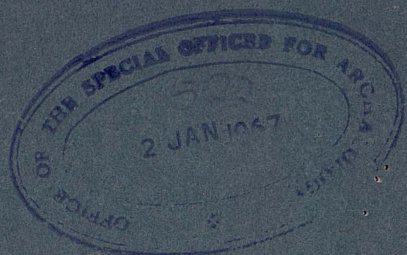


Hyderabad Archæological Series

No. 13



A CORPUS OF INSCRIPTIONS IN THE TELINGANA DISTRICTS OF H.E.H. THE NIZAM'S DOMINIONS

EDITED BY

P. SREENIVASACHAR, M.A., Ph.D. (Lond.),
Principal, S.R.R. College, Bezwada



PART II

Comprising Texts and Translations of Inscriptions
with 56 illustrative plates

PUBLISHED

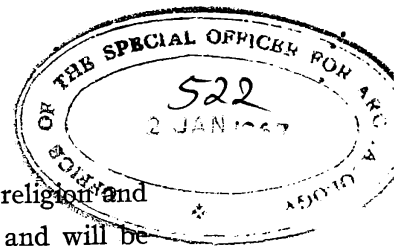
BY

HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT

Printed at the Baptist Mission Press, Calcutta

1940

Price Rupees Ten



PART I of this monograph containing chapters on the history, religion and social conditions of the period is passing through the Press and will be published shortly.

A CORPUS OF INSCRIPTIONS IN THE
TELINGANA DISTRICTS OF
H.E.H. THE NIZAM'S DOMINIONS



9

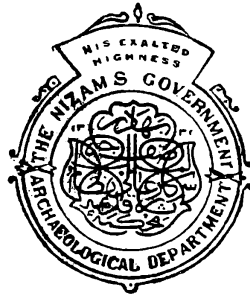
Hyderabad Archæological Series

No. 13

A CORPUS OF INSCRIPTIONS IN THE TELINGANA DISTRICTS OF H.E.H. THE NIZAM'S DOMINIONS

EDITED BY

P. SREENIVASACHAR, M.A., Ph.D. (Lond.),
Principal, S.R.R. College, Bezwada



PART II

Comprising Texts and Translations of Inscriptions
with 56 illustrative plates

PUBLISHED

BY

HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT

Printed at the Baptist Mission Press, Calcutta

1940

1. DHARMASĀGAR INSCRIPTION.

I SIDE.

1. tasiṇa rā . ya
2. . . . va(m)sumdharā-pōtrī lasa[d]*-dhvaj-āgra-
3. [raṁ]*ga-sthalī-lāsyā-vilāsin=īva || [I]* Śrīśa-
4. [sya]* nābhī-śara-patra-janmā lōkān=vidhā-
5. y=ātha sisukṣur¹=agriyaṁ |
6. bhū²-lōka-kalpa-dhṛma³-rāja-simha
7. śrī-**Kākatīyy**-ānvayam=āsisarjja⁴ || 2]*
8. [Ta]*d-anvaya-kṣīra-nidhau mah-au-
9. jā rāj-ēmdur=āsīd=**Gaṇapa**-
10. [kṣi]*t-īśaḥ | yaḥ śatru-pad[m]*āni
11. nimīlya bhāsā vyavard(d)hayal=lō-
12. [ka]*-Cakōra-varḡ(g)ā[n || 3]* Yas=ca pratāpa-[jva]*-
13. lanasya sannidhau Vasumdharā-
14. yāḥ karam=agrahīd=rasāt[i]*
15. it=īva kīrt(t)iḥ kakub-aṁtam=anvagā-
16. [t=sā]*patnya-vārtt=āsahanā bha-
17. yād=itaḥ || [4]*

II SIDE.

18. ccitā |
19. dānē sarv(v)-āhnādām⁵ kalayati kalānā-
20. thavad=bharṭṭ-bhakta(h)s=tasmi(m)n[n]*=āsīd=galita⁶-ka[pa]*-
21. ṭō **Bhāskarō** maṁtri-vary(y)aḥ || [5]* Ta[sya]*
22. putrō=bhavad=**Cenna-Gannaś**=Caṁdra-sama-dyutiḥ | sa[dā]*
23. sa[rva]*-kāḷā-yuktō na tu vakraḥ kadā ca na || [6]*
24. [Tad-ā]*tmajō bhāti **Gaṇādhīpō**=yaṁ prathā
25. kalah na sēvyah | dān-ārdra-hastē
26. [mi]*lita-dvij-ēmdra-bhṛṅgō gaṇānā . . .
27. . . . [7]* rm(m)ārg(g)ā kalita-sakala-svāmi .
28. ry(y)ō mēn=āpi lakṣy-āvāsaḥ Śiva-pada-[yu]*-
29. g-āmbhōja-citta-dvirēphaḥ | tat-putrō=yaṁ
30. maṁtri-**Mallaś**=cakāsti sraṣṭā pa
31. sa dharm(m)a-mūrt(t)ir=y(y)ugē [8]*
32. vahaty=asmin maṁtri-ma .
33. rm(m)uhuh | dhīmatān ma

¹ Read sisṛkṣur=.

⁴ Read āsasarjja.

² The letter bhū is only partly visible.

⁵ Read āhlādam.

³ Read kalpa-druma.

⁶ Read gaḷita.

34. . naṁ śirāṁsi vinamaṁty = ahō || [9]*
 35. . nabhōnutvaṁ maṁtri-manya-niścita-
 36. . pi padmānā . . prabōdhaḥ kum .

III SIDE.

37. raṁ . . .
 38. dig-bhāgē māra-pati ppo = vadhira = m(m)ataḥ || [10]* Nair-
 39. tyāṁ diśi **Gōreṁṭa** ma . . daiḥ **Kuṁṭa** saṁjñaka .
 40. paścimē **Kadapaṛra** yiti¹ **gajamḍo** vadhi .
 41. taḥ || [11]* Vāyavyāṁ **Palleṛā-loṁka Tippova** .
 42. dus-tad-udbhavaḥ | diśy = uttarasyāṁ = **Aikhina-**
 43. **rēgaḍgumḍo** = vadhira = m(m)ataḥ || [12]* Tridhā vibha-
 44. jya tat = kṣētraṁ dvāv = aṁsāv = Īśvar-ārp(p)ita[m]* |
 45. **Mallayēna** tṛtīyō = mśaḥ kalpita-
 46. ś = tasya bhuktayē(h) || [13]* Tat = ēdam = aṁśa-dvaya-
 47. bhū-vyavasthitiḥ saṁgīta-mu[kha]* . . .
 48. ś = caraṇa-dvayaṁ sthalaṁ | pāda-tray-ōpē-
 49. ta-nivart(t)ana-trayaṁ lāsyat-pradē-
 50. [yā]*d² = daśa-vārayōṣitāṁ || [14]* Ēkaikō
 51. bhajati mṛdaṅga-vāḍakō dvau triṁ nanva-
 52. . . la raṁdhra-pūraś = ca | pratyēkaṁ [carana-]*
 53. yugam tu kāha[lā]yā dhmatā[rau]*
 54. jalaja-karamḍa-vāḍakau ca || [15]* Sadyō nivart(t)a-
 55. [n = ā]*ṣṭakam = avamta . . . gōpa-bhu[ktti]* yaśa . . . [16]*

IV SIDE.

56. Sētur = nrpāṇā[m]* . . .
 57. bhavadbhīḥ | sarv(v)ān = etan = bhāvinaḥ pār(t)thivēṁdrān = bhū-
 58. yō bhūyō yācatē Rāmacaṁ-
 59. draḥ || [17]* Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁdha-
 60. rāṁ | ṣaṣṭhir = vār(u)ṣa-sahasrāṇi viṣṭāyāṁ jaya-³
 61. tē krimiḥ || [18]* Sva-dattā[d]* = dvi-guṇaṁ puṇyaṁ pūrv(v)a-da-
 62. tt-ānupālanaṁ | pūrv(v)a-datt-āpahārēṇa sva-dattāṁ
 63. niḥphalaṁ⁴ bhavēt || [19]* Śrī-Prasanna-Viśvēśvara ||
 64. Vāky-ārt(t)hamu || Viśvēśvara-samudramūnu[veli-]*
 65. volamūnu mūṁḍu-pāḍlu sēsi [aṁ-]*
 66. dūlōnu oka-pālu **Galaṁta-Mallayaku** u[vvi]* ke
 67. reṁḍu-pāḍlu⁵ **Elukurki**-Prasanna-Viśvēśvara-dē-
 68. varaku samarp(p)imcin-aṁḍula-viniyō-

¹ Read iti.² The writing is not clear at this place.³ Read jāyatē.⁴ Read niṣphalaṁ.⁵ It looks like pāllu.

69. gamu | bhōgamu-vāru padin-enamaṁḍraku eni-
 70. mādi maṛuturūnu | aḍḍa | gāḍikinni | calivaṁdi-
 71. rikini aḍḍa | **Paṁḍitārādhya**ula-koḍkul=iddaraku
 72. maṛturu umṇarṁta-vaṭu aṁga-bhōgānaku guḍi-vri-
 73. tti | **Goraḡa-kumṭa** va 1½ **Rēnu-kumṭa** va 2 **Kesami-reḍi-kumṭa**
 74. yimṭa-vaṭṭu dharm(m)ānaku āyāyi kālama-
 75. iṁdu vart(t)akul-aina-vāru sahāyamai dēvuni kā-
 76. [ṛuṇyamuna]* . . gala . . śri .

TRANSLATION.

I SIDE.

Verse 1. [This verse is damaged. The form of the Earth raised by Varāha on the tip of his snout is conceived as a dancer performing the graceful dance on a stage.]

V. 2. Born of the lotus of the navel of the Lord of Lakṣmi, the Creator, after creating the worlds, was desirous of creating an excellent caste, and accordingly created the **Kākatīyya** dynasty of valorous kings, (who were verily) the *kalpa* trees on earth.

V. 3. In the milky ocean of which family, there was the moon-like king **Gaṇapa**, of great brilliance, who closed the enemy-lotuses with his brilliance and made the *Cakōra* birds, (namely) his people, prosper.

V. 4. Who, out of love,¹ married Earth before the fire of his own valour; and as if for this reason, his fame, intolerant of fellow-wife²-affairs (affairs of enemy kings), went away to the ends of quarters.³

II SIDE.

V. 5. [The first portion of this verse is damaged.]

When that (king) was giving delight to all with gifts . . . like the moon, there was the excellent minister **Bhāskara**, devoid of deceit and devoted to his master.

V. 6. His son was **Cenna Ganna**, who shone like the moon, having always all the arts (digits), but at the same time never crooked.

V. 7. His son, **Gaṇādhīpa**, was (very munificent). The supplicant brahmins, crowding bee-like in the proximity of his hand wet (with gift water), are beyond enumeration.⁴

¹ rasāt=out of love (Siddhānta Kaumudi, p. 238).

² sapatna=an enemy; sapatnī=fellow-wife; a woman who has the same husband with another (Siddhānta Kaumudi, p. 47).

³ There is a pun in this verse mainly revolving on the valour of Gaṇapati.

⁴ More than half of this verse is lost.

V. 8. His son is this minister named **Malla**, whose mind is like the bee on the lotuses of the two feet of God Śiva, and who is the very embodiment of Dharma in this Kali age.

V. 9. When that minister (**Malla**) was bearing the burden of the state the heads of the wise bend often .¹

III SIDE.

V. 10. [This verse is completely damaged.]

V. 11. In the direction of the south-west, **Gōremṇa** . . . called **Kurṇa** . in the west, **Kaḍapaṇṇa** . . .

V. 12. In the north-west **Pallerā-lomka Tippova** . . . in the north **Aikhina-rēgaḍgumḍa** is known as the boundary.

V. 13. Having divided that land into three parts two portions were presented to the Lord, and a third portion was created by **Mallaya** for his enjoyment.

V. 14. This is the arrangement regarding the two portions here; two quarters (of a *nivartana*²) of land (for?) . . . music, and three and three quarters of *nivartanas* to be given to ten dancing girls for dancing.

V. 15. Each player on *mṛdaṅga*³ obtains two (?) and each piper three; the players on *kāhala*⁴ got separately two quarters (each), and (so did) the players on *jalaḷa-karaṇḍa*.⁵

V. 16. . . $\frac{1}{8}$ of a *nivartana* to be enjoyed by cowherds .

IV SIDE.

Vv. 17-19. These are the usual imprecatory verses.

L. 63. Śri Prasanna-Viśvēśvara.

Ll. 64-69. Argument. (The village ?) Viśvēśvara-samudramu and the outlying land was divided into three portions and one portion (was given to) **Galaṁta Mallaya** and two portions for the God Prasanna-Viśvēśvara of **Elakurki**, disposed of as follows :—

Ll. 69-73. 8 *maṇḍuturus*⁶ for 18 dancing girls, half for cattle-trough, half for water-shed, a *maṇḍuturu* for the two sons of the **Paṁḍitārādhyā**, and the remaining as *vytti* for the temple, for the personal enjoyment (of the God, amounting to) $1\frac{1}{2}$ *va* (?) at **Goraḡa-kunṇa**, 2 *va* at **Rēnu-kunṇa**, and . . . at **Kesama-reḍi-kunṇa**.

Ll. 74-76. This gift (was made with the help of) those who were traders

: . . on various occasions . . . of God .

¹ They bent their heads out of respect to him. The striking idea suggested is that while he was bearing the great burden, others bent their heads and not himself.

² *nivartana* is a unit of measurement of land. *Vide* Glossary.

⁴ *Ibid.*


⁵ *Ibid.*

³ *Vide* Glossary.

⁶ *Ibid.*

2. GĀRLA INSCRIPTION.

I SIDE.

1.  Śrī Viśvēśvarāya namaḥ ॥
2. Yē dēvās=tri-guṇ-ātmakās=tri-puruṣā Gau-
3. rī-Ramā-Vāg-varāḥ yōgi-dhyēya-sumū-
4. rt(t)aya sphaṭika-nīl-āmbhōja-rāga-prabhāḥ | ā-
5. dyā Vēda-mayās=sur-āsura-muni-stutyā
6. mah-āgh-aughahās=tē Rudr-Āmbuja-nābha-
7. Paṁkaja-bhavā rakṣantu vas=sarv(v)adā [1]
8. Gaja-vaktraṁ Mahā-sēnaṁ Dēvīm ca karuṇ-ālayām [1]*
9. natv=āham śāsana-ślōkān vakṣyē samprati tad=ya-
10. thā | 2 | Śrī-Bhāminī-patēr=nābhi-paṁkajē Pa-
11. dma-bhūr=abhūt | tēna sṛṣṭam=idam sarv(v)a-
12. m tatra ramyē mahītalē | 3 | Nānā sē-
13. nādhipā jātās=caturt(h)tha-kula-vallabhāḥ |
14. tatra **Rēcerra**-vaṁśē=bhūt khyātimā-
15. n=**Bēta**-bhūvaraḥ | 4 | Tasy=āsīt=tanayō **Bo-**
16. **ppay**-ā(m)hvayaḥ kula-bhūṣaṇaḥ |
17. tat-putrō **Gaṇa-nāth**-ākhyas=tasya sūnu-
18. ḥ paramtapaḥ | 5 | **Boppa-rāya** i-
19. ti khyāta[ś]*=śrīmān=sāmarita-śēkharaḥ [1]*
20. Viśvēśa-pada-paṁkēja-bhramarī-bhūta-cētasah |
21. 6 | Ā-kalpatvam=upēhi Pannaga-patē (1) dēva-
22. sya śambhō(h)s=sadā nidrām sēvitum=a-
23. rhasi kṣiti-dhara kṣīr-āmbudhau svēccayā [1]*
24. icchā yady=avagāhanē hrada-nadā-
25. n gacchadhvam=āśā-gajāḥ bhū-bhār-ōddhara-
26. ṇāya samprati bhuvi śrī-**Bōppa-rāyō**=
27. sty=ayam | 7 | Atulita-sita-kīrt(t)ir=vyāpi-
28. t-āsēṣa-lōka[s]*=svajana-sujana-baṁdhu-vrā-
29. ta-kalp-āvanīja[h]* | vibhava-vijita-śakraś=cā-
30. ru-cāritra-pātrō jayati guṇa-va-
31. rēṇyaḥ puṇyavān **Boppa-rāyaḥ** | 8 |
32. Sō=pi nīscalayā bhakty=ānamta-puṇya-pha-
33. l-āptayē | nitya-satya-vratō vīras=sarv(v)a-
34. dharm(m)a-parāyaṇaḥ | 9 | **Nav-āmba-**
35. **ra-dvi-vasudhā 1209** saṁkhyākē Śa-
36. ka-hāyanē | vilasat-**Sarv(v)ajit-Caitra-**
37. **śuddh-āṣṭamy-Abja-vāsarē** | 10 |

II SIDE.

38. Śrī-Kākatīyya-Rudra-nṛpāla-
 39. pālita-bhūtalē | **Maudgalya**-ta-
 40. ṭinī-pūrv(v)a-tīra-dēśē śubhāva-
 41. hē | 11 | Imḍraprastha-pur=īva dha-
 42. rm(m)a-jala-sad-vyāpāra-saṁśōbhitā
 43. gīrv(v)āṇ-ādhipatēḥ pur=īva vibu-
 44. dha-vrāt-aika-saṁsēvitā | Paulastya-
 45. sya pur=īva puṇya-jana-saṁkīrṇ(ṇ)=ā-
 46. ti-vibhrājītā yā **Gāḍī**-ākhyā-
 47. purī cakāsti vasudhā-kāmtā-
 48. vibhūṣ=ēva sā | 12 | Bhūḥ-pā-
 49. thaś-śikhi-mārut-āmbara-śaśāṁk-ātmō-
 50. ṣṇa-rucy-ādibhir=vyāptaṁ sarv(v)am=idam ja-
 51. gat=sva-tanubhir=y(y)ēn=Āṁdhaka-dhvaṁsinā | ā-
 52. naṁd-aika-ras-ātmakaś=śṛti¹-śīras-sadmaś=śivaś=cinmayāḥ
 53. sō=yam viśva-gurus=sadā vijayatē Śrī-
 54. **Gāḍī**-Viśvēśvaraḥ | 13 | **Ūti**-taṭāk-ā-
 55. mta-sthala-kulya-jala-phalāni bhūri sasyā-
 56. ni | Kārt(t)ikyāṁ c(c)a grīṣmē pañca-daśa-nivart(t)a-
 57. nāni hṛidyāni ² | 14 | Viśvēśa-raṁga-bhō-
 58. gāya śulkaṁ dip-ārt(t)ham=ēva ca |
 59. dattavān=**Boppa-rāyō**=sau yā-
 60. vad=ā-caṁdra-tāraṁ | 15 |
 61. paḍipilamuṁ ā maḍi kālū-pannu-
 62. nu niruḍi kolucūnu imttava-
 63. ṭṭu-māni peṭṭina vritti.

TRANSLATION.

I SIDE.

L. 1. Obeisance to the lord of the Universe.

V. 1. The three Supreme Beings, embodying the three qualities (of *Satva* *Rajas*, and *Tamas*), the consorts of Pārvati, Lakṣmi, and Sarasvati, of lovely forms, meditated upon by Yogis, crystal-white, lily-blue, and lotus-pink in colour, primeval beings, the embodiments of revealed scriptures sung by gods, demons and sages, and the destroyers of all the great sins, may those Gods Śiva, Viṣṇu and Brahmā protect you always.

V. 2. Bowing to God Gaṇēśa, Subrahmaṇya and the all-merciful Dēvī, I will now recount the verses of the grant. It is as follows:—

V. 3. From the navel-lotus of the Lord of Lakṣmī, was born Brahmā; by Him was all this created; and in that beautiful earth,

¹ Śruti.

² hṛdyāni.

V. 4. were born many generals, of the fourth caste ; there, in the **Rēcerla** family, was the famous King **Bēta**.

V. 5. To him there was a son named **Boppa-rāya**, an ornament to the family ; his son was **Gaṇanātha** ; and his son was an annoyer of his enemies,

V. 6. well-known as **Boppa-rāya**, the crest-jewel of his feudatories, and one whose mind was like the bee on the lotuses of the feet of the Lord of the Universe.

V. 7. You, king of serpents (*Ādiśēṣa*) become for ever the ornament of Lord Śiva ; you mountain, you had better go to sleep as you please in the milky ocean ; you quarter-elephants, if you want to have a bath go to lakes and rivers ; for, bearing the burden of earth, there is now on earth this **Boppa-rāya**.¹

V. 8. The meritorious **Boppa-rāya** is all victorious ; (the Boppa-rāya), whose unequalled white fame has pervaded the whole world, who is the all-giving celestial tree to his circle of adherents, good men and relatives, who has conquered Indra by his affluence, who is of lovely character, and who is distinguished by his qualities ;

V. 9. (who) by his firm devotion, for (the sake of obtaining) the fruit of infinite merit, (is) eternally vowed to truth, and (who is) a warrior, and (one) devoted to all virtues.

V. 10. In **Śaka 1209**, in the cyclic year **Sarvajit**, in **Caitra** month, on the **eighth day of the bright fort-night**, on a **Monday** (Boppa-rāya gave the rent).²

II SIDE.

V. 11. In the land ruled over by king **Kākatīyya Rudra**, on the auspicious eastern bank of the **Maudgālya river**,

V. 12. there shines the very lustrous city named **Gāḍla**, like an ornament to the lady of the world, like the city of Indraprastha, beautiful with splendid activities born of Dharma (beautiful with the splendid activities of Dharma-putra), like the city of the lord of the *Dēvas*, resorted to by learned men (by Gods) and like the city of Rāvaṇa full of virtuous men (demons).³

V. 13. That lord Viśvēśvara (the Lord of the Universe) at Gāḍla, is ever victorious, the Lord who pervades all this universe with his bodies called Earth, Water, Fire, Air, Ether, Moon, Self, and Sun, (who is) the destroyer of the demon Andhaka, (who is) of the very form of unalloyed bliss, (who) dwells in the Upaniṣads, (who is) auspicious, (who is) of the form of knowledge, (and who is) the preceptor of the Universe.

¹ This verse recounts the various mythological conceptions about the earth being borne by Ādiśēṣa, the mountain, and the quarter-elephants.

² See verse 15.

³ There is a double meaning in this verse, since the qualities apply to the city of Gāḍla on the one hand and Indraprastha, Alakā and Lankā, on the other.


V. 14. (There are) fifty *nivartanas* (of paddy-fields) beautiful in Kārtika and Summer with plenty of crops and cultivated (literally, bearing fruit) by the waters of the canal from Ūti¹ tank.

V. 15. For the public enjoyment of Viśvēśa, and for the sake of a light, this Boppa-rāya gave the rent (of these fields) to stand as long as the moon and the stars.

Ll. 61-63. [These lines have no connection with the inscription proper. These seem to have been inscribed much later to record the gift of a *vritti* consisting of a fourth of the rent (*kālu-pannu*) of a certain paddy-field and the paddy (*kolucu*) obtained last year (*nirudī*).]

3. HANAMKONḌA INSCRIPTION OF RUDRA-DĒVA.

I SIDE.

1.  Ōm Svasti [1]* Śrīr=v(v)ijayaś=c=ābhyudayaś=ca bhavatu ॥
Svasti samadhigata-pañca-ma-
2. hā-śabda mahā-maṇḍalēśvara Anmakunḍā-pura-var-ēśvara parama-
māhēśvara
3. pati-hita-carita vinaya-vibhūṣaṇam Śrīman=mahā-maṇḍalēśvara
Kākatī-
4. **ya Rudra-dēva-rājula** vijaya-rājyam=uttar-ōttar-ābhivṛddhi
pravard(d)hamā-
5. nam=ā-caṇḍr-ār(k)a-tāramu[gā]* **Anmakonḍa-paṭṭanamunariḍu**
sukha-saṁkathā-vi-
6. nōdambuna rājyambu sēyucun=unḍa **Śaka-varṣamulu 1084** vu nēmṭi
Citra-
7. **bhānu** saṁvatsara **Māgha śu 13** **Vaḍḍa-vāramunāṁḍu** tana pēra
Rudrē-
8. śvaramunu Śrī Vāsudēvara Śrī Sūry(y)a-dēvarānu pratiṣṭha sēyimce ॥
9. Yasy=ōttuṅga-taraṅga-tāḍita-[vi]*yat-sapt-ārṇ(n)aviyam jalam pād-
āṅgu-
10. ṣṭha-nakh-āgrad-aghnam=abhavad=bhū-maṇḍal-ōddhāraṇē |
daṁṣṭrā-kōṭi-kuṭīra-kō-
11. tara-gatam trailōkyam=ab-bimḍuvad=brahmāṁḍā iva rōma-kaṁḍa-
nikarō vaṁḍē varā-
12. ham harim ॥ [1]* Śrī-Hērāmba vilāmbi-kuṁtala-milan-malli-dalat-
kuṭmala-vrāt-ōj[j]*rāmbhita-
13. [gam]*dha-lubdha-madhupa-dhvān-ōtkarasy=āspada[h*] | sphīta-prīta-
manā bhava tvam=iha mē di-

¹ The meaning of this word is not clear. It may have some connection with ūṭa, an excellent spring, the common source of irrigation in these parts. If this interpretation is correct the long Sanskrit compound would be merely a clumsy substitute for the excellent Telugu word *ūṭa-kāḷva*.

14. [g-da]*nti-damta-dyuti-prōddām-ōddalan-aika-vikrama-lasad-damṭ-
āmti¹-kānty-āśrayaḥ || [2]*
15. [Bhū]*²t=ēva dugdha-laharibhir=udamcat=īva dugdhō-dadhēr=
amṛta-dīdhiti-nirm(m)it=ēva |
16. śrīkhaṇḍa-piṇḍa-paripāṇḍura-puttal=īva vaktrē vasatv=avirataṁ tu
Sarasvatī naḥ || [3]* Bhā-
17. radvāja-kula-śriyaḥ parivṛḍ[h]*a[h]* śrauta-kriyā-karm(m)aṭhaḥ | Śrī-
Rāmēśvara-dīkṣitō
18. janayitā yasya kṣitāv=agraṇiḥ | Sō=**cimtemdravarō=dvayāmṛta-**
ya-
19. tēś=śiṣyō yatih śraddhayā śrīmad=**Rudra**-narēśvarasya sumatēr=
v(v)amś-āvalīm
20. varṇ(n)ayē [i]* [4]* Śrīma[t]-**Tribhuvanamallō** rājā **Kākatya-**
vaṁśa-saṁbhūtaḥ | prabala-ri-
21. pu-varḡ(g)a-nārī-vaidhavya-vidhāyak-ācāry(y)aḥ || [5]* Śrī-**Kākatya-**
narēṁdra-bṛṇḍa-tila-
22. kō vair-iṁdra-hṛt-tāpakah sat-pātrē vasu-dāyakah pratidinam kāmtā-
manō-raṁja-
23. kah [i]* duṣkāmtā-caya-dūṣakah Purahara(h)³-śrī-pāda-padm-ārc(c)akō
nyagbhūti-kṛta-nāyakas=Tri-
24. bhuvana-Śrī-Malladēvō babhau || [6]* Tat-putraḥ Śiva-pāda-padma-
yugaḷa-dhyān-āmṛt-ānam-
25. da-bhūr=l(l)umṭhākō⁴ ripu-suṁdarī-jana-mahā-saubhāgya-saṁpac-
chriyaḥ | **Prō**
26. **lē-rāja**⁵ iti prasiddhim=agamad=vair-iṁdra-darp(p)-āpahō niś-
śaṁka-prathana⁶-prabaṁ-
27. dhana-mah-āhaṁkāra-Lamk(k)-ēśvaraḥ || [7]* Hasty-ārōhaṇa-karm(m)a-
karm(m)aṭha-gatiṁ
28. **Cālukya - cūḍāmaṇiṁ** śaśvad - yuddha - nibaddha - gahvara - matiṁ
yuddhē ba-
29. baṁdha kṣaṇāt | śrīmat-**Tailapa-dēvam**=ambuda-nibha-stambē-
rama-stham kṣaṇā-
30. t=prakhyātō ripu-kamṭha-khaṇḍana-vidhau bhakty=ānurāgāj=
jahau || [8]* Yō kumthō=ri-
31. [pa]tēr=akumṭha-pa raśu-ślakṣṇ-āgra-dhār-ōllasad-dhārāpāta-
nipātan-aika-caturaṁ

¹ Read aṁta.

² Sūt=ēva would be better here than bhūt=ēva.

³ The visarga here is wrong. It must be deleted since the previous word is only part of a compound.

⁴ lumṭhāka is the more usual form of this word.

⁵ The name Prōla-rāja is written here curiously Prōlē for the sake of meter.

⁶ Read pradhana.

32. [Gō]**vir̥nda**-rāj-āhvayaṁ | badhv=ōnmucya tad=**Ōdaya**-kṣiti-bhṛtē
rājyaṁ dadau
33. [lī]*layā **Lum̐ṭhākō** viṣayasya tasya samarē sad-vīra-dikṣā-guruḥ ||
[9]* Kruddhē-
34. n=ōddhura-**Maṁtrakūṭa-naḡarī(m)**-nāthō=tha yō nistrapō
Guṁḡaḥ khamḡita ēva muṁ-
35. ḡita-śirāḥ krōḡ-āmka-vakṣasthalaḥ | ēḡō-ḡimbhakavat=palāyanaparō
jātō gataḥ
36. svām̐ purī(l)m=āhūtō=pi nṛp-ēśvarasya purataḥ **Prōlēna** yuddhāya yat
|| [10]*
37. Anyac=c=**Ānumakoṁḡa**-nāma-nagarīm̐ sam̐vēṣṭya yō=yam̐ sthitō
nānā-mam̐ḡalik-ā-
38. nvitō bhuvi **Jaḡaddēvas**=sa dēva-prabhaḥ | stabdha-stam̐bhita ēva
kāry(y)a-karaṇē=śaktaḥ
39. kṣaṇān=nirg(g)ataḥ śrīmat-**Prōla**-nṛpasya tasya jayinaḥ ki[m̐]*
brūmahē gauravaṁ || [11]*
40. Dēvī **Muppama**-nāmadhēya-sahitā yasyā guṇās=tārakaḥ kīrt(t)iḥ
śārada-ca-
41. m̐drik=ēva vilasat-kām̐tēs=tu n=aiv=ōpamā | Kausaly=ēva ca
Jānak=īva ca satī Kunt=ī-

II SIDE.

42. va Padm=ēva sā Paulōm=īva ca Caṁḡdik=ēva ca
43. varā tasy=ābhavad=bhām̐ni¹ || [12]* Tasyās=tasya
44. sutō=jan=īha param-ānam̐d-aika-kam̐d-ām̐ku-
45. raḥ Kāmaḥ kim̐ Nalakūbaraḥ Śiva-sutaḥ
46. Skam̐dō Jayam̐tō=thavā | Jiṣṇur=V(v)ajra-dharō=
47. thavā Harir=ayam̐ dasrau kum̐arau na tē bha-
48. ktaḥ Śrī-Giriśē hitāya jagataḥ śrī-Ru-
49. **dra-dēvō** nṛpaḥ || [13]* Tvaṁgat-tuṁga-turaṁga-puṁ-
50. gava-cay-ārōha-kramē karm(m)aṭhaṁ **ḡo-**
51. **mmaṁ** cāru-parākrama-krama-bharam̐ bha-
52. ūtvā sakṛl=līlayā | Karṇ(n)am̐ Pārt(t)ha iv=ā-
53. malaiḥ śara-śatair=v(v)idrāvya vidrāvya yō
54. lēbhē sarv(v)a-viśēṣa-yukta-nagara-grāmaṁ
55. sa **Rudrō** nṛpaḥ || [14]* Īḡē **Mēḡa**-viḡam̐ba-ḡam̐-
56. bara-bhara-kṣōda-kṣamaṁ kṣm̐ābhṛtām̐ durv(v)ā-
57. r-ōddhura-vīra-mam̐tra-samayā-dān-aika-dī-
58. kṣā-gurum̐ | Śrīman-**Maḡḡiḡi-dēva**-saṁga-sa-
59. maya-prōdbhūta-darp(p)-āpahaṁ prāpta-

¹ Read bhām̐ni.

60. śrī-**Polavāsa-dēśa**-vibhavaṁ Śrī-**Rudra-dē-**
61. vaiṁ sadā || [15]* **Bhīmēna** Bhīma-nakulēna ku-
62. lēna hīnō grastō mamāra gr̥ha-mū-
63. ṣakavat=kṣaṇēna | mārj(j)āra-ḍimbhaka-varē-
64. ṇa mah-āṁdhakārē **Gōkarṇ(n)a**-nāma bhu-
65. jagō bhuvi sūra-mānī || [16]* Śrīmad-**Ru-**
66. **dra**-parākram-ōdbhava-bhaya-vyāmōha-
67. nākhy-ōllasac-chastra-trasta-samasta-gātra-
68. vilasac-**Cōḍōdaya**-kṣmā-patēḥ | unmattā
69. iva vismṛtā iva mahā-bhūt-ābhībhū-
70. tā iva prōdbhrāmtā iva saṁkulā iva
71. tadā prāṇāḥ prayātā divaṁ || [17]* Yātē=
72. pi **Tailapa-nṛpē** divaṁ=asya bhītyā sarv(v)-ā-
73. tisāra-kabaḷīkṛta-gātra-yaṣṭō¹ | Śrī-**Ru-**
74. **dra-dēva**-nṛpatēḥ pṛthu-vikramasya **Bhīmō**=
75. pi rājya-padavīm kṣaṇikām sa lēbhē || [18]* Ēkō jam-
76. buka-ḍimbhakō laghutaraṁ=samvēṣṭitō jambu-
77. kai rājāhamkṛti-dhikgr̥ta²-kṣiti-talas=simbhēna sam-
78. spard(d)hatē | phē[tkā]r-ākuḷa-garj(j)itair=m(m)ukharayan=sar-
79. rv(v)ā diśō viḥvalō (l) yātaḥ kv=āpi saṭā-vidhūna-
80. na-bharaiḥ kaṁṭhīravasy=āturaḥ || [19]* Tad-vad=**Bhīma-nṛ-**
81. p-ādhamō nara-paśur=m(m)ātuḥ sapatnī-pati-
82. r=hamtā bhrātṛ-varasya bhōjana-vidhau **Bhīmē-**
83. na samspard(d)hatē | ākāśa-grasana-prayāsa-
84. nirataḥ Śrī-**Rudra-dēvēna** yat-spard(d)hā-var(d)hi-
85. ta-garv(v)a-parv(v)ata-mahā-sṛṅg-āgram=ārōha-
86. ti || [20]* Śrutvā **Bhīma-nṛ**pasya rājya-vibhavaṁ cā-
87. raiś=ca duś-cēṣṭitaṁ Śrīmad-**Rudra**-narēśvarō=tha
88. vijaya-prāraṁbha-sambhāra-bhāk | jātō jā-
89. ta-ripuḥ samagra-pṛtanā-mēlāpanē yō-

III SIDE.

90. jitaḥ sadyas=sajja-bal-ānvitaḥ pramuditaḥ śīghraṁ Śriyai
91. nirg(g)ataḥ || [21]* Yasy=ōdyad-vijaya-prayāṇa-samayē gambhīra-
92. bhērī - bhavad - bhāṁkār - ōdbhava - sambhrama - vyatikara - vyājṛmbhaṇ -
ōdvē-
93. gataḥ | bhraśyamty=abhra-cayāś=calanty=avanayō bhrāmyamty=
amī bhū-
94. dharāḥ kūr(m)aḥ kṣāmyati muhyati dvirasanaḥ kumṭhanti dik-
gumjarāḥ³ || [22]*

¹ Read yaṣṭau.² Read dhikkr̥ta.³ Read dik-kuñjarāḥ.

95. Kōśān=gēhēṣv=amumcan=pathi kari-turagān=bāmdhavān=ard(d)ha-
-mārg(g)ē durg(g)ē-
96. ṣv=amtaḥpurāṇi prati-rava-cakitā **Rudra-dēvasya** bhītyā | yasy=ō-
97. dyōgē bhramāntas=sama-samaya-samārambha-gāmbhīra-bhērī-
bhāmkār-ā-
98. kīrṇ(n)a-karṇ(n)a-jvara-bhara-taralāḥ prēkṣit-āśāḥ kṣītīśāḥ || [23]*
Gatvā javā-
99. t=tri-caturāṇi padāni rājā sasyasya khamḍanam=iva pratham-āhutim
100. vā | bhrū-bhaṅga-vikṣaṇa-vivard(d)hita-kōpa-vahnau yad-
Vard(d)hamāna-na-
101. garim prathamam juhāva || [24]* Yasy=ākṣi-vikṣaṇa-bhayāc=cakitas=
sa **Bhī-**
102. **mō** Dury(y)ōdhanasya-nṛpatēr=iva vihval-āṅgaḥ | sva-bhrātṛ-mā-
103. tr-vanitā-sahitas=samagra-lakṣmīm vihāya vanam=ēva ya-
104. yau vilajjaḥ || [25]* Tat-prṣṭhatō=nu(bha)jagāma dadāha rājā
Cōḍodaya-
105. sya nagarīm=agariyasīm¹ tām | Lamkāṁ=iv=āmara-purī-sadrṣīm
mrg-ākṣi-śrēṇī-vilāsa-lalitām=i
106. va c=Āmjanēyaḥ || [26]* Lulāva ca vanam tasyā durg(g)am=arg(g)aḷa-
vibhramam | taḍāgam=akarōt=tatra pura-madhyē=dbhu-
107. tam mahat || [27]* **Kāmdūr-Ōdaya-Cōḍa**-vaṁśa-vilasat-kṣīr-ābdhi-
garbh-ōdbhavat-padm-aik-āśraya-**Rudra-dēva-nṛpa-**
108. tēḥ kim varṇ(n)yatē vikramah | kṣudra-kṣātra-kul-ōnnati-kṣaya-
kṛtaḥ sarv(v)-āvani-śrī²-bhṛtō Rāmasy=ēva
109. kuṭhāra-khamḍita-ripu-vrātasya pṛthvī-patēḥ || [28]* Raṅgat-tuṅga-
turagaṁ³-puṅgava-khura-kṣuṇṇam jagan-maṁḍalam
110. jyōtsn-ōllāsi-sad-ātapatra-nikara-vyāptam nabhō-maṁḍalam | pūrṇ(n)
ēmd-ūtkaṛa-cāru-cāmara-cayair=d(d)i-
111. nmaṁḍalam sambhṛtam drṣṭvā sainya vinirg(g)amam nara-patēḥ
prādudrumaś⁴=śatravaḥ || [29]* **Kāmcī-maṁḍala-Vimdhya-**
112. madhya-nīlayā **Bhīm**-ādayaḥ pārt(t)hivā yasya śrōtra-patham gatā
aharahaḥ Śrī-**Rudra-dēvasya**
113. tē | drṣṭv=ēv=ānīmīṣā babhūvur=amarī-varg(g)ās=sa martyās=ciram
pratyāvṛtya tam=ēva **Rudra-nṛpa-**
114. tim prāptās=śaraṇy-ārt(t)hinaḥ || [30]* **Rudram** staumi narēśva[ram]*
budha-śat-ānēkaṁ śrīyō bhājanam kṛtvā ya-
115. sya kad=āpi cētasi mad-āśaṁkā na saṁkrāmati | ēkaṁ śrī-Puruṣōttamam
kalakalaih kṛtvā śrīyō

¹ This word is wrong. It ought to be gariyasim. The passage may be slightly altered for purposes of interpretation by substituting the letter nca for the letter ma. The passage would then read nagarīm=ca gariyasim.

² Read śrī-bhṛtō.

³ Read turaga. The *anusvāra* is placed after the letter *ga* by mistake instead of before it.

⁴ Read prādudruvūś.

116. bhājanam vicinām kurutē=dhun=āpi vasudhām=ujjāgarām sāgarah ||
[31]* Nyagbhūtikṛta-rāja-ham-
117. sa-nikarah padm-ōdbhav-aik-āśrayah śrī-**Rudraś**=Catur-ānanō budha-
var-ānamd-aika-hētur = bhṛṣam |
118. nānā-śāstra-vicāraṇ-aika-caturō Brāhmī-vilās-āśrayah kalpā-klpta¹-gatiḥ
kṣitā-
119. v=iha Śatānamda[s]*=sva(m)ya[m]*² pārt(t)hivaḥ || [32]* Saty-āsakta-
manā=nirasta-naraka-klēśaś=ca Lakṣmy-āśrayah
120. pṛthvī-bhṛd=yad=anamta-bhōga-nilayah śāśvad-[d]*vij-ēmdra-priyah |
duṣṭ-āriṣṭa-vimard(d)anas=su-
121. manasām=abhyart(t)hit-ārt(t)ha-pradō gōtra-prōddharaṇah sudarśana-
karō Rudras=[s]*vayam Kēśavaḥ || [33]*
122. Asama-samara-saṅg-ōttuṅga-mātaṅga-kumbha-sthala-vigaḷita-muktā-
hāra-bhār-ābhirāmaḥ | bhava-
123. bhava-bhaya-bhaṅ[k]*tō bhāminī-bhavya-nētr-ōtpala-dala-caya-bhūṣah
śōbhatē **Rudra**-dēvaḥ || [34]* Asmi-
124. n=prasāsati mahīm bhuvi **Rudra-dēvē** rāj-ābhidhā śāśini n=aiva
nar-ōttamēsu | īsatvam=imdu-ti-
125. lakē na dhan-ākulēṣu tējasvitā dinakarē na ca śātravēṣu || [35]* Kēśa-
grahas=surata-saṅgara-sambhira-
126. mēṣu daṁḍa-grahō yatiṣu n=aiva jan-ōtkarēṣu | śāstrē vivāda-
kathanam vyavahāra-jannō
127. na kv=āpi duṣṭa-mathanam madhanam tv=araṇyām || [36]* Dānam
dainya-parābhav-āvadhi ripu-cchēd-āvadhir=v(v)ikra-
128. maś=cātury(y)am Caturānan-āvadhi = guṇa-grāmas = tv = asamkhy-
āvadhiḥ | tējō-bhāskara-tāpan-ā-
129. vadhi = yaśo-rāśis = tu **Rudrasya** yas = trailōkya-kramaṇ-āvadhir =
n(n)iravadhir=d(d)harmē matiḥ śōbhatē || [37]*
130. Prāpt-āśō=pi mahattarō=pi mahatām=ēk-āśrayō=pi śriyō janma-
sthānam=api prasanna³-hr-
131. d=api tvaṁ ratna-dhām=āpi san | pītaḥ kumbha-samudbhavēna
jaladhē kṣāras=samudrō yato n=ai-
132. vaṁ **Rudra**-narēśvarō=yam=amunā spard(d)hām vṛthā mā kṛthāḥ ||
[38]* Audāry(y)am sura-śākhinaḥ śi-
133. kharīṇah svarṇ(n)-ākṛtēr=g(g)auravaṁ dhairy(y)am Dāśarathēr=
b(b)alam Purabhidō gāmbhīry(y)am=ambhō-nidhēḥ |
134. saumday(y)am makara-dhvajāt=sura-gurōr=v(v)idyāratim kautukād
=ādāy=ābja-samudbhavēna ra-
135. citam śrī-**Rudra-dēvō** dhruvaṁ || [39]* Sphāyat-kairavat=imdur=
ambuja-patiḥ spaṣṭ-āmbujaty=ambaram

¹ One of the few instances of vowel *L* is found here.

² The *anusvāra* is placed by mistake before the letter *ya* and not after.

³ Read *prasanna*.

136. lōlaṁ nīla-sarōjati sphuṭa-yaśō-dugdh-ōdadhau samprati | jyōtīmṣi
sphuṭa-budbudamti hari-
137. taḥ kūlamti lōkāś=trayaś=camcad-vīcicayamti yasya jayati śrī-
Rudra-dēvō=dbhutaṁ || [40]*
138. Pāda-nyāsa-śilāś=śīrāṁsi samarē kṛttāni khaḍgēna yac=chatrūṇāṁ
patitāni māṁsa-vi-
139. lasat-paṁkē=tha śaṁkē hy=aham | rakta-srōtasi **Rudra-dēva**-jayinō
nṛtyat-kabamdhāḥ plāvā ā-
140. yāmtiyā vijaya-śriyaś=ca sa-vidham kīrt(t)ēḥ prayāmtiyā diśaḥ || [41]*
Tasy=āstē=**numakomḍa-nā**-
141. ma-nagarī śrī-rājadhān=īva yā yatr=ōdyat-sad-akhamḍa-khamḍa-
paraśu-vyājṛimbhaṇ-ōj(j)ṛimbhitā || [1]*
142. Kamdarp(p)asya pur=īva sā rati-matī sṛṁgāra-bhāv-ānvitā Māhēmdr=
īva ca Jīṣṇu-Viṣṇu-sa-
143. hitā Rāmbhā-vilās-ōrj(j)itā || [42]* Yatra striyō makara-kētana-
rājadhānya ānīla-nīra-
144. ja-palāśa¹-dṛśaḥ kṛś-āṁgyaḥ | trailōkya-sumdara-dṛśāṁ tilakāya-
mānā āpīna-tuṁga-
145. kuca-kumbha-bhar-ālas-āṁgyaḥ || [43]* Yatra dvij-ēmdra-bhavanēṣu
nivāry(y)amāṇāḥ kīrāḥ
146. paṭhamti paṭavō vaṭubhis=samētāḥ | sarv(v)-āṁga-saṁgata-samasta-
vicāra-cāru-cāritra-
147. carccita-pada-krama-yukta-Vēdān || [44]* Vēśyā-grhēṣu surat-ōtsava-
jāta-cēṣṭā śabd-ā-
148. nukāri-śuka-śāba-kal-ōru-śabdāḥ | sarv(v)ā diśō mukharayamti divā
viṭānāṁ Kam-
149. darp(p)a-darp(p)a-taraḥ-ārṇ(n)ava-pūrṇ(n)a-caṁdrāḥ || [45]* N=ātikrā-
mati Vaiṣṇavaṁ padam=iti dyām
150. gaur=iti kṣmām=imāṁ pādai(h)=sprakṣyati nō turaṁgama-cayaḥ
śrī-**Rudra-dēvasya** yaḥ || [1]*

IV SIDE.

151. sarv(v)-āśāḥ pari-pūrayan=vijayatē nṛ-
152. tyēna sambhīṣayaṁ=c(c)hatrūn²=yuddha-mahīta-
153. lē prati-dinaṁ vidrāvayan=mārayan || [46]*
154. Ati-ramaṇa-śārīrā yē ca nīca-svar-ā-
155. ḍhyās=sakala-turaga-śāstr-ōdbhāsi-salla-
156. kṣaṇ-āḍhyāḥ | java-bhara-bharit-āṁgās=satva-
157. sampanna-gātrā ati-cira-tara-jīvāḥ
158. paṁca-dhārās=turaṁgāḥ || [47] Rājyaṁ prājyaṁ³ la-

¹ Read phalāśa.² Read sambhīṣayaṁ=chatrūn.³ Prācyām will be more appropriate.

159. vaṇa-jaladhēs=tīra-pary(y)antam=asya **Śrī-**
 160. **śail-**āntām pracarati sadā dakṣiṇ-āśām
 161. samagrām | prāṭicy-āntā **Kaṭaka-**nikaṭa-
 162. sthāyinī rājya-Lakṣmīḥ Kaubēry(y)-āśā-
 163. taṭa-vilasitē **Mālyavanta(r̥m)**-pradēśē || [48] A-
 164. re(c)an-ārt(t)ham=iha dattavān=mahān=**Maddiceṇuvu-**
 165. la-nāma-khēṭakam | Śrī-Mahēśa-Ravi-Śauriṇa-
 166. sthiraṁ **Rudra-dēva-**nṛpatir = m(m)-atas=satām || [49]*

TRANSLATION.

