಪದ ಸುತ್ತಲು ಅನುಮೋದನೆಯನ್ನು ಸಲಲ್ಲಿಸಿದರೆ
8. ದೇವಾಳಯ ಸುಮಾರಾದ ವಿಶೇಷವಾಗಿ ನೋಡಿ ಹಾಗೂ ಸಮಯದಲ್ಲಿ ಸಮ್ಮಾನಿಸಲು ಸಲಲ್ಲಿಸಿದರೆ
9. ಸಂಪರ್ಕದಲ್ಲಿ ದೊರೆಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿ ನೇತೃತ್ವದಲ್ಲಿ ಸಲಲ್ಲಿಸಿದರೆ
10. ಸಂಪರ್ಕದಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿ ನೇತೃತ್ವದಲ್ಲಿಸಿದರೆ
11. ತಮ್ಮ ಸಹಾಯದ ಪ್ರಮುಖತೆಯಲ್ಲಿ ಸೂಚಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿ ನೇತೃತ್ವದಲ್ಲಿಸಿದರೆ
12. ಹೆಚ್ಚಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
13. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
14. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
15. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
16. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
17. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
18. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
19. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
20. ಸಹಾಯ ನೇರವಾಗಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
21. ಸಹಾಯನಾಭಗಾಯಿ ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
22. ತಮ್ಮ ಸಹಾಯದ ಪ್ರಮುಖತೆಯಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
23. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
24. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
25. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
26. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
27. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
28. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
29. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
30. ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ ಅವರನ್ನು ಸಹಾಯಿಸಿದರೆ
(ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹ)
31. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
32. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
33. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
34. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
35. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
36. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
37. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
38. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
39. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
40. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
41. ಪ್ರತಿ ಸ್ಥಾನದ ಸ್ನೇಹವನ್ನು ಸಹಾಯ ಸ್ಮರಣ ಮೇಲೆ ನೇಮಿಸಿದರೆ
I-B

1. ಶ್ರೀಮಾತಿಯೇಶವಾಳಾರಾಂಟಿ
2. ಅಲ್ಲೋರಿಕೆಯ ಹಿಂದುಕಾಲದ ಪ್ರಸ್ತುತತಮಲಾಪಣಿಗಳು
3. ಸಾಮಾನ್ಯತಂತ್ರ
4. ದೇವಾಲಯದ ಪಡೆದಾರಾದ ಪ್ರತಿಭೆ
5. ಹಿಂದು ಹರಿಯುತಿಕೀಲಿಗಳು
6. ಹಿಂದುರೂಪಗಳು
7. ಹಿಂದುಸ್ಥಾಪನೆಯ ಪದ್ಧತಿಗಳು
8. ಹಿಂದುದಾಸಿಗಳು
9. ಹಿಂದುಸ್ಥಾಪನೆಯ ಪದ್ಧತಿಗಳು
10. ಹಿಂದುಸ್ಥಾಪನೆಯ ಪದ್ಧತಿಗಳು
11. ಹಿಂದುಸ್ಥಾಪನೆಯ ಪದ್ಧತಿಗಳು
12. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
13. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
14. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
15. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
16. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
17. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
18. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
19. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
20. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
21. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
22. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
23. ಹಿಂದುವಿದಾರ್ಥಿಗಳು
II-A

32. पं दीन दास। सलभुपुप्पियांकन संकल्पंदीनं तयासुर वि
33. निम्नमेतुरुज्जाताशिन्ह हृदरथिथित्रथानकलसम्पीयम्। वै नमः।
34. परिवर्तितीरं हरकर्तव्यतु वेगपटे निःस्मिलावरय अतिशीर्षी
35. तरो तुग्गत्व मुखदुर्बलश्रृंग हि जातुजागसुराः।
36. अवधारितधरीधरणेऽनुभवन्वस्त्रवत्स्यस्मात्तुगुप्तः
37. ते: सरस्वतिश्रुतक्षकलिखित। तिलकदाराय नात्रसकर्तव्यं
38. स्वनिःप्राणिस्वरुपतियसांस्थाने किः निःस्मितव्यस्कृ
39. विलालिकांशहिन्यसरसांस्थानिष्ठायस्मेपिनिष्ठवत्य प्रजानः।
40. अथवानार्मायिकायोक्तमानं देवीन्दुर्गावत्तमायिनं। चिहरा
41. जनश्रृंपिरोधकावशिमात्सांंतः सांजनायकप्रयोगोः। चेष्रादा
42. मार्गः केषाण्महावेशजुक्तिविग्रहणमाजास्वयमविदः। विचमनांत
43. स्ताक्त इति वर्हिष्ठतत्तसु मूर्खस्मुक्तादारामबहितश्वरत्व तक्षिपुष्टविचिन्त
44. युगेन। गांव वैषय तिरंगनेथः यविश्वासांशंतविनवः
45. सिलारं यथाभूमध्यमीः। अवस्वतव: श्रीदेहराधास्ववे सुभूषातः
46. राजे चाविणीनाओ रजनामकर्मकः। तुमामितमवर्तमानं पवर्ती
47. अद्वहेषां व कुण्डां तु मधुराधाराधितिविशिष्टेयनममं विक्राणि
48. रंगमं तीर्थार्थानितिसमवहलवये:। श्रीरंगसरस्वतिः। वा
49. योगस्वितिसन्तुकृमिवतं: पदातिप्रक्षयोधि शालानुमां प
50. राणबपुनतस्तत्त्तीर्थः चूळः सलिमार्गनिकायमवभव्याम
51. द्वृश्यालोमाण्यः। बुझायुवावदितविपणितता नौ तस्तिः
52. तोऽरव वे त्यास्वस्यत्तेरुपकितं किष्किदाक्तत्य तिः
53. महातानामुम महामुनें कौशिकानिष्ठायानामवेशवै
54. पापायथ्युजत्वपवाराधिकार्यान्यस्यपारिर्घ्यः। पदार्थपालिके
55. राजाधिकृतेऽनुभयो धारीवर्तमाहः। मूर्खायाः
56. दृष्टिः। पराजम्यकः। भाषापीतिसन्तुकृमिवह इति
57. विश्वसः। हृद्वारपरस्यनसु दृश्यालोमादेण। इति
58. विद्यार्थित्वा नित्य महिमाः। कौशेत वै तत्तति
59. कर्जारात्ति पार्थवेः। वैविद्यालघवंतमित्वापिणि

II-B

60. द्। द्रश्यास्मिमी जिता दृष्टिन वैश्रवंशः श्रुप्तिरस्य मीरादा
61. व्यापकमीपिताः। नागाधिकर्ममामन्यते राजनां प्रजानां वर्तिः
62. समलोकः वर्षेत भविष्योः। अध्याया भूषायतांगुणान्यं तु शकाहु
63. त्यसे। शुमहंकारेः मातिष्ठेः भवेयवासे। वणणपक्षे चनुंदेश्या द्रिष्टराज्यां महातिथिः

64. निवी। तांगुदलवर्धेकाठुंड संवृत्ताठ्यांतः। द्रामकाठ्याः

65. देव परिावनायमेत्ता। अक्षेत्यकिमेवंवदत्तितंकवाचतेः

66. ले। नरहंकर्विविता सिर्यं छोक के

67. टैप्पे। वारिकवाणमहाय विष्णुवत्वत्वाध्रेण।

68. विस्तापिनकितंवेदक्षेत्रलालिन्यः। वलितेहस्ति

69. नवव्या विवाह्यं मुल्लादुः। कुर्होश्योहुंकर्वेसाः

70. तम्मूङ्वापितमालिन्यं। बोहुड़कृष्णिः विश्वातः

71. मात्माचीदिवशुपुरिः। कुर्हवाड़ेवलिकोऽथायी

72. माताकृष्णिःसिन्धुं। वस्मापुर्वकेौऽः षेषाणुका

73. च पाकुमं। द्वागुरुसिर्वाहरणकाहानायाः।

74. रामयेलिपि सिवांमालकाहुरतकरिः। पुग्यथातः

75. क्यांत ग्राम कौरकेरांतभ्यं। सर्वमात्र चनुंदेश्यांसंगुः क च

76. मेंत:। निर्धप्रस्यारणस्मिताक्षरायंक्षरितिः। आयात्तेव

77. द्विवरुणाः तपस्तस्मिताधिकं। वरीङ्गिताक्षरेः वथर्वेमध्यम

78. संदुः। शिखररूधिक्षेत्रसंभोज्यं क्राञ्चुमं वारकं

79. वारिः। विक्ष्याप्रयाघातैः। वैवर्याठात्तकेऽवैविश्वस्तुपुरस्तेः

80. सहिताद्वैतस्यावतौल्ैः। शास्त्राहुपारेः। कामक्षोऽहस्तयाः

81. महामायामहारामायामीतिः। सहितायपयायाराः

82. पृथ्विकेतेवर्यायाः।

III-A—

83. तिष्ठे। सक्तमहीवरितितिमहरायस्य वहुवर्यायस्य। श्रास्त्रमति

84. वल्लसनस्तस्कराहरायस्य याप्तानः। मुखुमवित्तोऽवस्तुमाः

85. वी तिष्ठहरिरामहीवरितिमहासनम्। अवयुदवुण्यं व्यन्तमहिष्ठास

86. रसरेष्म संवासितपमः। तिष्ठहरिरामहीवरितिमहासनाः

87. शास्त्रान्वितं। व्यवस्त्रितम्यूनुसुविन्दितकवल्लसनवरितिमहासनाः

88. द्वागुरुसिर्वाहरणकाहानाः। द्वागुरुसिर्वाहरणकाहानाः।

89. लगस्रास्यात्ते। लगस्रास्यात्ते। लगस्रास्यात्ते।

90. प्रहरीपालिक्षेत्रादिकंकवाचतेः। स्त्रेमात्ता। कामक्षोऽहस्तयाः

91. वाचुहराः। परिष्ठ्वेर्मरहणाय बिधृष्यां जायन्ते किमि: परे

92. वर्धिमन्निःसेवे सवेगवेश समुज्जः। न सोमव्या नकरसः

93. भिन्नस्ता वाचुहराः। सामायोः धम्मस्तुण्याः का

94. वर्धिमन्निःसेवे सवेगवेश समुज्जः। न सोमव्या नकरसः

95. द्वागुरुसिर्वाहरणकाहानाः। चतुरमाहूः।

Transliteration.

I-B—

1. śrī Ganādhipatayē namah | naman-tuṅga śiras-chumbi-chaṁḍra-chaṁara-chaṁravē
2. traīlokya nagarārāṃbhāṁ mūla stambhāya Sambhavē | avyād-avyāja-kāruṇya su-
3. labhah Kalabhânamah' vârin Gauripatrér anka paryâmko yasya sasyate
pâyân Mâyâvarâ
d
4. hóyam avani-nalinım balât siṃdhôr-uddharatô yasya āmshtrâ tat kamda-
tâm dadhu' asti śri
5. hêtur abâjanaâm Harar-iddakshinam ikshnam Môkshâ-Lakshmit vilâsaika-muku-
rô nidhi râjasâm l
6. yas svavamśa bhuvâm râjñam yaśô-viddhi chikirshâyâ l muhur-abhyâsas
kâkshva râjîo vardhayatê ka-
lân l niśamśeṣi-sikhâ-garbâh-labdhê yênâtma-têjasâl abja bapîdha layâd ásid
aliṣândâl
7. vimôkshânamâ l tatôjani manishâyâ sakala dharma marma spasâ mahïpatâ
sikhidāmâ
8. r Manur-iti pratatah kshitaul yadânana vidhûditâm iha nipîya nîtîm sudhâm-
abhamgu-
rataram bhavatyaikhilam angam urvibhujam tadiya vamśaika-manis-tatô-
bhôt Ikshvâkurimdhâ-
na gunô nipîpendâm l yô maṇḍalâdhisvâras hâra valyâm maddhyâ yaya
nâyakatâm mahimâ l
12. jajñîśya vamśe jagatiśvâranmśâh Kâkushthâ nâmâ kamitâ dharañyâh yadvâ-
hanâtvâ na ya-
yau ranâgrê Vrishabhâdhânâm vibudhâdhinâthâh Raghu-iti rajanikarô
yathâbdvâ a-
vanbhalir-abhûd amushyavamsât l vighâtita parâchakra drishṭavirayiâh
kuvâlayâm ulla-
îstâm guṇairadaiyâh l ásit pratâpa-ndhir-asya kulapradîpah kîrttyadbhuto
Dasaratâ
16. kshitiipâlavaryâh l yasyajvalaj-jagati dhâma yathâ tathâsân netânidadatyâ
sudrisâmâ
17. cha niranjariâni jâtâs-tasya maḥâvâmēdha su kriṭâs-chëhâstrât
pumartthâ yathâ chatvâraṁ-tana-
yâs tathâsishu cha gunair jyâyân samâyânidhim l jîtvâ Râvanam ahâvê tri-
jagatâm Râmâyam a-
môdânas Śîtâ [râ] jyâramê samêtya vavridhê Sâkêta bhadrâsanâ l Râgha-
vêna Râvi [vam| sa kêtâ
20. nâ sthâpitê nipati saṁtattikramê l âvîrâsâm vâre dhurasëdhara Maṇḍarâ-
chāla bhujâ
21. maḥibhuja kh têshâm vamśe Tippamâjânir âsil-Lakshnisâl Lakshabhûpâla-
varyâh l samgrô-
mâgrê yaṣ-çëhharâsârapâtës-sâmîm nînye saurya bahani ripûnâm asmâd
âsēsa bhuvanâvanâ
23. vârîjâkshâs-chëhërëmgarârâja vadajâyata Siṃgarâjâh dhanyâ gunēna
dharañi valayaikâ r-
24. tnam Chemnâmbika Ratiravajâi tasya dévî l samastâm atha tatsutas
sakala râjâ bhûpâ-
25. lakô bhujêna jagatiôharam Bhujagarâja bhâsâvahan Himâmśuriva
26. Röhinnîm hridayaharîni sadgunair amôdata sadharminîm aîm avâ-
27. pâ Tippambikâm l yasya viśrânanagunam labdhukâmâs-suradrûmah l
28. tapasyati jâtavantâ Suparva taṭînîtate l tatas sajîtvâ dharañi-
29. m aśēsha samëdhitë-srîs-Salakakshîtimdraha l dhîrau kumârâu Peda-
Tippma-
30. bhûpa Râmpâdhipakhya labhâtêmsa tasyâm l vadânya tilakâm mahîva-
31. laya sārvabhaumam gumair vinntam anitau jasam vijita vidvi-
32. shan līlaya  sa labdhuniga manḍanam sakala vidvadānam manḍanam tayā saha vi-
33. nirmane tadantu Ramganāthārechhema Hari rathu Tippamā Salaka bhūva-
34. rayōr anayōh
35. paricharanaīr itah prakata divyataunaḥ avapanē Tirumala Dēvarāya iti dhūm-
36. tarō yuvāyōrij-jayatu sutō madamsa iti jātu jagāda mudā 〫
37. atha Muraripōramśobamsē Rāvē-ravatīrnavaś sa Salakānpipa-
38. tēhi punyais-śāmmrāya lakshaṇa-lakshitaḥ 〫 Tirunabhārayah kēyūraya-
39. n sakalāṃ mahām Vijayanaagarādhīsa simhāsānē vilasatyaśau 〫
40. viṅkhyāta viṅkrānti nayasya yasā paṭṭābhishēkē niyatan prajānām 〫
41. anamdaś par-abhishchayanamā deśipadaṃ darasayate dharitri 〫 virā-
42. jate yasya virōdhē-kāminī stanāntarē sāmūna bāṣhpadhūraṇī 〫 pravēśa
43. mārgah kila patravali vijrimbohē vikrama jātavedasah 〫 chitram nāṁta-
44. stārāla iti yad vidurtaś satrubhubhūrin muktāhārō bhavati yadayaś tadvichitraṃ
45. gunēṃ 〫 gāthām baṃdhō naparirabhate yacheha kamṭhaṃ priyāyas trāsam dattē yadapi
46. nitarām yasya bhūpāla maulē 〫 avāpta satvah śrī hēturdhāras sarvabhū-
47. bhritām
48. rājatē vāhini nāthō mānānāmakarascha yah 〫 turīgam eva dayāṃ padāmbu-
49. ja-yugam sōnāmchā krishṇāṃ tanum raktanilāsitāṃ Trivēṇinamghām
50. vikshām gi
51. raṃ Narāmadāṃ 〫 tirthānītī samāvahatyavayavaḥ Śrī Ramgaśāyī vibhuh prā-
52. yō yasya viśēsha-bhukti-muditah paṭṭābhishēka śriyē 〫 sākhāpushpa pr-
53. rāga aisha napumā tatsaurya dhūllibharas-simḥānāṃ munēdyam ēva natha-
54. jāśhvēdāravō bhairavāv 〫 ārimgārrādopalā svayaṃ nipatitaḥ nō yamita nā
55. lōdarūd ityāsvasayate darashu elakitaṃ yad vairikāmpatīnām
56. mahānti dānāni mahābhūjēnā kirttē nidānāni kṛitaṃ yēna aś-
57. shayē yathō sampkhyatayā cha pārēcē parājitēśhōdēsa pārthivēndrēḥ
58. rājādhirājas tējasī śrī raja paramēśvarēḥ 〫 mūrurvedyām ganām
59. dāmikā paraśāja bhayamkarah 〫 bhāṣhāṭhlaṃghī bhūpāla bhujanḡma iti
60. viśṛtah 〫 Hippurāya suratrāṇō dushta sārdūla mardanah 〫 itvādi
61. birudara-vamditatyanītyam abhishtūtah 〫 Kāmbhōja-Bhōja-Kālīmga
62. Narahātādi pārthivaiḥ 〫 Sauvidallapadyām prāptais-samdarsita nripōpe-
63. 〫
64. dhah 〫 Daśamukham iva jītvā darppitam vairivargaṃ Raghupatir iva
Sitāṃ Rā-
65. yā-Lakshmīnupētah 〫 nayanidhirakhilaṃam ramjakoyam prajānām vara-Tī
66. rumala räyō vardhati bhadrāpiṁṭī 〫 abdhyaṃ-āmnāyasitātpṣu ganīte
Śakava-
67. tsaśē 〫 Subhakrid vatsarē māsi Māghē Bhārgava-vāsarē 〫 krishṇa pakshē
caturdasyāṃ Sivarātryāṃ mahātithau 〫 Tunga-Bhandrā nadītūrō śrī
Viśupāksha sam-
68. nidhau 〫 jambumadā divyakōdanda Jambunātha prabhāvataḥ 〫 prāptakā-
latrayō.
The plates on which the present record is engraved are three in number, each measuring 101" by 74", the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a
circular seal 1½" in diameter. The seal bears in relief a boar turned to the right. The writing is in Nāgari characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Gaṇāḍhipati and invocation of Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu in separate verses, the record gives the genealogy of Tīrūnālārāya thus:—The sun; his son was king Manu, by learning whose nīti kings became invincible; in his race arose Iśāvakī in whose line was born Kauṇḍinya, by becoming whose vehicle Indra acquired the name Viṣṇu; in his race arose Rāghu in whose line was born Daśaratha; to him were born four sons, the eldest of whom, Rāma, having conquered Rāvāna, was happily seated on the throne at Śaketa along with Siṭā and the goddess of sovereignty; in the line established by Rāma arose many kings, one of whose descendants was Lakkahabhpūpa, husband of Tīpamā; his son was Siṅgṛāja, husband of Chemāmbikā; his son, was Sālaka-Rāja, husband of Tīpamā; he had two sons Peda-Timma and Ranga; but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Rāgāţāna along with his wife and obtained a son by name Tīrūnāḷā-Rāya by the grace of the god. Then follow five fine verses in praise of Tīrūnāḷā-Rāya. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, Sura-trāna of the Hindu kings, Tīrūnāḷā-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvāna, acquired Siṭā, and who had the Kāmbhoja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Subhākrit corresponding to the Śaka year reckoned by the oceans, the angas, the Vedas and the moon (1464), which was the Sivarātrī day, in the presence of the god Viṣṇupāksha on the bank of the Tungabhadrā, granted, with all the usual rights, the village Komракere, situated in Kurugōdu-sīme of Mūḍa-nāḍu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunāṭha, great devotee of Śiva, proficient in the Viṣṇaśaivāgama, conqueror of the inner enemies, Emmebasavendra. The boundaries of the village granted are thus given: to the west Bōrahāḷī, to the north Kurubūr and Bōrahāḷī, to the east Basavāpura and Darvūru and to the south Hāgalāra, Sīndāre and Gaṇakēḷāḷu. The composer was Sabhāpati-svayambhū and the engraver Viṣṇu’s son Viṣṇupākṣa. The record closes with five usual final verses and the signature śrī Viṣṇupāksha in Kammaṭa characters.

