

thousand years!—(V. 8; l. 31). They say that the property of a god is poison;¹ and the property of a Brâhman is said to be poison: but poison kills only one person; whereas the property of a Brâhman kills one's sons and grandsons!—(V. 9; l. 32). If a man enjoys the property of a Brâhman through (*breach of*) trust, he burns his family to the seventh generation; and those who enjoy it by force (*burn*) ten ancestors and ten descendants!—(V. 10; l. 33). Victorious is the god Hari (Vishnu),² the cause of continuance and destruction and creation, who is a very winter to the water-lilies that are the faces of the wives of the demons!³—(V. 11; l. 34). "This general bridge of religion of kings should at all times be preserved by you;" thus does Râmabhadra make his earnest request to all future princes!

(L. 35)—Written by bhaṭṭa. Nâgamuḍḍa (?) [set up] this stone.

No. 12.—TWO PILLAR INSCRIPTIONS OF THE TIME OF
KRISHNARAYA OF VIJAYANAGARA.

By H. LÜDERS, PH. D.; GÖTTINGEN.

Inked estampages of these two inscriptions were sent to me by Dr. Hultzsch through Prof. Kielhorn. The first⁴ is engraved on the four faces of a pillar lying on the ground near the steps leading to the temple on the hill at Maṅgalagiri, 12 miles north-east of Guṅṭâr in the Kistna district.

It contains 257 lines of writing.—The average size of the letters is $\frac{3}{4}$ ". At the top of the fourth face is a representation of the sun and the moon.—The alphabet is Telugu. The chief points in which it differs from the modern script are the following. The *talakaṭṭu* is a flattened semi-circle. The *dirghamu* goes right down to the bottom of the line, except in *ṭâ, ṇâ* and *hâ*, where it is represented by the curve above the line which in the modern alphabet appears in *hâ* only. The *guḍi* is like the upper half of a circle, and to denote *î*, the tip is sometimes slightly curved inwards; see *e.g.* *si* in l. 241. But in most cases it is absolutely impossible to distinguish between the long and the short vowel, except in *mî*, which appears in the modern form (l. 25). Medial *ḡ* has the form of a sickle or a semi-circle open to the left. In *mau* (ll. 54, 107), *yau* (l. 63), and *ryau* (l. 224) the diphthong is expressed by attaching the ordinary sign for *au* to the right of the letter and the sign for *ḡ* to the middle bar or to the *r*. Initial *a, ḡ, ga, gha, chha, ṭa, ṇa, da, pa, pha, ma, va, śa, sha* and *ha* show still the ancient forms. In the case of *sha* this is all the more remarkable as already in the Vânapalli plates of Anna-Vêma, dated in Śaka-Saṁvat 1300,⁵ occasionally a form of *sha* appears which on account of the division of the middle horizontal line comes nearer to the modern form (see *e.g.* ll. 2, 18, 30). *Ka*, on the other hand, shows, except in *ka* in ll. 22, 177 and *kê* in l. 23, an advanced form which in its characteristic lines already resembles the modern form. *Ḷa* has a peculiar form, differing from the sign used *e.g.* in the Biṭraguṅṭa grant of Saṅgama II. (Śaka-Saṁvat 1278)⁶ and the Vânapalli plates as well as from the modern sign. The *ottu*, the small vertical stroke underneath the letter, which in the modern alphabet is the sign of aspiration, is never found in *kha, chha* and *tha*, but, as a rule, it is used in *gha, ḡha, dha, pha* and *bha*, when no other sign stands below

¹ With the first, second, and fourth clauses, supply "if confiscated, or misappropriated."

² This verse seems rather out of place in the middle of the benedictive and imprecatory verses.

³ Compare the expression in the Tuśâm inscription, which describes Vishnu as "a very frost to (*cause the withering of*) the beauty of the water-lilies which are the faces of the women of the demons" (*Gupta Inscriptions*, p. 270).

⁴ No. 257 of the Government Epigraphist's collection for the year 1892.

⁵ Above, Vol. III. p. 59 ff., Plates.

⁶ Above, Vol. III. p. 21 ff., Plates.

the letter, as in *ghna*, *dhva*, *bhri*, *bhya*, etc.¹ Occasionally, however, the *ottu* is missing without any reason; examples for *gha* are found in l. 18; for *gha* in l. 48; for *dha* in ll. 153, 228; 214 (*dhā*); 39, 130, 178 (*dhi*); 180, 218 (*rdhi*); 93, 116, 198 (*dhu*); 27, 82, 163 (*dhdha*); for *bha* in ll. 33, 39, 231; 170, 187, 230 (*bhu*); 15, 85 (*bhā*); 233 (*bhā*); 141, 233, 244 (*bhō*). As in the latter cases the *talakattu* disappears, it is, of course, impossible to distinguish *bhā* and *bhō* from *bā* and *bō*. In the groups *chchha* and *rchchha* the *chha* is written above the *cha* (see ll. 15, 102, 160), the subscript *chha* apparently being found impracticable on account of the loop in the middle of the letter. As first letter of a group, *r* is represented by the full sign in *rchū* (ll. 220, 224, 236), and before *y* and *v* with the exception of *rva* in l. 177, *rvā* in l. 24, and *rvi* in ll. 21, 33. Here, as in all other cases, the secondary sign has been used.—The language is Sanskrit, and the whole text is in verse, with the exception of the introductory phrase *śubham=astu* in l. 1, the concluding Telugu words *śrī śrī śrīm jēyumu* in l. 257, and a few explanatory remarks in Telugu in ll. 46 f., 49 f. and 121.—As regards orthography, it will suffice to state that the doubling of consonants after *r* occurs only in *Rompicharlla* (l. 149) and *vargga* (l. 240). After *anusvāra* a consonant is doubled in *védāntta* (l. 10), *Kṛṣṇamāmbbayā* (l. 61), *saṁttāna* (l. 90), *ākrāntta* (l. 140), *anāntta* (ll. 149, 225), *saṁdhānitam* (l. 163), *Romppicharla* (l. 226), *-āṁkkitam* (l. 243), and probably in *Koṁḍḍakāvūri* (l. 255). A superfluous *anusvāra* has been inserted in *Timma* (l. 40, 252). In *nigrīhya* (l. 5) and *Saṁhya* (l. 246) the *anusvāra* is due to faulty pronunciation. The group *ddh* is written *dhdh* in *ānādhha* (l. 8), *pātādh=dharanī* [m*] (l. 27), *śudhdha* (l. 48), *yadh-dhāṭi* (l. 82), *yudhdha* (l. 86), *saṁdhānitam* (l. 163), and perhaps *-ōdhdhūta* (l. 83). The words *maṇḍapa* and *pradhāna* are written *maṇṭapa* (ll. 155, 168, 173, 184, 204) and *prathāna* (l. 29; *pratāna* in l. 113).

The proper object of the inscription is to record a grant by **Sāḷva-Timma**, the prime-minister of king **Kṛṣṇarāya** of **Vijayanagara**. It opens with invocations of Vishṇu in his boar incarnation (vv. 1, 2), as lord of **Kākuḷa** (v. 3), and as **Rāma** (vv. 4, 5). The title of **Kākuḷēśa** seems to refer to Vishṇu as worshipped at **Śrīkākūḷam**, 19 miles west of **Masulipatam** in the **Kistna** district. Mr. Sewell in his *Lists of the Antiquarian Remains in the Presidency of Madras*, Vol. I. p. 55, states that there is a temple at that place dedicated to **Śrīkākūḷēśvara**-**svāmin** and considered to be very sacred.²

The following verses (6-8) are a eulogy of king **Kṛṣṇarāya**. They contain no historical information besides the statement that 'king **Kṛṣṇa**'s pillar of victory is shining in the court of **Kāliṅga**,³ an allusion to his conquest of the eastern coast.

The next verses (9-15) give an account of **Kṛṣṇarāya**'s prime-minister **Sāḷva**- (or **Sāḷuva**-) **Timma**. He belonged to the *gōtra*⁴ of **Kaṇḍīnya**, and was the son of the minister **Rācha** and the grandson of the minister **Vēma**,⁴ and it may be added here that vv. 43, 44 and 47 incidentally mention the name of his wife, **Lakshmi**.⁵ Two verses (13 and 14) are devoted to his conquest of **Koṇḍaviṭi**, i.e. **Koṇḍaviḍu**, the well-known hill-fort in the **Narasarāvupēṭa tāluka** of the

¹ But if the subscript sign stands far enough to the right, the *ottu* appears occasionally; see *rghya* in l. 159.

² That this temple existed long before the time of our inscription is proved by the fact that it contains a number of inscriptions ranging from the latter half of the eleventh to the beginning of the sixteenth century A.D.

³ Or, as it is called here, *kula*.

⁴ I have used throughout the Sanskrit forms of these names, *Rācha*, *Vēma*, *Timma*, *Appa*, etc., though in the text we find also the longer forms *Timmaya*, *Appaya* (ll. 56, 143, 150, 153, 189, 227). Except in *Timmākhyē* in l. 42, the longer forms are invariably used in compounds before a word beginning with a vowel, as in *Appayāmātya*, *Gōpayāmātya*, *Timmayāmātya*, *Vēmayāmātya*, *Rāchayāmātya*, *Gōpayārya*, *Appayārya*.

⁵ Perhaps the praise bestowed on **Sāḷva-Timma** in vv. 11 and 12 for his literary attainments was not quite unfounded. In his *Index to the Sanskrit Mss. at Tanjore*, p. 159, Burnell mentions an 'exceedingly diffuse' commentary (*vākyāna*) on **Agastya**'s *Bālabhārata* by **Timmaya**, dating from the beginning of the sixteenth century. The work apparently is the same as the *Bālabhārata* *vākyāna* described by **Taylor** in his *Catalogue of Oriental Mss.*, Vol. I. p. 168, where the name of the author is given as **Sāḷva-Timmaṇṇa daṇḍanātha**. The date, the title and the surname of the author make it highly probable that he is identical with the minister of **Kṛṣṇarāya**.

historical value are verses 21, 27, 28 and 35. V. 21 states that Nâdiṅḍa-Appa obtained from king Kṛiṣṇa and the minister Sâḷva-Timma the right to use a palanquin, two *chauris*, and a parasol, and the posts of commander-in-chief of an army, of superintendent of Vinikoṇḍa, Gutti and Amarâvatî, and of sole governor (*ĕkadhuraṁdhara*) of that kingdom. Vinikoṇḍa is apparently the modern Vinukoṇḍa, a hill-fort and town in the Kistna district, about 37 miles west-south-west of Koṇḍaviḍu.¹ Gutti (Gooty) is the well-known hill-fort in the Anantapur district, and Amarâvatî is the equally well-known Buddhist site in the Kistna district. Vv. 27 and 28 state in very similar words that Sâḷva-Timma gave to Nâdiṅḍa-Gôpa the right to use a palanquin and two *chauris*, and the posts of general of an army and sole governor (*ĕkadhuraṁdhara, dhauréya*) of the town and country of Koṇḍaviṭi. But in v. 35 we are told that in the year Yuvan, marked as Sâlivâhana-Śaka (*Sâlivâhana-Śak-āṅka*), Nâdiṅḍa-Appa obtained the regentship of Koṇḍaviṭi from Sâḷva-Timma.

