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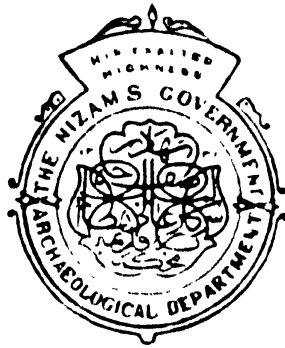
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THE INSCRIPTIONS OF NAGAI

Hyderabad Archaeological Series

No. 8

THE INSCRIPTIONS OF NAGAI



PUBLISHED
BY
HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT

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RESOLUTION

Proceedings of the Government of His Exalted Highness the Nizam in the Judicial, Police and General (Archæological) Departments.

No. 3, Miscellaneous.

Dated Hyderabad, Deccan, 5th March, 1927.

SUBJECT

Inscriptions of the later Western Chalukyas in the ruins of Nagai in the Hyderabad Dominions.

READ :—

Letter No. 246, dated 10th Bahman, 1330 Fasli, from the Nazim, Archæological Department, to the Secretary to Government, Judicial, Police and (Archæological) Departments.

OBSERVATIONS :—

Nagai, near Chitapur, a Railway Station on the N.G.S. Railway seems to have once been an important Provincial Seat in the time of the later Chalukyas. Its extensive ruins, though visited by Hultzsh and other scholars, were not properly explored. Those have recently been described in an article in the Journal of the Hyderabad Archæological Society for 1919-20, p. 33 ff. A number of Pillar inscriptions and one, a tablet, were found there. Some of them were noticed in the Report of the Mysore Archæological Department for 1914-15, by Rao Bahadur R. Narsimhachar. A reference was made in the Annual Report of the Hyderabad Archæological Department for 1330 Fasli, p. 17, about a Monograph on these Inscriptions undertaken by Mr. C. R. Krishnama Charlu, Assistant Superintendent for Epigraphy, Southern Circle, Madras, which, owing to pressure of his work, he has only just been able to complete.

The Monograph relates to a series of four Inscriptions found at Nagai. The first of these (A) records the gift of certain local duties for religious purposes. The second (B) is reproduced in the third (C) with a slight difference and some additions. Both these refer to the construction of a temple and the founding of an Educational Institution which supported a number of scholars, teachers and Librarians. The latter (C) also records another grant. The fourth Inscription (D) records a grant for religious purposes and another grant of an Agraharam. These Inscriptions refer to the reigns of three kings—Trailokyamalla (1042-1068), Tribhuvanamalla (1076-1126) and Jagadekamalla II (1138-39 to 1149). The geneology of the Chalukya kings given in the Inscriptions (B and C) agrees with the published lists. The records give several interesting details about some feudatories of the Chalukya kings and are important in that they throw

light on the Educational system of Mediæval India. The Educational Institution at Nagai mentioned in the Inscription seems to have been founded and maintained under Royal patronage. Strange as it may appear it was of a residential type with provision, not only for the boarding, but also for the clothing of both the pupils and their teachers and equipped with a Library in charge of a number of Librarians.

The Government of His Exalted Highness the Nizam desire to record their high appreciation of the able manner in which Mr. C. R. Krishnamacharlu has edited these long inscriptions and also to convey their thanks to the Government of India for their kind permission to Mr. Krishnamacharlu to edit these inscriptions.

ORDER :—

That the monograph be published with this Resolution as No. 8 of the *Hyderabad Archæological Series*.

(By Order),

Sd. NAWAB ZOOLCADER JUNG BAHADUR,

Secretary to Government,

Judicial, Police and General (Archæological) Departments.

Copy forwarded to :—

1. The Assistant Minister, Peshi, to H.E.H. the Nizam.
2. The Secretary to the President, Executive Council.
3. The Secretary to Government, Political Department.
4. The Secretary to Government, Financial Department.
5. The Secretary to Government, Revenue Department.
6. The Secretary to Government, Public Works Department.
7. The Director, Archæological Department.
8. The Superintendent, Government Central Press, for publication in the *Jarida*.

THE INSCRIPTIONS OF NAGAI.

The village of Nagai, according to Mr. T. Streenivas, is 'the site of an old city' situated about a mile and a half to the south-west of Chitapur, a station on the N.G.S. Railway, next before Wadi,¹ a junction of the G.I.P. Railway and the N.G.S. Railway. Mr. Streenivas has given an exhaustive description of the extensive ruins of the locality, which brings to the notice of scholars the varied nature of the several monuments found here which are Brahmanic, Jaina and Islamic in character. He notices a large number of *Nāgakals* here and rightly conjectures that these have 'something to do with the name of the place'; for we find in the inscriptions of the place the old name to have been 'Nāgavāvi,' the original of which must be the Sanskrit Nāgavāpi² (i.e. The Nāgas' Well). We have probably to associate the 'big tank with stone steps' now called Baji Bai Baoli, mentioned by Mr. Streenivas,³ with this name. The local tradition quoted⁴ by him, which connects this place with the wanderings of Śrī-Rāma finds support in the inscriptions also which refer to a local sacred pond called Rāma-tīrtha. It is significant somewhat that though some old Jaina monuments are found here we do not come across any Jaina inscriptions. Nor do we have any Islamic records here, though there are some big mosques. 'The big building with an outer courtyard, with rooms on either side, with a big door-way which leads into a spacious hall, with a number of stone-benches serving as *pials* and seven niches in the back wall' the purpose of which Mr. Streenivas finds⁵ difficult to guess may have to be connected with the Educational Institution (*ghaṭī-kāsālā*) and its library (*sarasvatī-bhaṇḍāra*) mentioned in Ins. B below. We shall now proceed to the study of the inscriptions of the place which have a very informing account to give us regarding the ancient history of the place. Brief notices of some of these have already appeared in Cousens' *Lists of Antiquarian Remains in H.E.H. Nizam's Dominions*, the Government Epigraphist's *Annual Report* for 1902⁶ and the *Journal of the Hyderabad Archæological Society* for 1919-20.⁷ In the *Mysore Archæological Report* for the year 1914-15, p. 46f. Rao Bahadur R. Narasimhachar has given an abstract of contents of Inss. A, B and C published below.

A.

The inscription is engraved on a stone in a wall near the Nandi-baṇḍi at Nagai. It is well preserved. It is engraved in later Chālukyan characters.

¹ *Jour. Hyd. Arch. Soc.*, for 1919-20, p. 33.

² The transition of the word must be Skt. Nāgavāpi > Kan. Nāgavāvi > Colloquial Nāgavāyi > Nagai.

³ *l.c.*, p. 37.

⁴ *l.c.*, p. 33f.

⁵ *l.c.*, p. 43.

⁶ p. 3, para. 7 and p. 10, Nos. 98 and 99.

⁷ p. 43f.

It records a gift of certain local duties levied on the sales of women's cloths and areca-nuts made by the local merchants as well as foreign merchants within the precincts of the *agrahāra* village **Nāgavāvi**. The grant was made by the **Four-hundred Mahājanas** of the village and the entire community of the merchants of the place headed by the chief and the king's local officer **Kāḷimarasa** of the **Vā[r]nasa** family. The members of this family figure largely in the inscriptions of this place as will be seen from the sequel. The gift was to be used for the worship and offerings of the god **Lakshmaṇēsvara** of the place. The fees or gifts offered by the devotees fulfilling their vows at the temple were to be utilised for repairs to the tower of the temple of **Rāmēsvara** in front of which the above shrine was located.

A few **orthographical peculiarities** may be noted here. The conjunct letter *rkka* is not written uniformly throughout the inscription. In the words *vitarkka* (l. 1), *bhōgakkam* (l. 8), *kāryyakke* (l. 11), and *dharmmakke* (l. 12), the mark for the subscript *k* passes through the loop of the main letter *ka*. But in the words *kamaḷārkkka* (l. 2), *nivēdyakkam* (l. 8), *okkalum* (l. 8), *nashṭōddhārakkam* (l. 10), *takka* (l. 11), and *akkum* (l. 12), the mark passes below the main letter without or almost touching it. The mark to denote the secondary *r* starts from the bottom of the main letter and stops at its right-hand top corner, in lines 1 to 3, while in the remaining places it curves down fully and terminates very near its starting point. The sound of the *upadhmanīya* (*h*) is represented by the letter *ḷ* in *payalpati* (l. 2). The cursive form **8** of the main letter *va* is used in the conjunct letter *rvva* in lines 6 and 11.

The use of the obsolete and rare expressions *irḷdu* (l. 6), *poragana bhramāntukaru* (l. 8), *mudrā-pana* (l. 9), and the use of the split possessive in *sōma-grahana-tatkāladalu* in l. 7 are noteworthy.

The record is dated in the Chālukya-Vikrama year 17 **Āngira, Vaiśākha pūrṇamāsyē (pūrṇimā), Ādityavāra** (Sunday), *sōma-grahana* (lunar eclipse). In Ch. V. year 17 which corresponded to Śaka 1015, **Āngira, Vaiśākha-pūrṇimā** fell on a Saturday, the *tithi* ending on the same day at '57. There was a lunar eclipse on this day. But the record is dated on the following Sunday quoting the eclipse of the previous day. The date given in the record would, according to L. D. S. Pillai's *Ephemeris* correspond to the **25th April, A.D. 1092**.

TEXT.¹

1. ²Svasti [1*] Samadhigata-paṁcha-mahā-śabda-mahāsandhivigrahādhipati mahā-prachanḍa-daṇḍanāyakaṁ vairi-bhaya-dāyakaṁ sāhitya-vidyā-vitarkkaṁ kaṭaka-
2. ³kamaḷ-ārkkam kāryya-Brihaspati⁴ guṇa-ratna-payalpati⁵ sāhasa-Vaina-

¹ From the ink-impressions supplied by Mr. Yazdani.

² At the beginning of the line is cut an ornamental spiral which may stand for *Svi*.

³ In connection with the expression *kaṭaka-kamaḷārkkha* compare '*kaṭaka-divākara*'; *Ind. Ant.*, Vol. X, pp. 104f.

⁴ Read *Brihaspati*.

⁵ The letter *ḷ* stands for the *upadhmanīya* which is generally replaced by the *visarga*. In Ins. C, l. 281, below it is denoted by the letter *sh*.

tēyam satya-Rādhēyam Vā[r]ṇasa-[vaṁśa*]-sarōvara-rājahamsam
Vāk-sati-ka-

3. ṛṇ-āvataṁsam saṁgrāma-kaṅṭhīra¹van = ubhaya-bāḷa-munn = iṛivan =
ari-ghaṭa-kēsari saha²ja-Murāri Chāḷukya-rājya-samuddharaṇan = ay-
yana-
4. gandhavāraṇam-nām-ādi-samasta-praśasti--sahitam Śrīman-mahāpra-
dhānam rājādhyaksham kaḍita-verggaḍe Kannāḍa-sandhivigrahi
daṇḍanāya-
5. kam **Kāḷimarasar**-pramukham Svasti [1*] Yama-niyama-svādhyāya-
dhyāna-dhāraṇa-mōn-ānushṭhāna-japa-samādhi-śīla-saṁpannar = ap-
pa Śrīma-
6. d-agrahāram Nāgavāviya aśēsha-Mahājānam³ Nāl-nūrvvarum = alliya
samasta-nakaramum = irḷdu Śrīmach-Chāḷukya-Vikrama³-varshada
7. 17 neya Āṁgira-saṁvatsarada Vaiśākhada paurṇamāsye Ādityavā-
radamdu Sōma-grahaṇa(tat)-kāladalu Śrī-Rāmēśvaradē-
8. vara mundana Lakshmaṇēśvaradēvara aṁga-bhōgakkam nivēdyakkam
Chaitrapavitrādigalgaṁv⁴ = illiya taḷad = okkalum poṛagaṇa bhramān-
tukarum⁵
9. māṛida sīregam aḍ[e]kegam⁶ poṁg = omdu⁷ sale visamam āyam māḍi
biṭṭaru [1*] Ā dēvaralli śapatham-geyvaru koṭṭa mudrā-panam = oḷag =
āgi
10. Śrī-Rāmēśvaradēvara gōpurad = oḷagaṇa nasṭ-ōddhārakkam koṭ-
ṭaru [1*] Int = alli puṭṭida dravyam = ellamam saṁbhāvitar = appa
setṭiyara ka-
11. yall = irisi dēva-kāryyakke takka biyamam⁸ mārpṇudu [11] Sva-dattām
para-dattām vā yō harēti(ta) vasumdharam [1*]⁹ shashṭhir-vvarsha-sa-
12. hasrāṇi vishṭhāyām jāyate krimiḥ [1*] Ī dharmmakke pratikulau =
app = ātamge liṁga-bhēdam māḍida dōshav = akkum 11¹⁰

¹ The letter *ra* is inserted above the line.

² Read *ja*.

³ The letter *ma* is engraved below the line flanked on either side by the mark × to indicate its place in the line where also is placed such a mark.

⁴ The prefix *v* is attached to *illiya* for the sake of euphonic *sandhi*. See Kittel's *Kannada-English Dictionary*. See also *pāṭisutamv* = *iddam*² in *Ep. Ind.*, Vol. III, p. 117. See also *khaṇḍa-sphutitakkamv* = *āhāra* in *Ep. Carn. Srav. Belg. Inss.*, No. 114.

⁵ The word *āntuka* seems to be formed from the root *an* to meet. The past participle *antu* occurs in some places. But the personal noun *āntuka* appears to be used only very rarely. It was probably only a provincialism.

⁶ Read *aḍakegam*.

⁷ The expression is composed of *poṁge-omdu* of which *poṁge* is the dative of *pon* formed by adding the termination *ge* directly to the word. The more common form is *poṁnge*. The expression occurs also elsewhere; see *Ep. Carn. Kadur, Chik. No. 141*.

⁸ The word *biya* is a *tadbhava* of the Skt. *vyaya*. In Kannāḍa it occurs also in the form *biyya*.

⁹ Read *shashṭim varsha*.

¹⁰ After this punctuation mark are cut the figures of the Sun and the Crescent flanking a *linga*.

TRANSLATION.

Hail [1*] Headed by the illustrious *mahāpradhāna* (chief minister), *rājā-dhyaksha* (king's deputy), ¹*kaḍitavergaḍe* (secretary), *Kannaḍa-sandhivigrahi*², the General **Kālimarasa**, who possessed all the eulogy of names like 'the great lord of peace and war,' who possessed the five great sounds, the very powerful general, a terror to the enemies, a master of learning and sciences, a Sun to the lotus of the citadel, a *Bṛihaspati*³ for (counselling) action, an ocean for the gems of good qualities, a *Vainatēya* (i.e. *Garuḍa*)⁴ in enterprise, verily a *Karṇa*,⁵ the swan superior in the lake of the *Vārṇasa* (family), an ear-ornament to the Lady of Speech (Goddess *Sarasvatī*), a lion in battle, one that strikes (or pierces) in the fore-front of both the (opposing) forces, a lion to the elephant-troops, viz. the enemies, a born *Murāri* (i.e. *Vishṇu*), the renovator of the **Chālukya** sovereignty, the proud elephant⁶ of his father,—Hail!—all the **Four-hundred Great men** of the *agrahāra* (i.e. Brahman village) **Nāgavāvi**,—who possessed self-control (*yama*) principles (*niyama*), studiousness (*svādhyāya*), meditative faculty (*dhyāna*), mental abstraction (*dhāraṇa*), concentrative silence (*mōna*=Skr. *mauna*), observance (*anussthāna*), habit of devotional muttering (*jaḍa*), entranced meditation (*samā-dhi*), and righteous conduct—and all the local merchants (*nakaram*), being present, on the occasion of the lunar eclipse (which fell) on **Sunday**, the full-moon of (the month) **Vaiśākha** of the (cylic) year **Āngira**, corresponding to the **Chālukya-Vikrama year 17**, granted, one current (*sale*) *vīsa* (i.e. one-sixteenth) of a *pon*, on the *sāris* (i.e. ladies' wearing garments) and the areca-nuts that the local residents and foreign itinerary (merchants) gathered here sold, for the bodily enjoyment and offerings of the god **Lakshmanēśvara** existing in front of the glorious (god) **Rāmēśvara**. They gave the income including the *mudrā-pana* (money) that the persons that made (or discharged) vows in the presence of the god offered, for repairs in the *gōpura* (tower) of the glorious (god) **Rāmēśvara**. The total money therein accruing (in this manner) shall be placed in the hands of (some) respectable merchants and (utilised to) meet the expenditure necessary for the god's services.

Whoever taketh away land given by himself or by another shall live a

¹ *Kaḍita* seems to be the original of the modern expression *kaḍata* which Dr. Kittel explains as a 'book for accounts.' The Tamil word for 'letter' is *kaḍidam*. If the 'expression *kaḍita-vergaḍe* has to be traced from the latter word it would mean or correspond to the modern 'chief secretary.' But if traced from the former it would mean an 'accounts officer.'

² The expression *sandhivigrahi* would mean an 'officer who is in charge of peace and war' and would correspond to the modern 'minister for foreign affairs.'

³ The minister of Indra and the far-sighted Councillor of the *Dēvas*.

⁴ The son of *Vinatā*. He obtained the *amṛita-kalasa* (nectar-vessel) from its close-guarded place by conquering the *Dēvas* and braving terrible odds; see *Mahābhārata*, *Ādiparva*, Chap. 34.

⁵ *Karṇa*, the son of *Kuntī*, deserted by her in his childhood was picked by a charioteer and nursed by his wife *Rādhā*, wherefore he was called *Rādhēya*. He was famed for heroism and liberality.

⁶ In some inscriptions the expression '*māvana-gandhavāraṇa*' (i.e. the mast elephant of his uncle) also occurs. We meet with the expressions '*ayyana-singha*' and '*māvana-singha*' meaning respectively '(his) father's lion' and '(his) uncle's lion.' This reminds us of the early Egyptian kings keeping tamed lions to play and frolick about them and if need be to guard their persons in their royal progresses and in the battle-field. See Rawlinson's *Egypt* (*Story of the Nations*), p. 103.

worm in refuse for sixty-thousand winters. To him that cometh counter to this charity shall attach the sin of having rent asunder the (sacred) *linga*!

B.

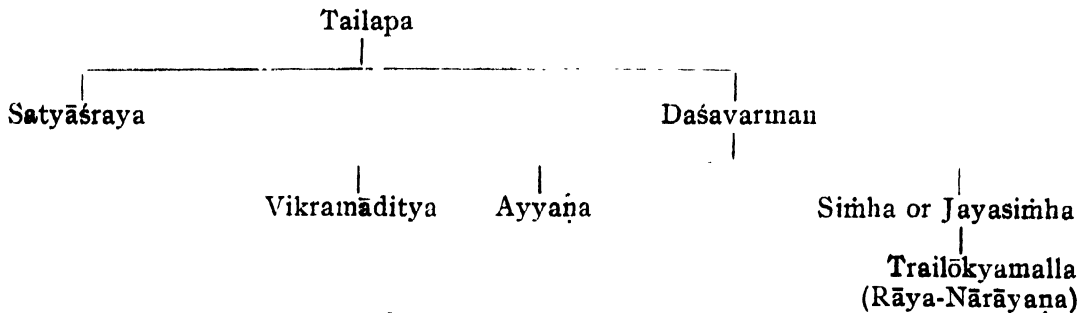
This inscription is engraved on the obelisk in the sixty-pillared temple called Aruvattu-kambadagudi at the same village. At the top of the first face of the obelisk are carved the figures of the Sun and the Crescent with those of a cow and its calf and a hooked dagger pointing upward.

The inscription is worn out in many portions. Except for one or two verses the whole record is reproduced in inscription C below, which is only four years later in date. It is possible that some damage, either intentional or accidental, happened to the record during the interval and on this account was it re-engraved on the latter occasion. This inscription, compared with the later copy, is found to be engraved in a more angular style and uses conjunct consonants with the class nasals more often than the latter in which the *anusvāra* appears in place of the nasals. Other palæographical and orthographical peculiarities will be noticed in the necessary places in the sequel.

The language of the record is **Kannada** verse and prose. It is marked by certain archaisms peculiar to the period to which it belongs. The script employed is the later Western Chālukyan. Letters are generally doubled after *r* as is done in all early records. In one place the subscript *n* is written in the same way as the main letter but without the *talakaṭṭu* (*tan-nṛipa* in l. 27). The group *ṇḍa* is employed throughout (*daṇḍa* in l. 29, *gaṇḍa* in l. 31). So too is the group *ṇṭa*, *ṇḍa*, *ṇḍha*, employed in some places (see *māṇāntu* in l. 42, *koṇḍu* in l. 38f, *Arundhati* in l. 60f, etc.). But the *anusvāra* is used in the following cases: °*l*=*emdu* in l. 34, *atyamta* in l. 36, etc. The form *pūṇḍ*=*uripi* in l. 37 deserves to be noticed. The letter *la* generally appears in place of the *la* of classical words (see *baḷa*, *tiḷaka* in l. 26, *bhūpāḷaka* in l. 29, etc.). The final *l* is used in ll. 71 and 93 and final *ḷ* in ll. 69, 93, 95, etc. The combination of the superscript *ḷ* with the following letter is more common. The group *ṇṇa* is always used to denote the doubling of *ṇa* (see *bannisa* and *anna* in l. 41, and *Karṇṇāta* in l. 158). The *anusvāra* is replaced by *n* in °*din*=*pālisa* (l. 130). The letter *b* is doubled, also wrongly, after the preceding final *anusvāra* in *sāsanam bbarasu* (l. 161f). The use of the *tadbhava* forms like *ḷḷba* for *ḷḷbha* in l. 44, *birōḍi* for *virōḍhi* in l. 47, *āra* for *hāra* (l. 48) and *brāta* for *vrāta* in l. 121 may be noticed. The use of the form *vala* for *bala* in ll. 40 and 41 is also noteworthy. It is a very common feature of the Canarese records of this period to use the letter *sa* for *śa* which is also seen in this record in the forms *Dasavarmma* in l. 27f, *Saka* in l. 183 and *suddha* in l. 184. The *tadbhava* forms *mānasa* in l. 196, *Siri* in l. 96, may be noticed. The forms *Chālukya* in l. 26 and *Chālukya* in l. 64f and *Mālavya* in l. 107 are used. The archaic forms

negalḍam, *taḷa* and *pēḷ* are used in lines 36, 57, 141 and 43 respectively. This and the following inscription use the form Ahihaya for Haihaya.¹

The inscription is a pretty long record. In outline its contents are as follows: Verse 1 invokes the blessings of Viṣṇu, Brahma and Śiva, who are respectively the embodiments of the Satva-, Rajō- and Tamō-*gunas*. V. 2 praises Ādi-Brahma (i.e. the original Brahma) who was famed as the prime cause of the world. V. 3 praises **Svāyambhuva-Manu**, who was born of the mind of Brahma. His son was **Mānavya** who was a *muni*, after whom his descendants were called Mānavya-sagōtras (v. 4). His son was **Hārīta**, to whom was born **Hārīti** of five *sikhas* (v. 5). His son was **Chāḷukya** after whom the family became known as the **Chāḷukya-varṃśa** (v. 6). V. 7 praises by *ślēsha* (i.e. pun) this dynasty as superior to all the (previous) dynasties like the **Nanda**, **Kadamba**, and **Gupta**. Then coming to the genealogy of this family, the record mentions in v. 9 the emperors **Viṣṇuvardhana** and **Vijayāditya**. Then is mentioned in v. 10 **Satyāśraya** who is compared to an earlier Satyāśraya of **Ayōdhyā-purī**. His fame was so great that his name was applied to the family after him. The territory of this family was the **Kuntala** country (v. 11). The Chāḷukya race obtained its **Peacock** banner from (god) **Kumāra**, the **Boar** seal² from (god) Viṣṇu, and the **royal umbrella** from the goddess **Kātyāyanī** (v. 12). Then comes the following genealogy :—



King **Jayasimha** conquered the **Chōḷa** king (v. 15). His son was **Rāya-Nārāyaṇa** (v. 16). This king called also **Trailōkyamalla** having captured **Maṇḍava**, **Dhārā** and **Kāñchī** (Conjeeveram), killed the Chōḷa king³ and burnt down **Ujjayini** (Ujjain) (v. 17). He also dealt a reeling blow to his enemies at **Kālūru** (v. 18). The king, who also bore the surname, **Vīra-Mārtaṇḍadōva** dealt a severe blow to the **Chaulika** king (v. 21). He, who also bore the title **Ahavamalla**, patronised the Brahmans (v. 22). From the specific mention of the **Aśvapati** and the **Gajapati** kings as foreign kings we have to infer that the Chāḷukya king was the 'Narapati.' Then is described a Brahman family in the following terms: There was **Gōvinda** (v. 23) who married **Ēchikabbe** (v. 24).

