

Government of Mysore

ANNUAL REPORT
OF THE
MYSORE ARCHAEOLOGICAL
DEPARTMENT
FOR THE YEAR 1944



MYSORE
PRINTED BY THE ASST. SUDPT. AT THE GOVERNMENT BRANCH PRESS
1945

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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as Director of Archaeological 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 monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nañjangūd and Belgola for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalur, Kadūr 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 Rāshtrakūṭa period were discovered in Kadūr. In Belgola the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredēvi temple near Belmuri are all beautiful and forceful and ascribable to the Chōla period.

Though no fieldwork in excavation was done during the year, the work of preparing the Chandravaḷli 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.

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted.

Conservation.

In connection with conservation, the temple of Kirtinārāyaṇa at Talkād, the Chennakēśava temple at Bēlūr, the Íśvara temple at Arsikere and the Raṅganātha 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 Śravaṇabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archæological 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 Kēśava temple at Bēlūr. 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 Gaṅga king Śrīpurusha 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 Janārdana temple at Belgoḷa is dated in 1098 A. D. and happens to be the earliest inscription yet discovered of the time of Vishṇuvardhana Hoysaḷa.

Eleven new coins were purchased during the year from the Director of Archæology, 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

Numismatics.

Chandravaḷli are being further classified and studied and the catalogue is being revised for publication.

Manuscripts. A Kannada manuscript relating to the history of Kempe Gauḍa 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.

Museum. 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 Chandravaḷḷi antiquities exhibited in the museum were all taken out and re-classified.

About twenty publications were added to the Office Library.

Library.

Publications. 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 Bēlūr, Seringapatam and Sravanabelgola were revised and issued. In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr; 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 Bēlūr 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.

Finances. 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.

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation 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 Archæology, during 1943-44.

KADUR DISTRICT.

Kadur.

ĀṅJANEYA TEMPLE.

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

Yellambalasi.

KĒŚAṂ 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 Lakshminarasimha 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 mukhamanṭapa 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 Sarasvatī 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 Śrīpuruṣa is lying in a neglected state in a cocconut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Išvara 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 Kēśava temple may be removed to a safe place in Kaḍūr or sent over to the Archaeological Museum at Mysore.

Pattanaḡere.

LAKSHMINĀRĀYAṆA TEMPLE.

The temple of Lakshminārāyaṇa 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.

NAGARĒŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanaḡere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Bīrūr 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 Gaṅgēśvara 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 Rāshtrakūṭa period in front of the temple preserved in a better place.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NĀRĀYAṆASVĀMI 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.

SOMĒŚVARA 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 tōraṇas. 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.

ŚRIKĀNTHĒŚVARA 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 prākāra 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 RAṄGANĀTHA TEMPLE.

The Raṅganātha 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 Archæology 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 (ಅವುಮಣ್ಣು or ನಾಮ) 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 Mahāvāra:

7. The north-eastern and south-western corners of the mahāvāra 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 mahāvāra 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 eaves-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 chunām, so that all the sculptured portions have become completely covered. The chunām 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 Raṅganātha 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 Archæology 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.

Talkād.

KĪRTINĀRAYANA 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 Archæology for the estimate of repairs. But in the case of the Kīrtinārāyaṇa temple at Talkād, as in that of the Raṅganātha 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 Archæological 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.

JANĀRDANA 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 Vishṇuvarḍhana was yet a yuvarāja. 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 Archæological 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 emoluments of the arohak 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 gōpuras and maṅṭaps 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 Brahmādēva 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 Basti are out of plumb. They may be rebuilt with concrete filling.

11. The roof of the Brahmadvēva pillar maṅṭapa may be reset. The lichēn 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 pradakṣiṇa, 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 batted wooden doors provided.

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

16. The dressed stone pillars of the Guḷlakāyaji maṅṭap, 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 Archæology 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 Mahānavami maṅṭapa 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 Bharatēśvara image may be railed 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 pradakṣiṇa 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.

28. The garbhāṅkapa at the Ādiśvara basti has to be plastered. The supporting pillars here are upside down.

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

30. Props are needed for the western pillars at the north Ādiśvara basti.

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

32. The roof of the north Śāntīśvara basti requires to be replaced.

33. The damaged maṅṭapas near the dome may be removed.

Belur.

CHENNAKĒŚAVA TEMPLE.

On the recommendation of the Archæological Department in 1929, the question of opening out the courtyard and renovating the Chennakēśava 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 maṅṭapa 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 Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuḍa 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 Archæological, 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 Archæology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Śrī Krishnarāja Wadiyar IV and His Highness Śrī Jayachāmarāja Wadiyar Bahadur—may
H. H. The Maharaja. 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 mahādvara and the vimāna.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja 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 Chamarajendra 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 :—

ಸೂರ್ಯ	ಚಕ್ರ	ಗಂಡಧೇರುಂಡ	ಶಂಬ	ಚಂದ್ರ
|| ಶ್ರೀಃ ||				
ಯಂ ಶೈವಾಸ್ತಮುವಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ |				
ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣವಿಷಯಃ ಕರ್ತೇತಿ ನೈಯ್ಯಾಯಿಕಾಃ ||				
ಅರ್ಹಸ್ತತ್ಥ ಜೈನಶಾಸನರತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ |				
ಸೋಲಯಂ ನೋವಿದಧಾತು ವಾಂಛಿತಫಲಂ ತೈಲೋಕ್ಯನಾಥೋಹರಃ ||				
ಸ್ವಸ್ತಶ್ರೀ ಶಕಾಬ್ದ ೧೦೩೯ನೆಯ ಹೇವಿಳಂಬಿ ವರ್ಷದಲ್ಲ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ				

ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ನಡೆಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ದೇವಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬಲ್ಲಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಭಾರತೀಯ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪಸ್ಥಾನ ವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಆತ್ಮೇಯನೆಗೋತ್ರ ಆತ್ಮಲಾಯನನೊತ್ತ ಶುಕ್ಲಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಜಿ ವಾಣೀವಿಲಾಸಿನ ಕೆಂಪುನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯವಾಸ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಯವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯವಾಸ ನಿಖಲ ದೇಶಾವತನ ಕರ್ಣಾಟಕ ಜನಪದ ನಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀ ತೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯದೇದೀದೀಪ್ಯವಾಸ ನಿಖಲಕರಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕೀತಿಪಾಲಪ್ರಮುಖ ನಿಖಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೌಢ್ರಪ್ರತಾಪ ಅಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯುಃ ಪಾರಾವಾರ ಕರಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುತ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಲ್ಯ ಗಂಡಧೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗುರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಜಿ.ಸಿ.ಎಸ್.ಐ., ಪಿ.ಬಿ.ಇ., ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾಸಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿ ಕಟ್ಟಿಸಿ ಭಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕೆಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆ ರಾಜ್ಯ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ಎದ್ದುಚ್ಚುತ್ತಿರುವ ದೀಪಗಳನ್ನೂ ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಯುವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್, ಜಿ.ಸಿ.ಐ.ಇ., ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಯುವರಾಜ್ಜಿ ಕೆಂಪುಚೆಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದ್ಧಾರದಿಂದಲೂ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾದಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ದಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈನೂರಿನ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್ರವರು

ದೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಭಕ್ತ ವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಾವಾಹನಕೆ ೧೮೬೬ನೆಯ ಸ್ಥಳಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲ ದೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲ ಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿಲಾಶಾಸನ.

ಮದ್ದಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ |
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಚ್ಚುಲ ಧರ್ಮಪತಾಃ ||
ಮದ್ಧರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ |
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶರಣಾ ನಮಾಮಿ ||

|| ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ||

Arsikere.

The Executive Engineer, Hassan Division, Hassan, reported that certain Virasaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Isvara 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 Amildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Virasaiva 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 navaraṅga.
2. One more light may be put upon the brackets of the south-east pillar of the navaraṅga 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 navaraṅga 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 navaraṅga 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 navaraṅga may be removed.
8. The insulating pipe connection may be carried under the eaves to be inconspicuous.
9. The Kalasa 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 mukhamanṭapa 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.

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, Chitaldrug 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 Archæological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archæology, so that he might take suitable action in the light of the instructions contained in the Mysore Archæological 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 Halebīd and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tirupati Venkaṭaramaṇa temple at Arsikere and the Lakshmi-narasimha temple at Hoḷenarasipur.

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 Kēdārēśvara and Bhērūṇḍēśvara temples at Belgāvi, the Trimūrti Nārāyaṇa temple at Bandalike 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 Rānēśvara temple at Keḷadi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keḷadi 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 Nagar 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 :—

1. Jain Basti, Heggere.
2. Īśvara temple, Ānekoṇḍa.
3. Hariharēśvara temple, Harihar.
4. Īśvara temple, Nandigūḍi.
5. Īśvara temple, Nanditāvare.

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 Rāmadurga
- 2, 3 and 4—Aśōka's inscriptions at Siddāpura, Brahmagiri and Jaṭiṅgi Rāmēśvara 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 Venkaṭaramaṇa 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 Miḍigēsi is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkaṭaramaṇa 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 maṭṭaps 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.

MYSORE DISTRICT.

Suttur.

(NANJANGUD TALUK.)

Suttūr is a village nine miles east of Nanjāngūd on the banks of the Kapinī.

Situation. 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 Suttūramma, Sōmēśvara, Virabhadra 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 tumbler-shaped kirīta with a flattish top and converging sides and has its hands thus: abhaya, simple chakra with a plain cross, śankha and dāna. The maṇḍe is in the background behind the right front arm. It has a necklet, yajñōpavīta, 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 tōraṇa in spite of there being a background slab. (See M.A.R. 1918, p. 24).

Varadaraja.

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
Description of temple. as it stands to-day is a minor structure of the Hoysala times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaraṅga appears to have been rebuilt in the Ummattūr 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.

SUTTŪRAMMA 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 navaraṅga of
A Gaṅga structure.

octagonal pillars is a Gaṇeśa 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 viṛaḡas.

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.

SŌMĒSVARA TEMPLE.

The SŏmĒsvara temple has been briefly described by Mr. R. Narasimhachar in the Mysore Archæological Report for 1918. It was a

General description.

Hoysaḡa trikūṡāchala 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 SŏmĒsvara līṅga, a medium-sized one, belonging to the Chŏḡa times and evidently set up by the Hoysaḡas in their newly built temples. The garbhagriha and the śukanāsi have finely carved lotus ceilings.

Chola linga.

The south cell contains a beautiful image of Śankara-Nārāyaṅa evidently of Hoysaḡa workmanship (Pl. I, 2). It is about five feet high with a tŏraṅa of the same stone. It is on the right Śiva with jaṡā-makuṡa, trisūla and akshamāla, and on the left it

Sankara-Narayana.

is Viṡṅu with kirīṡa-makuṡa, chakra and śankha. Below is a pedestal with a bull and Garuḡa together.

In the north cell is a fine Saptamāṡrika set without Virabhadra and Ganapati. To its west is a figure of Chāmuṅḡā of Hoysaḡa workmanship (Pl. I, 4).

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

Navaranga mantapa.

On the SŏmĒsvara 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 maṅṡapa of four vase-shaped pillars of the Hoysaḡa period. Its Nandi was transferred to a small shrine to the east in the Ummattūr days. On the pillars of this shrine are two votive relieves of a father (wearing long coat and pugree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the matt.

Tower.

It is seen that the top was an ornate Hoysaḡa structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under toraṅās,

The old sculptures have been imbedded in the compound wall and preserved.

Old images. From the south clockwise, the chief of them are :—

Seated Brahma.

Siva dancing as Jalandharahāri.

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

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

Bhairava.

Dancing Śiva.

To the right of the Sōmēśvara temple is a small shrine of Mūlsthānēśvara līṅga rebuilt out of old ornate materials.

VIRABHADRA TEMPLE.

A few yards to the right of the Sōmēśvara temple is a small shrine of Virabhadra of Hoysaḷa workmanship. Its fine Virabhadra was removed

**Virabhadra and
Parvatī.**

from the north Sōmēśvara temple. The doorway appears to be Chōḷa (Pl. II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly.

ŚRI VĪRASIMHĀSANA MĀṬHA.

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimbhāsana or the Śivarātrisvāmi 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 inscriptional 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 Maṭhas. Its buildings are all modern except the Sōmēśvara, Mūlsthānēśvara and Virabhadra shrines. Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas. 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

An old cannon.

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, Niḍugal and other *drugs* in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl. XI, 2) with all its different compartments like the cascabel, 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 cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5½", while the circumference and diameter of the muzzle are 1'-5½" and 3½" 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 urface of the first re-enforce. A Kannada inscription reading "Sri Chikadēvarāya" 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 7½ ft. on the outer (northern) side where the plaster work is ornamented with four panels representing painted 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

Earlier structures.

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 $9" \times 4\frac{1}{2}" \times 2\frac{1}{2}"$. 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 $7\frac{1}{2}'$ 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 '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 'anvils' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anvils' as, for instance, No. 426 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 'thumbstone' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonne" 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 Chitaldrug 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 Kaḍūr and to the west of the railway line, there is a *sīnir-hoṇḍa* 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 *Īṣvara* and the other of *Āñjanēya*—both of which are structures of about the 17th century.

Sinir-honda.

Against the front wall of the *Īṣvara* temple is set up a mutilated image of *Gaṇeśa* which is well-carved and belongs in all probability, to the Hoysala period (Pl. III, 1).

Hoysala Ganesa.

In the front verandah of the *Āñjanēya* temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the *Rāshtrakūṭa* period. The pillars are hewn out of soap-stone of a hard variety and are all

Rashtrakuta pillars.

square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict *Purāṇic* episodes as follows :—

I. First Pillar from the East.

EAST FACE :—

(Pl. V, 1).

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 Bhīma killing Bhagadatta's elephant.

2. *Second Panel from above*—Here are represented the Yamañjuniya episode of Kṛishṇa's life (on the right) and Bakāsuraavadhā (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 ḍamaru 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 Kṛishṇa and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Kṛishṇa as related in the Bhāgavata story.

3. *Third panel from above*—In the middle of this panel a līnga is shown. Above the līnga 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.

4. A floral representation inside a horse-shoe-shaped arch.

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 *Halmiḍi* 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, *Rāvaṇa* 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 *Kālī* 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 *līṅga* sacrificing his heads one after another. The heads are laid on the *līṅga* 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 *Rāvaṇa* 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 *chāmaras* 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 *Lakshmaṇa* in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Śīta in Aśōkavana. On the north face the frieze consists of three panels, one containing a Kalāśa, 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); Viṣṇu's Trivikramāvatāra (on the south); and, on the east, Viṣṇu is represented as Janārdana holding padma, chakra, śankha and gadā, 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 Śīva as Gaḷāsūramardana, with Gaṇeśa to his right and Kālī (?) 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 Raṣṭrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōḷa and earlier examples.

CHENNAKĒŚAVA TEMPLE.

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called sūīr-hoṇḍa. It faces east and

General description.

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 Lakṣmīnārasimha said to have been brought over from Keresante some years ago. The

The images.

central cell contains an image of Chennakēśava (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 Viṣṇu 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.

Pattanageri.

At a distance of about five miles to the south of Kaḍūr, the village of Paṭṭanageri 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 Lakshmi-Nārāyaṇa.

Situation.

LAKSHMI-NĀRĀYAṆA TEMPLE.

The Lakshmi-Nārāyaṇa temple faces east and appears to have been built in more than two periods. The garbhagriha, śukanāsi and navaraṅga form the original structure which was built during the Hoysala period. The mukhamaṅṭapa with its two cells dedicated to Yōgā-Narasimha (north) and Vēṅugōpāla (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.

General description.

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 mukhamaṅṭapa are plain and characterless, consisting of granite slabs.

The images in the cells of the mukhamaṅṭapa are good works of art. The image of Yōgā-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 images.

The image of Vēṅugōpāla in the southern cell is a beautiful sculpture belonging, perhaps, to about the 12th century and resembling the Vēṅugōpāla image in Adagūr near Halebīḍ. In the south cell another image of Yōgā-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.

Navaranga.

The four central pillars of the navaraṅga are of soapstone and bell-shaped.

The main image of Lakshmi-Nārāyaṇa in the main garbhagr̥hais gracefully worked and about 4½ feet high including the pedestal.

Main image.

NAGARĒŚVARA TEMPLE.

The Nagarēśvara temple is situated a few yards to the south-east of the Lakshmi-Nārāyaṇa temple. It is simple in design but

An old structure.

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, Chitaldrug district.

Asandi.

VIRABHADRA TEMPLE.

The temples at Āsandi 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 Haraha Sāhaṇi 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

Doorway of main cell.

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-dhārinis 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 relievo 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 kīrtimukha. (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 reliefs of curvilinear 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 Gaṇeśa, while the side shrines have Yaksha 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

Ceilings.

a row of lotus flowers all round forming an ornamental border to a panel whose centre is carved with the representation 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 Tāṇḍavēśvara 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 kirtimukhas. 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-lalāṅkas 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 Mōhinī on the east and west and Tāṇḍavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mṛdanga. The dance of Mōhinī on the east is in the presence of Bhairava. On the west a two-handed male figure is represented as dancing with Mōhinī (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 the further right there are three figures of whom one may be identified with Bhairava and another with Bhetālā. To the left there are the figures of Virabhadra 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 relief figure of a dancing deity who is six-handed holding vajra, paraśu, 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. Narasimhachar in the Mysore Archæological Report for 1912, page 4.

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāśēsvara
Old agrahar town. lunga. This fact suggests that ancient Belagola was an agrahāra town with temples erected for Viṣṇu and Śiva.

There appears further to have been existing in Belagola a Jama basti during the Hoysala period. The basti appears to have enshrined a seated image of Pārsvanātha whose well-carved prabhā-
Jain basti. vali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple. The prabhāvali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pārsvanātha 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.

JANĀRDANA TEMPLE.

During the year under review a Tamil inscription of the time of Viṣṇuvaradhana and dated in Bahudhānya was discovered on a basement
Viṣṇuvaradhana's cornice of the garbhagriha of the Janārdana temple. The details of the date correspond to the year 1098 A.D.
earliest inscription. Viṣṇuvaradhana, was possibly associated with his elder brother Ballāja 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 Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkāḍ 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
Outside view of cornices. But these walls appear to be ascribable to a later
temple. period and form a prakāra enclosure to the original structure which consists of a garbhagriha and a closed śukanāsi.

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 Hangaḷa 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 Hangaḷa and are surmounted by kalāśas. 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 pradakṣhina. These pillars have each a square base and an eight-sided shaft.

Inner pradakshina.

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 Pālleayagār period.

Tower.

The doorway of the sukanāsi 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 Gajalakṣmī panel in the middle of the lintel. The sukanāsi consists of two aṅkaṇas as at Rāghavāpura in the Guṇḍlupet Taluk.

Sukanasi.

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 relievo lotus in the centre.

Garbhagriha.

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 samabhaṅga and the god stands erect with his four hands thus disposed: abhaya, prayōgachakra, śankha and kaṭi with the gadā 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 yajñōpavīta, kaṭibandha, makara-kunḍalas and a conical kirīṭa. 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 Bētamangala, Bowringpet Taluk. On the forehead of the god there is a virarēkha which appears to have been carved at a later period. The god is supported by chāmara-bearing attendants on either side.

Main image.

The front porch of the temple consists of five *ankanas* 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.

Porch.

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

Outer view.

the walls are relieved all round by right-angled pilasters. The caves 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 Vishṇu 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.

A plain structure.

The outer walls of this shrine are similar to the prakāra walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

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

The goddess.

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 ix 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 Mihirabhoja of Kanauj, and four are billon coins belonging to Ghiyāsuddin Tughlak.

COPPER COINS OF THE NAGA DYNASTY.

1. Bhava Nāga :
 Obv : Bull to right in dotted border
 Rev : Triśūla with legend reading :
Ādi raja śrī 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 śrī Dēva
4. Prabhākara Nāgā :
 Obv : Lion with uplifted tail in linear border
 Rev : Legend reading :
Māhārāja śrī 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 rāja śrī Vibhu

BILLON COIN OF MIHIRABHOJA OF KANAUI.

This coin is of the Ādivarāha type.

- Obv : Boar standing to right
 Rev : Legend reading :
Śrī ma dā di va rā ha

BILLON COINS OF GHIYASUDDIN TUHLAK.

These billon 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 Kōlār district and that steps were being taken to acquire them for the Archæological 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-Kōlār 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 Kānagānahalli, a hamlet of Shāmpur village, Manchēnahalli hobli, Gōribidnūr 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 Venkaṭapati 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 Kaṅṭhīrāya haṇas issued by the Mysore king Kaṅṭhīrāva Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgari legend on the reverse reading Śrī Kaṅṭhīrāva (*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 Muḷbāgal taluk of the Kōlār 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 (*Op. 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, Chikballāpur, reported that ten gold coins were found in Kerevoḷaginahaḷḷi village in Gōribidnūr 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 Nāgarī legend reading *Śrī Pratāpa Kṛishṇa Rāja*, 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 figure 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, Chikballāpur, reported on the discovery of some articles including 27 gold haṇas on the Murugamale hills, in the Chintāmaṇi taluk, Kōlār 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, Chikballāpur, 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 Viraballāla III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribed to the Hoysala period earlier than the time of Viraballāla 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 Kaṅṭhīraṇa 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 Chennabasappa, a resident of Hoḷe-Honnūr, 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 16-5-43 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.

ŚRIRAṄGAPAṬṬANADA CHARITRE.

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī Rangapaṭṭanada Charitro' or a history of Śrīrangapaṭṭana 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 'Prahāda 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 'Śrī Rangapaṭṭanada 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 manuscript.

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

Tradition.

Thereafter, at the orders of the Emperor of Ānegondi, the 'Nine Daṅāyakas' and King Śrīraṅga came to this Karnāṭaka country for the protection of the cows and Brāhmins and they renovated many agrahārās and temples under the leadership of Timmaṅga Daṅāyaka. Later, Śrīraṅgarāya who came from Ānegondi got the fort of Śrīrangapaṭṭana and a temple for the God constructed and ruled over the province.

Vijayanagar.

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaiṣṇava Brāhmins of Śrīrangapaṭṭana named Tirumalāchārya and Śrīnivāsa Dikshita and made them advise their master Śrīraṅgarāya to send his childless wife to Tirumakūḍlu Narasīpura in order to do circumambulation to the Aśvattha tree there for one maṅḍala (40 days) Accordingly Śrīraṅgarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmins sent words to the King of Mysore and the latter camped with his army near Kalasadvāḍi. At the

Mysore rulers.

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 Śrīraṅgapaṭṭaṇa. 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 Kaigōd, Nilavāgilu hobli, on the 4th vīraḡal to the south-east of the village (Ag. 40).

Size 5½'×2'.

ನಲವಾಗಲು ಹೋಬಳಿ ಕೈಗೋಡಿನ ಈಶಾನ್ಯಕ್ಕೆ ಊರುಗುಪ್ಪೆಯಲ್ಲರುವ 4ನೇ ವಿರಗಲ್ಲು. (ಆರಕಲಗೂಡು ನಂ. 40).
ಪ್ರಮಾಣ 5½'×2'

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಾಶ್ಚ ವರುಷ ೧೨೦೮ ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ವೈ
2. ಶಾಖ ಸು ೧೨ ಲು ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳಭು
3. ಜಬಳ ಶ್ರೀ ವಿರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ
4. ಕಾಲದಲು

II ಪಟ್ಟಿ—

5. ನಾಗ ಆ ಅಂಕೋಜನು ದೇವರೋಕಕೆ ನಲಬೇಕೆಂದು
6. ಆ ಆಗಲು ಆ ಅಂಕೋಜನ ಅಣ ಮಾರೋಜ
7. ನೂ ಬೊಂವೊಜಂಞನೂ ಪ್ರತಿಯೊಮಾಡಿದ ಬಿರಗಲು ಮಂ
8. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

I Band—

1. svasti, śrī jayābhudayaś-Chaka-Carusha 1208 neya Pārthiva saṃvatsarada Vai-
2. śākha su 12 lu śrīmat-Pratāpa-Chakravartī Hoysaḷa-bhu-
3. ja-baḷa śrī Vira-Nārasimha Dēvarasara rājyābhyudaya
4. kāladalu

II Band—

5. sāgi ā Amkōjanu dēva-lōkake salabēkeṇdu
6. ā āḡalu ā Amkōjana amna Mārōja-
7. nū Bommmōjananu pratishtheya māḡidā bīraḡalu maṃ-
8. ḡaḷa 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 Śaka era, in the prosperous reign of the illustrious Pratāpa-Chakravartī Hoysaḷa-bhuja-baḷa śrī-Vira-Narasimha dēvarasa:—

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

Note.

Only the first three lines of the present record had been published in E. C. V as Arkalgūd 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 Kahigōd 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 Ankōja. It belongs to the reign of the Hoysala king Narasimha III and the details of the date, viz., Ś1208 Pārthiva sam. Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D., Ś1207, which happens to be the year Pārthiva, being taken as the year meant in the record. Mārōja, the hero's brother and Bommōjaṇṇa together set up the viragal in order that Ankōja might attain the world of the gods.

2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle mantapa in the Subrahmanyaśvara temple.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲೆ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಯ್ಯಾಲೆ ಮಂಟಪದ ಕತ್ತಾಳೆ ತಗಡಿನಮೇರೆ.

1. ಸೈತ್ತಿರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೇವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೭೫ ನೇ ಸಂದ ವರ್ಷಮಾನವಾದ ಪ್ರಮಾದೀಚನಾಮ ನಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ ಶ್ರೀಸುಬ್ರಂಹ್ಮಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಚರಣನನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟನುಚೈಯ್ಯನ ಜೀವಪತ್ನಿಯಾದ ವೆಂಕಟಲಕ್ಷ್ಮಮ್ಮನ ಸೇವಾರ್ಥ
2. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಚರಣನನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟನುಚೈಯ್ಯನ ಜೀವಪತ್ನಿಯಾದ ವೆಂಕಟಲಕ್ಷ್ಮಮ್ಮನ ಸೇವಾರ್ಥ

Note.

This inscription records the grant of the uyyāle mantapa made to the god Subrahmanya at Rāmanāthapura by Venkatalakshamma, elder wife of Venkaṭa-subaiyya of Kadaba. The date of the record is given as Ś 1775 Pramādicha sam. Śrāvaṇa śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D.

3

On the pedestal of the Nēminātha image in the backyard of Mr. Saṇṇayya's house at Basavāpātṇa, Rāmanāthapur hobli.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲೆ ಮ ! ಏರರಾಪುರದ ಸಣ್ಣಯ್ಯನವರ ಮನೆ ಕಿತ್ತಲಟ್ಟರವ ನೇಮಿನಾಥ ಜನ ಬಿಂಬದ ಪೀಠದಮೇರೆ.

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇನಿಯಗಣ ಪೊನ್ನಕ ಗಚ್ಚೆ
2. ಕೊಂಡಕುಂದಾನ್ವಯದ ಇಂಗಲೇಶ್ವರದ ಬ
3. ಛಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡುಗಳು
4. ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಳು ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಂಗಳು ಮಾಡಿನಿದ ಶ್ರೀ
6. ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗ
7. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

Transliteration.

1. śrī Mūlasaṅgha Dēsiyagana Postaka gachchha
2. Koṃḍakumḍānvayada Iṅga|śvarada ba-

3. Iiya śrī Śrutakīrtti dēvara guddugalu
4. Koṅga nāḍa Śrīkaraṇaḍa Kāvannaḡaḷa makka-
5. lu Nākanna Honnannaḡaḷu māḍisida śrī
6. Nēminātha svāmīḡaḷa pratime maṅga-
7. la mahā śrī śrī śrī ॐ ॐ ॐ

Translation.

The image of śrī Nēmināthasvāmī caused to be made by Nākanna and Honnanna, sons of Śrīkaraṇaḍa Kāvanna of Koṅganād and disciples of the illustrious Śrutakīrttidēva of Inḡaḷēśvara, belonging to Mūlasaṅha, Desiyagaṅa. Postuka-gachchha and Koṅḡakundānvaya. Good fortune.

Note.

The record is engraved on the pedestal of the Nēminātha image about 5 feet high which was found buried in the backyard of the house of Mr. Saṅṅaiah of Vithalāpur. 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 Nēminātha. 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 Nēminātha by the two brothers Nākanna and Honanna, sons of Śrīkaraṇaḍa Kāvanna and disciples of Śrutakīrtti dēva.

KADUR DISTRICT.

KADUR TALUK.

4

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

Size 4"×2½"

ಯಗಟ ಹೋಬಳಿ ಕೊತ್ತಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ 4"×2½"

1. ನಮಸ್ತು ಗ ಶಿರಸ್ತು ಬಿಚ್ಚಿ ಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಥ ಮೊ
2. ಸ್ತಂಭಯು ಸಂಭವೇ || ಸರ್ವವ್ಯಂ ಭ್ಯು ವಿನನೋವ್ಯಂ ಸನಕಪುರ
3. ದ ವನಂತಿಕ ದೇವಿಯು ನಿಭೃತ ಚತಂ ಮಣದ ಕಾದಿಸುವೆಡೆ
4. ಯೊಳಂ ಮೆಚ್ಚಿ ಬಳಪಸ್ತುತಿತ ಜಿನಮುನಿಪಂ ಕುಂಚಮಂ ಕೊಟು
5. ನೀನೀ ಸೆಳೆಯಂ ಪೊಯ್ಯೆಳನೆ ಬಳಿಯ ಪೊಯ್ಯಣ ಭೂಪರದರು || ಅಂದುಮೊದಗಿ
6. ಪುಲ ಸೆಳೆಸಿದದೊಳರೆ || ಸ್ವಸ್ತಿ ಸದಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಣ್ಯೆಳೆನ್ನರ
7. ದ್ವರವತೀ ಪುರವರಾದೀನ್ನರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ ಚೂಡಾಮಣ ಮಲೆರಾಜ
8. ರಾಜ ಸನಿವರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
9. ಪ್ರಚಡಗಣ್ಣು ನನಹಯ ಸುರ ನಿನಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ಯೆಳದವರು ಗಂಗೆ
10. ವಾದಿ ತೊಂಥತಲು ಸನಿರಮಂ ದುಷ್ಟನಿಗ್ರಹ ಸಿಷ್ಟಪ್ರತಿಪಳನಾದಿ ರಾಜ್ಯಗೆಯು
11. ತಮಿರೆ ತತ್ವದ ಪದ್ಮೋಪಜೀವಿ || ದೇನಿಯಂಕಕಾಜಿ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
12. ಪಾದಸೇಬಿಗ ನಂದಗೊಪಳಕರು ಚಳಕೆಯನಯಕ ಆತನ ಅಳಯ ಕಲದೇ
13. ವನಯಕನುಂ ಮದಿಗವುಡನುಂ ಕೊತಿಕೆಯು ಕಲದೇವಗ ಬ್ರಹ್ಮೇನ್ನರ ದೇವರ ಲಗ

14. ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿನ ಬಿಟ್ಟದತ್ತಿ ಮನುಮಥ ಸಂತ್ಸರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ಥ
15. ನೆ ಸೋಮವಾರದಂದು ಗಂಗರಸಜೀಯರ ಕರ್ಚ್ಚಿ ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟ ಗ
16. ದೈ ಕಲದೇವರ ಮುದೆ ಸಗ ಮೊದಲೇರಿಯ ಹರಗು ಕೊಳಗ ೧೫ ಅಹೆಯ ಕಟದ
17. ಕಳಗೆ ಕೊಳಗ ೧೦ ದೆವಾಲ್ಯದಿಂ ತೆಂ ಕೆಹೊಳಗೆ ದೆದರೆ ಕಥ ಎಳನುಣು ಯುರಿ
18. ದ ಪಡುವಲು ಹೊಲ ಏರಿಯ ಕೆಯ ಕಥ ಮನುಣು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲದೇ
19. ವನ ಕೆಹೆಯ ಮೊದಲೇರಿಯಲು ಸ ೨ ಕೊಳಗ ೧೦ ಮದಿಯ ಚೆಟೆಯನ ಕೆಹೆಯ
20. ಹಿಂದೆ ಮೊಲೇರಿಯಲು ಸ ೧ ಕೊಳಗ ೧೦ ಪುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯ ಕಥ ಮು
21. ನುಣು ಮದಿಯ ಚಟೆಯನ ಕೆಹೆಯಿಂದ ಬಡಣ ಹರಳಕೆಯ ಕಥ ಅಐನುಣು ವು
22. ರಿಂದ ತೆಂಕಣ ಸಿಂಗಟಗೆಹೆಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯ ಕಥ ಅಐನುಣು
23. ಹಿರಿ ಕೆಹೆಯ ಹಿಂದೆ ಕನಿಯ ಬಳಯ ದಿಬದ ಕೆಯ ಕೊಳಗ ೧ ಬಳ್ಳ ೨ ಕಲದೇವ
24. ನ ಕೆಹೆಯ ಮೂಡಣ ಕೊಯ ಕೆಯ ಕಥ ನುಣು || ಇಂತೀ ಧರ್ಮ್ಯಮಂ ಪ್ರತಿಪಾಳಸಿ
25. ದಾತನು ಅಚ್ಯುತಪದವನೈಯ್ಯುವನು ಇಧರ್ಮ್ಯಕ್ಕೆ ಅವನನ್ಯಾಯವ ಒಗದವನು ಗಂ
26. ಗೆಯ ತಡಿಯಲ ವೇದಬಹ ದ್ರಾಹ್ಯಣನಂ ಕವಿರೆಯ ತಂನೈ ಸ್ವಕಸ್ತ
27. ಮುಟ್ಟಿ ಕೊಂದವನು || ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಜರೇತಿ ವನುಂ
28. ನ್ವರಾ ಪಶ್ಚಿಮ್ವರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇತ್ರಿಮಿ || ಮಂಗೆ
29. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. namastuga śīrastubi chadra-chamara-chavē Trailōkya-nagarambha mo-
2. stambha Sambhavē || Salarvvaṃ bhru-ṡīṣan orvvaṃ Sasaka pura-
3. da Vasamtika deviya nichhaḷa chitapa maṇade kādisuvede-
4. yolaṃ mechri khaḷapaspatita Jina-munipaṃ kuṃchamam koṭu
5. nini seḷeyam poy Saḷene baḷiya Poysaṇa bhūparadaru || aṃdu modagī
6. puli seḷasidadoḷire || svasti sadhigata paṃcha-mahā-sabdā mahāmaṇḍalēṡvara
7. Dvaravati puravarādisvaram Yāḍava-Narayana samyakta-chūḍāmaṇa
8. malerāja
9. rāja Sanivara-siddhi girindurrga-malla Kadanaprachamaḍa malaparolaḷ gaṃḍa
10. prachada gaṃḍan asahaya-sura nisam-Pratapa-Chakravati Poysala dēvaru
11. Gaṃga-
12. vāḍi tom̄bhataru sasiramam duṡṡa-nigrāha śiṡṡta-pratipālanāḍi rājya geyu-
13. tam ire tat-pada padmōpajivī || Dēśyamkakarā gōtra-pavitra paranāri-putra
14. Śiva.
15. pāda-sēkhaga Namda-gopāḷakarū Chalīkeya nayaka ātana baḷiya Kalidē-
16. va nayakanuṃ Madigavudanuṃ Kotikeṇeya Kalidēvaga Brahmēṡvara
17. dēvara liga-
18. pratishṡeya māḍisi biṡṡa dattu Manumatha samtsaradaṃdu Chaitra sudda
19. chaturdda-
20. se Sōmavāradamdu Gaṃgarasajiyara karebchi dārāpūrvvakam māḍi biṡṡa
21. ga-
22. dde Kalidēvara mude sa 1 modalēriya haḷagu koḷaga 15 Aṇeya kaṡada
23. keḷage Koḷaga 10 dēvālyadim̄ teṃ keṇeyoḷage bedale kabha eḷunuru yuri-
24. da paḍuvalu hola ēriya keyi kabha munuṇu Brahmēṡvara dēvara gade
25. Kalidē-
26. vana keṇeya modalēriyalu sa 2 koḷaga 10 Madiya Chaṡeyana keṇeya
27. himde molēriyalu sa 1 koḷaga 10 vurida paḍuvalu magula keyi kabha mu-

21. nuru Madiya Chateyana kereyimda badana harala keyi kabha aninuru vu-
22. rimda temkana Simgatagereya dariya paduvaṇa harala keyi kabha a aninuru
23. Hiri keroya himde kaniya baḷiya dibada keyi ikoḷaga 1 baḷḷa 2 Kalidēva-
24. na keroya mudana koya keyi kabha nuru ᳚ imti dharimnamam pratipālisi
25. dātanu achyutapadavan ayduvanu i dharmmakke āvan anyāyava bagada
vanu Gaṇ-
26. geya tadiyali Vēda baha Brahmananam kavileya tamna svabasta
27. mutti komdavanu ᳚ svadattam vā para-dattam vā yō harēti vasuṇ-
28. ndharā shashtri vvarsha sahasrāṇi viśṭhāyām jāyatē krimi ᳚ mamga-
29. ḷa mahā śrī śrī

Note.

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, mahāmandalēvara, lord of Dvārāvati-pura, Yādava Nārāyaṇa, crest jewel of righteousness, king of the Male chiefs, Saṁvāra siddhi, Gīrudurgamalla, terrible in battle, Malaparōḷu gaṇḍa, Prachandagaṇḍa, unassisted hero, Nissanka-Pratāpachakra-vartti and Hoysala dēva. But it does not give the name of any king. The titles Saṁvāra siddhi and Gīrudurga malla (which apply only to Ballāla II and his successors) coupled with the other titles Mahamandalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballāla II.

We are next introduced to Kalidēva, son-in-law of Chalikenāyaka, who is styled as Dēsiyankakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Śiva and Nanda gōpālaka. This Chalikenāyaka 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 Ballāla II with Singatagere as the seat of his chieftainship. Kalidēva is stated in the record to have been associated with Madigaṇḍa in building the temples of Kalidēva and Brahmēśvara. The details of the grant made to these temples after washing the feet of Gangarasajjya are also given. This Gangarasajjya appears to have been the same as the one mentioned in Tp. 91.

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

5

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

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಹೋಬಳಿ ಯಕ್ಕಂಬಳಸೆ ಗ್ರಾಮದ ಕೆಲಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಕಂಬವೊಂದರ ಮೇಲೆ ಛತ್ರವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ದೇವಪ ಹೆದಾರು
2. ವನ ಮಕಳು ಕಾ
3. ಮಪ ಹೆದಾರುವ

Note.

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

6

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

Size 8'×6'.

ಎಲ್ಲಂ ಬಳಸೆಗೆ ಸೇರಿದ ಚಕ್ರನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲ ಮರುಳಪ್ಪನ ತೆಂಗಿನ ತೋಟದಲ್ಲಿ ಹಂತುಪೋಗಿದ್ದ ವೀರಗಲ್ಲು.
ಪ್ರಮಾಣ ೮'×೬'.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾಣಯರೋ ಮಣದಿಯುಂ ನಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾನುರರಾ ಶಿವಮಾರನುಂ ಅಗ್ರಹಾ
2. ರಮಳಮ್ಮಣುನೆ ಪ್ರಹ್ಲಾದೇಯ ಮಾನಾಮಿಗ ಪ್ರೀ (?ಪ್ರಿ)ತಿ ಅಲಿದು ಕೊಳೆ ಕೊಡರಾರದೆ ಎನೆಬರು ಎಣುದು ನತ್ತೂರಾ

II ಪಟ್ಟಿ—

3. ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಱುನಿ ಪನ್ನಕ್ಕಣ್ಣುಗ ಬೆದೆ ಮಣ್ಣೊಟ್ಟಾದ್ದಿವನ ಕಣ್ಣೊಗ್ಗಿಲೆ ಶಾಲೆ ಗೊಡುವೊಡು ಇದಾನಲಿವೊನ್ನಣ್ಣುಮಹಾವಾತಕಂ ಗೆಯೊನ್ನಕ್ಕುಂ

Transliteration.

I Band—

1. svasti śrī Māṇiyārō Maṇḍiyum Sirivachchanuṃ Śrīpurushanuṃ Dēvaśurārā Śivamāraṇuṃ agrahā-
2. ram Elambunuse Vrahmādēya māśāṁiga prī (?vri) ti alidu kole kodalarade eneburu eṇḍu sator

II Band—

3. śrī Janna kalla niriṣi pannir-kkanduga bedē man gottār ddivasak-ṇvorggi śāle goduvodu idān aḷvōṇ pañcha mahā-pātakaṃ geyvon akkuṁ

Translation.

Be it well. When māśāṁi (the overlord), having lost affection, siezed the Brahmadēya of Elambunuse agrahāra, the māṁis (? princes) Maṇḍi, Sirivachcha, Śrīpuruṣha and Śivamāra of Dēvaśura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmadēya) fought and died.

Śrī Janna having erected the epitaph granted land of the growing capacity of twelve khaṇḍugas. This *śale* (? 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 Ellambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut 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 kalāśa 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 chāmara-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalāśa in relief which resembles those found in the old sculptures at Kambadahalli, Narasainagala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jaṭibandha* or a *kirita*. These figures resemble those on the Bēgūr and Dodd-huṇḍi 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 'la' are distinguished from ordinary ra and la, 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 Brahmādeya of Ejaṃbuṇuse agrahāra by the former. Unwilling to give back the Brahmādeya, Maṇḍi, Sīrivachcha, Śrī-purusha and Śivamāra fought and died. The name of the overlord is not given. The viragal is said to have been erected by śrī Janna who in addition made a grant of some land of the growing capacity of 12 khaṇḍugas which was to be distributed among eight persons daily.

History.—

Yeḷambunuse of the record is the village Yeḷlambāḷase near which is found the present record. It is about 10 miles to the south of Āsandi, once a provincial capital of the Gaṅga kingdom. During the latter half of the 8th century and early 9th century A.D. to which period the present virāgal belongs, there were constant wars between the Rāshtrakūṭas and the Gaṅgas. A number of virāgals at Hire-guṇḍugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gaṅgas, even the princes like Siyagella and Śivamāra, appear to have lost their lives in that battle. Bāgeūr is about five miles to the north of Āsandi. A record belonging to Gōvinda III's early days is also found at Mudigere (*see* M. A. R. 1942, p. 175) which is about 3 miles from Āsandi. Thus it appears that the Rāshtrakūṭas were aggressing over the Gaṅga kingdom and were slowly gaining ground. It is known from various records that the Rāshtrakūṭa king Gōvinda III had at least twice defeated and imprisoned the Gaṅga king Śivamāra. Gōvinda's brother Kambayya was even governing the Gangavādi province for some time. When first imprisoned, Śivamāra appears to have been released and anointed on the Gaṅga throne as a subordinate of the Rāshtrakūṭas. Śivamāra is said in the Perjjarangi plates of Rāchamalla I (M.A.R. 1942) and E.C. IV, Yd. 60, to have been anointed by both the Rāshtrakūṭa and the Pallava rulers—Gōvinda and Nandivarman,— which event must have taken place only after Govinda released Śivamāra from imprisonment. But Śivamāra might have felt it an insult to remain subordinate to an enemy. Thus he appears to have revolted against Govinda, himself led the army in which a number of the Gaṅga princes took part and fought a final and decisive battle at Yeḷlambāḷase in which a number of leaders including himself died. The use of the word *Māsāni* (for Mahāsāvami or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gaṅgas. Thus the virāgal is important as it records the death of the Gaṅga king Śivamāra in a battle which took place between him and the Rāshtrakūṭas. It is also important in another way. Among those who died are mentioned Maṇḍi, Sirivachcha, Śrīpurusha and Śivamāra. Among these Śrīpurusha and Śivamāra 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 (Śivamāra) 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 Śivamāra, was ruling the Gaṅga kingdom as an independent ruler by about 819 A.D. After the death of Śivamāra, Rāchamalla must have again fought the Rāshtrakūṭas, 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 Yeḷlambāḷase 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 Gaṅga, Kēraḷa, Chōḷa, Pāṇḍya and Kanchi 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 Śrībhavana (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 Gaṅgas of Talkad, p. 64). The present virāgal appears to refer to the same battle. It now remains to be considered

whether Śrīpurusha, who came to the throne in about 725 A.D. was alive till about 808 A.D. Śrīpurusha had the names Muttarasa and Vṛiddharāja 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 Śivamāra I and not his father. One of his records at the village Basavaṭṭi in the Chāmārājanagar taluk is dated in Ś 722 which corresponds to 801 A.D. Thus it is not impossible that Śrīpurusha 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 Maṇḍi and Srivachcha.

7

On a stone set up in the centre of the village Kāmēnahalli of Sakrepaṭṇa hobli.

Size 3' × 1½'

ನಕ್ರಪಟ್ಟಿ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩' × ೧½'

ಚಕ್ರ ನಾಮ ಶಂಬ

- 1 ತಿಮ್ಮಾಪ ನಯ
- 2 ಕ ದಾಸನು ಗೈದ
- 3 ನೇವೆ

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 Kāmēnahalli was granted for the food offerings of the god Lakshminārāyaṇa, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli 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 Mr. Saṇṇayya's land.

Size 4½' × 2'.

ನಂಗಳಿಗೇ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ನಣ್ಣಯ್ಯನವರ ಗಡ್ಡೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.
ಪ್ರಮಾಣ ೪½' × ೨'.

ಚಕ್ರ ನೂರ್ಯ ವಡಗಲೆ ನಾಮ ಚಂದ್ರ ಶಂಬ

1. ಯೇತಕ್ಕುರ ಸುರಾಧಿಪ ಮಾರ್ಗವೂಲೋ
2. ಪಲಾಲತಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
3. ವಿಠಲೇಶ್ವ ಶಾಸನಂ || ಕಮಲಾಸಣ ಕಮನೀಯಮೂರ್ತಿ
4. ಕಾರುಣನಿಧಿ ಕೃಪಾಸಾಗರ ಚಕ್ರಜನವತ್ಸಲ
5. ಕಮುಟಪತಿ . . . ಗೆಯ ಪುರದಲ ಪ್ರಸನರಾದ
6. ಶ್ರೀವಿಠಲದೇವರ ದಿವ್ಯ ಶ್ರೀವಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀಮನ

7. ಮಹಾಮಂಡಲೇಶ್ವರ ನಿಶ್ಯಂಕಪ್ರತಾಪ ಕಲಮಿಲ
8. ದೊಪ್ಪರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
9. ಕೊಮೂರರು ನಿಬೆದೇವ ಮಹಾ ಅರಸುಗಳೂ
10. ನವವಿಧಭಕ್ತಿಪುರಸ್ಕರವಾಗಿ ಸಪ್ತಾಂಗವೆಟ
11. ನಿ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ದರ್ಮಶಾನನ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಚ್ಯು
12. ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ನಂದು ನಡವ
13. ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುದ್ಧ ೧೮೩
14. ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
15. ವಿರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೂ ನ
16. ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳೆಯನೀಮೆ
17. ಪೊಳಗಣ ಕಾಲುವಳಗೆ ಸಲುವ ಕೆಪೆಯ ಸಂಭೆಯ
18. ಕೆರೆಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗಡ್ಡೆಯ ಬಯ
19. ಲೋಳಗೆ ಬೀಜವರಿ ಗಡ್ಡೆಯಣು ಬ೧||ಕೆ ನಡವ ವ
20. ತರ್ಮಾನ ಕಂಬ ೧೦೦ ನೂರುಕಬ ಗಡೆಯನೂ ಬಾಳೆಯ ಹೊ
21. ಡೆಯ ಸ್ಥಳದಲ ನಮ ತಂದೆ ಗೋಪರಾಜಗಳಗೂ ನಮ ತಾ
22. ಇಗಳು ಬಿಭಳಮನವಗೂ ಪುಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿಠ
23. ಲನ ಸಾಯೂಜ್ಯವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯವೇದ್ಯವ ಮೂ
24. ಡುವ ಮರಿಯಾದೆಯಲ ಆ ವಿಠಲದೇವರ ಸ್ಥಾನದಲ ಅಭಿಶೇ
25. ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ಪೆಂಕಟಾದ್ರಿಗೆ ಕ
26. ಟು ಮೂಡಿ ಕೊಟರಾಗಿ ಈ ದರ್ಮವನು ಸೂರ್ಯ್ಯಚಂದ್ರ ಲೋ
27. ಕಂಗಳಲ್ಲ ಪರಿಯಂತರ ಆರುನಡನಿಡವರುಗಳೆ
28. ದಾನ ಪಾಲನೆಯೋರ್ಮ ಧೈ ದಾನಾಧೈಯೋನ್ನುಪಾಲನಂ
29. ದಾನತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಿಷ್ಟುತಂಪದಂ
30. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಪ
31. ಪ್ಲಿವರ್ಷ ಸಹನ್ಮಾಣ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಸ್ವದ
32. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
33. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ಅಕರೇಣಕರಂ
34. ಪ್ಪಾಪ್ತಿ ಗೋಸಹಸ್ತವಧೇಯಥಾ ಕರವಿಚ್ಛಿನ್ಸ ಗೋಕೋಟ
35. ಪಲೇನ ಪಲಮತ್ಸುತೇ || ಈ ದರ್ಮಕೆ ಅಳುವಿದವನು ಮೂ
36. ತ್ತುಗಮನವಮಾಡಿದವನು || ಯುಗಬರಹಗೈಯ್ದು
37. ವನು ಕಂಮೂರ ವಿರೋಜನ ಮಗ ಭದ್ರಯನು

Transliteration.

1. yētat Sura surādhīpa maūḷi māḷō-
2. pa lālitam śrīmat Paṇḍaramgēśa
3. Viṭhalēśāsya śāśanam || kamalāśana kamanīyamūrṭti
4. kāruṇanidhi krupā-sāgara bhakta-jana-vatsala
5. kamatapati . . . goya puradali prasanarāda
6. śrī Viṭhala dēvara divya śrīpāda padīnamgāḷige śrīman
7. mahāmamḍalēśvara niśsamka pratāpa Kalamīli
8. Bopparāja Gōparāja mahā arasugāḷa
9. komāraru Sidedēva mahā arasugāḷū
10. navavidha bhakti purassaravāgi saptāṅga vera-

11. si podamaṭṭu kotta dharmma śāsana svasti śrī jayābhyu-
12. daya Śālivāhana śaka varuṣa 1472 samḍu naḍava
13. varttamāna Sādhāraṇa samvatsarada Chayitra śudha 1 lū
14. śrīman mahārājādhirāja rāja-paramēśvara śrī-
15. Virapratāpa śrī Sadāśivarāya mahārāyaṇū na-
16. mage nāyakatanake pālisida Hāranahaḷiya sīme
17. volagaṇa kāluvaḷige saluva Keṛeyasamtheya
18. kerreya keḷagaṇa paḍuvaṇa gōḍiya gaddeya baya
19. loḷage bija vari gadde maṇu kha 1½ ke naḍava va-
20. rttamāna kamba 100 nūru kaba gadeyaṇū Bāḷeyaho-
21. ḍeya sṭhalādali namma tamḍe Gōparājagaḷigū namma tā-
22. ḷigalu Aubhaḷammaṇavarigū puṇṇya pradavāgi śrī Viṭha-
23. lana sāyūjya vāgabekemdu dēvarige neyivēdyava mā-
24. ḍuva mariyādeyaḷi ā Viṭhala dēvara sṭhānadali abhiśē-
25. kada Kauśikagōtrada Kāmarasara makalu Vemkatādrige ka-
26. tumādi kotarāgi ī dharmavanu sūryya chaṇdra lō-
27. kamḷal ulali pariyaṃtara āru nadasidavarugaḷu
28. dāna pālanayōr madhyē dānāchhrēyōṇrupālanam
29. dānāt svargam avāpnōti pālanād achyutaṃ padam
30. sva-dattaṃ para-dattaṃ vā yōharēti vasuḍdharā shā-
31. sṭhi varsha sahasrāni viṣṭāyāmi jāyatē krimi svada-
32. ttā dviguṇaṃ puṇyaṃ paradattānu pālanam para-
33. ttāpahārēna svadattaṃ nishphalam bhavēt akarēna karaṃ
34. prāpti gō sahasra vadhēyathā karavichehḷinna gōkōti
35. phalēna phalamaśnutē ॥ ī dharmmake alupidavanu mā-
36. trugamanava mādidavanu ॥ yī baraba geyda-
37. vanu kamḷāra Virōjana maga Bhadrāyanu

Translation.

This is the śāsana of the illustrious Paṇḍarangēśa Viṭhalēśa, who is served by the line of diadems of the gods and their chief :

This dharmā 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 Viṭhala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in geyapura, by Sidāśva mahā arasu, son of the illustrious mahāmandalēśvara, niśsaṃkapatāpa Kalamīli Bopparāja Gōparāja mahā arasu :

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

In the fields below the western wastewer of the tank at Keṛeyasamthe, a hamlet in the Hāranahaḷi sīme which has been granted for our chieftainship by the illustrious mahārājādhirāja paramēśvara, śrī Virapratāpa śrī Sadāśivarāya mahārāya, 100 kambas of wet land of the growing capacity of 1½ khandis at Bāḷeyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkatādrī, son of Kāmarasa of Kauśika gōtra, who performs abhiśhēka (sacred sprinkling) in that Viṭhala's temple, in order that the merit of our father Gōparāja and our mother Aubhaḷamma might accrue and that they might become one with Viṭhala.

The usual benedictory and imprecatory verses.

The writing is done (engraved) by Bhadrāya, son of Kamḷāra Virōja.

Note.

This record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā arasu, chief of Hārnahali sīma and subordinate of the Vijayanagar king Sadāsīva rāya. The grant was made for the merit of the Chief's parents Gōparāja and Aubhalamma. The grant is said to have been made over to the temple priest Venkaṭādrī, son of Kāmarasa so that he might conduct the daily food-offerings of the god.

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

MUDAGERE TALUK.

9

Copper sheet record of the Belūr chief Krishṇappa Nāyaka in the possession of the Patel at Bettadamane.

Size 2"×12".

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಬೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಪಟ್ಟಿ ಶಾಸನ.
ಪ್ರಮಾಣ ೨"×೧೨".

1. ಶ್ರೀಮತ್ತೂ ಯುವನತ್ನರದ ಅಧಿಕೃತವಣ ಶು ೫ ಉ ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಷ್ಣಪನಾಯಕರು ದೆಂಬಳ ಬೈರಲಂಗಣಗೌಡಗೆ
2. ಪಾಲಿಸಿಕೊಂಡದು || ಗ ೧೮ ಅರಮನೆಕಾರ್ಯಕ್ಕೆ ಮುಕ್ಯವಾಗಿ ನಡದುಕೊಂಡು ಬಾಹದುವಿವರಕ್ಕೆಲ್ಲ ರಾಮರಸೈಯ್ಯ ಬರದ || ಶ್ರೀಕೃಷ್ಣಪನಾಯಕರು ||
3. ಅಜ್ಜನಹಳಕೇರಿಗೆ ಬಿಟ್ಟ ಉಂಬಳ || ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ದೋಳೈಯನ ಬೆಟ್ಟಗೌಡಗೆ || ದೋಳೈಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ಎರಣಗೆ ಗ ೧ ಮುಕ್ಕೈ
4. ಯಗೆ ಗ ೧ ವಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳ ಕೊಮರಗೌಡನ ಚೂಡೈಯಗೆ ಗ ೧ ಹಂಪೆಹಳ ಸಡೈಯಗೆ ಗ ೧ || ದೊಡ್ಡಗೌಡನ ಉಂಬಳ ಬಿಡಿಸಿದು ಗ ೨ || ಎರೇಲುಪಾಲ
5. ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಂಗಣ ಗೌಡ ಕೊಟ್ಟದ್ದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕೃಷ್ಣಪನಾಯಕರೂ

Transliteration.

1. śrīmatṭū Yuva satsarada Adhika Śrāvana śu 5 lu śrīmatu Venkaḍṛi Nāyakara Kṛiṇṇa pa Nāyakaṛu Bembali Bairalingana gaudage
2. pāhsikōṃdadu || ga 18 aramane kāryyake mukyavāṅṅi nadadukōṃdu bāhadu vivarakella Kāmarasaiya barada || śrī Krishṇa pa Nākaṛu ||
3. Ajjinahali kēriḅe bitta ūṃbali || gaudapa gaudage ga 1 Hedegaudage ga 1 Bōlaiyana Bettēgaudage ½ Bōlayana Kāmana gaudage ga 1 Viranage ga 1 Mutai-
4. yage ga 1 Vaderu gaudana Rāmanage ga 1 Nikanahali Komaragaudana Chūḍaiyage ga 1 Hamdehali Subaiyage ga 1 ½ Dodḍe gaudana ūṃbali biḍisidu ga 2 ½ o Mēlupāli
5. dēvaru Komaradēvarige Bairalinganagauda kottadu dēvadāna ga 1 śrī Krushṇa pa Nāyakaṛu

Translation.

On the fifth of the bright half of Adhika Śrāvāṇa in the year Yuva the grant made to Bairalingana gauda by the illustrious Venkaḍṛi Nāyaka's (son) Krishṇappa Nāyaka—18 gadyānas. He should mainly look after the palace duties. Kāmarasaiya wrote the details, Krishṇappa Nāyaka.

Umbili granted to Ajjunahali kēri—for Gaḍḍapa gaḍḍa 1 gadyāna, for Hedegaḍḍa 1 gadyāna, for Bōlayana Bette gaḍḍa ½ gadyāna, for Bōlayana Itāmanagaḍḍa 1 gadyāna, for Virāna 1 gadyāna, for Mutāya 1 gadyāna, for Vadera guadana Rāmana 1 gadyāna, for Chūḍaiya son of Komaragaḍḍa of Nīkanahali 1 gadyāna, for Subaiya of Handehali 1½ gadyānas, 2½ gadyānas granted from the umbali of Doddegaḍḍa Dēvadāna granted by Bairalingana gaḍḍa to the god Komaradēvaru of Mēlupali—1 gadyāna. Śrī Krishnappa Nayakarū.

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. Five lines of writing are found on each side.

The record belongs to the reign of the Bēlūr chief Krishnappa Nāyaka son of Venkatādri Nāyaka. But it is difficult to ascertain to which among the six Krishnappa Nayakas who ruled the Bēlūr principality, the present record belongs. Regarding the date no saka year is given. However the cyclic year Yuva 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 Adhika-Śrāvāna in that year as stated in the record.

The record details the grant made by Krishnappa Nāyaka to Bembali Bairalinganagaḍḍa for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjunahali. It is written by Rāmaraḍḍa and signed by Krishnappa Nāyaka.

MANDYA DISTRICT

FRENCH-ROCKS TALUK.

10

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

Size 4' × 3'.

ಪ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಹೋಬಲಿ ಸರ್ಕಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮೀನಿನಲ್ಲಿ ಇಲ್ಲಿನ ನಾರಾ ಪಕ್ಕದಲ್ಲಿ
ಹಿಡ್ಡಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ ೪' × ೩'.

- 1 ಶ್ರೀ ಪ್ರಥುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಪ್ಪಕಳಿಗಂ
- 2 ಪ್ರಥುವಿಗಂಗ ಮೊಗವಟ್ಟವದೊಳಿ ತಲೆಗಳಿಯಿ ಸತ್ತಂ

Transliteration.

- 1 śrī Prithuvigāṅgaṅga sūḷe Bīrakkana magam Eṅkaluṅgam.
- 2 Prithuvigāṅga mogavattavadoḷe tale galyiṣi sattaṅga

Transliteration.

I—

- (a) svastī śrī Bahudhānya samvart sarathu Kāttikai mādu aparapakshatu tvā-
 (b) daṣṭiyuṃ Tinkaḷ kalamaiyu peṇra Viśakatu nālaināna Konku-
 (c) koṇḍa śrī Viṣṇuvarddhana-pośala-dēva-chechaturvēdimāṅka-

II—

- (a) latu śrīmad-asēsha-mahā-janaṅkal Lavi-anṇan n tiru-Nārāyana-ppe,
 (b) ruṁṅāḷ Chiru-Lavi-anṇan Pomun anṇan avarkaḷ śrīmad asēsha
 (c) mahā-janaṅkaḷom śrīmat sarva-namasyaḍ-agrahāraṁ
 (d) Dakṣiṇa-Vāraṇāsī udubhava sarvajña Rēvapperumāl nō

III—

- (a) appan pratishthichcha Rāma-Lakshmanar-halukku tiruvidaiyāṭṭamāka
 vi 8 ariyem
 (b) še 8 kalam nāpraha Tiruvāḷi kalaikuḷ pa 8 kshētrakunaiyūm-achandrārka
 (c) sthāyi iraiyiliyāka kuduttōm-nta Rāma-Lakshmanar halukku śrī-
 (d) mad-asēsha mahā-janaṅkaḷom

IV—

svadattādvigunam puṇyaṁ paradattānu pālana

V—

paradattāpahāreṇa svadattāṁ nishphalaṁ bavet

VI—

dāna-pālanayō . . . : dānāchhrēyōnuḷ

VII—

lanaṁ dānāsvarggaṁ-avā [pnō] ti pa

VIII—

.

Translation.

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

All the mahājānas of the illustrious Konku-konda-śrī-Viṣṇuvarddhana-Pōśala-dēva-chechaturvēdi-mangala. Laviyanna, Tirunārāyaṅapperumāl, Chiru-Laviyanṇan and Pommiyanṇan granted, for *tiruvadiyāṭṭam* (? worship in the court-yard) of the gods Rāma and Lakshmana consecrated by Udubhava sarvajña Rēvapperumāl at Sarva-namasyaḍ-agrahāra which is a southern Varanāsī, certain lands to continue for as long as the moon and sun endure.

Thus (the land granted) for the gods Rāma and Lakshmana (by) the illustrious asēshamahājanas.

Two usual imprecatory verses.

Note.

Following local traditions B. L. Rice and other writers have held that

Existing knowledge.

Viṣṇuvarddhana Hoysala was originally a Jām prince of the name Bittiga and that about 1116 A. D. he was converted into Vaishṇavism by Śrī Rāmānujāchārya and given the name Viṣṇuvarddhana. About the same time, it is thought, Śrī Rāmānuja discovered a buried image of Śrī Nārāyana at Mēlkōṭe 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 Maṇḍya district. The first to be

New inscriptions.

discovered was a lithic record of 1102 A.D. found near the village gateway of Bastihalli close to Haḷēbid. It states that while Ballāla I was ruling, his brother Viṣṇu did certain things and suggests that Biṭṭiga already bore the name Viṣṇu in 1102 A. D. or more correctly that the word Biṭṭiga was only a Kannaḍa form popularly used for the prince whose official name was Viṣṇu 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

Belgola inscription and date.

image of Śrī Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Kṛiṣṇarājasāgara.

The record is engraved in Grantha 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 Bahudhānya. The month is evidently solar Kārtika. Since no other Bahudhānya 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 Viśākha which commences 39 ghatikas 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 Viṣṇuvarḍdhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he

Conquest of Kongu.

suddenly burst out with an attack on the Chōla provincial capital of Talkād and achieved complete victory over the Chōla governor Ādiyama. The Bastihalli inscription discovered a few years ago revealed that even during Ballāla I's reign Talkād had been attacked and the rule over at least part of Gangavāḍi 96,000 had been claimed by the Hoysaḷas even in 1102. Another inscription (Belūr 199) claimed the conquest of Kongu by Ballāla in 1101 A.D. The Belgola inscription recently discovered shows that the title of 'Kongukoṇḍa' or conqueror of 'Kongu' or the Kongu country was claimed for Viṣṇuvarḍdhana as early as 1098 A.D. when Viṣṇu was evidently a local governor under Vinayāḍitya who was a subordinate of Chālukya Vikramāḍitya VI. Further no regal titles like the famous Talakāḍu-ḡoṇḍa, etc., except Kongu-konda, are claimed for Viṣṇu. Therefore we infer that Viṣṇuvarḍdhana 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 Talkād.

It is also clear that the prince bore the name Viṣṇuvarḍdhana 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 Rājendrachōla, an agrahāra was already granted, presumably at Belgola, bearing the name Viṣṇuvarḍdhana-Hoysaḷa-

Dēva-Chaturvēdi-Mangalam. The same name appears in certain Kōlār 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 Lakshmaṇa was constructed. The prevalence of Vaishnavism at the time is gathered from the record as also from the name of the prince. If Śrī Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishnava Guruparamparas state that Rāmānuja stayed at Tonnūr for a number of years and came into contact with a prince known as Tonḍanūr-tambi who may be identified with Prince Vishṇuvarḍhana, governor of the place.

Tirunarayana.

The Vaishnava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyaṇa at Mēlkōṭe and rebuilt his temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris. The Vaḍṅale Guruparamaparā 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 Punarvasu which is equivalent to 16th December, 1098 A.D. But in the Belgōla inscription issued one month earlier, a private donor by name Tirunārāyaṇa is mentioned. This name with its prefix 'Tiru' 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 any where in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyaṇa, the God of Mēlkōṭe, whose seat is directly north of Belgōla by twenty miles. Thus we see that god Tirunārāyaṇa 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 Śrī Rāmānuja came to the Mysore country as a refugee. What Śrī 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 Śrī Rāmānuja's advent to Mysore. But as stated above it may safely be inferred on

Ramanuja's Advent.

the evidence of the present epigraph that Vishṇuvarḍhana Hoysala was already found as a governor of Tonnūr when Rāmānuja visited the place, that he had granted an agrahāra called Vishṇuvarḍhana-Hoysala-Dēva-Chaturvēdi-Mangalam, that god Tirunārāyaṇa 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.

On the pedestal of the Pārsvanātha image lying near the Basti mound at the same village Belgōla

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಒಬ್ಬರಿದ್ದು ಕತ್ತರ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥನ ಬಿಂಬದ ಖರಡದಮೇಲೆ.

1. ಶ್ರೀಮದ್ವಿವೇಕನಂಘೇನೈನೈನೈ ಸಂಘೋಪೈರುಂಗಳೇ ಅನ್ಯಯೋ

Note.

Only the pedestal and the prabhavali 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 Draviḷa sangha, Nandi sangha and Arungalānvaya 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 vīraḡal at Mallegaḡḡana koppalu, Yelwāl hobli,
Size 3'×4'.

Kannaḡa characters and language.

ಇಲವಾಲದ ಹೋಲಿಲಿ ಮಲ್ಲೆಗೊಡನ ಕೊಪ್ಪಲನಲ್ಲರವ ವೀರಗಲ್ಲು
ಪ್ರಮಾಣ ೩' × ೪'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಲದೇವಗ್ಗೆ ಯಾಣ್ಡು ಇಪ್ಪತ್ತಮೂ
2. ಟಿ ಮದಹೂ
3. ಲಿ ಧಾತು ಸಂವ
4. ತ್ಸರದ ಅಪ್ಪಾ
5. ಡ ಮಾನದ

II ಪಟ್ಟಿ—

6. ಅಮಾವಾಷ್ಯೆಯನ್ನು ತಿಲುಗರ ಮಾರಿ ಚಾಂಗಾಳ್ಳಿ ಕಿಱುನೋದರಂ ಕೂಡಿ
7. ತುಱುವ ಕೊ
8. ಣ್ಣು ಪೋಗೇ ಓ
9. ಲಿ ನಾಗಯ್ಯ
10. ರಾ ಮಗಂ ಬಾಗ್ಗು
11. ಲಿ ನಿರಿಯಣ್ಣ
12. ಚಂಗಾಳ್ಳಿನಂ

III ಪಟ್ಟಿ—

13. ಕಾದಿ ತುಱುವ ಮಗುಟ್ಟಿ ಪೆಣ್ಣರಪೆಱಿಗಿಕ್ಕಿ ಕಾದಿ ನತ್ತಂ ಅವನ
14. ತಮ್ಮ
15. ಅ . ಣ್ಣ ಪರೋಕ್ಷವನೆಯಂಗೈಯ್ಯ

Transliteration.

I Band—

1. Śrī Rājendra Chōḷa dēvargge yāḡḡḡu ippattamū-
2. ḡa madaḡḡū

3. le Dhātu samva
4. tsarada Āshā
5. ḍa māsada

II Band—

6. Amāvāsyeṃdu Tilugara māri Chāṃgālva kiru sōdaram kūḍi
7. tuṛuva ko-
8. ṇḍu pōge O-
9. ḷināgayya-
10. rā magam Bāgg-
11. ḷi Siriyanna
12. Chāṃgāḷvanam

III Band—

13. kādi turuva magulchi pendira peragikki kādi sattam avana
14. tamma
15. A . . . ṇna parōksha vineyamgeyda

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōla dēva, the year being Dhātu, on new moon day of Āshāḍha—when Tilugara māri Chāṃgāḷva together with his younger brother carried off the cows, Bāgguli Siriyanna son of Oḷināgayya fought Chāṃgāḷva, 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 Krishnarājasāgara, a railway station in the Mysore-Arsikere line and in the vicinity of the rail road, there now stand two virāgals by the side of the village Mallegaudana Koppalu. Both these virāgals belong to the reign of Rājendra Chōla and refer to a cattle fight. The Chāṃgāḷva ruler, most probably Nanni Chāṃgāḷva, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives. The present virāgal is set up in memory of one of the two by name Bāgguli Siriyanna, son of Olināgayya. The hero's younger brother A . . . nna erected this virāgal. Chāṃgāḷva 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 Rājendra Chola'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 Ś 955 Srīmukha and Hg 104 of his 26th year corresponds to Ś 959 Išvara 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, Āshāḍha new moon day might correspond to Saturday, 26th June 1036 A.D. during the king's 25th regnal year.

