

*Third Plate; First Side.*

- 31 [ह्री] स्तोतुं समर्था जनाः । [१२\*] श्रीपद्मवत्रिनेत्रांको धन्यो वेममहो-  
पतिः । श्रीघोडे-
- 32 रायगंगाख्यगुरुपादाजषद्ददः । [१३\*] आस्ते श्रीगिरिपूर्वपादनिकटादा  
पू[र्वपा]-
- 33 थोनिधेर्देशः कुंडितरंगिणीसुभयत[:\*] श्रीपूंगिनामांकितः । तस्मिन् भासु-
- 34 रसौधगोपुरवतो नित्योत्सवालंकृता नन्दत्पौरजना विभाति नितरामहंकिना-
- 35 मा<sup>1</sup> पुरो । [१४\*] उहंडमंडलिकमंडलकालदंडोईडविक्रमविनिर्जि-
- 36 तवैरिलोकः । सोयं विभर्त्ति नगरीं नगराजधीर[:\*] श्रीवेमभूपतिरिमां<sup>2</sup>
- 37 जगनोब्बगंडः । [१५\*] सप्तसंतानवत्यासीन्मही वेमविभोरिति । स्यईयेव  
धृताः कीर्त्या
- 38 गर्भे लोकाश्चतुर्दश । [१६\*] ❀ शाकाब्दे कुधरर्तुभानु १२६७ गणित  
चैत्र्यां श-
- 39 शांके तमोग्रस्ते विप्रगणाय वेमनृपतिर्मांडूकशंभोः पुरः । प्राद-
- 40 त्त स्मृतमातुकूरुमनघसैश्वर्यभोगाष्टकं श्रीकृष्णोत्तरकूलसंस्थम-

*Third Plate; Second Side.*

- 41 तुलं ग्रामं महाश्रेयसे । [१७\*] स्वनामचिह्नितं कृत्वा दत्तो वेमम[ह्री-  
भु]जा । श्रे-
- 42 ह्री भात्यग्रहाराणां ग्रामो वेमपुराह्वयः । [१८\*] ❀

## No. 4.— SRAVANA-BELGOLA INSCRIPTION OF IRUGAPA;

A.D. 1422.

By PROFESSOR H. LÜDERS, PH.D.; ROSTOCK.

Transcripts of this inscription in Roman and Kanarese characters, together with an abstract of its contents, have been previously published by Mr. Rice.<sup>1</sup> My edition is based on excellent inked estampages<sup>2</sup> received from Prof. Hultzsch.

The inscription is engraved on three faces of a quadrangular pillar behind the image of the Kūshmāṇḍinī-yakṣī which is set up in the Brahmādēva-maṇḍapa in front of the Gummaṭa temple on the Vindhyaḡiri at Śravaṇa-Belgoḡa. The inscription begins on the south face. Above the writing we find a number of sculptures representing, from the left to the right, beneath two *chauris*, a woman seated with folded hands, a Jina seated with a triple umbrella overhead, and a man seated, with one hand holding a book and the other raised. Next come two lines of the

<sup>1</sup> Read °नाक्षी.<sup>2</sup> The *anusvāra* stands at the beginning of the next line.<sup>3</sup> Read स्मृत°.<sup>4</sup> *Inscriptions at Śravaṇa-Belgoḡa*, No. 82.<sup>5</sup> No. 7 of the Government Epigraphist's collection for the year 1891.

inscription, after which we have another row of figures, *viz.* a woman seated with folded hands and having big ear-lobes, a man seated with folded hands and wearing necklaces, and again a female figure seated with folded hands and having big ear-lobes. Then the inscription continues. I am unable to offer any explanation of these sculptures, and I do not even venture to decide whether they have any special reference to the events and persons spoken of in the inscription or not:

The alphabet of the inscription is Kanarese. The average height of the letters is  $\frac{1}{2}$ " but the last four lines have been added in characters of about half that size. The writing is beautifully executed. Occasionally the letters are drawn out into more or less ornamental flourishes; compare *śri* in ll. 1 and 3, *jâ* in l. 21, *jai* in l. 36. To avoid a blank at the end of l. 31, the sign for *anusvâra*, usually a small circle above the line, is enlarged to the size of a full letter. As partly already in inscriptions of the twelfth century A.D., medial *é* is expressed in two ways, either by a sickle-shaped sign with its end slightly curved inward as in *ḍé* in l. 3, or by a sign consisting of two arches with their openings turned downward as in *dhé* in l. 4. The same two signs appear as parts of the signs for medial *ai* and *ô*. The two forms are used quite promiscuously. *Té*, *e.g.*, shows the first form in ll. 23, 49, 74, 75, 89, the second in ll. 7, 34, 77, 96, 111; *né* the first in ll. 8, 40, 42, 58, 60, 61, 62, the second in ll. 58, 59; *ré* the first in ll. 36, 39, 57, 61, 63, the second in ll. 101, 110; *bai* the first in l. 3, the second in l. 8; *vai* the first in ll. 6, 33, 89, the second in l. 71; *mô* the first in l. 1, the second in ll. 44, 80, 100; *yô* the first in ll. 10, 14, 23, 32, 47, 66, 69, the second in ll. 31, 109, 110; *etc.*—The language is Sanskrit, and with the exception of some propitious words in the last line, the whole text is in verse. Rare words are *janḡhâlaka*, 'swift-footed,' in l. 17, *prakôpa*, 'incensed with passion,' in l. 33, *dhat*, 'to charge,' apparently meant as the root of the noun *dhâti*, in l. 34, *prôllâsat*, 'shining,' which owes its origin merely to the metre, in l. 39, *saustava*, 'praise,' in l. 63, *vaikharî*, 'speech,' in l. 80.—As regards orthography, it may be mentioned that final *t* is changed into *d* before *j* in *jagad=jayamtaḡ* (l. 9) and *-bhavad=jagati* (l. 15), but the correct *sandhi* is found in *atanôj=jainâ* (l. 20). The dental nasal is written instead of the lingual in *varnam* (l. 44), *âkarnmanêshu* (l. 59), *karnnair* (l. 66), *âkîrnmanair* (l. 68) and *-ârnnava* (l. 94). Initial *i* appears as *yi* in *Yirugapa* (ll. 12, 61, 105) and initial *é* as *yé* in *supâtra yéva* (l. 57). The *y* after *j* is dropped in *jâyân* (l. 24). *S* is written instead of *ś* in *âsrayas* (l. 16). The spelling *sallâpî* (l. 86) instead of *samlâpî* is according to Dr. Kittel's *Kannada-English Dictionary* a Kanarese peculiarity. Occasionally the groups *chchh*, *ddh*, *bbh* are spelt *chhchh*, *dhdh*, *bhbh*, as usual in inscriptions of this class.

After an invocation of the Jaina religion (v. 1), the inscription gives in the next 18 verses an account of a certain **Irugapa**. **Bukkarâya**, who must be identical with Bukka I. of the first dynasty of Vijayanagara, had a minister **Baicha** (v. 2) or **Baichapa (I.)** (v. 3), who had three sons (v. 4)—**Maṅgapa**, **Irugapa (I.)** and **Bukkapa** (v. 5). **Maṅgapa**, the eldest of them, who was a follower of the Jaina religion (v. 6), was married to **Jânaki** (v. 7). They had two sons, **Baichapa (II.)** (v. 8) and **Irugapa (II.)** (v. 9), who in vv. 12, 13, 14 is called also **Irugêśvara** and **Irugêndra**. As appears from vv. 8 and 16, the two brothers were Jainas like their father. With the exception of **Bukkapa**, all the members of this family are called generals (*daṅḍêśvara*, *daṅḍanêtri*, *daṅḍanâtha*, *daṅḍapati*, *daṅḍapa*, *daṅḍâdhipati*, *daṅḍâdhiśvara*, *dhvajinîpati*), and most of the verses devoted to the praise of Irugapa II. (9-19) refer in general terms to his military achievements. Twice (vv. 10, 11) Irugapa II. is given also the title of prince (*kshamâpa*), and twice (vv. 13, 14), with a strange blending of his two titles, he is even called *daṅḍanripati*.<sup>1</sup>

The family of Irugapa II. is partly already known to us from other records. An inscription at Vijayanagara, dated in Śaka 1307=A.D. 1385,<sup>2</sup> mentions, according to Prof. Hultzsch, a certain **Chaicha** or **Chaichapa**, the hereditary minister and general of Harihara II., and his

<sup>1</sup> Compare above, Vol. VII. p. 116.

<sup>2</sup> *South-Ind. Inscr.* Vol. I. No. 152.

son, the general or prince Iruga or Irugapa, who adhered to the doctrine of the Jainas; but as the letters *cha* and *ba* closely resemble each other in the Telugu alphabet, I have no doubt that Chaicha and Chaichapa are merely misread for Baicha and Baichapa.<sup>1</sup> Two other inscriptions in the Jaina temple at Tirupparattikunṇu near Conjeeveram, dated in A.D. 1382 and 1387-88 respectively,<sup>2</sup> record some donations by the general or minister Irugappa, the son of the general Vaichaya<sup>3</sup> and a follower of the Jaina religion. The two persons referred to in these three inscriptions have already been identified by Prof. Hultzsck with Baichapa I. and Irugapa I. of the present record. If in the Vijayanagara inscription Baichapa is called the minister of Harihara II., the successor of Bukka I., this proves only that he remained in office after the death of his first master.