The apparent discrepancy between these statements may be solved, I think, with the help of the data furnished by the Portuguese chronicle. We have only to assume that Nâdiṅḍa-Appa was temporarily appointed after the capture of Koṇḍaviḍu, when Sâḷva-Timma left the country in order to accompany the king on his expedition against Orissa, and that afterwards, when Sâḷva-Timma had settled the administration of the country and intended to return to Vijayanagara, he installed Appa's younger brother Gôpa as governor of Koṇḍaviḍu, while Appa himself received the governorship of Vinikoṇḍa, Gutti and Amarâvatî. That Appa was appointed immediately after the capture of the fort, is shown by the date. There can be no doubt that it was Śaka-Saṁvat 1437 expired, which corresponds to Yuvan, although the chronogram does not work out quite correctly. The first three letters present no difficulty, *s(ā)* being 7, *l(i)* 3, and *v(ā)* 4, but, according to Burnell, *h(a)* has the value of 8, whereas here it would have to be taken as 1.² Secondly, the above assumption agrees with the fact that five years afterwards, in Śaka-Saṁvat 1442, Gôpa was ruling as governor of Koṇḍaviḍu.³ And from v. 45, where Appa, 'the lord of Vinikoṇḍa etc.', is said to have made a grant in Śaka-Saṁvat 1439, we may perhaps even conclude that the new arrangement was made in or before that year. The chronicle, it is true, does not mention the second appointment of a substitute, and the first substitute is called there the brother of Sâḷva-Timma, which certainly is a mistake. On the other hand, the statement that the real governor of Koṇḍaviḍu was Sâḷva-Timma, and that he, on his hand, appointed a regent, is fully borne out by the terms used in v. 35, and the fact that he granted a village situated in the territory of Koṇḍaviḍu.

The list of Nâdiṅḍa-Gôpa's gifts comprises only three items.

1. (V. 29.) In the Śaka year counted by Râghavâya (*i.e.* Śaka-Saṁvat 1442) he erected some new buildings (*harmya*) adorned with a wall (*vapra*) and a gate-tower (*gôpura*) in honour of the god Râghava in Achalapuri. This is the Sanskrit equivalent of Koṇḍaviḍu, as we learn from the following verses that the temple of Râghava or Raghunâyaka was situated in that town.

2. (Vv. 30-32.) In the Śaka year to be counted by the towns (3), the Vêdas (4), the oceans (4), and the moon (1), in the year Vṛisha, on an auspicious day, on Monday, the day of full-moon in the month Phâlguna, he set up an image of Raghunâyaka in the town of Koṇḍaviṭi. This image was surrounded by statues of Râma's followers.⁴ For Śaka-Saṁvat 1443 expired, the date corresponds to Monday, the 10th February A.D. 1522, when the full-moon *tithi* of Phâlguna ended 18 h. 20 m. after mean sunrise.

¹ The older form of the name seems to have been *Vishṇukunḍa*; see above, Vol. IV. p. 195, note 1.

² The chronogram is altogether a very poor one; it has three letters, or, if *āṅka* is to be considered part of it as in *Sâlvāṅka* in v. 14, even four letters too many.

³ See the Koṇḍaviḍu inscription which will be published at an early date in this volume.

⁴ For details I refer to the translation.

3. (V. 34.) In order to do the performance of *niyôga*, exceeding seventy-two,¹ he presented to the temple of the holy **Sâluva-Râghava** the fertile village of **Unnuva**, defined by its four boundaries and completely furnished with all necessary things, together with the eight powers and enjoyments. The temple of Sâluva-Râghava seems to be identical with the temple of Râma at Koṇḍaviḍu referred to in the preceding verses. The village of Unnuva is the Vunnava of the map, 5 miles south-south-east of Koṇḍaviḍu.

Of the nineteen grants of **Nâdiṅḍla-Appa** enumerated in vv. 36-59 one is undated, six were made in Śaka 1438, ten in Śaka 1439, one in Śaka 1440, whereas one (v. 38) lies as far back as Śaka 1414. This last date seems to me open to grave doubts;² at any rate, it is difficult to see how Appa could have granted a village in the principality of Koṇḍaviḍu 23 years before the occupation of the country. The localities mentioned are situated in the modern tâlukas of Vinukoṇḍa, Narasarâvupêta, Guṇṭûr, Bâpaṭla, Bezvâḍa, Oṅgôlu, and Palnâḍ (?). As we do not know the exact date of Appa's installation as governor of Vinikoṇḍa *etc.*, we cannot say with certainty whether he made these grants in the latter capacity or at the time when he was still governor of Koṇḍaviḍu. And even from those cases where the granted villages are expressly stated to have been in the *sîman* of Vinikoṇḍa, no conclusions can be drawn in this respect, as there is no reason to believe that Vinikoṇḍa formed a separate province before the country was divided between Appa and Gôpa.

1. (V. 36.) In the Śaka year to be counted by 9, the fires (3), the oceans (4), and the earth (1), in the year **Îsvara** (*i.e.* Śaka-Saṁvat 1439 expired), having founded an excellent village³ bearing the name of **Appâpura**, which was supplied with a tank and with some⁴ good arable land between **Vinikoṇḍa** and the river **Kunti**, he gave it to the temple of **Ângaḍi-Gôpinâtha-Hari**. From v. 47 we learn that this temple was in the town of Vinikoṇḍa. The river Kunti may be the Guṇḍlakamma, or, more probably, one of its tributaries.⁵ 4 miles south-west of Vinukoṇḍa, on the left bank of the Guṇḍlakamma, the map shows Sabinivinu Appavupuram, which probably is the same as the Appâpura of the inscription.

2. (V. 37.) To the temple of **Ananta-Gôpinâtha**, situated at **Rompicharla**, he gave the village of **Gôpavara**. Rompicharla is 10 miles west of Narasarâvupêta.⁶ Gôpavara may be the Gopapuram of the map, 8 miles south of Rompicharla.

3. (V. 38.) In the Śaka year contained in the **Indras (14)**, the oceans (4), and the moon (1), (*i.e.* Śaka-Saṁvat 1414), he presented a wall (*vapra*) and the whole village of **Painimarri** to the temple of **Mâdhavidêvi** in the town of **Madderêla**, to be enjoyed as long as the earth will last. Madderêla or, as it is called in v. 48, Madderâla seems to be the Madheralah of the map, 21 miles south-west of Bâpaṭla, 6 miles west of Môtupalle.⁷ Painimarri may be the hamlet of Pamidimarru, the Payidimarru of the map, 8 miles south of Narasarâvupêta, though the distance between Pamidimarru and Madheralah amounts to 30 miles.

¹ *Dvâsaptaty-adhikâm niyôga-kalanâm kartum*. I do not know what is meant by this phrase. It occurs again in the Koṇḍaviḍu inscription (compare p. 112, note 3), l. 98: *dvâsaptaty-adhikâm niyôga-rachandâm . . . kritôd*.

² There seems to be some confusion in the verse. The *vapra* which Appa is said to have erected in Śaka-Saṁvat 1414 is apparently the same which according to v. 48 he built in Śaka-Saṁvat 1438.

³ With *kritôd grâmaṅgaram* compare *avayuti-kaland-nirmit-Appâpur-âkhyam . . . grâmaṅgaram* in v. 52, *Appâpuram . . . virachayya* in v. 54, and *grâmaṅgaram vidhaya* in v. 55.

⁴ With *kayanmâtrataḥ* compare *kiyatim=avayutya dhûmim* in v. 54, and *avayutya dhûmim=uchitâm* in v. 55.

⁵ The Guṇḍlakamma seems to be identical with the Ômkâra mentioned in v. 40.

⁶ In the village is a temple dedicated to Gôpâlasvâmin, which probably is identical with the temple mentioned in the inscription; see Sewell, *Lists of Antiquities*, Vol. I. Appendix, p. xii.

⁷ There is also a Mudderlapaudo (Madderâlapâḍu) 6½ miles north by east of Oṅgôlu in the Nellore district on the right bank of the Guṇḍlakamma.

4. (V. 39.) In the Śaka year to be counted by the Brahmans (9),¹ the fires (3), the Vêdas (4), and the moon (1), in the year Îśvara (*i.e.* Śaka-Saivvat 1439 expired), he erected a temple (*ālaya*), adorned with a solid hall (*maṅṭapa*), a wall (*vapra*) and a plastered mansion (*saudha*), to Rāmêśvara in the fort of Vinikoṇḍa.

5. (V. 40.) In the Śaka year contained in the elephants (8), the fires (3), the Vêdas (4), and the moon (1), in the year Dhâtri (*i.e.* Śaka-Saivvat 1438 expired), he built a splendid temple of Śiva at the village of Nandipâṭi near the river called Ômkâra. Nandipâṭi seems to be the Nundeepaudoo (Nandipâḍu) of the map, 8 miles north of Oṅḡolu. It is situated on the right bank of the Guṇḍalakamma which in that case would have to be identified with the Ômkâra river.²

6. (V. 43.) In the Śaka year to be counted by the treasures (9), the Râmas (3), the Vêdas (4), and the earth (1), in the year Îśvara (*i.e.* Śaka-Saivvat 1439 expired), on the day of full-moon in the month Śrâvaṇa, he presented a plastered hall (*maṅṭapa*) of stone to the temple of the great Virêśvara in the village called Nûntulapâṭi in the *sîman* of Vinikoṇḍa, for the benefit of Sâlva-Timma, the husband of Lakshmi.³ 29 miles south-south-west of Guṇṭûr, 34 miles east-south-east of Vinukoṇḍa, the map shows Nutalupadu, which possibly is identical with the Nûntulapâṭi of the inscription. The date is the same as that of the grant recorded in v. 46.

7. (V. 44.) In the Śaka year to be counted by the air (0), the oceans (4), the Vêdas (4), and the earth (1), in the year Bahudhânya (*i.e.* Śaka-Saivvat 1440 expired), he built a fine large hall (*maṅṭapa*) and presented it to the temple of Agastya-Mahêśvara at Krâñjâ for the benefit of Sâlva-Timma, the husband of Lakshmi.⁴ Krâñjâ is the modern Kâzâ, 9 miles north-east of Guṇṭûr.

8. (V. 45.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vêdas (4), and the earth (1), in the year Îśvara (*i.e.* Śaka-Saivvat 1439 expired), he founded *sarvamânyas*,⁵ (which supplied) the taxes and fees (*mêra*)⁶ (due) to village accountants (*karāṇika*), for the eternal prosperity of his father and mother in the Vaikuṅṭha heaven.

9. (V. 46.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vêdas (4), and the earth (1), in the year Îśvara, on an auspicious day, on Monday, the day of full-moon in the month Śrâvaṇa, he gave the *agrahâra* Mallavara, filled with all kinds of riches, to be enjoyed for ever,⁷ to the temple of Channa-Kêśava-Ramânâtha, the lord of that village, whose nature is knowledge.⁸ The date is irregular. It corresponds, for Śaka-Saivvat 1489 expired = Îśvara, to the 1st August A.D. 1517, when the full-moon *tithi* of Śrâvaṇa ended

¹ *Brahman*, with the value of 9, occurs again in vv. 52 and 54 [and the synonym *Aja* above, Vol. IV. p. 193]. I have found it only in the list given by Mr. Rice, *Mysore Inscriptions*, p. xx f. The use of *Brahman* in this sense is rather strange, especially as its synonym *pitāmaha* is mentioned by Bêrûni among the numerical words for 1.

² There is another Nandipâḍu six miles south by east of Udayagiri in the Nellore district. But this would seem to be too far to the south as to be the village referred to in the inscription.

³ The phrase *Lakshmi-nâyaka-Sâlva-Timma-vibhavê* occurs again in v. 47, and with the addition of *punyâya* in v. 44 and v. 28 of the Koṇḍaviḍu inscription (compare p. 112, note 3). The meaning is that the gift was made for the benefit of Sâlva-Timma and his wife Lakshmi, as clearly stated in the Telugu portion of the Koṇḍaviḍu inscription, l. 153 ff. The words *Lakshmi-nâyaka* are apparently used on account of their ambiguity.

⁴ See the preceding note.

⁵ *Sarvamânya*, 'exempted from all taxes,' is always applied to villages or portions of land allotted to Brâhmanas or some temple.

⁶ [For *mêra* and *karāṇika* see Brown's *Telugu Dictionary*.— E. H.]

⁷ *Achalam*, literally 'immovable,' seems to have here this meaning.

⁸ See below, p. 123, note 5.