14

On a second virāgal at the same place.

Size 5' × 4'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು.
ಪ್ರಮಾಣ ೫' × ೪'.

1. ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಳದೇವಗೆ ೯ ಇಣ್ಣು ೨೩ ಧಾತುವನ್ನು ಸಂತ್ಕರದ
2. ಅಪೂಡಮಾನದ ಅಮಾವಾಸೆಯನ್ನು ಪರ್ವಯ ನಿರಿಯ

3. ಮೈನ ಮಗಂ ಪ್ಪಾಯ ಮು
4. ದ್ವಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
5. ಕೈಂ ಕುಸೋದರಂ ಕೂಡಿ ತುಟಿಕೊಂ
6. ಡು ಪೋಗೆ ಚಂಗಾಳ್ಳನಂ ಕಾದಿ ತುಟುವಂ
7. ಪೆಣ್ಣರುಮಂ ಪೆಟಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ
8. ಈ ಕಲ್ಲಂ ನಿಟುಕಿದಂ ಪುದ್ದಡಿಯು ಮಲ
9. ಯ್ಯನುಂ

Transliteration.

1. śrī Rājendra Chōla dēvargge iṇḍu 23 Dhātuvastu saṁtsarada
2. Āshāḍa māśada amāvāseyaṇḍu Pañchiya Sīriya-
3. minana magam Pañchiya Mu-
4. ddayyam Tīlugaṛa māri Changā-
5. lvaṁ kīrusōdaram kūḍi tuṇu kom-
6. ḍu pōge Changālvānam kāḍi turuvum
7. peṇḍrumam peṇḍagikkī kāḍi sattaṁ
8. ī kallaṁ niṇṇisidaṁ Vuddābeyu Mala-
9. yyan uṁ

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōla dēva the year being Dhātu, on the new moon day of Āshāḍa, Pañchiya Muddaya son of Pañchiya Sīriyamma—when Changālvā together with his younger brother carried off the cows—fought Changālvā 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 Pañchiya Muddaya, son of Pañchiya Sīriyamma, 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 Bāradūr grant of Śrīpurusha purchased from Mr. Sayyad Yusuff, at Sāhgrāma, Krishnarājjanagar taluk.

5 plates : ring with elephant seal.

Old Kannaḍa characters ; Sanskrit language.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಗ್ರಾಮದಲ್ಲರುವ ಶ್ರೀ ಸಯ್ಯದಾಯೂನವರವರಿಂದ ಕೊಂಡುಕೊಂಡ
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ. ಹಳಗನ್ನಡಪಠ ; ಸಂಸ್ಕೃತಭಾಷೆ.

5 ಪಲಕಗಳು, ಉಗುರು, ಅನೆಮೊಹರು ಸಹ.

1. ೧ ಸ್ವಸ್ತಿ ಚಿಹಿತಂ ಭಗವತಾ ಗತಫನಗನಾಥೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮದ್ಭಾಸ್ವತೇಯ ಕುಲಾಮಲವೈಞ್ಞೇ
2. ಮಾವಭಾನನಭಾಸ್ವರಸ್ಯ ಸ್ವಬಾಳ್ಗೈಕ ಪ್ರಹಾರಬಣ್ಣತ ಮಹಾಶಿರಾಸ್ತಮ್ಭ ಲಬ್ಧಬಲಪರಾಕ್ರ
ಮಯತ
3. ಸೋ ದಾರುಣಾರಿಗಣ ವಿವಾರಣ ರಣೋಪಲಬ್ಧ ಪುಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನನ
4. ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣಣವರ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ವಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ
ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೈ

5. ತ್ರಸ್ತೃ ನಮ್ಯಕ್ತೃ ಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ನದ್ವಾ ವಾಧಿಗಮ ಪ್ರಣತಮತಿ ಶಿವಿಶೇಷಸ್ಯ ವಿ

II-A—

6. ದ್ವತ್ಯವಿಕಾಷ್ಟಾನ ನಿಕಷೋಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತ್ರಪ್ರ ಯೋಕ್ತೃ ಕುಶಲಸ್ಯ
7. ಶ್ರೀಮನ್ನಾಥವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಸಿತ್ಯ ಹೈತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ಧ್ಯನ ಯುದ್ಧಾಪಾಪ ಚತುರಾದದಿ
8. ಸಲರಾನ್ಯಾದಿತ ಯಶಸ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಜ ಗುರು ದೇವತಾ ಪೂಜನಪರಸ್ಯನಾ
9. ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾತಿ ಮ್ನೋರ್ಹರಜಙ್ಗಪಿತ್ತೇ ಕೃತೋತ್ತಮಾ
10. ಒನ್ಯ ಸ್ಯಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ಷಯ ಕ್ರೋತರಾಜ್ಯಸ್ಯ ಕಲಯುಗಮಲ ಪದ್ಮಾವನನ್ ಧರ್ಮ ವ್ಯಷೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದಸ್ಯ ಶ್ರೀ

II-B—

11. ಮನ್ನಾಥವ ಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಅಪ್ಯ (ವಿ) ಟ್ಟಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ನ ಕುಲಗಗನಗಭಸ್ವಿಮೂಲನ
12. ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮ ಮಹಾದಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವತಾಪ್ರವಿವಾದಿಗತರಾಜ್ಯಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿತಯ ಪರಿ
13. ಪೂರಿತಾನ್ವರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶಾಯ್ಫಸ್ಯ ವಿದ್ಯತ್ಪ್ರಥಮಗಣ್ಯಸ್ಯ 'ಅವಿನೀತನಾಮ ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ
14. ವಿಜೃಂಭ ಮಣಶಕ್ತಿತ್ರಯನಮ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತೂರ್ವೋರ್ವುಹು ಹೆಜ್ಜಗರಾಧ್ಯನೇಕ ಸಮರ ಮುಖಮಬಾ ಹೂ
15. ತಿ ಪ್ರಹತಶೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪೃಥ್ವಿದತನಗ್ಗಟೀಕಾಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ ದುದ್ಧಾರ್ಜನ ವಿಮದ್ಧರ್ಮ

III-A—

16. ವಿಮೃದಿತ ವಿವಿಧವಿಜೃಂಭ ರಾಧಿವ ಮೂಲಮೂಲಾ ಮಕರನಂದಪುಷ್ಪಾಪಿಷ್ಣು ರೀಕ್ರಿಯಮೂಣ ಚರಣಯುಗಲ ನಳನಸ್ಯ ಮುಷ್ಕರ
17. ದ್ವಿತೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗನ್ತರ ಪ್ರಥಿತಿಸ್ಪಂದಿರಾಜ ದುಹಿತೃಜನನೀ ಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ
18. ಪ್ರಥಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ಧಶ ವಿದ್ಯಾನ್ಯಾನ್ಯಾದಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ¹ರಿಪುತಿಮಿರ ನಿರಾಕರಣೋ
19. ದಯುಭಾಸ್ವರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ನಮ್ನೋದ್ರಿತ ವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಭಿಭೂತವ್ರಣ ಸಂರೂಢಭಾಸ್ವದ್ವಿ
20. ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶೈಕ್ರಿತ್ರಯ ನಮಸ್ವಿತಃ ಸಮಧಿಗತನಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ಪನ್ನಮೂ

III-B—

21. ರಾಧಿತತಿವಗ್ನೋ ನಿರವಧ್ಯಚಲತಃ ಪ್ರತಿದಿನಮುಭವದ್ಧರ್ಮಾನಪ್ರಭಾವಃ ಶ್ರೀಮತ್ಕೃಷ್ಣಾಣ ಮಹಾ ರಾಜೋ ಭೂವಿಕ್ರಮದ್ವಿತೀಯನಾಮ
22. ಧೇಯಃ ಅಪಿಚಿ ನಾನಾಕೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭಟೋರಸ್ಯವಾಟೋತ್ತಿತಾನ್ಯಗ್ಗಾರಾನ್ಯಾದ ಪ್ರಮತ್ತ ದ್ವಿಪಶತಚರಣಕ್ಷೋದ
23. ಸಮ್ನೋದ್ಧರಣೀ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇಸ್ತನ್ನರಪತಿಮಜಯದೋವಿಳನ್ಯಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಪ್ಯನ್ನಮರಶತ

* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ.

¹ ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇಲೆ ಬರೆದಿದೆ.

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

24. ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿರಾಸಃ || ತನ್ಯಾನುಜೋದ್ಧತಿಮತಿದ್ಯುತಿನೀತಿಕೀರ್ತಿರ್ಯೋಷಿತಾಮತಿ ನೇವ್ಯೋ
ದಾನವಾನವಿ ಸ್ತಂ
25. ಭವಿಧೇಯೇ ಕೃತಬನ್ದು ಭೃತ್ಯ(ವಗೋರ್ಣಿ) ಮನ್ಯಾದಿಭಿಯ್ಯುರ್ಥೋಕ್ತಧಮ್ಯೋರಧಿರಕ್ಷತ ಚಾತುರ್ವ
ರ್ಣ್ಯಾಶ್ರಮಃಪ್ರಜಾನಾಂಪಿತೇವಾನುಗ್ರಹ² ಪರ

IV A—

26. ಶ್ವತುರ್ಧಿಕ್ಷುಪ್ರಶಾನ್ತ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ರಮೋಕ್ತಾನಾನೇಕಶತ್ರುನಂಘಾ(ಪಹ್ಯ)ತ ಕೋಶಪರಿ
ಪೂರ್ಣಾತ್ ಕೋಶೋದ್ಯಪ್ಲಕ್ಷ್ಮೀ ಕಚಗ್ರ
27. ಹಗ್ರಹಣಾಸಕ್ತ ಭುಜದ್ಯುಯಃ ಶಶ್ಯದನವನತಾವಿತಸ್ಯೆನ್ಯಾನೇಕ ತನ್ಯರಾನ್ತಕರಃ ಸ್ಯತ್ಯವಿರೋಧೇನ
ವರ್ಷಶತಪೂರ್ಣಾಯು ಶ್ರೀ
28. ಮತ್ಪೃಥಿವೀ ಕೊದ್ಧಣ ವೃದ್ಧಿರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಕ್ತನ್ನಿನನ್ನ
ತನರೇನ್ದ್ರ ಕಿರೀಟಕೋ
29. ಟರತ್ಯಾಕ್ಯದೀದಿತಿ ವಿರಾಜತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಸ್ಯಯಂವ್ಯತಪತಿರ್ನವಕಾಮನಾಮೊ ಶಿಷ್ಯಶ್ಚ
ಯೋರಿಗಣದಾರಣ ಗೀತಕೀರ್ತಿಃ |
30. ತನ್ಯಪಾತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣನಮ್ಯದ್ಯುಕ್ತೇನ ತದದ್ಯಮೂಲಾಡ್ಯತೇನಾನವರತ ನಮರ
ನಂಪಚ್ಚನಿ

IV-B—

31. ರಾಕ್ಯತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚಿರಕಾಲಪ್ರನಷ್ಟ ದೇವಭೋಗ
ಬ್ರಹ್ಮದೇಯ ಪ್ರ
32. ವರ್ತನಾಶತಯೋಬುದ್ಧಿನಾ ಶ್ರೀಮತ್ಪೃಥಿವೀ ಕೊದ್ಧಣವಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ
ಆತ್ಮನಃಪ್ರಥಮರಾಜ್ಯಾಭಿ
33. ಷೇಕೇ ವಾತಾಪೀ ವಾನವ್ಯಾಯ ವತ್ಯಗೋತ್ರಾಯ ತೈತ್ಯಚಿರಣಾಯ ನಾಗಶರ್ಮಣಃ ಪುತ್ರಾಯ
ದಾಣಶರ್ಮಣೇ ತೇಗುಪ್ಲವ್ಯಿಷ
34. ಯೇ ಧಾರದೊನ್ನಾರ್ಯಮುಗ್ರಾಮ ಸ್ವರ್ವಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವಸ್ತತ್ರಃ ಅನ್ಯದಾನಸ್ಯ
ನಾಕ್ಷಿಣಪ್ಪಣವತಿ ಸಹ
35. ಸ್ರ ವಿಷಯ ಪ್ರಕೃತಯಃ ಯೋನ್ಯಾಪಹರ್ತಾರೋಭಾತ್ಕೋಧಾತ್ಪ್ರಮಾದಾವ್ವಾನವಶ್ಚಾಭಿಮ್ಯ
ಹದ್ಯಃಪಾತಕೈನ್ನಯುಕ್ತೋಭವತಿಯೋರ

V-A—

36. ಕ್ಷತಿ ಸಪುಣ್ಯಧಾಗ್ರವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಭವನ್ || ಬ್ರಹ್ಮಸ್ತನ್ವವಿಷಂಘೋರಂ ನವಿಷಂ
ವಿಷಮುಚ್ಯತೇ ವಿಷ
37. ಮೇಕಾಕನಂ ಹನಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪುತ್ರೀಕಮಃ ಭೂಮಿದಾನಾತ್ಪರನ್ಯಾನನ್ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ
ಹರಣಾತ್ಪಾಪಂ ನಭೂತನಭವಿ
38. ಪೃತಿ ಸ್ಯನ್ನಾತುಂ ನುಮಹಚ್ಚಕ್ರಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾ
ಚ್ಚೈರೋನುಪಾಲನಮಃ ಸ್ವದತ್ತಾಂ
39. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ದರಾಂ ಪಷ್ಠಿಂವರ್ಷ ಸಹನ್ಯಾಣವಿಷಯಾಂ ಜಾಯತೇ ಕ್ಷಿಮಿ ||
ಅನ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ್ಯ ದಿಕ್ಸೇಮಾನಿ
40. ದುತೂಂಬುರ್ಪಳಂ ದಕ್ಷಿಣತಃ ಪರದಗ್ಗಿಪಳಂ ಪಶ್ಚಿಮತಮ್ಯಮುನ್ಸುಗುಂಡಿಪಳಂ ಉತ್ತರ
ತೋಗೊಚ್ಚೈಗಿಪಳಂ || ಚಿತ್ರಾತ್ರಯೇನ ಲಬಿತಂ

I-B—

1. ॐ स्वस्ति जितं भगवता गतघनगगनामेन पद्मनाभेन श्रीमञ्जुवैद्य कुलामलभ्यो
2. मावभासनभास्करस्य स्वखाम्बुगैकप्रहार खण्डित महाशिलासतम्भलक्षधवलपराक्रम यश

1. ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ. 2. ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. स्तो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्कणिवर्म धर्म महाधिराजस्य पितुरन्वागत गुणयुक्तस्य विद्याविनय विहित वृ
5. तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्थ सङ्गावाधिगम प्रणितमति विशेषस्य वि

II-A—

6. इत्काविकाञ्चन निकषोपल भूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7. श्रीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्हन्त युद्धावाम चतु- रुद्धि
8. सलिलास्त्रादित यशस श्रीमञ्जरिवर्म महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9. रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य ब्रथमश्रक चरणाम्मोर्हरजर्प- वित्रीकृतोत्समा
10. इत्य स्वभुजबलपराकक्रम ककय कक्रीत राज्यस्य कलियुगमल पङ्कावसत्र धर्म वृषोद्धरण नित्य सन्नद्धस्य श्री

II-B—

11. मन्माधव महाधिराजस्य पुत्रस्य अठ्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभस्तिमालिन
12. श्रीमत्कृष्णवर्म महाधिराजस्य प्रियभागिनेयस्य जननदेवताङ्कपवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पूरितान्तरात्मनो निरवग्रह प्रधानशौर्यस्य विद्वत्सुप्रथमगण्यस्य अवनितनामधेयस्य पुत्रस्य
14. विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालक्ष्णैरुल्लरेपेर्निगराद्यनेक समरमुक्तामखा इ
15. ति प्रहृतशूर पुरुष पशूपहारस्य किरातार्जुनीये पञ्चदशसर्गटीकाकारस्य पुत्रस्य दुर्हान्त विमर्ह

III-A—

16. विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नलिनस्य सुक्कर
17. द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुद्वितजननी- कस्य श्रीविक्रम
18. प्रथेत नामधेयस्य चतुर्दश विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. द्यभास्करस्य पुत्रः अनेकेसमर सम्पा[दि]त विजृम्भितद्विरद्वरदन कुलिशाभिघातव्रण संरूढ भास्त्रि
20. जयलक्षणलक्षीकृत विशालवक्षस्थलशक्तित्रय समन्वितः समधिगतसकलशास्त्रार्थ तत्त्वस्समा

III-B—

21. राधितत्रिवर्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्कणि महाराजो भूषिक्रमद्वितीयनाम

22. धेयः अपिच । नानाहेति प्रहारप्रविघटित मटोरस्कवाटोत्थितासुग्धारास्वाद प्रमत्तद्विप-
शतस्वरणक्षौद्र
23. सम्मर्द्धमिमे सङ्ग्रामे पल्लवेन्द्रभरपतिमजयघोषिळन्दाभिधाने राजाश्रीवल्लभास्यस्मरराज
24. जयावात लक्ष्मीविलासः ॥ तस्याट्टुजोघृतिमतिघृतिनीतीकीर्षियोषितामति सेव्यो दान
मानविक्रं
25. भविधेयी कृत बन्धुधृत्य (वर्गो) मन्वादिभिर्यथोक्तधर्मोर्भगिक्षित चातुर्वर्षणाश्रमः
प्रजानां पितेवानुग्रहपर

IV-A—

26. अतुर्द्विभु प्रशान्तविग्रहः स्वविक्रमाकक्रान्तानेक शत्रुसंघा (पह) त परिपूर्णात्म कोशोः
द्विपल्लक्ष्मी कचप्र
27. ह ग्रहणासक्त भुजद्वयः शश्वदनवननादितसैन्यानेक तस्करान्तकरः स्मृत्यविरोधेन वर्षशत-
पूर्णयु धीन्
28. मत्पृथिवी कोङ्कणि वृद्धराज श्रीपुरुषद्वितीय नामधेयः अपि च । नक्तन्दिनजननरंन्द्र-
किरीटको
29. टि रत्नार्कदीधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिर्भवकामनामा शिष्टाम्रियोरिगण
दारण गीतकीर्षिः ।
30. नस्य पौत्रेण स्वपिनामह सकलगुणसम्पद्युक्तेन तद्दङ्कमालाङ्कितेनानवरत समरसंघट्ट नि

IV-B—

31. राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र
32. वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्कणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम
राज्याभि
33. षे के वातापी वास्तव्याय वत्सगोत्राय तैत्रयचरणाय नागशर्मणः पुत्राय बाणशर्मणे
तेगद्विष्व
34. ये वारदूर्ध्नामप्रामस्सर्वपरिहागोपेत उदकपूर्वन्दत्तः अस्य दानस्य साक्षिणषण्णवति सह
35. स विषयप्रकृतयः योस्यापहर्त्तालोभात्त्रोधात्प्रमादाद्वासापञ्चभिर्महद्भिः पातकैस्संयुक्तो
भवतियोर

V.A—

36. श्रुति सपुण्यभागभवति अपिचाश्रमनुगीताश्लोकाभवन्ति ॥ ब्रह्मस्वन्तुविष्वधोर नविषं विष-
मुच्यते विष
37. मेकाकिनं हन्ति ब्रह्मसं पुत्रपौत्रिकम् भूमिदानात्परन्दानभ्रभूतभ्रभयिष्यति तस्यैव हरणा-
त्पापं नभूतं नभवि
38. प्यति स्वन्दातुं सुमहच्छक्यं दुःखमन्यप्रपालनं दानंवापालनं वेति दानाच्छ्रेयानुपालनम्
स्ववर्त्ता
39. परवर्त्तां वा योहरेति वसुधरां षष्टिवर्षे सहस्राणि विद्यायां जायते किंक्रमि ॥ अस्यप्रामस्य
पूर्व दिक्सीमानि
40. दुत्तुष्टुर्पल्लं दक्षिणतः परवगेरेपल्लं पश्चिमतम्कमुन्ते गुण्डिपल्लं उत्तरतोगोद्रेगरेपल्लं ॥
विश्राभयेन लिखितं

Transliteration.

I-B—

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaḥ-
Jāhnavēya kulāmāla-vyō-
2. māva-bhāsana-bhāskarasya sva-khālgaika-prahāra-khaṇḍita-mahā-sīlā-
stambha-labdha-bala-parākrama yaśa-
3. sō dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūshaṇa-bhūshitasya
Kāṇvāyana sa-
4. gōtrasya śrīmat-Koṅgapivarṇma dharmma-mahādhīrājasya pitur-anvāgata
guṇa-yuktasya vidyā-vinaya-vihita-vri-
5. ttasya samyak-prajā-pālana-mātrādhigata rājyasya nānā sāstrārthta-sad-
bhāvādhigama praṇita-mati viśēshasya vi-

II-A—

6. dvat kavi-kāñchana-nikashōpalabhūtasya viśēshatōpy-anavaśēshasya niti-
śāstrasya vaktṛi-prayōktri-kuśa*lasya
7. śrīman-Mādhava mahārājasya putrasya pūtri patāmaha-guṇa-yuktasya
anēka-chāturdantī yuddhā vāpta chatur-udadhī-
8. salilās-vādita-yaśasa śrīmad-Harivarṇma mahādhīrājasya putrasya dvija-
guru-dēvatā-pūjana parasya Nā-
9. rāyana-charanānudhyātasya śrīmad-Viśṇugopa-mahādhīrājasya putrasya
Tryambaka-charanāmbhōrha-rajat-pavittrikrittōtamā-
10. ngasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya Kaliyuga-māla-
pankāvasanna dharmma vṛishōdharāṇa-nitya-sannaddhasya śrī-

II-B—

11. man Mādhava mahādhīrājasya putrasya avicchebhinnāśvamēdhāvabhritā-
bhishikta śrīmat-Kadaмба kula-gagana-gabhastimālina
12. śrīmat Kṛishnavarṇma-mahādhīrājasya priya bhāginēyasya janani-
dēvatānka ēvādhigata-rājyasya vidyā-vinayātisāyapari-
13. pūntantarātmanō niravagraha-pradhāna śauryayasya vidvatsu prathama-
gaṇyasya ¹Avinīta-nāmadhēyasya putrasya
14. vijrīmbhamāna-śakti-traya-sampannasya Andariy-Ālattūr-Porulare Pelua-
garādyanēka samara-mukha-makhāhū-
15. ti-prahata śūra-purusha-paśūpabhārasya Kṛātārjunīyō pañcha-daśa-sargga-ṭi-
kākarasya putrasya durddānta-vimardda-

III-A—

16. vimūḍita-vividha-viśvambharādhīpa mauli-māiā-makaranda-pūñja-piñjarī-
kriya-māṇa charaṇa-yugala-māṇasya Mushkara
17. dvitīya-nāmadhēyasya putrasya uditōdita sakala digantara prathita Sindhu-
rāja duhitṛi jananīkasya Śrīvikrama-
18. prathita-nāmadhēyasya chaturddāsa vidyāsthānādhigata vimalatara-mati
viśēshasya ²ripu-timira-nirākaraṇō-
19. daya bhāskarasya putrah anēka-samara-sampā[di]ta-vijrīmbhita-dvirada-
radana-kulīśābhīghāta-vraṇa-samrūḍha bhāsvad-vi-
20. jaya lakshaṇa-lakshīkṛita-viśāla-vakshasthalas-śaktitraya-samanvītaḥ sama-
dhigata 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-charitah pratidinam-abhivarddhamāna-prabhā-
vah śrīmat Koṅgaṇi mahārājō Bhūvikrama-dvītiya-nāma-
22. dhēyaḥ apicha¹ nānā-hētiprahāra-pravighaṭita bhāṭōras-kavāṭōtthitā srig-
dhārāsāda pramatā-dvīpa-sata charaṇa kshōḍa
23. sammardda-bhīmē samgrāmē Pallavēndran-narapatim-ajayad-yō Viḷandā-
bhidhānē rājā Śrīvallabhākhyas-samara-sata
24. jayāvāpta Lakshmivilāsah² tasyānujō dhṛiti-mati-dyuti nīti-kīrtti yōshītāṃ
ati-sēvyō dāna-māna viśram-
25. bha-vidhēyī kṛita bandhu-bhṛitya (varggō)¹ Manvādibhir-yathōkta dhar-
mērabhirakshita chātur varṇnāśramah prajāṇāṃ pitēvānugraha² para-

IV-A.—

26. ś-chatur-dikshu-prasānta vighrahaḥ sva-vikramākṛāntānēka śatru-saṃghā-
(pahṛi)¹ ta kōśa paripūrṇātīna kōśōh dvishal-Lakshmi kachagra-
27. ha-graha-ṇasakta-bhujadvayah śasvad-anuvānātīta sainyānēka taskarānta-
karah smṛitya-avirōdhēna varsha-sata pūrṇāyur śrī
28. mat Pṛithivī Koṅgaṇi vridhdharāja Śrīpurusha-dvītiya nāmadhēyah apicha¹
naktan dnan-nata-narēndra-kīrīṭa-kō
29. ṭi ratnārka didhiti virājita-pāda-padinah LakshmyA-svayṃvṛita-patim
Navakāma-nāmā śishtapriyōrīgaṇa dāranagita-kīrtti¹
30. tasya pautrēṇa sva pitāmaha-sakala-guna-sampad-yuktēna tadāṅkamālān-
kitēnānavarata samara-saṃghatta ni-

IV-B.—

31. rākṛitāsēsha-pratipakshēna dēva-dvija-guru-pūjā-tatparēna chura-kāla-pra-
nashta-dēvabhōga Bhrahmadēya pra-
32. vartanātīśaya³ buddhinā śrīmat Pṛithivī Koṅgaṇi mahārājēna Śrīpurusha
nāmadhēyēna ātmanah prathama rājyābhi-
33. shē¹kē Vātāpi vāstavyāya Vatsa-gōtrāya Taitrya-charaṇāya Nāgasarimma-
ṇah putrāya Bāṇasārmanē Tēgattūr-visha-
34. yē Bāradūrnāma grāmas sarvva parihārōpēta udakapūrvaan-dattah-asya
dānasya sākshinash-shanpavati saba-
35. sra vishaya prakṛitayah yōsyāpaharttā lōbbhāt krōdhat pramādād-vā-sa-
pañchabhur mmahadbhīh pātakais-saṃyuktō bhavati yō ra-

V-A.—

36. kshati sa punya bhāg-bhavati api chātra Manu-gītā slōkā bhavanti¹
Brahmasvantu vishaṃ ghōram na vishaṃ vishamuchyatē visha-
37. mēkākīnam hanti Brahmasvaṃ putra pautrikāṃ bhūmī dānāt paraipā-
nan na bhūtan na bhavishyati tasyaiva haranāt pāpaṇi na bhūtan nabhavi-
38. shyati svandātunī sunahachchhakyam duḥkan anyatra pālanam dānaṃ
vāpālanam vēti dānāch-chhrēyōnu pālanam sva dattam
39. para-dattam vā yō harēti vasundharām shashithiṃ varsha sahasrāni vish-
ṭyāṃ jāyatē kṛmī² asya grāmasya pūrvva dīksimāni
40. Dutūburppallaṃ dakṣiṇatah Paradaḡero pallaṃ Paśchimatah Kamunte-
guṃḍi Pallaṃ uttataro Goṭṭero Pallaṃ³ Chitrāśrayēna likhitam

Translation.

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

¹ These letters are written above the line.

² This letter is written below the line.

³ 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 Kānvāyana-sagōtra, was śrīmat Konguivarmma-dharmma-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 Harivarmma-mahādhīrāja.

His son, devoted to the worship of Brahmins, gurus and gods, meditating on the feet of Nārāyana, was śrīmad-Vishṇugōpa 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 Kṛṣṇavarmma-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 Avinita.

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, Ālattūr, Porulāre, Peṇnagara and other places, author of a commentary on fifteenth canto of the Kīrātārjuniya (was Durvvinita).

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 Mushkara, 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 Kongani-mahārāja Bhūvikrama, the second so named; who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Viḷanda 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 Śrīvallabha, 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 Manu 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 Smṛitis lived for a complete hundred years was the illustrious Prithuvi-Konguni-Vridhdharāja Śrīpuruṣha, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmi, was named Nava-Kāma, beloved by the good (*śiṣṭa priyah*) 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-Konguni Mahārāja named Śrīpuruṣha, was granted, during the first year of his consecration, the village named Bārādūr in the Tēgaṭtūr Vishaya free of all imposts, with pouring of water, to Bānaśarma, son of Nāgaśarma of Vatsa gōtra and Taitrya charana, dweller at Vātāpi.

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 ślokas (verses) sung by Manu.—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 confiscated 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 Dutūmbruppallam, to the south Paradagerepallam, to the west Kamuntegundi paḷlam, and to the north Gottegerepallam.
Written by Chittrāśraya.

Note.

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

This record contains five plates. Each plate measures $8\frac{1}{2}'' \times 2\frac{1}{4}''$. The thickness of each plate is about $\frac{1}{8}''$. These five plates are strung to a ring 3'' in diameter. The thickness of the ring is $\frac{1}{2}''$. 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 Archæological 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, la, ñga, ja, ba, śa, chha, a, etc., are all in the old form. The loop of ra has joined the serif. The sign of long ū 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 Gaṅga characters. Jihvāmūliya is written by joining 'pa' to 'ra.' In Plate II B, line 11 *avyuchchinnā* is written instead of *avichchinnā*.

LANGUAGE.—Like many Gaṅga 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 granted, 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 Tēgalpattu. If this is the same as Tēgattūr, the province Tēgattapura Vishaya may have been somewhere around this village. The village Gottegere mentioned while giving the boundaries of Bāradūr is also near Tegalpattu. 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 Konguṇi-mādhava, Harivarṇma, Vishnugōpa, Mādhava, Avinīta, Durvinīta, Mushkara, Śrīvikrama, Bhūvikrama, his brother the illustrious prithvikonguṇi Sivamāra I and his grandson Śrīpurusha—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 Sivamāra I some new information is given. From both the copper and lithic records so far found we know that Sivamāra I had the names Prithvikonguṇi Sivamāra, Siṣṭapriya and Navakāma. But in the present record it is not only stated that he had second name of Śrīpurusha but also that he lived, in accordance with the Smritis, for one hundred years. He had the name of Muttarasa. That he lived for a long time and that he had the name of Śrīpurusha 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 Śrīpurusha I.

This inscription records the grant of the village Bāradūr in Tēgattūr Vishayar to Bānaśarma, son of Nāgaśarma of Vatsugōtra who was residing at Bādāmi. No epithet is given in the record about Bānaśarma. 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 Śrīpurusha's reign (evidently, Śrīpurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayāditya was ruling at Bādāmi and both the Chālukyas and the Gaṅgas were on friendly terms. The village might have been granted to Bānaśarma probably a dependent of the Chālukyas.

About Śrīpurusha 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 Gaṅgavāḍī 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 Chitrāsraya. 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

ಪುನಃನೂರು ತಾಲ್ಲೂಕು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಬಸ್ತಿ ದಿಬ್ಬದ ಪತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. () . . . ಕೊಂಡ . . . ಯದ . . . ಯ ಕುಳದ
2. ಪುಸ್ತಕಗಟ್ಟಿದ ಭಟ್ಟಾರಕ ದೇವರು . . .

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 Bhāṭṭāraka dēva (the early portion of the name lost) belonging probably to Koṇḍakundanvaya 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 navaraṅga of the Īsvara temple at Dharmāpura, Bīlikere hobli.
ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಾಪುರದಲ್ಲಿ ಅಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ.

1. ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಆಶಾಡ
2. ಬಜಲು ಬೂವಣ ಒದ್ದಿದರು
3. ನಿವಪನ ವೈಪ್ಪ.

Note.

The navaraṅga of the Īsvara 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 Āshāḍha in the year Krōdhi. The Śāka year is not given in the record and hence the exact date cannot be determined. The characters however appear to belong to about the 15th century A. D. Sivappa is said to have been the witness for this presentation.

PERIYAPATNA TALUK.

18

On the pedestal of the image of Dakṣiṇāmūrti in the navaraṅga of the Mallikārjunasvāmi temple on the hill at Bettadpur Bettadapur, Hobli.

ಬೆಟ್ಟದಪುರದ ಕೋಟೆಗೆ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಕಾರ್ಜುನನನ್ನಾತಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲೆ ಬೆಟ್ಟದವ ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ಒರದಮೇಲೆ.

1. ಬಹುದಾನ್ಯ
2. ನಂವತ್ತರದ
3. ಮಾಘ ಸು ೧
4. ಛ

Note.

This small inscription on the pedestal of the Dakṣiṇāmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya. But as no Śāka 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.

19

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

ಅದೇ ಮಲ್ಲಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ನಂದಿಕಂಬದ ಬುಡದಲ್ಲೆ ಇರುವ ಹಾಸುಬಂಡೆಯ ಮೇಲೆ

1. ಶ್ಯನಿಲಿ ಚೆನ್ನವೀರಗಲು
2. ಡರ ಮೊಗ ಗಂಗಾಡ
3. ರೈಯನ ಶೇವೆ

Note.

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmi temple as Gangādharaṇya, son of Śvasali Chennavira gauda. 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 Rāghavēndrasvāmi matt at Nanjangūd, Nanjangūd Taluk.

Telugu characters and Sanskrit language

Size 15"×10½".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕನಕದಯಲ್ಲ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ.
ತೆಲುಗುಕ್ಷರ: ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ ೧೫"×೧೦½".

(ಮುಂಭಾಗ)—

1. ಂ|ನಮನು ಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಶಂಭವೇ || ಹರೇಲಲಾಲಾವರಾಹಸ್ಯ ದಂಪ್ಪಾದಂಡಃ ಸಪಾತುವಃ | ಹೇನೂದ್ರಿಕಲತಾಯತ್ರ
3. ಧಾತ್ರೀಭತ್ತ್ರಿಯಂದದ್ || ಕಲ್ಯಾಣಾಯಾನ್ತು ತದ್ವಾಮ ಪ್ರತ್ಯಾಹ ತಿಮಿರಾಪಹಂ | ಸಗಜೋಪ್ಯಗ

4. ಜೋದ್ಧೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿ ಕ್ಷೀರಮಯಾದ್ಧೇಷೈಃ ಮಧ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ |
ನವನೀತ
5. ಮಿಪೋದ್ಧೂತಮಪನೀಯ ತವೋಮಹಃ || ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುಕ್ಯೋರನ್ವರ್ಥನಾಮಾ
ಬುಧಃ |
6. ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲೈರಾಯುದ್ವಿಪಾಂನಿಭ್ಯಃ ತಸ್ಯಾಯೋರ್ನಹುಜೋಪಿತಸ್ಯ
ತನುಜೋ ಯು
7. ದ್ವೇಯಯಾತಿಃಕ್ಷಿತಾ | ಐಕ್ಯತಸ್ತಸ್ಯತು ತುರ್ವನುರ್ವನುನಿಧಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ||
ತದ್ಗುಂಶೇದೇವಕೀರ್ತಾನಿರ್ಜಿಣ್ಣೇ
8. ತಿರುಮರಾಭಿಪಃ | ಯಶಸ್ವೀನೃಪನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ ತತೋಭೂದ್ಭೂತಮಾ
ಜಾನೀರಿತ್ಯರಕ್ಷಿ
9. ತಿಪಾಲಕಃ | ಧೈರ್ಯದಾರ್ಯಗುಣೋದಾರೋ ಮೌಳಿರತ್ನಂ ಮಹೀಭುಜಾಂ || ಸರ
ಸಾದುದಭೂತ್ತಸ್ಯಾನ್ವರನು
10. ಹ ಕ್ಷೀರತ್ಪರಃ | ದೇವಕೀನಂದನಾತ್ಮಮೋದೇವಕೀನಂದನಾದಿವ || ತತೋಭ್ಯವಾರ್ಯ
ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣ ರಾಜಮಹೀ
11. ಪತಿಃ | ಬಿಭರ್ತಮಣಿಕೇಯೂರಮಿವನರ್ವಾಮಹೀಭುಜೇ || ಕೀರ್ತ್ಯಾಯನ್ಯನಮಂತಯಾಪ್ರಸ್ಯತಯಾ
ವಿಶ್ವಂ ರುಚ್ಯೈಕಂ ಭಜೇದಿತ್ಯಾತಂಕೃ ಪುರಾಪುರಾರಿರಭವತ್ಪಾಲೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ |
12. ಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃ | ಕಾಳೀಬದ್ಧಮಯಾದ್ರಮಾಚಕಮಲಂ
ವೀಣಾಂಚವಾಣೀಕರೇ | ಸ್ತುತ್ಯಾದಾ
13. ಯಃ ಸ್ತುದೀಭಿಸ್ತ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಶೋಭೂಪಾರ್ವಾ ಕೃಷ್ಣ ರಾಜಃ
ಕ್ಷಿತಿಪತಿರಧರಿಕೃತ್ಯದುರಾ
14. ರಗರ್ವಾ | ಆಗಂಗಾತೀರಲಂಕಾ ಪ್ರಥಮಚರಮಕಾದಾಚಹೇಮಾಚಲಂತಾದಾಸೇತೋರಭಿ
ಸಾರ್ಥಶ್ರೀ
15. ಯಮಿಹುಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಬಿಭಾಸೇ || ರಾಜಾಧಿರಾಜಬಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ |
ವೀರಪ್ರತಾಪಃ
16. ಶ್ರೀಕೃಷ್ಣದೇವರಾಜಮಹೀಪತಿಃ | ನೇತ್ರೇಂದುವೇದಭೂನಂಬ್ಯಾಣತೇ ಶಕಜನ್ಮನಾ |
ಸಾಧಾರಣಾಭ್ದೇ ಮೈಶಾ
17. ಬ್ಯಾಂ ಕೃಷ್ಣವೇಣೇಸರಿತಚೇ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಯಪರಿವ್ರಾಡ್ಭ್ಯಾ ನಿರಂತರಂ |
ಪದವಾಕ್ಯಪ್ರಮಾಣಾ
18. ಬ್ಧಿ ಪಾರೀಣೀಭ್ಯೋ ನಿರಂಕುಶಂ | ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ತಾಪಕೇಭ್ಯಸ್ತದಾಗಮ್ಯಃ |
ಸರಸ್ವತಸ್ತತಂತ್ರೇಭ್ಯಃ
19. ಶ್ರೀಮದ್ವಾಗ್ನೀತಯೋಗಿನಾಂ | ಪಾಣಿಪಂಕಜನಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ |
ನಿಜಾಂತೇವಾಸಿವರ್ಯೇ
20. ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ | ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ
ಭಾರ್ಯಾಭಿನ್ನಹಿತೋಮುದಾ | ವೇದ
21. ವೇದಾಂಗಪಾರೀಣ್ಯಸ್ತಂಬ್ಯಾವಧಿಃ ಪುರೋಹಿತೈಃ || ಮಂತ್ರಿದೀಪತತತ್ಪಕ್ಷೈಃ
ವಿಚಾರ್ಯಾರ್ಜುನತೀಪ
22. ತಿಃ | ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಿಪತಿಂಜಿತ್ಯಾಮಹಾಹವೇ | ಆಕ್ರಮ್ಯೋದಯಶೈಲಾಬ್ಯ ದುರ್ಗಂ ಗ
ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಷ್ ಶ್ರೀನೃಸಿಂಹಾಬ್ಯ ಮಹೀಪತಿತನೂಭವಃ | ಕೃಷ್ಣ ರಾಜಮಹೀಪಾ
23. ಮೋದಾನಾಜ್ಞತ ಸುರದ್ರುಮಃ || ತತ್ಪಾದ್ವಿಜಯಂಪ್ರಾಪ್ತತತ್ಪಾದ್ವಿಜಯಂಪ್ರಾಪ್ತನಯಂತಃ || ಮುತೇನಿತ್ಯಾ
ಂನದಾನಾರ್ಥಂ | ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ದೇವನ್ಯಾಖಂಡದೀಪಾರ್ಥಂ ಭೂಯಸೇಶ್ರೀಯಸೇಶಿ
24. ನಃ | ಅನ್ಯತ್ಪ್ರಚೀನ ಭೂಪಾನಾಂ ಅನೇಕಸುಕೃತಾಪ್ರಯೇ | ಪುತ್ರಪೌತ್ರಪ್ರಪಾತ್ರಾದಿ ರಾಜಾನಾಂ

28. ರಾಜ್ಯವ್ಯವಸ್ಥೆಯೇ | ಶ್ರೀಮದ್ವೀರಮರದೀಯತ್ರಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ | ಪ್ರಾಪತತ್ಯಗಮ
ಕ್ಷೇತ್ರೇ ಪ್ರಯಾಗಕ್ಷೇತ್ರ
29. ಸಂನಿಧೇ | ಗ್ರಾಮಂವೇಷೋಣೀದೇಶೇ ಚಕ್ರಕೂಲ್ಮೇತಿ ವಿಶ್ರುತಂ | ಪ್ರಾಚ್ಯಾಂ ಹೊನ್ನಿಟ್ಟಿಗೆ
ದೊಮ್ಮನಹಾಳೂ ಯ
30. ಸ್ಯದಕ್ಷಿಣೇ | ಬಾನಾಪುರಂಪ್ರತೀಚ್ಯಾಂಚ ಹಿರೇಕೂಲ್ಮಸ್ತಥೋತರೇ | ದೇಶೇ
ಕೊಳ್ಳೂರು ಮೊದರಕಲ್ಲೂದವಾಪ
31. ರಿಶಕ್ರಮಾತ್ || ಚತುಸ್ವೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಬಾರೀಭೂಮಿಸಂಯುತಂ | ವಾವೀಕೂಪತತಾಕಾದ್ಯೈಃ
32 ಗೃಹಕಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಷಾಣನಿದ್ಧ ಸಾಧ್ಯಜಲಾನಿತ್ಯಂ |
ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ
33. ಬಹುಭೋಗಂ ಸಭೂರಹಂ || ಶಿಷ್ಯಪ್ರತಿಷ್ಠಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ |
ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ
34. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋಯಶಸ್ವಿನಾಂ |
ಕೃಷ್ಣರಾಯಮಹೀ
35. ಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ಸನಾಂ | ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ಪಕ್ಷೈಃ ಪರ್ವಿಚಾರ್ಯಜಗತಿಪತಿಃ ||
ಮುತ್ತಿಕ್ಕುರೋಹಿತಾ
36. ಚಾರ್ಯಸಭ್ಯನಾಮಾಜ್ಞಯುತಃ || ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||
ಸಹರಣ್ಯೋ
37. ದಕಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲಶಾನನಾತ್ರಾ ಮೃಶಾನನಂ |
ಕುಶಲೋಮಂಗಲಾ
38. ಚಾರ್ಯೋವ್ಯಲಬದ್ಧೀರಣಾತ್ಯಜಃ || ಶ್ಲೋಕಾಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಪರಿನಂಬ್ಯಯಾ |
ಲಬಿತಾಸಾ ಮೃಪ
39. ತ್ರೈಸ್ಮಿಕ್ತತ್ರಯಸ್ತಂಶತ್ಸಹಾಮುನಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಧ್ರೀಯೋನಿಪಾಲನಂ |
ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
40. ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾಂ |
ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿಂ
41. ಪ್ಷಾಯಾಂಜಾಯತೇಕ್ರಮಿಃ || ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಪಾಮೇವಭೂಭುಜಾಂ |
ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರ
42. ದತ್ತಾವನುಂಧರಾ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
ಸ್ವದತ್ತಂನಿವೃಲಂ
43. ಭವೇತ್ || ನಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ |
ಸರ್ವಾನೇರ್ತಾ
44. ಛಾವಿನಃ ಪಾರ್ಥಿವುದ್ರಾಫೂಲೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ ||
(ಹಿಂದಾಗ) — (ವರಾಹದರೂಪಿವೆ)
- ಕನ್ನಡಕ್ಷರದಲ್ಲ || ಶ್ರೀ ವಿರೂಪಾಕ್ಷಂ ||

1. ಂ | ನಮಸ್ತುಕ್ ಶಿರಃಪ್ರಾಪ್ತಿಂ ಚಕ್ಷುಷ್ಯಾಂವಾರೇಷ | ಶ್ರೀಲೋಕವನಗರಾರಂಭ ಮೂಲಸ್ತಮಾ
2. ಯ ಶಾಂಭವೇ || ಹರೇಲಿಲಾವರಾಹಸ್ಯ ದ್ವೈದ್ವಂದಃ ಸ ಪಾತುಃ | ಹೆಮಾದ್ರಿಕಲಶಾಯತ್ರ
3. ಖಾನೀಛತ್ರಪ್ರಿಯಂಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತಕ್ಷಾಮ ಪ್ರಸ್ಯುಹ ತಿರಿರಾಪಹಂ | ಸಗಜೋಪ್ಯಗ
4. ಅಂಜಿತಂ ಹರಿಣಾಪಿಚ ಪೂಜತೇ || ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವಿಃ | ಮಧ್ಯಮಾನಾಮ್ಹಾಂಕುಃ | ನವನೀತ
5. ಮಿವಾನ್ಮತಮಥನೀಯ ತಮೋಮಹಃ || ತಸ್ಯಾಸೀತನಯಸ್ತಪೋಃಪಿರತುಲೀರಸ್ಯ ಧೀಮಾಶ್ಚುಃ |

6. पुण्यैरस्य पुरुरवाभुजबलैरायुर्द्विषां निघ्नतैः तस्यायोर्ननुपोषितस्यतनुजो बु
7. ज्ञेययातिःक्षिता । ख्यातस्तस्यतु तुर्वस्तुर्वस्तुनिभः श्रीदेवयानीपतेः ॥ तद्देशेद्वकीजानिर्जैष्ठे
8. तिरुमलभ्रिपः । यशस्वी नृपनाथेषु यदोःकृष्ण इवान्वयं ततोभूदुक्तमाजानिरीश्वराक्षि
9. तिरपालकः । धैर्योदार्यगुणोदारो मीळिरत्नं महीभुजां ॥ सरसादुदभूत्सस्मात्परसिं
10. हक्षितेश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिव ॥ ततोप्यचार्यवीर्यं श्री कृष्णराजमही
11. पतिः । बिभर्तिमणिकेयूरमिवसर्वा महीभुजे ॥ कीर्त्या यस्य समंतया प्रस्तुतया
12. विश्वं हचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्फालेक्षणः प्रायशः । पश्चाक्षोपि चतुर्भु
13. जोजनिचतुर्वक्रोभवत्पद्मभूः । काळीसङ्गमयाद्रमाच कमलं वीणां च वाणीकरे
14. स्तुत्यौदा
14. यस्तुधीमिस्स विजयनगरं रत्नसिंहासनस्यो भूपालान् कृष्णराजः क्षितिपतिरधरी
15. कृत्यदुर्वा
15. रगवान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोर्दार्थिसार्थश्रि
16. यमिहबहुदुळीकृत्यकीर्त्यावभासे ॥ राजाधिराजविरुदः श्रीराजपरमेश्वरः । वीरप्रतापः
17. श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूसंख्यागणितेशकजन्मना । साधारणाब्दे वेशा
18. ख्यां कृष्णवेषीसरित्छंटे ॥ श्रीमत्परमहंससाख्यपरिव्राद्भ्यो निरंतरं । पद्मवाक्यप्रमाणा
19. ष्ठिपारीणेभ्यो निरंकुशं ॥ श्रीमद्भूषणवसिञ्जांतस्थापकेभ्यस्सदागतैः । सर्वतन्त्रस्वतन्त्रेश्वरैः
20. श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसंजात रामचन्द्रतपस्विनां । निजान्तेवासिवर्यै
21. भ्यो वरदेभ्यो वराार्थिनां । विबुधेन्द्रयतीन्द्रभ्यो भार्याभिसंहितो मुदा । वेद
22. वेदाङ्गपारीणैस्संख्यावाङ्मिः पुरोहितैः ॥ मन्त्रिभिर्देशतत्वज्ञैर्विचार्यजगतीप
23. तिः ॥ प्रतापकद्रमसेभपतिं जित्वा महाहवे । आक्रम्योदयशैलाख्यदुर्गं ग
24. जपतिप्रियं क्षत्रियेद् श्रीञ्चिसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25. लो दानाञ्जितसुरद्रुमः ॥ तत्साहस्रिजयं प्राप्य तत्साहस्रैर्षयसंयुतः ॥ मठे नित्या
26. ऋदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27. नः ॥ अस्तप्राचीनभूपानां अनेकसुकृतामये । पुत्रपौत्रप्रपौत्रादि राजानां
28. राज्यवृद्धये ॥ श्रीमद्भूमिपती यत्र कृष्णवेषीं सरिद्धरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29. संनिभे । प्रामं बेळडोणेदेशे चिककूळीति विश्रुतं । प्राच्यां हौनिदगे बांमनहाळू य
30. स्य दक्षिणे । खानापुरं प्रतीच्यां च हिरेकूळिस्तथोत्तरे । देशे कोळ्कूर मोदरकल्लहाप
31. रितः क्रमात् ॥ चतुस्तीमासमायुक्तं द्विखारीभूमिसंयुतं । वापीकूपतटाकाद्यै
32. र्गुहाराभैश्च संयुतं ॥ निधिनिक्षेपपाषाणासिञ्जसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33. बभ्रुभोगं सभूरुहं ॥ शिष्यप्रशिष्यसंभोगयाग्यं विनिमयोचितं । दानार्थधर्मविक्रीति
34. योग्यभाग्यसमन्वितं ॥ विबुधेन्द्रयतीन्द्रिभ्यो यशस्विभ्यो यशस्विनां । कृष्णरायमही
35. पालो माननीयो मनस्वलां । मन्त्रिभिर्देशतत्वज्ञैर्विचार्यजगतीपतिः ॥ कृत्विकपुरोहिता
36. चार्यसभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामानाः ॥ सहिरण्यो
37. वक्ं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्साम्राजशासनं । कुशलो मङ्गणा
38. चार्यो व्पलिल्लङ्गीरणात्समजः ॥ श्लोकाः पत्रादिमश्लोकामरस्य परिसङ्ख्यया । लिखिता-
39. स्ताम्रप
39. त्रेसिन्त्र त्रयस्त्रिंशत्सिंहासुना ॥ दानपालनयोर्मध्ये दानाल्लेयोनुपालनं । दानात्स्वर्गमवामो
40. ति पालनाद्भुतपदं ॥ स्वदत्तां परदत्तां वा यो हरेत् वसुधरां । षष्ठिवर्षसहस्राणि विं
41. ष्ठायां जायते किमिः ॥ एकैव भागिनी लोके सर्ववामेव भूयुजां । न भोज्या न करप्राह्या विप्र

42. दत्ता वसुन्धरा ॥ स्वदत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्कलं
43. भवेत् ॥ सामान्योयं धर्मेस्तनुवृत्तानां कालकाले पालनीयो भवद्भिः । सर्वानेतान्
44. भाविनः पार्थिवेन्द्रान् भूयाभूयो याचते रामचन्द्रः ॥

I-B—

॥ श्रीविरूपाक्ष ॥ ०

Transliteration.

Front—

1. ० । namas-tunga-sīras̄-chumbi chandra-chāmara-chāravē । trai-lōkya nagarā-
rambha mūla stambhā-
2. ya Śaṃbhavē ॥ Harē-lilā-varāhasya damsitrā damḍaḥ sa pātuvah । Hēmātri
kalaśā yatra
3. dhātri chhatra-sriyaṃ dadhau ॥ kalyānāyāstu tad dhāma pratyūha
timirāpahaṃ sagajōpy-Aga-
4. jōdbhūtaṃ Harināpicha pūjyātē ॥ asti kshīra-mayād dēvaiḥ madhyamaṇḍa-
mahāmbudhēḥ । navanīta-
5. ṃ ivōdbhūtaṃ apautya tanūmahāḥ ॥ tasyāsīt tanayas tapōbhūtatulair-
anvarthanāmā Budhah ।
6. punyair-asya Purāravā bhujabalaīr-Āyur-dvishām nighnataiḥ । tasy-Āyur
Nahushōpi tasya tanujō yu
7. dlhē Yayātīḥ kshitau । khyātas-tasya tu Turvasur vasunibhāḥ Śrī
Dēvayānīpatōḥ ॥ tad-vamsē Dēvaki-jānir jajñē
8. Tirunālābhīpah । yaśasvī nrīpauāthēshu Yadōḥ Kṛishṇa ivānvayē ।
tatōbhūd Bukkamājānir Īśvarakshī-
9. tipālakah । dharyaudārya-gunōdārō mauli ratnam mahībhujāṃ ॥ sarasād
udabhūt tasmān Narasiṃ-
10. ha kshītīsvarah । Dēvaki-nandanāt Kāmō Dēvaki-nandanād iva ॥
tatōpy-avārya-vīrya śrī Kṛishṇa rāja mahī-
11. patīḥ । bibharti mamkēyūram-iva sarvām mahībhujē । kīrtya yasya
samanūyāprasritayā
12. vīsvaṃ rucaikyāṃ bhajēd ityāśaṃkya purā purārīr abhavat Phālākshanaḥ
prāyasaḥ । Padmākshōpi chaturbhu-
13. jōjam Chaturvaktro bhavat Padmabhūh Kālī khadgam ayād Rāmācha
kamalam vināmcha Vāni-karē ॥ stutyaudā-
14. ryaś-sudhībhus-sa-Vijayanagarē ratna simhāsanasthō bhūpālān Kṛishṇa
Rājāḥ kshītipatīradharī kṛitya duryā
15. ragarvān । ā Gangātīra Lankā prathamā charanākādācha Hēmāchalāmtād
ā Sētōrarthī sārtha śrī-
16. yamha bahulīkṛitya kīrtya babhāse ॥ rājādhīrāja birudah śrī rāja
paramēśvarah vīrapratāpah
17. śrī Kṛishṇadēvarāja mahīpatīḥ ॥ nētrēndu Vēda-bhū-samkhyā ganitē
Śaka-janmanā । sādharāṇābdē Vaisā-
18. khyāṃ Kṛishṇavēni sarittatē ॥ Śrīmat paramahamsākhyā parivrādhīyō
nīramtaram । padavākyā pramānā-
19. bdhu pārtīpēbhyō nīramkusam ॥ śrīmad Vaisṇava siddhānta sthāpakēbhyas-
sadāgamaiḥ । sarvatamtra svatamtrēbhyah

O śrī Virūpaksha ॥0 (in Kannada character)

Note.

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

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

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Sambhu, the Boar incarnation of Vishṇu and Gaṇapati in three separate verses, the record proceeds to give the Purāṇic genealogy from the Moon to Turvasu. Then the pedigree of Kṛiṣṇa Dēva-Rāya is given thus:—In the line of Turvasu was born Tirumala, husband of Dēvaki; his son was Iśvara, husband of Bukkanū; his son was Narasimha; his son Kṛiṣṇa-Rāja. We are then told that in the month of Vaiśākha of the year Sādhārana corresponding to the Saka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Kṛiṣṇavēṇī, the rājādhirāja rajaparamēśvara virapatāpa Kṛiṣṇa-Dēva Rāja, son of the lord of the Kṣatriyas Narasimha-mahāpati, 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 *lhāris* of land situated in Beladone dēsa, at the holy confluence of the Kṛiṣṇavēṇī and the Bhīmarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahansa parivrajākāchārya, padavākyā pramāṇābdhi-pārina Vaishṇava-siddhānta sthāpaka, sarvatantra-svatantra*, Vibudhēndriya-yātrīndra, disciple of Rāmachandra who was the spiritual son (*Karakamala-sanjāta*) of Vāgīśa-yōgi. The grant was made by the king in the company of his queens, ministers, pṛiviks, purōhitas and court paṇḍits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the matha. The village was to be enjoyed by the svāmi and his successors in perpetuity. Its boundaries are given thus—to the east Homuttige and Bommanahāḷu, to the south Khānāpura, to the west Hire-Kūḷi and to the north Kollūru and Modarakallu. By order of the king the grant was engraved by Manganačhārya, son of Virana. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King-śrī Virūpaksha 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 *paksha, tithi* and *rāra* 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 Madhva mathas: Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tīrtha, disciple of

adhvachārya. It is also said that the former is in the possession of the Uttarādi
atha. If this is true, its mention in the present record is inexplicable.

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

Size 11½" × 7½".

(3 plates with ring).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧ ೧/೨" × ೭ ೧/೨".

(3 ಪಲಗೆಗಳು, ಉಂಗುರ ನಹ).

(ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗತಿರಶ್ಚಂ
2. ಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
3. ಲ್ಲಲಾಪರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಧಸ್ವಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾ
4. ತ್ರೀಶ್ಚೈತ್ರಿಯಂ ದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಷ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಷ್ಯ
ಗಜೋ
5. ದ್ವೈತಂ ಪಂಚಾಂಗೈನಾಮಿ ಲಾಲತಂ |—ಜಯತಿ ಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ನವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
6. ನಂ ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಯರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪೂರೂರವಾ ಬುದ್ಧ ಸುತಸ್ತಸ್ಯಾಯುರ
7. ಸ್ಯಾತ್ಕುಸ್ತಂಜಿಹ್ವೇ ನಹುಷೋ ಯಯಾತಿರಭವತ್ ಸ್ಯಾಚ್ಚ ಪೂರುನ ತಃ—ತದ್ಗಂಶೇಭರತೋ ಬಭೂ
8. ವ ನೃಪತಿತ್ವಂ ತತಶಂತನುಸ್ತತ್ರಯೋ ವಿದ್ಯೋಭಿಮನ್ಯುರುದಭೂತಸ್ಯಾತ್ಪರಿಕ್ಷಿ
9. ತ್ವತಃ—ನಂದಸ್ತಸ್ಯಾಪ್ಯಮೋನಾಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಞಶ್ಚೈಕಕ್ಷಾಪಸ್ತ
10. ಪ್ರಮ ಶ್ರೀಪತಿ ರುಚಿರ ಭವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸೀ ದ್ವಿಜ್ಜಳೇಂದ್ರೋ ದತಮ
11. ಇಹ ನೃಪೋ ವೀರಹಂಮಾಳರಾಯ ಸಾತ್ವೀ ಯೇ ಕೋಮುರಾರಾ ಕೃತ ನತಿ ರುದಭೂತಸ್ಯಮಾ
12. ಯಾ ಪುರಿತಃ—ತತ್ರಯೋಜನಿ ತಾತ ಪಿಂನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನತ್ರ
13. ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತೋಜನಿ ಹರ್ಷ ದುರ್ಗಾಣ ಸಪ್ರಾಹಿತಾತಃ—ಅನ್ವೈ ಕೇನ ನಸೋ
14. ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞ ಸುತೋ ಪೀರೋ ರಾಘವ ದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀ ಪಿನ್ನ
15. ಮೋ ಭೂಪತಿಃ ಆರವೀಟಿನಗರೀ ವಿಭೋ ರಭೂದಸ್ಯ ಬುಕ್ಯಧರಣೀಪತಿನ್ಯು
16. ತಃ—ಯೇನ ಸಾಳುವ ನೈಹಿಂಹರಾಜ್ಯಮಪ್ಯೇದವನಾನ ಮಹಸಾಸ್ತೀ ಕೃತಂ ಸ್ವಃ ಕಾಮುನೀಃ
17. ಸ್ಯ ತನುಕಾಂತಿಧಿ ರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಯಾವೀಶತಿಲಕೋ ಬುದ್ಧ ಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣೀಂ ಕ
18. ಮಲನಾಥ ಇವಾಬ್ಜಿ ಕನ್ಯಾಂ ಬಲ್ಯಾಂಭಿಕಾ ಮುದವಹದ್ಧಹು ಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
19. ವ ಕಲಶಾಯಾಧೇ ಸ್ಪುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಯಮಾರ ಮಿವತಕರಾತ್ಯಲಮ
20. ಹೀದ್ಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮನುರ ಪ್ರಭೋ ರಸಿ ಶಟೀವ ಬುಕ್ಯಾದಿಪಾತಃ ಶ್ರುತಂ ಜ
21. ಗತಿಬಲ್ಲಮಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಪನ್ನ ಚಂತಮಃ
22. ಣೇ ರಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಧೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಯಾಂಭಿಕಾಮು
23. ಪ್ಯ ಮಹಿಷ್ಯ ಲಾಸೀತ | ತಸ್ಯಾಧಿಕೈಸ್ತಮ ಭವತ ನಯಸ್ತ ಪೋಭಿಃ ಶ್ರೀ ರಂಗ
24. ರಾಜ ನೃಪತಿ ಶ್ರುತಿವಂತ ದೀಪಃ—ಅನೃಕ ನಮುಲ್ಲನತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುದ್ರಶಾಂಚ ನಿರಂಜನಾನಿ—ತತೀಂ ತಿರುಮ
26. ಲಾಂಭಿಕಾಂ ಚರಿತ ಲೀಲಯಾರುಂಧತಿ ಪ್ರಧಾಮತಿ ತಿಕ್ಷಯಾ ವಸುಮತಿ ಯಶೋ
27. ರುಂದತಿಂ—ಹಿಮಾಂಶುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ಸದ್ಗುಣೈವಾತ ರಮೋ
28. ದತ ಸಧರ್ಮಣೀ ಮಯಮವಾ—ಪ್ಯ ವೀರಗೃಣೀ—ರಚಿತ ನಯಪಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರ ತಿರುಮಲರಾಯಂ ವೆಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಧಾಗ) —

30. ಟಾದ್ರಿ ಕ್ಷೀಶಂ ಅಜನಯತನ ಏತಾನಾನು ಪೂರ್ವ್ಯಾ ಕುಮಾರಾ
 31. ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹೋಜೋ—ನಕಲ ಭುವನ ಕಂಟಕಾ
 32. ನರಾಚೇ ನಮತಿ ನಿಹತ್ಯ ನ ರಾಮರಾಜ ನೀರಃ—ಭರತ ಮನು ಭಗೀರಥಾ
 33. ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾನ ಚಕ್ರಮುವ್ಯಾಃ—ತ್ರಿಮು ಶ್ರೀರಂಗ ಕ್ಷ್ಮಾ ಪರಿಬೃಧ ಕು
 34. ಮಾರೇಷ್ಟದಿರಣಂ ವಿಜಿತಾರಿ ಕ್ಷ್ಮಾಪಾಂ ಸ್ವಿರುಮಲಮಹಾರಾಯಾ ನೃಪತಿಃ ಮಹಾ
 35. ಜಾ ನ್ಯಾಂಮ್ಯಾಜ್ಯೇ ಸುಮತಿ ರಭಿಷಿಕೋ ನಿರುಪಮೇ ಶಶಾನೋರ್ವೀಮತಿ ನೃಪು
 36. ಮೂರ್ತೀಷ್ವಿವ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರನರಸ್ಯ ಯಸ್ಯ ಪಟಾಭಿಷೇಕೇ ಸತಿ ಪಾತ್ಯ್ವಿ
 37. ವೇಂದೋಃ—ದಾನಾಂಬು ಪೂರ್ವೈರಭಿಷಿಕ್ಯ ಪಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ
 38. ಯಸ್ಯೇ ಶಾನತ್ಯೇಕ ವೀರೇ ದರಿತ್ರಿಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಯಂ ವಿಲಗ್ನೇಕಾಟಿ
 39. ಲ್ಯಂ ತತ್ಯಂತರೇ ಕರ್ಕಶತ್ಯಂಕದ್ಯಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಯುಚ್ಚೇ—ಅನಂತರಂ ತ
 40. ತ್ತನಯಃ ಪ್ರತೀತಶ್ಚಕಾನ್ತಿ ಹನ್ತಾಪಜಿತ ದ್ವಿಶಾಖೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚಿರ
 41. ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರಿತ ಭಾಗಧೇಯ ಪಾರಾಶಿ ಗಾಂಭೀರ್ಯ್ಯಾ ವಿಶೇಷ ದು
 42. ಯ್ಯಾಶ್ಚಾರಾಶಿ ದುರ್ಗಾಕ ವಿಧಾಲವಯ್ಯಾಃ—ಪರಾಪ್ತದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಮ ಭಯಂಕರ
 43. ಶ್ಯಾಂಗಧರಾಂತ ರಂಃ—ಹತರಿಪುರ ನಿಮೇಷಾನೋಕ ಹೋಯಾಚ ಕಾನಾಂ ಹೂಶಬಿ
 44. ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾಃ ನಾಮುಲಾದಿ
- ಪ್ರಕ
45. ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾಶಿರೋಕಃ—ಉಭಯ ದಲ ಪಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ
 46. ದಾರ್ಪಣ ತತ್ಯೋ ರಿಪುಣಾಂ ಅಯ ಮವಹಲು ರಾಯ ಮಾನವದೀತ್ಯಮಿಲಜನ್ಯೈರಭಿ
- ದೀಯ
47. ಮಾನಧಾಮಾ—ತಾಂಡವತೋದಯೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ಧಂಡ ಬಿರೋತ್ಪರೀಂದ್ರ
 48. ಗುಲಿ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮತಾಲ ಬಾಹುಬಲದಂಡಿತ ವೈರಿಣೋ ಗಂಡರ
 49. ಜೂಲಿ ಮನ್ಯುಪಲಮಾನ್ಯ ಮಹಾಬುದಃ ನಾರವೀರರಮಯಾ ನಮುಲ್ಲನನ್ಯಾ ರವೀಟಪು
 50. ರಹಾರನಾಯಕಃ—ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಯಂಡಲೀಕ ದರಣೀ ವರಾಹ
 51. ತಾಂ—ಚಾಲಕ ಚಕ್ರವರ್ತಿ ಮಾಣಿಕ್ಯಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ಏ ಬಿರುದರಾಯರಾಹತ
 52. ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಓಷಧಿ ಪತ್ಯುಪಮಾಯಿತ ಗಂಡಶೋಷಣ ರೂಪಜಿ
 53. ತಾನಮ ಕಾಂಡಃ—ಭಾಷೆಗೆ ತಪ್ಪವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಧರ ಬೂನವ ಬಂಡಃ
 54. ರಾಜಾಧಿರಾಜ ಸ್ವೇಷ್ವೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಯತಂಕ್ಷಣ ಪರೋ ದುಷ್ಪ
 55. ಶಾರದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮುಭಯತಃ—ಕಾಂಧಜ
 56. ಭೋಟಕಾಲಿಕ ಕರಹಟಾದಿ ಪಾರ್ಥಿವ್ಯೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತಸ್ತುತಿ
 57. ಘೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನನಿಂಹಾನನಸ್ತಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
 58. ಸ್ಯ ನ್ಯಗನಲನಹಷಾ ನಪ್ಯವನ್ಯಾಮಧಾನ್ಯಾಃ—ಆ ಸೇತೋರಾಶಿರೋರವನನುರತಃ
- ಸ್ವರಮಾ
59. ಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾತ್ಯ ಚಲಾಂತಾದಬಿಲ ಹೃದಯಮಾವಚ್ಚ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ
- ಶುಭಮಸ್ತು ಓಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಧಾಗ) —

60. ಅಶ್ವರತ್ನ ಪಯೋದೀಂದು ಗಣಶೇ ಶಕ ವತ್ಸರೇ | ಯುವ ನಂವತ್ಸರೇ
61. ಬೃಹತ್ ಮೂನ ಚಾಪಾಡ ನಾಮನಿ | ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಾಯಾಂ ಪ್ರಥಮ ದ್ಯಾ
62. ದಶೇ ತಿಥೌ ಪೆರುಕೊಂಡ ಪುರಾವಾಸ ರಾಮಃಚಂದ್ರಸ್ಯ ಸನ್ನಿಧೌ—ಪದವಾಕ್ಯ ಪ್ರಮಾ
63. ಣಾಬ್ಧಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ--ನರ್ವ ಶಾನ್ಯಪ್ರನೂ ನಾರ್ಧನಾರ್ಥನರಭ್ಯುಪಜ್ಜ
64. ದೇ ವಿಜಯೇಂದ್ರ ಸತೀಥೇಂದ್ರೇ ಸಿಂಹೇನಿಗ್ನಿ ತರಾಯಚ--ರಘುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ
65. ದ ಹನ್ತಾಂಬು ಜನ್ಯನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋಳ

66. ಮಂಡಲರಾಜ್ಯವ್ಯಾಪ್ತಂ ತಂಜಾವೂನೀಮ್ನಿ ಚನ್ನಿತಂ ನಿತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
67. ನಾದೌ ಪಾತೋಚ ಕೀರ್ತಿತಂ—ವಡವಲ್ಲವ ನಲ್ಲೂರೋಸ್ತೀಮಾಂತಾತ್ಪ್ರಾಸ್ತಿಸ್ತಿ
68. ತಂ ತೊಡುವೈ ಶ್ರೀಶಂಭಿಯಂ ಓಡಿಗ್ರಾಮ ನೀಮಾಂತ ದಕ್ಷಿಣಂ—ಕಾಚ್ಯತೋ ಟ್ಟಗ್ರಾ
69. ಮನತ್ತಾ ತ್ರೀಮಾಂತಾದತಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕರ್ಹಾವೂರೋರ್ಹೈ ಶ್ವೇತಿವಲ ನೀಮಾಂತಯೋರ
70. ವಿ—ವೆಟಾರ್ ಶ್ರೀ ಭೋಗವನ್ನ ದ್ವಾರುತರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಯುತಂ ಕಣ
71. ಶತೋಭಿತಂ—ಪಂಚಾಶತ್ತರಿ ಮಿತಾಭಿವ್ಯರ್ತಿಭಕ್ತ ಸಮಸ್ಥಿತಂ—ನಾವಲೂರಿತಿ
72. ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರೀತಂ ವಾಸು ವ
73. ಶೋಭಿತಂ—ಚ ಚಂದ್ರಾವಿಮಂ ಗ್ರಾಮ ಮಗ್ನಹಾರಂ ವಿಧಿಶ್ವಿತಂ—ತಿಮಪೂಂಬುಧಿ ಚ
74. ದ್ರಸ್ಯ ನಿತ್ಯಂ ಧರ್ಮಪ್ರವೃತ್ತಿನಃ—ವೀರ ಶ್ರೀ ಚವ್ಯಧೂಪಸ್ಯ ವಿಜ್ಞಪ್ತಿ ಮನುಪಾಲಯ್ಕ
75. ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ತೀಮಾ ನಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಶ್ವಾಪ್ಪಭೋ
76. ಗ ಸ್ವೀಕಾರೈಶ್ಚ ಸಮಸ್ಥಿತಂ—ದಾನಾಧಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
77. ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀದನೇಶೋ ಮಹಾಸುಶಾಃ—ಸತಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವ
78. ಕಂ ದತ್ತವಾನ್ಮದಾ—ಪ್ರತಿಗ್ರಹ್ಯತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ಯಧಾತ ವೃತ್ತಿಮಂತೋ
79. ತ್ವ ಲಬ್ಧಂತೇ ವಿಪ್ರಾ ವೇದಾಂತ ಪಾರಗಾಃ—ಯಾಜುಷೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
80. ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟ್ಟಃ ಪದ್ಯೈರ್ತಿರ್ಕೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
81. ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ತು ದೀಃ—ಧಾರದ್ರಾಜಾನ್ವಯೋದ್ಯೇತಿ ಬಹ್ವೈಚೋವೃತ್ತಿವಚಂಚಕಂ
82. ವಿಕಲ ದಾನಸ್ಯಸುತೋ ಭಾರದ್ರಾಜಾನ್ವಯೋದ್ಯವಃ—ಸುದೀರಾನಂದಭಟ್ಟೋವಿಬಹ್ವೈಚೋ
83. ತ್ವತ್ತಿವೃತ್ತಿರ್ಕಃ—ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿಧಃ ಉಪನನ್ಯ
84. ಗೋತ್ರ ಭವೋಬಹ್ವೈಚೋತ್ರೈ ವೃತ್ತಿರ್ಕಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯ ಸುತೋ ಗೌತಮ
85. ಗೋತ್ರಜಃ—ಬಹ್ವೈಚೋ ಗಿರಿಭಟ್ಟೋವಿ ವೃತ್ತಿತ್ರಯ ಮಿಹಾಶುತೇ—ಕಾತ್ಯಾ
86. ಯನ ಸುಸೂತ್ರೋಕ್ತಕಾಶ್ಯಪ ಶ್ವಾಕ್ಯಯಾಜುಷಃ—ತಿಮರನ ಸುತೋ ಭೈತಿ ಕೋನಪೋೀ ವೃ
87. ತೀ ಪಂಚಕಂ—ಅಲ್ಲಮಭಟ್ಟಸ್ಯ ಸುತೋ ಭಾರದ್ರಾಜಾನ್ವಯೋದ್ಯವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
88. ಟ್ಟಯೋದ್ಯವೃತ್ತಿರ್ಕಃ—ದೇವಣಭಟ್ಟಸ್ಯಸುತೋಭಾರದ್ರಾಜಾನ್ವಯೋದ್ಯವಃ ಬಹ್ವೈಚೋದೇವ
89. ಣಭಟ್ಟೋವೃತ್ತಿತ್ರಯ ಮಿಹಾಶುತೇ—ದೇವಪೂಜೈ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
90. ಮಲಭಟ್ಟಾತ್ಯಚೋ ವೆಂಕಟಯೋವಿ ಯಾಜುಷಾ—ಹರಿತಗೋತ್ರಾವೃಧಾ ಪ್ರತ್ಯೇಕ
91. ಚೈಕಾರ್ಧವೃತ್ತಿರ್ಕಾ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

92. ಗುರುರಾಯಸ್ಯನಂದನಃ ವೇಂಕಟೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರೋ ಬಹ್ವೈಚೋಗೋವಿನಾ
93. ಧಜಃ—ಶ್ರೀಮತ್ಪೋನೇರಿಭಟ್ಟೋವಿ ಬಹ್ವೈಚೋ ರಾಘವಾತ್ಯಜಃ—ವನಿಷ್ಠಗೋ
94. ತ್ರೋಪ್ಯಾಧಿಲಭಚ್ಚೋವಿಕನಕಸ್ಯಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವಿಲೇ ತಿಮ
95. ವೈಯೋವಿಚ—ಗೌತಮಸ್ತುತಿಮರನಚೋ ವೆಂಕಟಯೋವಿಬಹ್ವೈಚಃ ಪ್ವನಿಷ್ಠಗೋ
96. ವನಿಷ್ಠಗೋತ್ರಾ ವಿಠಲಸುತ ಸ್ತಿಮರನಾತಿಚ—ಕಾಶ್ಯಪೋಯಾಜುಷಃ
97. ಮರ್ಸನಭೂರ್ವಂಕಟಸ್ತು ದೀಃ—ರಂಗುಭಟ್ಟಸುತೋಯಾಜುಷಃ ಕೌತಿಕಾನ್ಯಜಃ ಉ
98. ದಯಂ ಭಟ್ಟೋವಿ ಕೊಂಜುಭಟ್ಟಪುಣ್ಯೋವಿ ಯಾಜುಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
99. ತ್ವಮರನಾತ್ಯಜಃ—ವೆಂಕಟಪೋವಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃತ್ತಿರ್ಕಃ
100. ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೋಣ ಸ್ಯಮಠೇ ನಿತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಯಪೂಜಾ
101. ಥಂ ಸ್ಥಾಪಿತಂ ವೃತ್ತಿವಚಂ—ತದಿದಂದನಯಧುರ್ಯ್ಯಸ್ಯಪ್ರಥಿತ ಶ್ರೀರಂಗರಾಯ
102. ವರ್ಯ್ಯಸ್ಯ—ಶಾನನಮತಿವಲ ಶಾನನತರುಕರ ದಾನಸ್ಯಗುಣನಿದಾನಸ್ಯ
103. ಶ್ರೀರಂಗರಾಯನವತೇ ಸ್ಥಾನನತಸ್ತಾಮ್ನ ಶಾನನತ್ಪೋರ್ಕಾಃ—ಕವಿಶಾನನ
104. ಸ್ಯಯಂಧೂ ಸ್ತನಮಭಾಣೇತ್ಯಭಾಪತೇ ಸ್ತಾನುಃ—ಶ್ರೀರಂಗರಾಯಭೂಪಾಲ ಶಾ
105. ನನಾ ದ್ವೀರಣಾತ್ಯಜಃ—ಶ್ರೀಮದ್ಧಣಪಯಾಚಾರ್ಯೋ ವ್ಯಲಬತ್ತಾಮ್ನಶಾನನಂ
106. ದಾನಪಾಲನಯೋರ್ಮದ್ಯೋದಾನಾಚ್ಚೋಯೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

107. ಸ್ತೋತ್ರ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ಪರದತ್ತಾನು ಪಾ
 108. ಲನಂ—ಪರದತ್ತಾ ಪಪಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್—ಸ್ವದತ್ತಾಂ ಪರ
 109. ದತ್ತಾಂ ವಾ ಯಾಹರೇತ ವನುಂಧರಾಂ ಪಷ್ಪಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣು ಯಾಂಜಾ
 110. ಯತೇ ಕ್ರಮಃ—ವಿಶ್ವೇ ವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಧುಜಾಂ ನಭೋಹ್ಯಾನಕರ
 111. ಗಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವನುಂಧರಾ—ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮತೇತುರ್ಯವಾಣಾಂ ಕಾ
 112. ಲೇಕಾಲೇ ಪಾಲನೇಯೋ ಭವದ್ಧಿಃ—ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿ
 113. ವೇಂದ್ರಾಃ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

1. ಶುಭಮಸ್ತು ಶ್ರೀಗಣಾಧಿಪತये नमः—ನಮಸ್ತುಕ್ ಶಿರಸ್ತು
2. वि चन्द्र चामर चारवे त्रैलोक्यनगरारम्भ मूलस्तम्भाय शंभवे हरे
3. लीलाचराहस्य वृष्टावडस्तपातुवः । हेमाद्रिकलशायत्र धा
4. श्रीद्वयश्रियंवधौ । कल्याणायस्तु तज्जाम प्रस्यूहतिमिरापहं यन्नजोप्यगजो
5. दूतं पञ्चस्येनापि लालितं । —जयतिक्षीरजलधर्जातं सव्येक्षणं हरेः आलम्भ
6. नं चकोराणाममरायुष्करं महः—पौत्रस्तस्य पुरुरवा बुधसुतस्तस्यापुरा
7. स्यात्मजस्तेजस्नेनहुषो ययातिरभवत्सस्मात्पुरुस्ततः—तद्वशे भरतो बभू
8. वनृपतिस्तत्संततौ शतनुस्तपयो विजयोभिमन्युरुद्भक्तस्मात्परीक्षि
9. त्ततः—नम्बस्तस्याष्टमांसी समजनिनवमस्तस्य राक्षसिष्ककम्पायस्त
10. तमधीपतिरुचिरभवद्राजपूर्वो नरेन्द्रः—तस्यासीभिज्जळेन्द्रೋदशम
11. इहनुपोवीरहेम्माळिरायस्तार्तीयಿಕोमुरಾರौಕृतನತಿರುವುಸ್ತಯಾ
12. या पुरीशः—तत्तयोजनितातपिनममहीपालोनिजालोकनत्र
13. स्तामित्रगणस्ततो जनिहरन् दुर्गाणि सप्ताहितात्—अङ्ಗೆಕನ ಸಸಿ
14. ಮಿದೇವನೃಪನಿತ್ತಸ್ಯೈವಜಸುನೋವೀರೋರಾಘವದೇವರಾಜಿತಿ ತತಃ ಶ್ರೀಪಿಪ
15. ಮಾ ಭೂಪತಿಃ ಆರವೀಡಿನಗರೀ ವಿಭೋರಭೂವಸ್ಯ ಬುಕ್ಕಕಧರಣಿಪತಿಸ್ತು
16. ತಃ—ಯೇನ ಸಾಡ್ವನುಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ ಸ್ವಃ ಕಾಮಿನಿಃ
17. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿ ಬುಕ್ಕಕಾವನಿಪತಿಲಕೋ ಬುಧಕಲ್ಪಶಾಖಾ ಕಲ್ಯಾಣಿಣಿ ಕ
18. ಮಲನಾಭವಾಞ್ಚಿಕನ್ಯಾಂ ಷಟ್ಕಾಞ್ಚಿಕಾಮುದವಹಬಹುಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
19. ಷಕಲಶಾಞ್ಚುಧೇಸ್ತುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರಮಿವಶಕರಾತ್ಕುಲಮ
20. ಹಿಭೂತಃ ಕನ್ಯಕಾ—ಜಯಂತಮರಮರಭೋರಪಿ ಶಾಚಿವಬುಕ್ಕಕಾಧಿಪಾತ್ ಭುತಜ
21. ಗತಿ ಬಲ್ಲಮಾಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀರಾಮರಾಜಾಕ್ಷಿತಿಪಸ್ಯ ವಿನ್ಮಾಮ
22. ಗೇರಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋಹ ಲೋಚನಸ್ಯ ಲಕ್ಷಾಞ್ಚಿಕಾಮು
23. ಪ್ಯ ಮಹಿಷ್ಯಲಾಸೀತ್ । ತಸ್ಯಾಧಿಕೈಸ್ತಮಭವತ್ತನಯಸ್ತಪೋಃ ಶ್ರೀರಕ್ತ
24. ರಾಜನೃಪತಿ ಇಶಾಶಿವಶಾದೀಪಃ—ಆಸನ್ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ವಿಶ್ವಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುಹಶಾಂ ಚ ನಿರಜ್ಜನಾನಿ—ಶಾರ್ತೆ ತಿರಮ
26. ಲಾಂಚಿಕಾಂ ಚರಿತ ಲೀಲಯಾ ಕುಂಧತೆ ಪ್ರಥಾಮಪಿ ತಿತಿಕ್ಷಯಾ ವಸುಮತೀವಶೋ
27. ಕುಂಧತೆ—ಹಿಮಾಂಶುರಿವೋಹಿಣಿಂ ಹೃದಯಹಾರಿಣಿಂ ಸನ್ನಘೇರಮೋ
28. ದತ ಸಧರ್ಮಿಣಿ ಮಯಮವಾಪ್ಯ ವೀರಾಗ್ರಣಿಃ—ರಚಿತನಯವಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರತಿರಮಲರಾಥಂ ವೈಕ

II-A—

30. ಡಾಡ್ರಿಕಿಶಿತೆಶಂ ಅಜನಯತ ಸ ಲತಾ ನಾನುಪುಷ್ಯಾಕ್ರಮಾರ
- 11

31. निह तिहमलदेव्यामेष राजा महौजोः—सकलभुवनकण्टका
 32. नरातीन्समितिनिहृत्यसुरामराजवीरः—भरतमनुभगीरथा
 33. दि राजप्रथित यशाः प्रशशास चक्रमुर्व्याः—त्रिषु श्रीरङ्गभापरिवृढ कु
 34. मारेष्वधिरणं विजितारि इमापांस्तिरुमलमहारायनुपतिः महौ
 35. जास्सांज्ञाज्ये सुमतिरभिधिको निरुपमेशशासांवीमपितिसुषु
 36. मूर्तिष्विवहृरिः यक्षास्त्रिनामप्रसरस्य यस्य पट्टाभिषेके सति पार्थिव
 37. वेदोः—दानांबुपूरैरभिषिच्यमानादेवैःपदंभूमिरियं जगाह—
 38. यस्मिन् शासत्येकवीरे धरित्री मेषाक्षीणामेवकार्यं विलम्बे कौटि
 39. ल्यं तत्कुन्तले कर्कशात्वं तद्वक्षोजेचापलं तत्कटाक्षे—अनन्तरं त
 40. सनयः प्रतीतश्चकास्ति हस्तापजितद्विशास्त्री श्रीवैगळंबचिर
 41. पुण्यराशि श्रीरङ्गरायः श्रितभागधय वाराशि गांभीर्यं विशेषदु
 42. प्यैक्षीराचि दुर्गीकविभालवर्त्यः—पराष्ट्रुदिप्राय मनः प्रकामभयङ्कर
 43. इशांगेधरान्तरङ्ग—हतरिपुरनिमेषानोकहोयाचकानां होशवि
 44. रुद्रगंडोरायराउत्समिडः—महितचरितधन्योमंणियान् सामुलार्द्रप्रक
 45. टितविरुद्रीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
 46. दार्पणतत्परो रिपूणां अयमवहल्लुरायमानमदीत्यखिलजमैरभिधीय
 47. मानधामा—ताण्डवितोदयो विरुदमन्यरगण्ड तयोइडबलोत्कलेन्द्र
 48. जयपण्डितवीरयुतः—अण्डिमशालिवाहुबलदण्डितवैरिगणोण्डर
 49. गूलिमन्य पुलिमन्य महाबिरुदः सारवीररमया समुलसन्धारवीटिपु
 50. रहारनायकः—कुण्डलीश्वर महाभुजश्रयन्मण्डलीकधरणीवाराह
 51. तां—चालिक्कचक्रवती माणिकमहाकिरीटमहनीयः एविरुदरायरा
 52. वेष्ट्यैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरूपजि
 53. तासमकाण्डः—भाषेगे तप्युष रायरगंडः पोषणनिर्भरभूतवखंडः—
 54. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टशरक्षणपरो दुष्ट
 55. शार्दूलमर्दनः इत्यादिविरुदैर्धन्वित्या नित्यमभिष्टुतः—काम्बेज
 56. भोजकालिङ्गकरहाटादि पार्थिवैः—प्रतीहारपदं प्राप्तेः प्रस्तुतस्तुति
 57. घोषणः सोयं श्रीरङ्गरायक्षितिपतितिलकोरक्षसिंहासनस्यः कीर्त्यानीत्यानिर
 58. स्य नृगनलनहुषानप्यवन्यामथान्यान्—आसतौरासुमेरोरवनिस्सुरनुतस्वरमा
 59. सोदयाद्रेरापाभ्यात्वाचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति शुभमस्तु औ

II-B—

60. अश्वरत्नपयोर्धीनुगणितेशकवत्सरं । युवसंवत्सरे
 61. ष्याते मासिचाषाढनामनि । वक्षेवळक्षे पुण्यायां प्रथमद्वा
 62. दशतिथौ पेठंकोडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
 63. णाभिधपारगायसुयोगिने—सर्वशास्त्रपसूनार्थसौरभ्यसदप
 64. दे विजयांप्रसतीथेन्द्रसिष्येस्त्रिगधतराय च—रघुनन्दनतीर्थेशीपा
 65. द् हस्ताम्बुजमनं—सुरेन्द्रतीर्थेशीपाद्गुरवे परमात्मने चाळ
 66. मण्डल राज्यस्थं तंजावृत्सीक्षिचस्थितं नित्यविनोदश्रीवल
 67. नाडौ पात्तो च कीर्तितं—वडबिल्लवनल्लूरोस्सीमान्तात्प्राग्दिशिस्थि
 68. तं तोडुबेह्लि श्री शोम्बियं कुडिप्राम सीमान्तदक्षिणं—काट्टोडुप्राम
 69. मनस्तास्सीमान्तादपि पश्चिमं—तिरुक्कईवूरोन् पैत्तिवेलिसीमान्तयो

70. पि-वेद्वार्श्रीभोगवन्नारासुरतस्थितं—पुतुबुद्धिं ग्रामकेण युतंकपि
 71. शशोभितं—पञ्चाशत्परिमिताभिर्षुर्तिभिश्च समन्वितं—नाथलूरिति
 72. विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
 73. शोभितं—अचन्द्राकमिदं ग्राममग्रहारं विधित्सितः तिम्पाम्बुधिं च
 74. द्रस्य नित्यं धर्मं प्रवृत्तिनः—वीर धीचव्वभूपस्य विहसिमनुपालयन्
 75. सर्वमान्यं चतुस्तीमासंयुतं च समन्ततः—निघादिभिश्चाष्टभो
 76. ग स्वीकारैश्च समन्वितं—दानाधमनविक्रीतियोग्यं विनिमयोचितं
 77. श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्वं
 78. कन्दसवान्मुदा—प्रतिगृह्यत् तं ग्रामं सुरेन्द्रो विप्रसाद्यधात् वृत्तिमन्तो
 79. न् लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
 80. ह्टजः—चेन्नपट्टं तिरुमलभट्टः बह्वृत्तिकोत्र च—सहवासिगुह
 81. लक्ष्मीनारायणस्सुधीः—भारद्वाजान्वयो भ्येतियद्बुचोवृत्तिपञ्चकं
 82. विकलदासस्यसुतो भारद्वाजोन्वयोद्भवः—सुधीरानन्दभट्टोपि बह्वचो
 83. त्रिभृत्तिकः—अनन्तपण्डितसुतो गोविंदाचार्यं कौविदः उपनम्बु
 84. गोत्रभवोयद्बुचोत्रिभृत्तिकः—श्रीनारायणबट्टस्य सुतो गौतम
 85. गोत्रजः—बह्वचोगिरिभट्टोपि वृत्तित्रयमिहाश्रुते—कात्या
 86. यनसुत्त्रोत्रकाश्यपश्शुक्रयाजुषः—तिमरससुतोभ्येति कोनप्पोबु
 87. त्तिपञ्चकं—अल्लिमभट्टस्यसुतो भारद्वाजान्वयोद्भवः—याजुष श्रीतिरुमलभ
 88. ट्टो व्यत्रिभृत्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्भवः बह्वचोदेव
 89. णभट्टोवृत्तित्रयमिहाश्रुते—देवपूजै श्रीनिवासः श्रीतिरुमलभट्टजः—तिरु
 90. मलभट्टात्मजो वेङ्कटयोपि याजुषौ—हरितगोत्रावुभौ प्रत्येकं
 91. चैकार्धभृत्तिका—याजुषश्रीवत्सगोत्रो

III-A —

92. गुरुरायस्य नन्दनः वैकटोप्यात्रेय गोत्रोयद्बुचोगोपिना
 93. थजः—श्रीमत्कोनेरिभट्टोपि बह्वचोराघवात्मजः—वसिष्ठगो
 94. त्रोष्ठीभलभट्टोपिकनकसुजः—याजुषोगौतमगोत्रोवीणेतिम
 95. प्पयोपिच—गौतमस्तिमरसजोवेङ्कटयोपियद्बुचः—वैसिष्ठगो
 96. वसिष्ठगोत्राविट्टलस्सुतस्तिमरसापि च—काश्यपोयाजुषस्ति
 97. मरसभूवैकटस्सुधीः—रंशुभट्टसुतोयाजुषः कौशिकान्वचः उ
 98. दयं भट्टोपि कौशुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
 99. त्मरसात्मजः—वैकटपोपिसर्वेतेप्रत्येकंचैकभृत्तिकाः
 100. सुरेन्द्रतीर्थचर्येण स्वमठे नित्यवासिनः—रामचन्द्रस्य पूजा
 101. र्थं स्थापितं वृत्तिसप्तकं—तद्विदं नयधुर्व्यस्यप्रथितश्रीरङ्गराय
 102. वर्यस्य—शासनमतिवलशासनतरुकरदानस्य गुणनिदानस्य
 103. श्रीरङ्गरायनृपतेस्सासनतस्तांशशासनश्लोकान्—कविशासन
 104. स्वयंभूस्सरसभाणीत्सभापतेस्सुतुः—श्रीरङ्गरायभूपालशा
 105. सनाद्वीरपात्मात्मजः—श्रीमद्रणपयाचार्योव्यलिखसांशशासनं
 106. दानपालनयोर्मध्येदानाच्छ्रेयोनुपालनं—दानात् स्वर्गमवा
 107. मोतिपालनादच्युतंपदं—स्वदत्ताद्विशुणंपुण्यपरदत्तानुषा
 108. लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दक्षा वा योहरेतवसुधरां वष्टिर्वसहस्राणि विष्टायांजा
 110. यतेकिमिः—एकैवमग्निनीलोके सर्वेयामिव भुभुजां न भोज्यान्कर
 111. प्राह्याक्प्रदत्तावसुधरा—सामान्योयं धर्मसेतुत्पाणां का
 112. ले काले पालनीयोभकङ्किः—सर्वनिताम् भाविनः पार्थि
 113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

Transliteration.

I-B—

1. śubham-astu śri Ganādhipatayē-namah namas-tungā śiraś-čhuṃ-
2. bi čamdra čhāmara-čhāra vē trai-lōjya-nagarārambha-mūla-stambhāya
Śam-bhavē Harē-
3. Ilā-varāhasya damsitrā-damḍas-sa-pātu vah | Hēmādri-kaśā yatra dhā-
4. tris čichhatra śriyaṃ dadhau | kalyānāyastu taddhāna prattyūha-timirā
paham yad-gajōpy-Agajōd-
5. bhūtam pañchāsyaēnāpi lālitam | jayati Kshtra-jaladēr-jātam svvyēkhsanam
Harēh ālamba-
6. nam čhakorānām amarāyushkaraṃ mahah pantras tasya Purūravā Budha-
sutaḥ tasy Āyura
7. syātmajas samjañē Nahushō Yayātirabhavat tasmāchcha Purus-tataḥ
tad-vaśe Bharatō babbū-
8. va nripatih tat samtataṃ Śamtanustattaryō Vijayōbbhimanurudabhūt
tasmāt Parikshī-
9. t-tataḥ—Nandās-tasyāshtamō sau samajam navamas tasya rājñas Cha-
likka kshmapastasta-
10. ptama śri pati ruchir abhavat rāja pūrvō narēndrah tasyāsīt Bijjalēndrō
daśama
11. iha nripō vira-Hemṃāli-rāyah tārtiyikō murārau kṛita natir udabhūt
tasya Mā-
12. yā-purīśah tat-turyōjani Tāta Pinnaṃ mahāpālō nijālōkanatra-
13. stā-mitra-ganas-tatō janī haraṇ durgāni saptāhitāt abnaikēna sa sō-
14. midēva nripatis tasyaiva jajña sūtō virō Rāghava Dēvarāditi tataḥ
sri Pinna-
15. mō bhūpatih Āravīṭi-nagari vibhōr abhūd asya Bukka dharaṇi-patis su-
16. tah yēna Sāluva-Nṛisimha rājya mapyēdhamāna mahasā sthīri-kṛitam svah
kāmīnih
17. svatanu kāmtibhir ākshiptim Bukkā-vantpa-tlakō budha-kalpa-sakhī
kalyāṇinim Ka-
18. malanābha ivābhdu-kanyāṃ Ballāmbikā muda vahad bahu mānya
sīlāṃ sūtē
19. va Kalāsāmbudēs-surabhilā śugam Mādhavāt kumāramiva Śamkarāt
Kula-ma-
20. hī-bhritah-kanyakā Jayamtamamara prabhōr api Sachiva Bukkādhīpa
śrutam ja-
21. gati Ballamālabhata Rāma-rājam sutam śri-Rāma rāja kshītipasya
Chimtāma-
22. nēr arthī kadambakānām-Lakshmir ivāmbhōruha-lōchanasya Lākkāmbi-
kṣ mu

23. shya mahishyalāsīt¹ taayā dhikais-samabhavat tanayas-tvōbhīh
Sriramga-
24. rāja-nripatih Śaśi-vamśa-dīpaḥ āsan samullasati dhāmani
25. yasya chitrāṇi nētrāṇi vairi-sudrīśāṃ cha niraṃjanāni śatīṃ Tiruma-
26. lāmlakāṃ charita-ilāy-Arumdhati prathām-apti titikshayā vasumatī yaśō
27. rumdhatiṃ-Himāmsuriva Rōhinīm bṛīdaya-hārinīm sad-guṇair amō
28. data sadharminīm ayam avāpya virāgraṇihrachita-naya vi-
29. chāraṃ Rāma-rājan cha dhiraṃ vara Tirumala rāyaṃ Venka-

II-A—

30. tādri-kshitīsam ajanayata sa ētān anupūvyā kumārā-
31. n iha Tirumala-dēvyāmēva rājā mahaujōḥ sakala-bhuvana-kamṭakā-
32. n arātīn samiti nihatyā sa Rāma-rāja vtraḥ Bharata-Manu-Bhagīrathā-
33. di rāja prathita yaśāḥ pra-sāśāsa chakram urvyāb trīshu Śrī-Ramga kshṃā-
paribṛīḍha-ku
34. māreshvadhiraṇaṃ vijitāri kshṃāpāṃs-Tirumala mahārāya nripatih
mahau-
35. jas-sāmrājye sumatīr abhishiktō nirupamē śaśāsōrvim apti tīrīshu
36. mūrtīshviva ariḥ yaśasvinām agra-sarasya yasya paṭīābhīshēkō sati
parthi-
37. vēmḍōḥ dānāmbu-pūrair abhishuchyamānā Dēvi-padaṃ Bhūmur iyaṃ
jagāhē
38. yasmin śasatyēka-vire Dharitrīm ṇākshīṇām ēva kāśyam vilagnē kauti-
39. lyaṃ tat kuṃtalē karkaśatvaṃ tad vakshōjē chāpalaṃ tat katākshē
anantaram ta-
40. ttanayah pratīsa chakāśi-hastāpajita dvīśākhī śrī Vemgaḷāmbachira-
41. punya-rāśī Śrīramgarāyah śrīta-bhāgadheyā vārāśi-gāmbhīrya viśēsha-du-
42. ryyāś-chaurāchi durgau kavībhāla varyyāḥ parāśhṭra-digrāya-manah
prakāma bhayaṃkara
43. śŚārmga-dharātarnmgaḥ hata-ripur-animēshā nōkāḥō yāchakānām hośabi-
44. rudara gaṃḍō rāyarāutta mīḍah mahīta-charita dhanyō mamṇiyān sāmu-
lādi praka-
45. tita-beruda-śrīḥ pātītārāti lōkah ubhaya-dala-pitāmahō natānām abhaya-pa-
46. dārpaṇa tatparō ripūṇāṃ ayamava halurāya-mānamardīty-akhīla janai
rabdhīhīya-
47. mānadhānā-tāṃḍavitō-dayō biruda manyara gaṃḍa tayōḍḍaṃḍa balō
tkalēṃdra
48. Jayapāṃḍita virayutaḥ-chāṃḍima-sāli bāhu-bala daṃḍita vairi-gaṇō
Gaṃḍara
49. gūḥ manya puli mānya mahā birudah sāra-vira-ramayā samullasan Āravīṭi-
pu-
50. ra-hāra-nāyakah-kumḍalīśvara-mahābhujasārayan maṃḍalika dharani
Varāha
51. tāṃ Chālikka-Chakravartī māṅikka mahākīrīta mahānīyah ē birudarāyarā
52. vēśyāka bhujanga-ramaṇīyah-oshadhī-patyupamāyita gaṇḍāṇḍas tōshana
rūpaji-
53. tāsama kāṇḍah bhāshege tappuva rāyara gaṇḍah pōshāṇa nirbhara bhū nava-
khaṃḍah
54. rājādhi-rājas tējasvī śrī-rāja paramēśvarah śiṣhta samprakshanaparō dushṭa-
55. sārḍūla-mardanaḥ ityādi birudair vaṃḍitatyānītyam abhishitutaḥ Kāmbēja

56. Bhōja Kālinga Karahāṭādi pārhivaih pratihāra-padaṃ-prāptaih prastuta-
stuti-
57. ghōshanaḥ sōyam Śrī-ramgarāya-kshitiapati tilakō ratna-Siphāsana-sthaḥ
kīrtya nītya nira-
58. sīya Nṛiga-Nala Nabushanapy-avanyām athānyān ā Sētōr ā Sumērōr
Avani-suranutāh svaram ā
59. chOdayadrēr ā Pāschātya chalāmtād akhila hṛdaya māvajrya rājyam
prasāsti śubham astu ōp

II-B—

60. aśva-ratna-payōdhimdu gapitē Saka-vatsarē Yuva-samvatsare
61. khyātē māsi cha Āshādha nāmani ' pakshē valakshē puṇyāyām prathama Dvā-
62. daśī tithau Perumkoṃda purāvāsa Rānachaṃdrasya sannidhau paḍa-vākya
pramā-
63. nābdhi paragāya suyōgine sarva-sāstra pasūnārtha saurabhya rasa-shatpa-
64. dē Vijayīndra satithēmdrē sishyē snigdha-tarāya cha Raghunamdana
tīrtha-Śrīpā-
65. da-hastāmbujanmanē Surēmdratīrtha Śrīpāda guravē paramātmanē Chōja-
66. mamdala rājyasṭham Tamjāvūr sīmni cha sthitam nityavinōda śrī Vala
67. nādau pāttocha kirtitam Vadavillava Nallūrōs-simāmtāt prāgdīsī sthi-
68. tam Toduvelli śrī-Śembiyamkudi grāma simāmta dakṣiṇam Kāṭṭattotta
grā-
69. ma nattāt simāmtādapi paschmam Tirukkarhāvūrōn Paittivelī simām
tayōr a-
70. pi Vettāri śrī-Bhōgavannadyār uttarata sthitam Pudukkudi grāmakēna
yutam kapī-
71. sa-sōbhitam pañchāsat parimitābhir vṛttibhis cha samanvitam Nāvalūr iti
72. vikhyāta grāmasya prati-nāmakam-Rāmachaṃdrapuram chēti śritam
vāstūpa-
73. sōbhitam-ā chaṃdrākram imam grāmam agrahāram vidhistsitah-'Iṃmapāp-
budhi cha-
74. mdrasya nityam dharma pravṛtinaḥ vīra śrī Chavvabhūpasya vijñapti-
m anupālayan
75. sarvamānyam chatu-simā samyutam cha samaṃtatah—nidyādibhischa
ashta-bhō-
76. ga svikāraṃscha samanvitam—dānādhamana vikṛti yōgyam vinimayō-
chitap
77. Śrirangarāya Dēvēndrah śrī-Dhausō mahā-yasāḥ sahirānya-payō-dhārā-
pūrva-
78. kam dattavan mudā-pratigrihya cha tam grāmam Surēmdrō vīrasād- vyadhāt
vṛttimāntō-
79. tra lkhyaṃtē vīrā Vēdānta pāragāh Yājushōpy Ātrēyā gōtraḥ śrī Tiru-
mala Bha-
80. ttajah-Chennapaṭtam Tirumalabhaṭṭaḥ shaḍvṛtikōtracha saha vāsi guru
chana
81. Lakshminārāyaṇas sudhīḥ—Bhāradvājānvayōbhyētī Bahvṛichōr vṛitti
pamchakam
82. Vikala-dāsasya sūtō Bhāradvājānvayōdbhavaḥ-sudhīr Ānanda-bhaṭṭōpi
Bahvṛi chō-
83. tra trivṛtikah-Anamta paṃḍita sūtō Gōvīndāchārya kōvidaḥ Upananyu

84. gôtrabhavô bahvrichôtra trivirtikah sri-Nârâyana bhattasya sutô
Gautama-
85. gôtrajah-Bahvrichô Gîri-bhattôpi vrittrayamihâsnutê Kâtÿâ-
86. yana su-sûtrôtra Kâ:yapaasukla Yâjushah Timmarasa-sutôbhyêti Kôna-
ppô vri-
87. rti paipchakam—Allina bhattasya sutô Bhâradvâjânvyôdbhavah
Yâjusha sri-Tirumalabha-
88. ttôpyatra tri vrittikah-Dêvana bhattasya sutô Bhâradvâjânvyôd-
bhavah bahvrichô Dêva-
89. na bhattô vritti trayam ihâsnutê-Dêvapûjau Srinivâsah sri-Tirumala
bhattajah Tiru-
90. mala bhattâtmanajô Veṅkaṭayôpi Yâjushau Harita gôtra ubhau pratyêkam
91. chaikârdha vrittikau-Yâjusha Sîrvatsa gôtrô

III-A—

92. Guru râyasya nâpdanah Veṅkaṭôpy-Âtrêya Gôtrô bahvrichô Gôpina-
93. thajah-srîmat Kônêri bhattôpi Bahvrichô Râghavâtmanajah-Vasishtha gô-
94. trôpy-Aubhala bhattôpi kanaka srijah Yâjushô Gautama gôtro Vine
Timma-
95. ppayôpicha-Gautamas Timmarasajô Veṅkaṭayôpi Bahvrichah Vaisishtha
gô
96. Vasishtha-gôtrâ Vitthala sutas Timmarasâpi cha Kâsyapô Yâjushas
Tim
97. marrasabhûr Veṅkaṭassudhih-Raṅgubhatta sutô Yâjushah Kausikâ-
nvachah U-
98. dayap bhattôpi Konjubhatta putrôpi Yâjushah sri-Tirumala bhattas cha
srîmat-
99. Tammarasâtmanajah Veṅkaṭapôpi sarvê tê pratyêkam chaika vrittikah
100. Surêndra-tirtha varyêna sva-mathê nityavâsinah—Râmachamdrasya
pûjâ-
101. rtham sthâpitam vritti saptakam tadidam naya-dhuryasya prathita Sri-
raṅga-râya
102. varyasya-sâsana mativala sâsana taru kara dânyasya guna-nidânyasya
103. Sîrîraṅga-râya nripatês-sâsanatas-tâmpura sâsana slôkan-kavi-sâsana
104. Svayambhûh sarasambhânit Sabhâ patês sônuh-Sîrîraṅgarâya bhûpâla
sâ-
105. sanâd Viranâtmanajah srimad Ganapayâ-châryô vyalikhat tâmpura sâsanam
106. dâna-pâlanayôr madhyê dânat chchhrêyônu pâlanam dânat Svargam
avâ-
107. puôti palanâd achyutam padam-svadattâd dvigunam punya para-dattânu
pâ-
108. lanam-para-dattâpahârçna sva-dattam nishphalam bhavet-sva-dattam
para-
109. dattam vâ yau harêta vasumpdharâm shashtir varsha sahasrâni vishthâyâp-
jâ-
110. yatê kṛimih-êkaiva bhagini lôkê sarvêshâm êva bhûbhujâm na bhôjyâ
na kara
111. grâhyâ vipra-dattâ visundhara sâmanyôyam dharma-sêtur nripânâp
kâ

112. *lō kālē pālaniyō bhavadbhīh-sarvanētān bhāvinah pārthi*
 113. *vēndrān bhūyō bhūyō yāchate Rāmachandrāh Rāmachandrāya namaḥ*

(in Kannada characters) Sri-Virūpāksha.

Note.

(See M. A. R. 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring 11½" by 7½". The record is engraved in Nāgarī characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Kaiṇāṭaka kings, such as E.C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Dēvanahalli and the Ālangiri plates (M. A. R. 1910, paras 100 and 101). After giving the purānic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīranga-Rāya thus: In Pūru's race was born Bharata, in whose line was Śantanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parīkshit. Eighth from him was Nanda, ninth from whom was Chalikka, seventh from whom again was Rāja-narēndra. Tenth from him was Bijjalēndra, third from whom was Vira-Hemmādi-lāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama. His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīṭi-nagari. His son was Bukka who firmly established even the kingdom of Śāḷuva Narasimha. His son by Ballāmbikā was Kāma-Rāja, whose son by Lakāmbikā was Śrīranga-Rāja, whose sons again by Tirumalāmbikā were Rāma-Rāja, Tirumala-Rāja and Venkatādri. After Rāma-Rāja, Tirumala-Rāja came to the throne and was succeeded by Śrīranga-Rāya, his son by Vengalāmbā. Then follow the exploits and titles of Śrīranga-Rāya. He captured 84 forts, put down the pride of Avahalu-Rāya, defeated the king of Utkala and bore among others, the following titles: *hosa-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *ubhaya-dala-pitamaha*, *biruda manyara-gaṇḍa*, *gaṇḍaragūli*, *mānya puli*, *maṇḍalika-dharani-vāraha*, *Chalikka-chakravarti* and *biruda rāya rāhuta vēśyāika bhujanga*. He was the chief gem in the necklace Āravīṭipura, and had Mañniyān Sāmuḷa and other insignia. The inscription then records that on the Prathma-Dvadaśī day of the bright fortnight of the month Āshāḍha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vira Chevappa-bhūpa, a moon to the ocean Timmapa, with all the usual rights, the village Nāvalūr, surnamed Rāmachandra pura, together with the village Pudukkudi, situated in Nityavinōda-valanādu of Tanjavūr sime in the Chōla-maṇḍala kingdom, to the *padavākyapramāṇābhu-ṭāraga*, a bee in gathering the fragrant honey of the flowers the sāstras, Surēndra tīrtha-śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha. The villages consisted of 50 *vrittis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his matha and the rest distributed among various Brahmins. Then follow the names of the Brahmins and the details of the shares. The boundaries of the villages granted are thus given :—to the west, Vaḍavillaṅga-nallūr; to the north, Toḍuvelli śembiyenkuḍi;

to the east, Kāṭṭattotta; and to the south, Tirukkarhavūr, Paittiveli and the rivers Veṭṭāru and Bhōgavati. By order of the king the verses of the grant are composed by Sabhāpati's son Kavi-sāsana-svayambhū (apparently a title) and the plates were engraved by Virāṇa's son Gaṇapayāchārya. After five usual final verses comes the king's signature—śrī Virṭupāksha.

22

Third copper plate record in the same matt.

Telugu characters and Sanskrit language.

Size 11"×8½" (the last plate only).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮರದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೧" × ೮ ½".

ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ).

(ಮುಂದಾಗ) —

1. ಕಾಂಠೋಜ ಭೋಜ ಕಾಂಠಿ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಸೌವಿದ್ಧ
2. ಪದ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತ ಸ್ತುತಿ ಘೋಷಣಃ ||೨೪|| ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಕ್ಕ
3. ತಿವತಿಲಕೋರತ್ನ ಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂನಿರಸ್ಯ ನ್ನೈವನಳನಕು
4. ಷಾನಪೃಷ್ಠಧಾನ್ಯನಾನ್ಯಾಃ | ಅಶೇತೋರಾಸುಮೇರೋ ರವಿನುರನುತಃ ಸ್ವೈಃ
5. ರಮಾಚೋದಯಾದ್ರೇ ರಾವಶ್ಚಾದಾಚಲಾಂತಾದಖಿಳಹೃದಯಮಾ
6. ವರ್ಷ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಸ್ತಿ ||೨೫|| ಅಶ್ವ ರತ್ನ ಪಯೋಬ್ಧೀಂದ್ರಂ ಗಣತೇತಕಜನ್ಮ
7. ನಾ | ಯುವಸಂವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಫಲಪ್ರದೇ ||೨೬|| ಕೃಷ್ಣಪಕ್ಷೇತ್
8. ಯೋದಶ್ಯಾಂ ಶಿವರಾತ್ಯಾಂಮಹಾತಿಥೌ | ಪಂಪಾಕ್ಷೇತ್ರನಿವಾಸಶ್ರೀವಿರೂ
9. ಪಾಕ್ಷಸ್ಯನನ್ನಿಧೌ ||೨೭|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಭ್ಯ ಪರಿವ್ರಾಡೀತತಾಜು
10. ಷಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾದ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೮|| ಶ್ರೀಮದ್ವೈಃ
11. ಪ್ಲವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನ ಗೋಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಠೋಜ
12. ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೨೯|| ಶ್ರೀಮತ್ಪುರೇಂದ್ರ ಯತಿರಾಚಾರ್ಯಾಣಾಂ
13. ಕಜಜನ್ಮನಾಂ | ಸದ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಿಜಯೇಂದ್ರಾರ್ಯಯೋಗಿನಾಂ
14. ||೩೦|| ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯಸಿದ್ಧಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತ
15. ತ್ಯಾರ್ಥವೇದಿನೇ ಚಿತ ವಾದಿನೇ ||೩೧|| ಅಶೇಷತೀರ್ಥಸಂಚಾರ ಪವಿತ್ರೀಕೃತ
16. ಚೇತಸೇ | ವಿಧ್ಯತುಮುದನಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯಃಬಂದವೇ ||೩೨||
17. ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕಟಾಚೀತಾಂಘ್ರಿಯೇ | ಶ್ರೀಸುದೀರ
18. ದ್ರಯತಿಂದ್ರಾಯ ಭಕ್ತಾಭೀಷ್ಠಪ್ರವಾಯಿನೇ ||೩೩|| ಮಲೇನಿತ್ಯಾಂವನದಾನಾ
19. ರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯುಷ | ಅಸ್ಮತ್ಪಾಚೀನಭೂಪಾನಾಮನೇ
20. ಕ ಸುಕೃತಾಪ್ರಯೇ ||೩೪|| ಶ್ರೀತಾಮರಗೇರೇರಾಜ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
21. ಳುಕಂ | ಗ್ರಾಮಂತಥೈವದಾದಾಮ ದೇಶೇಬ್ರಾಹ್ಮಣಾಭಿಧಂ ಪರಂ ||೩೫|| ಮಲಾ
22. ಪ ಹಾರಿಣೀತೀರ ತುಂಗಭದ್ರೋತ್ಸರೇತಚೇ | ಯಡವಾಳಾಭಿಧಗ್ರಾಮಂ ಮಾ
23. ನವೀದೇತಸಂಸ್ಥಿತಂ ||೩೬|| ಸಂದುಸೂರೋರಧ ಸ್ವಾಚ್ಛ ಗ್ರಾಮಂ ಚಿಂಚಲ ಸಂಚ್ಛ
24. ತಂ | ಅರಳೇಹಲ್ಲೇ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರದೇಃಸ್ಥಿತಂ ||೩೭|| ದಧ್ವಿ
25. ತ್ವಚಿಮೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಪ್ರಾಪಾಣಸಿದ್ಧನಾ
26. ದ್ಯಜಲಾಸ್ಥಿತಂ ||೩೮|| ಅಕ್ಷೇಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ ಸಂಭೂರು
27. ಹಂ | ಪಾಪೀಕೂಪತಟಾಕೈಶ್ಚ ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ ||೩೯|| ತಿಷ್ಠಪ್ರತಿಷ್ಠೈ
28. ಸಂಘೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾಗ್ಯ

(ಹಂಧಾಗೆ)---

29. ಸಮನ್ವಿತಂ | ಪರೀತಃ ಪ್ರಯುಕ್ತೈಃ ಪುರೋಹಿತ ಪುರೋಹಿಮೈಃ | ೪೦ ||
30. ವಿನುಕ್ತೈರ್ವಿವಿಧೈಶ್ಚೈತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ದಿಗಂತವಿಶ್ವಾಂತಕೀರ್ತಿಃ |
31. ಸಂಪನ್ನತೃದ್ಧಮಾನಸಃ | ೪೧ || ಶ್ರೀರಂಗರಾಜಭೂಷಣಪೂರ್ವಮಾನನೇ
32. ಯೋಮನಸ್ಸಿನಾಂ | ಸಕರಣ್ಯೋದಕಂದಾರಾಪೂರ್ವಕಂದ
33. ತ್ವವಾನ್ಮದಾ || ೪೨ || ಶ್ರೀರಂಗರಾಜಭೂಷಣಪೂಷಣನನಾದ್ವೀರಣಾತ್ಮಜಃ
34. ಕುಶಲೋ ಮಿಂಗಣಾಂಚಾರ್ಯೋ ವ್ಯಲಿಖತಾ ಮೃಶಾನನಂ | ೪೩ || ಶ್ರೀ
35. ದಾನಪಾಲನಯೋ ಮಧ್ಯೋದಾನಾರ್ಯೋಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಗಮ
36. ವಾಷ್ಣೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ೪೪ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಪುಣ್ಯಂಪರ
37. ದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ೪೫ ||
38. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಪನುಂದರಾಂ | ಷಷ್ಠಿವರ್ಷನಕ
39. ನ್ಯಾಣ ವಿಷ್ಣಾ ಯಾಂಜಾಯತೇತ್ರಿಮಿಃ | ೪೬ || ಏಕೈವಭಗಿನೀಲೋಕೇನದ್ವೀಪಾ
40. ಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವನುಂದರಾ | ೪೭ ||
41. ಸಾಮಾನೋಯಂಧರ್ಮನೇ ತುನೈಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಧವ
42. ದ್ವಿಃ | ಸರ್ವಾನೇತರ್ಥಾಧಾವನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾಚ
43. ತೇ ರಾಮಚಂದ್ರಃ
ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

Transliteration.

Front—

1. Kāmphōja-Bhōja-Kāḷiṅga-Karahāṭādi parthivaḥ sauvidalla
2. padaprāptaiḥ prastuta stuti ghōḥhaṇaḥ |24| soyam Śriramgarāja kshi-
3. tipatī tilakō ratna simpḥāsānasthaḥ kirtyā nityam nirasayan nṛipa Nala-Nahu
4. shān-apy-avadhyān-athānyān | āśctōr-ā Sumērōr avani-suranutāḥ svai-
5. ramāchōdayādrēr Apāschād āchalāmtād-akhilāhṛidayam ā-
6. varjya rājyam prasāsti |25| āsva-ratna-payōbhdhīdum ganitē Śakajanma-
7. nā | Yuva-samvatāṣare Māgha māsy-amṅgha phala pradē |26| Krishṇapakshē
8. yōdasyām Sivarātryām mahātithau | Pampākshētrnivāsa śrī Virū-
9. pākshasya samnīdhau |27| śrīmat-paramahāṇṣākhyā-parivrādīsatā-ju-
10. shāṇ | padavākya-pramānābdiḥ pāriṇānām nirāpkuṣam |28| śrīmad-Vai-
11. shṇava siddhānta śamsthāpāna garīyasām Rāmachandra-padāmbhōja
12. pūjākānām mudāsadā |29| śrīmat Surēmdra yatrāt-pānīpāṇ-
13. kaja-janmanām | sadva-tamtra svatantra śrī Vijayīmdrāryasōginā-
14. m |30| nijāntēvāsīnē Madhvasiddhāntārthopadēsīnē | Vēda-Vēdāṅga-ta-
15. tvārtha vēdinē jītavādinē |31| asēshatīrtha samchāra bhūpānām anē-
16. chētāsē | vidvat-kumuda samdōha kaupudī priya bāṇdhavē |32|
17. rājādhīrājakṣīra kōtikūṭārchitāṅghrayē śrī Sudhīp-
18. drayātīmdrāya bhaktābhishṭa pradāyīnē |33| matḥē nityāṇṇa dānā-
19. rtham Rāmachāmdrārchanāyacha | asmat prāchīna bhūpānām anē-
20. ka sukritāptayē |34| śrī Tāmaragerē rājyē grāmāṇ Bāchchanāḥ-
21. lūka m | grāmam tathāiva Bādāmi dēsē Khyāqābhīdāṇ param |35| Malā-
22. pāhārīnī tīrē Tuṃgabhadrōttarē tatē | Yadavājābhīdā grāmāṇ Mā-
23. navīdēsā samsthītam |36| Smṛbṣurōradhasthāchcha grāmāṇ Chimcha-
24. lasamjīi-
tam |0| Araḷēhāḷi nāmānām Tāvudugumḍērādhāḥ sthītam |37|
- dharmavī-

25. t-sachivairēvaṃ nischitya grāma paṃchakam | nidhi-nikshēpa-pāshāṇa
siddha sâ
26. dhya jalānvitam | 38 || akshipāgāmi samyuktam bahubhōgyam sabhūru
27. haṃ | vâpi-kūpa-taṭākaiścha-grahārāmaish-cha samyutam | 39 || śishya-
prāśishya
28. sambhōgyayōgyam vinimayōchitam | dānārtha dharma vikrti-yōgya
bhāgya

Back—

29. samanvitam | paritah prayutaih snigdhaih purōhitapurōgamaih | 40 ||
30. vinutair vividhair śrautapathikair vibudhair-yutah | digantavisrāṃta
kīrti
31. sampannassuddhamānasah | 41 || Śriramga rāja bhupâlô mânani-
32. yô manasvinām | sahiranyôdakam dhārâ-pūrvakam da-
33. ttavān mudâ | 42 || Śriramgarāja bhupāla śāsanāt Virāṇātmajaḥ
34. kuśalô Miṅganāchāryô vyalikhatntāmra śāsanam | 43 || sri
35. dāna-pālanayôr madhyê dānâ chhreyōnupālanam dānāt svargam a-
36. vāpnōti pālanād Āchryutam padam | 44 || sva dattâ-dviguṇam puṇyam
para
37. dattānupālanam | paradattāpahāreṇa sva dattam ṇishphalam bhavet | 45 ||
38. svadattām paradattām vâ yôhareta vasumdharam shashti varsha saba-
39. srāṇi vishthâyām jāyate krimih | 46 || ēkaiva-bhagini lōke sarvēshâ-
40. m-ēva bhūbhujām na bhōjyâ na kara grāhyâ vipra-dattâ vasumdharâ | 47 ||
41. sāmānyōyam dharmasētur nṛpāṇām kâlê kâlê pālaniyô bhava-
42. dbih | sarvān etān bhāviuah parthivēmdrān bhūyô bhūyô yacha-
43. tē Rāmachandrah

sri Virūpāksha

Note.

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmī matt of Nanjangūd. 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 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpâ-kshētra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachhana-bālu in the Tāmaragere kingdom, Khyāḍa in Badāmḍēsa, Yadvāla on the bank of the Malāpahārini and the Tungabhadra in Mānavi-dēsa, Chinchala below Sindusūr and Aralihalli below Tāvudugundi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vedās and Vedāngas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuda in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahansa parivrājakāchārya, padavākya-pramāṇābdhi-pārīna, Vaishnavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatānta-svatānta, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Maṭha. By order of the king, Virāṇa's son Miṅganāchārya 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 Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer interval between the two. Further, this Surēndra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surēndras or there may be some mistake in the name or date or in the record itself.

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

23

Fourth copper plate record in the same matt.

Telugu characters and Sanskrit language; 3 Plates : Size 11"×8½".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮರದ್ವಾರವ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

೩ ಹಲಗೆಗಳು; ತೆಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

೦|| ೧ ||೦

1. ಶ್ರೀ! ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ! ತ್ವರೋಕ್ಯ ನ್ನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ! ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂ
3. ಪ್ಷಾದಂಧಸ್ತಪಾತುವಾ! ಹೇಮಾದ್ರಿಕಲಾಯತ್ರಧಾತ್ರೀ ಛತ್ರ ಶ್ರಿಯಂದಧಾ! ಕಲ್ಯಾಣಾಯಾಸ್ತು
ಪೋದ್ಧಾ ಮ ಪುತ್ರೋಹ ತಿಮಿ
4. ರಾವಹಾ! ನಗಜೋಷ್ಯಗಜೋದ್ಯೂತಃ ಪಂಚಾಸ್ತ್ರೇನಾಪಿಲಾಲತಃ |
5. ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ಜಾರ್ತಂ ನವ್ಯೇಕ್ಷಣಂಪರೇಃ | ಅಲಂಬನಂ
6. ಚಕ್ರೋರಾಣಾಮಮರಾಯುಷ್ಯ ರಂಮಹಃ | ಪೌತ್ರಸ್ತನ್ಯಪುರೂ
7. ರವಾಬುಧನುತಸ್ತಸ್ಯಾಯು ರನ್ಯಾತ್ಯಜಃ | ನಂಜಿಕ್ಷೇನಿಹುಚೋ
8. ಯಯಾತಿರಥವತ್ಸ್ಯಾಚ್ಚ ಪೂರುಸ್ತತಃ | ತದ್ವಂಶೇಭರತೋಬ
9. ಧೂವನ್ವಪತಿನ್ವತ್ಸಂಶತಶಂತನು ಸ್ತು ರ್ಯೋವಿಜಯೋಭಿಮ
10. ನ್ಕುರುದಭೂತ್ಸ್ಯಾತ್ಸ ರೀಕ್ಷತ್ತತಃ | ನಂದಸ್ತಸ್ಯಾತ್ಯ ಜೋಸಾಸ
11. ಮಜಿನನವಮಸ್ತಸ್ಯ ರಾಜ್ಯಶ್ಚಲಕೃಕ್ಷಾಪಸ್ತತ್ಸಪ್ರಮತ್ತೀನರಪ
12. ತಿರಥವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ | ತಸ್ಯಾನೀತ್ಯಜ್ಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನ್ವ ಪೋವೀರಹೇಮಾನುರೂಪನಾ ತೀಯೀಕೋ
14. ಮುರಾರಾಕೃತನತಿರುದಭೂತ್ಸ್ಯ ಮಾಯಾಪುರೀಶಃ |೩|| ತತ್ಪುರೋ
15. ಜನತಾಚಚಿನ್ವ ಮಮಹೀಪಾರೋ ನಿಜಾರೋಕನಶ್ಚಾನೀತ್ಯ ಗಣಸ್ತತೋ
16. ಘನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿ ದೇವಸ್ತಪತಿ
17. ಸ್ತಸ್ಯೈವಜಿಕ್ಷೇನುತೋ ವೀರೋರಾಪವ ದೇವರಾಡಿತಿತತ್ರೀಪಿಂನಮೋ
18. ಧೂಪತಿಃ |೩|| ಅರವಾಚಿನಗರೀ ವಿಭೋರಥೂದಸ್ಯ ಬುಕ್ಯದರಣೇಪತಿ
19. ಸ್ತುತಃ | ಯೇನನನ್ಮ ತನ್ಮನಿಂಹ ರಾಜ್ಯಮುಚ್ಯೇಧವಾನ ಮಹನಾನ್ಯ ರೀ
20. ಕೃತಂ |೮|| ಸ್ವಃಕಾಮಿನೀಸ್ತತನುಕಾಂತಿಭಿರಾಕ್ಷಪಂತೀಂ ಬುಕ್ಯಾವನೀಪತಿಲ
21. ಕೋ ನವನೀರಜಾಕ್ಷೀಂ ಕಲ್ಯಾಣನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಲ್ಲಾಂ
22. ಬಿಕಾಮುದವಹದ್ಧಹುಮಾನಶೀಲಾಂ |೯|| ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
23. ಳಾಶುಗಂಮಾಧವಾತ್ಯುಮಾರ ಮಿವಶಂಕರಾತ್ಯುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ ಜಯಂ
24. ತ ಮಮರಪ್ರಭೋರಪಿ ಶಟೀವಬುಕ್ಯಾಧಿಪಾತ್ಯುತಂಜಗತಿ ಮಲ್ಲಮಾಲಭತ ರಾ
25. ಮರಾಜಂನುತಂ |೧೦|| ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯ ಚಂತಾಮಣೀಃ ಪ್ರಧೂತಾಧಿ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

೦|| ೨ ||೦

26. ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂಭೋರುಹರೋಚನಸ್ಯ ಲಕ್ಯಾಂಬಿಕಾಭೂ

27. ಚ್ಚುಕುಟುಂಬನೀತಿ || ೧೧ || ತನ್ಯಾದಿತ್ಯೈನಮಧವತ್ರನಯನ್ನಪೋಭಿಃ ಶ್ರೀ
 28. ರಂಗರಾಜಸ್ತಪತಿ ಶ್ವವಿವಂಶಧೀರಃ | ಅನರ್ಜಮುಖ್ಯನಿತ ಕಾಂತಿಭಿರನ್ಯಥ
 29. ತ್ರಂ ನೇತ್ರಾಣ ವೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ | ೧೨ || ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ
 30. ಸ್ಯ ಮೈಶ್ಯಾ ಇವ ಮಹೀಧುಜಃ | ಪ್ರಯ.ಚ್ಚಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯುರ್ಧಂಭಯ
 31. ಕಂಪಿತಾಃ || ೧೩ || ಯಸ್ಮಿನ್ ಶಾಸ್ತ್ರೇಕಕಪಿಲೇರೀಧರಿತ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾರ್ತೃವಂ
 32. ಗಗ್ನೇ | ಕಾಟಲ್ಯಂ ತತ್ಕುಂಠೇಕಕಕಪತ್ಯಂ ತದ್ವ್ಯಕ್ತೋದೇ ಚಾಪಲಂತತ್ಯುಕ್ತಾಕ್ಷೇ ||
 33. ೧೪ || ಮಹಂತಿದಾನಾನಿ ಮಹಾಧುಜೇನ ಕೀರ್ತೇನಿರ್ಧಾನಾನಿಕ್ಯತಾನಿಯೇನ | ಯೇ
 34. ಷಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಪೋಷಿತಪಾರ್ಥಿವೇಂದ್ರಾಃ
 35. ೧೫ || ಜಿತರಿಪುರನಿಮೇಷೈಸ್ತನೂ ಯ ಮಾನೋವಿನಿತ್ಯಂ ಶಶಬಿರುದರ ಗಂಡೋರಾಯ
 36. ರಾಯಾನ್ ಮುಂಡಃ | ಪ್ರಥಿತತರ ಚರಿತ್ರಃ ನಿಂಷರಾಲಾಟಕಾದಿ ಪ್ರಕಟಿತ ಬಿರು
 37. ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿರೋಕಃ | ೧೬ || ಉಭಯದಳವಿತಾಮಹೋನತಾನಾಮಭ
 38. ಯ ಪದಾರ್ಪಣ ತತ್ಕೋರಿಪುಣಾಂ | ಅಲಮಯಮರಿರಾಜವಾನ ಮರ್ದಿತ್ಯ
 39. ಬಿಬಜಸೈ ರಭಿಗೀಯ ಮಾನಧಾಮಾ | ೧೭ || ತಾಂಡವಿತೋದರೋಬಿರುದ ಮಾನ್ಯ
 40. ರಗಂಧ ತೋದ್ರಂಧ ಬಲಹಃ | ಕರಿಂದ್ರಜಯ ಪಂಡಿತ ವೀರಯುತಃ | ಚಿಡಿ
 41. ಮಶಾಲ ಬಾಹುಬಲದಂಡಿತ ವೈರಿಗಣಃ | ಗಂಡಗುಳಿ ಮನ್ಯಪುಳಿ ಮಾನ್ಯ
 42. ಮಹಾಬಿರುದಃ | ೧೮ || ಸಾರವೀರರ ಮಯಾನಮುಲ್ಲನನ್ನಾ ರವೇಟಪುರದಾ
 43. ಯನಾಯಕಃ | ಕುಂಡಲೇಶ್ವರ ಮಹಾಧುಜಾಶ್ರಯನ್ಯಂಡಲೀಕ ಧರಣೀವರಾಪ
 44. ತಾಂ | ೧೯ || ಓಪದಿಪತ್ಯಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಧೂವನಬಂಧಾ |
 45. ಡಾ | ಭಾಷಿಯ ತಪ್ಪವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಧೂವನಬಂಧಾ |
 46. ೨೦ || ರಾಜಾದಿರಾಜನೈರಜಿಸ್ವೀ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾ
 47. ಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ೨೧ || ಭಾಷಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚಿರಿ
 48. ತಸ್ಯ ತಃ | ಹಿಂದು ರಾಯನುರತ್ನಾಣೋ ದುಷ್ಪತಾದೋಲ ಮರ್ದನಃ || ೨೨ ||
 49. ಇತ್ಯಾದಿ ಬಿರುದೈನಿತ್ಯಂ ವಂದಿನಾಮಿಷ್ಟದಾಯಕಃ | ನಿತ್ಯಾನಂದಾನ ನಿರತಸ್ತತ್ಯ
 50. ಥಾ ಸಕ್ರ ಮಾನಸಃ | ೨೩ || ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋರತ್ನನಿಂ
 51. ಹಾನನಸ್ತಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರನ್ಯತ್ಯ ನೃಪನಳನಹುಷಾನಪ್ಪವಧ್ಯಾನಧನ್ಯಾ
 52. ಅನೇತೋ ರಾನುಮೇರೋರವನಿಸುರನುತಃ ಸೈ ಸ್ವರಮಾಚೋದರಸಾದ್ರೇರಾ ಪಾ
 53. ಶ್ವಾ ಧಾಚಲಂತಾದಬಿಳ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ || ೨೪ ||
 54. ಬಾಣಪಾವಕ ವೇದೇಂದು ಗಣಶೇಶಕಟಿಪತಿಃ | ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷ

(3ನೆಯ ಪುಟ ಮಂಥಾನ) —

೦ || ೩ || ೦

55. ಶ್ರೀರಾಮ ನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿರಲಸ್ಯಸ್ಥಿತೇ ಮಠೇ ರಾಮಾ
 56. ಭಿಷೇಕಸಮಯೇ ರಾಮವಿಲ ಸಂನಿಧಾ | ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಭ್ಯ ಪರಿವ್ರಾ
 57. ಡೀಶತಾಟುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೭ || ಶ್ರೀ
 58. ಮಧ್ಯೈಶ್ವ ವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗೀರಿಯಸಾಂ | ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜಪೂ
 59. ಜಕಾನಾಂ ಮುದಾನದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜ ಜ
 60. ನ್ಯನಾಂ | ಸರೈತಂತ್ರಸ್ತತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂ
 61. ತೇವಾನೇವದ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇ
 62. ದಿನೇ ಜತವಾದಿನೇ | ೩೦ || ಅಶೇಷಾರ್ಥ ಸಂಚಾರಪವಿತ್ರೀಕೃತ ಚೇತನೇವಿದ್ಯತ್ಯು
 63. ಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾದಿರಾಜಕೋಟೀ
 64. ರ ಕೋಟಿಕೋಟಾರ್ಥತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತಿರಂದ್ರಾಯಭಕ್ತಾ ಭೀ
 65. ವ್ಯ ಪದಾಯನೇ | ೩೨ || ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕೃತ್ ಗಂ ಮಂಠಂ | ವಿ
 66. ಬುಧೇಂದ್ರಯತಿರಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೈವಾರ್ಯೈಃ ಸಮರ್ಪಿತಂ | ೩೩ || ಅನೇಹೋನೂ
 67. ರು ನಾವಾನಂ ಗ್ರಾಮಂಜನಪಡ್ಯಯುತಂ | ತಥಾಕೋಪ್ಪಳದೇಶಿವಿ ರೇವಗಿರೈ

68. ಭಧಂ ಪರಂ | ೩೪ || ಗ್ರಾಮಂಗಂಗಾವತೀದೇಶೇ ಶಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ವಾ
 69. ಪುರಂ ಹೋನ್ನಮಟ್ಟಿ ಗ್ರಾಮಂ ಕುಪ್ಪಿಗಿದೇಶಗಂ | ೩೫ || ತಥಾಚಿಕ್ಕಲಕೋಟ್ಯಾಪ್ಯ
 70. ದೇಶೇಗ್ರಾಮಂ ಮನೋಹರಂ | ಹೇರಕಲ್ಪತಿ ವಿವಾಹಂ ತುಂಗಧದ್ರಾತಟಸ್ಥಿತ
 71. ಂ | ೩೬ || ಏವಂ ನಿಶ್ಚಿತ್ಯ ದೇಶಚ್ಛೇದ್ಯ ಗ್ರಾಮಮಪಟ್ಟಂ ಸುಮಂತ್ರಿಭಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
 72. ಪಾಣ ಸದ್ವಿನಾಧ್ಯ ಜರಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಮನಯುಕ್ತಂ ಬಹುದೋ
 73. ಗ್ಯಂ ಸಧೂರಪಂ | ವಾಹೀಕೂಪತಟಾಕಾದ್ಯೈರ್ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತ
 74. ಂ | ೩೮ | ಶಿಷ್ಯಪ್ರತಿಷ್ಠಾಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮ ವಿಶ್ವೀ
 75. ತಿಯೋಗ್ಯಧಾಗ್ಯ ಸಮನ್ವಿತಂ | ೩೯ || ಪರತಃ ಪ್ರಯುತ್ಯೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
 76. ರೋಗಮ್ಯಃ | ವಿನುತ್ಯೈವಿಧೈಃ ಶ್ರುತಪಥಿಕೈಃ ವಿಬುಧೈರ್ಯುತಃ | ೪೦ || ಶ್ರೀ
 77. ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹರಣ್ಣೋದಕಂ
 78. ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮುಧಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸ
 79. ನಾದ್ಯೀರಣಾತ್ಮಜಃ | ಕುಶಲೋವಂಗಣಾಚಾರ್ಯೋ ವೈಲಬತ್ತಾ ಮೃಶಾಸನಂ |
 80. ೪೨ || ದಾನಪಾಲನ ಶೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇ ಯೋನಿಪಾಲನಂ | ದಾನಾತ್ಸ್ಯಗ
 81. ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛುತಂ ಪದಂ || ೪೩ ||

(೩ನೆಯ ಹಲಗೆಯ ಹಿಂದಾಗ) —

82. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಕಾರೇಣ ಸ್ವದತ್ತ
 83. ಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೪೪ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂದರಾಂ |
 84. ಪಪ್ಪಿವರ್ಪ ಸಹನಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಧಗಿನೀ ಲೋಕೇ
 85. ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾನುಪಂಧ
 86. ರಾ | ೪೬ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರ್ಣಿಕಾಲೇ ಪಾಲನೀಯೋ
 87. ಭವದ್ವಿಃ | ಸರ್ವಾನೇತರ್ಥ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾ
 88. ಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ||

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ.

