

(V. 7 f.) Dakṣiṇāmūrti-Bhaṭṭa, a wise Brāhmaṇa of Allūr,¹ Kṛiṣṇa-Dvaipāyana Yajvan, Jannaya Ritvij of Vēda-Kōmbura,² (and) the two persons named Aruḷāla, who were born at Kirāñji,³ together with Rāma, born at Tāṇaka. These were written down as the only witnesses of (this) pious gift. Let the best of kings and the devotees of Śiva protect this grant!

No. 22.— KONDAVIDU PILLAR INSCRIPTION OF THE TIME OF
KRISHNARAYA OF VIJAYANAGARA;
SAKA-SAMVAT 1442.

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Inked estampages of this inscription⁴ were sent to me by Dr. Hultzsöh through Prof. Kielhorn with the following note: "On four faces of a pillar near the *agrahāra* at Konḍavidu. The pillar is supported on two sides (north and south) by stones which made it impossible to copy and ink the top lines of the inscription in full."⁵

The inscription contains 166 lines of writing. The average size of the letters is $\frac{3}{4}$ ".—The alphabet is Telugu and, with few exceptions, resembles that of the Maṅgalagiri inscription.⁶ Several times *ka* appears here in the old form; see e.g. ll. 3, 6, 15, 16, 30, 43, 118, 145 (*ka*); 27, 111 (*kā*); 142, 146 (*kī*); 11 (*kē*); 17, 157 (*ku*); 7 (*kri*); 11 (*kē*); 142 (*kku*), while such forms as *ka* in ll. 7, 64, *ku* in l. 46, *kē* in l. 92, *kan* in l. 39, may be called transitional. The *sha* occasionally shows the younger form occurring also in the Vānapalli plates; see ll. 69 (*sha*); 24 (*shṣha*); 33 (*kshṃā*). *ḷa* appears throughout in the form of the Bitraguṇṭa grant and the Vānapalli plates. In *dha* the *ottu* is used only in *dhi* in l. 19 (*vārām nidhir*), *dhi* in l. 72, and in the subscript *dh* of *dhdha* in l. 34. But in *gha* and *dha* it is used quite regularly, and in *bha* it is only missing in *bhā*, *bhu*, *bhō* in l. 163, and in *bhri* in ll. 5, 59 and *bhyā* in l. 7 on account of the subscript sign. In the groups *rma*, *rya* and *rva* the full sign of *r* is generally used, but in *ryā* in l. 20 and *rmmyai* in ll. 28, 92 it appears in the secondary form, as in all other combinations, and in *rvē* in l. 163 and *rma* in l. 165 it is expressed both by the full and the secondary sign.—The language is Sanskrit from the beginning to l. 108, and again from the middle of l. 162 to the end. The rest is in Telugu.⁷ With exception of the concluding words *śrī śrī śrī* in l. 108, the Sanskrit portion is in verse, whereas the Telugu portion is in prose throughout.—The orthography calls for few remarks. In the interior of a word *k*, *g*, *ch*, *t*, *d* and *v*, if followed by a vowel, are generally doubled after *anusvāra*; exceptions are *śaṃkur* (l. 20), *-āṃkuraḥ* (l. 21), *-āṃka* (l. 34), *saptāṅgō-* (l. 29), *pañchā-* (l. 107), *maṃdāra* (l. 12), *Maṃdavōlum* (l. 102), and several words in the Telugu portion (see for *ṃk* ll. 127, 145; *ṃg* ll. 113, 115, 130, 141, 156, 158; *ṃch* ll. 117, 118, 119, 145, 153, 157; *ṃd* ll. 111, 121, 135). *ḍ* also is doubled in *śrīkhaṃḍā* (l. 76), *Koṃḍāvīṭi* (l. 98, 111), and *dh* in *baṃdhḍhushu* (l. 40), *-ārumḍhḍhatī* (l. 41); compare also *chīṃttapaṃdhḍhu* for *ḍpaṃḍu* in l. 134. *tr* is written *ttr*

¹ A village of the same name is mentioned in two inscriptions at Maṅgalaṅgalam; *South-Ind. Inscr.* Vol. III. pp. 73 and 74. It may be identical with 'Allur' in the Madurāntakam tāluka between the 'Perumbair' and 'Olakur' railway stations.

² Compare Dvēdai-Kōmburaṅgam in *South-Ind. Inscr.* Vol. II. p. 259 and note 3.

³ The same place is mentioned in an inscription at Tirukkaḷukkuraṅgam; *South-Ind. Inscr.* Vol. III. p. 168.

⁴ No. 242 of the Government Epigraphist's collection for the year 1892.

⁵ This defect is not very serious, as the few missing *akṣaras* in ll. 87-89 can easily be replaced from other inscriptions.

⁶ See my remarks, above, p. 108 f.

