

(L. 25.) The tenth—10th—year, the sixth—6th—fortnight of summer, the fifth—5th—lunar day.

(L. 27.) The executor (*djñapti*) (was) myself. Accordingly (*this*) set of plates (*paṭṭikā*) has been given (*to the donees*).

No. 9.—THE ARMENIAN EPITAPH AT THE LITTLE MOUNT.

By FATHER VARTAN MELCHISEDECH, OF THE MECHITHARIST CONGREGATION, VIENNA.

Mr. Sewell's *Lists of Antiquities* (Vol. I. page 175 f.) contain a short, but excellent description of the three sites on the south of the city of Madras which are connected with the legend of St. Thomas. These are—the village of St. Thomé, which claims to possess the apostle's grave; the Little Mount, where he is said to have suffered martyrdom; and St. Thomas's Mount, the church on the top of which contains the famous inscribed cross.¹ The church at the Little Mount is reached by a flight of stone steps, and at the foot of these is set up a stone which bears a cross and, below it, the subjoined Armenian epitaph. The stone lately attracted the attention of His Excellency Sir Arthur Havelock, the Governor of Madras. At his instance Dr. Hultsch sent inked estampages of the inscription to Professor H. Hübschmann, of Strassburg, who was the first to decipher it. It is dated in the year 1112 (of the Armenian patriarch Moses), *i. e.* A.D. 1663, and is the epitaph of an Armenian merchant, named David, the son of Margarê.

TEXT.²

1 Hais³ ê tapayn⁴
2 Khujay Davuthi⁵

3 ordi Khujay Margar-
4 ayin⁶ thvin⁷ r ch zh b.

TRANSLATION.

This is the grave of Khoja⁸ David, the son of Khoja Margarê.⁹ In the year 1112.

No. 10.—GADAG INSCRIPTION OF VIRA-BALLALA II.;

SAKA-SAMVAT 1114.

By H. LÜDERS, PH.D.; GÖTTINGEN.

This inscription is on a stone standing up against the back wall of the temple of Trikûtêśvara at Gadag, the chief town of the Gadag táluka in the Dhârwar district of the Bombay

¹ See above, Vol. IV. p. 174 ff.

² As read by Professor Hübschmann from the inked estampages.

³ This is a cockneyism for Old-Armenian *ais*, 'this,' which has become *as* in New-Armenian.—H. H.

⁴ Read *tapan*.—H. H.

⁵ In Old-Armenian this would be *Davthi*, the genitive of *Davith*. The form *Davuth* seems to be due to the influence of *Dá'úd*, the Arabic form of the name 'David.'—H. H.

⁶ Dr. Karst considers *Margarayi* to be the genitive of *Margarê*; and *n* is the definite article.

Instead of *thvin*, 'of the year,' we ought to have *ithvin*, with the locative prefix *i*.

⁸ This is the Persian *خواجه*, 'a lord, master,' a title generally applied to preceptors and merchants.

⁹ This name is identical with the Armenian word *margarê*, 'a prophet.

Presidency. An abstract of its contents was given by Dr. Bhau Daji in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. IX. p. 321 f. The text was first published, together with a translation, by Dr. Fleet in the *Indian Antiquary*, Vol. II. p. 298 ff.; and a very small photograph of it is given in P.S.O.C.I. No. 98. I now re-edit it from Dr. Fleet's excellent impression, made over to me by Prof. Kielhorn.

The inscription contains 56 lines of writing which covers a space of about 3' broad by 4' 6" high, and is throughout in an extremely good state of preservation. At the top of the stone are some sculptures:—In the centre a man worshipping a *liṅga* with a head lying on a *yōni*;¹ to the left a figure of Gaṇapati, beyond which is a figure of Śiva's bull Nandin; to the right a figure of a Śakti, beyond which are a cow with a calf and a crooked knife.—The size of the letters is about $\frac{5}{8}$ ".—The alphabet is Old-Kanarese. In the first and third lines some of the letters are drawn out into ornamental flourishes.—The language is Sanskrit. In lines 6 and 32 we have the Kanarese words *hoy* and *malaparolgaṇḍa*. The main portion of the text is in verse; only lines 31-33 and 41-46, speaking generally, are in prose, and besides a few words in lines 1, 36, 37 and 39, and the introductory remarks to the benedictive and imprecatory verses in lines 46, 47, 48, 49 and 53.—As regards orthography, the groups *ddh* and *bbh* are generally spelt *dhdh* and *bhbh*, the only exceptions being *Vishṇuvarddhana*- in l. 8 and *pātayēd-dharttā* in l. 51; and *b* is written instead of *v* before a consonant in *brati*- in l. 5 and *kābya*- in l. 37.