¹ See also *Ep. Ind.*, Vol. XII, pp. 255 and 269.

² For a similar difference recognised between the banner (*dhvaṇa*) and the seal (*lāñchhana*) see *Bom. Gaz.*, Vol. I, Pt. II, p. 299, f.n. 4 and *Ep. Rep.* for 1921, p. 108.

³ An expedition against the Chōḷa king undertaken in the reign of this king is referred to in *Ep. Rep.* for 1919, p. 97. It was led in Śaka 987 by Prince Viṣṇuvardhana Vijayāditya. An earlier expedition against the South, probably the Chōḷas undertaken in Śaka 981 is recorded in an epigraph from the Gutti taluk in the Anantapur district; see *Ep. Rep.*, 1921, p. 88, para. 5.

Their son was the General **Kālidāsa** who founded the prosperity of the Chālukya family (v. 25). His brothers were (i) the general **Nimba** and (ii) the commander **Chiddarāja** (v. 26). **Kālidāsa** was a great politician (v. 27) and he bore the title **Samgrāma-kaṅṭhīra** (v. 28). From v. 29 it is gathered that there was a defection of the vassals from king **Simha** (i.e. **Jayasimha**) and also a plot to murder him, which was averted by **Kālidāsa**. He was a dutiful Brahman and householder (v. 31)¹. His wife was **Rebbanabbe** (v. 32) of excellent qualities (v. 33). To them was born **Gōvindarāja** (v. 34) whose younger brother was the general **Bāchirāja** (v. 35) who did great service to the king (v. 36). He, who had the title **Daṇḍa-Gōpālaka** achieved signal success against the **Chōlas** and the **Mālavyas** and killed in battle two chiefs named **Iruṅgōḷa** and **Dhōra** (v. 37). He had four younger brothers named **Madhusūdana** (v. 38), **Kēśava**, **Rēcha** and **Malla** (v. 40). Of these, **Madhusūdana** called also **Madhuva**, was the most famous (v. 41). He appears to have waged successful wars with the **Koṅkana** and the **Mālava** kings (vv. 43 and 44). **Madhuva**, who bore the title **Daṇḍanātha-Trinētra** claims to have defeated the **Chōla**, **Āndhra**, **Malaya**, **Aṅga**, **Ponnāṭa**, **Śaka**, **Ābhira** and **Magadha** kings and driven out the king of **Dhārā** (v. 45). He appears to have been a very loyal officer of the king (v. 46). This chief, who was also the *Karṇāṭa-sandhivigrahi*, i.e. the **Karṇāṭa** Minister for Peace and War, enjoyed the privileges of a Crown Prince (*yuvarāja*) especially bestowed upon him by the monarch. This is a rare instance of a state officer being raised to the honourable position of a royal prince. The position of a *yuvarāja* appears to have been in the gift of the king at this time though we are accustomed to look upon it as one that is attached to royal birth and that too as heir-apparent. The chief belonged to the **Vārṇasa** family and the **Vasishṭa-gōtra**. He had a copper-plate grant issued to him by the king and obtained thereby a *paramēśvaradatti* in the name of his distinguished grandfather **Kālidāsayya**, land, for the maintenance of four hundred Brahmans in **Nāgavāvi-agrahāra**. He constructed also (i) a temple of the god **Traipurushadēva** (cf. **Tripurusha** in l. 25of. of Ins. C below) which was known by the name **Kaṭaka-kamalārka**, evidently after that title of his grandfather, (ii) a temple of **Madhusūdana**, after his own name and (iii) the temple of **Rāmēśvara** with the sacred water (pond) called **Rāmatīrtha**. He founded also an educational institution called **Ghaṭikāśālā**² for two hundred scholars studying the **Vēdas** and fifty-two studying the *sāstras*. The institute was manned by three **Vēdic** teachers, three *sāstra*-teachers for teaching the **Bhaṭṭadarsana**, **Nyāya** and **Prabhākara**³ and six librarians (*sarasvatī-bhaṇḍārikas*). He gave that land for the boarding and lodging of these teachers and students and for the repairs of the temple of **Traipurushadēva**, referred to above and

¹ In the Sudi Inscription of **Trailōkyamalla** (**Sōmēśvara I**) dated in **Śaka 973** a certain **Kālidāsayya** is referred to as the *manevergaḍe* (palace controller)—(*Ep. Ind.*, Vol. XV, pp. 78 and 80). It is possible that he is identical with the **Kālidāsa** of our inscription.

² The word is found in the corrupt **Kannaḍa** form *ghaṭiyāra* in 'Kannaḍakshara-sikha ghaṭiyāra': see *Ep. Ind.*, Vol. VII, p. 206, l. 35.

³ A school of the *Pūrva-Mimāmsa*: see *J.R.A.S.* 1916, p. 369; see also *A.S.R.* 1924-25, p. 117 and *J.O.R.* (Madras), Vol. I-203.

to the temple of Chaṇḍkēśvara. An inscription in the Vēdagiriśvara temple at Tirukkaḷukkuṅṅam in the Chingleput district, Madras Presidency (*South Ind. Inscrs.*, Vol. V, No. 465) mentions Kālidāsa, Noḷamba, and Chāmuṇḍa among others, as having taken part in a war of king Āhavamalla (*i.e.* Trailōkyamalla) with the Chōḷa king Vijayarājendra. The chief Kālidāsa is identical with the chief mentioned above.

The date of the record is Śaka 980, Viḷambi, Pushya śuddha-chavuti (chaturthī), Thursday, Uttarāyaṇa-saṁkramaṇa. Pushya *su.* 4 fell on a Monday on which day the *tithi* ended at '94. Uttarāyaṇa-Saṁkramaṇa fell on Thursday, *su.* 7 the *tithi* ending at '69. The *tithi* quoted in the inscription is a mistake (probably clerical) for *saptamī*. The correct date corresponds to 24 Dec., A.D. 1058. When the king made this grant he is stated to have been residing (or camping) at Kōḷūru,¹ which was the capital (*rājadhānī*) of Kandūr-nāḍu. The General Madhuvarasa caused the above-said land to be given to him by king Trailōkyamalla and by the Ahihaya (Haihaya) chief Ayyaparasa as *manneya* (*mānya*) for this purpose. The chief was probably the hereditary local lord of the country in which the gift-land was situated and on this account probably was a formal gift made by him also. That the hereditary local lord of the country was a Haihaya chief is proved by the Ins. C below in which also the then Haihaya chief, a subordinate of Vikramāditya VI, makes a gift in similar circumstances.

There are two villages of the name Kōḷūru. One is to the south-south-west of Nagai and on the bank of the Bhimā and the other to the west-north-west of it and within a few miles of Gulbarga on the south-west of it. The former, which is nearer Nagai, is probably meant here.

TEXT.²

FIRST FACE.

1. *Śrī-ramaṇī-manō-ramaṇam Vāg-ramaṇī-ramaṇ-Ādrirāja-putri-ra-
2. maṇī-manō-ramaṇam rūpade satva-rajas-tamō-guṇ-ādhā-
3. rateyīm jaga-sthiti-samudbhava-saṁhṛiti-hētuv=ada Nīrēruhanā-
4. bha-Nīrajasamudbhava-Śaṁkarar = ig = abhīṣṭamaṁ || [1*] Avaroḷage
sakaḷa-bhuva-
5. n-ōdbhava-kāraṇa[m = en]isi negaḷdan = Ādi-Brahmaṁ divija-muni-ja-
na-nu-
6. ta-padma-viṣṭaram taruṇa-taraṇi-kiraṇa-chchhāyam || [2*] Am-
bhōjāsana-
7. na manas-saṁbhavan = ādam samasta-muni-jana-nuta-pād-āmbhōjan =
anupaṁ Svā-
8. yaṁbhuva-Manuv = emban = akhiḷa-bhuvana-khyātam || [3*] Mānavya-
[n = emba]n = ā Manu-sū-

¹ The *neleviḍu* Kōḷūru is mentioned in another inscription of this king dated in the same year; see No. 468 of the Madras Epigraphical collection for 1923. On *neleviḍu* etc. see Dr. Fleet's remarks in *J.R.A.S.* 1917, p. 117. Compare the expression Kalyāṇapura-*viḍu* in l. 277 on p. 32, below.

² From the ink-impresion supplied by Mr. Yazdani.

³ The line commences with an ornamental *chakra* which probably stands for Śrī.

9. nu jaga-traya-pavitran=ogedaṁ muni-saṁtāna-nutaṁ tan-muniyir
Mānavya-
10. sagōtrar=ādar=ā vaṁśadavar || [4*] Ātana tanūjan=upam-ātitaṁ
negaḷdaṁ **Hāri-**
11. tan=ātaṁge jagan-nūta-pad-ābjam tri-jaga-khyātaṁ Hārīti puṭṭidaṁ
paṁcha-śikhaṁ || [5*]
12. Avana tanayam **Chaḷukyam** bhuvana-stuta-kirtti negaḷdan = avaniṁd
= avani-stava-
13. niyam=āytu Chāḷukya-vaṁśam = ā vaṁśam = akhīḷa-bhuvan-ōttaṁ-
sam || [6*] Kamaṁ-
14. yam=adu sad-ānandam = a-**Nandam** sat-kadaṁbam = a-**Kadaṁbam**
sarvva-mahī-gu[p]ta-
15. m = a-**Guptam** samasta-vaṁś-āvataṁsam = aṁt = ā vaṁsam || [7*]
Palar = ā vaṁśa-jar = avani-tala-
16. maṁ pālisidar = a[la]vin = adaṭina bāhā-balada kalitanada chāgada
neley = e-
17. [nisid] = udāra-vira-guṇa-gaṇa-ṇīlayar || [8*] Tri-jagad-vinūta-guṇa-
gaṇar = ajē-
18. [ya]r = ā vaṁśadoḷ = negaḷteyan = āḷdar = vvijita-ripu-**Vishṇuvar-**
dhana-Vijayāditya-
19. sārvaabhaumar = ppalaruṁ || [9*] Āsraṁadiṁ dhareyaṁ **Satyāśrayan** =
āḷdaṁ baḷi[kk = A]-
20. yōdhyāpuri-Satyāśrayan = ivan = enesele¹ Satyāśraya-vesar = esedud = ā
21. Chāḷuky-ānvayadoḷ || [10*] Anupamar = avaniṁpar = any-āvanipa-śrī-
kunta[la]-
22. [kke] kaṁ = idi² nij-āvanige tegeyal = tady-āvani **Kuṁtala**-vishayam =
enisi
23. pesar = vvett = eseguṁ || [11*] Ene sand = iḷda Chāḷukyar = unnatiy =
ad = ārggaṁ baṁṇisal = bārad = eṁ-
24. b = inegaṁ Tārakavairiyoḷ = paḷeda **māyūra-dhvajam** Padmalō-
chananiṁ petta
25. **varāha-mudre** Bhagavat-Kātyāyanidēviy = itt = anuta (ch)chhatram =
iv = oppe bhūtaḷa-
26. man = āḷdar = bbāhu-vikrāṁtadiṁ || [12*] Ghana-bāhā-baḷan = a Chāḷu-
kya-tīlakam **Śri-Tailapam** sā-
27. rvabhauma-nṛipam tan-nṛipa-sūnu viśruta-yaṁam **Satyāśrayam** tan-
nṛipaṁg = anujātaṁ **Dasa(sa)-**
28. **varmman** = ātana tanūjam **Vikramādityan** = ātana tammaṁ nṛipan =
Ayyaṇam tad-anujam
29. **Śri-Siṁha-bhūpālakam** || [13*] Vanadhi-parivṛita-samast-āvani-ta-
ladoḷ daṇḍa-sādhyam = allade tā-

¹ Read *enisele*.

² Read *iqi*.

30. n-āmp=[a]nituvaram=ariyar=ill=emb=inegam **Jayasimhadēvan**=
āldam nelanam ll [14*] Raṇadoḷ=idi-
31. rchchi gaṇḍ=aḷidu lōkam=ivam kaḍu-vēdiy=embinem kaṇeyaman=
ikkal=ā kaṇeya-
32. mam Jayasimha=ṇṇipēndran=echcha kūr=ggane biḍe birchchi nān=
oḷiyal=uṭṭade¹ ni-
33. kki janamgaḷoḷ=ākhyātaṇam=ivan=embinam sarida **Chōlane**
pēlane birad=ēlgeyam [ll] [15*]
34. Kshitiyam rakshisal=emdu Vishṇuv=avatāram geydavōl=Simhabhū-
patig=ātm-ōdbhava-
35. n=āgi puṭṭi chaturamta-kshōṇiyam tāldid=unnatiyoḷ=bāhu-chatush-
kam=ā-
36. ytu bala-geyyam pinnam=atyamta-sāśvata-lakshmi-pati Vishṇumūrti-
ti negaḷdam
37. **Śrī-Rāya-Nārāyaṇam** ll [16*] Chaladim **Dhāreyan**=atta pūṇḍ=uripi
[mu]nnam
38. **Maṇḍavam** goṇḍa dōr-bbaladim **Kamchiyan**=ittal=ārdd=uripi
kāypim **Chōlanam** ko-
39. ndu pan=daleyam koṇḍan=aḷurkkey=Ujjaya(yi)niyam dhāl=iṭṭu
suṭṭ=alli tōḷ-va-
40. ladim beḷliya guṇḍu goṇḍan=adaṭam **Trailōkyamall-ādhipam** ll [17*]
Chalamam tōḷ-va-
41. lamam ṇṇipālan=aḷavam nāv=intu[ṭ=e]nd=eydi bāy-valadim baṇni-
sad=ir[dd=eḷ=a]ṇna chala-
42. mam koṇḍāḍi māḷāntu mun=tale suttal=nele pōgi porddal=paṇē
Kālūra-
43. l=nelam ṇṇembu[d=ō]galaṇam pō-desey=ill=enal=kaḷid=arāti-vrā-
tam=ēm pēladē ll [18*]
44. Pusiya-aṇiyada nuḍi² lō[ba]da desey=aṇiyada chāgam=anya-va-
45. nitā-janadoḷ susil=aṇiyada śaucham bhaya-rasam=aṇiyada gaṇḍu
46. **Rāya-Nārāyaṇana** ll [19*] Adaṭan=aḷurkkeyam ṇṇipana sāhasamam
dhareg=ā-
47. n=ad=intud=ennad=oḷave tāve pēlave birōdiya peṇḍira kamka-
ṇamgaḷ=illada kara-
48. m=āram=illad=uram=amjanam=illada kaṇgaḷ=ōley=illada kivi
kāmchiy=i
49. llad=uḍe nūpuram=illada pāda-pallavam ll [20*] Chalamam kaikoṇḍa
kaṭṭ=āḷ=palar=a-
50. dhikaraṇa[di]mda ball=āḷkaram tōḷ-valamam koṇḍāḍ=idurkkoḷ=
enisida birudam **Chau-**
51. **ḷikam** tanna chātur-bbaladim band=uḍḍe vanya-dvipa-ghaṭeyan=
ibhēndrāri pokkante-

¹ Above the letter *lu* seems to be an *anusvāra* first engraved but scored out afterwards.

² This word is the *tadbhava* of the Sanskrit *lōbha*.

52. vōl-meygali pokk=ēkāmgadind=ikkida nīraja-vanaṁ Vira-Mārt-
taṇḍadēvaṁ ll [21*] (©)

SECOND FACE.

53. Ene sand = **Ahavamallan** = ādarate chātur = vvarṇna-
54. maṁ tamma tamma niyam-āchā(cha)raṇaṁga[laṁ bi|su-
55. ḍad = ant = ātm = ājñeyiṁ kādu mēdiniyaṁ viśva-jaga[n-nu]-
56. taṁ sakaḷa-varṇna-śrēshṭham = i varṇnam = end = enesum kaiko-
57. ḷe peṁpu vettu negaḷd = att = Āmbhōjajanm-ānvayaṁ ll [22*]
58. Ā Kamaḷajāta-vaṁśa = sudhākaradoḷ = peṁpu ve-
59. ttan = uddhata-dhātri-lōkaṁ svikṛita-vimaḷa-śrikaṁ
60. **Gōvindaṁ** = andadiṁ Gōvindaṁ ll [23*] Kshititutegam Kshitigav = A-
61. rundhatigam Ratigam Sarasvati-satigam Pārsvatigam mi[gi]-
62. l=enipa mahā-sati tat-patig = **Ēchikabbe** kula-vadhuv = ā-
63. [da] ll [24*] Ā dāmpatige tanū-bhavan = ādam Śrī-**Kālidāsa**-
64. [**daṇḍā**]dhipan = āpādita-viśuddha-yaśan = utpādita-Chā-
65. [lu]kya-rāja-rājy-ābhayudayaṁ ll [25*] Anujātan = ā-
66. dan = ātaṁg = Animishaguruv = enipa **Nimba-daṇḍādhipa**-
67. n = ātana tamman = ādan = avanī-jana-vinutaṁ Śrī-**Chiddarā**-
68. ja-daṇḍādhiśaṁ ll [26*] Nayam = eseye negaḷda śakti-tra-
69. yadoḷ prabhu-śakti yesevavōl = esedaṁ tat-pri-
70. ya-tanaya[r] = mmūvarolaṁ nay-ānvitaṁ **Kālidā**-
71. sa-daṇḍādhiśa[m] ll [27*] Sale satyakke modal chalakke ne-
72. le dharmmak = armmam¹ = āyakk = u(a)guṁdale birakke tava-
73. r = gguṇakke kaṇi peṁpiṁg = ikke chāgakke tāyvolen = eṁnini-
74. [ge² māntanakke]³ guṛi chāturyyakke biḍikke⁴ ki-
75. [rtti-latā-vallig = a³]ḍarppu tān = enisidaṁ **Samgrāma-kaṇṭhi**-
76. [**ravam**]³ ll [28*] [Tere]³yim kumbuva (ch)chhatramaṁ bharade biṅ-
gu[ṇḍ = i]kki
77. [balpiṁde saṁ]³varip = am[t = u]rvv = ene Simhabhūpati-
78. [gem = ā]³ sāmantarum maṇḍalēsvararum tappe kaḷa[lda]
79. [rājya]³-bharamaṁ kaikoṇḍu balpiṁ samuddharis = i[ḷd = u]³-
80. [nna]ti Kālidāsa-vibhu[vi]ṁg = akkuṁ peraṁg = akkumē ll [29*]
81. Adirada rājakam tiṛada maṇḍalam = ēṛada kō-
82. ṭe sādhyam = āgada dese kappam = iyad = idir = end = udi-
83. na(y = a)nnada bhūpar = āḷd = aḍaṁgaḷa page[k = a]ryyan = āna-
84. [d = abhi]mā[ni] [śa]raṇbugad = anyar = [ittu] kāṇada nṛipar = illa
85. . . sakam = achchariy = ādudo Kālidāsana ll [30*] Sata-
86. taṁ Brāhmaṇa-tarppaṇaṁ yajana-kāryyaṁ dēva-
87. tā-pūje tat-piṭṛi-samtānaka-tṛipti band = atithi-sa-

¹ This is probably a variant of the word *arume*.

² This is the same as *māntanakke*.

³ The portion enclosed in brackets is restored from Ins. C. below.

⁴ This is a variant of *biḷikke*.

88. tkāram jagan-nūta-viśruta-naimittikam = endu sanda ni-
 89. gam-ānushthāna(na)maṁ = māḍal = ā kṛita-kṛity-ātmakan = i
 90. dharitriḡe pavitraṁ tad-gṛihasth-āśramam || [31*] Ā puṇya-ni-
 91. dhige vinayada rūpina bhāgyada pativratā-gu-
 92. ṇadoḷ = piṁd = ā paramēśvari-Sachig = anurūpiy = ena-
 93. l **Rebbaṇabbe** kula-vadhuv = ādaḷ || [32*] Ene negaḷda gu-
 94. ṇ-ōttamana vallabheyoḷ = paḍi yiṭṭu nōḍe Kā-
 95. mana Rati rūpinoḷ Harana Pārsvvati peṁpinoḷ = ā
 96. Sarōjanābhana Siri puṇyadoḷ = dōre samam sa[ri]
 97. [tā]ṛ = a[var] = appudakke mattina vanitā-janaṁgaḷo[ḷagēm]
 98. dorey = appare Rebbaṇabbeyoḷ || [33*] Avargge ta-
 99. nūbhavan = ādam bhuvana-traya-varṭti-kirṭti-niḷayam
 100. bhū[mi]-stavanīyam guṇa-gaṇa-vijita-vairi **Gōvindaṛā-**
 101. **jan** = ūrjjita-tējam || [34*] Ātan = anujam jagad-vikhyātam Śri-
 102. [**Bā**]chirāja-daṇḍādhiśam pātita-samasta-vir-ārāti-ba-
 103. lam Daṇḍanātha-Gōkuḷa-pālam || [35*] Besa-keyyada maṇḍa-
 104. [ḷa]mam besa-keysidan = amjad = irdda ripu-bhūparan = am-
 105. jisidam nija-nṛipatige sādhisī koṭṭam sārsvvabhauma-rājya-
 106. śriyam || [36*] Baḷavat-**Kuntaḷa**-bhūmipaṁg = edaṛuv = atyu-

THIRD FACE.

107. [dvṛitta]ram kondu pan-daleyam tand = adaṭimge nā[ṇchi] manam =
 ikkal **Chōḷa-Mā[ḷavya]**-
 108. r = attal = **Iruṁgōlanan** = itta **Dhōranṛipanam** benn = aṭṭi tām muṭṭi
 bāḷ-daleyam tanda-
 109. n = idēm pratāpaporanō **Śri-Daṇḍa-Gōpālakam** || [37*] Anujan =
 avargg = enisi Madhusū-
 110. danan = avanī-Kali-kaḷamka-pam[ki]ḷa-nānā-jana-yōga-janita-dōsham
 = avanitu-
 111. mam harisal = udiyisal = bagedindam || [38*] Jana-nuta-**Rebbaṇabbe**
 paramēśvari Dēvakiy = ā[ge]
 112. sat-suhṛij-jana-nidhi **Kāḷidāsane** yaśō-niḷayam Vasudēvan = āge
 nūtanam = a[va]-
 113. [tā]¹ram = āyt = adaṛin = i jagam = eyde pavitraṁ = ādud = ent = ene
 Madhusūdanam [sucha]-
 114. [ritam Madhu]¹sūdanan = āgi puṭṭidam || [39*] Anujātam Madhusū-
 danamge nuta-lilā-
 115. [Vāsavam **Kō**]¹savam vinay-āmbhō-nidhi sat-sabhā-niṭaḷa-paṭṭam
 [bha]ṭṭan = uttum[ga-kī]-
 116. [rtti-nidhānam budha]¹-bandhuv = artthi-janatā-Vairōchanam **Rēchan**
 = anya-narēṁdr-ōtkara-bhūmibhṛi-
 117. [t-kuḷisa-bhallam]¹ mallan = end = int = ivarē || [40*] Negaḷd = eḷu-Kuḷa-
 śailadoḷ = Suragirimḍram peṁpa-

¹ The matter within brackets is restored with the help of Ins. C below.