19 h. 7 m. after mean sunrise. But this day was a **Saturday**, not a **Monday**.¹ Mallavarâgrahâra may be the Mullavarum Agra of the map, 4 miles north of Tummarakôta in the Palnâq tâluka, on the right bank of the Kṛishṇâ, or Mallavaram, 10½ miles north-east of Koṇḍavîḍu, or Mullavarum, 11 miles north-north-west of Oṅgôlu. There is also a Chinna Mullavarum, 23½ miles north-north-east of Oṅgôlu.

10. (V. 47.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vêdas (4), and the earth (1), in the year Îsvara (*i.e.* Śaka-Saṃvat 1439 expired), on the day of full-moon in the month Vaiśâkha, he presented a beautiful large hall (*maṇṭapa*) and a very high wall (*prâkâra*) to the temple of Aṅgaḍi-Gôpinâtha-Hari in the town of Vini-koṇḍa for the benefit of Sâlva-Timma, the husband of Lakshmi.² The same temple we have met with already in v. 36.

11. (V. 48.) In the Śaka year contained in the elephants (8), the fires (3), the oceans (4), and the moon (1), (*i.e.* Śaka-Saṃvat 1438), he presented to the temple of Mâdhavi-dêvi in the town of Madderaâla the wall (*vapra*) which he had caused to be heightened. This temple was mentioned already in v. 38.

12. (V. 49, 50.) In the Śaka year contained in the Vasus (8), the fires (3), the Vêdas (4), and the moon (1), in the year Dhâṭṛi (*i.e.* Śaka-Saṃvat 1438 expired), having presented the whole village of Âtukûru, surnamed Nâdiṇḍla, to the Brâhman, he gave them a large tank, causing the growth of rice-fields and sugar-cane, for the performance of the daily ceremonies of bathing and praying at the *saṃdhyâs*, etc. This statement is repeated in different words in the second verse.³ Âtukûru is the Autcoor of the map, 11 miles north of Bezvâḍa.

13. (V. 51.) In the Śaka year contained in the elephants (8), the Râmas (3), the oceans (4), and the earth (1), in the year Dhâṭṛi (*i.e.* Śaka-Saṃvat 1438 expired), he presented a solid temple (*prâsâda*), adorned with nine golden pinnacles (*kumbha*), and a beautiful large hall (*maṇṭapa*) to the temple of Hari, the lord of Maṅgalaśaila, and gave also the village of Maṅgalaśaila to the temple of Nṛisimha. Maṅgalaśaila is, of course, identical with Maṅgalagiri, where the inscription was found.

14. (V. 52.) In the Śaka year counted by the Brahman (9), the fires (3), the Vêdas (4), and the moon (1), in the year Îsvara (*i.e.* Śaka-Saṃvat 1439 expired), having presented to the Brâhman the village of Appâpura, which he had formed by taking off a portion of the land in the *sîman* of the village of Rêtûri, he gave, in aid of them, a large tank for the cultivation of paddy fields, etc. This tank is described in the next verse. Rêtûri is the Returu of the map, 7 miles north by west of Bâpaṭla. One mile to the north-west of it the map shows Appapuram.

15. (V. 54.) In the Śaka year marked by the Brahman (9), the fires (3), the oceans (4), and the moon (1), in the year Îsvara (*i.e.* Śaka-Saṃvat 1439 expired), having taken off some land in the *sîman* of Nâdiṇḍla and having founded Appâpura, which was supplied with a tank, he gave it to the Brâhman. Nâdiṇḍla, which apparently is connected with the name of the donor's family, is the modern Nâdeṇḍla,⁴ 9½ miles east-south-east of Narasarâvupêṭa. 3½ miles south-west of Nâdeṇḍla, 8 miles south-east of Narasarâvupêṭa, the map shows Appapuram.

16. (V. 55.) In the Śaka year to be counted by the treasures (9), the Râmas (3), the Vêdas (4), and the earth (1), in the year Îsvara (*i.e.* Śaka-Saṃvat 1439 expired), having taken off a suitable portion of land in the territory of Yerchûri and having founded a village

¹ Prof. Kielhorn adds that in Śaka-Saṃvat 1439 current = Dhâṭṛi the full-moon *tithi* of the second (*nija*) Śrâvâna commenced 6 h. 44 m. after mean sunrise on Monday, 11th August 1516, but he thinks it not at all probable that this day is intended.

² See above, p. 114, note 3.

³ See the translation.

⁴ For inscriptions at this village see above, Vol. IV. p. 37 f.

adorned with a tank and containing 10 *Késaripâti-puttis*,¹ he gave it to the temple of **Aubhala-Nârasimha-Hari** at **Yêrchûri**. This is the **Vêlchûru**, **Yêlchûru**, or **Êlchûr**, 12½ miles south-west of **Narasarâvupêta**, 4 miles north of **Kommâlapâdu Bungalow**, mentioned by **Mr. Sewell**, *Lists of Antiquities*, Vol. I. p. 73. On the map the name of the village is missing, though its site is indicated.

16a. (V. 56.) To the temple of **Ananta-Gôpinâtha** at **Rompicharla** he gave the village of **Gôpavara**. This is merely a repetition of v. 37.

17. (V. 57.) In the **Śaka** year to be counted by the **Vasus (8)**, the **fires (3)**, the **Vêdas (4)**, and the **earth (1)**, in the year **Dhâtri** (*i.e.* **Śaka-Saivvat 1438** expired), on the day of full-moon in the month **Vaisâkha**, he gave the whole village of **Bhartapûñdi** in the *sîman* of **Vinikoṇḍa**, which he had marked with his own name, together with the eight powers and enjoyments, to the learned **Râyaṇa-Bhâskara** who belonged to the *gôtra* of **Vasishṭha**. The map shows **Bhartapudi** 5 miles north-east of **Bâpaṭla**, but the identification must remain doubtful. As the distance between this **Bhartapudi** and **Vinukoṇḍa** is about 52 miles, it could hardly be said to be in the *sîman* of **Vinikoṇḍa**.

18. (V. 58.) In the **Śaka** year contained in the **elephants (8)**, the **fires (3)**, the **Vêdas (4)**, and the **moon (1)**, in the year **Dhâtri** (*i.e.* **Śaka-Saivvat 1438** expired), on the day of full-moon in the month **Śrâvâṇa**, having taken off at **Yêrchûri** in the *sîman* of **Vinikoṇḍa** a village called **Gôpapuram**, containing 10 *Késaripâti-puttis*² and adorned with a tank, he presented it to the **Brâhman**s. **Yêrchûri** we have met with already in v. 55; 1½ miles north-west of it the map shows **Gopapuram**.

19. (V. 59.) In the **Śaka** year to be counted by the **treasures (9)**, the **Râmas (3)**, the aggregate of the pursuits of life³ (4), and the **earth (1)**, in the year **Îśvara** (*i.e.* **Śaka-Saivvat 1439** expired), on the day of full-moon in the month **Kârttika**, he gave the whole village of **Annavara** in the *sîman* of **Vinikoṇḍa**, marked by his own name, together with the eight powers and enjoyments to the learned **Dêcha**⁴ of the *gôtra* of **Kauṇḍinya**. **Annavaram** is a very common name, which makes a strict identification impossible. The map shows an **Annavaram Kandrike** 5 miles west of **Narasarâvupêta**, 20 miles north-east of **Vinukoṇḍa**, another **Annavaram (Annawarum)** 25½ miles south by west of **Vinukoṇḍa**, and a third **Annavaram** 17 miles south-east of **Narasarâvupêta**, 35 miles east of **Vinukoṇḍa**.

The list of **Nâdiṇḍa-Appa**'s donations concludes with a verse (60) in praise of **Sâlva-Timma**, and the last verse of the inscription (61) records that **Sâlva-Timma** assigned the village of **Koṇḍakâvûri** to the temple of **Trikûṭêśvara-Niṭaladriś**, *i.e.* **Trikûṭêśvara-Śiva**, the lord of the whole world, as long as the moon and the sun and the stars endure. **Koṇḍakâvûri** is the modern **Koṇḍakâvûru**, 8 miles south of **Narasarâvupêta**.

The second inscription,⁵ also in **Telugu** characters, is engraved on the four faces of a pillar lying in the temple of **Kôḍaṇḍarâmasvâmin** at **Kâzâ**, 9 miles north-east of **Guṇṭûr**, in the **Kistna** district. It contains 258 lines of writing. The average size of the letters is $\frac{3}{4}$ ". With the exception of the last verse, beginning in l. 255, the whole text of the inscription is identical with that of the **Maṅgalagiri** inscription. Only the order of the verses differs, as shown by the following comparison: **Kâzâ 1-35=Maṅgalagiri 1-35**; **K. 36=M. 55**; **K. 37-40=M. 36-39**; **K. 41, 42=M. 45, 46**; **K. 43=M. 40**; **K. 44=M. 47**; **K. 45-47=M. 41-43**; **K. 48-54=M. 48-**

¹ Regarding the term *putti* see above, Vol. III. p. 93, note 1. *Késaripâti-putti* seems to mean the *putti* (used in the village) of **Késaripâdu**, which cannot be traced on the map.

² See the preceding note.

³ I have not found the word *varga* in any of the published lists of numerical words. The meaning of four is, of course, due to the *chaturvarga*.

⁴ [He is styled *îra-Dêcha*, 'the *Dêcha* of (this) village.'—E. H.]

⁵ No. 255 of the Government Epigraphist's collection for the year 1892.

54; K. 55=M. 44; K. 56=M. 57; K. 57=M. 59; K. 58=M. 58; K. 59=M. 60. M. 56, which is only a repetition of v. 37, occurs in K. once only. In neither case any principle seems to have been followed in arranging the verses. Under these circumstances I have thought it unnecessary to publish in full the text of this inscription; but I have given all the various readings which it presents in the notes on the text of the Maṅgalagiri inscription.

The last verse records that in the Śaka year to be counted by the Vasus (8), the fires (3), the Vēdas (4), and the moon (1), (i.e. Śaka-Saivāt 1438), the minister Appa built a plastered hall (*maṅṭapa*) at the temple of Agastyēśa at Nallapāṭi. Nallapāḍu, the Nelapadu of the map, is 15 miles north of Guṅṭūr. According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 75, there are several temples in that village. The map shows another Nallapadu 4 miles west of Guṅṭūr, but no remains of temples seem to exist at this place.

A.—Maṅgalagiri Pillar Inscription.

TEXT.¹

First Face.

- 1 शुभमस्तु ।[*] अव्यादादिवराहो वस्तरसामु-
- 2 इहन्महीं । निजांगसंगसंजातसांद्रखेदो-
- 3 द्यामिव ।[१*] कल्याणभाकलयतादयमादि-²
- 4 पोत्री धात्रीमुदरच्च³ सरसां स रसातिरेकात् ।
- 5 संश्लेषसंभ्रमवशात्सहसा⁴ निगृह्य⁵ दंतेन
- 6 किंचिददुनोद्धरं धरायाः⁶ ।[२*] उरसि निहितल-
- 7 ल्लीबाहुवल्लीयुगेन स्वकरयुगळ्मेकीकृत्य केली-
- 8 विनोदे । कुवलयदळ्दामानध्वमंदारमा-⁷
- 9 लां दधदिव वितनोतु श्रीकळां काकुळेशः ।[३*] श्रीरा-
- 10 म[*] श्रियमातनोतु जगतां वेदांतवेद्यो ह-
- 11 रि⁹ । ज्ञानानंतसदात्मकोपि मघवत्कार्याय मा-
- 12 यातनुः । यं दृष्ट्वा रिपवोपि रावणमुखाः का-
- 13 लावसाने दिवं याता[*] श्रीहनुमद्विभीषणमु-
- 14 खा जाताः कृतार्था¹⁰ भुवि ।[४*] प्रह्वंदादिशिरोम-
- 15 णिच्छविरविप्रातर्मयूखारुणं भूषावच-
- 16 ¹¹भिदश्मरश्मिलहरीभृंगाळ्शृंगारितं । मंजीर-
- 17 क्वाणितैर्मराळ्वनितामंजुखनैरंचितं वंदे
- 18 रामपदारविंदमनघं वंदारुकल्पद्रुमं ।[५*]

¹ From inked estampages supplied by Dr. Hultzsch.