There is a mahāmāndalēśvara Sālaka-Rāja-Chikka-Tīrūnāḷāyadēśa-mahārāja mentioned in a record of 1533 during Ahyuta-Rāya’s reign (Sowell’s Antiquities II, 118) and a mahāmāndalēśvara Sālaka-Rāja-Chikka-Tīrūnāḷā-Rājayya along with his son Srīranga-Rājayya in E.C. X, Mālūr 41 of 1578. The donor in the present record is evidently identical with these. Emmebasava is a well-known Viṣṇaśaiva teacher who has written a Kālajīnā or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunāṭha mentioned in connection with Emmebasava is the god of that name on the Jambunāṭhakopaṇḍa to the south-east of Hospet. The guru probably had his māṭha on this hill. It is not known how these plates, which record a grant to a Viṣṇaśaiva teacher, came into the possession of the Rāghavavendravāmi māṭha at Naṇjungūḍ.

The details of the date, viś, s 1464 Subhākrit sam. Māgha krishṇa 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A.D.
Seventh copper plate record in the same matt.

Telugu characters and Sanskrit language.

Two plates: Size 104" × 81".

(Translation of the record)

1. [Text in Telugu]
2. [Text in Telugu]
3. [Text in Telugu]
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5. [Text in Telugu]
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(ಪಾಠ್ಯಾಧಾರ  ಸೂತ್ರಗಳು)

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[Page 114]
(203) ಸರಿಸುಮಾರಿ ೧೦೦೦ರಾಂಕ)

72. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
73. ಮೂಲಪದಾರ್ಥಾಪನದ ಪ್ರಾರಂಭ
74. ಅನುದಿಪ್ರೇಯ ಸ್ವತಂತ್ರತೆಯ ಪ್ರಾರಂಭ
75. ಮೂಲಪದಾರ್ಥಾಪನದ ಪ್ರಾರಂಭ
76. ಅನುದಿಪ್ರೇಯ ಸ್ವತಂತ್ರತೆಯ ಪ್ರಾರಂಭ
77. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
78. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ

(ಡಾಂ ಜೋಸ್ ರಾಜಕೃಷ್ಣ)

79. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
80. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
81. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
82. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
83. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
84. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
85. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
86. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ
87. ಕನ್ನಡದ ಸಾಹಿತ್ಯ ಪರಿಸರದ ಪ್ರಾರಂಭ

I-A

1. ಕೆಲವು ಕನ್ನಡವಾಗಿ ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
2. ಕೆಲವು ಕನ್ನಡವಾಗಿ ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
3. ಕೆಲವು ಕನ್ನಡವಾಗಿ ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
4. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
5. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
6. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
7. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
8. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
9. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
10. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
11. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
12. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
13. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
14. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
15. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
16. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
17. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
18. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
19. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
20. ಕೆಲವು ಕೆಲವು ವಾರಣವಾದ ರೆಕೆಯು. ವೈಯಕ್ತ.
I B—

27. पाण्य संज्ञानः कुमारस्वामः || २४ || साधारणतः सुप्राप्ते
28. रामराजश्च विशेषः || प्रश्नाद्विधिः प्रश्नाद्विधिः
29. राजसंस्थलः || २५ || आस्तोद्विकाराण भूमिभवान् चक्रे
30. चेतनेऽथ || रामराजाश्च विश्वाम् तंत्रादृशः महाम
31. ना: || २६ || नवासुसकारुपाजा राजस्य चम्मन पालयन् || २७ || पितृम्
32. व्याप्तम् || रामराजाश्च विनाशराजः वेष्विष्णुः श्रो
33. विवेज्यः विष्णुप्राप्यकुंदः || २८ || कस्मार्गः
34. राजस्य बुद्धः || आत्मान् सुभवस्तमः || वेदात्मा: द्व
35. स्पष्टे विज्ञायनः यथिविचारः || २९ || तत्तत्त्वाविद्यावः
36. प्राप्या संगीताशिवायार्यः || शैववैकाससंसाध्यः
37. रीतिविधिवदेशितः || ३० || सर्वअत्यधिकायः
38. संस्कारायंयेः स्वतःस्वाधः || तस्मात् विश्वासप्रसौधः
39. नाकाशिकासतंम|| ३१ || गर्भाशिकासतंम|| तवान
40. शुद्धदुः || विक्रमादिप्ति कार्तिकाः तुम्बोन्म म
41. हस्यम्यः || ३२ || चन्द्रवेणास्तम्ये विवेज्ञायाराजिते
42. कवेतक्रियायिकासुमस्तुकः || ३३ || दीपमयः
43. रामसक्कवियावहुः || ३४ || तदन्त्वादिकायः पवित्र: प्र
44. दामार्कवियावहुः || ३५ || श्रीमृद्रवः
45. दित्यां यथार्थायात्माः || ३६ || श्रीमृद्रवः
46. महायद्विकारः मुद्दतंम || ३७ || रघुनन्दनविभागः
48. श्री सुभवन्न्वाय तपस्विना: || निम्नां ने वस्तिस्विनमक्षि
49. जान्ताःप्रेमिशिः || ३८ || विज्ञायाराजिताः भा

II A—

50. यों वेदो समन्वितः || मन्त्रमिलावतार्वः
51. पूर्वार्थपुरोगमः || ३९ || तदन्त्वादिकायः
52. यह शीर्षक: रामतंस्कियः || प्राचीनस्वामिभूपालः
53. अवेकुंदात्मः || ४० || पूर्वार्थपुरोगमः रा
54. जान्ताः राज्यसुदहे || महायद्विकारिकावेशिः
55. नाडार्थस्थितः || ४१ || काफ़ुकुल संकिकं आङ्गम गृहुः
56. वेद विहारिकः || ४२ || पुरुषपूजितायात्मः ग्रामः
57. चतुर्द्वितियकः || ४३ || निष्ठिनिष्ठियात्मायात्मः साधः
58. तत्त्वितः || अश्रीमृद्रविवाहुः बुद्धोभः
59. सम्भूहः || ४४ || श्रीमृद्रविवाहुसंभोगायः
1. namas-tumga śirās-chumbi chandra chāmara chāravē | trailō-
2. kya nagarārāmbha mūla stamabhāya Śaṃbhāvē || 1 || Harē līlā
3. varāhāsya damśhirā damdas-sapātu-vah || Hēmādri kalaśa ya-
4. tra dhātri chhatra-sūryam-dadau || 2 || yaṃmāc-ḥarācaraṁ sarvaṁ na
blu-
5. tam jagadānjasā || yatō Gaṅgā jagannatā saṃbhūtā lō-
6. kapāvīni || 3 || yadrajas saṃgataḥ kānta śilāsaḥ abhava-
7. n munēḥ yadgraṅghri gaṇanēnāvṛa Maṅtvān rājyamāpā cha ||
8. Bālīḥ pātāla saṃbrājyaṃ Śaṅkātō yēna sūdītah || ya-
9. daṃghriyaṃkō bhōgi-bhōge dṛṣyateḍyāpi suṃdaraṁ || 5 || taṃmās vāhha-
10. m abhavad varnas-turlyavah dharmac-samkṣulah # sadāchāra ratā-
11. s-tatra dvījasēvāpurāṇyavah # 6 bhūpālāh khālu samjā-
12. tāh śauryādaryā guṇānvīta vīnītaḥ śikshītāḥ śaṃ-
13. tāh tāmtrajñānēdikārīnāh # 7 advargē Dēvarājāh khyāh bā-
14. hu bāhuḥpamkramah # 8 amātyah rāṣṭra rājasya bāhūva ri-
15. pumardanāh # 8 Pratāpā-Rudra-mattēbhā patiṁ jītvāya aha-
16. vē # ākramya-Udaya śilākhyam durgām Gajapātēh priyam # 9 #
17. tat tādīrī vigjāyanū prūpya rāṣṭra-rājasyā atōṣhāyat # śvēchāha-
18. trādīmam rājā chinham yastai pradaṭṭhavān # 10 # svaḥ kāmānīm
19. svatanah kāṁbītālākāh śvī Dēvarāja-tikā navānrajaśkhām #
20. kalyāṇiṁm Kāmalaṁbhā śvādīkāhīṁnāh Māṇgāmbikā muḍavahā-
21. d bhāmāna śīlām # 11 # tasyām tapōbhīr adhyair udabhūd yāsā-
22. svi śri Chīnma-Rājā nriyapatiṁ khālu Dēvarāja tu śri rāma rāja nri-
23. patēh kila Kāmbalaṁbhā jāmātur-āgraya-mahīmā sa bāhuṁ mām-
24. tri # 12 # jagad vikhyāta saurasya Chīnmaṁbhā Mahāpatēh # Brahmha-
25. nyah kirtimāṁ jēsthā jānī śvā ṣ Chāvapram yāyahak # 13 # advity-
26. yō dvitiyāśccha śhrīnām Chīnmaḥavaprabhū # maulī-ṛatnamah māhī-

I-B-

27. pānām samjātah kulanāyahak # 4 # sa Chīnmaṁ rājabhūpālo
28. Rāma-Rājājīyā bhrīṣām prachāndṣataṁ dordāyā khaṃṇātā-
29. rāṭi-māṇḍalāh # 15 # aṣṭor Drāvidān-bhūmi pālān chakrē
30. vāṣe svayam # Rāmarājājīyāvāyam Taṃjāpūratāṃ mahānā-
31. nāḥ # 16 # nīvāsah akarōd rājā rājyan dharmār paḷayam # tā-
32. taś Chāvappā-bhūpālāh rājyan chakrē sudhāṁmikāh # 17 # pitur ma-
33. triṁ yatra chakrē śhrīnām Chīnma Chāvapparāt # Vēdavidbhyaḥ śrō-
34. triyēbhyaḥ vidvādhyāyaśccha mūdāsādah # 18 # kṛtvāvāhā-
35. rān babuṣah prādāt sam mripasātānah # trāṭagayā Ṭva
36. spashṭam Vijayaṁdram yatīvārāḥ # 19 # Tātācāḥyō Vaiṣṇavā-
37. gryah sarva śāstra viṣārādah # Śaivādvaitaṁ sāṃprāyāh
38. śhrīman Appayādivikṣitah # 20 # yasvabhīyāṁ matam svam
39. svam sthāpayaṁtah sthitāsthayah # sa śri Chāvappabhūpālāḥ dā-
40. nācchhita suṇadrumah # 21 # gaitē Saka samprattēh nētra-bhāna-
41. sātēṃdunā # Vikramāśīhī Kārtikīyām Kumbhaghōna ma-
42. hā sthāle # 22 # chandōparāga samayē vidvajana virājītē #
43. Kavēra-kanyā vimalanto dāna samulpakāh # 23 # śrīmat pa-
44. ramahamsāhīya parivrāḍistātājushām # padāvāya pra-
45. māṇābīḥ pārīṇānāṁ niraṃkūsāṁ # 24 # śrīmad Vaiṣṇava
46. siddhānta sthāpānācāryatajushāṁ # Rāmacandrid-śrāpā-
47. bhūja-pūjakaṁpad mūdā sadā # 25 # Raghunāṇḍama śīṣhya
48. śrī Śurēndrākhyā tapasvināṁ nijāntēvāsinē Madhva-si-
49. dhandēr̥thopaḍēśinē # 26 # Vijayaṁdram yatīvāraya bhā-

II-A-

50. ryā labdhihusamvanvīthāḥ maṇtrībhīr desātavajñāh
51. purūhitapuruṣāmaḥ # 27 # mañhe nityāṃnaddāna-
52. rthāṁ dīpārthāṁ Ramasannindhān # prāchita śvīya bhūpānāṁ
53. anēka-sukritāptyāḥ # 28 # putra paṭra prapaṇtrādī ra-
54. jānāṁ rājyaavrīddhayā # Māyūraḍeśe vikhyāte śrīra
55. naḍōr adha sthitam # 29 # Kokyūr samīnīkaṁ grāmatā Gemū-
56. rūmchā dvitiyakāṁ # Pallāṁ Raghūpa Kaṭlēchā yēvaṁ grāma
This and the following two inscriptions received from the same Râghavendrasvâmi matt of Nâjungâd relate to the Nâyakas of Tanjore. The present record registers a grant by Chavappa, the donor being Vijayêndra-yati. Chavappa has already been referred to in the inscription No. 23 when speaking of Vijayanagar king Śri Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½" by 81". The writing is in Telugu characters, the language being Sanskrit throughout. The date of the record is 1580 A.D. After invocation of Sambhu and the Bear incarnation of Vishnu the inscription gives the genealogy of Chavappa thus:—From the foot of Vishnu—from which the whole world, animate and inanimate, and the holy Gangâ, the mother of the world, arose; by contact with whose dust the rock was transformed into the sage's wife (Ahalyâ); by meditating on which Indra and Bali obtained sovereignty;
by which (the demon) Śakaṭa was destroyed; and whose beautiful mark is seen even now on the body of the cobra—sprung the fourth varṇa in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (dvijas) and entitled to a knowledge of the tantras. In that varṇa was born the valiant Dēva-Rāja who became the minister of Krishna-Rāja. He pleased Krishna-Rāja by his victory in battle over the Gajapati king Paṭāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Krishna-Rāja. He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāvida kings as far as Śētu and made Tanjāpuri his residence. He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father. We are then told that Chavappa was a great patron of learning. He bestowed several agrahāras on scholars, śrōtriyas and men versed in the Vedas. Like the three sacred fires, the lord of ascetics Vijayendra, the leader of the Vaishnavas, proficient in all the sāstras, Tatāchārya and the sole emperor of the Saivādvara, Appaṭa dikshita used to meet together at his court to establish the doctrines of their respective schools of philosophy. Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvēri at Kumbhaghona, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūrū, Gūllūrū, Palla and Raghupakāṭe, situated in Siraniḍu of Mayūra dēsa, to the expounder of the Madhya-siddhānta Vijayendra-yānīndra, disciple of the paramahamsa-parivrajakāchārya, padavāya pramāṇabdhi-pārīṇa, Vaishnava-siddhānta-sthaṇapāchārya, worshipper of the lotus feet of the god Rāmacandra, Surendra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the maṭha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (loka-sankhyā-padamita-danda), 28 vēlikas in Kokyūrū, 24 in Gūllūrū, and 11 in both Palla and Raghupakāṭe; total 63 vēlikas. As regards produce, no measure is given, but merely figures. For the first village 8,000, including the portion of the cultivator; for the second 8,000; for the third 1,250; and for the fourth 1,750. Total 20,000. The number of verses in the grant is given as 41. Here follow a carving of the boar and the chief’s signature—Śrī Rājagopāla. The engraver was Sabhāpati of Kumbhaghona, son of Kumbhalinga. The record closes with three usual final verses.

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijayendra, Tatāchārya and Appaṭa dikshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the the close of the 16th century. Vijayendra is said to have vanquished an Ayya at Kumbhakonam and to have taken possession of his maṭha. He wrote 104 works and died at Kumbhakonam. Tatāchārya may be identical with his namesake who is mentioned along with Śrī Rāngarāya I in a Melkōte inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkatapati Rāya I and to have anointed him to the throne (Report for 1910, para 101; and E.C. XII, Chiknāyanahanjali 39). We know from the works of Appaṭa dikshita that he enjoyed the patronage of several
rulers. He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapatirāya I; his commentary on the Yādavābhuyadaya at the instance of Chinna Timma, son of Timma-Rāja and grandson of Rāma-Rāja; and his Sivārka-
manidipikā at the instance of Chinna Bomma. The last was a ruler of Vēlūr during
the reign of Tirumala-Rāya I. His father was Chinna Vīra and his son Linga (Ep.
Ind. IV, 271). Chinna Timma was the elder brother of Pāpa-Timmayyadēvamahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bollavaram, Cuddapah District, during the reign of Sadāśiva-Rāya (Sewell's *Antiquities*, I, 124). He was the ruler of Chandragiri kingdom (see also *Annual Report of the Archeological Survey of India* for 1908-09, 301; *Lives of Telugu Poets*, 341). The present inscription adds to the list of his patrons Chavappa of Tanjore. This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol. II, Part IV, p. 499) and as making a grant in 1596 to one Dikshitar Ayyan (? Appayya-dikshitar) on p. 60 of the M. E. B. for 1905.

27

Eighth copper plate record in the same matt,
Telugu characters and Sanskrit language. Two plates.

Size 11'×8'.

(1) పాలనలోని ప్రధాన గుడి సాధనాం
(2) పాలనలోని ప్రధాన గుడి సాధనాం
(3) పాలనలోని ప్రధాన గుడి సాధనాం
(4) పాలనలోని ప్రధాన గుడి సాధనాం
(5) పాలనలోని ప్రధాన గుడి సాధనాం
(6) పాలనలోని ప్రధాన గుడి సాధనాం
(7) పాలనలోని ప్రధాన గుడి సాధనాం
(8) పాలనలోని ప్రధాన గుడి సాధనాం
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(10) పాలనలోని ప్రధాన గుడి సాధనాం
(11) పాలనలోని ప్రధాన గుడి సాధనాం
(12) పాలనలోని ప్రధాన గుడి సాధనాం
(13) పాలనలోని ప్రధాన గుడి సాధనాం
(14) పాలనలోని ప్రధాన గుడి సాధనాం
(15) పాలనలోని ప్రధాన గుడి సాధనాం
(16) పాలనలోని ప్రధాన గుడి సాధనాం
(17) పాలనలోని ప్రధాన గుడి సాధనాం
(18) పాలనలోని ప్రధాన గుడి సాధనాం
(19) పాలనలోని ప్రధాన గుడి సాధనాం
(20) పాలనలోని ప్రధాన గుడి సాధనాం
(21) పాలనలోని ప్రధాన గుడి సాధనాం
(1. ಕೇಂದ್ರ ವಿವರಣೆ)

22. ಮಂದಿ ಸಮಾನಾವಣಿಗೆಯನ್ನು ಹಾಗೂ ಈ ನಾಮಕ್ರಮದ ಸಾಮಾನ್ಯವಾಗಿ,
23. ಸುತ್ತು ಎಂದು ಹೇಳುತ್ತಾರೆ ನನ್ನದಾನಗೆ ಮಾತ್ರ, ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
24. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
25. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
26. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
27. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
28. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
29. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
30. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
31. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
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34. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
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43. ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.