118. [n=ā]damte] bhūri-gabhīr-ābdhigaḷ-ēḷaroḷ=mahimeyam Dugdh-ābdhi
pett=ante tanna gu[ṇam]
119. Dhātrige bhūshaṅgaḷ=ene tam=mutt-ēḷbaroḷ=tān=edal migil=
emb=ant=ire maimeyam
120. **Madhuva-danḍādhiśvaram tāḷdi[dam] ll [41*] Nela[v=e]llam besa-**
keyye Kuntala-nṛipālam kū[de]
121. koṇḍāde dōr-bbaḷamam biṭṭan=id=ēḷki-pēṇare śatru-brātam=uttum-
ga-kirtti-la-
122. tā-vallari sutte dig-vaḷayamam lōk-aika-pālam dugundaleyam je.....-
123. yam Madhuva-danḍādhiśvaram tāḷdidam ll [42*] Adirada bikarakka
mika pūṅigar=am-
124. je[le] gaṇḍan=ittu bāḷada para-maṇḍalam tiṇḍada [**Ko**]mkaṇam=iyada
Māḷavam sa-
125. kaḷa-nṛipa .. d=irppam=al=irppa .. ṛ=ad=irppa Kuṇumbakōṭe
pōgada pa-
126. gey=ill=adēm piridiṁ bāhu-baḷann=aḷidante gaṇḍana ll [43*] [Tiridu]
kṛitārtthara
127. jesa t-ārtthi-jana biḍudiṅge bīri sam[ta]ta-do..... ja-nṛipāla-kuḷ-ā-
128. tmakan=āndu kaṇḍun=itt=ara .. d=arāti-maṇḍalika.....bhūri-
bhū-
129. mig=achchariy=enis=itt=aden=ēṇida kā .. guṇam nuḍi nam
ll [44*] Patig=ēka-chchha-
130. tradin=pālisane vasu[dhe]yam bāhu-vikrāntadiṁ chāḷita-**Chōlam** baḷit
-**Āmḍham da-**
131. ḷita-**Maḷayan**=unmi(mū)ḷit-**Āmḡśan**=utpāṭita-**Ponnāṭam** vidāri-
kṛita-¹ **Śaka-mahi-**
132. pam dūshit-**Ābhīran**=uchchāṭita-[**Dhārā**]nāthan-astamgata-**Maga-**
dha-nṛipam Daṇḍanātha-
133. **Triṇētram ll [45*] Avaniṇātha[r*]kkaḷoḷ sand=avani-vaḷayamam sār-**
vvabhaumatva-
134. diṁd=āḷdavar=ār=ār=emba pēḷvem Hari Raghutanayam Kauravam
Rāyakaṇṭhirava-
135. n=emb=i nālvar=int=i negaḷd=avaniparoḷ svāmi-sampattiyam
pettavarum nālvar=Gga-
136. rutmam Pavanajan=Inajam **Daṇḍanātha-Triṇētram ll [46*] Vineyol=**
eseda vara
137. kaiyyoḷe bandadud=em[te] pesakam=illade bāy=vāyoḷe bandad=
amtu [mā]-
138. [ḷpōm] taḷad=aḷad=am̄t=ā **Madhuva-danḍādhiśam ll [47*] Poḍavi-**
yoḷag=ellin=oppuḍam²=

¹ The epithet refers to the Musalman kings, generally. (*Ep. Ind.*, Vol. XII, pp. 18, 23, 44 ft.)

² This is the same as *oppuḍam*.

139. idad = ārame kuḍada dānam = ikkada satram paḍe(ḍi) salisada dēvālayam = idad = aṛa-
140. vaṁṭage¹-[gō*]gaḷ = oḷave **Madhusūdananam** || [48*] Avaniśvar-ādhipatigaṁ bhuvana-stutan = enipa
141. **Madhuvarājamgam** = adan = avanitaḷam = aṛiyade vaibhavadoḷ = sām-rājya-paṭṭa-[bhadram]
142. paḍedaṁ || [49*] © Ant = amēya-mahaniya-mahimanuṁ **Kuntala-rājya-la-**
143. kshmi-latā-vasantanuṁ [1] dur-mmamtri-mamtra-nirata-ripu-nṛipālakshmi-samāka-
144. rshaṇ-aika-mamtranuṁ | sakaḷa-rājya-kamṭak-ōtpāṭana-prachaṇḍa-dōrddanūṁ
145. nija-bhuj-āsi-dhārā-jaḷa-pravāha-vāhini-vigāhita-virōdhi-maṇḍalanuṁ |
146. **Chāḷukya-rāja-rājya-bhāra-dhaurēyanuṁ** | sārvvabhauma-rājya-niyōga-
147. rāj-ādhyakshanuṁ | aśēsha-dēśabhāshā-vibhava-kuśaḷa-vishamavishaya-visha-
148. m-ādēśa-prēshaṇa-drāvāṇa-bhaṭṭaputrak²-ādhishtāyakanuṁ | **Aśvapati-Ga-**
149. **japati-prabhṛiti-bhūmip-ānugraha-mahā-sandhivigrah-ādhipatiyuṁ Chā-**
150. **ḷukya-chakrēśvara-prasād-āsādita-yuvarāja-padavi-virājitanuṁ** | a-
151. tiśayita-Mudrārākshasa-Cha[ṇi]ḷukya - Kāmandaka - Purandaraguru-prabhṛiti-
152. mahā-mamtri-mamtra-prabhēdanuṁ | dvisaptati-niyōga-yōga-Yō(Yau)-gandha-
153. rāyaṇanuṁ | vidagdha-vidvaj-jana-manas-chamatkāra-karaṇa-pariṇata-pratibha-
154. nuṁ | vipra-kuḷa-kuvaḷay-ānandakara-śarach-chamdranuṁ **Vā[rnna]s-ānvaya-Pura-**
155. ndaranuṁ | Vaśishṭha-gōtra-varishṭhanuṁ | ā(a)sēvita-trivargga-viruddha-samsāra-sau-
156. [khyā]nuṁ | aśēsha-jana-janita-hṛiday-ānanda-puḷakanuṁ | vikramā-
157. rjjita-viśuddha-kiṛtti-Mandākini-pavitrikṛita-triḷōkanuṁ | enisida nijām-
158. ka-māḷegaḷan = anvartham = māḍi Karṇnāṭaka-sandhivigrahādhipati mahā-

¹ Kittel's *Kanarese-English Dictionary* gives the form *aravanṭige*.

² The form *Bhaṭṭaputra* as a title occurs in the Bangarh Grant of Mahipāla I (*Ep. Ind.*, Vol. XIV, pp. 325 and 330). The corrupt form *Bhāṭaputra* occurs in the Baudh Grant of Raṇabhaṅjadēva; see *ibid.*, Vol. XII, pp. 322 and 324

159. prachanda-dandanāyakam **Madhuvaparasam** nija-janakan = eni-
sida ☉

FOURTH FACE.

160. Śrīmat **Kālidāsaya**-da[nḍanāyakam] pa-
161. **ramōśvara-dattiy** = āge **tāmbra(mra)**-[śāsanam] bba-
162. rasu paḍedu chaturv-Vēda-pāravāra-pāragama-
163. r = enisida **nāl-nūrvvarv** = **vipr-ōttamargge** bharaṇam ge-
164. yyal = abhinava-Brahmalōkam = id = emb = antu negaḷte
165. vetta sakaḷa-vasumati-taḷakke taley = id = enisi
166. negaḷda **Kuntaḷa**-mahitaḷakke mukham = id = emb = ant = irdd = **A**-
167. **ralu-mūnūra**[rkke] tiḷakam = arpp = ant = irdda mah-ā-
168. [gra]hāram **Nāgavāviyoḷ** = anēka-janm-ōpārjji[t-ā]-
169. [tmi]ya-puṇya-puṁjamumam nija-guṇa-gaṇ-ō-
170. pārjjita-yaśō-latā-viśāla-kandamumam akhiḷa-
171. jagati-taḷakke pratyaksham māḍi tōḡuvante **Kaṭaka**-
172. **kamaḷārka**-vesara **Traipurushadēvara**¹ śāleyu-
173. mam nij = ābhidhān-ābhiramjitam = appa **Madhusūdan** -ā-
174. [la]yamumam **Rāmatīrth**-ābhirāmam = appa **Rāmōśvar**-
175. ālayamumam-**Rāmatīrthamumam** nija-dharmma-kā-
176. rit-ādhikāra-padavi-virājitan = appa śāleya [kaim]-
177. [ka]ryyana(ma)m māḍisi **ghaṭikāsthānam** = enipa śālege
178. ☉ Svasti [1*] Samastabhuvanāśrayam Śrī-ṛithvivalla-
179. bha-mahārāj-ādhirāja[m] paramēśvaram parama-bhaṭṭā-
180. rakam Satyāśraya-kuḷa-tiḷakam Chāḷuky-ābharaṇam
181. Śrīmat-**Traiḷōkyamalladēvar** ṛithvi-rājyam geyyu-
182. tt = ire **Kandūru-nāḍa** rājadhāni [**Kōḷū**]ra nele-
183. viḍinoḷ **Saka-varsha 980** neya **Vilāmbi-samva**-
184. **tsarada Pushya-suddha-Chavutiyum Brihaspati**-
185. **vāradand** = **Uttarāyaṇa-samkramaṇa**-parvva-nimittam
186. **Traiḷōkyamalladēvara** kayyolaṁ manneyam
187. **Ahihaya**-kuḷa-kamaḷa-mārttaṇḍam kadana-pa-
188. chaṇḍam bhayav = entud = embam [kā]ryy-āvaḷambaram nija-nā-
189. mānka-mālikā-praśasti-sahitam Śrīmat **A**-
190. **yyarasana** kayyolaṁ [bhū]miyam dhārāpū-
191. rvvakam māḍisikonḍu śāleyal = oduva Vēdā-
192. dhyāyigaḷ = innūrvvarggam śāstrādhyayigaḷ = ayva-
193. dimbarggam tad-upādhyāyigaḷu 3 **Bhaṭṭadarśana-Nyā[sa]**-
194. **Prabhākara**-vyākhyāṭṛigaḷ = mūvarggam Vēdaman = o-
195. disuv = upādhyāyar-mmūvarggam śāleya Sarasva-
196. tibhaṇḍārigar = ārvvarggam = antu 257² mānasa-

¹ See Krishna Sastri, *South-Indian Images of Gods and Goddesses*, pp. 10 n, and 235.

² We have to read 267 since the actual comes to that figure. In the original, 5 is evidently an engraver's mistake for 6.

197. ra aśan-āchchhādanakkam jirṇṇ-ōddhāra-khaṇḍa-sphu-
 198. ṭita-nava-sudhākarmmakam gandh-ākshata-pushpa-
 199. dhūpa-dīpa-nivēdyakkam Traipurushadēvara
 200. śāleya parisha-māṇiyargge sarvva-na-
 201. masyam = āgi koṭṭa key = Māṇikēśvarad = agaḷim baḍa[ga]
 202. mattaru 1000 ā [ho]lam Nāgavāviya
 203. [di]ggavigeya Aṅalūra eḍev = ā anada [ke]-
 204. [la]ge Bhāṭṭadarśana-vyākhyātrige mattaru 35 Nyā-
 205. sa-vyākhyātrige mattaru 30 Prabhākara-vyākhyā-
 206. trige mattaru 45 Sarasvatībhaṇḍārigē matta 30
 207. Ghaṭikā-prahārigē mattar 30 **Pamchikēśvarakke**
 208. mattar 45 **Chaṇḍēśvara-Rebbaṅge** mattaru 20
 209. Rāmēśvara-siḍila-Harikallagutti-pa[lla]m mirikirige
 210. Māleya [Kām]tayyana mānya-mane 1 Rebba-Būva-
 211. [mā]nyam mane 2 [11*] Sva-dattam¹ para-dattam¹ vā yō harē-
 212. [ta] vasundhara² 1³ shashthirv-varsha-sahasrāṇi viṣṭā(ṭhā)yām
 213. jāyatē kṛimih 11 [50*] **Bhāyi Bappāvi-Bha-**
 214.⁴ ṭṭargge keyi mattaru 20 mane 1 **Śrīdhara-Shaṇamgiyargge**
 215. keyi matta 30 Mahōliyada nelan = ellam kālaḍiya-mattar
 216. ..[11]

TRANSLATION.

Verse 1. May the Lotus-navelled (Vishṇu), the Lord of the Lady of Prosperity (Śrī-ramaṇī), the Lotus-born (Brahmā), the Lord of the Lady of Speech (Vāg-ramaṇī) and Śaṅkara, the Lord of the Daughter of the King of Mountains, who, through being the embodiments of the qualities of *sattva* (strength), *rajas* (force) and *tamas* (negation) respectively, form the cause of the preservation, creation and destruction of the world, grant our wishes!

V. 2. Of these, the Lotus-seated Ādi-Brahma (i.e., the First Brahma) who bore the hue of the beam of the young (i.e., tender) Sun, praised by the Dēvas and the Munis, flourished as the cause of the genesis of the entire Universe.

V. 3. The mind-born son of Brahmā was the unequalled one called **Svāyambhuva-Manu** whose lotus-feet were praised by all the Munis and who was famous in the entire Universe.

V. 4. Then flourished the son of that Manu, who was named **Mānavya**, who was holy in the three worlds and who was praised by the race of sages. From that Muni the members of that family are known as **Mānavya-sagōtras** (i.e. those who had the same *gōtra* as Mānavya).

V. 5. Then shone his son the unequalled **Hārīta**. To him was born the five-tufted **Hārīti**, whose lotus-feet were praised by the world and who was famous in the three worlds.

1 Read °dattam.

2 Read °raṁ.

3 Read shashṭim.

4 Lines 214 to 216 are engraved at the bottom of the first face.

V. 6. His son was the famous **Chalukya** whose glory was celebrated by the entire world ; from him that family, the crest-wreath of the entire mankind, became (known as) the **Chalukya** family, praised by the world.

V. 7 Beloved (of all) was that dynasty, the head-jewel of all dynasties, (being) the delight (*nanda*) of the good (though) not the **Nanda** (family), (being) a collection (*kadamba*) of noble men, (though) not the **Kadamba** (family) and supported (*gupta*) by the whole earth, (though) not the **Gupta** (family).¹

V. 8 (Then) ruled over the earth, with sagacity, many (kings) born in that family, who were the home of courage, physical prowess, martial spirit, and munificence (and) the abode of the collection of liberal and heroic qualities.

V. 9. Many emperors, (born) in that family, (like) **Vishṇuvardhana** and **Vijayāditya** (who had) conquered (their) enemies and who possessed a collection of qualities, praised by the three worlds and were unconquerable, reigned the earth with fame.

V. 10. (Then) ruled the earth without difficulty, king **Satyāśraya** (and he) causing it to be said 'this is (verily) the **Satyāśraya** of the city of **Ayōdhyā**,' the name (of) **Satyāśraya** flourished afterwards in that **Chalukya** family.

V. 11. The unrivalled kings (of this dynasty) having laid (their) hands upon the frontal hair (*kuntala*) of the goddess of prosperity (**Śrī**) of other kings and brought her to their own country, their country has become famous under the name **Kuntala-vishaya**.

V. 12. While, that, the greatness of the **Chalukyas**, who flourished as such, was considered indescribable for any (one), they governed the earth by the power of the arm, the **Peacock** banner obtained from (i.e. by the grace of) the **Enemy of Tāraka** (viz. **Kumāra**),² the **Varāha** symbol got from **Padma-lōchana** (i.e., **Nārāyaṇa**), and the umbrella bestowed by the goddess **Kātyāyani**,³ shining for them.

V. 13. The glorious (king) **Tailapa**, who had great strength of arm, (was) the ornament of those **Chalukyas** (and) the universal monarch. The son of that king (was) the highly famous **Satyāśraya**. The younger brother of that king (was) **Daśavarman**. His son (was) **Vikramāditya**. His younger brother (was) king **Ayyaṇa**. His younger brother was the glorious king **Simha**.

V. 14. King **Jayasimhadēva** ruled the earth, causing it to be said that there was none irreducible (to him) by force, there were no people not considering him a refuge, and that there were no enemies to him, on the entire earth surrounded by the ocean.

V. 15. Does not (that) very **Chōla**, who, having opposed (him) in battle (and) measured strength (with him) and having planted (in triumph) his arrow while the people exclaimed 'this person (i.e. the **Chōla**) is a great adept'

¹ The author here makes a pun upon the expressions **Nanda**, **Kadamba** and **Gupta**, which were the names of the ancient famous dynasties.

² This deity is mentioned by the name **Svāmi Mahāsēna** in the copper-plates of this family.

³ The earlier copper-plates of the family mention her under the name **Kausiki**.

said 'this (Jayasimha) was the only reputed warrior when he broke that arrow into pieces (with) his very sharp arrow and (simply) stood up without rolling me (on the ground in contempt) when I lay hidden from him'—speak of the greatness of the hero (i.e. Jayasimha) ?

V. 16. As if (the god) Vishṇu took birth again so as to protect the earth, the illustrious **Rāya-Nārāyaṇa**, having been born as son to king Simha, (i.e. Jayasimha), shone (in the style of) Vishṇu, being the lord of limitless and everlasting prosperity (*lakshmi*), (it being) said that in the greatness of supporting the four-bordered earth, (his) right hand became (equal to) the four arms (of Vishṇu).

V. 17. King **Trailōkyamalla**, having on that (i.e., the farther, viz. the northern) side, entered and burnt (the city of) **Dhārā** with determination, having on this (nearer, viz. the southern) side, penetrated and set on fire (the city of) **Kāñchi**, by the strength of arm which had (previously) captured **Maṇḍava** and having killed the **Chōḷa** (king) in anger, brought his fresh decapitated head. Having raided on and burnt (the city of) **Ujjayini** (noted for its) rampart (*alurkke*),¹ (he) there bore the silver ball with pride, by the strength of his arm.

V. 18. If we did not highly describe, saying this much, by the strength of (our) mouth, the king's resoluteness, prowess, and (high) esteem, does not that very host of enemies that stole (its escape) finding no quarter whatsoever to go to, having (previously) praised (i.e. vaunted) (its own) resoluteness, having met and opposed (him) and having (finally) touched the ground as the forehead reeled (under his attack) at **Kālūru**, bespeak his glory ?

V. 19. Of **Rāya-Nārāyaṇa**, the word (was) such as knew no barrenness, the liberality (was) such as knew no miserliness, the purity (was) such as knew no embrace of others' women and the heroism (was) such as knew no taste (i.e. tinge) of fear.

V. 20. Do not the hand bereft of wristlets, the breast devoid of necklace, the eyes deprived of collyrium, the ear without the ear-ornament, the waist bare of girdle and the tender-leaf-like feet wanting in the anklet, of the wives of (his) enemies, by themselves, bespeak the heroism, the overpowering capacity, the daring and the prosperity of the king, (of) which I have not told the world 'such is it' ?

V. 21. **Vira-Mārttaṇḍadēva** (was one) who, by (his) single self, made to remain (i.e. saved) the lotus-forest, having overpowered the valiant persons when the powerful **Chauḷika**, who praised the strength of (his own) men that, in (their sense of) superiority, assumed determination and roused (them) to attack, came with his army and having opposed him as the lion overpowers the herd of the wild elephants.²

¹ 'alurkke' means literally 'the act of enclosing.' Here it has been taken to mean the 'enclosure or rampart.'

² The reading in C below is *ikhida nīradavanam*. This would mean that 'Vira-Mārttaṇḍadēva put down, i.e., destroyed the gathering of clouds.' There is a pun here upon the word *Mārttaṇḍa*, which means 'the Sun.'

V. 22. **Ahavamalla**, who flourished thus, having, with diligence, guarded the earth by his command, so that the four castes did not abandon their respective rules of conduct, and, (he) having taken (it) (i.e. believed) that this (i.e. the Brāhmaṇa) caste, praised by the entire universe, was the best of all castes, the race of Brahmā prospered and grew in reputation (in virtue of his patronage given to it).

V. 23. In that nectar-ocean of the race of Brahmā shone **Gōvinda**, who elevated the people of the earth and who possessed unblemished prosperity and who was that very Gōvinda (Kṛishṇa) in beauty.

V. 24. **Echikabbe** became the chaste wife of her lord (Gōvinda), a great lady, superior to the Daughter of the Earth (i.e. Sītā)¹, to the Earth², to Arundhati,³ to Rati,⁴ to the virtuous lady Sarasvatī,⁵ and to Pārvatī.⁶

V. 25. To that couple was (born) the son, the glorious **Kālidāsa-Daṇḍādhipa**, who achieved spotless fame and who founded the prosperity of the **Chālukya** king.

V. 26. His younger brother was **Nimba-Daṇḍādhipa**, who was said (to resemble) the Preceptor of the Dēvas. His younger brother was the illustrious **Chiddarāja-Daṇḍādhiśa**, who was praised highly by the people of the earth.

V. 27. Of his three beloved sons shone (the most) **Kālidāsa-Daṇḍādhiśa** (who was) endowed with gentleness, just as the lordly power (*prabhu-sakti*) shines forth among the three-fold power⁷ (of kings) so as for the political wisdom to excel.

V. 28. He, (who was entitled the) **Samgrāma-kaṇṭhīrava**,⁸ was looked upon as the origin of wholesome truth, the abode of resolution, the beloved of virtue, the superior (place) for propriety, the natal home of heroism, the mine of (good) nature, the home of eminence, mother-like to liberality, the model of alertness and of dignity and the main trust (i.e. support) for cleverness, liberality and the creeper of fame.

V. 29. The greatness which, having taken on hand maintained with vigour, the burden of government, which had become dissolute, when those generals and vassals (*sāmantar*) proved false to King **Simha**, having with force placed (over him) a big stone under a closed umbrella from (behind) a screen so as to cover (and destroy him) and rise to power, befits the hero **Kālidāsa** (only) and does it befit another (so well)?⁹

V. 30. How wonderful is the splendour of **Kālidāsa** which has—so to say—no kings that do not dread (him), no province that does not give (tributes),

The clouds are probably compared to the elephants. Cf. the famous simile of Kālidāsa in the *Meghaduta* 'm'gham = āśliṣṭa-sānum vapra-kriḍā-pariṇata-gaja-prēkshamīyam dadarṣa.'

¹ Noted for devotion to husband.

² Noted for limitless patience.

³ Noted for great chastity.

⁴ Noted for incomparable beauty.

⁵ Noted for learning.

⁶ Noted for unswerving determination.

⁷ The three-fold power of kings consists of *prabhu-mantr-ōtsāha*, i.e., the power of ruling, deliberating and enterprise.

⁸ Means 'a lion in battle.'

⁹ For an alternative rendering of the verse see *Mys. Arch. Rep.* for 1914-15, p. 47.

no fort that he has not scaled, no direction that has not been conquered, no opposition that does not (eventually) pay tribute, no hostility of the forts of kings that do not say 'prosperity is mine' (when favoured by him), no faithful person (i.e. follower) that does not endure (like) a veteran, in the hostilities at (enemies') hiding places which have perished (consequently), and no foreign kings that did not find (mercy from him) having offered (tribute or homage) !

V. 31. While that blessed soul (Kālidāsa) performed the constant propitiation of Brahmans, the rites of sacrifice, the worship of deities, the gratifying invocation of the line of his forefathers, the entertainment of (all) guests that arrived and the observance of the sacred rites that were famous and celebrated by the world and (those rites) that passed current as occasional (ones), the stage of the house-holder became holy in this world (by his example).

V. 32. The wife of that Store of Righteousness (viz. Kālidāsa) was **Rebbaṇabbe** who, for good conduct, handsomeness, prosperity and chastity was such as to resemble that supreme goddess Śachi of old.

V. 33. If (we) look for a parallel to the consort of the noble person who flourished as such, Kāma's wife, Rati, will appear equal (to her) in beauty, Hara's (Beloved) Pārvati in sublimity (of character), and that (i.e. no less than) Padmanābha's (love) Śrī in virtue. For (such as only) those (great ones) to be comparable to her, how (could) equals of Rebbaṇabbe be found among other women-folk ?

V. 34. Their son was the illustrious **Gōvindarāja**, who was the home of a fame that traversed the three worlds, who was glorified by (the) world and who vanquished enemies by (his) collection of (good) qualities.

V. 35. His younger brother was the illustrious general **Bāchirāja**, who was highly famous on earth, who vanquished the forces of all heroic enemies and who was a (Kṛishṇa-like) Protector of the cowherds, viz. commanders.

V. 36. He (i.e. Bāchirāja) reduced to submission the country that had not submitted, struck terror in enemy-kings that had not (previously) feared (anybody) and secured for his own king the glory of imperial sovereignty.

V. 37. Having killed the highly aggressive people that opposed the powerful **Kuntala** king and having brought the freshly decapitated head (of the enemy) so that the **Chōlas** and the **Mālavyas** were put to shame by his prowess and were disappointed of (their) hopes, and having pursued and reached on that (i.e. farther) side (king) **Iruṅḍōla** and on this (i.e. nearer) side the king **Dhōra**, he brought their live heads (as trophies). What a valorous person (he is), this illustrious **Daṇḍa-Gōpālaka** !

V. 38. Their younger brother was, for all purposes, Madhusūdana (Vishṇu), born as if to remove the entire sin born of the (promiscuous) admixture of several peoples defiled with the mud of the sin of Kali on earth.