² K. °माधि°.

⁴ In K. the *anusvāra* of °संभ्रम° is written twice.

⁶ K. दरायाः, but perhaps corrected.

⁸ K. वेदांत°.

¹⁰ Read कृतार्था, as correctly in K.

³ Read °मुदृह्य, as correctly in K.

⁵ Read निगृह्य.

⁷ Read °नह°.

⁹ Read रिज्ञा°, as correctly in K.

¹¹ Read भिदश्मरश्मि°.

- 19 अस्ति श्रीकृष्णरायाख्यो नरनाथशिरोमणिः । राज-
 20 न्यचूळिकारत्ननोराजितपदांबुजः ।[। ६*] श्रीकृष्णचित्ति-
 21 पालदत्तमणिभिर्विद्वत्कीनां गृहा नानारत्न-
 22 विचित्रकुट्टिमभुवो रत्नाकरत्वं गताः । अर्द्धिः¹
 23 केवलनीरपूरनिलयस्संभाव्यते सज्जनै । रं-²
 24 भोधिर्जलधिः पयोधिरुदधिर्वां निधिर्वारिधिः ।[। ७*]
 25 आलानं रिपुदंतिनामरिपशौर्यूपसमीका-
 26 ध्वरे वैरिस्वांतनिस्वातशंकुरुदितो दीप्रः प्रता-
 27 पांकुरः । पाताळाध्वरणी³ वराहवपुषो दं-
 28 द्रा विभियोद्गता श्रीकृष्णचित्तिपस्य भाति विजय-
 29 स्तंभः कळिंगांगणे ।[। ८*] महाप्रधान⁴ श्रीसाळ्वति-⁵
 30 म्मसचिवशेखरः । श्रीकृष्णरायनृपतेस्साम्राज्य-
 31 मधितिष्ठति ।[। ९*] श्रीसाळ्वतिम्मसचिवः⁶ कौडिन्यकुल-
 32 शेखरः । वेमयामात्यतनयराचयामात्य-
 33 नंदनः⁷ ।[। १०*] विद्मो⁸ नैकं⁹ विशेषं वितरणविभवैर्विद्वदग्रे-
 34 सराणां पद्मावाणीविलासैः प्रगुणमणिगणैः
 35 पद्मलाक्षीसहस्रैः । रम्यप्रासादहर्म्यैरतुल-
 36 परिकरैरश्वहस्यादियानैस्सम्यक्तेभ्यो विशेषं
 37 समरविजयतस्साळ्वतिम्मस्य¹⁰ नूनं ।[। ११*] पंकप्रवे-
 38 शपरिमार्जनलज्जया किं पंकेरुहालयम-
 39 पास्य भवन्मुखाब्जं । पद्माधितिष्ठति सह सुषया
 40 च वाण्या चौहत्तमल्ल चतुरानन साळ्वति-¹¹
 41 म्म ।[। १२*] सप्तांगोपेतशक्तिचितयचतुरूपायै-
 42 कमन्त्रीशसाळ्वे तिम्माख्ये कौडवीच्यां गजप-
 43 तिनिहितान् राजहंसान् गृहीत्वा । धाटी-
 44 माटीकमाने परनृपतिखगाः क्षुत्पिपासाति-
 45 खिन्नाः शाकाब्दान् मार्गयन्ते गिरिपुरजलधि-
 46 क्ष्मासु गूढं प्रलीनाः ।[। १३*] १४३७ शकाब्दालु [।*] सुगू-

¹ Read अर्द्धिः.² Read सज्जनैरं.³ Read पातालाङ्गरणी; in K. a small *anusvāra* has been added afterwards.⁴ K. ममहा; read महाप्रधानः.⁵ K. श्रीसाळ्वतिम्म°.⁶ K. श्रीसाळ्वतिम्म°.⁷ K. °यामा । त्यनंदनः.⁸ In K. between the *d* and *m* of विद्मो the subscript sign for *t* has been inserted.⁹ The *anusvāra* is very small, and has been inserted afterwards.¹⁰ K. °तिम्मस.¹¹ K. °तिम्म.

- 47 ढंपलीनाः अक्ष[र*]संज्ञ¹ ।[1*] साळुवांकशकवत्सरग-
 48 ख्याषाढशुभ्रहरिवासरसौरौ² । साळ्वतिम्मसचि-
 49 वेन गृहीतं कौडवीटिनगरं नगराजं ।[1 १४*] सा-
 50 ळुवांक अक्षरसंज्ञ । १४३७ शकवर्षालु ।[1*] पु-
 51 चारामतटाकदेवसदनब्रह्मप्रतिष्ठानिधि का-
 52 व्यं चेह पपरत्र³ सौख्यजनकासंतानकास-
 53 स तान् । आडुत्तान् गणनातिवर्ति कृतवानासेतु-
 54 शीताचलं श्रीकृष्णक्षितिपालमौळिसचिव[;*] श्रीसा-
 55 ळ्वतिम्मप्रभुः ।[1 १५*] कौशिकान्वयसंभूतो ना-
 56 दिंडुकुलशेखरः । अस्ति ⁴तिम्मयमंत्रीशस्त्रन्म⁵-
 57 यात्मविवेकधीः ।[1 १६*] कृष्णांबारुंधती ख्याता
 58 भर्तुवाक्यमरुंधती । अनसूयैव सर्व-
 59 च सानसूयेति गख्यते ॥ [१७*]

Second Face.

- 60 नादिंडुतिम्मयामात्यः कळुची
 61 कृष्णमांब्वया । तत्पुत्रावप्प-
 62 ⁶यामात्यगोपयामात्यशेखरौ ।[1 १८*]
 63 श्रीसाळ्वतिम्मसचिवभागिनेयौ कु-
 64 लोडुहौ । नादिंडुयप्पयामा-
 65 त्यगोपयामात्यशेखरौ ।[1 १९*] अप्पो
 66 नादिंडुयप्पस्तावाप्यमूर्ति-
 67 प्रचेतसौ । पश्चिमोदन्वदीशानद-
 68 क्षिणोदन्वदीशरौ ।[1 २०*] श्रीकृष्णक्षितिपा-
 69 च्च तिम्मसचिवात्पल्लंकिा⁷ चाम-
 70 रे ।⁸ चत्रं⁹ यो विनिकौडगुत्तिकनक-
 71 क्ष्माभृत्पुराद्यक्षतां¹⁰ । मत्तेभाश्च-
 72 पदातिसंकुलमहासेनाधिपत्यं
 73 महत्तद्राज्यैकधुरंधरत्वमग-
 74 मन्नादिंडुयप्पप्रभुः ।[1 २१*] जंभ-

¹ K. अक्षरसंज्ञ.⁴ K. तिम्मय°.⁷ Read °किंकिा.⁹ K. कृचं ; read कृचं.² Read °शुई ; K. सौरा.⁵ Read °शियन्°, as correctly in K.⁸ This sign of punctuation is superfluous.¹⁰ Read °राय्यक्षतां, as correctly in K.³ Read परत्र, as corrected in K.⁶ K. यामत्यगो°.

- 75 द्विटकुंभिकुंभद्वयसचिवशची-
 76 चारुवचम्येजकुंभव्यक्तव्याप्तानु-¹
 77 लिप्तप्रसृमरमसृणचोदकर्पू-
 78 रपूरः । यत्कीर्तिः² कार्तिकेदुं³ प-
 79 रिहसति निजैः⁴ श्वेतमाद्वैतवादै-
 80 स्त्रीयं नादिङ्हुयप्प्रभुम-
 81 गिरखिलस्तुत्यकीर्तिप्रतापः ।[। २२*] य-
 82 ⁵धाटीघोटकोटीखरखुरदळित-
 83 क्ष्मातलोडूतधूळीपाळीपाता-⁶
 84 ळकेळीकृतधरणितले खड्गयुग्यस्य
 85 बाहुः । जिह्वालाभीलभृष्ट-
 86 झुजगपतिरिव प्रेक्ष्यते युष्मरं-⁷
 87 गे सीयं नादिङ्हुयप्प्रभु-
 88 रवनिभराक्रांतबाहुप्रतिष्ठः ।][। २३*]
 89 गोपो नादिङ्हुगोपश्च तुल्यावि-
 90 ति कथं स्तुमः । एकसंतानवा-⁸
 91 न्पूर्वस्मप्तसंतानवान् परः ।[। २४*] ए-
 92 के चाद्याविता⁹ ये वितरणनिगमा-
 93 न् वेधसा सिंधुचंद्रप्राया जा-
 94 ङां प्रपन्नाः कति च पशुदृषद्धार-
 95 जात्यातिमूढाः । धत्ते चाद्याप-¹⁰
 96 यंस्तान्वितरणनिगमान् गोप-
 97 यार्यः¹¹ करेभिं कल्पद्रुं कामधे-
 98 नुं हृदि वदनदृशोश्चंद्रचिंता-
 99 मणी च ।[। २५*] ¹²यद्द्वैरिचोणिपालप्रकर-
 100 पुरमहाचंद्रशालागृहांतः[.*]-¹³

¹ Read °वचीज°, as correctly in K.

² K. यत्कीर्ति.

² Read कार्तिकेदुं.

⁴ Read श्वेतिमा°.

⁵ Read ङाटी°.

⁶ Perhaps the actual reading is °लीष्धूत°, as in K.

⁷ Read युष्मरं; the *anusvāra* stands at the beginning of the next line.

⁸ K. °संतान°.

⁹ Read चाद्यापिता, as correctly in K.

¹⁰ Read चाद्याप°, as correctly in K.

¹¹ Originally त्य had been engraved instead of यं, but it seems to have been corrected.

¹² The रि has possibly been corrected out of ठि.

¹³ K. °गृहांत-.

- 101 श्रीखंडस्तंभकुंभद्भुजगपतिवृ-¹
 102 ढालोढदेहार्कवाहाः । मूर्च्छ-
 103 न्मोहा[:*] ख्वलंतः² सपदि गतविषा
 104 वैनतेयेन सद्यो द्योमार्गं यां-³
 105 ति सोयं दिनमणिविनुतो भा-
 106 ति नादिङ्गुगोपः ॥ [२६*] श्रीकृष्णचित्तिपा-
 107 लमौळिसचिव[:*] श्रीसाळ्वतिम्मप्रभु-
 108 र्जांमातर्यंवरं धुरंधरवहे⁴ श्री-
 109 गोपमंत्रोश्चरे । ⁵प्राधत्ताखिलको-⁶
 110 डवीटिनगरीसाम्राज्यरौरिय-⁷
 111 कां⁸ मत्तेभाश्चपदातिसैन्यकलितां⁹
 112 पल्लंकिकां चामरे । [२७*] श्रीकृष्णरा-
 113 यनरनाथशिरःप्रतानश्रीसाळ्व-¹⁰
 114 तिम्मसचिवेश्वरभागिनियः । ना-
 115 दिङ्गुगोपसचिवो नयतत्ववे-¹¹
 116 दी श्रीकीडवीटिनगरैकधुरंधरो-
 117 [भू]त् । [२८*] राघवायगणिते शकव-
 118 [र्ष] राघवाय रचिताचलपुर्यां ।¹²
 119 वप्रगोपुरमयैर्नव[ह*]म्यैर्गी-¹³
 120 पमंत्रितिलकेन सपर्याः¹⁴ ॥ [२९*]

Third Face.

- 121 राघवाय १४४२ अक्षरसंज्ञ । [१*] शाकाब्दे पु-
 122 रवेदेवार्धिशशिभिर्गण्ये⁵ वृषे वत्सरे फाल्गुन्यां
 123 विधुवासरे शुभदिने श्रीकीडवीटीपुरे । नादिं-
 124 ड्वान्वयगोपमंत्रितिलक[:*] श्रीसाळ्वतिम्मप्रभोर्जा-

¹ Read °भश्भद्भुजगपरिवृ-, as correctly in K.

² The subscript sign which I have read *kh* is rather indistinct, and may be meant for something else ; in K., however, the reading ख्व is quite certain.