The inscription, which records a grant of land by the Hoysala king Vira-Ballāla II., contains a number of historical references which have been dealt with already by Dr. Fleet in his account of the *Dynasties of the Kanarese Districts*. The following remarks are therefore chiefly based on Dr. Fleet's discussions.

Opening with two verses invoking the protection of Vishṇu and praising the king, the inscription gives in verses 3-7 the well known legendary account of the origin of the Hoysalas. They claimed to belong to the lineage of Yadu; in this race there was a king called Saḷa, 'who, changing the name of the family, caused Yadu, the first of it, to be forgotten.' Once there lived at Śaśakapura an ascetic who, while engaged in performing his rites, was attacked by a tiger. He called Saḷa for assistance with the words: *Hoy Saḷa*, 'Slay, O Saḷa.' Saḷa killed the tiger, and thus acquired for himself and his descendants the name of Hoysala and a tiger as emblem of their banner. Śaśakapura or Śaśapura seems to have been the seat of the first rulers of the dynasty.² In inscriptions incised in Śaka 1060 and 1106³ Vinayāditya, the first historical king, is represented as ruling at Sosavūru, and there is no reason to doubt the correctness of this statement, as the passages containing it were evidently taken from older records. Mr. Rice⁴ is undoubtedly right in identifying Sosavūru with Śaśapura, but his identification of Śaśapura with the modern Aṅgaḍi in the Mūḍgere tāluka of the Kaḍūr district, Mysore,⁵ does not seem to be well founded.

The inscription then turns to the historical genealogy of the family. After other kings, Vinayāditya became king (v. 8). His son was Ereyaṅga (v. 9), who again had three sons, Ballāla, Vishṇuvardhana and Udayāditya (v. 10). Nothing beyond the name is recorded

¹ Dr. Fleet, *loc. cit.* p. 298, speaks of 'three heads on an altar,' but the drawing accompanying the impression shows one only.

² Probably already in the time of Ballāla I., and certainly in the time of Vishṇuvardhana, the capital was Vēlāpura, the modern Bēlūr, whence during the reign of Vishṇuvardhana the seat of government was shifted to Dōrasamudra, the modern Haḷēbiḍ; compare Dr. Fleet, *loc. cit.* p. 491.

³ *Inscriptions in the Mysore District*, Part II. p. 203; *Mysore Inscriptions*, p. 329, where the name of the town is given as Sosulya. *Ibid.* p. 260, Vinayāditya is said to have been born at Śaśapura.

⁴ *Inscr. in the Mysore District*, Part II. *Introd.*, p. 18.

⁵ *Ibid.* Part I. *Introd.*, p. 18; Part II. *Introd.*, p. 18.

of Udayāditya, the inscription speaking in the following verses only of the elder two brothers, of whom, after some general praise (v. 11), it is said (v. 12, 13) that, 'when the elder of them,¹ the mighty one, who attacked Jagaddēva, the lord of elephants, with his own horse in the van of battle and overturned him and took away his sevenfold (sovereignty), had ruled the kingdom, after him his younger brother also, Vishṇuwardhana, reigned for a long time.' In other records the defeat of Jagaddēva is attributed to Ballāla's successor Vishṇuwardhana. In an inscription at Bêlûr² and in another at Hosakôte³ Vishṇuwardhana is called 'a Bhairava in destroying (or conquering) the armies of Jagaddēva,' and in an inscription at Śravaṇa-Belgoḷa⁴ he is said to have drunk the rolling sea of the armies of the lord of Mālava, Jagaddēva, and others, sent by the emperor (*chakrin*). The discrepancy between these statements is removed by an inscription at Lālanakere,⁵ where it is said that at Dōrasamudra the three brothers, Ballāla, Vishṇu and Udayāditya, destroyed the army of Jagaddēva and captured his treasury. The joint victory of the three brothers over Jagaddēva must therefore have occurred before A.D. 1118, the earliest reliable date, as far as I know, for Ballāla's successor Vishṇuwardhana.⁶ As to Jagaddēva, the term *saptāṅga* used of his kingdom in the present inscription would seem to indicate, at first sight, that he was an independent ruler; but it is apparently only a hyperbolic phrase, as the Śravaṇa-Belgoḷa inscription leaves no doubt that he was a feudatory of some emperor who can only be the Western Chālukya king Vikramāditya VI.⁷ I am therefore inclined to agree with Dr. Fleet, who looks upon Jagaddēva as identical with the Śāntara prince Tribhuvanamalla-Jagaddēva of Paṭṭi-Pombuchchapura⁸ who, according to the Baḷagānive inscription,⁹ was ruling as *Mahāmaṇḍalēśvara* of Jagadēkamalla II. at Sētuvina-bīḍu in A.D. 1149, and who, according to an inscription at Anamkoṇḍ,¹⁰ after the defeat of Taila III., laid siege to the fortress of Anamakōṇḍa. The latter event must have taken place between A.D. 1150 and 1163. There would thus lie an interval of at least 32 years, but probably a much longer time, between the Jagaddēva of the Hoysala records and that of the Chālukya and Kākatīya inscriptions, so that, if the identification should prove correct, Jagaddēva must have enjoyed a considerably long reign.