I SIDE.

[L. 1.] Om ! Hail ! May there be wealth, victory and prosperity.

[Ll. 1-4.] Hail ! the prosperous mahā-maṇḍalēśvara, the **Kākaṭiya** king **Rudra-dēva**, (who) has attained the five *mahā-śabdas*, (who is) a Mahā-maṇḍalēśvara (who is) the lord of the excellent city of **Anmakonḍa**, (who is) the great devotee of Mahēśvara, whose actions are for the good of his lord, to whom modesty was an ornament :

[Ll. 4-6.] while (he) was ruling the victorious kingdom, increasing in prosperity from day to day as long as the Moon, the Sun and the Stars, from (literally, in) the city of **Anmakonḍa**, enjoying pleasing conversations ;

[Ll. 6-8.] in the **Śaka** year **1084** (being) the present (cyclic) year **Citrabhānu**, in the month of **Māgha**, on the **thirteenth day** of the **bright fortnight, Saturday**, (he) established Rudrēśvara, śrī-Vāsudēvara, and śrī-Sūrya-dēvara.

[V. 1.] I bow to Hari of the Boar-incarnation, to whom while lifting the globe the waters of the seven oceans splashing against the skies came only up to the tip of the toe-nails, the three worlds resembled a drop of water in the cavity of the cottage-like tip of his tusk and the several worlds resembled his many bristle-roots.

[V. 2.] Oh ! Śrī Gaṇēśa, become very pleased in mind towards me ; (you), in whom there is a chorus of humming by the bees covetous of the fragrance arising out of the clusters of the blooming jasmine-buds in your pendant tresses ; and (you) who has the lustre of the tip of the tusk which is glorious with the sole exploit of forcibly destroying the lustre of the tusks of the quarter elephants.

[V. 3.] May Sarasvati ever dwell in my face—(the Sarasvati, who is) like one born of the milky ocean, like one made out of the nectar-rayed Moon, and like a very white image carved out of a block of sandal wood.

[V. 4.] I, the excellent **Acintēndra**, whose father is **Rāmēśvara dīkṣita**—the lord of the Lakṣmi of the Bhāradvāja family, the performer of the Vēdic ceremonies, and the foremost man in the world—I, an ascetic and a pupil of the ascetic named **Advayāmṛta**, shall describe with respect the genealogy of the good and the glorious king Rudra.

[V. 5.] There was king **Tribhuvanamalla** born in the **Kākatya** dynasty, the high-priest giving widow-hood to the women of the multitudes of his strong enemies.

[V. 6.] That king **Tribhuvanamalla** shone,—(he, who was) an ornament of the **Kākatya** kings, who distressed the hearts of his great foes, who gave wealth every day to deserving persons, who delighted the minds of his wives, who condemned evil women, who worshipped the lotus feet of Śiva and who defeated all other kings.

[V. 7.] His son by name **Prōlē-rāja**¹ became famous, enjoying the bliss of the nectar of the meditation on the feet of Śiva, depriving the women folk of his enemies of the fortunes and prosperity of having their husbands, and destroying the pride of his great enemies, (Prōla, who was) a veritable Rāvaṇa in his great pride in having to his credit continuous encounters in battle.

[V. 8.] (Prōla) captured in a trice king **Tailapa** in battle,—(Tailapa), the crest-jewel of the **Cālukyas**, skilful in riding elephants, with his deep mind ever intent on battle, and mounted on a cloud-like elephant ; but because of his (Prōla's)² devotion and love (Prōla) released him instantly.

[V. 9.] (Prōla), the preceptor for the initiation of excellent heroes, and (one who was) severe towards his enemy kings, made captive and released him, who was called **Gōvimda-rāja** and who was singularly skilful in cutting with his fine-edged unfailing battle-axe : then (Prōla) pillaged his country and sportingly presented (his) kingdom to king **Udaya**.³

[V. 10.] Beat by the irate Prōla, **Guṇḍa**, the able chief of the city of **Maṁtrakūṭa**, was shaved on the head and marked on the breast with the boar sign ; (Guṇḍa) took to his heels shamelessly like a child, and though called for a fight with Prōla before the king, turned a deaf ear and went away to his own city.⁴

[V. 11.] How can we describe the greatness of the triumphant king Prōla surrounding whose city of Anumakoṇḍa stood the god-like king **Jagaddēva** with feudatories ; but Jagaddēva being stupefied, paralysed and incapable of doing the work, went away in a minute.

[V. 12.] There was to him (Prōla) an excellent wife and queen with the name **Muppamā** whose good qualities were like the stars, fame like the autumnal moonlight, her shining beauty devoid of any comparison, and who was a *pativratā* (*satī*) like Kausalyā, Sītā, Kuntī, Lakṣmī, Indrāṇī and Pārvatī.

¹ For a discussion of the proper form of his name vide introduction.

² The words *bhaktiyā* and *anurāgā* may also be taken to apply to Tailapa, in a literal translation. But it does not seem to be correct to state that Prōla released his prisoner, because the prisoner showed devotion and love to him. Besides, we know that the Tailapa referred to here was the Western Cālukya king, and it is more appropriate to state that since the Kākatīyas (perhaps Prōla himself) were once the feudatories of the W. Cālukyas he could not deal with him as with other prisoners of war.

³ For a detailed discussion of the historical points in this matter vide introduction.

⁴ The word *ēḍah* means a deaf man as well as a sheep.

II SIDE.

[V. 13.] To him and her was born a son—a shoot from the one root of greatest felicity. Was he Cupid, Nalakūbara, Skanda son of Śiva, or at least Jayanta, Arjuna, Indra, Viṣṇu, or the two Aśvins? No, not these, but king **Rudra**, the great devotee of Śiva born for the welfare of the world.

[V. 14.] That king **Rudra** shattered more than once with ease **Domma** who was skilful in riding the best of prancing horses, and who was full of the best valour; and again and again having made him fly by his hundreds of shining arrows as Arjuna did (regarding) Karṇa, (he) obtained the village and city having all excellences.

[V. 15.] I always extol king Rudra-dēva, capable of completely putting down the arrogance and the annoyance of the **Mēḍa**,¹ the sole preceptor for initiating the kings into the *mantra* of heroism, (who) destroyed the pride of **Mailigi-dēva** exhibited in battle, (and who) acquired the possession of the region of **Polavāsa**.

[V. 16.] Like a rat in the house caught in the darkness by a powerful kitten, the low-born serpent, namely **Gōkarṇa**, who considered himself a powerful man in the world was caught by a terrible mongoose, namely **Bhīma**: and instantaneously (Gōkarṇa) died.

[V. 17.] The life of the shining king **Cōḍōdaya**, whose whole body was frightened by the flashing missile, namely the bewilderment born of the fear produced by the prowess of Rudra-dēva, passed away at that time as if that life was mad, forgetful, possessed by some great evil spirit, extremely perplexed and distressed.

[V. 18.] When out of the fear for the very valorous king Rudra-dēva king **Tailapa**, with body completely overcome by dysentery died, even **Bhīma**'s kingship obtained momentariness.

[V. 19.] One young king of jackals surrounded by other very small jackals, scoffing at the world in its egoism, vies with the lion! But that jackal, which makes all the quarters noisy with its thunderings of howlings, goes away somewhere in distress and suffering as a result of the lion's shaking of its mane.

[V. 20.] In the same manner that base king **Bhīma**,—an animal among men, the husband of his own step-mother and the murderer of his own excellent brother while the latter was dining (or through the means of his dinner, that is poisoning),—engages himself in the tiresome task of swallowing the skies, vies with the terrible Rudra-dēva and mounts up to the tip of the highest peak of the mountain of his own pride grown high by his vying with Rudra.

[V. 21.] Hearing through his spies about the flourishing of the rule of king Bhīma and his misbehaviour, king **Rudra**, for whom there was (now) an enemy (in Bhīma),² made preparations for starting on his campaign of victory, engaged

¹ For an explanation of this term vide introduction.

² The phrase can also be read as ajāta-ripuḥ and interpreted, 'one whose enemy was not born'.

himself in gathering the whole army, and accompanied by his equipped army immediately issued forth in joy for success.

III SIDE.

[V. 22.] As a result of the force of the rising of a state of confusion born of the great noises of the high-sounding war-drums at the time of the starting of his (literally, whose) expedition of victory, multitudes of clouds fall, worlds shake, mountains whirl round, the tortoise struggles, the serpent Ādiśeṣa faints and the quarter elephants become lame.

[V. 23.] Kings, in a flurry as a result of Rudra's expedition, trembling with the severe pain in their ears filled with the sounds of the deep war-drums—deep as a consequence of being struck simultaneously—frightened at their echoes and looking at the quarters, out of fear for Rudra-dēva leave their treasures in their abodes, their horses and elephants on the roads, their relatives mid-way, and their wives in the forts.

[V. 24.] As though it was (as easy as) the cutting of grass and as though it was the first oblation, king Rudra having gone three or four steps offered the city of **Vardhamāna** as oblation to the fire of anger developing from his glance with knitted brows.

[V. 25.] Like Bhīma afraid of king Duryōdhana's sight, that shameless king **Bhīma** trembling in fear at the very sight of Rudra went away to the forest, with his body in agony,¹ leaving all his royal fortune and accompanied by his brothers, mother and ladies.

[V. 26.] As Ānjanēya set fire to Laṅka, king Rudra chased him (Bhīma) and set fire to the big city of king **Cōḍodaya** which resembled the city of Gods and was beautiful with the sport of rows of deer-eyed women.

[V. 27.] Rudra also destroyed (literally, crushed) his forest and his fort scattered with bolts (or surprising like *argala*, one of the several hells)²: and there in the midst of that city constructed a big and wonderful tank.

[V. 28.] How is the valour of that king Rudra-dēva to be described, (that Rudra-dēva), who was the resort of the royal fortune born of the shining milky ocean of the dynasty of **Kandūrōdaya-Cōḍa**, who put down the rising of petty royal families, who had the wealth of the whole world, and who, like Paraśurāma, cut down his enemies with his axe.

[V. 29.] The world was reduced to powder by the hooves of the excellent and high horses of Rudra-dēva which were running; the sky was covered by the collection of good umbrellas shining like moonlight; the quarters were filled with

¹ The word viḥval-āṅga suggests more than mere mental worry. Perhaps he was wounded in war or he developed some sort of illness.

² The sense of this phrase is not clear. It may refer to the strong gateways of the fortress well bolted and not yielding to an attack; or it might refer to the terrible state in which Rudra, the visitor, found the conquered fortress. If the latter interpretation is correct, it follows that Bhīma put up a brave resistance till the very end.

multitudes of chowries beautiful like a collection of full moons ; and the enemies fled on seeing the starting out of the army of king Rudra.

[V. 30.] Those kings, who like **Bhīma** and others dwelt between **Kāñcī-maṇḍala** and the **Vindhyas**, and who came to be heard of by Rudra-dēva, became gods (literally, persons who do not wink their eyes) at the very sight of him : groups of gods along with men returned after a long time and sought shelter of king Rudra.

[V. 31.] I praise king Rudra who makes hundreds of learned men the sole recipients of wealth, but still in whose mind there does not arise (even) the suspicion of pride : but the ocean, having made only one person, namely Viṣṇu, the recipient of Lakṣmi, makes the earth sleepless even now with the noise of its waves (boasting).

[V. 32.] Putting down multitudes of swan-like kings (riding a troop of royal swans), the sole resort of the Goddess of prosperity (having his abode in the lotus), having a beautiful face (having four faces), the sole cause of great joy to the best of learned men, skilful above all others in investigating the various sciences, the receptacle of the grace of the Goddess of learning (the receptacle of the dalliance of Sarasvati), having his conduct regulated according to scriptures (whose period is measured as a *kalpa*),—this king Rudra is verily a Śātānanda (one who has plenty of happiness) in this world.¹

[V. 33.] With mind devoted to truth (with mind attached to Satyabhāma), with the troubles of hell conquered (having put down the annoyance of Narakāsura), the resort of fortune (Lakṣmi), being the supporter of Earth (being the Preserver of the world), the abode of endless enjoyment (with his abode on the body of the serpent Ananta), always attached to the best of brahmins, (always attached to the king of birds, the Garuda), the destroyer of evil misfortune, (being the destroyer of the evil Ariṣṭāsura), the giver of the desired objects to the good men (to the Gods), (one who) raised his family to a high position (one who lifted the Gōvardhana mountain), (one who has) an excellent hand (one who has the Sudarśana disc)—this Rudra is verily Viṣṇu.²

[V. 34.] King Rudra-dēva, who has destroyed the fear born of *saṃsāra*, shines beautifully with the heavy pearl garland made out of the pearls fallen from the heads of the high elephants in the contests of his unrivalled battles, and with the adorning clusters of the petals of the lilies of the beautiful eyes of the damsels.³

[V. 35.] When this Rudra-dēva was ruling the earth, the name *rāja* was only for the moon and never for the best of men (kings) ; the quality of being Lord (Īśa) was only for God Śiva and not for the wealthy ; and the quality of having lustre (prowess) was only for the Sun and not for enemies.

¹ Rudra is compared to Brahma in this verse. It is a typical example of double entendre.

² Rudra is compared to Viṣṇu in this verse. This is another example of double entendre.

³ The verse recounts the traditional belief that the foreheads of elephants contain pearls.

[V. 36.] Catching hold (of a person) by the hair happened only in the flurry of sexual enjoyment ; the adoption of the stick (punishment) was only seen among ascetics, and not (in the case of rulers) towards subjects ; quarrelling there was, (but) only in scholastic discussions, (and) not as a result of litigation ; and friction among evil men existed nowhere, except between flint-sticks.

[V. 37.] The removal of wretchedness (poverty) was the limit to his munificence ; the annihilation of his enemies (was) the limit to his valour ; Brahma himself (was) the limit to his skill ; the collection of his good qualities was (indeed) unlimited in numbers ; burning the sun was the limit to his brilliance (prowess) ; pervading the three worlds was the limit to his fame ; and (as for) his righteousness, (indeed), there was no limit.

[V. 38.] Oh ocean ! though you have pervaded all the quarters, though you are very big, though you are the resort of great things, though you are the birth-place of Lakṣmi, though you are clear in the centre (i.e. though your heart is gracious), and though you are an abode of gems, you have been drunk by the sage born of the Pot, and you are a salt ocean ; and since this king Rudra is not so, do not vie with him in vain.

[V. 39.] King Rudra-dēva was surely created by Brahma out of curiosity after taking munificence from the celestial tree, majesty from the golden mountain, Meru, courage from Rāma, strength from Śiva, depth from the ocean, beauty from Cupid, and love of learning from Jupiter.

[V. 40.] What wonder that Rudra-dēva is victorious ! (Rudra-dēva), in the milky ocean of whose clear fame the Moon now becomes a blooming white lily, the Sun (becomes) a clear lotus, the sky (becomes) a moving blue lotus, the several planets and stars clearly become the bubbles, the quarters become the banks and the three worlds become the billows.

[V. 41.] I think that in the floods of blood (in the battle-field), the heads of his enemies, cut by sword in battle and lying fallen in the mire of flesh, are stepping stones, and the dancing trunks are the boats for Lakṣmi of victory coming to Rudra-dēva, the victor, and for Fame going out to the (ends of the) quarters.

[V. 42.] He had a capital city named **Anumakoṁḍa**, which was like the capital of the goddess of fortune, raised to a great state by the rise of the excellent and full grace (*līla*) of God Śiva who was there ; which was full of delight (Rati) like the city of Cupid ; which had the display of the feelings of love like the city of Indra ; (which) had Indra and Viṣṇu (as images in its temples ; and (which) was) beautiful with the charm of plantain trees (with the amours of Rambhā) :

[V. 43.] where, the women were indeed the metropolis of Cupid, having eyes like the petals of the blue lotuses and slim bodies ; (they were like) ornaments to the women of the three worlds, and had bodies weighed down by the weight of big and high breasts :

[V. 44.] (where) in the houses of the excellent brahmins clever parrots join the students, though prevented, and study the Vēdas, (which contain) all the

Vēdāṅgas, all appropriate subjects, beautiful histories, and (which are) in well studied *pada* order :

[V. 45.] (and where), in the houses of courtesans the loud and sweet sounds of young parrots make all the quarters resound—(parrots) imitating the sounds of amorous sports in sexual enjoyment, which are during day-time like full moons to the billowing ocean of the pride of the love of men about town.

[V. 46.] The horse-troops of Rudra-dēva do not jump over the sky out of consideration for the sky being the place of Viṣṇu ; and do not rest their feet on this earth out of consideration for the earth being a cow : (they) are all victorious filling all the quarters with their prancing (literally, dancing) on the battle-field, frightening enemies, making them run and killing them every day :


IV SIDE.

[V. 47.] which horses have very charming bodies and low neighings, are rich in the good characteristics (described) in all the books on horses, very fast with bodies endowed with firmness, very long living, and versed in the five kinds of paces.

[V. 48.] His kingdom is up to the sea-shore on the East and extends always over the full South up to the mountain, Śrīśaila ; on the West the prosperous kingdom continues as far as the neighbourhood of Kaṭaka, and (in the North) as far as the neighbourhood of the mountain slopes in the territory of Mālyavanta, shining in the Northern quarter.

[V. 49.] King Rudra-dēva, respected by the good, gave as a permanent gift the great village named **Maddiceṇuvula** for the sake of services for Gods Śiva, Sun and Viṣṇu.

4. HANAMKONḌA INSCRIPTION OF GŌSAGI ĪŚVARA-DĒVA.

1.  Svasti [i]* Śrīr = v(v)ijayaś = c = ābhyudaya-
2. ś = ca bhavatu [i]* Śrīmatu **Gōsagi I-**
3. **śvara-dēvuṁḍu** āṇu-māḍalū-
4. nu inu-mart(t)uru baṁṭu taṁn¹ = ēli-
5. na śrī-**Kākatīya**-rājulaku rājy-ā-
6. bhivṛddhigānu² Caturm(m)ukha-dēvarānu
7. Naṁdi-pakkana dēvi dēvarānu Umā-Ma-
8. hēśvara-dēvarānu ā dēvi dēvarānu
9. vēyi liṁgālūnu Rudrēśvaramu-
10. lōpalanu pratiṣṭha sēse [i]* Maṁga-
11. la mahā śrī śrī śrī [i]*

¹ Read tann = ēlina.

² Read abhivṛddhigānu.

TRANSLATION.

[Ll. 1 & 2.] Hail! May there be prosperity, victory and advancement (or happiness).

[Ll. 2-11.] The illustrious **Gōsagi Īśvara-dēva**, the servant, (gave) six *māḍas* and two *maṭturus*, for the growth of the kingdom of the illustrious **Kākatīya** kings, who were his rulers, and established in Rudrēśvaram (i.e. the temple of Rudrēśvara) God Caturmukha, God and Goddess, by the side of the Nandi, God Umā-mahēśvara, God and Goddess, (and) a thousand *līngas*. Bliss and great prosperity.

5. HANAMKOṆḌA INSCRIPTION OF BĒTĒŚA.

I SIDE.

1. Svasti śrī-stana-hāra-
2. cāru-rucibhis=sammiśri-
3. tō-rōmaṇi-dyōtī-ramjana
4. [pu]*mja-śumbhaka-vibhav-ātyunna-
5. t-ōrastha . . . ga-virā
6. jīta-diśō . . . jāta-tā .
7. . ḍabya . . m . . =yasya sa vaḥ purā-
8. [ṇa]-*puruṣaś=śrī-śaury(y)a-Nārāyaṇaḥ [|| 1]*
9. Jayati **Calamart(t)igāṇḍas**=sama-
10. ra-jaya-śrī-vibhāsa-bāhu-daṇḍaḥ [1]*
11. **Durj(j)aya**-kul-ābdhi-Camdras=satya-
12. dhanas=sakaḷa-jagati **Bēta**-narēṃ-
13. draḥ || [2]* Tat-putraḥ **Prōla**-nṛpaḥ pa-
14. ra-dharaṇi-pāḷa-mauḷi-lālita-ca-
15. raṇas=simḍūra-mudrik-āṃkāṃ [1]* ca-
16. krē Cakrēśvarasya sakaḷa-dharitrī . .
17. viśruta-sa[m]*gara sukīrt(t)i[r=v(v)idi]-
18. ta-nija-kīrt(t)i-dhavalitā . . . pū
19. rt(t)iḥ cakrē samudra-sarv(v)ēśa
20. laḥ sarisamu [3]*

II SIDE.

21. Samasta-bhuvan-ā[śr]*aya
22. śrī-Prithvī-vallabha Mahā-rā-
23. jādhirāja Paramēśvaram
24. parama-bhaṭṭāraka Satyā-
25. śraya-kula-tīlakam Ca-
26. ḷuky-ābharaṇam Srīma-
27. [t]*-**Tribhuvanamalla**-dēvara-

28. vijaya-rājyam = ā-cam-
 29. dr-ārka(g)a-tāraṁ sa[lu]*ttami-
 30. rē [i]* Tat-pāda-padma-ōpajīvi
 31. samadhigata-paṁca-mahā-
 32. śabda mahā-ma[ṇḍa]*lēśvara-
 33. n-**Armmakuṇḍa-pura**-[var]*ēśvara-
 34. parama-Māhēśvara pati-
 35. hita-caritaṁ vinaya-vibhū-
 36. ṣaṇaṁ śrīman-mahā-maṇḍa-
 37. lēśvaraṁ **Kākatīya Bēta**
 38. **rasaṁ** tanna tande mahā-ma[ṇḍa]*-
 39. [le]*śvara **Pōlalarasa-dē**

III SIDE.

40. . samvatsarada **Mārg(g)a[śi]*-**
 41. **ra-śuddha** = **Ēkādaśiyuṁ Bṛhaspa-**
 42. **ti-vāradandu** Varuṇa-pratiṣṭhā-
 43. kāladoḷ = nilisida śāsana-gāmbha
 44. . mary(y)āde dēva bhāgav = appana
 45. [pa]*-keṛeyuṁ **Seṭṭi-keṛeya**
 46. hōṛagāgu [da ?]*da keṛage
 47. . la mōdalāge **Kesari-**
 48. **samudrada** nīra ba[mḍaḍi] dē
 49. . lallamarasara pāda-
 50. pāda-mannyagaki[ra]* raviḷaya
 51. . cādi-yāgella
 52. gaḷdeyōlam palā
 53. . daltadal = ondu khaṇḍuga
 54. . liya nirg(g)ik(g)ida rāṭaṇa-
 55. gaḷolaṁ ma[tta ro]*lḷpattu
 56. koḷaga . . vāgē matta
 57. ra lēk(g)-adim keṛiya nēra
 58. [tuṁ]* palaḷola mā keṛe
 59. . mary(y)ādeya
 60. . yō

IV SIDE.

61. Mad-vaiśajāḥ para-ma-
 62. hī-pati-vaiśajā vā
 63. pāpād = apēta-manasō
 64. bhuvi bhāvi-bhū-
 65. pāḥ[i]*yē pālayanti

66. mama dharm(m)am=imam
 67. samastam tēṣām ma-
 68. yā viracit-ōmjali-
 69. r=ēṣa mūrdhni || [4]*

TRANSLATION.

I SIDE.

[Verse 1 is an invocatory verse very much damaged. The substance of it seems to be the following : “May that valorous (God) Nārāyaṇa, the primeval person protect you ; (Nārāyaṇa) the lustre of whose (pendant gem?) mingles with the beautiful sparkling of the necklace on the breasts of (Goddess) Lakṣmi.”]

[V. 2.] King **Bēta**, the *Calamartigaṇḍa*, whose arms are lustrous with martial victories, (who is) the moon risen in the ocean of the **Durjjaya** dynasty and to whom Truth is wealth, is all victorious in the whole universe.

[V. 3.] His son, king **Prōla**, whose feet are fondled on the crests of enemy kings, made Viṣṇu ; an image of (?) lord of the whole world,.....of excellent fame, with his whitening all directions.....

II SIDE.

[Ll. 21-26.] The asylum of all the worlds, the Lord of the Earth, paramount sovereign of kings, Supreme Lord, the most venerable person, an ornament of the Satyāśraya family, a jewel of the Cālukya dynasty (endowed with these titles) ;

[Ll. 26-30.] while the glorious **Tribhuvanamalla-dēva** was ruling the victorious kingdom (to last) as long as the Moon, the Sun, and the Stars ;

[Ll. 30-39.] a dependent on his lotus feet, (one) who has attained the five Mahā-śābdaś, Mahā-maṇḍalēśvara, the great devotee of Mahēśvara, one whose actions are always for the advantage of the lord, (one) to whom modesty is an ornament, the Mahā-maṇḍalēśvara, **Kākatīya Bētarasa**, (for merit?) to his father, the glorious Mahā-maṇḍalēśvara **Pōḷalarasa-dē[va ?]**.

III SIDE.

[Ll. 40-43.] In the (cyclic) year.....in the month of **Mārgaśīra** on the **eleventh day of the bright fortnight, on Thursday**, established a pillar at the time of the establishment of Varuṇa.

[Ll. 44-60.] [From now onwards the inscription is damaged and no connected sense can be made out of it. Perhaps, two tanks called Kēsari-samudram (l. 47f.) and Setṭi-keṛeya (l. 45) were constructed for the enjoyment of (the deity) ; there seem to be mentioned rates at which people had to pay (for the use of water?) ; Khaṇḍuga was a unit of measurement, for the inscription says ‘one Khaṇḍuga for one....’, ‘10 Koḷaga for one water-baling machine (Tg. *ēṭam*, Kd. *rāṭaṇam*).’]

IV SIDE.

[Verse 4.] [This is the usual imprecatory verse.]

6. HANAMKONDA INSCRIPTION OF ŚAKA 1001.

1. Śrīmān=vikrama-Cakrī śrī-Bēta-ma-
2. ṇḍalik-ōttamaḥ [1]* prādāt=Prōlēśvara-ēśāya
3. [dī]*pam=ā-candra-tāraṁ ॥ [1]* Svasti [1]* **Saka**-varṣaṁbu-
4. lu **1001** yagu **Siddhārt(t)hi** saṁvatsara
5. **Sūry(y)a-grahaṇaṁbuna** śrīman=mahā-ma-
6. ṇḍalēśvara **Bēta-rājulu** Bētēśvaraṁbuna
7. Prōlēśvara-dē[vu]*naku naṁda-dīviyaku nitya-paṁ-
8. ṇḍre(m)ṇḍu māṇikalu [12] nēya yā-Caṁ-
9. dra-tāraṁbuga bōyunaṭṭu-gānu
10. śrī **Sabbane Racci¹-seṭṭi [Kaṣana]***yya....
11. nīri-nēlayuṁ badi maṇuturu veli-
12. jēnunuṁ dana yillunu gānugu sarv(v)a-bādha-
13. pariḥāramu daṇḍugu veli [1]* Dīnī [na]*ḍupuvāru
14. dēvara-kāpai sukhaṁb=uṇḍu-vāṇḍu ॥ Sva-dattaṁ pa-
15. ra-dattaṁ vā yō harēta vasuṁdharā[m]* [1]* ṣaṣṭir=v(v)arṣa-
16. sahasrāṇi [vi]*ṣṭhāyāṁ jāyatē krimi[h]* ॥ [2]*

TRANSLATION.

[Verse 1.] The excellent *maṇḍalika* (called) **Bēta**, who is glorious, and a Viṣṇu in valour, gave a light to (God) Prōlēśvara, to last as long as the Moon and the Stars.

[Ll. 3-13.] Hail! in the **Śaka** year **1001** (being the cyclic) year **Siddhārthi** during the **Solar Eclipse**, the glorious Mahā-maṇḍalēśvara, king **Bēta** gave for Prōlēśvara in (the temple of) Bētēśvara, for removal of all suffering, ten *maṇuturus* of wet land, dry land, and his own house.....**śrī Sabbane-Racci-seṭṭi**....., to pour twelve, 12, *māṇikas* of ghee for special light (*naṁda-dīviya*) (to last), as long as the Moon and the Stars.

[Ll. 13-14.] He who conducts this becomes (one) protected by God and lives happily.

[V. 2.] [The usual imprecatory verse.]

7. KĀZIPET INSCRIPTION IN THE DARGĀH.

I SIDE.

[A few lines given in the Mackenzie MSS. are missing.]

1. Sāmanta-viṣṭi-vaṁśaḥ śrīmān=**Kākati-pu-**

¹ Raḍḍi?

2. r-ādhināthō = **Bētaḥ** Cōla-kṣmā-pā-
3. la-camū-vār[d(d)hi]*-pramathana-samārj(j)i-
4. t-ōrj(j)ita-Lakṣmīḥ || [1]* Putras = tasya jagat-pa-
5. vitra-caritaḥ **Prōla**-kṣamā-pāla-
6. kō nirv(v)akrīkṛta-**Cakra-kūṭa-viṣa-**
7. **yō Bhadrāṅga**-vidrāvaṇaḥ [1]* jītvā
8. **Komkaṇa-maṇḍalō** nija-yaśa[s]*-śam-
9. vālit-āśaḥ ¹ parād ² = utsāry(y) = āry(y)a-
10. jana-stuta-sva-visarat-kīrt(t)iṁ samāvart(t)a-
11. yat [2]* Sa ēva || Jītv = ōpāntaram = anna-
12. yān pṛthuvanaṁ **Kāḍpaṭti-Du-**
13. **gg-ātmajaṁ** hatv = ājau guṇa-sāgarasya ³
14. **Purakūṭēśam** ca **Gonn**-āhvayaṁ [1]* tat = ta-
15. d = bhūyutam = **Anmakomṇa-viṣayaṁ T(t)rai-**
16. **lōkyamalla**-kṣam-ādhiśāc = chāsa-
17. na-baddham = uddhata-jayī samlabdhavā-
18. n = śāśvataṁ || [3]* Sūnur = asya para-bhūpa-da-
19. v-āgnīś = **Cōla-Mālava**-madēbha-mṛ-
20. gāriḥ [1]* vikramēṇa bhuvi vikra-
21. ma-Cakrī **Bēta**-bhūpatir = iti pra-
22. thitō = bhūt || [4]* **Anmakomṇa**-purē vā-
23. ṭīm tīrt(t)haṁ **Sivapur**-āhvayaṁ [1]* kṛtvā
24. tatra sva-nāmn = āsau dēvālayam = a-
25. cīkarat || [5]* Tām paḷḷiṁ ca Śivō-dē-⁴

II SIDE.

[Some lines are missing.]

26. van prabhu-rājas = tē || Ā-camdr-ārka⁵-
27. m = apēta-pāpa-mahipair = apy = ātma-varṁ-
28. śyaiḥ paraiḥ pālyam sarv(v)a-namasyam = ē-
29. tad = iti pitrō[s]* = svasya ca ⁶ śrēyasē [1]* stambhaṁ
30. sthāpitavān = svakīya-kula-kīrt(t)i-stam-
31. bhavac = chāsanam sa śrīmān-Calama-
32. rt(t)i-gaṇḍa-nṛpatir = d(d)āridrya-vidrāvaṇaḥ || [6]*
33. **Oḍikonḍa**-prabhōr = **D(d)ēvaṇa-bhaṭṭasya**
34. mahā-kavēḥ kāvyam = idaṁ ||
35. Svasti samasta-bhuvan-āśraya
36. śrī-Pṛthvī-vallabha mahārāj-ā-
37. dhirāja paramēśvara parama-

¹ samkṣālit-āśaḥ.

² parān.

³ guṇa-sāgaras = sa.

⁴ This line is not clear. One reading suggested is Akhaṇḍam ca Śivō dē.

⁵ ārkam.

⁶ The letter ca is inserted at the bottom.

38. bhaṭṭāraka Satyāśraya-kuḷa-
 39. tiḷaka Cāluky-ābharāṇa śrīma-
 40. t=**Tribhuvanamalla**-dēvara vija-
 41. ya-rājy-ābhyudayaṃ=ā-cañ-
 42. dr-ārka-tāraṃ saluttamire [i]* Tat-pāda-
 43. padm-ōpajīvi samadhigata-pañca-
 44. mahāśabda mahā-maṇḍalēśvara-
 45. n=**Anmakonḍa-pura**-var-ēśvaraṃ parama-
 46. Māhēśvaraṃ pati-hita-cari-
 47. taṃ vinaya-vibhūṣaṇaṃ śrī-
 48. man=mahā-maṇḍalēśvara **Kākatī-**
 49. **ya Bētarasan**=**Anmakonḍa-pura-**
 50. da Nairiti dig-bhāgadoḷu **Śiva-pu-**

III SIDE.

[Lines missing.]

51. nmānakkuṃ **Śaka**-varṣaṃ **1012** nēya **Pra-**
 52. **mōda** saṃvatsara **Kārt(t)ika** bahu-
 53. **la 15 Āditya-vāradarṇḍu**
 54. **Sūry(y)a-ghrahaṇa**-nimittam=ā
 55. paḷiyam **Kālāmukha**-tapōdhana-
 56. rum **Śrīparv(v)ata**-prasid(d)ha-**Mallikā-**
 57. **rjjuna-Śilāmaṭh-ācāry(y)arum**=**A-**
 58. **pparv(v)atv**=**Aḷiya Rāmēśva-**
 59. **ra-paṇḍitarg(g)e** tac-chiṣya-parampar-ā-
 60. cāry(y)akamuṃ tad-utpanna-nidhi-ni-
 61. dāna-śulka-daṇḍa-dhan-ōpabhōgyamuṃ
 62. tri-bhōg-ābhyantera-siddhiyum=appantu
 63. sarv(v)a-namasyam=āgi tat-pāda-pra-
 64. kṣāḷana-hast-ōdaka-dāna-pūrv(v)aka-
 65. m=ittu salisidā nija-guru-dharm(m)o¹-
 66. maṃ samuddharisa ā **Bētarasana**
 67. su-putra || Kuḷa-tiḷakam sakaḷa-ja-
 68. gat-tiḷakaṃ saujanya-sārv(v)a-bhauman=e-
 69. nipp=aggaḷikege [sa]*nta-mahā-maṇḍa-
 70. lēśvaraṃ **Dugga-nṛpati-Tribhuvana-mallaṃ** || [7]*
 71. Para-bhūpālakar-urkg²-aḍaṃge paṇarv(v)ar=[ta]*mmi-
 72. rkgiyōḷ=surkgi³ may-gareyalu gaṇḍina-
 73. toṇḍin-aṃkad-adhaṭal-poṃk(k)=āḷtanam⁴ būṇe
 74. dig-bharit-ātm-ōjvaḷa-kīrt(t)i parv(v)utire Lō-

¹ dharm(m)amaṃ.

² Read urkk-.

³ Read tammirkiyōḷ=surkki.

⁴ Read adhaṭar=poṃg=āḷtanam.

75. kālōkamam śāsvatam dharaṇī-cakram=a-
 76. nāl̥vatōl̥=valada-gaṇḍam **Dugga-bhūpālakam** || [8]*
 77. Tanna pradhānaram bandhu-varg(g)amam pāda-mū-

IV SIDE.

78. **Bahudhānya**-samvatsara **Śrā**[l̥]***bā**[l̥]*
 79. **Yuttar-āyaṇa samkrāntiyōl̥**=nija-
 80. kula-kīrt(t)i-stambha-svarūpam-āge ni-
 81. lisida śāsana-gambham=id=ā-Camdr-Ā-
 82. rkga¹-tāram nilke | Maṅgaḷam mahā Śrī ||
 83. **Anmakonḍa-purada** seṭṭi-pramu-
 84. kha-nakaram=Umā-Bētēśvara-dēva-
 85. ra namda-divigegē nicca vondu māna
 86. yerṇniyam sva-dharm(m)am=āgi salisuva-
 87. r=imti dharm(m)a-māḍud=ellamam sva-dha-
 88. rmō² nir-v(v)iśēṣam-āge³ naḍapuva ma-
 89. hātmar= Aśvamēdha-yāga-phala-bhā-
 90. gigaḷ=illi tila-lava-mātram=anā-
 91. doḍam=aḷiv=aḷṇāni Vāraṇāsiyō-
 92. ḷu sāsirv(v)ar=p(p)ār(v)arum=ananite⁴
 93. kavilegaḷum=anaḷida-pātakam [l̥]*
 94. [Sva]*dattām para-dattām vā yō harēta
 95. vasum̐dharām [l̥]* ṣaṣṭhir=v(v)arṣa-sahaśrā⁵-
 96. ṇi viṣṭhāyām jāyatē krimiḥ || [9]*
 97. Bahubhir=v(v)asudhā dattā bahubhi-
 98. ś=c=ānupālītā [l̥]* yasya yasya yadā
 99. bhūmis=tasya tasya tadā phalam || [10]*
 100. Mad-vaṁśa-jāḷ para-mahī-pati-va[ṁ-]*
 101. śa-jā vā pāpād=apēta-manasō
 102. bhuvi bhāvi-bhūpāḷ | yē pāla-
 103. yanti mama dharm(m)am=imam sa[ma-]*
 104. stam tēṣām mayā viracit-ōmja-
 105. līr=ēṣa-mūrdhni || [11]* Namaś=Śivāya ||

TRANSLATION.

I SIDE.

[Verse I.] There was **Bēta** of the feudatory family of the working class,⁶ lord of the **Kākati** city; (one) who had earned goddess Lakṣmi by churning the ocean of the army of the **Cōḷa** kings.

¹ Read ārka.

² Read dharmam.

³ Read āgi.

⁴ pārvarumam+anite. This sam̐dhi form is somewhat peculiar.

⁵ Read sahasrāṇi.

⁶ viṣṭi=service, compulsory work (also collectively 'servants, slaves, bondsmen').

[V. 2.] His son king **Prōla**, whose conduct was pure in all the world, who straightened¹ the **Cakrakūṭa viṣaya**,² who made **Bhadranga**³ (?) take to his heels,⁴ and (who), conquering the **Koṅkaṇa maṇḍala**,⁵ bleached (literally, washed) the quarters with his fame, and completed his spreading fame, extolled by noble men, (by) driving away the enemies ;

[L. 11.] That same (king).

[V. 3.] That ocean of virtues, the proud and victorious (Prōla), conquering the son of **Dugga** of **Kāḍparṭi**, driving him to the forests and killing in battle the chief of **Purakūṭa**, named **Gonna**, obtained permanently from king **Trailōkyamalla**, by way of grant, the **Anmakonḍa viṣaya**, comprising of several places.

[V. 4.] There was his son, well-known in the world as king **Bēta**, who was by his valour a bonfire in the forest of his enemy kings, and a lion to the maddened elephants namely the **Mālava** and the **Cōla** kings; and who was Viṣṇu⁶ himself in valour.

[V. 5.] In the city of **Anmakonḍa**, he (Bēta) constructed a garden, a tank named **Śiva-pura**, and a temple, after his own name.

II SIDE.

[V. 6.] That this (grant)—that ought to be honoured by every body—might be protected as long as the Moon and the Sun exist, by sinless kings of his own family or alien, and (that it might be) for the good (?)⁷ of his parents and himself, that king **Calamarttiganda**, who drives away poverty, established this grant (looking verily) like the fame-pillar of his family.

[Ll. 33-34.] This is the composition of the great poet **Dēvaṇabhaṭṭa**, the chief of **Oḍikonḍa**.

[Ll. 35-42.] Hail ! the refuge of all worlds, the lord of wealth and earth, the great emperor, the supreme lord, the supreme master, the ornament of the family of Satyāśraya, the jewel of the Cālukyas, the prosperous **Tribhuvanamalla-dēvara**, while reigning in his victorious kingdom, increasing in prosperity (to last) as long as the Moon, the Sun and the Stars ;

[Ll. 42-50.] (one) who finds sustenance at his lotus feet, who has attained the five mahā-śābdas, the Mahā-maṇḍalēśvara, the lord of the excellent city of **Anmakonḍa**, the great devotee of Śiva, (one) whose actions were for the good of his lord, to whom modesty was an ornament, the prosperous mahā-maṇḍalēśvara,

¹ vakrī-kṛta=made crooked or curved, bent; with nir it should mean 'straightened'.

² viṣaya=dominion, kingdom, territory, region, district. Here it is a certain division, smaller than maṇḍala. The Lexicographers define it as a country with more than 100 villages.

³ Bhadranga=beauteous-framed. It is a name of Balabhadra, according to Lexicographers.

⁴ Drāvāṇa with vi: without the upasarga it means causing to run or putting to flight.

⁵ Maṇḍala=a district, arrondissement, territory, province, country. Here, a larger division than Viṣaya.

⁶ The compound should be split vikramē Cakrī, Cakrī meaning one who has cakram or the discus, that is Viṣṇu.

⁷ Śrēyas is really fame; perhaps he intends puṇya here.

Kākatīya Bētarasa **Śivapura**, in the region of the South-western direction of the city of **Anmakonḍa**.

III SIDE.

[Ll. 51-54.] In the **Śaka year 1012**, (which is) the (cyclic) year **Pramōda**, on the **15th (day)** of the **dark fortnight** of the month of **Kārtika**, on **Sunday**, on account of the **Solar Eclipse**,

[Ll. 54-60.] to **Aḷiya¹-Rāmēśvara-panḍita** of **Appa-parvata**, the head of the famous **Mallikārjuna-śilā-maṭha** of **Śrīparvata**, an ascetic of the **Kālāmukha** (creed), and to the succession of masters, his disciples,

[Ll. 60-66.] that good son of **Bētarasa** resuscitated his duty towards his preceptor, having given away as *sarva-mānya* (*sarva-namasyavāgi*)²—in the formal manner, (*dāna-pūrvakam*) after washing his (donee's) feet and giving him *hast-ōdaka*³ (water for the hand),—that village, along with the enjoyment of the money (derived from) natural hoards, penitential acts,⁴ customs, administration of justice, and the money (literally, payment) enjoyable from the three kinds of internal (sources) :

[Ll. 67-70.] King **Dugga-Tribhuvanamalla**, the **Mahā-maṇḍalēśvara**, (was) an ornament to (his) family, an ornament to the entire world, (one who was) considered (to be) the emperor of good nature and (who) was respected for his valour.

[Ll. 71-76.]⁵ The valour of other kings grew less and warriors shrank in war⁶ and forgot their bodies, while strength, insolence and valour in war increased and became servants⁷ of the great hero, the protector of the earth **Dugga**, who ruled for ever the realm of the (entire) world, while his brilliant fame filled the quarters and spread over the **Lōkālōka** mountain.

[L. 77.] His ministers and circle of relatives .

IV SIDE.

[Ll. 78-81.] This pillar of (i.e. containing) inscription was set up as the Pillar of Fame of his family, in the year **Bahudhānya Śrā. Bā.**,⁸ on (the occasion of) **Uttarāyaṇa Saṅkrānti**.

[Ll. 81-82.] May it stand as long as the Moon, the Sun and the Stars. Good fortune and great prosperity.

¹ aḷiya means son-in-law. Cp. Aḷiya-Rāmarāya.

² Vide Glossary.

³ hastōdaka means water for the hands. It recounts an important incident in the ceremony of making a gift.

⁴ nidāna means claiming the reward of penitential acts.

⁵ The reading of the text of this verse presents many difficulties and the following is only a tentative translation.

⁶ The writing here is not very clear.

⁷ The passage has been interpreted pongi aḷtanam būne.

⁸ It is not certain what these two letters represent.

[Ll. 83-87.] The merchant community (*nakaramu*) of the city of **Anmakonḍa** for the purpose of a perpetual lamp to God Umā-Bētēśvara have made as their gift one *māna* of oil everyday.

[Ll. 87-90.] Those great men, who conduct all the gifts (formerly) given as in no way different to their own gifts, are persons who can share in the fruit of Aśvamēdha sacrifice.

[Ll. 90-93.] The ignorant fellow, who slights and destroys even as much as a sesamum seed of this, (obtains) the sin of having killed a thousand brahmins and numberless tawny-coloured cows in Vāraṇāsi (i.e. Benares).

[Vv. 9-11.] [These are the usual imprecatory verses.]

[L. 105.] Obeisance to Śiva.

8. KONḌIPARTI INSCRIPTION OF CAUṆḌA.

I SIDE.

1. Śrī[]*Ōm namaḥ Śivāya || Dēyād=dēvō dvira-
2. da-vadanaḥ śarm(m)a vaḥ śaiśavēyaḥ pā-
3. yaṁ-pāyaṁ kara-vivarataś=cāpalāc=chū-
4. tkṛtēna | āstē stanya-pracura-pṛṣatair=b(b)hū-
5. ṣayaty=Ambikāyāḥ svair=mūrd(d)hanyair=i-
6. va kuca-yugaṁ mauktikair=m(m)ukta-dōṣaiḥ || [1]*
7. Diśatu vipad-apētāṁ saṁpadaṁ vaḥ samagrā[m]*
8. satatam=atanu-tējas¹=sūkarō=sau murāriḥ [1]*
9. [ta]*nu-ruha-kuharēṣu bhrāmyad-ambhōdhi-nīraṁ
10. [lasa]*ti dharaṇi-saṁga-svēda-vār=īva yasya || [2]* Pā[yāc]*=
11. **(Cau)mḍēśvaraḥ** śambhur=ētaṁ **Cauṁḍa**-camūpa[tiṁ 1]*
12. yat-kīrt(t)i-phēna-sārasya jagad-aṁḍaṁ kara[ṇka-]*²*
13. ti || [3]* Śrīmad-**Durj(j)aya-varṁśa**-vāridhi-vidhur=n(n)irvyāja-
14. baṁdhus=satāṁ bhūmau **Darṇapa**³-nāmadhēya-vi-
15. ditō **Malyāla**-nāthō=bhavat | kīrtiyā yasya sitī-
16. kritē⁴ dinakarē jātē sudhāmsōs=samē bhēda-dyōtakam=a-
17. [sya]* lakṣaṇam=abhūd=anvart(t)ham=ētac=cirāt || [4]* Kīm
18. tac=citraṁ para-hita-ratā[d]*=**Darṇa**⁵-sēnādhināthāt=santa-
19. s=sēvā-catura-matayaḥ prār(t)thit-ār(t)thān labhamtē |
20. sēvā-hīnaḥ satatam=ucita-prār(t)than-ābhiprayu-
21. ktō yasmād=asmāj=jagati labhatē dharm(m)a-śabdō ma-
22. h-ār(t)thān || [5]* Kīm v=ātra citraṁ **Pedamuṭṭu-Gaṁḍaḥ**
23. sva-baṁdhu-varg(g)āya dadāti dēyaṁ | yasmā-
24. n=nihaty=āpi ripūn=sā=sā=vīrān=dadāti tēbhyaḥ sura-

¹ Read tējas=.

² May be also karaṇḍati.

³ Dannapa.

⁴ Read kṛtē. The vowel ṛ has not been used in this inscription at all, and in its place ri has been used.

⁵ Danna.