(2. ಕೇಂದ್ರ ವಿವರಣೆ)

44.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
45.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
46.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
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51.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
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53.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
54.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
55.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
56.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
57.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
58.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
59.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
60.  ಸುತ್ತು ನಾಮಕರಣವನ್ನು ಹೊಂದಿಕೊಳ್ಳಲು ಪಡೆಯಲಾಗುತ್ತದೆ.
I-A
1. ನಮस್ತಂಗ ಶಿರುಧಂಬಿ ವಂದು
2. ವಾಮರಬರವೇ ಬೆಳ್ಳೇಕುಣ್ಯವಾರೇ
3. ಮೂಲಸ್ತಾವೆಯ ಶಂಭವೇ
4. ಲಾವರಾಹೇ ತಂಡಾವಳಿಸಾಂಪತ್ತು
5. ಹೆಮಾದ್ರಿಕವಾರೆ ಯತ್ನ ಧಾರಿಯಿದ್ವೆ
6. ಧಾರೆ IIಗಳಲ್ಲಿ ದೇವಸಾಧಾರಣರೇ
7. ಗಂಜಸಾಯ ಯತ್ನಾಂಗಾಂಗಾಂಬಾಯ ಸಂಬೂದು
8. ತಾತಕ್ಕುವೆಬಿದೆ
9. ಯತ್ನ ಸಂಗತ ಕಾಯಂ
10. ತಯಾರಾಸಿದ ಮೂಲಸರಿ: ದೇವಿಗಳಿಗೆ
11. ವ ಮಹತ್ತೆ ರಾಜಯ ಮಾಣೇ II II ಪ್ರತಿ: ಪತ್ತಾಳ ಸಂಬೂದು
12. ಬ್ರಾಜ್ಯಂ ಕಣ್ಣಕೋತ್ತಿಸತಾಯಿ: ಯದೇ ಪ್ರತಿ ಕೋಯಿ
13. ಯೋಜನೆ ದಿ ಯಾಗೆ ಶಂಖು: II II ತಯಾರಾಂಗಾಂಬಾಯ
14. ಬ್ರಾಜ್ಯಂ ದಿ ವ್ಯಾತಿತ್ವದ ಪತ್ತಾಳಂಗೆ
15. ಯೋಜನೆಯೇ ಗುಣಪಾಯಿತಾ: ಸಿಂಹಿತ: ಸಿಂಹಿತ: ಆಂತಾಂ
16. ತುಂಬಾನಂಧಿಕಾಂಬನ: II ತುಂಬಾನಂಧಿಕಾಂಬನ: ಪತ್ತಾಳ
17. ಬ್ರಾಜ್ಯಂ: IIಗಳಲ್ಲಿ ಕ್ಷತ್ರಾಗಾಂಬ: ಪತ್ತಾಳ
18. ಪುಲ್ಲಾಂ: II II ಪತ್ತಾಳಂಬೆಂದು ಮೂಲನೆ ವಿದ್ಯಾ ಯ ಆ
19. ಬ್ರಾಜ್ಯಂ: II II ಆನಂದ ಶಾಂತಿಯೇ ದೇವಿಗಳಿಗೆ: ಪತ್ತಾಳ II II
20. ತಾತ್ಕಾಲಿಕವಣೆ ಸಾರಿ ಹರಾಗಾಂಬ: ಪತ್ತಾಳ
21. ಸಾಮಾನ್ಯ ರಾಜಾಪಿಂದ ಪತ್ತಾಳ ಪತಕಾಂಬ: II: 10: II ಸಂ: ಕಾಣ

I-B
22. ಸರ್ಪಿ ಸಂಗತಿರಾಜ್ಯೇಂಬಿಯಿತಿ ಆರಾಧಣಾಂಬಿತಿಸಿಲೇಕಾರಿ

123
II-A
1. शंकरभ्रमण | 21 | आनंदवस्त्रुवते राम
2. नवम्याः हुजुयानमसः | 22 | रामाभिषेक
3. क समयो श्रीराम व्याससंविनयी || 22
4. ध्रुवपरमर्तालास्परंशविधि हता
5. ज्ञानम व पद्मावतमाणात्वात्सरीणा
6. नां निरंकुश || 23 | श्रीद्वाराध्विनिवात
7. स्वयमनवायतजुंगा | 23 | श्रावेणरावतेः
8. मोजुजा श्रीराम वायु | 23 | वशु
9. सत्यवर्ण श्रीराम वायुप्रवत्रस्विना
10. निरादे वायुस्मिन मयाविनादतापेन
11. विन || 23 | सर्वदीर्घन्वतरोवते विज
12. वृद्धायुपागिणे || मेट निरादावाति
13. धे रामचंद्रार्थनायच | 26 | तंत्राः
14. पुनर्जगतिः प्रामाणिधग्रंथि पिच || सर्वे
15. श्रीभीयम नवम्याः हुजुयानमसः || 27
16. कक्षकायसमाये कक्षासः
17. ठ मानत || वेदेयान्त समाकल्य

II-B
18. विभिन्नमांड्रतारकाः || 28 | मंत्रिनिषिद्य
19. नेष्टार्य सर्पसंविनये सर्प || 28
1. namas-tunga śīrā-chuṃbi chaṃdra
2. chāmara-chaṅravē ṭrai-lōkya nagarārambha
3. mūlā-stämbhāya Saṃbhavē 1 Harēr li-
4. la-Varāhasya daṃshṭrā daṃdas-sapātvah
5. Hēmāḍrī kalasā yatā dhātī chhṭra śrīyām da-
6. dhanē 2 yasmāc-chaṅracharē sarvaṃ saṃbhūtaṃ ja-
7. gadanjasā yatō Gāngā jagannātā saṃbhū-
8. tā lōkāpyī 3 yadrajah saṃgataḥ kāp-
9. tā śilasam-ahbhavan mūneh yadamghri gaṇanēnai-
10. va Maṛutvēn rājya-māpaka 4 Bāliḥ pātāla śār-
11. brāyāṃ Śakaṭō yēm sūlītah yadamghṛyāṃkō bhō-
12. gi-bhōgē dhṛṣyatāyāpi suṇḍarāḥ 5 tasmācchām-abha-
13. vad-varnas-turiyyah dharmā saṃkulaḥ sadēhṛaratās-tatrā
dvīn-jevā-parāyanāḥ 6 bhrūpābhāh khalu saṃjātāh
15. saurya-dārya-guṇānviṭīḥ vīṇitāḥ śīkṣhitāḥ śāmṭāh
16. tatraśānēdhi-kāriṇāḥ 7 tadvarē Dēvarājyaḥ bahu-bahu-parākrāmāḥ āmītyāḥ krishna-rājasya bahūva ri-
17. pūmaranāḥ 8 Pratōpa Rūdra māṭeḥhāpiṃ jītvāya ā-
havē ākramy-ndaya-śīlākhyaḥ durgām Gajapēṭhā prīyaṃ 9
tat-tādṛgviṃaḥ praṇya krishnārūṇaṃ atōshyaḥ 1 svēta-chha-
trādīmāṃ rāja-chṁhāṃ yasmai-praṇattavān śvaḥkā-

I-B

22. minēṃ svatānu kāṃṭebhir-ākhipantāṃ śrī Dēvarāja tilakō navānirājā-
23. kṣhip 1 kalānāmīṃ Kamalanābha ivābdhi kanyāṃ Maṅgāmbikā mudā-
vahad bahu
24. māna śīḷām 11 tasyāṃ tatpōbhār adhibhār udabhūd yāvāsvī śrī
Chinnārāja
25. nripatēḥ khalu Dēvarājāt śrī Rāmarāja nripaṭēḥ kila kṛṣṇa-ra-
ja-jāmāṭa ayag-śāmā sa bahuva manṭrī 12 jēga-
27. d vīkhyāta sauryasya Chinnārājamahipatēḥ bṛmāhāya kṛti-
mān chēśthaḥ jajē Chāvyāphanāyakaḥ 13 advityō dvīti-
29. yaśeṣa śrīmān Chinnaravprabhuḥ  | mauli ratnāṃ mahāpānāṃ sam-
30. jātah kulanāyakah  | 14 | sa Chinnarājabhupālo Rāma
31. rājājñayābhirāṃ  | prachandatara dūrdandā khaṃḍītā-  
32. rātī maṇḍalaḥ  | 15 | āstōḥ Drāvidān bhūmpālām
33. chakrē vaśēs vayaṃ  | Rāmarājājñayāvaiyāṃ Tamjā-
34. puryāṃ mahāmanāḥ  | 16 | nivāsam akarōd rājā rā-
35. jyāṃ dharēṃpa pālayaṃ | tataś Chavappa bhūpālaḥ rājyaṃ cha-
36. chakrē sudhāṃkikāḥ  | 17 | piturmatim yatra chakrē śrīmān Chīnna
37. Chavapparāṭ  | sōyaṃ Chavappa bhūpālaḥ rājyaṃ da-
38. tvānujāya vai  | 18 | Kumbhaghoṇe svayaṃ rājā va-
39. sam chakrē tapascharanā  | śrīmān Chīnna Chavappākhyā mahīpā-  
40. lōtidhāmikāḥ  | 19 | Balabhadāḍa Krishna āva rājā
41. bahuḥgūnaḥ  | 20 | daksaiṇa Darākavyaś ārī Kashmir śara-
42. no bhavat  | 20 | sa śrī Chīnna Chavappākhyā mahāpat-
43. laka svayaṃ  | 21 | ritv-agni-bāna-bhū-samkhya ganitē

II-A

44. Śakajānmanāḥ  | 21 | Ānandavasvarē Rāma
45. uavamyāṃ bhirāṃtānāsah  | Rāmabhīshē
c  
46. ka samayē śrī Rāma-Vyāsa sammidhau  | 22
47. śrīmat paraṇahamsākhyā parivārīdātā-
48. jūshāṃ  | 23 | padavākjapramānābdhi pārinā
49. nāṁ nirāmkuṣām  | 23 | śrī mad Vaiśnavaśiddhānta
50. sthāpanāchārya-tyūshāṃ  | Rāmachandrapadāṃ-
51. bhōja pūjākāmāḥ mudāsādā  | 24 | Raghu-
52. nāṃdāna śṣihyā śrī Surēmdrākhyā tapaviniṅā
53. niṃjēvāsāṁ Madhya Siddhāntārthātthāpade-
54. śīnē  | 26 | sarvāntātra svāntātra Vīja-
55. yināmdrākhyā-yoginē  | maṭhē niyānuś dān-
56. rithāṃ Rāmahchandrárchanāyā cha  | 26 | Tamjā-
57. pūra mahādēśe grāmē jana padēpi cha  | sarva-
58. tra vṛhūjā yatra tatra tatra ātē kālē  | 27
59. karhākāya samāyuktē kachchhūttāsē-
60. tamāṇataḥ  | 27 | yēkaṃ mānaṃ samākalpya

II-B

61. vrittim āchandra tārakām  | 28 | mahānribhir vibhu-
62. dhanu sārdhanā bhūryā bandhu samāvitaḥ  | bhūya-  
63. śē śrīyau prādāt sahīryōda dāmāyā  
64. 20 | ślokāḥ pratīdāma ślokām ārābhya gaṇanē kri-  
65. tē  | vidyaṃtē tāṃbra-patrēśāṃ tīṃśaṅkīla saha
66. munā  | 30  

śrī Rāja Gōpāla
67. Maṅmāṅudī samvāsl Rāja gōpa-tanūbhavaḥ  
68. Tyāgarājōtinīpaḥ vuśikha tāṃbra śās-
69. ṇaṃ no dānapālana yōr mahīyē dānācchhreyōnupā-  
70. lanaṃ  | dānāsvaṁgavāvāṃ niṇādāchchutaṃ  
71. padaṃ  | sāmānyōyāṃ dharmā setu uṛpā-
72. niṃ kāk kālē pālaniyō bhuvadbhīh  | sarvā-
73. nē treaty bāvinaḥ pārthiśendrān bhūyō bhū-
74. yō yēchātē Rāmāchandraḥ  | 21"
51. 
52. 
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64. 

(ರೇಷ್ಯ ಮಂದಿರ ವಿಷ್ಣು ವಿಷ್ಣಿವಾರ). 
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I. B.
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Note.

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters; both are dated in 1614 A.D. and are mostly identical in contents with the previous grant of Chavappa. The present grant consists of two plates each measuring 11" by 8½". After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghona and engaged himself in religious austerities. Chinna Chavappa took up his residence at Dakshina-Dvārakā (Mannāgudi) and became a great devotee of the god Krishna of that place. On the Rāma-Navami day of the year Ananda corresponding to the Saka year reckoned by the seasons, the fires, the arrows and the earth (1586), in the presence of Rāma-Vyāsa, at the time of the abhishēka or anointment of the god Rāma, he made a grant to the expounder of the Madhva-sūddhānta, Vijayindra-yatūdra, disciple of (with the same titles as in previous record) Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the matha. The grant consisted of one vṛtti of good rice lands selected in the rural and urban parts of Tanjāpur-dēsa. The number of verses is given as 30. The engraver was Tyāgarāja of Mannāgudi, son of Rājagāpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature—Sri Rājagāpāla. An epigraph of this chief at Tiruvanamalai is noticed on page 61 of the Madras Epigraphical Report for 1905.

28

Ninth copper plate record in the same matt.
Telugu characters and Sanskrit language: 3 plates.
Size 10½" × 8¾".

(Selection of verses):

1. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
2. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
3. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
4. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
5. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
6. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
7. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
8. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
9. nāma | or | hāmāhāma | haññamahāhāma | hāmāhāma
II A

25. अभित्योधिते स्वरूपायृत धीमानु चिन्तनप्रथु:। मैथिरंजं
26. महिपाता संज्ञात: कुलनायकः। माति किराजः
27. पालो रामराजयांहारोऽसः। प्रवेंदरत दोरी
28. इति बारायारम्भं मंहतं:। आत्मांति हावितापृथु
29. ति पालांके लोकस्थं। राममाराजस्वरत्षोऽसः (?)
30. तंजायनह्य महामना:। नीतासमवरोहः
31. राज्ये धरणेन पालः ततःकथेनभूमातो राज्ये
32. चक्त सुधासिंहः। चिन्तनमानक प्रहसनस्वत्
33. सवपरवछे। सीयं चवपुष्पाकलो राज्ये द्वित
34. तुनाये।। १८।। कुमकोण स्वर्य राजा वा
35. सवके तवहरे। धीमानु चिन्तनप्रथाया महिपादी
36. तिहासिम कः। १९।। वालाचरकृतमविन राज्य बढ़तिमें
37. गाई। वरको विषुयुक्त दार्शिहो निम्नदियः
38. २०।। दशिनाराजावासी ध्रुवः गर्भारिणायम्। सभी
39. चिन्तनप्रथायम्महिमविधतप्रथमः। अम्बिसियाण
40. भूतवसायकः अन्तरं वननाय कालग्रामः। वालाचरकृत राज
41. नवम्यो ह्रद्यान्तः। २२।। रामाभिधकसमयं धी
42. रामचं तिहासिमको धीमानुसरकार्य पर्वाही
43. दातार्याणां। पद्वत्रामोहामाणिच परिणामाणां निरंजु
44. दो धीमानुविन्तित स्वामानाचार्य तातुत्यः। राज
45. चंद्भुविन्दोज ज्ञानकाणा नुतलसः। रथनानी
46. पद्धतिमुखापक नर्तसिन्धः। २५।। नीतासमवरोहः प्राकृत
47. दांताचारियंदिशः। सवर्तीनव्यायाय विज्ञानम्याय

III A

48. मिनी। मस्तिनः। शालकाः। पुरोहितपुरोपामधे। पुष्पोऽ
49. सुहन्दामांपियम्प्रस्थमितः। कुमकोणमदेशिव
50. दौरारं बारसिमेंैः। राजानीयूतास्मातमकखुटः
51. सत्ये। २८।। पुष्पोऽग्रामीत्रामद्भजानाराज्यानुत्तरयुः
Transliteration.

1. nāmas-tumgga śimach-chumbbhi chandra-chāmara-chāravē | trailokyā nagarā-
2. rambha mūla-stambhāya Sambhāvē | Harēr lilā Varāhāsa dam-
3. nīthra dāmpīd-sapātu vah | Hēmādri kalaśā yatra dhātri chhātra-sriya-
4. mā dadhāt yasmāch-charāchāmaṇi viśvām samphūtaṁ jagadāmjaśā ya-
5. tō Gamgā jagāmunmātā samphūtaṁ lōkapāvani | yadṛaje sa-
6. mīgataṁ kaṁtā śilāsam abhāven munē | yadṛghri-gaṇānēnaiva Ma-
7. rūtvān rājya-māparā | 4 | Bāliḥ pāṭāla sāṃmṛ̦ jayam Śaka-
8. tō yēna śudītaḥ | yadṛghraṁkkō bhōgī-bhōgī driśyate dyā-
9. pi sūmādaṁ | 5 | tāsmāt samabhāvaṁ vārvas-turltyō dharmā samkūlaḥ
10. sadāchāraraśas tādraSVā-svā-parāyaṇaṁ | 6 | bhūpālāś-ta-
11. tra sāmpājāḥ sauryaūdārya guṇātvitaḥ | viniṭāh śikṣitāḥ sam-
12. ātās-tāmpārajanādhiśkārināḥ | tadavāro Davārājākhyō bahu-
13. hāhu prākramāḥ | amātyah Krishna Rājasya babhūva ripu-
14. mardanāḥ | Pratāpa-paramā māttēbha pātim jītvā ya abhāvē | ākram-
15. my-ōdaya śailākhyān durggam Gaṇapateḥ priyaṁ | 9 | tārādyag-vi-
16. jayaṁ prāpya Krishna rāyaṁ atōshayat | śvēta-chhattrādikām rā-
II-A

25. advitiyyo dviityaśca śrīmān Chinnachava prabhū nāuli-ratnam
26. mahāpānām samjātah kulaṇāyakaḥ 14 sa Chinnarāja bhūpālo Rāma rājāgīravā hriṣām prāchanda tara dordān
dda damādditarāti maṃḍdalaḥ 15 tā Sētō Drāvidān bhūmi-pālāṃś chakrēvaśe svayaṁ Rāmarājāgīra yōto Rāyaṁ
dājāpuryāṃ mahāmānāḥ 16 nīvāsamakarōd rājā
drījyaṁ dharmēṇa pālayaṁ tatahū Chavyappa bhūpālo rājyaṁ
dchakrē sudhārmikāḥ 17 pitu-matīṃ yatra chakrē śrīmān Chinnachava-
dvaparakṣā svāyaḥ chavyappa bhūpālo rājyaṁ datvā
drujayaヴァ 18 Kumbhakonē svayaṁ rājā va
dsamchakrē tapāṣcharaṁ śrīmān Chinn Chavyappākhyya mahipālo

dūrāhīraḥ 19 Balabhadratrā Krishna yiva rājarā bahuśhīrgu-pa

dghāiḥ viṁkotō Vīshūbhaktāṣaḥ dāma saṃmādō jītendriyā

28. 20 Dākshīṇa- Dvārakāvṛṣā śrī Krishna śarantar bhavat saṣrī
d Chinnma Chavyappākhyya mahipa tilaka-svayaṁ rit-vagni-bāna

dbhū-saṃkhya gaṅīte saṅgaḥ maṇāṇaṁ Ananda vatsarē Rāma-
dnavaṁyam hriṣṭhamāmānasah 22 Rāmābhṛṣekā-saṃyē śrī
d Rāma-Vyāsa saṃmūdhau śrimat parama haṁsākhyā pravrīḍi-
dsa tājūḥaṁ padavākya-pramāṇādhī-pariṇāṃkari

dsam śrīmad Vaishnava siddhānta sīhāpanākhyā tājūḥaṁ Rāma-
d Chandra padambhōja pūjakālāṁ maṃḍadā Rahumāntānaḥ śi-
dhyā śrī Śrūḍmārākhyā tapasaṁvīm 25 niṣṭātapavaśīṁe Madhya-si-
ddāhāṃttārthōpaddēśēṁe sarva tambra svatamantra Viyāmārākhyā yā-

III-A

48. ginē maṃtrihīnaḥ śastra tattvāṅgāraḥ purūḥita purūgamaiḥ pūtra-pautra-

dhūmā pratiḥ-māṇāḥ Kumbhakonē-mathēṇīya

dipārtvāṃ vāri-saṃmūdhaḥ prabhuvācaya bhūpānaṁ anēka sukṛita

dputa-vātra prapaṟuṣādī rājānam rājyavṛddhyā
d Kāvērī punyaśāca nānaḥ devalayāṅgīte 29 sākṣēd Vaiκumt̬ha

dilaya Śaṅkapōli saṃgāme Kaśikēsthūḍikē tasmin Kumbhakonē
d mahāśtaha śa Kāvēra-bhagā ārāma dēvalayāsaḥ chāḥ vuttarē

d Harināyāsaḥ ta-tīrṣaḥ saṃsītaḥ 31 mārgasa paśchimē bhagē
dpūrə vṛṣā prabhadhōjāḥ tiṣhāṁ madhya-pradēṣē tiḥ stītābhūmi dvīvē-
dāra samkhyā-parimūrti gaṇanē yatra kārṇam maṃḍḍaṃśēna kāraṇaν prā-
dām bhūmiś dhūvēlināṁ nāna-γṛkṣa saṃyuktāṃ ārāma pratīṃmān

dbhītā nīdhī-śriṣṭha-pāšāpa siddha sādhyā saṃsūntīm 34 akṣiṇi-
gāmīm
60. samyukta ā mārttāṇḍādā tārānam ā sīshya prāśishya sambhōga yō-
61. gyan vinimayēchitām ā dānārtha dharmā-vikriti yōgya-bhōga sama-
62. nvitām bhūyasye śrīyasye prādāt sahirannāhaka dhārayā ā 36 ā śō-
63. kāvātrādīma-sūkamārābhyā gānānekrīte ā vidyaṁtī tāmṛra pāтраśmin 
     saptā-
64. trimśat sahāpunā ā 37 ā

sīri Rāja Gōpāla

65. sākshā Chīmnna Chavappākhyā mahīpā sakridājñayā maṃtrī rājājñā-
66. ya chāpi tāmṛrapatram vidhāyadhā tām dṛśvā bahu samttusithāh
67. svāmināḥ pādayōnripaḥ ā bhaktyā samarpayāmāsā sāsanaḥ tāmṛrakanām
68. tadā sīri Kumbhakōga samvāsā Māhālinggag-tanūbhavaḥ Kumbhailingga yi-
69. ti khyātō vyalikhat tāmṛra sāsanaḥ ā dāna-pālanayōr madhyē dānāch-chrī-
70. yōupālaṁ dāna-svārggam avāpṇoti pālanād aṣṭiṣṭaṁ padam ā sāmā-
71. nyōyaṁ dhammasūto yupaṇā kālē kalē pālanīyō bhavadbhih sarvān ētān
72. bhāvināḥ pārthivēdrān bhūyō bhūyō yāchatē Rāmачandraḥ ā svāda
73. ttō dviguṇam pumyōm paraṇātmātāpālaṁ paraṇāthō-bāreṇa svadattam
74. nishalām bhavē ā svā-dattēṁ para-dattēṁ vva yōharēta vasumdhāram sha-
       sbtī-varsha
75. sahasrāṇi viṣhṭāyāṁ jāyātē kṛimī ā

Note.

The present grant consists of three plates, each measuring 10" by 8". The
date, most of the contents as also the donor and the donee mentioned in the record
are similar to those mentioned in the previous record. The grant made consisted of two
vēlis of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhabhōga
adorned with the Kāverī and various temples surpassing Kāśi in sanctity and forming
the abode of the god Śāmga-pāṇi, the lord of Vaikunṭha. It was made with all
the usual rights for the welfare of the donor's ancestors, the donor himself and his
posterity as a provision for the maintenance of perpetual lamps in the matha at
Kumbhabhōga. The number of verses is given as 37. By order of Chīmnna Chavappa,
his minister got the plates ready and the Chief presented them to the svāṃśi with
great devotion. The engraver was Kumbhalinga of Kumbhabhōga, son of Mahālinga.
After the stanza giving the number of verses, occur two figures of the boar and the
signature Śīr Rāja Gōpāla.