The next verses (14-17) speak of the conquests and pious gifts of Vishṇuwardhana, 'who, having given away in religious gifts the whole of his own territory, in order to have a kingdom of his own, invaded Uchchaṅgi¹¹ and other territories belonging to his enemies; who, invading the whole country from his own abode to Belvola, bathed his horse in the Kṛishṇavērnā; who is again and again reminded by his servants whenever they wait upon him: 'Know the Hoysala alone among (all) princes to be unconquerable for king Paramardidēva.'¹² The

¹ I take *tatra* in the sense of *tayōh*, and the two verses as forming one sentence.

² *Mysore Inscr.* p. 263.

³ *Inscr. in the Mysore District*, Part I. p. 36.

⁴ *Inscriptions at Śravaṇa-Belgoḷa*, No. 138, p. 107. This inscription gives only the direct line of descendants, omitting Ballāla I. and Udayāditya altogether.

⁵ *Inscr. in the Mysore Distr.* Part II. p. 200.

⁶ *Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 57; compare *Inscr. in the Mysore Distr.* Part I. p. 120, and *Mysore Inscr.* p. 265. Mr. Rice says (*Inscr. in the Mysore Distr.* Part II. *Intro.*, p. 19) that Ballāla I. died in A.D. 1104, but I do not know his authority for this statement.

⁷ Vikramāditya, it is true, did not bear the title *chakravartin*, but his three successors, Sōmēśvara III., Jagadēkamalla II. and Taila III., styled themselves, respectively, *Sarvajñachakravartin*, *Pratāpachakravartin* and *Chālukyachakravartin*, and it is therefore quite intelligible that in a record written in Śaka 1081 this title should have been conferred on Vikramāditya also.

⁸ *Dyn. Kan. Distr.* p. 494.

⁹ *Mysore Inscr.* p. 97 ff.

¹⁰ *Ind. Ant.* Vol. XI. p. 13.

¹¹ Regarding this place see the note by Dr. Fleet, *Dyn. Kan. Distr.* p. 285.

¹² Different translations have been proposed for this verse by Dr. Fleet, *Dyn. Kan. Distr.* p. 497, and Dr. Bhandarkar, *History of the Dekkan*, p. 87. The version given above differs from that of Dr. Bhandarkar especially as regards the word *pratyupachāram*.

warlike exploits of Vishnuvardhana need not be discussed here, as they have been treated at great length by Dr. Fleet, who also was the first to identify king Paramardidēva with the Western Chālukya king Permāḍi-Vikramāditya VI., the feudal lord of Vishnuvardhana.

Vishnuvardhana's son and successor was **Narasimha**, who married the noble **Ēchaladēvi** (vv. 18, 19). Their son was **Vira-Ballāla II**, to whom the rest of the eulogy (vv. 20-36) is devoted. He is said (v. 20) to have acquired the kingdom by worshipping Vajrēśvara. This term seems to refer to Indra; but, as *vajra* is occasionally used also with reference to the *chakra* of Vishṇu,¹ Vajrēśvara may possibly be meant here for Vishṇu. At any rate it is stated in another record² that he had gained the empire by being the favourite of Vijaya-Nārāyaṇa, and in the present inscription also he is represented as an ardent worshipper of Vishṇu (v. 24). After a series of laudatory verses (20-33) and the general statement that the Aṅgas, Kaṅgās, Vaṅgas, Magadhas, Chōlas, Mālavas, Pāṇḍyas, Kēraḷas and Gūrjaras were in fear of him (v. 34), the inscription gives in verses 35 and 36 a more detailed account of two of Ballāla's campaigns: 'And by force, he, the strong one,³ defeated with cavalry only, and deprived of his sovereignty, the general **Brahman** whose army was strengthened by an array of elephants, and who had conquered sixty tusked elephants with a single tuskless⁴ elephant, when, on account of an insult to his father, he was tearing the royal fortune from the family of the **Kaḷachuris**. And cutting off **Jaitrasimha** who was, as it were, the right arm of that **Bhillama**, he, the hero, acquired also the sovereignty over the country of **Kuntaḷa**.'⁵