⁷ The text and translation of the Telugu portion have been contributed by Mr. H. Krishna Sastri.

after *anusvāra* in the word *mantrin* in ll. 30, 85, 103, but with a single *t* in ll. 40, 92. Final *anusvāra* has caused the doubling of *g* in *-ākaratvaṃ ggaṭāḥ* (l. 17). As first letters of a group *t* and *d* are doubled in *ttritaya* (l. 29), *puttrā-* (l. 35), *kaḷattrī* (l. 43), *puttrāv* (l. 44), *ddrumaṃ* (l. 7), *pāyādd=raghū-* (l. 8), *kalpaddrum* (l. 72), *ddyō-* (l. 80), whereas a double mute is represented by a single mute in *tatva* (l. 89) and *ujvalataram* (l. 98). After *r* a consonant is doubled in *-ārka* (l. 78), *mārggayamttē* (l. 33), *mārggaṃ* (l. 80), *mārchchhan* (l. 78), *-ātivartti* (l. 38), *kīrttik* (l. 50), *kīrtti* (ll. 54, 106), *harmmyair* (ll. 28, 92), and in the Telugu *samarppimchchi* (l. 121). *ddh* is always written *dhdh*. A superfluous *anusvāra* has been inserted in *prapamnnāḥ* (l. 68), *-ātikhiṃnnāḥ* (l. 32) and some Telugu words in ll. 119, 125, 161. In *amritapallakunnu* (l. 119 f.) and *kārāmaḷlu* (l. 133), the double *l* is expressed by *l+l*. In accordance with the pronunciation of Sanskrit in the Telugu country we find a nasal inserted before *h*, followed by a consonant, in *praṃhv-ēṃdrā-* (l. 3) and *grāṃhyā* (l. 164), and even with the complete loss of the *v* in *jīmhālā-* (for *jihvālā-*; l. 58). On the other hand this pronunciation has led to the erroneous insertion of a *v* after an original *m̄h* in *siṃhvāsānā-* (l. 14). The words *maṇḍapa* and *pradhāna* are always written *maṇṭapa* and *prathāna*; compare ll. 95, 116; 23, 88, 113, 153.

The object of this inscription is to record some grants by *Nādiṇḍa-Gōpa*, the governor of *Koṇḍaviḍu*, during the reign of *Krishnarāya* of *Vijayanagara*. The inscription has much in common with the *Maṅgalagiri* and *Kāzā* pillar inscriptions edited above, p. 108 ff. Up to v. 26, it contains only 3 verses not found in those inscriptions (vv. 1, 3 and 7),¹ among which only v. 7 deserves to be noticed, as *Krishnarāya* is styled here a descendant of *Yadu*. This is apparently a mistake of the author; for, though *Yadu* was actually the reputed ancestor of the first dynasty of *Vijayanagara*, the second dynasty, to which *Krishnarāya* belonged, traced their origin back to *Yadu*'s younger brother *Turvasu*.² Nevertheless the inscription is of some importance because it clearly shows that in Śaka 1442 *Gōpa* was governor of *Koṇḍaviḍu*, the verses about *Appa*'s dignities³ being omitted here altogether.

With v. 26 begins a list of some gifts made by *Nādiṇḍa-Gōpa*. V. 26 is identical with v. 29 of the *Maṅgalagiri* inscription and refers to the same gift as that mentioned in the next verse. Vv. 27-28 record that in the Śaka year counted by the eyes (2), the yugas (4), the oceans (4), and the moon (1), in the year *Vikrama* (i.e. Śaka-Saṃvat 1442 expired), he presented, by order of *Sāḷva-Timma*, the minister of king *Krishnarāya*, an exceedingly high temple (*prāsāda*) furnished with nine gilt domes (*kaśāsa*), a gate-tower (*gōpura*), a wall (*prākāra*), and a festive hall (*utsava-maṇṭapa*), to the holy *Rāmabhadra*, and images for processions (*utsava-vigraha*), golden ornaments, two pearl necklaces, a great quantity of excellent beautiful ornaments, and the performance of *niyōga*, exceeding seventy-two,⁴ to *Rāma* in the town of *Koṇḍaviṭi* for the benefit of *Sāḷva-Timma*, the husband of *Lakshmi*.⁵ V. 29 adds that, by order of *Sāḷva-Timma*, he assigned to the temple of the holy *Rāghava*, the lord of the town of *Yajñavāṭi*, the customs⁶ on all the roads in the country of *Koṇḍaviṭi* and the village of *Maindavōlu*, at the same time keeping up the former donation of the village of *Lemballe*.

The Sanskrit part of the inscription concludes with a verse in praise of *Sāḷva-Timma* (30) found also in the *Maṅgalagiri* inscription, and another (31) stating that the *mahōpādhyāya*, who

¹ Vv. 1 and 3 are in praise of *Rāma*. V. 1 alludes to the legend quoted above, Vol. III. p. 251, note 9.