Verses 20 and 21 are in praise of a Jaina ascetic (*yati*, *yamin*) called Paṇḍitārya. In the two following verses (22, 23) a Jaina ascetic of the name of Śrutamuni is praised in very similar terms. There is nothing to show in what relation this Śrutamuni stood to Paṇḍitārya. The second group of verses is added to the first quite abruptly, not even one of the common particles being used to mark the transition. Under these circumstances I think it most likely that Paṇḍitārya and Śrutamuni are merely different names for the same person, a fact which will not be surprising, if we remember that Jaina monks were in the habit of bearing a surname generally referring to their literary accomplishments. The Śravaṇa-Belgola epitaph of Mallishēṇa,<sup>4</sup> for instance, furnishes the following parallels: Śrīpāladēva-Traividya, Hēmasēna-Vidyādhanamjaya, Ajitasēna-Vādībhāsimha-Vādībhakapṭhīra, Śāntinātha-Kavitākānta-Kāntasānti, Padmanābha-Vādīkōlāhala, Mallishēṇa-Maladhārin.

The object of the grant is stated in verses 24-26. They record that at Beluḡuḷa, in the presence of Śrutamuni, the general Irugapa gave away, for the eternal enjoyment of the holy Gummaṭēsvara, the village or *tīrtha* of Beluḡuḷa, supplied with a grove and a new tank built by Irugapa himself. The donation took place 'while the year Śubhakṛit was flourishing, in the month of Kārttika, on the *tīthi* of the slayer of Mura, when the moon had attained increase,' or, in plain language, on Viṣṇu's, *i.e.* the eleventh or twelfth, *tīthi* in the bright half of Kārttika in the cyclic year Śubhakṛit. According to Mr. Rice, the Śubhakṛit year corresponds to A.D. 1362; but from the dates for Irugapa I. quoted above it appears that this is too early, and Prof. Hultzsck has already noticed<sup>5</sup> that the true European equivalent of the year is A.D. 1422. The rest of the date does not admit of verification.

The inscription concludes with two of the ordinary benedictive and imprecatory verses. It is hardly necessary to state that Beluḡuḷa is Śravaṇa-Belgola itself, and that the holy Gummaṭēsvara is the Jaina saint whose colossal image rises on the top of the Vindhyagiri to the south of the village.<sup>6</sup>

#### TEXT.<sup>7</sup>

South Face.

- 1 श्रीमत्परमगंभीरस्याद्वादामोघलाङ्कनं [1\*] जी-
- 2 याचैलोक्यनाथस्य शासनं जिनशासनं ॥ [१\*] ◎ ॥ ◎
- 3 श्रीबुक्करायस्य बभूव मंत्री श्रीवैचंदंडेश्व-
- 4 रनामधेयः । नोतिर्यदीया निखिलाभिनंद्या निः-

<sup>1</sup> The same mistake was made by Mr. Rice in editing the present inscription.

<sup>2</sup> Above, Vol. VII. p. 115 f.

<sup>3</sup> [This Tamil form proves that Prof. Lüders' reading *Baicha* is correct; for *v* can only correspond to *ḍ*, and not to *ch*.—E. H.]

<sup>4</sup> Above, Vol. III. p. 189 ff.

<sup>5</sup> Above, Vol. VII. p. 115, note 2.

<sup>6</sup> See *ibid.* p. 108 and Plate.

<sup>7</sup> From inked estampages supplied by Prof. Hultzsck.