I-B—

1. ಧಿ | ನಮಸ್ತುಗ ಶಿರಶ್ಚಿವಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
2. ಗರಾರಙ್ಗ ಮೃಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇಲಿಲಾಚರಾಹವ್ಯಂ
3. ಛಾಂದಸ್ಸಾಪಾನುಬಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರಾಪ್ರಾಶಿ ಛತ್ರ ಚಿಂಚಿಕೃಷಿ | ಕನ್ಯಾಣಾಯಾಸ್ತುವೋಹಾಮ
ಪ್ರತ್ಯುಹ ತಿಮಿ
4. ರಾಪಹಃ | ಸಗಜೋಪ್ಯಗಜೋದ್ಭವಃ | ಪಂಚಾಸ್ಯನಾಪಿಲಾಲಿತಃ |
5. ಜಯನಿಶ್ಚೀರಜಲಧಜಾಂತಿ ಸಖ್ಯಕ್ಷಣಂ ಹರೇಃ | ಆಲಂಬನಂ
6. ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಕರೇ ಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯ ಪುರು
7. ರವಾ ಚುಚ್ಚುತಸ್ತಸ್ಯಾಪುರಸ್ಯಾಸ್ಮಜಃ | ಸಂಜ್ಞಾನಹುಬೋ
8. ಯಾತಿರಭವತ್ಸಸ್ಮಾಪುರುಸ್ತನಃ | ತದ್ವೇಶೋ ಭರತೋ ಚ
9. ಭೂವ ನೃಪತಿಸ್ತರಸಂತೌಶಂತನುಸ್ತತುಯೋ ವಿಜಯೋಮಿ ಮ
ನ್ಯುರುದ್ಭೂತಸ್ತಾಪರೀಕ್ಷತನಃ | ನಂದಸ್ತಸ್ಯಾಸ್ಮಾಜೋಸೌ ಸ
10. ಮಜನಿ ನವಮಸ್ತಸ್ಯ ರಾಜ್ಞಲಕ್ಷ್ಮಾಪಸ್ತತಸ್ತಮ ಧೀ ನರಪ
11. ತಿ ರಭವದ್ರಾಜ ಪೂರ್ವೋನೇಂದ್ರಃ | ತಸ್ಯಾಸೀತಸಜ್ಜನೇಂದ್ರೋ
12. ವ್ಯಾಮ ತುಬ್ಬುನೃಪೋ ವೀರಹೇಮಾನುಕುಪಸ್ತಾರ್ವೀಯಿಕೋ
13. ಮುರಾರಿಹೃತನತಿರುದ್ಭೂತಸ್ಯ ಮಾಯಾಪುರೀಶಃ || ೬ || ತನುಯೋ
14. ಜನಿತಾತ ಚಿತ್ತಮಮಹಿಪಾಲೋ ನಿಜಾಲೋಕನಖ್ಯಾಸೀಮಿಮ್ರಗಣಸ್ತನೋ
15. ಧನತರಾಃ ಕುಗಾಂಚಯನಾಹುತಾಃ | ಅಭ್ಯಕವನಸೋಮಿದೇವ ನೃಪತಿ |

17. स्तस्यैवजहेसुतो वीरोराघवदेवराडितितत श्री पिनमो
18. भूपतिः ॥ ७ ॥ आरधीटिनगरीधिभोरभूदस्य बुक्क धरणी पति
19. स्सुतः । येनसंभुतनुसिंह राज्यमप्येधमान महसास्थिरी
20. कृतं । ८ ॥ स्वः कामिनीस्वतनुकांतिभिराक्षिपती बुक्कावनी पतिल
21. को नवनीरजाक्षीं । कल्याणिनीं कमलनाभ इवाग्धि कन्यां मल्लं
22. बिका मुद्बहद्बहुमानशीलां । ९ ॥ सुतेव कलशांबुधः सुरभि
23. लाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
24. तवमर प्रभोरपि शचीवबुक्काधिपात्सुतं जगतिमल्लमालभत रा
25. मराजंसुतं । १० ॥ श्रीरामराजक्षितिपस्य त्रितामणेः प्रभूताधि

II-A—

- ० ॥ २ ॥ ०
26. कर्द्व का नास् लक्ष्मी रिवांभोरुहलोचनस्य लकांविका भू
27. च्च कुटुंबनीति ॥ ११ ॥ तस्याधिकैस्समभवत्सनयस्तपोभिः श्री
28. रंगराजनुपतिश्शशिवंशधीरः । असन्समुल्लसित कांतीभिरस्य चि
29. त्रं नेत्राणि वैरि सुहृदां च निरंजनानि ॥ १२ ॥ यस्य श्री रामराज
30. स्य वैश्या इव महीभुजः । प्रयच्छन्तिकरं नित्यमत्यर्थं भय
31. कंषिताः ॥ १३ ॥ यस्मिन् शासत्येकवीरे धरित्रीमणाक्षीणामेवकार्ष्यं च
32. लग्नं । कौटिल्यं तत्कुतलेककैशत्वं तद्भक्षोज चापलं तत्कटाक्षे ॥
33. १४ ॥ माहंतिदानानि महाभुंजन कीर्तैर्निदानानि कृतानि येन । य
34. थां यथा संख्यतयाच पूर्वं पराजिताः षोडशपार्थिवेन्द्राः ॥
35. १५ ॥ जितरिपुरभिमेवैस्त्वन्यमानोपि नित्यं शश विरुद्र गंडोराय
36. रायास्तमिडः । प्रथिततर चरित्रः सिंहलालाटकादि प्रकटित विरु-
37. द श्रीः पाटिताराति लोकः । १६ ॥ उभयदल्ल पितामहोनतानामभ
38. य पदार्पण तत्परोरिपूर्णां । अलमयमरिराजमानमद्वैत्य
39. खिलजनैरभिगीयमानधामा । १७ ॥ तांडधितोद्रोविरुद्वामन्य
40. र गंड तयोहंड वलहः । करीन्द्रजयपण्डित वीरयुतः । चंडि
41. म शालिबाहुवल दण्डित वैरिगणः । गंडगुलि मन्यपुलिमन्य
42. महाविरुदः । १८ ॥ सारवीररमया समुल्लसन्नारवेटि पुरदा
43. य नायकः । कुण्डलीश्वरमहाभुजाभ्रयन्मण्डलीक धरणीवराह
44. तां । १९ ॥ ओषधिपत्युपमायित गण्डः तोषण रूपजिता समकां
45. डः । भाषियतप्पुवरायरगंडः पोषण निर्भरभूषनस्वण्डः ।
46. २० ॥ राजाधिराजस्तेज्वी श्री राजपरमेश्वरः । मरुरायरगण्डा
47. क्कः परराज भयंकरः । २१ ॥ भाषातिलङ्गथ भूपाल भुंजं चरि
48. तस्तुतः । हिन्दु राय सुरभ्राणा दुष्टशार्दूल मर्दनः ॥ २२ ॥
49. इत्यादि विरुदैर्नित्यं वंदिनामिच्छदायकः । नित्यां न दाननिरतस्सत्क
50. था सक्त मानसः । २३ ॥ स्वोयं श्रीरामराजः क्षितिपति तिलकोरञ्जसि
51. हासनस्थः कीर्त्या नित्य निरस्यन् नृपनल्लनहुषानप्यवध्यान धम्यान् ।
52. आसेतो रासुमेरोरवनिस्सुरनुतः स्वैरमाचोद्व्याद्रेरा पा
53. श्चावाचलान्ताद्विखिलद्वयमावर्ज्यं राज्यं प्रशास्ति ॥ २४ ॥
54. बाण पावकचेद्वैदु गणितेशकचिञ्चितः । श्रीमति श्रीमुखेवर्षे

III-A—

०॥३॥०

55. श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थिते मंठे गामा
56. भ्रियेकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परित्रा
57. डीशताजुषां । पद्मवाक्य प्रमाणाधिपारीणानां निरङ्कुशं २७ ॥ श्री
58. महैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पद्मभोज पू
59. जकानां मुद्रासदा । २८ ॥ श्रीजितामित्र तीर्थार्यपाणिपंकज ज
60. न्मनां । सर्वतन्त्रसतन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
61. तेषासिनेमध्व सिद्धान्तार्थोपदेशिने । वेद्वेदाङ्गतत्वार्येव
62. दिनेजितवादिने । ३० । अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
63. मुद्र संदोहकौमुदी प्रियबंधवे । ३१ । राजाधिराज कोटी
64. रकोटिकूटाश्रिताङ्गये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
65. ष्टप्रदायिने । ३२ ॥ मुद्रगल्लमहादेशे मयूरक्षेत्रगं मंठं । वि
66. बुधेन्द्रयतीन्द्रेभ्यः प्राग्वार्यैः समर्पितं । ३३ ॥ आने ह्येसू
67. रु नामानां ग्रामं जनपदैर्युतं । तथा कोप्यल्लदेशेपि लेपगिर्य
68. भिन्द परं । ३४ ॥ ग्रामंगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
69. पुरं होषमष्टेग्रामं कुष्ठिगिदेशगं । ३५ । तथाटेकलकोट्याख्य
70. देशेग्रामं मनोहरं । हेरकस्त्विति विख्यातं तुङ्गभद्रा तटस्थित
71. ० । ३६ ॥ एवं निश्चित्य धेशक्षेत्रग्रामपदकं सुमन्त्रिभिः निधिनिक्षेप पा
72. षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुबो
73. ग्यं सभूरुहं । वापीकूपतटाकाद्यैर्ग्रहारामैश्च संयुत
74. ० । ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्री
75. तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
76. रोगमैः । विनुतैर्विधिधैः श्रौतपथिकैर्विबुधैर्युतः । ४० ॥ श्री
77. रामराजभूपालो माननीयमनस्विनां । सहिरण्णोदकं
78. धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
79. नद्वीरणात्मजः । कुशलोमङ्गलाचार्योव्यलिखत्तान्नाशासनं ।
80. ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्ग
81. मवाप्नोति पालनादच्युतं पदं ॥ ४२ ॥

III-B—

82. स्वदत्ताष्टिगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
83. ० निष्फलं भवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवसुन्धरां ।
84. षष्टिवर्षसहस्राणि विद्यायां जायते किमिः । ४६ ॥ एकैवभगिनीलोके
85. सर्वेषामेवभूभुजां । नभोज्यानकरप्राज्ञा विप्रदत्तावसुंध
86. रा । २६ सामान्योयं धर्मसेतुर्नुपाणां कालेकालेपालनीयो
87. भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूयोया
88. षते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्ष.

Transliteration.

I-B—

1. śrī | nams-tuṅga śiraś-chumbi chandra chāmara chāravé | trai-lōkya-na-
2. garārambha mūla-stambhāya Śambhavé | Harēr līlā varāhasya daṃ-
3. shtrādāṃdas-sapātuvah | Hēmādri kalasā yatra dhātri chchatra śriyaṃ
dadhau | kalyānāyāstu vōddāma prathyūha timi-
4. rāpahah | sagajōpyagajōdbhūtah pamchāsyaēnāpi lālitah |
5. jayati kshīra jaladhēr jātam savyēkshanaṃ Harēh | Alambanaṃ
6. chakōrānāṃ amarāyushikaram mahah | pautrastasya Purū-
7. ravā Buddha-sutas tasy Āyur asyātumajah | samjajñē Nahushō
8. Yayātir abhavat tasmācheha Pūrus tatah tadvaṃsē Bharatō ha-
9. bhūva nripatis-tatsamtatau Śamtanus tatturyō Vijayōbhima-
10. nyur udabhūt tasmāt-Parikshat-tatah | Namdas tasyātunajō sau sa-
11. majani navamas tasya rājās-Chalakka ksh māpas tat-saptama sri narapa-
12. tir abhavat rājapūrvō narēndrah | tāsyaśit Sajjanēndrō
13. daśama Uduṃpīpō vira Hēmānurūpas tārtiyikō
14. Murārau kṛtanatir udabhūt tasya Māyāpurisah | 6 || tatturyō-
15. jani Tāta-Chinnama mahipālōmijālōkanas chāsīn mitragauas tatō
16. ghanatarāh durgāscha yēnavṛtāh | anyē kēchana sōgnidēvanripati-
17. stasyaiva jāñē sūtō virō Rāghavadēvarāditi tata sri pinnamō
18. bhūpatih | 7 || Āravṭi nagari vibhōrabūdasya Bukkadharānipati
19. ssutah | yēna samnuta Nṛsimharājyama pyēdhamāna mahasā sthiri-
20. kritam | 8 || svah kāmīni svatanu kāmṭibhrākshi pamṭim Bukkāvanipa-ti-
21. kō navanirajākshīnō | Kalyāiniṃ Kamala-nābha ivābdhi kanyāṃ Mallā-
22. bikā muda vahad bahumānyasitaṃ | 9 || sūtēva kalasāmbudhēh surabhi-
23. lāsugaṃ Mādhavat Kumāraṃ iva Śampkarāt kulamahibhṛitah kanyakā
jayaṃ-
24. tam amara prabhōrapi Śachiva Bukkādhipāt sutam jagati Mallaināla-
bhata Rā-
25. marājam sutam | 10 || śrī Rāmārāja kshītīpasya chīmṭāmaṅēh prabhūtārthi-

II-A—

26. kadambakānām Lakshmtṛivāmbhōruhalōcha-nasya Lakkāmbikabhū-
27. chcha kutumbaniti | 11 || tasyādhikais sanabhavat tanayas tapōbhīh Śrī-
28. raragarāja nripatis Śasivamsadhīrah | āsan samullasita-kāmṭibh-irasya chri-
29. train nētāni vairi-suhridām cha niramjanāni | 12 || yasya sri Rāmārāja
30. sya vaisya iva mahibhujah | prayachchhamti ka raṃ nityam atyartham
bhaya-
31. kampitah | 13 || yasmin śāsatyēkavirē dharitrim ēṇākshīṇām ēvakārsyam va-
32. lagnē | kautilyam tatkuṃtalē karkasatvam tadvakshōjē chāpalam tat
kātakshē |
33. 14 || mahamti dānāni mahābhujēna kirtēr nidānāni kṛtāni yēna | yē-
34. shām yathā samkhyatayā cha pūrvam parājītah shōdasa pārthivēndrah
35. 15 || jitaripur-aninēshah stūyamānōpi nityam śasabirudara gamdō rāya-
36. rāyāstamūṇḍah | prathitātara charitrah simha lālātakādi prakāṭitabiru-
37. dasrīh pātītārātīlōkah | 16 || ubhayadaḷa pitāmahō natānām abha-
38. ya padārpaṇa tatparō ripūṇām | alam ayam ari rājāmānamardītya
39. khilajanair abhigiyamāna dhāmā | 17 || tāṃdvitōdarō birudamānya
40. ra gamdā tayōddāmdābalahah | karimdrājayapamḍita virayutah | chamḍi
41. māsālī bāhubaladāṃḍita vairigaṇah | gamdagulī manya pulimānya

42. mahābirudaḥ || 18 || sāravīramayaḥ samullasan āravīti puraḍā-
 43. ya nāyakah¹ kuṇḍalīśvaramahābhujāsrayan maṇḍalīka dharāṇi Varāha-
 44. tāṃ || 19 || ośhadhi-patyupamāyita-gaṇḍaḥ tōshana-rūpajitā samakāṃ-
 45. ḍaḥ¹ bhāshīya tappuva rāyara gaṇḍaḥ pōshana nirbhara bhū vanakhaṇḍaḥ¹
 46. 20 || rājādirājas tējasvi śrī rājaparamēśvarah¹ mūru-rāyara gaṇḍā-
 47. mkah pararāja-bhayaṃkaraḥ || 21 || bhāshātīlamghya bhūpāla bhujamga
 chari-
 48. tastutah¹ Himdurāya suratraṇō duṣṭa śārdūla mardanaḥ || 22 ||
 49. ityādi birudair nityaṃ vaminām iṣṭa dāyakah¹ nityaṃnadāna nīratas
 satka-
 50. thāsaktamānasah || 23 || sōyam śrī Rāmarājaḥ kṣhitipati-tilakō ratna-sūṃ
 51. hāsanasthah kīrtya-nityaṃ nirasyan nīpa Nāla Nahushānapya vadhyāna
 dhanyān¹
 52. ācētōr āsumērōr avanisuranutah svairam āchōdayādrēr āpā-
 53. schād āchalāmtād akhīlahṛidayam āvarīya rājyaṃ prasāsti || 24 ||
 54. bāna-pāvaka-Vēdēndu gaṇitē Śakachihnitah¹ Srimati Śrīnukhē varshē
III-A—
 55. śrī Rāma-navmī dinē || 25 || dakṣiṇadvāri Vijaya Vithalasya sthitē maṭhā
 Rāmā-
 56. bhīhēkasanayē Rāmaviṭhala samnidhau || 26 || śrīmat paramahāṃsākhyā
 parivrā-
 57. dīsatājushām¹ padavākya-pramānābhi pārīnānām nīraṃkuṣam || 27 || śrī-
 58. mad Vaiṣṇava siddhānta saṃsthāpana-gariyasām¹ Rāmachandra-padaṃ-
 bhōja pū-
 59. jakānām mudāsadā || 28 || śrī Jitāmīratīrthārya pāpi-paṃkaja-ja-
 60. nmanām¹ sarvatamtra svatamtra śrī Raghunaṃḍanayōginām || 29 || nijāṃ-
 61. tēvāsīnē Madhvasiddhāntārthōpadēsīnē¹ Vēdavēdānga tatvārtha vē
 62. dinē jītavādīnē || 30 || aśēsha-tīrtha-samchāra pavitrīkṛita-chētāsē vidvat ku-
 63. muda saṃdōha kaumudī-priyabāṃdhavē¹ || 31 || rājādirāja kōti-
 64. rakōti-kūṭārchitāṃghrayē śrī Surēndrayatīmdrāya bhaktābhi-
 65. shta pradāyīnē || 32 || Mudugallu mahādēsē Mayūrakshatragam matham¹ Vi-
 66. budhēndra yatīmdrēbhyah prāgēvāryah samarpitam¹ || 33 || Ānēhosū-
 67. ru nānānam grāmam janapadairutam¹ tathā Koppāla dēsēpi Lēpagiryā-
 68. bhudhaṃparam¹ || 34 || grāmam Gamgāvatidēsī Srugāpuranāmakaṃ Mallā-
 69. puram Honnāṃte grāmam kushṭigidēsagam¹ || 35 || tathā Tekkala kōtyā-
 khyā
 70. dēsē grāmam manōharaṃ¹ Hērakalviti vikhyātam¹ Tumgabhadrā tatasthita-
 71. m¹ || 36 || ēvam nisṭhitya dēsajūnar grāma shatkaṃ sumāntribhiḥ¹ nidhini-
 kshēpa pā-
 72. shāna siddha sādhyā jalānvitam¹ || 37 || akshīnāgāmi samyuktam¹ bahu bhō-
 73. gyam¹ sabhūruham¹ || vāpikūpatatakādyair-grahārāmāischa samyuta-
 74. m¹ || 38 || śishya prasishya saṃbhōgayōgyam¹vinimayōchitam¹ dānārtha dhar
 ma vikri-
 75. ti yōgyabhāgya samanvitam¹ || 39 || paritahprayutaiḥ snigdhaiḥ purōhita
 76. rōgamaiḥ¹ vinutar vividhaiḥ śrautapathikair vibudhairytuh¹ || 40 || śrī
 77. Rāmarāja bhūpālō mānanīyō manasvinām¹ sabiranyōdakam
 78. dhārāpūrvakam¹ dattavān mudā || 41 || śrī Rāmarāja bhūpāla śāsa
 79. nād Vīraṇātmaḥ¹ kusalō Maṃgaṇāchāryō vyalikhat tāmra-sāsanaṃ¹
 80. 42 || dāna-pālanayōr madhyē dānāchhṛēyōnupālanam¹ dānāt svarga-
 81. m avāpnōti pālanād Achyutam¹ padam¹ || 43 ||

III.—

82. svadattā dviguṇaṃ puṇyaṃ paradattānupālanam | paradattāpahârēṇa svadatta-
 83. ṃ nishphalaṃ bhavêt | 44 || sva-dattām para-dattām vā yôharēta vasuṃ dhârām |
 84. shashthir varsha sahasrāṇi vishthāyām jāyatê krimih | 45 || êkaiva bhaginî lôkê
 85. sarvēshām ēva bhûbhujām | na bhôjyā na kara grāhya vipradattā vasuṃdha-
 86. râ | 46 sāmānyôyam dharmasctur nripānam kalêkalê pālaniyô
 87. bhavadbhîh | sarvân êtân bhāvinah pârthivêmdrân bhûyôbhûyô yâ-
 88. chatê Rāmachamdrah || sri || sri

Sri Virûpāksha*

Note.

This grant consists of three plates, each measuring 11" by 8½" and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāya and is identical in its contents with the grant of Śrî-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 Śrî-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-ganda, rāya-rāvutta-minda, ubhaya-dala-pitāmaha, bîruda-mānyara-gaṇḍa and gaṇḍara gûli*. He was the chief gem in the necklace Āravîtipura and had *simha-lalāta* and other insignia. The inscription then records that the rājādhirāja rājaparamêśvara, 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 Śrî-Rāma-Navami day of the year Śrîmukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vêdas and the moon (1436), in the presence of the god Rāma-Viṭhala at the time of the abhishêka or anointment of Rāma when the matha was stationed at the southern entrance of Vijayavithala, granted with all the usual rights, six villages, namely, Anehosûru, together with the matha at the Mayûrakshêtra in Mudugalludêsa, which had been previously granted by his ancestors to Vibudhêndra yatindra, Lêpagiri in Koppaladêsa, Śirugāpura in Gangāvati-dêsa, Mallāpura and Honnamatṭe in Kushtigi-dêsa and Hêrakallu situated on the bank of the Tungabhadrā in Tekkala kôta-dêsa to (with epithets as given in the previous records Nos. 22 and 23) Surêndra yatindra, disciple of (with the usual titles) Raghunandana-yôgi, spiritual son of Jîtāmîtra-tîrtha. The engraver was Viraṇa's son Maugañchārya. After five usual final verses the record closes with the signature śrî Virûpāksha.

Rāma-Rāja of the grant was the Āravîḍu chief and grandfather of the Rāma-Rāja who died in the battle of Tālikôta in 1565 A.D. and also the great-grandfather of Śrî-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 Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief.

The date of the record S 1435 Śrîmukha sam. Rāma-Navami day, corresponds to Tuesday, 15th April 1513 A.D.

Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size 11½"×8½".

ಅದೇ ಪಠದಲ್ಲರುವ ಐದನೆಯ ಶಾಸನ.

ಶಲುಗು ಅಕ್ಷರ : ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧½"×೮½"

ಕೊನೆಯ ಹಲಗೆ ಮಾತ್ರ.

(ಮುಂಭಾಗ) —

೦ || ೩ || ೦

1. ಶ್ರೀರಾಮನವಮದಿನೇ || ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಥ ಸ್ಥಿತೇಮಲೇ | ರಾಮಾ
2. ಭಿಷೇಕಸಮಯೇ ರಾಮ ವಿಠಲ ಸಂನಿಧೌ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಭ್ಯ ಪರಿವ್ರಾದೀಶತಾ
3. ಜುಷಾಂ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವೈಷ್ಣವ
ನಿದ್ಧಾ
4. ಂತ ಸಂಸ್ಥಾಪನಗರೀಯನಾಂ | ರಾಮಚಂದ್ರವದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸ
5. ದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಯ ಪಾಣಪಂಕಜಜನ್ಮನಾಂ | ಸರ್ವ ತಂತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇ ವಾನಿನೇಮದ್ವನಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ | ಪೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷ ತೀರ್ಥ ಸಂಚಾರ
ಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ | ವಿದ್ವತ್ಕುಮುದ ಸಂಯೋಹ ಕೌಮುದೀ ಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀಶ ಕೋಟಿ ಕೂಟಾರ್ಚಿತಾಂಘ್ರಿಯೇ | ಶ್ರೀ ಸುರೇಂದ್ರ ಯತೀಂದ್ರಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಮಪ್ರದಾಯಿನೇ | ೩೨ || ಮಲೇನಿತ್ಯಾಂನದಾನಾರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ |
11. ತುಂಗಭದ್ರೋತ್ತರೇ ತೀರೇ ಶ್ರೀ ಲಕ್ಷ್ಮೀಶ್ವರ ದೇಶಗಂ | ೩೩ || ಲೋಲೇ ನಾಮಕಂಗ್ರಾಮಂಸರ್ಮ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ಬಸವಾಚಾರ್ಯೋಪಿ ಮಲ್ಲೂರೋರಪ್ಯದ ಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀಶು
13. ಂಗ ಭದ್ರಾಯಾಃ ದಕ್ಷಿಣಂತ್ವೀರಮಾಶ್ರಿತಂ | ಕಂವಾರ ಕಚಿನಾವನಂ ಗ್ರಾಮಮತ್ಯಂತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದ್ವೀತೀನದೀತೀರೇಶ್ರೀರಚ್ಚೇಷ್ಣ ದೇಶಗಂ ಗ್ರಾಮಂಚಟಿಕೈಮೊ
15. ರಚ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || ಏವಂಗ್ರಾಮಕ್ರಿತಧರ್ಮತತ್ಪ್ರೈಸ್ವಚಿಷ್ಣೈಸ್ವ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣ ನಿಧ್ಧ ಸಾದ್ಯ ಜಲಾನಿತ್ಯಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ನೆಯುಕ್ತಂ ಬಹು
17. ಭೋಗ್ಯಂ ಸಧೂರುಹಂ | ವಾಪೀಕೂಪ ತಟಾಕಾದ್ಯೈ ಗೃಹಾರಮೃತ್ಯು ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮ ವಿಕ್ರೀತಿ
19. ಯೋಗ್ಯಧಾಗ್ಯ ಸಮನ್ವಿತಂ || ೩೯ || ಪರೀತಃ ಪ್ರಯುಕ್ತೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
20. ರೋಗಮೈಃ | ವಿನುತ್ಯೈರ್ವಿವಿಧೈಃ ವ್ರಾತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜ ಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಿಸ್ಸಿನಾಂ | ಸಚಿರಣ್ಯೋದಕಂ ಧಾರಾಪೂ
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀ ರಾಮ ರಾಜ ಭೂಪಾಲ ಶಾನನಾದ್ವೀರಣಾತ್ಮ
23. ಜಃ ಕುಶಲೋ ಮಂಗಲಾಚಾರ್ಯೋ ವ್ಯಲಿಬತ್ತಾಮ್ ಶಾನನಂ | ೪೨ || ದಾನಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾರ್ಥೋಯೋನಿಪಾಲನಂ | ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋ
25. ತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಯಲಂಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾ
27. ಂ ಪರದತ್ತಾವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಷಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ

(ಹಂಧಾಗ)---

28. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಶ್ರಮಿಃ || ೪೫ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
29. ಧೂಮಜಾಂ | ಸಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತಾ ವಸುಂಧರಾ || ೪೬ ||
30. ಸಾಮಾನೋಯಂ ದರ್ಮೋತುನ್ಮಘಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಧು
31. : ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ
(ಕನ್ಯ ಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

o || 3 || o

1. ಶ್ರೀ ರಾಮನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ स्थिते मठे | रामा
2. भिषेकसमये राम विठल संनिधौ || २६ || श्रीमत्परमहंससाय परिब्राडीशता
3. जुषां | पद्मवाक्य प्रमाणाधि पारीणानां निरंकुशं | २७ || श्रीमद्वैष्णव सिद्धा
4. न्त संस्थापनगरीयसां | रामचन्द्र पद्मभोज पूजकानां मुदा स
5. दा | २८ || श्रीजितामित्रतीर्थार्य पाणिपङ्कजजन्मनां | सर्वतन्त्र स्वतंत्र
6. श्रीरघुनन्दनयोगिनां | २९ || निजातेवासिने मध्वासिद्धाताथोपदे
7. शिने वेद्वेदाङ्ग तत्त्वार्थवेदिने जितवादिने || ३० || अशेषतीर्थसंचारपवित्रा
8. कृतचेतसे | विद्वत्कुमुदसंदोह कौमुदीप्रियबंधधे | ३१ || राजाधिरा
9. ज कोटीरकोटिकूटार्चितान्नये | श्रीसुरेंद्रयतींद्राय भक्ता
10. भीष्टद्रायिने | ३२ || मठे नित्यानदानार्थे रामचन्द्रावैनायच |
11. तुंगभद्रोत्तरेतिरे श्रीलक्ष्मीश्वरदेशगं | ३३ || ठोळलीनामकं ग्रामं सर्व
12. संपत्समुद्भिदं | बसवापट्टणीयेपि महुरोरण्यधस्थितं | ३४ || देशेश्री तु
13. ऋभद्रायाः दक्षिणं तीरमाश्रितं | कंमार कट्टेनामानं ग्राममस्यंत
14. सुंदरं | ३५ || कुमुदतीनदीतीरे श्रीरट्टेहळिल देशगं ग्रामं च चिक्रमो
15. रटि नामकं शुभदायकं | ३६ || एवं ग्रामत्रिकं धर्मतत्परै स्सचिवैस्सह | निधि
16. निक्षेप पाषाण सिद्धसाध्यजलान्वितं | ३७ || अक्षीणागामि संयुक्तं ब्रह्
17. भोग्यं समूहं | वापीकूपतटाकाथै ग्रहारामैश्च संयुतं |
18. ३८ || शिष्यप्रशिक्ष्य संभोगयोग्यं विनिमयोचितं | दानार्थं धर्मविक्रीति
19. योग्यभाग्यसमन्वितं || ३९ || परीतः प्रयुतैः स्निग्धैः पुराहित पु
20. रोगमैः | विनुतै विविधैः श्रौत पथिकै विबुधैयुतः || ४० || श्रीराम
21. राजभूपालो माननीयो मनस्विनां | सहिरण्यादकंधारापू
22. र्बकं दत्तवान्मुदा || ४१ || श्रीरामराजभूपालशासनाद्वीरणात्म
23. जः कुशलो मंगणाचार्यो व्यलिखसाप्त्रशासनं | ४२ || दानप्याल
24. नयोर्मध्ये दानाङ्गुयोनूपालनं | दानात्स्वर्गमवाप्नो
25. ति पालनादच्युते पदे || ४३ || स्वदत्ताङ्घ्रियुगं पुण्यं परदत्ता
26. नु पालनं | परदत्तापहारेण स्वदत्तं निष्फलं भवेत् || ४४ || स्वदत्तां
27. परदत्तां वा यो हरेत् वसुंधरां | षष्ठिवर्षसहस्राणि
28. विद्यायां जायते क्रिमिः | ४५ || ऐकैवभगिनीलोके सर्वेषामेव
29. भूभुजां | न भोज्या न करप्राह्या विप्रदत्ता वसुंधरा || ४६ ||
30. सामान्योयं धर्मसेतुर्नुपाणां काले काले पालनीया भवद्भि
31. : सर्वोनेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो या
32. चते रामचंद्रः || ४७ || श्री
श्री विरूपाक्ष

Transliteration.

III-A—

1. śrī Rāmanavamśīnē | 25 || dakṣiṇādvārī Vijaya Viṭhalasya sthitē mathē Rāmā-
2. bhīṣhka-samayē Rāmaviṭhala saṃnidhau || 26 || śrīmat parama haṃśākhyā parivrādīśatā-
3. juṣhām | padavākya pramāṇābdhi pārīṇānām niraṃkuṣām || 27 || śrīmad Vaiṣh-
ṇava siddhā-
4. mta samsthāpana-gariyasām | Rāmachandra padāmbhōja pūjakānām mudā sa-
5. dā || 28 || śrī Jitāmītra tīrthārya pāni-pamkaja janmanām | sarvatamtra
svatamtra
6. śrī Raghunamdana yōginām || 29 || nijāntēvāsine Madhva siddhāntārthō-
padē-
7. śinē | Vēda-Vēdāṅga tatvārtha vēdinē jītvādinē || 30 || aśēsha tīrtha
samchāra pavitrī-
8. kṛitā chētāsē | vidvat kumuda saṃdōha kaumudī priya baṃdhavē || 31 ||
rājādhi rā-
9. ja kōtra kōtikūtārchitāṅghrayē | śrī Surēṃdra yatīṃdrāya bhaktā-
10. bhīṣhṭa-pradāyinē || 32 || mathē nityānna dānārtham Rāmachandrārchanāya
cha |
11. Tumbābhadrōttarē tirē śrī Lakṣmīśvara dēsagam || 33 || Tholālī nāmakaṃ
grāmam sarva
12. sampat samriddhidam | Basavāpattāniyē pi Mallūrōrapyadha sthūtam | 34 |
dēsē śrī Tu-
13. ṃgabhadrāyāh dakṣiṇam tīrānāsritam | Kammārakatte nāmānam grāma-
matyānta
14. suṃdaram || 35 || Kunudvatī nadī tirē śrī Rattēhalli dēsagam grāmamcha
Chikka Mo-
15. ratī nāmakaṃ śubhadāyakam || 36 || ēvam grāma-trikam dharmā tatparais-
sachivais-saha | nidhi
16. nīkshēpa pāshāna siddha sādhyā jalānvitam || 37 || akṣhīnāgām samyuktam
bahu
17. bhōgyam sabhūruham | vāpī-kūpa tatākādyai grahārāmaścha samyuktam |
18. 38 || śiṣhya praśiṣhya saṃbhōgyōgyam vinumayōchitam dānārtha dharmā
vikrīti
19. yōgyabhogya samauvitam || 39 || partthā prayutāh smgdhāh purōhi-
ta pu-
20. rōganāh | Vinutāir vividhair srauta pathikair vibudhair yutah || 40 || śrī
Rāma
21. rāja bhūpālō mānaniyō manasvinām | sabiranyōdakam dhārāpū
22. rvakam dattav ān mudā || 41 || śrī Rāma rāja bhūpāla śāsanāt Virāṇārtma-
jah kusalō Maṅgaṇāchāryō vyalikhat tāmra śāsanam | 42 || dānappāla-
23. nayōr madhyē dānāchhrēyōnupālanam | dānāt svargam avāpnō-
25. ti pālānād achyutam padam || 43 || svadattā dviguṇam punyam paradattā-
26. nupālanam | paradattāpahārēṇa svadattam nishphalam bhavēt || 44 ||
svadattā
27. m paradattām vā yōharēta vasuṃdharām | sbashṭhivarsha sahasrāu

III-B—

28. vīrṣhṭhāyām jāyatē krimih | 45 || Akaiava bhaginī lōkē sarvēśhām ēva

29. bhūbhujāp¹ na bhōjyā na kara grāhyā vipradattā vasumdhara² || 46 ||
 30. sāmānyōyam dharmasētur nripānām kālēkālē pālaniyō bhavadbhi-
 31. ḥ sarvaṇ ētān bhāvinaḥ pāthivēmdrān bhūyōbhūyō yā-
 32. chatē Rāmachamdrah³ || 47 || śrī

sri Virūpāksha

Note.

The present inscription is incomplete, only the last plate measuring 11½" × 8½", being available. This record also, like the previous one, belongs to the reign of the Āravidu chief Rāma-Rāja, grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatīndra on the Śrīrāma-Navami day in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijaya-Viṭhala, for the daily distribution of food in the matt and for the worship of the god Rāmachandra. The villages granted were Tolali on the northern bank of the Tungabhadrā in Lakshmēśvara-dēśa, Kammarakatte on the southern bank of the same river below Mallūru in Basavāpaṭṇa-dēśa and Chikka-Moraḷi on the bank of Kumudvatī in Rattēhalli. 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].

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

Size 10½" × 7½".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲರುವ ಅರನೆಯ ತಾಮ್ರಶಾಸನ

ನಾಗರಾಕ್ಷರ : ಸಂಸ್ಕೃತಭಾಷೆ.

ಪ್ರಮಾಣ ೧೦½" × ೭½".

(ಮೂರು ಹಲಗೆಗಳು : ಉಂಗುರ ವರಾಹ ಮೊಹರು ನಡೆ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾದಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲನಂಧಾಯ ಶಂಭವೇ | ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ನು
3. ಲಭಃ ಕಲಭಾನನಃ | ವಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯಸ್ತತಸ್ತತೇ ಪಾಯಾನಾ ಯಾವರಾ
4. ಹೋಯಮವನೀ ನಲನೀಂ ಬಲಾತ್ ಸಿಂಧೋರುದ್ಧರತೋ ಯಸ್ಯ ದಂಷ್ಠಾ ತತ್ಕಂದತಾಂ ದಧೌ |

ಅಸ್ತಿ ಶ್ರೀ

5. ಹೇತುರದ್ವಾಂವಂ ಹರದ್ಧೃಷ್ಟಿಮೀಕ್ಷಣಂ | ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿಲಾಸೈಕ ಮುಕುರೋನಿಧಿ ರಾಜನಾಂ |
6. ಯಸ್ಯ ವಂಶ ಭುವಾಂ ರಾಜ್ಯಾಂ ಯಶೋವೃದ್ಧಿ ಚಿಕೀರ್ಷಯಾ | ಮುಹುರಧ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜ್ಯೋ ವರ್ಧಯತೇ ಕ

- 7 ಲಾಂ | ನಿಶಾಂತೇಗ್ನ ಶಿಬಾ ಗರ್ಭಾಲ್ಲಭೈರ್ಯೇನಾತ್ಮತೇಜಸಿ | ಅಬ್ಜ ಬಂದಾಲಯಾದಾಸೀದಲ
ಬಂದೀ
8. ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಮನೀಷಯಾ ಸಕಲಧರ್ಮ ಮರ್ಮ ಸ್ತಶಾ ಮಹೀಪತಿ ಶಿಬಾಮಣಿ
9. ಮನು ರಿತಿ ಪ್ರತೀತಃ ಕ್ಷಿತಾ | ಯದಾನನನ ವಿದೂದಿತಾ ಮಿಹನವೀಯ ನೀತಿಂ ಸುಧಾಮ ಭಂಗು
10. ರತರಂ ಧವತ್ಯುಬಲಮಂಗಮುವೀಧುಜಾಂ | ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷಾಕುರಿಂಧಾ
11. ನ ಗುಣೋ ನೈಪೇಂದ್ರಃ | ಯೋ ಮಂಡಲಾಧೀಶ್ವರ ಹಾರವಲ್ಯಾಂ ಮದ್ಧ್ಯಯಯೌ ನಾಯಕ ತಾಂ
ಮಹಿಮಾನ್ |
- 12 ಜಿಜ್ಞೇಷ್ಯ ವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ತನಾಮೌಕಮಿತಾ ಧರಣ್ಯಾಃ ಯದ್ಭಾಹನತ್ಯೇನ ಯ
13. ಯೌ ರಣಾಗ್ರೇ ವ್ಯಪಾಭಿಧಾನಂ ವಿಭುಧಾಧಿನಾಥಃ | ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯಥಾಬ್ಜೇರ
14. ವನಿಬಲಾದಿರಭೂದಮೂಷ್ಯ ವಂಶಾತ್ | ವಿಘಟತ ಪರ ಚಕ್ರ ದೃಷ್ಟ ವೀರ್ಯ್ಯುಃ ಕುವಲಯಮುಲ್ಲ
15. ಶಿತಂ ಗುಣ್ಯಯದೀಯ್ಯುಃ | ಅನೀತ್ಯತಾಪ ನಿಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯುಃದ್ಯುತೋ ದಶರಥ
16. ಕ್ಷಿತಿಪಾಲವರ್ಯಃ | ಯಸ್ಯಾಬ್ಜಲಜ್ಜ ಗತಿಧಾಮ ಯಥಾ ತಥಾನನ್ನೇತ್ರಾಣಿ ದತ್ಯು ಸುದೃಶಾಂ
17. ಚ ನಿರಂಜನಾನಿ | ಜಾತಾ ಸ್ತಸ್ಯ ಮಹಾಶ್ವಮೇಧ ಸುಕೃತಾ ಶ್ಚಾಸ್ತ್ರಾತ್ಪುಮರ್ತ್ಯಾ ಯಥಾ ಚತ್ಯಾ
ರಸನ
18. ಯಾಸ್ತಥೇಷುಚ ಗುಣೈರ್ಬ್ಯಾಯಾನ್ಸ ಮಾಯಾನಿಧಿಂ | ಚಿತ್ಯಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ
ರಾಮೋಯಮಾ
19. ಮೋದನ ಸ್ನೀತಾ [ರಾ] ಜ್ಯ ರಮೇ ಸಮೇತ್ಯ ವವೃಥೇ ಸಾಕೇತ ಭದ್ರಾಸನೇ ರಾಘವೇಣ ರವಿ [ವಂ]
ಶ ಕೇತು
20. ನಾ ಸ್ಥಾಪಿತೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ | ಆ ವಿರಾಸುರವತೀ ಧುರಂಧರಾ ಮಂಡರಾಚಲ ಭುಜಾ
21. ಮಹೀಕ್ಷೀಣಃ | ತೇಷಾಂ ವಂಶೇ ತಿಪ್ರಮಾಜಾನಿರಾ ನೀಲ್ವಕ್ಷೀಶಾಲೀ ಲಬ ಭೂಪಾಲವರ್ಯಃ |
ಸಂಗೋ
22. ಮಾಗ್ರೇ ಯಶ್ಚೈರಾನಾರವಾತೇ ಶ್ಯಾಂತಿಂ ನೀನ್ಯೈ ಶೌರ್ಯ ಬಹ್ನೀರಪೂಣಾಂ ಅನ್ಯಾದೇಶ
ಭುವನಾವನ
23. ವಾರಿಜಾಕ್ಷಾತ್ಯ ಛಂಗಾರ ರಾಜವದಜಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ಧರಣೀ ವಲಯೈಕ ರ
24. ತ್ವಂ ಚೆನಾನಾಂಭಿಕ ರತಿರಿವಾಜನಿತಸ್ಯ ದೇವೀ | ನಮಸ್ತ ಮಥ ತತ್ಯುತನ್ಯಕಲ ರಾಜ ಭೂಪಾ
25. ಲಕೋ ಭುಜೇನ ಜಗತೀಧರಂ ಭುಜಗರಾಜ ಭಾನಾವಹ್ ಹಿಮಾಂತುರಿವ
26. ರೋಷಿಣೀಂ ಪೃಥಯ ಹಾರಿಣೀ ನದುಣ್ಯೋರಮೋದತ ಸದರ್ಮಿಣೀ ಮಯಮವಾ
27. ಪ್ಯ ತಿಪ್ಪಾಂಭಿಕಾಂ | ಯಸ್ಯ ವಿಶ್ರಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾನ್ಸು ರದ್ಯಮಾಃ |
28. ತಪಸ್ಯತಿ ಜಟಾವಂತಸ್ಸು ಪರ್ವತಟಿನೀ ತಟೀ | ತತಸ್ಸ ಚಿತ್ಯಾ ಧರಣೀ
29. ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ಶ್ತ್ರೀಸ್ಥಲಕ ಕ್ಷಿತಿಂದ್ರಃ | ದೀರೌ ಕುಮಾರೌ ಪೆದಂತಿಮು
30. ಭೂಪರಂಗಾಧಿವಾಹ್ಯೈ ಲಭತೇಸ್ಮತನ್ಯಾಂ | ವದಾನ್ಯ ತಲಕಂ ಮಹೀವ
- (2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —
31. ಲಯಿ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತಾಜನಂ ವಿಜಿತ ವಿದ್ವಿ
32. ಪಂ ಲೀಲಯಾ | ಸಲಬ್ಧುಮಿಹ ನಂದನಂ ಸಕಲ ವಿದ್ವಿದಾನಂದನಂ ತಯಾ ಸಹ ವಿ
33. ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಥಾಚ್ಚೈನ ಹರಿರಥ ತಿಪ್ರಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ
34. ಪರಿ ಚರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ ತಿರುಮಲದೇವರಾಯ ಇತಿ ಧೀರ
35. ತರೋ ಯುವಯೋರ್ಜ್ಜಯತು ಸುತೋಮದಂತ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ |
36. ಅಥ ಮುರರಿಪೋರಂತೋ ಬಂಶೇರವೇರವತೀರ್ಣವಾನ್ಸ ಸಲಕ ನೃಪ
37. ಕೇಃ ಪುಣ್ಯೈ ಸ್ನಾಂಮ್ರಾಜ್ಯ ಲಕ್ಷಣ ಲಕ್ಷಿತಃ | ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯು
38. ನಿಕರಾಂ ಮಹೀಂ ವಿಜಯನಗರಾಧೀಶ್ವರ ಸಿಂಹಾಸನೇ ವಿಲ ಸತ್ಯನೌ |
39. ವಿಶ್ವಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯನಾ ಪುಷ್ಪಾಭಿಷೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ |
40. ಅನಂದಬಾಪು ರಭಿಷ್ಠ್ಯಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ಧರಿತ್ರೀ | ವಿರಾ
41. ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನ ಬಾಪ್ಪೋರಣೀ | ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರಿ ವಿಜೃಂಭಣೋ ವಿಕ್ರಮಜಾತವೇದನಃ | ಚಿತ್ರಂನಾಂಕ
43. ಸ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತಕೃತ್ಯು ಭೂಭೃನ್ಯುಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ
44. ಗುಣೇನ ಗಾಢಂ ಬಂಧೋನಪರಿರಥತೇ ಯಚ್ಚಕಂಠಂ ಪ್ರಿಯಾ ಯಾನ್ಯಾ ನಂಧತ್ತೇಯದಮಿ
45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌಲೀ | ಅವಾಪ್ತ ಸತ್ಯಃ ಶ್ರೀ ಹೇತು ರಾಧಾರಸ್ವರ್ವ ಭೂಭೃತಾಂ
46. ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರಶ್ಚೆಯಃ | ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು
47. ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನೀಲ ಶಿತಾಂತ್ರಿ ವೇಣು ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ
48. ರಂ ನರ್ಮದಾಂ | ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹಕ್ಕವ ಯಮ್ಯಃ ಶ್ರೀರಂಗತಾಯೀ ವಿಭುಃ ಪ್ರಾ
49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪಚ್ಚಾಭಿಷೇಕ ಶ್ರಿಯೇ | ಶಾಖಾ ಪುಷ್ಪ ಪ
50. ರಾಗ ಐಷನ ಪುನ ತತ್ಸಾರ್ಯ ಧೂಲೀ ಭರಸ್ಸಿಂಹಾನಾಂ ನಿಸದೋ ಯಮೇವನಭ
51. ಟ ಕ್ಷೈರಡಾರವೇ ಭೈರವಃ | ಶೃಂಗಾಗ್ರಾದುಪಲಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ
52. ಲೋದರಾ ದಿತ್ಯಾನ್ಯಾನ ಯತೇದರೇಷು ಚಕಿತಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ |
53. ಮಹಾಂತಿ ಧಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತನೀದಾನಾನಿ ಕೃತಾನಿ ಕೃತಾನಿ ಯೇನ | ಐ
54. ಪೂಂ ಯಥಾ ನಂಪುತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಷ್ಣೋಡಶ ಮಾರ್ಗವೇಂದ್ರಾಃ |
55. ರಾಜಾದಿರಾಜನೇಜಸ್ವೀ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ | ಮೂರು ರಾಯರ ಗಂ
56. ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ಭಾಷಾತಿ ಲಂಘಿಭೂಪಾಲ ಭುಜಂಗ ಇತಿ
57. ವಿಶ್ರುತಃ | ಹಿಂದುರಾಯ ಸುರತ್ಪಾಣೋ ದುಷ್ಪಶಾದೂಫ ಮರ್ದನಃ | ಇತ್ಯಾದಿ
58. ಬಿರುದೈವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಪುತಃ | ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಂಗ
59. ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲಪದಂ ಪ್ರಾಪ್ತೈ ಸ್ವಂದರ್ಶಿತ ನೃಪೋಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

60. ದಃ | ದಶಮುಖ ಮಿವಜಿತ್ಯಾ ದರ್ಶಿತಂ ವೈರಿವರ್ಗಂ ರಘುಪತಿವ ಸೀತಾಂರಾ
61. ಜ್ವಲಕ್ಷ್ಮೀ ಮುಹೇತಃ | ನಯನಿಧಿರಬಲಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ವರತಿ
62. ರುಮಲರಾಯೋ ವರ್ದತೇ ಭದ್ರಪೀಠೇ | ಅಭ್ಯುಂಗಾಮ್ನಾಯ ಶೀತಾಂತು ಗಣತೇ ಶಕವ
63. ತ್ವರೇ | ಶುಭ ಕೃದ್ವತೇ ಮಾನಮಾಘೇ ಭರ್ಗವ ವಾನರೇ | ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದಶಮ್ಯಾಂ ಶಿವ
64. ರಾತ್ಯಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾ ನದೀತಿರೋ ಶ್ರೀವಿರೂಪಾಕ್ಷನಂ
65. ನಿಧೌ | ಜಾಂಬವನಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ | ಪ್ರಾಪ್ತ ಕಾಲತ್ರಯೋ
66. ದಂತ ಪರಿಜ್ಞಾನಾಯ ಧೀಮತಾ | ಶ್ರೀಕಂಠಭಕ್ತಿ ಮಂದಾರ ವಲ್ಲಕಾವಾ ಚೇತ |
67. ಸೇ | ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ಯಂ ಲೋಕ ಹಿ
68. ತೈಷಿಣೇ | ವೀರಶೈವಾಗ ಮಜ್ಜಾಯ ವಿಜಿತಾಂತರ ಮೈರಿಣೇ ಪ್ರ
69. ಧಿತಾಯ ಕ್ಷಿತಾವೇಮೆ ಬನವೇಂದ್ರತಪಸ್ವಿನೇ | ವಲತೇ ಹಸ್ತ
70. ನಾವತ್ಯಾವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ | ಕುರ್ಗುಗೋಡು ಸುನೀಮಾಂ
71. ತರ್ಥಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ | ದೋರಹಳ್ಳೀತಿ ವಿಖ್ಯಾತಾದ್ವಾ
72. ಮಾತ್ಯಾಚೀದಿತಮಪಾಶ್ರಿತಂ || ಕುರ್ಗುಬೂರ್ಧೋರಹಳ್ಳೀಶ್ಚ ಸೀ
73. ಮಾಂತಾದ್ವಕ್ಷಿಣೇಸ್ಥಿತಂ | ಬನವಾಪುರದರ್ವೋರು ಕ್ಷೇತ್ರಾದ್ಯತ್ಯಾ
74. ಚ ಪಶ್ಚಿಮಂ | ಹಾಗಲೂರೋ ಸಿಂದಗರ್ಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ |
75. ಗ್ರಾಮಯೋರುಪನೀಮಾಂತಾದ್ಯುಕ್ತಾ ದುತ್ತರತನ್ಯಂತಂ | ಪುರವರ್ಗತಯಾ
76. ವ್ಯಾತಂ ಗ್ರಾಮಂಕೊಂಠಕೆರಾರ್ಥಭಿಧಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುರ್ಮುಖಯಂತಂ ಚ ನ
77. ಮಂತತಃ | ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯುಸ್ಮನಸ್ಥನಾಧ್ಯಕ್ಷಿಣೇತಿಚ | ಆಗಾಮೀತ್ಯ
78. ಪ್ಪುಭೋಗಾರ್ಹಂತಜನ್ಯಾ ಮೈನಮನ್ಯಂತಂ | ವಾಂಪೀಕೂಪತಟಾಕೈಶ್ಚ ಶ್ಚಾಮೈಶ್ಚ
79. ಸಂಯುತಂ | ಶಿಷ್ಯಪ್ರತಿಷ್ಠೆಸಂಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನನ್ಯಾಧಮನ
80. ಸ್ಯಾಪಿವಿಕ್ರಯನ್ಯಾಪಿಚೋಚಿತಂ | ವೇದವೇದಾಂತ್ರತತ್ಪಜ್ಞೈರ್ವಿಬುಧೈಸ್ವಪುರೋಹಿತೈಃ
81. ಸಹಿತ ಶೌತ ಪಥಿಕೈಸ್ಸರ್ವಶಾಸ್ತ್ರಾಭಿ ಪಾರಗೈಃ | ಮಾನ್ಯನಿ ರು
82. ಮಲಕ್ಷಾಪ ಮಹಾರಾಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯವಯೋಧಾರಾ
83. ಪೂರ್ವಕಂ ದತ್ತ ವಾನ್ಯು ದಾ ||

(3ನೆಯ ಪುಟದ ಮುಂದಾಗಿ)---

83. ತದಿದಂ ನಕರ ಮಹೀವರ ತಿರುಮಲರಾಯಸ್ತು ಬಹುಧ ರಾಯಸ್ತು | ಶಾನನಮತಿವ
 84. ಲ ಶಾನನ ತರುಕರ ದಾನಸ್ತು ನಾಪ ದಾನಸ್ತು | ಮೈದು ಪದಮಿತಿ ತಾಮೈಶಾನನಾ
 85. ಥಂ ತಿರುಮಲರಾಯ ಮಹೀವಶಾನನೇನ | ಅಭಣದನು ಗುಣಂ ವಚೋ ಮಹಿಮಾ ಸ
 86. ರಕ ತರೇಣ ನಧಾಪತಿ ಸ್ವಯಂಭೂಃ | ತಿರುಮಲರಾಯ ನೈವೇಂದೋ ತ್ಯಾನನತಸ್ತಾಮ್
 87. ಶಾನನಂ ತದಿದಂ | ವೈಕ್ರಂ ವೀರಣನೂನುಮಿ ಲಬಿತವಾನೇಪ ವೀರಣಾಚಾರ್ಯುಃ
 88. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರುಯೋನು ಪಾಲನಂ ದಾನಾ ತ್ಸುರ್ಗಮ ವಾಪೋಃ |
 ಪಾ
 89. ಲನಾ ದಚ್ಯುತಂ ಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತ
 90. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಠಲಂ ಧವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ
 91. ವನುಂಧರಾಂ | ಪೆಪ್ಪಿರ್ವರ್ಪ ನಹನ್ಯಾಣ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಕ್ರಮೀ ಏಕೈ
 92. ವಧಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಧುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾತ್ಯಾ
 93. ಧಿಕ್ಷು ದತ್ತಾ ವನುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ಸ್ವಪಾಣಾಂ ಕಾ
 94. ಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಧವದ್ಧಿಃ ಸರ್ವಾನೇತಾ ನ್ಯಾ ಏನಃ ಪಾರ್ಥಿವೇಂ
 95. ದ್ರಾನ್ಯೋಯೋ ಭೂಯೋ [ಯಾ] ಚತೇ ರಾಮಚಂದ್ರಃ |
 (ಕನ್ನಡಕ್ಕದಲ್ಲ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ---

I-B---

1. ಭೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಕ್ತಶಿರಶ್ಚುಂಭಿವಂದ್ರವಾಮರಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅವ್ಯಾಧ್ಯವ್ಯಾಜಕಾರುಣ್ಯ ಸು
3. ಲಭಃಕಲಮಾನನಃ | ಬಾರೀ ಗೌರೀಪತೇರಂಕ ಪರ್ಯಕೋಯಸ್ಯಶಸ್ಯತೇ ಪಾಯಾಮಾಪ್ಯಾವರಾ
4. ಛಾಯಮವನಿನಲಿನಿಂ ಬಲಾತ್ | ಸಿಂಧೋರೂರತಯಸ್ಯ ದೃಷ್ಟಾತಂಕದ್ತಾವಧಿ | ಅಸ್ತಿತ್ವಾ
5. ಹೇತುರಜ್ಞಾನಂ | ಛರದ್ವಿಕ್ಷಿಣಮಿಕ್ಷಣಂ | ಮೋಕ್ಷಲಕ್ಷ್ಮೀವಿಲಾಸೈಕಮುಕ್ತುರಾ ನಿಧಿರಾಜಾಸಾಂ |
6. ಯಸ್ಯವಂಶಭುಷಾಂ ರಾಕ್ಷಾಂ ಯಶೋವೃದ್ಧಿವಿಕಿರಿಸ್ಯಾ | ಮುಹುರಭ್ಯಾಸಕಾಂಕ್ಷಿವ ರಾಕ್ಷಾಂ ವರ್ಧಯತೇ ಕ
7. ಳಾಂ | ನಿಶಾಂತಿಭಿಶಿಶಿಷಾಗರ್ಮಾಂಛೇಧೇನಾತ್ಮತೇಜಸಿ | ಅಜ್ಜವಂಛಾಲಯಾಧಾಸೀದ್ವಿಲಿಖದ್ವಿ
8. ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಿ ಮನೀಷಯಾಸಕಲಧರ್ಮಮರ್ಮರೂಪಶಾಮಹೀಪತಿ ಶಿಷ್ಣಾಮಣಿ
9. ಮೇನುರಿತಿಪ್ರತೀತಃ | ಕ್ಷಿತೀ | ಯದಾನನವಿಭೂದಿತಾಮಿಹನಿಪಿಯನೀತಿಪ್ರಾಧಾಂಭಂಗು
10. ರತರಂ ಭವತ್ಯಖಿಲಮಂಗಮುಖೈಭುಜಾಂ | ತದೀಯವಂಶಕಮಣಿಸ್ತತಾಂಭೂದಿಕ್ಷವಾಕುರಿದಾ
11. ನಗುಣೋನೃಪೇಂದ್ರಃ | ಯೋಮಹಲಾಧೀಶ್ವರಹಾರವಲ್ಯಾಂ ಮಜ್ಜಯಯಾನಾಯಕತಾಂ ಮಹಿಷಾ |
12. ಜಗ್ಜೇಸ್ಯವಂಶೋ ಜಗತೀಶ್ವರಾಂಛಃ | ಕುಕ್ರುಥನಾಮಾಕಮಿತಾಧರಣ್ಯಾಃ | ಯಜ್ಞಾಹನವೇನಯ
13. ಯೈ ರಣಾಪ್ರವೃಛಾಭಿಧಾನಂ ವಿಬುಧಧಿನಾಥಃ | ರಶ್ಚುರೀತಿ ರಜನೀಕರೋಯಥಾವೇರ
14. ಷನಿಬಲಾರೀರಭೂದ್ಯಮುಪ್ಯವಂಶಾತ್ | ವಿಘಟಿತಪರಕಹಠಪ್ರವೀರ್ಯೈಃ ಕ್ವುಬಲಯಮುಂಛೆ
15. ಛಿಂತಂಘುರ್ಯೈದೀವೈಃ | ಆಸೀತ್ಪ್ರತಾಪನಿಧಿರಸ್ಯ ಕುಲಪ್ರದೀಪಃ | ಕ್ಷೀರ್ಯೈಕುತೋವಶ್ರಥ
16. ಕ್ಷಿತಿಪಾಲವರ್ಯಃ | ಯಸ್ಯಾಜ್ವಲಜಗತಿಧಾಮಯಥಾತಪಾಸನ್ನೋಪಾಣಿದ್ವ್ಯಂಛುಛಾಂ
17. ಛನಿರಂಜನಾನಿ | ಜಾತಾಸ್ತಸ್ಯಮಹಾಶ್ವಮೇಧಸುಕುತಾರ್ಛಾತ್ಪುಮಥೀಯಥಾಚ್ಚವಾರಸ್ತನ
18. ಯಾಸ್ತಥೇತು ಕ್ವುಣೈರ್ಯಾಂಛಮಾಪಾನಿಧಿ | ಜಿತ್ವಾ ರಾಜಗಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾಂಯಮಾ
19. ಮೋದನಸ್ತೀತಾರಾ | ಜ್ಯರಮೇಸಮೇತ್ಯವವೃಧೇಸಾಕೇತಮದ್ರಾಸನೇ | ರಾಜವೇಣರವಿ [ವಂ]ಶಕೇತು
20. ನಾ ಸ್ಥಾಪಿತೇನುಪತಿ ಸಂತತಿಕರ್ಮೇ | ಅವಿರಾಸುರವರೇ ಶುರಂಧರಾ ಮಂದರಾಚಲಭೂಜಾ
21. ಮಹೀಭೂಜಃ | ತೇಶಾಂ ವಂಶೋ ತಿಪ್ಪಮಾಜಾನಿರಾಸೀಲಕ್ಷ್ಮೀ ಛಾಲೀ ಲಕ್ಷಭೂಪಾಲವರ್ಯಃ | ಸಂಶೋ
22. ಮಾಪ್ರೇಷಾರಾಸಾರಪಾತೇಛಾಂತಿನೀನ್ಯೇಶೈರ್ಯವಹ್ನೀರಿಪುಣಾಂ | ಅಸ್ಮಾದ್ರೋಪಭುವನಾವನ
23. ಬಾರೀಜಾಭಾಛ್ಚುಂಗಾರರಾಜವದ್ಜಾಯತಗಿಗರಾಜಃ | ಧನ್ಯಾಗುಣಂ ಧರಣೀವಲಯೈಕ

24. कं चैनांबिक रतिरिवाजनितस्यदेवी । समस्त मथ तत्सुतस्सकलराजभूषा
25. लकोभुजेनजगतीभरं भुजगराजभासावहन् हिमांशुरिष
26. रोहिणीं हृद्यहारिणी सद्गुणैरमोदतसघर्मिणी मयमवा
27. प्य तिप्पांबिकां । यस्यविभ्राननगुणं लभ्युकामास्सुरदुमाः ।
28. तपस्यतिजटावंतस्सुपर्वतटिनीतटे । ततस्साजित्वाधरणी
29. मनेषांसमेधितधीस्सलकक्षितींद्रः । धीरौ कुमारौ पेदातिम
30. भूपरङ्गाधिपाथ्यौ लभतेस्मतस्यां । वदान्यतिलकंमहीव
31. लयसार्वभौमंगुणैर्विनतितममितौजसं विजित विधि

II-A—

32. षं लीलया । सलभ्युमिह्नदंनं सकलविद्वदानंदंनं तयासह वि
33. निर्मेतद्वनुरङ्गनाथार्चन हरिरथतिप्पमासकलभूवरयोरनयोः
34. परिचरपौरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इतिधीर
35. तरो युवयोर्ल्यतुसुतोमवंश इति जातुजगादमुदा ।
36. अथसुररपरिगोबंशेरवेरवतीर्णवान्सलकनृप
37. तेः पुणैस्सांम्राज्यलक्षणलक्षितः । तिरुमहारायः केयूर्य
38. न्सकलामर्ही विजयनगराधीशासिहासने विलसत्यसौ
39. विख्यातविक्रांतिनयस्यसापट्टाभिषेकेनियतं प्रजानां ।
40. आनन्दाभ्यपराभिषिच्यमाना देवीपदंशयतेधरित्री । विरा
41. जतयस्यविरोधिकाभिनीस्तनान्ते सांजनवाष्पधोरणी । प्रवेश
42. मार्गःकिलपत्रवल्लरीविजुंभिणेविक्रमजातवेदसः । चिन्नान्त
43. स्तरल इति यद्विदुतदशनु भूध्नुक्ताहारोभवतियदयं तद्विचित्रं
44. गुणेन । गाढं बंधोन परिरभतेयच्चकंठं प्रियायास्त्रासंधसेयदपि
45. नितरां यस्यभूपालमौलः । अवाप्तसत्वः श्रीहेतुराधारस्सर्वभूभृतां
46. राजते वाहिनीनाथो रत्नानामकरध्वयः । तुंगामेवदयां पदांबु
47. जयुगंशोणं च कृष्णां तनुं रक्तानीलाशितांश्रिवेणिमनघां वीक्षांगि
48. रंनर्मदां तीर्थानीतिसमावहृत्यवयवैः श्रीरंगशायीविभुः प्रा
49. योयस्यविशेषभुक्तिमुदितः पट्टाभिषेकश्रिये । शाखापुष्प प
50. रागपेषनपुनतत्सौयैधूलीभरस्सिंहानांनिनदायंमेवनभ
51. टं धृङ्गारवोभैरवः । शृङ्गाप्रादुपलस्वयंनिपति ता नो यंत्रना
52. लोदरा दि त्यास्वासयतेद्रीषुचकितं यद्वैरिकांता पति ।
53. महांतिदानानि महाभुजेन कीर्त्तिनिदानानिकृतानियेन । ऐ
54. षांयथासङ्कथतयाचपूर्वंपराजिताष्योडनपार्थिवैद्राः ।
55. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मूरुरायरगं
56. डांकः परराजभयङ्करः । भावातिलीधभूपालभुजङ्ग इति
57. विश्रुतः । हितुरायसुरत्राणो दुष्टशार्दूलमर्दनः । इत्यादि
58. विरुदैर्वदितत्या नित्य मभिष्टुतः । कामोज भोज कालिग
59. करहाटादि पार्थिवैः । सौविद्वल्लपदंप्रामैस्संदर्शितनृपोप

II-B—

60. दः । दशमुक्तामिव जित्वा दर्पितं वैरिषर्गंरघुपतिरिव सीतांरा
61. ज्यलक्ष्मीमुपेतः । नयनिधिरखिलानां रंजकोयं प्रजानां वरति
62. दमलरायो वर्धते भद्रपीठे । अघ्यंगास्त्रायज्ञीतांशुगणिते शकव

63. स्सरे । शुभकृद्भस्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्दश्यां शिवरात्र्यां महीतिथौ ।
तुंगभद्रानदीतीरो धीविरूपाक्ष सं
64. निषौ । जांबुनदादिव्यकोट्टं जंबुनाथप्रभावतः । प्रातकालत्रयो
65. वंत परिजानायधमिता । धीकंठभक्तिमंदारवह्लिकावाचेत
66. से । निरहंकारचित्ताय चित्तं लोक हि
67. तैषिणे । वीरशैवागमशाय विजितांतरवैरिणे प्र
68. यितायक्षितावैभेयसवेन्द्रतपस्विने । वलितेहस्ति
69. नावत्या विख्यातं मूडनाडुगं । कुरुंगाडुसुसीमां
70. तर्भावंचापिसमाश्रितं । बोरहृदळीति विख्याताद्रा
71. मात्पाचीविशमुपाश्रितं । कुरुंभूर्द्वयोश्चसी
72. मांताहृक्षिणेस्थितं । वसवापुरदूर्ध्वं क्षेत्राद्युक्ता
73. च पश्चिमं । हागलूरोसिधगरंगणकहाळनामयोः ।
74. ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया
75. ख्यातं ग्रामं कौरकरीभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स
76. मंततः । निधिनक्षेपवाय्यस्मसिद्धसाद्धयक्षिणीतिच । आगामीत्य
77. दृभोगार्हं तजस्स्वाम्यसमन्वितं । वांपीकूपतटाकैश्च कच्छारौमश्च
78. संयुतं । शिष्यप्रशिष्यसंभोग्यं क्रमादाचंद्रनारकं । दानस्याधमन
79. स्यापि विक्रयस्यापिचाचितं । वद्वेदांततत्वकैर्विबुधैस्सपुराहितैः
80. सहितश्चैतपथिकैस्सर्वशास्त्राधिधपारवैः । मान्यस्तिनर
81. मलक्ष्मापमहारायोमनीस्वनां । सहिरण्यपयोधारा
82. पूर्वकंदत्तवान्मुदा ॥

III-A—

83. तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति
84. बलशासनतरुकरदानस्य सापदानस्य । मृदुपदमितितान्प्रशासना
85. थं तिरुमलरायमहीपशासनेन । अभणदनुगुणं वच्चांमहिञ्जास
86. रसतरेण सभापतिस्वयंभूः । तिरुमलरायनृपेदांश्यासनतस्नांन
87. शासनंतदिदं । व्यक्तंवीररणस्त्नुर्विलिखितवानेषवीरणाचार्यः
88. दानपालनयोर्मध्येदानात्स्त्रेयोपालनं दानात्स्वर्गमवाप्नोति पा
89. लनादच्युतंपदं । स्वदत्तास्त्रिगुणं पुण्यंपरदत्तानुपालनंपरदत्ता
90. पदहारेणस्वदत्तंनिष्कलेभवेत् । स्वदत्तां परदत्तां वायोहरेति
91. वसुंधरां । षष्टिर्षणसहस्राणि विष्टायां जायते क्रिमिः एकै
92. वमगिनीलोके सर्वेषामिव भूभुजां । न भोज्या नकरप्राह्या
93. भिक्षुदत्ता वसुंधरा । सामान्योयं धर्मसंतुर्नुपाणां का
94. लेकालेपालनीयोभवधिभः । सर्वानेतान्भाविनःपार्थिवै
95. द्रान्भूयोभूया[या]चतेरामचंद्रः ।

Transliteration.