² See e.g. *Hampe* inscription of *Krishnarāya*, above, Vol. I. p. 361 ff.; *Saṅkalāpura* inscription of the same, *ibid.* Vol. IV. p. 266 ff.; *British Museum* plates of *Sadāśivarāya*, *ibid.* Vol. IV. p. 1 ff.; *Ūṇamāñjēri* plates of *Achyutarāya*, *ibid.* Vol. III. p. 147 ff.

³ Vv. 21 and 35 of the *Maṅgalagiri* inscription.

⁴ Regarding this term see note 1 on p. 113 above.

⁵ Regarding this term see note 3 on p. 114 above.

⁶ *Mūlavisa* is a Telugu word about which see below, p. 232, note 6.

was acquainted with the doctrine of the five fires, the performer of the *dvādasāha* ceremony, **Lōlla-Lakshmidhara Yajvan**,¹ was the author of the record.

In the Telugu portion (l. 109 ff.) the date given above is further specified, and a more detailed account of Gōpa's donation is given, especially as regards the establishment of the customs. It may also be noted that Nādiṅḍa-Timma is incidentally said here (l. 114) to have been a follower of the Yajuḥśākhā and the Āpastambasūtra, and that Sāḷva-Timma's wife is called here **Lakshamma** (l. 155). Mr. H. Krishna Sastri contributes the following translation of the Telugu portion :—

(L. 109.) "Hail! Prosperity! On the auspicious occasion of a lunar eclipse, on Wednesday the 15th (*tithi*) of the bright (half) of Vaisākha in the (cyclic) year Vikrama which corresponded to 1442 of the years of the victorious and increasing Śālivāhana-Śaka,—Gōparsayyaṅgāru,²—the son of Nādiṅḍa-Timmarāja who belonged to the Kauśika-gōtra, followed the Āpastambasūtra, and was a student of the Yajuḥśākhā,—and the nephew of Sāḷva-Timmarsayyaṅgāru, the glorious chief minister who bore the burden of the empire of the glorious Kṛishṇadēva-mahārāya,—built a spire for the sacred (temple) of the god Raghunāyaka of Yajñavātikā in Koṇḍaviḍu, carried out the whitewashing (in connection with other) spires, *mandapas* and towers, set up golden pinnacles, built the hall surrounding the temple,³ and the enclosure (*prākāra*), presented idols (to be carried) in processions (*utsava-vigraha*), restored the village of **Lemballe** which had previously been granted (to the temple), and bestowed the village of **Maindavōlu** for all enjoyments,⁴ rice⁵ and festivals, [and assigned] *mūlavīsas*⁶ at all places in the country (*sīma*) of Koṇḍaviḍu where tolls were paid, (*viz.*) at *vasantagaruvus*⁷ in (the town of) Koṇḍaviḍu, at water-sheds,⁸ at salt-beds and market-towns,⁹ and at roads frequented (by people), such as (those to) the **Tirumala** hills.¹⁰

(L. 125.) "at the rate of half a *paikamu*¹¹ on every bag of the following (articles): great millet, millet,, salt, mangoes, myrobolan fruits, brinjals, clearing-nuts, and *māvena*;¹² at one *paikamu* on every bag of the following: green gram, black gram, Bengal gram, horse-gram, red gram, wheat, sesamum seeds, oil seeds, black pulse, pulse, cotton, tamarinds, gall-nuts, myrobolan seeds, yam, *chāma*, (and) *chirugaḍam*

¹ [In the colophon of his commentary on Śamkarāchārya's *Saundaryalaharī* (Dr. Hultzsch's *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333), Lakshmidhara-Désika calls himself the seventh in descent from the mahōpādhyāya Mahādēvāchārya, who was 'the founder of the doctrine of the Lōlla-kula' and 'the commentator on the *Lōllagrantha*.' The author of the inscription, Lōlla-Lakshmidhara Yajvan, who also calls himself a mahōpādhyāya, may have belonged to the same school or sect.—H. Krishna Sastri.]

² The affix *ayyaṅgāru* or *ayyagāru* is the plural of *ayya*, a *tadbhava* of *ārya*. The appellation *ayyaṅgār* is now monopolised by a class of Śrī-Vaiṣṇava Brāhṃṇas, while *ayya*, *ayyagāru* and its Tamil equivalent *aiyar* are restricted to non-Vaiṣṇava Brāhṃṇas. That *ayyaṅgāru* and *ayyagāru* are both used in the inscription for the same person, shows that in the 16th century these two appellations bore no religious or sectarian significance.

³ *Tiruchuttumāle* or *tiruchuttumālīka* (above, Vol. IV. p. 330, text line 14) are corruptions of the Tamil *tiruchchurumālīgai*, which occurs in the Tanjore inscriptions; see *South-Ind. Inscr.* Vol. II. p. 139.