The general **Brahman** mentioned in the former verse was the councillor and general of the last Chālukya king Sōmēśvara IV. His name occurs in several Chālukya records from A.D. 1184-85 to 1186-87,⁶ and in one of them he is called 'a fire of death to the Kaḷachuryas. Like his father Kāma or Kāvaṇa, he had originally been in the service of the Kaḷachuryas. Kāvaṇa is mentioned as the *danḍanāyaka* of king Saṅkama in a Harihar inscription, and again as the commander-in-chief of all the forces of that king in a Baḷagāmve inscription of A.D. 1179, and as the *danḍanāyaka* of Āhavamalla in a Baḷagāmve inscription of A.D. 1181.⁶ And Brahman himself is called the *mahāpradhāna*, *sēnādhipati* and *danḍanāyaka* of king Sōvidēva in a record of A. D. 1175. The reason for his rebellion is given in our inscription in the words '*nyakkārēna pituh*.' Dr. Fleet renders them 'in contempt of his father,' but I doubt that the words admit of such an interpretation. I can only translate them as I have done above, and, considering that the records make it highly probable that Kāvaṇa was still alive when Brahman revolted against his sovereign, I see no difficulty in assuming that the account of the motives of Brahman as given in our inscription is correct. As to **Jaitrasimha**, by whose conquest Ballāla is said to have acquired Kuntaḷa or the southern Marāṭhā country, there can be no doubt that he is identical with the **Jaitasimha** mentioned as the minister of the Yādava king **Bhillama** in the Gadag inscription of Śaka 1113.⁷ On the other hand, I see no cogent reason why this **Jaitrasimha** should be identified with **Bhillama's** son and successor **Jaitugi** or **Jaitrapāla**.⁸ The names, it is true, are similar, but if **Jaitrasimha** had been **Bhillama's** son, one should certainly expect that

¹ See e. g. *Mysore Inscr.* p. 152.

² *Ibid.* p. 266.

³ *Bhujabhrit* seems to be an equivalent of *bhujabala*, and is apparently used here in allusion to Ballāla's *viruda* *Bhujabala*, just as *vira* is used in the next verse.

⁴ For *tūbara* the dictionaries give the meanings 'a bull without horns; a beardless man; a eunuch,' here it evidently denotes a tuskless elephant as opposed to *dantin*, the tusked elephant. A revised translation of the verse was given by Dr. Fleet in his *Dyn. Kan. Distr.* p. 464. I differ from him only with regard to the words *nyakkārēna pituh*.

⁵ For this and the following dates see Dr. Fleet, *Dyn. Kan. Distr.* p. 464.

⁶ *Mysore Inscr.* p. 117.

⁷ *Above*, Vol. III. p. 217 ff.

⁸ See especially Dr. Bhandarkar, *History of the Dekkan*, p. 106.

this relationship of the two had been hinted at either in the present or in the Gadag inscription referred to above.

Lines 31 ff. then record that the *Pratāpachakravartin*, the glorious **Vira-Ballādeva**, who was adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, *Mahārājādhirāja*, *Paramēśvara*, *Paramabhāṭāraka*, the lord of the excellent city of *Dvārāvātī*, the sun in the sky of the *Yādava* family, who has perfection as his crest-jewel, the destroyer of the *Maḷapas*, who is fierce in war, a hero even without anybody to help him, who is brave even when alone, who has success even on a Saturday, the conqueror of hill-forts, a *Rāma* in war, having established his victorious camp at **Lokkiḡuṇḍi**,— at a lunar eclipse on **Saturday**, the day of the full-moon of the month *Mārgaśirsha* of the *Paridhāvin* year, when 1114 years¹ had elapsed of the era of the *Śaka* king,— after having washed the feet of the holy *āchārya* *Siddhāntichandrabhūṣaṇapaṇḍitadēva*, also called *Satyavākya*, who was the disciple of *Vidyābharaṇadēva* and the disciple's disciple of *Sômēśvaradēva* of (the lineage of) the *āchārya* *Kālamukha*, granted out of devotion, with oblations of water, the village of **Hombāḷalu** in the **Beḷvola** three-hundred, with its boundaries as known before and together with the right to hidden treasures, underground stores, water, stone, gardens, *etc.*, together with the *tribhōga*, together with the full proprietorship of the *aṣṭabhōga*, together with the right of appropriating all things such as tolls and fines, for the sake of the *aṅga*- and *raṅga-bhōga* of the Holy one, the *guru* of all moving and immoveable things, the holy god *Svayāmbhū-Trikūṭēśvara*, for the sake of repairing anything that might be broken, torn, or worn out through age, *etc.*, for the sake of providing for instruction, and for the sake of feeding, *etc.*, ascetics, *Brāhmaṇas* and others, making it a *sarvanamasya* grant not to be pointed at with the finger by the king or the king's officials.