Tenth copper plate record in the same matha.
殖gain language and characters. Single plate. Size 11" x 71".

(ನಸ್ತನು ನಾನುಗಳು ಅನನೈಕರು ನುಂಚಿದಕ್ಕಿಂಗು, ಚಿನ್ನ ದೆಶದ ಸೈತ್ಯದ ಸೃಂಖಲು ಮತ್ತು ಬೆಳವಣಿಗೆ ಮುಂದಿನ ವೇತನು.

(ನಸ್ತನು ನಾನುಗಳು ಅನನೈಕರು ನುಂಚಿದಕ್ಕಿಂಗು, ಚಿನ್ನ ದೆಶದ ಸೈತ್ಯದ ಸೃಂಖಲು ಮತ್ತು ಬೆಳವಣಿಗೆ ಮುಂದಿನ ವೇತನು.

1. ....................... 2. ....................... 3. .......................
4. ಸ್ರೀ ಮುದ್ದಲಗಾದ್ರಿ ಆಯವಾಸು
5. ಶ್ರೀ-ಾಯಿ ನಮಸ್ತುಮಾ ಶಿರಾ-ಚಂಬು ಚಂದ್ರ-ಚಾಮಾರ-ಚಾರವೆ
6. ತ್ರೀ-ಲೋಕ್ಯ-ನಗರ-ಾಂಬು ಮಾಲಿ-ಸಂಬಾಲು ಸಾಂಭವೆ ಸ್ವಸ್ತಿ
7. ಶ್ರೀ ವಿಜಯಭೂಮಿ ಸಾಲಿಭಾಣ ಸಾಕ-ವಾಂತಿ ಅಂದಿತು 1607 ಅಗುಮ
8. ನೆಂದು ಸಿದ್ಧಾಂತೀ ನಾನಾ ಸಾಂಧ್ಯಾಸರಂ ವಾಸಿಕಾ ಸುಧಾ ಅಖಾನ 3 ಸುಕ್ರ-ವರಾಂ
9. ರೋಧಿ ನಕ್ಷಿತೆ ಪುನ್ನ-ಕಾ ಮಾಡದ ಶ್ರಮ ಪರಾ-ಬಾಂಡ ಪಾರಿಗಾಂಕ-ಚಾರಿಯಲೈ ಪದ-ವಾಯ-ಪ್ರಮಾಣ-ಪರಾ-ವಾ-
10. ಪರಾರಾಂಗತಗ ಸರ್ವ-ತಾಂತ್ರ-ಸ್ವತಂತ್ರ-ಸಾಯಿ ಶ್ರಮ ವಾಂತೆ ಸಿದ್ಧಾಂತೆ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ
11. ಕಮಳ ಸಾಂಧ್ಯಾಸರಂ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ ಶ್ರಮ-ಆಗಿ-ಆ

Transliteration.

1. Şir-asta namas-tumaga śirā-chumbi chandra-chāmār-chaṟāvē
2. tri-lōkya-nagar-amamba māḷa-stambhāya Sāṃbhavē svasti
3. śrī vijayābhhyadaya Sālīvāhana-saka-vashambhu 1607 aguma-
4. nēti Siddhārtthi nāma saṁvatsaraṁ Vaiśākha sūdha Akṣa 3 Ṣukra-
   vāraṁ
5. Rōhini naksatra punya-kāla mamdu śrīmat paraṇa-hāspa pa-
6. rīvājākā-chāryulalai pādā-vāy-pramāṇa-paṝa-vā-
7. ra pāraṅgata sarvataṁtravatsamtralai Śrīmad Vaishṇava siddhyānta
8. pratisṭhapānāchāryulalai śrīmad-Rāmāchandra-dēvuni divya śrī pā-
9. da padma-rādhukalai śrīmat Sudhīṃdratīrtha śrī-pāda vodeyala kara
10. kamala saṁjātulalai śrīmad-Rāghavēndra-tīrtha śrī-pāda vadeyala va
11. ra kumarukalaina śrīmad Yogindratirtha-sri-pāda vaṭlava divya
12. śrī Raghupati-bhandārāṇiki Visvanātha nāyani Muddalagāḍri nā-
yāgārā Śrī-Ranganāyakula saṃvidhīni Chendra-pushkaraṇi
13. tīrānamūdū mā padalakṣu sukītāmu gānu sa-hiraṇyō-
14. daka dānā-dhārā pūrvakamugānu Dakshiṇā-rāṣṭrā nulōnu Tām-
15. rāparṇi-tīrānamūdū Arāmēnā ne gālam telupulu
16. 600 mālīṅkumānu Rāmga-kshētrāmānḍū Chitralīḍhi dakshiṇā gopā-
nīki paḍumate dikkuma vumde Rāṭīnāthamumā Rānganāya-
17. kulukule pritiyānu mā padalakṣu sukītāmu gānu dhārā-pū-
18. rvakamugānu yichchināraṇ ganaka nīdhīnikhēp jala-tarṇ-pashā-
19. n-akshīnyā āgāmi siddha sādhyaṅa modalina ashta-bhōga tēja svāmya-
20. mumā śīṣyā pāramāparṇyamugānu a chendraṅka sthāyīgānu
21. anubhavīghchhukonī vumḍgala vāra yītanē dhārā-pūrvaka-
22. mugā yichchināraṇ ganaka sukīnānu anubhavīghchhukonī vumḍēdi
23. sva-dattā dvigumānu punyām para-dattānu-pālanām para-dattāpaharṇā
dvārā

Back

26. sva-dattāṁ nishphalaṁ bhavēt iva caiva bhagini lōkē sarvēsham ēva bhūbhūjāṁ
27. na bhūjyā na kara grāhyā vipra-dattā vasmāddharā iva sva-dattāṁ para-da-
28. ttāṁ vā yohēra vasumāddharāṁ iva shashtīr varsha-sahasraṇī
dve
dve
dve
dve
29. vishtāyēm jāyate kriṁiṁ dēna-pālanayō madhyē
dve
dve
dve
dve
30. dēna chhibēputpādanām dēna chharaṅgum avānuṭi pā-
31. lanād aĉhyutāṁ padāṁ

Translation.

May there be prosperity. (Praise of Śambhu).

Be it well. On Friday, the third lunar day which was Aksha-Trītiyā of the bright half of Vaisākha of the year Siddhārthi corresponding to the Saka year 1602, under the asterism Rōhini, (we,) Vishvanātha-Nayaka's son Muddalagūḍri-Nayaka, have granted with gold and pouring of water, in the presence of the god Ranganātha on the bank of the Chandrapushkaraṇī, for the merit of our ancestors, the village Arāmēna of the revenue value of 600 Mālīṅku, situated on the bank of the Tāmārpaṇī in the southern rāṣṭrā and the stone māṭha situated to the west of the south gopura or tower of the Chitra street of Rangakṣētra (Sirirangam) to the Raghupati treasury of the illustrious paramahamsa parivrājākāhārya, pada-vākyapramaṇānā pārāvāra pārangatā, sarvataṃsātra vatantaśra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yogindraṭīrtha śrīpāda, son of the illustrious Rāghavendra-tīrtha śrīpāda-odeyar, who was the spiritual son of the illustrious Sudhīndra-tīrtha-śrīpāda-odeyar. You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure. As we have granted thus with pouring of water, you can happily enjoy the same.

[Usual four final verses]

Note.

This and the following record relate to the Madhura Nāyaka. The present record consists of only one plate measuring 11" by 71". The language is Telugu.
The inscription records the grant of a village Arambanna of the revenue value of 600 mulluku by Muddalagadri Nayaka, son of Visvanatha Nayaka, to the Raghavendra-svami matt. The signature of the donor appears on the front of the plate.

The date of the record S1602 Siddhārthī sam. Vaisākha ṣu. 3 corresponds to Thursday, 3rd April 1679 A.D.

Eleventh copper plate record in the same matt.

Telugu language and characters. Single plate: Size 11" × 8".

1. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
2. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
3. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
4. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
5. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
6. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
7. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
8. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
9. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
10. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
11. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
12. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
13. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
14. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
15. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
16. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
17. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
18. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
19. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
20. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
21. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
22. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
23. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
24. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
25. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
26. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
27. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
28. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
29. అట్లు బడి స్వామి ఆధిపత్యం ప్రేమం, అమర్చి పరిశాసనం 
30.
I-A—

1. srirastu[11] nāmas-tunga śīras-chumbi chaṇḍma-chāmara-chāravē trai-
3. vijayābhyudaya Saṁvāhana Saṅkavamsambhulu 1619
4. agmaneṭi Viśvara nāma saṁvatsaraṁ Māgha śuddha 15 Śukravā-
5. rup madyākāna Mahā nākshatra punya-kālamanḍu śrimat parama-hanṣa
6. parivṛṭikāchāryulaina padavākya prāmāṇa pāravāra pāramp-
7. ta sarvataṁatra svatamanṭulaina śrimad Viśhnavā-siddhāṁta pratibhāpana-
8. chāryulaina śrimad Rāmaeṣanḍradēvuṁ divya śrī pāda-padmāradhakulainā
9. śrimad Yogiṇḍratirtha śrīpāda-vadayalavāri karā-kamala-saṁjā-
10. tulaina śrimat Sūrīṇḍra-tirtha śrīpāda-vadayalavāri vara-kumā-
11. rukulaina śrimat Sumatiṇḍratirtha śrīpāda vadayalavāri
12. divya śrī Raghuṇāti bhaṁḍārāṇīki śrimad Viśvara-thāya nayani Chokka-
13. nātha nāyanivāri paṭṭamahishi aina Manaṁgamagāru śrī Raṅganaṅa-
14. kula saṁidhīni Chaṇḍrapushkarāṇi tiramandu mā peddalakku suktita-
15. mugán saṁhārītyedaka dana-dāra-paṁvajamugā yichchina
16. bhū-dāna saśasman mā Tiruchināppali rāshtramandu Śrīvallipūṭū-
17. ri śimōlokan Ārcārma grāmamunmu apudotō chērīna Kākava-
18. di Śayakamṇapti Redḍipattī tārpu Attamgarpatti padamarayalaṁd-A
19. kkōlaṁ yallaku uttaran paṭṭi yidosahitamaina Ayīrharma grā-
20. maṁ telupu nannurā māḷukumuna Śrīvalliputtuṁ Tirumukkollā-
21. niḥī yisānya bhāgaṇamu śrī Raṅgaṣeṭṭi kaṭṭipchhina Venkeṭeśvara-
22. dēva-
23. 1aṁ saḥitamaina maṭhamunmu aṇḍu tulagina Rāchupāliyaṁ maṅga-
24. mānu kōvila kaṭṭāṇa saḥitamainadinni Chitāmanīlō Sōmayaṁi
25. yinṭiki tūrpu Lakṣmi- narasappayya kaṭṭipchhina maṭṭapamunnu aṇ-
26. duku tūrpu maṇṭapam saḥitamaina Kṛṣṇāsvāmi deva jamaṁ
27. Dikṣhitapppayyagāri alamkāram paṁvānam maṅṭapam unmaṇḍuku
28. 1aṁ maṅṭhamanmu Dikṣhitappayya alamkāram modamu ma-
29. 1aṁ parvaṁṭtam pūranaṭṭamunna yichchināramgānakā niḍhi-nilēṣ[hapa
30. sīta-bhōga-tēja-svāṁyamunnu sīṣhya-pāṛamparyamgānu āchāmḍrācca
31. sthūyigānu ambhavipinchukoni upḍagalavāru yūṭiṇi dhārū-

18
32. pūrvakamūgā yichchināramgaṇaka sukhana anubhavīnchukomi
33. vumḍēdi 1 sva-dattā dvigunaḥ punyam paradattānuśalam paradattā-
34. pahārōna sva-dattāṁ nishphalam bhavēti 1 sva-dattāṁ para-dattāṁ vā yō
35. harēte vasuparamharaṁ shashtir-varsha sahasrani vishtāyām
36. jāyatē krimiḥ 1 dāna pālanāyōr madhyē dānāchchēryōnū
37. pālaṇaṁ dānāt svargaṁ avāpṇōti pālanād āchuyutam pa-
38. dānī

śri Manggaṁmavṛalu

Note.

This is another copper plate record received from the Rāghavendraśvāmi matt at Nāんjangūd which refers to the Madhura Nāyaka. Like the previous one, the present record also consists of only one plate. It measures 11" by 8". The language is Telugu. After invocation to Sambhu, the record tells us that on Friday, the full-moon day of the bright half of Māgha in the year Īśvara corresponding to the Saka year 1619, under the asterism Māgha, and in the presence of the god Rāgānātha on the bank of the Chandrāparshu, Viśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's crowned queen Mangammagārā granted, with all the usual rights, the village Āyirdharmā, together with its hamlets, of the revenue value of 400 māḷaṁu, situated in Śrīvalīpputtira-sima of her Tiruchanāppali-rāṣṭra, and a mātha together with a māṇḍapa, a temple and a Purāṇaḥ (situation of each specified) in Śrīvalīpputṭu ṛa the Rāghupati treasury of (with the usual titles) Sumāṭinda tīrtha-śīrpa-odeyar, son of Śūrindra-tīrtha-śīrpa-odeyar who was the spiritual son of Yogindra-tīrtha-śīrpa-odeyar. The signature of Mangamma occurs at the end.

The date Ś 1619 Īśvara sam. Māgha śu 15 corresponds to 16th January 1698 A.D., a Sunday and not Friday as stated in the record; the asterism also was not Māgha, but Pushya.

31

Twelfth copper plate record in the same matt.
Telugu characters and Sanskrit language; single plate.

Size 9½" × 7½"

(On lower side) —

1. 2. 3. 4. 5. 6. 7. 8.

(| | | | | | | |)}
9. ಮೆಲುವರು ಜೀವಿಸುವಣುಪಾಯದ ಸಂಶೋಧನೆ
10. ಕ್ಯಾರೆಕ್ಟರ್ ನಿಯಮಾಂಶದ ಪ್ರಮುಖ
11. ಜೀವನದ ಭಾವಣೆಗೆ ಮೆರೆದು ಮಾತ್ರ
12. ಪರಿಸ್ಥಿತಿಗಳ ಪ್ರಸ್ತುತಿಗೆ ಸುಲಭ
13. ಮೂಲ ವೈದ್ಯ ವೈದ್ಯ ನ್ಯಾಸಿಯಲು ಮೂಲ ವೈದ್ಯಯಾದಿಗಳ
14. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರಾಂತ್ಯದಲ್ಲೂ ಆದ್ಯತ ಮತ್ತು
15. ಮೂಲ ವೈದ್ಯಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
16. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
17. ಸಂವಿಧೇಯ ವೈದ್ಯಕ್ಕೆ ಸೇರಿದ್ದಾನುದಾನದ ನಿಯಮ
18. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
19. ಸಂವಿಧೇಯ ವೈದ್ಯಕ್ಕೆ ಸೇರಿದ್ದಾನುದಾನದ ನಿಯಮ
20. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ

(ಕಾಲ್ಪನಿಕ)
21. ಮೂಲ ವೈದ್ಯಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
22. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
23. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
24. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
25. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
26. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
27. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
28. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
29. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
30. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
31. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ
32. ಸರ್ವ ಪ್ರದೇಶಗಳ ಪ್ರತಿ ವೈದ್ಯದ ಮೂಲ ವೈದ್ಯಗಳ

Front—
1. ನಮಸ್ತುಂಗ ಶಿರಾಚಿ | ಚಂದ್ರ ಭಾವಚಾರಾಚ | ಬೆಂಗಳೂರು
2. ಕನ್ನಡರಾಜಿ ಸಂಗಮಸಾಮಾನ್ಯವಿದೆ | ೨೧
3. ಸ್ವಂತ ಯೋರಾಸಾದ ವೀರ್ಯ ವೈದ್ಯಕರ್ತರಿಣ | ರಾಧಾನಾಥ
4. ಕವಿತ್ವವಿನ ಭಾಗದ ವೀರುಜ್ಞಿಕರ್ತರಿಣ | ೨೨ | ಶಿಲ್ಪ
5. ಪುಟ್ಟಕಾರ್ಟ್ ಶಿರಿಯಂ | ವ್ಯವಹಾರದ ಪ್ರತ್ಯೇಕಿತ | ೨೩ | ಶಿಲ್ಪ
6. ಸ್ವಂತ ವಿನಾಯಕ ಮಹಾಮಾಹಾ | ೨೪ | ಶಿಲ್ಪ
7. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೨೫ | ಶಿಲ್ಪ
8. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೨೬ | ಶಿಲ್ಪ
9. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೨೭ | ಶಿಲ್ಪ
10. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೨೮ | ಶಿಲ್ಪ
11. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೨೯ | ಶಿಲ್ಪ
12. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೦ | ಶಿಲ್ಪ
13. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೧ | ಶಿಲ್ಪ
14. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೨ | ಶಿಲ್ಪ
15. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೩ | ಶಿಲ್ಪ
16. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೪ | ಶಿಲ್ಪ
17. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೫ | ಶಿಲ್ಪ
18. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೬ | ಶಿಲ್ಪ
19. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೭ | ಶಿಲ್ಪ
20. ಸಾರ್ವಾನುಭಾವದ | ರಾಮನ್ನಾಲ ರಾಮನ್ನಾ | ೩೮ | ಶಿಲ್ಪ

ಮಾರುತು ವೈದ್ಯನಾಯಕ: ರಾಜ್ಯ ಶಿಲ್ಪಕರ್ತರಿಣ
Transliteration

Sri
1. namas-tunga śiras-chumbiḥ chandra-chāmara-chāravāḥ trailō-
yā kṣa nagaraṇṁha mūla-stambhāya Saṃbhavāḥ
tvam
2. svastī śrī Saṅka sahaśreḥ varṣhēdy-adhiḥ śat chatē Raiddra
3. Kapiḷa-shaśtyaṁ śrī Śrīmusha-kaḥēra samśthiteśāti Nhiya-
4. pushkariṇī-tīra sōbhīte svāminm mathē śrī Rāma-Vēdavyā-
sa śrī pūjālā mahāmanāḥ śrīmat paramahā-
5. sākhya [pa] rivṛsātajauṣhī padvākya pramāṇēdbhī pára-
gāya mahātuṇanē śrīmad Vaishnava siddhānta śrīpanika-
rāśayā cha Rāmačandra-padāmbhē jūjakāya
6. mūdasādāśītā śrī Vāramāvāsina bhū- pradaksīṇa-
kārīnām Śrūṇḍrāyogīnāṁ śishyaṁ varīyaṁ
7. déva-rūpināṁśī sarvatāntra svatantra śrī Viṣayaṁ-
dhyāya-yogīnāṁ niṣpanntēvasinnē śrīmat Sudhīndrākhyān tapasvi-
8. yāsmaṃ-abhirabhuṣī sarvamī jāgadēcch-ṣāccharamī
yatō Gāmā jāgāmnīmatā sambhūtalākapavīnt
tvam
9. yadrajas sampagato kāmā śilāsamaṁbhavan munēḥ yadam
10. ghri-gaṇanē naiva marutvārāya māpachāḥ Balī pā-
tala śāmbrājyām Śaṅkaḍō yēm sūdītāḥ yadamghriyām
11. kō bhūgō-hōgō dīśyātēdyāpi sunḍarāḥ śrīmad Ilā-
gappa Rājākakōṣa sadbhūr udanvītāḥ Vādayārīś-Chaṃji

I-B
21. bhūpā prītipātramhi tatpurāḥ yēnam śantsarva
22. déśasya pālakaṁvat samārjitaṁś sōyaṁ maḥtpatilako-
This copper plate grant and the next received from the same Rāghavendraśvāmi māṭa at Nānjangūḍ appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9â€” by 7â€” and is in Sanskrit. It records that on the Kapilā-Śaśṭhī day of the year Rauḍri, corresponding to the Śaka year 1602, when the māṭha of the svāmī was on the bank of the Nitya-Pushkaraṇi at Śrīmushṇa-śhētra, at the time of the worship of Rāma-Vēda-vyāsa, Vādāyārī, possessed of the title of Rangappa-Kāṭakaṭaḷa, a favourite of the ruler of Chenji (Chenji-bhūpa), and acquirer of the governorship of the country, granted in the presence of Āsvattha-Nārayana for the pleasure of Bhūvarāha, the villages Nāmāndipānallūr and Kōdikāla to (with usual titles) Sudhindra, disciple of Vījāyorōṇa who was the disciple of Surēndra.

There must be some mistake in the name of the donee here; for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (see No. 24), more than a hundred years before the period of the present record. Further the succession list of the māṭha does not show a Sudhindra at about 1680. The present inscription also gives the verses (describing the foot of Vīṣṇu), which appear in the grants of the Tanjore chiefs Chavappa and Chinta-Chavappa (Nos. 26-28); but suddenly introduces Vādāyārī without mentioning anything about his origin or the varṇa that sprang from the foot. The signature of the chief, Śrī Rāma, and two figures of the boar appear at the end. The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rāhuṇi-nakṣatra and maḷāpāṭa, is known as Kapilā-Śaśṭhī. But these details do not occur during Śaka 1602, though they correspond to the cyclic Rauḍri as stated in the record.