³ The *anusvāra* stands at the beginning of the next line.

⁴ Read धुरंधरवरे. ⁵ Read प्रादत्ता°.

⁶ The *anusvāra* stands at the beginning of the next line.

⁷ Read °ज्यौरियं, as correctly in K.

⁸ Read तां, as in K., where तां seems to have been corrected out of कां.

⁹ The *anusvāra* stands at the beginning of the next line.

¹⁰ K. °प्रधान° ; read °प्रधान°.

¹¹ Read °तत्ववे-.

¹² The *anusvāra* and the sign of punctuation stand at the beginning of the next line ; K. °ताचपुर्यां.

¹³ K. °वह्यै°.

¹⁴ Read सपर्या, as correctly in K.

¹⁵ K. °वार्दिश°.

- 125 माता रघुनायकस्य कृतवान् सम्यक्प्रतिष्ठावि-
 126 धिं ।[। ३०*] सुग्रीवलक्ष्मणविभीषणजांबवद्विश्वनुवृ-
 127 युक्तभरतेन हनूमता च । सीतापतिं सप-
 128 रिवारकमंगदेन रामं च गोपसचिवीकृत सु-
 129 प्रतिष्ठं ।[। ३१*] सीतारामसमन्विता सभरता चैषा
 130 ह्ययोध्या तता¹ शत्रुघ्नाधिकलक्ष्मणा विजय-
 131 ते श्रीकौंडवीटोपुरी । सुग्रीवो हनुमान्विभीष-²
 132 ण इह श्रीजांबवत्संगदो³ रामं सावरणं प्र-
 133 तिष्ठितमतान्नादिङ्गुगोपप्रभुः⁴ ।[। ३२*] श्रीकौंडवीटि-
 134 पुरिनायक रामचंद्रः⁵ किं चंद्रकां⁶ समधि-
 135 गत्य शशः कर्ककः । आयाति यावदिति साङ्कुव-
 136 केतनत्वं धत्से न चेतुकुत इदं गरुडध्वजस्य ।[। ३३*] हा-
 137 सप्तत्यधिकां नियोगकलनां कर्तुं बुधया-
 138 मिणीः⁷ । श्रीमत्साङ्कुवराघवाय महितो ना-
 139 दिङ्गुगोपप्रभुः । प्रादाद्गुणवनामकं सु-
 140 फलितं सीमाचतुष्कान्वितं ।⁸ सर्वाक्रांततया⁹
 141 समस्तमासमाष्टैश्वर्यभोगान्वितं¹⁰ ।[। ३४*] सालिवा-
 142 हनशकांकयुवादे सालिवाहनसमोप्य-
 143 यमंचो । साङ्कुवतिष्मसचिवाद्दुदवापत्कीं-
 144 डवीटिनगराधिपलक्ष्मीं ।[। ३५*] शाकादे नववङ्गिवा-
 145 धिवसुधागणेश्वरे वत्सरे सुत्तेत्रं विनिकौंड-
 146 कुंतिसरितोर्मध्ये¹¹ कियन्मात्रतः । कृत्वा ग्राम-
 147 वरं तटाककलितं चाप्यापुराख्यान्वितं ।¹² प्रा-
 148 दादंगडिगोपिनाथहरये नादिङ्गुयप्य-
 149 प्रभुः ।[। ३६*] अनन्तगोपिनाथाय¹³ रौपिचर्लनिवा-
 150 सिने । प्रादात्तोपवरं ग्रामं नादिङ्गुयप्य-

¹ Read तथा, as correctly in K.

² Read श्रीजांबवांस्वंगदो or श्रीजांबवस्वंगदो or श्रीजांबवशंगदो.

³ Read °सधान्ना°, as probably corrected in K.

⁴ K. पुरना°; read °चंद्र.

⁵ Read सचीः, as correctly in K.; the following sign of punctuation is superfluous and wanting in K.

⁶ Read चंद्रती, as correctly in K.

⁷ This sign of punctuation is superfluous and wanting in K.

⁸ Read °क्रांततया.

⁹ Read °संध्ये, as correctly in K.

¹⁰ Read °अनंत°.

¹¹ This sign of punctuation is superfluous.

¹² K. अनंत°.

¹³ K. हनुमादि°.

¹⁴ Read चंद्रती, as correctly in K.

¹⁵ K. °क्रांततया.

¹⁶ Read °संध्ये, as correctly in K.

¹⁷ K. अनंत°.

- 151 मंत्रिराट् ।[। ३७*] महेरेलपुरमाधविदेव्यै वप्रमिं-¹
 152 द्रजलदींदुगशाके² । पैणिमळ्ळिमदिशत्पू-³
 153 र्णै ग्राममावसुधमप्यमंचो ।[। ३८*] ब्रह्मा-
 154 ग्निवेदशशिगण्यशकेश्वरेन्दे नादिंङ्हुयप्पसचिवो वि-
 155 निकोडदुर्गे । रामेश्वराय घनमंटपवप्र-
 156 सौधारम्यालयं⁴ समतनोत्तमतारसन्नः ।[। ३९*]
 157 ⁵शाकेशवङ्गनिगमेदुगदातृवर्षे⁶ नादिंङ्हुति-⁷
 158 म्मसचिवात्मभवाप्ययार्यः । श्रींकारनामस-
 159 रिदंतिकनंदिपाटिग्रामे शिवालयमनर्घ्य-
 160 मसावकार्पीत् ॥ [४०*] स्वच्छस्वच्छनखावळ्ळिच्छविशिखाके-
 161 ळीमराळीवृतं भूपोद्गासिभुजंगपुंगवल-
 162 लन्नाळामृणाशान्वितं⁸ । वैरिव्रातशिरोमिळ्ळिंद-
 163 वनितासंदोहसंधानितं ।⁹ वंदे दक्षमखा-
 164 रिपादकमलं बृदारबृदारचितं ।[। ४१*] दक्षप्र-
 165 जापतेर्मूर्धा मेघमूर्धायते क्षणात्¹⁰ । यद्दीरकरुणा-
 166 वेशाल् वी वीरेश्वरोवतं¹¹ ।[। ४२*] शाकाब्दे निधिरामवेदध-
 167 रणीगण्येश्वरे वत्सरे आवण्यां विनिकोडशीमनि¹² सु-
 168 दालिप्तं¹³ शिलामंटपं । ग्रामे नूंतुलपाटि-
 169 नामनि महावीरेश्वरायादिशत् लक्ष्मीनायकसा-¹⁴
 170 ळ्वतिम्मविभवे¹⁵ नादिंङ्हुयप्पप्रभुः ।[। ४३*] शाकाब्दे गग-
 171 नाद्विवेदधरणीगण्ये¹⁶ च संवत्सरे विख्याते बहू-
 172 दान्यनामनि¹⁷ महान्नादिंङ्हुयप्पप्रभुः । क्रां-
 173 जागस्यमहेश्वराय विपुलं रम्यं महामं-
 174 टपं लक्ष्मीनायकसाळ्वतिम्मविभवे पुण्याय क-

¹ The *gudi* has been added afterwards; the *anusvāra* stands at the beginning of the next line; K. indistinct.

² Read °जलर्षींदु°, as correctly in K.

³ K. indistinct; read °शप्परिपू-.

⁴ Read सौधरम्या°.

⁵ Read शाकेभव°, as correctly in K.

⁶ Read °गघाट°, as correctly in K.

⁷ K. °तिंम्°.

⁸ Read °मृणालान्वितं.

⁹ Read °संधानितं, as probably correctly in K. The sign of punctuation is superfluous and wanting in K.

¹⁰ For the *aksharas* जाप° to क्षणा° something else seems to have been originally engraved.

¹¹ Read °वत्, as correctly in K.

¹² Read °डसीमनि, as correctly in K.

¹³ Read धालिप्तं, as correctly in K.

¹⁴ Read °मल्लक्ष्मी°.

¹⁵ K. °तिंम्°, or perhaps °तिंम°.

¹⁶ Read नाद्विवेद°.

¹⁷ Read दान्य°, as correctly in K.; ना has been corrected from का.

- 175 त्वादिशत् ॥ [४४*] निधिशुचिनिगमच्छागण्यशाकेश्वराब्दे प्रभु-
 176 वरविनिकींडादोशनादिङ्घ्यप्यः । निजजनकजन-
 177 न्योर्नित्यवैकुण्ठसिद्धे¹ करणिककरमिरान्² सर्वमान्या-
 178 नकार्षीत् । [४५*] शाकाब्दे निधिवङ्गिवेदधरणीगण्येश्वरे वत्स-
 179 रे श्रावण्यां विधुवाप्तरे शुभदिने³ नादिङ्घ्यप्यप्र-
 180 भुः । प्रादान्मल्लवराग्रहारमचलं सर्वर्धिसंपू⁴
 181 रितं तद्गामाधिपचनकेशवरमानाथाय बो-
 182 धात्मने । [४६*] शाकाब्दे निधिवङ्गिवेदधरणीगण्येश्वरे वत्स-
 183 रे वैशाख्यां विनिकींडनामनि पुरे रम्यं महा-

Fourth Face.

- 184 मंतपं । प्रादादंगडिगोपिनाथ-
 185 हरये प्राकारमत्युन्नतं लक्ष्मीना-
 186 यकसाञ्ज्वतिम्भविभवे⁵ नादिङ्घ्य-
 187 प्यप्रभुः । [४७*] मद्देरालपुरमाधवदेव्यै⁶ [व*]प्र-⁷
 188 मुन्नततरं प्रविधाय । नागवङ्गिज-
 189 लधीदुगशाके वर्षे एनमदितोप्यय-⁸
 190 मन्त्रो । [४८*] शाकाब्दे वसुवङ्गिवेदशशिगे वर्षे
 191 च दात्राह्वये⁹ नादिङ्घ्योपपदातुकू-
 192 रुमखिलं कृत्वा स्वयं विप्रसात् । सं-¹⁰
 193 ध्यास्नानजपाङ्गिकादिविधये तभ्य-
 194 स्त्वटाकं¹¹ महत्¹² शाल्यारामवरेक्षुसा-
 195 धनमदान्नादिङ्घ्यप्यप्रभुः¹³ । [४९*] उ-
 196 ¹⁴त्युल्लोलवेत्तकमलवनमिन्द्राजहं-¹⁵
 197 सावतंसं क्रैकारिक्रौचचक्रक्रम-
 198 गतिमिधुनक्रोडखिलामनोज्ञ¹⁶ । पा-
 199 रावारांककारं तटपुटघटितोत्ता-