- 5 शेषयामास विपक्षलोकं ॥ [३\*] दानं चेत्कथयामि तु-  
 6 व्यपदवीं गाहेत संतानको वैदग्ध्यो यदि सा बृहस्पति-  
 7 कथा कुत्रापि संलीयते । क्षातिं चेदनपायिनीं जड-  
 8 तया सृश्येत सर्वसहा स्तोत्रं वैचपदंडनेतुरव-  
 9 नौ शक्यं कवीनां कथं ॥ [३\*] तस्मादजायंत जगद्जयंतः<sup>१</sup> पु-  
 10 त्रास्त्रयो भूषितचारुशीलाः । यैर्भूषितो-<sup>२</sup>  
 11 जायत मध्यलोको रत्नैस्त्रिभिर्जैन इवापव-  
 12 र्गः ॥ [४\*] <sup>३</sup>यिरुगपदंडनाथमथ बुक्कणमप्यनु-  
 13 जो स्वमहिमसंपदा विरचयन् सुतरां प्रथि-  
 14 तौ । प्रतिभटकामिनीपृथुपयोधरहारहरो  
 15 महितगुणोभवद्जगति<sup>४</sup> मंगपदंडपतिः ॥ [५\*] दा[फि]क्ष-  
 16 णप्रथमास्यदं सुचरितस्यैकास्यस्यत्वया-<sup>५</sup>  
 17 गाधारस्ततं वदान्यपदवीसंचारजंघाल-  
 18 कः [१\*] धर्मापन्नतरुः <sup>६</sup>क्ष्माकुलगृहं सौजन्दसंके-  
 19 तभूः कीर्तिं मंगपदंडपीयमतनो-  
 20 ज्जैनागमानुव्रतः ॥ [६\*] जानकीत्यभवदस्य गेहिनी  
 21 चारुशीलगुणभूषणोज्ज्वला<sup>७</sup> । जा-  
 22 नकीव तनुवृत्तमध्यमा राघवस्य रमणी-  
 23 यतेजसः ॥ [७\*] आस्तां तयोरस्तमितारिवर्गौ पु-  
 24 त्रौ पवित्रोक्तधर्ममार्गी<sup>८</sup> । <sup>९</sup>जायानभूत्तत्र  
 25 जगद्विजेता भव्याग्रणीर्बिचपदंडनाथः ॥ [८\*] इ-  
 26 रुगपदंडाधिपतिस्तस्यावरजसमस्त-  
 27 गुणशाली । यस्य यशश्चंद्रिकया मीलंति दि-  
 28 वाप्यरातिमुखपद्माः ॥ [९\*] वृ ॥ ब्रह्मन् भाळलि-  
 29 पिं प्रमाज्जय न चेद्ब्रह्मत्वहानिर्भवेदन्यां<sup>९</sup>  
 30 कल्पय काल राजनगरीं तद्वैरिपु-  
 31 ध्वोभृतां । वेतालव्रज <sup>१०</sup>वर्धयोदरततिं  
 32 पानाय नव्यासृजां <sup>११</sup>युध्वायोधतशात्र-  
 33 वैरिरुगपक्ष्मापः प्रकोपोभवत् ॥ [१०\*] यात्रा-

<sup>१</sup> Read जगज्जयंतः.

<sup>४</sup> Read °भवज्जगति.

<sup>७</sup> Read °णीज्ज्वला.

<sup>१०</sup> Read वर्धयो°.

<sup>२</sup> Read यैर्भूषितो°.

<sup>३</sup> Read °काश्रय°.

<sup>६</sup> Read ज्यायान°.

<sup>११</sup> Read युध्वायोद्धत°.

<sup>५</sup> Read इरुगप°.

<sup>६</sup> Read क्षमाकुल°.

<sup>८</sup> Read °हानिर्भवे°.

- 34 यां ध्वजिनीपतेरिगपच्चापस्य धाटीध-  
 35 टह्वीटीघोरखुरप्रहारततिभिः प्री-  
 36 <sup>1</sup>धूतधूळिजैः [1\*] रुध्वे<sup>2</sup> भानुकरेगम-

*East Face.*

- 37 द्विपकरांभोजं च संकोचनं प्रापत्कीर्त्तिकुमुद्वती  
 38 विकसनं दीप्तः प्रतापनलः<sup>3</sup> ॥ [११\*] यात्रायामि-  
 39 रुगेश्वरेण सहसा शून्यारिसौधांगणप्रो-  
 40 ल्लासद्विधुकांतकांतशकलैगच्छद्वनेभाधिपः [1\*]  
 41 हत्वा स्वप्रतिमां प्रतिद्विपमिति क्लृन्नैकदंत-<sup>4</sup>  
 42 स्तदा चाहि चाहि गजाननेति बहुधा वेता-  
 43 ऋवृदैः[\*] स्तुतः ॥ [१२\*] को धात्रा लिखितं ललाटफ-  
 44 लके वर्ने<sup>5</sup> प्रमार्ष्टुं क्षमो वार्त्ता धूर्त्तवचो-  
 45 मयीमिति वयं वार्त्तान्न मन्यामहे ।  
 46 <sup>6</sup>यध्वात्रामिरुगेंद्रदंडनृपतो संजा-  
 47 तमात्रे प्रियो निः[\*]श्रीरप्यधिकश्रियाघ-  
 48 टि रिपुस्त्रश्रीरपश्रीकृतः ॥ [१३\*] यद्वाहाविरु-<sup>7</sup>  
 49 गेंद्रदंडनृपतेर्बिभ्रत्यनंताधुरं<sup>8</sup> शेषा-  
 50 धीशफणागणे नियमितां स स्वांगनाया-  
 51 स्तदा । गाढालिंगनसांद्रसंभवसुखप्रोद्भू-  
 52 तरोमावलिः साहस्रीं रसनामधात्तव गु-  
 53 णान् स्तोतुं क्ल[ता\*]र्थः फणी ॥ [१४\*] आहारसंपदभया-  
 54 र्पणमौषधं च शास्त्रं च तस्य समजायत  
 55 नित्यदानं । हिंसानृतान्यवनिताय्यसनं स-  
 56 चौर्यं मूर्च्छां च देशवशतोस्य बभू-  
 57 व दूरे ॥ [१५\*] दानं चास्य सुपात्र यव<sup>9</sup> करुणा  
 58 दीनेषु दृष्टिर्जिने <sup>10</sup>भक्तिर्दर्मपथे जिनेद्रय-  
 59 शसामाकर्त्तनेषु<sup>11</sup> श्रुती । जिह्वा तद्गुणकीर्त्त-  
 60 नेषु वपुषः सौख्यं च तद्वंदने घ्राणं तच्च-  
 61 रणाञ्जसौरभभरे सर्व्वं च तत्सेवने ॥ [१६\*] यि-<sup>12</sup>

<sup>1</sup> Read °धूत°.