Inserted into this portion of the text are eleven verses (37-47) glorifying the god *Śiva* *Svayāmbhū-Trikūṭēśvara* at **Kratuka** and the chief priest (*sthānāchārya*) of his shrine, the said *Siddhāntichandrabhūṣaṇapaṇḍitadēva*, called also *Satyavākya*, of the lineage of the *āchārya* *Kālamukha*. Among the verses in praise of the latter, special interest is attached to verse 39, where the *Paṇḍit* is called the living *līṅga* by whom the god who is the lord of the three peaks (*Trikūṭēśvara*) by his three stationary *līṅgas*, in the opinion of people became at the same time a lord of four peaks (*chatuṣkūṭēśvara*). This is an allusion to the legend that *Śiva* in the form of a *līṅga* descended upon the three mountains *Kālēśvara*, *Śrīśaila* and *Bhīmēśvara*, and that these three *līṅgas* marked the boundaries of the country which was in consequence called the *Trilīṅga*, *Teliṅga* or *Telugu* country.²

The members of the *Śaiva* school of *Kālamukha* seem to have enjoyed considerable local fame. They were originally established at **Baḷagāṁve**, where a quarter of the town was called after them the *Kālamukha* *Brahmachārin* quarter.³ The numerous records at **Baḷagāṁve**,⁴ together with the present inscription, the Gadag inscription mentioned above, and another Gadag inscription of the time of **Vira-Ballāla II.**,⁵ furnish the following line of *āchāryas*,⁶ all of whom

¹ The date is expressed both in words and in figures.

² Arden, *Progressive Grammar of the Telugu Language*, p. 1, [and *Ind. Ant.* Vol. XXI. p. 198 note 13].

³ *Mysore Inscr.* p. 147, [and above, Vol. V. pp. 220 to 226].

⁴ *Ibid.* pp. 74, 77 ff., 80 f., 85 f., 87, 91, 92, 95 f., 99, 101 f., 105 f., 111, 160, 174.

⁵ *Ind. Ant.* Vol. XIX. p. 155 f. The last two inscriptions record grants in favour of the same temple as the present one.

⁶ Another branch of the lineage of *Kālamukha* *Chakravartin* at **Baḷagāṁve** is mentioned *loc. cit.* p. 172.

- 7 sy=âsîd=amkaḥ śatru-bhayaṁkaraḥ || [7*] Aparêshu cha tad-râjyam bhuktavatsv=atha râjasu | **Vinayâditya** ity=âsit=kramasah prithivîpatih || [8*] **Br̥eyaṅg-âbhidhânô** ṣbhûn=ṛipati-
- 8 s=tasya ch=âtmajaḥ | guṇair=ananya-sâmānyaih prakhyâtaḥ prithivî-talê || [9*] Atha tasy=âpi **Ballâḷa-Vishṇuvarddhana-nâmakau** | abhûtâm=âtmajanmânâv=**Udayâditya-**
- 9 paśchimau || [10*] Têjasvinau bhûta-hita-pravṛittau loka-pûjitaḥ | yâv=abhâsayatâm visvaṁ sûryâ-chandramasâv=iva || [11*] Raṇa-śirasi yêna balinâ gajâpatim=âkramya nija-turamgêna [1*]