V. 39. As if (it could) be said that the world-praised **Rebbaṇabbe** (being) like the great lady **Dēvakī** and **Kālidāsa**, verily the treasure for good and friendly people (being) like **Vasudēva**, the home of fame, a new incarnation

took place and thereby this earth has become pure, Madhusūdana (i.e. Viṣṇu) took birth as (their son) **Madhusūdana**.

V. 40. These (following) were the (younger) brothers of Madhusūdana : **Kéśava** who was (verily) the famous Vāsava (i.e., Indra) in deportment, **Rēcha** who was (verily) the ocean of good conduct, the forehead plate of (the Lady of) the Assembly of the wise, the most excellent lord, the treasure-house of lofty fame and (a very) Vairōchana (Bali) to wise men, relatives and the mendicant world, and **Malla** who was the thunderbolt-like spear to the mountains of the groups of foreign kings.

V. 41. Just as the lordly Mountain of the Suras (i.e. the Mēru) achieved sublimity among the Seven famous principal mountains and just as the Milk-ocean attained to superiority among the Seven exceedingly grand oceans, General **Madhuva** achieved glory above his seven ancestors, excelling (them all) and being the foremost of them, so (as to say) that his nobility was like the ornament of the world.

V. 42. The General Madhuva, the sole protector of the world, obtained...while the whole world honoured (him) and the king of **Kuntala** joined (him) and praised the strength of (his) arms while the host of (his) enemies proclaim (his) ascendancy and the creeper of (his) exalted fame entwined the circle of the quarters (of the globe).

[Vv. 43 and 44 are much damaged. They seem to describe the exploits of Madhuva and incidentally refer to his subjugation of the **Koṅkaṇa** and the **Mālava** kings and Kuṛumbakōṭe.]

V. 45. Does not **Danḍanātha-Trinētra** (i.e. Śiva among commanders) (i.e. Madhuva) protect the earth with the sole umbrella (of paramount authority) on behalf of his lord (i.e. the king) by the strength of his arm, (he) who has shaken the power of the **Chōḷa**, wiped out (of existence) the **Andhra**, vanquished the **Malaya** (king), uprooted the lord of the **Aṅga** (country), rent asunder the **Śaka** king, disgraced the **Ābhīra** (king), drove out (of his capital) the **Lord of Dhārā** and caused to set (i.e. to die) the **Magadha** king ?

V. 46. I shall (now) say who all among the departed kings ruled the entire earth with imperial glory. (These were) four namely: Hari, the Descendant of Raghu (i.e. Rāma), the Kaurava (i.e. Duryōdhana) and **Rāya-Kaṅṭhīrava**. (And) those that obtained lordly prosperity at the hands of these famous sovereigns (respectively) were four, viz., Garutmān, the Son of the Wind-god (i.e. Hanumān) the Son of the Sun (i.e. Karṇa), and **Danḍanātha-Trinētra** (i.e. Madhuva).

[V. 47 is much damaged and the reading very uncertain. It seems to praise the ready-handed charity and the prompt kindness of General Madhuva.]

V. 48. Are there anywhere on earth, residences not founded (in endowment) with prosperity, gifts not made, free feeding-houses not established, temples with due allowances not maintained and alms-shed¹ cows not endowed Madhusūdana ?

¹ 'Aṅgaṅṭige' is an alms-shed, especially a shed on the road-side in which water, butter-milk, etc., are distributed to way-farers gratis.—Kittel's *Kan.-Eng. Dictionary*. Cf. Tamil 'Aṅachchālai.'

V. 49. In prosperity, he (i.e. Madhuva) enjoyed the glory of imperial dignity without the world knowing (i.e. distinguishing) whether he was the Overlord of kings (i.e. the Chālukyan monarch) or the world-praised Madhuvarāja.

Ll. 14Iff. The Karṇāṭa Controller of Peace and War, the great and fearful General Madhuvarasa, who possessed such inestimable glory, who was (like) a spring to the creeper of the royal prosperity of the Kuntala (king), whose one counsel was for the seduction of the prosperity of enemy-kings given up to the advice of wily ministers, whose arm was powerful in eradicating all the thorns (by the side) of the royal authority, who drowned the circle of (his) enemies in the stream of the water of the edge of his sword, who was the support for the weight of the government of the Chālukya king, who was the king's superintendent of the services (employed) in the kingdom of the Emperor, who was the superintendent of the sons of learned men (i.e. intelligent young men) clever in the mastery of the languages of the several countries and employed for being sent and run on difficult (i.e. weighty) royal messages to troublesome provinces,¹ who was the great controller of peace and war, bestowing favours upon the Aśvapati, the Gajapati and other kings, who was glorious in the position of the junior king (*yuvarāja-padaṅgi*) obtained by the favour of the Chālukya Emperor, who could defeat the counsel of great ministers that surpassed (even) Mudrārākshasa, Chāṇakya, Kāmandaka and the Preceptor of Purandara (viz. Bṛihaspati) and such others, a very Yaugandharāyaṇa in the (efficient) employment of the seventy-two services,² who had a sparkling genius developed enough to strike the imagination of learned scholars with admiration, who was the autumnal moon giving delight to the lily of the Brahman community, the Purandara of the Vārūnasa family, the most illustrious member of the Vasishṭha-gōtra, who did not pursue the pleasures of family (life) to the detriment of the three-fold objects of life, who created in all people the horripilation of heart-felt joy and who purified the three worlds with the Mandākinī (i.e. holy Ganges) of (his) spotless fame achieved by his valour, having made the said string of his *birudas* true, the Karṇāṭa Controller of Peace and War and the great and terrible General **Madhuvaparasa**, having caused a copper-plate grant to be written and having obtained (it) as a *paramēśvara-datti*,³ (in the name of) his father, the illustrious General **Kālidāsayya**, having for the maintenance of four hundred Brahmins, highly learned in the Four Vedas, in the great *agrahāra* (village) **Nāgavāvi**, which was like the forehead-mark to the (district of) **Aralu** **Three-hundred** which was as the face to the **Kuntala** country, which was regarded as the head of the entire Earth, and which (again) was cele-

¹ It will also suit the context to amend the text here as *bhaṭa-putraka*, i.e., messengers and cheats or cheats of messengers, i.e., spies.

² In later inscriptions, e.g., the Kākatīya ones these are referred to as '*bāhattara-niyōga*.' See also *Ep. Carn.*, Hassan Dt., p. 377, No. 118.

³ Cf. *Ep. Carn.*, Vol. V, p. 117, Vol. VII, p. 177, No. 130, text, l. 28f. This means probably the gift of the 'Paramēśvara' and is called so after the title 'Paramēśvara' of the Chālukya king. For an analogy we have the other expression 'Chālukya-Chakrēśvara-Brahmapuri.' The expression '*chakravartīyalli hāruṇyam paḍadu paramēśvara-dattiy=āgi*' occurs in *Ep. Carn.*, Chital, p. 87, No. 41.

brated as the new Brahma-lōka, constructed the temple of Traipurushadēva, called **Kaṭakakamaḷārka** which, as it were, visibly manifested to the whole world the collection of his good fortunes acquired in several (previous) lives and the wide-spread root of the creeper of his fame achieved by the collection of his good qualities, the temple of (God) **Madhusūdana**, which was beautiful, (being called) after his own name, the temple of (God) **Rāmēśvara** (which was) handsome like **Rāmatīrtha** and (the sacred pond called) **Rāmatīrtha**, having arranged for the services in the institute which shone with the position conferred upon it by his charity, viz the Institute called **Ghaṭikāsthāna**—hail! while the Asylum of the entire world (**Samastabhuvanāśraya**), the illustrious Lord of the earth, the overlord of great kings, the Supreme Sovereign, His (excellent) Majesty, the forehead-mark (i.e. ornament) of the race of **Satyāśraya**, and the jewel of the **Chālukyas**, the gracious (king) **Traiḷōkyamaladēva**, was ruling the earth, from (his) residence at **Kōlūru**, the capital town of the **Kandūr-nāḍu**, on the holy occasion of the **Uttarāyana-saṅkramaṇa** (i.e. summer solstice) on **Thursday**, the **fourth day of the bright half of (the) Pushya (month)** of the (cyclic) year **Viḷambi**, corresponding to the **Śaka year 980**, having had, land (given) with libation of water from the hand of (i.e. by) (king) **Traiḷōkyamalla**, the *manne* (i.e. freehold), and land from the hand of the illustrious **Ayyaparasa**, who was possessed of the eulogy consisting of the string of names, such as the Sun to the lotus of the **Ahihaya** (Haihaya) family, the terrible in fight, the one who said 'what is fear like?' and the support for good deeds, gave (as a gift)—to be honoured by all, for the two-hundred scholars studying the Vedas in the institute, for the fifty-two (scholars) studying the Śāstras, (for) their three teachers, for the three expounders of the *Bhāṭṭadarśana*, *Nyāsa* and *Prabhākara* for the three teachers that taught the Vedas and for the six *sarasvatī-bhaṅḍārikas* (i.e. librarians) of the institute (viz.) for the boarding and lodging of these 257 men in all, for the renovation and repairs and the fresh plastering (of the temple), for sandal and consecrated rice, for flowers, incense, lamps and for the food offerings (of the god),—to the respectable members of the assembly of the institute of (the) Traipurushadēva (temple), the field measuring 1000 *mattar* to the north of the ditch belonging to (the temple of) **Māṅikēśvara**—this land—35 *mattar* (of land) under the dam at **Aṅalūru** and the *diggavige* (lower cave) at **Nāgavāvi**, to the expounder of the *Bhāṭṭadarśana*, 30 *mattar* (of land) to the expounder of the *Nyāsa*, 45 *mattar* (of land) to the expounder of the *Prabhākara*, 30 *mattar* (of land) to (each) Librarian, 30 *mattar* (of land) to the Striker of the hours (*ghaṭikā-prahāri*), 45 *mattar* (of land) to (the temple of) **Pañchikēśvara**, 20 *mattar* of land to **Rebba** of (the temple of) **Chaṅḍēśvara**, one tax-free (*mānya*) house belonging to **Māleya Kāntayya** in the hollow (i.e. low-lying land) called **Siḍila-Harakallagutti** at (the temple of) **Rāmēśvara** and two tax-free (*mānya*) houses to **Rebba Būva**.

Ll. 210ff. The usual imprecatory verse.

Ll. 212f. To **Bhāyi Bappā-Bhaṭṭa** (was given) land measuring 20 *mattar*

and one house; to Śrīdhara-Shaṅgaṅgi land measuring 30 *mattar* and all the land of Māholi¹ measuring . . . *Kālaḍiya-mattar*.²

C.

This inscription consists of six faces of which the first four faces are engraved on the four faces of a stone set up inside one of the two ruined *maṇḍapas* at Nagai. The record is then continued (fifth face) on the slab adjoining the same stone. The further continuation (sixth face) is engraved on the stone now set up in the open between this and the neighbouring ruined *maṇḍapa*. Originally this last stone must have been set up close to the above-mentioned slab. Like Inscription B this also begins with the figure of a *chakra*. Though on the first face there are no symbols cut, yet on the top of the second face are carved the figures of the Sun, the Crescent, a dagger pointing upwards and a cow with its calf, in order from our left to the right.

The record as already remarked is almost a copy of Inscription B, except for three or four verses and the portion in line 231 onwards which being the additional portion of Inscription C is given at length below. The first verse in this record praises the Varāha-Vishṇu before proceeding to praise Vishṇu, Brahma and Śiva in the words of Inscription B. Again verses 42 to 44 and verse 47 of B are not repeated in C. The latter describes at length the temple of **Madhusūdana** erected by **Madhusūdana** *alias* **Madhuvarasa** which is merely referred to in lines 173 and 174 of B. It is stated to have been embellished with a sky-scraping golden *kalasa* (l. 232), with numerous sculptures on the pinnacles (l. 233), equipped with a theatre (l. 233, *nāṭya-sālā*), with a golden burnished Garuḍa-pillar (l. 234), the three-storeyed entrance-tower vying with Indra's *vimāna* in splendour (l. 235), a spacious building for the convenience of the *Ēkadaṇḍi*, and *Tridaṇḍi* (*sanyāsins*), *snātakas*, *brahmachāris*, *Hamsas*, and *Paramahamsas* for carrying on their respective (religious) observances, a school for the study of the Ṛik, Yajus, Sāma and Atharvaṇa Vēdas with their thousand and odd *sākhās* and the *Vēdāṅgas* and a lofty *tōraṇa-prāsāda* and compound wall. There is no reference in this record to the *Kandūr-nāḍu* and its chief town *Kōḷūru* where the king is said to have had his *nelevēḍu* in Inscription B. The grant recorded in C was made by the king when he was making a temporary halt at **Beṇṇeya-daṇḍu**. The expression *daṇḍu* perhaps refers to a cantonment. After mentioning the king, his camp, and the date, the record proceeds to describe at length the feudatory **Haihaya** family in the following terms: In the race of **Kṛitavīrya**, the lord of **Māhishmati-paṭṭaṇa**, was born **Lōka**. His son was **Eṛaga**. His son was **Śaiva-Lōka**. His son was **Kauravāditya**. His son was **Ānega** (v. 51). His son noted for liberality was **Aṇḍura-Chanda**. His eldest son was **Kali-Lōka**; his younger brother was **Aicha** who was a *Gaṇḍaragaṇḍa*; his younger brother was the chief **Bijja** (v. 52). Of these, Aicha bore the sons: (1) **Chanda**, (2) **Eṛaga**, (3) **Lōka**, (4)

¹ This is probably the name of a locality.

² Evidently a land-measure of that name denoted by the king's foot.

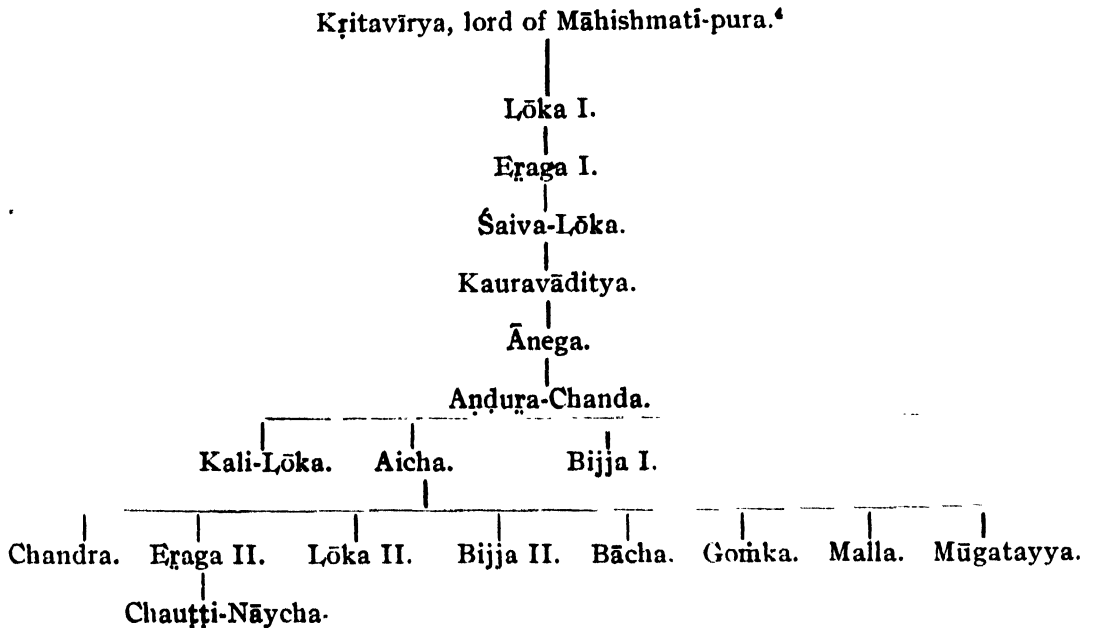
Bijja, (5) **Bācha**, (6) **Gomka**, (7) **Malla** and (8) **Mūgatayya**, these eight sons being famous like the eight Vasus (v. 53). Of these, **Eṛaga** had a son named **Chauṭṭi-Nāycha** (v. 54). This chief had the five great sounds, was a *mahā-maṇḍalēśvara*, was the lord of **Māhishmati-pura**, the Sun in the **Ahahaya-kula** (**Haihaya**) firmament and a devotee of the god **Lōkēśvara**. From the hand of this chief **Madhuvarasa** obtained land (for details see translation below) as *paramēśvara-datti* and *īśvara-datti* (l. 259). In this inscription **Madhuvaparasa** is styled *mahā-sandhi-vigrahādhipati*, *mahā-prachanḍa-danḍanāyaka*, the **Purandara** (i.e. **Indra**) of the **Vānasa** family, *ayyana-gandhavārāṇa*, the cause of the prosperity of the **Chālukya** power, *mahā-pradhāna*, *kaṭita-vergaḍe*, and *Kannada-sandhivigrahi*. To **Madhusūdana** and his wife **Mālaladēvi** was born the chief **Kālidāsa**, noted for his deep culture and lofty heroism and styled **Samgrāmakaṇṭhīra** (l. 272). When the king **Tribhuvanamalladēva** (**Vikramāditya VI**) was ruling the earth from his capital at **Kalyāṇa-pura**, in the **Chālukya-Vikrama year 10** (i.e. **Śaka 1008**), **Krōdhana**, on **Bhādrapada-puṇṇame** (full-moon) and **Ādityavāra** (**Sunday**), on the occasion of the **sōma-grahaṇa** (lunar eclipse), this chief who was also known by the name **Kāliyarasa**¹ (for whose titles see the translation) obtained land from the king and from the hands of the (local) **Haihaya** chief **Lōkarasa** and granted it for the benefit of the temple of the god **Madhusūdana** and the **Four Hundred Mahājanas** of the *agrahāra* **Nāgavāvi** founding the *tālakamaṅgige* (l. 285). What the last expression means is not known. A land called the *kamaṅgigeya-guḍḍamānya* is mentioned in l. 317 of record C. It is not known if *kamaṅgige* has any connection with the Tamil *kaṅgāni*. This chief must be identical with the chief of this name who figures in Ins. A above. The god seems to have been called after **Vānasānvaya-Purandara** which was a *title* of **Madhusūdana** who was the father of **Kāliyarasa** and who built the temple (see ll. 240, 262, 284). In the **Ahahaya** (**Haihaya**) race was born a chief named **Lōka** (v. 58), who was a heroic subordinate of king **Tribhuvanamalla**. This chief is the same as the chief **Lōkarasa** mentioned above. He was known by the full name **Mahāmaṇḍalēśvara Lōkarasa** (l. 298) and the titles *arasāṅkāra* (*arasāṅkakāra*) (i.e. king's champion) (v. 60), and 'the lord of **Māhishmati-pura**' (l. 297). He was ruling over the (districts) **A[ll]alu Three Hundred** and **Mipiti Three Hundred** as *bīṅānuvṛitti* (l. 299). From his hands the chief **Kāliyarasa** received, as gift with libation of water, and presented, black land measuring 320 *mattar* and *gaḷḍu* land measuring 4 *mattar* in the *dasavandha-guḍḍemānya* land belonging to himself, some land for a flower garden for the god, and a house site of 3 *nivēsanas* (ll. 300 ff). This with the previous gift of 725 *mattar* of black land and 6 *nivēsanas* of house site together made up 1045 *mattar* of black land, 50 *mattar* of *gaḷḍu* (wet) land, 2 *mattar* of garden land and 8 *nivēsanas* of house-site. For the distribution of this land by gifts, see the translation,

¹ In the Sudi inscription of **Trailōkyamalla** (**Sōmēśvara I**) dated **Śaka 973**, **Kālidāsayya** is referred to as the *mano-vergaḍe* (**Palace Controller**) of the king; see *Ep. Ind.*, Vol. XV, pp. 78, 80). This is evidently the grandfather of this **Kāliyarasa**.

below (ll. 309 ff). The Brahman chief **Nāraṇayya-Nāyaka**, who was holding the position of the Great Minister (*mahāmātya*) and Commander (evidently under the same king) is stated to have caused to be constructed the *sālā* of **Traipurushadēva**, the **Rāmēśvara** temple, the **Rāmatīrtha** (pond), and the **Madhusūdana** temple. It is perhaps to be understood that this chief was in immediate charge of the construction when it took place under the bounty of Madhuvarasa and his son Kāḷiyarasa. The sculptor (*kalukutige*) **Nāgōja** who was a master in the art of engraving (*kaṇḍaraṇa-vidyādhiraṇa*) and who was a servant at the feet of Nāraṇayya-Nāyaka incised the record. Then follow the usual invocatory and imprecatory verses. At the end in line 347 is found the expression '*rāja-rakshitam dharmā [m]*' signifying thereby that 'this charity is protected by the king.'¹ This expression is not generally found elsewhere in inscriptions in this context.

The genealogy of the Chālukyas given in these records is almost the same as that given in the *Bombay Gazetteer* (Vol. I, Pt. II, table opp. page 428). But Dr. Fleet does not notice the surname or title of '*Rāya-Nārāyaṇa*'² applied in our records to king Trailōkyamalla. From v. 46 of Inscription B we learn also that the king had the other title '*Rāyakaṇṭhīrava*' (i.e. a lion among kings).

The genealogy of the Ahihaya (Haihaya) chiefs mentioned in Inscr. C may be set down thus :—



From inscriptions B, C and D the following genealogical table of the Vāṇasa family of hereditary ministers can be made out :—

¹ See *Ep. Carn.*, Vol. V (Pt. I), p. 482, No. 203, last line.

² A place called Rāya-Nārāyaṇapuri is mentioned in an inscription of Vikramāditya VI: see *Ep. Ind.*, Vol. XIII, pp. 47 and 56.

³ For the archaic *ḷ* changing into *ḻ* by the time of Vikramāditya VI see *Ep. Ind.*, Vol. XVIII, p. 132.

⁴ Regarding Māhishmatī-pura, see *Ind. Ant.* Vol. LI—217 and *J.R.A.S.* 1910—867.