25. lōka-rājyaṃ || [16]* Tasy = āsīt = tanayaḥ prabhūta-vi-
 26. nayaḥ śrī-**Sabba**-sēnāpatir = y(y)asmin = saṃgara-raṃga-
 27. saṃgini-ripu-vrātas = samagrō = pi san | bhīty = ā[krām]-
 28. ta-matir = v(v)ilōkya sakalāsv = āśāsu taṃ śāstri[ṇaṃ]*
 29. n = aiv = ālaṃ calitum jahāti sahasā tiṣṭhan(n) = a[sū]-*
 30. n = yōgivat || [17]* Vikaca-vicaki-lābhair = ullasadbhir = y(y)a-
 31. śōbhir = j(j)agati dhavalitē = smin = **Saṃkis**-ādhiśvarasya | katha-
 [m = a]*
 32. [pi]* kaḷayaṃti sparśa-mātrād = idānīm khara-kara-hima-
 33. dhāmā dyōta-bhēdam cakōrāḥ || [8]* Citraṃ yasya prakōp-ā-
 34. gnir = j(j)āyatē ripu-bhūtibhiḥ | vard(d)hatē vairi-vāhinyā
 35. sadyas = snēhēna śāmyati || [9]* Tasy = ābhavat = priyatam = **Ā**-
 36. **cama**-nāmadhēyā yasyā sva-bhart(t)ari janaḥ prasamī-
 37. kṣya bhaktim | dvaipāyan-ādi-muni-varn(n)ita-bhakti-bhāvaṃ
 38. pratyēti saṃprati samasta-pativratānām || [10]* Tasyām ta-
 39. sy = ābhavat = putraḥ prakhyātaḥ **Kāṭay**-āhvayaḥ |
 40. āsīd = yad-guṇa-māṇikya-mamjūṣā viduṣām = manaḥ || [11]*
 41. Sphītē yad-yaśasām-cayē darad-alat-kum-d-ēmdu-bimba-dyu-
 42. tau saṃprāptē dhavalī-krita-tribhuvanē sthānaṃ nijaṃ nirm(m)a-
 43. lē | jyōtsnā¹-śaṃki-manā nij-āsana-sarō-jātasya patr-āva-
 44. ḥīm bāhubhyām namayēd = adhō-mukulatā-bhītō Vi-
 45. dhātā dhruvaṃ | [12]* Yat = tikṣṇ-āsi-vidārta-dvipa-ghaṭā kum-
 46. bha-sthala-prōccalan-muktā-paṃkti-yutaṃ viyad-ripu-
 47. [nr]*pā driṣṭvā bhayān = manyatē² | vīkṣyamte vimalāny = uḍū-
 48. ny = ahaṇi tan-nissamśayō = smat-kṣayaḥ syād = ēv = ēti sa
 49. kēna **Kōṭa-gelvāt**-ākhyāḥ samaḥ kathyatām || [13]* Nītas = sur-ā-
 50. sura-guru-pratimaṃ prayōgē śaury(y)ē Dhanamja-
 51. ya-Daśānana-vairi-tulyaṃ | taṃ svāmi-bhakti-ṣa-
 52. yē = nupamaṃ viditvā śrī-**Rudra**-dēva-nripatir = vyatanō-
 53. d = amātyaṃ || [14]*

II SIDE.

54. Tasy = āsīd = **Bollam**-ābhikhyā kāmīnī prēma-bhājanaṃ | sriṣṭvā
 55. yām krita-kṛityō = bhūd = Vēdhā strī-rūpa-saṃpadi || [15]* Ta-
 56. y³ = ēṣad = upamiyē⁴ tad = ānāṃga-ruci-saṃpadōḥ | cēta-
 57. nā kalpa-latikā yadi vidyud = acamcalā || [16]* Tayōḥ
 58. **Pōt**-ābhidhaḥ sūnur = (b)bhānur = (b)baṃdhu-sarōruhām | ra-
 59. tna-sūnus = sadā sthairy(y)ē Kāmadhēnur = d(d)han-ār(t)thinām || [17]*
 60. Yasya sphāra-sphurita-yaśasaḥ śāta-dhār-āsi-dhēnu-
 61. r = y(y)uddhē = rīṇām pibati rudhiram māṃsam = atti prakā-
 62. maṃ | yēṣām driṣṭan = nayana-yugaḷē vāri vaktre tri-

¹ jyōtsnā.² manvatē.³ Tad = ēṣad =.⁴ upamēyē.

63. nam vā sadyas=tēbhyō bhavati vimukhī dhēnu-dharm(m)am
64. vihāya || [18]* Tasy=ānujō lasat-tējās=sahajair=g(g)uṇa-
65. bhūṣaṇaiḥ | bhūṣitaś=**Caumḍa**-sēnānir=j(j)an-ānamda-su-
66. dhākaraḥ || [19]* **Malyāla**-nātha-vimaḥ-ānvaya-sambhavasya
67. yasy=ārayō gata-bhiyō nimiṣam purasthāḥ |
68. [ci]*traṁ bhavanti samarē=dhika-lābha-bhājō yat-paṁ-
69. catām tri-daśatām=api yānti bhūyaḥ || [20]* Yasy[a]*
70. śrīmad-**Gaṇapati**-mahīpāla-sēn-ādhibhart(t)uḥ sphārai-
71. s=sāraiḥ kumuda-viśadair=ullasadbhir=y(y)aśōbhiḥ | hai-
72. māj-āmḍam bharitam=abhitāḥ svarṇ(n)aḥ¹ nirm(m)aḥ-ārṇ(n)aḥ [pū-]*
73. rṇ(n)a-svarṇ(n)a-pratanu-kutup-ākāram=ūrīkarōti || [21]*
74. Saktē nara-hita-karē sēvit-ānamta-bhōgē satv-ōpē[tē dvija-]*
75. hita-ratē² trāta-gō-mamḍalē ca | prēyō-va[rco-dhṛti-ma-]*
76. ti-yutē **Caumḍa**-sēnādhināthē Lakṣmīs=sākṣā[t vasati sa-]*
77. tatam prīti-yōgēna yatra || [22]* Ar(t)thibhyaḥ prārthit-ārthā-]*
78. d=adhikam=aviratam vastu-jālam dadānam bhū-lōkē
79. **Caumḍa**-sēnāpatim=amala-guṇais=sākam=ēkam vidhā-
80. ya | dhātā nāk-aika-bhōgya-tridaśa-taru-marud-dhēnu-
81. Cīntāmaṇinām nirm(m)āṇa-prāpta-nimḍam trijagati
82. vitatām=ātmanō nir[mma]*mārj(j)a || [23]* Prakhyāta-**Caumḍa-pu-**
83. **ra**-nāmni mah-āgrahārē dattē svayam pravara-vipra-ka-
84. dambakāya | sphītam taḍāgam=iha **Caumḍa-samudra-**
85. sau[m]*jūam³ yas=tam vyadhata vidhut-āmbudhi-varg(g)a-garv(v)am
|| [24]*
86. Yaḥ prōttunga-taraṅga-saṁgati-bhavaḍ-ḍimḍira-pimḍa-ccha-
87. lāt=tirē tāra-tar-ēindu⁴-mamḍala-mayīm mālām sa-
88. dōrvādayan⁵ | bhrāmyan=mamḍara-mamtha-mamthana-va-
89. śād=ēk-ēndu-sambhūtijām kṣīr-ābdhēr=adharīkarōti pa-
90. ritāḥ kīrt(t)im jagad-vyāpinīm || [25]* Yasy=āsīt=prēyasī kām-
91. tā **Mailam**-ākhyā manōramā | yayā rūpa-guṇai-
92. s=sarv(v)ā nirj(j)itā nirj(j)ar-āṁganāḥ || [26]* Gaṁgā vakra-gatir=
v(v)i-mā-
93. rg(g)a-gamanā s=Ārumḍhatī sarv(v)adā Bhūr=ēśā ca bhujaṁga-
94. bhōga-niratā Sītā ku-janmā tathā | Pāncālī bahu-va-
95. llabhā praviditā jātā jaḍād=Imdirā nird(d)ōṣā guṇi[nī]*
96. ca yasya grihiṇī tās=ūpamēyā kayā || [27]* **Ga-**
97. **ṇapati**-narapāla(h)-śrī-pad-ārādhakasya prathita-guṇa-
98. garimṇaḥ **Samkis**-ādhiśvarasya | matir=ajani vidhātum
99. tasya śambhōḥ pratiṣṭhām śruti-mahita-mahimnas=sarv(v)a-
100. lōk-ēśvarasya || [28] Śrī-**Komḍaparti**-nagarē Peḍamuṭṭu-gaṁḍa-

¹ svarṇadi.² rati.³ samjūam.⁴ There is an inexplicable stroke above this letter.⁵ dō=tpādayan ?

101. nāmn=ātha **Caum̐ḍa**-pṛtanā¹-patinā vyadhāyi | prāsāda
 102. ēṣa śikharē vipulē yadiyē puṣṇāti hēma-kaḷaśa(h)-
 103. śriyam=ark(g)a-bimbam || [29]* Prāsādasya samunnatasya śikha-
 104. ram sauvarṇ(n)am=uddīpt(h)a-dik-cakram bhāti bhriṣam Śivasya
 105. mukuṭ-ālamkāra-bhūtām kaḷām | caṁdrasya pra-
 106. samikṣya nirb(b)haratar-āsūy-ānvitō bhāskaraḥ
 107. prāsādasya vibhūṣaṇāya kaḷaśi-bhūy=ēva
 108. nityam sthitaḥ || [30]*

III SIDE.

109. Vijita-sura-vimānasy=āti-cātury(y)a-yō-
 110. gād=amaḷa-vipuḷa-nīla-prastaraiḥ kalpitasya |
 111. bhuvi-sakala-janānām darśanād=yasya citram
 112. ciram=animiṣa-bhāvō jāyatē janman=iha || [31]*
 113. Yatr=ōtkirṇ(n)āḥ karaṇa-kuśalaiḥ śilpibhiḥ śāla-
 114. bhamjir=n(n)ānā-bhaṁgi-racana-rucirāḥ kv=āpi pū-
 115. rv(v)am na druṣṭāḥ | aty-āsamna² sthira-tara-manā vi-
 116. smayād=vikṣamāṇō dhattē lōk=āpy=avicalata-
 117. yā krutrima-prēkṣak-ābhām || [32]* Lōkālōkam ja-
 118. yati jaladhi-dvīpa-bhū-vēṣṭanam yō brahmām-
 119. ḍ-augham jathara-vivarē bibhrataḥ Śamkarasya | prā-
 120. sādasya-pravihita-vritir=b(b)āḍha-samrūḍha-ga-
 121. [rva]*h prākārō=yam jayati viśatām pāpa-
 122. [śa]*tru-prarōdhī || [33]* Śaiḥ-ēmdra-nīla-vimaḷ-ōpala-
 123. [ka]*lpitēṣu prākāra-ramya-śikharēṣu samunna-
 124. tēṣu | tārā sphuraṁti vipulā vimaḷa-prakā-
 125. śā dīpāvaḷi viracit=ēva suraiḥ samantāt³ || [34]*
 126. . haṁti amtarālāpā āracamta tum-
 127. ga-siharāṇam | gamaṇā gamaṇu khkhunṇā
 128. ggāviya . ra ara rahassa || [35]* Śāk-ābdē **tatva-**
 129. **rud(d)rair=m(m)iti-mati-Rudhirōdgāri-Vaiśākha-mā-**
 130. **sē paṁcamyām śukla-pakṣē** sukruta-kruta-dhi-
 131. yā **Caum̐ḍa**-mamtriśvarēṇa | prāsādē śrī-
 132. yutē=sminn=akhīla-sura-guruḥ sthāpitaḥ
 133. Pārv(v)at-iśaḥ śrīmac-**Caum̐ḍēśvar**-ākhyāḥ phalam=a-
 134. bhilaṣitam bhakti-bhājām vitanvan || [36]* Pāyā-
 135. [n=nityam]* Paśu-patir=ayam **Caum̐ḍa**-sēnādhinātha-
 136. [m]* . . . dō-rājat-kanaka-nikar-ākāra-kāmtir=y(y)a-
 137. [dī]*yaḥ [l a]*tyā-satyā śāśadhara-kritam Jāhnavi-

¹ Vowel ṛ is used here for pṛtanā.

² āsannā.

³ There is a small bindu above the letter which is not an anusvāra; for the anusvāra is usually placed by the side of the letter.

⁴ This is a verse in Prakṛt.

138. [nī]*rajānām baidham bhēttum svayam=upagatō
 139. bhānu-māl=īva bhāti || [37]* Gaurī-pīna-stana-taṭa-sa-
 140. m-āślēṣa-samślēṣi yasya vyūdhē vakṣasy=adhi-
 141. ka-dhavaḷē kumkumam kārnta-kārnti | dhattē
 142. tāra-kṣiti-dhara-taṭi-bhāsi-bāl-ātapābhām
 143. [sō=]*yam Śambhuḥ sakala-sujanān=pātu
 144. [**Caur̥ṇ**]**ḍēśvar**-ākhyah || [38]* **Caur̥ṇḍēśvarāya** bhuvana-
 145. . . vad-aṅga-raṅga-bhōga-prayōga-sakaḷ-ō-
 146. [tsa]*va siddhi-hētōḥ | śrī-**Caur̥ṇḍa**-sainya-patir=ā-
 147. [dha]*raṇ-īndu-tāram grāmaṁ samagram=ada-
 148. [dā]*n=**Nar̥kuṛki**-saur̥mjñam ¹ || [39]*

IV SIDE.

149. Pūrv(v)a-dattām dvi-jātibhyō yatnād=rakṣa Yudhi-
 150. ṣṭhira | mahīm mahi-bhṛtām srēṣṭha dānāc=chrēyō=
 151. [nu]*pālanam || [40]* Sāmānyō=yam dharm(m)a-sētur=(n)nṛpā-
 152. ṇām kālē kālē pālanīyō bhavadbhiḥ | sarv(v)ān=ētān=bhā-
 153. vinaḥ pār(t)thiv-ēndrān=bhūyō bhūyō yācatē Rāma-
 154. camdraḥ || [41]* Mad-varṇsa-jāḥ para-mahīpati-varṇsa-jā vā
 155. pāpād=apēta-manasō bhuvi bhūmi-pālāḥ [1]*
 156. tē pālayamtu mama dharmmam=imam sama[stam]*
 157. tēṣām mayā viracitō=mjalir=ēṣa mūrdhni || [42]*
 158. Bahubhir=v(v)asudhā dattā rājabhis=Sagar-ādibhiḥ [1]*
 159. yasya yasya yadā bhūmis=tasya tasya ta[dā]*
 160. phalam || [43]* Śatruṇ=āpi kṛtō dharm(m)aḥ pālanīyah pra-
 161. yatnataḥ | śatruṇ=ēva hi śatru[s]*=syād=dharm(m)a(ś)=śatru-
 162. [r=na] kasya citu ² || [44]* Gām=ēkām raktikām=ēkām bhū-
 163. mēr=apy=ēkam=aṅgulaṁ | hara(m)n=narakam=āpnōti
 164. yāvad=ā-bhūta-sampla[vaṁ]* || [45]* Sva-dattām para-dattām
 165. [vā]* yō harēta vasumdhārām | ṣaṣṭim varṣa-saha-
 166. [srāṇi]* viṣṭhāyām jāyatē krimiḥ || [46]* Akarasya ka-
 167. r-ādānād=gō-sahasra-vadha[s]*=smṛtaḥ | sa-karasya ka-
 168. ra-tyāgād=gō-kōṭi-phalam=aśnutē || [47]* Na harēta ta-
 169. tō [dhī]*mān=dhanam dēva-dvi-janmanām | tat-pālanē[na]* la-
 170. bhatē sakaḷam vāncchitam phalam || [48]* Namas=tuṅga-[śi-]*
 171. ra(h)ś-cumbi-candra-cāmara-cāravē | trai-lōkya-[naga-]*
 172. r-ārambha-mūlastambhāya Śambhavē || [49]* Abhiṣṭa-
 173. phaladaḥ sthāṇur=aṣṭa-mūrt(t)ir=atīndriyah | Kā-
 174. m-ārīr=ard(d)ha-nārīśō Mahādēvaḥ sa pātu vaḥ || [50]*
 175. [Ya]*c=Chrī-pāda-sit-āmbu-janma-yugaḷam sauvarṇ(n)a-
 176. pīṭha-prabhā-bāl-ārka(g)a-dyuti-bhāsuraṁ nakha-ru-

¹ sañjñām. The form of the letter jña is interesting.

² cit.

177. ci-vrāta-sphurat-kēsaram | Dēvavrāta-kirīṭa-nīla-
 178. ma-nibhā-lōlāli-vṛindām vyabhād=dēvaś=**Caumḍa**-camū-
 179. patiṁ guṇa-nidhiṁ pāyāt=sa **Caumḍēśvaraḥ** || [51]* Ya-
 180. d-bhīti-prapalāyinām jala-nidhi-dvīpa-śritām bhū-
 181. bhṛtām svēd-āmbhaḥ sarid-ōgha-saṅga-kalilaḥ
 182. prāyō=bhavat=sāgaraḥ | nō cēt svādu-nadī-pravā-
 183. ha-nivahair=āpūry(y)amāṇasya tat=tōyam
 184. pāpa-harasya tādrśam=abhūt=kasmād=akasmād=i-
 185. daṁ || [52]* Yasy=ōttuṅga-turaṅga-niṣṭhura-khura-kṣō-
 186. ṇī-samudghaṭṭana¹-prōddām-ōt(h)thita-sāṁdra-dhūli-pa-
 187. ṭalair=ētair=b(b)havēd=bhūṭalam | nūnam sāgara-vāriṇ=i-
 188. ti cakitāḥ pratyart(t)hi-prithvī-bhṛtaḥ prājyam rājyam=a-
 189. namta-bhōga-subhagam tyaktvā dig-antam gatāḥ || [53]* Gam-
 190. bhīrasya sapakṣa-bhūbhṛda-vanasy=ōtkṛṣṭa-satva-sthitē-
 191. r=m(m)ary(y)ād-ānatilamghinō **Gaṇapati**-kṣōṇī-patē-
 192. r=y(y)ujyatē | ratnānām=api c=ākaratvam=iti yaḥ
 193. prithvīsa-kōś-āhṛtair=atyaiḥ ² pūrṇ(n)am=amuṣya-kōśa-
 194. bhavanam **Malyāla**-nāthō=py=adāt || [54]* Tatō Gaṇapati-kṣōṇī-
 195. patir=n(n)āma vyadhāt=sudhīḥ | **Dvīpī lumṭṭāka** ity=ēvam khyā-
 196. tam **Caumḍa**-camūpatē[h]* || [55]* Maṅgaḷa-mahā śrī śrī śrī || ⑥ ||

TRANSLATION.

I SIDE.

(L. 1.) Glory ! Om ! Obeisance unto Śiva.

(Verse 1.) May the elephant-faced God give you happiness, the God, who in his childhood, drinking milk, appears to decorate the bust of Ambikā (his mother), with the flawless pearls born in his own head by the profuse drops of milk, which he blows through the hole of his trunk mischievously.

(V. 2.) May the very powerful Viṣṇu in the form of the boar give you for ever full prosperity bereft of any adversity ; the sea-water, eddying in the pores round the hairs on whose (body) appears like the sweat-drops produced by the union with Earth.

(V. 3.) May Śiva of the name of Caumḍēśvara protect this general **Caumḍa**, for the essence of the foam of whose fame the (whole) world becomes a box.

(V. 4.) There was the moon risen in the ocean of the **Durjjaya** dynasty, the genuine kin of good men known in the world by the name **Darṇnapa**, the chief of **Malyāla** ; and when the Sun had been whitened by his fame and had become similar to the moon, the differentia (of the Sun) was, for a long time, only his significant name.³

¹ The letter dgha is interesting.

² ratnaiḥ.

³ dina-kara=maker of day. Name of the Sun.

(V. 5.) What wonder is there that from General **Darīna** delighting in doing good to others, good men, adept in serving (him), attain the riches (or objects) they seek : (it is a wonder, that) the word Dharma, which does not serve him and which is sought by him always with appropriate prayer, attains great significance in this world, through him.

(V. 6.) What wonder is there that *Pedamuttu-gaṇḍa* gives what ought to be given to the circle of his own relations : for, having killed even his warrior enemies, he gives them the kingdom of heaven.

(V. 7.) There was his son of immense modesty, General **Sabba**, at whose mere touch of the martial arena, the whole enemy-army, with the minds (of its soldiers) overcome with fright, seeing 'that (same) **Sabba** and his arms in all directions, and quite unable to move (in any direction), gives up life instantaneously like a *Yōgi* in the standing posture itself.

(V. 8.) When this universe has been washed white by the shining fame of the lord of **Saṁkisa**, looking like jasmin¹ in blossom, the *Cakōra* birds now perceive with great difficulty the difference between the light of the Sun and the Moon, by only feeling (it.)

(V. 9.) Strange ! the fire of whose (his) anger is roused by the prosperity (ashes) of his enemies ; increases by the army (river) of his enemy ; (but) suddenly goes down by friendship (oil).²

(V. 10.) To him, there was a wife named **Ācamā**, on seeing whose devotion to her husband, people now believe in the devotion of all the *pativratas*, described by sages like Vyāsa and others.

(V. 11.) He (Sabba) had with her a renowned son, **Kāṭaya** by name ; the mind of the learned was a jewel-box for the rubies of whose (his) qualities.

(V. 12.) God Brahman, mistaking (Kāṭaya's fame) for moon light would surely press down with his hands the petals of the lotus, his seat, when the pure mass of whose (Kāṭaya's) fame, profuse, and of the colour of the moon's disc and the half-blown jasmin, reaches his (Brahman's) abode, having whitened all the three worlds.³

(V. 13.) Who can be said to be equal to that **Kōṭa-gelvāta** ; on seeing the sky having rows of pearls scattering from the heads of the elephant troops, cut asunder by whose (Kāṭa's) sharp sword, the enemy kings, think out of fear, " White stars are seen during day ; our ruin therefore will undoubtedly come to pass."⁴

(V. 14.) King **Rudra-dēva**, made him (Kāṭa) his minister, knowing him (to be) an equal of the preceptors of the Gods and the Demons (Bṛhaspati and

¹ vicakila=jasmin.

² There is a paradox in this śloka. Fire does not kindle if there are ashes in a great quantity ; nor does it grow if a river runs its course on it. But it certainly grows if one pours oil over it. The fire of anger is just the reverse. There is a pun in the meaning of the words bhūti, vāhinī and snēha.

³ The lotus closes its petals when the Sun sets and the Moon rises. Brahman was afraid that his lotus would close its petals since every thing even in his abode was becoming white on account of the fame of Kāṭa.

⁴ It is a bad omen to see stars during day, especially for kings.

Śukra) in plans ¹ (i.e. statecraft), of Arjuna and Rāma in valour, and without an equal in devotion to his master.

II SIDE.

(V. 15.) To him there was a wife, the object of his love, **Bollamā**, by name ; having created whom, the Creator became one who had accomplished his object, (with regard to the) perfection of feminine form.

(V. 16.) Were mind the *Kalpa* (the all-giving celestial) tree, and lightning unfickle, then (those two) can be a little comparable to the excellence of their (Kāṭaya's and his wife Bollamā's) mental taste.²

(V. 17.) To him (there was) a son named **Pōta**, a Sun to the lotuses (that were) his relatives, a *Mēru* in firmness, and a *Kāmadhēnu* (the heavenly milch-cow) to those who sought riches.

(V. 18.) The small-knife (cow) of (him), whose fame was far-reaching and brilliant, discarding the nature of the cow, drinks the blood of enemies in battle and eats flesh profusely, (but) turns away from those in whose eyes is seen water (tears), and in whose mouths grass.³

(V. 19.) His brother (was) general **Caṇḍa**, of shining brilliance, adorned with the natural ornaments of qualities, and a Moon in giving joy to the people.

(V. 20.) The enemies, of which (Caṇḍa) born of the pure family of the chief of **Malyāla**, standing for a minute (only) in front of him, casting off (their) fear, gain a great deal in battle ; for they become five-fold and again thirteen-fold for they obtain death and again divinity.⁴

(V. 21.) Filled all round with the shining lily-white, excellent, and immense fame of which commander-in-chief of king **Gaṇapati**, (i.e. Caṇḍa) the golden egg of Brahman (the Universe) takes the form of a small golden bottle ⁵ filled with the white (pure) water of the heavenly river (the Ganges ?).⁶

(V. 22.) In which (this) General **Caṇḍa**, Lakṣmi herself lives for ever out of affection (for him),—(that Caṇḍa who was) sticking to righteousness, doing good to people, himself tasting pleasures amply, possessed of strength, delighting in doing good to brahmins, saving the cow world, and endowed with qualities, (such as) affection, (personality, firmness and intelligence ?).

(V. 23.) Having created in the mortal world the one General **Caṇḍa**, with all the pure qualities,—(him), who always gave objects to the supplicants,

¹ Prayōga=device, plan contrivance.

² Anaṅga is mind according to Lexicographers. The poet obviously wants to refer to their conjugal happiness in this verse.

³ Dhēnu means a cow and conventionally the sword is spoken of as dhēnu. The nature of the cow is just the reverse of the sword. It approaches at the sight of water and grass and turns away from flesh and blood. Holding grass at the mouth is a conventional sign of submitting to a conqueror.

⁴ Pun on the words paṁcatām and tri-daśatām.

⁵ Kutupaḥ=a small oil bottle originally of leather. hrasvā kutūḥ kutupaḥ || kutūḥ kṛttēḥ snēha-pātram hrasvā sā kutupaḥ pumān || Siddhānta Kaumudī, p. 162.

⁶ Svarṇalī=a kind of plant ; svarṇadī=a kind of shrub.

much more (than they sought for)—the Creator wiped off himself the taunt (which had) spread in all the three worlds, (and) which he had got by creating the *Kalpa* trees, the *Kāmadhēnu* and the *Cintāmaṇi*, (all) enjoyable only by the people of heaven.

(V. 24.) Who, in the well-known big *agrahāra*, named **Caṇḍa-pura**,—granted by himself to a body of excellent brahmins,—constructed an extensive tank named **Caṇḍa-samudra**, which blew away the pride of all oceans.

(V. 25.) Which tank, eternally creating on the bank a line of big moon-discs in the form of the balls of foam rising by the action of the high waves, puts down the universally spreading fame of the milk-ocean, originating from the birth of a single moon as a result of the churning-rod of the revolving *Manthara*.

(V. 26.) To him there was the beloved and beautiful wife named **Mailamā** by whom all celestial damsels were conquered in beauty of form.

(V. 27.) The Ganges (has) a tortuous course (walks crooked); that Arundhatī is a sky-walker (walks the bad path) for ever; this Earth delights in contact with the body of snakes (delights in enjoyment with libertines); Sitā was born of (Mother) Earth (low birth); Draupadī is well known as polyandrous; and Lakṣmī was born of water (of an idiot); with whom among these is to be compared the flawless and virtuous wife of Caṇḍa? ¹

(V. 28.) To (in) the lord of **Samkisa** (Caṇḍa), the adorer of the feet of king **Gaṇapati**, and (one) weighty with well-known qualities, arose the idea of establishing (an image of) Śiva, whose greatness is honoured by the Vēdas, and who is the lord of the whole world.

(V. 29.) In the city of **Korṇḍaparti** was then built this temple by General **Caṇḍa**, (who was also) known as *Peḍamuṭṭu-gaṇḍa*; the splendour of the golden *kalāśa*, on whose big *śikhara* is heightened by the disc of the Sun. ²

(V. 30.) The golden *śikhara* which lights up all the quarters around, (and which is) on the top of the very high temple, appears very much as if the very Sun stationed himself there, for ever, transforming himself into the *kalāśa* for becoming the (crest)-ornament of the temple, in seething envy at the (very) sight of the digit of the Moon which had become the crown jewel of Śiva.

III SIDE.

(V. 31.) What a wonder! by seeing this temple, which beats the heavenly aerial cars in its great workmanship, and which is worked with pure and big blue gems, there arises a long-standing divine state (the state of un-winking eye) even in this very birth, for all the people in this world.

(V. 32.) Looking on in wonder, with fixed mind and at close proximity, the figures in several poses in this temple, beautiful in execution, previously

¹ Pun on each qualifying word and phrase.

² The title *Peḍamuṭṭu-gaṇḍa* can even be applied to the temple instead of to the donor, Caṇḍa.

met with nowhere and carved by expert architects, even the (onlooking) people get the semblance of artificial onlookers, by reason of their in-action.

(V. 33.) This rampart wall of the temple of God Śiva,—who bears in the pit of his abdomen the whole universe—forms an enclosure (to the temple), has strongly grown (pride), wards off the enemies, namely, the sins of those that enter (the temple), is all grandeur and beats the *Lōkālōka*¹ mountain encircling the world, the islands and the seas.

(V. 34.) On the top of the very high beautiful *śikharas*, on the rampart inlaid with pure blue gems of the mountains, big stars of pure lustre shine as if they were a row of lamps arranged all round by the Gods.

(V. 35.) [This verse is in Prākṛt and is very badly damaged.]

(V. 36.) In **Śaka 1125**, in the **cyclic year Rudhirōdgāri**, in the month of **Vaiśākha**, (in the) **bright fortnight**, on the **fifth day**, was established by the chief minister, **Caṇḍa**, in this beautiful temple, God Śiva, with the name **Caṇḍēśvara**, lord of all the Gods, and a bestower to the devotees of the objects which they desire.

(V. 37.) May this God Śiva protect for ever General **Caṇḍa**,—Śiva, whose... of the splendour of a mass of shining gold, appears like the Sun himself come to break open the closing of the lotuses in the Ganges (on Śiva's head),—(the closing, which is) due to the Moon and its proximity.

(V. 38.) May this Śiva named **Caṇḍēśvara** protect all good men; the lovely-hued saffron (*kuṇkuma*) sticking on whose broad and very white chest, as a result of the embrace with the ample breasts of Pārvatī, has the appearance of early sunlight shining on a high mountain-slope.

(V. 39.) For the successful conduct of all the festivals, and the personal and the public enjoyment . . . General **Caṇḍa** gave to God **Caṇḍēśvara**, the whole village of **Narukurki**, to (last) as long as the Earth, the Moon and the stars.

IV SIDE.

(V. 40.) Oh ! Yudhiṣṭhira, protect (even) with effort, land that has been given previously to the twice born classes. Protecting is superior (even) to giving for the lords of the earth.

(V. 41.) “ This bridge of Dharma is common to all rulers ; and so must be protected by you at all times,” (so) does Rāmacandra beg again and again all the future kings.

(V. 42.) Whether born of my own dynasty or of the dynasty of other rulers, may the future protectors of land protect the whole of this gift of mine, with their minds turned away from sin ; to these have I made this salutation (literally, this joining of hands on my head).

¹ *Lōkālōka* = a mythical belt or circle of mountains surrounding the known world of light and separating this from the world of darkness. Vide Glossary.

(V. 43.) This earth was given away by many kings, like Sagara and others ; the fruit (of *punya*) will be (obtained by) that person who has this earth and at that time when he has (this earth).

(V. 44.) The *dharma* performed by even an enemy is to be protected, with effort : it is only the enemy that is the enemy ; *dharma* is enemy to none.

(V. 45.) Having stolen a cow, a seed of the Gunja plant, or even an inch of land, (one) obtains hell lasting till the universal deluge.

(V. 46.) He who robs the earth which is given away by himself or by another, will be born for sixty thousand years as a worm in excreta.

(V. 47.) The taking (exacting) of *kara*¹ (taxes) by one who has no *kara* is said to be (equal to) the killing of a thousand cows. The giving up of *kara* by one who has *kara* obtains the reward (of a gift of) a crore of cows.

(V. 48.) A wise man therefore should never steal the wealth of gods and the twice-born classes ; by its protection (one) gets all the rewards (objects) one desires.

(V. 49.) Obeisance to Śambhu (Śiva), the main pillar in the commencement of the town of the three worlds, whose high head is kissed by the moon, charming like a chowrie.

(V. 50.) May Mahādēva protect you,—(Mahādēva, who is) the giver of the desired benefits, the firm, the Eight-Formed,² (the one) beyond (the cognizance of) the senses, the enemy of Kāma, and the lord who is half female.

(V. 51.) May that God Caṇḍeśvara protect General **Caṇḍa**, the treasure-trove of qualities,—(Caṇḍeśvara) the lotuses of whose two beautiful feet shone in the light of the just risen Sun, namely the lustre of the golden foot-stool, with gleaming filaments (in the form of) the lustre of the nails and with crowds of bees in the shape of the blue glow of the blue gems of the crowns of the multitude of gods.

(V. 52.) Perhaps the ocean became mixed up with the rivers of sweat of the kings who fled on account of the fear of **Caṇḍa** and took to the islands in the seas ; otherwise how did the water of the sin-removing ocean, which is being filled by sweet floods of rivers, suddenly turn like this (saltish).

(V. 53.) Fearing that the earth will certainly go into the waters of the seas on account of these heaps of dense dust raised high by the beating of the earth by the hard hoofs of his tall horses, the enemy kings, leaving the extensive kingdoms enjoyable with all their endless pleasures, have gone to the ends of quarters.

(V. 54.) “It is proper that king **Gaṇapati**, profound, protecting the ally-kings (winged mountains), of superior strength and position (having huge animals), and not violating self-respect (not crossing the shore line), should also be the place for gems,”—thus thinking the chief of **Malyāla** (Caṇḍa) raised for him a treasury filled with gems brought from the treasures of other kings.

¹ Kara is probably a tax. See introduction.

² Name of Śiva, as identified with the five elements, mind, egotism and Prakṛti (matter).

(V. 55.) Then the wise king **Gaṇapati** gave the renowned name *Dvīpī-luṁtīākā* to General **Caṇḍa**.

9. KONDIPARTI INSCRIPTION OF KĀṬA.

I SIDE.

1. Śrī [1]* Svasty=astu [1]* Om namaḥ Śivāya || Pātum stanyā[m]*
2. Bhavānyā-stana-śirasi kṛtaḥ prasnuta-kṣīra-dhārē
3. trī¹-māndān=amāḍṇ²=madhukara-madhura-kvāna³-[san]*-
4. darb(b)ha-garb(b)haḥ | gaṁdharv(v)air=N(n)ārad-ādyair=vikasita-na(ya)-
5. nair=utkam=utprēkṣyamāṇō vīṇābhāḥ⁴ prīta[yē]*
6. vaḥ praṇihita-manasām=astu Hēramba-ha[staḥ || 1]*
7. Rōma-stōm-āgra-lagnā-vapuṣi jaladhayōr=[ya]*-
8. sya vakṣastha-Lakṣmī-gāḍh-āślēṣ-ōpajāta-śramajala-ka[ṇikā]-*
9. jāla-līlām bhajaṁtē | unmīlat-kētak-āgra-cchada-pari[gaṇi]*-
10. tē yasya daṁṣṭr-āṁkurē bhūḥ kastūrī-bimdu-[śō]*-
11. bhām vahati Harir=asau pātu vaḥ pōtri-mū[rthi || 2]*
12. Śaśi vaḥ kalyāṇam diśatu Śiva-mauḥlau sura-nadī-[vilō]-
13. lat-kallōl-ōtthita-prṣata-tārā-parivṛtaḥ | parisva[ṅga]*⁵-
14. d-bhūṣā-bhujaga-phana-māṇikya-nikara-prabhā ya[sy=āja]*-
15. sraṁ prakatayati saṁdhyā-vilasitaṁ || [3]* Pāyā[d=Ru-]*
16. drēśvaraḥ Śambhuḥ śrīmat-**Kāṭa**-camūpatiṁ | [Ya-]*
17. t-kīrt(t)i-kalahaṁsasya jagat-kṛdā sarasyatē || [4]* **Ma[lyā . . .]***
18. yām puri-parivṛdhō **Durjjay**-āmnāya-vallī-[puṣpaṁ ?]*
19. kumda-dyuti-nibha-yaśō-dhauta-dik-gumbhī⁶-kumbha[h | ā]-
20. sīd=dāsikṛta⁷-ripu-mṛgī-lōcanaḥ khēcar-ēmdra-pra . . .
21. khyah prathana⁸-vijayī sainyapō **Dannap**-ākhyah || [5]* Danna[sya sai-]*
22. ny-ādhipatēr=bat=āhō parisphuraṁtī ghana-kāla-[yōgava-]*
23. t | śaityēna-yuktā vidadhē ripūṇām saṁtāpa[m=ugram ta-]*
24. ra-vāri-dhārā || [6]* Prasārayāmāsa guṇān-pari . . . [dī]*-
25. v=ēpy=asau | ākraṣṭum ditsayāmanyē vad=ānyam [sura-bhū]-*
26. ruhān || [7]* Tatō=jani jagad-gīta-kīrt(t)ir=ārt(t)ihara- . . .
27. śrīśas=**Sabba**-sainyēśaḥ kṣīr-ābdhēr=iva kaustubhaḥ || [8]* [Tasya svaccha]-*
28. yaśaḥ-pūra-pūritē bhuvana-trayē | kā Ga[ṅgā kā]*
29. ca Yamunā kaḥ karp(p)ūrah kim=amjanam || [9] **Ācamā**)*
30. nāma tasy=āsīt=prīyā kuvalay-ēkṣaṇā | dē . . . śī-
31. . la-saṁpatyā ruṁdhatī tām=Arumdhātīṁ || [10]* A[nyōnya]-*

¹ tām=mandān.

⁴ vīṇābhāḥ.

⁷ dāsikṛta.

² amāḍyan.

⁵ pariṣvaṅga-

⁸ pradhana.

³ kvāṇa.

⁶ dik-kumbhī.

32. sāmyaṁ pratipadyamānā janair=anūyamānta [mahānu]-*
 33. bhāvāḥ [1]* Umā-Ramā-visphuṭam = **Ācamā** ca tistrō=[py=aja]-*
 34. sraṁ caritair=udāraiḥ [11]* Śrīmān = **Kāṭa**-camū-[nāthas=ta]*
 35. yōr=āsīt=tanūbhavaḥ [1]* pratāp-ākrānta-dik-cakra-[hari]-*
 36. daśva iv=āparah || [12]* Sa *Kōṭagelpāta* iti prasiddhō nidhi .
 37. dhi pramadā vibhūṣaḥ | tam=ēvam=āhuḥ *Peḍamu*[*tṭu*]-*
 38. *gamḍam*=uddamṇa-yuddhāṁgaṇa-paṁḍitimnā || [13 || Pari]-*
 39. sphuraṁtī samarāṁgaṇeṣu tasy=āsi-dhārā ripu-ra[kta-ra]-*
 40. ktā | vyalōki lōkair=ati-vismayēna tīvra-pratāp-āgni-śi[kh=ēva]*
 41. mūrttā || [14]* Tasy=āri-vīrās=samarēṣu kumbhi-kumbhastha[1-ā]-
 42. grē kṛta-dīrgha¹-nidrāḥ | juṣṛmbhirē svarg(g)a-vilāsinīnā[m hanta]*
 43. prabuddhāḥ kuca-maṁḍalēṣu || [15]* Tasya pratāpa-śikhi . . . [prā-]*
 44. sādēṣu² virōdhinām | tṛṇāny=udbhāvitān=īti nityaṁ [lōkō]*
 45. yinasmiyē³ || [16]* Śaṁkē tam **Saṁkis**-ādhīśam=art(t)hinām=art(t)hi-
 [t-ā]-*
 46. rt(t)hadam [1]* yaśaḥ-praphulla-kusumaṁ jaṁgamaṁ [kalpa]-*
 47. pādapaṁ || [17]*

II SIDE.

[This part is very much damaged.]

48. . r=iva .
 49. . takra .
 50. . llāmbikā .
 51. . ryayām drē .
 52. . syāni vard(d)hamti . .
 53. . ni tanayaḥ **Kāṭa-sēnā** . . .
 54. . taraṇa-prīṇita-prāṇi-va . .
 55. . mḍṛa-nīraṁdhra-kirt(t)au dhanya .
 56. . tē mōdamānaṁ || Vā
 57. . bhi mānō Gaurīśa-pā
 58. . tasya | Rudra dvajiny-adhi .
 59. . rēṇūka la bi dṛḍha ba
 60. . nuja . . . ṣṭhura gam .
 61. . ka[ra] . . . pā | asā .
 62. . ggā . . . **llāmbika** .
 63. . kuddhā
 64. . . tamō
 65. . bira beḍakkam⁴
 66. . velaluhila .
 67. . lipunna ca .

¹ dīrgha.² The writing is not clear.³ viśiṣmiyē.⁴ beḍakkam.

68. lam || kīrt(t)i .
 69. . va lajjāvati .
 70. . na kv=āpi sā
 71. . da śatātasya .
 72. . taratas=tyāga .
 73. . dra Varūdhin-īśa . .
 74. . mār(g)aṁ | nirm(m)ā .
 75. . pratiṣṭhāpayatīśa .
 76. . nām vidhattē sōbhi vā . .
 77. . saḥ phalatīśa=abhyadhikam pha .
 78. . tasya patnī Gaṁg=ēva pāvani .
 79. . maika taraṁgiṇī || Vacasē .
 80. . sōbhūṣaṇam dayā .
 81. . nam nityam tasyās=cakāsa .
 82. . śikṣitāḥ kamal-ēkṣaṇāḥ .
 83. . ś-Śaci-mukhyāḥ pativratā
 84. . rēndra-gaviṁ prathamam vyadhata .
 85. . | atha-mukta vēpathu-karaḥ kṛta . .
 86. . ha janatā manutē || [18]* Prātas=tadīya .
 87. . śrēyāmsi sarv(v)āṇi samāpatam
 88. . pranatir=v(v)adhūnām [sau]*bhāgya-bhāgyē .
 89. . ti || [19]* **Palyādhi-vaṁśa**-jala-nidhi-sam .
 90. . pūrv(v)a-śaśi-rēkhā | nirm(m)ala-carita .
 91. . lakṣaṇa bhāsamān-āṁgī || [20]*

III SIDE.

92. . tasya ca sutah **Peḍamuṭṭu-Gaṁḍah** kā-
 93. . . ny=adhipatir=vidadhad=vibhātī | kīrtiyā pratāpa-
 94. [maha]*sā ca dig-aṁganānām muktā-pravāla-gha-
 95. [tikā]*m=iva hāra-sōbhām || [21]* Tasyai tasya kim-aṁga-
 96. [maṅga]la-nidhēr=**Malyāla-Kāṭa-prabhō**(l)r=audāry(y)a[sya]*
 97. [vi]*jṛmbhaṇāni janatā-rāgēṇa jēgī(y)atē |
 98. r=apy=avalambyam=ambaram=idam yēnā
 99. kīrt(t)ic-chala-sphāra-sphāṭika-pēṭikāmtara-samā-
 100. . ṇa gōṣāyitam || [22]* Sarv(v)ēṣām=upakāra
 101. [ēva]* caritam sarv(v)aṁ tadīyam sadā | kim tv=ēva[m]*
 102. [prava]*dānti dānta-matayas=tat-karm(m)a-dharmy=ō-
 103. [ttamā]*h | vāpī-kūpa-mahāt¹-taṭāka-ghaṭanair=ājarjjha[rā]*
 104. . [mē]*dinī | prāsādair=ati-dānturō dinapatēḥ
 105. [pan]*thās=tadīyāiḥ kṛtaḥ || [23]* Sō=yam=ahi-tāpa-

¹ mahā is the correct form.

106. . dō rājau rāya-garuḍa = ity = ākhyām | ā-
 107. . tana-vahita-śātrava-rakt-ādri-bhūta-śāta .
 108. . mukhaḥ || [24]* Samvāhaḥ kriyatām va
 109. [d = ānya]*-taravaś = śākhā-karaiḥ pādayōr = y(y)ōdhaḥ ¹
 110. bhṛtaiḥ kuruṣva surabhi kṣiraiḥ parikṣā[laṇam]*
 111. kirt(t)ēs = tasya digamta-khēlana-juṣaḥ śrī-**Kā-**
 112. [ṭa-sainya]*-prabhōḥ | śrāmtir = n(n)īti na manyatām vi-
 113. tē dāsēṣv = ayaṁ hi kramaḥ || [25]* Tasy = āhi[tā]-*
 114. [nā]*m samarē dharaṇī-talpa-śāyinām | jāya-
 115. [tē su]*rat-āvāptir = d(d)iv = īti khalu kautukam || [26]*
 116. [**Ācā**]mbikā-priya-sutasya sitair = y(y)aśō-
 117. [bhis =]* snigdharī ²-camdana-rasair = iva lipyatē dyauḥ | ta[tra]*
 118. [jvala]*d-ripu-pur-ōt(t)hita-dhūma-rēkhā kastū-
 119. [rikā]-*makarikā-kalanām karōti | [] 27)* Puḥpadhanva
 120. gārōhās = yas = tasya purōdhasaḥ | vīraś = ca
 121. rmaṁtaś = śāmta[s]* = syād = iti kautukam || [28]*
 122. [Na brū]*tē para-dōṣam na niṣṭhuraṁ vakti n = ānṛtaṁ
 123. [vadati]* nā kṣipyati kam = api janam sa guṇaiḥ [prīṇa-]*
 124. [ti sa]*rv(v)adā sarv(v)ān || [29]* Kiha vahahi paṁsa vai
 125. [da] ddayiṇī sarassa sārircam | **Sabbaya-**
 126. danijjam lōham ghēttūṇakam caṇam
 127. . || [30]* **Kācāmbikā** rājati tasya patnī pa[ti]-*
 128. [vra]*tā śīla-guṇ-ābhirāmā | tat-pāda-mudr-ō-
 129. [dvaha]*nād = iv = ōrvvī jātā svayaṁ samprati ratna-
 130. [garbhā]* || [31]* Aṅguṣṭha-niṣṭhyūta-marīci-jālair = y(y)ā pā[da-]*
 131. [pī]*ṭha-prati-patti-bhājām | sīmaṁta-rēkhāsu
 132. [vilā]*sinīnām siṁdūra-līlā-racanām ka-
 133. [rō]*ti || [32]* Nisarg(g)a-pāṭala-cchāyaṁ bhāti tasyāḥ [pa]-*
 134. [da-dva]*yam | [dhu]ṣṭam ³ sa ⁴-kāmti-cōrēbhyaḥ kamalēbhya [iv = ā]-*
 135. [niśa]*m || [33]* Tad-ūrubhyām = upamitāḥ kavimdrair = aniyā-
 136. [mataḥ]* | kampa[m]*tē kadali-kā[ṇḍaḥ] bhiy = ēva pavan-ēritāḥ || [34]*
 Dirttu- ⁵
 137. [su-pī]*na-stana-kumbha-yugam ⁶ samrai[śari] yad-gamanē-kṛtaṁ . . .
 138. m | it = iva tasyā yuvatēr = v(v)ilagnaṁ bhīty = ēva nityam pari-
 139. . . ritam || [35]* Kāmti chāmta-sudhā-marīci-rucira-cchā-
 140. [y-ā]*valēpaṁ mukham | dī[rgha]*m nētra-yugam vidhūta-
 141. [vikasa]*n-(n)il-ōtpal-ālamkṛti(h) | ā-nīlaḥ kabari-bharaḥ prati-
 142. . . tata-[prō]*tphulla-vallī pari-bhrāmyad-bhṛṅga-vidāmbārō vija-
 143. [ya]*tē tasyāḥ kuraṅgī-daśaḥ ⁷ || [36]*

¹ yōdhāḥ.⁵ Dhartum.² snigd-ārdra.⁶ Yugmaṁ.³ ruṣṭam.⁷ dṛśaḥ.⁴ sva-.

IV SIDE.