I-B—

1. śrī Gaṇādhīpatayē namaḥ । namas-tuṅga śiraś-chumbi-chandra-chāmara-
chāravāḥ
2. trailōkya nagarārambha mūla stambhāya Śambhavē । avyād-avyāja-karuṇya
8U-

3. labhaḥ Kalabhānanaḥ | vāriṃ Gauripatēr aṃka paryamkō yasya śasyatē
pāyan Māyāvarā
4. hōyam avani-nalinim balāt | simdhôr-uddharatō yasya damshtrā tat kamda-
tām dadhau | asti śrī
5. hētur abjānam Harar-ddakshinam ikshnam Mōksha-Lakshmi vilāsaika-muku-
rō nidhi rājasām |
6. yas svavamsa bhuvām rājñām yasō-vṛiddhi chikitrshayā | mukur-abhyāsa
kakshīva rājñō vardhayatē ka-
7. lām | nisāmtēgni-sikhā-garbhāl-labdhē yēnātma-tējasi | abja bampdhālayad āsīd
alibampdi
8. vimōkshanam | tatōjani manishayā sakala dharmā marma spaśā mahīpati
śikhāmaṇi-
9. r Manur-iti pratītaḥ kshitau | yadānana vidhūditām iha nipiya nītim sudhām-
abhāngu-
10. rataram bhavatyakhilam amgam urvibhujām tadiya vamsaika-manis-tatō-
bhūt Ikshvākurimdhā-
11. na guṇō nripēndrah | yō mamdalādhiśvara hāra valyām maddhya yayau
nāyaktām mahimnā |
12. jājnēsyā vamsē jagatisvarāmsah Kakustha nāmā kamitā dharanyāḥ yadvā-
hanātvē na ya-
13. yau ranāgrē Vṛishabdhīdhanam vibudhādhināthaḥ Raghur-iti rajanīkarō
yathābdēr a-
14. vanibalārīr-abhūd amushyavamsāt | vighatita parachakra dṛishṭāvīryaiḥ
kvalayam ulla-
15. sītām guṇairyadiyāiḥ | āsīt pratāpa-mūdhir-asya kulapradīpaḥ kīrttyadbbhūtō
Dasaratha
16. kshiti pālavyayāḥ | yasyājvalaj-jagati dhāma yathā tathāsan nētrānidatya
sudṛisām
17. cha niramjanāni | jātās-tasya mahāśvamēdha su kṛitās-chchhāstrāt
pumarthā yathā chatvāras-tana-
18. yās tathaisu cha guṇair jyāyān samāyānidhim | jivā Rāvaṇam āhavē tri-
jagatām Rāmōyam ā-
19. mōdanas Sītā [rā] jyaramē sanētya vavṛidhē Sākēta bhadrāsānē | Rāgha-
vēna Ravi [vam] sa kētu-
20. nā sthāpitē nripati samtatikramē | āvirāsura varē dhurampdarā Mamdarā-
chala bhujā
21. mahībhujāḥ | tēshām vamsē Tippamājānir āsil-Lakshnīśāit Lakhbhūpāla-
vayāḥ | samgrō-
22. māgrē yas-chchharāśrapātēs-sāmtim nīnye śaurya bahnt ripūnām asmād
asēsha bhuvanāvana
23. vārijakshās-chchhṛimgararāja vadajayata Simgarājāḥ dhanyā guṇēna
dharanī valayaikā ra-
24. tnam Chemnāmbika Ratirivājani tasya dēvi | samastam ātha tatsutas
sakala rāja bhūpā-
25. lakō bhujēna jagatībharam Bhujagarāja bhāsāvahan Himāmsuriva
26. Rōhinīm hridayahāriṇī sadguṇair amōdata sadharminīm ayam avā-
27. pya Tippambikām | yasya viśrāṇanaguṇam labdhukāmās-suradrumāḥ |
28. tapasyati jātvāmtas Suparva taṭinītatē | tatas sajivā dharanī-
29. m asēsham samēdhitas-śrīs-Salakakshitimdraḥ | dhīrau kumārau Peda-
Timma-
30. bhūpa Ramgādhipakhyau labhatēsma tasyām | vadānya tilakam mahī va-

H-A—

31. laya sârvabhaumam gupair vinttam amitau jâsam vijita vidvi-
 32. sham lilayâ | sa labdhupha nauidanam sakala vidvadânamdanam tayâ saha
 vi-
 33. nirmamê tadann Ramgânâthârchchana Hari ratha Tippamâ Salaka bhûva-
 rayôr anayôh
 34. paricharanair itah prakata divyatanuh svapanê Tirumala Dêvarâya iti
 dhîra-
 35. tarô yuvayôrj-jayatu sutô madamsa iti jâtu jagâda mudâ |
 36. atha Muraripôramšôbamsê Ravê-ravatîrnavân sa Salakanripa-
 37. têh punyais-sâmmrâjya lakshana lakshitah | Tirumahârâyah keyûraya-
 38. n sakalâm mahim Vijayanagarâdhîsa simhâsanê vilasatyasau |
 39. vikhyâta vikrânti nayasya yasâ pattâ bhishêkê niyatam prajânâm |
 40. ânampatâshpar-abhishichyamâna dêvipadam darsayatê dharitri | virâ-
 41. jatê yasya virôdhi-kâminî stanântarê sâmjana bâshpadhôrapi | pravêsa
 42. mârgha kila patravallari vijrimbhîô vikrama jâtavêdasah | chitram nâmta-
 43. starala iti yad vidrutaš sâtrubhûbhriin mukthâhârô bhavati yadayam
 tadvichitram
 44. gunêna | gâdham bamdhô nâparirabbatê yachcha kamtham priyâyâš
 trâsam datte yadapi
 45. nitarâm yasya bhûpâla maule | avâpta satvah śrî hêturâdhâras sarvabhû-
 bhritâm
 46. râjatê vâhini nâthô ratnânâmakarascha yah | tumgâm êva dayam padâmbu-
 47. ja-yugam šônâmcha kṛishnâm tanum raktânîlâsitâm Trivênnimanaghâm
 vikshâm g
 48. ram Narmadâm | tîrthânîti samâvahatyavayavaih Śrî Ramgâsâyî vibhuh
 prâ-
 49. yô yasya višêsha-bhukti-muditah patâbhishêka śriyê | sâkhâpushpa pa-
 50. râga aisha napuna tatsaurya dhûlibharas-simhânâm nuvadôyam êva nabha-
 51. takshvêdâravô bhairavah | kṛimgâgrâdupalâ svayam upatitâ nô yantra nâ
 52. lôdarâd ityâsvâsayatê darishu chakitam yad varikâmtâpatim |
 53. mahâmti dânanî mahâbhujêna kirttêr uidanâni kṛitâni yêna ai-
 54. shâm yathâ samkhyatayâ cha pûrvê parâjitâsh-šhōdaša pârthivêndiâh |
 55. râjâdhirâjas tējasvî śrî rāja paramēśvarah | mûrurâyara gam-
 56. dâmkah pararâjâ bhayamkarah | bhâshâtîlamghi bhûpâla bhujamga iti
 57. visrutah | Himdurâya suratrânô dushta sârdûla mardanah | ityâdi
 58. birudaur-vamditatyânyitam abhishtutah | Kâmbhōja-Bhōja-Kâlmga
 59. Karahâtâdi pârthivaih | Sauvidallapadam prâptais-samdaršita nripôpa-

H-B—

60. dah | Daśamukham iva jtvâ darppitam varivargam Raghupatir iva
 Sitâm Ra-
 61. jya-Lakshminupêtah | nayanidhirakhilânâm ramjakôyam prajânâm vara-Ti
 62. rumala râyô vardhatî bhadrapithê | abhdyang-âmnâyâsitâmpsu ganitê
 Sakava-
 63. tsarê | Subhakrid vatsarê mâsi Mâghê Bhârgava-vâsarê | kṛishna pakshê
 chaturdasyâm Sivarâtryâm mahâtithau | Tumga-Bhadrâ nâdîrô śrî
 Virûpâksha sam-
 64. nidhau | jâmbunadâ divyakôdamda Jâmbunâtha prabhâvatah | prâptakâ-
 latrayô-

65. danta pariññāya dhimatā¹ Śrikaṇṭha-bhakti mamdāra mallikā vā chēta
 66. sē¹ nirahamkāra chittāya chityam lōka hi-
 67. taishinē¹ Virasaivāgamajñāya vijitāmtara vairinē pa-
 68. thitāyākshitāv Emmebesavēmdra-tapasvinē valitē Hasti-
 69. nāvatyā-vikhyātām Mūdanādugam¹ Kurrugōdu susimām-
 70. tarbhāyam chāpi samāritam¹ Bōrahaḷiti vikhyātād grā-
 71. māt prāchidīsamupāsritam Kurrubūr-Bhōrahalyōscha si-
 72. mātātād dakshinē-sthitam¹ Basavāpura-Darvūrukshētrād yuktā
 73. cha pāschimam¹ Hāgalūrō Sūpdagarrē Ganakēhālu nāmayōh¹
 74. grāmayōrupasimātātād yuktāduttarata sthitam¹ Puravargatayā
 75. khyātām grāmam Koupra Kerrābhidham¹ sarva mānyam chatus-simā-saṃ-
 yutam cha sa-
 76. maṃtatah¹ nidhi-nikshēpa-vāyasya siddha sādhyakshimiti cha¹ Agānitya-
 77. shṭabhōgārham tajas svāmya samanvitam¹ vāppi-kūpa-tāṭakaischa kach-
 chhā-rāmaischa
 78. saṃyutam¹ śishya-prasishya sambhōgyam kramād Achāṃdratārakam¹
 dānasyā dhamana-
 79. syāpi vikrayasyāpi obōchitam¹ Vēda-vēdānta tatvajñair vibudhais sapurō-
 hitaih
 80. sahitaśrautathikais-sarva sāstrābdhi pāragaih¹ mānyas, Tiru-
 81. mala-kshamāpa mahārāyō manasvinām¹ sahiranya payōdhārā
 82. pūrvakam dattavān mudā¹ #

III-A—

83. tad idam sakala-mahī vara Tirumalarāyasya bahudharāyasya¹ śāsanamativa-
 84. la śāsanatarukara-dānasya sāpadānasya¹ mṛdupadam iti tāpmraśāsanā-
 85. rtham Tirumalarāyamahīpa śāsanēna¹ abhāpad anugunam vachō mahi-
 mnā sa
 86. rasatarēṇa Sabhāpati svayambhūh¹ Tirumalarāya nripēpōs śāsanatas-
 tāpmra
 87. śāsanam tadidam¹ vyaktam Viraṇa sūnur vilikhitavān ēsha Viraṇā-
 chāryah
 88. dānapālanayōr madhyē dānāts chhrayōnu pālanam dānāt svargam avāp-
 nōti pā-
 89. lanād achyuta-padam¹ sva-dattā dvigunam punyam para-dattānu pālanam
 para-dattā-
 90. pahārēṇa sva-dattam nishphalam bhavēt¹ sva-dattām para-dattām vā
 yōharēti
 91. vasupdharām¹ shashtir varshā sahasrāni vishtāyām jāyatē krimih ēkai-
 92. va bhaginī lōkē sarvēshām eva bhūbhujām¹ na bhōjyā na karagrāhyā
 93. bhikshu dattā vasupdharā¹ sāmānyōyam dharmasētur nripānām- kā
 94. lēkālē pālaniyō bhavadbhīh¹ sarvān ētān bhāvinaḥ pārthivēṃ-
 95. drān bhūyōbhūyō [yā] chatē Rāmachāṃdraḥ¹ śrī Virupāksha

Note.

The plates on which the present record is engraved are three in number, each measuring 10" by 7", 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 Nāgarī characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Gaṇādhīpati and invocation of Śaṃbhu, Gaṇapati and the Boar incarnation of Vishnu in separate verses, the record gives the genealogy of Tirumalarāya thus:—The sun; his son was king Manu, by learning whose *niti* kings became invincible; in his race arose Ikshvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vriṣha; in his race arose Raghu in whose line was born Daśaratha; to him were born four sons, the eldest of whom, Rāma, having conquered Rāvana, was happily seated on the throne at Śākēta along with Sīta and the goddess of sovereignty; in the line established by Rāma arose many kings, one of whose descendants was Lakṣhābhūpa, husband of Tīppamā; his son was Singa-Rāja, husband of Chennāmbikā; his son was Salaka-Rāja, husband of Tīppāmbikā; he had two sons Peda-Timma and Ranga; but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Raṅganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god. Then follow several fine verses in praise of Tirumala-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, *Suratrāna* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvana, acquired Sītā, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Subhaktir corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Sivarātri day, in the presence of the god Virūpākṣha on the bank of the Tungabhadra, granted, with all the usual rights, the village Komrakere, situated in Kuṛugōdu-sime of Mūḍa-nāḍu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Viraśaivāgama, conqueror of the inner enemies, Emmebasavēndra. The boundaries of the village granted are thus given: to the west Bōrahalli, to the north Kuṛubūr and Bōrahalli, to the east Basavāpura and Darvūru and to the south Hāgalūru, Sindageṇe and Gaṇakehālu. The composer was Sabhāpati-svayambhū and the engraver Vīraṇa's son Vīraṇāchārya. The record closes with five usual final verses and the signature *śrī Virūpākṣha* in Kannaḍa characters.

There is a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Thirumalayyadēva-mahārājā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śrīraṅga-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 Viraśaiva teacher who has written a *Kālayāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunātha mentioned in connection with Emmebasava is the god of that name on the Jambunāthakoṇḍa to the south-east of Hospet. The guru probably had his maṭha on this hill. It is not known how these plates, which record a grant to a Viraśaiva teacher, came into the possession of the Rāghavēndrasvāmi maṭha at Naṅjangūd.

The details of the date, *viz.*, s 1464 Śubhaktir 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 10½"×8½".

ಅದೇ ಮರದಲ್ಲರುವ ಏಳನೆಯ ತಾಮ್ರಶಾಸನ.

ತಲುಗಕ್ಷರ : ೨ ಹಲಗೆಗಳು

ಪ್ರಮಾಣ ೧೦½"×೮½"

1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

ವೋ

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇಲಲಕಲಶಾಯ
3. ವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಧನೃಪಾತುಪಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರ ದಾಶ್ರೀ ಧತ್ತಶ್ರಿಯಂ ದದೌ ||೩|| ಯನ್ಮಾಚ್ಚ ರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
5. ತಂ ಜಗದಂಜನಾ || ಯತೋ ಗಂಗಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನೀ ||೩|| ಯದ್ವಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಧವ
7. ನ್ಯುನೇಃ ಯದಂಪ್ರಗಣನೇನೈವ ಮರುತ್ಸರ್ಗ ರಾಜ್ಯಮಾಪ ಚ ||೪||
8. ಬಲಃ ಪಾತಾಳ ಸಾಂದ್ರಜ್ಯಂ ಶಕಚೋ ಯೇನ ನೂದಿತಃ | ಯ
9. ದಂಘ್ಯಂಕೋಭೋಗಿಭೋಗೇದ್ರಶ್ಯತೇ ದ್ರಾಪಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾನ್ವೈ
10. ಮಧವದ್ಯರ್ಣಸ್ತುರೀಯ್ಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇದಿಕಾರಿಣಃ ||೭|| ತದ್ಗರ್ಗೇ ದೇವರಾಜಾಭ್ಯಃ ಬ
14. ಹುಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ಧನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
16. ವೇ || ಆಕ್ರಮ್ಯದಯಶೀಲಾಭ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
17. ತತ್ತಾದ್ಯಗ್ನಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತಾ || ಶ್ವೇತಧ
18. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ಮಂ ಯಸ್ತ್ಯಪ್ರದತ್ತವಾಃ ||೧೦|| ಸ್ಯಃ ಕಾಮಿನೀಂ
19. ಸ್ವತನು ಕಾಂತಿಭಾಕ್ತಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ ||
20. ಕರಾಣಾನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾ ಮುದಜಿಹ
21. ದ್ವಹುವಾನಶೀಲಾಂ ||೧೧|| ತನ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದೃಶ
22. ಸ್ತೀ ಶ್ರೀ ಚನ್ರಾಜನೃಪತಿಃ ಬಲು ದೇವರಾಜಾತು || ಶ್ರೀರಾಮರಾಜ್ವಿ
23. ಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮಹಿಮಾನಬಧೂವ ಮಂ
24. ತ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತ ಶಾರ್ವನೃ ಚನ್ರಾಜ ಮಹೀಪತೇಃ | ಬ್ರಂಹ್ಮ
25. ಣ್ಯಃ ಕೀರ್ತಿವರ್ಷಾ ಜೇಷ್ಠಃ ಜಡ್ಧಿ ಚಪ್ಪಪನಾಯಕಃ |೧೩|| ಅದ್ವಿತೀ
26. ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀವರ್ಷಾ ಚಿನ್ನಚವಪುಃ | ಮೌಳರತ್ನಂ ಮಹೀ

1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

27. ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ನರಾಜ ಭೂಪಾಲೋ
28. ರಾಮರಾಜಾಜ್ಞಯಾಬ್ಧಿತಂ | ಪ್ರಚಂಡತರದೋರ್ದರ್ಧಂ ದಂಡಿತಾ
29. ರಾತಿಮಂಡಲಃ ||೧೫|| ಆಶೀತೋದ್ರಾವಿಡಾಃ ಭೂಮಿಪಾಲಾಃ ಚಕ್ರೇ

30. ವಶೇಸ್ವಯಂ || ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾಪುರಾಂ ಮಹಾಮು
 31. ನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ || ೩
 32. ತತ್ಪವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ವಿಶುರ್ಮ
 33. ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀರ್ಮಾ ಚನ್ನ ಚವಪ್ಪ ರಾಜ್ | ವೇದವಿದ್ಯೈಃ ಶ್ರೋ
 34. ತ್ರಿಯೇಧೈಃ ವಿದ್ಯದ್ವೈಶ್ಚಮದಾನದಾ ||೧೮|| ಕೃತ್ಯಾಗ್ರಹಾ
 35. ರಾಫ ಬಹುಶಃ ಪಾಪಾತ್ ಸನ್ಮೃಪನತಮಃ | ಶ್ರೀತಾಗೈಯ ಇವ
 36. ಸ್ವಪ್ನಂ ವಿಜಯೇಂದ್ರ ಯತೀಶ್ವರಃ ||೧೯|| ತಾತಾಚಾರ್ಯೋ ವೈಷ್ಣವಾ
 37. ಗ್ಯೈಃ ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ || ಶೈವಾದ್ವೈತೈಕನಾಂಬ್ರಾಜ್ಯಃ
 38. ಶ್ರೀಮಾನಪ್ರಯದೀಕ್ಷಿತಃ ||೨೦|| ಯಸ್ವಭಾಯಾಂ ಮತಂ ಸ್ಯಂ
 39. ಸ್ತಾ ಪಯಂತಃ ಸ್ಥಿತಾಸ್ತಯಃ | ಸಶ್ರೀಚವಪ್ಪಭೂಪಾಲಃ ದಾ
 40. ನಾಭ್ಯತನುರದ್ರಮಃ ||೨೧|| ಗಣತೇಶಕನಂಪ್ರತ್ನೈಃ ನೇತ್ರದಾಣ
 41. ಶಶೇಂದುನಾ | ಏಕಮಾಡ್ವೇಹಿ ಕಾರ್ತಿಕಾಂ ಕುಂಧಪೂರ್ಣ ಮ
 42. ಹಾನ್ವಳೇ ||೨೨|| ಚಂದ್ರೋಪರಾಗನಮಯೇ ವಿದ್ಯಜ್ಞನವಿರಾಜತೇ ||
 43. ಕವೇರಕಂನಾಭವಿಮಲತೇದೇವಾನನಮಸ್ತುಕಃ ||೨೩|| ಶ್ರೀಮತ್ಪ
 44. ರಮಹಂನಾಭವಿರಾಜೀಶತಾಜುಪಾಂ || ಪದನಾಕೃಪ್ಪ
 45. ಮಾಣಾಬಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವ
 46. ನಿದಾಂತಸ್ತಾಪನಾಚಾರ್ಯತಾಜುಪಾಂ | ರಾಮಚಂದ್ರಪದಾಂ
 47. ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾನದಾ ||೨೫|| ರಘುನಂದನಶಿಷ್ಯ
 48. ಶ್ರೀಸುರೇಂದ್ರಾಭ್ಯ ತಪಸ್ವಿನಾಂ | ನಿಜಾಂ ಶೇ ವಾಸಿನೇ ಮಧ್ಯನಿ
 49. ದ್ವಾಂತಾರ್ಥೋಪಶೇಶಿನೇ ||೨೬|| ವಿಜಯೇಂದ್ರಯತೀಂದ್ರಾಯಭಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಧಾಗೆ) —

50. ಯಾಬಂಧು ಸಮಂಸ್ತುತಃ | ಪಂತ್ರಿಭಿರ್ದೇಶತತ್ಪಚ್ಚೈಃ
 51. ಪುರೋಹಿತಪುರೋಗಮ್ಯಃ ||೨೭|| ಮಲೇನಿತ್ಯಾಂನೈದಾನಾ
 52. ಥಂ ದೀಪಾರ್ಥಂ ರಾಮಸಂನ್ವಿಧಾ | ಪಾಚೀನಸ್ವೀಯಭೂಪಾನಾಂ
 53. ಅನೇಕ ಸುಕೃತಾಪಯೇ ||೨೮|| ಪುತ್ರಪುತ್ರಪುತ್ರಾಧಿ ರಾ
 54. ಜಾನಾಂ ರಾಜ್ಯವ್ಯದ್ಯಯೇ || ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಶೀರ
 55. ನಾದೋರದಸ್ತುತಂ ||೨೯|| ಕೊಕ್ಕೂರು ರಂಜ್ಞಕಂ ಗ್ರಾಮಂ ಗೋಳ್ಳ
 56. ರುಂಚ ದ್ವಿತೀಯಕಂ | ಪಲ್ಲಂ ರಘುಪಕಪ್ಪೇಚ ಯೇವಂ ಗ್ರಾಮ
 57. ಚತುಷ್ಪಯಂ ||೩೦|| ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಿಸಿದ್ಧನಾದ್ಯ ಜ
 58. ರಾಸ್ತುತಂ | ಅಕ್ಷೀಣಾಗಾಮಿನಿಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
 59. ಸಭೂರುಕಂ ||೩೧|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
 60. ವಿನಿಮಯೋಚಿತಂ | ಹಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾ
 61. ಗ್ಯನಮಂಸ್ತುತಂ ||೩೨|| ಭೂಯಸೇಶ್ರೀಯಸೇ ಪಾಪಾತ್ ಸುಕಿ
 62. ರಣ್ಯೋದಧಾರಯಾ | ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಬ್ಯತೇ
 63. ಲೇಖಕೋಕ್ತತಃ ||೩೩|| ಲೋಕಸಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
 64. ತ್ರ ಕಾರಣಂ | ದಂಡನೇನೈವ ಕೊಕ್ಕೂರೋರಷ್ಠಾ ವಿಂಶತಿ ವೇ
 65. ಲಿಕಾ ||೩೪|| ಗೋಳೂರೋಶ್ಚಾಹಿಗಣನೇ ಚತುರ್ವಿಂಶ
 66. ತಿವೇಲಿಕಾ | ತಥಾ ರಘುಪತೇಃ ಕಚ್ಚಿ ಪಲ್ಲಯೋರುಭ
 67. ಯೋರವಿ ||೩೫|| ಪ್ಪೋಕ್ತತದ್ವೇಶತತ್ಪಚ್ಚೈಃ ಭೂರೇಕಾದ
 68. ಶವೇಲಿಕಾ | ಗ್ರಾಮಾಣಾಂ ಚತುರ್ವಿಂಶತಿವಂ ತ್ರಿಷ್ಠುರ್ವಿ
 69. ಲಿಕಾಸ್ತುತಾ ||೩೬|| ಯೇವಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
 70. ಸಂಖ್ಯಾಪ್ರಲಬ್ಯತೇ || ಕೊಕ್ಕೂರೋರ್ನವನಾಹಸ್ತಂಕರ್ಪ
 71. ಕಾಯನಮಸ್ತುತಂ ||೩೭|| ಗೋಳ್ಳೂರೋರಷ್ಠನಾಹಸ್ತಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂದಾಗಿ) —

72. ಭೂಮಿಸಾರಸಮನ್ವಿತಂ || ವಲ್ಲೀ ನಹಸ್ತ್ರಂ ಧಾನ್ಯೈಃ
73. ಸಾರ್ಧದ್ವಯಶತಾಧಿಕಂ || ೩೮ || ನಹಸ್ತ್ರಂ ರಾಮು ಕ
74. ಟ್ಲಾಪ್ಯೈನಾರ್ಧಪಪ್ಪ ಶತಾಧಿಕಂ | ಯೇವಂ ವಿಂಶತಿ ಸಾಹಸ್ರೀ
75. ದಾನ್ಯನಂಬ್ಯಾಪ್ತಕೀರ್ತಿತಾ || ೩೯ || ಯೇವಂ ಚಪಪ್ಪ ಭೂಪಾ
76. ಲಃ ಪ್ಪ್ರಾದಾತ್ ಗ್ರಾಮಚತುಷ್ಟಯಂ | ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ನ
77. ನೈನಸಾನಿಪನತಮಃ || ೪೦ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78. ಮಾರಭ್ಯಗಣನೇಕೈಶ್ಚ | ತಾಂಬ್ರಪತ್ರೈಶ್ಚ ಸಂಶ್ಲೇಕಚತುರಂತಸ್ಸಹಾಮುನಾ || ೪೧ ||

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ.)

- 79 || ಶ್ರೀ ರಾಜಗೋಪಾಲ
80. ಶ್ರೀ ಕುಂಭಘೋಷನಂವಾಸಿಕುಂಭಲಂಗತನೂಭವಃ || ನ
81. ಧಾಪತಿನ್ಯಕುಶಲಃ ವ್ಯಾಲಂಬತ್ತಾಂಬ್ರತಾನನಂ || ಸ್ವದತ್ತಾ
82. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ || ಪರದತ್ತಾಪ್ತ
83. ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೧ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
84. ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
85. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ || ೨ || ದಾನಪಾಲನಯೋರ್ಮು
86. ಧೈರೀ ದಾನಾಪ್ತಿಯೋನುಪಾಲನಂ | ದಾನಾಸ್ಪರ್ಗಮವಾ
87. ಪೋಲತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೩ ||

I-A—

1. ನಮಸ್ತುಕ್ಲ ಶಿರಃಪ್ರಿಚಿ ಚಂದ್ರವಾಮರ ವಾರವೇ | ಶೈಲೋ
2. ಕ್ಯನಗರಾರಮ್ನ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹೇರಲಿಲಾ
3. ವರಾಹಸ್ಯ ದ್ವೈದ್ವಸ್ವಪಾತುಯಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರ ಧಾತ್ರಿ ಛತ್ರಶಿಖ್ಯಂ ದ್ವೈ || ೨ || ಯಸ್ಮಾಽಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
5. ತಂ ಜಗದ್ಜಸಾ || ಯತೋ ಗಜ್ಜಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನಿ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7. ನ್ತುನಃ ಯದ್ಭಿಗಣನೇನೈವಮಠವಾನ್ ರಾಜ್ಯಮಾಪನ್ |
8. ಬಲಃ ಪಾತಾಲಸಾಂಭ್ರಾಜ್ಯಂ ಶಕುಟೋ ಯೇನ ಸ್ತುಧಿತಃ | ಯ
9. ದ್ವೈದ್ವೈ ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯಂತೇ ವ್ಯಾಪಿ ಸುಂದರಃ || ೪ || ತಸ್ಮಾಸ್ತು
10. ಮಭವಹ್ನಂಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸವಾಪರಾಯಣಾಃ || ೫ || ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
12. ತಾಃ ಶಾಯೋದ್ವೈಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಹಿಕಾರಿಣಾಃ || ೬ || ತದ್ಭಗೈ ದೇವರಾಜಾಽಪ್ಯಃ ಬ
14. ದ್ವಿಭಾಹು ಪರಾಕ್ರಮಃ || ಅಮಾಲ್ಯಃ ಕ್ರಿಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ದನಃ || ೭ || ಪ್ರತಾಪರುದ್ರಮಘೋಷಪತಿ ಜಿತ್ವಾಯ ಆಹ
16. ವೇ || ಆಕ್ರಮ್ಯಾದೈವಶಿಲಾಽಪ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೮ ||
17. ತಸ್ಮಾಽಘ್ನಿವಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ರಿಷ್ಣರಾಜ ಮತೋಪಯತ್ || ಸ್ವೇತಃ
18. ಪ್ರಾದಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೯ || ಸ್ವಃ ಕಾಮಿನಿಂ
19. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋನವನೀರಜಾಕ್ಷಿಂ ||
20. ಕಲ್ಯಾಣಿನಿಂ ಕಮಲನಾಭ ಇವಾಙ್ಚಿಕನ್ಯಾಂ ಮಹಾವಿಕಾಮುದ್ಭವಹ

21. द्रुहमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभूद्यश
22. स्वी श्री चिन्नराजनिपतिः खलु देवराजातु ॥ श्री रामराज नि
23. पतेः किल क्रिष्णराज जामातुरग्रथमहिमास बभूव मं
24. श्री ॥ १२ ॥ जगद्विख्यात शौर्यस्य चिन्नराजमहीपतेः । ब्रह्म
25. ण्यः कीर्तिमान् जेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्विती
26. योद्वितीयश्च श्रीमान् चिन्नचव्वप्रभुः । मौळिरत्नं मही

I B—

27. पानां संजातः कुलनायकः ॥ १४ ॥ सच्चिन्नराजभूपालो
28. रामराजाक्षया भिश्च । प्रचण्डतरदोर्दण्डखंडिता
29. रातिमण्डलः ॥ १५ ॥ आसंतोर्द्राविडान् भूमिपालान् चक्रे
30. वशेस्वयं ॥ रामराजाक्षयैवायं तंजापुर्यां महाम
31. नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चव्वभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33. ति यत्र चक्रे श्रीमान् चिन्नचव्वप्पराद् । वेदविद्वधः श्रो
34. त्रियेभ्यः विद्वद्वधश्चमुदासदा ॥ १८ ॥ कृत्वाप्रहा
35. रान् बहुशः प्रादात् सनृपसप्तमः । त्रेताग्रय इव
36. स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्योवैष्णवा
37. ग्रथः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांभ्राज्यः
38. श्रीमानप्ययदीक्षितः ॥ २० ॥ यस्वभायां मतं स्वं
39. खंस्थापयंतः स्थिताक्षयः । सश्रीचव्वभूपालः दा-
40. नाशितसुरद्रमः ॥ २१ ॥ गणितेशकसंपत्तेः नेत्रबाण
41. शतैरुना । विक्रमाप्येहि कार्तिक्यां कुंभघोण म
42. हास्थले ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकंन्याविमलतटेदानसमुस्फुकः ॥ २३ ॥ श्रीमत्प
44. रमहंसाख्यपरिवाडीशताजुषां पद्वाक्य प्र
45. माणाग्धिपारीणानां निरंकुशं ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांतं स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48. श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. द्धान्ताधोपदेशिने ॥ २६ ॥ विजयींद्रयतींद्राय भा

II-A—

50. र्यां बंधु समन्वितः ॥ मंत्रिभिर्देशतस्वहैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यांनवाना
52. र्थं वीपार्थं रामलंछिग्रौ । प्राचीनस्वीयभूपानां
53. अनेकसुकृताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेविख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोकयूर संज्ञिकं ग्रामं गूल्ल
56. वंच द्वितीयकं । पल्लं रघुपकल्लेचयेवं ग्राम
57. चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणसिद्धसाध्य ज
58. लाम्वितं । अक्षीणागामिसंयुक्तं बहुभोग्यं
59. सभूरुहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

60. विनिमयोचितं । दानार्धधर्मविश्रीतयोग्यभा
 61. ग्यसमन्वितं ॥ ३२ ॥ भूयसेध्रयसेप्रादात् सहि
 62. रणयोद्धारया । अथ प्रामस्य भूसंख्या लिख्यते
 63. लेखकोक्तितः ॥ ३३ ॥ लोकसंख्यापद्मितः गणनेय
 64. त्र कारणं । वृद्धस्तेनैवकोक्युरोरष्टाविंशति वे
 65. लिका ॥ ३४ ॥ गूळूरोक्षापिगणने चतुर्विंश
 66. तिबेलिका । तथा रघुपतेः कदलेवल्लयोरुभ
 67. योरपि ॥ ३५ ॥ प्रोक्तातद्दशतत्त्वैः भूरकाद्
 68. शबेलिका । प्रामाणां चतुर्णामेवं त्रिषष्टिवे
 69. लिका स्मृता ॥ ३६ ॥ येवं कृतातुभूसंख्याधान्य
 70. संख्या प्रलिख्यते ॥ कोक्युरोर्नवसाहस्रंकर्य
 71. कायसमन्वितं ॥ ३७ ॥ गूळूरोरष्टसाहस्रं

II-B—

72. भूमिसारसमन्वितं ॥ वल्ले सहस्रं धान्यस्य
 73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
 74. दव्याख्ये सार्धसप्तशताधिकं । येवं विशति साहस्री
 75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येवं चवप्भूपा
 76. लः प्रादात् प्रामचतुष्टयं । श्रीरामपूजा काले स
 77. न्मनसानृपसत्तमः ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
 78. मारभ्यगणनेकृते । तांपत्रत्रसंत्येक चत्वारिंशस्यहामुता ॥ ४१ ॥
 79. ॥ श्री राजगोपाल
 80. श्री कुम्भघोणसंवासिकुम्भलिगतनुभवः ॥ स
 81. भापतिस्लुकुण्डलः व्यालिखत्तांप्रशासनं ॥ स्वदत्ता
 82. द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
 83. हारेण स्वदत्तं निष्पलं भवेत् ॥ १ ॥ स्वदत्तां परदत्तां
 84. वायो हरेतवसुंधरां । षष्टिवर्षे सहस्राणि
 85. विष्टायां जायते किमिः ॥ २ ॥ दानपालनयोर्मे
 86. ध्येदानाल्लेन्योनुपालनं । दानास्स्वर्गमवा
 87. मोतिपालनादच्युतं पदं ॥ ३ ॥

Transliteration.

I-A—

1. nana-tuṅga śiras-chumbi candra chāmara chāravē¹ tralō-
 2. kya nagarārambha mūla stambhāya Saṁbhavē² 1³ Harēr līlā
 3. varābhāsyā dāmsitrā dāpda-sapātu-valā⁴ Hēmādri kalasā ya-
 4. tra dhātīr chhatra-śriyaṁ-dadau⁵ 2⁶ yasmāch-charācharam sarvaṁ na
 bhū-
 5. tam jagadamjāsā⁷ yatō Gaṅgā jagannātā saṁbhūtā lō-
 6. kapāvinī⁸ 3⁹ yadrajās saṅgatah kāṁtā śilāsam abhava-
 7. n munēh yadamghri gaṇapēnava Marutvān rāyamāpa cha¹
 8. Balih pātāla sāmbrājyaṁ Śakato yēna sūdatā¹ ya-
 9. damghryaṁkō bhōgi-bhōgē dṛiśyatēdyāpi sumpdarah⁵ 5⁶ tasmāsvchha-

10. m abhavad varnas-turīyāḥ dharma-saṅkulah ṽ sadāchāra ratā-
 11. s-tatra dvijasēvāparāyāṇah ṽ 6 ṽ bhūpālāḥ khalu saṃjā-
 12. tāḥ śauryōdārya guṇāṅvitā vinitāḥ śikṣitāḥ sām-
 13. tāḥ tamtrajñānēdhukāriṇāḥ ṽ 7 ṽ tadvargē Dēvarājākhyāḥ ba-
 14. hu bāhupārākramah ṽ amātyah Kṛishṇa Rājasya babhūva ri-
 15. pumardanaḥ ṽ 8 ṽ Prātāpā-Rudra-mattēbha patim jtvāya āha-
 16. vē ṽ ākrāmya-Udaya śīlākhyam durgam Gajapatēḥ priyam ṽ 9 ṽ
 17. tat tādrig vijayam prāpya Kṛishṇa-Rājam atōshayat ṽ svētachha-
 18. trādimaṃ rājā chinham yastai pradattavān ṽ 10 ṽ svāḥ kāmīṅīm
 19. svatanu kāmptibhir akṣhipantīm śrī Dēvarāja-tiako navānirajakshīm ṽ
 20. kalyāṇīm Kamalanābha ivādbhikāyām Maṃgāmbikā mudavaha-
 21. d bahumāna śīlām ṽ 11 ṽ tasyām tapōbhir adhikaur udabhdū yasa-
 22. svī śrī Chinna-Rājā nripatḥ khalu Dēvarājā tu ṽ śrī Rāma Rāja nri-
 23. patēḥ kila Kṛishna Rāja jānātur-agrya-mahimā sa babhūva maṃ-
 24. tri ṽ 12 ṽ jagad vikhyāta sauryasya Chinmarāja mahīpatēḥ ṽ Brahmha-
 25. nyah kīrtimān jēstah jajñē Chavappa nāyakah ṽ 13 ṽ advitī-
 26. yō dvitīyāścha śrīmān Chinmachavaprabhuh ṽ maṅi-ratnaṃ mahi-

I-B—

27. pānām saṃjātaḥ kulānāyakah ṽ 4 ṽ sa Chinna rājabhūpālō
 28. Rāma-Rājājñayā bhriṣam ṽ prachamdatare dōrdamda khamdātā-
 29. rāti-maṃḍalāḥ ṽ 15 ṽ asētōr Drāviḍān-bhūmī pālān chakrē
 30. vaśē svayam ṽ Rāmarājājñayaivāyam Tamjāpuryām mahāma-
 31. nāḥ ṽ 16 ṽ nivāsam akarōd rājā rājyan dharmēṇa pālayan ṽ ta-
 32. taś Chavappa-bhūpālāḥ rājyam chakrē sudhārmikah ṽ 17 ṽ pitur ma-
 33. tām yatra chakrē śrīmān Chinna Chavapparāt ṽ Vēdavidbhyaḥ srō-
 34. tryēbhyaḥ vidvadbhyaścha mudāsadā ṽ 18 ṽ kṛtvāgrahā-
 35. rān bahuśah prādāt san nripasattamah ṽ trētāgnaya iva
 36. spashitam Vijayīndra yatīśvaraḥ ṽ 19 ṽ Tātāchāryō Vaiṣṇavā-
 37. gryah sarva śāstra viśāradaḥ ṽ Śāivādvaitaika sāmubrājyah
 38. śrīman Appayādikṣitah ṽ 20 ṽ yasvabhāyām matam svam
 39. svam sthāpayantah sthūāstrayah ṽ sa śrī Chavappabhūpālāḥ dā-
 40. nāchchita suradrumah ṽ 21 ṽ gaṇitē Śaka sampattēḥ nēta-bāna-
 41. śatēḍṇunā ṽ Vikramābdēhī Kārtīkyām Kumbhaghōna ma-
 42. hā sthālē ṽ 22 ṽ chaṃdrōparāga samayē vidvajjana vrājṇtē ṽ
 43. Kavēra-kanyā vimalatātē dāna samuśphukah ṽ 23 ṽ śrīmat pa-
 44. ramahamsākhyā parivrādīśatājushām ṽ padavākya pra-
 45. mānābdhī pārnānām mraṃkuśam ṽ 24 ṽ śrīmad Vaiṣṇava
 46. siddhānta sthāpanāchāryatājushām ṽ Rāmachaṃdra-padām-
 47. bhōja-pūjakānām mudā sadā ṽ 25 ṽ Raghunaṃdana śiṣya
 48. śrī Surēṃdrākhyā tapasvinām ṽ nijaṅtēvāsīnē Madhva-si-
 49. ddhāntārthōpadēsīnē ṽ 26 ṽ Vijayīndra yatīndraya bhā-

II-A—

50. ryā baṃdhusamanvitāḥ ṽ maṃtribhir dēsātatavajñāḥ
 51. purōhitapurōgamaiḥ ṽ 27 ṽ mathē nityāmnadānā-
 52. rtham dipārtiham Rāmasaṃnidhau ṽ prāchīna svīya bhūpānām
 53. anēka-sukṛitāptayē ṽ 28 ṽ putra pautra prapautrādī rā-
 54. jānām rājyavṛiddhayē ṽ Māyūradēsē vikhyātē Sira
 55. nāḍōr adha sthitam ṽ 29 ṽ Kōkyūru saṃjñikam grāmaṃ Gūllū-
 56. rūpcha dvitīyakam ṽ Pallam Raghupa Kaṭlēcha yēvam grāma

57. chatuṣṭayaṃ || 30 || nidhinkshēpa pāshāṇa siddha sādhyā ja-
 58. lānviṭaṃ | akshināgāmi saṃyuktaṃ labubhōgyaṃ
 59. sabhūruhaṃ || 31 || śishya praśishya sambhōga yōgyaṃ
 60. vinimayōchitaṃ | dānārtha dhārma vikṛitī yōgya bhā-
 61. gya samanvitaṃ || 32 || bhūyasē śrēyasē prādāt sahi-
 62. ran̄yōda dhārayayā | atha grāmasya bhū saṃkhyā lkhyaṭē
 63. lēkhakōktitaḥ || 33 || lōkasamkhyāpadanūtitāḥ ganānē ya-
 64. trakāraṇaṃ | daṃḍas tēnaiva Kōkyūrōr ashtāvimsatī vē |
 65. likā || 34 || Gūlūrōś chāpi ganānē chaturvīṃsa-
 66. ti vēlikā | tathā Raghupatēḥ Kaṭṭe-vallayōr ubha-
 67. yōraṇi || 35 || prōktā taddēśa tatvajñānīḥ bhūrēkāda-
 68. śāvēlikā | grāmāṇāṃ chaturṇāmēvaṃ trī shashtīr vē-
 69. likā smṛtā || 36 || yēvaṃ kṛitātu bhūsaṃkhyā dhānya
 70. samkhyā prahkhyatē | Kōkyūrōr navasāhasraṃ karṣha
 71. kāya samanvitaṃ || 37 || Gullūrōr ashtasāhasraṃ

II-B—

72. bhūmisāra samunnataṃ || Vallēśahasraṃ dhānyasya
 73. sārhadvaya śatādhiḥkaṃ || 38 || sahasraṃ Rāmaka
 74. llyākhyē sārđhasapta śatādhiḥkaṃ | yēvaṃ vīṃsatī sāhaśrī
 75. dhānya saṃkhyā prakirtitā || 39 || yēvaṃ Chavappa bhūpa-
 76. lah prādāt grāma chatuṣṭayaṃ | śrī Rāmapūjākāle sa-
 77. nmanasā nripasattamaḥ || 40 || ślokaḥ patrādīna śloka-
 78. m Arabhya ganānēkṛito | tāṃbrapatrētra saṃtyōka chatvāriṃśa svabhā-
 79. munā || 41 ||
 80. || śrī Rāja Gōpāla
 81. śrī Kumbhaghōṇa saṃvāsī Kumbhalinga tanūbhavaḥ | Sa-
 82. bhāpates sukūśalah vyālikhattāṃbraśāsanaṃ || svadattā
 83. dvigunaṃ puṇyaṃ paradattānupālanaṃ || paradattāpa-
 84. hāreṇa svadattaṃ nishpalaṃ bhavēt | 1 || svadattāṃ paradattāṃ
 85. vā yōharēta vasuṃdharāṃ | shashtī varsha sahaśrām
 86. viśthāyaṃ jayatē kṛimī | 2 || dānapālanayōr ma-
 87. dhyē dānāchchhrēyōnupālanaṃ | dānās svargam avā-
 88. pnōtī pālānād Achchhutaṃ padam || 3 ||

Note.

This and the following two inscriptions received from the same Rāghavēndra-
 svāmi matt of Nanjungūd relate to the Nāyakas of Tanjore. The present record
 registers a grant by Chavappa, the donee being Vijayēndra-yati. Chavappa has
 already been referred to in the inscription No. 23 when speaking of Vijayanagar king
 Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thummapa. The
 latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½" by 8½". The writing is in
 Telugu characters, the language being Sanskrit throughout. The date of the record is
 1580 A.D. After invocation of Śambhu and the Bear incarnation of Viṣṇu the
 inscription gives the genealogy of Chavappa thus :—From the foot of Viṣṇu—from
 which the whole world, animate and inanimate, and the holy Gangā, the mother of
 the world, arose; by contact with whose dust the rock was transformed into the
 sage's wife (Ahalyā); 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—sprang 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 Gaṇapati king Pratāpa-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 Drāviḍa kings as far as Sētu 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, *śrōṭriyas* and men versed in the Vēdas. Like the three sacred fires, the lord of ascetics Vijayīndra, the leader of the Vaiṣṇavas, proficient in all the *śāstras*, Tātāchārya and the sole emperor of the Śaivādvaīta Appaya 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 Kumbhaghōṇa, 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, Kokyūru, Gūllūru, Palla and Raghupakatle, situated in Siraṇḍu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijayīndra-yatīndra, disciple of the *paramahansa-parivrājakāchārya*, *padavākya pramā-nābhī-parīṇa*, *Vaiṣṇava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandra, Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the matha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (*lōka-sankhyā-padamita-daṇḍa*), 28 *vēlikas* in Kokyūru, 24 in Gūllūru, and 11 in both Palla and Raghupakatle; total 63 *vēlikas*. As regards produce, no measure is given, but merely figures. For the first village 9,000, 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 Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōṇa, 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 Vijayīndra, Tātāchārya and Appaya-dikshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the close of the 16th century. Vijayīndra is said to have vanquished an Ayya at Kumbhākōṇam and to have taken possession of his matha. He wrote 104 works and died at Kumbhākōṇam. Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōṭe inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkātapatirāya I and to have anointed him to the throne (Report for 1910, para 101; and E.C. XII, Chiknāyakanhalli 39). We know from the works of Appaya-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 Yādavābhyudaya at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja; and his Sivārka-manipīkā at the instance of Chinna Bouma. The last was a ruler of Vēlūr during the reign of Tirumala-Rāya I. His father was Chinna Vira and his son Linga (Ep. Ind. IV, 271). Chinna Timma was the elder brother of Pāpa-Timmayyadēva-mahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Boliavaram, Cuddapa District, during the reign of Sadāsiva-Rāya (Sewell's *Antiquities*, I, 124). He was the ruler of Chandragiri kingdom (see also *Annual Report of the Archaeological Survey of India* for 1908-09, 201, *Lives of Telugu Poets*, 241). 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. R. for 1905.

27

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

Size 11"×8½".

ಅದೇ ಮಠದಲ್ಲರವ ಎಂಟನೆಯ ತಾಮ್ರಶಾಸನ
೨ ಹಲಗೆಗಳು, ತೆಲುಗುಪ್ರತಿ, ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.)—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗಾರಂಭ
3. ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ ||೧|| ಹರೇಲರ್
4. ಲಾವರಾಹಸ್ಯ ದಂಪ್ನಾದಂಧಸ್ವಪಾತುವಃ ||
5. ಹೇಮಾದ್ರಿ ಕಲತಾಯತ್ರ ದಾತ್ರೀಭತ್ತ್ರಿಯಂ ದ
6. ಧೌ ||೨|| ಯನ್ಮಾಚ್ಚರಾಚರಂ ನರ್ವಂ ನಂಧೂತಂ ಜ
7. ಗದಂಜನಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ನಂಧೂ
8. ತಾಲೋಕಪಾವಿನೀ |೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾನಮಭವನ್ಮುನೇಃ || ಯದಂಘ್ರಿಗಣನೇನೈ
10. ವ ಮರುತ್ಪಾಣಿ ರಾಜ್ಯಮಾವಃ ||೪|| ಬಲಃ ಪಾತಾಳ ಸಾಂ
11. ಬ್ರಾಹ್ಮಣಂ ಶಕಚೋಯೇನನೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃತ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾನ್ವಾಮಭ
13. ವದ್ವರ್ಣಸ್ತು ರೀಯುಃ ಧರ್ಮಸಂಕುಲಃ || ನವಾಚಾರರತಾನ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲನಂಜಾತಾಃ
15. ಶೌರ್ಯದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇದಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ಣ ದೇವರಾಜಾಭ್ಯುಃ ಬಹು
17. ದಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಧೂವರಿ
18. ವೃ ಮರ್ದನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿಂಜತ್ನಾಯ ಆ
19. ಹವೇ || ಅಕ್ರಮೋದಯಶಿಲಾಭ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
20. ತತ್ತಾದ್ವೈಜಯಂ ಪಾಪೈ ಕೃಷ್ಣರಾಜಮತೋಷಯತ | ತ್ವೇತದ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ತಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾಣಿ ||೧೦|| ಸ್ವಃ ಕಾ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

22. ಮಿನೀಂ ಸ್ತುತನುಕಾಂತಿಧರಾಕ್ಷಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಲಕೋ ನವನೀರಜಾ
23. ಕ್ಷೀಂ | ಕಲ್ಯಾಣನೀಂ ಕಮಲನಾಥ ಇವಾದ್ವಿಕನಾಂ ಮಂಗಾಂಧಿಕಾಮುದವಹದ್ಧು
24. ಮಾನಶೀರಾಂ | 101 || ತನ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯತಸ್ವೀ ಶ್ರೀಚಿನ್ನ ರಾಜ
25. ನೃಪತಃ ಬಲುದೇವರಾಜಾತ್ || ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಿಲಕೃಷ್ಣ ರಾ
26. ಜ ಪಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ನ ಬಭೂವ ಮಂತ್ರೀ || 102 || ಜಗ
27. ದ್ವಿಪ್ಯಾತ ಶೌರೈಸ್ಯ ಚಿನ್ನ ರಾಜಮಹೀಪತೇಃ || ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28. ಮರ್ಷಾ ಚೇಪ್ಯಃ ಜಿಜ್ಞೇ ಚವ್ಯಪ್ಪನಾಯಕಃ || 103 || ಅದ್ವಿತೀಯೋದ್ವಿತೀ
29. ಯಶ್ಚ ಶ್ರೀಮರ್ಷಾ ಚಿನ್ನ ಚವಪ್ಪಧುಃ | ಮೌಳರತ್ನಂ ಮಹೀಪಾನಾಂ ಸಂ
30. ಜಾತಃ ಕುಲನಾಯಕಃ || 104 || ನಚಿನ್ನ ರಾಜಭೂಪಾಲೋ ರಾಮ
31. ರಾಜಾಜ್ಞಯಾಭ್ಯಶಂ | ಪ್ರಚಂಡತರದೋರ್ದಂಡಂ ಬುಡಿತಾ
32. ರಾತಿ ಮಂಡಲಃ || 105 || ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾಃ ಭೂಮಿಪಾಲಾಃ
33. ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ | ರಾಮರಾಜಾಜ್ಞಯೈವಾರ್ಯಂ ತಂಜಾ
34. ಪುಶ್ಯಾಂ ಮಹಾ ವಃನಾಃ || 106 || ನಿವಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35. ಜ್ಯಂ ದರ್ಮೋಣ ಪಾಲಯ || ತತಶ್ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
36. ಕ್ರೇ ಸುಧಾರ್ಮಕಃ | 107 || ವಿತುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮರ್ಷಾ ಚಿನ್ನ
37. ಚವಪ್ಪರಾಟ್ || ಸೋಯಂ ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ದ
38. ತ್ವಾನುಜಾಯಮೈ || 108 || ಕುಂಭ ಘೋಷೇ ಸ್ವಯಂ ರಾಜಾ ವಾ
39. ಸಂಚಕ್ರೇ ತಪಶ್ಚಕ್ರ || ಶ್ರೀಮರ್ಷಾ ಚಿನ್ನ ಚವಪ್ಪಾಭ್ಯಮಹೀಪಾ
40. ಲೋತಿಧಾರ್ಮಕಃ | 109 || ಬಲಭದ್ರಾತ್ಯಷ್ಟೈ ಇವ ರರಾಜ
41. ಬಹುಭಿರ್ಗುಣೈಃ || ದಕ್ಷಿಣದ್ವಾರಕಾವಾನೀ ಶ್ರೀಕೃಷ್ಣ ಶರ
42. ಣೋಭವತು || 110 || ನ ಶ್ರೀ ಚಿನ್ನ ಚವಪ್ಪಾಭ್ಯ ಮಹೀಪತಿ
43. ಲಕನ್ವಯಂ | ರತ್ನಗ್ನಿಬಾಣ ಭೂಸಂಪ್ಯಾ ಗಣತೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

44. | ಶಕಜನ್ಮನಾ | 111 || ಆನಂದವಸ್ತುರೇ ರಾಮ
45. ನವವ್ಯಾಂ ಹೃಷ್ಮಮಾನನಃ || ರಾಮಾಭಿಷೇ
46. ಕ ನಮಯೇ ಶ್ರೀರಾಮ ವ್ಯಾಸ ಸಂನ್ಯಾಧಾ || 112 ||
47. ಶ್ರೀಮತ್ಪರಮಹಂಸಾಭ್ಯಪರಿವ್ರಾಡಿ ಶತಾ
48. ಜುಷಾಂ || ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಭಿ ಪಾರೀಣಾ
49. ನಾಂ ನಿರಂಕುಶಂ || 113 || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
50. ನ್ಯಾಪನಾಚಾರ್ಯ ತಾಜುಷಾಂ || ರಾಮಚಂದ್ರಪದಾಂ
51. ಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾನದಾ || 114 || ರಘು
52. ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಭ್ಯತಪಸ್ವಿನಾಂ ||
53. ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
54. ಶಿನೇ || 115 || ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
55. ಯೀಂದ್ರಾಭ್ಯ ಯೋಗಿನೇ || ಮಲೇ ನಿತ್ಯಾನ್ಯ ದಾನಾ
56. ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚಿ || 116 || ತಂಜಾ
57. ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇಪಿಚ || ಸರ್ವ
58. ತ್ರ ವ್ರೀಹಯೋಯತ್ರ ತತ್ರ ತತ್ರ ತತೇ ಕಲೇ || 117 ||
59. ಕರ್ಷಿಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಪ್ತಾ ಶೇ
60. ಟ ಮಾನತಃ || ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪೈ

(2ನೆಯ ಹಲಗೆಯ ಒಂಭಾಗ)---

61. ವೃತ್ತಿಮಾಚಂದ್ರತಾರಕಾಂ ||೨೮|| ಮಂತ್ರಿಭರ್ವಿಬು
62. ಧೈನ್ಯಾರ್ಥಂ ಧಾರ್ಯಾಬಂಧುನಮನ್ವಿತಃ | ಭೂಯ
63. ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹರಣ್ಯೋದಧಾರಯಾ
64. ||೨೯|| ಶ್ಯೋಕಾಃ ಪತ್ರಾದಿಮತ್ಯೋಕಮಾರಧ್ಯಗಣನೇ ಕೃ
65. ತೇ|| ವಿದ್ಯಂತೇ ತಾಂಭ್ರಪತ್ರೇ ಸ್ಯೈ ತ್ರಿಂಶತ್ಕಿಲ ನಪಾ
66. ಮುನಾ ||೩೦||

(ಇಲ್ಲ ವರಾಹರೂಪಗಳವೆ)

|| ಶ್ರೀ ರಾಜಗೋಪಾಲ ||

67. ಮನ್ನಾರಗುಡಿ ಸಂವಾನೇ ರಾಜಗೋಪತನೂಭವಃ ||
68. ತ್ಯಾಗರಾಜೋತಿನಿಪುಣಃ ವ್ಯಾಲಿಬ ತಾಂಭ್ರಶಾಸ
69. ನಂ|| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾ
70. ಲನಂ|| ದಾನಾನ್ವೈರ್ಗಮವಾಪ್ಯೋತಿ ಪಾಲನಾದಚ್ಚುತಂ
71. ಪದಂ ||೧|| ಸಾಮಾನ್ಯೋಯಂ ದರ್ಮಸೇತು ಸ್ಯುಪಾ
72. ಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೋಯೋ ಭವದ್ಧಿಃ || ನರ್ವಾ
73. ನೇರ್ತಾ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋ ಭೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||೩||

I-A—

- 1 ನಮಸ್ತಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರ ||
2. ವಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇಲಿ
4. ಲಾವರಾಹಸ್ಯ ದ್ವಂದ್ವಾಂಡಸ್ಸಪಾತುಬಃ ||
5. ಹುಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾಪ್ತೀ ಛತ್ರಶ್ರಿಯಂ ದ
6. ಘೈ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದ್ವಂಜಸಾ | ಯತೋಗಗಾಜಗಮ್ನಾತಾ ಸಂಭು
8. ತಾಲೋಕಪಾವಿನೀ |೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ತಿಲಾಸಮಭವಮುನಃ ಯದ್ವಿಗಿಗಣನೇ
10. ವ ಮಹತ್ವಾನ್ ರಾಜ್ಯ ಮಾಪಚ || ೪ || ಶಲಿಃ ಪಾತಾನ್ಲ ಸಾಂ
11. ದ್ರಾಜ್ಯಂ ಶಾಕಟೀಯನಸ್ತದಿತಃ | ಯದ್ ಧಯಂ ಕೊ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇ ಛಾಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾಸ್ತಾಮಭ
13. ವಕ್ಷರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರನಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ | ೬ || ಭೂಪಾಲಾಃ ಖಲುಸಂಜಾತಾಃ
15. ಶೌರ್ಯೈವಾರ್ಯ ಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ತಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವನೇ ದೇವರಾಜಾಃ ಕಃ
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
18. ಪು ಮಧೇನಃ || ೮ || ಪ್ರತಾಪಕುರ್ಮಸೋಭಪತಿ ಜಿತವಾ ಯ ಆ
19. ಹವೇ || ಆಕಮ್ಯೋದಯಶಿಲಾಃ ತುಂಗಿಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
20. ತಸ್ಮಾದ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಪಯತ್ | ಶ್ವೇತ ಛ
21. ತ್ರಾಧಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾ

I-B—

22. ತ್ರಿವಿಧಿಂ ಸ್ವತನ್ತುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತೀಲಕೋನವನೀರಜಾ

23. श्री । कल्याणिनी कमलनाभ इवाधि कन्यां मंगलिकासुद् बहुबु
24. मानशीलां । ११ ॥ तस्यां तपोभिरधिकैरुद्भूयशस्वी श्रीविजराज
25. नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा
26. ज जामानुरग्रय महिमा सबभूवमंश्री ॥ १२ ॥ जग
27. द्विख्यात शौर्यस्य विजराजमहीपतेः ॥ ब्रह्मण्यः कीर्ति
28. मान् चेष्टः जङ्ग स्वप्पनायकः ॥ १३ ॥ अद्वितीयोद्विती
29. यश्च श्रीमान् विजराजप्रभुः । मौलिरत्नं महीपानां सं
30. जातः कुलनायकः ॥ १४ ॥ सविजराजभूपालो राम
31. राजाज्ञयाभृष्टं । प्रचंडतर दौर्दंड कंडिता
32. रातिमण्डलः ॥ १५ ॥ आसेतोः प्राविडान् भूमिपालान्
33. चक्रे वधो स्वयं । रामराजाज्ञयैवायं तंजा
34. पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा
35. ज्यं धर्मेण पालयन् ॥ ततश्चव्यभूपालः राज्यं च
36. क्रेसुधार्मिकः । १७ ॥ पितुर्मतिं यत्र चक्रे श्रीमान् विजरा
37. जव्यभूपालः ॥ सोयं चव्यभूपालः राज्यं च
38. त्वानुजायवै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा
39. संचक्रे तपश्चरन् ॥ श्रीमान् विजराजव्यभूपाल्य महीपा
40. लोतिधार्मिकः । १९ ॥ बलभद्रात्कृष्ण इव रराज
41. बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णार
42. णाभयतु ॥ २० ॥ सश्रीविजराजव्यभूपाल्य महीपति
43. लकस्वयं । रिक्वाशिबाण भूस्त्रया गणिते

II-A—

44. । शकजन्मना । २१ ॥ आनंदवस्फुरे राम
45. नवम्यां हृष्टमानसः ॥ रामाभिषेक
46. क समये श्रीराम व्याससंनिधौ ॥ २२ ॥
47. श्रीमत्परमहंसाख्यपरिव्राडि शता
48. जुषां ॥ पद्वाक्यप्रमाणाब्धिपारीणा
49. नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत
50. स्थापनाचार्यताजुषां ॥ रामचंद्रपदां
51. भोजपूजकानां मुदासदा ॥ २४ ॥ रघु
52. नंदनशिष्य श्री सुरेंद्राख्यतपस्विनां ॥
53. निजांते वासिने मध्यसिद्धांतादर्छोपदे
54. क्षिणे ॥ २५ ॥ सर्वेनं प्रस्वतंत्राय विज
55. र्याद्राख्ययोगिने ॥ मठे नित्याश्रदाना
56. र्थं रामचंद्रार्चनायच । २६ ॥ तंजा
57. पुरमहादेवो ग्रामेजनपदे पिच ॥ सर्व
58. त्र श्रीहृदयोयत्र तत्रतत्र गते कले ॥ २७ ॥
59. कर्षकयसमापत्ते कथाहाणे
60. ट मानतः ॥ यंकमानं समाकल्प्य

II-B—

61. त्रिप्तिमाचंद्रनारकां । २८ ॥ मांत्रिभिर्धिषु
62. धैस्सार्धं भार्याबंधुसमन्वितः । भूय

63. से अयेसे प्रादात् सहिरण्योदधारया
 64. २९ ॥ श्लोकाः पञ्चादिमश्लोकमारभ्यगणने ह
 65. ते ॥ विद्यंते तांश्रपत्रेस्मिन् त्रिंशत्किलसहा
 66. मुना ॥ ३० ॥
 श्रीराजगोपाल
 67. मन्वारशुद्धिंवासी राजगोपतनृभवः ॥
 68. त्यागराजोतिनिपुणः व्यालिखतांश्रभास
 69. नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा
 70. लनं ॥ दानास्त्वर्गमवाप्नोति पालनाद्बहुतं
 71. पदं ॥ १ ॥ सामान्योयं धर्मसेतुर्निष्पा
 72. णां काले काले पालनीय्यो भवद्भिः ॥ सर्वा
 73. नेतान् भाविनः पार्थिवेन्द्रान् भूयो भू
 74. यो याचते रामचन्द्रः ॥ २ ॥

Transliteration

I-A—

1. uamas-tuṅga śraś-ḥuṃbi candra ॥
2. chānara-ḥarāvé ॥ trai-lōkyā nagarāraṃbha
3. mūla-stambhāya śambhavé ॥ 1 ॥ Harē li-
4. lā-Varābhasya daṃshtrā daṃdas-sapātuvah ॥
5. Hēmadri kalaśū yatīa dhātri chhitra śriyaṃ da-
6. dhau ॥ 2 ॥ yasmāch-charācharaṃ sarvaṃ saṃbhūtaṃ ja-
7. gadamjāsā १ yatō Gaṃgā jagannātā saṃbhū-
8. tā lōkapāvinī ॥ 3 ॥ yadrajāḥ saṃgataḥ kāp-
9. tā śilasam abhavan munēḥ ॥ yadamghri gaṇanēnai-
10. va Marutvāu rājyamāpacha ॥ 4 ॥ Bahh pātāla sām-
11. brājyaṃ Śakatō yēna sūditāḥ ॥ yadamghryaṃkō bhō-
12. gi-bhōgē dṛisyatōdyāpi suṃdarah ॥ 5 ॥ tasmāschhām-abha-
13. vad-varnas-turīyāḥ dharmā saṃkulah ॥ sadāchāratās-tatra
14. dvīa-jsēvā-parāyaṇāḥ ॥ 6 ॥ bhūpālāḥ khalu saṃjātāḥ
15. śauryaudārya-guṇānvitāḥ ॥ vimitāḥ śukshitah sāmptāḥ
16. tatrajñānēdbikāriṇah ॥ 7 ॥ tadvarṇē Dēvarājākyah bahu-
17. bāhu-parākramah ॥ amātyah kṛishnarājasya babhūva ri-
18. pumardanaḥ ॥ 8 ॥ Pratāpa Rudra mattēbhapatīṃ jitvāya ā-
19. havé ॥ ākrany-Ndaya-śilākyāṃ durgam Gajapatēḥ priyaṃ ॥ 9 ॥
20. tat tādrigvijayaṃ prāpya kṛishnarājam atōshayat ॥ śvēta-chha-
21. trādimam rāja-chinham yasmai-pradattavān ॥ 10 ॥ svahkā-

I-B—

22. minīṃ svatauu kāntibhir-ākshipaṇṭīṃ śrī Dēvarāja tilakōnavanirajā-
23. kshīṃ ॥ kalyāṇīm Kamalanābha ivādbhi kanyāṃ Maṃgāmbikā muda-
24. vāhad babu
 māna śilāṃ ॥ 11 ॥ tasyāṃ tapōbhir adhukair udabhūd yaśasvi śrī
 Chinnarāja
 25. nripatīḥ khalu Dēvarājāt ॥ śrī Rāmarāja nripatēḥ kīla Kṛishnarā-
26. jā-jāmātur agrya-mahimā sa babhūva maṃtri ॥ 12 ॥ jagā-
27. d vikhyāta śauryasya Chinnarājamaḥipatēḥ ॥ braṃhaṇya kīrti-
28. mān chēshṭah jajñē Chavvappanāyakah ॥ 13 ॥ advitīyō dvitī-

29. yaścha śrīmān Chinna-Ehavaṛabhuḥ | maṁḍi ratnam mahīpānām sam-
 30. jātaḥ kulānāyakah || 14 || sa Chinnarājabhūpālō Rāma
 31. rājājñāyabhṛīsam | praḥamdatara dōrdamḍa khamḍitā-
 32. rāti maṁḍalah || 15 || āṣṭōh Drāvīḍān bhūmipālām
 33. chakrē vasēs vāyam | Rāmarājājñāyāvāyam Tamjā-
 34. puryām mahāmanāḥ || 16 || nivāsam akarōd rājā rā-
 35. jyam dharmēna pālayan || tatas Chavappa bhūpālāḥ rājyam cha-
 36. krē sudhārmikāḥ || 17 || piturmatim yatra chakrē śrīmān Chinna
 37. Chavapparāt || sōyam Chavappa bhūpālāḥ rājyam da-
 38. tvānujāya vai || 18 || Kumbhaghōṇē svayam rājā vā-
 39. sam chakrē tapaścharan || śrīmān Chinna Chavappākhyā mahīpā-
 40. lōṭidhārmikāḥ || 19 || Balabhadrāt Kriṣṇa iva rarāja
 41. bahubhir-gunaih || dakṣiṇa Dvārakāvāstī śrī Kriṣṇa śara-
 42. nō bhavatu || 20 || sa śrī Chinna Chavappākhyā mahīpati-
 43. laka svayam | ritv-agnī-bāna-bhū-samkhyā gaṇitē

II-A—

44. | Sakajanmanā | 21 || Ānandavasvarē Rāma
 45. navamyām bṛiṣṭamānasāḥ || Rāmābhīshē-
 46. ka samayē śrī Rāma-Vyāsa samnidhan || 22 ||
 47. śrīmat paramahamsākhyā parivrādīsātā-
 48. jushām || padavākyapramāṇābdu pāriṇā
 49. nām nīvanīkuṣam || 23 || śrīmad Vaishnavasiddhānta
 50. sthāpanāchārya-tājushām || Rāmachamdrapadām-
 51. bhōja pūjakānām mudāsadā || 24 || Raghu-
 52. nandana śiṣhya śrī Surēndrākhyā tapasvīnām ||
 53. mījāntēvāsīnē Madhva siddhāntārththōpadē-
 54. śīnē || 25 || sarvatantra svatantrāya Vija-
 55. yīndrākhyā-yōgmē || mathē nityāna dānā-
 56. rtham Rāmachamdrāchanāya cha || 26 || Tamjā-
 57. pura mahādēśē grāmē janapadēpi cha || sarva-
 58. tra vṛihayō yatra tatra tatra satē kalē || 27 ||
 59. karṣakāya samāyuktē kacchātāsē-
 60. tamānataḥ || yēkaṁ mānam samākālpya

II-B—

61. vṛittim āchamdra tārakām || 28 || mantribhu vibu-
 62. dhais sārḍham bhāryā bāpḍhu samavītaḥ | bhūya-
 63. sē śrēyasē prādāt sahuranyōda dhāryā
 64. 29 || ślōkāḥ patrādīna ślōkam ārabhya gaṇanē kri-
 65. tē || vīdyāntē tāmbra-patrēsūn trīpātākīla sahā
 66. munnā || 30

Śrī Rāja Gōpāla

67. Mamāragudi samvāstī Rāja gōpa-tanūbhavaḥ ||
 68. 'Tyāgarājōtinipūṇāḥ vyālikha tāmbra śāsa-
 69. nām || dānapālanayōr madhyē dānāchechhṛyōnupā-
 70. lanām || dānāsvvargamavāpnōti pālanād achedhutaṁ
 71. padam || sāmānyōyup dhāma sētu nripā-
 72. nām kālī kālē pālanīyyō bhavadbhūḥ || sarvā-
 73. n etān bhāvināḥ pāthivēndrān bhūyō bhū-
 74. yō yāchatē Rāmachamdraḥ || 2 ||

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 Kumbhaghōṇa and engaged himself in religious austerities. Chinna Chavappa took up his residence at Pakṣiṇa-Dvārakā (Mannārguḍi) and became a great devotee of the god Krishna of that place. On the Rāma-Navami day of the year Ananda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1536), 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-siddhānta, Vijayindra-yatindra, 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 *virṭti* of good rice lands selected in the rural and urban parts of Tanjāpura-dēsa. The number of verses is given as 30. The engraver was Tyāgarāja of Mannārguḍi, son of Rājagōpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature - *Srī Rājagōpāla*. An epigraph of this chief at Tiruvannāmalai 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 10¼" × 8¼".

ಅದೇ ಮಠದಲ್ಲರುವ ಒಂಬತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೦¼" × ೮¼".

ಶಲೂಗಕ್ಷರ: ೩ ಪಲೂಗಳು.