⁴ Regarding *aṅgarāṅgavaibhava* see above, Vol. IV. p. 269 and note 2.

⁵ For *amṛitapaḍi* see *South-Ind. Inscr.* Vol. I. p. 82, note 5.

⁶ For the fiscal term *vīsa* see above, Vol. V. p. 23 and note 6.

⁷ This word is not found in Brown's *Telugu Dictionary*. Perhaps it denotes a rest-house somewhat like the modern *vasantamanṭapa*, which, according to Dr. Kittel's *Kannada-English Dictionary*, means 'a shed erected in gardens, near roads and temples, used during the hot weather for recreation's sake etc.'

⁸ *Aravaṅṭya* is apparently the same as the Kanarese *aravaṅṭige*, *aravaṅṭige* or *aravaṅṭige*, which means 'a water-shed.' Another Kanarese word which occurs in this inscription is *hādi* (l. 125).

⁹ *Karavaṅṭa* is the same as the Sanskrit *kharvaṅṭa*, 'a market-town.'

¹⁰ This refers to the hill of Tirupati in the Chandragiri tāluka of the North Arcot district.

¹¹ According to Brown's *Telugu Dictionary*, *paikamu* means 'a small copper coin, a farthing, a half-penny.'

¹² This is perhaps the same as *māmena*, which means 'a fragrant root like sarsaparilla.'

(roots); at one *damma*¹ on every bag of the following: onions, turmeric, dammer, fenugreek, cumin, mustard, *salagas*² of new gunny bags, green ginger, lime fruits, (and) cocoa-nuts; at two *dammās* on every bag of the following: jaggery, cleaned cotton, ghee, castor oil, *saṅgaḍi*,³ flowers of the *Bassia Latifolia* (tree), dry ginger, iron, and steel chisels; at three *dammās* on every bag of mango jelly; at four *dammās* on every bag of the following: sugar, areca-nuts, cotton thread, and betel leaves; at six *dammās* on every bag of the following: long pepper, pepper, sandal, cloves,⁴ nutmeg, mace, lead, tin, (and) copper; and at one *chavela*⁵ on a double bullock-load of women's garments:— the *mūlavāsas* levied at this rate from many (people) were granted (to the temple) by Nādiṅḍa-Gōparsayyāṅāru for the merit of the glorious chief minister Saḷuva-Timmarsayyāṅāru and his wife Lakshamma.

(L. 157.) “If (any) Oḍḍa kings⁶ and Teluṅgu kings shall violate this charity, they shall incur the sin of killing cows on (the banks of) the Gaṅgā; if (any) Turuka (*i.e.* Musalmān) kings shall violate (this charity), they shall incur the sin of eating pigs.”

The inscription ends with one of the usual imprecatory verses in Sanskrit and the first half of another. Although the Śaka year is called a current year, the addition of the cyclic year leaves no doubt that really the expired year was intended. For Śaka 1442 expired=Vikrama the date corresponds, according to Prof. Kielhorn's calculation, to Wednesday, the 2nd May A.D. 1520, when a partial eclipse of the moon, visible at Vijayanagara, took place 18 h. 14 m. after mean sunrise.

The village of Maindavōlu is the modern Mayidavōlu,⁷ 12 miles east-south-east of Narasarāvupēṭa. The village of Lemballe I am unable to identify. Yajñavāṭipura seems to have been the name of a quarter or a suburb of the town of Koṇḍaviḍu.

TEXT.⁸

North Face.

- 1 श्रीरामचंद्र[:*] श्रियमातनोतु सीता-
- 2 सहायो मुनिधर्मपत्न्याः । यस्यांनिपंक्केरुहरे-
- 3 गुरासीदाश्मत्रतोद्यापनकर्महेतुः⁹ ॥ [१*]¹⁰ प्रह्वेद्रादिशिरो-
- 4 मणिच्छविरविप्रातर्मयूखारुणं भूषावृचभिदश्मरश्मिलह-
- 5 रीभृंगाळिशृंगारितं । मंजीरक्कणितैर्मराळवनितामंजुख-
- 6 नैरञ्चितं वंदे रामपदारविंदमनघं वंदारुकल्प-

¹ This is apparently the same as *dramma*; see *Bombay Gazetteer*, Vol. I. Part II. p. 21, notes 1 and 6; *Ep. Ind.* Vol. I. p. 168 f.; *ibid.* Vol. II. p. 130; and *Ep. Carn.* Vol. I. Introd. p. 8.

² According to Brown's *Telugu Dictionary*, *śalaga* or *śelaga* is 'a word used in measuring grain *etc.*, one lot from which a new reckoning begins.'

³ This term is not intelligible. It occurs in the obscure *biruda Saṅgaḍirakshapālaka* of a Reḍḍi king, in an unpublished Amarāvati inscription (No. 258 of 1897).