<i>Ins. B.</i>			<i>Ins. C.</i>		
		<i>Line.</i>			<i>Line.</i>
idirchchi		30f.	idirchchi		59
nān-olīyal= uṭṭa		32	nā[ṇ=a]līyal= uṭṭu		61
°gaṇa-vikhyātaṇam		33	°gaḷōḍa pūraṇa		62
pēlanē		33	pēḍanē (mistake for <i>pēla</i> °)		63
°geydavōl		34	°geyvavōl		64
tāḷdida		35	tāḷdid°		65
sāśvata		36	sāsvata		66
dōr-bbaladim		38	dōr-vvaladim		69
Kamchi		38	Kampi (wrongly for Kamchi)		69
ārduripi		38	āḷduripi		69f.
°eydi bāy-vala°		41	°eyde bāy-°		74
b a ṇ n i s a d = i r d d e ḷ = aṇṇa-chala°		41	b a ṇ n i s a d = i ḷ d u d = aṇṭhavalā°		74f.
°tale suttal= nele porddal= paṇe Kālūṇal= nelam ṇembudō		42	tale guttalu nele pōgi poḷḍ = eleve Kkālūṇalu ne- lam buvō		75f.
vrātamēm		43	vrātamēm		77
anya		44	aṇnya		79
janadoḷ susil°		45	janadoḷ= susil°		79
adaṭan=°		46	adaṭin=°		81
°oḍave tāve pēlave		47	virōdhi		82
birōdi		47	peṇḍera		82
peṇḍira		47	kaṭṭaḷ		85
kaṭṭaḷ		49	koṇḍāḍidud= ā janisida		86
koṇḍāḍ= idurkkoḷ= enisida		50	Ch[ā]lika°		87
Chauḷikam		50f.	chātur-vvalidim band= oḍḍe vanya		87
chatur= bbaladim band= uḍḍe vanya		51	pokkamte		88
pokkante		51	p o k k = ē k ā ṇ g a d i ṇ d = ikkida		88f.
p o k k = ē k ā ṇ g a d i ṇ d = ikkida		52	nirada-vanam		89
niraja-vanam		52	= enasum		93
°enesum		56	udhṛita (for uddhṛita)		95
uddhata		59	śvikṛita		96
svikṛita		59	abhijana		103
avanī-jana		67	taneya°		106
tanaya°		70	modalu		108
modal		71	tāy-volan°		111
tāy-volen°		73	varip=antu		116
varip=antu		77			

<i>Ins. B.</i>			<i>Ins. C.</i>		
		<i>Line.</i>			<i>Line.</i>
idir = endu		82	idir = emdu		122
śaraṇbugar°		84	saraṇbugad°		124
rūpinoḷ		95	rūpinoḷu		139f.
= appudakke		97	= appodakke		142
bhuvana-traya		99	bhuvana-ttraya		144f.
irdda		104	iḷda		151
°ikkal Chōḷa		107	°ikkal = Chōḷa		157
Kēsava		115	Kēśava		169
pettante		118	pettamte		176
°edal migil°		119	°edal = migil°		178
chhatradin = pāḷisa°		129f.	chhatradim pāḷisa		179f.
vikrānta		130	vikrānta		181
Śaka		131	Saka		183
daṇḍanātha		132	daṇḍanāta		184
°ḷoḷ sand°		133	°ḷoḷ = sand°		185
āḷdavar		133	āḷdavar		186
avaniparoḷ		135	avaniparoḷu		188f.
maṇḍala		145	maṇḍala		203
vishama-vishaya		147	viśama-viśaya		206
Mudrārākshasa-Chāṇikya		151	M u d d r ā r a k s h a s a - Chāṇakya		212
dvisaptati		152	dvāsaptati		214
Yōgandharāyaṇa		152	Yaugandharayaṇa		215
ānandakara-śarach°		154	ānamdakara-saraś- Vārṇasa		217
Vārṇasa		154	Vārṇasa		218
Purandara		154	Puramndara		218
ḷokanum = enisida		157	ḷokanum = enisida		221
anvarttham = māḍi		158	anvartham māḍi		222
Śrīmat Kāḷi°		160	Śrīmat-Kāḷi°		223
dattiy = āge		161	dattiy = āgi		224
śāsanam bbarasu paḍedu		161f.	śāsanam barasu paḍedu		224
pārāvāra-pāragamar		162f.	pārāvāragar		224f.
i r d d a m a h - ā g r a h ā - ram Nāga°		166f.	iḷda dharāṅgana-kuch- āgrahāram = enisuv = agrahāram Nāga°		227f.
kandamumam akhiḷa		170	kandamumman = akhiḷa		230

This inscription is a composite record registering the grants made in the reigns of Trailōkyamalla and Tribhuvanamalla. The former is dated in Śaka 984, Śōbhakṛit, Pushya, Tuesday the sixth tithi of the second fortnight uttarāyaṇa-samkramaṇa. Śaka 984 corresponded to Śubhakṛit and not to Śōbhakṛit. In the former year Pushya *ba.* 6 fell on a Tuesday and coincided

with the *uttarāyaṇa* (i.e. Makara)-*saṅkrānti*. The date corresponds to Dec. 24, A.D. 1062. In Śōbhakṛit, Pushya ba. 6 fell on Monday and did not correspond to *uttarāyaṇa-saṅkrānti*. The second grant is dated in the Chālukya-Vikrama year 10, Krōdhana, Bhādrapada, full-moon, Sunday, lunar eclipse. The year corresponds to Śaka 1008. In Krōdhana, Bhādrapada-*pūrṇimā* fell and ended at 51 on Saturday and not on Sunday. The gift must have actually been made on the Sunday following the night (of Saturday) on which the eclipse occurred. Taking Sunday as the day of the actual gift the date would correspond to Sept. 7, A.D. 1085.

Among the places mentioned in the inscriptions B and C Dhārā and Kāñchi are too well-known. Aḷalu mentioned in the form Aḷalu in Ins. C, the headquarters of the district of that name has not been possible to identify. It is probably identical with Aḷalūru mentioned in Ins. B (l. 203) as in the vicinity of Nāgavāvi, in which case it must be looked for near Nagai. So too Kandūr the head-quarters of the *nāḍu* of the name. Maṇḍava may be the place Māṇḍvi on the Vaitarṇā in Koṅkaṇ.¹ It is also possible that this was the Maṇḍapa-pura (Māṇḍu) the capital of Mālwa.²

The Rāmatīrtha mentioned in l. 174 of Ins. B may be the place of that name mentioned in Ushavadāta's inscription at Nasik³ where the king founded certain benefactions. Certain scholars have made much of the fact that Amarasimha does not mention Rāma as an *avatāra* of Viṣṇu in his *kōśa* and that his omission suggests that the worship of Rāma might not have been known by his time. But this inference loses support from the mention of a *tīrtha* sacred to Rāma in the time of Ushavadāta. In the early centuries of the Christian era we meet with the names Rāmadata (Rāmadatta).⁴

TEXT.¹

231. Rāmē-
 232. śvar-āleyu(ya)mumam Rāmatīrthamuman = adabhr-ābhra-lagna-
 vibhr-ājit-ōttuṅga-sauvarṇna(ṇṇa)-kaḷa(la)sa(śa)-
 233. viḷa(la)sitamum = anēka - kūṭa-kōṭi - viśāḷa(la) - śā(sā)ḷa(la) bhamjikā-
 ramjitamum nāṭya-śāḷ(ḷ)-āḷa(la)m̄kri(kṛi)-
 234. tamum śumbhat-syā(ch-chhāta)kumbha-Vainatē[ya]-stham(stam)-
 bhamum = Amarakāja-rājad-vimān-ānukāriya-
 235. ppa mūṛu-neleya bāgilvādamum = ēkadanḍi-tridanḍi-snātaka . . .
 brahmachāri-ha[m]-
 236. śa(sa)-paramahamśa(s-ā)nushṭhāṇa(na)-bhavanamum Rug(Rig)-
 Yajus-Sām-Ātharvvaṇ-ābhidhān-ady-anēka-śā-
 237. khā-sahasra-Vēda - Vēdāṅga - paṭhana-maṭha - virājitamum = uttuṅga-
 tōraṇa-prāsāda-prākā-

¹ *Bom. Gaz.*, Vol. I, Pt. II, p. 65.

² *Ep. Ind.*, Vol. XIII, p. 239 and fn. 1.

³ *Bom. Gaz.*, Vol. I, Pt. II, p. 148.

⁴ *Ep. Ind.* Vol. X—App. No. 1058. The Rāmāvatāra is mentioned in a Mahabalipuram inscription in the Pallava-Grantha characters of about the 7th century A.D.; see *A.S. Memoir*, No. 26, p. 5.

¹ From the ink-impression supplied by Mr. Yazdani.

238. ra-samanvitamumapp-ātmiya-nam-ōddāma-sōma-maṇḍal(1)-Ākhaṇḍaḍa(la)-shuṇḍāḷa(śuṇḍāḷa)-diṇḍira-
239. khaṇḍa-pāṇḍura-pratimamapp=I ma[hā]-mānik[y*]a-Śri-Madhu-sūdanadēv-āyata-
240. namaṁ tat-pura-madhyadoḷ=māḍisi 11 Svasti [11*] Samastabhuvan-āśrayaṁ Śri-Prithvi-
241. vallabha-mahārāj-ādhirāja paramēśvara-paramabhaṭṭārakam Satyā-śraya-ku-
242. ḷa(la)tiḷakam Chāḷukyābharanam Śrīmat-Trailōkyamalladēvara-(ru) vijaya-rājyam=uttar-ōttar-ābhi-
243. vṛiddhi-pravarddhamānam=āchamdr-ārka-tāram sukha-sat-kathā¹-vinōdadim rājyam geyyu-
244. ttam=ire Beṇne(ṇṇe)yadaṇḍina palavum devasada=ppayaṇavidinoḷ Saka-varisha (rsha) 984 neya Śō-
245. bhakṛit-samvatsarada puśya(shya)-bahuḷa 6 Maṁgaḷavāradand=uttarāyana-samkrānti-parvva-nimittadin
246. Śrīma[t*]-Trailōkyamalladēvara kayyalu dhārā-pūrvvakam=āgi paḍedu || © || Esedaṁ Māhi-
247. shmati-paṭṭana-pati-Kṛitaviry-ānvavāy-ōdbhavaṁ Lōka-Samart-tham tat-tanūjam negaḷd=Eṛagan=avam-
248. g=ātmajam Sai(Śai)va-Lōkam [1*] pesarim tat-sūnu mān-ōnnatan=atichaturam Kauravādityan=ātaṁge su-
249. tam vikhyātan=app=Anegan=avana magam dāna-Kānina-kaḷpam || [51*] Aṇḍura-Chandan=emban=avan=agra-su-
250. tam Kalilōkan=ātanim Gaṇḍaragaṇḍan=Aichan=avanim kiṛiyam vibhu Bijjan=urvvarā-maṇḍala-samstuta-(t) Tripu-
251. rush-ōpamar=ant=avaralli bhūmibhṛin-maṇḍanan=Aichabhūpatige puṭṭidar=abdhi-gabhīrar=ātmajar || [52*] Chanda-
252. nanimḍun=app=Eragabhūpati Lōkanṛipāḷan=urvvarā-vanditan=appa Bijjana-[ya](nu)m vibhu Bāchan=anūna-
253. dāni [Gom]kam dayaśāli Mallan=iḍa[ra]m toḍaḷd=amjada Mūga[ta]-yyan=enendupud=enbarum taḷedar=ū-
254. rjjita-rāja-Vasu-prasiddhiyam || [53*] Kaṁdam || Avaroḷag=E[ra]ga-nṛipāḷamg=avatarisida puṇya-mū-
255. rtti kīrtti-viḷasam kavi-kaḷpa-bhūraham pārtthiva-Pārttham Chauṭṭi-Nāychan=aśa(sa)drīśa-mahimam || [54*] Gadyam ||
256. © Svasti [1*] Samadhigata-paṁcha-mahā-śabda-mahā-maṇḍalēśva-ram Māhishmati-pura-var-ēśvaran=Ahiha-
257. ya-kuḷa-kamaḷa-Mārttaṇḍam kadana-prachaṇḍam śauryya-āvaḷam-barṁ bhayav=entud=embarṁ Lōkō-
258. śvaradēva-pāda-paṁkaja-bhramaram-nām-ādi-samasta-praśasti-sahitam Śrīmat(ch)-Chauṭṭi-Nā-

¹ The variant reading usually found in inscriptions is *samhathā*.

259. **ycharasana kayyolaṁ dhārāpūrvvakam-āge paḍedaṁta paramēś-
vara-dattiyum-īśvara-dattiyum-ā-**
260. **ge || Gadyaṁ ||** ☉ **Svasti [1*] Samadhigata-pañcha-mahā-śabda-
mahā-sandhivigrahādhipati mahā-**
261. **prachanḍa-daṁḍanāyakam vibudha-vara-dāyakam.....**
262. **pratipanna-Marḍaram Vāṇasy-anvaya-Puraṁḍaram ripu-ghaṭā-
kēsari.....**
263. **paḍisavaṇam¹ Jaya-Lakshmi-ramaṇam Vir-āṁganā-vāsam viśāla-
[va]kusan² = ayyana-gandhavāraṇam Chālukya-**
264. **rājy-ābhyudaya-kāraṇam-nām-ādi-(sama)samasta-prasasti-sa h i t a ṁ
Śrīman-mahā-pradhānam keḍi-³**
265. **ta-verggaḍe Kannaḍa-sandhivigrahi daṁḍanāyakam Madhuvaparasaṁ
Nāgavāviya Rāvūr-eḍe-vo-**
266. **ladoḷ = biṭṭa kāla-mattar = aynūrum = Alagūḷ-eḍeya-padiṁ nal-**
267. **voladalu biṭṭa mattar = innūḷ-irpatt-aydu aṁt = eraḍum sthaḷada
kāla-mattaru 725 mane-nivēsana 6**
268. **dēvara nivēdyakke tamma daśavandhada gaḷḍeyoḷage nīr-nnelam
gaḷḍe mattaru 2 tad-anantaram ||** ☉
269. ☉ **Vidhu-kirtti-daṁḍanāyaka-Madhusūdanam = agra-sūnu sāhitya-
kalā-nidhi vikrama-Trivikra-**
270. **man = 'adharikṛita-Manu-charitan = anaghan = Ahavamallaṁ || [55*]
Vṛittam || Ādyamg = ā Madhusūdanamgam = amaḷa-**
271. **Śrī-Rugmi(kmi)ṇidēvigam Pradyumna-prabhu puṭṭuv = ante tane-
(na)ya[m*] Śrī-Kālidāsam par-ābhēdyam Māḷaladēvi-**
272. **gam Madhuva-daṁḍādhiśvaraṁgam jay-āpādyam puṭṭidan = apratark-
kya-mahimam saṁgrāma-kamṭhīravam || [56*] Kam ||**
273. **Sādhisidam nelana[m*] Hima-bhūḍharadiṁ Sētuvaregam = Udayadin
= Aparāmbhōdhivaram nija-patige yaśō-**
274. **dhavaḷam Kālidāsa-daṁḍādhiśam || [57*] Kēvaṇadoḷ = nāyaka-maṇi
tiv = irppavol = ubhaya-rāya-che[m]koḷva dharitri-vallabhan = ara-**
275. **maneyoḷ = tiv = iḷdam Kālidāsa-daṁḍādhiśam || [58*] Gadyaṁ || Svasti
[1*] Samasta-bhuvan-āśraya-Śrī-pri(pṛi)thvī-vallabha-mahārājā-**
276. **dhirāja-paramēśvara-parama-bhaṭṭārakam Satyāśraya-kuḷa-tilakam
Chālukya-ābharaṇam Śrīmat-Tribhuvanama-**
277. **lladēvara vijaya-rājyam = uttar-ōttar-ābhivri(vṛi)ddhi-pravarddha-
mānam = āchandr-ārka-tāram Kalyāṇapura-viḍino-**
278. **ḷ = sukha-sat-kathā-vinōdadim rājyam geyuttam = ire Śrīmach-
Chālukya-Vikrama-var(i)sha 10 neya Krōdhana-saṁva-**
279. **tsarada Bhādrapada-puṇna(ṇṇa)me Ādityavāradamdu Sōma-graha-
ṇada parva-nimittam [1 *] Svasti [1*] Samadhigata-pañcha-mahā-**

1 This stands for the Sanskrit *pratisravaṇam*.

2 This expression is the corrupt Kannaḍa form of the Sanskrit *viśāla-vaksha*.

3 Read *kaḍiṭa*.

4 The letter *hri* is inserted below the line.

280. śabda - mahāsandhivigrahādhipati - mahā - prachanḍa - daṇḍanāyakam
vairi-nāyakam sāhitya-vidyā-vitarkkam kaṭaka-
281. kamaḷ-ārkkam kāryya-Brihaspati guṇa-ratna-payash(ḥ)pati sāhasa-
Vainatēyam satya-Rādhēyam **Vānasa-rājaham-**
282. sam Vāk-sati-karṇ(ṇ)-āvatamsam saṅgrāma-kaṇṭhīravann = ubhaya-
baḷa-munn = irivan = ari-ghaṭā-kēsari sāhasa-Murāri **Chālukya-rā-**
283. ज्या-samuddharanam = ayyana-gandhavāraṇam-nām- ā d i - s a m a s t a -
prasasti-sahitam Śrīman-mahā-pradhāna-ku(ka)ḍita-verggaḍe
Kannaḍa-
284. sandhivigrahi daṇḍanāyakam **Kāliyarasan** = agrahāram **Nāgavāviya**
Vānas-ānvaya-Purandara-va(ve)sara Śrī-Ma-
285. **dhusūdanadēvarggam** = alliya Mahājanam Nāl-nūrvvarggam Taḷa-
kaṅgaṇigeyam pratishṭam = māḍi tri-bhōg-ābhyamntara-
286. siddhiyim sarvva-namaśya(sya)m = āge Śrīmat-Tribhuvanamalla-
dēvara kayyalu dhārā-pūrvvakam = āge paḍedu || ☉ ☉ ☉

ON THE STONE IN THE OPEN SPACE BETWEEN THE TWO RUINED MAṆḌAPAS.

287. Śrīmad-**Ahihaya**-kuḷ-āmbara-Sōmam saṅgrāma-Rāman = uddha-
288. ta-Bhīma[īn] bhīma-bhujam Jaya-lakshmi-dhāmam vinamita-sama-
289. sta-lōkam **Lōkam** || [58*] Avan = avanata-bhū-bhuvanam Bhavabha-
va-vikraman = a-
290. tuḷya-sāhasan = amṛitārṇna(rṇa)va-tāra-hāra-Hara-hāsa-vi s u d d h a -
spha-
291. ṭika-kīrtti kīrtti-viḷāsam || [59*] Vṛittam || Arasam śrī-sārva-
292. bhaumam vibhu-**Tribhuvanamall**-āvanivallabham bhīkara-śau-
293. ryyam nōḍe **Kalyāṇado**[! = a]dhika-baḷam ballidam Bhārggavam
sand = arasamkā-
294. r-ādyan = emb = i birudin = adaṭanam = ēṇū(ṇu)! = ā **Barmmanam**
durddharanam ko-
295. nd = aṅga-da(dha)rmmam = ati-bhuja-vijaya-śrīkanō **Lōkabhūpam** ||
[60*]
296. Svasti [1*] Samadhigata-paṅcha-mahā-śabda-mahāmaṇḍalēśvaram
297. **Māhishmatī-pura**-var-ēśvaram-nām-ādi-samasta-pra-
298. sasti-sahitam Śrīman-mahāmaṇḍalēśvaram **Lōkarasa-**
299. **n = Aḷalu-mūnūru Mīṛiti-mūnūrumam** biḷ-ānuvṛitti-
300. yim rājyam geyyuttam = iral = ātana kayoḷam dhārā-
301. pūrvvakam = āge paḍedu tamma daśavandhada guḍḍe-mānya-
302. dal = biṭṭad = ayi-kāla-mattaru mūnūr-irppatt = amkādoḷam
303. mattaru 320 gaḷdu-mattaru 4 dēvara pūjage Bhivagom-
304. ḍim baḍegaṇa pūḍōṅṭam mattaru 3 ā pratibaddhada ma-
305. ne-nivēšana 3 ant = eraḍum paryyāyada mūrum sthāḷa-

306. da nelam kāla-mattaru sāsirada-nālvatt-ayd = amkadolaṃ
 307. kāla-mattaru 1045 nīr-nnelam gaḷde-mattaru 5[0]
 308. tōmṭam mattaru 2 maneya-nivēsana 8 ge
 309. Biyahadīṅgalu-voladalu Jannaya-Bhaṭṭōpādhyāya-
 310. rgge kāla-mattaru 50 Brahmaṇḍa-Dōṇaya-Bhaṭṭargge
 311. matta 30 Dēcheya-Shaṇaṅgeyargge matta 20 dēvara.
 312. yuṃ saṅje-maṭhadaluṃ purāṇam bāḍisuva Purāṇa-bha-
 313. ṭṭargge mattaru 40 jīrṇōddhārada besakke kolchan = unḍu-māḍu-
 314. va kalukuṭige-vōjugaḷu nālvarggem matta 50
 315. Maduvaṇa piriya kammatadalu Nāraṇayyanā[ye]-
 316. kargge mattaru 60 dēvara ghaṭigeya māṅigaḷu nālva-
 317. rrgam mattaru 50 kaṅgaṅigeya guḍḍe-mānyadolage Guṇḍa-
 318. ya-Shaṇaṅgige matta 15 Dēvaṇa-Vāsudēvaru śishya-
 319. rrg = endu paḍedu Doḍeya-Shaṇaṅgige koṭṭa matta 15 Ru[pa]-
 320. Shaṇaṅgige matta 15 antu śāsanada naḍeva mattaru 345 [1*]
 321. Guṇa-śāsanadim brahmacharya-nakta-bhōjanam = adhassa(śśa)yā(ya)-
 322. nadim dēvaram pūjisuva dēhārigaḷ = irvvarggam matta 48
 323. nivēdyaman = aḍuva bhāṇasegege mattaru 9 kāpina ghaṭi-
 324. yāṇaru mūvarggam mattaru 45 tri-kāla-bhōgam māḍu-
 325. va pālavigaḷ = irvvaru maddalikāṇaru nālvarggam mattaru [8]o
 326. hāḍuva samudāyar = eraḍarkkam mattaru 60 pātrav-e-
 327. raḍarkkam matta 40 kambhada-[sū]ḷeyar-annālvarggam matta 36
 328. sunnav = esadavaṅge haḷīṅgalu-voladalu mattaru 12
 329. aṃtu guṇa-śāsanada kālu-mattaru 330 nuḷi[yade]
 330. khaṇḍa-sphuṭita-jīrṇōddhāraḱkam dēvar = aṅga-bhōgaka[m = a]-
 331. rinna-dānakkam naḍeva mattaru 270 gaḷde-matta 6
 332. tōmṭam mattaru 2 maneya-nivēsana [1] ©
333. © Savasti [1*] Śrīmad-Vipra-vaṃś-ōdbhavam bhavitavya-sambha-
 vam gōtra-ni-
 334. stāran = āśrit-ādihāram pati-hita-charitram saujanya-mi-
 335. tram śiṣṭ-ēṣṭa-jana-kalpavri(vṛi)ksham daṇḍanāyaka-dharmma-
 raksham-
 336. nām-ādi-samasta-prasasti-sahitam Śrīmatu Nāra-
 337. ṇayyanāyakam mahāmātya-padavi-virājit-ādihikāra-
 338. kāritadim Traipurushadēvara śāle Rāmēsvaradēv-ālaya
 339. Rāmatīrttham Śrī-Madhusūdanadēv-āyatanam = emb = initu-
 340. mam dharmm-ābhyudayam = āge māḍisidar 11 © Śrīmat-kalu-
 341. kuṭiga-Nāgōjam kaṇḍaraṇa (1)-vidyādhirājam Nāraṇayya-
 342. nāyaka-śrī-pāda-padm-ōpajivita-bhrama[ra]. . ka-
 343. ḷā-sūtradhāram 1 Ślōkam 11 Sāmānyō = yam dharmma-sētum(r) nṛipā-
 344. nām kālē kālē pālaniyō bhavadbhis = sarvvān = ētām(n) bhāvinah pā-
 345. rtthiv-ēṃdrām(n) bhūyō bhūyō yāchatē Rāmachaṃdrō(draḥ) 11
 Sva-datta(ttām)

346. para-datta(ttā)ṁ vā yō harēti(ta) vasundharīṁ [1*] shasṭīr(ṁ)vvarisha
(rsha)-saha-
347. srāṇām mi(vi)shṭhāyām jāyatē kri(kṛi)mih 11 [61*] Rāja-rakshitam
dharmma[ṁ] [11*]

TRANSLATION.

Ll. 231ff....having constructed in the centre of that town (*pura*) this glorious temple of (god) Madhusūdana after his own name (as) a great gem white like, the lofty moon-disc, the elephant of Indra and the sea-foam, brilliant with (its) lofty and shining golden pinnacle-pot touching the vast firmament, handsome with the big images (worked) in the niches of (its) innumerable tops, adorned with a dancing-hall, possessing a brilliant golden Garuḍa-pillar, having a ¹three-storeyed entrance-hall (*mūṛunelecyā bagilvāḍa*) resembling the shining *vimanā* (aerial car) of the King of the Amaras (i.e. Indra), having a building (fit) for the religious practices, of the *Ēkadanḍi*² and the *Tridanḍi*³ ascetics, of scholars that have just finished their scholastic course (*snātakas*),...*brahmachāris* and ascetics of the *Hamsa* and the *Paramahamsa* orders, magnificent with the college (meant) for the study of the Vedas with their several thousands of *śākhās* (sections), named *Ṛik*, *Yajus*, *Sāma* and *Atharvaṇa* and the *Vēdāṅgas*, and possessing lofty porticoes, gate-halls (*tōraṇa-prasāda*) and compound-walls.

Ll. 246ff. (There) flourished, the lord of the city of **Māhishmatī**, **Lōka-Samartha** who was born in the family of *Kṛitavīryya*. His son was the famous **Eṛaga**. His son was named **Saiva-Lōka** (*Śaivalōka*). His son was the very able and lofty proud **Kauravāditya**. His son was the celebrated **Ānega**. His son was called **Aṇḍura-Chanda** who was an equal of *Karṇa* in charity. His eldest son was **Kali-Lōka**. After him was born (his younger brother) *gandara-gaṇḍa* (hero of heroes) **Aicha**. His younger (brother) was the chief **Bijja**. Among these who were praised by the world as equals of the *Tripurushas* (i.e. *Brahma*, *Vishṇu* and *Śiva*), to *Aicha*, the ornament of kings, were born sons who were dignified like the sea. The eight (sons) *viz.*, **Chanda**, his younger brother. the illustrious chief **Eṛaga**, king **Lōka**, the famous **Bijjala** praised by the world, the chief **Bācha**, the highly charitable **Gomka**, the generous **Malla**, and **Mūgatayya** who did not shrink from facing obstacles, achieved the great celebrity of the (eight) royal Vasus.