- 10 vinipâtya **Jagaddêvaṁ** sapt-â[m*]gaṁ tasya ch=âpahṛitam || [12*] Tatr=âgrajê nijam râjyam=upabhuktavati kramât | anujô=pi chiram râjyam bubhujê **Vishṇuvarddha(dddha)naḥ** || [13*] Yô dêśam=agrahâ-
- 11 rîkṛitya samastam nijam sva-râjy-ârttham | âchakrâm=Ôchchangi-prabhṛitin=anyân=dvishad-dêśân || [14*] Ârabhya nija-nivâsâd=**Beḷvola-paryyamtam=akhiḷam=api** vishayam | âkramya
- 12 yêna dhautam turaga-vapuḥ **Kṛishṇavêrnṇâyam** || [15*] Yaḥ smâryyatê niyuktaih pratyupachâram ṛipêshv=asâdhyatayâ | **Paramarddidêva-ṛipatêr=Hoyasalam=ava-**
- 13 dhâray=êti muhuḥ || [16*] Yên=âgrahârâḥ kratavô mahâ-dânâni shôḍasa | anyāny=api cha puṇyâni paunaḥpuṇyêna chakrirê || [17*] **Narasimha** iti khyâtô jâta-
- 14 s=tasy=âtmajo ṛipah | yasya varṇayitum n=aiva śakyantê mâdrîsair=gguṇâḥ || [18*] Tasya Śrîr=iva Daity-ârêḥ Śamkarasy=êva Pârvvatî | âsîd=**Êchaladêv=iti** mahâ-dêvî kul-ôdgatâ || [19*]
- 15 © Tên=âpi tasyâm=atuḷa-prabhâvô Vajrêśvar-ârâdhana-labdha-râjyaḥ | jâtaḥ sutô dôr-vva(bba)ḷa-chakravartî śrî-**Vira-Ballâḷa** iti prasidhdha(dddha)ḥ || [20*] **Mâdhyasthyên=ônnyatâ kâncana-**
- 16 vibhavêna vibudha-sêvyatayâ | yô jaṅgama iva Mêrur=mmahîbhṛitam=agranîr=jjagati || [21*] **Sîm-âtikrama-bhîrôr=atigambhîrasya** vipuḷa-sat[t*]vasya | ratnâ-
- 17 karasya yasya cha na kô=pi lakshmîvatôr=bhbhê(bbhê)daḥ || [22*] Charitam Bharat-âdinâm=api bhuvanê tâvad=êva bôdya(dhya)m=iha | loka-ôttarâ na yâvad=drîśyantê yasya sâdhu-gu-
- 18 ṇâḥ || [23*] Vishṇau nisargga-sidhdhâ(dddhâ)m bhaktim¹ yasy=âdya paśyatâm puṁsâm | Prahrâd-âdi-kathâ api na vismayâya prakalpantê || [24*] Tan=na tapas=tan=n=êshṭam tan=na hutam tan=na dânam=ast=iha | a-
- 19 sakṛin=na yêna vihitaṁ dêśê kâlê cha [pâ]trê cha || [25*] **Strîshv=arbbha-(rbbha)kêshu** sûdrêshv=anyêshv=api yêshu kêshuchij=jagati | sô ṣsti na janô vidhattê yaḥ pâpam yatra sâsitari || [26*] **Shaṭ-tarkka-**
- 20 kâvyâ-nâṭaka-Vâtsyâyana-Bharata-râjanîtishu cha | anyêshu têshu têshu cha sâstrêshv=akhiḷêshu yaḥ kusalaḥ || [27*] **Sarvvêshu** darśanêshu cha bhuvî târkika-chakravartîno
- 21 yasya | n=aiv=âsti prativâdî vâdi-mada-dvirada-kêsarîṇaḥ || [28*] **Sarvv-âyudh-âjîva-purâhsarêna** samasta-vidvaj-jana-vallabhêna | sâstrâni sâstrâni cha yêna loka sa-
- 22 nâthatâm=adya chirâd=gatâni || [29*] Yan-nâmadhêyam=api viśva-[vi]lâsinînâm loka vaśikarâṇa-karmmaṇi sidhdha(dddha)mantraḥ | tasya pragalbha-vanitâ-kusumâyudhasya