⁴ *Karāmbhuū* is probably the Tamil *karāmbu* or *kirāmbu*, 'cloves.'

⁵ *I.e.* *chavalamu*, 'the fraction $\frac{1}{2}$ (of a pagoda *etc.*).' According to Brown's *Telugu Dictionary* this is about one shilling.

⁶ *I.e.* kings of Orissa. The special mention of these kings and of the Muḥammadans in the imprecation shows that they were continually disturbing the peace of Kṛishnarāya's dominions.

⁷ See above, p. 84 and note 4.

⁸ From inked estampages supplied by Dr. Hultzsch.

⁹ The last *akshara* has been corrected.

¹⁰ Read प्रह्वेद्रा°.

- 7 इमं ॥ [२*] यत्कटाक्षश्च करुणक्रीडाभ्यां शबलीकृतः । विभी-¹
8 षणे रावणे च स वः पायाद्भ्रूद्वहः ॥ [३*] अथादादिवरा-
9 हो वस्त्रसामुद्रहन्महीं । निजांगसंगसंजात-
10 सांद्रखेदोदयादिव ॥ [४*] उरसि निहितलक्ष्मीबाहुवस्त्रोयु-
11 गेन स्वकरयुगळमेकीकृत्य केळीविनोदे । कुवलयदळदामा-
12 ²नध्वमंदारमालां दधदिव वितनोतु श्रीकळां काकुळेशः ॥ [५*]
13 अस्ति श्रीकृष्णरायास्थो नरनाथशिरोमणिः । राजन्यचूळिकारत्न-
14 नीराजितपदांबुजः ॥ [६*] ³सिंहासनानर्हतया द्वापरे लज्ज-
15 या हलिः⁴ । कलौ सिंहासनासीनः कृष्णरायो यदूह-
16 हः ॥ [७*] श्रीकृष्णक्षितिपालदत्तमणिभिर्विद्वक्वीनां गृहा नाना-
17 रत्नविचित्रकुट्टिमभुवो रत्नाकरत्वं गताः । अर्द्धः⁵ केवलनीर-
18 पूरनिलयस्त्रभाष्यते सज्जनैरंभोधिर्जलधिः पयोधि-
19 रुद्धिर्वारां निधिर्वारिधिः ॥ [८*] आलानं रिपुदंतिनामरिप-
20 शौर्यूपसमीकाध्वरे वैरिस्त्रांतनिखातशंकुरुदितो
21 दीप्रः प्रतापांकुरः । पाताळाध्वरणी⁶ वराहवपुषो दंष्ट्रा
22 विभिद्योद्गता श्रीकृष्णक्षितिपस्य भाति विजयस्तंभः कळिंगांगणे ॥ [९*]
23 मह्राप्रधानः⁷ श्रीसाळ्वतिम्मसचिवशेखरः । श्रीकृष्णरायनृ-
24 पतेस्त्राम्राज्यमधितिष्ठति ॥ [१०*] श्रीसाळ्वतिम्मसचिवः कौडिन्यकु-
25 लशेखरः । वेमयामाल्यतनयराचयामाल्यनंदनः ॥ [११*] वि-
26 द्मो नैकं विशिषं वितरणविभवैर्विद्वदग्रेसराणां पद्मावाणी-
27 विलासैः प्रगुणमणिगणैः पद्मलाक्षीसहस्रैः । रम्यप्राका-
28 रहर्म्यैरतुलपरिकरैरश्वहस्त्यादियानैस्त्रस्यक्तेभ्यो विभेद⁸
29 समरविजयतस्त्राळ्वतिम्मस्य जाने ॥ [१२*] ससांगोपेतशक्तिचि-
30 तयचतुरूपार्थैकमंक्षीशसाळ्वे तिम्रास्ये कौडवीच्यां
31 गजपतिनिहितान् राजहंसान् गृहीत्वा । धाटीमाटीक-
32 माने परनृपतिखगाः क्षुत्पिपासातिखिन्नाः शाकाब्दान् मा-
33 र्गयंत्ते गिरिपुरजलधिच्छासु गूढं प्रलीनाः ॥ [१३*] साळ्व-
34 वांकशकवत्सरगण्वाषाढशुभ्रहरिवासरसौरौ⁹ । साळ्व-
35 तिम्रासचिवेन गृहीतं कौडवीटिनगरं नगराजं ॥ [१४*] पुत्रा-

¹ After विभी a superfluous ष has been effaced.

² Read नड°.

³ Read सिंहा°.

⁴ Read बलिः ?

⁵ Read अर्द्धः.

⁶ Read °ळाध्वरणी.

⁷ Read °प्रधानः.

⁸ The *anusvāra* stands at the beginning of the next line.

⁹ Read °शुद्ध°.