To king **Eṛaga**, of these, was born **Chauṭṭi-Nāycha** of unequalled greatness, who was the (very) image of virtuousness, the sporting-ground of fame, the wish-giving tree of poets, and a *Pārtha* (i.e. *Arjuna*) among kings: Hail! Having obtained as a *paramēśvaradatti* and *iśvaradatti* with libation of water at the hands of the illustrious **Chauṭṭi-Nāycha** who was possessed of all eulogy beginning with the titles the *Mahāmaṇḍalēśvara* who assumed the five great sounds, the lord of the great town of **Māhishmatī**, the Sun to the lotus of the **Ahahaya** (**Haihaya**) family, the fierce in fight, the mainstay of heroism,

¹ On the analogy of the expression *mūṛu-nelecyā*, *nelevidu* may mean a storeyed house.

² Carrying one staff.

³ Carrying three staffs.

one who said 'what is fear like?' (i.e. one who never knew fear), the bee at the lotus-feet of (the god) Lōkēśvara, the illustrious *mahāpradhāna* (chief officer), the minister for correspondence (or royal secretary), the Kannāḍa Minister for peace and war,¹ the general **Madhuvaparasa**, possessed of all eulogy beginning with the titles: the *Mahāsandhivigrahādhipati* (i.e. the Great Lord of peace and war) possessed of the five great sounds, the great and fearful general, the grantor of the desires of the wise, a Mandara (mount) reached, the Purandara (Indra) of the **Vārṇasa** family, a lion to the elephants, viz. his enemies,, the consort of the Goddess of Victory, the abode of the Lady of Prowess, the broad-chested one, the mast-elephant of (his) father, the foundation for the increase of the royal glory of the **Chālukyas**,—granted in the land lying between **Nāgavāvi** and **Rāvūru**, black land (measuring) five-hundred *mattar* and two-hundred *mattar* in the good land situated in the tract on the (Nāgavāvi-side) of Alagūḷu: (thus) in all, 725 *mattar* in both the places and six house-sites (*mane-nivēśana*²) and two *mattar* of field in the wet land in his *daśavandha* fields, for the offerings of the god. After this:

Ll. 269ff. (There was) the eldest son of the General **Madhusūdana** famous like the moon (named) **Āhavamalla**,³ the repository of culture and arts, a Trivikrama in valour and one that threw into the shade the (famous) history of Manu. As the lord Pradyumna was born to that first Madhusūdana (i.e. Kṛishṇa) and the spotless and illustrious Rukmiṇidēvi, to **Mālaladēvi** and General Madhava was born the son **Kālidāsa**, who was irreducible by his enemies, and was always assured of victory, who was of indescribable glory and who was a lion in battle. The general Kālidāsa, who was white with fame, conquered the earth for his master from the Hima-mountain (i.e. Himālaya) up to the Sētu, and from the Udaya (Eastern mountain) to the Western Ocean.

Hail! While the Asylum of the entire world, the glorious monarch, the paramount sovereign of great kings, the Supreme Lord, the most excellent king, the forehead-mark of the **Satyāśraya** race, the ornament of the **Chālukyas**, the glorious **Tribhuvanamalladēva** was ruling (the earth) from the capital at **Kalyāṇapura** with the delight of happy and good discourses, so as for his victorious reign to last with continuously increasing prosperity with the Moon, the Sun and the stars,—on the holy occasion of the lunar eclipse on Sunday, the full-moon (day) of the month **Bhādrapada** in the year **Krōdhana** which was the prosperous **Chālukya-Vikrama** year 10,—hail!—the illustrious Premier, the Minister for correspondence (*kaḍita-vergaḍe*), the Kannāḍa Minister for peace and war (*Kannāḍa-sandhivigrahi*), and the general, **Kāliyarasa** who possessed all the eulogy of such titles as: the *mahāsandhivigrahādhipati* who possessed the five great sounds, the great and fierce commander, the lord of (his) foes, the master of all culture and sciences, the Sun to the lotus of the citadel, a Brihaspati for (counselling) action, the ocean for the gems of good qualities, a

¹ In other places we meet with the expression 'Lāḷa-or Lāṭa-ṣandhivigrahi.'

² In Madras a ground measuring 60 feet by 30 feet is called a *nivēśana*.

³ It is not clear if Āhavamalla is different from Kālidāsa. Kālidāsa probably bore the surname Āhavamalla.

Vainatēya (i.e. Garuḍa) in daring, a Rādhēya (i.e. Karṇa) for truthfulness, the Swan Superior of the Vāṇasa family, the ear-ornament of the Lady of Speech, a lion in battle, the foremost piercer in both the (opposing) forces, a Murāri (i.e. Viṣṇu) in courage, the promoter of the Chālukya kingdom, and the mast-elephant of his father (*ayyana-gandhavārana*), having founded (the village of) Tālakamganige for the benefit of the glorious god Madhusūdana, named after Vāṇasānvaya-Purandara (i.e. the Indra of the Vāṇasa family), of the *agrahāra* village of Nāgavāvi and of the Four hundred *Mahājanas* of the place, and having obtained with libation of water from the hands of the glorious (king) Tribhuvanamalladēva, the three-fold and other intermediate (or subsidiary) incomes (of the place), so as to be honoured by all,—

Ll. 287ff. (There was) Lōka, the Moon in the firmament of the glorious Ahihaya (Haihaya) family, a Rāma in battle, proud like Bhīma, possessing formidable arms, the home of the Goddess of Victory, and one that has subjugated the entire world :

Ll. 289ff. He was one who conquered the terrestrial world, who possessed the valour of Bhavabhava (Kumāra), who was incomparably courageous, who had a fame (spotless) like the Ambrosial Sea, the row of the stars, the laugh of Hara, and the pure crystal and whose grace was fame (itself).

Ll. 291ff. ; v. 59. What a great wealth of the victory of arms possessed, (he) the king Lōka, who was very strong and clever and a hero (like) Bhārgava and in the pride of his titles such as Arasaṅkāra (i.e. Arasaṅkakāra) (i.e. the king's champion)¹, killed with his sword that unassailable Barmma with a roar, at Kalyāna, while the monarch, the glorious emperor and lord, king Tribhuvanamalla witnessed his prowess.

Ll. 296ff. Hail! While the illustrious *mahāmaṇḍalēsvara* Lōkarasa, who possessed all eulogy such as the *mahāmaṇḍalēsvara* who possessed the five great sounds, the lord of the great town of Māhishmatī, was ruling the Alalu Three-hundred and Mīṛiti Three-hundred (country) in virtue of the hereditary right of (his) house (i.e. family),—(he, i.e. Kaṣimarasa) having obtained with libation of water from his hand, granted in his *dasavandha* hill-*mānya* (i.e. gift land in the hilly part) five black (fields measuring) three-hundred and twenty *mattar* : in figures 320 ; paddy-field measuring 4 *mattar* ; 3 *mattar* in the flower-garden to the north of Bhivagoṇḍa (Bhimagōṇḍa), for the worship of the god, 3 house-sites attached to it ; thus the land in the three places of (i.e. given on) the two occasions (measured) one-thousand and forty-five : in figures 1045 *mattar* of black land, 50 *mattar* of paddy-field in the wet land, 2 *mattar* of garden (land) and for the 8 house-sites, he (gave) in the land belonging to (the village) Biyahading-elu, 50 *mattar* of black (land) to Jannaya-Bhaṭṭōpādhyāya, 30 *mattar* to Brahmapuri Dōṇaya-Bhaṭṭa, 20 *mattar* to Dēchaya-Shaṇaṅgi,² 40 *mattar* to the Purāṇa-Bhaṭṭa (i.e. the scholar expounding the Purāṇas), 50 *mattar* to the four stone-cutter artisans for renovating the fallen structures and keeping clean (the

¹ cf. the modern recipients of the King's Medal.

² This is the corrupt form of the Sanskrit *shaṅgi*, i.e. one versed in the Vedāṅgas.

temples) and 60 *mattar* to **Nāraṇayya-Nāyaka** in the large *kammata*¹-land belonging to Madhuvana, 50 *mattar* to the lads of the *ghaṭikā* of the god, and 15 *mattar* to Guṇḍaya-Shaṇaṅgi, in the hill *mānya*-land of Kaṅganige²; 15 *mattar* (was) obtained by Dēvaṇa-Vāsudēva for (his) disciples and granted to Dodeya-Shaṇaṅgi; 15 *matta* to Rupa-Shaṇaṅgi; thus in all 345 *mattar* (were) to continue (as gift) under (this) inscription; and from the *guṇa-sāsana* (i.e. subsidiary³ grant) 48 *mattar* to the two *dēhāris* (i.e. *pūjāris*) that worshipped the god, observing celibacy, taking food (only) at night (*nakta-bhōjana*) and sleeping on the ground (*adhaḥ śayana*), 9 *mattar* to the cook that cooked the offerings, 45 *mattar* to the three *ghaṭiyāras* (i.e. time-keepers) of the guard (*kāpu*), 80 *mattar* to the two songstresses and the four drummers, 60 *mattar* to the (other) members of the singing party and 40 *mattar* to the two actresses who performed the entertainment (of the god), 36 *mattar* to the four dancing-girls of (i.e. that carried) the sceptre-staffs (*kambha*), 12 *mattar* in the Haṅḅgalu field, to the person that whitewashed (the temple structure); 270 *mattar* (of dry land), 6 *matta* of paddy-field, 2 *mattar* of garden-land and one house-site to provide for the repairs (of the temple) so as not to be reduced to fragments and for the bodily enjoyments of the god and the free feeding of devotees.

Ll. 333ff. Hail! The illustrious **Nāraṇayya-Nāyaka** who was born in the Brahman family, who possessed all eulogy of titles such as one who was the origin, i.e. home, of happiness, the saviour of his race (*gōtra*), the support of dependants, who acted faithfully to (his) master, the friend of benevolence, the wish-giving tree to the good and chosen people and the guardian of the commanders, law, constructed these (structures) namely the Institute (*śāle*) of Traipurushadēva, the temple of Rāmēśvara, the Rāmatīrtha, and the temple of the glorious god Madhusūdana, for the progress of virtue.

The reputed sculptor, **Nāgōja**, who was the master of the art of engraving, who was the bee depending upon the glorious lotus-feet of Nāraṇayya-Nāyaka, and who was an adept in the art of . . . (engraved this record).

[Ll. 343ff. contain the usual imprecatory verses beginning with *Sāmānyōyam* and *Svadattām*. Then comes the final endorsement 'rāja-rakshitam dharmma [m]' which may be interpreted as 'this is a charity protected by the king.']

D.

The subjoined inscription is engraved on a stone set up in the compound of the Basavaṅḅaḅuḅi at the same village. At the top of the stone are cut in relief some sculptures of which the following are seen clearly: A *liṅga*, on a pedestal in the centre, a cow with its calf and a dagger with its point upwards, on the proper left of the *liṅga*, and a standing worshipper of the *liṅga* and a seated

¹ This is probably the same as the Kan. and Tel. word *kamata* which denotes cultivation of land either by co-operation or by one's own stock with paid labour.

² This is probably the same as the Tālakamganige mentioned above.

³ Cf. the application of the word *guṇa* to a 'subsidiary act' or a 'secondary or side dish' as opposed to 'anna'; Monier Williams, *Sans. Eng. Dict. q.v.*

bull (?) on its proper right. The record is somewhat damaged in the first fifty lines and so it is not possible to say definitely how many verses it contains. On that account also has no translation of the record been given here and we have to rest content with a mere abstract of contents.

Like the other records edited above, it starts with the invocation of God Śambhu (v. 1), and then seeks the blessings of Chaturānana (Brahma) (v. 2). Then it proceeds to give the genealogy of the Chālukyas, very much on the lines of the other records: mentioning Chakri (i.e. Viṣṇu), Brahma, born of his navel-lotus (v. 3), Hārīta of the Mānavy-ānvaya and the kings Chālukya and Ādi-Satyāśraya (v. 4). Then are mentioned the kings Ahavamalla (v. 5), Tailapa, Satyāśraya, Vikramāditya, Ayyaṇa, Jayasimha, etc. (v. 6), kings Sōmēśvara, and Vikramāditya (v. 7). The prowess and exploits of Chālukya-Chakri are described in vv. 8 and 9 which mention his conquest of the Lāla (i.e. Lāṭa), Chōḷa, etc. Lines 15 to 29 are too badly damaged to give any connected sense. Then are mentioned a certain Mahādēvarasa and his charities at Nāgavāvi in connection with the Rāmatirtha and the Rāmēśvara temple (ll. 29ff.), which consisted of founding beautiful gardens and shrines and establishing a school for four-hundred students, of whom one-hundred studied Kavisūnu (i.e. Śukra) one hundred Vyāsa¹ and one-hundred studied Manu.² The damaged condition of the record here does not enable us to determine what the fourth hundred students studied. Lines 35ff. describe the valour and munificence of the general Kālidāsa, the lord of that village (i.e. Nāgavāvi), who was probably connected with the palace (*aramane*) of the Kuntala-chakrādhinātha (i.e. the Chālukya king). A certain Rēvaṇa-Vidyanāyaka (?) is also referred to. The chief Kālidāsa had a wife named Mērudēvi (l. 39). The genealogy of the minister (*pergaḍe*) Chāvunḍamayya-Nāyaka who was a devotee of the god Siddhēśvara was as follows:—

Bimdimayya, minister of the commander Bāṇasa of the family of
the worshippers of the goddess Gaurī-dēvi called
Hampā-dēvi; married....

Chākaṇayya.

Chamdimayya *m.* Śrīdēvi.

Chāvunḍa I founded many tanks, temples, gardens and wells; *m.*
Chamḍikabbe.

Ranna,³ a learned scholar: *m.* Nāgama.

Nāraṇa.

Chāvunḍa II.

¹ Students of Śukra must have studied the *Sukraniti* and the *Aṭṭanasa-smṛiti*. Vyāsa as the name of a literary work may mean (i) the *Padapāṭha*, (ii) the *Vyāsa-sūtras* or (iii) the *Vyāsa-smṛiti* or all the literature ascribed to Vyāsa including the *Puraṇās*.

² Manu evidently stands for the *Manu-smṛiti*.

³ This chief must be distinguished from the poet of that name who lived exactly a hundred years earlier; see *Karṇāṭakavicharite*, Vol. I, p. 54f.

Of the above chiefs **Nāraṇa** may have to be identified with **Nāraṇayya-Nāyaka** who in Ins. C above is stated to have supervised the construction of the various shrines endowed at **Nāgavāvi** by the chief **Madhuvārasa**. **Chāvunḍa II** was a subordinate of the **Chālukya** king *Samastabhuvanāśraya, Pṛithvivallabha, Mahārājādhirāja, Paramēśvara, Satyāśraya-kula-tilaka, Tribhuvanamalladēva*. While the king was staying for a few days in the camp at the temple of **Harihara** on the bank of the **Tuṅgabhadrā**, a gift of land was made in the **Chālukya-Vikrama** year 18¹ corresponding to the cyclic year **Śrīmukha**, on **Chaitra-puṇṇami** (full-moon), **Thursday, Vishu-saṁkrānti**, when the king's subordinate, the **Ahihaya (Haihaya)** chief *Mahāmaṇḍalēśvara Nānemarasa*, the lord of the **Madhyadēśa** extending from the **Gaṅgā** to the **Pāriyātra** (mountain), 'the lord of the city of **Māhishmatī**' 'the Sun to the lotus of **Ayyaṇa's** lineage,' possessing the titles 'Ēkāṅga-Vikramāditya, i.e. a **Vikrāmāditya** by his single self,' 'paravadha-Bhīma a **Bhīma** in the destruction of his enemies,' **Saṅgrāma-Rāma**, i.e. a **Rāma** in battle, etc., the 'Champion of **Bāchigabhūpa**,' a devotee of God **Lōkēśvara**, enjoying the (lordship of) the country of **Aṇalu Three-hundred and Miṇṇita Three hundred**, the chief (queen) **Periyabbarasi**, the minister (*hergaḍe*) **Dāsimaṇṇa**, the secretary (*kaḍita*) **Chāvāṇa**, the accountant (*karāṇa*) **Lōkaṇa**, the worshipping priests (*pūjāda*), **Vivēkaṇṇa** and **Chikka-Malli** and the **Malegūla** chiefs (i.e. hill²-chiefs) (being present), gave as their gift, for the perpetual, thrice-a-day, worship, the bodily enjoyment and offerings of the god, the renovation of the dilapidations (in the temple), the holy festival of the **Chaitra** (month), two-hundred *kāla-mattar* of land to the east of the northern field of the *Kamgaṇige*, to the north of the cow-pen lying to the north-west of the land belonging to the god **Madhusūdana-Śvēta-Kēśavadēva**,³ to the south of the land of the **Malegūlas**, to the west of the channel (*hala*, probably a variant of the word *halla*) and also to the north of the field belonging to the god **Madhusūdana-Śvēta-Kēśavadēva**, with the exemption of the water, stones, trees and approaches to the canals (*hāna*=Old Kan. *pāna*), forming these *kāla* (black)-*mattar* in the **Sixty-kamma** (lands) of **Nāgavāvi** in the **Haḍiṅgalu** land of the *manneyas* (i.e. commanders).

Then is recorded in ll. 112ff. the gift, as an *agrahāra*, for the same purpose, of 30 *gaddeya-kamma* (paddy-field), to the north of the **Brackish Pit** (or **Channel**) (*saulahalla*) by the **Four-hundred Mahājanas** of **Nāgavāvi**. This land lay to the south of the south-eastern corner of the compound of the temple of the god, i.e., **Siddhēśvara**, to the west of the garden belonging to the god **Rāmēśvara**, to the north of the garden at the village and to the east of the channel belonging to **Rāmā-tirtha**. On this occasion, the chief **Madhuvārasa** of the **Vāṇasa** family, who had the titles *mahāsandhivigrahādhīpati, mahāprachanḍa-daṇḍanāyaka*, the **Scatterer of the Chōla** elephant forces, the **Founder of the Chālukya** prosperity, the illustrious

¹ This is given in words as : *hadinēṁṭeya*.

² The expression is probably connected with the Kan. word *male*=a hill.

³ The image was probably made of white stone.

mahāpradhāna, the *kaḍita-vergaḍe*, the Kannada-sandhivigrahi, the Senior Commander-in-chief (*hiriya-danḍanāyaka*), gave for the evening lamp of the god Siddhēśvara, two ladles of oil (?), for each of his oil-mills (ll. 126ff.). And the chief **Chāvunḍa (II)** maintained all this charity by making it over to the entire *nagara* (merchant community) with water from his own hand, with devoutness, asking them to supervise and administer it (lines 141-144). And the whole body of merchants dedicated the wealth-offerings of the devotees, giving the necessary things for the evening lamp, etc. (ll. 144-147). Lines 148-157 give the blessing upon this charity founded by the general **Kālimayya**, the Brahmans and merchants of the village and Chāvunḍa, after praising a well-read and austere saint whose name appears to be **Ōbalēśvara**. The general Kālimarasa (i.e. Kalimayya), the entire body of the Four-hundred *Mahājanas* and the merchants (*nakara*) of the village, shall maintain the presiding teacher (*āchārya*), and proper persons that conducted the worship three times a day and did the other services of the god (ll. 158-165). They should send away such (of the servants) as strayed away from the right conduct (ll. 165ff.). Lines 166-171 pronounce the blessing and curse respectively upon those that conformed to and set at naught the charity. Lines 171-184 contain the usual imprecatory Sanskrit verses quoted indifferently and ll. 184-191 in Kanarese verses call upon the future kings to maintain this charity.

In lines 192ff. is recorded a later inscription belonging to the reign of the **Chālukya** king Prātāpa-Chakravati **Jagadēkamalla**. It is dated in the **11th year** of the king's reign, which corresponded to the cyclic year **Vibhava**, in the month of **Pushya**, on **śu. 1[2] Friday**, *uttarāyana-saṅkramaṇa*. The **object** of the record is to register the gift, in the presence of the Four-hundred *Mahājanas*, the chief lords of the *agrahāra* village **Nāgavāvi**, by the Thousand and the entire (body of) gold merchants of the place, of twenty-five leaves for every bundle (of betel leaves) sold (in the village), for the benefit of the *matha* (monastery) situated in the courtyard of (the temple of) the god Siddhēśvara.

The general Chāvunḍa I of the above genealogy is probably identical with the subordinate of king Āhavamalla mentioned in the Chōla inscription at Tirukkalukkuṅṅam referred to above (p. 7f.).

The chief Mahādēvarasa (l. 29) is known for the first time now as a subordinate of the Chālukya king Vikramāditya VI. So also is this the first mention of the Chief Rēvaṇa mentioned in l. 36. It is very doubtful if we could identify these local chiefs respectively with the *danḍanāyaka* Mahādēva and the *mahāhmaṇḍalēśvara* Rēvarasa, the latter of the Ahihaya (Haihaya) race, who appear as subordinates of Jagadēkamalla II about forty-five years later, i.e. about A.D. 1139.¹ These identifications would be possible only in the extreme probability of their having assumed their local chiefship very early in their lives and lived up to a very old age. The Haihaya chief Nānemarasa is not met with elsewhere.

¹ *Bom. Gaz.*, Vol. I, pt. II, p. 457.

The date of the first of these inscriptions, i.e. Chālukya-Vikrama year 18, Śrīmukha, Chaitra-puṇṇami fell on a Tuesday and not Thursday. According to L. D. S. Pillai's *Ephemeris*, the year corresponds to Śaka 1015, and the date would correspond to **March 15, A.D. 1098**. The second of these records is dated in Jagadēkamalla II's reign, which, according to Dr. Fleet,¹ began in A.D. 1138-39 (before March 3rd). The 11th year would accordingly correspond to A.D. 1149-50. But our record seems to be dated with reference to Kālayukti (i.e. Śaka 1061) as his first year, like the earliest² of his inscriptions. In Vibhava (Śaka 1070) Pushya *su.* 12 fell on Friday as given in the inscription. But the *uttarāyana* (i.e. Makara)-*samkramaṇa* fell on the next day. The date would therefore correspond to **December 24, A.D. 1148**.

TEXT. ³

FIRST FACE.

1. (⊙) Namas=tuṅga-śiraś-chuṃbi-Chandra-chāmara-chāravē [1*] trailō-
kya-nagar-ārambha-mūla-stambhāya Śambhavē || [1*] Śrīyanupim
prauḍha-vacha-śriyam Chatu-
2. rānana nā. sukhamam rājya-śriyam..sv-āyatta..charaṇam śaraṇam
|| [2*] Śrī-kāntege pati..
3. Śrī-kāntege neley=enippa Chakriya nābhi-śrī-kamaladoḷ=odisidam
Vāku-śrī-kāntam vi[śē*]sha-kīrttivantam Brahmanam || [3*] Vṛi || a..
4. ..priya-tanūjāta-Hārit-āṃka-vara-Mānushy-ānvaya-sambhava.....
5. ..jananātha.. tt-amaḷ-ōdaka-sthān-ōtpam(n)na-nṛipam **Chalukyan**=
ogedam samd=**Ādi-Satyāśrayam** || [4*] Kam ||....
6. yade vikhyātar=ppalarum **Chalukya**-vaṃśada rājy-ōpēta[1*]-vvira-
vaṃś-ōdbhūta. śr-īśan=ādan=**Āhavamallam** || [5*] Vṛi ||..
7. dōm **Taila**-bhūp-ā..sutanam jit-ārāti **Satyāśrayam** rā..da **Śrī-Vikramā-**
dityanu je(ja)nisi...yyaṇam [tā]-
8. n=mahī-nātha. Vira-lakshmi-sati-pati **Jayasimham** tad-urvviśa-putram
dam(n)na sauryy-ā..n-eseda....
9. Ila-kshōṇipāḷam || [6*] Avana sutam **Sōmēsvaran**=avana putram.....
jati.-
10. nnata[n=o*]gedam vira-**Vikramāditya**-nṛipam || [7*] Vṛi || Maleva-
mahī-ta.....m-ittaley=enis=irppar=vvairi-ba-
11. lam=illa. n=adiṛad=odḍe sele maṇḍala-māna..grad=irppu.....
12. Chakriya bāhu-vikrama || [8*] Ka || Ma(Mi)kked=iv=emdu tana....
.....temb=ati-dōr-vvikrama[m]....
13. kk=edir-āḷum=aled=iḷdeḍe [**Lāla**]nam nelakk=ikkuva **Chōḷanam**....
14. ganuti..n=irppa **Chalukya-Chakriya** bhujā.....
15. rvvi-janakke dēsam=embi..... negaḷpukk=esagum
16. kaṃthavōle tōrppugu..dēsakk=adhipatiy=ā...taḷam=id=embinā..
17. [pē]ḷaḷ=puṇy-ōdayan=ene bhupan=em..ch-ōdaya..jana-pati-
18. **Dēman** paḍed=i...manō-nayana-pri...n=avan=agra-mahishik=u-

¹ see p. 41, f.n. 1.² *Ibid.*³ From the ink-impressions supplied by Mr. Yazdani.