144. Rudrēśvar-ābhīdhānam sura-dhāma vidhāpitam
 145. tatas=tēna | yasya Śivasy=[ēv]=ōpari lagati śaśi ga-
 146. gana-Gaṁgā ca || [37]* Samyañ=nirm(m)āpitas=tēna prāsā-
 147. daḥ Kēśavasya ca | yōm-icchat¹=iva rōdasyōr=am-
 148. tarālam samucchrayāt || [38]* Jātē **nētra-ras-ēm-**
 149. **du-bhū-parimitē 1162 Śāk-ābdakē Śārv(v)a-**
 150. **rī-varṣē māsi ca Phālgunē śaśi-suhr̥t-pakṣē Ha-**
 151. **rēr=vāsarē** | C(c)hāyā-putra-dinē grahēṣu na-
 152. vasu vyaktam śubh-ālōkiṣu pratyaṣṭhāpa-
 153. yad=Īśvaram Harim=api śrī-**Kāṭa**-sainy-ādhi-
 154. paḥ || [39]* Prōlēśvarēṇa sahitaṁ vibhāti sura-sa-
 155. dmanām trikūṭam=idam | kailāsa-mēru-mam-
 156. thāra-samāna-śamkām karōti yat-puṁs[ām]* [|| 40]*
 157. Yasya śikhara-sthitēṣu dyōtita-gaganēṣu kana-
 158. ka-kāśēṣu | nirabāyi² ravēr=bimbam sambhā-
 159. ritay³=aiva na prabhayā || [41]* Prākārō jaya-
 160. ti tri-kūṭam=abhitas=t(h)at=tēna nirm(m)āpitaḥ | su-śliṣṭyēḥ⁴
 161. krama-śīrṣakair=upacitō nilōpalaiḥ kalpitaḥ | ya-
 162. s=c=ālakṣita-sam̐dhi-bam̐dha-kathanād⁵=ēkā śilā-takṣa-
 163. kaiḥ | sam̐takṣy=ēva mahīyasīm=iva śilām ya-
 164. tnāt=samuttāritaḥ || [42]* Rudrēśvarāya tritaya[m]*
 165. ca dattam nivart(t)anānām dvayam=Acyutāya |
 166. Prōlēśvarāy=ātha tath=aiva yug[m]*am śubh-ārthi-
 167. nā **Kāṭa**-camūdvaheṇa | [|| 43] Kluṭam kṣētram **Bellama-ta-**
 168. **ṭaka**-jala-sēcanam tri-kūṭasya[|]*vṛṣṭy-ambu-jīva-
 169. nasya kṣētram trimśan-nivart(t)anānām ca || [44]*
 170. Mad-vamśajā para-mahīpati-vamśajā vā pāpād=a-
 171. pēta-manasō bhuvi bhūmi-pālāḥ | tē pālayam-
 172. tu mama dharm(m)am=imam samagram tēṣām mayā
 173. [vira]*citō=m̐jalir=ēṣa-mūrdhni || [45]* Bhūmi-dānāt=pa-
 174. ram̐ nāsti sukham̐ c=āmuṣmikaṁ mahat | na c=ā-
 175. pi bhūmi-haraṇāt=param̐ pātakam=ucyatē || [46]* Bahu-
 176. bhir=vasudhā dattā rājabhis=Sagar-ādibhiḥ | yasya
 177. yasya yadā bhūmis=tasya tasya tadā phalam̐ || [47]*
 178. Sva-dattā[d]*=dvi-guṇam̐ puṇyam̐ para-datt-ānupāla-
 179. nam̐ | para-datt-āpahārēṇa sva-dattam̐ niḥphalam̐⁶ bhavēt | [|| 48]*
 180. Sva-dattām para-dattām vā yō harēta vasum̐dharām |

¹ The meaning of this word is not clear. Some word to indicate joining or spanning seems to be needed.

² Read niraṇāyi.

³ The letter bha looks like ba.

⁴ su-śliṣṭaiḥ. The vowel-sign is not written properly as in other cases and looks like the consonantal sign of y. But in other inscriptions this vowel-sign is written exactly like this throughout.

⁵ ghaṭanād.

⁶ niṣphalam̐.

181. ṣaṣṭhi-varṣa-sahasrāṇi viṣṭhāyām jāyatē krimiḥ | [149]*
 182. Akarasya kar-ādānād=gō-sahasra-vadha[s]*=smṛtaḥ | sakara-
 183. sya kara-tyāgād=gō-kōṭi-phalam=aśnutē || [50]* Tathā nāga-sa-
 184. hasrēṇ=āpy=Aśvamēdha-satēna ca | gavām kōṭi-pradānēna
 185. bhūmi-hart(t)ā na śudhyati || [51]* Nirayā Raurav-ādyās=ca
 186. Kumbhīpākās=su-dussahāḥ | tivrās=ca yātanāḥ
 187. kaṣṭā n=ōpasarp(p)aṁti bhūmi-daṁ || [52]* Śivāya namaḥ ||
 188. Sa jayati prithvīśa-mahī-haṭha-haraṇād=divi cūṛa-
 189. kāṛa iti | **Kāṭa**-camūpō **Gaṇapati**-nṛpati-śrī-pāda-
 190. padma-[saddha]*raṇaḥ || [53]* Prōlēśvara-Rudrēśvara-Harayaḥ prī-
 191. ṇaṁtu **Kāṭa**-sainyapatiḥ | raṁg-āṁga-bhōga-vibhavaḥ=ta-
 192. d=dattaiḥ prīṇit-ātmanaḥ || [54]*

TRANSLATION.

I SIDE.

[L. 1.] Glory! May there be well-being. Om! Obeisance unto Śiva.

[V. 1.] Placed on the nipple of Pārvati, dripping milk, for the sake of suckling, resounding with the sequence of the sweet hum of the bees maddened with (his) ichor, and looked upon with longing and wide open eyes by Nārada and other Gandharvas, may that sinewy trunk of God Gaṇēśa, resembling a stringed *Vīṇa* (lute), be for the happiness of you, whose minds are concentrated (on him).

[V. 2.] The drops of water sticking to the tips of the hairs on whose body look like sweat drops born of the close embrace of his spouse Lakṣmī residing in his own chest; at the tip of whose shoot-like tusk—resembling (or comparable to) the petal top of a blooming *kētaka* shrub,—mother Earth gives the decoration of a spot of musk; may that Viṣṇu in the form of a Boar, protect you.

[V. 3.] May that Moon give you happiness,—the moon who is surrounded by the stars, namely the particles blown from the moving waves of the celestial river on the head of Śiva, and for whom the glow of the many red gems, on the hoods of the serpent-ornaments (on the body) of Śiva, create the beauty of an eternal twilight.

[V. 4.] May Lord Śiva protect General **Kāṭa** for the swan of whose fame the whole world becomes the sport-lake.

[V. 5.] In the city of . . . there was the lord and general named **Dannapa**, (a flower ?) on the creeper of the **Durjjaya** family, with fame white like that of jasmine and bleaching the heads of the elephants of the quarters, who had captured as slaves women of the enemies' camp, who was . . . and who was victorious in battle.

[V. 6.] What a wonder! The edge of the sword of General **Danna** flashing . . . , gave (severe) burning sensation to the enemies, though it was endowed with coolness (sharpness).

[V. 7.] He spread to the very heavens his [long?] rope-like qualities as if to drag down the *Kalpa* trees of heaven, by his munificence.

[V. 8.] From him was born General **Sabba**, like the *Kaustubha* gem from the milky ocean, whose fame was sung by the whole world, who was the remover of misery.....and the lord of wealth.

[V. 9.] In the three worlds filled with the flood of his white fame, which is the (white) Ganges and which, the (black) Jumna? Which is the (white) camphor and which, the (black) colirium?

[V. 10.] He had a lily-eyed wife by name [**Ācamā**]* who was greater than that Arundhatī in virtue.

[V. 11.] By virtue of their sublime acts, the three great souls, namely, Pārvatī, Lakṣmī, and **Ācamā**, mutually comparable, were clearly and always extolled by the people.

[V. 12.] Their son was General **Kāṭa**, verily like another Sun, who overcame all the quarters by his valour.

[V. 13.] He was well-known as *Kōṭa-gelpāta*, an ornament to the lady...., and whom people extolled as *Peḍamuttu-gaṇḍa*, because of his great proficiency in the battle-field.

[V. 14.] Red with the blood of the enemies, the edge of whose sword flashing on the fields of battle was looked upon by people in great wonder as the flame of the terrible fire of his valour taken shape.

[V. 15.] [**Lo!**]* whose enemy warriors, sent to the long sleep (of death) on the top of the foreheads of elephants in battles, yawned, waking up on the breasts of celestial damsels.

[V. 16.] People wondered eternally how, by the fire [of his valour,]* grass has been made to grow in the palaces of his enemies.

[V. 17.] I suspect the Lord of **Saṁkisa**, who gives the supplicants the objects they seek for, to be the *kalpa* tree in motion, with fame as its blossom.

II SIDE.

[This part, consisting of vv. 18–20 and probably many more, is almost completely damaged. There are one or two points here which may be important.]

- | | |
|--------------|--|
| 1. 103 | . Ilambika . |
| 1. 106 | . general Kāṭā , son of . |
| 1. 128 | . established . |
| 1. 131 . . | . his wife pure like the Ganges |
| 1. 142 & 143 | . 'the moon-digit . . . (arisen?) out of the ocean of
the dynasty of Palya or Palyādhī . . of pure fame. |
| 1. 144. | . shining with qualities (?) |

III SIDE.

[V. 21.] And....son *Peḍamuttu-gaṇḍa* . . . who shines, creating by the lustre of his valour and fame the beauty of a necklace, made of coral and pearl, to the damsels of the quarters.

[V. 22.] [This verse has a conceit the import of which is the glorification of the munificence of **Malyāla Kāṭa** ; reconstruction of the second line has not been possible.]

[V. 23.] All that is done by him is always for the benefit of others, but the best among the virtuous men as well as those of subdued minds slander his work thus, “The earth has been shattered to pieces by the construction of ponds, wells, and big tanks, and by his palaces the path of the Sun has been made jagged.

[V. 24.] [It is not possible to reconstruct this verse. The poet refers to the military powers of **Malyāla Kāṭa** and justifies some titles he seems to have had.]

[V. 25.] Let massage of its feet (feet of the personified fame of Kāṭa) be done with your twig-hands, oh! you *kalpa* trees ; wash its feet with the milk stored up in your udder, you *Kāmadhēnu* ; it is not that there is fatigue for the fame of general **Kāṭa**, which sports as far as the very ends of quarters ; but (it) is the proper behaviour for servants.

[V. 26.] Alack! to his enemies lying on the bed of earth in battle-field, sexual enjoyment takes place in heaven.

[V. 27.] The sky is coated with the white fame of the dear son of **Ācamāmbikā**, named **Kāṭa**, as if by smooth and moist sandal pigments ; and on (top of) it, the streak of the smoke rising from his enemy's burning city, seems to draw the *Makara* designs with the dark *Kastūri* pigment.

[V. 28.] [This verse is badly damaged and it is impossible to give even a summary of it.]

[V. 29.] He never speaks (out) the faults of others ; (he) does not speak harshly and does not utter falsehood ; he does not deride anybody and pleases everybody always with his qualities.

[V. 30.] [This is in Prākṛt and very much damaged.]

[V. 31.] His wife **Kācamāmbikā** is all-glorious, a devoted wife, charming with character and good qualities, by bearing whose foot-print Earth herself seems to have now become a repository of gems ;

[V. 32.] who, by the rays issuing from her toes, does the decoration with *kuṇkuma* on the lines of the partings of hair, of the ladies who prostrate at her footstool.

[V. 33.] Her naturally red-tinted feet appear to be so, as if eternally angry at the lotuses that steal their beauty.

[V. 34.] The plantain stems, that are compared to her thighs without any restraint by great poets, seem to quake with fear when they move in the wind

[V. 35.] [This verse is damaged and seems to describe, in a conceit, her ample bosom and slender waist. The following is an approximate translation.]

As if in fear of its inability to bear her ample bosom, her waist shrank slender.

[V. 36.] The face of that fawn-eyed lady shines, quaffing off the pride of the beautiful lustre of the nectar-rayed moon; the long eyes drive away the pride of the blooming lily; and her dark tresses have the beauty of bees hovering about a wide-spread creeper in bloom.

IV SIDE.

[V. 37.] Then he constructed a temple by name Rudrēśvara, (God Rudrēśvara), on whose top as on Śiva the Moon and the celestial Ganges adhere;

[V. 38.] and a temple for Kēśava also was constructed well by him, a temple which by its hugeness seems to (join?) even the space between the earth and the sky.

[V. 39.] In **Śaka 1162**, in the **cyclic year Śārvari**, in the **month of Phālguṇa**, in the **bright fortnight**, on **Ēkādaśi**, on **Saturday**, when all the nine planets were clearly looking beneficent, general **Kāṭa** established Śiva and Viṣṇu (in these two temples).

[V. 40.] This triad of peaks of these temples together with the temple of Prōlēśvara raises a doubt in men (whether they were) similar to the three mountains, *Kailāsa*, *Mēru*, and *Manthara*.

[V. 41.] When the golden *kalāśas* on the top of which triple shrine were illumining the sky, the disc of the Sun was ascertained only by (the principle of) supposition and not by his light.

[V. 42.] Around that triple shrine there is the all-glorious parapet wall, constructed by **Kāṭa**, which possessed plentifully a series of closely-joined capitals done in blue stone, and which appeared as a single huge stone carved and raised with great efforts by stone masons having been built without the joinings being visible.

[V. 43.] Three *nivartanas* for god Rudrēśvara, two to Acyuta, and similarly two to Prōlēśvara, were given by General **Kāṭa**, desirous of good fortune;

[V. 44.] and to the Triple-shrine (were given) a small field irrigated by (water from) **Bellama** tank, another field to be watered by rain and thirty *nivartanas*.

[Vv. 45-52.] [These are the usual imprecatory verses.]

[Ll. 188.] Obeisance unto Śiva.

[V. 53.] That general **Kāṭa** is all-victorious, who appropriated by force land of (other) kings and was hence (famous) even in heaven as *Cūṛakāra* and (who) bore the excellent lotus feet of King Gaṇapati.

[V. 54.] May Gods Prōlēśvara, Rudrēśvara and Hari be pleased with the wealth given by him (Kāṭa) for (their) personal and public enjoyment, and (thus) gratify general Kāṭa.

10. MATṬEWĀḌA INSCRIPTION NEAR RĀMANNA'S HOUSE.

I SIDE.

1. Svasti [1]* samadugata¹-paṇca-mahā-

2. śabda mahā-maṇḍalēśvara para-

¹ samadhigata.

3. ma-Māhēśvara **Anmakorṇḍa** pura-
4. var-ādhiśva[ra]* para-nārī-sahōd(h)a-
5. ra **Lāḍa-Cōḍa-Kaṭaka**-cūṛa-
6. kāra manniya-bēmṭakāra vibhava-
7. Dēvēndra satya-Hariścaṇdra śrī-
8. Svayambhu-dēvara-divya-śrī-
9. pāda-padm-ārādhaka para-bala-
10. pratāpā-khyāta¹-vitta-hāra²
11. niti³-pratiṣṭāpaka śaraṇāga-
12. ta-vajra-paṁjara para-bala-sā-
13. dhaka **Upamanyu**-pramukha-bhakta-jan-ānaṁ-
14. da-kara vairi-saṁh(h)araṇa catu[s]-*samu-
15. dra-valaya-dik-pūrita-kīrt(t)i saptama-
16. cakravart(t)i ādi-rāja cāru-carita
17. . . . situ rāj-ā-
18. nva[ya]-*nam-ādi s[v]*asti-samasta-prasasthi⁴-sa-
19. hitaṁ śrīman-mahā-maṇḍa[lē]*śva[ra]*-
20. **Kākati-Gaṇapati**-dēva-mahārā-
21. julu sukha-saṁkathā vinōdaṁ-
22. buna prithvī-rājyambu sēyaṁ-
23. gānu

II SIDE.

24. **sarv(v)ajitu saṁvatsara Phālguṇa suddha**⁵ **Da-**
25. **śami Guru-vāramuna** mūṁḍu pa-
26. ṭṭana janadumāna madiya nṛpa
27. muna dharm(m)a sāliya-janulu
28. yaṁ dēva paṁḍunā nija **Raṁgā-**
29. **la Malli-seṭṭini** āyana koḍuku
30. **Enni-seṭṭini** Sālēśvara-dēvara prati-
31. ṣṭanu Gaṇapad-dēva-mahārāju
32. pēra Gaṇapatēśvaramunu saka-
33. la-bhaktula-pēranu Sakalēśvaramu-
34. nu pratiṣṭa cēsir=ī dēvarlaku aṁ-
35. ga-ra[m̃]*ga-vibhōgālaku icina ā-
36. ya vritulu a[m̃]*ḍu ayēḍi
37. Ciravidha gadenāna visamu i-
38. stimi ā-caṁdr-ārkkā[m̃ ɿ]* Dīni eva-
39. ḍēni inivāḍu Gaṁga-kaṛuta
40. kavili poḍicina-vaḍu vāḍu

¹ pratāpa-khyāti.³ This word is damaged and almost looks like ṇata.² haraṇa. The form of the letter ra is curious.⁴ praśasti.⁵ śuddha.

41. samayānakunu veli Sivā-
 42. drōhuḍu vāni maṭṭa kaṁ-
 43. pa vaḍeni oḍa-paḍavaḍā
 44. vāḍu Siva-drōhuḍu.

III SIDE.

45. Śrīmatu ¹ Cīramatṭilōni
 46. nakaramu Nakarēsu-
 47. ka-dēvaraku ārcana²-
 48. vṛiti ³ āiḍin ⁴ = icina-
 49. mu ⁵ [i]* Diniki ⁶ Śiva vak(k)ramu
 50. kalu sakaṭesu aṁpa-
 51. ḍamu[i]* Diniki ⁶ viginamu ⁷ pa-
 52. likina-variki ⁸ narakamu[i]*

IV SIDE.

53. Śrīmatu Orukaṭṭi ⁹
 54. Sālēsura¹⁰-dēvaraku Va-
 55. vilāla-peda-ceṇuvu ¹¹ vri-
 56. ti āḍa ¹²[i]* Vitukaṭṭi-pe-
 57. da-ceṇuvuna vṛiti
 58. āḍa[i]*

TRANSLATION.

I SIDE.

[Ll. 1-19.] Hail! the attainer of the five *mahā-śabdas*, *mahā-maṇḍalēśvara*, the great devotee of Mahēśvara, the lord of the excellent city of **Anumakoṁḍa**, the brother of other's women, the destroyer ¹³ of the (kings of) **Lāḍa**, **Cōḍa**, and **Kaṭaka** (countries), the hunter of *manniya*, a Dēvēndra in pomp, a Hariścandra for truth, the worshipper at the excellent lotus feet of God Svayambhu, the stealer of the enemies' strength and wealth, the establisher of righteousness (?), the diamond cage for those that seek refuge, the acquirer of the enemy's strength, the causer of happiness to **Upamanyu** and others, the killer of enemies, (one) whose fame has filled the directions encircled by the four oceans, the seventh emperor, the first king, (one) of interesting career . endowed with the eulogy of such and other titles.

[Ll. 19-23.] Hail! while the glorious Mahā-maṇḍalēśvara, the **Kākati** king **Gaṇapati** was ruling the earth in the delight of pleasant conversations ;

¹ śrīmatu.

⁴ The meaning of this word is not clear.

⁷ vighnamu.

¹⁰ Sālēsvara.

¹³ Dr. M. H. Krishna translates it 'plunderer'.

² arcana.

⁵ iccināmu.

⁸ vāriki.

¹¹ ceruvu.

³ vṛitti.

⁶ Diniki.

⁹ This form of the name Ōrugallu is interesting.

¹² aḍḍa or ardha. Vide Glossary.

II SIDE.

[Ll. 24-35.] in the (cyclic) year **Sarvajit**, in the month of **Phālguṇa**, on the **tenth day of the bright fortnight, on Thursday**, .

. . . the people of . . . in the name of the establishment of **Sālēśvara** (was made by) **Raṁgāla-Manni-setṭi** and his son **Enni-śetti**; Gaṇapatēśvaramu in the name of the king **Gaṇapad-dēva**, and **Sakalēśvara** in the name of all (*sakala*) devotees was established, and the (following) *vruttis*¹ were given for the personal and public enjoyment of these Gods.

[Ll. 35-44.] We gave a *visa*,² in the form of **Ciravida-gadyāṇas** (to last) as long as the Moon and the Sun, as *ayēḍi*; any one who does not give this is a man who has pierced a tawny-coloured cow by the side of the Ganges; he is outside (the pale) of the community; a traitor to Śiva .

. he is a traitor to Śiva.

III SIDE.

[Ll. 45-49.] (We), the *nakharamu*³ in the glorious **Ciramatti** have given a *vrutti* for the worship of God **Nakarēsuka**.

[Ll. 49-51.] [The meaning of this sentence is not clear.]


[Ll. 51-52.] Hell to those who say (anything) obstructing this (*dharma*).

IV SIDE.

[Ll. 53-58.] For the glorious God **Salēsura** of **Orukallu**, half (a *maṭṭuru* ?) as *vrutti* at the big tank of **Vavilāla**; and half (a *maṭṭuru* ?) as *vrutti* at the big tank of **Vitukaṭi**.

II. MATṬEWĀḌA INSCRIPTION IN VENKATASVĀMI NAIDU'S HOUSE.

I SIDE.

1.  svasti [i]* samasta-

2. praśasti-sahitaṁ
3. śrīman Mahā-maṁ-
4. ḍalēśvara **Gaṇapati**-
5. dēva-mahā-rā-
6. julu sukha sa-
- [The rest is lost.]

II SIDE.

7. Śrī paṁca-lōhā-
8. la bēhāramuṁ-
9. nu āḍeḍi nakharaṁ-
10. mu Sōmanātha-

¹ For a discussion of this term vide Glossary.

² *ibid.*

³ *ibid.*

11. dēvaraku iccina ī
 12. vibhāru vūpa
 13. . . sēsi
 [The rest is lost.]

III SIDE.

14. Śrīmatu [gaṁdha] asēsa nagara-
 15. munu iccina tadhi gaṁdha
 16. baṁdānanu madhanu vi 2 .
 17. . gaṁdānanu tulāna pa[m̐]
 18. babhumada ¹ nagaramu . . ga .
 19. poṁka-m[i]da nagaramu lakṣa .
 20. . gha saṁta nagaramu .
 [The rest is lost.]

IV SIDE.

21. Śrīmatu **Matiya-**
 22. **vāḍa** Sōmanā-
 23. tha-dēvaraku svasti
 24. samasta guṇa-gaṇ-ā-
 25. laṁkāra satya-sau-
 26. c-ācāra cāru-
 27. cāritra naya-vina-
 [The rest is lost.]

TRANSLATION.

I SIDE.

[Ll. 1-6.] Hail! while the glorious Mahā-maṇḍalēśvara, king **Gaṇapati-dēva**, endowed with all titles . . . in happy .

II SIDE.

[Ll. 7-13.] The excellent *nakharam* ² that trades in the five metals gave this to god Sōmanātha .

III SIDE.

[Ll. 14-20.] The entire glorious *nagaramu* gave on a cart load on sandal *vi* 2 on a *madha* ³; on sandal, in (one) *tula pa* . . . ; . . . the *nagaramu*; on areca nut the *nagaramu* . . . one lakh .

¹ The meaning of this word is not clear.

³ This word may relate to a unit of measurement.

² *Vide* Glossary.

IV SIDE.

[Ll. 21-27.] To the glorious god Sōmanātha of **Matiya-vāḍa**, Hail ! (he) who is ornamented by all the group of good qualities, truth-speaking and of rightful conduct, of interesting career . . . modesty .

12. RĀMĒŚVARA-PAṆḌITA'S INSCRIPTION OF PRŌLA.

[The beginning is lost.]

1. **Raḍḍikuṇṭha** bhaktyā . . .
2. dharm(m)a-pratipālanārt(t)haṁ || [1]* Yō **Rā-**
3. **mēśvara**-paṇḍitō = yam = iti dig-vyā-
4. ptō yaśa(h)ś-caṁdrikā-jālair = y(y)ō gu-
5. ṇa-ratna-Rōhaṇagirir = M(m)āhēśvara-
6. grāmaṇiḥ [1]* ētēśārṇ sura-sadmanā[m]* ca
7. kṛtavān puṁjaṁ ghrṇō tat-parō
8. dāt-ānnaṁ vikal-ārt(t)a-dīna-muni-
9. viprēbhyas = tapō-viśrutaḥ || [2]* Kṛtvā **Vai-**
10. **jana-palyāḥ** **Sivapura**-nāmas = **Tripu-**
11. **ruṣa-tīrt(t)hasya** [1] dattaṁ yasmai ¹ bhaktyā **Tri-**
12. **bhuvanamall**-āvan-īśa-janakēna || [3]* Vē-
13. ttā yō **Lakulēśvar-āgama**-mahā-
14. sid(h)dhānta-sār-āmṛtaṁ yēn = āsyāḥ pra-
15. kaṭikṛtō vasumatau dharm(m)aś = ca
16. tasy = ōttamaḥ [1]* śiṣyō = sau Calama-
17. rt(t)i gaṁḍa-nṛpatiḥ **Prōl**-āvanī-va-
18. llabha(h) stambhaṁ sthāpitavān
19. sva-kīrt(t)i-vimāla-stambhāyitaṁ
20. śāśvataṁ || [4]* Sva-dattāṁ para-dattāṁ
21. vā yō harēta vasumḍharāṁ [1]*
22. ṣaṣṭir = v(v)arṣa-sahasrāṇi vi-
23. ṣṭhāyāṁ jāyatē kṛmiḥ ² || [5]* ☉
24. **Piḍicēṭi**-prabhuṇā **Gaṇa-**
25. **pati-rāja**-putrēṇa **Prōla-**
26. **ma-rājēna** likhitaṁ ||

TRANSLATION.

[V. 1.] [Damaged] . . . **Raḍḍikuṇṭha** with devotion . . . for the protection of *dharma*.

[V. 2.] This **Rāmēśvara paṇḍita**, who pervaded the quarters (i.e. was well known) with the moonlight of his fame, who was a *Mēru* mountain for the

¹ Looks like yasmyē.

² krimiḥ.

gems of qualities, the greatest of Śiva's devotees, compassionate, the giver of food to the poor, to the wretched, to the mendicants and to the brahmins, and who was well known for his *tapas*, conducted service at these temples with great interest.

[V. 3.] After giving the (new name) of **Śiva-pura** to **Vaijanapali** (that is) **Tripuruṣa-tīrtha**, it was given away with devotion to **Rāmēśvara paṇḍita**, by the father of **Tribhuvanamalla**.

[V. 4.] This *Calamartti-gaṇḍa*, (namely) king **Prōla**, the best pupil of that **Rāmēśvara paṇḍita**—(Rāmēśvara-paṇḍita), who knew the nectar of the essence of the great cult of the *Lakulēśvara āgama* and who spread its practice in the world,—created this pillar looking like his own fame taken shape as a pure and eternal pillar.

[V. 5.] [This is the usual imprecatory verse.]

[Ll. 24-26.] This grant was written by **Prōlama-rāja**, son of **Gaṇapati-rāja**, and lord of **Piḍicēti**.

13. MUPPAVARAM INSCRIPTION.

I SIDE.

1. Svasti[₁]*śrīmatu
2. **Kāketa Gaṇapa-**
3. **ti-dēvaḍu** ¹ sukha-
4. rājyamu sēyam
5. **Peṁta-Bolli-reḍḍiki**
6. **Komma-sānikim** buṭṭi-
7. na koḍuku **Malli-**
8. **raḍḍi** Rāmēśvara-dē-
9. vara=bratiṣṭha sē-
10. si guḍi=gatṭi[m]*ce [₁]* Ī
11. dēvara vṛttalu ²
12. phaimḍivāya-maṭtu-
13. ru miṭṭa-kommu-ma-
14. ṛturu

II SIDE.

15. kaṭṭa-kimda-ma-
16. ṛturu[₁]* Ī [dha]-*
17. rm(m)amu seḍa-
18. kuṁḍā naḍa-
19. pina-vāriki
20. Śiva-lōkam [₁]*

¹ dēvuḍu.

² vṛttulu.

21. *Imta vaṭṭu*

22. **Gaṇapati**

23. **dēva-rāju**

[The rest is impossible to decipher, as it is very badly damaged.]

TRANSLATION.

[Ll. 1-10.] Hail, while the glorious **Gaṇapati** (of the) **Kāketa** (dynasty), was ruling happily, **Malli-raḍḍi**, the son born of **Pemta Bolli-reḍḍi** and **Kāma-sāni**, established god Rāmēśvara and constructed a temple.

[Ll. 10-16.] (The following are) this god's *vrittis* :—(1) *Phaiṇḍivāya maṭṭuru* (2) *Miṭṭa-kommu maṭṭuru* (3) the *Maṭṭuru* under the (tank) bund.

[Ll. 16-23.] Those who execute this *dharma*, without damage (to it, obtain) the world of Śiva. So far (?) king **Gaṇapati-dēva**.

14. WARANGAL INSCRIPTION AT KHAN SAHEB GARDENS.

I SIDE.

[The first few lines on each side are lost.]

1. l-ēśvara parama-Mā-
2. hēśvara śrī-Svayaṁ-
3. bhu-nātha-dēva-divya-śrī-
4. pāda-padm-ārādhaka
5. para-bala-sādhaka pra-
6. tyakṣa-Pramatha-gaṇ-āva-
7. tāra **Lāḍa-Cōḍa-Kaṭa-**
8. **ka**-Cūṛakāra Maṁ-
9. niya¹-beṁṭa-kāṇa ka-
10. dana-pracaṁḍa *Cala-*
11. *martti-gaṁḍa* vibha-
12. va-Dēvēndra satya-
13. Hariścaṁdra catus-sa-
14. mudra-valāya²-dik-pū-
15. rita-kīrt(t)i saptama-cakrava-
16. rt(t)i Upamanyu-pramukh-ā-
17. di-sakaḷa-bhakta-jan-ānaṁda-
18. kāraṇa vairi-saṁharaṇa-
19. ādi-rāja cāru-cari-
20. tra sujan-aika-mitra susthi-
21. ra-nija-rāj-ānvaya nā-

¹ Manniya.

² valāya.

22. m-ādi samasta-praśasti-sa-
23. hitam śriman-mahā-mam-
24. ḍalēśvara **Kākatīyya-pu-**
25. ra-var-ādhiśvara **Gaṇapati-**
26. dēva-mahārājulu su-
27. kha-samkathā-vinōdambu-
28. nam pruthivī-rājyambu sē-
29. yuc-umḍagānu **Sarv(v)a-**
30. **dhāri samvatsara Śrāvaṇa śu-**
31. **ddha paṁcami Guru-vāramu-**
32. **nāḍu** śrī-Vira-bhadrēśvara-dēva-
33. raku aṁga-raṁga-bhōgālaku
34. mariyanu iccina āyā-
35. lu **Ciremaṭhiya** am . .
36. dēśi para-dēśi cira[rcca]*
37. llānu iccina ā .
38. la aṁdu māḍa .
39. mu

II SIDE.

40. . dēśi-vāru iccina āya-
41. mu[ī]*nīli aṁdu māḍanu rem-
42. ḍu vīsālu[ī]* pōka maṭhanu sva-
43. dēśi para-dēśi bēhārulū-
44. nū nakharamūnu iccina ā-
45. yamu pōkala aṁdu lakṣa-
46. nu pādika sāsib(b)arūnu¹[ī]*
47. [ā]*kuḷa-pēmṭanu iccina ā-
48. yamu peṛuka kavaleḍu
49. ākulu[ī]*kūra-kāya bēhā-
50. rul=ellānu iccina āyā-
51. lu kūra-kāya-bhaṁḍla aṁdu
52. bhaṁḍini pādika[ī]*Nārikālapu-
53. kāya Mādu-phalapu-kāya Ka-
54. mmarēnu-paṁḍlu Māmiḍi-pa-
55. mḍlu cimta-paṁḍu modalu-
56. gā-gala phala-jātulaṁd=ellānu
57. [bha]*mḍini pādika[ī]*Ūrukā-
58. yala bhaṁḍla aṁdu bhaṁ[ḍi]-
59. ni pādika[ī]*Nūvula peṁta a[m]-
60. du svadēśi paradēśi bēhāru-

¹ sāsirbarūnu.

61. 1=ellānu iccina āyālu
62. nūvulu gōdhumalu pesalu
63. vaḍlu joṁṁṁalu ¹ mōdalugā-
64. gala busi-bhaṁḍālaṁd=ellānu
65. bhaṁḍini māneḍu[ī]*nūne nēti-
66. bhaṁḍla-aṁdu bhaṁḍi māneḍu
67. busi bhaṁḍāl-aṁdu paḍi-peṟu-
68. kala-māneḍu[ī]*uppu-periṇṇa-aṁdu
69. svadēsi paradēsi viḍla bēhārul=e-
70. llānu iccina āyālu paḍi-pe-
71. ṟukala=māneḍu bhaṁḍlaṁdu be . .
72. . . . māneḍu[ī]*nūne bēhārul=ellā-
73. nu iccina āyamu kaḍuna .
74. nitsa buṟeḍu maṭhe[ī]*aśēṣa- na[ga-]*
75. ramūnu ghaḍiyārānaku i-
76. ccina āyamu iṁṭanu pādhika
77. biyyamu saṁtha-nakharamu icci-
78. na āyamu upahārānaku ni-
79. tya aṁgaḍini buṟeḍu sēsi-biyya-
80. mu kaṭhe piḍu kuḍuru kaṁma coppa.

III SIDE.

81. dalugā-gala gaṁdhya-b[h]*aṁ-
82. ḍālaṁdu māḍa=bāḍika[ī]*
83. Āvalu miriyālu tēne
84. kānugha-nūne modalugā-
85. gala kola-bhaṁḍālaṁd=ellā-
86. nu māḍa pāḍika[ī]* Gaṁdhya-
87. vārūnu tagaram-vārūnu
88. mūsara-vārūnu iccina
89. āyamu tagaramunaṁdu
90. sīsamunaṁdu rāgi aṁdu
91. tulāna palameḍu[ī]* Lōhā-
92. laṁd=ellānu ī lekka[ī]* Ubhaya-
93. nānādēṣini iccina āyālu
94. caṁdanamunaṁdu tulāna
95. palameḍu[ī]* Kar(p)pūramunaṁ-
96. du vīsenu reṁḍu siṁnā-
97. lu[ī]* Javādi aṁdu māḍa=
98. paṟuka[ī]* Kastūri aṁdu nū-

¹ jonnalu.

99. ru viṇālanu reṇḍu sinnā.
 100. lu[1]* Paṭṭu-nūli aṇdu tulā-
 101. na ciṁnamu[1]* Cavarālaṇdu
 102. tulāna ciṁnamu[1]* Maṁjiṣṭa
 103. aṇdu māḍanu ara-visāmu[1]*
 104. Daṁtamu Dāsūri-paṭṭu pa-
 105. cca-paṭṭaṇdu koḍe=bādika[1]* Pava-
 106. ḍāmunāṇdu vīśa=ciṁna[mu 1]*Mu-
 107. tyamu rudrākṣa gāju-pūsa
 108. modalugā-gala maṇi-bhaṇḍā-
 109. laṇd=ellānu māḍa=vīsāmu[1]*
 110. Ubhaya-nānādēśini iccina
 111. āyālu pasapunaṇdu ulli
 112. aṇdu jājunāṇdu allamu[nam-]*
 113. du kaṇda aṇdu peṇḍlalamu-
 114. naṇdu māḍanu reṇḍu viśālu[1]*
 115. Ubhaya-nānā-dēśini iccina
 116. āyālu nūla-malagala a-
 117. ṇdu goṇupadāla-malagala-
 118. [m]*du malaga=bādika[1]* Maṁcāla
 119. . . . lalaṇdu nūṁṭa ciṁnamu[1]*
 120. . . . naṣu paṭṭalaṇdu nūṁṭa ci[m-]*
 121. namu[1]*

TRANSLATION.

[Ll. 1-29.] [The beginning is missing.]

The great devotee of Mahēśvara, the worshipper at the illustrious and heavenly lotus feet of the God Svayambhu-nātha, the subduer of enemy's strength, the obvious incarnation of the lord of the *Pramathas* (Śiva), the plunderer¹ of **Lāḍa**, **Cōḍa**, and **Kaṭaka**, the hunter² of *manniya*, ferocious in killing (or destruction), the chief (controller) of men who go astray,³ a Dēvēndra in pomp, a Hariścandra for truth, (one) whose fame has filled all the directions encircled by the four oceans, the seventh paramount sovereign, one who is the source of the happiness of all devotees like **Upamanyu** and others, the killer of enemies, the first king, (one who has) an esteemed career, the sole friend of good men, (one) whose royal dynasty was well-established (unshaken),—endowed with these and all other titles, the glorious **Gaṇapati**, king, Mahā-maṇḍalēśvara, and the lord of the excellent city of **Kākatīyya**, while he was ruling the earth in peace and wisdom ;

¹ Cūṛakāra is translated as plunderer by Dr. M. H. Krishna. Arch. Survey of Mysore, 1930, p. 112.

² Beṇṭakāra=hunter, ibid.

³ This is perhaps the origin of the more cumbrous later phrase bhāṣage-tappuva-rāyara-gaṇḍa.

[Ll. 29-34.] in the year **Sarvadhāri**, on **Thursday**, the **fifth day of the bright half of Śrāvaṇa**, the *āyālu* given for the personal and public enjoyment of the glorious god Vīrabhadreśvara (are as follows) :—

[Ll. 35-39.] **Ciremaṭhiya** given foreigners in *māḍa*.

II SIDE.

[Ll. 40-80.] the *āyam* given by on indigo, two *visālu* in a *māḍa* ; the *āyam* given by native and foreign traders as well as the *nakharam* on piles of areca nuts—a quarter thousand for a lakh of areca nuts ; the *āyam* given on bundles of leaves (betel-leaves)—one *kavale* (a pack) of leaves for a *peruka* (large bag) ; the *āyālu* given by traders in vegetables—a quarter for a cart-load, in (the case of) cart-loads of vegetables ; in cocoanuts, Māduphala fruits, Kammarēnu fruits, mangoes, tamarind and other species of fruits, a quarter for a cart-load ; on cart-loads of pickles (vegetables intended for the preparation of pickles) a quarter for a cart-load ; the *āyālu* given by native and foreign traders on heaps of sesamum—on stores of sesamum, wheat, green-lentils, paddy, *cōlam* and all other (species of) unhusked (grain) one *māna* for a cart-load ; on cart-loads of oil and ghee one *māna* for a cart-load ; on stores of unhusked (grain) one *māna* for ten *perukas* ; the *āyālu* given by native and foreign traders on heaps of salt—one *māna* for ten *perukas*, and on cart-loads a *māna* ; the *āyamu* given by the entire *nakharamu* for the clock—a quarter of rice from each house ; the *āyamu* given by the *nakharamu* of the fair (*santa*)—a *būreḍu* of pounded rice per day from every shop for refreshments ;

III SIDE.

[Ll. 81-121.] on stores of *gaṁdhya*, a quarter for a *māḍa* ; on all *kola-bhaṇḍas* of mustard, pepper, honey, *kānugha* oil, and other (commodities), a quarter for a *māḍa* ; the *āyamu* given by dealers in *gaṁdhya*, dealers in tin, and dealers in *mūsara*—on tin, on lead and on copper, a *ḥalam* for a *tulam* ; this is the rate in (the case of) all metals ; the *āyālu* given by (traders) of all countries of both the kinds (native and foreign)—on sandal, a *ḥala* for a *tula* ; on camphor, two *sinnas* for a *visā* ; on *javādi*, a *peruka* (an eighth ?) for a *māḍa* ; on musk, two *sinnas* for a hundred *viṇas* ; on silk yarn, a *cinna* for a *tula* ; on artificial hair (*cavarālu*), a *cinna* for a *tula* ; on maddar half a *visā* for a *māḍa* ; on ivory, *Dāsūri* silk, and yellow (green ?) silk, a quarter for a *koḍe* ; on coral, a *cinna* for a *visā* ; on pearls, rosaries, glass beads, and all other stores of precious stones a *visāmu* for a *māḍa* ; the *āyālu* given by (traders of) all countries of both kinds (native and foreign)—on turmeric, on ginger, on *kaṁda*, and on *peṁḍlalamu*, two *visas* for a *māḍa* ; the *āyālu* given by (traders of) all countries of both kinds (native and foreign)—on *malagas* of yarn (sesamum ?) and on *malagas* of *gorupadālu*, a quarter for a *malaga* ; on cots, a *cinna* for a hundred ; barks, a *cinna* for a hundred.

15. ŚAMBHUNI-GUḌI INSCRIPTION.

I SIDE.

[The beginning is lost.]

1.naḥ sarv(v)adā sarvvadō vaḥ prō[ḍh¹-ōdbhin]*-
2. na-drava-kaṭa-taṭā-saṃginō yasya bhr̥m-
3. gāḥ | bhā[n]*ti dhvast-ākḥila-khala-jan-ārabdha-
4. kāry(y)ās=sā-kāyāḥ karṇ(n)ā² karm(m)a sva-
5. yam=iva kṛtaṃ kīrt(t)ayaṃt=ōmtarā-
6. yāḥ || [1]* Kṛḍā-krōḍa-tanuḥ sadā diśatu
7. vaḥ śrēyaḥ śriyā-vallabhō yasya śyā-
8. ma-rucēḥ śasāmka-vilasad-damṣṭrā-sthitam
9. bhūtalam | madhyē mēru-yutam vyarā-
10. jad=amala-sthūl-ēmdra-nīla-sthalē jātam rā-
11. jata-nālam=ambujam=iva svarṇ(n)ōlla-
12. sat-karṇ(n)akam || [2]* Śrīmān=ambōdhi-vēḷā-valayi-
13. ta-vasudhā-dhāma-vikhyāta-vīra-kṣōṇī-
14. śa-srēṇi-mān-ōnnati-mahita-śiraś-śēkharī-bhā-
15. vit-ājñāḥ | prakhyātaḥ **Kākatīśas**=sakala-guṇa-
16. nidhir=b(b)hūri-sāra-pratāpa-prākāra-
17. trāta-lōkaḥ kṣiti-pati-tilakaḥ **Prōla**-nā-
18. mā nṛp=ōbhūt || [3]* Yasmād=ājau nija-
19. bhuja-bala-dhvasta-vīr-āri-varg(g)āt=samtrastā-
20. nām mahati gahanē dhāvatām vaira-bhā-
21. jāṃ | ullumbhantaś=cikura-nikaram kamṭakair=m(m)ā-
22. bhayantō vastram dikṣām Kṣapanaka-ma-
23. tām śikṣayanti sma kakṣāḥ || [4]* Yō=dā-

II SIDE.

24. a[m̐]*tō
25. | nitya-sanmāna-hī
26. bhilaṣitam svarg(g)i
27. gya dadhānaḥ kalpa-kṣmā-jāta-
28.[ci]*ntāmaṇi-surabhi-gaṇa[s=]*
29. sō=bhavan=n=ōpamānam || [5]* Val[līnām]*
30. bhujaḡāt=tarau nipatanā[d=ambhō-]*
31. nidhēr=g(g)rāhatō grāhi³-grāva-va[śā]-*
32. d=bilē mṛga-ripōś=sailē rayā[t=srō-]*
33. tasi | bhītas=sambhavam=ākala-
34. yya sacivais=sārdham yadiya[d]*-

¹ prauḍh-.

² karṇ(n)ē.

³ grāsi.

35. dviṣō niścinvanti tṛṇaṁ raṇēṣu ¹
 36. śaraṇaṁ nirb(b)hīti-labhyaṁ bhuvi || [6]* Tasy = ā-
 37. sīt = **Prōla**-bhūpālaḥ parākrama-
 38. [ni]dhiḥ sutaḥ | udagrad = u-.....
 39. rāti rāja-varṇśa-davānalaḥ || [7]*
 40. Yad = datta-vitta-vibhav-ānvita vā....
 41. saṁtāyamāna-makha-ni[rmita-]*
 42. navya-havyaṁ | dēvās = sudh-ā[dhika-ra-]*
 43. saṁ bahu-sēvamānā dugdh-ābdhi-
 44. manthana-vidhāv = anuśēratē sma || [8]*
 45. Śailaiḥ kalpita-sētunā saha ba-
 46. lais = tīrṇ(n)-ārṇ(n)avaṁ Rāghavaṁ yat = kīrt(t)i-
 47. r = hasat = īva śārada-niśā-
 48. śītāmśu-bimba-dyutiḥ | ābhilā-
 49. n = alaghīyasō jala-nidhīn = ēk = aiva
 50. yal = līlayā sapt = āpi druta [9]* ²

III SIDE.

51. kaṇṇānā....[nāgai]*r = upētā vilasi[ta]-*
 52. vasu-hētir = v(v)ājibhir = j(j)uṣṭa-śālā-
 53. vasatir = api śivānām bhīkar = ēpi
 54. prasann = ēpy = abhavad = ari-pur = itthaṁ yatra
 55. [ci]*traṁ samānā || [10]* Tasy = āsīt = tana-
 56. yaḥ śrīmān-**Mahādēva**-mahīpa-
 57. tiḥ | mahēśa-śrī-pad-āmbhōja-pūjā-
 58. vijita-kalmaṣaḥ || [11]* Gaurī-bhart(t)uḥ prasā-
 59. dād = adhigata-niyata-prājya-rājya-
 60. sya bhūmau yasya śrī-pā-
 61. da-padma-nyasana-vilasita-svarṇa-
 62. pīṭh-ōpakaṇṭhaṁ | nityaṁ nānā-
 63. digant-āgata-nata-nikhila-kṣa[tri-]*
 64. ya-trāta-kānta-khyāta-pradyōta-
 65. yādhva.....gaṇa.....
 66. śrīṇayaḥ ³ śāṇayanti [12]* Ja ...
 67. vē....bhuvana....da.....yasyā
 68. lōkya vī ru lā ma.....
 69. ady = **Ōpamanyu-muni**-bhakti-ma[hā-]*
 70. praśamsā paurāṇikī na vitath = ēti bu-

¹ The form of the letter ṇē is interesting. It has a superfluous sign of vowel u.

² The verse does not end here and is carried on to the next face of the pillar. But unfortunately that portion is damaged.

³ śrēṇayaḥ.

71. dhair=abōdhi || [13]* Labdhv=ābhirāya¹-catura-
 72. nta-dhar-ādhipatyam yō durl(l)abham sa-
 73. kala-sammata-saṃpadāḍhyam | matvā tṛ-
 74. ṇāya tad-aśēṣam=amuṣya Śam-
 75. [bhō]ḥ śrī-pāda-padma-pari-pūjana-ta-
 76. tparō=bhūt || [14]* Prabuddha-Śiva-siddhāntād=
 77. **Dhruvēśvara-mun**-īśvarāt | yō=
 78. śikṣat=ākhilam dharm(m)am prayatnē [15]*

TRANSLATION.

I SIDE.

(Verse 1.) (May God Vighnēśvara), the giver of all, (protect?) you always, the bees clinging to the surface of whose temples streaming with ichor appear like obstacles incarnate, and having frustrated the undertakings of all evil persons, appear to recount at his ear the work they executed.

(V. 2.) May the lord of Lakṣmi, who took the boar-form in sport extend to you weal always; the globe with the (golden) Mēru at its centre resting on the moon-white tusk of him who is dark in colour, appeared like a lotus risen on the surface of a shining, big sapphire with a silver stalk and dazzling gold pericarp.

(V. 3.) There was the prosperous king, named **Prōla**, an ornament to royalty, the protector of the world by the ramparts of his own great prowess, the store-house of all good qualities, the famous lord of the **Kākatī** family, whose commands were honoured like chaplets on the heads of the rows of the heroic and famous kings, eminent in self-respect, and living in the world encircled by the shores of the oceans.

(V. 4.) By plucking off all the hair and removing the dress (of the enemies) by their thorns, the (thorny) shrubs taught the initiation of the path of the naked Jain monks, to the enemies running in dense forests in fear of (which) **Prōla**, who had destroyed in battle, with the strength of his arms, the army of the valorous enemies.

II SIDE.

(V. 5.)that group, (consisting of) the *Kalpa* tree, the *Cintāmaṇi* and the *Kāmadhēnu* was no comparison.

(V. 6.) Afraid of snakes in creepers, of falling down (in respect of) trees, of crocodiles (in the case of) the sea, of the closing boulder (in the case of) caves, of lions in mountains and of their force (in the case) of currents, whose (Prōla's) enemies, thinking out the possibilities with their ministers as they go into battle, decide on grass as the (only) shelter, since it is (easily) available on earth, and devoid of (all) possibility of fear.