- 36 रामतटाकदेवसदनब्रह्मप्रतिष्ठानिधिः¹ काव्यं चे[ह परत्र] तीर्थे 40
 37 [सौख्य]जनकास्त्रं तानकास्त्रं तान् । आचृत्तान् ग[णनातिव]- 30
 38 र्त्तिं कृतवानासेतुशीताचलं श्रीकृष्णचित्तिपालमौळिसचि- 80
 39 व[.*] श्रीसाङ्गवतिभ्रमः ॥ [१५*] कौशिकान्वयसंभूतो नादिङ्गु-
 40 कुलशेखरः । अस्ति तिम्रयमंचीशस्त्रमतस्सर्वबंधुषु² ॥ [१६*] 20
 41 कृष्णांवारुंधती³ नूनं भर्तृवाक्यमरुंधती । अनसूया 80
 42 हि सर्वत्र ह्यनसूयेति गण्यते ॥ [१७*] नादिङ्गुतिम्रयामात्यः 07

West Face.

- 43 कळ्चो कृष्णमांबया । 27
 44 तयुक्तावप्ययामात्य- 87
 45 गोपयामात्यशेखरौ ॥ [१८*] 27
 46 जंभद्विदकुंभिकुंभद- 87
 47 यसचिवशचीचारुवचो- 87
 48 जकुंभव्यक्तव्याप्तानुलि- 77
 49 मप्रसृमरमसृणचोद- 87
 50 कर्पूरपूरः । यत्कीर्त्तिः 07
 51 कार्त्तिकेदुं परिहसति नि- 08
 52 जै[.*] श्वेतिमादैतवादैस्त्रोयं 18
 53 नादिङ्गुयप्यप्रभुमणि- 28
 54 रखिलस्तुत्यकीर्त्तिप्रतापः ॥ [१९*] 38
 55 यध्वाटीघोटकीटीखरखु- 48
 56 रदळितत्मातलोध्वतधूलि-⁵ 58
 57 पाळीपाताळकेळीकृतधरणित- 88
 58 ले खड्गयुग्यस्य बाहुः । जिं-⁶ 88
 59 हालाभीलभूभृद्भुजगप- 78
 60 रिवृटी लक्ष्यते 'सिध्धसंघैस्त्रो- 88
 61 यं नादिङ्गुयप्यप्रभुर- 08
 62 वनिभराधारबाहुप्रतिष्ठः ॥ [२०*] 00
 63 गोपो नादिङ्गुगोपश्च तुल्या- 10

1 Read °निधि.

2 Read °बंधुषु.

3 Read °रुंधती.

4 Read यद्वाटी°.

5 Read °लोडूत°.

6 The *anusvāra* stands at the beginning of the next line; read जिह्वाला°.

7 Read सिद्ध°.

- 64 विति कथं ब्रुवे । एकसंतान- 88
 65 वान्पूर्वस्मसंतानवान्यरः ॥ [२१*] 78
 66 एके चाध्यांपिता ये वितरण- 88
 67 निगमान्वेधसा सिंधुचंद्र- 98
 68 [प्रा]या जाड्यं प्रपन्नाः कति 40
 69 च पशुदृषद्द्वारजात्यातिमू- 14
 70 ढाः । धत्ते चाध्यापयंस्तान् वि- 84
 71 तरणनिगमान् गोपयार्यः क-
 72 रेभिं कल्पद्रुं कामधेनुं ह- 84
 73 दि वदनदृशोश्चंद्रचिंत्ताम- 44
 74 णी च ॥ [२२*] यद्दैरिचोणिपालप्र- 84
 75 करपुरमहाचंद्रशालागृ- 84
 76 हांतःश्रीखंडुस्तंभशुं- 74
 77 भङ्गुजगपरिवृढालीढदेहा- 84
 78 क्कवाहाः । मूर्च्छन्मोहा[*] ख- 84
 79 लंतस्सपदि गतविषा वैनते- 98
 80 येन सद्यो ह्योमार्गं यां- 84
 81 त्ति सोयं दिनमणि[वि]नुती 88
 82 भाति नादिंङ्गुगोपः ॥ [२३*] श्रीकृष्ण- 88
 83 क्षितिपालमौक्तिसचिवः श्रीसाळ्व- 88
 84 तिमप्रभुर्जामातर्यवरे धु- 88
 85 रंधरवरे श्रीगोपमंचीश्वरे । 88
 86 प्रादत्ताखिलकौडवोटिनगरी-

South Face.