1 Read °सिद्धे; K. illegible.

2 The third क of this word is expressed by the old sign. K. seems to read °ककर° by correction.

3 K. सुभ°.

4 Read सर्वर्धि°; K. illegible.

5 K. probably °तिम्°.

6 Read °माधवि°.

7 K. वप्र°.

8 Read °वर्षे एनमदितोप्यय-; in K. probably corrected.

9 Read दात्रा°, as correctly in K.

10 The *anusvāra* stands at the beginning of the next line.

11 Read तैभ्यस्वटाकं, as correctly in K.

12 Read महत्त्वा°.

13 K. धनमदान्ना°.

14 Read तफुल्लो°.

15 The *anusvāra* stands at the beginning of the next line.

16 Read °मिधुन°, as correctly in K.

- 200 लतालं तटाकं कृत्वा नादिङ्गुयप्प्र-
 201 भुरक्ततरां विप्रसादातुकूरोः¹ [॥ ५०*]
 202 शाकाब्दे गजरामवादिमहिगे दात्रा-²
 203 ख्यवर्षे घनं प्रासादं नवहेमकुं³
 204 भकलितं रम्यं महामंटपं । शोमन्मं-⁴
 205 गळ्शैलनाथहरये नादिङ्गुयप्प्रभु-⁵
 206 ग्रामं मंगळ्शैलनामकमपि प्रादात्⁶
 207 नृसिंहाय च । [॥ ५१*] शाकाब्दे ब्रह्मवर्ह्यु-
 208 तिशशिगणिते चेश्वराख्ये वर्षे⁷ रेटूरिग्राम-⁸
 209 ⁹नीमन्यवयुतिकलनानिर्मिताप्पापुरा-
 210 ख्यं । दत्त्वा¹⁰ ग्रामं द्विजेभ्यस्तदुपकृतिकृते शा-
 211 लिसस्यादिसिद्धे¹¹ प्रादान्नादिङ्गुयप्प्रभुमणि-
 212 रुदधिप्रख्यमेकं तटाकं । [॥ ५२*] अप्पापुरे वार्दिसम-
 213 स्तटाक¹² पद्माकरोयं द्विजराजवासः । यज्ञे¹³ वनं
 214 चाच्युतशालिधाम श्रीषे पयःपूर्णत-
 215 या नदीक¹⁴ । [॥ ५३*] नादिङ्गुसीन्नि कियतीमव-
 216 युत्य भूमिमप्पापुरं च विरचा-¹⁵
 217 य्य तटाकयुक्तं¹⁶ [*] नादिङ्गुयप्प्रस-
 218 [चि]वीदित तद्विजेभ्यो¹⁷ ब्रह्माग्निवार्धि-
 219 शशिशाकगुणेश्वरेब्दे ॥ [५४*] शाकाब्दे निधिरा-
 220 मवेदधरणीगणेश्वरे वत्सरे यैर्चू-
 221 रादवयुत्य¹⁸ भूमिसुचितां प-
 222 द्वाकरालंक्रतं । ग्रामं केसरिपाटि-
 223 ¹⁹पुटिदशकप्रायं विधायादिशये-
 224 [चू]र्योभळनारसिंहहरये ना-
 225 [दि]ङ्गुयप्प्रभुः । [॥ ५५*] अनंतगोपिना-

¹ Read °कूरोः, as correctly in K.

² Read °वार्धिंमहिगे दात्रा-, as correctly in K.

³ The *anusvāra* stands at the beginning of the next line.

⁴ The *anusvāra* stands at the beginning of the next line.

⁵ K. inserts a superfluous sign of punctuation after °प्रभु°.

⁶ Read प्रादात्°.

⁷ Read °ख्ये च वर्षे, as correctly in K.

⁸ K. रेटूरि°.

⁹ Read सीम°, as correctly in K.

¹⁰ Read दत्त्वा.

¹¹ K. °सिद्धे; read °सिद्धे.

¹² Read वार्धिसमस्तटाकः, as correctly in K.

¹³ Read यज्ञे.

¹⁴ Read नदीकः, as correctly in K.

¹⁵ Read विरच-, as correctly in K.

¹⁶ K. °युक्तं।

¹⁷ K. तद्विजेभ्यो; read तद्विजेभ्यो.

¹⁸ Read रावव°.

¹⁹ Read पुटि°.

- 226 [था]य रींप्पिचर्लनिवासिने । प्रादानो-
 227 पवरं ग्रामं नादिंङ्हाप्यमंत्रि-
 228 राट्¹ ।[। ५६*] शाकाब्दे वसुवङ्गिवेदधरणीग-
 229 खे च दाचन्दके² वैशाख्यां विनिकोडसो-
 230 मनि सुधो³ नादिंङ्हाप्यप्रभुः । वा-
 231 [सि]ष्ठाय च भतंपूंडिमखिलं ग्रामं⁴
 232 खनामांकितं प्रादाद्रायण-⁵
 233 भास्कराय ⁶निधुषिष्टैश्वर्यभोगान्वितं [॥ ५७*]
 234 शाकाब्दे गजवङ्गिवेदशशिगे⁷ वर्षे च दा-
 235 चाह्वय⁸ आवण्यां विनिकोडसोन्नि⁹
 236 क्ततधीर्नादिंङ्हाप्यप्रभुः । येच-
 237 राववयुत्य गोपपुरमित्याख्यं [हि]-
 238 जेभ्यादिश¹⁰ ग्रामं केसरिपाटिपुटिदश[क]-¹¹
 239 प्रायं तटाकोज्वलं¹² ॥ [५८*] शाकाब्दे निधिरा-¹³
 240 मवगंधरणीगखेश्वरे वत्सरे कार्तिक्यां¹⁴
 241 विनिकोडसोन्नि सुकृती नादिंङ्हाप्य-
 242 प्रभुः । प्रादाधन्नवराभिदं¹⁵ च सकलं
 243 ग्रामं खनामांकितं कौडिन्यान्व-
 244 ¹⁶ययूरदेचविदुषिष्टैश्वर्यभोगान्वितं¹⁷
 245 ।[। ५९*] यावज्जङ्गसुतात्रियंबकसुता-¹⁸
 246 ¹⁹श्रीसंज्ञपुत्रीपय[ः*]पूरास्ते पुनते भु-
 247 वं च सकलां श्रीकोडवीटोपुरीं । या-
 248 वक्ताव्यसुधांबुराशिलहरोहेलां
 249 विधत्ते कविस्तावत्साकुवतिभ्रकोर्तिलति-

¹ This verse is a repetition of v. 37, and occurs in K. once only.

² K. धाचन्दके । ; read धाचन्दके.

⁴ The *anusvāra* stands at the beginning of the next line.

⁶ Read विदुषे⁶, as correctly in K. ⁷ K. वैधश⁷.

⁹ K. कोडसोन्नि .

¹⁰ K. जेभ्योदिश ; read जेभ्योदिशद्ग्रामं.

¹¹ Read पुटि¹¹ ; in K. a very small ट् seems to have been added afterwards.

¹² Read कोडज्वलं.

¹³ K. निधिरा.

¹⁴ K. रे । का¹⁴ ; read कार्तिक्यां.

¹⁵ K. प्रादादन्न¹⁵ ; read प्रादादन्नवराभिधं.

¹⁶ K. perhaps दिक्¹⁶.

¹⁷ The *anusvāra* stands at the beginning of the next line.

¹⁸ In K. the ता of the first सुता appears to have been corrected from some other *akshara* ; °त्रियांबक¹⁸, perhaps correcte l.

¹⁹ In K. the *visarga* was inserted afterwards ; read श्रीसंज्ञ¹⁹.

³ Read सुधीर्ना³, as correctly in K.

⁵ K. दाप्रा⁵.

⁸ K. धाचह्वय । ; read धाचाह्वये.

- 250 का ¹पुष्पत्वजस्रं भुवि ॥ [६०*] ²श्रीकृष्णचोणिपा-
 251 लप्रचुरतरमहाराज्यधौरियनो-
 252 तिप्रागल्भ्यस्माद्भ्रुवतिंमप्रभुवरति-
 253 लकी राचयामात्यसूतः । आचं³
 254 द्रादित्यतारस्थिरतरमदिशक्तो⁴
 255 ड्कावूरिनामख्यातग्रामं⁵ त्रि-
 256 कूटेश्वरनिटलदृशे विश्वलोकेश्वरा-
 257 य ॥ [६१*] श्री श्री श्रीं जियुनु⁶ ॥

ABRIDGED TRANSLATION.

(Line 1.) Let there be prosperity !

(Verse 1.) May the primeval boar protect you, he who lifted the earth that was wet as if it (*were a woman that had fallen in love with him¹ and*) were in violent perspiration on account of the touching of his body !

(V. 2.) Let this primeval boar devise what is propitious ! When he had lifted the wet earth from the flood of water, he held it with great force for fear lest it should slip down,² and (*thereby*) hurt a little the lower part of it with his tusk (*like a lover who, when he has lifted his mistress in excess of passion, bewildered by the contact with her body, squeezes her with great force and inflicts a little wound to her lower lip with his tooth*).

(V. 3.) The lord of Kâkula who, in love's wanton sports, interlacing his own (*blue*) hands with the tender (*white*) arms of Lakshmi clinging to his chest, wears, as it were, a garland of *mandâra* flowers³ entwined with strings of leaves of the blue water-lily, — may he exhibit the skill of fortune !

(V. 4.) The holy Râma (*who is identical with*) Hari, who may be known from the Vêdânta;⁴ who, though his nature is knowledge, without end,⁵ and existence, yet, in order to perform the duties of Maghavat,⁶ wears an illusory body ; at whose sight even his enemies, such as Râvana and the rest, went to heaven⁷ at the end of their time, and others, such as Hanumat and Vibhishana, felt perfect satisfaction on earth, — let him grant welfare to the worlds !

(V. 5.) I do homage to the sinless lotus-like foot of Râma, the tree of desires to those who worship it, which is reddened by the splendour of the crest-jewels of Indra and the other

¹ Read पुष्प.त्व०.

² The following verse is not in K.

³ The *anusvâra* stands at the beginning of the next line.

⁴ The *anusvâra* stands at the beginning of the next line.

⁵ The subscript sign of the first *akshara* of this line is very indistinct.

⁶ For the reading of K. see the text.

⁷ Both here and in the next verse the boar and the earth are represented as two lovers, and the words have to be taken in a double meaning.

⁸ Literally, 'on account of the unsteadiness of the contact.'

⁹ As Lakshmi is represented as being of white or golden colour, *mandâra* seems to be used here as a name of the white variety of *Calotropis Gigantea*, not of the scarlet-flowering *Erythrina Indica*.

¹⁰ Compare *Vêdânta-vêdy-âtmanê*. . . *Vishnavê* in l. 135 of the Pithâpuram inscription of Prithivîsvara ; above, Vol. IV. p. 46.

¹¹ I have translated *ananta*, as this is the reading of both inscriptions. But I think it not unlikely that *ananta* is a mistake for *ânanda*, *jñân-ânanda-sad* corresponding to the well known *sach-chid-ânanda* which in such texts as the *Râmâtapanya-Upanishad* is frequently applied to Râma-Vishnu.

¹² I.e. Indra.

¹³ I.e. obtained salvation.

(gods) bowing (before him) as (the lotus is reddened) by the early rays of the sun; which is embellished by the waves of light from the thunderbolt of the slayer of Vṛitra¹ as (the lotus is embellished) by flights of bees; and which is distinguished by the tinkling of its anklets as (the lotus is distinguished) by the sweet sounds of the female flamingoes.

(V. 6.) There is (a king) called the glorious Kṛishṇarāya, the head-ornament of kings, whose lotus-like feet are illuminated by the crest-jewels of princes.

(V. 7.) Through the precious stones presented by the glorious king Kṛishṇa the houses of the learned and the poets have pavements sparkling with jewels of different kinds, and have (thus) become jewel-mines;² voracious people (therefore) speak of the ocean which is (now) only a receptacle of floods of water (only in terms meaning water-receptacle, such) as ambhōdhih, juladhīh, payōdhih, udadhīh, vārām nidhih, vāridhih.

(V. 8.) In the court of Kaliṅga is seen the pillar of victory of the glorious king Kṛishṇa, (resembling) a stake for (tying) the elephants of his enemies, a post for (sacrificing) his foes in battle like cattle at a sacrifice, a shaft thrust into the hearts of his enemies, a lofty radiant shoot of splendour, the tusk of the boar-bodied (Vishṇu) rising from the lower regions by piercing the earth.

(V. 9.) The great chancellor, the glorious Sālva-Timma, the best of ministers, rules the empire of the glorious king Kṛishṇarāya.

(V. 10.) The glorious minister Sālva-Timma, the best of the family of Kauṇḍinya, is the son of the minister Rācha, the son of the minister Vēma.

(V. 11.) We are not aware that the leaders of the learned differ in any way (from Sālva-Timma) as to their wealth (obtained) by donations, their sports with Padmā³ or Vāṇī,⁴ the number of their excellent jewels, the thousands of their fair-eyed women, their beautiful mansions and palaces, their unequalled attendants or their carriages for horses, elephants, etc.; (but) verily, well we know how (in one thing) Sālva-Timma differs from them, for he is victorious in battle.