(V. 7.) To him there was a son, King **Prōla**, a store-house of valour, and a forest fire to the bamboo clusters of the families of the enemy kings of great.....

(V. 8.) Enjoying amply the fresh oblations—more tasteful than ambrosia—made in the sacrifices performed by.....with the wealth granted by whom (him), the Gods regretted their action regarding the churning of the milky ocean.

(V. 9.) Whose fame, shining like the moon of autumnal nights seems to laugh at Rāma who crossed the sea by a causeway built with mountains and with an army; for singly, and quickly (his fame crosses) with ease, all the seven formidable and vast oceans.

III SIDE.

(V. 10.) Having elephants (or serpents), shining with riches and missiles, (or the rays of the Sun), with the halls crowded by horses (or birds), the abode of auspicious things (or jackals), alack, the city of whose enemy appears the same whether he is gracious or furious.

(V. 11.) There was his son king **Mahādēva**, who had overcome impurity by the worship of the lotus feet of God Śiva.

(V. 12.) The golden foot-stool shines on account of the placing of the lotuses of the beautiful feet of king **Mahādēva**, who had attained in this world, a secure and extensive kingdom by the grace of the lord of Gauri; the sides (of the golden foot-stool) are made into whetting-stones by the rows of multitudes of beautiful, renowned and flashing (gems on the crowns of) multitudes of all kings, (who) come from the ends of all quarters and prostrate at his feet.

(V. 13.) Seeing whose (great piety) it was learnt by the learned that the great eulogy of the devotion of sage **Upamanyu**, in the Purāṇas, is not false.

(V. 14.) Acquiring the enjoyable sovereignty of the earth to the very ends,—the sovereignty, which is hard to acquire and which was accepted by all as full of riches,—he (Mahādēva) cared a straw for the whole of it, and became one completely engrossed in the worship of the lotus feet of this God Śiva.

(V. 15.) (Mahādēva) who learnt the whole of the *dharma* from **Dhruvēśvara**, the king of sages to whom the Saivite path had fully dawned.....

16. VENKAṬĒŚA-GUḌI INSCRIPTION.

I SIDE.

1. Svasti [1]* Śrīman=Mahā-maṇḍalēśvara **Kākatīyya**
2. **Pratāparudra**-dēva-māhā-rājulu
3. sukha-saṁkathā-[vi]nōdaṁbulaṁ pri-
4. thvi-rājyaṁ cēyuc-unḍaṁgānu

5. **Pramādi Saṁvaccara** ¹ **Caitra suddha** ²
6. **Pañcami** Su || Svasti Śrīmatu ³ **Rāca-**
7. **guru-dēvara** sa(m)nnidh-aṁdu
8. **Maṁṭu-A(m)nnaya**-guḍi saha-
9. s[r]a-liṁg(g)a-Gaṇapatiśvara-dēva-
10. ra st[h]*āna-patalu ⁴ **Aghōra-**
11. **Śivācāry(y)ulakunnu** ā

II SIDE.

12. ya **Boṭṭayu Godumāre-**
13. **ti-Annaya** | Virabhadreśvara-dēvara-gu-
14. ḍi *Taṁmaḍi* **Kesa-jiya** vriti [l]* Saṁta-Gau-
15. rēśvara-pēra *Taṁmaḍi* **Cila-jiya** sa **Nāgara-**
16. **pu-vāḍa-**[Rudreśvara]-*Taṁmaḍi* **Nage-ji-**
17. **ya Brāhmala-kumṭa**-Sōmanātha-
18. dēvara *Taṁmaḍi* **Pedda-Nūmka-ji-**
19. **yya Uppasara-vāḍa**-dēvara *Ta-*
20. (m)mmala **Lakka-jiya** viri ubhayā
21. sammatini **Rāca-guru-dēvara**-maṭha-
22. m sva . . . bhanamlālu . . ⁵

III SIDE.

23. ru vanakanu **Pānurṅgaṭṭi-**
24. **vāḍa** daciṇānanu dē[va]*raru cali.-
25. toṁṭ[t]*a-maṭturanānu aṇuva-
26. yaṁdu gaṭṭukōni yiyy-aṁdu
27. mōdalūgānu eṭṭanu āru
28. māḍ[l]u dēvaraku ari-peṭṭu-bhā-
29. raṁ yi ari phaṁḍi-āyāyi pe-
30. ṭṭi **Āṣāḍha śu** | 1 nnāḍu manavama
31. lōkalōnu saṁ . . . vvari naḍipinānu yi
32. āru māḍ[l]*unu tappaka peṭṭi Saha-
33. sra-liṁg(g)a-dēva-kāruṇyāna . . sukhim-
34. c(c)i umḍu-vāru | yi mēra . .
35. . . lu doḍḍala **Ganni-setṭim-gāru** . . pa
36. lalu-setṭi bubbādāla . . āru ⁶

¹ Saṁvatsara.⁴ patulu.² suddha.⁵ This line is badly damaged.³ The letter ma looks like ku.⁶ This line is badly damaged.

IV SIDE.

37. brāhmaḷu payya **peddikinni A-**
 38. **(ṁ)nnayakunnu Docukunnu Nara-**
 39. **harikinni Siṁganamallānu Vi-**
 40. **caya bhaktumḍu(ṁ)nnu Mutyā-**
 41. **la Ga(ṁ)nnay-Ānnayānu Nāgara-**
 42. **Marudayyānunnu Gōviṁḍa-dā-**
 43. **sinni ci baktuḍunnu Caṭāku¹-**
 44. **la-Dhūma-setṭi a(ṁ)nnu moda-**
 45. **laina kām̐pulu iccina patraṁ[ī]***
 46. **Annaya-guḍi Sahas[r]*a-liṁga-[Ga]*ṇapa**
 47. ralaku nitya-pūja gu.

TRANSLATION.

I SIDE.

[Ll. 1-4.] Hail, while the glorious Mahā-maṇḍalēśvara, the great king **Kākatīyya Pratāparudra-dēva** was ruling the earth in the delight of pleasant conversations,

[Ll. 5-6.] in the year **Pramādi**, in (the month of) **Caitra** on the **fifth day** of the **bright fortnight**, on **Friday**,

[Ll. 6-11.] Hail! in the presence of **Rāca-guru-dēvara** (the royal preceptor?) to **Aghōra-Śivācāryulu** the head of the shrine of Sahasra-liṅga-Gaṇapati of the temple of **Maṁṭu-A(ṁ)nnaya**

II SIDE.

[Ll. 12-22.] **Boṭṭaya, Godumaṇṇeti-Annaya**; the *vṛitti* of *Taṁmaḍi Kesa-jiya* of the temple of God Vīrabhadreśvara; *Taṁmaḍi Cila-jiya* of (the temple of Rudreśvara?) in **Nāgarapu-vāḍa**, *Taṁmaḍi Pedda-Nūṁka-jiya* of God Sōmanātha of **Brāhmala-kunṭa**, *Taṁmala Lakka-jiya* of God in **Uppasara-vāḍa**,—with the consent of both (all?) of these, the monastery (*maṭha*) of **Rāca-guru-dēvara**

III SIDE.

[Ll. 23-31.] back to the south of **Pānuṁgaṭṭi-vāḍa** in (garden?) *maṭṭuru*, having fixed sixty for that, and having fixed as *ari-phaṁḍi-āyāyi* the burden of paying to the God the tribute (*ari*) of six *māḍas* per year, on the **first** (?) **day** of the **bright fortnight** of **Āṣāḍha**, 1 conducted ;

[Ll. 31-34.] whoever may conduct (this) shall set apart without fail six *māḍas* and live happily by the grace of God Sahasra-liṅga.

1 The letter ṭa looks like lā except for a vertical stroke on top as for ṭā.

[Ll. 34-36.] At this rate **Ganni-seṭṭi seṭṭi**

IV SIDE.

[Ll. 37-45.] . brahmins fixed for **A(r̥n)naya**, for Docu, for Narahari, **Siṃḡanamalla**, the devotee **Vicaya**, **Mutyāla-Ga(r̥n)nay-Ānnaya**, **Nāgara-Marudayya**, **Gōvir̥nda-dāsi** (dancer?), the devotee, **Caṭākula-Dhūma-seṭṭi**, and other *kāpus* gave this title-deed.

[Ll. 46-47.] For the daily worship of Lord Sahasra-līṅga (and other gods?) in the temple of **Annaya**

17. ANNAVARAM INSCRIPTION.

1. Svasti[1]* Sakala-guṇa-gaṇ-ālaṃ-
2. kāra para-nārī-dūra **Āmanim̐gar̥ṇṭi-**
3. pura-var-ēśvara vīra-Lakṣmī-nijēśvara mār̥b(b)ala-Bhī-
4. ma raṇa-raṃga-rāma vitarāṇa-Kar̥ṇ(n)a śaury(y)a-Saupā-
5. r̥ṇ(n)a pati-hit-Ām̐janēya śauca-Gāṃgēya satya-Ratnā-
6. kara duṣṭa-jana-bhikara Manuma-kul-Āditya subhaṭa-
7. sam̐stutya nām-ādi samasta-praśasti-sahitum̐-
8. ḍ=agu śrīmatu **Rēceṇuvula-Kāmi-Reḍḍi Ayitāmbi-**
9. **kā**-naṃdanum̐ḍu[1]* **Śaka-var̐samulu 1180 agu**
10. **Kālayukta-sam̐vatsara Māgha-śuddha-Vidiyā**
11. **Śani-vāramuna Nāgula-pāṭanu Śrī-Rāmē-**
12. śvara-dēvaram̐=bratiṣṭha-sēsi[1]*ā dēvaraku samasta a-
13. ṃga-bhōga-raṃga-bhōg-ārthamugā vritti ¹ **Nāgu-**
14. **lapāṭi** tūrp(p)una **Nāma-samudram**=ani ceṇu-
15. vun-am̐du mā-pālu ard(d)hamu āy=arddhamu-
16. n=ā-caṃdr-ār̥k(k)amugān=iccitimi[1]* Ī dharm(m)amu-
17. nakun=evvaru bādha-sēyuduru vārikiṃ=ba-
18. m̐ca-mahā-pātakālum̐=jēsinatṭi pāpam=a-
19. vu[1]* Ī dharm(m)amu evvarē[ni pra]*ti-pāl̐m̐cu-
20. vāriki anam̐tam=avucum̐na ² puṇyam=avu[1]*
21. Aṭṭa-kadā peddala vacanamulu || Sva-dattā-
22. m̐ para-dattām̐ vā yō harēta vasum̐(d)harām̐ [1]*
23. ṣaṣṭhir=v(v)ar(u)ṣa-sahasrāṇi viṣṭhāyām̐
24. jāyatē krim̐ḥ ¹[1] [1]* Śatruṇ=āpi kṛtō dharm(m)aḥ
25. pālaniy(y)aḥ ³ prayatnataḥ | śatṛr=ēva bhavēc=cha-
26. trur=d(d)harm(m)a(ś)=śatṛr=[ṇ]na kasya cit || [2]* Sāmānyō=yam̐
27. dharm(m)a-sētur=nṛpāṇām̐ kālē kālē pālani-
28. yō bhavadbhīḥ | sarv(v)ān=ētān=bhāvinaḥ pār(t)thiv-ēṃdrā-
29. n=bhūyō bhūyō yācatē Rāmacaṃdraḥ [|| 3]*

¹ vṛtti.

² avucunna.

³ pālaniyaḥ.

TRANSLATION.

[Ll. 1-9.] Hail ! (one who has) the ornaments (called) good qualities, (who is) far off from other's women, the lord of the excellent city of **Āmanimṅallu**, the sole lord of the goddess of valour, Bhīma for the opponent's strength, Rāma on the battle-field, Karṇa in charity, Sauparṇa in valour, Āmjanēya in (doing) good to the Lord, the son of Gaṁgā (Bhīṣma) in purity, an ocean of truth, a fierce man for bad men, the Sun of the dynasty of **Manuma**, (one who is) served by good servants, possessed of all such titles, the glorious **Rēceṇuvula Kāmi-Reḍḍi**, son of **Ayitāmbikā**,

[Ll. 9-12.] in the year **Śaka 1180**, (of the cyclic year) **Kālayukta**, (in the month of) **Māgha**, on the second day of the bright fortnight, on **Saturday**, established God **Kāmēśvara** in **Nāgulapāḍu** ;

[Ll. 12-16.] and as *vritti*, for all the (forms of) personal and public enjoyment of that God, we have given, (to last) as long as the Moon and the Sun, our half-share,—this half share—under the tank called **Nāma-samudram**, east of **Nāgulapāḍu**.

[Ll. 16-19.] Those who do any harm to this *dharma*, obtain the sin of having committed the five great sins.

[Ll. 19-20.] Anyone who protects this *dharma*, obtains endless merit.

[L. 21.] Are not words of elders like this !

[Verses 1-3.] [These are the usual imprecatory verses.]

18. BURUGUGAḌḌA INSCRIPTION OF ŚAKA 1190.

- ⊙ 1. Jayanti jagad-ajñāna(s)-tamas-taskara-Bhāskaraḥ[1]*
 2. Rāmānuja-pad-āmbhōja-bhūṣaṇa[h]* puruṣ-ō-
 3. ttama Svasti[1]* Śrīman-mahā-maṇḍal-ēśvara **Kākatīya**
 4. **Rudra-dēva** mahārājulu pṛthivi-rājyamu
 5. sēyuc-umḍagānu vāri pradhāni **Satramu-Bo-**
 6. **llama-rājuṁ**-gāri tammulu **Dēvakī-putra-dā-**
 7. **sulu**[1]*Svasti śrī-śubha-**Śaka-varṣamulu 1190 a-**
 8. **ḡu Vibhava-saṁvatsara Jyēṣṭha śu 10 Guru-vā-**
 9. **ramunāṁḍu**[1]***Būruḡaḍḍa**-grāma-madhyamu-
 10. naṁdu sakaḷa-jana-hit-ār(t)thamugānu U-
 11. bhaya-Pirāṭṭa-sahitamai Canna-Gōpīnāthani ¹
 12. pratiṣṭha-sēsi aṁga-raṁga-bhōḡālaku i-
 13. ccina vṛtti ² [1]***Prōla-samudramu** paḍumaṭi
 14. kommunanu **Kūcinēni kāluvan**u Kārt(t)i-
 15. ka Vaiśākhālaṁ peṭṭinadi padi maṇuturu[1]*
 16. śrīman=**Mahā-pradhāni Satramu-Bollama-rā-**

¹ Gōpīnāthuni is the modern form.

² The vowel sign of ṛ is curious in this word.

17. **juṁ-gāru** tama talli pēranu **Maṁḍrā-**
 18. **ju ceṟuvu** muṁḍaṭanu **Māci-vura-**
 19. **mu** gaṭṭimci Cenna-Gōpīnāthaniki ¹ ā-caṁ-
 20. dr-ārka(g)a-sthāyigā Rudra-dēva-mahārāju-
 21. lakum puṇyamugān = istimi[]*Pūrv(v)a-da-
 22. ttam-aina dēva-brāhmaṇa-kṣētramulu vāri[kē][]*
 23. ā-yūriki niru-nēla **Maṁḍrāju ceṟu-**
 24. **vunnu Anuga-samudramunaṁ**[]* ² Ā yūriki-
 25. [rū] = bolamēra tūrp(p)unanu **Cilukūri** teru-
 26. vu **Anuga-samudramu** niru-muṁ[pu]ḍu-
 27. nu dakṣiṇānanu **Narṁde-donānu Gārili-baṁḍā-**
 28. nu **Pucca-kāyala Bolle-baṁḍānu** paḍuma-
 29. ṭanu **Paḍidi-ānaku** vaccina **Lorṁtaliṁ** = gālu-
 30. va mēra **Maṁḍrāju ceṟu**[vu]***naku** vaccina **Alu-**
 31. **gu-kāluve** mēra **Kēdāramu** vrapī paḍu-
 32. maṭi komma mēra **Bētavrōli Mācavura-**
 33. **mu** naḍimi Pedda-baṁḍa mēra āvalānu
 34. . . **nakomḍe-garusu Māca-vurānaku-**
 35. nu **Cilukūrinni Peddavana** mēra **Bētavrōli-**
 36. **Cilukūrīki** vacina teruvu Peda-guṁḍe mēra[]*
 37. **Gorṁkanna-dēvani-**koḍuku **Rudra dēniṁ-gāru [Ma]-**
 38. **ṁguṭa Beḍama śrī-Gōpīnāthaniki** ³ nīru-nēla Kārt(t)ika
 39. Vaiśākālanu jella peṭṭi. . maṟuta-
 40. ru naḍu-rēgaṭa puṭṭeḍu sarv(v)a-mānya-
 41. mugānu dhāra-vōstimi(ma)[]*

TRANSLATION.

[V. 1.] Oh! best among men, the Sun that steals away the darkness (which is) the ignorance of the world and the ornament (which is) the lotus feet of Rāmānuja is victorious.

[Ll. 3-7.] Hail! while the glorious Mahā-maṇḍalēśvara, king **Rudra** was ruling the kingdom, his courtier, **Satramu Bollama-rāju's** brother **Dēvakī-putra-dāsu**,

[Ll. 7-9.] Hail! in the prosperous **Śaka year 1190** the (cyclic) year **Vibhava**, (in the month of) **Jyēṣṭha**, on the 10th day of the bright half, on a **Tuesday**,

[Ll. 9-13.] established, in the middle of the village of **Būruḡaḍḍa**, Cenna-Gōpīnātha with both the consorts, for the welfare of all men, and, for the personal and public enjoyment (of the God), gave the (following) *vritti* :

[Ll. 13-15.] 10 *maṟturus*, in the months of *Kārtika* and *Vaiśākha* given under **Kūcinēni** canal, west of **Prōla-samudram**.

¹ Gōpīnāthaniki is the modern form.

² Samudramunnu.

³ Gōpīnāthaniki is the modern form.

[Ll. 16-24.] The glorious and great courtier **Satramu Bollama-rāju** constructed in the name of his mother **Māci-vuram**, in front of **Maṁḍrāju-
ceṟuvu**, and gave (it) to Cenna-Gōpīnātha, (to last) as long as the Moon and the Sun, for merit to the king **Rudra** : the fields that were previously given to Gods and Brahmins belong to them only ; the wet land of that village (is) **Maṁḍrāju** tank, and **Anuḡa-samudramu** (tank).

[Ll. 24-36.] The boundaries of that village (are) : in the East **Cilukūri teruvu**, and **Anuḡa-samudramu nīru-mumḡuḡu** ; in the south **Narṁde-dona**, **Gārili-baṁḍa**, and **Pucca-kāyala-baṁḍa** ; in the west the limit (is) the **Lorṁtalim** canal coming to **Paḍidi-āna** ; the **Aluḡu** canal coming to **Maṁḍrāju** tank (is the) limit ; **Kēdāramu** . . . the western branch (is) the limit, the big stone in the middle of **Bētavrōli-Mācavuramu** (is) the limit ; beyond (that) the *garusu* of . . . **na-korṁḍa** ; the limit between **Māca-vuramu** and **Cilukūru** is **Peddavana** ; the *teruvu* coming to **Bētavrōli-Cilukūru** (is) the limit to the big stone.

[Ll. 37-40.] **Rudra-dēni**, son of **Gorṁkanna-dēva**, gave wet land to the glorious Gōpīnātha, in **Maṁḡuṭa Beḍama**, (with two crops) during (the months of) *Kārtika* and *Vaiśākha* (to the extent of) a *maṁḡuru* (yielding) one *puṭṭi* (and) of middle *rēḡaḍu*.

[Ll. 40-41.] We gave (this) away as *sarva-mānya*.

19. BURUGUGAḌḌA INSCRIPTION OF ANNAMA-NĀYA.

1. Svasti[]* [sa]masta-praśasti-sahitul-aina śrī-
2. matu **Ḍesasa-gōtra**-pura-var-ādhiśvarul=ayi-
3. na **Cilukūri Ana-Bhīmā-nāyiniṁ**-gāri ko-
4. ḍu[ku]* **Aṁnama-nāyaniṁ**-gāru pṛthivī-rājya-
5. mu [sē]*yuc-umḍamḡānu **Būruḡaḍḍa**
6. . . padivi . . gulamun .
7. . k-ābhyudaya śaka-varuṣ .
8. agu nēmṭi **Pirḡaḷa saṁvatsara Jēṣṭha su 15 Guru-**
9. **vāramunāmḍu Būruḡaḍḍa** . grāma .
10. maṁḍu tama taṁḍri . . golamunakun .
11. mu-gānu Kāmēśvara . . . pratiṣṭha
12. . . pratiṣṭha-kālam-apuḍu **Cilukūri Ana[ma]***
13. . . . nu taṁḍri . . . nāyaniṁ ga-
14. kiṁ buṁḡyamugānu . . . samu .
15. . . . kālvanu reṁḍu
- 16.
- 17.
- 18.
- 19.
20. vanu aṣṭa-bhōga .

21. dra-nāya-gāru tama . . .
 22. ṇyamugānu yicciri maṅgaḷa mahā śrī
 23. śrī śrī śrī ī kṣētramū drō-
 24. . vāru Brahma-[ha]*ty-ādi-pātaka[mul=a]*indu-
 25. vāru[ī]*śrī Mahādēvāya namaḥ¹ ॥

TRANSLATION.

[Ll. 1-11.] Hail ! while **Arṇama-nāya** endowed with all titles, prosperous, lord of the town of **Deśasa-gōtra** (?) and son of **Cilukūri Ana-Bhīma-nāya** was ruling the earth . . . **Būruḡaḍḍa** . . . in the year **Śaka** . . . cyclic year **Pimḡaḷa** in (the month of) **Jyēṣṭha**, in the bright half, on **Paurṇima**, Thursday, in **Būruḡaḍḍa** village (for the merit of ?) his father and of his sect . . . establishment of . . . Rāmēśvara .

[Ll. 12-15.] During the establishment, for the merit of **Cilukūri-Ana[ma]*** . . . father.

[Ll. 16-19.] [There is a gap here, and the inscription is much damaged.]

[L. 23.] . Good fortune and great prosperity.

[Ll. 23-25.] Those who . . . this field fall into the sin of killing Brahmins.

[L. 25.] Obeisance to Mahādēva.

20. BURUGUGAḌḌA INSCRIPTION OF CINTĀMAṆI-DĒVAYA.

1. Śrī Cenna-Gōpīnātha[niki]* **Cimṭā-**
 2. **maṇi-dēvayaṁ**-gāru **Rājā-**
 3. **naṁpāṭi** pedda-ceṇuvu venaka [da]-*
 4. kṣiṇapuṁ gomū vritti nīrunēla ṁ
 5. Kārtiya Vaiśākhāraṁ jāllu akhaṁḍa-
 6. dipānaku aḍḍa ā-caṁdra-sthāyi-
 7. ga īciri ॥ Liṁg(g)agiri ceṇ[v]u kiṁd(d)a maṇu-
 8. tu ॥

[Below this is another inscription, No. 21 of this collection.]

TRANSLATION.

[Ll. 1-7.] For Cenna Gōpīnātha, **Cimṭāmaṇi-dēvaya**, gave so as to last as long as the Moon, *vritti* of wet land, behind the big tank of **Rājānaṁpāḍu** ; (and) for the permanent light (to God was given) *aḍḍa* sown in the months of *Kārtika* and *Vaiśākha*.

[L. 7.] Below the tank of **Liṁg(g)agiri**, (one) *maṇutu*.

[Now follows another inscription which is No. 21.]

¹ The letter na looks very much like va.

21. BURUGUGAḌḌA INSCRIPTION OF AMMAJĪYYA GAṆAPAD-DĒVA.

1. Svasti[ī] Samasta-prasasti-sahi-
2. tul-aina sarv(v)a-lōk-āśraya śrī-Viṣṇuva-
3. rd(d)hana cakravart(t)ul-aina **Ammajīyya Gaṇa-**
4. **pad-dēvuṇḍu Būrhugaḍḍa** śrī-Gōpināthēśva-
5. . . ddaḍam-kunṭa rācavārikim jendi am-
6. ta vaṭṭa ā sēnu ¹ Amudupaḍi Cātupaḍi
7. aṁga-raṁga-bhōgālaku sarv(v)a-mānyamugā-
8. nu ā-caṁdra-stāigā dhāravōsi cellan=i-
9. stimi[ī]* Maṁgāla mahā śrī śrī śrī [ī]*

TRANSLATION.

[L. 1-9.] Hail ! **Ammajīyya Gaṇapad-dēva**, endowed with all titles, the asylum of all the worlds, the emperor Viṣṇuvardhana, gave away and sanctioned to Śrī-Gōpinātha of **Būrhugaḍḍa**, as *sarva-mānya*, this field to the extent (to which) it belonged to the royalty (i.e. the king), for the personal and public enjoyment, and for . . . *amuda-paḍi* and *cātu-paḍi* (to last) as long as the Moon.

[L. 9.] Good fortune and great prosperity.

22. GAṆAPAVARAM INSCRIPTION.

I SIDE.

1. . paścim-ābdhēḥ kaś=ci .
2. . prati-nṛpa .
3. . sarv(v)asva-garv(v)aḥ || [ī]* Tathai .
4. . kṣmāṇa .
5. . vat | **Rudra-dēv**-ānu . . .
6. . n = **Mahādēva**-nṛp-ātmajaḥ . . || [2]*
7. . . [Ya]*sya s[ph]*īta-jaya-prayāṇa-[pa]-*
8. [ṭa]*ha-(d)dhvānē digamṭam gatē śatṛ[ṇām]*=
9. [mukha]*rāṇi saudha-bhavana² . . . *
10. . . tṛ pratiṣṭhvānataḥ³ | saṁgrā[m-ā]-*
11. [ṇga]*ṇa-paṁḍitō **Gaṇapati**-kṣmā[pa]-*
12. [s=sa]*māgacchati kṣipraṁ yāta
13. [ma]*h-āṭavīm=iti tadā tēṣām=a[vō]-*
14. [ca]*nn=iva || [3]* Yasy=ānukūla-pa[va]*-
15. nēna vidhūyamānās=tum[ga]-*
16. dhvaj-āgra-nihitā[h]* pṛtanā-patā-

¹ The letter sē was evidently omitted at first and was added below later on.

² bhavanāny=

³ prati-dhvānataḥ.

17. kâḥ | kṣipraṁ palāyana-parā
18. [bha]*vat=ēti dūrān=nānā-ripu-kṣi-
19. tipatīn=iva tarj(j)ayaṁti || [4]* Saṁgrā-
20. mē saṁkul-āśva-pracura¹-khara-khu-
21. ra-śrēṇi-dīrṇ(n)a-kṣam-ōdyad-dhūli-d(d)hū-
22. ta-prakāṁḍa-prasamita-mihira-
23. dyōta-puṁjē yadiyaiḥ | śastrais=chi-
24. nn-ōdyad-ugra-prati-nṛpati-śi-
25. rāṁsy=ākalayya payātō ² Rā-
26. hu-vyūha-bhramēṇa dyumaṇi-
27. r=iti janā vismitās=tark(k)ayaṁti || [5]*

II SIDE.

[The beginning is lost.]

28.[pra] yutō d . d....
29. Yō=sau sarv(v)ē³-nṛpāla-hēma [-vilasat-]*
30. [kōṭi]*ra-kōṭi-sphuṭad⁴-ratn-ōdbhā[sura]*-
31. [hēma]*-pīṭha-mahita-śrī-pāda-padm[a-dva]*-
32. yāt | śūrais=samṇuta⁵-śaury(y)a-bhū[ṣaṇa]*-
33. bhṛtō **Hēm māḍi-dēvāt**=sudhī[ś]*=śrīma[d-**Bā**-]*
34. **la-Sarasvat**=īti viditāṁ nām-ōttamāṁ [la-]*
35. bdhavān || [6]* Yaṁ **Jagaddēva**-bhūpālō la-
36. bdhvā **Hēm māḍi**-bhūpatēḥ | sēnāpa-
37. tim=amātyaṁ ca cakrē vikrama-dhīyu-
38. taṁ || [7]* Yaś=c=āri-vīrān=avajitya nityaṁ dhanai-
39. [s]*=ta[d]*ī[y]*air=nija-bhūmi-bhart(t)uḥ | āpū[ra]*-
40. yad=dēśam=apēta-tāpaṁ tōy-āgamē mē-
41. gham=iv=āmbu-varṣaiḥ || [8]* Tat-putrō=bhūd=**Dēva**-
42. **pāla**-nāmadhēyō dhiyān⁶ nidhiḥ | **Ja**-
43. **gaddēva**-mahīpāla-pālitaḥ sammata-
44. s=satām || [9]* Yaṁ ⁷ svāmi-bhaktam=ālakṣya **Ja**-
45. **gaddēvād**=anantaraṁ | **Kākatīśaḥ Prō**-
46. **la**-bhūpas=sādaraṁ pary(y)apālaya-
47. t || [10]* Prājyair=b(b)hōjyaiḥ prāṇinah prīṇayaṁtaṁ

III SIDE.

[The beginning is lost.]

48. ... bba.....
49.duratataḥ kvacid du....
50. [a]*hitaravaḥ | kva cic=chastṛā-śastri-praba[la-bhaṭa]*-

¹ The form of the letter cu is interesting as compared with the letter bhu.

³ sarva-.

⁴ sphurad-.

⁵ sannuta.

⁶ dhiyām.

² prayātō.

⁷ The anusvāra is not clear.

51. [yuddha]*-vyatikaraḥ kva cid=vaṁdi-vrāta-sphuṭa [-madhura-]*
 52. [pa]*dya-prapaṭhanaṁ || [11]*Kva cid=vīṇā-nāda-[sphu]*ri[ta-]*
 53. [yuva]*tī-gāna-ninadaḥ kva cid=vāda-(d)dhvānō dhara[ṇi-]*
 54. [vibudhā]*nām kṛta-dhiyām[1] kva cin=nānā-ratna[-kraya-]*
 55. [viṣa]*ya-vākyam ca vaṇijām=aśēṣa śrī gu[mphō?]*
 56. [lasati?] satatam yasya nagarē || [12] Sva-prāṇ-ādhikṛtā . . .
 57.tēn=āpi yā bhū-nutā yad=dē . . .
 58.vaibhava-yuta-kṣōṇī-surēndrair=hutam |
 59. saṁmakhēṣu maghavā bhuṁ[k]*tē pramōdā
 60. nāti satair=ananta-vibhava-prājyā . rājyā || [13]*
 61. Yac-cittaḥ-sadanē ¹ vivēka-śayanē jñāna-pradīpē [da-]
 62. yā-śānti-kṣānti-samatva-saṁyama-mukhais=ci[trais]*=
 63. sa citrē guṇaiḥ | cimtā-dūtikayā Sadāśiva-
 64. manāp-āniya ² tat-prēyasī ramyā bhakti-vadhū-
 65. r=ananya-hṛdayā tēn=āniśam kṛḍati || [14]* Sō=yam sa-
 66. dbhis=sēvyam sakala-kal-ālāpa-mukharitam=akārṣīt |
 67. sasyais=samṛddham=upavana-virājamānam **Gaṇapati-[pu-]***
 68. **raṁ** || [15]*Yatra sphāra-tarō vibhāti jaladhi-prakhyas=taḍāg-ōtta-
 69. maḥ svacchaṁ svādu ca sārīṇī parigatē ³ mūlair=yadīyam
 70. jalam | jitvā ⁴ pakva-phal-ōrubhāra-namitaḥ śālivrajaḥ śōbhatē bhū-
 71. yaḥ pātum=iv=ānatikṛta-śirō vaktraiḥ svakīyair=api || [16]*
 72. Śāk-ābdē **bāṇa-bhuvana-vibhāvarī-pati-sudhā-kiraṇa-guṇitē**
 73. **Śrīmukha-saṁvatsarē Magha-Śukl-āṣṭamyām dinakara-dinē Śa-**
 74. **ka-varṣa 1135 śrīmad-Rudrēśvaram tatra pratyaṣṭhāpa[yad]**

IV SIDE.

[The beginning is lost.]

75.h kēvalam=urvvi
 76. . . . yasya || [17]* Sāja
 77.prādād=yā **Gaṇ[a]**
 78.rt(t)him | **Gaṇapati** p
 79.dēva-dviḥ-gaṇāya
 80.yam dharm(m)a-sētur=(n)nṛpā
 81. . . . pālaniyō bhava- .
 82.tān=bhāvinah pārt(t)hiv-ēm
 83.yō bhūyō yāca . .
 84.candraḥ || [19]* Sva-dattām para-[da]-
 85.vā yō harēta vasumdharaṁ |
 86.ṣṭim varṣa-sahasrāṇi viṣṭhāy . .
 87.yatē krimiḥ || [20]* Gām=ēkām .

¹ cittas-sadanē.

² matād=āniya is better.

³ parigatair=mūlair.

⁴ pitvā. There seems to be an anusvāra after this word.

88.m=ēkām bhūmēr=apy=ēkam=aṅgul . .
 89.ran=narakam=āpnōti yāvadā bhūta .
 90. plavaṁ || [21]* Bhāradvājasya rōdē¹-ssṛmara
 91. guṇa-kathā-valli-kandasya vidyā
 92. līlā-śāl-ānanasya kṣiti-vita-
 93. ta-yaśā ² **Nandimitrasya** putra³[h i]*
 94. Vāṇī prēyō bhuja[m]*gaḥ suca-
 95. rita-niratō yat-pitā **Rēci**-sa[mjñā]*-
 96. s=tēn=ōktaṁ **Nandi**-nāmnā jaya-
 97. ti kṛta-dhiyā śāsanam yā-
 98. vad=ark(k)aṁ || [22]*Dēvara kāluga
 99.la vāru **Vīra-Mallaya** .
 100.mōjṛ vīriki vritti ma |

TRANSLATION.

I SIDE.

[The first two verses are damaged. Probably they contain the genealogy of the Kākatiyas down to Gaṇapati, who is said to be the son of Mahādēva, the brother of Rudra-dēva.]

[V. 3.] When the great noise of the war drums of the victory-expedition of [which] **Gaṇapati** reached the ends of quarters, the resonant mansions of the enemies appear to tell those enemy-kings at that time in their rising echoes, “king **Gaṇapati**, expert on the battle-field, is approaching; away to the great forests in haste”.

[V. 4.] The banner cloths at the top of the lofty standards of whose army, shaken by the favourable wind, seem to threaten, from a distance, the several enemy kings (telling them), “quickly take to your heels”.

[V. 5.] When the light of the Sun had been completely removed and put down by the dust rising from the earth rent by the rows of the very sharp hooves of the thick cavalry in his (literally, whose) battle, the wonder-struck people doubt whether the Sun has run away, mistaking for a battalion of *Rāhus* the jumping awful heads of the enemy-kings cut by his (literally, whose) missiles.

II SIDE.

[V. 6.] That wise person who possessed the jewel of valour praised by warriors got the excellent name **Bāla-Sarasvati** from **Hēmmāḍi-dēva**, whose lotus feet are honoured on a golden foot-stool dazzling with the shining gems on the edges of the golden crowns of all kings.

[V. 7.] Getting (him) from king **Hēmmāḍi**, king **Jagaddēva** made him his general and minister,—him who possessed valour and intelligence.

¹ gōtrē.² yaśo.³ putraḥ.

[V. 8.] Conquering the enemy warriors, he incessantly filled with the enemy's riches the country of his own king,—(the country), which was free from suffering (draught and etc.), like a raining cloud in the rainy season.

[V. 9.] His son was **Dēvapāla**, (who was) very intelligent, (who was) brought up by king **Jagaddēva**, and (who was) esteemed by good men.

[V. 10.] Finding him to be devoted to his master, king **Prōla**, the chief of the **Kākatī** dynasty, brought him up with care and consideration, after **Jagaddēva**.

[V. 47.] Pleasing persons with ample food.....

III SIDE.

[VV. 11 & 12.] With.....martial shows of mighty warriors fighting with arms in certain places ; with the reading of sweet and clear verses of the panegyrist in certain places ; with the sounds of the music of ladies (resembling the sounds of lutes), in some other places ; with the noise of the debates of learned brahmins in certain other places ; and with the merchants' talks regarding the prices of various gems.....; in whose city shines for ever the assemblage of all kinds of prosperity.

[V. 13.] [This verse, which is much damaged, describes the affluence of the king and the sacrifices he performed on a grand scale, in which Indra enjoyed the oblations.]

[V. 14.] In the mansion of his (lit. whose) mind, with the bed of discrimination, the light of knowledge, and the pictures of wonderful qualities like compassion, quietude, forbearance, equanimity, and self-control, his beloved, the beautiful bride named devotion,—brought to him from the cult of Sadāśiva by the accomplice called meditation,—sports with him, for all time with undivided love.

[V. 15.] He created the place called **Gaṇapati-pura**, resorted to by good men, resounding with studies of all arts, rich in crops and beautified by gardens.

[V. 16.] Where shines a large sea-like excellent tank, whose water (was) clear and sweet ; the paddy crops, bent with the big weight of the ripe corn, drank (this water) by their roots, (which were) surrounded by channels and appeared to have bent their heads as if to drink again with their mouths also.

[V. 17.] **In Śaka 1135, in the (cyclic) year Śrīmukha, in the month of Māgha, on the eighth day of the bright fortnight, on Sunday**, he established there the deity named Rudrēśvara.....

IV SIDE.

[Vv. 18–21.] [These verses are very much damaged but vv. 19–21 are only the usual imprecatory verses.]

[V. 22.] This grant stands till the existence of the Sun ;—(the grant that was) written by the learned person, named **Nandi**, whose father was one named

Rèci, (who was) engaged in good acts, (who was) the dear paramour of poesy, who was the grandson of one **Nandimitra**, born in the Bhāradvāja *gōtra*, whose fame spread world-wide, whose face was the sporting hall for the lady of learning and who was the root of the spreading creeper of good conduct.

[Ll. 98-100.] [These 2 lines in Telugu are not connected with the above and mention some *vritti* for 'these'. A certain **Vīra-Mallaya** is also mentioned.]

23. GŪḌŪR INSCRIPTION OF KĀMASĀNI.

1. ☉ Anupama-**Durjjay**-ānvaya-su-
2. dh-ābdhin = anēkulu rāja-naṁdanulu sanī-
3. na **Boṛarṁṭi-Vennaḍ** = anu-saṁbhavuḍ = ayyen = ati-
4. prasiddhuḍai [i]* vinuta-virōdhi-maṇḍalika-
5. **Vennaḍu** Vennuḍai-vōle vānikini ghanu-
6. ḍagun = **Eṛa**-bhūpati jagad-vinutunḍ = u[da]*-
7. yimce gīrt(t)itōnu || [i]* Bhāvita-kīrt(t)in = ādhani[ki]* ¹
8. Pāṁḍava-madhyama-Bhīmuḍō yanarṁgā [**Vi**-]*
9. **riyāla-Bhīma**-nripa-ghasmaruḍai [yu]-*
10. diyimce vānikinu bhū-vinutu(m)ṇḍu
11. ma(m)ṇḍalika-bhūṣaṇuḍ = **Eṛa**-narēṁdruḍ = u[tta]*-
12. ma-śrī²-vinutunḍu baṁdhu-jana-sēvyunḍu =
13. dān = udayimcen = unnatini ³ || [2]* Ataṇḍani **Bo-**
14. **ṭṭu-Bēta**-vasudh-ādhipu = jēkoni vāni vairi-
15. n = uddhritamuna⁴ = jaṁpi ya ⁵ **Koravi**-dēśa-
16. muna[m]*du vratiṣṭha sēsi tat-taneyuru-
17. pēru **Pōḍagaladāyamu Bi-**
18. **ṭṭaragadyānarṁbun** = apratimuḍu vāni
19. **moḡuḍupalliyu** paṁḍraḍun = ēlu-
20. n = ippuḍē || [3]* Arud-agun-aṭṭi **Eṛra**-nripu-
21. [naṁ ?]*gana = **Gāmama-sāni** yokga ⁶ mē-
22. lgaruḍani **Bēta**-bhūvibhuni = **Gāka-**
23. **ti**-vallabhu = bi(m)nnavāni⁷ = dā = baragaṁga = jēta =
24. baṭṭi ghanu = **Ballava-rāyani** yō..
25. nij-ābja-Bhāskara-vibhu-cakravart(t)i =
26. gani **Kākati** nilpuṭa = gōṭi sēyadē || [4]*
27. Kāraka-kāluḍai paḍase = **Gāḍaya-**
28. **nāyaku** = jaṁpi sūraḍ = av = **Vēlupu-**

¹ ātaniki.

² The form of the letter śrī is noteworthy.

³ unnatin.

⁴ There seems to be a confusion here between the word uddhrtam meaning eradication and the word uddhata meaning pride.

⁵ ā.

⁶ yokka.

⁷ The passage can also be read jinnavāni, which, however, makes little difference in the meaning.

29. **goṃḍar** = avva nripu **Vēlupu**¹-**goṃḍa** -
 30. na nilpi vānicē mēluga mūḍa-
 31. muppayini mēluga **Nēreḍu**-
 32. **bōṭipāḍunuṃ** mēluga **Bē**-
 33. **kumāviḍlu** mēluga **Remḍeya**-
 34. **rāju-saṃgaḍlu** || [5]* Sūtra-dhāri ²
 35. **Kommōjana-baraha** || śrī śrī ☉
 36. **Aḍapa-gaṭṭu** dēvaraku = janu || ☉

TRANSLATION.

[V. 1.] (After) a number of princes had passed away, in the ocean of nectar (that was) the incomparable **Durjīya** dynasty, **Boraṇṭi-Venna** was born,— (Venna), (who was) famous, and was extolled (even) by the enemy feudatories : from him was born, even as Venna,³ king **Eṛa**, a great man, praised by the world, and (endowed) with great fame.

[V. 2.] To him, of proved fame, was born **Viriyāla-Bhīma**, the devourer, even as Bhīma, the middle (one) of the Pāṇḍavas ; to him was born in excellence king **Eṛa**, praised by this earth, the ornament of feudatories, endowed with the best of wealth, and served by his relatives.

[V. 3.] He took up the cause of **Boṭṭu-Bēta**, killed his enemy violently, (and having) established him in the **Koravi** country, that unrivalled (person) is now ruling in the name of that boy (i.e., Boṭṭu-Bēta) **Pōḍagaladāyamu**, **Biṭṭaraḡadyānamu** and his **moḡuḍupalli** (together) with twelve (villages ?).

[V. 4.] That rare king **Eṛra** took in hand the young **Kākati** lord, **Bēta**, the lord of the earth, and, (considering) that he was the resort of the maiden **Kāmama-sāni** saw **Pallava-rāya**, the emperor, who was the lord Sun for his lotuses, and established **Kākati**. Does it not amount to a crore (of great actions) ?

[V. 5.] (This) warrior, a (veritable) Śiva in his activities, killed **Kāḍaya-nāyaka**, established the king of **Vēlupu-goṃḍa** in **Vēlupu-goṃḍa** and well obtained from him **Nēreḍubōṭipāḍu**, **Bēkumāviḍlu** and **Remḍayarāju-saṃgaḍlu**.

[Ll. 35-36.] Architect (sculptor) **Kommōjana-baraha**. Prosperity. **Aḍapaḡaṭṭu** goes to the God.

24. GŪDŪR INSCRIPTION OF MALLA.

1. ☉ **Viriyāl**-ānvaya-nīrajākara-din-ēsaṃ nirm(m)aḷa-kṣīra-
 2. sāgara-saṃkāśa-viśuddha-kīrt(t)i-kanak-ādr†-[ī]*m̄dr-ō(m)nnataṃ

¹ There is the vowel sign of i above the letter lu in this word.

² The letter dhā in this word looks like pā.

³ Venna is Lord Kṛṣṇa.

⁴ There is the vowel sign ṛ here instead of the consonantal sign of r.

3. vallas¹-ākṣara-siṣṭ²-eṣṭa-kavīndra-kīra-sahakā-
 4. raṁ³ vairi-gaṁdhēbha-kēsarim = ikgaṁ⁴ vibhu-sūran-u(m)nnata-gu-
 5. ṇ-ādhāra[m]*⁵ dharā-cakradoḷu || [1]* Kaṁda || Ātana
 6. taneyaṁ vineya-vinūtaṁ bhuvana-prasiddha-kīrt(t)i-latā-vikhyā-
 7. taṁ sajjana-janatā-prītaṁ **Bētaṇan** = udāra-sura-bhū-
 8. jāta[m]* || [2]* Avana maṇō-nayana-priye⁶ bhuvana-jana-
 9. stuta-caritre sad-guṇa-gaṇa-sambhava-janma-bhūmi sajjā-
 10. na-yuvati-ratna mēnē **Bejjamāmbike** negaḷdaḷu || [3]*
 11. Āramaṇi-nidhānaṁ gaṁ vāra-vadhū-nidhigam = akhīla-
 12. sadguṇa-nīleyaṁ vīr-āri-darp(p)a-daḷanaṁ vīr = āgraṇi
 13. yenisi **Mallan** = udbhavamāda || [4]* Vṛtta || Ide Hēmā-
 14. dr-īndram = atyu(m)nnatiya⁷-mahimeyīmd = embenam
 15. tōrke⁸-vettiṁt = ide kalp-ōrb(b)ī-ruhaṁ⁹ vistrīta-vitarāṇa-sā-
 16. mārt(t)hyadīmd = embenamītān = ide dugdh-āmbhōdhi-gaṁbhīrate(y) =
 ati-
 17. sayadīmd = embina(m)m = ikgu⁹ kaṅoppidapaṁ bhāsvat-su-
 18. dhā-surindara-viśada-yaśam **Mallan** = i dhātrig = ēlla || [5] Śāśvata-¹⁰
 19. puṇya - puṁjan = akhīl - ārt(t)hi - surāvani - jātan = u(m)nnat-ānaśvara-
 kīrt(t)i-
 20. sad-guṇa-gaṇ¹¹-ābharaṇaṁ ghana-bāhu-vikramaṁ viśva-dha-
 21. rā-taḷaṁ pogale māḍisidaṁ **Gumuḍūro**¹²-ēyda Ma-
 22. llēśvaramaṁ taṭāka-ghana-vāpigaḷaṁ vibhu-Mallan-ūrj(j)i-
 23. ta[m]* || [6]* Vasudhā-taḷadoḷu pasarisijasavasa-daḷam-e-
 24. seye kaṭakamuṁ¹³ = n(n)īriṇaṁ māḍisida-Śiv-āla-
 25. yam = anupamam = esedudu **Gumuḍūro**-
 26. ḷ = adhika-puṇyā-gaṇya[m]* || [7]* Dharēyūṁ sur-ādri-
 27. yūṁ sāgaramuṁ caṁdr-ārka(g)arum Mahēśvararuṁ
 28. dik-gari-cayamum = uḷḷinaṁ¹⁴ sukham = iru Malla
 29. kav-īndra-brīndamaṁ¹⁵ poreyutta || [8]* Śloka ◎◎
 30. Sva-dattaṁ para-dattaṁ vā yō harēti vasundharāṁ [i]*
 31. saṣṭir¹⁶ = varṣa-sahasrāṇi viṣṭhāyāṁ jāyatē
 32. kṛmi[h]*¹⁷ || [9]* Vanē vana-tarō vahni[h]*dahan mūlā-

¹ There is a superfluous anusvāra on top of the letter va in this word.

² śiṣṭa.

³ The anusvāra is before the letter ra instead of being after it.

⁴ ikkaṁ.

⁵ priye. The letter pri is written in a very curious way. The sculptor evidently wrote the consonant pa at first and after adding the vowel sign of ṛ he seems to have tried to add by over-writing a further vowel sign—that of i.

⁶ The vowel sign of a seems to have been placed on the anusvāra in this word, almost making it look like the letter ra.

⁷ embenam-tōrke.

⁸ kalp-ōrvī-ruhaṁ.