- 87 साम्राज्य[धौरेयतां मत्तेभाश्वप]दातिसैन्यकलितां प- 88
 88 क्किका¹ चा[मरे ॥] [२४*] [श्रीकृष्णरायन]रनाथशिरःप्रथानः² श्रीसाळ्व- 88
 89 तिम्रसचिवेश्व[रभागिनेयः । नादिंङ्गु]गोपसचिवो नयतल-³ 88
 90 वेदी श्रीकौडवोटिनगरैकधुरंधरोभूत् ॥ [२५*] राघवाय १४४२ 88
 91 गणिते शकवर्षे राघवाय रचिताचलपुर्या । वप्रगोपु- 88
 92 रयुतैर्नवहर्म्म्यैर्गोपमंचितिलकेन सपर्या ॥ [२६*] शाका- 88
 93 द्देक्षियुगाब्धिचंद्रगणिते संवत्सरे विक्रमे श्रीकृष्णक्षिति-

¹ Read क्किका.

² Read प्रधानश्रीसाळ्व-

³ Read तल-

- 94 पालमौळिसचिवः¹ श्रीसाळ्वतिम्नाज्ञया । प्रासादं नव-
 95 भिश्च हेमकलशैरत्युन्नतं गोपुरप्राकारोत्सवमंट-
 96 पैरुपचितं श्रीरामभद्राय च ॥ [२७*] ॥ रामायोत्सवविग्र-
 97 हांश्च कनकाकल्प्यांश्च मुक्तावळी मुख्यं चाभरणौघ-
 98 मुज्वलतरं² श्रीकोंडवीटीपुरे । द्वासप्तत्यधिकां नियोग-
 99 रचनां नादिंडुगोपप्रभुर्लक्ष्मीनायकसाळ्वतिम्नि-
 100 भवे पुण्याय कृत्वादिशत् ॥ [२८*] ॥ श्रीयज्ञवाटिपुरनायक-
 101 राघवाय श्रीकोंडवीटिसकलाध्वसु मूलवीसान् ।
 102 लेंबल्लेमाद्यमनुपाल्य च मैदवोलुं श्रीसाळ्वतिम्नि-
 103 वचसादित गोपमन्त्री ॥ [२९*] यावज्जङ्गसुतात्रियंब-
 104 कसुताश्रीकृष्णवेण्णापयःपूरास्ते पुनते भुवं च विपुला³
 105 श्रीकोंडवीटीपुरीं । यावत्काव्यसुधांबुराशिलहरी-
 106 हेलां विधत्ते कविस्तावत्साळ्वतिम्निकीर्तिलतिका पुष्पात्वज-
 107 सं भुवि ॥ [३०*] महोपाध्यायपंचाग्निदीक्षितो द्वादशाहकत् [1*]
 108 लोल्ललक्ष्मीधरो यज्वा प्राहैतधर्मशासनं ॥ [३१*] श्री श्री श्री । [1*]
 109 स्वस्ति श्री [11*] जयाभ्युदयशालिवाहनशकवर्षबुलु १४४२
 110 अगुनेटि विक्रमसंवत्सर वैशाख शुद्ध⁵ १५ बु⁶ । सोमग्रहण-
 111 पुण्यकालमंदु कोंडवीटि श्रीयज्ञवाटिकारघुनायकुलकु
 112 श्रीकृष्णदेवमहारायल साम्राज्यधुरंधर श्रीम-
 113 न्महाप्रधान⁷ साळ्वतिम्निर्संथंगारि मेनल्लुडेन कौशिक-
 114 गोत्र आपस्तंबसूत्र यजुःशाखाध्यायुलैन नादिंडु-
 115 तिम्नाराजुंगारि कुमारुडेन गोपसंथंगारु दे-
 116 वुनिकि शिखरमु गट्टिच्चि शिखरमंटपगोपुरालु सुन्न-
 117 वनुलु चैयिंचि प[यि]डिकुंडलु येत्तिंचि तिरु-
 118 चुट्टुमालेनु प्राकारमुनु कट्टिंचि उत्सवविग्रह[1]-
 119 ल समर्पिंचि अंगारंगवैभवालकुंनु अमृतपळ्ळ-
 120 [कु]नु उत्सवालकुनु पूर्वान सागि वच्चि[न*] लेंबल्लेग्राममु
 121 सागिंचि मैदवोलि ग्राममु समर्पिंचि कोंडवीटि
 122 सीमलोनु सुंखमु⁸ सागिन चोटनल्लानु मूलवीसालु
 123 [कोंड]वीडु[वुं]डु वसंतगरुउलानु आरुवंद्यालानु

¹ Read °सचिवश्रीसाळ्व°.

² Read मुज्वलतरं.

³ Read विपुलां.

⁴ Read प्राहैतद्धर्म°.

⁵ Read शुद्ध.

⁶ I.e. बुधवार.

e.1 °प्रधान.

⁸ Read सुंकमु.

- 124 [उप्य]ल[ालु]कर[वट]ालालु तिरुमलपर्वतालु मोद[लै]न वच्चि [पो]-
 125 [इ]¹ हादि [म]ा [न नि]र्न[य] . . . जों[न्न]लु की[ॐ]लु आ . .