19. dbhavan = ātan = embinam . . r = irdda bhuvana-janam baṇṇi [11]
Avar = irbbarggam puṇy-ō-
20. . . padāyigaram t-pālar = emba bhūparam
21. jagakke bire siri . pōgan = āgi negaḷte vettan = emdu lu kirttiyam
paḍedu . .
22. re || Ka || Tanna bhuj-ōnna . . r = bbaladimdam neṅe-nišchimtadimda
. toṇey = āgal-ār = ppa-
23. nneya kuṁ t = irppan-ārjjan = ānegam bhūpā yumam ma l-
āḷgal = ellaram paḍedu
24. bhujisiy = i . rīdun = ett = arasum mare su khila-vanya-mri
(mri)-ga-
25. mm = edey = āgi pōgal = āmt = eragaḷan = āney = ā || Kaiṁ ||
yada dā-
26. yā
27. ḷāyā . vi || Ā Gaṇapatige tāne mahā-dēviy = appa . saubhāgyakk-
am dānakkaṁ kirttige .-
28. bi janisi **Mahā-dēvi** motta-modalikey = ādaḷu . . nī-vim sura-taru-praṇṭe
29. be . . bēḍuvarge [yu]m parivārakkam koṭṭad = emdaḍe **Mahādēvarasa**
yam paḍedu || Ā [**Nāgavāvi**]-
30. puṇya-sthāna . **Śrī-Rāmatirttha Rāmēsvaram** = embi ne . . n = ādam
Nāgavāviyam . .
31. rbbargg = itta || Vṛi || Tuṅgida namdan-āḷigala dēvakulaṅgaḷan = idu
tāne mē [l = e] nisi
32. ham = oppuva Rāmatirttha . . neṅavoḷali pratishṭe da viprarini
dhātri-
33. taladoḷu Nāgavāvi vasudhā-taḷadalu karam = oppu tōya Kavi-sūnuge
nū-
34. rbbaru Byāsaṅge nūrbbaru Manuviṅg = eṅe nālku-nūrbbar = āda . ḷame
Nāgavāviya-
35. [va]ru || Am̄t = ā grāmakk = adhipati Kuṁtaḷa-Cha [krā] dhināthan =
aramaneyoḷu vikrāmtada chāgad = ana-
36. nta-yaśam **Kālidāsa**-daṇḍadhīśam **Rēvaṇa-Vidyanāyakam** = a . til =
irppa śail-āleya . rāya-chemkoḷva-dha-
37. ritri-vallabhan = aramaneyoḷu tivirdam **Kālidāsa**-daṇḍadhīśam
tanagam **Tribhuvanamallan** = enipam-
38. gam chem . Chakriṅge Bra(m)hmak = esev = omde migil = enipam
Kālidāsa-daṇḍadhīśam || Ene negaḷda **Kālidāsana** *
39. vanite jagan-nute samasta-vanitā-ratnam tanage . satiy = arddi . . l = ene
Mērudēvi jasama . . taḷe-
40. daḷu [11] **Śrīmatu-Si[d*]dhēsvara-dēva-śrī-pād-āradhakan** = appa herg-
gaḍe **Chāvumdamayya-Nāyakan** = anva-
41. yam = emtemdaḍe || Vṛi || Yugamam nālvaḷoḷ = ādi-piṭham = ene **Hampā-**
dēvi-śrī-dēvi-Gau[ri]-sama-

42. bhyarchchakar = a(m)nvaya-prabha[va]r = i **Kalyāṇadoḷu** barṇdu
namuigerṇ pemping = eḍey = āgi **Bāṇasa**-chamūnāthaṅge
43. tām mamtriy = āgi guṇ-āmbhōnidhi-[Bi]m̄dimayyan = esedaṁ tannaṁ
palar = bbarnṇisalu || Vṛi || Vanitā-ra-
44. tnam = id = embinam sogayisalu kaumār-ōddharam = āṁ praje-
nikāyakke nidhānam = embi [pe]ra-
45. diṁdam puṭṭi vaṁsada . . guṇpig = eney = āgi sajjanateyoḷu . . = embinam
Biṁdimayyana puṇy-āṁ-
46. gane **Chākaṇayya**[m̄] paḍeduṁ vikhyātiyam . . negaḷda Chākaṇayyagaṁ
nirupama-guṇan = e-
47. nipa **Cham̄dimayyaṅge** Śrī-vanitagē tān = āgi śrī-viśālāne puṭṭuv =
am̄te puḍe puṭṭidaṁ **Chāvu(m̄)ṇḍa**.
48. Śrī-nidhiy = enippa chamūnāthan = an-narapati palavum = adhi-
kāraṁ tān = adhipan = āgi negaḷda naya-sthā-
49. nam tanag = eneya . . vuṇḍa || Vṛi || Palavum dēvakulaṅgaḷam palavum
= udyānam taṭākamgaḷam palavum
50. bhāvigaḷam kere rṇnam = āgidda tam nnilisuttam niḍida mahā-
phalam = idum . . biy = embinam lō-
51. kadoḷu salisutta . . yam nilise(si)dam Chāvunḍan = ēṁ dhanyanō ||
[Vani]tā-rūpadoḷam Manōja-vi-
52. lā . . svāmi-sa-rūp = inegaṁ tōrppu sudhāṁśu-bimbam = āvam = ā rūpin-
d = im̄t = irpp = Arṅgajanmanō
53. [pēḷuva] jagaj-janam pogaḷvinam kaṁḍ = eyde **Chāmum̄damayyana** pu-
ṇy-āṁgane **Cham̄dikabbe** niruttara-saum̄daryyamam
54. tāḷded = adhyaniṣam tanage pati-bhakti nijam = em̄b = inegaṁ Chāvu(m̄)-
ṇḍa-Nāyakana sati dharmma-tanuv = odayi-
55. si . . yaki māt-ōttame Cham̄dikabbe jasamaṁ paḍedaḷu || Chāvum̄ḍana
sutana = akhiḷ-ōrvvī-vaḷeyam pogaḷe daye-
56. yoḷam dharmmadoḷ = ati-vira-kīrttiyoḷam vikhy-āvaḷi sale [mātu] kīrtti-
panam **Rannam** pempinoḷam bīradoḷam guṇpinoḷam
57. negaḷde tanna sārasvatadiṁ [biṇpi]noḷam buddhiyoḷam tām pa[ḍe]dam
piriyan = enisu varnn(ṇṇ)am Rannam || Rannana sati satya-guṇa-
58. sam̄pam(n)ne pati-bratikeyoḷu mahā-satiy = enisutta . neṅe medavi.
marpp = unnatiyam paḍedu pemp̄i-
59. m̄ **Nāgamam** = ādaḷu || **Nāraṇan** = ātana tammam nēridan = ishtargge
sishta-janakke janakam dhāriṇiyōḷ = embinam pesar = ār = am̄t = iḍe
60. negaḷe ,negaḷdan = anupaman = ātam || **Ā** dam̄patige sutam tām = ādam
Chāvum̄ḍan = em̄ban = ātam tanag = atyādaradiṁ mige-
61. viddeyu mōdakk = eraḍ = om̄du . pariṇatakkeyum = esaguṁ || Avaroḷu
Chāvum̄ḍam . bhuvanam vibha . si dha-
62. rmavam̄ māḍisu dēvālayama . seyam̄ māḍal = uddhatan = ādam
Śrī-Bādi . pam̄ . -
63. pa(m̄)m = iḷdu tāḷdi tām = iḷam̄ kayikonḍ = ūrjjitam̄ mārppode yaśō-va
llari lōkamam̄ kavaḷisutt = irppunn = edam̄ nā-

64. ..yanēsvari-dēvatā-bhavanamam sad-bhaktiyim māḍi vri(vṛi)ttyumam
sāsvatam = arppa biḍi-
65. sidare yig = ashta-bhōgaṅgaḷam ☉ Svasti [I*] Samastabhuvanāśraya
Śri-Pri(Pṛi)thvivallabham ma-
66. hārājādhirāja paramēśvara paramabhaṭṭāraka Satyāśraya-kuḷa-
tiḷakam Chā-
67. ḷukyābharanam Śrīmat-Tribhuvanamalladēvara vijaya-rājyam = uttar-
ōttar-ābhivṛiddhi-pa-
68. varddhamānam = āchamdr-ārka-tārambaram saluttam = ire Dakṣiṇa-
diśāvarada
69. . . . la-[maṇḍana]-Tuṅgabhadrā-tirada Harihara-dēvaralli palavum-
devasa-dugdha-
70. ..da-nelaviḍinoḷu sukha-samkathā-vinōdadim rājyam geyyuttam = ire
Śrīma-
71. ..kya-Vikrama-varshada hadinemṭeya Śrimukha-samvatsarada
Chaitrada puṇnami
72. ..spati-vāradamdu Vrisha(Vishu) - samkrānti - nimittav = āgi ll ☉
Svasti [I*] Anēka-
73. sudhā-rasa . tra-vīchi-chchhaya-Lavaṇābdhi-vaḷeya-vaḷayu(yi)ta-

SECOND FACE.

74. vēḷā-vana-Gaṅgā-tira-Pāriyātre-tanu- Ma-
75. dhyadēs-ādhiśvara-Māhishmatī-puravar-ādhi-
76. śvaran = Ahihaya-vamś-ōdbhavan = Ayyaṅ-ā-
77. nvaya-kuḷ-āmbhōja-vana-vi . . t-Ā-
78. dityan = ēkāṅga-Vikramāditya para-vadha-Bhi-
79. ma saṅgrāma-Rāma kavi-Kalpavri(vṛi)ksha
80. vamdi-jana-raksha ari-tureya-diśapaṭṭa
81. para-sāsana-śilā-paṭṭa gaṇḍa-gōpāḷa māt-o-
82. ḷivara-Kāla chenna-m[ā]nneya-lalāṭa-paṭṭa
83. vairi-gharaṭṭa viśama-hay-ārūḍha-prau-
84. ḍa(ḍha)-Rēvamta para-baḷa-Kri(Kṛi)tāmtta mārkkoo . . -
85. rava maṇevuge kāva gōtra-pavitra par-āṅganā-
86. putra Haya-Vatsarāja-biruda mū-
87. ru-rāyar = āsthānadoḷ = oḍi pāḍisuva manneya-
88. ra gaṇḍa nigarakoḷu-gaṇḍa Bāchiga-bhūpan = am-
89. kakā[ḷ]a Śri-Lōkēśvara-dēva-pāda-paṅkaja-bhra-
90. mara Śri(Śrī)mat-Tribhuvanamalladēva-pād-ārā-
91. dhaka para-baḷa-sādhaka-nām-ādi-samasta-pa-
92. sasti-sahita Aṅalu-munnūṇu Miṛita-mu-
93. nnūṇaṅa manneyam Śrīmanu-mahāmaṇḍa-
94. ḷēśvara-Nā . emarasanum mahā-Periy-abba-
95. rasiyum herggaḍe Dāsimaṅṅanu[m kaḍitada]

96. **Chāvaṇaṇum** karaṇada **Lōkaṇaṇum** [pūjada **Vivē-**
97. **kaṇṇaṇum Chikka-Malliyum** samasta-parigra[ha*]-
98. mum Maleguḷa prabhugaḷum tamma dharmmav=āgi
99. **Śrīmatu-Nāgavāviya Śrī-Siddhēsvara-dēvara**
100. saṁtata-tri-kālada pūjagam dēvar=am-
101. ga-bhōga-nivēdyakkam khaṁḍa-spha(sphu)ṭika(ta)-jirṇṇ-ōddhārakkam
102. Chaitra-pavitrada parvvakkam Kaṁgaṇigeya ba-
103. ḍaga-voladiṁ mūḍa Śrī-Madhusūdana-
104. Svē(Śvē)ta-Kēsava-dēvara keyya vāyābya (vāyavya) da do-
105. ḍi-baḍaga Maleguḷa-holadiṁ temka haladi-
106. ṁ paḍuva Śrī-Madhusūdana-Śvēta-Kēsava-dēvara
107. keyiṁ baḍaga jala-pāsāṇa-vri(vṛi)ksha-hāṇaṁḍi(ḍe)-
108. y-apōhamam kaḷadu Nāgavāviya ga .
109. badal=ilad=aṅuvattu-kammaḍalu kāla-matta-
110. r=mmāḍi tamma manneyara Haḍiṁgalu-vola-
111. doḷage biṭṭa kāla-mattar=innūṟu amka-
112. doḷam matta 200-ke Svasti [1*] Yama-niya-
113. ma-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-ānushṭā-
114. na-japa-samādhi-śīla-guṇa-saṁpanna[r=dharmm-ō]-
115. pāsar=agnihōtra-dēva-dvija-guru pūjā-ta-
116. tpararu Mārttaṁḍ-ōjvaḷa-kirtti-yutaru-
117. m=appa Śrīmat-sarvva-namaśya(sya)d=agrahāram
118. Nāgavaviy=aśēsha-**Mahājana-Nālnu(nū)rbbaru**
119. tamma dharmmav=āgi Śrī-Siddhēsvara-dēvara nivē-
120. dyakam tri-kālada pūjagam saulaḥaḷḷadiṁ baḍa-
121. ga sarbba-namaśya(sya)v=āgi biṭṭa gaddeya kamma mūva-
122. ttu dēvara parisūtrad=āgnēyada gōṭiṁ
123. temka Śrī-Rāmēsvara-dēvara tōṭadiṁ paḍuva-
124. l=ūra-tōṭadiṁ baḍaga Rāmatirtthada kāliṁ
125. mūḍa sarvva-namasyav=āgi biṭṭa kammam mū-
126. vattu ✽ Svasti [1*] Samadhigata-paṁcha-mahā-śabda-
127. mahāsandhivigrahādhipati mahā-pracham-
128. ḍa-damḍanāyaka vib[u*]dha-vara-dāyakam nuḍi-
129. daṁta(tē)gamḍe(ḍa) śatru-kuḷa-kālā(la)daṁḍa pratipam(n)na-
130. Maṁdara **Vānas-ānvaya-Puraṁdara ari-gha-**
131. **tā-kēsari dushṭa-śiraḥ-ka[tta]ri Chōḷa-ghaṭā-**
132. **paṭṭisavaṇa jaya-lakshmi-ramaṇa Vir-āṁga-**
133. **nā-vāsa visha-dha[rā]ṁkuśam sau(śau)ryy-āvaḷam-**
134. **ba [bha]yav=emtuv(d)=emba Chāḷuky-ābhyudaya-ka-**
135. **raṇa-nām-ādi-samasta-prasa(śa)sti-sahita-Śrī-**
136. **manu-mahāpradhāna kaḍita-verggaḍe Kannada-sandhi-**
137. **vigrahi hiriya-damḍanāyakam Madhuva-**
138. **rasaru tamma mānya-gēriyoḷagakke ūroḷ=a-**

139. ..ka tamma gāṇāyileyalli om̄du-gāṇakke
 140. ..sauḷasav = eraḍumam̄ Siddhēsvara-dēvara sam̄je-
 141. dīvinge biṭṭaru ✱ Ī(I)nitum̄ dharmmamumam̄
 142. nive nōdi pāḷisuvud = em̄du nagarak = ellam̄ mana-
 143. d = o[1]avim̄ kayi-dhāreyan = anunayadim̄ ko-
 144. ṭṭu nilisidam̄ **Chāvum̄da** || Kramadim̄dam̄ saṭṭuga
 145. jaḷamumam̄ haḍid = aḷadi sam̄je-soḍarg = enne(nṇe)-
 146. yumam̄ . vagakkeḍasa bhaktar = arththa(ttha)mumam̄ dēva-
 147. rgge nagarav = ellam̄ biṭṭaru ||

THIRD FACE.

148. Kam̄dam̄ [11] Śrutadim̄ peṇar = upamage tanag = ill = enippam̄ (l)
 149. ..chaladim̄ viparītada naishṭhikan = ene tapasvi negalda(ḷda)m̄
 150. ..**ḷēsvaram̄ muni-nātham̄** || Vachanam̄ || Ant-ā
 151. ..baḷēsvara-pam̄ḍitarggam̄ || Vṛittam̄ || Mone muḷdu(muṭṭu)vara-
 152. gaṇḍanum̄ nirupamam̄ daṇḍādhisva(śva)ra
 153. **Kālimayyanum** = ā grāmada viprarum̄ nakha-
 154. (ka)ramum̄ **Chāvunḍanum̄** kūḍi mēdini nalvam̄ne-
 155. varam̄ sthiram̄dal = ene koṭṭ = i dharmmam̄ = atyūrjjitam̄
 156. ghanam̄ = āg = ikke jagakke māḷke su-
 157. [kha]vam̄ bhadram̄ śubham̄ maṅgaḷam̄ || Vachanam̄ ||
 158. I maṭhad = āchāryyaru samasta-praśasti-sahita-
 159. m̄ Śrīmanu- mahāpradhānam̄ kaḍita-vergga-
 160. ḍe Kam̄(n)naḍa-sandhivigrahi hiriya-da(m)ṇḍa-
 161. nāyakam̄ **Kāḷimarasarum̄** aśēsha-**Ma-**
 162. **hājanam̄-Nālnūrvvarum̄** samasta-nakha(ka)ram̄-
 163. gaḷum̄ ṭri(tri)kālada pūjayumam̄
 164. dēva-kāryyamam̄ naḍesuv = am̄ta pu[ru]-
 165. sharam̄ nilisuvuru [1*] Bya (vya) bhichāriga-
 166. ḷ = apparam̄ kaḷevuru || I dharmmak = anukū-
 167. lav = ādavaru Kō[ṭe]śvara-maṭhavam̄ mā-
 168. ḍida phalaman = eydavaru | I dharmmakke
 169. pratikūlaru ādavaru kōṭi-
 170. mahā-pātakavam̄ māḍida gatiyan = e-
 171. yduvaru || Ślōka || Bahubhir = vasudhā da-
 172. ttā rājabhis = Sagar-ādibhi[ḥ*] | yasya ya-
 173. sya ta(ya)dā bhūmis = tasya tasya tathā(dā) pha-
 174. lam̄ || Sāmanyō-yam̄ dharmma-sētu-
 175. m̄(r) nṛipāṇam̄ kālē kālē pālanī-
 176. yō bhavadbhiḥ | (l) sarvvān = ēka(tā)n = bhāgi(vi)naḥ pā-
 177. rtthivēmdrā[n*] bhūyō bhūyō yāchatē Rāmacham̄draḥ || Āśā-ha-
 178. tam̄ = adātāram̄ dātāraḥ pratishēdha-
 179. kaḥ dattaśa(sya) haratē dānam̄ trayal(ḥ) pā-

It will not be out of place here to dwell upon the value of these ancient religious establishments and the ancient records found in association with them. The temple was not only the ancient place of worship but also was a source of cultural inspiration to the community, being provided as it was with sound educational facilities. This fact is of paramount importance to the student of Indian Renaissance who is struggling between an attempt to appreciate the value of these wonderful ancient structures, in certain cases, of phenomenal size and extent, in the light of the advances made under the influence of the West, and another attempt to revive the glory of the imagination, conception, enterprise and organisation that brought into existence such huge monuments and vast establishments, not to speak of the national wealth and co-operation that raised them and the wonderful background of engineering and artistic skill that contributed to their construction, strength and beauty. The earnest student of Indian Renaissance and the serious politician and administrator will certainly appreciate the wisdom of securing national economy, not only of mere money but also of the national intelligence and culture, by turning these vast and substantial structures to modern channels of utility, for literary as well as artistic education, instead of draining away the national wealth by the double expenditure of maintaining these in a half-fed scheme of conservation and of raising fresh buildings at considerable cost for educational institutions. Let us look at, for instance, the vast ruins of Hampi. The extensive and very substantial and artistic structures of this beautiful and inspiring valley have a better place to fill in the scheme of national utilities than satisfy the pure antiquarian and sight-seer. Here are certainly structures great enough for accommodating a huge University which could here, mostly of all places, derive a historical as well as artistic inspiration. When converted into spots of such national utility and daily visit they would certainly keep alive the stream of the ancient art by creating a spirit of observation and imitation and by necessitating and facilitating renovations on the style of the older and now forgotten art and engineering skill. Indian Renaissance could derive its only and tangible inspiration from these ancient historic spots where the national monuments are smouldering away in ruin for want of proper *usage* and care, in spite of the strenuous watchfulness of the Archæological Department in British India and Native States whose resources under the prevailing system of administering national finances are utterly inadequate for the large need that exists. The Hindu and Islamic Renaissance depends more upon a proper drawing-in of these ancient monuments into the daily life of the nation than upon anything else. Their neglect by the community would involve nothing short of disowning the most valuable part of the national inheritance which has already worked far by way of disintegrating the ancient national culture and art and if allowed to continue will lead to certain annihilation. Let us hearken to the silent but none the less eloquent messages and appeal of these monuments and prove ourselves worthy descendants of their glorious builders.

ABBREVIATIONS.

(*Used in the Text.*)

<i>A. S. Memoir.</i>	..	..	..	..	..	Memoir of the Archaeological Survey of India.
<i>A. S. R.</i>	..	..	..	..	..	Annual Report of the Archaeological Survey of India.
<i>Bom. Gaz.</i>	..	..	..	..	..	Bombay Gazetteer
<i>Cf.</i>	..	..	..	..	..	Compare
<i>Ep. Carn.</i>	..	..	..	..	..	Epigraphia Carnatica
<i>Ep. Ind.</i>	..	..	..	..	..	Epigraphia Indica
<i>Ep. Rep.</i>	..	..	..	..	..	Epigraphical Report (Madras)
<i>f. n.</i>	..	..	..	..	..	Foot-note
<i>Ind. Ant.</i>	..	..	..	..	..	Indian Antiquary
<i>Jour. Hyd. Arch. Soc.</i>	..	..	..	..	..	Journal of the Hyderabad Archaeological Society.
<i>J. O. R.</i>	..	..	..	..	..	Journal of Oriental Research
<i>J. R. A. S.</i>	..	..	..	..	..	Journal of the Royal Asiatic Society
<i>Kan.</i>	..	..	..	..	..	Kannada
<i>Mys. Arch. Rep.</i>	Mysore Archaeological Report
<i>n.</i>	Foot-note
<i>Srav. Belg. Inss.</i>	Sravana-Belgola Inscriptions
<i>Tel.</i>	Telugu.