<sup>2</sup> Read रुध्वे.

<sup>3</sup> Read दीप्तिं प्रतापानलः.

<sup>4</sup> Read क्लृन्नैक°.

<sup>5</sup> Read वर्णं.

<sup>6</sup> Read यद्वाहा°.

<sup>7</sup> Read ललाटा°.

<sup>8</sup> Read °नृपते बिभ्रत्य°.

<sup>9</sup> Read एव.

<sup>10</sup> Read भक्तिर्दर्म°.

<sup>11</sup> Read °कर्णनेषु.

<sup>12</sup> Read इ°.

- 62 रुग्पदंडनाथयशसा धवले भुवने  
 63 मलिनिमसौस्तवः परमधीरदृशां चिकुरे [1\*]  
 64 वहति च तस्य बाहुपरिधे धरणीवल-  
 65 यं <sup>1</sup>परमितरितराक्रमकथापि च  
 66 तत्कुचयोः ॥ [१७\*] <sup>2</sup>कनैर्व्विस्मृतकुंडलै-  
 67 रतिलकासंगैल्ला-  
 68 टस्थलैराकीर्णैरल-<sup>3</sup>  
 69 कैः पयोधरतटैर-  
 70 स्पृष्टमुक्तागुणैः । विंबो-  
 71 छैरपि वैरिराजसदृशस्तांबू-<sup>4</sup>  
 72 लरागोज्जितैर्यस्य स्फारतरं मु-<sup>5</sup>  
 73 तापमसकृद्ग्राकुर्वले<sup>6</sup> सर्वतः ॥ [१८\*]

## West Face.

- 74 यत्कीर्त्तिभिः सुरधुनीपरिलंघिनीभि धौते<sup>7</sup> चि-  
 75 राय निजविंबगते कळंके । स्वच्छात्मकस्तुहिन-  
 76 दीधितिरंगनानामव्याजमाननश्चिं कबली-  
 77 करोति ॥ [१९\*] यत्पादाञ्जरजःकणो<sup>8</sup> प्रसुवते  
 78 भक्त्यानतानां भुवं यत्कारुण्यकटा-  
 79 च्चकांतिलहरी प्रचालयत्याशयं ।  
 80 मोहाहंकरणं क्षिणोति विमला यद्वै-  
 81 खरोमौखरी वंद्यः कस्य न माननीयम-  
 82 ह्योमा<sup>9</sup> श्रीपंडितार्यो यतिः ॥ [२०\*] मंदा-  
 83 रद्रुममंजरीमधुभरीमंजुस्फुरन्मा-<sup>10</sup>  
 84 धुरीप्रौढाहंकरतिरूढिपाटवपरोपा-  
 85 टीककाटोभटः । <sup>11</sup>नृत्यद्द्रुक्पद्मगर्त-  
 86 विलुठत्स्वर्णककल्लोलिनीसल्लापो<sup>12</sup> खलु पं-  
 87 डितार्थयमिनो व्याख्यानकोळा-

1 Read °मितरतरा°.

2 Read कणैर्व्विंब°.

3 Read °राकीर्णैर°.

4 Read °जसदृश°.

5 Read प्र°.

6 Read °कुर्व्वते°.

7 Read °नीभिर्धौते°.

8 Read °कणा°.

9 Read °महिमा°.

10 At first °मधुजरी° was engraved, but the ज has been cancelled by placing a dot in it, and a small क has been written above it.