¹ Originally *bhaktiḥ* had been engraved, but the lower dot of the *visarga* seems to have been effaced.

- 23 saubhâgya-varṇṇana-vidhau katamaḥ samartthaḥ || [30*] Vishvag-vâji-khura-prahâra-
dalita-kshôṇi-taḷa-prôchchaladh-dhûli-dhvânta-nimilit-âkhiḷa-diśi¹ dvam̐dva-
pradôsh-âgamê | dût-i-
- 24 v-âtipatīyasī muhur-iba svas-suṁdaribhiḥ samam̐ virâṇam̐-abhisâraṇam̐ vitanutê
yat-khadga-yashtir=dvishâm || [31*] Śasvad=yat-samar-âvatâra-pisunêshv=
âhanyamâ-
- 25 nêshv=itas=tûryyêshu sva-pati-praṇâśa-chakitâḥ kshubhyanty=arâti-striyaḥ | apy=
êtâḥ subhata-svayam̐vara-kritê mam̐dâra-mâlâm̐=itô hastâbhyâm̐ parigrīhya nâka-
26 vanitâḥ sajjibhavanty=am̐barê || [32*] Yasmin=Hoysala-bhûmipâla-dharaṇi-sâmrâjya-
simhâsanâd-ârûdhê sati matta-vâraṇapatêr=yyudhdhâ(ddhâ)ya pûrvv-âsanam̐ |
sadya[h*] sva-
- 27 sva-kula-kram-âgata-mahî-sâmrâjya-simhâsanât=pratyartthi-kshitipâlakair=api rapê
valmīkam̐=âruhyatê² || [33*] Yasmin=dig-vijay-ârttham̐=udyatavati prasthâna-
bhêri-ravê
- 28 gam̐bhîrê sphuṭam̐=uchcharaty=avanibhritsv=anyêshu vârtt=aiva kâ [*] dûrâd=
Am̐ga-Kalīṅga-Vaṅga-Magadhâs=Chôlâs=tathâ Mâlavâḥ Pâṁdyâḥ Kêraḷa-Gûrjara-
prabhritayô=py=ujjhanti sadyô dhri-
- 29 tim || [34*] Nyakkârêṇa pituḥ śriyam̐ Kalachuri-kshatr-ânvyât=karshatâ yên=
aikêna hi tûbarêṇa karipâ shashtir=jjitâ dantinâm̐ | tam̐ cha Brahma-
cham̐upatiṁ gaja-ghaṭ-â-
- 30 vashṭabdhâ-sainyam̐ haṭhâd=yên=âsvair=api kêvalair=bhbhu(bbhu)ja-bri(bhri)tâ
nirjjitya râjyam̐ hritam̐ || [35*] Uchchhidya Jaitrasimham̐ dakshinam̐=iva
tasya Bhillamasya bhujam̐ | virêṇa yêna labdham̐ Kuntala-dês-âdhi-
- 31 patyam̐=api || [36*] © Sa cha samastabhuvanâśraya-śrīpīṭhivivallabha-
mahârâjâdhirâjâ-paramêśvara-paramabhâṭṭâraka-Dvârâvatī p u r a v a r â d h i ś v a r a -
Yâdavakulâm̐baradyu-
- 32 maṇi-samyaktvachûḍâmaṇi-malaparolgam̐ḍa-kadanapracham̐ḍa-asahâyaśûra-êkâṅga v i r a -
śanivârasidhdhi(ddhi)-giridurggamalla-chaladam̐kaRâma-ity-âdi-samasta-prasasta-n â m -
âvali-vi-
- 33 râjamâna[h*] śrīmat-pratâpachakravartti-śrī-Vira-Ballâḷa-dêvô Lokkigum̐ḍi-nivêśita-
vijayaskam̐dhâvârah || © Asti Svayambhûḥ Kratuk-âbhidhânê grâmê
Trikûtêśvara-
- 34 nâmadhêyaḥ [*] Śivaḥ samasta-kshitipâla-maṇi-maṇi-prabhâ-ram̐jita-ramya-pīṭhaḥ
|| [37*] Tasya sthân-âchâryyaḥ Kâlamukh-âchâryya-sam̐tati-prabhavaḥ |
Sidhdhâm̐(ddhâm̐)ticham̐drabhûshapapam̐-
- 35 ditadêv-âbhidhô ṣti munih || [38*] Tam̐ Trikutêśvaram̐ dêvam̐ lingais=taiḥ
sthâvarais=tribhiḥ | jaṅgamêna samam̐ yêna chatukûtêśvaram̐³ viduḥ || [39*]
Satata-śarīr-ârdhdha(rddha)-sthita-Gauri-bhriśa-saṅgamâ-
- 36 d=vadhûshv=adya | Śiva iva virajyamânô yô bhâti brahmacharyyasthaḥ || [40*]
Yaś=cha || Kula-sailêshu chalatsv=api maryyâdâm̐=atipatatsu sim̐dhusu cha |
satyam̐ na Satyavâkya-dvitiya-
- 37 nâmâ parityajati || [41*] Anyatra kâbya(vya)-nâṭaka-Vâtsyâyana-Bharata-râjanity-
âdau | [n=ai]va kathâ-sidhdhâ(ddhâ)ntêshv=akhiḷêshv=api yasya n=âsti samah̐
|| [42*] Yêna cha || Âpriśyêta kadâ-

¹ Read *prôchchhalad-dhûli*; compare *Kathâsaritsâgara*, 101, 291: *gulpha-daghn-ôchchhalad-dhûlau* (*kârâgrihê*).

² Compare Mr. Rice's *Inscr. in the Mysore District*, Part II. p. 206, line 7, and, as pointed out to me by Prof. Kielhorn, *Ind. Ant.* Vol. XIV. p. 69, l. 18.

³ Read *chatushkû*.