ಶ್ರೀ

(1ನೆಯ ಪಲೂಗಿಯ ಹಿಂಭಾಗ) —

1. ನಮಸ್ತುಂಗ ತಿರಚ್ಚುಂಭೀ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಧ ಮೂಲನಂಧಾಯ ಶಂಭವೇ || ಹರೇರ್ಲರಾವರಾಹಸ್ಯ ದಂ
3. ನ್ನಾದಂಧಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ದಾತ್ರೀಧತ್ರಶ್ರಿಯ
4. ದಂದಾ | ಯನ್ನಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಧೂತಂ ಜಗದಂಜನಾ ಯ
5. ತೋ ಗಂಗಾ ಜಗಂನ್ಯಾತಾ ಸಂಧೂತಾ ಲೋಕಪಾವನೀ | ಯದ್ರಜಸ್ವ
6. ಂಗತಃ ಕಾಂತ್ಯಾ ಶೀಲಾಸಮಭವೇನ್ಮನೇ | ಯದಂಪ್ರಗಣನೇನೈವ ಮ
7. ರುತ್ಯಾನ್ಯಾಜ್ಯಮಾಪಚಾ || ೪ || ಬಲಃ ಪಾತಾಳನಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಟೋ ಯೇನನೂದಿತಃ | ಯದಘ್ನಂಕೈಘೋಘೋಗೀದ್ರಶ್ಯತೇದ್ಯಾ
9. ವಿ ಸುಂದರಃ || ೫ || ತನ್ನಾತ್ಸಮಭವದ್ಧರ್ಣಸ್ತು ರೀಯೋ ಧರ್ಮಸಂಕುಲಃ

10. ನದಾಚಾರರತಾನ್ವದ್ವ ದ್ವಿಜನೇವಾ ಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾನ್ವ
11. ತ್ರನಂಜಾತಾಃ ಶೌರ್ಯಾದಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನೀತಾಃಶಿಕ್ಷಿತಾಶಾಂ
12. ತ್ವಾನ್ವಂತ್ರಜ್ಞಾನೇದಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಪ್ಯೋ ಬಹು
13. ದಾಹುಪರಾಕ್ರಮಃ | ಆಮಾತ್ಯೈಕೃಷ್ಣರಾಜಸ್ಯ ಬಧೂವ ರಿಪು
14. ಮದನಃ | ಪ್ರತಾಪರುದ್ರಮತ್ತೇದಭವತಿಂಜಿತ್ವಾಯ ಆಹವೇ | ಆಕ್ರಂ
15. ಮ್ಯೋದಯಶ್ಯೋರಾಭ್ಯಂ ದುಗ್ಧಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯|| ತತ್ರಾದ್ಯಗ್ನಿ
16. ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಜಯಿತ್ || ಶ್ವೇತಭತ್ತಾದಿ ಕಂ ರಾ
17. ಜ ಚಿನ್ವಂ ಯಸ್ಯೈವೈದತವಾನ್ ||೧೦|| ಸ್ವಃಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂ
18. ತ್ವಿಭಿರಾಕ್ಷಪಂತೀಂ ಶ್ರೀ ದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷಂ | ಕಲ್ಯಾ
19. ಣಿನೀಂ ಕಮಲನಾಥ ಯವಾಭಿ ಕನ್ಯಾಂ ಮಂಗ್ಲಾ ಭಿ ಕಾ ಮುದವ
20. ಹದ್ವಹುಮಾನಶೀಲಾಂ ||೧೧|| ತನ್ಯಾಂ ತ್ರಪೋಭಿರದಿಕೈರುದಭೂ
21. ದ್ಯಶಸ್ತ್ರೇ ಶ್ರೀಚಿನ್ವ ರಾಜನೃಪತಿರ ಬಲು ದವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾ
22. ಜ ನೃಪತೇಃ ಕ್ವಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ನಿಮಹಿಮಾ ನ ಬಧೂ
23. ವ ಮಂತ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತಶೌರ್ಯಸ್ಯ ಚಿನ್ನಾರಾಜಮಹೀಪತೇಃ
24. ಬ್ರಂಹ್ಮಣ್ಯಃ ಕೀರ್ತಿಮಾರ್ ಜ್ಯೇಷ್ಠೋ ಜಗ್ಗೇ ಚವೈವನಾಯಕಃ ||೧೩||

(೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

25. ಅದ್ವಿತೀಯೋದ್ವಿತೀಯೃಶ್ಚ ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪುಟಃ | ಮಾರ್ಚರತ್ನಂ
26. ಮಹೀಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ನ ರಾಜಭೂ
27. ಪಾಲೋ ರಾಮರಾಜಾಗ್ನ್ಯಯಾಭೃಶಂ | ಪ್ರಚಂಡತರ ದೋದರ್ಢಂ
28. ಡ್ಧ ದಂಧಿ ತಾರಾತಿ ಮಂಢಲಃ ||೧೫|| ಆನೇತೋದ್ರಾವಿಡಾರ್ ಭೂ
29. ಮಿ ಪಾರಾಂಶ್ಚಕ್ರೇವಶೇಷ್ಯಯಂ | ರಾಮರಾಜಾಗ್ನ್ಯಯೋ ರಾಯಂ (?)
30. ತಂಜಾಪುರಾಂ ಮಹಾಮನಾಃ ||೧೬|| ನಿವಾನಮಕರೋದ್ರಾಜಾ
31. ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ ತತಃಶ್ಚವ್ಯಪ ಭೂಪಾಲೋ ರಾಜ್ಯಂ
32. ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ವಿತುರ್ಮತಿಂಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾರ್ ಚಿನ್ನಚ
33. ವಪುರಾಚ್ | ಸೋಯಂ ಚವಪುಭೂಪಾಲೋ ರಾಜ್ಯಂ ದತ್ತಾ
34. ನುಜಾಯಮೈ ||೧೮|| ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35. ನಂಚಕ್ರೇ ತವಶ್ಚರ್ಮ | ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪುಬ್ಯಮಹೀಪಾಲೋ
36. ತಿ ದಾರ್ಮಿಕಃ ||೧೯|| ಬಲಭದ್ರಾತ್ಮಪ್ಷಯವ ರರಾಜ ಬಹುಭಿರ್ಗು
37. ಣೈಃ | ವಿರಕ್ತೋ ವಿಷ್ಣು ಭಕ್ತಶ್ಚ ದಾನಶೌಂಡೋಜಿತೇಂದ್ರಿಯಃ
38. ||೨೦|| ದಕ್ಷಿಣದ್ವಾರಕಾಮಾನೀ ಶ್ರೀಕೃಷ್ಣತರಣೋಭವತ್ | ನಶ್ರೀ
39. ಚಿನ್ವಚವಪುಬ್ಯ ಮುಖೀಪತಿಲಕನ್ಯಯಂ | ಬುತ್ಯಗ್ನಿ ಬಾಣ
40. ಭೂನಂಪ್ಯಾಗಣೋತೇಶಕಜನ್ಯನಾ | ಆನಂದವತ್ಕರೇ ರಾಮ
41. ನವಮ್ಯಾಂ ಹೃಷ್ಯಮಾನಸಃ ||೨೧|| ರಾಮಾಭಿಷೇಕಸಮಯೇ ಶ್ರೀ
42. ರಾಮವ್ಯಾಸನಂನಿಧಾ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಭ್ಯಪರಿವ್ರಾಡೀ
43. ಶತಾಬುಷಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಭಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕೃ
44. ತಂ ಶ್ರೀಮದ್ವೈಷ್ಣವೈವನಿದಾಂತ್ರನ್ನಾ ಪನಾಚಾರ್ಯತಾಬುಷಾಂ | ರಾಮ
45. ಚಂದ್ರಪದಾಂಭೋಜಿ ಪುಟಕಾನಾಂ ಮುದಾನದಾಂ | ರಭುನಂದ್ವನಶಿ
46. ಪ್ಯ ಶ್ರೀಸುರೇಂದ್ರಾಭ್ಯ ತವಸ್ತಿನಾಂ ||೨೨|| ನಿಜಾಂತ ವಾಸನೇ ಮಧ್ಯಸಿ
47. ದಾಂತ್ರಾರ್ಹೋಪದೇಶಿನೇ | ಸದ್ಯತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೇಂದ್ರಾಭ್ಯಯಾ

(೩ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

48. ಗಿನೇ | ಮಂತ್ರಿಭಿಶಾನ್ವತತ್ಕೈಃ ಪುರೋಹಿತಪುರೋಗಮ್ಯಃ | ಪುತ್ರಪೌತ್ರ
49. ಸುಹೃದ್ವ್ರಾತ್ರಧಾರ್ಯಾಬಂಧುನಮನ್ವಿತಃ | ಕುಂಭಕೋಣಮುಖೇನಿತ್ಯ
50. ದೀಪಾರ್ಥಂ ವಾರಿಸಂನಿದೌ | ಪ್ರಾಚೀನಸ್ತ್ರೀಯಭೂಪಾನಾಮನೇಕಸುಕೃತಾ

51. ಪ್ರಯೇ ॥೨೮॥ ಪುತ್ರಪುತ್ರಪುತ್ರಾದಿರಾಜಾನಾಂರಾಜ್ಯವೃದ್ಧಯೇ
52. ಕಾವೇರೀಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯವತೇ ॥೨೯॥ ಸಾಕ್ಷಾತ್ಪ್ರಕುಂಠ
53. ನಿಲಯಶಾರ್ಙ್ಗಪಾಣಿನಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತುಸ್ತು ಕುಂಠಕೋಣೇ
54. ಮಹಸ್ಥಳೇ ಕಾವೇರಾಃ ದಕ್ಷಿಣೇಧಾಗೇಬ್ರಹ್ಮದೇವಾಲಯಸ್ಥುಚಾ ಪುತ್ರರೇ
55. ಹರಿನದ್ಯಾಶ್ಚಾತುರಶ್ಚನಮೇಪತಃ ॥೩೦॥ ಮಾಗ್ನಸ್ತು ಪತ್ನಿಯೇ ಧಾಗೇ
56. ಪುರೈದಜನಪದ್ಮತೇಃ | ತೇಷಾಂಮಧ್ಯಪ್ರದೇಶೇತೂ ಸ್ಥಿತಾಧೂಮಿದ್ವಿವೇಲಿಕಾ
57. ಶೋಕನಂಭಾಪರಿಮತೀರ್ಗಣನೇಯತ್ರ ಕಾರಣಂ | ದಂಡ್ವತೇ ನೈವಮಾಣೇನ ಪ್ರಾ
58. ದಾಂನೂ ಮಿದ್ವಿವೇಲಿನಾಂ | ನಾನಾವ್ಯಕ್ತನಮಾಯುಕಾಂಮಾರಾಮಪ್ರತಿಮಾಂ
59. ತಥಾ ನಿದಿನ್ದೇವಪಾಷಾಣನಿದ್ವಿಸಾಧ್ಯನಮನ್ವಿತಾಂ ॥೩೪॥ ಅಕ್ಷೇಣಾಗಾಮಂ
60. ನಯ್ಯುಕ್ತಾ ಆ ಮಾರ್ಗಾಂಡ್ವೇದತಾರನಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯನಂಧೋಗೇ ಯೋ
61. ಗ್ಯಾಂ ವಿನಮಯೋಚಿತಾಂ | ದಾನಾರ್ಥಧರ್ಮಪಿಕ್ರೇತಿಯೋಗ್ಯಭೋಗ್ಯ ನಮ
62. ಸ್ವಿತಾಂ ಭೂಯಸೇಶ್ರೇಯಸೇವಾದಾತ್ ಸಹರಂಶೋದಕದಾರಯಾ ॥೩೫॥ ಶೋ
63. ಕಾವತ್ರಾದಿಮಶೋಕ ಮಾರಭ್ಯಗಣನೇಕತೇ | ವಿದ್ಯಂತೇತಾಂಮ್ ಪತ್ರೇನೈಕ ನಪ್ತ
64. ತ್ರಿಂಶತ್ಕ ಕಾಪುನಾ ॥೩೬॥

ಶ್ರೀ ರಾಜಗೋಪಾಲ.

(ಇದರ ಮಗ್ಗಲ್ಲ ಎರಡು ಪರಾಹ್ನವವೆ.)

65. ಸಾಕ್ಷಾ ಚಂಪು ಚವಪ್ಪು ಬ್ಯಮಹೀಪನಕ್ರದಾಜ್ಯ ಯಾಮಂತ್ರೀರಾಜಾಜ್ಯ
66. ಯಾ ಚಾಚಿತಾಂಮ್ ಪತ್ರಂ ವಿಧಾಯಚಾ ತಂದ್ರಪ್ಪಾ ಬಹುನಂತು ಪ್ಪಃ
67. ಸ್ಯಾಮುನಃ ಪಾದಯೋನೈಪಃ | ಧಕ್ತ್ಯಾ ನಮರ್ಪಯಾಮಾನ ಶಾನನಂ ತಾಂಮ್ ಕಂ
68. ತದಾ ಶ್ರೀಕುಂಠಕೋಣ ಸಂವ್ಯಾನ ಮಹಾಲಿಂಗ್ ತನೂಭವಃ ಕುಂಠಲಿಂಗ್ ಯು
69. ತಿ ಬ್ರಾತೋ ವೈಲಿಖತ್ರಾಂಮ್ ಶಾನನಂ | ದಾನಪಾಲನಯೋರ್ಮೈ ದಾನಾಭೈ
70. ಯೋನುಪಾಲನಂ ದಾನಾಸ್ತುಗ್ ಮವಾಪ್ನೋತೀ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸಾಮಾ
71. ನ್ಯೋಯಂ ಧ್ರುತೇತೋನೈಪಾಣಾ ಕಾಲೇಕಾಲೇವಾಲನೀಯೋದವದ್ವಿಃ ಸರ್ವಾನೇತಾಃ
72. ಧಾವನಃ ಪಾರ್ಥಿವೇದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮುಚಂದ್ರಃ | ಸ್ವದ
73. ತ್ವಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತಾ ನುಪಾಲನಂ ಪರದತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ
74. ನಿಷಲಂಭವೇತ್ ॥ ಸ್ವದತಾಂ ಪರದತಾಂವ್ಯಾಯೋಹರೇತ ವನುಂಧರಾಂ ಪಟ್ಟಿವಪ್
75. ನಕನ್ಯಾ ಏಷಾ ಯಾಂ ಜಾಯತೇಕಮಿಃ ॥

I-B—

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರವಾಮರಚಾರಭಿ | ಶೈಲೋಪನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ಹರೇಲಿಲಾಚರಾಹವ್ಯ ದ್
3. ನ್ನಾ ವೃಕ್ಷಸ್ತಪಾತುಃ | ಹೈಮಾದ್ರಿಕಲಶಾಯತ್ರ ಭಾಶ್ರೀಞ್ಚತ್ರಿಯ
4. ಂಧೌ | ಯಸ್ಮಾಚ್ಚರಾರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದ್ಜಲಾ ಯ
5. ತೋ ಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾಪಿನಿ | ಯದ್ವಜ್ಜಸ್ತ
6. ಂಗತಃ ಕಾಂತಾ ಶೀಲಾಸಮಭವನ್ಮುನಿ | ಯದ್ವಿಗಾಣಂನಿವ ಮ
7. ಹವಾಂಪ್ರಾಜ್ಯಮಾಪವಾ | ೪ ॥ ಬಲಿಃ ಪಾತಾಙ್ಕಸಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಟೋನಸ್ವದಿತಃ | ಯದ್ವಿಗಾಣಂನಿವೋಗಿಭೋಗೇಹವಯೇಥಾ
9. ಪಿ ಸುಹರಃ ॥೫॥ ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣ ಸ್ತುರೀಶ್ಯೋ ಧರ್ಮಸಂಕುಲಃ
10. ಸದಾಚಾರರತಾಸ್ತದ್ವಿಜ್ಜಿಸೇವಾಪರಾಯಣಾಃ ॥ ೬ ॥ ಸುಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯೈವೈಶ್ಯುಗಾಂಭಿವತಾಃ | ವಿನೀತಾಃಶಾಸ್ತ್ರೀಶಾಂ
12. ಸಾಸ್ತಂಶ್ಚಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಣಂ ದ್ವಾರಾಜಾಶ್ಯೋ ಬಹು

13. बाहुपराक्रमः । अमात्यःकृष्णराजस्य बभूव रिपु
 14. मर्दनः । प्रतापरुद्रमेषभपतिं जित्वाय आहवे । आक्रं
 15. म्योदयशैलारुख्यंतुर्गीगजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्वि
 16. जयंप्राप्य कृष्णरायमतोषयत् ॥ श्वेतछत्रादिकं रा
 17. जचिह्नं यस्मैप्रदत्तवान् ॥ १० ॥ स्वःकामिनीं स्वतनु कां
 18. सिभिराक्षिपत्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
 19. णिनीं कमलनाभयिषाग्धि कन्यां मंग्गाभिवकामुद्व
 20. हद्वहुमानशीलां ॥ १ ॥ तस्यां सपोभिरधिकैरुवभू
 21. यशस्वी श्रीविभ्रराजनृपतीखलु दवराजात् । श्रीरामरा
 22. जनृपतेः किलकृष्णराजजामानुरप्रघमहिमा स बभू
 23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य विभ्रराजमाहीपतेः
 24. ब्रह्मण्यःकीर्तिमान्ज्येष्ठोजह्व चव्वप्य नायकः ॥ १३ ॥
- II-A—**
25. अद्वितीयोद्वितीयश्च श्रीमान् विभ्रचवप्रभुः । मौलिरत्नं
 26. महीपानां संजातः कुलनायकः ॥ १४ ॥ सविभ्रराजभू
 27. पालो रामराजाह्वययाभृशं । प्रचंडतर दोर्दै
 28. इदंष्टितारानि मंडलः ॥ १५ ॥ आसेतो द्राविडान्भू
 29. मि पालांश्चक्रेवशेस्ययं । रामराजागृह्यत्तोरार्यं (?)
 30. तंजापुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा
 31. राज्यं धर्मेण पालयन् ततःश्चव्वप्यभूपालो राज्यं
 32. चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मतिं यत्रचक्रेश्रीमान्विभ्रच
 33. वप्पराद् । सोयं चव्वप्यभूपालो राज्यं दत्वा
 34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
 35. संचक्रे तपश्चरन् । श्रीमान् विभ्रचवप्पाख्य महीपालो
 36. तिधार्मि कः ॥ १९ ॥ बलभद्राकृष्णयिव रराज बहुभिर्गु
 37. णैः । विरक्तो विष्णुभक्तश्च दानशौड्रो जितेंद्रियः
 38. ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । सश्री
 39. विभ्रचवप्पाख्यमहीपतिलकस्वयं । ऋत्वशिबाण
 40. भूस्वय्यागणिते शकजन्मना । आनन्वत्सरे राम
 41. नवकन्यां हृष्टमानसः ॥ २२ ॥ रामाभिषेकसमये श्री
 42. रामव्याससंनिधौ श्रीमत्परमहंसाख्य परित्राडी
 43. शताजुषां । पद्वाक्यप्रमाणादिध पारिणानां निरंशु
 44. शं श्रीमद्वैष्णवसिद्धांसं स्थापनाचार्यं ताजुषां । राम
 45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनहनशि
 46. प्यधीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजांसवांसिनं मध्वासि
 47. द्धांसार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयीन्द्राख्यया
- III-A—**
48. गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
 49. सुहृत्कालभार्याबंधुसमन्वितः । कुंभकोणमठेनित्य
 50. स्त्रीपार्थं चारिसंनिधौ । प्राचीनस्वीयभूपनामनेकसुकृता
 51. सये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानांराज्यवृद्धये

52. कावेरीपुण्यतीर्थादि नानादेवालयवृते ॥ २९ ॥ साक्षाद्देकुंड
53. निलयशास्त्राणिसमागमे काशीक्षेत्रादिके तस्मिन् कुंडकोणे
54. महस्थले कावेर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा बुधारे
55. हरिनद्याभ्यातसीरञ्जसमीपतः ॥ ३१ ॥ मार्गस्यपश्चिमे भागे
56. पूर्वैर्भजनपद्धतेः । तेषां मध्य प्रदेशे तु स्थिताभूमिद्विधेलिका
57. लोकसंख्या परिमिती गणने यत्रकारणं । वृद्धस्तेनैवमाणेन प्रा
58. दान्बूमिद्विधेलिनां नानावृक्षसमायुक्तामारामप्रतिमां
59. नथा निधिनक्षेपपाषाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणानामि
60. संयुक्ता आ मात्सृष्टिदुतारनं । शिष्यप्रशिष्यसंभोगयो
61. ग्यां विनिमयोचितानं । दानार्थधर्मविक्रीतियोग्य भोग्यसम
62. श्रितां भूयसे भ्रयसे प्रादात् सद्दिरूपयोद्गुधारया ॥ ३६ ॥ इलो
63. कावन्नादिमद्भूलोकमारभ्यगणनेकृते । विद्यंसेतांश्च पत्रेस्मिन् सत
64. त्रिंशत्सहायुना ॥ ३७ ॥

श्री राजगोपाल.

65. साक्षात्त्रिभुवन्पाप्यमहीपसकृदाह्वयामंश्रीराजाह
66. याचापितांश्चपत्रं विधायचा तद्व्याबहुसंलुष्टः
67. स्वामिनः पादयो नृपः । भक्त्यासमर्पयामासशासनं तांश्चकं
68. तदा श्रीकुंडकोण संवास महालिंगगतनुभवः कुंडलिंगगयि
69. तिस्थायतो व्यलिल्लक्ष्मांश्चशासनं । दानपालनयोर्मध्ये दानाद्
70. योनुपालनं दानास्वर्गं मषामोती पालनादच्युतंपदं ॥ पामा
71. न्योयं धर्मसतोनुपाणा कालिकाले पालनिय्यो भवद्भिः सर्वानेतान्
72. भाविनः पार्थिवेद्रान् भूयोभूयोयाचतेरामचंद्रः ॥ स्वद
73. साद्गुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं
74. निबलं भवेत् ॥ स्वदत्तां परदत्तां वा योहरेत वसुंधरां वष्टिवर्ष
75. सहस्राणि विष्टयां जायतेकृमिः ॥

Transliteration.

I-B—

1. namas-tumgea śira h-chunṅbbī chandra-chāmara-chāravē | trailōkya nagarā-
2. rambha mūla-stambhāya Śaṅbhaḥvē ॥ Harēṛ līlā Varāhasya daṅ-
3. nṅrā damḍas-sapātu vah | Hēmdrī kalaśā yatra dhūtrī chhātra-śriya-
4. m̄ dadhau | yasmāch-charācharaṅ viśvaṅ saṅbhūtaṅ jagadaṅjasa yā-
5. tō Gaṅggā jagaiṅmātā saṅbhūta lōkapāvau | yadrajāsa sa-
6. ṅggatah kāṅttā śīlāsam abhāvēn munē | yadaṅghri-gaṅaṅnēnāi Ma-
7. rutvān rājyamāpachā ॥ 4 ॥ Balih pātāla sāṅmūrājyaṅ Śaka-
8. tō yēna sūdītaḥ | yadaghryaṅkkō bhōgī-bhōgē drīsyatē dyā-
9. pi sumpddarah ॥ 5 ॥ tasmāt samabhavad varnas-tuṅjyō dharma saṅkulaḥ
10. sadāchāratas tadra dvija-sēva-parāyanah ॥ 6 ॥ bhūpālās-ta-
11. tra saṅjātāḥ sauryaudārya gaṅanvitāḥ | vinitāḥ śikshītā śaṅ-
12. ttās-tamtrōjñānēdhikāriṅah | tadvargō Davarājākyō bahu-
13. bhālu parākramah | amātyah Kriṅṅṅa Rājasya babhūva ripu-
14. mardanaḥ | Prātaparudra matlēbha patim̄ jītvā ya āhavē | ākraṅ-
15. ṅy-ōdaya śailākhyaṅ durgāṅ Gajapatēḥ priyaṅ ॥ 9 ॥ tatrādyag-vi-
16. jayaṅ prāpya Kriṅṅa rāyaṅ atōshayat ॥ śvēta-chhatrādikaṅ rā-

17. ja chinham yasmai pradattavan ! 10 ! svah kaminim svatanu kam-
 18. tibhir akshipamattim sri Devaraja tilako navanirajaksham ! kalya-
 19. ninim Kamalanabha yivabhhi kanyam Manggabik mudava-
 20. had bahumanasilam ! 11 ! tasyam ttapobhir adhikair udabhū-
 21. d yasasvi sri Chinnnaraja nripati khalu Devarajat sri Ramara-
 22. ja nripateh kila Krishnaraja jamatir agrya mahima sa babhu-
 23. va mantri ! 12 ! jagad vikhyata sauryasya Chinnaraja mahipateh
 24. bramhmanyah kirtiman jyeshtho jagne Chavvappa nayakah ! 13 !

II-A—

25. advityyo dvitiascha sriman Chinnachava prabhuh ! mauli-ratnam
 26. mahipanam samjatah kulanyakah ! 14 ! sa Chinnaraja bhū-
 27. palo Rama rajagnyaya brisam ! prachamda tara dordam-
 28. dda damdditarati mamddalah ! 15 ! a Seto Dravidan bhū-
 29. mi-palaps-chakrasasē sya-yam ! Rama-rajagnya yto Rayam
 30. Tamjapuryam mahamanah ! 16 ! nivāsamarod raja
 31. rajyam dharmena palayan tatali Chavvappa bhūpalo rajyam
 32. chakre sudharmikah ! 17 ! pitur-matim yatra chakre sriman Chinnacha-
 33. vapparaj ! soyam chavappa bhūpalo rajyam datva-
 34. nujjayavi ! 18 ! Kumbhakhone svayam raja va-
 35. samchakre tapascharan ! sriman Chinna Chavvapakhya mahipati-
 36. ti dharmikah ! 19 ! Balabhadrat Krasna yiva raja bahubhir-gu-
 37. nai ! virakt Vishubhaktascha dana samadho jitendriyah
 38. ! 20 ! Dakshina- Dvarakavasi sri Krishna sarano bhavat ! sa sri
 39. Chinnna Chavvapakhya mahipa tilaka-svayam ! rit-vagni-bana-
 40. bhū-samkhyā ganite sakajumanā ! Anapda vatsarē Rāma-
 41. navamyā hrishthamanasah ! 22 ! Rāmabhishēka-samayē sri
 42. Rama-Vyasa samnidhau srimat parama hamsakhya parivrādi-
 43. sa tajusham ! padavakya-pramanābdhi-parinānam niramkku-
 44. sam srimat Vaishnava siddhanta sthāpanacharya tajusham ! Rama-
 45. Chamdra padambhoja pujakanam mudasada ! Raghunandana si-
 46. shya sri Surendrakhya tapasvinam ! 25 ! nijantvasine Madhva-si-
 47. ddhantarthopadesine ! sarva tantra svatantraya Vijayindrakhya ya-

III-A—

48. gne ! mantribhil sastra tatvagnair purohita purogamail ! putra-pautra-
 49. suhrud-bhatri-bharya-bandhu-samanvitah ! Kumbhakona-mathe nitya
 50. dipartham vari samnidhau ! prachinasviya bhupanam aneka sukritā
 51. ptaye ! 28 ! putra-pautra praputradi rajanam rajyavpiddhayē
 52. Kaveri punyatirthadi nana devalayavrite ! 29 ! sakshad Vaikuntha
 53. nilya Sarnapani samagamē Kasikshetradike tasmin Kumbhakone
 54. mahasthalē Kaveryah dakshine bhage Brahma devalayasya cha vuttarē
 55. Harinadyascha tat-tirascha sampatah ! 31 ! margasya paschime bhage
 56. purnv bhajanapaddhatē tesham madhya-pradsē tū sthitabhūmi dvivē-
 57. likā
 57. lokasamkhyaparimitr ganane yatra karanam ! damddastēnai manēna
 58. dāpn-bhūmi dvivelunam ! nana-viksha samayuktam ārama pratimam
 59. tathā nidhi-mkshēpa-pashana siddha sadhya samanvitam ! 34 ! akshipā-
 gāmim

60. samyyuktā ā mārṭtāṃdēdu tāraṇaṃ | śiṣya praśiṣya sambhōga yō-
 61. gyaṃ vinimayōchitaṃ | dānārtha dharmā-vikṛiti yōgya-bhōgya sama-
 62. nvitāṃ bhūyasē śrēyasē prādāt sahiramnyōdaka dhārayā | 36 | ślō-
 63. kāvatrādima-ślōkainārabhya gaṇanēkṛitē | vidyānttē tāṃmra patrēsmiṇ
 sapta-
 64. trimsat saḥāpunā | 37 |
- śrī Rāja Gōpāla
65. sākshā Chīmna Chavappākhyā mahīpa sakridājñayā maṃtri rājājñā-
 66. yā chāpi tāmmrapatram vidhāyachā tam drishvā bahu saṃttushtah
 67. svāminah pādāyōnripah | bhaktyā samarpayānāsa śāsanaṃ tāmmrakam
 68. tadā śrī Kumbhakōṇa samvāsa Māhālimṅga-tanūbhavaḥ Kumbhalimṅga yī-
 69. ti khyātō vyalikhat tāṃmra śāsanaṃ | dāna-pālanayōr madhyē dānāch-chrē-
 70. yōnupālanam dānā-svargam avāpnōti pālanād achyutam padam | sāmā-
 71. nyōyam dharmasētō nripāṇā kālē kālē pālanīyyō bhavadbhū sarvān ētān
 72. bhāvinah pārthivēdrān bhūyō bhūyō yāchatē Rāmachandrah | svada
 73. ttā dvigunam puṇyam paradattānupālānam paradattāpa-hārēṇa svadattam
 74. nishalam bhavēt | sva-dattām para-dattām vā yōbarēta vasumdharam sha-
 shṭi-varsha
 75. sahasrāṇi viśthāyām jāyatē krimih ||

Note.

The present grant consists of three plates, each measuring 10½" by 8½". 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 *velis* of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhakōṇa adorned with the Kāṣṛi and various temples surpassing Kāsi in sanctity and forming the abode of the god Śārṅga-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 Kumbhakōṇa. The number of verses is given as 37. By order of Chīmna Chavappa, his minister got the plates ready and the Chief presented them to the svāmī with great devotion. The engraver was Kumbhalīṅga of Kumbhakōṇa, son of Mahāliṅga. After the stanza giving the number of verses, occur two figures of the boar and the signature *Śrī Rājagōpāla*.

29

Tenth copper plate record in the same matt
 Telugu language and characters. Single plate. Size 11" × 7½".

అదే మఠస్థలంపై కక్కనయ తామశాసనం.
 కలుగు అక్షర మత్తు ఛాపి; ఒండు కలగి.
 ప్రమాణం ౧౧" × ౭½".

(మంధార) —

(దొడ్డు అక్షరంలకు) శ్రీ మద్దేశికాద్రి అయ్యవారు.

1. శ్రీరస్తు || నమస్సుంగి తిరప్పంది బండ్లబామర బారవే
2. శ్రీశ్రీశ్రీశ్రీ నగరారంధ మొలస్తంధాయ శంధవే || స్వస్తి
3. శ్రీ విజయాధ్యుదయ తాలవాకనశక పవంబులు ౧౬౨౭ అగున

4. ನೇಟಿ ಸಿದ್ಧಾರ್ಥಿನಾಮ ಸಂವತ್ಸರಂ ಮೈಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
5. ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಮಂದ್ರು ಶ್ರೀಮತ್ತರಮಹಂಸ ಪ
6. ರಿವಾಜಕಾಚಾರ್ಯೈನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾ
7. ರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ಯೈನ ಶ್ರೀಮದ್ವೈಕವ ಸಿದ್ಧಾಂತ್ರ
8. ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿ ದಿವ್ಯ ಶ್ರೀಪಾ
9. ದ ಪದ್ಮಾರಾಧುಕುಲೈನ ಶ್ರೀಮತು ದೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ಕರ
10. ಕಮಲಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ವ
11. ರ ಕುಮಾರುಕುಲೈನ ಶ್ರೀಮದ್ಭೋಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ದಿವ್ಯ
12. ಶ್ರೀ ರಘು ಶಕಿ ಥಂಡಾರಾನಿಕ ವಿಶ್ವನಾಥ ನಾಯನಿ ಮುದ್ದಳಗಾದ್ರಿನಾ
13. ಯನಿಗಾಂ ಶ್ರೀರಂಗನಾಯಕುಲ ಸಂನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಪರಣ
14. ತೀರನುಂದ್ರು ಮಾಹೆದ್ದಲಕು ಸ ಕೃತಮುಗಾನು ಸಹರಣಿಯೋ
15. ದಕ ದಾನಧಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುರೋನು ತಾಂ
16. ಮೃಪರ್ಣತೀರಮಂದ್ರು ಆರಾಂಒಣ್ಣ ಅನ ಗ್ರಾಮಂ ತೆಲುಪುಲು
17. ಒಂ ಮಾಳ್ಳುಕುಂನೊ ರಂಗೇಶ್ವರಮಂದ್ರು ಚಿತ್ರವಿದಿ ದಕ್ಷಿಣಗೋವರಾ
18. ನಿಕ ಪದಮುಟಿ ದಿಕ್ಕುನ ವುಂಡೆ ರಾತಿಮಲಮುಂನೊ ರಂಗನಾಯ
19. ಕುಲಕ ಪ್ಪಿತಿಗಾನು ಮಾ ಹೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪು
20. ರ್ವಕಮುಗಾನು ಯಿಚ್ಚುನಾರಂಗನಕ ನಿದಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಷಾ
21. ಣಕ್ಷಣ್ಯ ಅಗಾಮಿ ಏದ್ದೆನಾಡ್ಯಲು ಮೊದಲೈನ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
22. ಮುಂನೊ ಶಿಷ್ಯಪಾರಂಪರ್ಮುಗಾನು ಆಚಂದಾರ್ಕಸ್ವಾಯಿಗಾನು
23. ಅನುಭವಿಂಚ್ಚು ಕೊನಿ ವುಂಡೆಗಲವಾರು ಯಿಟನೇ ಧಾರಾಪುರ್ವಕ
24. ಮುಗಾ ಯಿಚ್ಚುನಾರಂಗನುಕ ಸುಖಾನ್ವು ಅನುಭವಿಂಚ್ಚು ಕೊನಿ ವುಂಡೇದಿ
25. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ

(ಹಿಂದಾಗ) —

26. ಸ್ವದತ್ತಂ ನಿಪ್ಪಲಂ ಭವೇತ್ | ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಬುಹಾಂ ||
27. ನಭೋಜ್ಯಾ ನಕಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವನುಂದ್ಧರಾ || ಸ್ವದತ್ತಾಂ ಪರದ
28. ತ್ತಾಂ ವಾ ಯೋಹರೇತ ವನುಂದ್ಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಪನಹಸ್ವಾಣ
29. ವಿಷ್ಣಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ || ದಾನವಾಲನಯೋರ್ಮರ್ಧೈ
30. ದಾನಾಭೈಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
31. ಲ ನಾದಕೃತಂ ಪದಂ ||

Transliteration.

Front —

Śrī Muddaḷagādri aya vṛālu.

1. Śrīr-astu || namas-tuṅga siraś-chumbi chandra-chāmara-chārāvē
2. traī-lōkya-nāgār-āraṁbhā māṇī-stambhāya Saṁbhavē || svasti
3. śrī vijaya-bhūdāya Sāhivāhana-śaka-vashambulu 1607 aguna-
4. nēti Siddhārtthi nūma samvatsaram Vaisākha suddha Aksha 3 Sukra-
vāraṁ
5. Rōṇiṇi nakshatra puṇya-kāla maṁddu śrīmat parama-haṁsa pa-
6. rivrājaka-chāryalaina pada-vākya-pramāna-pārā-vā-
7. ra pūrangata sarva-tantra-svatantṛalaina Śrīmad Vaiṣṇava siddhānta
8. pratishthāpanāchāryalaina śrīmad-Rāmachandra-dēvuni divya śrī pā-
9. ḍa padmā-rādhukalaina śrīmat Sudhāndratīrtha śrī-pāda vadeyala kara
10. kamala samjātulaina śrīmad-Rāghavēndra tīrtha śrī-pāda vadeyala va

11. ra kumarukalaina śrīmad Yōgīndratīrtha-śrī-pāda vaḍeyala divya
12. śrī Raghupati-bhaṃḍārānīki Viśvanātha nāyani Muddalagādrī nā-
13. yanīgāru Śrī-Ranganāyakula saṃmudhīni Chēndra-puṣhkarāṇi
14. tīramam̐du mā peddalaku sukṛitamū gānu sa-hiraṇyīḍ-
15. daka dāna-dhārā pūrvakamugānu Dakṣhiṇa-rāshṭra mulōnu Tam-
16. raparṇi-tīramam̐du Ārāmbanna ane grāmaṇi telupulu
17. 600 māllukunṇū Raṅga-kshētramam̐du Chitravidhī dakṣhiṇa gōparā-
18. niki padumate dikkuna vumde Rātimathamuṇṇū Ranganāya-
19. kulaku pritiḡānu mā peddalaku sukṛitamugānu dhārā-pū-
20. rvakamugānu yichchināraṇi ganaka m̐dhi nīkshēpa jala-taru-pashā-
21. n-akṣhiṇya āgāmi siddha sādhyalu modalaina aṣṭa-bhōga tēja svāmya-
22. munṇū śishya pāraṃparyamugānu a chēndīārka sṭhāyigānu
23. anubhaviṃchēnkoni vumḡagalavāru yitāṇē dhārā-pūrvaka-
24. mugā yichchināraṇi ganuka sukṭhānu anubhaviṃchēnkoni vumḡēdi
25. sva-dattā dvigunaṃ puṇyam para-dattānu-pālanam para-dattāpaharṇā

Back —

26. svadattaṃ nishphalaṃ bhavēt || ēkaiva bhāgini lōkē sarvēśham ēva
bhūbbujām |
27. na bhōjyā na kara grāhyā vipra-dattā vasumddharā || sva-dattāṃ
para-da-
28. ttām vā yō harēta vasumddharām | shashtir varsha-sahasrām
29. viṣṭāyān jāyatē kr̐m̐h | dāna-pālanayōr madhyē
30. dānā chhrēyōnupālanam dānā chhērgam avāpnōti pa-
31. lanād achyutam padam |

Translation.

May there be prosperity. (Praise of Śambhu).

Be it well. On Friday, the third lunar day which was Akṣa-Tritiyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rohini, (we,) Viśvanātha-Nayaka's son Muddalagādrī-Nāyaka, have granted with gold and pouring of water, in the presence of the god Ranganātha on the bank of the Chandrapuṣhkarāṇi, for the merit of our ancestors, the village Ārāmbanna of the revenue value of 600 *Malluku*, situated on the bank of the Tāmrparṇi in the southern *rāshṭra* and the stone maṭha situated to the west of the south gōpura or tower of the Chitra street of Rangakshētra (Śrīraṅgam) to the Raghupati treasury of the illustrious paramahansa parivrājakāchārya, padavākyapramāna pāravāra pāraṅgata, sarvatantra svatantra, establisher of the illustrious Vaiṣṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndra-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 Nāyaks. The present record consists of only one plate measuring 11" by 7½". The language is Telugu.

The inscription records the grant of a village Ārāmbanna of the revenue value of 600 māḷḷuku by Muddalagāḍri Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavēndrasvāmi matt. The signature of the donor appears on the front of the plate.

The date of the record Ś1602 Siddhārthi sam. Vaisākha śu. 3 corresponds to Thursday, 3rd April 1679 A.D.

30

Eleventh copper plate record in the same matt.

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

ಅದೇ ಮಠದಲ್ಲರುವ ಹನ್ನೊಂದನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಛಾಪೆ.

ಪ್ರಮಾಣ ೧೧" × ೮".

(ಮುಂಭಾಗ) —

1. ಶ್ರೀರಸು || ನಮನುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರಚಾರಪೇ | ತ್ರೈ
2. ಲೋಕೈನಗರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯತಂಧವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
3. ವಿಜಯಾದ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧೬೧೯
4. ಅಗುನನೇಟಿ ಯೀಶ್ವರನಾಮನಂವತ್ತರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
5. ರಂ ಮದ್ಯಾಹ್ನ ಮಘನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ತರಹುಕಂಸ
6. ಪರಿವ್ರಾಜಕಾಚಾರ್ಯಲಯನ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಂಗ
7. ತ ನರ್ವತಂತ್ರಸ್ತತಂತ್ರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವನಿದ್ಯಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
8. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿಧಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕಲೈನ
9. ಶ್ರೀಮದ್ಕೋಗೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿಕರಕಮಲನಂಜಾ
10. ತುಲೈನ ಶ್ರೀಮತ್ತೂರಿಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿವರಕುಮಾ
11. ರುಕುಲೈನ ಶ್ರೀಮತ್ತೂರಿಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿ
12. ದಿವ್ಯಶ್ರೀರಘುಪತಿಭಂಡಾರಾನಿಕ ಶ್ರೀಮದ್ವಿಶ್ವನಾಥನಾಯನಿ ಚೋಕ್ಕ
13. ನಾಥನಾಯನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿವನ ಮಂಗಮ್ಬಗಾರು ಶ್ರೀರಂಗನಾಯ
14. ಕುಲನನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಪರಣತೀರವಂದು ಮಾಪದ್ವಲಕು ಸುಕೃತ
15. ಮುಗಾನು ಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾ ಯಚ್ಚಿನ
16. ಭೂದಾನಶಾಸನಂ ಮಾ ತಿರುಚಿನಾಪಳ್ಳಿ ರಾಷ್ಟ್ರಮಠದು ಶ್ರೀವಲ್ಲಭತೊ
17. ರಿ ಶ್ರೀಮಲೋನು ಆಯರ್ಧಮಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
18. ಡಿ ನಾಯಕಪಟ್ಟಿ ರೆಡ್ಡಿಪಟ್ಟಿತೊರ್ಪು ಆತ್ತಂಗರೆಪಟ್ಟಿ ಪದಮರಯಲಂದ
19. ಕೊಳ್ಳಿಲಂ ಯಲ್ಲಕುಲುತರಂ ಪಟ್ಟಿಯಿಡಿಸಹಿತಮೈನ ಆಯರ್ಧಮಗ್ರಾ
20. ಮಂತಲುಪು ನನ್ನೂರುಮಾಳ್ಳುಕುನ್ನು ಶ್ರೀವಲ್ಲಭತೊ ರಿತಿರುಮಕ್ಕೊಳಾ
21. ನಿಕ ಯೀಶಾನ್ಯಧಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟಿ ಕಟ್ಟಂಚ್ಚಿನ ವೆಂಕಟೇಶ್ವರದೇವ
22. ಳಂ ಸಹಿತಮೈನ ಮಠಮುನ್ನು ಅಂದುತುಳಲಿಗಿನ ರಾಚುಪಾಳ್ಳಂಮಘ
23. ಮಾನುಕೋವಿಲಕಟ್ಟಡಸಹಿತ ಮೈನದಿನಿ ಚಿಂತಾಮಣಿಲೋ ಸೋಮಯಾಚಿ
24. ಯಂತಿತೊರ್ಪುಲಕ್ಷ್ಮೀನರಸಪಯ್ಯ ಕಟ್ಟಂಚ್ಚಿನ ಮಂಟಪಮುನ್ನು ಅಂ
25. ದುಕು ತೊರ್ಪುಮಂಟಪಂ ಸಹಿತಮೈನ ಕೃಷ್ಣಸ್ವಾಮಿದೇವಳಮುನ್ನು
26. ದೀಕ್ಷಿತಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮಠಂಗಾಲುನ್ನಂದುಕು
27. ಬದುಲುಮಠಂಗಾನು ದೀಕ್ಷಿತಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
28. ಠ ಪರ್ಯಂತಂ ಪುರಾಣಪುಟಮುನ್ನು ಯಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಕ್ಷೇಪ
29. ಜಲತರುಪಾಪಾಣಕ್ಷೇಣ ಆಗಾಮಿನಿದ್ಧಸಾಧ್ಯಲು ಮೊದಲೈನ ಅ

(ಕಂದಾಳಿ) -

30. ಪೃಥೋಲಕೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಅಠಂದ್ರಾಕೃ
31. ನ್ನಾ ಯುಗಾನು ಅನುಧವಿಂಚುಕೊನ ಉಂಡಗಲವಾರು ಯಟನಿ ಧಾರಾ
32. ಪೂರ್ವಕಮುಗಾ ಯಜ್ಞನಾರಂಗನಕ ಸುಪಾನ ಅನುಧವಿಂಚುಕೊನಿ
33. ವೃಂದೇದಿ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ ಪರದತ್ತಾ
34. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಪ್ಪಲಂಧವೇತ್ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ
35. ಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಪಿ ವರ್ಷಸಕಸ್ವಾಣ ವಿಷ್ಣುಯಾಂ
36. ಜಾಯತೇಕ್ರಮಃ | ದಾನಪಾಲನಯೋರ್ಮರ್ಥೈ ದಾನಾಚ್ಛ್ರೇಯೋನು
37. ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
38. ದಂ

ಶ್ರೀ ಮಂಗಳಂಮವ್ರಾಲು

Transliteration.

I-A-

1. śrīrastu¹¹ namas-tungā śiraś-chumbi chaundra-chāmara-chāravē¹ traī-
2. lōkya-nagarārambha mūla-stambhāya Sambhavē¹¹ svasti śrī
3. vijayābhyaudaya Sāhivāhana Sakavarsambbulu 1619
4. agunanēti Yisvara nāma saṃvatsaram Māgha sūddha 15 Śukravā-
5. ram madhyāhna Māghā nakshatra puṇya-kūlamaiṇḍu śrīmat parama-haiṃsa
6. parivrajikāchāryulaina padavākya pramāṇa pāravāra pāraṅga-
7. ta sarvataṃtra svataṃtrulaina śrīmad Vaiṣṇava-siddhānta pratishthāpanā-
8. chāryulaina śrīmad Rāmachandradēvūni divya śrī pāda-padmarādhakulaina
9. śrīmad Yōgīndratīrtha śrīpāda-vaḍayalavāri kara-kamala-saṃjā-
10. tulaina śrīmat Sūtrīndra-tīrtha śrīpāda-vaḍayalavāri vara-kunā-
11. rukulaina śrīmat Sumatīndratīrtha śrīpāda vaḍayalavāri
12. divya śrī Raghupati bhāṃdārānīki śrīmad Viśvanātha nāyani Chokka-
13. nātha nāyanivāri paṭṭamahishi aina Maṃgammaḡāru śrī Raṃganāya-
14. kula sannidhimi Chandrapushkarāṇi tiramaṇḍu mā peddalaku sukṛita-
15. mugānu sahiranyōdaka dāna-dārā-pūrvakamugā yichēma
16. bhū-dāna śasanaṃ mā Tiruchunāpalli rāshṭramaiṇḍu Śrīvalliputtū-
17. ri śūmalōnu Ārdhama grānamunnu aiḍutō chērina Kākavā-
18. ḍi Sāyakappaṭṭi Redḍipatti tūru Attaiṅgarepaṭṭi paḍamarayalaṇḍ-A
19. kkoḷam yallaku uttaram paṭṭi yīśahitamaina Āyīrdharma grā-
20. maṇi telupu nannūru māllukunnu Śrīvalliputtūri Tirumukkoḷā-
21. niki yīśānya bhāḡamaṇḍu śrī Raṃgaśeṭṭi kaṭṭimchchina Venkātēśvara-
22. dēva-
23. ḷaṇi sahitamaina maṭhanunnu aiḍu talahina Rāchupāḷyaṇi magha-
24. mānu kōvila kattaḍa sahitamainaiṇḍu Chīmtāmaṇiḷō Sōmayāji
25. yīṃṭiki tūru Lakshmi-narasappaya kaṭṭimchchina maṇṭapamunnu aiḍ-
26. ḍuku tūru maṇṭapam sahitamaina Krishṇasvāmi dēvalamunnu
27. Dikshitaṃpayaḡāri alaṃkāraṃ pūrvam tama maṭhaṃgā unnaṇḍuku
28. badulu maṭhaḡānunu Dikshitaṃpaya alaṃkāraṃ modalu ma-
29. ṭha paryāṃṭam purāṅghaḡamunnu yichchināraṃganaka nidhi-nikshēpa
30. jala taru-pāshāṇ-akshīṇya āḡāni siddha sādhyaḷu modalaina a-

I-B-

30. sbṭa-bhōga-tēja-svāmyamunnu śishya-pāraṇiparyamugānu āchamdrārka
31. sthāyigānu anubhaviṃchukoni upḍagalavāru yīṭani dhārā-

32. pûrvakanugâ yichchinâraṅganaka sukhâna anubha vimohukoni
 33. vumḍēdi | sva-dattâ dvigunam punyam paradattâṅpâlanam paradattâ-
 34. pabhârṇa sva-datam nishphalam bhavêt | sva-dattâm para-dattâm vâ yô
 35. harêta vasumpdharâm shashtir-varsha sahasrâni viṣṭâyâṅ
 36. jâyatê krimih | dâna pâlânâyôr madhyê dânachchrâyônu
 37. pâlânâṅ dânat svargam avâpnôti pâlânâd âchhyutam pa-
 38. dam

śrī Maṅggammavrâlu

Note.

This is another copper plate record received from the Rāghavēndrasvâmi matt at Nānjangūḍ which refers to the Madhura Nāyaks. 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 Íśvara corresponding to the Śaka year 1619, under the asterism Maghâ, and in the presence of the god Raṅganâtha on the bank of the Chandrapushkarani, Viśvanâtha Nāyaka's (son) Chokkanâtha-Nāyaka's crowned queen Maṅgamagârû granted, with all the usual rights, the village Âyrdharina, together with its hamlets, of the revenue value of 400 *mālluku*, situated in Śrivaliputtûru-sima of her Tiruchanâpalli-râshtra, and a maṭha together with a mantapa, a temple and a Purânaghatta (situation of each specified) in Śrivaliputtûr to the Raghupati treasury of (with the usual titles) Sumatindra tirtha-śrîpâda-odeyar, son of Sûrindra-tirtha-śrîpâda-odeyar who was the spiritual son of Yôgindra-tirtha-śrîpâda-odeyar The signature of Maṅgama occurs at the end.

The date Ś 1619 Íśvara 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 Maghâ, but Pushya.

31

Twelfth copper plate record in the same matt.

Telugu characters and Sanskrit language; single plate.

Size 9½" × 7½"

ಅದೇ ಮರದಲ್ಲರವ ಕನ್ನಡನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ; ಸಂಸ್ಕೃತಭಾಷೆ : ೧ ಕಲಗೆ ಪ್ರಮಾಣ ೯½" × ೭½"

(ಮುಂದಾಗಿ) —

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲನಂಧಾಯ ಶಂಭವೇ ||೧||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಕನಹತ್ತೇವರ್ಷೇದ್ಯುಧಿಕವೃತ | ರಘುದ್ರೈ
4. ಕವಿವಪ್ಪಾಯಂ ಶ್ರೀ ಶ್ರೀಮುಷ್ಣೇಕ್ಷೇತ್ರನಂಥಿ ತೇ ||೨|| ನಿತ್ಯ
5. ಪುಷ್ಯರೀಷೇಶೇರ ಶೋಭಿತೇ ಸ್ಯಾಮಿನಾಂ ಮಠೇ || ಶ್ರೀರಾಮವೇದವ್ಯಾ
6. ನ ಶ್ರೀಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||೩|| ಶ್ರೀಮತ್ಪರಮಹಂ
7. ಸಾಖ್ಯಾ [ಪ] ರಿವ್ರಾಡೀಶತಾಜುಷೇ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾದ್ವಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ ||೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವನಿದಾಂತನ್ಯಾಪನೇಕ

9. ರಶಾಯಣಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂಜಕಾಯ
10. ಮುದಾನದಾ||೫|| ಶ್ರೀವಾರಮೂವಾನನಾ ಭೂಪು ದಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೇಯಾಣಾಂ
12. ದೇವರೂಪಿಣಾಂ||೬|| ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತ್ಯೇವಾನೀ ಶ್ರೀಮತು ದೀಂದ್ರಾ ಬ್ಯ ತಪಶ್ಚಿ
14. ನೇ||೭|| ಯನ್ಮಾ ದಾಭರಧೂತವಂ | ಜಗದೇತಚ್ಚ ರಾಚರಂ |
15. ಯತೋಗಂಗಾಜಗಂನ್ಯಾತ | ಸಂಭೂತಾಶೋಕಪಾವನೀ||೮||
16. ಯದ್ರಜಸ್ಸಂಗತಃ ಕಾಂತಾ ಶಿರಾನಮಧವನ್ಮುನೇಃ | ಯದಂ
17. ಘ್ರಗಣನೇನೈವಾಮರುತ್ಯಾರಾಧ್ಯಮಾಪಚಾ||೯|| ಬಟಪಾ
18. ತಾಳನಾಂದಾಭ್ಯಂ ಶಕತೋದೇನನೂದಿತಃ | ಯದಂಪ್ರಯಂ
19. ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾವಿ ಸುಂದರಃ | ೧೦|| ಶ್ರೀಮದ್ರಂ
20. ಗಪ್ಪ ಕಾರಾಕಕೋಶನದ್ಧಿ ರುದಾಂಸ್ತತಃ | ವಡೆಯಾರಿಶ್ಯಂಜಿ

(ಹಿಂದಿಗ) —

21. ಭೂಪತಿಶ್ರೀಪಾತ್ರಂಕಿತತು ರಃ|೧೧|| ಯೇನಂಶತ್ಸರ್ವ
22. ದೇಶಸ್ವಪಾಲಕತ್ವಂನಮಾರ್ಜಿತಂ | ಸೋಯಂ ಮಹೀಪತಿಲಕೋ
23. ಶ್ವತ್ಸನಾರಾಯಣಾಂತ್ರಿಕೇ | ಭೂವರಾಹಸ್ಯ ಚ ಪ್ರೀತ್ಯೈ ಪಾಳ್ಯಾ
24. ದಕ್ಷಿಣತೋಮಮಾ|೧೨|| ಶಘೈವೋತ್ತರಕಾವೇರ್ಯಾ | ಲೂರಾ
25. ದುತ ರತ್ನತಂ | ನಾನ್ಯಾಂದಿಪಾನಲ್ಲೂರಂಕೋಡಿಕಾಲರ
26. ಪುರಂತಥಾ||೧೩|| ರಿಶ್ಚಿಕ್ಕುಯೋಹಿತಾಚಾರ್ಯನಧ್ಯನಾಮಾಜಿ
27. ಕೈರುತಃ | ಮಂತ್ರಭಿದೇಶತ್ರೈತ್ಯಚ್ಚೈಸ್ಸದಾಧರ್ಮಪ್ರವರ್ಧ
28. ಕೈಃ||೧೪|| ಅನ್ಯತ್ಯಾಚೇನಧೂಪಾನಾಂ | ಅನೇಕಸುಕ್ಯತಾಪ್ಪ
29. ಯೇ | ಧಾರ್ಯಾಬಂಧುಯುಕ್ತಪ್ರಾದಾಂ | ಸಹಿರಂಜೋದಧಾರಯಾ ||
30. ||೧೫|| ನಾಮಾನೋಯಂ ಧರ್ಮನೇತುಸ್ಯಪಾಣಾಂ | ಕಾಲೇಕಾ
31. ಲೇ ಪಾಲನೇಯೋಧವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಯಾವಿನಃ ಪಾರ್ಥಿವೇಂ
32. ದಾನ್ಯಯೋಧೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರೇ||೧೬||

ಶ್ರೀ ರಾಮ

Front—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಚಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ಶ್ಲೋ
2. ಕ್ಯನಗರಾರಂಭ ಸ್ತುಲಸಂಭಾಯಶಂಭವೇ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಾಕಸಹಶ್ರೇಃವಶ್ಚೈದ್ವಯಧಿಕಪದ್ವಂತ | ರತದ್ರಿ
4. ಕುಪಿಲವಶ್ಚಥಾಂ ಶ್ರೀ ಶ್ರೀಮುಣ್ಣಕ್ಷತ್ರಸಂಕಿಧಿತೇ || ೨ || ನಿಯ
5. ಪುಕ್ಕರಿಣಿತಿರ ಶೋಮಿತೇ ಸ್ವಾಮಿನಾಮಿತೆ || ಶ್ರೀಗಾಮವೇದ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾಲಮಹಾಮನಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹ
7. ಸಾಖ್ಯಾ [೪]ರಿವಾಡೀಶತಾಚುಚಿ | ಪದ್ವಾಕ್ಯಪ್ರಮಾಣಾಧಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಣವಸಿಷ್ಠಾಂತಸ್ಥಾಪನೀಕ
9. ರಶಾಯಣಾ | ರಾಮಚಂದ್ರಪವಾಂಜೊಜ ಪೂಜಕಾಯ
10. ಸುದಾಸದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ಖರಿಯಾಣಾಂ
12. ದೇವಕುಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಕ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತ್ಯೇವಾನೀ ಶ್ರೀಮತುಶ್ರೀದ್ರಾಖ್ಯ ತಪಶ್ಚಿ
14. ನೇ || ೭ || ಯನ್ಮಾ ದಾಭರಧೂತವಂ | ಜಗದೇತಚ್ಚ ರಾಚರಂ |
15. ಯತೋಗಂಗಾಜಗಂನ್ಯಾತ | ಸಂಭೂತಾಶೋಕಪಾವನೀ||೮||

16. यद्गजस्संगतः कांताशिलासमभवम्बुनेः । यद्
17. भ्रिगणननैवा मरुत्वारार्यमाकुचा ॥ ९ ॥ बलिःपा
18. तालसांभ्राज्यं शकटोयेनसुदितः । यद्ग्रथं
19. को भोगिमोगे दृश्यतेघापि सुदुरः ॥ १० ॥ श्रीमद्गं
20. गण्यकाळाककोशसङ्गिर्वदन्वितः । वडयारिभ्रंजि

Back—

21. भूपमीतिपात्रंहितपुरः ॥ ११ ॥ येनदात्सर्व
22. देशस्वपालकरथंसमाजितं । सोयं महीपतिलको
23. श्वथनारायणांसिके । भूवराहस्यचप्रीत्यै पाळथा
24. दक्षिणतोममा ॥ १२ ॥ शयैबोसरकावेर्या । कूरा
25. दुत्तरतस्थितं । नाम्नादिपानहूर्कोचिकालर
26. पुरंतथा ॥ १३ ॥ रित्विकपुदोहिताचार्यसभ्यसामाजि
27. कैर्युतः । मंत्रिमिर्देशा[त्]त्वच्चैस्सदाधर्मप्रवर्ध
28. कैः ॥ १४ ॥ अस्मत्प्रार्चानभूपानां । अनेकसुकुतास
29. ये । भार्याबंधुयुक्तप्रादां । सहिरण्योद्धारया ॥
30. ॥ १५ ॥ सामाम्योयधर्मसेतुर्नुपाणां । कालेका
31. ले पालनीयो भवद्भिः । सर्वानेताम्भाविनः पार्थिवे
32. द्वाभूयो भूयोयाचतेरामचंद्रः ॥ १६ ॥

श्री राम

Transliteration

śri

1. namas-tumga śiraś-chumbi¹ chaṁdra-chāmarā-chāravē¹ trailō-
2. kya nagarārambha mūla-stambhāya śambhavē¹¹
3. svasti śri Śaka sahasrēḥ varshēdy-adhika śhaṭ chatē¹ Raudra
4. Kapila-shashtyāṁ śri Śrīmuṣṇa-kshētra samsthite² Nitya-
5. pushkarīnt-tīra śōbhite svāmnāṁ maṭhē³ śri Rāma-Vēdavyā-
6. sa śri pūjākālē mahātmanāḥ³ śrīmat paramaham-
7. sākhyā [pa] rivrādisatajushc¹ padavākya pramāpābdu pār-
8. gāya mahātmanē³ śrīmad Vaiṣṇava siddhānta sthāpanika-
9. raśāya cha¹ Rāmachandra-padāmbhōja pūjakāya
10. mudāsadā⁵ śri Vāramūvasma bhū-pradākshana-
11. kāriṇām¹ Surēndrayōginām śishya¹ variyānām
12. dēva-rūpiṇām⁶ sarvataṁtra svataṁtra śri Vijayīndrā
13. khyā-yōginām¹ mījānttēvāsunē śrīmat Sudhīndrākhyā tapasvī-
14. nē⁷ yasīnād-ābhirabhūt sarvam¹ jagadētach-charācharam¹
15. yatō Gaṁgā jagammatā¹ saṁbhūtālōkapavīnā⁸
16. yadrajās saṁgataḥ kāṁtā śilāsambhavan munēḥ¹ yadaṁ-
17. ghri-gaṇanē naiva ma utvārīrya māpachā⁹ Baliḥ pā-
18. tāja sāmbrūjyāṁ Śakaṭō yēna sūdītaḥ¹ yadaṁghryam-
19. ko bhōgi-bhōgē dṛisyatēdyāpi supdarah¹⁰ śrīmad Raṁ-
20. gappa Kālākakōsa sadbhīr-udavītal¹ Vāḍayārīś-Chaṁji

I-B—

21. bhōpa prītipātraṁḥi tatpurah¹¹ yēnaṁ śatsarva
22. dēśasya pālakatvaṁ samārjitaṁ¹ sōyam mahīpatilakō-

23. śvattha Nārāyaṇāmttikē! Bhūvarāhasya cha prityai Pālyā
 24. dakṣiṇatō mamā¹²! sathai vōttara Kāvēryā! Lūra-
 25. d uttarata-sthitam¹ Nānmāndipā Nallūrram Kōḍikālara
 26. puram tathā¹³! ritvik-purōhitāchārya sabhya sāmāji-
 27. kair-yutah¹ mamtribhir dēsa [ta] tvajñais-sadā-dharma-pravardha-
 28. kaḥ¹⁴! asmat prachina bhūpānām¹ anēka sukrutāpta-
 29. yē! bhāryā-baṇḍhu yukta prādām¹ sahiramṇyōda-dhārayā!¹
 30. ¹⁵! sāmānyōyam dharma-sētur nripāṇām¹ kalē-kā-
 31. lē pālaniyō bhavadbhiḥ¹ sarvān ētān bhāvinaḥ pārthivēp-
 32. drān bhūyō bhūyō yāchatē Rāmachandrah¹⁶!

Śrī Rāma

Note

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nānjāngūḍ appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9½" by 7½" and is in Sanskrit. It records that on the Kapilā-Shashṭhi day of the year Raudri, corresponding to the Śaka year 1602, when the maṭha of the svāmi was on the bank of the Nitya-Pushkarani at Srīnūsima-kshētra, at the time of the worship of Rāma-Vēḍavyāsa, Vadayāri, possessed of the title of Rangappa-Kālākatola, a favourite of the ruler of Chenji (Chenji-bhūpa) and acquirer of the governorship of the country, granted in the presence of Asvattha-Nārāyaṇa for the pleasure of Bhūvarāha, the villages Nānmāndipānallūr and Kōḍikāla to (with usual titles) Sudhīndra, disciple of Vija-yīndra 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 maṭha does not show a Sudhīndra at about 1680. The present inscription also gives the verses (describing the foot of Viṣṇu), which appear in the grants of the Tanjore chiefs Chavappa and Chinnā-Chavappa (Nos. 26-28); but suddenly introduces Vadayāri without mentioning anything about his origin or the varna 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, Rōhini-nakṣatra and mahayāta, is known as Kapilā-Shashṭhi. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri 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 *dvandva* compound meaning Rāma and Vēda-Vyāsa or Vyāsa. According to tradition among the Mādhyas, Mādhyāchārya 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 Uttarādi maṭha, and the remaining three in the other Mādhyā maṭhas. But there is some difference of opinion as to which maṭhas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavēndrasvāmi maṭha has all along been

in possession of some of these relics. The following stanza from *Madhva-vijaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyaṇa:—

prāpa sa Nārāyaṇataḥ | suddha-sīlāśṣa-pratimāḥ |
vāsu sa Padmā-sahitō | dōṣṭy-ahitas saumhitāḥ |

32

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

Single plate.

Size 10½"×10".

ಅದೇ ಮಠದಲ್ಲರವ ಪದಮವರನೆಯ ತಾಮ್ರಶಾಸನ
ಕೆಲಗು ಅಕ್ಷರ ಒಂದು ಹಲಗೆ ಪ್ರಮಾಣ ೧೦೨"×೧೦"

(ಮುಂಭಾಗ)---

ಗರುಡ

ವಾಹನ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನಶಕಾಬ್ದಂಬುಲು ೧೩೨೧
2. ಅಗುನಿಟ ಪ್ರಮಾದಿನಾಮ ನಂವತ್ತರ ಭಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ನೂ
3. ರೋಪರಾಗಂ ಹನ್ನನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ತರಮಹಂನ ಪ
4. ರಿವಾಜಕಾಚಾರ್ಯುಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂ
5. ಗೃತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲ
6. ಯನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
7. ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
8. ಮತ್ತೂರೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲ ಪರಕಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ಪ
9. ಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕ
10. ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಳವೋಡಯಾರಿವಾರಿ ಪಾತ್ರಲು ನಲ್ಲ
11. ನೈನಾ ಕಾಳಾಕಕೋಳವೋಡಯಾರಿವಾರಿ ಪುತ್ತುಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
12. ಕೋಳವೋಡಯಾರಿವಾರಿ ಯಿಚ್ಚಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
13. ಬಿಡಿ ಅಯಿನ ಪಯರಣ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಚ್ಚಿ ವದ್ಧಪೆರಿ
14. ಕಕಾಯಧಾನ್ಯಂ ಪೆರಿಕನುಕ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ ಪಲ
15. ನರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೨ ಕಾನುಲುರೆಂದು ಅಂದುಲತೋ ಚೇರಿನ ಚಿ
16. ಳ್ಲರ ತಲ ಮೂಟಲುಸಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗುಟ್ಟುನ್ನುಚು ಆ ಗ್ರಾ
17. ಮಮುಲ ಪೇಟಲು ನತ್ತಗುಳಿ ವೇಳೆಂದೆ ತಿರುಕಳಪ್ಪೊರು ವಿರಾಂದವ
18. ರಂಕುರು ವಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯಿದು ಪೇಟಲರೋನುನ್ನು
19. ವದ್ಧಪೆರಿಕ ಕಾಯ ಧಾನ್ಯನಹಗಾ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ
20. ಪಲನರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
21. ಮೈನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ನಹಿರಣೋದಕ ಧಾರಾಪೂ
22. ವರ್ಕಮುಗಾನು ಕಟ್ಟಡ ಶೇತಿನಾರಂಗನಕ ಮಠಂ ಶಿಷ್ಯಪಾರಂಪರೈಮು
23. ಗಾನು ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
24. ನೇದಿ ಯಿದಿನ್ನಿ ಹೈರಣೋತ್ಪರನಿ ಕೋವಿಲಕು ಪತ್ತಿಮ ಧಾಗಂ ಮಠಮಠಾಹಂ

(ಹಿಂಭಾಗ)---

25. ವೀಧಿರೋ ಸ್ಥಳಪುರಾಣಂ ನರನಿಂಹಾಚಾರ್ಯುಲವಾರಿ ಗೃಹಾ
26. ನಕು ದಕ್ಷಿಣಂ ಪವಿನಿ ವೆಂಟವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

27. ರಂ ನಿವೇಶನಂ ಮಠಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟ ಅಂದು
28. ನಗಲ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಮುಲುನ್ನು ಅಪ್ಪ ಪಾರಂಪ
29. ಧ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ಸುಪಾನ ವುಂದೇದಿ ಯಿಟನಿ
30. ಸಾವ:ತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ವಾರಿ ರಘುಪತಿ
31. ಫಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾರಾಕೆಕೊಳ ವೊಡಯಾ
32. ರಿವಾರು ಯಿಟ್ಟಿನ ದಾನಶಾಸನಮು | ದಾನಪಾಲನಯೋ
33. ಮರ್ಥ್ಯೇ ದಾನಾಪ್ಪೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಪುರ್ಗಮ ವಾ
34. ವೋಶೇತಿ ಪಾಲನಾದೆಚ್ಚು ತಂಪದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
35. ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪ
36. ಲಂಭವೇತು || ಯಶಾಸನಮು ಪ್ರಭುಪು ಅನುಮತಿ ಪುರ್ವ
37. ಕಾಮರ್ಪ ಅದಿಮೂರ್ತಿಯಗಾರಿ ಕುವಾರುಡು ರಾಯ
38. ನೆಲಿಂಗಪ್ಪಯಿ ಪ್ರಾಶಿನ ತಾಮ್ರಶಾಸನಮು
39. ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ಸಹ ರೇಖೆಯಿಂದ ಬರೆದಿದೆ)

Transliteration.

I-A—

- 1 svasti śrī vijayābhyudaya Śalivāhana Śakābdambulu 1621
- 2 aguneti Pramādi nāma samvatsara Bhādrapada ba 30 Budhavāsaram Sū-
3. ryōparāgaṃ Hastā nakshatra puṇyakālamapdu śrīmat paramahansa-
pa-
4. rivrājākāchāryulayinā pada-vākya-pramāna pūrāvāra pāraip-
5. ggata sarva-tamtra svataṃtrulayina śrīmad-Vaiṣṇava-siddhānta-pratiṣṭhā-
panāchāryula-
6. yina śrīmad Rāmachandira dēvara divya-śrīpāda-padmaśādhakulayina
śrī-
7. mad Yōginḍra-tirtha Śrīpāda vōḍayala kara-kamala samjātalayina śrī-
8. mat Sūrīṃdra tirtha śrīpāda vōḍayala vara kumarakulayina śrīmat Su-
9. matīṃdra tirtha śrīpāda vōḍayalavāri śrī-Raghupati bhamaḍārānīki
10. chatūrtha gōtram Rāmgappa Kāḷakakoḷa vōḍayāri pautrulu Nalla-
11. mainā Kāḷākakoḷa vōḍayārivāri putrulu Uttama-Rāngappa Kāḷaka-
12. koḷa vōḍayārivāru yichchina maghama dāna śāsanaṃ mā yelu
13. baḍi ayina Payaraṇi pālyam nālugu mārgamula vache vadla peri-
14. ka kāya dhānyam perikalu saha perika 1 ṭki kā 1 kāsū vokaṭi pala-
15. saruku perika 1 ṭki kā 2 kāsulu remḍu amdulatō chērina chi-
16. llara tala mōṭalu sahaḡā amḍukamḍuku taggaṭṭunnuchu 5 grā-
17. mamula pētalū Nattagūli Velānde Tirukaḷappūru Virāṃdava-
18. ram Kuruvāḷappani kōvila yī ayidu pētalōnunu
19. vadḷa perika kāya dhānyu sahaḡā perika 1 ṭki kā 1 kāsū vokaṭi pala-
20. saruku perika 1 ṭki tā 1 kāsū vokaṭi yī kramānaku yi-
21. mināni mā pedḍāḷaku sukṛitamugānu sa-hiraṇyōḍaka dhārā pū-
22. rvakamugānu kuṭṭada śēśināraṃganaka maṭham śiṣhya pāraṃparyamu-
23. gānu āchamḍrārkasthāyigānu anubhāvānaku techchhukō-
24. nēdi yidīnni Pāraṇēśvarāni kōvilaku paschimabhāgaṃ maṭha viḷāhaṃ

I-B—

25. vidhilo sthala purāṇam Narasimhāchāryulavāri grīhā-
26. naku dakṣiṇam Pavini Venkaṭa Varāḍaya nivēśanānaku utta-

27. ram nivēsanam maṭhānaku kaṭṭaḍa śēsināram kābaṭṭi amḍu-
28. naḡala aṣṭa bhōga tēja svānyamulunnu sishya pārapa-
29. ryanugā anubhavimchuko sukhāna vumḍēdi yiṭani
30. Sumatīndra tīrtha śrīpāda voḍayalavāri Raghupati
31. phamḍārānaku Uttama Raṅgappa Kālākakola voḍayā-
32. ri vāru yichehina dāna śāsanamu dāna pālanayōr
33. madhyē dāna-chhrēyōnu pālanam dānāt svargam avā-
34. pnōti pālanād achyutam padam sva-dattā dviguṇam pu-
35. nyam para-dattānu pālanam para-dattāpa hārēna svadattam nishpha-
36. lam bhavētu yi śāsanamu prabhuvu anumati mīda
37. Kāmarsu Ādimūrtayagāri kumāruḍu Rāya-
38. sam Lingappayya vrāsina tāmpa-śāsanamu
39. śrī Rāma

Translation.