The expression Rāma-Vēda-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation. It is a devadha compound meaning Rāma and Vēda-Vyāsa or Vyāsa. According to tradition among the Mādhvas, Mādhavachārya studied under Vyāsa in Badarikāśrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa. Five of them are said to be in the Uṭtaraḍī māṭha, and the remaining three in the other Mādhva māṭhas. But there is some difference of opinion as to which māṭhas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavendraśvāmi māṭha has all along been
in possession of some of these relics. The following stanza from Madhva-vijaya mentions the fact of Madhvacharya having obtained the stones from Vyasa who is here identified with Narayana:

prāpa sa Nārāyaṇatah śūraudha-nilāsha-pratimāḥ
yāsu sa Padma-sahitō dāshy-ahitas samihitaḥ

32

Thirteenth copper plate record in the same matt.
Telugu characters and language.

Single plate.

Size 10½" × 10¼".

(Scroll)

1. सुंदरे, श्रीलक्ष्मिनाथस्य श्रीहवाक्षरानि यं
2. अनन्ताद्वयस्य वद्वज्जति महादेवस्य येशा
3. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
4. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
5. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
6. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
7. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
8. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
9. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
10. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
11. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
12. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
13. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
14. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
15. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
16. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
17. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
18. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
19. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
20. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
21. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
22. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
23. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
24. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं

(Scroll)

25. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
26. भगवतंत्रस्य श्रीनिना तु सर्वदा हरिवति श्रीमानं
(ಸಂಪದ್ ಮತ್ತು ಭಾಷಾ ನೀಡಿ ಪ್ರಧಾನ ವಿಭಾಗವು ಬುತ್ತಕೆ ಮಾಡಲು ಮಾಡಿಕೊಂಡಾಗಿದೆ.)

Transliteration.

I-A—
1. svasti śrī vijayābhhyudaya Sālivāhana Śakābdaṃbuin 1621
2. aguneti Pramādi namā samvatsara Bhādrapada ba 30 Budhavāsaram Sau-
3. ryopārāgan Hasta nakshatra puyaśakālamandu śrimat parama-hamsa pa-
4. rivrājakāchāryulayina pada-vākya-pramāṇa pārāvāra pāramp-
5. gagala sarva-tantra svataptotrulayina śrimad-Vaishāv-siddhānta-pratisthā-
6. panāchāryula-
7. yina śrimad Rāmacandra dēvāra divya-sripāda-padmārdhakulayina śri-
8. mad Yōginā-tīrtha Śripāda vodayala kara-kamala samjātalayina śri-
9. mat Śūrimāra tīrtha śripāda vodayala vara kumāmakulayina śrimat Su-
10. matimāra tīrtha śripāda vodayalavāri śri-Raghupati bhāmārāniki
11. chaturthā gotraṇa Rangappa Kālakakola vodayāri patruṇa Nalla-
12. nainā Kālakakola vodayārvāri putruṇa Uttama-Rangappa Kālaka
13. koḷa vodayārvāri yicchhina maghama dāna sāsanamu mā yelu
14. bādi ayina Payaraṇa pālyam nālugu mārgamula vachche vadla perī-
15. ka kāya dhānyaṃ perikalu saha perika 1 tīki kā 1 kāsu vokati pala-
16. saruku perika 1 tīki tā 1 kāsu remdu amdulati cheरina chi-
17. llara tala mūṭalu sahagā amdukaṃdnumku tagaṭṭumne 5 grā-
18. mamula pēṭalu Nattaguli Velande Tīrulkalappūrṇa Virāṃdava-
19. raṇa Kuruvālappani kōvila yī ayidu pēṭalōḷununu
20. vadla perika kāya dhānyaṃ sahagā perika 1 tīki kā 1 kāsu vokati pala-
21. saruku perika 1 tīki tā 1 kāsu vokati yī kramāṇa kīv-
22. muna mā peddalu sukrimuganu sa-hiranyādaka dhārā pū-
23. rvakamugānu kaṭṭada śeśināraṇjanaka maṭham śishya pāramparyamu-
24. gānu āchandrārkashṭhāyigānu anubhāvānu techchhukō-
25. nēdī yidinni Pairanēśvaranī kōvilaku paśchimābhāgāṃ maṭha vilāham

I-B—
25. vidhilō sthala purāṇaṃ Narasimābhārtyulavāri grihā-
26. naku dakṣiṇaṃ Pavini Veṅkaṭa Varadaya navēśanaṇaṃ utta-
Be it well. In the year 1621 of the victorious Śālavāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Śūryotaraga and Hasta constellation:—For the Raghupati bhandāra (treasury of the god Raghupati) of the illustrious Sumatindra tirtha śripāda vodēyalu, (spiritual) son of the illustrious Śūrindra tirtha śripāda vodēyalu, (himself the spiritual) son of the illustrious paramahamsa parivrājakāchārya, padavākya-pramāna-parāvāra-pārāngata, sarva- tanira-svatantra, estalisher of the illustrious Vaishnava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgindra tirtha śripāda vodēyalu:

Uttama Rangappa Kāḷākakolā Vodēyal, son of Nallanainā Kāḷākakolā vodēyal and grandson of Rangappa Kāḷākakolā Vodēyal of Chaturtha gōtra, gave this charter of grant thus.

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of pala saruku (?) which includes head-loads also, that come through the four roads of Payamu Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of pala saruku (?) in the markets of five villages, namely, Nattaguli, Velande, Tirmkalappur, Virāṁdavamkurnur and Vālappani kövīl, should be granted.—Thus we have ordered with gold and pouring of water in order that merit might accrue to elders. This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure.

As we have (also) granted to the matt a site (which is) to the south of Sthalapuraṇam Narasimhāchārya’s house and to the north of Pāvini Venkaṭavaradaya’s site in the Mathavilāham street to the west of Pārānšvāra temple, you can remain happy enjoying in succession the eight rights therein. Thus the dāmaśasana was granted to Sumatindra-tirtha śripāda vodēyalu by Uttama Rangappa Kāḷākakolā vodēyal.

Usual imprecation. This copper plate charter was written by Rāyasami Lingappayya, son of Kāmarsu Adimārtyaṇār, by order of the chief. Śrī itām.

Note.

This is another grant which relates to some subordinate officer of the ruler of Chenji. This grant also consists of only one plate. It measures 10½” by 10”. It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,
Uttamangappa-Kāḷākakoḷa-Vōdayārī of the Chaturtha gōtra, son of Nallanainā-Kāḷākakoḷa-Vōdayārī and grandson of Rangappa-Kāḷākakoḷa-Vōdayārī, granted, with all rights, certain dues on specified articles of merchandise in Payaraṇipāḷya which was under his rule, as well as a site for a matha to the west of Paimāṇēsvara temple to the Raghupati Treasury of (with usual titles) Sumatiṇḍrārtha-sripāḍa-odeyar, son of Sureṇḍrārtha-sripāḍa-odeyar, who was the spiritual son of Yōginda-rārtha-sripāḍa-odeyar. By order of the chief the grant was written by Bāyasam Lingappa, son of Kāmarsu Adiṃūṛtēyāgaru. Figures of Rāma, Garuḍa and Hanumān and the signature of the chief Sri Rāma—occur at the end. The donor in the present record is evidently the grandson of the donor in the previous one.

The details of the date, viz., S1621 Pramāṇī sam. Bhādrapada ba 30 Budhavara correspond to Wednesday, 13th September 1690 A.D. and there was a solar eclipse on that day as stated in the record.

Fourteenth copper plate record in the same matt.

Telugu characters and language.

Single plate.

Size 11½ × 9¾.

(Notifications)

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.
19. ರು ಮಂಟುಕುರು ಸ್ವರೂಪರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು
20. ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು
21. ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು
22. ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು
23. ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು
24. ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು
25. ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು ವರ್ಣನೆ ಮೇಲೆ ವರ್ಣನೆತ್ತರು

(ಹೇಳಿಕೆ)

26. ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ
27. ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ
28. ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ
29. ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ
30. ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ ವರ್ಣನೆ
31. ವರ್ಣನೆ

Transliteration.

Sri-Rama.

1. svasti śri vijayābhyudaya Śālivāhana Śakābdambulu
2. 1666 aguneti Akshaya nāma saṃvatsaraṇī Dakṣaṇāya-
3. naṃ Hāmaṇṭa rituvu Dhanurmaṇaśa śukla-pakṣaḥ saptaṃi
4. Sōmavaśramupmu Pūrvābhadra-nakshatramupmu mahā-
5. vyatipāta punya kālamupmu kuḍina yā śubha-dīnamamdu
6. śrīmat-paraṇa-hamsa-parivājaka-chāryulainā pada-vākya-prāmāṇa-pā-
7. rāvām pāramgata svatāntra svatāṇṭralainā śrimad-Vaishnuva-siddhām-
8. ta-pratishtāpanā-
9. chāryulainā śrimad Rāmaḥchandrapādava divya śripāda-padmārdhakul-
10. lainā śrimad Upeṃḍra
11. tīrtha svāmulavāri kara-kamala-sānjāṭulainā śrimad Vādīmḍra-tīrtha
12. svāmul-
13. vāri vara kumārakulainā śrimad Vasudēṃḍra svāmulavāri śrimad Raghu-
14. pati dyā-
15. vara bhāṃḍārāṇ-auk Vitiḥātra gōtaṃ Arasūniyāṭṭa Vijayavoppulā
16. Malavarāyaṇīgarī pautruḷ Muddu-Veṇkāṭappa Malavarāyaṇīgarī putruḷu Vi-
17. jayavoppulā Malavarāyaṇīgarī vrāyipchehi yippinchina bhū-dāna tā-
18. nguppu kanam etlabanna maḥ pedalaku sukritārthamugā ma-
19. tali
20. kāviyipchehina taṭāka maṃṭṭap paṃṇḍali śī-śvāmulavāri deva-pūjā
cālamamdu
21. Kumbhakonam maṭṭamaṇḍdu anna-dāṇānu mā Arīyalū śīmalō
22. Ālaṇḍam-
23. yakaṭṭadas ane grāmāna modattaram nyālalō ghatti nūru mallaku ā vūri
24. koltanu
25. gupṭṭalu muṃṇūrunnu sa-bhiranyōdaka dhāra-pūrvakamugā yippinchinā-
26. raṃ ganaka
Translation.

Be it well. In the year 1666 of the victorious Sālivāhana era corresponding to the year Akshayā, on Monday, the 7th of the bright half of Dhanurmāsa during Hémanta pūtra and Dakshināyana, under the constellation Purvābhādra and the holy mahā-vyatipāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vaidinātraṁthasvāmi, (himself the spiritual) son of the illustrious Paramahamsa parivrājakācārī, padavākṣya-pramāṇa-pārāvāra-pārāṅgata sarvatantra svatantra, establisher of the illustrious Vaishnava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upendratāṁthasvāmi :—

Vijaya-voppulā Malavāryā, son of Muddu Venkaṭappa Malavārāya and grandson of Araṇunilayītta Vijaya Voppulā Malavārāya of Vithzłā gotra, got the copper plate charter of the grant of land written thus :—In order that merit might accrue to our elders we have granted with gold and pouring of water 300 ṣuṅtās of the best lands of the revenue value of 100 māḷāku, within the boundary of the village Álanddorayākāṭada belonging to our Ārīyalū dri saīma for the distribution of food in the matt at Kumbhākām on the day when the worship of the god takes place in the maṅṭapa near the tank which was caused to be built by our mother. This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure.

Whosoever does harm to this dharma gets the sin of killing the cows and Brahmans in Kāśi.

With this order Vijaya-voppulā Malavārāya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēndrasvāmi.

[Usual imprecatory verses]. This record is written by Vaidya Lingayā, son of Rāyasam Venkaṭrāmṇayya, 300 ṣuṅtās of land including the site at Álandorayāru
kaṭṣada to the west of Pillārigudi, to the north of Āinārigudi and to the south of Puttēri.

Note.

This copper plate inscription records a grant to the same Rāghavēndrasvāmī mātt by a chief of Ariyālūr. It consists of only one plate, measuring 11½" by 9½" and is in Telugu. The donor was Vijayavoppulā Malavarāyā of the Viśhūṭra-gōtra, son of Muddu Venkatappa-Malavarāyā and grandson of Arāsūnilayīṭṭa Vijayavoppulā Malavarāyā, while the donee was Vasudēndra-svāmī, son of Vādindratirtha-svāmī, who was the spiritual son of Upēndratirtha-svāmī. The grant consisted of 300 gunās of land of the revenue value of 100 mūlaku in the village Ālendorayurkaṭṣada in Ariyālūrṇā. It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmaṣṣa in Hemantarīti of daśakīrṇāyana in the year Akshaya the Saka year being 1666, corresponds to Monday, 8th December 1746 A. D.

Fifteenth copper plate record in the same matt.

Nāgari characters and Sauskrt language,

3 plates : size 10½" × 7¼".

(18 lines in Kannāḍa script)
19. ಮಂಗಳ ತಾಲೂಕಿನಲ್ಲಿ ಕೆಲಸ ಗೆಲುವು ಚುನಾವಣೆ
20. ಉದ್ಯಮ ಹೊರತಿನತ್ತೇ ಸುತ್ತಲು ಪ್ರಧಾನ ತಳು
21. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
22. ಇದೂ ಸಂಸ್ಥಾನದ ಸೇವೆಯ ಹೊರತು ಪ್ರಧಾನ ತಳು
23. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
24. ತಾಲೂಕಿನಲ್ಲಿ ಸಂಸ್ಥೆಯ ಸೇವೆಯ ಹೊರತು ಪ್ರಧಾನ ತಳು

(ಪರಿಚಯ ಅಂಕತಳೆ ಕ್ಯಾರಿಯರ)

25. ಪರಿಚಯ ಅಂಕತಳೆ ಕ್ಯಾರಿಯರ ಕೆಲಸದಲ್ಲಿ ಪ್ರಧಾನ ತಳು
26. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
27. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
28. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
29. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
30. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
31. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
32. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
33. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
34. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
35. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
36. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
37. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
38. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
39. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
40. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
41. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
42. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
43. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
44. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
45. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ

(ಪರಿಚಯ ಅಂಕತಳೆ ಕ್ಯಾರಿಯರ)

46. ಸಂಸ್ಠೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
47. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
48. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
49. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
50. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
51. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
52. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
53. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
54. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
55. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
56. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
57. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
58. ಸಂಸ್ಥೆಯ ಸೇವೆಗಳು ಸುಲಭವಾಗುವುದು ಮಹತ್ವದಲ್ಲಿ
1. ಶುಭೋದೇಶ | ಸಾಮಸಾಮಿ ಶಿರುಸುವಿ | ಚಂದ್ರ ಚಾಮುರ ಚಾರ
2. ತನ್ನ | ಎಲೋಕ | ನಗರದ ಮೂಲಸೂತ್ರಯಾಯ ಶ್ರೇಮ್ಧಕ | ಅ
3. ಗಜಾನನಪಾರಲಿಗಳ | ಗಜಾನನಪಾರಲಿಗಳ | ಅನೇಕ | ದೇತ
4. ಸಮಾಗಮಕಾರ ಚಂದ್ರಪಾರಲಿಗಳ | ಹರಿಕಾರದ ರಾಜ
5. ಸ್ಯಾ | ದಂದಂದಸ್ತು ಪುತ್ರು | ಹೆಮಾರಸೂಲದ ಮಾನ ಭಾಷಿ
6. ಚಂದ್ರಪಾರಲಿಗಳ | ಶ್ರೀಶರೀವಾಣನರು ಹರ | ನೀರ | ಬೆಯರ
7. ಶ್ರೀಶರೀವಾಣನರು ಹರ | ಚಂದ್ರಪಾರಲಿಗಳ | ಶೀರ್ಷಿಮಯುದ್ಧ ಬೆಯರ | ಭೂಮಿ
8. ಶ್ರೀಶರೀವಾಣನರು ಹರ | ಚಂದ್ರಪಾರಲಿಗಳ | ಚಂದ್ರಪಾರಲಿಗಳ | ಶೀರ್ಷಿಮಯುದ್ಧ ಬೆಯರ | ಭೂಮಿ
9. ಶ್ರೀಶರೀವಾಣನರು ಹರ | ಚಂದ್ರಪಾರಲಿಗಳ | ಶೀರ್ಷಿಮಯುದ್ಧ ಬೆಯರ | ಭೂಮಿ
10. ಚಂದ್ರಪಾರಲಿಗಳ | ಶೀರ್ಷಿಮಯುದ್ಧ ಬೆಯರ | ಭೂಮಿ
11. ಚಂದ್ರಪಾರಲಿಗಳ | ಶೀರ್ಷಿಮಯುದ್ಧ ಬೆಯರ | ಭೂಮಿ
12. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
13. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
14. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
15. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
16. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
17. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
18. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
19. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ | ವ್ಯಾಪಕ
20. ಪ್ರಧಾನಪಾಲಿಗಳ | ಪುರುಷಸಾಮಾನ್ಯ ಬೊಳಹಿರಾವಣ
II-A

25. आस्थिततः। देवेनु द्वनादाभुषे नित्याधिकरणा
26. जिते। पुरांहाम महाश्च गुप्तज्ञावासितव:।
27. संस्कृतिः विश्वात्मानस्यथिवः लाभादिः।
28. अन्नमीलुकृ नामान्त्रो नित्यारामशोभित।
29. स्वर्ग शालीकृ दैविकस्य संप्रदा। आति
30. नाजऱ्ये देवराज पुरल्यातिमभुवि। घिैम्परम्
31. देैस्की परिवाकस्त्वहः। पद्वाद्या।
32. मातः वादिः परिणस्य महातः। वर्देत्ति
33. खंडनस्य कल्यन गृहवालिना। भीमज़
34. चाय सिद्धान्त स्वाप्नेयेश्वर्धिमत:। भी
35. रामचंद्रेद्वेशिष्याराराधयोतस्य चतुधः।
36. विजयाविश्वनाथिपुराण्या भीमकर किमंज्ञातस्य
37. भीमतरणींद्रन्योत्येशः वैषयमुस्मासकुमार
38. ध्वय। भीमारवेशत्रीरी। भीमारास्यस्य संय
39. मीत्रस्य। अन्मर्मितिभङ्गुवदेवश्श भीतरा
40. मंदकुशः। बालः श्रावन्ताया श्रावन्तायाणुक्तः
41. दिस्मनोष्मासनः। महापरास्यस्य मात्रंकोः
42. बशा पशुण्यशि। भीमकराणयः रीवेत्ता
43. वाधरापुरसः। भीमरावेशिष्यीश्वरी
44. द नमद्यारमंदुगाः। दत्तदेवविस्तुनाः
45. नाजऱ्ये ग्रामन्याया। चतुस्तीमानिश्वादः

II-B

46. दर्शितवेशद्वादयाः। दर्शिवुरुपमम्

(The rest of the inscription is in the Kannada language).

Transliteration.