- 38 chid=viśrāmō vāridhau taramgāṇām | na tv=ēva kṛipā-bhājā pradīyamānē śśnatām
sat[t*]rē || [43*] Annēn=aiva na kēvalam=api tu suvarṇṇ-aushadh-āmbu-
vastr-ādyaiḥ | antō n=āsti ja-
- 39 nānām nirantaram tarpyamāṇānām || [44*] Yēna ch=ātra sthānē || Udhdhri-
(ddhri)tya jīrṇam=akhiḷam nirmmāya cha nūtana[m] puram rāmyam |
dēv-āntikam=ānītā vēśyā-vīthī sthitā parataḥ || [45*]
- 40 Amṛit-ōpama-pāniya-pūrṇṇā pushkaraṇī¹ kṛitā | vanaṁ cha Nandana-[sām]yam nānā-
pushpa-latā-vṛitam || [46*] Kim jalpitēna bahunā grāva-prākāra-vaḷaya-bāhyam=i-
- 41 ha | yad=yat=samasti tat=tat=samastam=api tasya nirmmāṇam || [47*] ◎ Tasya
bhagavataś=charācchara-gurōḥ śrī-Svayāmbhū-Trikūṭēśvara-dēvasy=āṅga-raṅga-bhōga-
khaṁḍa-sphuṭita-jīrṇ-ōdhā(dddhā)-
- 42 r-ādy-arttham vidyā-dān-ārttha[m] tapōdhana-brāhmaṇ-ādi-bhōjan-ādy-arttha[m] cha
Beḷvola-trīsat-āntarggata-Hombāḷalu-nāmadhēya-grāmaṁ pūrvva-prasidhdha(dddha)-
sīmā-samanvitam nidhi-nikshēpa-
- 43 jaḷa-pāshāṇ-ārām-ādi-sahitam tribhōg-ābhya[m]taram=ashtabhōga-tējaḥ-svāmya-yuktaṁ
śulka-daṁḍ-ādi-sakaḷa-dravy-ōpārjan-ōpētām **Śakanripakāl-ātita-samvatsara-śa-**
- 44 **tēshu chaturdāś-ādihikēshv-ēkādāśasu aṁkatō=pi 1114 varttamāna-**
Paridhāvi-samvatsar-āntarggata-Mārggaśirsha-paurṇṇamāsyām Śanaishchara-
vārē sōma-grahaṇē tasya Kālamukh-ā-
- 45 chāryya-Sōmēśvaradēva-praśishyasya Vidyābharanadēva-śishyasya Satyavāky-āpara-
nāmadhēyasya śrīmad-āchāryya-Sidhdhā(dddhā)ntichāmdrabhūshaṇapamḍitadēvasya
pāda-prakshā-
- 46 lana[m] kṛitvā rājñā rājakyair=apy=anaṁguliprēkshaṇīyam sarvvanamasyām kṛitvā
dhārā-pūrvvakam bhaktyā dattavān || ◎ Asya cha dharmmasya samrakshaṇē
phalam=ida-
- 47 m=udāharanti sma tapō-mahima-sākshātkṛita-dharmma-sthitayō Manv-ādāyō mah-
arshayaḥ || Bahubhir=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ | yasya
- 48 yasya yadā bhūmis-tasya tasya tadā phalam || Ganyantē pāṁsavō bhūmēr=
gganyantē vṛiṣṭi-bimḍavaḥ | na gaṇyatē Vidhātr=āpi dharmma-samrakshaṇē
phalam || Apaha-
- 49 rataḥ samarthasy=āpy=udāsīnasya tair=ēva viparitam=api phalam=udāhṛitam || Sva-
dattām para-dattām vā yō harēta vasuṁdharām | shashṭim varsha-sahasraṇi
vishṭhā-
- 50 yām jāyatē kṛimih || Para-dattām tu yō bhūmim=upahimsēt=kadāchana | sa
badhdhō(dddhō) vāruṇiḥ pāsuiḥ kshipyatē pūya-sōpitē || Kulāni tārayēt=karttā
- 51 sapta sapta cha sapta cha | adhō śdhaḥ pātayēt=dharttā sapta sapta cha
sapta cha || Api Gaṅg-ādi-tṛtthēshu haṁtur=ggām=atha vā dvijam | nishkṛitiḥ
syān=na dēvasva-brahmasva-hara-
- 52 ṇē nṛiṇām || Viṁdhy-āṭavīshv=atōyāsu śushka-kōṭara-sāyinaḥ [*] kṛiṣṇa-sarppā
hi jāyantē dēva-dravy-āpahārakāḥ || Karmmaṇā manasā vāchā yaḥ
- 53 samarthō=py=upēkshatē | sa syāt=tad=aiva chaṁḍāla[h*] sarvva-karmma-
bahishkṛitaḥ || Ata ēv=āha Rāmachandraḥ || Sāmānyō=yam dharmma-sētur=
nṛipāṇām kālē kālē
- 54 pālānīyō bhavadbhiḥ | sarvvān=ētān=bhāvinaḥ pārtti(rtthi)v-ēmdrān=bhūyō bhūyō
yāchatē Rāmachandraḥ || Mad-vamśajāḥ para-mahīpa-
- 55 ti-vamśajā vā pāpād=apēta-manasō bhūvi bhāvi-bhūpāḥ | yē pālayanti mama
dharmmam=imam samagraṁ tēshām mayā virachitō śmjalir=ēsha
- 56 mūrdhni || ◎ **Ballāḷadēva-nṛipatēr=ādēsād=Agnīśarmmaṇā rachitā | śāsana-**
paddhha(dddha)tir=ēshā śārasvata-sārvvabhaumēna(ṇa) ||

¹ Read *pushkaraṇī*; but compare Pāli *poḷkharāṇī*.