⁹ ikku.

¹⁰ śāśvata.

¹¹ The vowel sign of u seems to have been added to the letter ṇa in this word instead of the usual vowel sign of ā.

¹² The letter ro almost looks like ra.

¹³ There seems to be a superfluous anusvāra after the letter ka in this word.

¹⁴ The letter naṁ was evidently forgotten at first and inserted later on immediately above the place where it should have been, after indicating the insertion by a short vertical stroke.

¹⁵ brīndamaṁ.

¹⁶ saṣṭir =.

¹⁷ krimiḥ.

27. n=istimi || Yāvaś=caṁdraś=ca sū-
 28. ryyaś=ca yāvas=tiṣṭhati mēdinī [1]*
 29. yāvat=Śiva-kathā lōkē tāvat=kṣētra-
 30. m pratipālyatē || [1]*Ī dharm(m)amu e-
 31. vvarēm=bratipālīmturu vāriki
 32. ananta puṇyamu | Ī dharm(m)ā-
 33. naku evvarē bādha sēyuduru
 34. vāriki anēka brahma kalpālu Nā-
 35. yaka narakamuḷu | Iṭṭa-kadā pedda-
 36. la vacanamulu || Sva-dattām para-
 37. dattām vā yō harēta ¹ vasum̐dha-
 38. raḥ ² | ṣaṣṭhir=v(v)ar(u)*ṣa- sahasrāṇi vi-
 39. ṣṭāyām jāyatē krimiḥ || [2]* Śatṛ-
 40. ṇ=āpi kṛtō dharm(m)uḥ ³ pālaniyāḥ
 41. prayatnataḥ | śatṛ=ēva bhavēc=chatṛ
 42. [r=ddharmmaś=śatṛūr ⁴=nna kasya cit || [3]*

TRANSLATION.

[Lines 1-7.] [The inscription begins with the usual Rēcerla titles.] ⁵

[Ll. 7-14.]the prosperous governor **Rēceṇḷa Kāṭ-Redḍi, Aytām-bikā's** son, in the **Śaka year 1156** (being the cyclic) year **Jaya**, (in the month of) **Vaiśākha**, on the **thirteenth day** of the **bright fortnight**, on **Thursday**, established the Gods **Nāmēśvara**, **Aytēśvara** and **Kāṭēśvara**, for merit to his father, **Nāmi-Raḍḍi**, his mother **Aytasān-amma**, and himself;

[Ll. 14-17.] and while his ruler, the *Calamarttigāṇḍa*, (namely) the **Kāketa** king **Gaṇapati** was ruling the earth, (he) gave (the following) *vṛitti*, for the personal and public enjoyment of these Gods;

[Ll. 17-27.] 5 *maṭṭurus* under the **Museṭi** canal of **Nāgūlapāḍu**; 2 *maṭṭurus* under the tank, **Nāma-samudram**, east of that town; 4 *maṭṭurus* under the tank, **Viśvanātha-samudram**, east of that; total 11 *maṭṭurus*,—(these) we gave (to last) as long as the Moon and the Sun.

[V. 1.] As long as the Moon and the Sun (last), as long as the Earth stands, and as long as the story of Śiva (lasts), (so long) shall this field be protected.

[Ll. 32-35.] Any one who protects this *dharma* gets endless merit; any one who causes harm to this *dharma* obtains *Nāyaka* hell for many *Brahma-kalpas*.

[Ll. 35-36.] Such are elders' words.

[Vv. 2-3.] [These are the usual imprecatory verses.]

¹ The letter ta was evidently forgotten and added later on immediately below the line.

² *vasum̐dharām*. The sculptor seems to have written a visarga instead of an anusvāra.

³ *dharmāḥ*.

⁵ Vide No. 17 Annavaram Inscription.

⁴ śatṛur=.

[V. 8.] May you be happy **Malla**, protecting the group of great poets, (lasting) as long as the earth, the mountain of Gods (*Mēru*), the ocean, the moon, the sun, Mahēśvara and the group of elephants at (the eight) directions.

[The rest are the usual imprecatory verses.]

[L. 39.] Obeisance unto Śiva.

25. KULPAK INSCRIPTION.

I SIDE.

1. Śrī[1]* Śivam=astu || Avyād=Varā-
2. has=tvām yasya daṁṣṭr-āgrē ja-
3. yati kṣamā | bōdh-āpēkṣ-āli-
4. bṛīnd-āgra-śyāma-śubhr-ābja-
5. kōrakam || [1] Avyāj-ōddāma-
6. bhūmā sa bhavatu bhavatām
7. bhūtayē daṁtīvaktraḥ Pārv(va)-
8. tyāḥ prēma-pātram praṇata-ja-
9. na-manas-tōṣa-pōṣa-pradāyī | sa-
10. rv(v)ēṣām=arṇ(ṇ)avānām jalam-ala-
11. ghu-galad-dāna-pādhaḥ¹ pravāhai-
12. r=udvēlam s=āvalēpaḥ kalaya-
13. ti vihr̥tau yasya hastō viha-
14. staḥ || [2]*Cāmdrī-kalā dīsatu vas=s-
15. kalām vibhūtim sām̐dr-ām̐-
16. t-augha-parivāhibhir=am̐śu-jālaiḥ
17. | (i) ujjīvayam̐ty=avirataṁ bhuvana-
18. m̐ samastaṁ bhānōḥ karaiḥ prati-
19. dīnam̐ parivard(d)hyamānā || [3]*Āmnāy-ō-
20. dāra-dhāmnas=sarasi-ruha-dṛśas=ta-
21. sthuṣō nāba²-padmē dhātus=trātuḥ pra-
22. jānām=ajaniṣata bhujā bhū-bhu-
23. jō **Durjjay**-ākhyāḥ | vaṁśē tēṣā-
24. m=abhūva(m̐)nn=atulita-vibhavāḥ
25. **Kākatīyyā** narēmdrāḥ kurv(v)āṇāḥ
26. kṣōṇi-rakṣām̐ nija-bhuja-pari-
27. ghair=j(j)āgarūk-ānubhāvāḥ || [4]*Tad-gō-
28. trē=jani janma-dhāma-mahasaś=sau-
29. ry(y)asya viśrānti-bhū(h) kāru-
30. ṇyasya gr̥ham̐ su-vēśma yaśasō
31. gam̐bhiratāyāḥ³ padaṁ | audā-

¹ pāthaḥ.

² nābhi=. The mistake arose through the proximity of the consonantal sign of n immediately above it belonging to the letter mna in the word dhāmnas of the line above.

³ gam̐bhiratāyāḥ.

32. ry(y)asya nikētanam guṇa-maṇi-śrē-
 33. ṇyaḥ khanir=m(m)amdiram Lakṣmyās=sacc(h)a-
 34. ritasya kēli-sadanam sa **P(p)rōla-**
 35. rāj-āhvayaḥ || [5]*Tasmāj=jātō

II SIDE.

36. . khyām || **Mahā[dēva-kṣō]*-**
 37. nīpatir=atula-dōrddamḍa-vi-
 38. bhavō yavīyām(s)=tasy=āsī-
 39. t=pari-mṛdita-vairi-dvipa-madaḥ[1]
 40. **Mahādēvam** dēvam ya-
 41. m=anudita-bhālākṣi-ma-
 42. hasam bhujaṅga-vyāsaṅg-ō-
 43. jhjhita-tanum=amanyamta
 44. manujāḥ || [6]* 'Tat-putrō
 45. **Gaṇapati-**dēva-nāma-dhēya-
 46. s=samjajñē jalanidhi-mēkhalām
 47. bhuvam yaḥ | dō-stambhē
 48. maṇi-valayī-cakāra śailai-
 49. r=d(d)ignāgaiḥ phaṇi-patinā katham
 50. cid=ūḍhām || [7]* Jātā tasya payō-
 51. nidhēr=iva ramā śrī-**Rudra-dēvi**¹
 52. sutā bhāsvadbhir=nṛpa-mauli-
 53. ratna-nivahair=n(n)Irājī-āmghri-
 54. dvayā | tyāgēna t(t)ridiva-dru-
 55. mām=daśa-diśaḥ kīrtiyā dhanā-
 56. nām patim lakṣmyā kim ca
 57. bhujā-balēna vijayam
 58. nyakgurv(v)atī² vart(t)atē || [8]* Bhāgyai-
 59. r=(v)viśvasya tasyāḥ patir=abhava-
 60. d=athō **Virabhadra-**ābhidhānas=sau-
 61. mday(y)ēṇ=ēmdum=ahnām
 62. patim=api mahasā
 63. mamdabhāsau vitanvan | ya-
 64. d-vaidagdhyam vidagdha yad=uru-
 65. vitaraṇam yācak-au-
 66. ghā yad-ājñām rājānō ya-
 67. t-pratāpam vimata-nṛpata-
 68. yō jānatē jñāta-bhāvāḥ || [9]*Jyē-
 69. ṣṭhas=**Cālukya-varṇś-**ārṇṇa [10]*

¹ dēvi.² nyakkurvati.

III SIDE.

70. ra vāghair=y(y)at=tēja-sphūrt(t)i- .
 71. rair=ari-nṛpati-tamas-saṁcayai-
 72. r=āśu yātaṁ || [11]* **Lakkāmbā-**
 73. yām sutō jāta[ś]*=śrī-**Mahā-**
 74. **dēva-**rājataḥ | nāmn=**Ērṇdu-sē-**
 75. **kharō** rājā-kumāraś=Śivayō-
 76. r=iva || [12]* **Imduśekhara-**narēṇdra-
 77. naṁdanē naṁdati svayam=a-
 78. śēṣa-naṁdanē | jagmuṣām vita-
 79. raṇaṁ raṇaṁ muhu[s]*=sva-
 80. sthat=aiva viduṣām dviṣām=a-
 81. pi || (1) [13] **Leṁkas**=tasy=ākalaṁkaḥ prati-nṛ-
 82. pati-sarōjāta-rājan-mṛgāmkō ni-
 83. śsaṁkaś=śastra-tējā sphurati raṇa-śi-
 84. rasy=uddhat-ārāti-ghorē | ya-
 85. sy=āsy=utkr̥tta-matta-dvipa-vipu-
 86. la-śirō-vrāta-niry(y)āta-muktā-
 87. bījair=j(j)ātās=sukīrt(t)i-vratati-vita-
 88. tayāḥ prōllasaṁti tri-lōkyām || [14]*
 89. **Bhuvi Māci-nāyak-**ākhyō
 90. viditō janakō janany=apī ca
 91. sāksāt | guṇa-vijita-Mahā-
 92. lakṣmīś=śilavatī bhavati **Māḍaci**
 93. yasya || [15]* **Vīr-Ērṇduśekhara-**pad-ā-
 94. m̐buja-sēvakēna śrī-**Pōti-nāya-**
 95. **ka** iti prathitēna tēna | yā vaṁśa-
 96. vard(d)hana-samāhvaya¹-viśrutā
 97. sā kulyā kṛt=ātra rucirā **Koli-**
 98. **pāka-**pury(y)ām || [16]* Asyām **Kākati-**
 99. saṁtati-kṣīti-bhṛtām bhṛtyāś=ci-
 100. rāy=ēśvarā dhīrās=sūnṛta-vā-
 101. dinās²=tri-bhu[va]*na-khyātē kavīnā[m̐ priyāḥ |]*

IV SIDE.

102. [Sōmanā]*tha sa . . . ḥ pād-āravim-
 103. da-dvayā yētair=apy=akhilair=asāv=a-
 104. numatō saṁhatya s-āmātyakaḥ || [17]*
 105. Śrī-Sōmanātha-niyat-āreccana-vṛtti-
 106. hētōr=**Vīr-Ērṇduśekhara-**narādhipa-śekhā-

¹ Evidently the consonant sign for va in the letter hva of this word was forgotten and inserted later on.

² vādinaḥ.

107. rēṇa | **Cālukya-varṁśa**-maṇinā pra-
 108. tipāditā sā trimśan-nivart(t)ana-sa-
 109. mudvahana-praviṇā || [18]* Tatrō=grahī-
 110. ḍi¹ śrī-Sōmanāthāya ca nivart(t)a-
 111. naṁ | prādād=Gaur(y)ē ca tasy-ārd(d)ha-
 112. m Maṭhya-Vighnēśvarāya ca | [19]* Pādaṁ ·
 113. jyōtir-v(v)idē **Vādam-Annipedy**-āhva-
 114. yāya ca | **Kōḍūr-Appana**-nāmnē
 115. ca viprāy=ārd(d)ha-nivart(t)anaṁ || [20]* **Ana-**
 116. **m̐ta-nāyak**-ākhyāya **Lāṭāya**
 117. ca nivart(t)anaṁ | tasy=ārd(d)ham=**Acyu-**
 118. t-ākhyāya nāyakāya ca śā-
 119. sanam || [21]* Satē prōktavatē ca śrī-**Rāmā-**
 120. **ry(y)āya** tri-pādaka[m]* [1] tatra bhōga-krama-
 121. m c=aivam dēvasy=āciklapat=svayam || [22]*
 122. Saṁdhyā-trayē=dhikāya dvē nivēdyā-
 123. ya nivart(t)anē | tāmbūl-ārp(p)aṇa-si-
 124. dhyart(t)ham pādam=ēkam=anam̐taraṁ || [23]
 125. Sāyam-prātas=sadā dīpās=catu-
 126. r-uttara-vimśatiḥ | tēṣāṁ māna-mita[m]*
 127. tailaṁ tad-art(t)hām² dvē nivart(t)anē || [24]* Sēvantikā-su-
 128. manasāṁ tri-saṁdhyāṁ ca sahasrakaṁ [1] ni-
 129. ty-ārc(c)ana-vidhānāya bhavatv=iti nivart(t)a-
 130. naṁ || [25]* Nivart(t)anānām tritayaṁ raṅga-
 131. bhōga-puraskṛtē | ēkaṁ nivart(t)anaṁ tasya
 132. nity-ārc(c)aka-janāya ca || [26]* **Pōti-nāyaka-**
 133. **dattā Jagamghu**-rakṣa-narāya
 134. ca | pādam c=ēti punas=sarv(v)am=avaśi-
 135. ṣṭam tad-am̐tikē || [27]* Sarv(v)-āṅga-bhōg-ārt(t)ham=a-
 136. dāt=Sōmanāthasya bhaktitaḥ [1] **Pra-**
 137. **mādy-abdē Pauṣa-kṛṣṇa-saptamyām=ark(g)a-**
 138. **saṁkramē** || [28]* Phalair=m(m)itaṁ catuṣ-ṣa-
 139. ṣṭyā kām̐sya-pātraṁ ca **Pōtanaḥ** | aṣṭā-da-
 140. śa phalair=y(y)uktaṁ tad-ādhāraṁ ca
 141. dattavān || [29]*

TRANSLATION.

I SIDE.

[L. 1.] Prosperity! May there be Peace!

[Verse 1.] May God of the Boar (incarnation) protect you,—the form of Earth, at the tip of whose tusk, is like a dark horde of bees, at the tip of a white lotus bud expecting its opening.

¹ grahīd.

² artham.

[V. 2.] May that elephant-faced God Gaṇeśa, of true and surpassing magnificence, the object of the affection of Pārvatī (his mother), and the promoter of the joy of the minds of obeisant men, whose adroit hand plies with pride in his (water) sport in the waters of all the oceans made to overflow by the floods of his profusely streaming ichor-water, be for your prosperity.

[V. 3.] May that Lunar digit, which incessantly enlivens the whole world with its rays flowing with thick streams of *amṛta*, and (which is) fed every day by the rays of the Sun, extend to you all prosperity.

[V. 4.] From Brahmā, the saviour of people, (endowed) with the sublime lustre of the Vēdas (residing in him), with lotus eyes, and with (his) residence in the navel-lotus (of Viṣṇu), were born the arm-born kings of the name of **Durjjaya** : and in their dynasty were born kings of unequalled greatness named **Kākatīyyas**, in whom dignity was patent, and who were protecting the world with their club-like arms.

[V. 5.] In that family was born that person named king **Prōla** who was the birth place of greatness, the rest-house of valour, the abode of compassion, a good living place for fame, the home of profound (dignity), the house of generosity, the mine of heaps of gems of quality, the residence of affluence, and the play-house of good conduct.

II SIDE.

[The opening verse which begins at the end of the first side is lost. It probably mentions that Prōla had a son called Rudra and describes him ; for the beginning runs "From him was born".]

[V. 6.] There was an younger brother of that **Rudra**, king **Mahādēva** (by name), of immeasurable strength of arms, one who puts down the pride of the elephants of (his) enemies, whom people took for God Śiva bereft of the blaze of the forehead-eye and (endowed) with a body uninfested by snakes (evil persons).

[V. 7.] There was born his son named **Gaṇapati-dēva**, who had in his firm hand the ocean-girdled world like a jewel bracelet,—the world which is borne with great exertion by mountains, quarter-elephants, and the king of serpents.

[V. 8.] From him was born, even as Goddess Lakṣmī from the milky ocean, a daughter, **Rudra-dēvī**, whose feet shone with the brilliance of the crowds of crest-jewels of kings : (she) rules now, humiliating the celestial trees by her munificence, the ten quarters by her fame, Kubēra, the lord of wealth by her own wealth, and Arjuna by the strength of her arms.

[V. 9.] By the fortune of the whole Universe, she then got a consort, by name **Vīrabhadra**, who made the Moon and the Sun dull by his beauty and brilliance respectively ; whose proficiency (in learning), the understanding savants know ; whose great munificence the concourse of understanding supplicants know ;

whose command, the understanding kings know ; and whose prowess, the understanding enemy-kings know.

[V. 10.] The eldest . . . of the ocean of **Cālūkyā** dynasty .

III SIDE.

[V. 11.] [This and the preceding verse are damaged and it is difficult to find the sequence of the ideas. Perhaps they indicate that there was a certain **Mahā-dēva**, elder brother of **Virabhadra**, because the succeeding verse narrates something about **Mahādēva's** son.]

[V. 12.] From **Mahādēva** and his wife **Lakkāmbā** was born, even as from **Śiva** and **Pārvatī**, a son, named **Induśekhara**.

[V. 13.] When Prince **Induśekhara**, who gave happiness to all, was in power, both the learned people and the enemies who sought (respectively) his munificence and battle, obtained (respectively) happiness and life in heaven.

[V. 14.] There was a spotless and fearless servant of his, a shining Moon to the lotuses of his enemies, the lustre of whose sword flashed in battle in (the very) front very terrible with the fierce enemies, and the growths of the creepers of whose good fame—grown from the seeds of the pearls scattering from the broad heads of the rut-elephants cut by his sword—danced in the three worlds.

[V. 15.] Whose father was known in the world as **Māci-nāyaka** and whose mother (was called) **Māḍaci**, which lady of excellent character verily conquered goddess **Mahālakṣmī** by her qualities.

[V. 16.] In this place called **Kolipāka** was constructed a beautiful canal well-known by the name **Vamśavardhana**, by **Pōti-nāyaka**, the well-known servant of the lotus feet of the valorous **Induśekhara**.

[V. 17.] In that place of **Kolipāka** (flourished) the servants of the kings of the **Kākati** dynasty,—the servants who were themselves chiefs for a long time (who were) brave, truth-speaking, celebrated in the three worlds and beloved of the poets .

IV SIDE.

[Possibly not much is lost between these two sides.]

[V. 17. Contd.] . . . (who worshipped) the lotus feet (of God **Sōmanātha** of that place) ; by all these (people who had) met together, this (king **Induśekhara** ?) along with his minister was permitted (to make the following grant).

[V. 18.] For the maintenance of the regular worship of God **Sōmanātha**, that (settlement) which could bear the gift of 30 *nivartanas*, was made over by the valorous king **Induśekhara**, the jewel of the **Cālūkyā** line.

[V. 19.] One *nivartana* of it was taken for **Sōmanātha** ; one *nivartana* was given to goddess **Gauri** ; half a *nivartana* to **Maṭhya Vighnēśvara** ;

[V. 20.] quarter of a *nivartana* to the astrologer named **Vādam-Anni-peddāya** ; half a *nivartana* to the brahmin named **Kōḍūr-Appana** ;

[V. 21 & 22.] one *nivartana*, to one named **Anarṁta-nāyaka** of **Lāṭa** ; and half of it to **Acyuta-nāyaka** ; three quarters of a *nivartana* to the good **Rāmārya** ;

and he (king Induśēkhara) himself arranged the nature of the service, for the God (Sōmanātha.)

[V. 23.] For ample offerings at the three *sandhyas* (of morning, noon and evening), two *nivartanas* ; then for betels, one quarter of a *nivartana* ;

[V. 24.] in evenings, mornings, and always, for lights, twenty-four *nivartanas* ; and 2 *nivartanas* for an adequate measure of oil for those lamps ;

[V. 25.] for a thousand Sēvantikā flowers, for the daily worship during the three *sandhyas*, one *nivartana* ;

[V. 26.] for the public enjoyment of the God, three *nivartanas* ; one *nivartana* for the man who conducts the daily worship ;

[V. 27.] one quarter, to the watchman **Jagamghu** (?) given by **Pōtināyaka** ; all that remained, out of devotion, he again placed at the disposal of God Sōmanātha, for all the different branches of enjoyment (*sarv-āṅga-bhōga*).

[V. 28.] In the (cyclic) **year Pramādi**, in the month of **Pauṣa**, on the seventh day of the dark fortnight on the day of **Solar saṅkramaṇa**,

[V. 29.] **Pōtana** gave a bell-metal vessel with 64 fruits, and another vessel with 18 fruits.

26. MĒḷḷACHERUVU INSCRIPTION.

1. Śvayaṁbhu-nāthāya namaḥ[₁]*
2. Svasti[₁]*Śrī[₁]* Śaka-varuṣaṁbulu 1233
3. gu [nē]*m̐ti Virōdhakrutu saṁvatsara Mā-
4. gha śuddha 1 sō | vārāna svasti śrīman=mahā-ma-
5. m̐dal-ēśvara Kākatīyya Pratāparudra-
6. dēva-mahā-rājulu ¹ pṛthivī-rājyamu
7. sēyuc-um̐damgānu Bomi-rāju
8. Eṛṛaya-pregaḍa vāri-nāyaṁkaṇa ² Maṁdu-
9. [Nā]*gi-Raḍi-Bollaya-Raḍḍi-vāri adhikārāna Mē-
10. ḷaceruvu mūlasthānamu śrī-svayaṁbhū-
11. dēvaraku raṁga-bhōgānaku aṁdula
12. Veluma³-vēgurūnu samasta prajānu ā dēvu⁴-
13. ni saṁnidhini dhāralu vōsi iccina kramamu
14. dēva-brāhmaṇa vrittulūnu Kārttikāna
15. nirnala ⁵ Pedda-⁶gaḍyamu padumūm̐du-mar̐tu-
16. ruṁ=gāka Rāca-polamu ūri catus-
17. sīmānā rēgaḍū velgaḍū maskānu
18. cāluvāṇina aṁtta vaṭṇakūnu

¹ There seems to be a consonant sign of r below the letter ju in this word.

² The vowel sign of a in the letter yaṁ of this word is not clear.

³ Velama.

⁴ The vowel sign of u in the letter vu of this word is far too elaborate and almost looks like the consonant sign of ra.

⁵ nirnēla.

⁶ The letter pe is written very badly.

19. puṭṭiki cinnamu lekkānu nirnēla ¹ Kā-
20. rt(t)ika Vaiśākhāḷaku ḍukki-vaḍḍa vitta va-
21. tṇaku maṭṭuru cinnamu ² lekkānu
22. ā-caṁdr-ār(k)a-sthāigānu dhāra-
23. lu vōstimi takkina prajalūnu dhā-
24. ralu vōsi iccina kramamu kōmaṭi-
25. vāru ēṁṭa māḍa lekkā[nu]* sālevāru
26. ēṁṭa=baḍi-[ā]ṇu si(m)nnāla lekkānu go-
27. llavāru ēṁṭa baḍi-nāḷgu si(m)nnāla lekkā-
28. nu imṭta vaṭṭunnu bhūminni sūry(y)a-
29. caṁdrulūṁ galaṁt(t)a-gālamūnu
30. dhāralu vōsi istimi ī dharm(m)amu
31. prati-pālimcina vāri-pitālu iruvai-
32. yōkka kulamu vārunnu Īśvara-sāru-
33. pyul=avuduru ī dharm(m)amu vighnamu da-
34. laṁcina vāri pitālu narakastul=a-
35. vuduru | Sva-dattāṁ para-dattāṁ vā yō ha-
36. rēti vasumdharaṁ[ī]* ṣaṣṭhir=v(v)ar(u)ṣa-sahasrā-
37. ṇi viṣṭāyāṁ jāyatē krimi[h]* ||

TRANSLATION.

[Line 1.] Obeisance to Lord Svayambhu.

[L. 2-13.] Hail! Prosperity! in the **Śaka** year **1233**, the present (cyclic) year **Virōdhikṛt**, (in the) month of **Māgha** (in the) **bright half**, (on) the first day, **on Monday**: Hail! while the prosperous, **Kākatīyya** king **Pratāparudra**, the Mahā-maṇḍalēśvara was ruling the earth, on the authority of **Maṁdu Nāgi-Raḍi-Bollaya-Raḍḍi**, the *nāyaṁkara* of **Bomirāju Eṇṇaya-pregāḍa**, the Velamas and all the people of that place (i.e. Mēḷaceṇṇu) poured (gift) water and gave in the presence of that God, for the public enjoyment of *mūlasthānam* God, Svayambhūdēva of **Mēḷaceṇṇu**.

[L. 13.] (The) order (of the gifts) is (as follows):—

[Ll. 14-23.] The *vrittis* for the brahmins (are), besides the 13 *marturus* of wet-land measured with the *Pedda-gaḍyamu*, (a contribution from) the *rāca-pōlamu*, and the black and white soil in the four directions of the village, at the rate of a *cinnamu* for a *puṭṭi* (land yielding one *puṭṭi* of grain ?) for all bags of grain sown in furrows (i.e. land sown); and (a further contribution from) wet land during Kārtika and Vaiśākha, at the rate of a *cinnamu* for a *marturu* for all (land) ploughed and sown with bags of grain; this we gave after pouring gift-water (i.e., in the usual ceremonious manner) to last as long as the Moon and the Sun.

¹ nirnēla.

² The vowel sign of u is almost like the consonant sign of ra.

[Ll. 23-30.] The rest of the people poured gift water and gave (in the following) order:—the *kōmaṭis* (traditional trading classes) at the rate of a *māḍa* per year; the weavers, at the rate of 16 *sinna*s per year; the shepherds, 14 *sinna*s per year; all this we gave (after) pouring gift-water (to last) as long as the Earth, the Sun and the Moon.

[Ll. 30-33.] The forefathers of those who protect this *dharma*, (running to) twenty-one generations obtain the *sārūpya* (the same form) of Śiva.

[Ll. 33-35.] The forefathers of those who think of a break to this *dharma* become sinners.

[Ll. 35-37.] [This is the usual imprecatory verse.]

27. NĀGULAPĀḌU INSCRIPTION OF RĒCERLA KĀṬREḌḌI.

1. Svasti[¹]* Sakala-guṇa-gaṇ-ālaṃkāra para-nāri-dūra **Ā-**
2. **manikaṃṭi**-pura-var-ādhiśvara vira-Lakṣmi-nij-ēśvara
3. mār(b)ala-Bhīma raṇa-raṅga-Rāma vitarāṇa-Karṇa ¹
4. śaury(y)a-Sauparn(n)a ² śauca-Gāṃgēya pati-hit-Āmjinēya
5. svāmi-drōhara-gaṃḍa Bētana-daiṇḍa satya-ratnāka-
6. ra duṣṭa-jana-bhīkara Manuma-kul-Āditya subha-
7. ṭa-saṃstutya nām-ādi samasta-praśasti-sahitaṃ śrī-
8. matu maṇḍalika **Rēcerla Kāṭ-Redḍi Aytāmbikā-**
9. naṃdanuṃḍu **Śaka-varuṣamulu 1156**
10. agu **Jaya-saṃvatsara Vaiśākha śuddha trayō-**
11. **daśi Guru-vāramuna** tama taṃḍri **Nāmi-Raḍḍi-**
12. kiṃ=dama talli ³ **Aytasānaṃmakūṃ**=damakūṃ=bu-
13. ṇyamugānu śrī Nāmēśvara⁴-dēvarānu śrī Aytē-
14. śvara-dēvarānu śrī Kāṭēśvara-dēvarānu prati-
15. ṣṭha sēsi taṃm=ēlina **calamartti-gaṃḍa Kāketa-Gaṇa-**
16. **pati-dēva**-mahārāju prithivī-rājya[ṃ]* sēyaṃgā-
17. nu ī dēvarlaku aṅga-raṅga-bhōgālakūṃ=beṭṭina vritti[¹]*
[The rest of the inscription is written to the right of this portion.]
18. **Nāgulapāṭa Museṭi-kālu-**
19. va aṃḍu ayudu maṇuturu
20. ā=yūri tūrppuna **Nāma-sa-**
21. **mudram**-anu ceṇvunaṃḍu reiṇḍu
22. maṇuturu ā tūrppūna **Vi-**
23. **śvanātha-samudram**-anu ceṇvu-
24. naṃḍu nālgu maṇuturu ve-
25. rasi padunakoṃḍu maṇutu-
26. rūnu ā-caṃḍr-ārka(g)amugā-

¹ Karṇa.

² Sauparṇa.

³ The letter ta in this word was evidently forgotten and was added later on immediately below the line.

⁴ The letter ra in this word was evidently forgotten and inserted later on immediately above the line.

- 27.. n=istimū || Yāvaś=caṇḍraś=ca sū-
 28. ryyaś=ca yāvaś=tisṭhati mēdinī || 1]*
 29. yāvatt=Śiva-kathā lōkē tāvatt=ksātra-
 30. in prātipālyattē || 1]* I dhamm(m)amū e-
 31. vvanēin=brātipālinīturū vānīki
 32. amānta puṇṇyānu || I dhamm(m)ā-
 33. naku evvanē bādha sēyudhuru
 34. vānīki anēka brahma kalpālu Nā-
 35. yaka marakamūlu || Pīṭṭa-kadā peḍḍa-
 36. la vacanamūlu || Sva-dāttān para-
 37. dāttān vā yō harēta¹ vasmindha-
 38. nah² || sātthū=vi(v)an((u))*śa-sahasāṇi vi-
 39. stāyān jāvattē kīṇiṇi || 2]* Śātr-
 40. m=āpi kūtō dhamm(m)ūh³ pālanāyāh
 41. pravatnattāh || Śātr=ēva bhavēc=chātr
 42. || r=dhammadas=śātrū⁴=ama kasya cū || 3]*

TRANSLATION.

[Lines 1-7.] [The inscription begins with the usual Rēcerla titles.]⁵

[LL. 7-14.]the prosperous governor **Rēcerla Kāt-Redḍi**, **Aytām-bikā**'s son, in the **Saka year 1156** (being the cyclic) year **Jaya**, (in the month of) **Vaiśākha**, on the **thirteenth day** of the **bright fortnight**, on **Thursday**, established the Gods **Nāmēśvara**, **Aytēśvara** and **Kātēśvara**, for merit to his father, **Nāmi-Raḍḍi**, his mother **Aytasān-amma**, and himself;

[LL. 14-17.] and while his ruler, the *Calamantīgāṇḍa*, (namely) the **Kaketa** king **Caṇṇapati** was ruling the earth, (he) gave (the following) *vr̥ttī*, for the personal and public enjoyment of these Gods;

[LL. 17-27.] 5 *maṇḍiṭṭuras* under the **Museṭi** canal of **Nāgula-pāḍu**; 2 *maṇḍiṭṭuras* under the tank, **Nāma-samudram**, east of that town; 4 *maṇḍiṭṭuras* under the tank, **Viśvamātha-samudram**, east of that; total 11 *maṇḍiṭṭuras*,—(these) we gave (to last) as long as the Moon and the Sun.

[V. 1.] As long as the Moon and the Sun (last), as long as the Earth stands, and as long as the story of Śiva (lasts), (so long) shall this field be protected.

[LL. 32-35.] Any one who protects this *dhamma* gets endless merit; any one who causes harm to this *dhamma* obtains *Nāyuka* hell for many *Brahma-kalpas*.

[LL. 35-36.] Such are elders' words.

[Vv. 2-3.] [These are the usual imprecatory verses.]

¹ The letter ta was evidently forgotten and added later on immediately below the line.

² vasmindharān. The sculptor seems to have written a visarga instead of an anusvara.

³ dhammah.

⁴ Śātrū=.

⁵ Vide No. 97 Amavaram Inscription.

28. NĀGULAPĀḌU INSCRIPTION OF KĀMI-REDḌI.

1. Śrī[]* Svasti[]* sakala-guṇa-gaṇ-ālaṃkāra
2. para-nārī-dūra **Āmanaḡarṇṭṭi**-pura-
3. var-ādhīśvara vīra-Lakṣmī-nijēśvara parama¹-Mā-
4. hēśvara mār(b)ala-Bhīma ² raṇa-raṅga-Rāma
5. vitarāṇa-Karṇ(n)a śaurya-Sauparṇ(n)a pati-hi-
6. t-Āmjanēya śauca-Gāṃgēya satya-ra-
7. tnākara duṣṭa³-jana-bhīkara ⁴ Manuma-kul-Ādi-
8. tyā subhāṭa-saṃstutya nām-ādi samasta-pra-
9. śasti-sahitumḍagu śrīmatu **Rēceṇḷa Kā-**
10. **mi-Redḍi Ayitāmbikā**-naṃdanumḍu ⁵ || **Śaka-varṣamulu 1180**
yaḡu
11. **Kālayukta saṃvatsara Māgha śuddha vidīyā Śanivāramuna Nā-**
12. **gulapāṭanu**.....
13.ti tūrp(p)una **Nāma-**
14. **samudramani** ceṇṇu reṇḍu pāḍlu sēsi mā pālu ā-caṃdr-ār(k)amu-gānu
15. istimi || Yāvaś=caṃdraś=ca sūry(y)aś=ca yāvat=tiṣṭhati mēdinī[]*
yāvat=Śiva-
16. kathā lōkē tāvat=kṣētram pratipālyatē || [1]* Ī dharm(m)amunakun=
evvaru bādha sēyudu-
17. ru vārikim=baṃca-mahā-pātakālun=jēsinatṭi pāpam=avu || Ī dharm-
(m)amu evva-
18. rēm bratipālīmturu vāriki anant(t)am=avucunna puṇyam=avu[]*
Aṭṭa kadā peddala-va-
19. canamulu || Sva-dattām para-dattām (v)vā yō harēti vasumḍ(d)-
harā[m]* | ṣaṣṭir=v(v)arṣa-sahasrā-
20. ṇi viṣṭāyām jāyatē krimiḥ || [2]* Śatruṇ=ōpi ⁶ kṛ[tō]* dhar(m)maḥ
pālanīyaḥ prayatnataḥ | śatṛ=ēva
21. bhavēś⁷=chatrūn dharm(m)a[ś]*=śatrū⁸=n(n)a kasya cit || [3]*
- ⁹1. Svas[t]i śrīmatu **Kāketta Gaṇa-**
2. **pad-dēva**-mahārājula-
3. **kuṃ**=buṇyamu gānu

¹ The letter ma in this word was evidently forgotten and added later on immediately below the line.

² There is a special stroke like an inverted crescent at the bottom right hand corner of the letter bha to differentiate it from ba. Ordinarily no distinction exists between bha and ba except when the former has the vowel sign of a.

³ The letter ḍu in this word appears like ḍu.

⁴ Vide footnote 2 above.

⁵ Above this line towards the right, are three lines of smaller characters mentioning the purpose of the grant. The text of these lines is given at the end of this inscription.

⁶ āpi.

⁷ bhavēc=.

⁸ śatṛur=.

⁹ Vide footnote 5 above.

TRANSLATION.

[Lines 1-9.] [These are the usual Rēceṛla titles.]
the glorious **Rēceṛla Kāmi-Redḍi**, son of **Ayitāmbikā**, in the **Śaka year 1180 (being the cyclic) year Kālayukta**, (in the month of) **Māgha**, on the second day of the bright fortnight, on Saturday, in **Nāgulapāḍu** ..
we divided into two parts, the tank called **Nāma-samudram**, east ofand gave our part, (to last) as long as the Moon and the Sun.

[V. 1.] [This is the usual imprecatory verse.]

[Ll. 16-18.] Any one who does harm to this *dharma* obtains the sin of having committed the five great sins : any one who protects this *dharma* obtains endless merit.

[L. 19.] Such are elder's words

[Vv. 2-3.] [These are the usual imprecatory verses.]

[The three lines by the side of the inscription.]

[Ll. 1-3.] Hail, for the merit of the glorious king **Kāketta Gaṇapad-dēva**.

29. NĀGULAPĀḌU INSCRIPTION OF GAṆAPI-REDḌI
 AND MARLEḌḌI.

1. Raktākṣi saṁvatsara Jēṣṭha śuddha
2. pāḍyamu ¹ Guru-vārāna Gaṇapi-Ra-
3. ḍḍinni Marleḍḍi ² tama taṁḍri Kāmi-Re-
4. ḍḍiki tama talli Kāma-sānikim = damakum =
5. buṇyamugānu Museṭi-kālvānu
6. nīru-nēla padi-maṇuturu Nāma-
7. samudramu tūrp(p)u-gommuna ve-
8. livolamu āṇu maṭṭunnu ā-
9. caṇḍr-ār(k)amugānu aṁg(g)a-raṁ-
10. g(g)a-b[h]*ōgālaku istimi |

[This inscription is written adjacent to the Nāgulapāḍu inscription of Kāmi-Redḍi, No. 28 above.]

TRANSLATION.

[Lines 1-10.] In the (cyclic) year **Raktākṣi**, (in the month of) **Jēṣṭha**, on the first day of the bright fortnight, on Thursday, **Gaṇapi-Raḍḍi**, and **Marleḍḍi**, gave for merit to their father **Kāmi-Redḍi** their mother **Kāma-sāni**, and themselves, 10 *maṭṭurus* of wet land under **Museṭi canal** and 6 *maṭṭus* of dry land under the eastern branch of **Nāma-samudram**, (to last) as long as the Moon and the Sun, for the personal and public enjoyment (of the God).

¹ pāḍyami.

² Most probably the name is Maḷ-Redḍi, a common name among people of this community. It looks as though the sculptor reversed the order of the consonants in the conjunct-consonant *lre* and wrote *rlē* instead.

30. NĀGULAPĀḌU INSCRIPTION OF ŚAKA 1225.

1. Svasti[ī]*śrīman-m¹ah(m)ā-maṇḍalēs-
 2. ra **Kāketiyya Pratāparudra-**
 3. dēva mahārājulu pri-
 4. thivīrājyamu sēyucu-
 5. mṇḍamgānu **Śaka-varṣāl 12-**
 6. **25 agu Śōbhakṛt(t)u samva-**
 7. **tsara Vaiśākha śuddha paṁcā-**
 8. **dasi Budha-vāramuna Nā-**
 9. **gūlapāṭi** mūlasthānam
 10. śrī-Malnātha-dēvunki ā yū-
 11. ri padunenmidi samayāla²
 12. samasta prajānu raṁga-b[h]*ō-
 13. gānakai taṁm=ēlina **Kāketi-**
 14. **yya Pratāparudra-dēva-ma-**
 15. hārājulakum=buṇya-
 16. mugānu peṭṭina vritti ḍu-
 17. kki-vaḍḍa-polamu vrittulu
 18. stāna-mānyāla-sahitamu-
 19. mnu³ prajā ḍukkikini maṭturu
 20. okkaṭiki Kārt(t)ikamu āru-ne-
 21. llaḷu aḍḍugu kōmaṭṭu āraṁ-
 22. bhamu sēyani-vāru im-
 23. ṭaṁ=bāḍika iḍaṇa-vāru pā-
 24. lu okkaṭiki vādika golla-vāru-
 25. nnu akkasāla-vārunnu vritulu
 26. [re]*mṇa reṁḍu visāla lekḥkha sālevā
 [The rest of the inscription is illegible.]

TRANSLATION.

[Lines 1-8.] Hail! while the glorious Mahā-maṇḍalēsvara, the **Kāketiyya** king **Pratāparudra** was ruling the earth, in the **Śaka** year **1225**, (being the cyclic) year **Śōbhakṛt**, in the month of **Vaiśākha**, in the bright fortnight, on **Paurṇima**, the **Wednesday**,

[Ll. 9-10.] for the *Mūlasthānam* God, Malnātha of **Nāgūlapāḍu**,

[Ll. 10-16.] the eighteen communities of all the people of that town gave the (following) *vritti* for the public enjoyment (of the God), for the sake of merit to their ruler, the **Kāketiyya** king **Pratāparudra**,

¹ The letter nma was evidently forgotten and added later on immediately above the line.

² There is a short curved stroke at the bottom right-hand corner of the letter la in this word. Probably the sculptor thought of adding the vowel-sign of u to this letter and after beginning it changed his mind about it.

³ sahitamunnu.

[Ll. 16-21.] (at the rate of) an *aḍḍugu* for one *marturu* of ploughed land for the six months of *Kārtika*, (including) *vrittis* of ploughed fields together with *mānyas* (or land given) for house-sites (i.e., *sthāna-nivēśanas*).

[Ll. 21-26.] the *kōmaṭis* that have not begun, (pay) *pāḍika* (one-fourth), in (each) house; the *Idaras* (toddy-sellers, pay) one-fourth for one share; the shepherds and the *akkasālas* (pay) at the rate of two *visās* for two *vrittis*; the weavers.

31. NĀGULAPĀḌU INSCRIPTION OF NĀMAYA, KĀMAYA AND MALLAYA.

1. **Rakutākṣi saṁvatsara Jēṣṭha śu 1 Gu** | śrīmatu **Kāmaya**
2. **Nāmaya Mallayalu** mā taṁḍri ¹ **Kāṭ-Raḍḍiki** mā ta-
3. lli **Pāra-sāni**-amṁaku mākuṁ = buṇyamu-
4. gānu **Museṭi-kāluvanu** peṭṭina vri-
5. tti nālugu maṇuturu || i triku
6. ṭanake | **Kṣaya saṁvatsara Phālguṇa ba 11 Sō** | śrīma-
7. tu **Kāmayaṁ**-gāru mā taṁḍri **Kāṭ-Raḍḍim**-gāriki mā
8. talli **Pāra-sān**-amṁaṁ-gāriki mākuṁ = buṇyamu-
9. gānu śrī-Nāmēśvara-dēvarakū śrī-Aytēśvara-dē-
10. varakū śrī Kāṭēśvara-dēvarakūnu **Nāgulapāṭi**
11. tūrp(p)una **Nāma-samudrāna Rāvi²-kālvaṁdu**
12. aṁga-raṁga-b[h]*ōgānakai peṭṭina vritti nālgu ma(r)ṛturu ³ |
13. **Kṣaya-saṁvatsara Phālguṇa ba 11 Sō** | śrīmatu **Nāma-**
14. **ya[m]***-gāru mā taṁḍri **Kāṭ-Raḍḍim***-gāriki mā talli **Pāra-**
15. **sān**-amṁaṁ-gāriki mākuṁ = buṇyamu-gānu śrī-Nāmē-
16. śvara-dēvarakū śrī-Aytēśvara-dēvarakū śrī-Kāṭēśvara-
17. dēvarakūnu **Pina-dēvula-palli** dakṣiṇana **Cimṭala-ce-**

II SIDE.

18. **ṛna** reṁḍu maṇuturu ūr = o
19. dda ceṛna reṁḍu maṇuturu-
20. nu vritti aṁga-raṁga-b[h]*ōgālaku-
21. ṁ beṭṭitimi[⁴]*

TRANSLATION.

[Lines 1-5.] In the (cyclic) year **Raktākṣi**, in (the month of) **Jēṣṭha**, on the first day of the bright fortnight, on Thursday, the glorious **Nāmaya**, **Kāmaya**, and **Mallaya**, gave four *maṇturus*, as *vritti*, under the **Museṭi canal**, for merit to 'our' father **Kāṭ-Raḍḍi** and 'our' mother **Pāra-sāni** and ourselves.

¹ taṁḍri. There is a superfluous vertical stroke on the vowel sign of a.

² The sculptor seems to have written va at first and then changed it to vi by overwriting.


³ This is perhaps the only instance in this collection of this peculiar conjunct-consonant.

⁴ The letter ṛe looks very much like ṛi

[Ll. 5-13.] For this same Triple shrine, in the (cyclic) year **Kṣaya**, in (the month of) **Phālgūṇa**, on the 11th day of the dark fortnight, on Monday, the glorious **Kāmaya** gave, for merit to 'my' father **Kāṭ-Raḍḍi** and 'my' mother **Pāra-sāni**, and 'ourselves', to God **Nāmēśvara**, God **Aytēśvara**, and God **Kāṭēśvara**, four *maṭturus* under **Rāvi-pāṭi canal** under **Nāma-samudram**, east of **Nāgulapāḍu**, for the personal and the public enjoyment of the God.

[Ll. 13-20.] In the (cyclic) year **Kṣaya**, in (the month of) **Phālgūṇa**, on the 11th day of the dark fortnight, on Monday, the glorious **Nāmaya** gave for the merit of 'my' father **Kāṭ-Raḍḍi** and 'my' mother **Pāra-sāni-amma**, and 'ourselves', to God **Nāmēśvara**, two *maṭturus* under (the tank) **Cirntala-ceṇvu**, south of **Pina-dēvula-palli**; two *maṭturus*, under the tank near the town as *vritti*, for the personal and public enjoyment (of the God.)

32. PĀNUGAL INSCRIPTION OF GŌKARṆA CŌḌA.

1. Svasti[]* śrīmac=Cālukya-vikrama-varṣamulu 1043..**Śubhakṛt**-saṁvatsaramuna **Phālgūṇamun**=**Amāvāsyā**
2. **Śukra-vāramunārṇḍu** **Sūry(y)a-grahaṇa-nimittamuna** śrīman-Mahāmaṇḍalēśvara **Karṇḍūri** ¹ **Gōkarṇa Cō[ḍa]***
3. mahārājulu=**Gāmana-peggaḍa**=yalluṇḍu **Gavaliya** **Bhīmana-peggaḍakuṁ**=**Gukkuḍamu** ² 30 ti baḍi **Māḍuvula** prabhu-
4. tvam=aṣṭa-bhōga-tēja-sāmya-sahitamugāṁ=gāḍlu=gāḍigi dhārā-pūrv(v)akamu sēsiri[]* vāri koḍuku **Doḍḍa-**
5. **ya-bhaṭlukun** ³ =**Āmani** ⁴ **kaṁṭi** 70 ti baḍiy=**Aḍḍalūri** prabhutvam=aṣṭa-bhōga-tēja-sāmya-sahitamugāṁ=**Uttarā-**
6. **Samkrāntirṁ**=gāḍlu=gāḍigi dhārā-pūrv(v)akamu sesi yicciri ⁵ | Svadattāṁ para-dattāṁ vā yō harēta vasundharāṁ[]* ṣaṣṭir=v(v)a-r(u)ṣa-sa-
7. hasrāṇi viṣṭhāyāṁ jāyatē krimiḥ | []* bahubhir=v(v)asudhā dattā rājabhis=**Sagar-ādibhiḥ**[]* yasya yasya yadā bhūmi-
8. s=tasya tasya tadā phalaṁ[]* 

TRANSLATION.

[Lines 1-4.] Hail! in the **Cālukya-Vikrama** year **1043**,¹ (being the cyclic) year **Śubhakṛt**, in the month of **Phālgūṇa**, on **Amāvāsyā**, on **Friday**, on the occasion of the **Solar Eclipse**, the glorious **Mahā-maṇḍalēśvara** king

¹ The vowel sign of u in the letter du in this word starts low down from beneath the letter.