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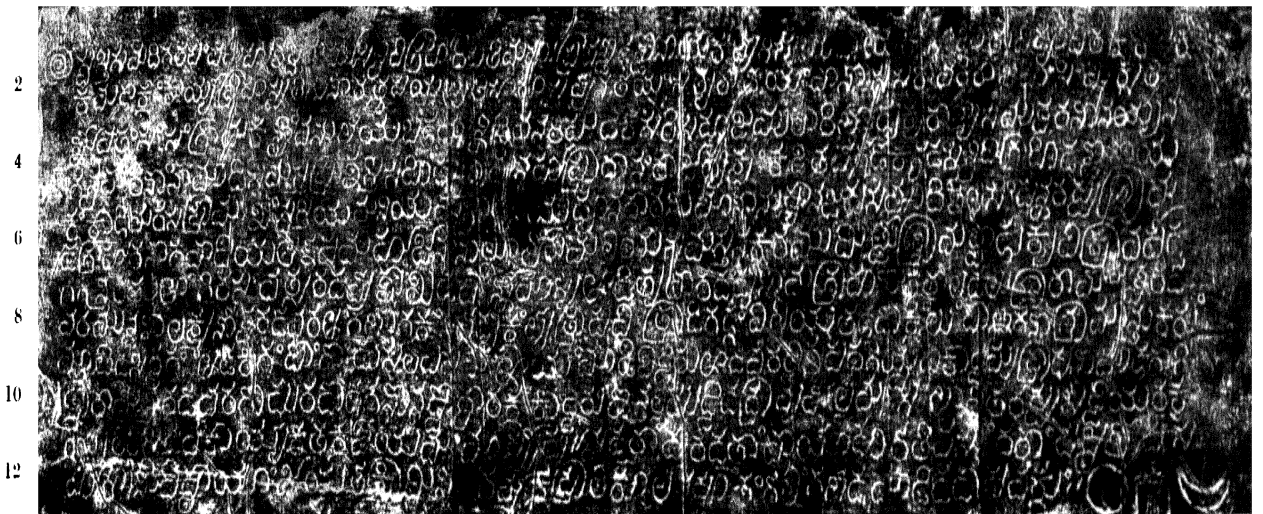
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ABBREVIATIONS

(Used in the *Index*).

ch., chief, *co.*, country, *dt.*, district, *dyn.*, dynasty, *epi.*, epithet, *f.*, female, *fa.*, family, *fi.*, field, *gen.*, general, *k.*, king, *lit. wk.*, literary work, *m.*, male, *min.*, minister, *mo.*, mountain, *pl.*, place, *q.*, queen, *ri.*, river, *s.a.*, same as, *sur.*, surname, *t.*, town, *vi.*, village, *W.*, Western, *yr.*, year.

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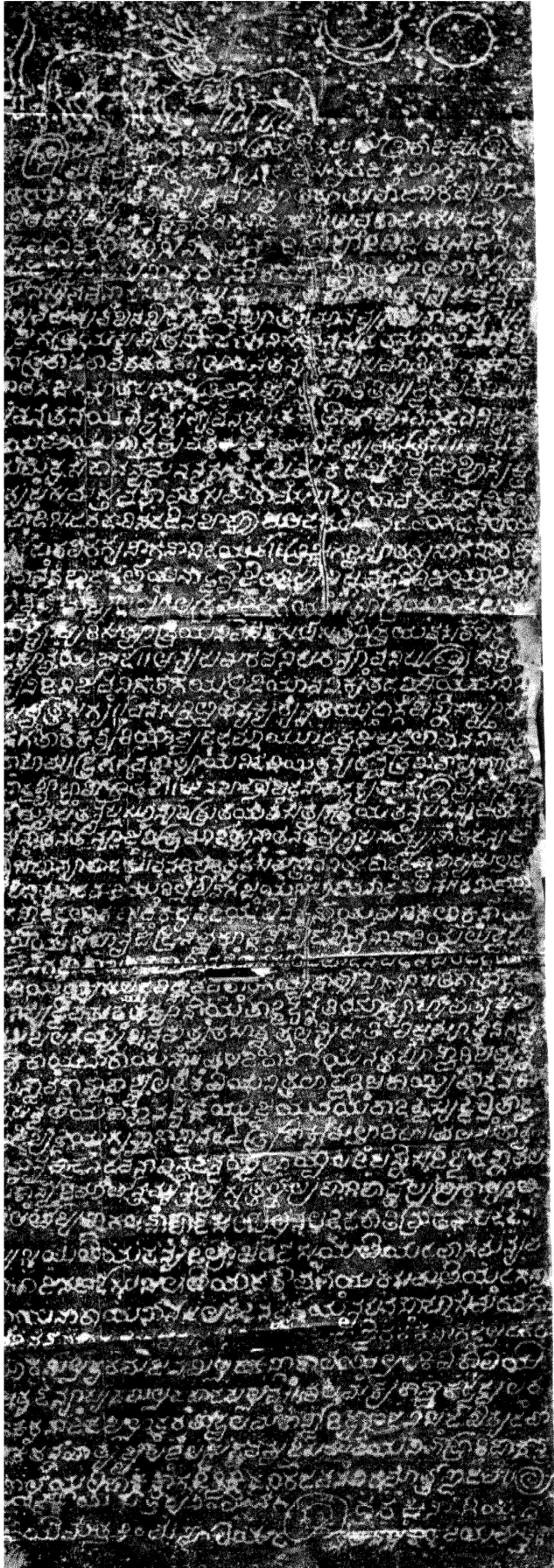


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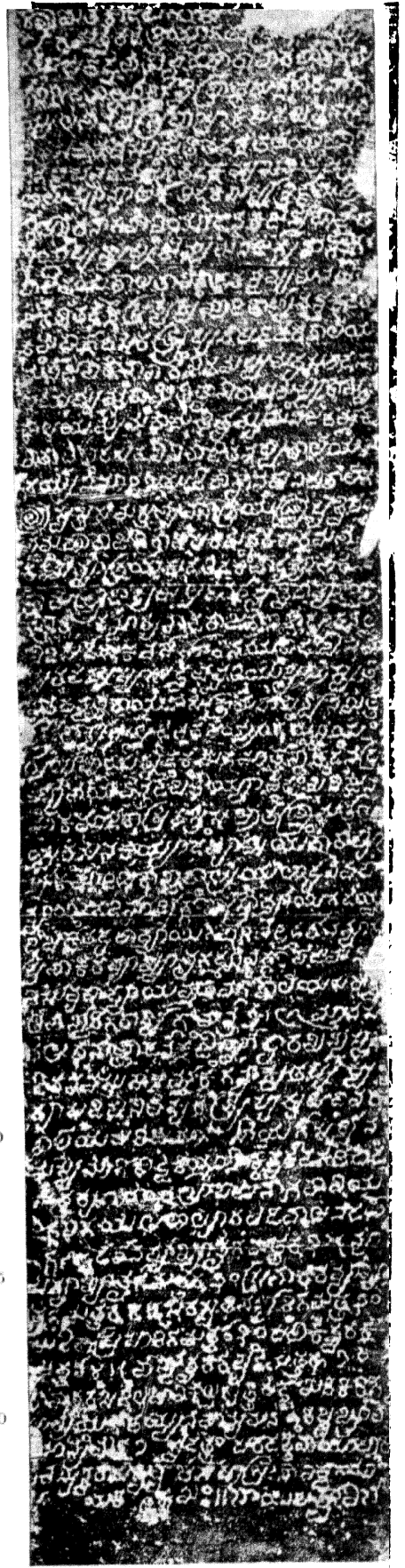
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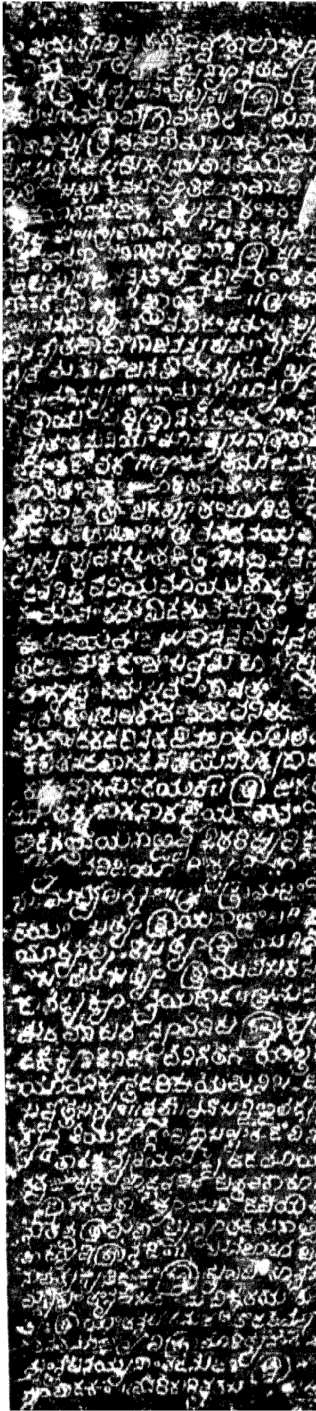
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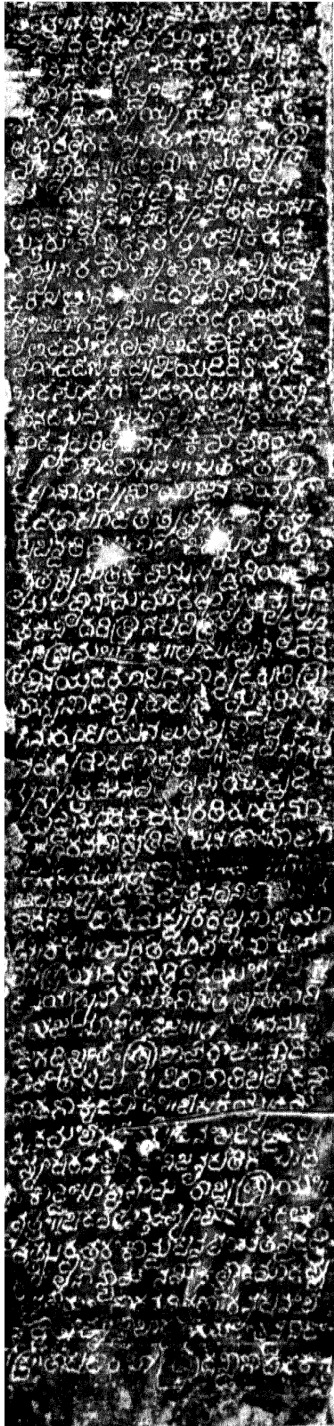


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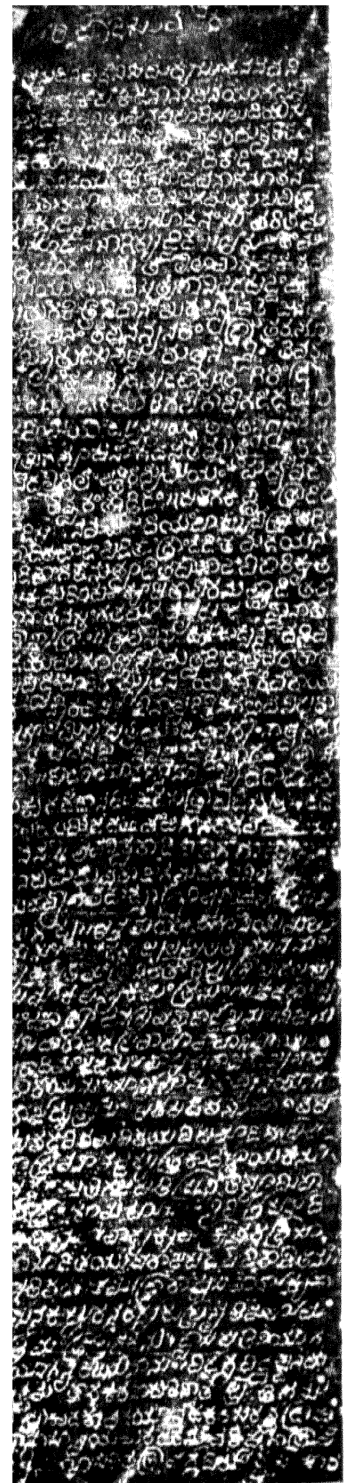
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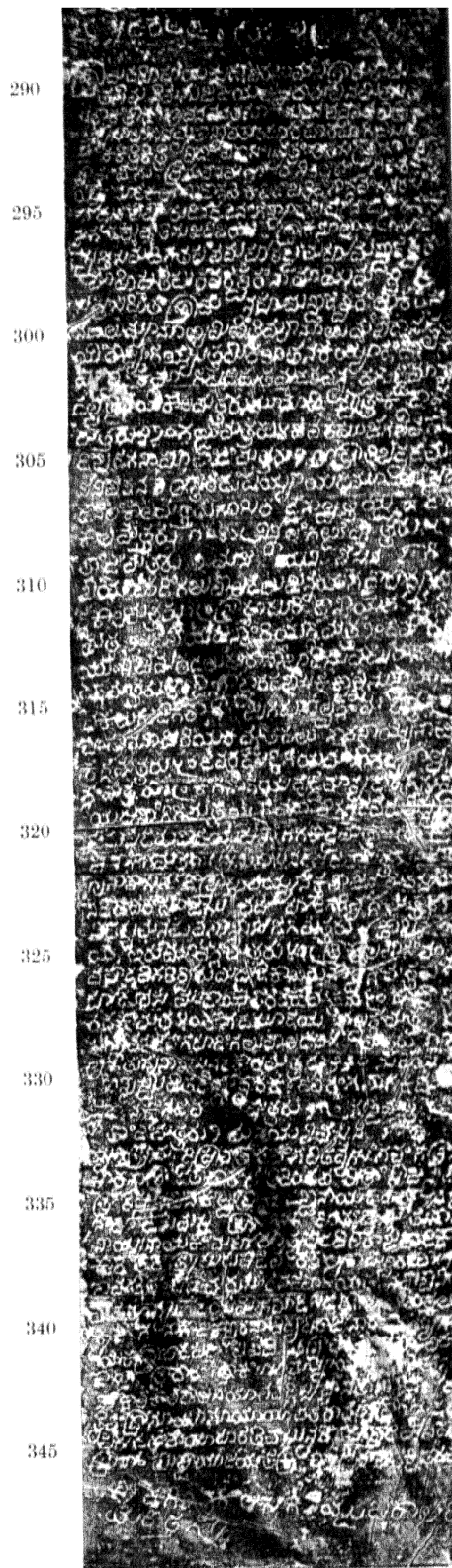
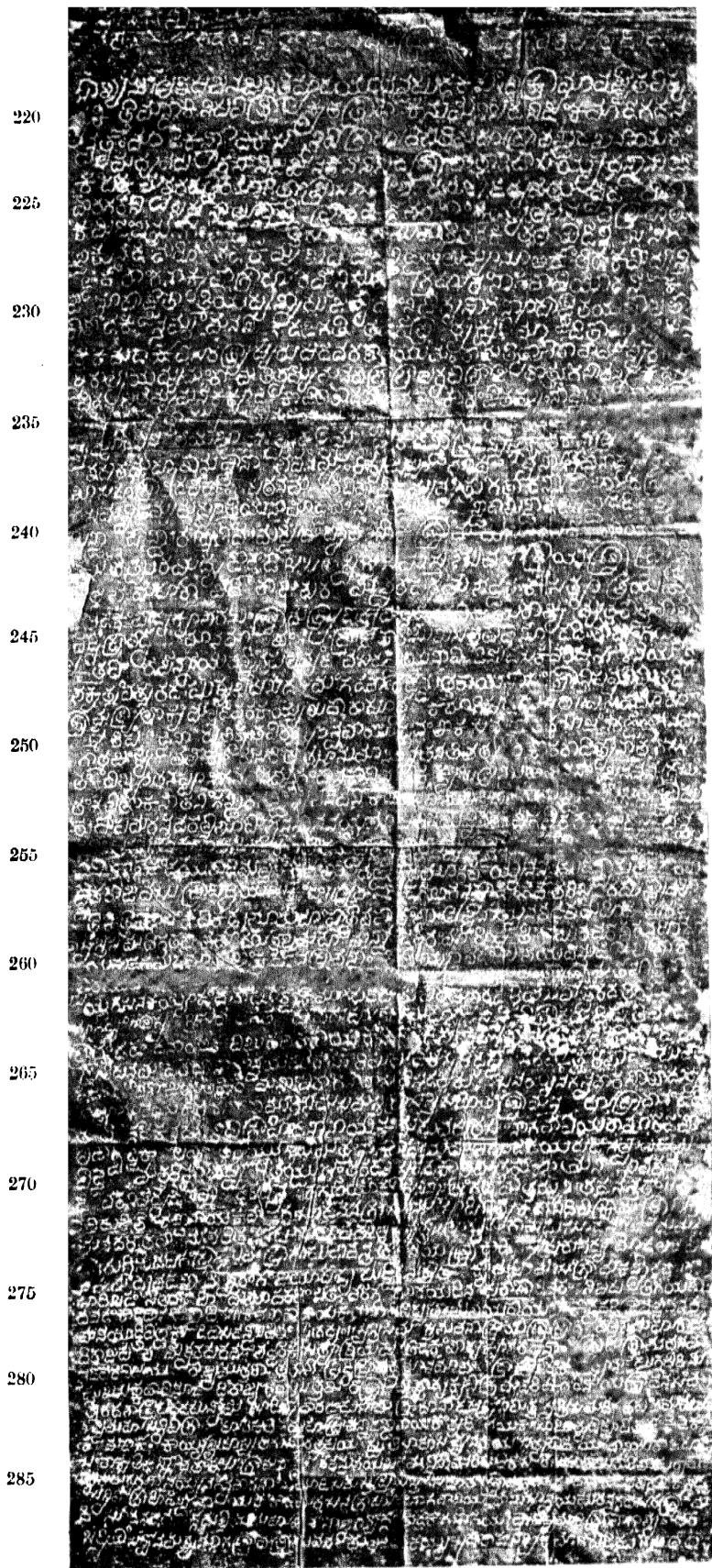
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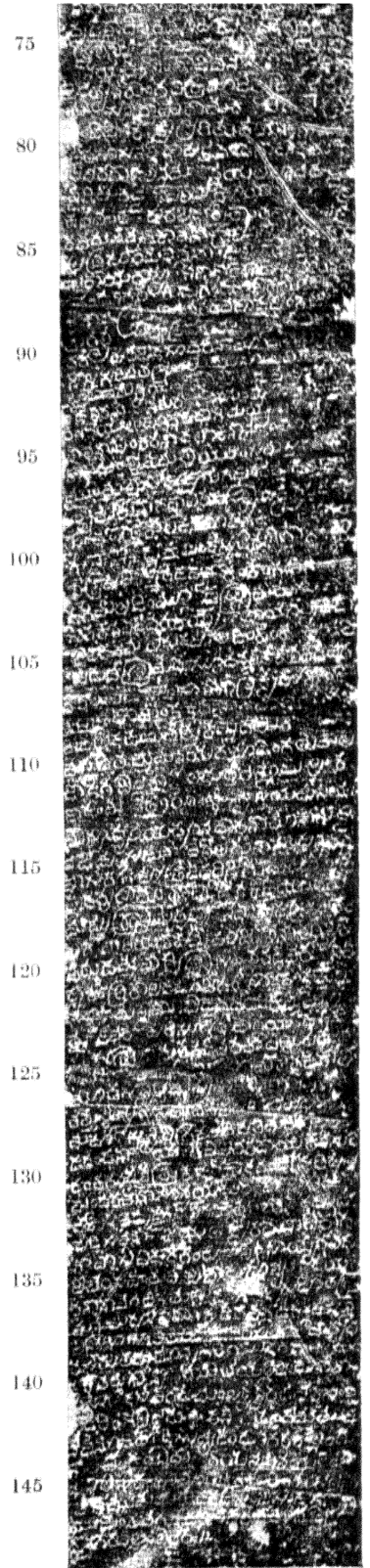
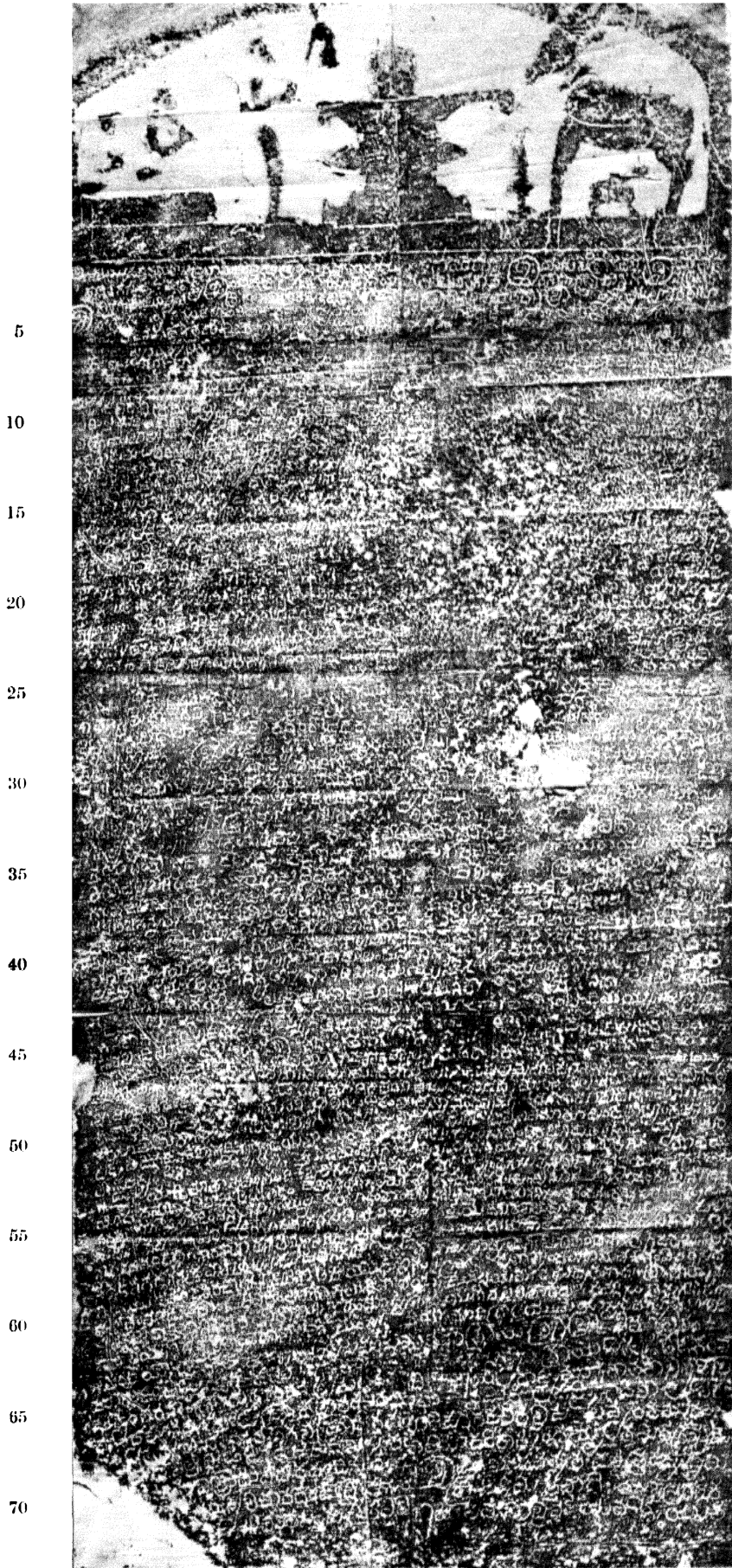
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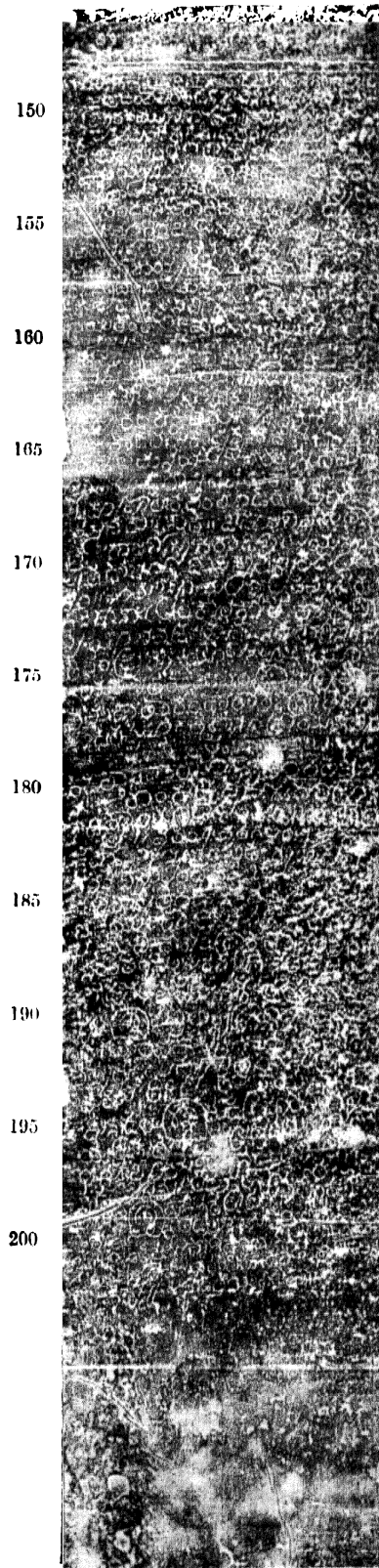
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