11 Read नृत्यद्द्रुक्°.

12 Read °सल्लापो°.

- 88 ह्रः ॥ [२१\*] कारुण्यप्रथमावतारस-  
 89 रणिश्रान्तेन्निशांतं स्थिरं वैदुष्यस्य तपःफ-  
 90 लं सुजनतासौभाग्यभाग्योदयः ।  
 91 कंदर्पद्विरदेद्रपंचवदनः काव्यामृ-  
 92 तानां <sup>१</sup>खनीर्ज्जनाध्वांबरभास्करः श्रुत-  
 93 मुनिर्जागर्त्तिं नम्रात्तिंजित् ॥ [२२\*] यु-  
 94 क्त्यागमार्त्नवविलोलनमंदराद्रिः<sup>२</sup> शब्दाग-  
 95 मांबुरुहकाननबालसूर्यः । शु-  
 96 ध्वाशयः<sup>३</sup> प्रतिदिनं परमागमेन संवर्द्धते  
 97 <sup>४</sup>श्रुतमुनीर्यतिस्वार्वभौमः ॥ [२३\*] तत्संनिधौ  
 98 वेङ्गुळे जगदग्रतीर्थं श्रीमानसावि-  
 99 र्गपाह्वयदंडनाथः [१\*] श्रीगुंमटेश्वर-  
 100 सनातनभोगहेतोगर्ग्रामोत्तमं वेङ्गु-  
 101 ळाख्यमदत्त धीरः ॥ [२४\*] शुभकृति वत्सरे ज-  
 102 यति कार्त्तिकमासि तिथौ मुरमथ-  
 103 नस्य पुष्टिसुपजग्मुषि शीतरुचौ । सदुप-  
 104 वनं खनिर्मितनवीनतटाकयुतं सचिव-  
 105 कुलाग्रणीरदित तीर्थंवरं मुदितः ॥ [२५\*] यि-<sup>५</sup>  
 106 र्गपदंडाधीश्वरविमलयशःकलम-  
 107 वर्द्धनचेत्रं । आचंद्रतारकमिदं वे-  
 108 ङ्गुळतीर्थं प्रकाशतामतुलं ॥ [२६\*] ◎ ॥  
 109 दानपालनयोर्मध्ये दानात् श्रेयोनुपालनं<sup>६</sup> । दानात् स्वर्गम-  
 110 वाप्नोति पालनादच्युतं पदं ॥ [२७\*] स्वदत्तां परदत्तां वा यो हरेच्च  
 व-  
 111 सुंधरां । <sup>७</sup>षष्टिर्वर्षसहस्राणि विष्टायां<sup>८</sup> जायते क्रिमिः<sup>९</sup> ॥ [२८\*] ◎ ॥  
 112 मगलं<sup>१०</sup> महाश्री श्री श्री श्री श्री [॥\*]

## TRANSLATION.

(Verse 1.) May the glorious religion of Jina be victorious,— the religion of the lord of the three worlds, the unfailling criterion of which is the most profound doctrine of possibility !

<sup>१</sup> Read खनिर्ज्जे°.

<sup>४</sup> Read °मुनिर्य°.

<sup>७</sup> Read षष्टिं वर्ष°.

<sup>१०</sup> Read मंगलं.

<sup>२</sup> Read °माएणं°.

<sup>३</sup> Read इ°.

<sup>८</sup> Read विष्टायां.

<sup>५</sup> Read शब्दाशयः.

<sup>६</sup> Read दानाक्षेयो°.

<sup>९</sup> Read क्रमिः.

(V. 2.) There was a minister of the illustrious **Bukkarāya**, known as the illustrious general **Baicha**, whose policy, which was to be approved by everybody, completely destroyed the multitude of his enemies.

(V. 3.) If I (*want to*) speak of his liberality, the **Samtānaka** (*tree*) enters the way of the greedy; if of his intelligence, that talk of **Brihaspati** hides somewhere; if of his invariable patience, the earth is affected by insensibility. How on earth is it possible for poets to praise the general **Baichapa**?<sup>1</sup>

(V. 4.) From him were born three sons, conquerors of the world, who had good morals for their ornament, adorned by whom the middle world became similar to the final bliss of the Jainas (*which is adorned*) by the three jewels.<sup>2</sup>

(V. 5.) Praised in the world were the virtues of the general **Maṅgapa**, who took away the necklaces from the broad breasts of the wives of his adversaries, (*and*) who made his younger brothers, the general **Irugapa** and **Bukkapa**, still more famous by the abundance of his own glory.

(V. 6.) Being the chief seat of kindness, the only shelter of morality, the abode of veracity, always swift-footed in running on the track of the munificent, the supporting tree of religion, the noble residence of forbearance, the meeting-place of goodness, this general **Maṅgapa**, who was attached to the doctrine of the Jainas, spread his fame.

(V. 7.) His wife was **Jānaki**, shining by the ornament of her excellent moral qualities, as the daughter of **Janaka** with her slender round waist (*was the wife*) of the descendant of **Raghu**, possessed of agreeable splendour.<sup>3</sup>

(V. 8.) They had two sons, through whom the hosts of the enemies perished, (*and*) who cleansed the path of religion. The elder of them was the general **Baichapa**, a conqueror of the world, the foremost among the pious.<sup>4</sup>

(V. 9.) His younger brother was the general **Irugapa**, possessed of all virtues, through the moonshine of whose fame the lotuses of the faces of his enemies close even in daytime.<sup>5</sup>

Metre (*vr̥tta*).— (V. 10.) Brahman, wipe off the writing on the forehead! Otherwise thy reputation as Brahman will suffer damage.<sup>6</sup> Build another capital, Death, for the kings hostile to him! Thou host of **Vêtālas**, widen the extent of your bellies to drink the fresh blood! Prince **Irugapa** was incensed with passion to fight with the haughty enemies.