(V. 12.) Was it, because she was ashamed (of being obliged) to clean herself from the contact with the mud, that Padmā gave up the dwelling in the mud-born (lotus) and abides in the water-born (lotus) of thy face, together with her daughter-in-law Vāṇī,⁵ O Sālva-Timma! (who on that account art both) Chauhattamalla (and) Chaturānana?⁶

(V. 13.) When Sālva (or the hawk), surnamed Timma, the one chief minister on account of (his knowledge of) the four means and the three powers together with the seven constituents (of government),⁷ after having captured the swan-like kings appointed by Gajapati in Koṇḍaviṭi, is planning an attack, the hostile princes, secretly absconding, tormented by hunger and thirst, are searching for the Śaka years in the mountains (7), the towns (3),⁸ the oceans (4) and the earth (1), (thus) resembling birds which, flying off unnoticed, tormented by hunger

¹ I.e. Indra.

² Or, oceans, *ratndkara* being a common term for ocean.

³ I.e. the goddess of riches.

⁴ I.e. the goddess of learning.

⁵ Vāṇī (Sarasvatī) is called here the daughter-in-law of Padmā (Lakshmi), because, as a rule, learning and wealth agree as little with each other as, according to Indian ideas, a mother-in-law with her daughter-in-law.

⁶ Sarasvatī is generally supposed to dwell in the mouth of Chaturānana (Brahman), while Lakshmi is the consort of Vishṇu. Chauhattamalla, therefore, seems to be used here as a name of Vishṇu, though I do not find it mentioned anywhere else. *Chauhatta* seems to be equivalent to the Sanskrit *Chaturhasta*; compare *Chaturbhujā*, a common name of Vishṇu-Kṛishṇu.

⁷ The four means (*upāya*) are *sāman*, *dāna*, *bhēda*, and *danḍa*; the three powers (*śakti*) are *prabhāva*, *utsāha*, and *mantra*; the seven constituents of government (*aṅga*) are *svāmin*, *amātya*, *suhṛid*, *kōśa*, *rāshtra*, *durga*, and *bala*; compare *Amarakōśa*, II. 8, 17; 19; 20. The four numbers give the date 1437.

⁸ I have found *pura* with the value of 3 only in the list of numerical words given by Mr. Rice, *Mysore Inscriptions*, p. xx f. It occurs in the same meaning in v. 30 below. *Pura* in this sense refers to the three cities built by Maya and destroyed by Śiva.

and thirst, are looking for herbs and (*rain-giving*) clouds in the mountains, the towns, the oceans and the earth.¹

(V. 14.) On Saturday, the Harivāsara of the bright half of the month Āshāḍha, to be counted in the Śaka year marked by Śāḷuva (Śāḷuvāṅka), the town of Koṇḍaviṭi, the excellent hill-fort,² was taken by the minister Śāḷva-Timma.³

(V. 15.) (*The procreation of*) a son, (*the planting of*) a grove, (*the construction of*) a tank, (*the consecration of*) a temple, the marriage (*of a girl*) to a Brāhman, (*the hoarding of*) a treasure, and (*the composition of*) a poem are the seven *saṁtānaka* acts which cause happiness in this world and in the next one; the glorious lord Śāḷva-Timma, the prime-minister of the glorious king Kṛishṇa, has so often performed them, from the Bridge to the snowy mountain, that one cannot count them.⁴

(V. 16.) There is, born in the lineage of Kauśika, the best of the family of Nādiṅḍla, an excellent minister, Timma, who has the true knowledge of him whose nature is intelligence.⁵

(V. 17.) Kṛishṇāmbā, renowned as Arundhatī,⁶ because she does not oppose (*arundhatī*) the command of her husband, is regarded as Anasūyā, because she is always free from spite (*anasūyā*).

(V. 18.) The minister Nādiṅḍla-Timma was married to Kṛishṇamāmbā; his sons were the excellent ministers Appa and Gōpa.

(V. 19.) The sister's sons of the glorious minister Śāḷva-Timma, who continued his family, were the excellent ministers Nādiṅḍla-Appa and (Nādiṅḍla-)Gōpa.

(V. 20.) Appa,⁷ who manifests himself in the waters and (*who bears the epithet*) Prachêtas, and Nādiṅḍla-Appa, who is easily accessible⁸ and intelligent, are the lords, the one of the western, and the other of the southern ocean.

¹ In order to remove any doubt about the meaning of the words *giri-pura-jaladhi-kshamsu gūḍham pralīnāḥ* an explanation has been inserted at the end of the stanza: 1 437 Śak-ābdālu [1*] su gūḍham pralīnāḥ aksha[ra*]-saṁjñā, i.e. '1437 Śaka years; *su gūḍham pralīnāḥ* is a notation by letters.' We have therefore to take *s(u)* as 7, *g(ā)* as 3, *ḍh(am)* as 4, and *p(ra)* as 1. There is a slight irregularity in the last *akshara*. According to the established usage, in groups of consonants the last consonant only counts (compare Burnell, *South-Indian Palæography*, 2nd ed., p. 79), whereas in this case *p* must have been intended to express the numeral, *r* having the value of 2. As the reading *pralīnāḥ* is supported by both inscriptions as well as by the Koṇḍaviṭu inscription (compare p. 112, note 3), I have not ventured to alter the text, although the reading *pralīnān* seems to me far better. In that case the meaning would be that the princes are searching for the Śaka years deeply hidden in the mountains, the towns, the oceans and the earth, which, from an Indian point of view, would be an excellent pun, whereas in the text as it stands the words *gūḍham pralīnāḥ* are quite superfluous.

² With *naga-rājāṁ* compare the terms *durgāyān sārvaḥhaumaḥ* and *giri-varaḥ* applied to a hill-fort in an inscription of the time of king Bukka; *South-Ind. Inscr.* Vol. I. p. 167. The neuter form of the word, though not in accordance with grammar, is warranted also by the Koṇḍaviṭu inscription (compare p. 112, note 3).

³ Here again, at the end of the stanza a gloss has been inserted, stating that *Śāḷuvāṅka* is a chronogram: *Śāḷuvāṅka akshara-saṁjñā* | 1437 Śaka-varshālu. It appears that *s(ā)* is 7, *ḷ(u)* 3, *v(ām)* 4, and *k(a)* 1. This again is not quite in accordance with the table given by Burnell, where *ḷ* has the value of 9. The author of the inscription apparently looked upon *ḷ* as equal to *ā* or *l*.

⁴ The seven *saṁtānas* or *saṁtatis* are mentioned also in v. 24 below, in v. 43 of the Gaṇapésvaram inscription of Gaṇapati, above, Vol. III. p. 88, in v. 9 of the Vānapalli plates and v. 17 of the Naḍupūru plates of Anna-Vēma, *ibid.* pp. 61 and 289; compare the notes of Dr. Hultzsch on the first two passages.

⁵ I.e. Rāma. With *chinmay-ātman* compare the epithets *jñān-ānanta-sad-ātma* and *bōdh-ātman* applied to Rāma in vv. 4 and 46.

⁶ This would be the literal meaning of the passage, but the author did not want to say that Kṛishṇāmbā really was called Arundhatī. In the Koṇḍaviṭu inscription (compare p. 112, note 3) *nūnam* has therefore been substituted for *khyātā*.

⁷ I.e. Varuṇa.

⁸ *Āpa-mūrti*, as applied to Nādiṅḍla-Appa, seems to mean 'whose person is obtainable,' i.e. 'who is easily accessible.'

(V. 21.) It was the lord Nâdiṅḍa-Appa who obtained from the glorious king Kṛiṣṇa and the minister Timma (*the right to use*) a palanquin, two *chauris*¹ and a parasol, and the posts of superintendent of Vinikoṇḍa, Gutti, and the city on the golden mountain (Mêru),² of commander-in-chief of a large army consisting of rutting elephants, horses and infantry, and of sole governor of that kingdom.

(V. 22.) (*The man*) whose fame—a swelling smooth cloud of pulverized camphor, anointing, covering and spreading on, the beautiful rounded breasts of Śachi³ which resemble⁴ the two frontal globes of the elephant of the slayer of Jambha⁵—derides the moon in the month Kârttika by asserting that it has not its equals in whiteness,⁶—that man is this excellent lord Nâdiṅḍa-Appa whose brilliant fame (*therefore*) is to be praised by all men.

(V. 23.) (*The man*) whose arm, when it brandishes a sword on the battle-field on the surface of the earth which he has made (*appear*) like the Pâtâla world⁷ by the clouds of dust whirled up from the ground crushed by the hard hoofs of millions of his war-horses, looks like the formidable licking lord of the serpents who supports the earth,—that man is this lord Nâdiṅḍa-Appa whose arm (*therefore*) is the support on which the weight of the earth rests.

(V. 24.) How can we praise Gôpa and Nâdiṅḍa-Gôpa as being alike to each other? (*For*) the former has (*only*) one *saṁtâna*, while the latter has seven of them.⁸

(V. 25.) Some, (*although they were*) taught the rules of donation by the creator, are dull (*or cold*), such as the ocean and the moon, and some are exceedingly stupid, because they belong to the class of cattle, stone or wood; (*but*) the honourable Gôpa, teaching them the rules of donation, carries in his hand the ocean, in his heart the tree of desires and the cow of wishes, in his face the moon, and in his eye the stone of desires.

(V. 26.) Having their bodies licked by the lords of the serpents decorating the sandal-wood pillars in the large apartments on the top of the houses in the towns of the numerous kings hostile to *him*,⁹ becoming totally insensible and faltering, (*but*) having instantly lost their poison through (*the presence of*) Vainatêya,¹⁰ the horses of the sun are suddenly walking along the sky;—brilliant is he, this Nâdiṅḍa-Gôpa who is praised by the sun.¹¹

(V. 27.) The glorious lord Sâlva-Timma, the minister of the glorious Kṛiṣṇa, the first among kings, gave to his younger son-in-law, the glorious Gôpa, the best among governors and

¹ [Compare above, Vol. IV. No. 4, verse 3.— E. H.]

² [The city on the mythical mountain Mêru is Amarâvatî, the residence of god Indra. Here this poetical term is applied to Amarâvatî in the Kistna district.— E. H.]

³ The wife of Indra.

⁴ Literally, 'having for companions.'

⁵ *I.e.* Indra.

⁶ If my translation is correct, we should rather expect *nija-śvêtim-âdvaita-vâdaiḥ* instead of *nijaiḥ śvêtim-âdvaita-vâdaiḥ*, which, however, is supported also by the Koṇḍaviḍu inscription (compare p. 112, note 3).

⁷ Pâtâla is the abode of the serpents.

⁸ As to the seven *saṁtânas* compare the note on v. 15. In the case of Gôpa, *i.e.* Kṛiṣṇa, *saṁtâna* seems to refer to the one celestial tree which Kṛiṣṇa, on the advice of his wife Satyabhâmâ, carried off from Indra's heaven, though the name of this tree is generally given as Pârijâta. But the names of the five celestial trees are sometimes mixed up; compare *e.g.* v. 16 of the Vânapalli plates of Anna-Vêma, above, Vol. III. p. 62, where the Pârijâta tree takes the place of the Kalpa tree, or v. 3 of the Biṭraguṇṭa grant of Saṁgama II., *ibid.* p. 25, where Kalpa is used for the celestial trees in general; see also the note of Mr. H. Krishna Sastri on this passage. There is hardly any allusion to Saṁtâna-Gôpâla, one of the names of Kṛiṣṇa, when worshipped as giver of progeny.

⁹ Snakes are supposed to be fond of sandal-wood. The towns of Gôpa's enemies were deserted by their inhabitants and therefore abounded in snakes. The houses were so high that their tops touched the sun.

¹⁰ *I.e.* Garuda. This bird must have been the device on Gôpa's banner (compare v. 33 below) which had been planted on the top of the palaces of his conquered enemies.

¹¹ The sun is grateful to Gôpa whose banner saved his horses.

an excellent minister, the post of governor of the whole empire of the city of **Koṇḍaviṭi**, together with an army consisting of rutting elephants, horses and infantry, and (*the right to use*) a palanquin and two *chauris*.