² Gukkuṭamu.

³ The vowel sign of u starts from beneath the letter to which it is attached.

⁴ There is a faint vertical stroke adjacent to this word.

⁵ The vowel sign of i takes its origin from the end (i.e., the kommu) of the letter ya and not from the main stem of the letter as usual. That is why this letter has got two vowel signs that of a and that of i.

⁶ Vide Introduction and the Appendix on Chronology.

Gōkarṇa-Cōḍa, washed the feet of **Gavaliya Bhīmana peḡḡaḍa**, son-in-law of **Kāmana-peḡḡaḍa**, and gave away after pouring water (i.e. in the formal way), the lordship of **Māḍuvulu** of 30 *baḍi* of **Kukkuḍamu** with the *aṣṭa-bhōga* rights :

[Ll. 4-6.] (Gōkarṇa) washed the feet of his (Bhīmana's) son **Dodḍaya-bhaṭlu**, and gave away, after pouring water, the lordship of **Aḍḍalūru** of 70 *baḍi* of **Āmanikallu** with the *aṣṭa-bhōga* rights.

[Vv. 1-2.] [These are the usual imprecatory verses.]

33. PĀNUGAL INSCRIPTION OF TANTRAPĀLU MALLI-NĀYAKA.

1. Śrīmatu **Kākata**-pu
2. ra-var-ādhīsvara **Ru-**
3. **dra-dēva**-mahārajunaku
4. puṁnyamugānu **Taṁtrapālu**
5. **Malli-nayakuḍu** Śrī Abhina-
6. va Sōmanāta-dēvaraku **Oda-**
7. **yāditya-samudramu** venaka
8. nalugu maṟuturu iru-
9. guru¹ paṁḍa nīru-nēla veli-bhumi
10. iruvayi 11² Āditya³-cadrini ka-⁴
11. laṁta dīnī⁵ ceṟicina-variki⁶ Gaṁg(g)a
12. kaṟuta kavila ceṟicina papa⁷-
13. mu[*i*]*yi⁸ dati **Śrīpati** paḍasinadi[*i*]*

TRANSLATION.

[Lines 1-10.] For merit to king **Rudra-dēva**, lord of the town of **Kākata**, **Taṁtrapālu-Malli-nāyaka** (gave) to God Abhinava-Sōmanātha, four *maṟturus* of wet land behind the **Odayāditya-samudram** (tank), to be cultivated during both the seasons and twenty(*maṟturus*) of *veli-bhūmi* (dry-land?).

[Ll. 10-13.] As long as the Sun and the Moon last, those who spoil this (obtain) the sin of having destroyed a tawny-coloured cow on the banks of the Ganges.

[L. 13.] This gift was obtained by **Śrīpati**.

¹ gāru.

² It is curious that the sculptor should have put two figures of 1 side by side and thus written the figure 11 immediately after writing in words 'twenty'.

³ There is a small letter immediately above this word looking like ra.

⁴ The sculptor seems to have made a mistake here and tried to rectify it by over-writing. The letters are therefore blurred and the passage does not read correctly.

⁵ dīni.

⁷ pāpamu.

⁶ vāriki.

⁸ This letter looks like mi.

34. PĀNUGAL INSCRIPTION OF ŚĀRṄGAPĀṆI-DĒVA.

I SIDE.

1. Vighnēśvarō jagat=pātu cim̐tit-ārt(t)ha-pradāyakaḥ |
2. Puram̐darō=pi gīrv(v)āṇa-var̐ditaḥ śrī-pad-āmbujaḥ | [1]*
3. Kṣīr-ābdhi-putrī-rati-kēli-tr̐pta[h]* payōdhi-magnām=iva
4. ram̐tu-kāmaḥ[i]* yō dam̐ṣṭray=āśu kṣitim=uddha-
5. dhāra jasādhvasaḥ pātu sa vō Varāhaḥ | [1] [2]*
6. Sam̐bhūya tam̐-nābhi¹-sarōja-madhyē Catur-mukhō
7. nāka-gaṇam̐ vidhāya[i]* sva-vaktra-bāh-ūru-pad-ābja-
8. [yu]*gmāc=cakāra vipr-ādhipa-vaiśya-śūdrān || [3]*
9. Caturt(t)ha-var̐nam samabhāvi tatra **Kākatya**-var̐śo
10. bhuvan-aika-nutyaḥ | **Prōl**-ābhidhānō nṛpatir=b(b)a-
11. bhūva tasmin=mahā-nīti-paraḥ prasiddhaḥ | [4]*Tadīya-
12. sūnur=**M(m)ahadēva**-bhūpō virājamāna-sthi-
13. ra-Rāma-rājyaḥ | durv(v)āra-dōrv(v)akram²a-vīra-bhērī
14. bhūpāla-vātāsana-Vainatēyaḥ | [5]*Pratyart(t)hi-pr̐thvī-
15. pati-kum̐jar-ēm̐dra-vidāraṇa-kriḍana-mōda-mānaḥ | [1]
16. prabhūta-vikhyāta-parākramō=bhūt=tadam̐ga-bhū[ś]*=śrī-
17. **Gaṇapaty**-adhiśah | [6]* Sphuraj-jayaḥ³ śrīmati **Rudra**-bhū-
18. patau tad-ātmaḥ kurv(v)ata⁴ rājyam=unnatam̐ | virōdhi-
19. dhātṛi-pati-garv(v)a-parv(v)ata-kṣamādhara-dvēṣiṇi rā-
20. ja-bhūṣaṇē || [7]*Rāj-ānvayē bhūyasi **Yāda**-
21. **vānām** var̐śo mahān=unnatimān=vibhāti | audā-⁵
22. ry(y)a-śaury(y)-ādi-guṇās⁶=samētō gam̐bhīra-bhāv-ām-
23. budhir=unnata-śrīḥ | [8]*Tad-anvayē **Bhillama-dēva**-bhū-
24. patir=babhūva bhāsvad-vibhav-āmar-ādhipaḥ | [viti?]*-
25. m̐(n)a-dhārā-jala-vārita-kṣamā suparv(v)a-saṁpā-
26. ta-daridrat-ānalaḥ | [9]*Nṛp-ōttamō **Jaituga-dēva**-bhūpaḥ
27. prakāśamānas=tanayas=tadīyaḥ | rarāja rājad-gu-
28. ṇa-ratna-vārd(d)hir=ādharabhūtaḥ śaraṇ-āgatānām ||⁷ [10]*
29. Tad-am̐gajaḥ **Śirṅghaṇa-dēva**-bhūpaḥ prasiddha-nāmā
30. vidita-pratāpaḥ | vasum̐d(d)har-āṣṭāpada-ratna-dāna-tira-
31. skr̐t-ām̐bhōruha-bar̐m̐d(d)hu-sūnuḥ || [11]* Jagati vidita-
32. kīrt(t)iḥ śrīmad-ānam̐da-mūrt(t)i[h]* nṛpati-nicaya-pūjya-
33. s=sajjan-ōpātta-sakhyaḥ | hṛdaya-nihita-bharg(g)aḥ pra-
34. sphurad-bar̐mdhu-varg(g)aḥ sakala-guṇa-viśālaḥ **Śirṅghaṇa**-
35. kṣōṇi-pālaḥ | [12]* **Śirṅghaṇa**-dēva-tanūjaḥ prati-nṛpa-
36. [ti]*-karīndra-kēsarī jayati | jagad-abhimata-phala-vitarāṇa-bṛm̐-

¹ tan-nābhi-.⁴ kurvati.⁶ guṇais=.² dōrvikrama-.⁵ The letter au in this word looks like ja.⁷ There is a metrical error in the latter half of the verse.³ jayē.

37. dāraka-bhūruha-khyātaḥ | [13]* Śrī-**Tanudasamā-dēvi**-tana-
 38. yaḥ prauḍha-pratāpa-vīrō = yaṁ | mānava-pati-cūḍāmaṇiḥ
 39. samara-śrī-suṁdārī-subhagaḥ | [14]* Śrī-**Sā(m)rnapāṇi**-dēvaḥ śrī-
 40. C(c)hāyā-Sōmanātha-dēvaya | dvādaśa nivart(t)anāni prā-
 41. dāt = tad-aṁga-raṁga-bhōgāya | [15]* śāra vaṭṭinacanu .

[The last two lines are impossible to read.]

II SIDE.

42. svasti samadhigata-pañca-mahā-śa-
 43. bda mahā-maṇḍalēśvara parama-mā-
 44. hēśvara pati-hita-carita vinaya-vi-
 45. bhūṣana śrī-**Anumakoṁḍa**-pura-
 46. var-ādhiśvara calamartti-gaṁḍa mūṇu-rā-
 47. ya-jagadāla ¹ nām-ādi samasta-praśasti-
 48. sahitaṁ śrī-svayaṁbhū-dēvara divya-śrī-
 49. pāda-padma-ārādhakulaina śrīman-mahā-
 50. maṇḍalēśvara **Kākatīyya-Manuma-Ru-**
 51. **dra-dēva**-mahārājulu nityōditu-
 52. lai prithvi-rājyamu sēyucumḍaṁgā
 53. tad-rājyaṁbunaṁdu **Pānumgaṁṭi** stha-
 54. lamunak = adhipatiy = aina adyēha sa-
 55. masta-bhuvan-āśraya prithvī-dēva-vallabha ma-
 56. hā-rāj-ādhirāja paramēśvara parama-bha-
 57. ṭṭāraka **Dvāravatī-pura**-var-ādhiśvara Vi-
 58. ṣṇu-vaṁś-ōdbhava Yādava-kula-
 59. kamala-kalikā-vikāsa²-Bhāskara apra-
 60. ti-malla ahita-rāya-uraḥ-śala u-
 61. dbhaṭṭa-**Varāṭa**-bhūpati-**Kōkalla-dēva**-[gi]-*
 62. rīṁdra-niṭṭalan-ōddamḍa-dīpti-maṇḍala-ku-
 63. liśa-dhar-ākhamḍala **Kimiḍi**-kṣōṇī-vallabha **Jā-**
 64. **jalla-dēva**-kari-ghaṭa-saṁghaṭṭana-prārājya-
 65. rājya **Turuḥk**³-ōpaplava-mēdinī-samu-
 66. ddharaṇa-mahā-Varāha giri-durg(g)ama-du-
 67. rg(g)a-praṇāla-nilaya **Bhōja-rāja**-bhūpāla-
 68. vyāla-vidrāvaṇa-vihaṁga-rāja **Gūrjja-**
 69. ra-rāya-vāraṇāmkuśa **Māla**[vī]-*
 70. ya-māna-mard(d)ana-gaṁbhīr-ācīra⁴-pracamḍa
 71. **Paṁḍāra-Lakṣmī-dēva** vaṁśāvali-vana-dahana(h)-

¹ The letter ḷa is becoming almost like the modern ḷa.

² There is a horizontal stroke at the bottom right hand portion of the letter probably to indicate the *dirgha*.

³ Turuṣk-.

⁴ ācāra-.

72. dāvānala ity-ādi samasta-prasasti-vi-
 73. rājamāna śrīmat-prōḍha-pratāpa-cakra-
 74. vart(t)i śrī-**Śā(m)rṇapāṇi-dēva**-mahārā-
 75. julu . rājula-prasastulu ī ta[ṭā]*
 76. . kālu .

III SIDE.

77. svasti śrī **Saka-varṣamulu 1189 yagu Pra-**
 78. **bhava samvatsara Adhika-Jyēṣṭha bahuḷa 15 Sō** |
 79. **nāmṇi sūryya-grahaṇa**-kālamun-appuḍu śrī-
 80. **Śā(m)rṇapāṇi-dēva**-mahārājulu śrī-C(c)hāyā-
 81. Sōmanātha-dēyuni aṁga-raṁga-bhōgānaku **Tam-**
 82. . **ma-samudramu**-venakanu āṇu maṭturu |
 83. **[O]daya-samudramu** venakanu āṇu maṭturu |
 84. [a]*ṭṭu-sūḍam baḍremḍu maṭturu nīru-nēla iru-gā-
 85. rum baṁḍanu ā-caṁdr-ār(k)a-sthāyigā dhārā-pū-
 86. rv(v)akam=icciri || Sāmānyō=yam dharm(m)a-sē-
 87. tur=nṛpāṇām kālē kālē pālanīyō bhavadbhiḥ | sa-
 88. rv(v)ān=ētān=bhāvinah pār(t)thiv-ēṁdrān=bhūyō bhūyō
 89. yācatē Rāmacaṁdraḥ | [16]* Bahubhir=v(v)asudhā
 90. dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya ya-
 91. dā bhūmis=tasya tasya tadā phalaṁ | [17]* Sva-dattā[d]*=dvi-
 92. guṇam puṇyam para-datt-ānupālanaṁ | para-datt-ā-
 93. pahārēṇa sva-dattō niḥ-phalaṁ¹ bhavēt || [18]* Karaṇamu
 94. **Dimḍima-rāju** tana vritti veli-volamulōna **Kā-**
 95. **ṭrēni-vanam** dakṣiṇāna muppaṁdumu sēnu Sō-
 96. maya-dēyuni dipānaku dhārā-pūrv(v)akamu-
 97. gān=icciri || Sva-dattām para-dattām vā yō harēti
 98. vasuṁdharā[m]* | ṣaṣṭhir=var(u)ṣa-sahasrāṇi viṣṭhā-
 99. yām jāyatē krimi[h || 19]*

[Here follows another inscription, Inscription No. 35, Pānugal Inscription of Immaḍi-Mallikārjuna-nāyaka, beginning somewhat abruptly in the middle.]

TRANSLATION.

I SIDE.

[Verse 1.] May Vighnēśvara, the giver of objects thought of, protect the world ; also Indra, whose lotus feet are saluted by the Gods.

[V. 2.] May that Boar-God protect you, who, satisfied with his amorous sports with the daughter of the milky ocean, lifted up the trembling (?) earth in a minute, on his tusk, as if desirous of enjoying her who was immersed in the ocean.

¹ niṣphalaṁ.

[V. 3.] Arising out of the centre of the navel-lotus of that Viṣṇu, the four-faced Brahma after creating the divine beings, created the brahmin, the king, the Vaisya and the Śūdra from his face, arms, thighs and lotus feet, (respectively).

[V. 4.] There appeared the **Kākatya** lion belonging to the fourth caste and extolled by the whole world ; and in it appeared the king named **Prōla**, bent towards great justice and very well known (in the world).

[V. 5.] His son, (was) king **Mahadēva**, with his resplendent and firm kingdom like Rāma's kingdom, a Garuḍa to the snakes of kings, and of irresistible power and martial drums.

[V. 6.] From him was born king **Gaṇapati**, delighting in the sport of smashing the big elephants of the enemy-kings, of valour immense and well-known.

[V. 7.] When his issue, the glorious king **Rudra** of striking victory, (much) like Indra to the mountain of arrogance of the enemy-kings, and a jewel among the rulers, was ruling the kingdom,

[V. 8.] there was a great dynasty belonging to the large royal family of the **Yādavas**, having qualities like munificence and valour, great like the ocean, and of great prosperity.

[V. 9.] In this dynasty arose king **Bhillama-dēva**, an Indra by his resplendent wealth, who removed the burning of earth due to the failure of rains from above, by the gift-water given along with his gifts.

[V. 10.] His son (was) king **Jaituḡa**, the best among kings who shone as an ocean of the gems of resplendent qualities and who was a support to those who sought refuge.

[V. 11.] His son was king **Siṁghaṇa-dēva** of well-known name and fame, who obscured Kaṇa (the son of Sun) by his gifts of gems, gold and land.

[V. 12.] King **Siṁghaṇa** was well known in the world for his fame, happy and prosperous (being) worshipped by all kings, one whose friendship was cultivated by good men, (one) in whose heart was established God Śiva, whose circle of relatives was prosperous, and who was illustrious with all qualities.

[V. 13.] The son of **Siṁghaṇa-dēva**, a lion to the elephants of the enemy-kings, is all glorious, and is famed as the *kalpa* tree in giving the objects desired by the world.

[V. 14.] This son of **Tanudasamā-dēvī** was a warrior of great prowess, the crest-gem among kings, and the beloved of the lady of martial glory.

[V. 15.] This **Sā(m)rṇapāṇi-dēva**, gave for the personal and private enjoyment, twelve *nivartanas*, to God Chāyā-Sōmanātha.

II SIDE.

[Ll. 42-52.] Hail ! while the prosperous Mahā-maṇḍalēśvara, the **Kākatīyya** king **Manuma-Rudra** was ruling the earth, ever energetic,—(he) who had attained the five *mahā-sabdas*, who was a Mahā-maṇḍalēśvara, (who was) a great worshipper of Mahēśvara, (whose) actions were for the advantage of his Lord, to

whom modesty was an ornament, (who was) the lord of the excellent city of **Anumakoṇḍa**, (who was) *Calamarttiganda*, who was the ruler of the three kings, (who was endowed) with these and all other titles, and (who was) the worshipper of the excellent lotus feet of the God,—now here,

[Ll. 52–76.] the glorious emperor of mighty warriors, king **Sā(m)rṇapāṇi-dēva**, who was the lord of **Pānuḡallu** in that kingdom (Kākatīya kingdom), the asylum of the whole world, the Lord of the Goddess of Earth, king of great kings, supreme Lord, the most venerable man, the presiding Lord of the town of **Dvāravatī**, (one who was) born in the lineage of Viṣṇu, the Sun for the opening of the lotus bud of the **Yādava** dynasty, one who has no adversary, a spear (shooting pain?) in the heart of the enemy-kings, an Indra with the terrible bolt—that has a halo of lustre—to the great mountain of **Kōkalla-dēva** and king of **Varāṭa**, one who (obtained?) a kingdom by fighting (literally, conflict) with the group of elephants of **Jājalla-dēva**, the ruler of **Kimidi**, one who is the great Boar incarnation in lifting the Earth out of the **Muhammadan** deluge, . . . the great king of the birds named Garuḍa in driving away the serpent named king **Bhōja** inhabiting the leafy abode of the inaccessible mountain forts, a hook to restrain the elephant, namely the king of the **Gūrjjara** country, (one who is) fierce with the great practice of crushing the pride of the king of **Mālava**; a bonfire in burning the forest of the family of **Paṇḍāra-Lakṣmī-dēva**; one who is brilliant with these and other titles,—

III SIDE.

[Ll. 77–79.] Hail! in the **Śaka year 1189**, (being the cyclic) **year Prabhava**, (in the month of) **Adhika-Jyēṣṭha**, on the **15th day of the dark fortnight**, on **Monday**, during the time of the **Solar Eclipse**,

[Ll. 79–86.] the prosperous king **Sā(m)rṇapāṇi-dēva** (gave) to God Chāyā-Sōmanātha, for his personal and public enjoyment, six *maṭṭurus* of wet-land behind . . . **samudram** (tank), six *maṭṭurus* behind **Udayasamudram** (tank), twelve *maṭṭurus* in all; he gave away (this) wet-land for cultivation during both the seasons to last as long as the Moon and the Sun.

[Vv. 16–18.] These are the usual imprecatory verses.

[Ll. 93–97.] *Karaṇamu* **Dirṇḍima-rāju** gave away for light for the God Sōmaya, a (dry) field (yielding?) thirty *tūmus* (of grain?) in the *velivolamu* (dry-land of his *vritti*, south of **Kāṭrēni-vanam**).

[V. 19.] [This is the usual imprecatory verse.]

35. PĀNUGAL INSCRIPTION OF IMMADI-MALLIKĀRJUNA-NĀYAKA.

I SIDE.

1. Ya(t)-karpūra-parāga-pāṇḍura-brhad(h)-daṁṣṭr-āṁkurē rāja-
2. tē kēṭakyāḥ kusumē vasan-madhukara-spand-ōpamāṁ

3. bibhratī | sapta-dvīpa-samudra-kānana-dharā viśva-
4. m̐bharā [bhū]dharair = agrāniḍlu payōdharaiḥ parivr̥-
5. tā pāyād = Varāhas = samāḥ || [1]* Āsīd = bhūpa-
6. kirīṭa-juṣṭa-caraṇaḥ **Kākatya**-varṇś-ōdbhavō Lō-
7. kālōka-dharādhar-āhita-yaśō lōk-aika-rakṣākaraḥ |
8. vairi-kṣatriya-kālarātrir = amala-kṣōṇīśa-cūḍāmaṇi-
9. r = dhīr-ōdāra-guṇ-ākarō **Gaṇapatir** = bhūri-stutir = bhūpa-
10. tiḥ || [2]* Tat-sūnuḥ khalu **Rudra-dēva** iti ca kṣōṇīpati-
11. r = nnītimām¹ dān-ākarn(n)ita-Karn(n)a-bhūpatir = abhūt = kā-
12. ruṇya-ratnākaraḥ | vāmaṁ cāpa-śarair = nnidhāya caraṇam̐
13. bhājīṣṇu²-rēkhāmayair = llīlā-pālita-bhūri-bhūsu-
14. ra-nuta[h]* kṣōṇī-bhujām mūrd(d)hani || [3]* Tat-putrī-tanaya-
15. ḥ praśāsti prthivīm nīhāra-hāra-cchaviḥ kīrt(t)ir = y(y)asya vi-
16. rājatē daśa-diśām pāram-param-gāminī | kōlā-
17. [m̐]*k-ārnkita-vakṣasaḥ para-nṛpā yaṁ yānti rakṣākṛ-
18. [tē]* bhūpālāḥ kila **Rudra-dēva** iti ca kṣōṇī-bhujā-
19. m = agrāṇiḥ || [4]* Tan-maṁtrī **Bolla**-sēnāpatir = iti nikhila-kṣōṇi-ra-
20. kṣā-kṛd = āsīd = vairi-kṣmā-pāla-matta-dvirada-mrga-patir = dr̥ṣṭa-sa-
21. rv(v)-ādhiakārah | tat-sūnur = **M(m)allināth**-āvani-patir = a-
22. bhavad = ya pada bāśak³-ācāy(y)aḥ kṣōṇīśa-vary(y)a-
23. ḥ para-nṛpati-vadhū-gīta-bāhu-pratāpaḥ || [5]* Yat-pāda-dvaṁdva-
24. sēvi⁴ nikhila-nṛpa-gaṇas = tyakta-bhūp-ābhimānō ya . . . ddhi
25. . . . dhā . rēkaḥ prati-nṛpati-mahā-garv(v)a-nirv(v)āpa-hē-
26. tuḥ | yad-rājyaṁ Rāma-rājyaṁ diśi diśi vila-
27. sat-kīrt(t)ir = uttunga-mūrtti[s]* = tat-sūnur = bhūmi-pālāḥ sa-
28. kaḷa-guṇa-nidhir = (n)nītimān = **Immaḍ-īśaḥ** || [6]* **Śākē** parimi-
29. tē **nētra-rūpa-yuḡma-nīśākaraḥ** | **Vikṛtau vatsarē Jyēṣṭha-mā-**
30. **sē pakṣē sitē tithau** | [7]* **Ṣaṣṭyām Bhaumya**-samētā-

II SIDE.

31. yām ātma-rājy-ābhi-vṛddhayē | tēna dattā mahī C(c)hāyā-
32. Sōmanāthāya Śambhavē || [8]* Am̐ga-raṁga-vibhō-
33. gāya mitā paṁca-nivart(t)anaiḥ || **Udayāditya**-jaladhiḥ
34. khyātō paścād = api kṣitau | [9]* Likhitaṁ śāsanam̐ c = ēdam̐ sphu-
35. ṭa-saṁdhi-pad-ākṣaram̐ | **Gōvinda-bhaṭṭa**-duhituḥ
36. sutēn = **Ānamta-sūriṇā** || [10]* Sva-dattām para-dattām vā yō
37. harēta vasuṁdharām̐ | ṣaṣṭir = (v)varṣa sahasrāṇi viṣṭhāyām̐
38. jāyatē krimiḥ || [11]* Svasti samadhigata-paṁca-mahā-
39. śabda mahā-maṁḍalēśvara Anumakoṁḍa⁵-pura-var-ādhiśvara ca-

¹ nnītimān.² bhrājīṣṇu.³ The letters in this line are quite indistinct and it is not possible to give a correct reading.⁴ sēvā.⁵ The letter A in this word is looking almost like the modern A.

40. lamart(t)igam̐ḍa mūru-rāya-jagadāḷa nāmādi samasta-pra-
 41. śasti-sahita śrī-**Kākatīya Kumāra-Rudra-dēva**-mahārā-
 42. julu pṛthivī-rājyaṁbu sēyuc-ur̐ḍaṁgām = dat-pāda-padm-ōpajivi
 43. rāya-sthāpan-ācāry(y)a **Niśśaṁkavīra Mallikārjjuna-nā-**
 44. **yaṁkula**-koḍkulu **Immaḍi-Mallikārjjuna-nāya-**
 45. **ṁkulu** svasti śrī **Śaka** varṣaṁbulu | 1212 | avu **Vikṛti**
 46. saṁvatsara **Jyēṣṭha śu 6 Maṁ** || nām̐ḍu **Kumāra-Rudra-dēva-**
 47. mahārājulakuṁ = buṇyamugām = **Bānuṁgaṁṭi**
 48. [C(c)hā]yā-Sōmanātha-dēvaraku aṁga-raṁga-bhōgārt(t)hamai **Udayā-**
 49. **ditya-samudraṁ** venakanu iccina vritti nīru-nēla . . . **kā-**
 50. **Ivanu** ma 2 **Uttama-gaṁḍā-kālvanu** ma 3 aṁta-
 51. ma 5 maṇṭurulu || Yiṁdu maṁgaḷa mahā
 52. śrī śrī śrī[ī]*

TRANSLATION.

[Verse 1.] May the Boar protect you, on whose shoot-like big tusk, white like the dust of camphor, mother Earth shines surrounded by clouds and by mountains, and with all her seven islands (-continent), oceans and forests, bearing similarity to the throbbing bee sitting on a *kētaka* flower.

[V. 2.] There was a king (named) **Gaṇapati**, born in the **Kākatya** dynasty whose feet were on the crowns of kings, who placed his fame in the *Lōkālōka* mountain (at the very extremity of the known world), (who was) the sole protector of the world, the destroyer of his enemy-kings, the crest-jewel of the pure kings, the reservoir of all qualities, firm and sublime, and profusely praised.

[V. 3.] There was (then) his righteous son, king **Rudra-dēva**, who had, by his munificence, made king Karṇa a non-Karṇa, (who was) an ocean of kindness, one who had his left leg—shining with bow and arrows in the shape of “lines”—on the head of kings, and who was much extolled by Brahmins whom he protected with ease.

[V. 4.] His daughter’s son, whose fame, which was like a snow-necklace, shines having gone to the very ends of the ten quarters, and whom other kings,—marked on the chest with the sign of boar—resort to for the sake of protection, that king named **Rudra-dēva**, the leader of all rulers, rules the world (now).

[V. 5.] His minister was General **Bolla**, the protector of the whole world, a lion to the maddened elephants (namely) his enemy-kings, and one who had seen (i.e. served in) all positions of authority ; his son was king **Mallinātha** the best among kings, the valour of whose arms was sung by ladies of the enemy-kings.

[V. 6.] His son was king **Immaḍi**, righteous and an abode of all good qualities, whose two feet were adored by all kings, leaving off their royal dignity, whose put down the great pride of his enemy-kings, whose rule was Rāma’s rule, and whose great fame shone in every quarter.

[V. 7 & 8 & 9.] In (the year) **Śaka** denoted (by the words) **eyes, form, pair, and Moon, in the (cyclic) year Vikṛti, in the month of Jyēṣṭha, on the sixth day of the bright fortnight, on Tuesday**, he gave for the sake of the prosperity of his kingdom, to God Śiva (going by the name of) Chāyā-Sōmanātha, for his personal and public enjoyment, land measuring five *nivartanas*, and subsequently also the tank called **Udayāditya-samudra**, which is well known in the world.

[V. 10.] This grant with (verses having) clear coalescence, words and letters was written by the learned **Ananta**, son of the daughter of **Gōvinda-bhaṭṭa**.

[V. 11.] [The usual imprecatory verse]

[Ll. 38-42.] Hail! while the glorious **Kākatīya** king **Kumāra-Rudra-dēva**, (who) had attained the five *mahā-śabdas*, a Mahā-maṇḍalēśvara, the Lord of the excellent city of **Anumakoṇḍa**, *Calamarti-gaṇḍa*, the ruler of the three kings, and (who was endowed) with these and other titles was ruling the earth,

[Ll. 42-45.] he (who was) dependent on his lotus feet, the establisher of the king, the son of **Niśśarmkavīra-Mallikārjuna-nāyarka**, (namely) **Irmaḍi-Mallikārjuna-nāyarka**,

[Ll. 45-47.] Hail, in the **Śaka year 121[2]**, being the cyclic year **Vikṛti**, in the month of **Jyēṣṭha** on the 6th day of the bright fortnight, on **Tuesday**, for merit to king **Kumāra-Rudra-dēva**,

[Ll. 47-49.] (gave the following) *vritti* behind the tank **Udayāditya-samudraṁ**, to the God Chāyā-Sōmanātha of **Pānuḡallu**, for his personal and public enjoyment,

[Ll. 49-52.] 2 *maṭṭurus* of wet land under....., 3 *maṭṭurus* under **Uttama-gaṇḍa** canal, total 5 *maṭṭurus*.

[L. 52.] In this, good fortune, and great prosperity.

36. PĀNUGAL, INSCRIPTION OF MAILĀMBĀ.

I SIDE.

1. rā ya
2. . kṣiti-pati-tilakō . . . nnāma-rājā patnī tasy=ānu . .
3. ḍa **Bēḍa(m)gā** nāma dēvī vinītā | tad-daṁpatyōs=tanū[jā samajani]*
4. [Hī]*mavān=mēnayōr=Aṁbik=ēva | śrīman-**Mailāmbikā** vai ba .
5. . . ttējasō janma-bhūmi[h]* | [ī]* Sā=bhūt=prabh-ōsmān . .
6. [bhā]ry(y)ā Lakṣmīr=iva śrī-Puruṣōttamasya | khyāti-prasūtir=
j(j)a[ga-]*.
7. [d-ēka-va]*mḍyā prasāda-saṁpādita-lōka-vṛttiḥ || [2]* Vāg-dēvat=ēti
vi[bu]*dhai-
8. [h pa]*ti-dēvat=ēti sādhvī-janaiḥ pari-janaiḥ kula-dēvat=ēti[ī]* yā
manyatē

9. [sma]* satataṁ caraṇ¹-ārt(t)hi-sār(t)tha-sarv(v)-āmara-kṣiti-ruhām = adhi-dēvat = ē-
10. [ti]* || [3]* Y = āsūt = ākhila-lōka²-vīra-janani sīmanta-muktā-maṇis = sa .
11. . śrama dharm(m)a-śāsakatayā³ Vēdān = iva tris⁴ = sutān | lōkān = pā[la]*-
12. [ya]*tas = samasta - janat - ādhārām⁵ jvalat - tējasas = trēt - āgnīn = iva sēvyatām⁶-a .
13. . . dharm(m)-ārt(t)ha-kāmān = iva || [4]* Vīra-prāgrahar-āmātarā-vara⁷-kṣiti . .
14. . . riya dōrarg(g)a[lañ = c] = Āditya-prati-bimba-rūpam = **Udayādi-**
15. [tya]*-kṣamādhīśvaraṁ [i]* **Bhīmaṁ** bhīma-parākrama-krama-jit-ārāti[ṁ vi-]*
16. ⁸ [tīrṇa-śriyā]* Karn(n)a[ṁ]⁹ * bhūjana-varn(n)anīya¹⁰-caritaṁ **Gōkarn(n)a**¹¹-bhūpāla-
17. [kaṁ]* || [5]* Tēṣām **Bhīmō** Bhīmavat = Pāṁḍavānām dikṣu khyātō bhūri-dō-
18. r-vikramēṇa [i]* yat-kīrt(t)-īṁdau pūrṇ(n)a¹²-rūpē sadā san = sarv(v)ās = tithyaḥ [paur]-*
19. [ṇamā]*sī-svarūpāḥ || [6]* Sā śrēyasē tanūjasya tasya **Bhīma**-mahī-[pa-]*
20. tēḥ | **tark(g)-ōdbhi-diñ-mitē kālē Śakasya Krōdhi-vatsarē** || [7]* **Sūry(y)a[-gra-]***
21. [hē]* **Cōḍa-Bhīma-Nārāyaṇa-pur-**āhvayaṁ | aṣṭ-ōttara-śatā-
22. y = ādād = agrahāraṁ dvi-janmanām || [8]* S-āṣṭa-bhōgaṁ janair = v(v)arṇdyam = ā-caṁ-
23. [dra-]* ravi-tāraṁ | Tat = aiva vatsarē **Cōḍa-Bhīma-Nārāyaṇ-**āhvayaṁ . . || [9]*

II SIDE.

24. . . . ru | pārlu ni
25. ḍurṇn = uppuṁ nībarava $\frac{1}{4}$ joṁnnala bhaṁḍiki pa 2 $\frac{1}{2}$ gidḍa |
26. [pe]*ṛukaku vi 2 ku | vaḍluṁ nībarava $\frac{1}{4}$ āku = be-
27. [ṛu]*kaku ru 2 $\frac{1}{2}$ āku-gaṭlu 5 mōpunaku pa 2
28. [ā]*kuṁgaṭlu 2 pōṁka bhaṁḍiki ru 8¹³ pōkalu 500
29. [pe]*ṛukaku ru 4 pōṁka 200 miriyāla bhaṁḍi-
30. ki ru 6 gidḍa | peṛukaku ru 3 ku 2 allamu bhaṁ-

¹ śaraṇ-

² There seems to be a superfluous vowel-sign of u for the letter lō in this word. The sculptor might have written the vowel-sign of e at first and added the vowel sign of u to make the letter lō as done in the case of some letters.

³ The letter ka looks like ta.

⁴ trīn =

⁵ -ādhārān.

⁶ sēvitām (?)

⁷ The letter va and also kṣa in the next word are not distinct.

⁸ The reading here is uncertain.

⁹ Karṇam.

¹⁰ -varṇaniya.

¹¹ Gōkarṇa.

¹² pūrṇa-

¹³ The figure 8 is quite indistinct.

31. diki ru 2½ vīsyalu 2 perukaku ru 1 vīsyā 1
 32. pasapuṁ = brattini bellamuṁ nībarava ¼ cīralu go
 33. . sīraku ru 2½ lōkī kōvalakuṁ gama-pula-
 34. kunu savaryalaku[m] nībarava ¼ i nakaramu-lo-
 35. palam bheṁlamu decci yavvaru dāmcinā suṁka re-
 36. tṭ = iyaruvaṁ-gala-vāru aṁgaḍa siddhāyamu
 37. iṁṭi ru 5 dēvarakuṁ gāniki iṁṭa pa 2
 38. **Sāmi-seṭṭi-cerṣvu** dēvarak = ard(d)hamunu mahā-jana-
 39. munak = ard(d)hamunu **Pānuḡaṁṭa** ḍaḷavṛtti ghaḍa-paṭlu 40
 40. sūtra-dhāri **Brammōju** berasina sūtra-dhārula pūrv(v)a vṛ-
 41. [tti]***Kāsyapallini Bānuḡaṁṭa** ḍaḷavṛtti ghaḍa-puṭlu 20 **Bhīma [sa-]***
 42. **mudramu** venuka ghaḍa-maṟuturu 4 **Cōḍa-samu[dra]***-
 43. **mu** venuka ghaḍa-maṟuturu 4.

III SIDE.

44. vā
 45. dulu **Nārāyaṇa-bhaṭlu** . . . dēvara . . .
 46. yuḍu **Bhāskara-bhaṭlu Sōmēśvara-bhaṭṭ-ōpādhyāya-**
 47. laku vṛttulu 2 **Appana-bhaṭlaku** velivolamu¹ vṛttulu 2
 48. dēvara-bhāgamulōna dēvara aṁga-bhōgānaku gāl-puṭlu 10 kā-
 49. [l-ma]ṟuturu 5 pūjāroku gāl-puṭlu kāl-maṟuturulu 4
 50. ivi vōyi² nilcina dēvara-bhāgamu gīta-vādyā-nṛtya-dhūpa-
 51. [hā]rada-śaṁku-dhāralu lōnaina kelasamu sēsi bāya pau .
 52. . vādhū-junu vṛtti koṟai kuḍuvaṁ-gala-vāru [r]* i reṁḍu vā-
 53. rtala rāsin-akṣālu voḍicina muppeku gāl-puṭṭi 1
 54. [Sā]*māny = ōyaṁ dhar(m)ma-sētur = nṛpāṇāṁ kālē kālē pālanīyō
 55. [bha]*vadbhiḥ | sarv(v)ān = ētān = bhāvinaḥ pār(t)thiv-ēṁdrā(m)n =
 bhūyō bhūy[ō]
 56. yācatē Rāmacaṁdraḥ || [10] Mad-vaṁśajāḥ para-mahīpati-vaṁśa-
 57. [jā]* vā pāpād = apēta-manasō bhuvi bhāvi-bhūpāḥ | yē pā-
 58. [la]*yanti mama dharm(m)am = imaṁ samastaṁ tēbhyō mayā vira-
 59. [ci]*t-āṁjalit³ = ēṣa-mūrdthiḥ⁴ || [11]* Śaṣṭim varṣa-sahaśrāṇi svarg(g)ē
 ti-
 60. [ṣṭha]*ti bhūmida[h]* | apahart(t) = ānumantā ca tāny = ēva narakē va-
 61. [sēt]* || [12]* Vindhy-āṭav-iṣṭa-tōyāsu śuṣka-kōṭara-vāsiṇaḥ | kṛ-
 62. ṣvahi jāyantē brahma-dēy-āpahāriṇaḥ [13]*

¹ The sculptor forgot the vowel-sign of u and later squeezed it in, bringing it much lower down than usual.

² The vowel-sign of i is added to the end of the letter and not to the main stem of the letter as usual.

³ -āṁjalir =

⁴ -mūrdhui.

TRANSLATION.

I SIDE.

[Verse 1.] [In this verse a certain king is mentioned whose name is lost. His wife's name is given as **Beḍaga** : and of these two was born, as Goddess Pārvatī of Himavān and Mēnā, a daughter named **Mailāmbikā**.]

[V. 2.] That **Mailamāmbā** was the wife of king . . . as Lakṣmī is the wife of Puruṣōttama,—(Mailamāmbā) who was the birth-place of fame, (who was) the one revered person in all the world, and who was maintaining the world by her graciousness.

[V. 3.] Which **Mailāmbā** was always considered as a Goddess of speech by learned men, as one who worshipped her lord as God by good women-folk, as their family-deity by her servants and as the presiding deity of the *kalpa* trees by the army of those supplicants who took refuge under her.

[V. 4.] Which **Mailāmbā**, the pearl-jewel adorning the world of the mothers of warriors of the whole world, gave birth to three sons teaching *dharma* like the three Vēdas, the support of the whole humanity like the three worlds(?), with shining brilliance like the three sacred fires and resorted to by (all), even as the three *puruṣ-ārthās*, (namely) *dharma*, *artha*, and *kāma*.

[V. 5.] (They were) king **Udayāditya** of a form resembling that of the Sun with bolt-like arms . . . and the foremost among warriors, king **Bhīma** who won his enemies by his terrible valour, and king **Gōkarṇa** who was a Karṇa by virtue of the riches which he gave away and who was of a conduct that could be extolled by people.

[V. 6.] Of them, like Bhīma of the Pāṇḍavas, **Bhīma** was famed in all quarters by virtue of his great strength of arms; and since the moon of his fame was in full orb for all time, all the nights were of the form of full-moon nights.

[V. 7-8.] In Śaka (year denoted by the words) tarka, ocean, and direction (i.e. 1046), (being the cyclic) year Krōdhi, on a Sōlar eclipse day, that **Mailamāmbā** gave away for the weal of that son, king **Bhīma**, the *agrahāra* named **Cōḍa-Bhīma-Nārāyaṇa-pura**, revered by all people, to a hundred and eight brahmins, with all the eight enjoyables, to stand till the moon, the sun and the stars.

[V. 9.] In the same year in (the *agrahāra*) named **Cōḍa-Bhīma-Nārāyaṇa-pura** .

II SIDE.

[Ll. 24-43.] salt one (?) *nībarava*, $\frac{1}{4}$ ¹; for a cart of *cōlam pa* $2\frac{1}{2}$, *gidda* 1 and for one *peṇuka vi* 2 *ku* 1; paddy *nībarava* $\frac{1}{4}$; for a *peṇuka*, leaves *ru* $2\frac{1}{2}$ and 5 leaf-bundles; for one small-bundle (*mōpu*), *pa* 2 and leaf-bundles 2; for one cart-load of

¹ One vertical stroke is used to represent $\frac{1}{4}$ and two vertical strokes are used to represent $\frac{1}{2}$.

areca-nut, 8 *ru* and 500 areca-nuts ; for a *peruka*, 4 *ru* and 200 areca-nuts ; for a cart of pepper, 6 *ru* 1 *gidda*, for a *peruka* 3 *ru* 2 *ku* ; for a cart-load of ginger $2\frac{1}{2}$ *ru* and 2 *visyas*, for 1 *peruka* 1 *ru* and 1 *visya* ; for turmeric, cotton, and jaghery (sugar) *nībarava* $\frac{1}{4}$; saris, . . . for one sari $2\frac{1}{2}$ *ru* ; for *nībarava* ; any one who brings and hides jaghery in this town shall give double the duty ; *siddhāyamu* of shops, for each house 5 *ru* ; for God for *kānuka* from each house 2 *pa* ; half of **Sāmi-seṭṭi** tank to the god, and half to the people ; in **Pānuḡal** 40 *ghaḍa-puṭlu* of *ḍala-vṛtti* is the previous *vṛtti* of the *sūtradhāras* (sculptors ?) brought up by (?) **Brammōju** ; in **Kāśya-palli** and in **Pānuḡal**, 20 *ghaḍa-puṭlu* of *ḍalavṛtti* ; 4 *ghaḍa-maruturu* behind **Bhīma-samudramu** ; 4 *ghaḍa-maruturus* behind **Cōḍa-samudram**.

III SIDE.

[Ll. 44-53]. **Nārāyaṇa-bhaṭlu** God for **Bhāskara-bhaṭlu** and **Sōmīśvara-bhaṭṭ-ōpādhyāya** *vṛttis* ; 2 *vṛttis* of waste land for **Appana-bhaṭlu** ; in god's share, for god's personal enjoyment 10 *gāl-puṭlu* and 5 *kāl-maruturu* ; for the priest (*pūjāri*) 4 *gāl-puṭlu* and *kāl-maruturu* ; the balance after deducting this from god's share (to be utilized for ?) vocal music, instrumental music, dancing, incense, garlands, conch blower and etc. 1 *gāl-puṭti* for the *muppe* who chiseled the letters written in these two statements.

[Vv. 10-13] [These are the usual imprecatory verses.]

37. PILLALAMARŪI INSCRIPTION OF RĒCEṬUVUḶA NĀMI-REḶḶI.

1. Svasti sakala-guṇa-gaṇ-ālaṃkāra para-nārī-dūra **Āmanikaṃṭi**-pura-var-ē-
2. śvara vīra-Lakṣmī-nijēśvara mār(b)ala-Bhīma raṇa-raṅga-Rāma vitarāṇa-Karṇ(n)a
3. śaury(y)a-Sauparṇ(n)a pati-hit-Āmjanēya śauca-Gāṃgēya
4. svāmi-drōhara-gaṃḍa Bētana-daṃḍa satya-ratnā-kara duṣṭa-
5. jana-bhīkara Manuma-kul-Āditya subhaṭa-saṃstutya nā-
6. m-ādi samasta-prasasti-sahitumḍagu śrīmatu **Rēceṭu-**
7. **vula Nāmi-Raḍḍi** śrīman-Nāmēśvara-dēvara-sthāna-patiki raṅga-bhō-
8. gamu-vārikim = **Billala-marṛi**-kōṭa-lōpala dhārā-pū-
9. rv(v)akamugān = iccina imḍlu Gaṃga-jiyyala illu Āvu-ja-
10. mu Muppōju illu Maddela Malōju illu Maddela-Dāma-
11. na illu Maddela Bramma illu Pātra-Sītama illu Pātra-Anyā-
12. ma illu Pātra-Pārv(v)ati illu Pātra-Muttama illu
13. Vāsekāra Pōtana illu Mōkari Dāma illu Pāḍi Tri-
14. puṛama illu Pāḍi Jakga illu Pāḍi Brammaka¹ illu Pā-
15. ḍi Māraka illu Paḍi Hāri Vimale illu Pūjāri Rāma-
16. jiyya illu Pūjāri Prōla-jiyya illu Pūjāri
17. Komma-jiyya illu .

¹ The conjunct consonant mma looks like vma.

TRANSLATION.

[Ll. 1-6.] [These contain a list of the Rēcerla titles, all of which excepting two are found in the Annavaram inscription. The exceptions are 'svāmi-drōhara-gaṇḍa' and 'Bētana-damḍa' meaning respectively 'a manly person to traitors' (i.e. a very dangerous man to traitors) and 'the punisher of Bētana'. For a discussion of this last title see introduction.]

[Ll. 6-9.] The glorious **Rēceruvula Nāmi-Redḍi**, gave away, after pouring water (i.e. in the formal way), the (following) houses in the fort of **Pillalamarri**, for those who (gave) public enjoyment (entertainment) to the lord of the temple of the glorious Nāmēśvara.

- [Ll. 9-17.] (1) House of Gaṇḍa jiyyalu.
 (2) do Āvujamu Muppōju.
 (3) do Maddela Malōju.
 (4) do Maddela Dāmana.
 (5) do Maddela Bramma
 (6) do Pātra Sītama
 (7) do Pātra Anyama
 (8) do Pātra Pārvati
 (9) do Pātra Muttama
 (10) do Vāsekāra Pōtana
 (11) do Mōkari Dāma
 (12) do Pāḍi Tripurama
 (13) do Pāḍi Jakga
 (14) do Pāḍi Brammaka
 (15) do Pāḍi Māraka
 (16) do Padi Hāri Vimale
 (17) do Pūjāri Rāma jiyya
 (18) do Pūjāri Prōla jiyya
 (19) do Pūjāri Komma jiyya.