1. śubham astu | namas-tuṅga śiṃaś-chumbi chaṁḍra chāma ra chaṁra caṛa-
2. vē | trai-lōkya-nāgar-ārambhā mūla-stambhāya Šaṁbhavē A-
3. gajānana-padmākhaṃ Gajānanam abharīsaṃ anēka-dam-
4. taṃ bhakānām ekadantam upasmahe । Harēr ilē-Varāha-
5. sīa daṃṣṭra daṇḍas sa pātē vah! Hēmādri-kālaśā yatra Dhātri
6. chchhitra śriyaṃ dadhaunā । śri Śālīvahana śakē śara-nāga-bāna-
7. śiṃaśu saṃmuda saorasu gatā svamushmin varshētu So-
8. bhakrīti māsi suchau vaḷakṣhe pakshaḥ Vaishnavā tīthāv-amrītām-
9. su vāre । śrimad riḍādhi-rāja śri-bhūpāla-paramēśvaraḥ
10. kalyāṇa-charitō viro-pratāpa-biruddānkitaḥ arthi-
11. chātaka-sandōha-samānśhakara-tōyadā pratyarthi
12. prithivī-pāla-maulī-lālita-sāsanaḥ । Turushka-śushka-

(The rest of the inscription is in the Kannada language).
II-A

25. ja mahijatih | dēṣe tu Baya-nādakhyē nijāvikramāṇā
26. rajjē | purāhavyam mahā-grāmām upajīvyā vātipṣhṭihāṁ
27. Saragūriṇī vikhyāta grāmasya sthānam āśīrṣaṁ
28. grāmam Nallūrum nāmānaṁ taṭāk-ārāma sōbhitaṁ | pra-
29. tyādaṁ sata dināra dāyimāṁ sasya-sampādaṁ | prati
30. nāmā Dēvārajā-puram apratīmaṁ bhūvi | śrīmat parama-
31. haṁsā śri pari vrājaka sādgrōḥ | padavāya pra-
32. māṇābdhi pārīnasya mahātmanah | sarva tamtra
33. svatāmrasya kalyāna guṇa sālimāḥ | śrīmad Vai-
34. shāvā siddhāṁta sthāpanāryasya dhūmataḥ | sri-
35. Rāmachandrā dēva śri pādārādhānāṭyatasya sadā | Dē-
36. Vijayindrā-tīrtha pāda śrīmat kara-kamala jātasya
37. śrīmat Sudhāindrā-tīrtha śripāda svāmi satkumāra-
38. sya | śrí-Rāghavindrā-tīrtho śripādākhyasya samya-
39. mūndrasya | asya maṭhāduṣṭhātur dēvasya śri Rā-
40. mācinḍrasya | kāsaya-dēva-pūja-Brāhmanā bhūktyā
41. di sarva-dharma-kritē-mahaty asmin-punyā katā Rān-
42. gēśa pada samādhanā | śrīmaṁ Nārāyaṇa prityai pra-
43. dādā dhārā-purassaraṁ | śrī-Rāghavindrā-tīrtha śripā-
44. da maṭhastha Rāmaḍapndrāya | dattasya Dēva-vibhūnā
45. Nallūrum grāma-varyasya | chatus-simā nirnāyādi

II-B

46. likhyatē dēsābhāshāya | Hanchipura grāmadīmaṁ paḍuvālu
47. liṇghaḥallī grāmadīmaṁ paḍagalu | Kere-Bichanahalli
48. grāmadīmaṁ mūḍalu | Saragūrī grāmadīmaṁ tenkalu | imi-
49. ti-chatuḥ śīneyolagāda | Nallūremba grāmāda yalle ga-
50. lolagāda nīthinikshēpa-jala-pāśhāna akshīṇī āgā-
51. mi-siddha-saddhyamgelemba ashta-bhoga tejā-svāmyagalu | i-
52. Rāghavindrā-svāmigala maṭhakke saṅravu i grāmavu i va-
53. ru māduva vyavahāra chaturṣṭayakke yogyavāgī saṅravu-
54. dū i grāmanavu | Rāghavindrā-svāmigala maṭhakke sī-
55. shya-praśishya pārampareṣvāgī ā-chandīṇaṁ sthāyī-
56. galī | sarva-māmaṇyavāgī sukāṭīn anubhāvī koṁp.
57. dū bālaṁlaḷavārā yāṇuśtuśu Aṭṛayā gotraṇa Aśvalā-
58. yana sūrtrāda Rīk-sākhkṛtya Chāmaraj-odēyāra pau-
59. trārāda Dēva-rājodaya purārāda Dēvarājā-ja-
60. hi-pālakaru śrīmad Vijayindrā-tīrtha Śripādo-
61. deyāra kara-kamala-sampāṭarāda śrīmat Sudhīm-
62. dra-tirtha śrī-pādodayara kumārakarāda śrī
d. Rāghavendra tirtha śrī-pādodayara śrī Rāmacandara
d. dēvāra bhāmārakke Dēva Brāhmaṇa pa santarapa-
rthavāgi sa hiranyodaka dāna-dhārā pūrva-
kavāgi koṭṭa Nallūr emba grāmakke prati nāma-

III.—
67. dhēyavāda Dēvarāja-puravamā grāmada tāmprā
68. sāsara 1 ēkaiva bhagini löke śarveshām ēva bhūbhū-
69. jām 1 na bhōjyā na-kara grāhīyā vipra-dattā vasum-
70. dharā 1 sva-dattām para-dattām vā yō harēta vasum-
71. dharā 1 1 shaśṭir varsha sahasrāni viścitāyām jāya-
72. tē krimiḥ 1 sva-dattā dyugumā punyyām para-dattānupā-
73. lanaṁ 1 para-dattāpahāreṇa svadattām nishphalaṁ bha-
74. vēt 1 dāna-pālanayōr-madhīyē dānāt chhreyonupā-
75. lanaṁ 1 dānāt svargam avāpnōti pālanād achyutaṁ
76. padaṁ 1 śrī 1

Translation.

Be it well.

[ Invocation to Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu ]

On Monday, the 11th lunar day of the bright half of the month Āshādha in the year Sōbhakrit corresponding to the Saka year reckoned by the arrows, the elephants, the arrows and the moon (1585):

The illustrious rājadhīnāja rājaparameśvara virāpratāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāṇḍya king, a lion to the elephants the Chōla, Kērala and Nēpāla kings, a sun to the darkness the Kōṅga, Vānḍa, Kālinga and Aṅga kings, birudentembara-gaṇḍa, a cupid to the young women, a moon to the ocean, the royal family, having the birudas of dharaṇīvarāhā, a firm devotee of Nārāyaṇa, lord of the throne of the western Raṅganagara (Seringapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the dēcas and Brāhmaṇas, Dēvarāja of the Atreyā-gōtra, Aśvalayana sūtra and Rik-sākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Raṅgēśa, in order to please, the god Nārāyaṇa, to provide for the god's worship and the feeding of the Brāhmanas the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 dināra, attached to the bigger village Pura in Saragurusthala of Bayanādu-dēśa, which he had acquired by his prowess, to the Rāmacandra treasury of the maṭṭ of the illustrious paramahansa parivrājaka sadguru, padavākyaprāmānābdiḥ pārāṇa, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishnavāvāvaiddhānta, worshipper of the illustrious feet of the god Rāmacandra, Rāghavendra-śripāda, son of Sudhindratirtha-śripāda, who was the spiritual son of Vijayendra-tirtha-śripāda.

The four boundaries of the village Nallūru granted to the god Rāmacandra of the maṭṭ of śrī Rāghavendra-tirtha-śripāda are here written in native language—to the west of Hanchipura, to the north of Līmpahalli, to the east of Kēraṇīchana-halli and to the south of Saraguru—Thus the eight rights and powers of enjoyment
including treasure on the surface or underground, watersprings, minerals, imperishable, futures, ready income and possibilities within the four boundaries of the village Nallurum belong to the matt of Rāghavendraśāmi. The village might be enjoyed free of all impost by the svāmi of the matt in succession of the disciples for as long as the moon and the sun endure. Thus the grant of the village Nallurum surnamed as Devarajapuram is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Aśvalāyana-sūtra and Rik-sākhā, son of Dēva-Rāja Voiceya and grandson of Chāma-Rāja Voiceya, to the Rāmachandra Treasury of Rāghavendraśāripāda, son of the illustrious Sudhindratirtha-śāripāda who was the spiritual son of the illustrious Vijayindratirtha-śāripāda, to provide for the feedings of the Brahmans.

[Four usual final verses].

Note.

This copper plate inscription received from the same Rāghavendraśāmi matha at Nanjangūḍ belongs to the reign of the Mysore king Doddā-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10\" by 7\" and is engraved in Nāgari characters. The language is Sanskrit up to line 46 and thereafter Kannāda, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallurum surnamed Devarajapuram, of the annual income of 100 dināras in Saragurushthala by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmans.

The svāmi of the matt at the time of the grant was the famous Rāghavendraśāripātha, one of the greatest among the successors of Vibudhendraśāripātha. He sat on the spiritual throne from 1624 to 1671. It was after him that the matha acquired its present designation. He studied under Sudhindra at Kumbhakonam. He died at Mantrālaya in the Bellary District. Pilgrims from several parts of India go to Mantrālaya to worship his brindāvana or tomb. A car festival also takes place there in the month of Sravaṇa every year. The place is held very sacred by the Mādhvas.

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Ashādha in the year Śōbhakritu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A.D.

35

Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate: size 12¾" × 9¼".

1. 1. 2. 3. 4. 5. 6. 7. 8.

| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. |
32. ओ जस्ते श्वेतार्कार्यायामि तत्प्रबन्धितस्तु त्वं देवस्य नामस्यामि
33. सम्यक्ष्रेण तत्वेनस्मि कोण्डपुरस्य योगवेदाणि

(सदृशो जन्तुप्रवाहि ज्ञातव्यं)

1. नमस्तुम सिद्धांतिं चढ़ावार्तार्थविच। वै लोकयथार्थविच मूल
2. संवेद्यार्थबच च। हृदालनवराहसंधिपूर्वसमापुर्वतु। देयादि
3. कालावधाराप्रथमाविलोक्तिः॥२॥ श्रीमान्यमहिंसाधिस्वरूपस्वतितः
4. पद्यता अवलोकनायिनिः निरुक्तं ॥३॥ श्रीमान्यसिद्धांतं संस्थाप- नागरी
5. सां । रामचंद्रवर्द्धीवो नूतनाः मुद्राविधा ॥४॥ श्रीमान्यविशेर्यङ्गा पश
6. श्रीं एकादश जनमेण स्वातंत्र्यस्तंत्रश्रीवृं च देयादियोगीनाः ॥५॥ निरालित वालने म
7. द्वि निरालितार्थविच। वै लोकयथार्थविच। अग्निप्रभुस्वाति
8. रूपिक्षुजन्तुनंसे ॥ विन्दुक्षुतसंस्कर्थृऽऽकौमुखीप्रभुवचं ॥६॥ अवगम्यंभिष्टीवर
9. श्रीं दुनालोकसुधर्येन ॥ दुनालुकसुधः अवगम्यविश्वसणांगान्नमस्य राजाचिरारकोटी

10. कृतिक्कुटार्थाविषयः । वर्णान्धृविद्यम सर्वाश्चारोदयः ॥७॥ रसरत्नयुः
11. संस्कृतार्थम दशाम्राम्यम्। जयान्त्याश्रुन्याहर्भविति श्रोक्तावरे ॥८॥ श्रीमान्य
12. मद्वायस्नासंस्करेष्वयादि। श्रीमान्यविशेषस्तंत्रश्रीवृं च देयादियोगीनाः ॥९॥
13. श्रावणां श्रवणां निरुक्ताभिषु तवसूत्रयाना। प्रतिवतिः विचित्रवाच्च तदृशः ॥
14. श्रीमान्य दुनालोकसुधार्थविच। बुद्धभिष्टीवर ॥१०॥ तज्ज्वलयत्र विचारपुरूषः संज्ञायोऽविविद्यते। वतावध्यजगान
15. सूर्यायोऽधिभिष्टीवरम्ययायिनि ॥११॥ श्रीमान्यावगम्यंमिहत्त्वा कुलमाहृत्वमाध्यः। कुलमाहृत्वमाध्यः
16. संस्कृतार्थाविषयः । लक्ष्मीरिवाच्चरेणवहच्चरेणस्व बहुकावयात्। सुकुटुम्बिनिः ॥१२॥ सुतुक्तम
17. श्रीमान्यावगम्यंमिहत्त्वात्। द्रष्टायं श्रवणामहत्त्वात्। सुविष्कृतानि सुन्दरकुटुम्बिनिः। जय
18. वर्णान्धृविद्यसंस्कृतार्थाविषयमप्रकृतिः जयान्त्याश्रुन्याहर्भविति ॥१९॥ जय
19. स्वः कामिनीव स्वत्तुकामित्रे राजस्तुवि स्वसामृतविशिष्टस्तंत्रविशिष्टीवर
20. नी कल्लवासभ्यार्थाविषयं दिनायायिनकुलबहुद्वन्द्वमानीलाः ॥२०॥ वर
21. तरिकलार्थार्थदस्यात् रत्नस्तम्भार्थविचारार्थज्ञानीवराजः रत्नावध्यजगान
22. श्रीमान्याविशेषस्तंत्रश्रीवृं च देयादियोगीनाः ॥२१॥ जय
23. तत्त्वी तरिकलार्थविचारार्थज्ञानीवराजः रत्नावध्यजगान
24. अयोध्याया ॥ हिमायुवोपतीहृ द्विचर्मी । सुधौ कृतिक्कुटार्थाविषयः ॥
25. अयोध्याया ॥ हिमायुवोपतीहृ द्विचर्मी । सुधौ कृतिक्कुटार्थाविषयः ॥
26. सोमवर्गस्याधिपतिमानिष्टरुः । श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः ॥
27. सोमवर्गस्याधिपतिमानिष्टरुः । श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः ॥
28. रत्नावध्यजगानार्थअवलोक्ति । रत्नावध्यजगानार्थअवलोक्ति ॥
29. श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः । श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः ॥
30. सोमवर्गस्याधिपतिमानिष्टरुः । श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः ॥
31. सोमवर्गस्याधिपतिमानिष्टरुः । श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः ॥
32. रत्नावध्यजगानार्थअवलोक्ति । श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः ॥
33. श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः । श्रीमान्याविशेषस्तंत्राधिपतिमानिष्टरुः ॥
Transliteration.

1. o ll namas-tumga śīrā-chumhī chamdra-chāmara-chāravē | trailīkya-nagarā-
2. rambhāya Śambhavē | Harēr-Lilāvarāhāsa damśhērā-damās sa pātu-
3. vah Hēmādri
4. kalasā yatra dhātrī chchatra śīrām dadhau | śrīmat pārama hamsākhyā
5. parivṛddha śārjam gariyā-
6. nṛ paṃkāja jāmanānī sarva-tāntra svatantra śrī Vasūdhējādīrī yōgīnām
7. | nijāmētvāsinē Ma-
8. dēva sidhāmētvāpādēcīnī | Vēda-Vēdānūga satvārtha vēdinē jita-
9. vādinē | aśēta-tīrtha-sam-
10. chāra pavītrī-krita chētasē | vidvat-kumuda samdōha kaumūdi priya
11. bāmdhavē 17 | atriṣhatam arthī sarvā-
12. rtha dānājīta Surādvē | durbhikshu chakshu śāraya vikshōbhāna
13. Garutmate 18 | rājāsī rāja kōṭīra
14. kotī-kutārchatāmghrayē | Varādēmdra-yatēndraya sarvābhīṣhta-pradāyinē
15. | nasa-ratnā-ruh bhū-
16. saṃkhyā ganītē Saka jāmanā | Jayābd-Āsvayūjē sukla dvitiya Sukra-
17. vāsāre 10 | Śrīmān Rā-
18. ma-Vyās-ā-pūjā-samayē sampadālayē | Śrī Bhūdevi samēta śrī Kēsava
19. svāmi samīdhan 11 |
20. svargānga svargāngā vipulā vipulā bābhūva yajjātā | prajyati Vishnu-
21. padābhaj ādābha(p)
22. cha Indrādi dēvatā vandyaṃ 122 | tajjēnya janya dhanyēshu mānyāḥ san-
23. jaya māṃḍitaḥ | vadānya jana-
24. mūrdhanyō pājāyē Peddama bhūpatīḥ 133 | śrī-Peddana-khyā kshītiṣapya
25. chīmata̱nānī prabhūtārta kha-
26. damūkānām | Lakṣmīrī ivāmbbāruha-lōchanasaya Bakvāmbikā bhū chēcha
27. kutumbinī 14 | sutēva Ka-
28. lanāmūdēhu suṣrābhīlāsugamā Mādhavāt kumāram iva Śamkarāt Kula-
29. mahībhīrathā kanyākā Jaya-
30. n tam-amara prabhō Ravi śācharaśaḥdīpiṣa sutaṃ jagati Bakvam āla-
31. bhata Peddana kshmāptēh 154
32. svāh kāminīṃ sva-tanu kāmīthīr ākṣīpaṃṭīṃ Sōma-kshītiṣa ālāko nava-
33. nīrājākṣiṇī | kalyāni-
34. nīṃ Kāmel-nābhā iv-Ādhi-kanyām Līṃgāmbikā mudavahad bhumāna-
35. śīlām 16 4 vara
36. Tirumalā-rājām sajjāñādītya bhūjām rāehtā naya vichāram Rāma-rājām
37. cha dhīrām sakala
38. guna kadambā sādhau sā Līṃgāmāmba suta yogalām avāpā śrī Ramēv-
39. Ābja Kāman 17 1
40. satīṃ Tirumalādhipaś charita llav-Ārundatīṃ manāgapi nīrāghrahair
41. vasumasānī ya-
42. śō vardhitām | piyāṃsū riva Rōhiniṃ hridaya-hāriniṃ sadgūnam āmōdata sa-
25. dharmaṁmayamahāpya Maṅgāṁbhikāṁ 18.1 tasyādhikais sam abhavat
tanayas tapōbhīh
26. . . Sūmārāja vasudhāhipa mauli-ratnam1 āsan samullasita kāntābhīra asya
chitraṁ . tāṇi
27. sudrīsām cha niraṁjananām 19.1 sakala bhāvani kaṁpakāṁ arātin samiti
nihatya sa Kāma-rāja vi-
28. rāh 1 Bharata-Mann Bhagirathādi rāja prathita yasāḥ pra-saśāsa chakra
murvyaḥ 1 20.1 Sōma kshiti-
29. šā vaṁśābdhi Sōmā Tirumalaḥhipat 1 jāta śrī Sōma bhūpāla rājā rājya-
m apālayat 1 21.1 yasmin śaśatyēka virē dharitrīm ēṇākshānāṁ eva kārśyāṁ
valaguṇa 1
31. kauṭilyām tat kuṁṭalē karkaśatvam tad vahṣhyē chāpālāṁ tat kaṭākshē 1922
sōyaṁ si-
32. nīhāsanasthāḥ kshiti pati tilakah Sōma-bhūpāla rājā kīrtyā nityam
nirayan Nāla
33. Nahusha nipaṇ avadhyānadhanyān 1 ā Sētōr ā Sunērōr avani suṣa nuta
(further plates of the inscription are not available).

Note.

Only the first plate of the present inscription is available. It measures 12½ by
9½ and is engraved in Telugu characters while the language is Sanskrit. This
record brings to light a chief named Sōma Rāja who lived in 1774, but no information
is available as to the part of the country over which he ruled. His genealogy is
given thus: In the race which sprang from Vishnu's lotus foot which is worshipped
by Brahma, Indra and other gods and from which the Ganga arose, was born
Pedannag-bhūpāti. His son by Bakvaṁbikā was Sōma, whose sons by Lingāmbikā
were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Maṅgāṁbhikā was
Sōma-Rāja. After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the
plate). After invocation to Sambhu and the Boar incarnation of Vishnu, the inscription
tells us that on Friday the 2nd lunar day of the bright half of Aśvīja in the year
Jaya corresponding to the Saka year reckoned by the favours, the gems, the seasons
and the earth (1696), in the presence of Kesava in the company of Śrīdevi and Bhū-
dēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the
exponent of the Madhvasiddhānta Varadendra-Yatindra, disciple of (with the usual
titles) Vasudhendra-Yāgī who was the spiritual son of Vāindra-Yāgī.

The date Ś 1696 Jaya sam. Aśvīja śu. 2 Śukravārā, corresponds to Friday, 7th
October 1774 A. D.

36

On a slab used for the pavement near the well at Hadimādu, Chikkayyanachhatra
hobli.

Size 5' × 2½'.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td></td>
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<td>2.</td>
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<td>3.</td>
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Note.

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A.D. The inscription appears to belong to the Hoysalas and records some grant for the worship of some god—probably Isvara—by a number of gaudas. It gives the usual final verse—svadattam, etc.,—and ends with a statement that the manager (sthānapati) of that temple was Anrītarāśipandita who must have been a Kālāmukha priest.

At the same place Hadinādu, on a stone lying behind the Kyātedeva temple,

(Fragmentary) Old Kannāḍa characters and language.

Size 2½×2½.

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>सूँमेर नमस्ते साक्षरानियां भारत निम्भाते</td>
</tr>
<tr>
<td>2.</td>
<td>सुनिधान प्रजासत्तात  वास्तवच्छानायां</td>
</tr>
<tr>
<td>3.</td>
<td>सुविदास अनुभागीयां आद्रीकांतां</td>
</tr>
<tr>
<td>4.</td>
<td>सुनिधानहरू साक्षरानियां भारत निम्भाते</td>
</tr>
<tr>
<td>5.</td>
<td>सूँमेर नमस्ते साक्षरानियां भारत निम्भाते</td>
</tr>
<tr>
<td>6.</td>
<td>सूँमेर नमस्ते साक्षरानियां भारत निम्भाते</td>
</tr>
</tbody>
</table>
Note.

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost. The place Hadimadu appears to have been a prosperous town during the Gaṅga period. A good many inscription stones of the period are found at the place. But most of them are too fragmentary to be published. The present record which belongs to the same series might well be placed paleographically in about the 9th century A.D. It appears to record the grant of some land to a temple (?) koyil) and is witnessed by the six thousand [of Gangavadi province]. It ends with an imprecation.

SHIMOGA DISTRICT.

NAGAR TALUK.

38

On a viragal in the Avariga forest near Kachchagebail, Hosanagara hobli.
Size 8'×3'.