(V. 11.) When on the march of the general prince **Irugapa** the sun was obscured by the clouds of dust whirled up by the continual violent blows of the hoofs of his mares charging by assault, the day-lotuses of the hands of his enemies closed,<sup>7</sup> the night-lotus of his glory opened, and the fire of his majesty became bright.

<sup>1</sup> The author wants to say that it is impossible to describe the virtues of **Baicha**, because they are not to be equalled. His liberality and his cleverness are so great that, compared to him, the tree of desires appears to be covetous and **Brihaspati** a mere nothing, and as for his patience, even the earth is not a fit object for comparison, because it is *jaḍa*, which may mean inanimate or dull.

<sup>2</sup> The three jewels (*triratna*), which according to the doctrine of the Jainas are indispensable for a **Śramaṇa** who wants to attain eternal heatitude, are *jñāna* or knowledge of things as revealed in the *Agamas*, *darśana* or faith in what is taught there, and *chāritra* or *dharma*, moral discipline; see Dr. Bhandarkar's *Report on Skt. MSS.*, 1883-84, p. 100.

<sup>3</sup> The attributes of **Rāma** and **Sitā** are applicable to **Maṅgapa** and **Jānaki** also, and *vice versâ*.

<sup>4</sup> *Bhavya* must be understood here as in other **Jaina** inscriptions as referring to the **Jaina** community.

<sup>5</sup> Generally the *padma* has its flowers opened by daylight.

<sup>6</sup> Brahman's predictions of a happy lot to the hostile kings will prove false, because they will be slain by **Irugapa**.

<sup>7</sup> His enemies clenched their fists in rage.



(V. 12.) (*Once*), a huge wild elephant was reflected by a beautiful fragment of glimmering moon-stone in the court of an enemy's palace, which had been deserted in a hurry through (*fear of*) the lord Iruga (*who was*) on the march. Thinking that it was a hostile elephant, he struck his image (*and*) broke one of his tusks, (*and*) was (*therefore*) afterwards often invoked by the hosts of Vêtâlas (*with the words*): 'Have mercy, have mercy, Gajâna!'<sup>1</sup>

(V. 13.) 'Who is able to wipe off a letter written by the Creator on the surface of the forehead?' In this saying we do not believe, (*considering it to be*) a saying made up of a liar's words, because as soon as the general Irugendra was born on earth, his friends, even if they had been without wealth, were supplied with abundant wealth, and his wealthy enemies were deprived of their wealth.

(V. 14.) While thy arm, O general Irugendra, was carrying the burden of the earth (*originally*) laid on the group of the hoods of the lord Sêsha, that serpent, contented, the lines of his hair always bristling with joy on account of the frequent opportunities for closely embracing his wife, used his thousandfold tongue in praising thy virtues!

(V. 15.) Plenty of food, protection from dangers, medicine and instruction became his continual gift. Acts of violence, falsehood, passion for the wives of others, theft, and infatuation kept away on account of his ruling the country.

(V. 16.) His liberality (*was directed*) only towards worthy persons, his pity towards the poor, his looks towards the Jina, his love towards the path of religion, his two ears towards listening to the fame of the lord of the Jinas, his tongue towards praising his virtues, the health of his body towards worshipping him, his nose towards the excessive fragrance of the lotuses of his feet, and all that was his towards serving him.

(V. 17.) While the world was made white by the fame of the general Irugapa, blackness was praised only in (*connection with*) the hair of (*women*) with rolling eyes, and while his bar-like arm was wearing the bracelet of the earth, mutual oppression also was spoken of only in (*connection with*) their breasts.

(V. 18.) By their ears with their ear-rings forgotten, by the surfaces of their foreheads with no marks fixed to them, by their dishevelled curls, by their swelling breasts untouched by strings of pearls, and by their *bimba*-like lips deprived of the redness (*caused*) by the betel, even the fair-eyed (*wives*) of the kings hostile (*to him*) repeatedly (*and*) thoroughly betray his excessive power.

(V. 19.) Since his fame, surpassing the river of the gods,<sup>2</sup> has washed off, at last, the spot in her disk, the moon, being (*now*) perfectly clear, really swallows the beauty of the faces of the women.

(V. 20.) Who would not do homage to the ascetic (*yati*), the venerable Paṇḍitârya, whose greatness is to be honoured; the grains of dust of whose foot-lotus produce a world for those who bow (*to him*) in devotion;<sup>3</sup> the wave of loveliness of whose compassionate side-glances purifies the heart; the faultless fluency of whose speech destroys delusion and self-conceit.