(V. 28.) The sister's son of the prime-minister, the glorious **Sâlva-Timma**, the chancellor (*pradhâna*) of the glorious **Krishnarâya**, the first among kings,—the minister **Nâdiṅḍla-Gôpa**, versed in the principles of policy, was the sole governor of the excellent city of **Koṇḍaviṭi**.

(V. 29.) In the **Śaka year** counted by **Râghavâya** the excellent minister **Gôpa** showed his veneration for (*the god*) **Râghava** in **Achalapuri** by (*erecting*) new buildings adorned with a wall and a gate-tower.¹

V. 30 records the setting-up of an image of **Raghnûyaka**.

(V. 31.) **Râma**, the husband of **Sitâ**,² with a circle³ consisting of **Sugrîva**, **Lakshmaṇa**, **Vibhîshana**, **Jâmbavat**, **Bharata** together with **Śatrughna**, **Hanûmat** and **Ângada**, were duly set up by the minister **Gôpa**.

(V. 32.) Possessed of **Sitâ** and **Râma**, **Bharata**, **Śatrughna** and **Lakshmaṇa**, this excellent city of **Koṇḍaviṭi** is flourishing (*like*) **Ayôdhyâ**; (*but*) here are (*also*) **Sugrîva**, **Hanumat**, **Vibhîshana**, **Jâmbavat** and **Ângada**, (*for*) the lord **Nâdiṅḍla-Gôpa** set up **Râma** with his circle.

(V. 33.) O **Râmachandra**, glorious lord of the city **Koṇḍaviṭi**, dost thou, having become a moon (*chandra*), assume the ensign of the hawk (*sâlûva*), because thou thinkest that the hare comes in as a stain? If not, why (*dost thou assume*) this (*ensign*) of him who has the **Garuḍa** as his emblem?⁴

V. 34 records the grant of a village to **Sâlûva-Râghava**.

(V. 35.) In the year **Yuvan**, marked as **Sâlivâhana-Śaka**,⁵ the minister **Appa**, who is equal to **Sâlivâhana**, obtained the regentship of the city of **Koṇḍaviṭi** from the minister **Sâlva-Timma**.

¹ At the end of this verse we find, as before, the explanation of the chronogram '*Râghavâya 1442 akshara-samjâna*.' This time it shows nothing peculiar, *r(d)* being 2, *gh(a)* 4, *v(d)* 4, and *y(a)* 1.

² This seems to mean 'with **Sitâ** on his lap.'

³ *Saparivâraka* is apparently the same as *savarana* in the next verse. *Āvarana* seems to be a technical term for the circles formed by the statues of **Râma**'s followers round the statue of their master. Thus we read in the *Râmapûrvatâpantya-Upanishad*, v. 48 ff., that **Râma** is surrounded (*âvrita*, vv. 55, 56) by five circles, called *âvarana* in **Nârâyana**'s *Dîpikâ*. The third of these circles is formed by the son of the wind (**Hanumat**), **Sugrîva**, **Bharata**, **Vibhîshana**, **Lakshmaṇa**, **Ângada**, **Arimardana** (**Śatrughna**) and **Jâmbavat** (vv. 53, 54), exactly the same persons as those mentioned above. **Sitâ** is not mentioned in the description of the *Upanishad*, though in the preceding verse 47 she is represented as sitting on **Râma**'s lap; compare also v. 26. That the author had in view some arrangement of statues similar to that described in the inscription, and not, as the commentator thinks, of figures drawn in a diagram, is probable from the fact that in describing the position of the figures he uses the terms *udag-dakshinayôh*, *agratah* (v. 50), *paschimê* (v. 51), *agnêyâdishu* (v. 53), whereas in the description of the diagram (v. 58 ff.) he speaks only of *madhyê*, *tatpârsvê*, etc.

⁴ *I.e.* either **Vishnu** or **Sâlva-Timma**. I am not at all sure that my translation of this verse is correct. Its principal object apparently is a pun on the name of the god, **Sâlûva-Râghava**, mentioned in the next verse; compare vv. 41, 42 which in a similar way praise **Śiva Virêśvara** mentioned in v. 43. The name of the god is certainly connected in some way with that of **Sâlva-Timma**, where, to judge from the analogy of such names as **Nâdiṅḍla-Timma**, etc., the first part would seem to be properly a family name. Whether **Sâlva** in this sense has anything to do with the tribal name of the **Sâlvas** or **Sâlvas**, must be left undecided; compare **Winternitz**, *Mantrapâṭha*, p. xlvi. On the other hand, in the titles *Gaṇḍa Kaṭṭâri Sâlûva*, borne e.g. by **Narasimharâya** of **Vijayanagara** and **Veṅkaṭa I.** of **Karṇâṭa** (*South-Ind. Inscr.* Vol. I, pp. 85, 131), and by the former king even with repetition of the last word (*Sâlûva-sâlûva*; *ibid.* p. 132), *sâlûva* is clearly only a *birûda*. According to **Dr. Hultzsch** it means 'the hawk,' and in this sense, and as a synonym of **Garuḍa**, it seems to have been used in the present case also.

⁵ As to the chronogram see the remarks on p. 112 above.

Vv. 36-40 record various grants.

(V. 41.) I worship the lotus-like foot of the destroyer of the sacrifice of Daksha,¹ which is revered by the hosts of the gods; which is covered by the brilliant rays of the lines of its exceedingly white nails, as (*a lotus is covered*) by ducks kept for pleasure; which is adorned with huge serpents glittering like ornaments, as (*a lotus is adorned*) with the floating fibres of its stalk; which is surrounded by the heads of the hosts of his enemies, as (*a lotus is surrounded*) by flights of female bees.

(V. 42.) Let that Virêśvara protect you whose deep compassion with heroes was the cause of Daksha-Prajâpati's head becoming quickly the head of a ram !²

Vv. 43-49 record various grants.

(V. 50.) Having made at Âtukûru a tank, where lines of swans meet in the clusters of the widely opened water-lilies floating on the waves; which is charming, because the curlews are (*seen there*) striding in circles and sporting in pairs, (*pressing each other*) with their throats, (*at the same time*) uttering sharp cries; which is the rival of the ocean; where a loud dabbling noise originates in the cavities of the banks, the lord Nâdiṅḍla-Appa presented it completely to the Brâhmanas.³

Vv. 51 and 52 record two grants.

(V. 53.) This tank at Appâpura, resembling the ocean, which, abounding in lotuses, was the abode of the kings of birds,⁴ became a forest, a field of rampant paddy, and in the hot season a stream, because (*even at that time*) it was full of water.

Vv. 54-59 record various grants.

(V. 60.) As long as the floods of the daughter of Jahnu, the daughter of Tryambaka and the holy daughter of Sahya are purifying the earth and the whole city of Koṇḍaviṭi,⁵ as long as a poet is sporting in the waves of the nectar-ocean of poetry, so long shall the creeper of Sâlva-Timma's fame continually blossom on earth!

V. 61 records a grant by Sâlva-Timma.

(L. 257.) Happiness! Happiness! May it cause happiness!

¹ I.e. Śiva.

² This is an allusion to the legend that Śiva, irritated because he had not been invited to the sacrifice of Daksha-Prajâpati, the father of his wife Sati, decapitated his father-in-law, but afterwards, out of pity, revived him and gave him the head of a ram.

³ I find it impossible to render the niceties of the text in my translation. The terms used are such as to convey the idea of an arena, where circles of kings (*râjahams-âvatamsa*) are assembled, where a wrestling (*mithuna-krôḍa-khêla*) takes place, where a champion (*anikakâra*) appears, and where loud applause (*uttâla-tâla*) is heard.

⁴ *Dvijarâja* seems to be meant for *râjahamsa*.

⁵ The daughter of Jahnu is the Gaṅgâ. The daughter of Tryambaka is the Gôdâvari which rises on mount Tryambaka; compare the verse in Rudrabhaṭṭa's commentary on the *Vaidyajivana*, quoted by Aufrecht, *Cat. Cod. Sanscr. Bibl. Bodl.* p. 318a :

Yatr-âgatâ Tryambaka-parvatdch=cha Gôdâvari Sindhunadêna yukta |

tatr=âsti Gôdâ-tata-madhya-dêśê Shaṭkhetak-âkhyam nagaram suramyam ||

The Tryambaka forms part of the chain of mountains on the north-west side of the Peninsula which commonly are called Sahya; in the *Vâyupurâna*, I, 45, 104, the Gôdâvari therefore appears in the list of rivers which rise on the Sahya. Here, however, the daughter of Sahya is the Kṛishnâ, as shown by the corresponding verse in the Koṇḍaviṭi inscription (compare p. 112, note 3), where *Kṛishnavennâ* has been inserted instead of *Sahyaputri*. Rivers are frequently called the daughters of the mountains where they arise; even in the dry geographical description of the *Vâyupurâna* the rivers rising on mount Mahêndra are called his daughters (45, 106). The statement that the Kṛishnâ purifies the city (*part*) of Koṇḍaviṭi is, of course, a poetical exaggeration, the distance between Koṇḍaviṭi and the river being more than twenty miles.

B.—Kâzâ Pillar Inscription.

END OF THE TEXT.¹

Fourth Face.

- 255 ²शाके वस्त्रग्निवेदे-³
 256 दुग्खिगस्येशमंटपं । नल्लपाटौ सु-
 257 धालिसं क्ततवानप्पमंचिराट् ॥ [६०*] श्री
 258 श्री श्री जियुनू⁴ [॥*]

No. 13.—TWO GRANTS OF DANDIMAHADEVI.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The two grants of which at Dr. Hultzsch's request I give an account here from excellent impressions supplied to him by Mr. Venkayya, were preserved in the office of the Collector of Gañjām and will be deposited in the Madras Museum. There is no information as to where or by whom they were discovered. They have been briefly noticed already in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32 f., Nos. 216 and 217;⁵ and I have for years been in possession of rubbings of them which formerly belonged to the late Sir A. Cunningham. The grants record donations by a lady named Daṇḍimahādēvi, whose ancestors are enumerated in both, in almost identical verses.

A.—DAṆḌIMAHĀDĒVĪ'S GRANT OF THE YEAR 180.

This is a single copper-plate which measures about 1' $\frac{1}{4}$ " broad by 10 $\frac{1}{8}$ " high, and is inscribed on both sides. On to its proper right is soldered a seal, half of which sticks to the plate, while the other half projects beyond it. This seal rests on an expanded lotus flower the petals of which enclose it; it is circular and measures 2 $\frac{3}{4}$ " in diameter. It bears in relief on a countersunk surface, across the centre, the legend *śrīmad-Daṇḍimahādēvi*, in characters resembling those on the first side of the plate; above the legend, a couchant bull facing to the proper right, with the sun and the moon's crescent above its hump and a conch-shell above its hips; and below the legend, two straight lines over an expanded lotus flower the stalk of which rises out of the margin of the seal.—The writing is well preserved. The size of the letters is between $\frac{3}{8}$ and $\frac{7}{16}$ " on the first side of the plate, and between about $\frac{1}{4}$ and $\frac{3}{8}$ " on the second side. Both the general style of writing and the forms of individual letters shew that the two sides of the plate were written by different persons. The writer of the first side, who affects a monumental style of writing, apparently has taken some pride in his work and has done it fairly well; the writer of the second side, who writes in a current hand, has performed his task in a very slovenly manner and committed many blunders, some of which I am unable to correct. The characters on both sides belong to the northern part of Eastern India. They

¹ From an inked estampage supplied by Dr. Hultzsch.

² Up to this, the text is practically identical with that of the preceding inscription.

³ The *anusvāra* stands at the beginning of the next line.

⁴ Read जियुनु; after this comes a sign the meaning of which I do not know.

⁵ The prince 'Indulāla' of Mr. Sewell's account, to whom is ascribed the feat of having rescued his brother's throne, owes his existence to the epithet *vyādha-bhōgindra-Uḥa* in verse 6 of the two grants. Most of the princes who are really mentioned in the grants have been omitted by Mr. Sewell's informant.