East Face.

- 126 उप्य मामिडिकायलु उशि[रि]-
 127 केकायलु वींकायलु इं-²
 128 ह्युकायलु मावेन वीनिकि
 129 [गो]ने १ कि अरपैकं लेखनु³ । पेस-
 130 लु मिनुसुलु सनंगलु उलुव-
 131 लु कंदुलु गोधुम-
 132 लु नुवुलु आमदालु
 133 कारामळु अनुसुलु प्रत्ति
 134 चिंतपंभु⁴ करकाय उशि[रि]-
 135 केप्यु कंद चाम चिरुगडं
 136 वीनिकि गोने १ कि पडकमुनु [1*] उल्लि प-
 137 सपु गुगिलं मेत्ति जिलक⁵ आ-
 138 वालु कोत्तगोनेल सलग अल्लं नि-
 139 म्पंडलु टेक्कायलु वीनि[कि] गो-
 140 ने १ कि दम्ममुनु [1*] वेळसु दूदि [ने]-
 141 इ⁶ आमुदं संगडि इप्पू शों-
 142 ठि इनुसु उक्कुटुलु वीनिकि
 143 गोने १ कि दम्भालु रेंडुनु [1*] मा[मि]-
 144 [डि]तांङ्ग गोने १ [कि] दम्म[1*]लु मुंडु⁷ [1*]
 145 पंचधार पोंकलु नूलु तम-
 146 लपाकुलु वीनि गोने १ कि दम्भालु
 147 नालुगु [1*] पिप्पलि मिरियालु गं-
 148 धमु करांभुड जाजिकाय
 149 जाजिपत्ति सोसमु तगरमु रा-
 150 गि वीनि गोने १ कि दम्भालु आरु [1*] की-
 151 कल मलगकु चवेल [1*] ई मर्याद-

¹ Read पोये.² Read लेकनु.³ Read नेथि.⁴ The *anusvāra* stands at the beginning of the next line.⁵ Read पंडु.⁶ Read मंडु.⁷ Read पैक°.

- 152 नु पेङ्गइचात मूलवीसाजु
 153 [इ]पिंचि श्रीमन्महाप्रथान¹ सा-
 154 ऋवतिमस्यगारिकिन्नि वारि दे-
 155 वुलु लक्ष्मगारिकिन्नि पुण्यसु-
 156 [ग]ानु नादिङ्गुगोपस्यंगा-
 157 रु समर्पिचनु² । ई धर्मानकु ओ-
 158 ³डिराजुलु तेलंगुराजुलु
 159 त[पि]रा⁴ गंगालीनु गोवूत्य⁵ चेशि-
 160 न दोषान वोवुवारु [1*] तुरुकरा-
 161 जुलु तप्पिरा पंदि दि[न्न] दोषा-
 162 न ⁶वोउवारु ॥ ए[कैव] भगिनी लोके
 163 सर्वेषामे[व]⁷ भूभुजां [1*] न भोज्य[र]
 164 [न] करग्राह्या⁸ देवदत्ता वसुंध-
 165 रा ॥ [३२*] दानपालनयोर्मध्ये⁹ दाना-
 166 च्छेयीनुपालनं ॥

No. 23.—RADHANPUR PLATES OF GOVINDA III. ;

SAKA-SAMVAT 730.

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

This inscription has already been edited, with a translation and a photo-lithograph, in the *Indian Antiquary*, Vol. VI. p. 59 ff., by the late Professor Bühler, to whom the original plates were lent by the authorities of Rādhānpur, a Native State under the supervision of the Political Superintendent of Pālanpur, in the Bombay Presidency. As it is considered desirable to issue a true facsimile of this record, I now re-edit it from ink-impressions placed at my disposal by Dr. Fleet, who obtained the original plates on loan from the Political Superintendent of Pālanpur in 1884. There is no information as to whom the plates may actually belong to.

The inscription is on **two copper-plates** the first of which is engraved on one side only. It is incomplete ; the third plate that would have completed it is lost ; and so are the ring and seal which probably accompanied the plates. Either plate measures about $11\frac{3}{4}$ " by $7\frac{1}{8}$ ". Their edges were fashioned thicker than the inscribed surfaces, so as to serve as rims to protect the writing ; but the surfaces are a good deal corroded by rust—a fact which was altogether obscured by the manipulated photo-lithograph issued with Professor Bühler's paper in 1877—and some letters, in

¹ Read °प्रधान.² Read °चिनु .³ Read ओड्ड°.⁴ Read तप्पिरा.⁵ Read गीहल्य.⁶ Read वीपु°.⁷ The *r* of सर्वेषा° is expressed both by the full and the secondary sign.⁸ Read करग्राह्या.⁹ The *r* of °पालनयोर्मध्ये is expressed both by the full and the secondary sign.