(V. 21.) The roar of the discourse of the ascetic (*yamin*) Paṇḍitârya, which is a warrior (*in cutting*) the neck of the succession of great self-conceit, fame and skill of the pleasant and distinguished sweetness of the streams of honey of the flowers of the *mandâra* tree, verily resembles the river of the celestial world,<sup>4</sup> winding through the hollows of the braids of the dancing Rudra.

<sup>1</sup> I.e. Gaṇeśa, who has the head of an elephant, but only one tusk.

<sup>2</sup> I.e. the Gaṅgâ.

<sup>3</sup> The dust of the lotus-like foot of Paṇḍitârya is compared to the pollen of the lotus of Brahman which produces the world.

<sup>4</sup> I.e. the Gaṅgâ.

(V. 22.) Śrutamuni, the main-road for the descent of compassion, the lasting dawn of calmness, the fruit of the austerities of learning, the mountain from which benevolence and prosperity and happiness rise, a lion to the mighty elephant of passion, a mine of the nectar of poetry, the sun in the sky of the Jaina sect, is watchful, removing the distress of the humble.

(V. 23.) The pure-minded Śrutamuni, an emperor among the ascetics (*yati*), the Mandara mountain for the stirring of the ocean of the science of reasoning, the rising sun to the lotus-grove of grammar, is daily increasing (*in prosperity*) through the most excellent (Jaina) doctrine.

(V. 24.) In his presence, at Beḷuḡuḷa, the most sacred place of the world, that glorious brave general, called Irugapa, gave away the most excellent village called Beḷuḡuḷa for the eternal enjoyment of the holy Guṃmatēśvara.

(V. 25.) While the year Śubhakṛit was flourishing, in the month of Kārttika, on the *tithi* of (Vishṇu) the slayer of Mura, when the moon had attained increase, the chief of the family of ministers gladly presented the excellent sacred place, possessing a beautiful grove (*and*) supplied with a new tank built by himself.

(V. 26.) May this matchless holy place Beḷuḡuḷa, a field for growing the rice of the general Irugapa's white fame, shine as long as the moon and stars!

[Verses 27 and 28 contain the usual imprecations.]

#### No. 5.—TALAGUNDA PILLAR INSCRIPTION OF KAKUSTHAVARMAN.

By Professor F. Kielhorn, C.I.E.; Göttingen.

This inscription was discovered in 1894 by Mr. B. Lewis Rice, Director of Archæological Researches in Mysore.<sup>1</sup> From a photograph and a transcript furnished by him, a preliminary notice of it was published by the late Prof. Bühler in September 1895, in the *Academy*;<sup>2</sup> and about the same time a summary of its contents was given by Dr. Fleet, in his *Dynasties*, p. 286 f., from an ink-impression lent by Mr. Rice. The inscription has now been edited by its discoverer, with a photo-lithograph and translation, in *Ep. Carn.* Vol. VII. p. 200 ff. I re-edit it from ink-impressions supplied by Prof. Hultzsch.<sup>3</sup>

According to Mr. Rice, the inscription is engraved on a pillar of very hard grey granite, which stands in front of the ruined Praṇavēśvara<sup>4</sup> temple at Tālagunda, in the Shikārpur tāluka of the Shimoga district of the Mysore State. The pedestal of the pillar "is 5 feet 4 inches high and 1 foot 4 inches square at the top, a little more at the base. The shaft is octagonal, 6 feet 4 inches high,<sup>5</sup> each face being 7 inches wide, but tapering slightly towards the top." Seven faces of the shaft contain each two vertical lines of writing which commences at the bottom, while on the 8th face there is only one short line (line 15 of the text), written in the same way. "The invocation at the beginning" of the inscription (*i.e.* the words *Siddham* [||] *Namaś=Śivāya* || of line 1) "is on the pedestal, and runs up connecting with the first line." In the impressions the length of lines 1-14, disregarding the words *Siddham* [||] *Namaś=Śivāya* ||

<sup>1</sup> See *Ep. Carn.* Vol. IV. Introduction, p. 1 f.

<sup>2</sup> Prof. Bühler's article is reprinted in *Ind. Ant.* Vol. XXV. p. 27 f.

<sup>3</sup> In October 1898 Dr. Fleet kindly gave me his own transcript of the text and the photograph which had been sent to Prof. Bühler by Mr. Rice, and my translation was prepared in the summer of 1899, at the time when I published a note on the principal metre of the inscription.

<sup>4</sup> So the name is given in *Ep. Carn.* Vol. VII. p. 200. On pp. 4 and 47 of the Introduction of the same volume we find, instead of it, 'Praṇamēśvara.' Praṇavalīṅga is the name furnished to me with the ink-impressions.

<sup>5</sup> Judging by the length of the lines, the shaft must really be slightly higher.