I

1. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
   तमसेष सुप्रसिद्धि करार
2. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
   तमसेष सुप्रसिद्धि करार
3. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
   तमसेष सुप्रसिद्धि करार
4. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
   तमसेष सुप्रसिद्धि करार
5. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
   तमसेष सुप्रसिद्धि करार
6. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
   तमसेष सुप्रसिद्धि करार

II

7. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
8. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
9. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि
10. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष बनसेष [संख्या] देशविद्यमानानि

III

13. कलामेकरीक्षणानि विद्यमानानि सुप्रसिद्धि तमसेष [संख्या] देशविद्यमानानि
   तमसेष सुप्रसिद्धि करार
14. गणाधिपते नाम नामास तुंगस-सिरास-तुंगस-चांद्रच-चाँमारा [चाँ- 

rave] त्रालोक्या नानागांभा-मुला-संभाया 

15. तु तभि १५ बिटिरामु बिटिरामु 

Transliteration.

I Band—
1. Gaṇādhīpate nama nāmas tumga-sirasa-tumga-檀dra-chāmāra [chā- 

rave] tralokya nānāgambha-mūla-stambhaya 

2. mūlas-tambhaye śvasti śrimatu pratāpa chakravartti Hoysaṇa śri Viṁ 

ra Bālaḷa deva-padmabhō- 


um satyā-ratunaka- 

4. ra śri Billēsvarade [va] di [vya] śripāda-padmārādhakaṁ Śodālavānu 

sukadim rājyam geyyuta 

5. mirda Saka (Saka) varusā 1225 Subhakru [tu] samvatsara Kārttika su 15 

Maṅgalavē Ebaranā- 

6. yka Raṭṭahāliyali biṭṭiddali Śodālavānu Śālīvārali biṭṭiralu Ebaranāy- 

kamu sa- 

II Band—
7. tvvadālayeṣa nāḍadu baralu ā huyyalaṁ kēldu Arḍhā-nāri-Nāṭheśvara. 

8. na Kuḷadiyara kuladaka-tilakanapa . . . . . . Birama 

erida 

9. kudureyaṁ mirida kālāḷam kutti kuttisikomdu suraloka prāptan ādan 

adentconverted 

10. vodāśdādu todegal udiyali didād-avaniyoḍi . . . . . déva Birama 

dhuradolu sādi kham- 

11. da māḍi bilalu biḍadoydaru Sivana padake surakānkeyaru 8 dhuradolu 

malapariso 

12. bhāṭara siravuruṇiya karulu sūse dhareyalu baḷaluturavanasi tividu 

Bir- 

III Band—
13. ma suraganikyaroḍane parama sukadim [di] rddam8 taṇḍeya virakrama 

Chiyaga Nāgaganḍa kala 

14. māḍisidaṁ māḍidāta Kalasiya Rāmōjana maga Madukōja barakoṭavanu 

Madukō- 

15. jana maga Mōṭiganu śri śri 

Translation.

Obeisance to Gaṇādhīpati. Praise of Śambhu.

Be it well. While the illustrious mahāmaṇḍalēśvara Śoḍālavē, servant (subor-

dinate) of the lotus feet of the illustrious pratāpachakravartti Hoysaṇa śri Viṁ-

ra Ballāḷa deva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious 

lotus feet of the god Billēsvara, was ruling the kingdom in happiness:

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrutu 

being the 1225th year of the Saka era, when Ebaranāyaka had encamped at Raṭṭahāli 

and Śoḍālavē at Śālīvēr.

When Ebaranāyaka raided with all his army, having heard the lamentation, 

Birama, [worshipper of] Arḍhānārīmāṭheśvara, an ornament of Kuḷadī race, slew the 

footsoldiers advancing beyond the (his) horse, was himself wounded and attained the 

21
region of the gods thus: Body being broken, thighs crushed, when Birama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva. Birama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out.

Chiyaga Nāgarāgunda caused the stone to be made for his father’s heroism. Madhukōja, son of Kalasi Rāmōja, made it. He who wrote is Mōtiga son of Madhukōja.

Note.

This viragal is set up in memory of a hero named Birama who died in a battle between Sodalahēva and Ebaranāyaka which took place at Salūr.

There were constant wars between the Hoysalas and the Yādavas. A battle took place between Sodalahēva, a subordinate of Ballāla III, the Hoysala king, and Ebara Nāyaka, a commander of the Yādava army under Rāmādēva. When Sodalahēva had encamped at Salūr in Shiṅkarpur taluk, Ebara Nāyaka, having collected his army at Raṭṭihali, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Salūr, marched on Salūr and gave a fight. Many among Sodalahēva’s army died. This battle at Salūr is mentioned in M.A.R. 1931; p. 186, and E.C. VIII, Nr. 21 and 27, etc. All these viragals are set up in memory of the heroes who died fighting along with Sodalahēva. Therefore it appears that Sodalahēva was defeated with heavy loss in this Salūr battle.

Sodalahēva was a Sāntara chief. He was a subordinate of Ballāla at whose desire he fought against the Yādavas. Before Mallik Kafur invaded South India in 1310 A.D., there were constant wars between the Yādavas and the Hoysalas.

Sodalahēva has the titles mahāmanḍalēsvara, a sun to the Adivas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Bhillēvara.

The hero Birama who died in this battle belonged to the race of Kuḍādis. His son Chiyaga Nāgarāgunda caused the viragal to be made. Madhukōja, son of Nāgōja of Kalasi, made the stone, and Madhukōja’s son Mōtiga wrote the record.

The date of the record is S 1225 Śubhakritu sam. Kārttiṅka śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd viragal at the same place.

Size 9′ × 3′.

I १००० १०००—
1. तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ
2. तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ

II १००० १०००—
3. तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ
4. तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ
5. तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तु� तुअ तुअ तुअ तुअ तुअ तु�
6. तुअ तु� तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ तुअ
III
7. ಭದ್ರ ಮಾತೃದಾದಿಯ ಕಾಮಾಕ್ಷಿಯ ಕಡೆಯಾದು ಮತ್ತು ಮೂಲನಂತರಂ ನಂತರ [ಡೀ]
8. ಸಾದರ್ಶನಂತರಂ ಚಂದ್ರಮೂರ್ತಿ ಆರಾಧ್ಯ ಮತ್ತು ಪರಿಹರಣವಿಂದ ಮೂರಿನ
9. ಪ್ರತಿಭಾಪರಂ ಪ್ರಾಣದಿಗೆ ತಾಂತ್ರಿಕ

IV
10. ಚಣ್ಣಾರಕಾಮಣ ಮತ್ತು ಪರಿಹರಣವಿಂದ ಸಮಾಜದ ಡೀನ್ನು ಸುಂದಾ ಮತ್ತು ಪರಿಹರಣವиಂದ ಮೂರಿನ
11. ಸಾದರ್ಶನಂತರಂ ಚಂದ್ರಮೂರ್ತಿ ಆರಾಧ್ಯ ಮತ್ತು ಪರಿಹರಣವಿಂದ ಮೂರಿನ
12. ಮೂರಿನೆ ಮತ್ತು ಪರಿಹರಣವಿಂದ ಸಾದರ್ಶನಂತರಂ ಚಂದ್ರಮೂರ್ತಿ ಆರಾಧ್ಯ
13. . . . . . . . . . . .

V
14. ಮೂರಿನೆ ಮತ್ತು ಪರಿಹರಣವಿಂದ ಸಾದರ್ಶನಂತರಂ ಚಂದ್ರಮೂರ್ತಿ ಆರಾಧ್ಯ
15. ಮೂರಿನೆ ಮತ್ತು ಪರಿಹರಣವಿಂದ ಸಾದರ್ಶನಂತರಂ ಚಂದ್ರಮೂರ್ತಿ ಆರಾಧ್ಯ
16. . . . . . . . . . . .

Transliteration.

I Band—
1. śrī Ganadi-pati namah namas-tumga sirastumga-chandraparah mara trai [lo] kya nanagaram-
2. bha mulastapcha mula-stambhavē svasti śrīmatu prandhapratēpah-chakrabharttī

II Band—
3. Housana śrī vira Ballalamēvara padāmbōruha sēvitanappa śrīmanu maha-
4. hāmaṇḍalesvaraḥ Adiyarādityanum satya-ratnākaraḥ śrī Billevaradēvā divya śrī
ta-pada-padumādahkarun Sājala āravu sukadiṃ rájyaaprayyuttam īddu
5. Sokar varusā
6. 1225 Subhakrutha saṃvatsaradā Rākṣika suda 15 Mangalavāra Yabbara-
7. nāyaka Raṭṭhabah-

III Band—
7. liyali bitūralu Sodādēva Sālivārali bitūralu Ebbara nāyakānu sarvavadāla [ve]
8. rasi nādadu baralu ā huyyalam kēli Ardhanāri-Nāthēsvara-pada
ta-kulaśinga kuladīyarakkalajīyara kulakatila-

IV Band—
10. kamap Gōgamaga Chilaya Sodādēvāna kayalina . . . . konĕrida
9. kudurevām
11. miyida kālaṃ tividu kotti kuttikomdu peṇamayam mādi suralōka
12. prāptanādan adeṃtemdāde bitabāyi nāṭṭa karke adēṭṭu muridardha
13. . . . . . . . . . . .

V Band—
14. kalikanadukim Chiliya malitātani Chaṭṭara alidu
deṃte nele
15. lu nālidoyidaru dēva kāntiyaru . . . . . . . . maga
9. virake mechchi An‘gamō-
16. jama kalla mādsida māḍīdāta Kalasiya Madukōja baradāta Dammaṇa
Note.

This is a 2nd viragal erected by the side of the previous one. This also mentions the same fight at Sātur. But this viragal is set up in memory of Chilaya. Regarding other matters it is similar to the previous record.

As it is stated about Chilaya that he was an ornament to the races Kulagis and Akkalagis, he might have belonged to both these races. Admiring the heroism of Chilaya, An̄nāmaṇja caused the stone to be erected. Madukōja of Kalasi made the stone while Dāmmana wrote the record.

Its date Ś 1225 Subhākrita sam. Kārttikeya śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A.D.

40

On a lingamudre stone lying in a bush in the Kāvalukatte forest near Nagar.

Size 3' × 2'.

\[\text{(script in Kannada)}\]

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 

\[\text{(script in Kannada)}\]

Note.

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marniyāya, and Bhādra, son of a potter by name Nila. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A.D.

41

On a viragal in front of the Iśvara temple at Kavuri of Yedūr māgani, Nagar hobli.

Size 3\(\frac{1}{2}\) ' × 3'.

\[\text{(script in Kannada)}\]

I śānto śānto—

1. 

II śānto śānto—

2. 
3. 

Transliteration.

I Band—

1. svasti śrīmatu Śakavurusha 1488 neya saṇḍa va-
II Band—
2. rttamaṇa Purnami Gurusvāradalu Kaureya Rāya Baireya
3. dēvana maga Kāmananu svarggastanādanu

Note.
This viragal records the death of one Kāmaṇa, son of Baireya, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488. Neither the cyclic year nor the month is given. The record may belong to 1566 A.D. As a battle scene is depicted in one of the panels of the viragal it is possible that Kāmaṇa died in some battle not mentioned in the record.

42
On a viragal lying in Tripurāntaka hakkalu near Goragōdu, Huncha hobli.
Size 9½'×3½'.

Transliteration.
I Band—
1. sīṁhasūryai marumāḷai yorevai thandamai
2. u ṯamai" ॥ rajā nu u ṯamai marumāḷai
II Band—
3. marumāḷai sūryai marumāḷai avatārīnai [āsavī] avatārīnai
4. marumāḷai sūryai marumāḷai avatārīnai [āsavī] avatārīnai

Transliteration.
1. sīṁhasūryai marumāḷai yorevai thandamai ॥ rajā nu u ṯamai
2. u ṯamai" ॥ rajā nu u ṯamai marumāḷai

III Band—
5. marumāḷai sūryai marumāḷai avatārīnai [āsavī] avatārīnai
6. u ṯamai" ॥ rajā nu u ṯamai marumāḷai
7. u ṯamai" ॥ rajā nu u ṯamai marumāḷai
8. u ṯamai" ॥ rajā nu u ṯamai marumāḷai
9. u ṯamai" ॥ rajā nu u ṯamai marumāḷai

Transliteration.
10. sīṁhasūryai marumāḷai yorevai thandamai ॥ rajā nu u ṯamai
11. sīṁhasūryai marumāḷai yorevai thandamai ॥ rajā nu u ṯamai
12. sīṁhasūryai marumāḷai yorevai thandamai ॥ rajā nu u ṯamai

IV Band—
10. sīṁhasūryai marumāḷai yorevai thandamai ॥ rajā nu u ṯamai
11. sīṁhasūryai marumāḷai yorevai thandamai ॥ rajā nu u ṯamai
12. sīṁhasūryai marumāḷai yorevai thandamai ॥ rajā nu u ṯamai
II Band—
3. karagasṇaṁ birudara-amkusaṁ mūrti-Navaranaṁ vilāsa-valabhaṁ [Paṭṭi]
   Pombuchha
4. Puravarādhivaram śīrmaṁ Billēsvara dēvara śīrpaṁ padumārādhakarum
   appa Bira-

III Band—
5. rasanu  yā  Karahatta-malla Kētadi Nāyaka
   So
6. Ka  gala  si nāḍadu Hirigōdinge nāḍadu barīdu Saka
   varsha 1208 neya Bēya sāmpva-
7. tsaranā Kārttika  vārada di  gāra
   Jagadāla pēsana-Ha-
8. numa  dala  Hirigōdina  yada Kātināyakanu
   barīdu mutti tāhūtiṛiṇu birava-
9. se bīsuvaḍaṁ kaṁdu  ya  milige tarṇa
   yēriḍa kudruyaṁ muḍa alam kutti

IV Band—
10. kuttisikondu vīrā-lēka prāptan ādānu  māngala mahā
    ātana māva Chila Nāyaka
11. macheharīva brīna kala geysi  dēvagāṇikeyara bīpāna
    la kahu-kutiga Siḍō-
12. jana maga Bīrōjanu baradātanu  Aditya sēnabōva Bānana
    maga Kānchīga

Note.

This viragal belongs to the reign of the Sāntara chief Birarasa who is styled in
the record as the illustrious mahāmāndalēśvara, arasanka karaga, an elephant goad
to the titled, mūrti-Navarana, vilāsa-valabha, lord of the excellent city Paṭṭipom-
buchchapum and worshipper of the feet of the god Billēsvara. It records that during
the month Kārttika of the year Bēya corresponding to S 1208, Kētaḍināyaka marched
on Hirigōd and attacked it when some hero (whose name is lost) fought his army, slew
the foot soldiers advancing beyond the (his) horse, was himself wounded and attained
the region of the gods. Chila-Nāyaka, father-in-law (māva) of the hero, caused the
viragal to be made while Bīrōja, son of the sculptor Siḍōja, carved the stone and
Kānchīga, son of Sēnabōva Bānana, a son to the writers, wrote the record.

The date of the record S 1208 Vyaya sam. Kārttika, corresponds to October-
November 1286 A.D., the other details being lost.

Sagar Taluk.

43

At Sētu, Karūr hobli, on the pedestal of the image of Abhinandana Tirthankara.
Translation.

1. svasti śrī Gummaiyya seṭṭiyara bastiya śrī Vardhamāna svāmiya saṃpi-
dhānacalli Gānapanaseṭṭiyaya maga Sanghayaseṭṭiyaya tamage pun-
nyārtavāgi pratishtāc mādiśa Abhinandana Tirthēśvaraniṅe maṃ-
gala mahā śrī śrī śrī śrī śrī śrī

Translation.

Be it well. Prosperity to the god Abhinandana Tirthēśvara installed by
Sanghayaseṭṭi, son of Gānapanaseṭṭi, in order to get merit for himself, in
the presence of the god Vardhamānasvāmi of the illustrious Gummayaseṭṭi’s basti.

Note.

This inscription on the Abhinandana Tirthankara image records the installation
of the image in the Vardhamānasvāmi basti at Sētu by one Sanghayaseṭṭi. The
basti appears to have been constructed by Gummayaseṭṭi as it is mentioned in the
record as Gummayaseṭṭi’s basti. The record does not give any date. It may
belong paleographically to about the 16th century A.D.

44

On the pedestal of the Pārśvanātha image in the same basti

1. ūbuta ake sāmaṇkaratā jñānam ācārayas te āsakṣetra rupabāṅgūn ca
   caṇḍaviśeṣa śīlāsthūnaṁ ca saṃśaya
   caṇḍaviśeṣa śīlāsthūnaṁ ca caṇḍaviśeṣa

2. bhūtādyān apanaśādāna saṁśaya taṁ sāmaṇkaratā
   caṇḍaviśeṣa jñānaṁ ca caṇḍaviśeṣa

Translation.

1. svasti śrī Jayābhuyudaya Śālivāhana Śaka varuṇha 1505 Chitrabhānu saṃ-
vatsarada Bhāḍrapada suddha 10 Śukravāradamdu . . . . .
   Karūru nāda Chaipalīya Timma gaṅdaru Yivalīya Nāyakka gaṅdara
   Jāṭīgaṇḍara maga Sēṭīgaṇḍaru a samasta śrāvakarū saha munṭāgi
   Sēṭūvīna basadi śrī Aditīrthēśvariṅe mādiśa lōhada
2. prabhāvalīge a samasta janamalige maṅgala mahā śrī śrī śrī Virapayarna
   mādiḍudu

Translation.

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the
10th of the bright half of Bhāḍrapada in the year Chitrabhānu, Timmagaṇḍa of
Chaipalī belonging to Karūrṇād, Sēṭīgaṇḍa son of Jāṭīgaṇḍa himself son of
Nāyakka gaṅḍa of Yivalī and all the Žaima devotees together caused to be made
the metal prabhāvali to the god Aditīrthēśvara of the basti at Sētu. Prosperity to
that metal prabhāvali and to all those people. Virapaya’s work.

Note.

This is another record found in the same basti. It is on the metallic pedestal
which is now being used to seat the Pārśvanātha image. But the record states that
the pedestal was meant for the image of Adinātha. What happened to this Adinātha image is not known. The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Timmagauda of Chaipallī and Setṭi gauda, son of Jātīgāuda and grandson of Nāyakagāuda of Yivallī.

The date of the record is Ś 1505 Chitrabhāṇu sam. Bhādralīlā śu 10 Friday. But Ś 1505 was Svabhāṇu and its previous year, i.e., Ś 1504, Chitrabhāṇu. If we take the cyclic year Chitrabhāṇu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Saka year 1505 it corresponds to Saturday 17th August 1583 A.D. In either case the week-day is not Friday as stated in the record.

45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddallī Āvinahallī hoblī.

Kannada characters and language.

1. नर्तकर्मचक्करचक्करकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकरकर
3. ಸುಧಾರಣೆ ಮಾಡಿಕೊಂಡ ಸಮರ್ಪಣ ಇದು ಸಂಕೀರ್ಣ.
4. ಸುಧಾರಣೆ ಮಾಡಿಕೊಂಡ ಸಮರ್ಪಣ ಇದು (ಪ) ಸಂಕೀರ್ಣ.
5. ಸುಧಾರಣೆ ಮಾಡಿಕೊಂಡ ಸಮರ್ಪಣ ಇದು (ಪ) ಸಂಕೀರ್ಣ.
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42. ಸುಧಾರಣೆಯವರೆಗೆ ಇದು (ಪ) ಸಂಕೀರ್ಣ.
43. ಸುಧಾರಣೆಯವರೆಗೆ ಇದು (ಪ) ಸಂಕೀರ್ಣ.
44. నాదిపత్యం తమనిదీ చిత్రా నామము నామస్తంగ సి- 45. చాండి చాండి చాండి చాండి చాండి చాండి చాండి 46. అం (రాతి మండలు).

Transliteration.