Be it well. In the year 1621 of the victorious Śalivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Sūryōparāga and Hasta constellation — For the Raghupati blaṅḍāra (treasury of the god Raghupati) of the illustrious Sumatīndra tīrtha śrīpāda voḍeyalu, (spiritual) son of the illustrious Sūrīndra tīrtha śrīpāda voḍeyalu, (himself the spiritual) son of the illustrious paramahansa parivrājakāchārya, padavākya-pramāṇa-pārāvāra-pāraṅgata, sarva-tantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgīndra tīrtha śrīpāda voḍeyalu :—

Uttama Raṅgappa Kālākakola Voḍayār, son of Nallanainā Kālākakola voḍeyār and grandson of Raṅgappa Kālākakola Voḍeyār 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 Payaraṇi 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, Nattagūḷi, Veḷandē, Tirukalappūr, Virāṇḍavaramkurn and Vāḷappani kōvil, 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 Sthala-purāṇam Narasimbāchārya's house and to the north of Pavini Venkaṭavaradaya's site in the Maṭhaviḷāhap street to the west of Paaranēśvara temple, you can remain happy enjoying in succession the eight rights therein. Thus the dānaśāsana was granted to Sumatīndra-tīrtha śrīpāda voḍeyalu by Uttama Raṅgappa Kālākakola voḍayār.

Usual imprecation. This copper plate charter was written by Rāyasam Lingappayya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

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,

Uttamarangappa-Kālākakoḷa-Vodayāri of the Chaturtha gōtra, son of Nallanainā-Kālākakoḷa-Vodayāri and grandson of Rangappa-Kālākakoḷa-Vodayāri, granted, with all rights, certain dues on specified articles of merchandise in Payaraṇipālya which was under his rule, as well as a site for a maṭha to the west of Paṛaṇēsvāra temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-śrīpāda-odeyar, son of Surēndratīrtha-śrīpāda-odeyar, who was the spiritual son of Yōgīndratīrtha-śrīpāda-odeyar. By order of the chief the grant was written by Kāyasam Lingappa, son of Kāmārsu Adimūrteyagāru. Figures of Rāma, Garuḍa and Hanumān and the signature of the chief Śrī 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.*, Ś1621 Pramādi sam. Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1699 A.D. and there was a solar eclipse on that day as stated in the record.

33

Fourteenth copper plate record in the same matt.

Telugu characters and language.

Single plate.

Size 11½" × 9½".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

ಕೆಲಗು ಅಕ್ಷರ ೧ ಹಲಗೆ ಪ್ರಮಾಣ ೧೧½" × ೯½".

(ಮುಂದಾಗಿ)——

ಶ್ರೀ ರಾಮ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾಹನತಕಾಬ್ಬಂಬುಲು
2. ೧೬೬೬ ಅಗುನಟ ಅಕ್ಷಯನಾಮ ನವತ್ಸರಂ ದಕ್ಷಿಣಯ
3. ನಂ ಹೇಮಂತಮತುಷ್ಠ ಧನುರ್ಮಾಸಂ ಶುಕ್ಲ ಪಕ್ಷಂ ನಪ್ತಮೀ
4. ಸೋಮವಾರಮುನ್ನು ಪೂರ್ವಾಭಾದ್ರಾಪದಾಶುಕ್ಲಮುನ್ನು ಮಹಾ
5. ವೃತ್ತಿಪಾತ ಪುಣ್ಯ ಕಾಲಮನ್ನು ಕೂಡಿನ ಯೇ ಶುಭದಿನಮಂದು
6. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣವಾ
7. ರಾವಾರ ಪಾರಂಗತ ನರ್ವತಂತ್ರ ಸ್ವತಂತ್ರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8. ಚಾರ್ಯರೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದ್ವಾವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರೈನ ಶ್ರೀಮದುಹೇಂದ್ರ
9. ತೀರ್ಥಸ್ವಾಮಿಲವಾರಿ ಕರಕಮಲ ಸಂಜಾತರೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮಿಲ
10. ವಾರಿ ವರಕಮಲಕರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವೇಂದ್ರ ಸ್ವಾಮಿಲವಾರಿ ಶ್ರೀಮದ್ವೈಷ್ಣವೇಂದ್ರ
11. ವರಧಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಅರಶು ನಿಲಯಿಟ್ಟು ವಿಜಯ ವೈಷ್ಣಲಾ
12. ಮಳವರಾಯನಿಗಾರಿ ಪಾತ್ನುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ನುಲು ವಿ
13. ಜಯವೈಷ್ಣಲಾಮಳವರಾಯನಿಗಾರು ವ್ರಾಯಿಂಟ್ಟು ಯಿಪ್ಪಿಂಟಿನ ಭೂದಾನತಾ
14. ಮ್ತಾಸನತಮ ಮೆಟ್ಟುಂನು ಮಾಹೆದ್ದಲಕು ಸುಕೃತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲಗಾರು
15. ಕಾವಿಂಟಿನ ತಟಾಕ ಮಂಟಪ ಮಂದಲ ಶ್ರೀ ಸ್ವಾಮಿಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16. ಕುಂಟುಕೋಣಂ ಮಠಮಂದ್ರು ಅನ್ನದಾನಾನಕು ಮಾ ಅರಿಯಲೂರಿ ಶ್ರೀಮಲೋ ಅಲಂದೊರ
17. ಯಕಟ್ಟಡ ಅನಿ ಗಾ ಮಾನ ಮೊದತ್ತ ರಂ ನ್ಯಾಲರೋಫುಟ್ಟಿನೂರು ಮಾಳಕು ಆ ಪೂರಿ ಕೊಲತನ
18. ಗುಂಟುಲು ಮುನ್ನೂರುನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಣ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಟಿನಾರಂಗನಕ

19. ಆ ಚಂದ್ರಾರ್ಕ ಸ್ವಾಯುಗಾ ಮೀ ನಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
20. ಮೀರೇ ಅನುಭವಿಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಯುವರ್ಯನಾ ವಿರೋಧಂ ಶೇಶಿನ
21. ವಾರು ಕಾಶಿರೋಗೋಹತ್ಯೆ ಬೃಂಹತ್ಯೆ ಶೇಶಿನ ದೋಷಾನ ಪೋಗಲವಾರು ಯೀ
22. ಕ್ರಮಾನಕು ಶ್ರೀಮದ್ವನುಧೇಂದ್ರ ಸ್ವಾಮಲವಾರಿ ರಘುಪತಿ ದ್ಯಾವರ ಭಂಡಾರಂ
23. ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯವೋಷ್ಠಲಾ ಮಳವರಾಯನಿಗಾರು ವ್ರಾಯಿಂಚಿ ಇ
24. ಪಿಂಚಿನ ಭೂದಾನ ತಾಂಮು ಶಾನನಮು || ದಾನಪಾಲನಯೋಧ್ಯೇ ದಾನಾ
25. ಡೈಯೋನಿಪಾಲನಂ | ದಾನಾತ್ಸರ್ಗಮವಾಪೋಶಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ||

(ಕಿಂಧಾಗ) —

26. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ
27. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ಯೀಭೂದಾನ ತಾಮ್ಪಶಾನನ
28. ಮು ರಾಯನಂ ವೆಂಕಟ್ರಾಮಯ್ಯ ಕುಮಾರುಡು ವೈದ್ಯ ಲಂಗಯ್ಯ ವ್ರಾಯಿಂಚಿನ
29. ಶಾನನಂ || ಅಲಂದೊ ರಯಾರುಕಟ್ಟಡಲೊ ವಿಳಾರಿ ಗುಡಿಕೆ ಪದಮವ
30. ನಾರಗುಡುಕೆ ಪುತ್ತರಂ ಪುತ್ತೇರಿ ದಕ್ಷಣಂ ನಿವೇಶನಮುನಕ ಗುಂಟಲು ಮುನ್ನೊ
31. ಟಪಡಿ ||

Transliteration.

Front—

Śrī-Rāma.

1. svasti śrī vijayābhūdaya Śālivāhana Śakābdambulu
2. 1666 agunēti Akshaya nāma saṃvatsaraṃ Dakṣhaṇāya-
3. namī Hēmaṃpta rituvu Dhanurmāsam sukla-pakṣhamī saptamī
4. Sōmavāramuṃṇnu Pūrvābhādrā-nakṣhatramuṃṇnu mahā-
5. vyatīpāta puṇya kālāmuṃṇnu kūrṇina yī śubha-dīnamāṃḍu
6. śrīmat-parama-haṃsa-parivrājakā-chāryulāna pada-vākya-prāmana-pā-
7. rāvāra pūramgata sarvatāmtra svatāmtralāna śrīmad-Vaiṣṇava-siddhāṃ-
8. chāryulāna śrīmad Rāmachandra-dyāvāra divya śrīpāda-padmarādhaku-
9. lāna śrīmad Upēṃdra
9. tīrtha svāmūlavāri kara-kamala-saṃjātulāna śrīmad Vādīṃdra-tīrtha
10. svāmūla-
10. vāri vara kumārakulāna śrīmad Vasudhēndra svāmūlavāri śrīmad Rāghu-
11. pati dyā-
11. vara bhāṃḍārānaku Vītihōtra gōtraṃ Araṣūnilayīṭṭa Vijayavoppulā
12. Maḷavarāyanigāri pantrulu Muddu-Vemkaṭappa Maḷavarāyanigāri putruulu
13. Vi-
13. jayavoppulā Maḷavarāyanigāru vrāyīpchebi yippūpcheṇa bhū-dāna tā-
14. ṇṇa śāsana kramam etlāṃṇanu mā peddalaku sukritārthāmuṃḍā mā
15. talli
15. kāvīpcheṇa taṭāka maṃṭṭapa maṃṭṭdāhī śrī-svāmūlavāri dēva-pūjā
16. kālāmaṃḍu
16. Kumbhākaṇḍam mathāmaṃḍdu aṇṇa-dānānaku mā Ariyalūri śīmalō
17. Ālāṃḍdora-
17. yakaṭṭāḍa aṇṇa grāmāna modattaraṃ nyālalō ghaṭṭi nūru mallaku ā vīri
18. kolātānu
18. guṃṭṭālu muṃṃnūruṃṇu sa-hiraṇyōḍāka dhārā-pūrvakāmuṃḍā yippūpcheṇa-
19. ram ganaka

19. ā chandrārka sthāyigā mi samsthāna pāramparyamugā dānaku
yogyamugā
20. mīrē anubhavanuchuko rūgalavāru yī dharmānuku yavaraina virōdham
śésina-
21. vāru Kāśilō gōhatya Brahma-hatya śésina dōshāna pōgalavāru yī
22. kramānaku śrīmad Vasudhēndra svāmulavāri Raghupati dyāvāra bhāṇḍā-
raṇ
23. anna-dāna dharmānuku Vijayavoppulā Malavarāyanigāru vrāyimpchi i-
24. pūpuchina bhū-dāna tāmra-sāsanaṃ¹ dāna-pālanayōr madhyē dānā-
25. chchrēyōnu pālanam¹ dānāt svargam avāpnōti pālanād achyutaṇ
padaṇ¹

(Back)—

26. sva-dattā-dviguṇam puṇyam para-dattānupālanam para-dattā-
27. pahārēṇa sva-dattam nishphalam bhavēt yī bhūdāna tāmra śāsana
28. mu rāyasam Venkatrāmaya kumarūdu Vaidyalinggaya vrāyimp-
chchina
29. Śāsanaṃ¹ Ālapdorayārukattaḍalo Piḷḷari guḍiki paḍamara A-
30. nāri guḍiki vuttaram Puttēri dakshanam nivēsanam saha guṇṭṭalu
munū-
31. ṭa padi¹¹

Translation.

Be it well. In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēwanta rītu and Dakṣiṇāyana, under the constellation Pūrvābhādra and the holy mahā-vyatipāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmi, (spiritual) son of the illustrious Vāndratūthasvām, (himself the spiritual) son of the illustrious paramahansa parivrājakāchārya, padavākya-pramāna-pārāvāra-pāraugata sarvatantra svatantra, establisher of the illustrious Vaiṣṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upēndratīrthasvām :—

Vijayavoppulā Maḷavarāya, son of Muḍdu Venkatappa Maḷavarāya and grand son of Arasunlayitta Vijaya Voppulā Maḷavarāya of Vithōtra gōtra, 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 guntas of the best lands of the revenue value of 100 maḷḷuku, within the boundary of the village Ālapdoraya-kattāda belonging to our Ariyalūr sima for the distribution of food in the matt at Kunbhakōnam 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 Brāhmans in Kāśi.

With this order Vijayavoppulā Maḷavarāya 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 Linggaya, son of Rāyasam Venkatrāmaya. 300 guntas of land including the site at Ālandorayāru

kaṭṭada to the west of Pillāṅgudi, to the north of Āiūāṅgudi and to the south of Putteri.

Note.

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring 11¼" by 9¼" and is in Telugu. The donor was Vijayavoppulā Maḷavarāya of the Viṭhōtra-gōtra, son of Muddu Venkatappa-Maḷavarāya and grandson of Araṣunilayitta Vijayavoppulā Maḷavarāya, while the donee was Vasudhēndra-svāmi, son of Vāḍindrathirtha-svāmi, who was the spiritual son of Upēndrathirtha-svāmi. The grant consisted of 300 guntas of land of the revenue value of 100 mālluku in the village Ālandorayārūkattada in Ariyālūrsīma. 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 Dhanurimāsa in Hēmantantu of *dukshināyana* in the year Akshaya the Śaka year being 1666, corresponds to Monday, 8th December 1746 A. D.

34

Fifteenth copper plate record in the same matt.

Nāgari characters and Sanskrit language.

3 plates . size 10½" × 7¼".

ಅದೇ ಮರದಲ್ಲರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ (3 ಹಲಗೆಗಳು ಉಂಗುರವಿಲ್ಲ.)

ಪ್ರಮಾಣ ೧೦½" × ೭¼"

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯಶಂಭವೇ | ಆ
- 3 ಗಜಾನನಪದ್ಮಾರ್ಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕದಂ
- 4 ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾನ್ಯಜೇ | ಹರೇಲೌಲಾವರಾಪ
- 5 ಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
- 6 ಚೈತ್ರಶ್ರಿಯಂದಧಾ | ಶ್ರೀಶಾಲವಾಹನಶಕೇ ಶರನಾಗಬಾಣ
- 7 ಶೀತಾನಶುನುಮಿತ ಶರಶ್ಚುಗತಾಸ್ತಮುಷ್ಠಿ೯ | ವರ್ಷೇಶು ಶೋ
- 8 ಭಕ್ತತಿ ಮಾನಿಶುಚೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ವೈಷ್ಣವತಿಥಾವಮೃತಾಂ
- 9 ಶುವಾರೇ | ಶ್ರೀಮದ್ವ್ಯಾಜಾದಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
- 10 ಕಲ್ಯಾಣಚರತೋ ವಿರೇ ಪ್ರತಾಪ ಬಿರುದಾಂಕತಃ | ಅರ್ಧಿ
- 11 ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪತ್ಯರ್ಥಿ
- 12 ಪೃಥಿವೀಪಾಲ ಮೌಳಲಾಲತಶಾನನಃ | ತುರುಷ್ಯ ಶುಷ್ಕ
- 13 ಗಹನದಹನೋದ್ಯದ್ಧವಾನಲಃ | ಚಂಡಬಾಹು ಬರೋದ್ಧಂ
- 14 ಡ ಪಾಂಡ್ಯ ಬಂಧನ ಪಂಡಿತಃ | ಚೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
- 15 ಪಾಲ ಕರಿಕೇನರೀ | ಕೊಂಗವಂಗ ಕಳಿಂಗಾಂಗ ಭೂಭೃತಿ
- 16 ಮರ ಭಾಸ್ವರಃ | ಬಿರುದಂತೆಂಬರ ಗಂಡಸ್ತರುಣೀಜನನ
- 17 ವ್ಯಕುಸುಮ ಕೋದಂಡಃ | ರಾಜಕುಲಾಬ್ದಿ ಶಶಾಂಕಃ ಶೂರೋ
- 18 ಧರಣೀ ವರಾಹ ಬಿರುದಾಂಕಃ | ಶ್ರೀ ನಾರಾಯಣಪಾದ ವಂಕಜ

19. ಯುಗೀ ವಿಂಸ್ಯನ್ಯ ವಿಷ್ವಗ್ನು ರಃ ಶ್ರೀಮತ್ಪಶ್ಚಿಮ ರಂಗದಾಮು
20. ನಗರೀ ನಿಂಹಾನನಾದೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಪ್ರತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿ ರಂದೇವ ದ್ರಾಂಹಣರಕ್ಷಣಾಯ ಪ್ರ
22. ಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹರ್ | ಆಶ್ರೀಯಗೋತ್ರಸಂಜಾತ
23. ಆಶ್ವಲಾಯನಸೂತ್ರವಾಃ | ರೈಕ್ಯಾ ಬೀಟಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರಸ್ತದ್ಗುಣವಾರಿಧೇಃ | ದೇವರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಜಮಹೀಪತಿಃ | ನೇಶೇತು ಬಯನಾಡಾಪ್ತೇ ನಿಜವಿಕ್ರಮಣಾ
26. ಜಿಫತೇ | ಪುರಾಷ್ಟಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ |
27. ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ಚಿತ್ತಂ |
28. ಗ್ರಾಮಂನಲ್ಲೂರು ನಾಮಾನಂತಟಾಕಾರಾಮಶೋಭಿತಂ | ಪ್ರ
29. ತ್ಯುಂ ಶತದೀನಾರದಾಯಿನಂ ಸಸ್ಯಸಂಪದಾ | ಪ್ರತಿ
30. ನಾಮ್ನಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಭುವಿ | ಶ್ರೀಮತ್ಪರಮ
31. ಹಂನಶ್ರೀ ಪರಿವಾಜಕನದ್ಗುರೋಃ | ಪದವಾಕ್ಯಪ್ರ
32. ಮಾಣಾಭಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ | ಸರ್ವತಂತ್ರ
33. ಸ್ವತಂತ್ರಸ್ಯ ಕರಾಣುಗುಣಶಾಲನಃ | ಶ್ರೀಮದ್ವೈ
34. ಪ್ಪವ ನಿದ್ರಾಂತ ಸ್ಥಾಪನಾಯ್ಯುಸ್ಯದೀವತಃ | ಶ್ರೀ
35. ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ನದಾ |
36. ವಿಜಯೀಂದ್ರ ತೀರ್ಥಪಾದ ಶ್ರೀಮತ್ಕರ ಕಮಲಜಾತಸ್ಯ
37. ಶ್ರೀ ಮತ್ಸುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ವಾಮಿ ಸತ್ಯುಮಾರ
38. ಸ್ಯ | ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಚ್ಯುತಸ್ಯನಯ
39. ಮೀಂದ್ರಸ್ಯ | ಅನ್ಯಮರಾಧಿಷ್ಠಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40. ಮಚಂದ್ರಸ್ಯ | ಕೋಶಾಯದೇವಪೂಜಾ ಬ್ರಾಹ್ಮಣಭುಕ್ತಾ
41. ದಿ ಸರ್ವ ದರ್ಮಕೃತೇ | ಮಹತ್ಸ್ಮಿನ್ಪುಂಜಾ ಕಾಲೇರಂ
42. ಗೇಶಪದಸಂನಿದೌ | ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈವಾ
43. ದಾದ್ಧಾರಾ ಪುರಸ್ಕರಂ | ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44. ದಮರಸ್ಥರಾಮಚಂದ್ರಾಯ | ದತ್ತಸ್ಯ ದೇವವಿಭುನಾ
45. ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯಸ್ಯ | ಚತುಸ್ವೀಮಾನಿರ್ವಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

46. ಲಭ್ಯತೇ ದೇಶಭಾಷಯಾ | ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47. ಲಂಗಳಿಗಳೇ ಗ್ರಾಮದಿಂದ ಬಡಗಲು | ಕೆರೆಬೀಚನಹಳ್ಳೀ
48. ಗ್ರಾಮದಿಂದ ಮೂಡಲು | ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಕಲು | ಇಂ
49. ತೀಚತುಃಸೀಮೆಯೊಳಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯಲ್ಲೆ ಗ
50. ರೊಳಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲವಾಪಾಣ ಅಕ್ಷಿಣಅಗಾ
51. ಮಿನಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಧೋಗತೇಜಸ್ವಾಮ್ಯಗಳು ಈ
52. ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮವು ಇವ
53. ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಪಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54. ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಶಿ
55. ಪ್ಯ ಪ್ರತಿಷ್ಠಾ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ವಾಯಿ
56. ಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂ
57. ಡು ಬರಲುಳ್ಳವರೂ ಯಂದು ಆಶ್ರೀಯ ಗೋತ್ರದ ಆಶ್ವಲಾ
58. ಯನ ಸೂತ್ರದ ರೈಕಾಶಾಪೆಯೆಟಾಮರಾಜೊಡಯರ ಪೌ

59. ತ್ರರಾದ ದೇವರಾಜೊಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60. ಹೀಪಾಲಕರು ಶ್ರೀಮದ್ವಿಷ್ಣು ಈಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದೊ
61. ಡಯರ ಕರಕಮಲ ಸಂಜಾಕರಾದ ಶ್ರೀಮತ್ಪುಂಡ್ರೀಂ
62. ದ್ರ ತೀರ್ಥ ಶ್ರೀ ಪಾದೊಡೆಯರ ಕುಮಾರಕರಾದ ಶ್ರೀ
63. ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀಪಾದೊಡೆಯರ ಶ್ರೀರಾಮಚಂದ್ರ
64. ದೇವರ ಧಂಡಾರಕ್ಕೆ ದೇವದ್ರಾಂಹ್ಯಣ ಸಂತರ್ಪಣಾ
65. ಝವಾಗಿ ಸಹಿರಂಣ್ಯೋದಕದಾನೆ ದಾರಾಪೂರ್ವ
66. ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರೆಯ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಧಾಗೆ)---

67. ಧೇಯವಾದ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ನ
68. ಶಾನನೆ | ಏಕೈವದಗಿನೀ ಲೋಕೇನರ್ವೇಷಾ ಮೇವದೊಪ್ಪ
69. ಜಾಂ | ನದೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತವಸುಂ
70. ದರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹೇತವನುಂ
71. ಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ವನಹಸ್ಯಾಣ ವಿಷ್ಣಾಯಂ ಜಾಯ
72. ತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾ
73. ಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ
74. ಪೇತ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಚೈರಯೋನು ಪಾ
75. ಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚೈತಂ
76. ಪದಂ | ಶ್ರೀ |

I-B-

1. ಶ್ರುಭಮಸ್ತು | ನಮಸ್ತುಕ್ತ ಶಿರಃಶ್ರುಮಿವಿ ಕ್ಷಂತ್ರ ಚಾಮರ ಚಾರ
2. ವೇ | ಶ್ರೀಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅ
3. ಗಜಾನನಪಕ್ಷಾಕಂ ಗಜಾನನಮಹನಿಶಂ | ಅನೇಕ ದ್
4. ತಂ ಭಕ್ತಾನಾಮಿಕದಂತಮುಪಾಸ್ತಮಹೇ | ಹರೇಲಿಲಾಚರಾಹ
5. ಸ್ಯ ದ್ವಂದ್ವಾತ್ಪಸ್ತಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಚಾತ್ರಿ
6. ಕೃಷ್ಣಾಭಿಷಂಧಯೈ | ಶ್ರೀಶಾಲಿವಾಹನಶಕೇ ಶರ ನಾಗ ಖಾಣ
7. ಶೀತಾಂಶು ಸಂಮಿತಶರಸ್ತುಗತಾಸ್ವಮುಷ್ಠಿನ್ | ವಶೇತು ಶೋ
8. ಭಕ್ತಿನಿ ಮಾಸಿಶ್ರುಕೈ ವಲೋಪೇಕ್ಷಾಭವೇಷ್ಣವತಿಥಾವಮ್ನಾಂ
9. ಶ್ರು ವಾರೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಶ್ರೀಭೂಪಾಲಪರಮೇಶ್ವರಃ
10. ಕವಯಾಣವರಿನೋದೀರಪ್ರತಾಪವಿಠ್ಠಾಕಿತಃ | ಅಥಿ
11. ವಾತಕಸಂದೋಹ ಸಂತೋಷಕರತಯವಃ | ಪ್ರತ್ಯರ್ಥಿ
12. ಪೃಥಿವೀಪಾಲಮೌಠಿಲಾಲಿತಶಾಸನಃ | ತುರ್ಹುಕ್ತಶ್ರುಕ್
13. ಗಹನ ವ್ಹನೋಘಹವಾನಲಃ | ಕ್ಷಂತ್ರಬಾಹುಬಲೋಹ್
14. ತ್ವಂ ಪಾಂಡುಶ್ಚಂದನಪಾಂಡಿತಃ | ಚೋಡೇಕರಂಜನಪಾಂಡು
15. ಪಾಲಕರಿಕೇಸರಿ | ಕೌಗವಂಗಕಾಂಡಿಗಾಂಭುಶ್ರುತಿ
16. ಮಿರಭಾಸ್ಕರಃ | ವಿಠ್ಠೇತವರಂಗತ್ವತಠಣಿಜನನ
17. ವ್ಯ ಕ್ಷುಮಕೋದ್ಧಃ | ರಾಜಕುಲಾಪಿಠಿ ಶಾಶಾಂಕಃಶೂರೋ
18. ಧರಣಿವರಾಹವಿಠ್ಠಾಕಃ | ಶ್ರೀನಾರಾಯಣಪಾದ್ಪಂಕಜ
19. ಯುಗೀ ವಿಷ್ಣುಸ್ತ ವಿಷ್ಣುಶ್ರುಮಃ | ಶ್ರೀಮತ್ಪ್ರತಿಮರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾಧಿಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಸ್ಥಿತಿಪಾಲರಕ್

21. मकुटीनीराजितांभिभिरेवैवर्णाङ्गणरक्षणाय पृ
22. थिथी सांभ्राज्यदीक्षां वदन् । आत्रेयगोत्रसंज्ञात
23. आश्वलायनसूत्रवान् । दुक्शाकी चामराजस्य
24. पौत्रस्सद्गुण वारिचेः । देवराजस्यतनयो देवरा

II-A—

25. जमहीपतिः । देशे तु बयनाड्याख्ये निजाविक्रमणा
26. जिते । पुराह्वयं महाग्रामं मुपजीव्यावतिष्ठतः ।
27. सरगूरिति विख्यातग्रामस्यस्थलं माधितं ।
28. ग्रामं नल्लुरु नामानं तटाकारामशोभितं । प्र
29. त्यर्थं शतदीनारं द्वापिनं सस्य संपदा । प्रति
30. नाम्ना देवराजं पुरमप्रतिमंभुवि । श्रीमत्पदम
31. हंसश्री परित्राजकसद्गुरोः । पद्वाक्यं प्र
32. मणाग्निं पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कस्याण गुणशालिनः । श्रीमद्वै
34. ष्णव सिद्धांत स्थापनाय्येस्यधीमतः । श्री
35. रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36. विजयींद्रतीर्थपाद् भीमत्कर कमलजातस्य
37. श्रीमत्सुधींद्रतीर्थं श्रीपादस्वामिस्तकुमार
38. स्य । श्रीराघवेंद्रतीर्थं श्रीपादाख्यस्य संय
39. मींद्रस्य । अस्यमठाधिष्ठानुर्देवस्य श्रीरा
40. मचंद्रस्य । कोशायदेवपूजासांख्यभुक्तया
41. दिसर्वधर्मकृते । महत्स्मिन्नुत्पुण्यकाले
42. गेश पदसं निधौ । श्रीमनारायण प्रीत्यैग्रा
43. दाद्वारापुरस्सरं । श्रीराघवेंद्रतीर्थंश्रीपा
44. दं मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. नल्लुरुग्रामवर्ष्यस्य । चतुस्तीमानिर्नयादि

II-B—

46. लिख्यतेदेशभाषाया । हचीपुरग्राम

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

Transliteration

I-B—

1. śubham astu | namaḥ-tuṅga śiraś-chaṅṅpi chaṅdra chāmarā chāra-
2. vē | traī-lōkya-nagar-arambha mūla-stambhāya Saṅbhavē A-
3. gaḍānana-padmaṅkaṅ Gaḍānanaṁ abhāniśaṅ anēka-dan-
4. taṅ bhaktānāṅ ēkadantaṁ upasnaḥē | Harēr līlā-Varāha-
5. sya dāmsṭrā dāmdas sa pātu vah | Hēmādri-kalaśā yatra Dhātri
6. chechṭra śriyaṅ dadhau | śri Sāhivāhana śakē śara-nāga-bāna-
7. śītāṅśu saṅṅṅita śaratsu gatā svamushṅin varshētū
8. bhakṛiti māsi suchau vajakshē pakshētū Vaishnava tithāv-amṛitāṅ-
9. śu vārē | śrīmad rājādhi-rāja śri-bhūpāla-paramēśvaraḥ
10. kalyāna-charitō vira-pratāpa-birudānkitah arthi-
11. chātaka-sampdōha-samtōshakara-tōyadāh pratyarthu
12. prithivī-pāla-mauli-lāḷita-śāsanah | Turushka-śushka-

13. gahana dahanôdyad davâ-nalah | chamda-bâhu-balôddam-
14. da Pâmḍya-khamḍana-pamḍitah | Chôla Kêraja Nêpâla Bhû-
15. pâla-kari kêsuri | Komga-Vainga-Kajim-Anga bhûbhrit ti-
16. mra bhâskarah | birudamḍ embara gamḍas taruñi jana na-
17. vya Kusuma-kôdamḍah | râja-kulâbdi śaśâḍḍakah śûrô
18. Dharani-varâha birudamḍkah | śrî-Nârâyana pâda-pamkaja-
19. yugi vimpyasta vishvagbharah śrîmat-Paschima-Ramga-dhâma-
20. nagari-siphâsan-âdhîśvarah | praty-arthi kshiti-pâla-ratna
21. makuti-nîrâjîtamḍhris chiramḍ Dêva-Brâmhana rakshanâya pri-
22. thivî sâmrâjya dikshanḍ vahan Âtrêya-gôtra samjâta
23. Âśvalâyana sûtravân | Rikśâkhi Châmarâjasya
24. putras sadguna vâridhêh | Dêva-râjasya tanayô Dêva-râ-

II-A—

25. ja mahîpatih | dêsê tu Baya-nâdâkhyê nijavikramanâ-
26. rjutê | purâhvayan mahâ-grâmanam upajîvyâ vatishthitah |
27. Saragûrî vikhyâta grâmasya sthalam âsritam |
28. grânam Nallûru nâmanam taḍak-ârâma sôbhitam | pra-
29. tyabdam śata dinâra dâymam sasya-sampadâ | prati
30. nâmnâ Dêvarâja-puram apratnam bhuvî | śrîmat patama-
31. hamḍa śrî parivrajaka sadgurôh | padavâkya pra-
32. mânâbdi pâripasya mahâtmanah | sarva tanitra
33. svatamtrasya kalyâna guḍa śâlnah | śrîmad Vai-
34. shnavâ siddhanta sthapanâryyasya dhîmatah | śrî-
35. Râmachamdra dêva śrî pârârâdhanôdyatasya sadâ |
36. Vijaiḍdra-tîrtha pâda śrîmat kara-kamala jâtasya
37. śrîmat Sudhîḍdra-tîrtha śrîpâda svami satkunâra-
38. sya | śrî-Râghavêḍdra-tîrtho śrîpâdâkhyasya samya-
39. mîḍdrasya | asya mathâdhishtâtur dêvasya śrî Râ-
40. machamdrasya | kôśaya-dcva-pûjâ-Brâmhana bhuktyâ
41. di sarva-dharma-kritê-mahaty asmin-punya kâlê Raiḍ-
42. gêsâ pada samḍdhai | śrîman Nârâyana prityai prâ-
43. dâd dhârâ-purassaram | śrî-Râghavêḍdra-tîrtha śrîpâ-
44. da mathastha Râmachamdrâya | dattasya Dêva-vibhunâ
45. Nallûru grâma-varyasya | chatuś-sîmâ nîmayâdi

II-B—

46. ikhyatê dêsabhûshayâ | Hamchîpura grâmadîḍdam paduvalu
47. lupgahajî grâmadîḍdam badagalû | Kerc-Bichanahallî
48. grâmadîḍdam mûḍgalû | Saragûru grâmadîḍdam temkalû | im-
49. tî-chatuh sîmeyolagâdâ | Nallûremba grâmadâ yalle ga-
50. lolagâda nidhi-nikshêpa-jala-pûshâna akshimî âgâ-
51. mi-suddha-sâddhyamgalemba ashta-bhôga tēja-svâmyagaḍû |
52. Râghavêḍdra-svâmigala mathakke saluvavu | grâmanu ivâ-
53. ru māḍuva vya ahûra chatuśḍḍayakke yôgyavâgi saluva-
54. du | grâmananu | Râghavêḍdra svâmigala mathakke si-
55. shya-prâśishya pârampareyâgi â-chamdrârka sthâyî-
56. galâgi sarva-mâḍḍnyavâgi sukhamḍ anubhaviśi kom-
57. ḍu baralullavarû yamḍu Âtrêya gôtrada Âśvalâ-
58. yana sûtrada Rik-śâkheya Châmarâj-odeyara pau-
59. trarâda Dêva-râjodayara putrarâda Dêvarâja-ma-
60. hi-pâlakaru śrîmad Vijaiḍdra-tîrtha Śrîpâdo-
61. deyara kara-kamala-samjâtarâda śrîmat Sudhîḍ-

62. dra-tīrtha śrī-pādoḍayara kumārakarāda śrī
 63. Rāghavēndra tīrtha śrī-pādoḍeyara śrī Rāmachandra
 64. dēvara bhāmdārakke Dēva Brāh̄māṇa saṃtarpaṇa-
 65. rthavāgi sa hiranyōdaka dāna-dhārā pūrva-
 66. kavāgi koṭṭa Nallūr emba grāmakke prati nāma-

III-A—

67. dhēyavāda Dēvarāja-puraveṇba grāmada tāpura
 68. sāsana : ēkaiva bhagini lōkē sarvēśhām ēva bhūbhū-
 69. jāṃ¹ na bhōjyā na-kara grāhyā vipra-dattā vasuṃ-
 70. dharā¹ sva-dattāṃ para-dattāṃ vā yō harēta vasuṃ-
 71. dharāṃ¹ shashitir varsha sahasrāṇi viśhthāyāṃ jāya-
 72. tē krimih¹ sva-dattā dviguṇaṃ puṇṇyaṃ para-dattānupā-
 73. lanam¹ para-dattāpahārēna svadattam nishphalaṃ bha-
 74. vēt¹ dāna-pālanayōr-madhyē dānāt chhryōnupā-
 75. lanam¹ dānāt svargam avāpnōti pālanād achyutaṃ
 76. padaṃ¹ śrī¹

Translation

Be it well.

[Invocation to Sambhu, Ganapati and the Boar incarnation of Vishṇu].

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

The illustrious rājādhirāja rājaparamēśvara virapatāpa, 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 Turushikas, destroyer of the Pāṇḍya king, a lion to the elephants the Chōḷa, Kēraḷa and Nēpāḷa kings, a sun to the darkness the Kōṅga, Vaṅga, Kaḷinga and Anga kings, *biudentembara-gaṇḍa*, a cupid to the young women, a moon to the ocean, the royal family, having the birudas of dharanivarāha, a firm devotee of Nārāyaṇa, lord of the throne of the western Raṅganagarī (Serīngapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *devas* and Brāh̄manas, Dēvarāja of the Ātrēya-gōtra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Rangēśa, in order to please, the god Nārāyaṇa, to provide for the god's worship and the feeding of the Brāh̄mans the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *dināra*, attached to the bigger village Pura in Saragūru-sthala of Bayanādu-dēśa, which he had acquired by his prowess, to the Rāmachandra treasury of the maṭṭ of the illustrious paramahansa parivrājaka sadguru, padavākya-pramāṇābdhi pārīṇa, sarvatāntra svatantra, possessor of good qualities, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhindratīrtha-śrīpāda, who was the spiritual son of Vijayīndra-tīrtha-śrīpāda.

The four boundaries of the village Nallūru granted to the god Rāmachandra of the maṭṭ of śrī Rāghavēndra-tīrtha-śrīpāda are here written in native language— to the west of Hanchīpura, to the north of Luṃgahaḷḷi, to the east of Kerebīchana-haḷḷi and to the south of Saragūru—Thus the eight rights and powers of enjoyment

including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmi. The village might be enjoyed free of all imposts 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 Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Voḍeya and grandson of Chāma-Rāja Voḍeya, to the Rāmachandra Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmins.

[Four usual final verses].

Note.

This copper plate inscription received from the same Rāghavēndrasvāmi matha at Nanjangūd belongs to the reign of the Mysore king Dodda-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10" by 7 $\frac{1}{4}$ " and is engraved in Nāgari characters. The language is Sanskrit up to line 46 and thereafter Kannaḍa, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *dīnārus* in Saragūrusthala by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmins.

The svāmi of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spiritual throne from 1624 to 1671. It was after him that the matha acquired its present designation. He studied under Sudhīndra at Kumbhakōṣam. He died at Mantrālaya in the Bellāry 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 Śrāvana 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 Āshāḍha in the year Śōbbhakṛitu 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 12 $\frac{1}{2}$ " × 9 $\frac{1}{2}$ ".

ಅದೇ ಶ್ರೀ ಮಠದಲ್ಲರುವ ಹದಿನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಹಲಗೆ : ತಲುಗಕ್ಷರ : ಪ್ರಮಾಣ ೧೨ $\frac{೧}{೨}$ " × ೯ $\frac{೧}{೨}$ ".

ಶ್ರೀ

1. ೦॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂದಾಯ ತಂಭವೇ ॥೧॥ ಹರೇಲೋಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಿಂಧನಪಾಕುಮಹೇಮಾದಿ
3. ಕಲಶಾ ಯತ್ರ ದಾತ್ರೀ ದತ್ತತ್ರಿಯಂ ದದೌ ॥೨॥ ಶ್ರೀಮತ್ತರಮ ಹಂನಾಭ್ಯುಪರಿವೃಡೀತತಾಜುಷಾ
4. ೦॥ ಪದವಾಕ್ಯಪ್ರಮಾಣಾದ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂತಕಂ ॥೩॥ ಶ್ರೀಮದ್ಧೈಷ್ಣವ ನಿದ್ಯಾಂಕ ಸಂಸ್ಥಾಪನಗರೀಯ

6. ನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೀಶ
ಶವಾ
6. ಣ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರಸ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವನುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ |೫|| ನಿಜಾಂ
ತೇವಾಸಿನೇಮು
7. ಧ್ಯ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇಚಿತವಾದಿನೇ ||೬|| ಅಶೇಷ
ತಿರ್ಥಸಂಚಾ
8. ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿದ್ಯತ್ಯುಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೭|| ಅತ್ಯರ್ಥ
ಮರ್ಥಸರ್ವಾ
9. ಥ ದಾನಾಜ್ಞತನುರದ್ರವೇ | ವ.ಭಿಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಯತೇ ||೮|| ರಾಜಾಧಿರಾಜ
ಕೋಟೀರ
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಪ್ಪಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭಿವೃ ಪ್ರದಾಯಿನೇ ||೯||
ರಸರತ್ನ ತುರ್ಧೂ
11. ಸಂಬ್ರಾಹ್ಮಣೇತೇಶಕಜನ್ಮನಾ | ಜಯಾಬ್ಧಾಶ್ವಯುಜೇ ಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ||೧೦||
ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾನಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀನಮೇತ ಶ್ರೀ ಕೇಶವನ್ಯಾಮಿ ಸಂನಿಧಾ
||೧೧||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾಬಧೂವಯಜ್ಞಾತಾ | ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜ
(೦)
14. ಚೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ||೧೨|| ತಜ್ಜೈಜ್ಜನ್ಯದನ್ಯೇಪುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂದಿತಃ | ವದಾನ್ಯ
ಜನ
15. ಮೂರ್ಧನ್ಯೋ ಜಕ್ಷೇ ಹೆದ್ವನ್ನ ಭೂಪತಿಃ ||೧೩|| ಶ್ರೀ ಹೆದ್ವನಾಬ್ಯುಕ್ತಿಕಪನ್ಯಚಂತಾಮಣಃ ಪ್ರಧೂ
ತಾರ್ಥಕ
16. ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರಾಹರೋಚನಸ್ಯ ಬಕ್ವಾಂಬಿಕಾಭೂಚ್ಚ ಕುಟುಂಬಿನೀತಿ ||೧೪||
ಸುಶೇವಕ
17. ಲನಾಂಬುಧೇಃಸ್ವರಭಿಲಾಶುಗಂಮಧವಾತ್ಯುಮಾರವಿವ ಶಂಕರಾತ್ಯುಲ ಮಹೇಶ್ವತಃ ಕನ್ಯಕಾ | ಜಯ
18. ತ ಮಮರಪ್ರಭೋರವಿಶಚೀರ ಸೋಮಾಧಿಪನುತಂ ಜಗತಿಬಕ್ತವಾಲಭತ ಹೆದ್ವನೈಕ್ಯವಶೇಃ
||೧೫||
19. ಸ್ಯಃ ಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂತಿಭಿ ರಾಕ್ಷಸತೀಂ ಸೋಮಕ್ಷೀತೀಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ |
ಕಲ್ಯಾಣ
20. ನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಂಗಾಂಬಿಕಾ ಮುದವಹದ್ವಪುಮಾನತೀಲಾಂ ||೧೬|| ವರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಂದೀರಂ ಸಕಲ
22. ಗುಣಕದಂದಾ ಸಾಧುಸಾಲಿಂಗಮಾಂಧಾ ಸುತಯುಗಧ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ||೧೭||
23. ಸತೀಂ ತಿರುಮಲರಾಧಿಪಶ್ಚರಿತ ಲೀಲಯಾರುಂಧತೀಂ ಮನಾಗಮಿ ನಿರಾಗ್ರಾಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವರ್ಧಿತಾಂ | ವಿಯಾಂತುರಿವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದದತನ
25. ಧರ್ಮೋಮಯಮಹೀಪ್ಯ ಮಂಗಾಡಿಕಾಂ ||೧೮|| ತನ್ಯಾದಿಕ್ಯ ಸ್ವಮಧವತ್ನನಯಸ್ತಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಸುಧಾ ದಿವ ಮೌಳರತ್ನಂ | ಅರ್ನಕಸಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿ ರಸ್ತಚಿತ್ರಂ . ತ್ಯಾಣ
27. . . ಸದ್ಯಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲ ದಾವನಿಕಂಟಕಾನರಾತೀನ ಸಮತಿ ನಿಹತ್ಯಸರಾಮ
ರಾಜವೇ
28. ರಃ | ಧರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಥಿತಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುವ್ಯಾಃ ||೨೦|| ಸೋಮಕ್ಷೀತಿ
29. ಶ ವಂಶಾದಿ ಸೋಮಾತಿರುಮಲರಾಧಿಪಾತ | ಜಾತಶ್ರೀ ಸೋಮಧೂಪಾಲ ರಾಜೋರಾಜ್ಯ
30. ಮಪಾಲಯತಾ ||೨೧|| ಯುಸ್ಕೀಶಾನಕೈಕವೀರೇ ಧರಿತ್ರೀ ಮೋಕ್ಷಾರಣಾಮವ ಕಾತ್ಯಕಂ ವಲಗ್ನೇ ||
31. ಕೌಟುಂ ತತ್ಯಂತರೇ ಕರ್ಕಶತ್ಯಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಯುಟಾಕ್ಷೇ ||೨೨|| ಸೋಮಯಂ ನಿ

32. ० ಹಾಸನನೈ ಕ್ಷಿತಿಪತಿಲಕಃ ಸೋಮಧೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನೈ ಷ
33. ನಸುಪನೈಪಾನವಿದ್ಯಾನಿದಾನಾರ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

(ಮುಂದಿನ ಪುಟಗಳು ಸಿಕ್ಕಿಲ್ಲ.)

1. ०|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಠಿ ಚಂದ್ರವಾಮರವಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯಶಾಂಭವೇ ||೧|| ಹರೇಲಿಲಾವರಾಹಸ್ಯದ್ಭೃತ್ಪ್ರಾಂಛಸಪಾನುಬಃ | ಹೇಮಾದ್ರಿ
3. ಕಲಶಾಯತ್ರಧಾಪ್ರೀತುತ್ರಾಧಿಯಂಧಿ ||೨|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಕೃಪರಿಮಾಡೀಶತಾಜುಪಾ
4. ०| ಪದ್ಮಾಕೃಪ್ರಮಾಣಾಠಿಶ್ರೀಪೇರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವಿಷ್ಣವಸಿಂಹಾಂತ ಸಂಸ್ಥಾಪ-
ನಗರೀಯ
5. ಸಾಂ | ರಾಮಚಂದ್ರಪದ್ಮಾಂಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರಯೋಗೀಶ ಪಾ
6. ಣಿ ಪಂಕಜ ಜನ್ಮನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಧೀವಸುಧೈಂದ್ರಾರ್ಯಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂತೇ ವಾಸಿನೇ ಮ
7. ಧವ ಸಿಂಹಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತತ್ವಾರ್ಥವೇದಿಜನಿಜನವಾದಿನೇ | ಅಶೋಕಧೀರಸಂವಾ
8. ರ ಪವಿತ್ರೀಕೃತನೀತೇ | ವಿಹಿತಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೬|| ಅತ್ಯರ್ಥಮರ್ಥಿಸರ್ವಾ
9. ರ್ಥೇ ದಾನಾಜಿತಸುರದ್ರವೇ | ದುಃಖಿಭೃತುಃಶ್ರುಃ ಶ್ರವಣವಿಷ್ಣೋಪಗಣಗುಹಮತೇ ರಾಜಾಧಿರಾಜಕೋಟೀರ
||೭||
10. ಕೊಡಿಕೊಡಾರ್ವಿತಾಂಧಿಯೇ | ಧರವೈಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಂಜಿಪ್ರದಾಯಿನೇ ||೮|| ರಸರಜತುಂಭು
11. ಸಂಸ್ಥಾಪಗಣಿತೇ ಶಕಜನ್ಮನಾ | ಜಯಾದ್ವಾಭ್ಯುಜಯಶುಕ್ಲಹಿತ್ತಿಪಾ ಶುಕ್ಲವಾಸರೇ ||೯|| ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇಸಂಪದಾಲಯೇ | ಶ್ರೀಭೃತ್ವಿ ಸಂಮತಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧಿ ||೧೦||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾ ಬಭೂವಯಜ್ಜಾನಾ | ಪ್ರತಿಯತಿ ವಿಷ್ಣುಪದಾಂಜ ತದ್ಜಜ (೦)
14. ಚಂದ್ರಾದಿ ವೇಶತಾರ್ವಂಧಂ ||೧೧|| ತಜ್ಜೇಮ್ಯಜನ್ಯಧನ್ಯೇಶುಮಾನ್ಯಃ ಸೌಜನ್ಯಮೆಂತಿತಃ | ವದಾನ್ಯಜನ
15. ಮಧ್ಯನ್ಯೋಜಪ್ರೇದಕ್ಷಭೃಪತಿಃ ||೧೨|| ಧೀಪಿದನಾಕೃಪಾಕ್ಷಿತಿಪಸ್ಯ ಕ್ಷಿತಾಮೋಗಃ ಪ್ರಭೂತಾರ್ಥಕ
16. ದಂಭಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಭೋರಹಲೋಚನಸ್ಯ ವರ್ಕಾಂಠಿಕಾಭೂಷಕುಡುಂಧಿನೀತಿ ||೧೩|| ಸುತೇವಕ
17. ಲನಾಂಭುಃ | ಸುರಮಿಲಾಶುಗಂಧವಾತ್ಕುಮಾರಿಮವಶಂಕರಾಕುಲಮಾಡೀಭೂತಃ ಕನ್ಯಕಾ | ಜಯ
18. ತ ಮರಮಭೋರವಿಶಾಖೀರಸೋಮಾಧಿಪಸ್ತುತಂ ಜಗತಿವಕ್ರಮಾಲಭತ ಪೇಹನಮಾಪತೇ ||೧೪||
19. ಸ್ವಃ ಕಾಮಿನಿ ಸ್ವತನುಕಾಂತಿಭಿ ರಾಕ್ಷಿಪಂತಿ ಸೋಮಕ್ಷಿತಿಶತತೀಲಕೋನವನೀರಜಾಕ್ಷಿ | ಕನ್ಯಾಪಿ
20. ನೆ ಕಮಲನಾಭ ಇವಾಂಠಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂಠಿಕಾ ಸುದವಹದ್ಬಹುಮನಗ್ರಲಾಂ ||೧೫|| ಧರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೃಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಂಜಂಧೀರಂ ಸಕಲ
22. ಗುಣಕಂಠಾ ಸಾಧುಲಿಂಗಮಾಂಠಾಸುತಯುಗಲಮವಾಧೀರಮೇವಾಂಜಕಾಮಿ ||೧೬||
23. ಸಂತಿ ತಿರುಮಲಾಧಿಪಚ್ಚರಿತ ಲೀಲಯಾರುಂಧಂತಿ ಮನಾಗಪಿ ನಿರಾಸಹೈವಸುಮಂತಿ ಯ
24. ಷೋವರ್ಥಿನಾಂ | ಹಿಮಾಂಶುರಿವರೋರ್ಹಿಣಿ ಹೃದಯಹಾರಿಣಿ ಸಹೃದೇರಮೋದತಸ
25. ಧರ್ಮಿಣಿಮಯಮಹೀಪ್ಯಮಂಗಾಠಿಕಾಂ ||೧೭|| ತಸ್ಯಾಧಿಕತ್ಸಮಭವಕ್ಷನವಸ್ತನಪೋಃ
26. . . ಸೋಮರಾಜವಸುಧಾಧಿಪಮೌಠಿರಜಃ | ಆಸನಸಮುಸಿನ ಕಾಂತಿಭಿರಸ್ಯಚಿತ್ರಂ . ಪ್ರಾಪಿ
27. . . ಸುಹಶಾಂಠಿ ನಿರಂಜನಾನಿ ||೧೮|| ಸಕಲವಾಚನಿಕಂಠಕಾನರಾತೀನ್ಸಮಿತಿ ನಿಹಲ್ಯಸರಾಮ-
ರಾಜವಿ
28. ರಃ | ಭರತಮನುಭಗೀರಥಾದೀರಜಪ್ರಥಿಯಶಾಃ ಪ್ರಜ್ಞಾಠಾಸ ವಕ್ರಮುರ್ವ್ಯಾಃ ||೧೯|| ಸೋಮಕ್ಷಿಂತಿ
29. ಶಾಂಶಾಠಿವಸೋಮಾಪ್ತಿಕಮಲಾಧಿಪಾತ್ | ಜಾತಶ್ರೀಸೋಮಭೂಪಾಲರಾಜೋರಾಜ್ಯ
30. ಮಪಾಲಯತ್ ||೨೦|| ಯಸ್ಮಿನ್ಶಾಸತೇಕಧೀರೇ ಧರಿಸ್ತೀ ಮೇಣಾಕ್ಷೀಣಾಮೇವಾಕಾರ್ಯೇ ಥಿಲೋ ||
31. ಕೌಡಿಲ್ಯೇ ತತ್ಕುಂತಲೇಕಕಂಠತ್ವಂ ತದ್ಭೋಜೇ ಖಾಪಲಂ ತತ್ಕಡಾಂಠಿ ||೨೧|| ಸೋಪಿಸಿ
32. ० ಹಾಸನಸ್ಯಃ ಕ್ಷಿತಿಪತೀಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತಿಯಾನಿತ್ಯಂ ನಿರಸ್ಯಜಲ
33. ನಹುಚನುಪಾನವಧಾನಧಾನ್ಯಾನ್ | ಅಸಂತಾ ರಾಮಸೇತೋರವನಿಸುರನುತ

Transliteration.

1. o¹ namas-tumga śiras-chaumbi chaṁdra-chānara-chāravé¹ traṁlokyā-nagarā-rambha mūla-
2. stambhāya Śambhavé¹ 1¹ Harér-Lilāvarāhasya daṁṣhtrā-daṁḍas sa pātu vah Hēmadri
3. kalaśā yatra dhātri chochatra śriyaṁ dadhau¹ 2¹ śrīmat parama haṁṣākhyā parivrāḍṭśā tājushā-
4. ṁ pada-vākya pramāṇābdhu pārīṇānāṁ niraṁkuśaṁ¹ 3¹ śrīmad Vaiṣṇava-siddhānta samsthāpana gariya-
5. sām¹ Rāmachandra padāṁbhōja pūjakānāṁ mudā sadā¹ 4¹ śrīmad Vādīndra yōgīśa pā-
6. ṁi paṁkaja janmaṁ sarva-taṁtra- svataṁtra śrī Vasudhēndrārya yōgināṁ¹ 5¹ mājāntēvāsīnē Ma-
7. ddhva siddhāntārthopadēśīnē¹ Vēda-Vēdāṁga tatvārtha vēdinē jita-vādinē¹ 6¹ aśēsha-tīrtha-saṁ-
8. chāra pavitri-kṛita chētāsē¹ vidvat-kumuda saṁdōha kaumudī priya bāṁdhavē¹ 7¹ atyartham arthi sarvā-
9. rtha dānājīta Suradravē¹ durbhikshu chakshuh śravaṇa vikshōbhāṇa Garutinātē¹ 8¹ rājādhi rāja kōṭīra
10. kōṭi-kutārehitāṅghrayē¹ Varadēndra-yatīndrāya sarvābhishṭa-pradāyṁē¹ 9¹ rāsa-ratna-rtu bhū-
11. saṁkhyā gaṁtē Saka jamaṁā¹ Jayākd-Āśvayujē śukla dvitīya Sukra-vāsarē¹ 10¹ Śrīmad Rā-
12. ma-Vyāsa-pūjā-samayē saṁpadālayē¹ Śrī Bhūdēvī samēta śrī Kēsava svāmi saṁnidhan¹ 11¹
13. svargamgā svargamgā vipulā vipulā babhūva yajjātā¹ prajayati Vishṇu-padābjāṁ tadabja(ṁ)
14. cha Indrādi dēvatā vaipdyāṁ¹ 12¹ tajjēnya jānya dhanyēshu mānyaḥ sau-janya maṁḍitah¹ vadānya jana-
15. mūrdhanyō jajñyē Peddana bhūpatih¹ 13¹ Śrī-Peddanākhyā kshūtipasya chintāmanih prabhūtārtha ka-
16. ḍāmbakānāṁ¹ Lakshmir ivāṁbhōruha-lōchanasya Bakvāṁbikā bhū chcha kutuṁbīnīti¹ 14¹ sutēva Ka-
17. lanāmbudhēh ssurabhīlāsugāṁ Mādhavat kumāraṁ iva Śaṁkarāt Kula mahībhṛitah kanyakā Jaya-
18. ṁtam-amaraprabhō Ravi śachīrasōmādhīpaṁ sutap jagati Bakvam ālābhata Peddana kshṁāptēh¹ 15¹
19. svah kāmiṁṁṁ sva-tanu kāṁtibhir ākshīpamṁṁ Sōma-kshītīśa tilakō nava-nīrajākshṁṁ¹ kalyāṁ-
20. ṁṁṁ Kamala-nābha iv-Ābdhi-kanyāṁ Liṁgāmbikā mudavahad bahumāna-śīlāṁ¹ 16¹ vara
21. Tirumala-rājaṁ sajjanādītya bhūjāṁ rachita naya vicāraṁ Rāma-rājaṁ cha dhīraṁ sakala
22. gūna kadāmbā sādhu sā Liṁgamāmbā suta yugaḷam avāpa sṛī Rāmēv-Ābja Kāman¹ 17¹
23. satīṁ Tirumalādhipa⁴ charita Itay-Ārundatīṁ manāgapi nirāgrahair vasumatīṁ ya-
24. śō vardhitāṁ¹ pūyāṁśu riva Rōhinīṁ hṛīdaya-hāṁṁṁṁ sadgūṁair amōdata

25. dharmīṇinayamahtpya Maṅgāmbikāṃ | 18 | tasyādhikais sam abhavat
tanayas tapōbhīh
26. . . . Sōmarāja vasudhādhipa mauli-ratnaṃ | āsan samullasita kāntibhir asya
chitraṃ . . . trāpi
27. sudrīśāṃ cha niramjanām | 19 | sakala bāvani kaṃṭakān arātin samiti
nihatya sa Kāma-rāja vi-
28. rah | Bharata-Manu Bhagirathādi rāja prathita yasāh pra-sāsāsa chakra
murvyāḥ | 20 | Sōma kshiti-
29. śa vamsābhdhī Sōmāt Tirumalādhipāt | jāta śrī Sōma bhūpāla rājō rājya-
30. m apālayat | 21 | yasmin śāsatyēka virē dharitrim eṇākshṇām ēva kārsyām
valagnē ||
31. kauṭilyaṃ tat kuṃṭalē karkasāt vaṃ tad vakshōjē chāpalam tat kaṭakshē || 22 ||
sōyam si-
32. iphāsanasthah kshiti pati tilakah Sōma-bhūpāla rājah kirtyā nityaṃ
nirasyan Naja
33. Nahusha nripān avadhyānadhanyān | ā Sētōr ā Sumērōr avani sura 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 Vishṇu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gaṅgā arose, was born Peddanna-bhūpati. His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Maṅgāmbikā 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 Āsvīja in the year Jaya corresponding to the Saka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Sridēvi and Bhū-dēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhyasiddhānta Varadēndra-Yatīndra, disciple of (with the usual titles) Vasudhēndra-Yōgi who was the spiritual son of Vādīndra-Yōgi.

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

36

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

Size 5' × 2½'.

ಉತ್ತಯ್ಯನ ಛತ್ರದ ಹೋಲಿಳ ಪದನಾದು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ಧಾರ್ಮಿಕಕ್ಕೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' × ೨½'

- | | |
|------------|-------------|
| 1. | ಕ |
| 2. | ಮುದ್ರದ ನೆಲೆ |
| 3. | ಜ್ಯೋತಿಯು |

4.	.	.	.	.	.	.	.	.	.	ರದಪಾ
5.	.	.	.	.	.	.	.	.	.	ಯಣನಂಕ್ರಮಣ
6.	.	.	.	.	.	.	.	.	.	ಗಲುಡ
7.	.	.	.	.	.	.	.	.	.	ಮಯೊ
8.	.	.	.	.	.	.	.	.	.	ತಗೌಡರೂ
9.	.	.	.	.	.	.	.	.	.	ತುಗುಬಳ್ಳ
10.	.	.	.	.	.	.	.	.	.	ಳಗೌಡಹಟ
11.	.	.	.	.	.	.	.	.	.	ಗೌಡಬಂಗವಾದಿಯ
12.	.	.	.	.	.	.	.	.	.	ತಲೆಗೋಟಿನ ಸಾವಿಗೌ
13.	.	.	.	.	.	.	.	.	.	ಹೊನಗೌಡಹೆ
14.	.	.	.	.	.	.	.	.	.	ದಿ ಮಾರಾಯರೊ
15.	.	.	.	.	.	.	.	.	.	ತ ಪ್ರಭುಗಾವುಂಡುಗಳೆಂ
16.	.	.	.	.	.	.	.	.	.	ಗೌಡಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17.	.	.	.	.	.	.	.	.	.	ಕಂಪತ್ರವಾವುಳಕಪ
18.	.	.	.	.	.	.	.	.	.	ವತೂರುಳ್ಳಿಟ್ಟ ಕೆಹುವೊ
19.	.	.	.	.	.	.	.	.	.	ದಾಧಾವರಿಹಾರ ಮಾಚಂದ್ರಾಕ್ರೌತಾ
20.	.	.	.	.	.	.	.	.	.	ಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು|| ಸ್ವದ
21.	.	.	.	.	.	.	.	.	.	ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂಧರಾ ಪಪ್ಪಿರ್ವ
22.	.	.	.	.	.	.	.	.	.	ರಿಪನಹಸ್ತಾಣ ವಿಷ್ಣಯಾಂ ಜಾಯತೇ ಕ್ರಮಿ
23.	.	.	.	.	.	.	.	.	.	ಈ ಸ್ತಾನವತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು.

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 Śvara—by a number of gaudas. It gives the usual final verse—*svadattām*, etc.—and ends with a statement that the manager (*sthānapati*) of that temple was Amritarāṣipandita who must have been a Kāṣmuka priest.

37

At the same place Hadināḍu, on a stone lying behind the Kyātedēva temple.
(Fragmentary) Old Kannada characters and language.

Size 2½'×2'.

ಅದೇ ಹದಿನಾಡಿನಲ್ಲಿ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.
ಇಳವಡ್ಡಕ್ಕರ ಮತ್ತು ಛಾವಿ

ಪ್ರಮಾಣ ೨½'×೨'.

1. ಕೈಯದ ನಾನ್ಯ ಬಿತೊನ್ನ ಕ್ಕ ಮಹಾಪಾತ
2. ನಗಕ್ಕಲನಾಲ ಅಹುತದಾರಣಾನಿಯನ
3. ನೈಕೊಲ ಏಯ್ತು ವೊ
4. ಮ್ಪಾಣದೊಳೆಬರ್ ಕೊಯಲ್ತು ಮಣೊನ್ನ ವೊ
5. ಯರ್ ಅದರ್ಕೆ ಸಾಕ್ತಿ ಅಹುನಾನಿ
6. ನಾಡಕ್ಕಲುಳ್ ಪೊತಿಮ್ಪಾರ್ಕ್ಕರ್ ಪುಟ್ಟದೆ

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 Hadināḍu 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 Gangavādi province]. It ends with an imprecation.

SHIMOGA DISTRICT.

NAGAR TALUK.

38

On a viragal in the Āvariga forest near Kachchagehail, Hosanagara hobli.

Size 8'×3'.

ನಗರದ ತಾಲ್ಲೂಕು ಕವಬಾ ಹೋಬಳಿ ಕಡ್ಡಗೆಡ್ಡೆಲು ಗ್ರಾಮದ ಮಜರೆ ಅವರಗದ ಕಾಡಿನಲ್ಲರುವ ಧನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೮'×೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಗಣಾದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ತ್ರೈಲೋಕ್ಯ ನಾನಾ ಗರಂಧ ಮೂಲಸ್ತಂಭಾಯು
2. ಮೂಲಸ್ತಂಭವೆ ಸ್ಯಸ್ತಿ ಶ್ರೀಮಕು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಣಶ್ರೀ ವಿರಬರಾಳ ದೇವ ಪದಾಂಭೊ
3. ರು [ಹೆ] ಪನಯತನವ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಸ್ವ[ರ] ಅವಿಯರಾದಿತ್ಯನುಂ ನತ್ಯರತುನಾಕ
4. ರ ಶ್ರೀ ಬಿಲ್ಲೇಸ್ವರದೇ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕಂ ಸ್ವೊಡಳದೇವನು ಸುಕದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ
5. ಮಿದ್ಧನಕ (ನಕ) ವರನ ೧೨೨೫ ಸುಭಕ್ತು [ತು] ನಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೫ ಮಂಗಲವಾ ಎಬರನಾ
6. ಯ್ಯ ಉಪ್ಪಪಳಯಲ ಬಿಟ್ಟದ್ದಲ ಸೊಡಳದೇವನು ಸಾಲವೋರಲ ಬಿಟ್ಟರಲು ಎಬರ ನಾಯ್ಕನು ನ

II ನೆಯ ಪಟ್ಟಿ—

7. ವ್ಯಾದವೇರನ ನಡದು ಬರಲು ಆ ಪುಯ್ಯಲಂ ಕೇಳ್ಯು ಅದ್ಧನಾರೀ ನಾಥೇಸ್ವರ
8. ಣಕಃಳದಿಯರ ಕುಲಕ ತಿಲಕ ನವ ಬೀರಮ ಏಹಿದ
9. ಕುದುರೆಯಂಮೀಱಿದ ಕಾಲಾಳಂ ಕುತ್ತಿ ಕುತ್ತಿನಿಕ್ಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂತೆಂದೆ
10. ವೊಡಲೊಡದು ತೊಡೆಗಳುದಿಯಲು ಬಿಡದವನೊಳ ದೇವ ಬೀರಮ ಧರ ದೊಳು ಕಡಿಂಬ
11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ಯರು ನಿವನಪದಕೆ ಸುರಕನ್ನಿಕೆಯರು || ಧರದೊಳು ಮಲಪರೀನು
12. ಧಟರ ನಿರವುರುಳಮು ಕರುಳುಸೊನೆ ಧರಯಲು ಬೀಳಲು ತುರವಣನಿ ತೀವಿದು ಬೀರ

III ನೆಯ ಪಟ್ಟಿ—

13. ಮ ಸುರಗಣಕಿಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ದ್ಧಂ || ತಂದೆಯ ವಿರಕ್ರಮ ಚಮುಗನಾಗ ಗೌ ಡಕಲ

14. ಮಾಡಿಸದಿ ಮಾಡಿದಾತ ಕಲಿಸಿದು ರಾವೋಡನ ಮಗ ಮದುಕೊಜ ಬರಕೊಟವನು ಮದುಕೋಡ
15. ಜನ ಮಗ ಮೋಟಗನು ತ್ರೀ ತ್ರೀ

Transliteration.

I Band—

1. Gaṇādhīpate nama namas tumga-siras-tumga-chandra-chāmara [chā-
rave] trailōkya nānāgarambha-mūla-staṁbhāya
2. mūlas-tambhave śvasti śrīmatu pratāpa chakravartti Hoysana śrī Vira
Ballāḷa dēva-padāmbhō-
3. ru [ha] pasayita napa śrīmanu mahā maṇḍalesva [ra] Adiyar-Ādityanum
satya-ratunāka-
4. ra śrī Billēśvaradē [va] dī [vya] śrīpāda-padumārādhakam Soḷadēvanu
sukadim rājyam geyyuta
5. mirdā Saka (Saka) varusa 1225 Subhakru [tu] saṁvatsara Kārttika su 15
Maṅgalāvā Ebaranā-
6. yka Raṭṭahaḷiyali bitṭiddali Soḷadēvanu Sālivūrali bitṭiralu Ebaranāy-
kanu sa-

II Band—

7. rrvadalaverasi naḍadu baralu ā huyyalaṁ kōldu Arddha-nāri-Nāthēśvara .
.
8. ṇa Kuḷadīyara kulalaka-tīlakanapa Bīrama
ēṇḍa
9. kudureyam mīṇḍa kālālaṁ kutti kuttisikomḍu suralōka prāptan ādan
ademptēdaḍe
10. voḷalodaḍu todegaḷ uḍiyalu didad-avaniyoḷi dēva Bīrama
dhuradoḷu kaḍi kham-
11. da māḍi biḷalu bidadoydaru Sivana padake surakannikeyaru ḥ dhuradoḷu
malaparisu
12. bhatara siravuruḷiya karuḷu sūse dhareyalu baḷalaturavaṇisi tividu
Bira-

III Band—

13. ma suragaṇikeyaroḍanc parama sukadim [dī] rddapḥ taṇḍeya vīrakrama
Chiyaga Nāgagauḍa kala
14. māḍisidaḥ māḍidāta Kalasiya Rāmōjana maga Madukōja barakoṭavanu
Madukō-
15. jana maga Mōtiganu śrī śrī

Translation.

Obeisance to Gaṇādhīpati. Praise of Śambhu.

Be it well. While the illustrious mahāmaṇḍalēsvara Soḷadēva, servant (subordinate) of the lotus feet of the illustrious pratāpachakravartti Hoysana śrī Vira-Ballāḷa dēva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious lotus feet of the god Billēśvara, 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 Śaka era, when Ebaranāyaka had encamped at Raṭṭahaḷi and Soḷadēva at Sālivūr.

When Ebaranāyaka raided with all his army, having heard the lamentation, Bīrama, [worshipper of] Arddhanārīnāthēśvara, an ornament of Kuḷadi race, slew the footsoldiers advancing beyond the (his) horse, was himself wounded and attained the

region of the gods thus: Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva. Bīrama 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 Nāgagaṇḍa caused the stone to be made for his father's heroism. Maḍukōja, son of Kalasi Rāmōja, made it. He who wrote is Mōṭiga son of Maḍukōja.

Note.

This vīragal is set up in memory of a hero named Bīrama who died in a battle between Soḍaladēva and Ebaranāyaka which took place at Sālūr.

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

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

Soḍaladēva has the titles mahāmandalēśvara, a sun to the Adīyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuḷadis. His son Chiyaga Nāgagaṇḍa caused the vīragal to be made. Maḍhukōja, son of Nāgōja of Kalasi, made the stone, and Maḍhukōja's son Mōṭiga wrote the record.

The date of the record is Ś 1225 Śubhakṛitu sam. Kārttika Śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd vīragal at the same place.

Size 9' × 3'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ನೈ [ರೋ]ಕ್ಕೆ ನನಾಗರಂ
2. ಭ ಮೂಲಸ್ತಂಚ ಮೂಲಸ್ತಂಧವೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪೌಡಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

3. ಹೊಯ್ಸಣ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಬೋರುಹನೇವಿತನವ್ವ ಶ್ರೀಮನುಮ
4. ಹಾ ಮಂಡಲೇಸ್ವರಂ ಅದಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬ್ರಹ್ಮೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
5. ಪಾದವದುಮಾರಾಧಕರು ಸೋಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿದ್ಧು ಸಕವರುಸ
6. ೧೨೨೫ ಸುಧಕ್ಕುತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುಧ ೧೫ ಮಂಗಳವಾರ ಯಜ್ಞರನಾಯಕ ರ್ಜುಹ

III ನೆಯ ಪಟ್ಟಿ—

7. ಲಯಲ ಬಿಟ್ಟರಲು ಸೊಡಳದೇವ ಸಾಲವೂರಲ ಬಿಟ್ಟರಲು ಎಚ್ಚರನಾಯಕನು ಸರ್ವದಳ [ವೆ]
8. ರಸಿ ನಡದುಬರಲು ಅಹುಯ್ಯಲಂ ಕೇಳಿ ಅರ್ಧನಾರೀನಾಥೇಸ್ವರಪದ
9. ಕುಳಸಿಂಗಕುಳದಿಯ ರಕ್ಕಳಗಿಯರ ಕುಲಕತಿಲ

IV ನೆಯ ಪಟ್ಟಿ—

10. ಕನಿವಗೊಗವುಗ ಚಲೆಯಸೊಡಳದೇವನ ಕಯಲಗ ಕೊಣ್ಣೀಣುದ ಕುದುರೆಯಂ
11. ಮೀಣುದ ಕಾಲಾಳಂ ತಿವಿದು ಕುತ್ತಿ ಕುತ್ತಿ [ನಿ]ಕೊಂಡು ಪೆಣಮಯಂ ಮಾಡಿ ಸುರರೋಕ
12. ಪ್ರಾಪ್ತನಾದ ನದಂತೆಂದಡೆ ಬಿಟದಾಯಿ ಸಿಟ್ಟಕಕ್ಕಡೆನೆಟ್ಟಲು ಮುಂದರ್ಧ
13. ಬೀಲಯ

V ನೆಯ ಪಟ್ಟಿ—

14. ಕಲಕನದು ಕಿಂಚಲಿಯಮಲತಾತನೀ ಚಿಟ್ಟರ ಅಳಿದುದಂತೆಲೆನೇರ
15. ಲು ನಲಿದೊಯಿದರರು ದೇವಕಾಂತಿಯುಳು
ಮಗ ಎೀರಕೆಮೆಚ್ಚಿ ಅಣ್ಣದೋ
16. ಜಮ ಕಲ್ಲಮಾಡಿದ್ವಿದ ಮಾಡಿದಾತ ಕಲನಿಯಮದುಕೋಜಿ ಬರದಾತ ದಂಮಣ

Transliteration.

I Band—

1. śrī Gaṇaḍi-pati namaḥ namaḥ-tuṅga sirastuṅga-chandra-chāmara trai [lo]
kya nanāgaraiṃ-
2. bha mulastamṇcha mula-stamṇbhavē svasti 4rīmatu praudhapatāpa-chakra-
vartti

II Band—

3. Hoysana śrī vīra Ballāladēvara paḍāṃbōruha sēvitanappa śrīmanu ma-
hāmaṇḍalesvaraṃ Adiyarādityanuṃ satya-ratunākaraṃ śrī Billēśvara-
dēvara divya śrī
5. pāda-padumārādhakaru Soḍaḷa dēvaru sukadiṃ rājyaṃgeyyuttam iddu
Saka varusa
6. 1225 Subhakrntu saṃvatsarada Kārttika suda 15 Maṅgaḷavāra Yabbara-
nāyaka Raṭṭaha-

III Band—

7. liyal bituralu Soḍaḷadēva Sāhivūrali bittiralu Ebbara nāyakanu sarvvadala
[ve]
8. rasi nadaḍu baralu ā huyyalaiṃ kēḷi Arddhanārī-Nāthēśvara-pada
9. kuḷasūṅga Kulādiyarakaḷaḷiyara kulakatiḷa-

IV Band—

10. kanapa Gogamaga Chileya Soḍaḷadēvana kayalina koṇḍērida
kudureyaṃ
11. mīrida kālāḷaiṃ tividu kutti kuttisikomḍu peṇamayam mādi suralōka
12. prāptanādan adeṃtēṃḍade bitabāyi natta karkkaḍe nettilu muridardha
13. Chilaya

V Band—

14. kalikanadukim Chihya malitātani Chaṭṭara alidu
deṃtēle nele
15. lu nalidoyidaru dēva kāṃptiyaru maga
vīrake meclchi Aṇṇamō-
16. jama kalla māḍḍisida māḍḍidāta Kalasiya Madukōja baradāta Daṃmaṇa

II Band—

2. rttamāna Purnami Guruvāradalu Kaureyara rāya Baureya
3. dēvana maḡa Kūmaṅḡanu svarggastanādanu

Note.

This vīraḡal records the death of one Kūmaṅḡa, son of Baureyadēva, 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 vīraḡal it is possible that Kūmaṅḡa died in some battle not mentioned in the record.

42

On a vīraḡal lying in Tripurāntaka hakkalu near Goragōdu, Huncha hobli.

Size 9½'×3½'.

ಹುಂಡದ ಪೋಬಳ ಗೋರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯½' × ೩½'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ನಂಬವೇ || ಸ್ಯ ಸ್ತ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂ ಅರನಂಕ

II ಪಟ್ಟಿ—

3. ಕರಗನಂ ಬಿರುದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಭಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾಧೀಸ್ವರಂ ಶ್ರೀಮತ್ ಬಿಲ್ಲೇಸ್ವರದೇವರ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

III ಪಟ್ಟಿ—

5. ರನನು ಯ ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ
ನಾಯಕ ಸೊ
6. ಕ ಗಳ ನಡದು ಹಿರಿಗೋಡಿಂಗೆ ನಡದು ಬಂದು ನಕವರಿ
೧೨೦೮ನೆಯ ಬೆಯ ನಂಬ
7. ತ್ವರದ ಕಾರ್ತಿಕ ವಾರದ ದಿ ಗಾರ ಜಗದಳವೇನಣ ಪ
8. ನುಮ ದಳ ಹಿರಿಗೋಡಿನ ಯದ ಕಾಟನಾಯಕ
ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಡಿದು ಬೀರವ
9. ಸೆ ಬೀನುವದಂ ಕಂಡು ಯ ಮಿಳಗೆ ತನ
ಯೇಡಿದ ಕುದುರೆಯಂ ಮೀಡಿದ ಆಳಂ ಕುತ್ತಿ

IV ಪಟ್ಟಿ—

10. ಕುತ್ತಿ ಸಿಕೊಂಡು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು || ಮಂಗಳಮಹಾ | ಆತನ ಮಾವ
ಚೀಲನಾಯ್ಕ
11. ಮಚ್ಚಿರಿವ ಬೀರನ ಕಲ ಗೆಯ್ನು ದೇವಗಣಕೆಯರ ದಿನಾಣ
ಳ ಕಲುಕುಟಿಗ ಸಿದೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು ಅದಿತ್ಯನೇನಬೋವ ಬಾಣನಮಗ
ಕಂಟಿಗ

Transliteration.

I Band—

1. śrī namas tunga śiraś-chumbi chandira-chāmara- chauravē trai-lōkya nagarā-
rambha māla stambhā-
2. ya Sambhavē || svasti śrīmanu mahāmāṇḡaḡḡsvaram arasampka

II Band—

3. karagasam birudar-amḥasam mūr̥ti-Nārāyaṇam vīḷasa-valabham [Paṭṭi] Poimbuchcha
4. Puravarādhisarāṃ śrīṅṅat Billēsvara dēvara śrīpāda padumarādhakarum appa Bira-

III Band—

5. rasanu ¹ ya Karahatta-malla Kētadi Nāyaka So
6. Ka gala si naḍadu Hirigōdumge nadadu bamdu Saka varisha 1208 neya Beya samva-
7. tsarada Kārttika vārada di gāra Jagadala pēsana-Ha-
8. numa dala Hirigōdina yada Kāṭināyakanu bamdu mutti taḷutiridu bīrava-
9. se bisuvadāṃ kaṃḍu ya mlige taṃna yērida kudureyaṃ mīḍida āḷaṃ kutti

IV Band—

10. kuttisikomḍu vīra-lōka prāptan ādanu ^{II} maṃḡala mahā ¹ ātana māva Chila Nāyaka
11. machchariva bīrana kala geysi dōvaganikeyara biṃnāna la kalu-kutiga Sidō-
12. jana maga Bīrōjanu baradātanu Āḍitya sēnabōva Bānana maga Kaṃchiga

Note.

This viragal belongs to the reign of the Sāntara chief Bīrarasa who is styled in the record as the illustrious mahāmandalēśvara, arasankakaragasa, an elephant goad to the titled, mūr̥ti-Nārāyaṇa, vīḷasa-valabha, lord of the excellent city Paṭṭipoimbuchchapura and worshipper of the feet of the god Billēsvara. It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētadināyaka 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 Sidōja, carved the stone and Kancheiga, son of Sēnabōva Bāna, a sun to the writers, wrote the record.

The date of the record Ś 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 Tīrthankara.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸ್ತಿಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಯೊಳಗಿದ್ದ ಬರಹವು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಗುಂಪೆಯ್ಯು ಸೆಟ್ಟಿಯರ ಬಸಿಯ ಶ್ರೀ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲೆ ಗಣಪಣ ಸೆಟ್ಟಿಯರ ಮಗ ಸಂಪೆಯ್ಯು ಸೆಟ್ಟಿಯರು ತಮಗೆ ಪುಣ್ಯಾರ್ತವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ
2. ಗಲ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śrī Gummaiyya seṭṭiyara bastiya śrī Varddhamāna svāmiya saṃni-
dhānadallī Gaṇapaṇasetṭiyara maga Saṃghayyasetṭiyaru tamage puṃ-
nyārtavāgi pratishṭhe māḍisida Abhinandana Tirthēśvarange maṃ-
gala mahā śrī śrī śrī śrī śrī
2. gala mahā śrī śrī śrī śrī śrī

Translation.

Be it well. Prosperity to the god Abhinandana Tirthēśvara installed by Saṃghayasetṭi, son of Gaṇapaṇasetṭi, in order to get merit for himself, in the presence of the god Varddhamānasvāmi of the illustrious Gummaiyyasetṭ's basti.

Note.

This inscription on the Abhinandana Tirthankara image records the installation of the image in the Varddhamānasvāmi basti at Sētu by one Saṃghayasetṭi. The basti appears to have been constructed by Gummaiyyasetṭi as it is mentioned in the record as Gummaiyyasetṭ'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

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ರೋಹಣೀರದವೇರೆ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೫೦೫ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಛಾತ್ರಪದ
ಸುದ್ದ ೧೦ ಶುಕ್ರವಾರದಂದು ಕರೂರು ನಾಡ ಚೈವಳ್ಳಯ ತಿಂಮ
ಗೌಡರು ಯಿವಳ್ಳಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಸೆಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ
ಸಕ ಮುಂತಾಗಿ ಸೇತುಪಿನ ಬಸದಿ ಶ್ರೀ ಅದಿತೀರ್ಥೇಶ್ವರರಿಗೆ ಮಾಡಿಸ್ತ ರೋಹಣದ
- 2 ಪ್ರಭಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು.

Transliteration.

1. svasti śrī Jayābhyudaya Śālivāhana Śaka varuṣa 1505 Chitrabhānu saṃ-
vatsarada Bhādrapada suddha 10 Śukravāradanidu
Karūru nāda Chaipallīya Timma gaudaru Yivalīya Nāyacka gaudara
Jaṭṭigaudara maga Seṭṭigaudaru ā samasta śrāvakarū saha muṃtāgi
Sētuvina basadi śrī Aditirthēśvararimge māḍista lohada
2. prabhāvalige ā samasta janaganhalige maṃgala mahā śrī śrī śrī Virapayanu
mādidudu

Translation.

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauḍa of Chaipalli belonging to Karūrnād, Seṭṭigauḍa son of Jaṭṭigauḍa himself son of Nāyakkagauḍa of Yivalī and all the Jaina devotees together caused to be made the metal prabhāvaḷi to the god Aditirthēśvara of the basti at Sētu. Prosperity to that metal prabhāvaḷi 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 Ādinātha. What happened to this Ādinātha 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 Timmagauḍa of Chaipalli and Setṭi gaḍa, son of Jattigaḍa and grandson of Nāyakkagaḍa of Yivaḷli.

The date of the record is Ś 1505 Chitrabhānu sam. Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, i.e., Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Śaka 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 Vaddaḷli Āvinahalli hobli.

Kannada characters and language.

ನಾಗರ ತಾಲ್ಲೂಕು ಅವನಕ್ಕು ಕೋಟರ ವದ್ವು ದುರ್ಗಾಂಬಾದೇವಸ್ವಾನದ ನವರಂಗದಲ್ಲ ಮರದ ತೊಲೆಯಮೇಲೆ.

1. ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೭೯೯ನೆ ಯೇಶ್ವರ ಸಂ | ಚೈತ್ರ ಬ ೧೪೮೮ ಕೊನಾವರ ರಾಮ್ನೋಕರಪರ್ವೆ (?) ಸೋಮಾಚಾರಿ ಸೇವಾ

Note.

Vaddaḷli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period. Two stone pillars built into the modern brick wall of the vestibule, the padma ceiling of the same and the beautiful and rare image of the goddess Durgāmbā are the only relics of the old temple. The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing. The present record gives the date of the new construction as Ś 1799 Śvara sam. Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchāri of Honnāvara.

46

At Sitūr, on the pedestal of the Saptamātrikā panel in the Rāmēsvara temple.

ಸೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ವಾನದಲ್ಲ ಸಪ್ತಮಾತ್ರಿಕೆ ವಿಗ್ರಹಗಳ ಕೀರದಲ್ಲ ಬರೆದಿರುವುದು.

1. ಸೋಮಯ್ಯನ ಮಗಂ
2. ದುಗ್ಗಯ್ಯನ ದೇವ

Note.

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A.D. records that the images were made by Duggayya, son of Sōmayya.

47

Copper plate record from Harōmūchchadi, Sorab taluk, sent by Mr. Huchcha Rao Bengeri of Haveri.

1 plate : Nāgari characters and Kannada language.

ಮಃ ರಾಃ ಛೋಗೇಂ ಕುಚ್ಚರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಡಿ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ : ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ.

(ಮುಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ || ನಮಸ್ತುಂಗೆ ನೆ
2. ರಾಜ್ಞುಂ[]ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾ

3. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |೧| ಜಯತ್ಯಾವಿಷ್ಟ್ಯ
4. ತಂ ವಿಷ್ಣೋರ್ವಾಹಂ ಕೋಭಿತಾರ್ಣವಂ ದಶ (ಕ್ಷಿ) ಣೋನ್ನತದಂ
5. ಶ್ವಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ
6. ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷ್ಣು ಸಂವತ್ಸರದ ಆ
7. ಶ್ರೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
8. ದ್ವಂದವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ಯೈತ ಸಿದ್ಧಾಂ
9. ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಧಿಕ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
10. ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವಿರಭದ್ರ
11. ನಾಯಕರು ಕೊಂಡಿಣ್ಣಿಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಪೆಯ
12. ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮೂಲೂರ ಸೀಮೆ ವಳಗಣ
13. ಕೋವಡೆಗ್ರಾಮದಲ್ಲ ಕಟನಿದ ದೇವನ್ನಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬಿ
14. ಟಶಾಸ್ತ್ರೈ ಧರ್ಮ ತಾಂಮೃತಾನನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮೂಲೂರ ಸೀಮೆವಳಗಣ
15. ಚೆಂನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ್ಯ ಜೊಇನರು ತಮಂಣನ
16. ನ್ವಾಸ್ತೆ ಇಂದ ಆತನು ಮೃತವಾದ ಸ್ವಂಮಂದ ಪಾಶುಕು ಹಿರಿಕರ್ತರ ಕಾಲದಲೂ
17. ಅರಮನೆಗೆ ಕಟಕೊಂಡ ಧರ್ಮವಾರ್ತಿ ೧ | - ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ತಿವಳಗೆ ವ್ಯ
18. ತ್ತಿ ಉಭಯಂ ವೃತ್ತಿ ೧ || ಗೆ ಸಲುವ ರೇಬೆ ಊರ ಮುಂದಣ ಗದೆ ಬೀಜವರಿ ೮
19. ೩|| ವ್ರಾವೀಗದೆ ದೀಜವರಿ ಬ ೨|| ಕನಕದರೆ ಬ ೨|| ಬಿಲಹಾ
20. ಲೀದರೆ ಬ ೨|| ಮಕೀಕಡುಕು ಬ ೨|| ಮತ್ತೀಕಡುಕು ಬಂ ೩ ಹಡಿಳಗೆ
21. ದೆ ಬಂ ೫|| ಭೀಮನ ಕೊಣದಲ್ಲ ಬ ೫|| ಕುಕುಂಡೀಲ ೧|| ಅಂತೂ
22. ಬೀಜವರಿ ಬಂ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ಬ ೧೫ಂ ಕೆ ಸಲುವುದು ಗ ೧೫
23. ಕೆ ವಿವರ | ಪರಿಕುತ್ತಾರ ರ್ಷು ೧ಕೆ ಗೆ ೯ ರ್ಷು ಗ ೧೧|| 3 = ಕೆ

(ಹಿಂಭಾಗ) —

24. ಬೈಗೆ ವಗ ೧|| ೧|| = ಉಭಯಂ ವಗ ೧೩|| ಮಲ್ಲಭಟರ
25. ಶ್ವಾಸ್ತಿವಳಗೆ ವೃತ್ತಿ ಕೆ ಗ ೧|| ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
26. ದುವರಹನ ಭೂಮಿಗೆ ಸರೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆಂನ ಕೇ
27. ಶ್ವರದೇವರ ಗದೆ ಪಡುವಟು ತುಂಗಭದ್ರೆ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
28. ಗದ್ದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದೈ ಗಡೀಕಲು | ಇಂ
29. ತೀ ಚತುಸ್ಸೀಮೆವಲಗಣ ಭೂಮಿಾನು ಅಚ್ಯುತೇಶ್ವರನ ಅಮೃತಪಡಿ
30. ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರಸೇವೆಗೆ ಸಿವಾರ್ಪಿತವಾಗಿ ಸಕಿರಂ
31. ಣೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಬಿಟೆವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
32. ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ
33. ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
34. ಯಾದೀಲ ಅಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೇವಿಸಾಂಗವಾಗಿ
35. ನಡಸಿಕೊಂಡು ದಾಹದುಯೆಂದು ಕೊಟ್ಟ ತಾಂಮದ ಶಾನನ ಗ್ರಂ
36. ಥೆ | ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲತ್ತದ್ಯೋರೂಮಿರಾಸೇ ಹೈ
37. ದಯಂ ಯಮುತ್ಯ ಅಹತ್ಯ ರಾತ್ರಿಶೈ ಉಭೇ ಚ ಸಂಧೈ ಧರ್ಮಸ್ಯ
38. ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ |೧| ದಾನಪಾಲನಯೋರ್ಮಧೈ ದಾನಾಶ್ರೇಯೋ
39. ನುಪಾಲನಂ ದಾನಾನ್ಯರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೨|
40. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದ
41. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೩ | ಸ್ವದತ್ತಾಂ
42. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ್ಯು ವಸಂಧರಾಂ | ಪಶ್ಚಿಮ್ವರ್ಷಸಹ
43. ಸ್ರಾಣವಿಷ್ವಾಯಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪ | ಯುಕ್ಯವಭಗ

44. ನೀರೋಕೆ ಸರ್ವೇಷಾಮೇವ ಭೂದುಷಾಂ | ನಭೋಜ್ಯಾ ನಕರ
45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತಾ ವಸುಂದರಾ || ೫ || ಶ್ರೀ ವೆಂಕಟಾ
46. ದ್ರಿ (ಕನ್ನಡಕ್ಕರದ್ದು).

Transliteration.

Front—

1. śrī Gaṇādhīpatayē namaḥ | namaḥ-tuṅga śrī-
2. rāḥ śchumbi chaṁdra-chāmarā charavē | trālōkya nagarā-
3. rambha mūla-stambhāya Sambhavē | jayatyāvishkri-
4. tam Viṣṇōr-Vārāhaṁ śōbhītārnavaṁ dahitōmata daṁ-
5. śhtrāgrē viśrāṁti bhuvanāṁ vapuḥ || svasti śrī Jayābhyudaya
6. Śālivāhana Śaka varsha 1564 neya Viṣṇu sapvatsarada Ā-
7. śvīja bahula 30 Rativāradaḷu Śīryōparāga-punya-kāladalu śrīma-
8. d Yedava Murārī Kōṭe-kōlūhala viśudha vaidikādvaita siddhāṁ-
9. ta pratishṭhāpana Śiva-guru-bhakti-parāyanarāda Keladi Veṅka-
10. tappa Nāyakara putrarāda Bhadrappa Nāyakara putrarāda Virabhadra
11. Nāyakaru Koṁdīna gōtrada Āśvalāyana sūtrada ruku-śākheya
12. Achutapanditara maga Paramēśvara paṇḍita Mālūra sīmevalagana
13. Kōvade grāmadalli katisida dēvasthānada Achyutēśvara dēvarige bi-
14. ṭa śvāsthe dharmā tāṁmra śāsanada kramaveṁteṁdare Mālūra sīme
valagana
15. Chemnakēśvara dēvara Kōvade grāmaduḍa Nārasuṁhya Jōisaru tamaṁ
nana
16. svāste ṁḍa ātanu ṁritavāda svāmmamḍa prāku hirikartara kāladalū
17. aramanege kaṭikoṁḍa dharmavārti 1 $\frac{1}{2}$ Mallibhatara svāstēvalage vri-
18. tti 1 $\frac{1}{2}$ ubhayam vritthi 1 $\frac{1}{2}$ ga saluva rēkhe ūra mupndana gade bijavari kha
19. 3 $\frac{1}{2}$ vrāvīgāde bijavari kha 3 $\frac{1}{2}$ Kasakīdale kha 2 $\frac{1}{2}$ bilahā
20. lidale kha 2 $\frac{1}{2}$ Makīkaḍuhu kha 2 $\frac{1}{2}$ Mattikaduhulu kham 3 hadilaga-
21. de kham 5 $\frac{1}{2}$ Bhīmana koṇadalli kha 5 $\frac{1}{2}$ Kukumḍili 1 $\frac{1}{2}$ antū
22. bijavari kham 29 ke gaḍībhatta kha 150 ke saluvudu ga 15
23. ke vivara | varikuttāra jha 1 ke ga 9 ralli ga 11 $\frac{1}{2}$ 3 $\frac{1}{2}$ he-

Back—

24. chchige vāga 1 $\frac{1}{2}$ 1 $\frac{1}{2}$ ubhayam vāga 13 $\frac{1}{2}$ Mallibhatara
25. svāstīvalage vritthi 1 $\frac{1}{2}$ ke ga 1 $\frac{1}{2}$ ubhayam ga 15 hadina-
26. du varahana bhūmige salō gaḍi vivara mūdalū Chemnakē-
27. śvara dēvara gade paduvalu Tuṁgabhadre tyemkaku Kēsōdēvara
28. gādde baḍagalū Sāṁtapurada vāmanamudre gaḍi kalu | ṁp-
29. tī chatuḥ-sīme valagana bhūminu Achyutēśvarana amṛitapaḍi
30. namḍāḍipti muntāda dēvarū sēvege Sivārpitavāgi sahiram-
31. nyōḍaka dāna-dhārū pūrvakavāgi bitevāgi ī bhūmige sa-
32. luvā nidhi-nikshēpa-jala pāshāna akshīni-āgāṁ
33. siddha-sādhyaṁgaḷemba ashta-bhōga tējasvānyavanu pūrva-māri-
34. yādili āgamāḍikoṁḍu dēvarū sēve sāṁgavāgi
35. nadasikoṁḍu bāhadu yemdu kotta tāṁmraḍa śāsana gram-
36. tha || Āditya-chamdrāvanlōnalaścha dyōr bhūmīrāpō hri-
37. dayam Yāmaścha ahaścha rātrīścha ubhēcha samḍhye dharmasya
38. jānāti narasya vrittam || 1 || dāna-pālanayor-madhye dānāśrēyō-
39. nupālanam dānā svargam avāpnōti pālanād achyutam padam || 2 ||

40. sva-dattā dviguṇaṃ puṇyaṃ para-dattānupālanaṃ | para-da-
 41. ttāpahāreṇa svadattaṃ niṣphalaṃ bhavēt || 3 || sva-dattāṃ
 42. para-dattāṃ vā yō harēttu vasuṃdharāṃ | shashtir-varsha saha-
 43. srāṇi viṣṭāyāṃ jāyatē krimiḥ || 4 || yēkaiva bhagi-
 44. ni lōkē sarvēśhāṃ ēva bhūbhujāṃ | na bhōjyā na kara-
 45. grāhya vipra-dattā vasuṃdharā || 5 || śrī Vemkaṭā-
 46. dri (in Kannaḍa characters)

Translation.

Obeisance to Gaṇādhipati. [Praise of Śambhu and the Boar-incarnation of Vishṇu.]

Be it well. 1564 years of the victorious Śaivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīya during the auspicious time of Sūryoparāga, Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of the illustrious Eḍavamurāri, Kōte-kōlābaja, establisher of the pure and auspicious Vaidikādvaita siddhānta, dēvoted to faith in Siva and the guru—Kejādi Venkaṭappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēśvara of the temple built at the village Kōvade belonging to Mālūr sīme by Paramēśvara Paṇḍita, son of Achyuta Pandita of Kaundinya gōtra, Āśvalāyana sūtra and Rukuśāke, as follows —

One vritti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēśvara in Malāra sīme, consequent on the death of Nārasimha Jōisa's brother, and half a vritti from the lands of Mallibhatta, total 1½ vrittis; Rēkhe to this: land, of the growing capacity of 3½ khandugas in front of the village; vrāvīgade of the growing capacity of 2½ khandugas, kasakīdale 2½ khandugas, Bilahālidale 2½ khandugas, Makikaduhu 2½ khandugas, Matikādulu 3 khandugas, Haḍilagade 5½ khandugas, at Bhimanakonda 5½ khandugas, in Kukuṇḍi 1½ khandugas—thus for the sowing capacity of 29 khandugas and for the rental paddy of 150 khandugas (the value is) 15 gadyāṇas. (Details for this value). The details of the boundary of this land of 15 gadyāṇas:—to the east wet land belonging to the god Chennakēśvara: to the west Tungabhadrā river, to the south wet land belonging to the god Kēsōdēva, to the north Vāmanamudre boundary stone of Sāntapura. 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 Achyutēśvara, 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 siezing another's gift his own gift becomes useless. Whosoever siezes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

Note.

Mr. Bengēri Huchcha 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 copperplate 8"×10" and is written in Nāgari characters. It belongs to the reign of the Keladi chief Virabhadra 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 Achyutēśvara temple built by Paramēśvara Paṇḍita at the village Kōvaḍe in Mālūr sime in the name of his father Achyuta Paṇḍita. 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 sam. Āśvija bahula 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.

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಮೇಲೆ.

1. ಶ್ರೀ ಮತ್ತೇಳದಿ ವೀರಧದ್ರನಾಯಕರ ಪುತ್ರರು | ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚನ್ನ ವೀರಂ ಮಾಜಿಯವರ ಭಕ್ತಿ ತುಕ ಲ ೭ || ಗ ೨

Transliteration.

1. śrīmat Keladi Virabhadra Nāyakara putraru | Basavappa Nāyakara dharmapatniyarāda Chamanna-Vīrammājiyavara bhakti tuka la 7½ ga 2.

Translation.

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

Note.

This record belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Virabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavīrammāji, 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.)

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ವಿಧಿ ಸಂ| ಫಾಲ್ಗು | ಶು ೧೩ ಯು ಸ್ಥಿರವಾರ ಮೆದಕೆರಿಯ ನಂಮ ಘೌಜಿನವರು ಹೊಡದಲ್ಲ ಮುತ್ತ ವಾದ ಸ್ತಂ| ಧರಾಧ್ಯಂತರು ನಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ | ಕೊಲ್ಲೂರಂಮನವರಿಗೆ | ಕೆಳದಿ ವೀರ ಧದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ |

Transliteration.

1. Vibhaḥ samḥ phālgunī śu 13 yu Sthiravāra Medakeriya naṃma phauṃnavaru hoḍadalli mrutavāda smamḥ dhaḥ-ādyamtaru najaru māḍida haṇavini-mḍaḥ Kollūrammanavarigeḥ Keḷadi Virabhadrā Nāyakara putraru Basavappa Nāyakara bhaktiḥ |

Translation.

On the 13th Saturday of the bright half of Phālguna 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 Kollūramma by Basavappa Nāyaka, son of Keḷadi Virabhadrā Nāyaka.

Note.

This record on a silver plate in the same temple also belongs to the reign of the Keḷadi chief Basavappa Nāyaka, son of Virabhadrā Nāyaka. It records an important event during Basavappa Nāyaka's reign:—that he sent an army against Medakeri Nāyaka, (Palleyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keḷadīnṛpa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati). From the *najar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollūr.

The details of the date given in the record, *viz.*, Vibhava sam. Phālguna śu. 13, Sthiravāra, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Nāyaka II.

50

On another silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ಪ್ರಭವನಂ | ವೈಶಾಖ ಶು 15 ಲ್ಲು ಬೆಲ್ಲೂರಾ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಶೇವೆ ಸೇರು ೬.

Transliteration.

1. Prabhava samḥ Vaisākha śu 15 llu Bellūra Venkatādrī Nāyakara sevē seru 6

Translation.

On the 15th of the bright half of Vaisākha in the year Prabhava, the service made by Venkatādrī Nāyaka of Bellūr (Bēlūr)—(weight) 6 seers.

Note.

Another silver plate in the same temple contains this record which states that the plate was granted by Venkatādrī Nāyaka, chief of Bēlūr. There were five Venkatādrī Nāyakas among the Bēlūr chiefs and the record is not dated in the Śaka era. Hence it is not possible to determine which of the Venkatādrī Nāyakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkatādrī Nāyaka II and IV. Since the characters belong probably to the 17th century. A.D. the record might be assigned to Venkatādrī Nāyaka 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.

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಲೋಹದ ದೀಪವಾರಕ ಕಂಬದ ಮೇಲೆ.

1. ಮ ೯ ಸೇ ೪ |
2. ಸೊನ್ನತಿಯಲ್ಲಪ್ಪನ ಮಗ ಪಾಂಡ್ಯಪನು ಮದಿದ ಕಂಠ

Note.

The lamp pillar in front of the Mūkambikā 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 Paṇḍyappa, son of Somaśi 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

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎಡ ಬಲಗಳಲ್ಲಿ ನಿಂತಿರುವ ಲೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ೧೫೪೫ ಸಂವತ್ಸರ ಮಾಘ ಬ ೧೪ ಸೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯೆಂಬನವರ
2. ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೇವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ಏಕಾಧ ಪೈದಿಕಾದೈವ್ಯತೆ ನಿಂದಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ಯೇಳದಿ
3. ಬೆಂಕಟಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ವೀರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲು ಸಮರ್ಪಿಸಿದ ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭ || ೧ | =

Transliteration

1. svasti śrī jayābhyudaya Śālivāhana saka 1545 samvatsara
. Māgha ba ೧೪ Sōmavāradallū Kollūra Mūkāmbike yamma-
navara
2. sēvārthavāgi śrīmadd-Eḍeva-Murāri Kōṭe-Kōḷāhala Viśudha-Vaidikādvaita-
siddhānta-pratishṭāpakar āda Śiva-guru-bhakti parāyanarāda śrīmat
Keḷadi |
3. Venkatappa Nāyakara dhārma patnyavarāda Virammanavaru Śivarātre
puṇya kāla-dalu samarpisida dvāra-pālakarū mam gala mahā śrī śrī śrī
17½-1½

Translation.

Be it well. On Monday the 14th of the dark half of Māgha in the year
. being the 1545th year of the victorious Śālivāhana era, for the service
of the goddess Mūkāmbikamma at Kollūr, Viramma, lawful wife of the illustrious
Eḍeva Murāri, Kōṭe-kōḷāhala, establisher of the pure Vaidikādvaita-siddhānta,
devoted to the faith in Śiva and the guru,—Keḷadi Venkaṭappa Nāyaka, granted during

the auspicious time of Śivarātri, (the dvārapālaka images). Good fortune (weight ?) 17 maunds (?) and 1½ seers (?)

Note.

On either side of the doorway leading to the navaranga of the Mūkāmbikā temple there are two solid metallic figures of the dvārapālakas 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 Kelādi chiefs. Viramma, queen of Venkatappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Śivarātri day for the service of the goddess Mūkāmbikā. Venkatappa Nāyaka of the record ruled Kelādi 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 Rudhirōdgārī and the details of the date, viz., Māgha 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.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಲಿನ ಮೇಲೆ.

1. ಕೆಳದಿ
2. ಚೆನ್ನಮ್ಮಾಜಿಯ ಸೇವೆ

Note.

Among the Kelādi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaranga. The record reads 'Kelādi Chennammāji seve' meaning that Chennammāji did pious service to the goddess.



LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
60	15	First regnal year circa 725 A. D. ..	Sripurusha (II)
46	6	Circa 808 A. D.	Śivamāra II
53	10	9th century A. D.	Pr̥thviganga
			CHOLAS.
58	13	23rd (? 25th) regnal year: Dhātu sam. Ashādha, new-moon day—Saturday, 26th June 1036 A. D.	Rājendra Chōḷa
59	14	Do	Do
			HOYSALAS
54	11	Bahudhānya sam. Kārttika. apara-paksha dvādaśi Tinkaḷ kalame—Monday, 22nd Nov. 1098 A. D.	Vishnuvardhana
43	4	Manmatha sam. Chaitra śu. 14—Monday, 7th April 1175 A. D.	Ballāla II
41	1	Ś 1208 Pārthiva sam. Vai. śu 12—Wednesday, 12th April 1285 A.D.	Narasimha III
160	38	Ś 1225 Śubhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Ballāḷa III ...
162	39	Do	Do
			ŚANTARA CHIEFS.
165	42	Ś 1208 Vyaya sam. Kārttika—Oct.-Nov. 1286 A. D.	Bīrarasa

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records the grant of the village Bāradūr in Tēgaṭṭūr vishaya to Bāṇasarma, son of Nāgasarma, 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 Gaṅga princes Manidi, Sirivachcha, Śrīpurusha and Śivamāra took part and died. The over-lord most probably was the Rāshtrakūṭa king Gōvinda III and the cause of the fight was the seizure of the Brahmādēya of Elambunuse agraḥāra by the latter.

Viragal : records the death of Erekaṅga, son of Bīrakka, who was a concubine of Prithvi-gaṅga; Erekaṅga is said to have offered his head in the presence of Prithvigaṅga and died.

Viragal set up in memory of a hero by name Bāgguli Siriyamma, son of Oḷṇāgayya, 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-janas of the illustrious Konku-konḍa-Śrī-vishṇuvarddhana-Pōsala-dēva-chchaturvēdimangala, Laviyaṅga, etc. It is the earliest record yet found of the time of Vishṇuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A.D.

Records that Kalidēva, son-in-law of Chaluknāyaka, and Madigaṇḍa caused the building of the temples of Kalidēva and Brahmēsvara and granted some lands to those temples after washing the feet of Gangarasajīya.

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

Viragal set up in memory of a hero by name Bīrama who died in a battle between Sodaladēva—a Śāntara chief and subordinate of Ballāja—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr.

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

Viragal: records the death of some hero (whose name is lost) when Kētaḍi nāyaka marched on to Hirigōd.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Subhakṛitu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Sodaladēva
162	39	Do	Do
			VIJAYANAGAR.
71	20	S 1412, Sādhāraṇa sam. Vaiśākha—1490 A. D.	Krishnadēvarāya
92	23	Ś 1435 Srimukha sam. Rāma-Navami day—Tuesday, 15th April 1513 A. D.	Rāma-Rāja
100	24	Rāma-navami day (?)	Do
103	25	Ś 1464, Śubhakṛit sam. Māgha ba. 14 Sivarātri—Friday, 2nd February 1543 A. D.	Tirumala Rāya
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sadāsiva-Rāya
78	21	Ś 1497, Yuva sam. Āshāḍha śu. prathama dvādasi—Monday, 20th June 1575 A.D.	Śrīraṅga-Rāya I ...
89	22	Ś 1497 Yuva sam. Māgha ba. 13—Saturday, 28th January 1576 A. D.	Do
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sidedēva Mahā-arasu
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam. Kārttika chandṛoparāga—Saturday, 22nd October 1580 A. D.	Chavappa

 Contents and Remarks

See above under Hoysaḷas.

See above under Hoysaḷas.

Copper plate record . registers the grant of the village Chikkakūḷi by the king to Vibudhēndra-yatīndra of the Rāghavēndrasvāmi matt. 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-yatīndra. Rāma-Rāja of the grant was the Āraṇḍi chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōṭa. 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-yatīndra.

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

The record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā-arasu, chief of Hārnahaḷi sīmā.

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

Incomplete copper plate record : registers a grant of five villages made by the king to Sudhīndra Yatīndra of the Rāghavēndrasvāmi matt.

See above under Vijayanagar.

Copper plate record : registers a grant of four villages made by the chief to Vijayīndra Yatīndra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
121	27	Ś 1536, Ānanda sam. Rāma-navami—Wednesday, 9th March 1614 A.D.	Chinna-Chavappa
127	28	Do	Do
			MADHURA CHIEFS
133	29	S 1602, Siddhārthi sam. Vaisākha śu. 3—Thursday, 3rd April 1679 A.D.	Muddalagādrī Nāyaka
136	30	Ś 1619, Śvara sam. Māgha śu. 15—Sunday, 16th Jan. 1698 A. D.	Mangammagāru
			BELUR CHIEFS.
173	50	Prabhava sam. Vaisākha śu. 15—Friday, 20th April 1627 A. D.	Venkaṭādrī Nāyaka II
52	9	Yuva sam. Adhuka Śrāvana su. 5—1755 A. D.	Krishnappa Nāyaka VI
			CHANJI RULERS.
138	31	Ś 1602, Raudrī sam. Kaplashashti—1680 A. D.	Vaḍayāri
142	32	S 1621, Pramādi sam. Bhādrapada ba. 30 Budhavāra—Wednesday, 13th September 1699 A.D.	Uttama Rangappa Kālāka-Kola Vodeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam. Dhanurīmāsa śu. 7 Sōmavāra—Monday, 8th December 1746 A. D.	Vijayavoppula Malavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rūdbirōdgāri sam.] Māgha ba. 14—Tuesday, 16th February 1623 A.D.	Venkatappa Nāyaka
169	47	Ś 1564 Vishu sam. Āśvija ba. 30 Ravivāra—Sunday, 24th October 1641 A.D.	Vīrabhadra Nāyaka
175	53	.	Channammāji
172	48	....	Basavappa Nāyaka ...

Contents and Remarks

Copper plate record : registers a grant of one vritti made by the chief to Surēndra of the same Rāghavēndrasvāmi matt.

Copper plate record : registers a grant of two *vellis* of land by the chief to the same Surēndra Yati.

Copper plate record : registers the grant of a village Āraumbanna made by the chief to Rāghavēndra-tīrtha.

Copper plate record : registers the grant of a village Āyirdharma, together with its hamlets made by the queen to Sumatīndra-tīrtha-srīpāda.

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr.

Records the grant made by the chief to Bembali Bairalingaṇa gauḍa and to a number of other people belonging to Ajjinahaḷi-kēri.

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 Payaraṇi Pālya as well as a site for the Rāghavēndrasvāmi matt by the chief.

Copper plate record : registers the grant of certain lands made by the chief to Vasudhīndra svāmi.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbikā 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 Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavirammaḷi, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna śu. 13 Sthiravāra—Saturday, 18th February 1749 A.D.	Basavappa Nāyaka MYSORE KINGS.
148	34	Ś 1585, Śobhakṛitu sam. Ashāḍha śu. 11—Monday, 6th July 1663 A.D.	Doḍḍa Dēvarāja Oḍeyar. MISCELLANEOUS
42	3	C. 12th or 13th century ....	....
164	41	Ś 1488. Purnamī Guruvāra—(?) 1566 A.D.	...
167	44	Ś 1505, Chitrahānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1592 A.D.	...
154	35	Ś 1696 Jaya sam. Āsvija śu. 2 Śukravāra—Friday, 7th October 1774 A. D.	Sōma-Rāja

Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple. It records an important event that the chief defeated and killed Medakeri Nāyaka (Pālloyagār of Chitaidrug).

Copper plate record : registers the grant of the village Nallūru surnamed as Dēvarājapura made by the king to Rāghavēndratīrtha.

Records the installation of the image of Nēminātha by the two brothers Nākanna and Honnanna, disciples of Śrutakīrttidēva.

Vīragal : records the death of one Kāmaṇa, son of Bairedēva.

Records that a number of Jaina devotees, headed by Thimmagaṇḍa of Chaipaḷli and others, caused the pedestal of Ādinātha to be made.

Copper plate record : registers the grant of some land made by the chief to Varadēndratīrtha of the Rāghavēndrasvāmi 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.

APPENDIX A.

List of Photographs taken during the Year 1943-44.

Serial No.	Size	Description	View	Village	District
1-2	8½" × 6½" ...	Arabic inscription near Elephant gate.	...	Seringapatam	Mysore
3-5	Do ...	Inscriptions at Krishnarajasāgar.	...	Krishnarajasāgar	Mysore
6	Do ...	View of Dam. ...	...	Krishnarajasāgar.	Do
7-8	6½" × 4½" ...	Coins received from Government Museum.	...	Bangalore ...	Bangalore
9-11	Do ...	Chakrabandha on pillars.	Basti	Bandalike ...	Shimoga
12	12" × 10" ...	Annapūrnā and other figures.	Kēdāresvara temple	Halebid ...	Hassan
13	Do ...	Central ceiling	Kēsava temple	Belur ...	Do
14	6½" × 4½" ...	View	Sōmēsvara temple	Suttūr ...	Mysore
15	Do ...	Do	Suttūr Matt	Do ...	Do
16	Do ...	Chāmara	Lakshmikānta temple	Kalale ...	Do
17-18	Do ...	Copper plate grant of Dhanoḥ to Subrahmaṇya.	...	...	...
19-20	Do ...	Copper plate grant of Bāchappa Voḍeyar.	...	...	...
21-23	Do ...	Copper plate grant of Ravivarṇa Kadamba	...	...	...
24	Do ...	Pattābhirāma Group	Pattābhirāma temple	Rāmanāthapura	Hassan
25-26	8½" × 6½" ...	Mahishāsura mardini...	Sōmēsvara temple	Suttūr ...	Mysore
27-28	Do ...	Śankaranārāyaṇa	Do	Do ...	Do
29	Do ...	Nārāyaṇa	Nārāyaṇa temple	Do ...	Do
30	Do ...	Ceiling in front porch	Do	Do ...	Do
31	Do ...	Doorway of Matt	...	Do ...	Do
32-36	Do ...	Wall images	Sōmēsvara temple	Do ...	Do
37	Do ...	Lintel above nava-rānga doorway.	Do	Do ...	Do
38	Do ...	Grinding mill	Do	Do ...	Do
39	Do ...	Virabhadra	Virabhadra temple	Do ...	Do
40	Do ...	Doorway	Do	Do ...	Do
41	Do ...	Saptamātṛikā figures	Suttūramma temple	Do ...	Do
42-44	6½" × 4½" ...	A cannon found in the Jail, Mysore	...	Mysore ...	Do
45	Do ...	Part of a cannon	...	Do ...	Do
46	Do ...	Old water reservoir, Mysore Jail	...	Do ...	Do
47-48	Do ...	Jewel	Lakshmikānta temple...	Kalale ...	Do
49-50	Do ...	Ayyanūr grant of Mādhaḥva to Tirumalarāya.	...	...	..
51-52	Do ...	Inscriptions on Yūpa-stambha.	...	Hiremagalūr	Kadur
53-58	Do ...	Pillars	Āñjanēya temple	Kadur ...	Do

APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
59	6½' × 4½'	Cheunnakēśva image...	Cheunnakēśava temple ...	Kaḍur ...	Kaḍur
60	Do ...	Viṭṭhala ...	Do ...	Do ...	Do
61	Do ...	Gaṇapati ...	Near Añjanēya temple	Do ...	Do
62	Do ...	Rāshṭrakūṭa inscription.	..	Do ...	Do
63	Do ...	View ...	Kēśava temple ...	Paṭṇagere ...	Do
64-66	Do ...	Viragal inscription ...	..	Yellambalse	Do
67	Do ...	Cannons ...	Kēśava temple ...	Do ...	Do
68	Do ...	Vēnugōpāla ...	Do	Do ...	Do
69	Do ...	Lakshminarasimha ...	Do	Do ...	Do
70	Do ...	Sarasvatī ...	Do	Do ...	Do
71	Do ...	Doorway jambs, near the tank.	..	Do ..	Do
72	Do ...	Pillar of navaraṅga ...	Virabhadra temple ...	Asandi ...	Do
73-74	Do ...	Railings	Do	Do ...	Do
75	Do ...	Doorway of Garbhagriha	Do	Do ...	Do
76	Do ...	Ceiling of front porch	Do	Do ...	Do
77	Do ...	Central ceiling of navaraṅga	Do	Do ...	Do
78	Do ...	View ...	Janārdana temple ...	Belgola ...	Mysore
79	Do ..	Janārdana ...	Do	Do ...	Do
80	Do ...	View of outside wall of the original structure	Do	Do ...	Do
81-82	Do ...	Views ...	Bhaktavatsala temple ...	Do ...	Do
83	Do ...	Pārśvanātha ..	Bastī mound ...	Do ...	Do
84	Do ...	Pedestal of Pārśvanātha	Do	Do ...	Do
85	Do ...	A Saptamātrikā figure	Hire-Amma ...	Do ..	Do
86	Do ...	Narasimha group ...	Narasimha temple ...	..	..
87-89	Do ...	Views of Chandravalli hills and Central rocks.	..	Chitaldrug ..	Chitaldrug

APPENDIX B.

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola.

Drawings of typical pottery specimens from Chandravalli excavations

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of
Archæology during the Year 1943-44.

Sl. No.	Title of the book	Remarks
1	Taraka Tāṇḍavam, Vol. IV ...	Received from the Curator, Oriental Library, Mysore.
2	Karnāṭaka Mahābhārata, Vol X Śalya and Gadā Parvas.	Received from the Curator, Oriental Library, Mysore
3	Kumārārāma, 1941 ...	Received from the Editor, Minchnaballi, Dharwar.
4	The Mysore University English-Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English-Kannada Dictionary, Part X.	Received from the University English-Kannada Dictionary Office, Bangalore
6	University Calendar for 1942-43, Vol. II.	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Krishna Rāja Wāḍiyar Bahadur	Received from the Registrar, University of Mysore, Mysore.
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943.	Received from the Secretary, Dasara Exhibition Committee, Mysore.
9	Memoirs of the Archæological Survey of India, No 69	Received from the Manager of Publications, Delhi
10	Memoirs of the Archæological Survey of India, No. 68	Received from the Manager of Publications, Delhi
11	Vēdāṅgajyautsha ...	Received from Dr R Shamasasthy
12	Eclipse-Cult in the Vedas, Bible and Koran ...	Do do
13	Drapsa. The Vedic Cycle of Eclipses ...	Do do
14	Census of India, 1941, XXIII ...	Received from the Superintendent, Census Office, Mysore
15	Śrī Venkaṭēśa KāvyaKalpa ...	Received from Sri Venkatesvara Oriental Institute, Tirupati
16	Theory of Knowledge ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
17	Journal of the Śrī Venkaṭēśvara Oriental Institute, Vol IV, No II.	Received from Sri Venkatesvara Oriental Institute, Tirupati
18	His Highness the Maharaja's Tour in Hassan, Kadur and Shimoga Districts.	Issued by the Publicity Officer to the Government of Mysore.
19	Journal of the K R. Cama Oriental Institute ...	Received from the K R Cama Oriental Institute, Bombay
20	A Hand Book of Archæology in Malayalam ..	Received from the Director of Archæology, Trivandrum
21	A Guide to Padmanābhapuram ...	Received from the Director of Archæology, Trivandrum.
22	Belur Souvenir ...	Received from the Director of Archæology, Mysore
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore.
24	Migration to the Seattle Labour Market Area, 1940-42, Vol. II, No. 3, pp 129-188	Received from the University of Washington Library, Seattle, Washington, U.S.A.
25	Archæology of the Upper Columbia Region, Vol. IX, No. I, pp. 1-178.	Received from the University of Washington Library, Seattle, Washington, U.S.A.

APPENDIX C—concl'd.

Sl. No.	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment, Vol II	Purchased from Vidyanidhi Book Depot, Mysore.
27	Mysore Service Regulations with Amendment ...	Purchased from Vidyanidhi Book Depot, Mysore.
28	Elements of Buddhist Iconography ...	Purchased from Krishna & Co., Mysore
29	The Śilappadhikāram	Do
30	A History of the Early Dynasties of Andhradesa ...	Do
31	Early History of the Andhra Country ...	Do
32	Buddhist Remains in Andhra and Andhra History	Do
33	Magadha Architecture and Culture ...	Do
34	Alvardi and His Times ..	Do
35	India as described in early Texts of Buddhism and Jainism	Do
36	Muslim Patronage to Sanskrit Learning ...	Do
37	Social and Religious Life in the Grihya-Sutras ...	Do
38	At Ajanta	Do
39	A Peep into the Early History of India ...	Do
40	Some Survivals of Harappa Culture ...	Do
41	F. W. Thomas Commemoration Volume of Eastern and Indian Studies ...	Do
42	Rājendranāma ...	Purchased from Mr R Subba Rao, Book-Seller, Madras

APPENDIX D.

Expenditure during 1943-44.

		Rs.	a.	p.	Rs.	a.	p.
I.	Salaries—						
	Director's Allowance (Rs 50 per month) ...	600	0	0			
	Assistant to the Director (Rs. 150-10-250) ...	1,871	0	0			
	Establishment	6,840	4	0			
	Watchman for excavation area (allowance) ...	65	0	0			
II.	Travelling Allowance	1,232	15	0			
III.	Office Expenses—						
	Contingencies	800	0	0			
	Printing Charges	1,958	9	0			
	Museum	246	6	0			
	Clothing to Menials	131	10	0			
	Furniture	100	0	0			
	Photographs for sale	199	7	0			
IV.	Library	118	1	0			
					14,163	4	0
					14,163	4	0
	<i>Add</i> —Receipts remitted to treasury—						
	Sale proceeds of publications, and photographs ...		361	0	0		
	Grand Total ...		14,524	4	0		

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16	17	right	rights'
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43	18	Honnanna	Homanna
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"	30	koḍalārāde	koḍalārāde
52	24	ಸದ್ಯಯಗೆ	ಸದ್ಯಯಗೆ
53	5	from	fron
60	28	No. 13	No. 15
61	2	ಎಶೇಷಸ್ತು	ಏವಿಶೇಷಸ್ತು
61	10	ಚರಣಾ	ಚರಣಾಕ
66	44	Goṭṭegere	Goṭṭere
67	13	and	aud
69	34	Vishaya	Vishayar
"	35	Bādāmi.	Bādāmi
"	45	records	record
72	39-40	ಮಹೇಶ್ವರೇಶ	ಮಹೇಶ್ವರೇಶ
79	29	ಶಾಂಭುಲ	ಶಾಂಭುಲ
81	11	ಶೈಲೋಜ್ಯ	ಶೈಲೋಜ್ಯ
"	13	ಶಹಶೆ	ಶಹಶೆ
82	34	ಸೌರಭ್ಯಸರಪದ್ಧಪಢೆ	ಸೌರಭ್ಯಸರಪದ್ಧಪಢೆ
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84	10	trailōkya	trailōjya
"	10	Sambhave	Sam-bhave
"	18	samjāṣṭie	samjāṣṭie
85	18	Harih	arih
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97	25	śīlap	sītamp
102	49	ēkaiva	ākaiva
104	22	ऽसु	ऽरसु
107	8	बिनीसम्	बिनतिम्
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175	11	the Keḷadi Kingdom	Keḷadi the Kingdom.

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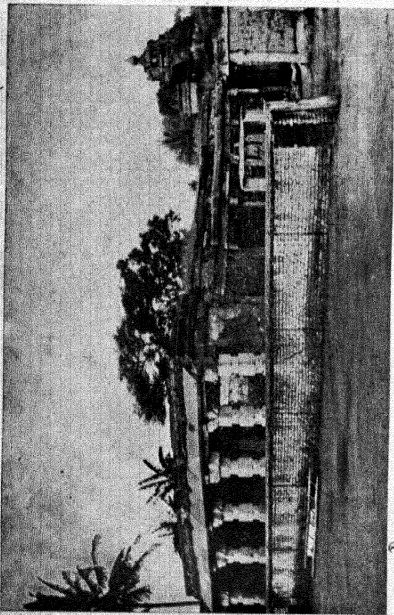
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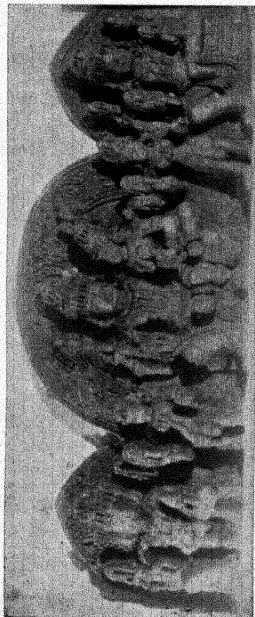
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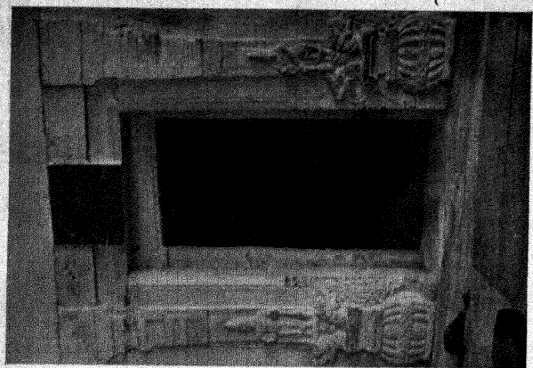
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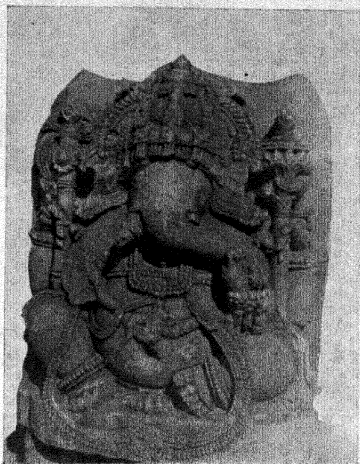
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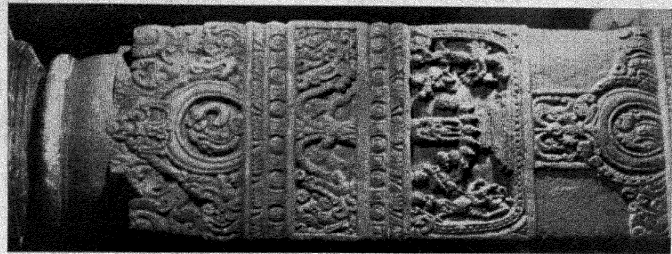
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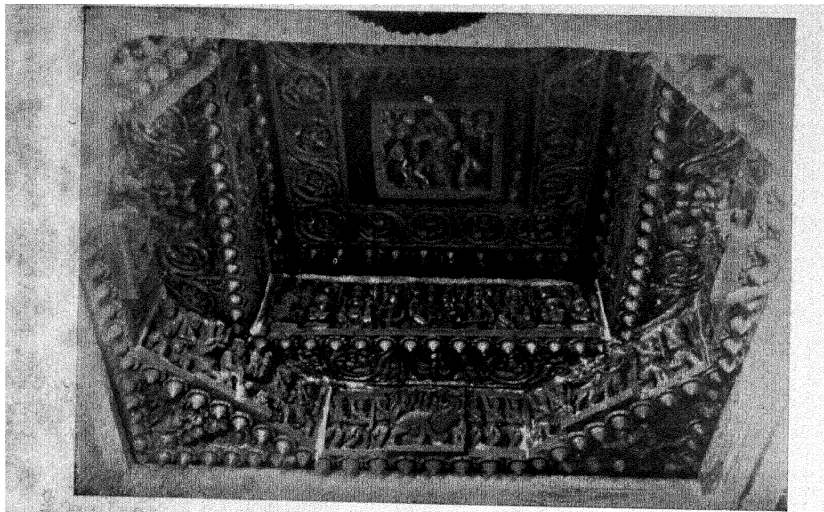
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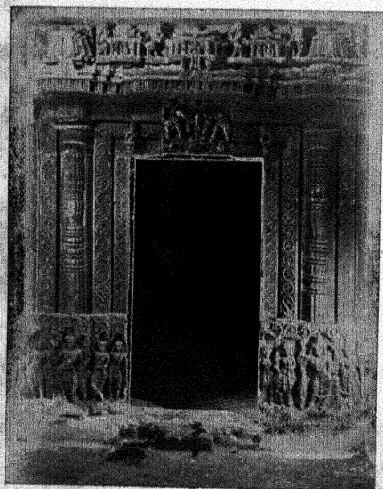
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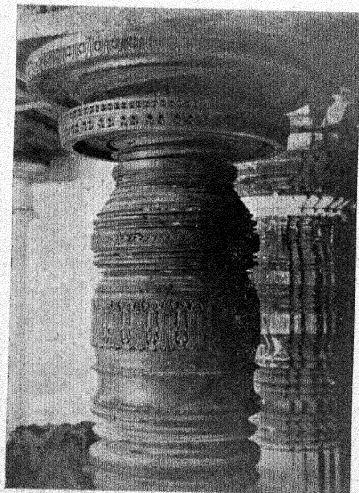
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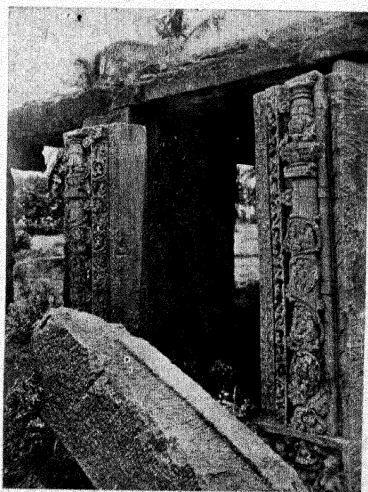
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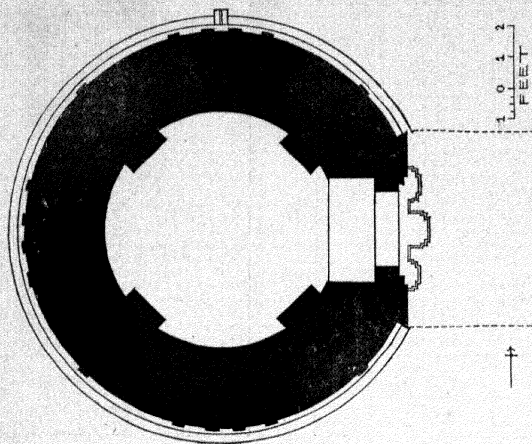
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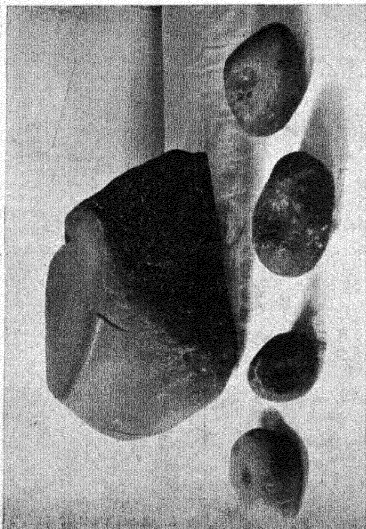
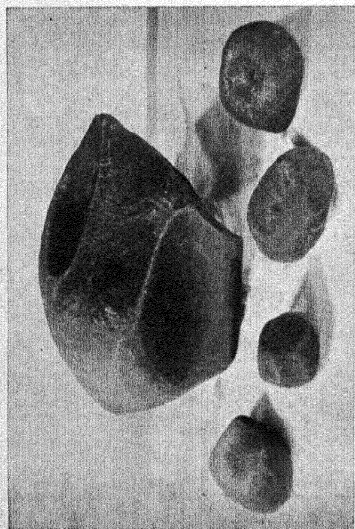


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BHAKTAVATSALA TEMPLE
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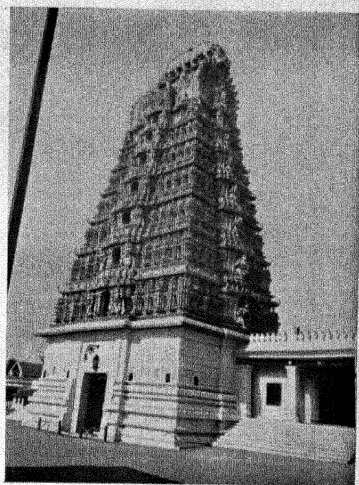


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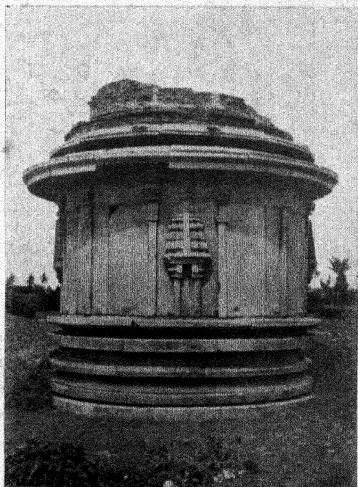
Mysore Archaeological Survey]



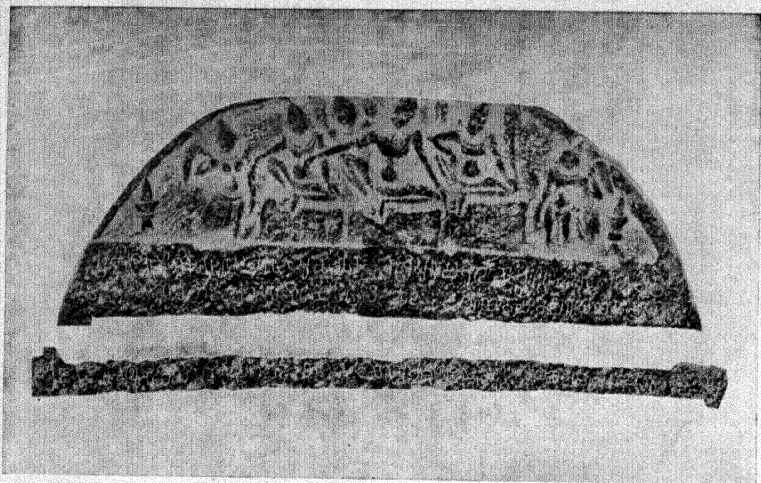
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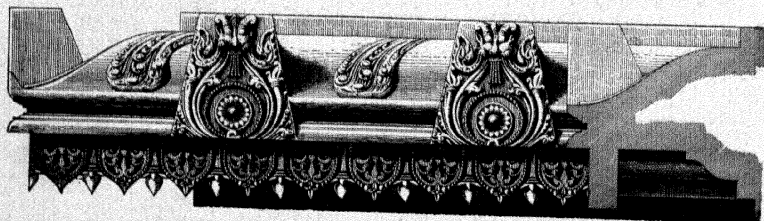
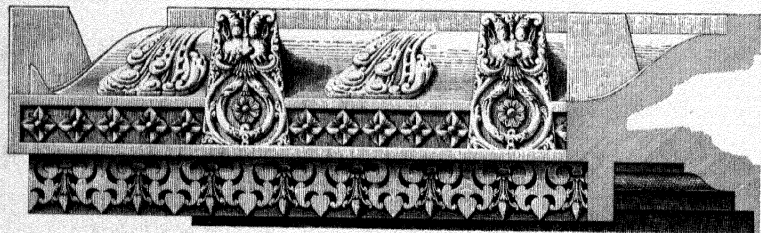
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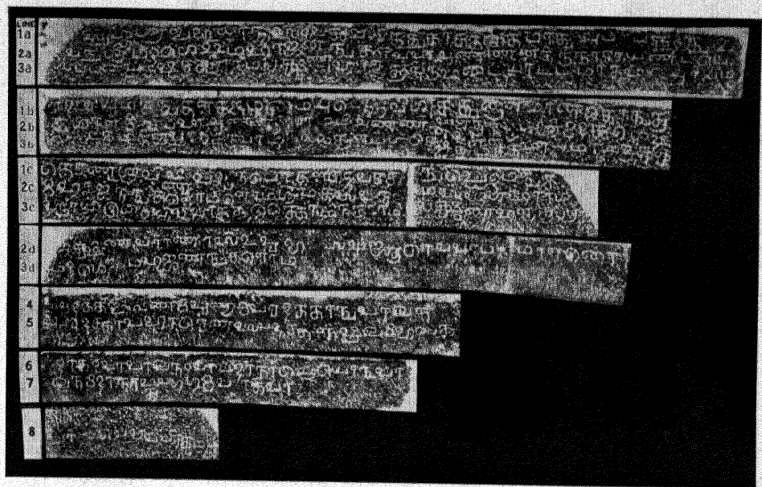
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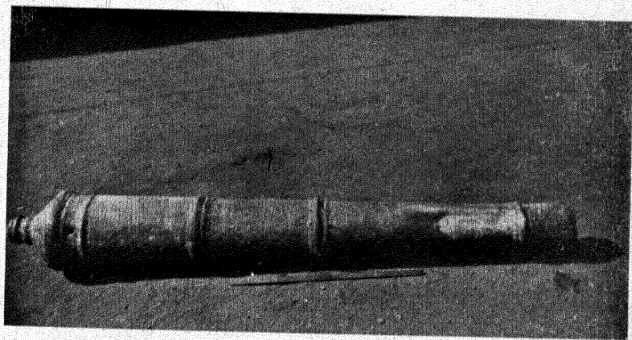
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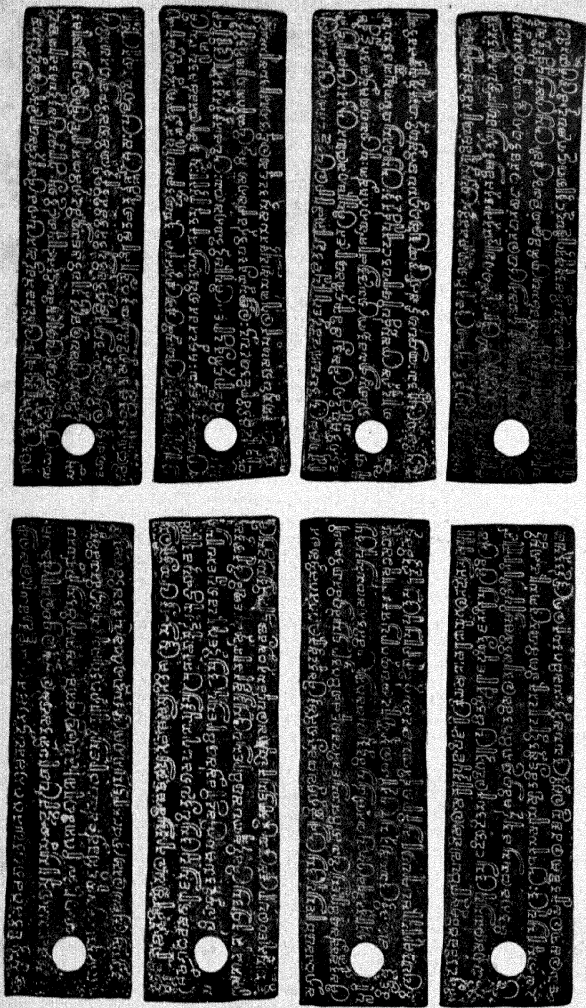
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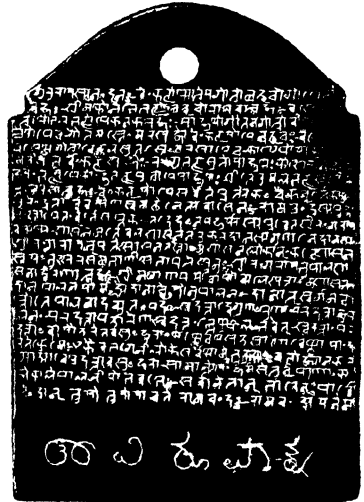
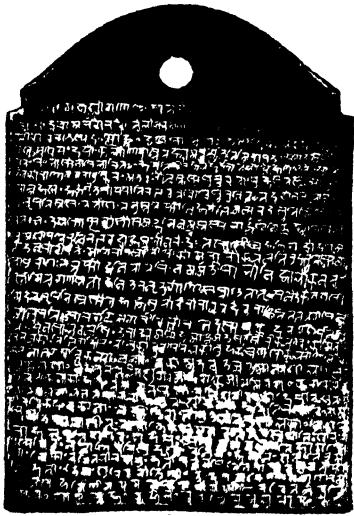
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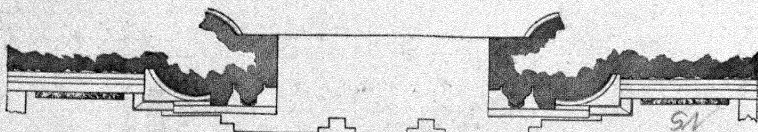
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EAST DOORWAY, KESAVA TEMPLE, BELUR.