Front—
1. sri Ganaḍhipatayē namah 1 namas-tunga-si-
2. rah śculbhi chaṣndra-chāmana chāravē 1 tralōkya nagā-
3. rāpbha māla-stambhāya Saṃdhavē 1 jayātāvishkri-
4. tām Vīshnur-Vārāhām śobhitānva-mā nahūnānā daun-
5. shrāgtī vīrāṅti bhuvanāṁ vapuḥ 1 svasti sri Jayābhhyudaya
6. Sālivāhama Śaka varsha 1564 neya Vishu saṇvatasara Ā-
7. svīja bahula 30 Rāvivāradalu Sūryoparāgapaṇya-kālādalu śṛṇa-
8. d Yēḍa Murāri Kote-kōḻiḥaḷa viśudha vaidikāvaita siddhāṁ-
9. ta pratiśthāpāna Śiva-guru-bhakṣu-parāyaparāda Keļadi Veṇk-
10. tappā Nāvyakara pautrā āda Bhadrappa Nāvyakara putrārāda Virabhāda-
11. Nāvyakaru Kōmpdiṇya gōṭrāda Āśvalāyana sūtra ṛku-śākhya
12. Achantapāḍitā maga Paramēśvara paṇḍita Mālūra simevalagana
13. Kōvaḍe grāmadalī kaṭisida dēvaṇiṣṭhānada Achyutēśvara dēvarīgā bi-
14. ta svāsthe dharmā tāṃprāna sāsanāda kramamēṃṭeṇḍare Mālūra sime
valagana
15. Cherpnakēsvara dēvarā Kōvaḍe grāmādiṃḍa Nārasimhya Jōisar tamaṃ
nana
16. svāste ṅḍaHa aṭanu mrītavāda svammandha prāku hirikartara kālādalu
17. aramanēge kaṭikōṃḍa dharmavārī 1 Mallibhāṭara svāst-valage vri-
18. tti Ḍu uṭhayam vṛtti 1 棨 ge saluva rēkhe ṛūra mūpāṇa gade bijavari kha
19. 34 vrāvīgade bijavari kha 24 Kasakiddale kha 24 bilaḥ
20. līdāle kha 24 Mākkadalu kha 24 Mātikadalu kham 3 haḍilaga-
21. de kham 54 Bhāmara kōnadalli kha 54 Kukūndili 1⅓ amūṭ
22. bijavari kham 20 ke gadaḥhatta kha 150 ke saluvaḍu ga 15
23. ke vivara 1 varikuttāma jha 1 ke ga 9 ralli ga 11 3⅓ he-

Back—
24. chchige vaga 1⅘ 1⅘ ubhayam vaga 13⅔ Mallibhāṭara
25. svāstivalage vṛtti 1 ke ga 1⅘ ubhayam ga 15 haḍinā-
26. dū varahanā bhūmige salo gadi vivara māḍalū Chemnak-
27. śvara dēvarā gade paduvala Tumgabhāda tyeṃkuḷa Kēśodēvara
28. gaddē baḍagalu Śaṃtupurāṇa vāmanāṃśre gadi kalu 1 in-
29. tī chatus-sime valaganā bhūminu Achyutēśvanā aṃrītapāḍi
30. namādāipti mūṃṭā ḍēvārā sēvege Sivārpiṭaṅeṣu saḥiram-
31. nyōḍaka dānā-dhārā pūrvaṅgāvā bhīṃgā 1 bhūmige sal-
32. luva nīdhī-nīkṣeṇa-jala pāśāna akshīni-ōgaṃi
33. siddha-sāḍhyamgalamba asaṛtha-bhōga tējasvāvamana pūrva-māri-
34. yādīlī agāmāḍikomdu dēvārā sēve sāṃgāvāgī
dadāsikomdu bāḥadu yendū koṭṭa tāṃmada sāsana gana-
35. ṭha 1 Ādyta-chamdrāvanḷōrālaṣcha dyōr bhūmīrāṭāhṛi-
36. dayām Yāmāṣeṣa ahaṣeṣa rātṛṣeṣa uhhēca saṃdhyē dharmasya
37. jānāti narasaya vrittam 1 棨 dāna-pālanayor-madhyē dānāsrayē-
nupālanām dānā svargam avāpnōti pālanād aṣhyutēṃ padaṃ 1⅔}
Obeisance to Gaṇadhīpati. [Praise of Śambhu and the Boar-incarnation of Viṣṇu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Viṣṇu, on Sunday, the 30th of the dark-half of Aśvija during the auspicious time of Śūryoparāgā, Viśrādhra Nāyaka, son of Bhadrappa Nāyaka and grandson of the illustrious Edavamurāri, Koṭe-kōḷāhaḷa, establissher of the pure and auspicious Vaidikādavaita śāstra, devoted to faith in Śiva and the guru—Keśadi Venkaṭappa Nāyaka, granted the copperplate charter of the grant of land to the god Achatuṭeśvara of the temple built at the village Kōvādu belonging to Mālūr śīma by Paramēśvara Pāṇḍita, son of Achatu Pāṇḍita of Kaunḍinya gōtra, Śāvalāyana sūtra and Ruknāke, as follows:

One vṛtti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvādu of the god Chemakēśvara in Mālūr śīmē, consequent on the death of Nārasimha Joisā's brother, and half a vṛtti from the lands of Mallibhatṭa, total 1½ vṛtti; Rēkhe to this: land, of the growing capacity of 3½ khandugas in front of the village; vṛāvīgade of the growing capacity of 2¼ khandugas, kasaḍikadale 2¼ khandugas, Bilaḥālādāle 2¼ khandugas, Makikādudhu 2¼ khandugas, Māṭrikadudhu 3 khandugas, Haḍilagad 5½ khandugas, at Bhimānakonda 5½ khandugas, in Kukund 1½ khandugas—thus for the sowing capacity of 29 khandugas and for the rental paddy of 150 khandugas (the value is) 15 gadyānas. (Details for this value). The details of the boundary of this land of 15 gadyānas:—to the east wet land belonging to the god Chemakēśvara; to the west Tungabhadra river, to the south wet land belonging to the god Keśodēva, to the north Vāmanamudrē boundary stone of Śāntapura. As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc., of the god Achatuṭeśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order. Thus is the writing of the copper charter.

The sun, moon, etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fail. Protecting another's gift is twice as meritorious as making a fresh grant. By seizing another's gift his own gift becomes useless. Whosoever seize the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

Note.

Mr. Bengéri Hucheka Rao, President of the Teachers' Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a
transcript which is revised and published here with translation and a note. The record is inscribed on both sides of a copper plate 8"×10" and is written in Nagari characters. It belongs to the reign of the Keladi chief Virabhadrā Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkatappa Nāyaka. The chief is said to have granted lands of the value of 15 varahas to the Achyutēsvara temple built by Paramēsvara Pāṇḍita at the village Kōvade in Mālūr sīme in the name of his father Achyuta Pāṇḍita. The grant was meant for the food offerings and perpetual lamp of the god. The details of the grant are also given.

The date of the record Ś,1564 Vishu sām. Ásvīja bahuḷa 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbikā temple.

1. ॥ शुभमं देवमयि । भवेश्वरेण प्रतिष्ठितं देवस्य समाहितम् वीरकृष्ण प्रतिष्ठितं ॥

Transliteration.

1. śrīmat Keladi Virabhadrā Nāyakara putrau Basavappa Nāyakara dharmapatiyarāda Channma-Viranmājyavara bhakti tuka la 7½ ga 2.

Translation.

Devotion of Channa Virammā, lawful wife of Basavappa Nāyaka, son of the illustrious Keladi Virabhadrā Nāyaka weight la 7½ ga 2.

Note.

This record belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Virabhadrā Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavirammā, queen of Basavappa Nāyaka. The Keladi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records. The weight of the silver pot is given at the end of the record. But it is not known what kind of weight is meant by la and ga. The record is not dated. Basavappa Nāyaka mentioned in the record ruled the Keladi kingdom between 1739 and 1754 A.D. The record also belongs to the same period.

49

On a silver plate in the same temple.

1. ॥ शुभमं देवमयि । भवेश्वरेण प्रतिष्ठितं देवस्य समाहितम् वीरकृष्ण प्रतिष्ठितं ॥
1. Vibbha sam! phalguni su 13 yu Shriravara Medakeriya namma phalujinavaru hodadali mrutavada samam dhal adyaaptaru najaru mahida hanavinimda! Kollurammanavarige! Keladi Virabhadra Nayakara putraru Basavappu Nayanakara bhakti!

**Translation.**

On the 13th Saturday of the bright half of Phalguni in the year Vibhava; from the money obtained through najar (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kolluramma by Basavappa Naya, son of Keladi Virabhadra Naya.

**Note.**

This record on a silver plate in the same temple also belongs to the reign of the Keladi chief Basavappa Naya, son of Virabhadra Naya. It records an important event during Basavappa Naya’s reign:—that he sent an army against Medakeri Naya, (Palleyagar of Chitaldrug), and that Medakeri Naya was killed in the battle. This fact is corroborated by the Keladinrippa Vijaya which states that Basavappa Naya sent a huge army under Subadar Lingappa against Medakeri Naya, at the request of his subordinate Basantaraya, chief of Hampura (Harati). From the najar presents tendered by his people on the occasion, Basavappa Naya got a silver plate made and granted it to the goddess Mukambika at Kollur.

The details of the date given in the record, viz., Vibhava sam. Phalguni su. 13, Shriravara, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Naya II.

50

On another silver plate in the same temple.

1. sukhabhuti sam samam sa samu bhaktpu suna vahasthupu samu kavindra nayakara bhakti.

**Transliteration.**

1. Prabhava sam! Vaisakha su 15 Illu Bellura Venkatadri Nayanakara seve seeru 6

**Translation.**

On the 15th of the bright half of Vaisakha in the year Prabhava, the service made by Venkatadri Naya of Bellur (Belur)—(weight) 6 seers.

**Note.**

Another silver plate in the same temple contains this record which states that the plate was granted by Venkatadri Naya, chief of Belur. There were five Venkatadri Nayakas among the Belur chiefs and the record is not dated in the Saka era. Hence it is not possible to determine which of the Venkatadri Nayakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkatadri Naya II and IV. Since the characters belong probably to the 17th century, A.D. the record might be assigned to Venkatadri Naya II, and the
date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers.

51

On the brass lamp pillar in front of the same temple.

Note.

The lamp pillar in front of the Mukambika temple, which is about 20' in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pandappa, son of Sonnasi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

52

On the pedestals of the brass dvārapālaka images standing on either side of the navaranga doorway in the same temple.

Transliteration.

1. svasti ārya jayābhūyayā Sālivăhana saka 1545 saṃvätsara
   ... Magha bha ॐ Sāmavāradallū Kolūra Mukāmike yammanavara
2. sēvārthavāgi srimadd-Edeva-Murāri Kōte-Kōlāhala Viśudha-Vaidikādvaita-
   siddhānta-pratishtāpakar āda Sīva-guru-bhakti parāyaṇarāda śrimat
   Keladi
3. Venkatappa Nāyakara dharma patniyavarāda Virammanavaru Sivaratre
   punya kāla-dalu samarpisida dvāra-pālakaru mam gala mahā śri śri śri
   17½-1½

Translation.

Be it well. On Monday the 14th of the dark half of Magha in the year...

being the 1545th year of the victorious Sālivāhana era, for the service of the goddess Mukambikeamma at Kolūra, Viramma, lawful wife of the illustrious Edeva Murāri, Kōte-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta, devoted to the faith in Śiva and the guru,—Keladi Venkatappa Nāyaka, granted during
the auspicious time of Sivarâtri, (the dvârapâlaka images). Good fortune (weight ?) 17 maunds (?) and 1½ seers (?)

Note.

On either side of the doorway leading to the navaranga of the Mukâmbikâ temple there are two solid metallic figures of the dvârapâlakas which are about 4½ in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Kêjâdi chiefs. Viramma, queen of Venkaṭappa Nâyaka, is said in the record to have granted the two metallic images during the auspicious time of Sivarâtri day for the service of the goddess Mukâmbikâ. Venkaṭappa Nâyaka of the record ruled Kêjâdi the kingdom between 1582 and 1629 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhîrâdgâri and the details of the date, viz., Mâgha ba 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as 17-1½ which might be 17 maunds and 1½ seers and that of the left, 16 maunds and 5½ seers.

53

On a step leading to the navaranga of the same temple.

1. 111
2. 111

Note.

Among the Kêjâdi rulers who visited the Mukâmbikâ temple at Kollûr, Chennammâji is also one. Her visit to the temple is recorded on a step leading to the navaranga. The record reads ‘Kêjâdi Chennammâji sêve’ meaning that Chennammâji did pious service to the goddess.
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<td>Ś 1225 Śūbhakrīti sam. Kārttiṣa śu. 15—Tuesday, 6th Nov. 1302 A.D.</td>
<td>Ballāḷa III</td>
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<tr>
<td>162</td>
<td>39</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>165</td>
<td>42</td>
<td>Ś 1208 Vyaya sam. Kārttiṣa—Oct.—Nov. 1286 A.D.</td>
<td>Birarass</td>
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</tbody>
</table>
Records the grant of the village Bāradūr in Tēgaṭṭur vishaya to Bāṇaśarma, son of Nāgaśarma, by the king. That Śivamāra I lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record.

Viragal: appears to record a fight between some over-lord and his subordinates in which the Ganga princes Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra took part and died. The over-lord most probably was the Rāṣṭrakūṭa king Gōvinda III and the cause of the fight was the seizure of the Brahmadāya of Elamunuṣe agrahāra by the latter.

Viragal: records the death of Erekalinda, son of Birakka, who was a concubine of Prithvigaṇa; Erekalinda is said to have offered his head in the presence of Prithvigaṇa and died.

Viragal set up in memory of a hero by name Bāgguli Siriyamma, son of Olināgayya, who died in a cattle fight.

Viragal set up in memory of a hero by name Panchiya Muddayya, son of Panchiya Siriyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmana by the mahā-śrama of the illustrious Konku-konda-Sri-vishṇuvaradābha-Poṣala-dēva-chenturvedimangala, Laviyanna, etc. It is the earliest record yet found of the time of Vishnuvaradābha and gives the valuable information that he conquered the Kongu country as early as 1098 A.D.

Records that Kalidēva, son-in-law of Chalikenāyaka, and Madigauda caused the building of the temples of Kalidēva and Brahmeśvara, and granted some lands to those temples after washing the feet of Ganganarasajyia.

Viragal: records the death of a hero Ankōja in some battle.

Viragal set up in memory of a hero by name Birama who died in a battle between Sodaladeva—a Sāntara chief and subordinate of Ballāja—and Ebharaṇāyaka, a commander of the Yădaṇa army under Rāmadēva, at Sālūr.

Viragal set up in memory of Chilleya who died in the same battle mentioned in the previous record.

Viragal: records the death of some hero (whose name is lost) when Kĕtadi nāyaka marched on to Hirigōḍ.
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<td>38</td>
<td>Ś 1225 Subbakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.</td>
<td>Soḍaḷadēva</td>
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<td>162</td>
<td>39</td>
<td>Do</td>
<td>Do</td>
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<td>71</td>
<td>20</td>
<td>Ś 1412, Sādhāraṇa sam. Vaisākha—1490 A. D.</td>
<td>Viṣaṭa Kṛṣṇadēvarāya</td>
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<tr>
<td>92</td>
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<td>Ś 1435 Srimukha sam. Rāma-Navaṇmi day—Tuesday, 15th April 1513 A. D.</td>
<td>Rāma-Rāja</td>
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<td>100</td>
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<td>Do</td>
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<td>103</td>
<td>25</td>
<td>Ś 1464, Subbakrit sam. Māgha ba. 14 Sivarātrī—Friday, 2nd February 1543 A. D.</td>
<td>Tirumala Rāya</td>
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<td>49</td>
<td>8</td>
<td>Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.</td>
<td>Sādāśiva-Rāya</td>
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<td>78</td>
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<td>Ś 1497, Yuva sam. Āshāda śu. prathama dvādasi—Monday, 20th June 1575 A.D.</td>
<td>Śrīraṅga-Rāya I</td>
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<td>Ś 1497 Yuva sam. Māgha ba. 13—Saturday, 28th January 1576 A. D.</td>
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<td>49</td>
<td>8</td>
<td>Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.</td>
<td>Haranahalli Chiefs</td>
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<td>118</td>
<td>26</td>
<td>Ś 1502, Vikrama sam. Kārttika chandrōparāga—Saturday, 22nd October 1580 A. D.</td>
<td>Chavappa</td>
</tr>
</tbody>
</table>
Copper plate record: registers the grant of the village Chikkakulī by the king to Vibudhendra-yatindra of the Rāghavēndrasvāmi matta. The record is on a single plate, engraved in Telugu characters and dated in 1490 A.D. (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate.

Copper plate record: registers the grant of six villages made by the chief to Surēndra-yatindra. Rāma-Rāja of the grant was the Āraviṇḍu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōta. It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar.

Incomplete copper plate record: registers the grant of three villages made by the chief to the same Surēndra-yatindra.

Copper plate record: registers the grant of the village Komrakere made by the chief to Eemēbasavēndra, a Vīmaśāiva teacher.

The record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sīdēdeva mahā-arasu, chief of Hānahallī sīmā.

Copper plate record: registers a grant of the village Nāvalūr surnamed Rāmāchandrapurā made by the king at the request of Vīma Chavappa-bhūpa to Surēndra tīrtha śrīpāda.

Incomplete copper plate record: registers a grant of five villages made by the king to Sudhēndra Yatindra of the Rāghavēndrasvāmi matta.

See above under Vijayanagar.

Copper plate record: registers a grant of four villages made by the chief to Vijayindra Yatindra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayindra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.
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| 133                       | 29                              | Ś 1602, Siddhārthi sam. Vaiśākha śu. 8—Thursday, 3rd April 1679 A.D. | Muddalagādri Nāyaka ...
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| 136                       | 30                              | Ś 1619, Īsvara sam. Māgha śu. 15—Sunday, 16th Jan. 1698 A.D. | Mangammagāru ...
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| 173                       | 50                              | Prabhava sam. Vaiśākha śu. 15—Friday, 20th April 1627 A.D. | Venkaṭādri Nāyaka II ...
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|                           | 9                               |      |                            |
| 138                       | 31                              | Ś 1602, Raudri sam. Kapilashththi-1680 A.D. | Vaḍayāri ...
|                           |                                 |      |                            |
| 142                       | 32                              | Ś 1621, Pramādi sam. Bhādrapada- ba. 30 Budhavāra—Wednesday, 13th September 1699 A.D. | Uttama Rangappa Kālāka-
|                           |                                 |      | Kola Voḍeyar.               |
| 145                       | 33                              | Ś 1666, Akshaya sam. Dhanurmāsa śu. 7 Sōnavāra—Monday, 8th December 1746 A.D. | ARIYALUR CHIEFS.          |
|                           |                                 |      |                           |
| 174                       | 52                              | Ś 1545 [Rudhirōdgāri sam.] Māgha ba. 14—Tuesday, 18th February 1623 A.D. | Vijayavoppula Maḷavārāya |
|                           |                                 |      |                           |
| 169                       | 47                              | Ś 1564 Vishu sam. Āśvija ba. 30 Ravtvāra—Sunday, 24th October 1641 A.D. | KELADI CHIEFS.             |
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| 175                       | 53                              |      |                           | Venkatappa Nāyaka ...
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| 172                       | 48                              |      |                           | Virabhadrā Nāyaka ...
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|                           |                                 |      |                           | Channammājī ...
|                           |                                 |      |                           |
|                           |                                 |      |                           | Basavappā Nāyaka ...
Copper plate record: registers a grant of one vritti made by the chief to Surëndra of the same Râghavândrasvâmi matt.
Copper plate record: registers a grant of two vâlis of land by the chief to the same Surëndra Yati.
Copper plate record: registers the grant of a village Ârambanâ made by the chief to Râghavândra-tirtha.
Copper plate record: registers the grant of a village Ayirdharma, together with its hamlets made by the queen to Sumatindrâ-tirtha-sripâda.

Records the grant of a silver plate made by the chief to the Mûkâmbikâ temple at Kollâr.
Records the grant made by the chief to Bembali Bairalingâna gauda and to a number of other people belonging to Ajjinahali-kâri.
Copper plate record: registers the grant of some villages made by the ruler to Sudhindrayati.
Copper plate record: registers the grant of certain dues on specified articles of merchandise in Pâyarâni Pâlya as well as a site for the Râghavândrasvâmi matt by the chief.

Copper plate record: registers the grant of certain lands made by the chief to Vasu-dhîndra svâmi.

Records the grant of two metallic images of the dvârapâlâkas to the Mûkâmbikâ temple made by Viramma, the chief’s queen.
Copper plate record: registers the grant of some lands of the value of 15 varahas to the Achyutâsvara temple by the chief.

Records the visit of the queen to the Mûkâmbikâ temple.
Registers the grant of a silver pot made by Channavirammâji, queen of Basavappa Nâyaka, to the Mûkâmbikâ temple.
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<td>42</td>
<td>3</td>
<td>C. 12th or 13th century</td>
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<td>154</td>
<td>35</td>
<td>Ś 1606 Jaya sam. Āsvija śu. 2 Śukra-vāra—Friday, 7th October 1774 A.D.</td>
<td>Śōma-Rāja</td>
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Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mukambika temple. It records an important event that the chief defeated and killed Medakeri Nayaka (Palleygur of Chitarkurug).

Copper plate record: registers the grant of the village Nalluru surnamed as Devarajapura made by the king to Raghavendratirtha.

Records the installation of the image of Neminalu by the two brothers Nakonna and Honanana, disciples of Srutakirtitdeva.

Viragal: records the death of one Kama, son of Bairedeva.

Records that a number of Jain devotees, headed by Thimmagauda of Chaipalliji and others, caused the pedestal of Adinalu to be made.

Copper plate record: registers the grant of some land made by the chief to Varadendra-tirtha of the Raghavendraswami Matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.
List of Photographs taken during the Year 1943-44.

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<td>73-74</td>
<td>Do</td>
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## APPENDIX B.

List of Drawings prepared during the Year 1943-44.

- Bhaktavatsala temple—Belgola.
- Drawings of typical pottery specimens from Chandravalli excavations.
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### APPENDIX D.

**Expenditure during 1943-44.**

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*Add—Receipts remitted to treasury—*

Sale proceeds of publications, and photographs | 361 0 0 |

**Grand Total** | 14,524 4 0 |
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