38. PILLALAMARRI INSCRIPTION OF NĀMI-REDḌI (dated Śaka 1117).

1. Śrīman-mṛgāṁka-mahanīya-kapard(d)i-bhāgō bhōg-īndra-bhōga-
2. kṛta-bhūṣaṇa-bhūṣit-āṁgaḥ | **Nām**-ābhīdhānam=avatātsi-
3. ta-kīrt(t)i-bhājāṁ tējō-dhanam dhanada-baṁdhur=asau Mahēśaḥ || [1]*
Nā-
4. n-āvanī-nātha-kirīṭa-kōṭi-ratn-āṁsubhīś=cumbita-pāda-pīṭhē |
5. nīrd(d)uṣṭam=āmbhōnidhi-vēṣṭitām tāṁ viśvaṁbharām śāsati **Ru-**
6. **dra**-dēvē || [2]* Nānā-bhōga-yujō dvij-ēśvara-bhṛtō vidvit-pura-cchē-
7. dina[ś]*=śrī-vāgīśvara-saṁstutasya vibudhais=sēvyasya
8. bhakty=ākḥilaiḥ | āry(y)-ābhīṣṭa-vidhāna-sakta-manasō yō
9. bhakti-yuktas=sadā Rudrasy=ēva pad-āravinda-yuga-

10. lē **Rudrasya** dhātrī-patēḥ || [3]* Śimha-vyāghrāyita-bhaṭa-ma-
 11. nō-gaṁdhavāhāyit-āśva-kṣmā-bhṛn-mēghāyita-gaja-ga-
 12. ṇō jṛmbhitē bhīma-dhāmni | līlā-mātr-ōdhr̥ta-dhuta-sa-
 13. mānita-nānā-narēndrē yaḥ prakhyātaḥ pṛthu-bhu-
 14. ja-balō **Rudra**-dēvasya sainyē || [4]* Tasya prasādād=āpta-śrī [śrī-]*
 15. matō **Rudra**-bhūpatēḥ | **Nāmaḥ Kām-ātma**jas=sarva-guṇa-
 16. dhām-ākṛt-iṣṭadaḥ || [5]* **Śāk-ā'**bdē śaila-tārā-pati-bhava-gaṇitē va-
 17. tsarē **Rākṣas-ākhyē Vaiśākhē śukla-pakṣē kusuma-śara-tithau**
 18. **vāsarē Bhāska**[ra]*sya | liṅgāni trīṇi sō=yam tripura-vija-
 19. yinas=sampratiṣṭhāpya vṛttiḥ prādāt=tat-pūjan-ārt(t)ham sukṛ-
 20. ta-vitatayē svasya mātuh pituś=ca || [6]* Pituh Kāmēśva-
 21. raḥ khyātō mātuh Kācēśvaras=tathā [i]* svasya Nāmēśvarō
 22. dēvas=trikūṭā sthāpitās=trayaḥ || [7]* **Pillalamarri**-grāma-sthā-
 23. pita-Nāmēśvar-ādi-suprāsādāḥ | dharm(m)a-cayā iva mū-
 24. rt(t)ās=sudhā-sitā bhānti datta-jana-nayana-sukhāḥ || [8]* Ruci-
 25. rā rajat-ādri-sṛṅga-tuṅgā dhvaja-vastr-āvali-cumbit-āmbu-
 26. vāhāḥ | śikhar-ārp(p)ita-śāta-kumbha-kumbhā vijayantā-
 27. m giriś-ālayās=sad=aitē || [9]* Sadbhyaḥ pūjā bhūyasīr=āda-
 28. dānas=sarv(v)-ābhiṣṭam suṣṭhu tēbhyō dadānaḥ | prāsādēṣv=ēṣv=
 apra-
 29. mēyō vidhēyād=ā-caṁdr-ār(k)am sannidhiṁ caṁdra-mauliḥ || [10]*
 30. Svasti samasta-guṇa-sampannumdagu śrīmatu **Rēcerv(v)ula-Nā-**
 31. **mi-Raḍḍi Śaka-varuṣamulu 1117 gu Rākṣasa samva-**
 32. **tsara Vaiśākha śukla trayōdaśin=Āditya-vāramunāmdu** tana
 33. tamḍrikim = dana tallikim = danakū dharm(m)-ārt(t)hamugā śrī-
 Kāmēśvara
 34. śrī-Kācēśvara śrī-Nāmēśvara dēvaralam=bratiṣṭha sēsi ā dē-
 35. varalaku samasta pūjā sidhyart(t)hamai **Pillalamarri** vardi **Sa-**
 36. **bhi-samudramu** piṇḍanu ēḍu-marṭurulu nīru-nē-
 37. lānu **Gumṭi-palli** vāyavyamu dik(g)unanu² ēḍu-maṭlu
 38. velivolamūn=ā-caṁdr-ār(k)amugān=icce | śrī-Nāmē-
 39. śvara-dēvaraku aṁga-bhōga-raṁga-bhōg-ārt(t)hamai **Nāgula-**
 40. **pāṭi Viśvanātha-samudramunaṁdu Nāmi-Raḍḍi** iru-
 41. gārūm baṁḍa nōhari lēkunḍān=iccina maṭutu-
 42. rulu enimidi | aṁḍa **Viśvanāthayyakum** buṇyamugā-
 43. n=iru-gārūm baṁḍa nōhari lēkunḍān=iccina ma-
 44. ṭuturulu reṁḍu | śrī-Kāmēśvaramu Tri-kūṭamu
 45. tōmṭilaku **Kuḍu-kuḍiya-Gaura-samudramunaṁdu**
 46. vāna-kālamu maṭuturulu reṁḍu Vaiśākhāna maṭutu-
 47. ru I[1]*

¹ The letter ka in this word was evidently forgotten and later inserted below the line.

² dikkunau.

TRANSLATION.

[Verse 1.] May this Mahēśa (Śiva), the mass of whose matted locks is glorious with the beautiful moon, whose body is beautified with the ornaments made out of the bodies of big serpents, and who is the friend of Kubēra, protect him, who is called **Nāma**, who has pure fame and to whom prowess is wealth.

[V. 2.] When king **Rudra-dēva**, whose foot-stool was kissed by the rays of the gems at the edges of the crowns of several kings, was ruling this sea-girt earth without a fault ;

[V. 3.] **Nāma** was always devoted to the lotus feet of king **Rudra-dēva** as also to the lotus feet of god Rudra himself,—(the Rudra-dēva) who had several enjoyments, who fostered great brahmins, who destroyed the cities of his enemies, who moved with the poets (*vāg-īśvarāḥ*), who was resorted to with love by all learned men, and whose mind was devoted to the carrying out of the wishes of the noble men.

[V. 4.] **Nāma**, whose soldiers became lions and tigers, whose horses became (swift as) mind and wind, and whose elephant-troops became mountains and clouds, (that Nāma) was famous with great strength of arms in **Rudra-dēva's** army which was of terrible appearance and which uprooted, scared away and brought captive, several kings with great ease.

[V. 5.] **Nāma** who attained his position and prosperity by the grace of that king **Rudra**, who was the son of **Kāma**, (who was) the receptacle of good qualities, and one who gives the desired objects of the learned and the good,

[V. 6.] in Śaka 1117, (the cyclic) year **Rākṣasa**, in the month of **Vaiśākha**, in the bright fortnight, on the thirteenth day, on a Sunday, this **Nāma** established three *lingas* of Śiva and gave for their service *vritti* for the increase of merit to his mother, father and himself.

[V. 7.] God **Kāmēśvara** for his father, **Kācēśvara** for his mother and **Nāmēśvara** for his own self—these three were established in the Triple-shrine.

[V. 8.] The good temples of **Nāmēśvara** and others established in the village of **Pillalamarri**, shine white with plaster like a mass of virtue taken shape, giving happiness to the eyes of people.

[V. 9.] Beautiful, as high as the peak of *Kailāsa*, with the clouds kissed by their banner-cloths, and with golden *kalaśas* placed on top,—may these temples of Śiva be glorious for all time.

[V. 10.] Receiving manifold services from good men and giving them well all their desires, may the moon-crested inscrutable Śiva make his presence in these temples as long as the Moon and the Sun last.

[Ll. 30-31.] Hail ! the glorious **Rēcerv(v)ula Nāmi-Raḍḍi**, endowed with all qualities.

[Ll. 31-38.] In the Śaka year 1117, (being the cyclic) year **Rākṣasa**, in the month of **Vaiśākha**, on the thirteenth day of the bright fortnight on Sunday, for virtue to his father, his mother and himself, established god

Kāmēśvara, god Kācēśvara, and god Nāmēśvara, and for the fulfillment of all worship to those gods gave, (to last) as long as the Moon and the Sun, seven *maṭturus* of wet land just behind **Sabbi-samudram** near **Pillalamarri**, and seven *maṭtus* of dry land in the north-western direction of **Guṇṭupalli**.

[Ll. 38-47.] For the personal and public enjoyment of god Nāmēśvara **Nāmi-Raḍḍi** gave, under **Viśvanātha-samudram** (tank) eight *maṭturus* without tax (?) for cultivation during both the seasons: two *maṭturus* (are) given there for merit to **Viśvanāthayya**, without tax (?) for cultivation during both the seasons; for the gardens of the Triple-shrine of Kāmēśvara two *maṭturus* in the rainy season under **Kuḍu-kuḍiya-Gaura-samudram**, and during the month of Vaiśākha one *maṭturu* (was also given).

39. PILLALAMARRI INSCRIPTION.

[The following is a small inscription of 3 lines in small characters at the beginning of another and larger inscription.]



1. Ā **Eṛaka-samudramuna** satramu padi-yēvuraku¹ naḍacunaṭṭu-
2. gā mar(t)turulu 5 vaṁḍeḍi vāriki maṭtturu 1 vidyār(t)thulaku
3. grāsa-vāsassulaku mart(t)urulu 4 calivaṁḍiriki niḍlu naḍape-
4. ḍi vāriki aḍḍa.

TRANSLATION.

Under **Eṛaka-samudram** (tank), 5 *maṭturus*, for maintaining a (food) choultry for 15 persons; one *maṭturu* for those who cook; 4 *maṭturus* for students for (their) food and clothing; half (a *maṭturu*) for those that carry out (gift of) water in water-sheds.

40. PILLALAMARRI INSCRIPTION OF THE REIGN OF KĀPAYA-NĀYAKA (dated Śaka 1279.)

[This is preceded by the previous small inscription of 3 lines.]

1. Svasti sakala-guṇa-gaṇ-ālaṁkāra **Ārṁdhra**-dēs-ādhīśvara para-nārī-sahōdara
2. **Anumanamgaṁṭi**-pura-var-ādhīśvara **Cōḍa-rāya**-sthāpan-ācāry(y)a
3. **Kāṁci**-rakṣa-pālaka viśama-dhāḍi-Pāṁcāla iruvettara-gaṁḍa
4. Gaṁḍ(ḍ)a-gōpāla mūru-rāya-jagadaḷa ity-ādi birud-āṁki-
5. tul-aina **Kāpaya-nāynim**-gāri iṣṭa-brityumḍu **Eṛa-Pōtu-**
6. **leṁkaṁ**-gāru **Pillalamarri**ni rājyamu sēyucumḍi ta-
7. t-kāla-dēsa-vidvarālanu **Alāvadīnu-suratāṇi** cētanu Eṛakēśvara-dē-
8. vara upahati ayitēni **Eṛa-Pōtu-leṁkaṁ**-gāru ta-
9. na ēlika **Kāpaya-nāynim**-gārikinni tama taṁḍri **Anumakō-**

¹ The vowel-sign of u in the letter vu is at the side on a level with the letter making the letter look almost like ma instead of vu.

10. **m̐ḍa-Māci-nāynim̐**-gārikinni talli **Rudra-sānim̐**-gārikinni pu-
 11. ṇyamugānu **Śaka-varṣālu 1279 agu nēm̐ti Hēmaḷam̐**-
 12. **bi saṁvatsara Jyēṣṭha śu 13 gu** | nām̐ḍu punaḥ pratiṣṭa sēsi-
 13. ri ā dēvaraku adhika-paḍi oka pūm̐ṭa upahārānakū Pi-
 14. [11a]*lamar̐ṇi **Dēvara-kum̐ṭa** venakanu vritti a[ḍḍa]* cēnu¹ peṭiri

TRANSLATION.

[Ll. 1-5.] Hail! **Kāpaya-nāyaka**, (who is) ornamented by all good qualities, the Lord of the Āindhra country, the brother of others' women, the lord of the excellent city of **Anumanam̐gallu**, the master (who) established the **Cōḍa** king, the protector of the security of **Kām̐ci**, the Pāmcāla (prince of Pāncāla?) in dangerous assaults, *Iruvettara-gaṇḍa*, *Gaṇ(ḍ)ḍa-gōpāla*, the ruler (*jagadaḷa*) of three kings, and (one) who is endowed with such and other titles.

[Ll. 5-13.] His pet servant **Eṇa-Pōtu-leṁka**, was ruling in **Pillalamar̐i**; and since god Eṇakēśvara was damaged by the **Sultan Alāvadīn**, during the national disturbances of that time and place, **Eṇa-Pōtu-leṁka**, for merit to his ruler **Kāpaya-nāyaka**, to his own father **Anumakom̐ḍa-Māci-nāyaka**, and to his mother **Rudra-sāni**, performed the re-establishment (of that deity) in the **Śaka year 1279**, (that is) the present (cyclic) year **Hēmaḷambi**, in the month of **Jyēṣṭha**, on the thirteenth day of the bright fortnight, on Thursday,

[Ll. 13-14.] and gave away, for an *adhika-paḍi* for the tiffin (i.e. light meal) of the lord, once (in the day), half a dry field as *vritti*, behind the **Dēvara-kum̐ṭa** of **Pillalamar̐i**.

41. PILLALAMAR̐I INSCRIPTION OF NĀMI-REDDI (dated Śaka 1124)

I SIDE.

1. Śrīmat-surēndra-daity-ēndra-muniṁdra-gaṇa-varṁditaṁ | sarv(v)a-saṁ-
2. pat-pradaṁ varṁdē Śāmbhōḥ pād-āmbuja-dvayaṁ || [1*] Śāmbhōś=śaṁ-
3. bhati jṛṁbhayad-gaṇa-mudaṁ saṁdhy-āṁdhakāraṁ dhunat=sarv(v)-
ān=suṣṭhu
4. supaṭv(v)a-parv(v)ata-rucin=kurv(v)āṇam=urv(v)īdharān | bhūṣā-bhū-
5. ta-bhujam̐ga-puṁgava-ghana-prōllāsa-phullat-phaṇā-ratn-ōdya [d]*-dyu-
6. ti-puṁja-raṁjita-nabhō-diṁ-maṁḍalaṁ tāṁḍavam || [2*] Patraṁ puṣpaṁ
salila-
7. m=athavā yat-pad-āmbhōja-yugmē bhaktyā datvā tarati puruṣō
8. bhūri-saṁsāra-duḥkhaṁ | sarv(v)-ōtpatti-sthiti-vibhavakṛt=sarv(v)a-
lōk-aika-
9. varṁdyas=sarv(v)-ātmā vas=sa bhavatu mudē sarv(v)adā Pārv(v)at-
īśaḥ || [3*]

¹ The vowel-sign of ē in the letter cē is not clear.

10. Śrīmat-padma-pāda-padma-yugalāl=lōka-tray-ābhyarccitād=udbhū-
 11. tē vipulē kulē nara-varō **Bamm**-ābhīdhānō=bhavat | yaḥ **Kāmcī**-
 12. nagarī-kavāṭa ¹-haraṇaṁ kṛtvā pracarṇ-āhava-kṛṇḍaś=**Cōḍa**-na-
 13. rādhīpasya kṛtavān=māna-drum-ōnmūlanam || [4]* Śailānām tuṅga-
 14. sṛṅga-prakaram=uru-dṛṣad-varg(g)a-durg(g)aṁ guh-aughaṁ krōdh-ō-
 15. dbādha-pravṛddhōt-phaṇa-phaṇi-nikara-sphāra-phūtkāra-ghō-
 16. raṁ | kāmītāraṁ tāra-kamṭhīra-ava-rava ²-mukharaṁ dīpta-dāvā-
 17. gni-yuktaṁ yad-bhītās=tyakta-yuddhāḥ para-narapataya-
 18. s=sambhramēṇ=āśrayamtaḥ || [5]* **Muccas**=samucchrita-guṇaḥ
 19. khalu tat-kulē=bhūd=viśvaṁbharā-valaya-vīsruta-puṇya-kīrt(t)īḥ |
 20. āpad-gat-ārt(t)i-haraṇē ca mahā-raṇē ca lōk-ōttarē vitarāṇē
 21. ca sadā paṭur=y(y)aḥ || [6]* Vidyut-sphāra-sphuliṅga-prakara-parigata-
 22. prāvṛt-ākāśa-dēśa-prōddhāma-vyōma-dhūma-pravitata-vi-
 23. tatā-kāla-kālāmbuda-śrīḥ | yat-sēnābhis=samiddhas=sarabha-
 24. sa-vidalad-dāru-phētkāra-ghōra-prōdyāmtā Jātavēdā ripu-nṛpa-
 25. ti-pura-grāma-dhāmāny=adhākṣīt || [7]* **Kāṭas**=tasya sutō nutō bu-
 26. dha-janair=jñēyāni yō jñātavān=yaś=śatrūn=prṭhu-vikramān=
 raṇa-
 27. mukhē hatvā divaṁ nītavān | nissamkhyān=bhaya-vi-
 28. drutān=pratidīśaṁ dūraṁ paraṁ dhūtavān=dharm-ātmā śaraṇ-āgatā-
 29. n=karuṇayā samyak=paritrātavān || [8]* Bhaktēbhyō varadāyinas=
 sumana
 30. sas=samrakṣatas=sajjanāms=citraṁ yasya sakh=ābhavat=khara-
 taraḥ khaḍg-ātmakō
 31. rākṣasaḥ | samgrāma-kṣaṇadā-mukhē bala-rajō-dhvānt-āvṛtē=bhyu-
 dya-
 32. tō hatvā śatru-camūḥ prabhūta-pīṣitais=samprīṇayan=kōṇapān || [9]*
 33. **Kāmaḥ** pratīta-vinayas=tanayas=tadīyō bāl-ēṇdu-mauli-pada-
 paṁkaja-
 34. bhakti-yuktaḥ | yaś=śaila-sṛṅga-prṭhu-tuṅga-mataṁgajēmdra-
 samghāta-sam-
 35. gi-bahu-saṁgara-raṁga-simhaḥ || [10]* Tīvr-āghāt-ōdgat-āsrg-bharita-
 kari-kar-ō-
 36. dāra-phūtkāra-vāta-prōddhūt-āmaṁda-bimdu-prakara-ghanatar-āsāra-
 sā-
 37. rās=samamītāt | jaitra-śrī-vīra-yōg-ōtsava-kṛta-ghuṣṛṇ-ōnmiśravāḥ
 38. pūrṇ(n)a-sṛṅga-kṛṇḍa-lilām viśālām vidadhur ³=adhiguṇā yad-raṇē
 raudra-
 39. rūpāḥ || [11]* Prakhyāta-sat-puruṣa-ratna-yutē=nvay-ābdhau jātā

¹ The letter va looks like pa.

² The letter va was forgotten and inserted later on at the bottom.

³ looks like viradhur=

40. samasta-vibudh-ēṣṭakarē varēṇyē | **Kāc**-āhvayā kamala-kāṁta-ka-
 41. rā sphuṭa-śrīs=tasy=ābhavat=priyatamā puruṣōttamasya || [12] *

[The following three lines are not connected with this inscription.]

1. Prōlaya-pēriṁṭi śrī-Prōlēśvara-dēvaraku samasta-pūjā-
 2. rt(t)hamai **Kuḍu**-**kuḍiya** tūrppu **Kōmaṭi**-**ceṇuvu** pallānan=iru-
 3. gāruṁ baṁḍa nōhari lēkuṁḍān=iccina maṭuturu okgaṭi i

II SIDE.

42. Tasmāt=tasyāṁ samajani sudhīs=cāru-cāritra-saṁpad-yuktō **Nā**-
 43. **mas**=satata-vilasad-dēva-bhūdēva-pūjaḥ | grāmē-grāmē puri-pu
 44. ri bhr̥śaṁ maṁdirē maṁdirē ca prītais=sarv(v)aiḥ kṣiti-tala-janaś=
 śasyatē yasya
 45. dharm(m)aḥ || [13]* Saṁprāpy=ōccai-ripu-bala-bhaṭās=sammukhaṁ
 yasya yuddhē śi-
 46. kṣā-śakti-prakaṭana-paṭōs=caṁḍa-kōḍaṁḍa-pāṇēḥ | icchantō=pi dru-
 47. tam=apasṛtiṁ prāg-amōghais=sar-aughair=v(v)ajra-prakhyair=ccita-
 vinihatā vīra-
 48. kīrt(t)iṁ labhantē || [14]* Yatra śrīmati-nītir=asti vipulā yat(t)r=aiva
 śaury(y)aṁ
 49. mahad=yat(t)r=aiv=āvirat-ōnnataṁ vitaraṇaṁ yat(t)r=aiva vāk-
 sūṇṭā | ya-
 50. t(t)r=aiv=ākhila-pūjya-pūjana-ratir=yat(t)r=aiva dhīr=nirm(m)alā
 yat(t)r=aiv=ānu-
 51. pamā kṛpā kim=aparaṁ yat(t)r=aiva sarv(v)ē guṇāḥ || [15]*
 Bhayaṁ-karē dussa-
 52. ha-dānavānāṁ kṣēmaṁ-karē sthāvara-jaṁgamānāṁ | priyaṁ-karē bhakti-
 53. matāṁ janānāṁ yaś=Śaṁkarē susthira-bhakti-yuktaḥ || [16]* Praśasta-
 vistīrṇ(n)a-ga-
 54. bhīra-vāribhis=sadā bahu-prāṇi-sukha-pradāyibhiḥ | mahā-taḍā-
 55. gair=(m)mahāniya-saṁpadā mahātmanā yēna mahī vibhūṣitā || [17]*
 Śīta-
 56. cchāyān=adhika-rucirān=pallavair=ullasadbhiḥ puṣvā-mōdair=
 (b)bharita-ha-
 57. ritaṣ-ṣaṭ-pad-ōdgīta-ramyān | hṛdy=āsvādair=vara-phala-cayair=
 ānatān=dha-
 58. rm(m)a-hētōs=sēvyān=sarv(v)-ēndriya-sukha-kṛtō yō tanōd=vṛkṣa
 -ṣaṁḍān || [18]*
 59. Sat-sūpāḍhyaṁ nuta-ghṛta-yutaṁ mṛṣṭam=annaṁ yath-ēṣṭaṁ yuktaṁ
 60. śākair=b(b)ahu-vidha-rasair=d(d)adhy-udaśvit-saṁṛddhaṁ | bhuktō
 nānā-janapada-ja-
 61. nā yasya satrē vicitrē harṣ-ōtkarṣāj=jagati bahudhā tad-guṇān=u-

62. dgrṇanti || [19]* Prapāsu nissamkhyā-pipāsu-varg(g)a-hitāsu śīt-āmbu-yu-
 63. tāsu yasya | grīṣmē = ti-bhīṣmē = py = aram = adhvaḡānām śramaś = śamañ
 yā-
 64. ti śam = abhyudēti || [20]* Pavitra-cāritra-yut-ānvay-ōnnatā¹ janais =
 stutā
 65. bāmdhava-varg(g)a-pūjitā | dharm(m)-ār(t)tha-kāmēṣv = anukūla-
 vart(t)inī ya-
 66. sya priyā dhī-nidhir = **Aitam-āhvayā** || [21]* Sa puṇya-kīrt(t)iḥ kila pū-
 67. ta-mūrt(t)ir = ātm-ānvay-āmbhōdhi-sudhā-marīciḥ | śubh-ōdayaḥ **Kā-**
 68. **maya**-naṁdanō = yañ **Nām**-ābhidhānas = suhṛdān = nidhānañ || [22]*
 Rājyē nu-
 69. (nu)tē **Gaṇapatēr** = nrpatēs = sujātē vidvad-gaṇa-praṇuta-sad-gu-
 70. ṇa-ratna-vār(d)dhēḥ | kānti-pratāpa-vibhavād = dadhataḥ prabhāvañ vya-
 71. ktañ janē śīsira-dhāma-sahasra-dhāmnōḥ || [23]* Nānā-vāraṇa-vā-
 72. rid-āvali-madā-sāra-prasār-ākulē vāhālī-khura-dhūta-dhū-
 73. li-ṇaḥ-ābaddh-āmdhakār-ōddhatē []* hēti-vrāta-taṭi-ccaṭa-dyuti-yu-
 74. tē citrāji-rātri-mukhē rāja-śrīṣv = abhisārikāsv = iva sa-
 75. māśliṣṭāsu hrīṣṭāsu tañ || [24]* Śakra-prakhyāñ śamita-sakal-ōpapla-
 76. va-praudha-rājyañ supṛit-ōr(v)vī-sura-gaṇa-vitīrṇ(n)-ōttam-āśis-sa-
 77. hasrañ | bhū-bhṛc-cūḍamañi-ruci-samudbhāsit-āṁghri-dva-
 78. yañ tañ prītē jātē nara-pati-varaṇā prāpya kṛtsnē nṛ-lōkē || [25]*
 79. Yaśaś-cayaś = tri-jagati tēna pūritē samantataḥ kṣiti-
 80. valayē vaśīkṛtē | jagaj-janē sukrta-patha-pravart(t)itē ka-
 81. lau yugē kṛta-yuga-sannibhē kṛtē || [26]* Tasya prasādāt = pr-
 82. thu-vaibhavasya pṛthu-pradānasya vibhōḥ pṛthu-śrīḥ | **Nāmaḥ**
 83. kṛti-stutya-guṇ-ābhirāmaḥ **Kāc-āmbikā**-sūnur = anūna-satvaḥ || [27]*

III SIDE.

84. Śāk-ābdē = mbudhi-nētra-Rudra-gaṇitē yā Duṁdubhau vatsarē
 Caitrē
 85. **śukla-catur(d)daśī-tithi-varā-vārēṇa Saurēr** = yutā | tasyām = imdu-
 86. kal-āvataṁsa-hṛdayō Nāmēśvar-ākhy-ānvitañ liṁgañ sthāpi-
 87. tavān = ayañ matimatām śrēṣṭhō garīṣṭh-ōdayaḥ || [28]* Pārā-vā-
 88. ra-gabhīra-bhūri-salil-ābhōgañ taḍāga-dvayañ sārōdāra-
 89. phala-prada-pravilasat-kaidary(y)a²-vary(y)-ānvitañ | **Nāmaḥ Kāma**-su-
 90. tō nutō = khila-janair = N(n)āmēśvarāy = ādarāt = samprādād = vivi-
 91. dh-āṁga-raṁga-vibhava-bhrājiṣṇu-pūjardhayē³ || [29]* Ēkas = tatra ta-
 92. ḍāgaḥ prakhyātō **Guḍla-cerv(v)u**-samjñāmkah | abhidhīyatē jan-
 aughaiḥ
 93. **Katyākē-cerv(v)u**-nāmn = ānyaḥ || [30]* Sac-cañ-karañ Śamkaram =
 Aitam-ā-

¹ ōdgatā is more suitable for sense.² -kaidārya-³ pūjārthayē

94. khyā **Nāmasya** dhīmat-pravarasya bhāry(y)ā | prītyā pra-
 95. tiṣṭhāpitavaty=udārā vṛttiṁ tadā dattavatī ca tasmai || [31]* Sudhī-
 96. s=sudhībhiḥ praputō=sya putra=ssthas=satām vartmani **Viśvanā-**
 97. **thaḥ** | Śambhuṁ pratiṣṭhāpya tad-art(t)ha-vṛttiṁ prādāt=tadānīm
 sthira-bha-
 98. kti-yuktaḥ || [32]* **Prōl-āhvayaḥ** prōnnata-kirt(t)i-yuktas=sad-
 bhāgadhē-
 99. yō=sya ca bhāginēyaḥ | Śambhuṁ pratiṣṭhāpitavāms=tadart(t)ha-vṛtti-
 100. m ca viśrāṇitavāms=tad=aiva || [33]* Svasti sakala-guṇa-gaṇ-ālaṁkāra
 pa-
 101. ra-nārī-dūra Āmanikaṁṭi-pura-var-ēsvara vīra-Lakṣmī-niṣēvara mā-
 102. rb(b)ala-Bhīma raṇa-raṅga-Rāma vitarāṇa-Karn(n)a¹ śaury(y)a-Saupa-
 103. rn(n)a² pati-hit-Āmjanēya śauca-Gāṁgēya satya-Ratnākara duṣṭa-
 104. jana-bhīkara **Manuma**-kul-Āditya subhaṭa-saṁstutya nām-ā-
 105. di samasta-praśasti sahituṁḍagu śrīmatu **Rēceṇuvu-**
 106. **la Nāmi-Raḍḍi Kācāmbikā**-naṁdanuṁḍu Śaka-varṣamulu
 107. **1124** gu **Duṁdubhi saṁvatsara-Caitra-sukla-catu-**
 108. **rd(d)āśi Śanaīścara-vāramunāṁḍu Pillalamarri** andu
 109. śrīman-Nāmēśvara-dēvarām=bratiṣṭha-sēse ā dēvara-
 110. ku samasta aṅga-bhōga-raṅga-bhōgārt(t)hamai vṛttulu **Gu-**
 111. **ḍla-cerv(v)ūṁ = Gatyākē-cerv(v)ūn**=ācamdr-ār(k)amugān=icce[1]*
 Ā cerv(v)u-
 112. lu reṁḍūnu **Bikgi-mālya-Kallūri-Nēraḍḍla-cerv(v)u Billapalli-**
naḍmu
 113. **Katyākē-cerv(v)u** peṇḍana Ayitēśvara-dēvaraku samasta
 114. pūjārt(t)hamai reṁḍu maṇuturulu aṁda Viśvanāthēśvara-dēvara-
 115. ku reṁḍu maṇuturulu **Paṭṭapu-rāvi** tūrppuna vīri-tōḍa-
 116. m=buṭṭina ā=yamma **Valla-sāni**=dana peṭṭina ceṇvunaṁdu=dana
 koḍku
 117. **Prōlaya**-pēriṁṭi Prōlēśvara-dēvaraku nivēdyamunakuṁ=be-
 118. ṭṭinadi reṁḍu maṇuturulu || Sva-dattām para-dattām
 119. ³ vā yō harēta vasuṁdharām | ṣaṣṭiṁ va-
 120. rṣa-sahasrāṇi viṣṭ(th)āyām jāyatē krimiḥ || [34]* Śatru-
 121. ṇ=āpi kṛtō dharm(m)aḥ pālaniyaḥ prayatnataḥ | śatrur=ēva bhavēc=
 cha-
 122. trur=d(d)har(m)maś=śatrur=(ṇ)na kasya cit || [35]* Sāmānyō=yam
 dharm(m)a-sētur=nṛpāṇām
 123. kālē kālē pālaniyō bhavadbhiḥ | sarv(v)ān=ētān=bhāvinaḥ pārt(t)hiv-
 ēṁdrā-
 124. n=bhūyō bhūyō yācatē Rāmaca[m]*draḥ || [36]* **Kuḍu-kuḍiya Gaura**
samṛ-

¹ -Karna -

³ The sculptor has left some empty space in the beginning of this line.

² Sauparṇa

125. **dramunaṁdu Aytasāni** śrī-Aytēśvara-dēvaraku samasta
 126. pūjā-sidhyart(t)hamai iru-gārūṁ=baṁḍan=iccina maṟuturulu mū-
 127. ṁḍu 3 aṁda **Gauramakurṁ**=buṇyamugā śrī-Viśvanātha-dēvara-
 128. ku irugārūṁ=baṁḍan=iccina maṟuturulu reṁḍu 2

TRANSLATION.

I SIDE.

[V. 1.] I salute the two feet of Śambhu, which bestow all prosperity, and which are saluted by all the chief Gods, Demons and Sages.

[V. 2.] The dance of Śiva shines rousing the joy of Śiva's attendants, dispelling the darkness of the twilight, making all the mountains beautiful and splendid like heavenly mountains, and tinging the quarters and the sky with the red lustre emanating from the gems on the hoods of the great serpents which form his ornaments and which spread out of great exultation.

[V. 3.] May the Lord of Pārvatī, the one universal object of veneration, the soul of all things, and the Father (literally, maker) of Creation, Sustenance and Absolution of all things, be for your happiness for ever,—the Lord, by offering at whose lotus feet a leaf or flower or water with devotion, man crosses over the great misery of this metempsychosis (*samsāra*).

[V. 4.] In the large family which originated from the lotus feet of Brahman, worshipped by all the worlds, there was a great man named **Bamma**, who delighted in terrific battles and uprooted the tree of the dignity of the **Cōḍa** king by carrying away the gate of the city of **Kāñcī**.

[V. 5.] Afraid of whom, the enemy-kings leave the battle, and run pell-mell to forests—(forests), reverberating with the terrible roars of the lions, full of blazing forest fires, and terrible with the long hisses of the numberless serpents whose hoods are spread in anger,—and (also) to the high tops of mountains, with caves unenterable because of the big stones.

[V. 6.] In that family appeared **Mucca** of great qualities, whose good fame was heard all over the world, and who was efficient in removing the misery of those in suffering in great battles, and in (giving) uncommon gifts.

[V. 7.] The fire raised by his armies—terrible with the noise from the wood broken forcibly in twain and looking like the suddenly risen dark clouds full of lightning, on account of its huge and wide-spread smoke shot with fire-particles pervading the sky,—burnt the houses in the villages and the cities of his enemy-kings.

[V. 8.] His son was **Kāṭa**, praised by the learned, one who learnt all that ought to be learnt, who sent to heaven his enemies of immense valour by killing (them) in battle, who blew far away to the very ends of quarters numberless (enemies) flying in fear, and who, being a virtuous man, saved well in his mercy those that took refuge (under him).

[V. 9.] To him, who gave all that they wanted to those (that were) attached to him, and who protected learned and good men, there was a wonderful companion, very terrible, in the shape of the demon-like sword, which appeared in the night-like vanguard of his army (that was) covered with the darkness of the dust raised by the army, (and which) slew the enemy-armies and propitiated the goblins with abundant flesh.

[V. 10.] His son was **Kāma**, of well known modesty, devoted to the lotus feet of Lord Śiva, and in the arena of numberless battles a (very) lion amidst the herds of elephants huge like peaks of mountains.

[V. 11.] Those terrible and immense streams of downpour, dense with the big water particles blown out by the wind of the deep breathings from the trunks of elephants leaden with the blood coming out of hard hits, performed in his battle the vast display of the syringing of saffron-mixed water on the occasion of the union of the Goddess of Victory with (his) warriors.

[V. 12.] To that best among men there was the wife named **Kāca**, born in an excellent family abounding in gem-like good men of fame and munificent to all learned men,—**Kāca** whose hand was beautiful like the lotus and whose beauty was evident.

II SIDE.

[V. 13.] From him and her was born the wise **Nāma** of pleasing character, an eternal worshipper of Gods and Brahmins, whose virtue was praised a great deal in every village, in every town and in every house, by all the people of the world, (since they were) pleased (with him).

[V. 14.] The soldiers in the ranks of the enemies attain the fame of warriors—(the soldiers), who came in battle before him who was an expert in displaying dexterity (skill) and whose arm was fierce with the bow, (and who were) killed, being shot through with the thunderbolt-like and unfailing shower of arrows which fell on them even before they could think of running away.

[V. 15] In which blessed person reside the vast political science, great valour, ceaseless and magnificent munificence, truthful speech, desire to worship all who deserve to be worshipped, pure mind, incomparable mercy, in sooth all excellences.

[V. 16.] He (lit., who) had steadfast devotion towards lord Śiva the terror of unbearable demons; (he was) beneficent to the immoveable and the moveable world and (always) did good to his devotees.

[V. 17.] That great soul of great prosperity beautified land by big tanks (which had) deep, extensive and good waters and (which) always gave happiness to numerous living beings.

[V. 18.] He planted for the sake of Dharma groves of cool shades, very pleasant with shining sprouts, filling the quarters with the fragrance of the flowers, beautiful with the humming of bees, bent (under the weight of) tasteful and excellent clusters of fruits, and (in fine), enjoyable and giving pleasure to all the senses.

[V. 19.] In his wonderful alms-houses, people from various parts of the country, having eaten to their heart's content well-cooked food rich in good pulses, noteworthy ghee, along with vegetables of various tastes, buttermilk and curd, utter forth (i.e., praise loudly) amidst people, in their extreme joy, his good qualities in manifold ways.

[V. 20.] In his water-sheds containing cool water, constructed for the sake of numberless thirsty people, the fatigue of travellers quickly disappears even in the terrible summer and happiness arises.

[V. 21.] His wife was one by name **Ācamā**, very intelligent, favourable to him in respect of virtuous duties, material acts and pleasures, born of a family of pure character, praised by people and honoured by a circle of relatives.

[V. 22.] That son of **Kāma**, named **Nāma**, was of pure fame and spotless, a treasure to his friends and the (very) moon risen in the ocean of his family, whose rise was auspicious.

[V. 23.] In the excellent and extolled reign of king **Gaṇapati**, who was an ocean full of the gems of good qualities praised by learned men, and who, towards the world, was plainly bearing in himself the natures of the Moon and the Sun by his beauty and valour ;

[V. 24.] when royal fortunes like ladies going to tryst, embraced that **Gaṇapati** in joy in the dusk of the wonderful battles drenched with the down-pour of the rut of the clouds of elephants, terrible with the darkness created by the mass of dust raised by the hooves of the cavalcade and flashing with the lustre of the lightnings of numerous arms ;

[V. 25.] when the whole world had become glad on having that excellent king (Gaṇapati), great like Indra, one who had put an end to all calamities in his flourishing state, who was the recipient of thousands of blessings extended by the supremely pleased brahmin-folk, and whose feet were aglow with the lustre of the crest-gems of other kings ;

[V. 26.] when the three worlds were filled by him (Gaṇapati) with fame, when the world all around had been conquered, when the people had been led on the path of good action and when the *kali* age had been made to look like the *ṛta* age ;

[V. 27.] by the grace of that master (Gaṇapati) of immense greatness and munificence, the great **Nāma**, successful in his undertakings, charming with laudable qualities, the son of **Kācāmbā** and of no small valour ;

III SIDE.

[V. 28.] that **Nāma**, the best among the intelligent and of great success, with his heart set on Lord Śiva established a *liṅga* with the name **Nāmēśvara**, in **Saka 1124, in the (cyclic) year Dundubhi, in the month of Caitra, on the 11th day of the bright fortnight on Saturday.**

[V. 29.] That **Nāma**, son of **Kāma**, praised by all people, gave to God **Nāmēśvara**, for the sake of the grandeur of worship, splendid with all

the accessories for the varied personal and public enjoyment, two tanks, deep like the ocean with an expanse of water, and also fields (cultivable lands) yielding (crops) richly and abundantly.

[V. 30.] One of those tanks was well known by the name of **Guḍla-cervu** ; the other was called by the people, by the name of **Katyākē-cervu**.

[V. 31.] The munificent wife of **Nāma**, by name **Aitamā**, the best among the intelligent, established with pleasure (an idol of) Śiva, the benefactor of all good men, and then gave that God the (necessary) maintenance.

[V. 32.] **Viśvanātha**, the learned son of this **Nāma**, praised by all learned men, one who was on the path of the good and had steadfast devotion, established (an idol of) Śiva, and then gave the necessary maintenance to that God.

[V. 33.] His nephew (sister's son) named **Prōla**, of great fame and good fortune, established (an idol of) Śiva and at once gave away the necessary maintenance for that God.

[Ll. 100-105.] [These are the usual Rēcerla titles.]

[Ll. 105-109.] The glorious **Rēceruvula Nāmi-Raḍḍi**, son of **Kācāmbikā**, in the **Śaka** year **1124** (being the cyclic) year **Duṁdubhi**, in the month of **Caitra**, on the **14th** day, of the **bright half**, on **Saturday**, established the glorious God Nāmēśvara in **Pillalamarri**.

[Ll. 109-111.] For the personal and public enjoyment of that God (he) gave as *vritti* **Guḍla-cervu** and **Katyāke-cervu**, (to last) as long as the Moon and the Sun.

[Ll. 111-115.] These two tanks, **Nēraḍla tank** of **Bikkimālya-Kallūru**, **Billapalli-naḍmu** and two *maṭturas* behind **Katyāke tank**, (were given) for the performance of all worship to God Aytēśvara ; and two *maṭturas* (were also given) there for the God Viśvanāthēśvara ;

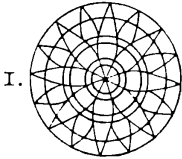
[Ll. 115-118.] That lady, **Vallasānī**, sister of this person, gave two *maṭturas* east of **Paṭṭapu-rāvi** under the tank that she had given, for offerings to God Prōlēśvara named after her son **Prōlaya**.

[Vv. 35-36.] [These are the usual imprecatory verses.]

[Ll. 124-128.] **Aytasāni** gave for the performance of all worship to God Aytēśvara three *maṭturas* of land, to be cultivated during both the seasons, behind **Kuḍu-kuḍiya-Gaura-samudram** (tank) ; and two 2 *maṭturas* there for God Viśvanātha for merit to **Gaurama**, to be cultivated during both the seasons.

42. PILLALAMARRI INSCRIPTION OF ERAKA-SĀNI.

I SIDE.



1. Śrī-pād-ābja-dvayaṁ tasya stumahē Pār(v)atī-pa-

2. ¹ tēḥ | prabhāvās = tridaś-ēṁdrāṇāṁ yat-prabhāv-ābdi-

¹ The letter Śrī is engraved imperfectly at the beginning of this line.

3. bīṁdavaḥ || [1]* Brahmā brahma yam=āha yasya tanutē śrīmaj=jaṭā-maṁḍalē caṁdras=caṁdra-gīrā-
4. v=iv=āruṇa-ruc-ōttuṁgē sa-Gaṁgē dyutiṁ | kālām kālam=ajīgamat= sarabhasaṁ yas=
5. svēta-ghāt-ōdyataṁ Śambhuś=śambhu-mukh-āmara-stuta-pada[ś]=śrēyāṁsi diśyāt=savaḥ || [2]* Samya-
6. g=bhaktyā sarasija-bhuvā Viṣṇunā tigma-dhāmnā gīrv(v)āṇ-ēṁdrair=d(d)itija-patibhir=mānav-ēṁdrair=m(m)u-
7. nīṁdraiḥ | dhanyair=anyair=api su-vihitās=su-pratiṣṭhāḥ pratiṣṭhā yasy=aiv=āsau tri-bhuva-
8. na-vibhur=b(b)hāti bhūtēśa ēkaḥ || [3]* Īś-ādēśāt=sarasija-bhuvāḥ kurv(v)atas=sarv(v)a-sarg(g)aṁ nitya-
9. stutyāc=carāṇa-yugaḷād=Vēda-vidbhir=m(m)ahadbhiḥ | tury(y)aṁ vary(y)aṁ samajani kulaṁ tatra
10. vitrāsīt - ārir = **Bamm** - ākhyō=bhūd=raṇa-vitarāṇa-prauḍhat-ārūḍha-kīrt(t)iḥ || [4]* Tad-vaiśē sama-
11. jāyat=āyata-bhujō **Mucca[ś]**=śriyas=samśrayaś=śatru-kṣm-ādhipa-gaṁdha-siṁdhura-gha-
12. ṭā-saṁhāra-kamṭhīraḥ | nānā-dāna-viśēṣa-tōṣita-sura-kṣōṇisuras=sadguṇa-
13. vrāta - prīta - vivēki - lōka-vihitaistōtrair = j(j)agaty = ūrj(j)itaḥ || [5]* Gāmbhīry(y)a-yuktaḥ puruṣō-
14. ttam-āśrayaḥ prakhyāta-ratnaḥ suman-ōrt(t)hit-ārt(t)hadaḥ | vāhiny-adhīśas=sadṛśas=sarit-patēḥ **Kā**-
15. ṭ-āhvayas=tasya sutas=sudhī-stutaḥ || [6]* **Kām**-āhvayas=tasya sutas=tata-śrīr=m(m)itr-ābdhi-saṁvṛddhi-vi-
16. dhā-sudhāṁśuḥ | vidvēṣi-varg(g)-ōdbhaṭa-śaury(y)a-darp(p)a-dhvāmt-augha-vidhvāṁsa-vidhāna-bhānuḥ || [7]* Yasmin=yō-
17. ddhari dhanva-dhāriṇi raṇē saṁjāyatē sm=āyataṁ kāmḍ-ōtkhamḍita-camḍa-śātrava-camū-rumḍ-ā-
18. valī-tāṁḍavaṁ | tāl-ōttāla-karāla-lōla-ninadad-bhētāla-jālā-tatasphāl-ābhīla-viśāla-tāla-vī-
19. lasat-kōlāhal-ōnmilitaṁ || [8]* Saṁpūjayā daivata-tuṣṭi-kāriṇi dānair=v(v)arair=dīna-jaṇ-ārt(t)i-hāri-
20. nī | viśvaṁbharā-viśruta-kīrt(t)i-dhāriṇi **Kāc**-āhvayā tasya sadharm(m)a-cāriṇi || [9]* Tasmāt=tasyāṁ
21. samajani Mahādēva-pād-ābja-bhaktaḥ khyātō **Bētas**=tata-vita-raṇa-prīṇita-prāṇi-varg(g)aḥ |
22. āśā-cakrē pravīṭata - śarac - caṁdra - sāṁdr - āṁśu - ramyā yasy=ātyart(t)haṁ jana-sukha-samutpā-
23. dinī bhāti kīrt(t)iḥ || [10]* Śail-ēṁdr-āyita-kumjarāṁ paritatō (l)lōlāyit-āśv-āvalīm tōy-au-

24. gh-āyita-patti-samhatim=akūp-ārāyitām dviṭ-camūm | yuddhēṣu pralay-āyitēṣu
25. sahasā bhāsvat-pratāp-ōnnatir=y(y)as=tat-kāla-śikhiyitēna nayati krōdhēna sarv(v)ām kṣayaṁ || [11]* Ā-
26. cāra-prabhavō maṇiṣi-vinutaḥ prāpt-ōttam-ērā-jayaḥ sujñātā guṇinām pratīta-sukṛtaḥ
27. khyāta-dviṣad-bhāschidaḥ | nitya-stutya-br̥han-mahā-bahu-vidhair=b(b)havyair=g(g)uṇair=bhrājita yaḥ
28. prīty=ādadatē=rt(t)itaṁ vasu bhṛśaṁ yasmā[d]*=dvijās=sādhavaḥ || [12]* Vacana-ślēṣaḥ || Bhāry(y)=āsyā sarv(v)aiḥ
29. suguṇais=samētā bhrājiṣṇu-tējō-nidhir=**Eṛrap**-ākhyā | yasyāḥ pṛthivyām pravibhā-
30. ti vaṁśaḥ prakhyāta-sat-pūruṣa-ratna-vārd(d)hiḥ || [13]* Tasminn=abhūn=nirm(m)ala-dharm(m)a-yuktō **Bhīm**-ā-
31. hvayō nāyaka ūrj(j)it-ōjaḥ | sarv(v)-ārt(t)hit-ārt(t)hasya sadā pradātā yaḥ kalpa-vṛkṣa-prati-
32. maḥ prasiddhaḥ || [14]* Śikṣā-śakti-prathita-yaśasā yasya nānā-vidh-ēstrē durv(v)ārē=bhiprapata-
33. ti javād=vairi-pṛthviśa-sainyē | tādr̥g=jātaṁ ripu-bala-tanu-cchādanam varm(m)a navyaṁ yādṛ-
34. g=vajrē nīpatati śiraś-chādanam vastra-khaṇḍam || [15]* Adr-iśvarō yō dhairy(y)ēṇa bhōgēna tridaś-ē-
35. śvaraḥ | yakṣ-ēsvaras=samṛdhyā ca **Sannamgūru-pur**-ēsvaraḥ || [16]* Tasmān=mahimnā mahatā sa-
36. mētāl=lōka-stutād=**Eṛrama-nāyakō**=bhūt | yō dēva-bhū-dēva-gaṇān=guṇ-ādhyāḥ prītān=pra-
37. bhūtair=vidadhē dhan-aughaiḥ || [17]* Yad-dōr-dhṛtaṁ śastra-varam =mah-āsim dṛṣṭvā sphuraṁtaṁ yu-
38. dhi bhīti-bhājām | śastrāṇi pētur=b(b)huvi śātravāṇām trāṇāya nūnam nija-bhartṛ-mū-
39. rdhnām || [18]* Tanayō vinay-ōnnatas=tadiyaḥ **Komarē-nāyaka** ity =udāra-kīrt(t)iḥ |
40. puruṣ-ārt(t)ha-parēṇa yēna yatnāt=paritōṣaḥ satataṁ¹ satām=akāri || [19]* Padm-ōllāsa-vidhāyinō=khi-
41. la-jagat-pūjya-sphurat-tējasas=samdhōhaiḥ parita-sthitaṁ=sumanasām samstūyamā-
42. n-ōnnatēḥ | dhvast-āsēṣa-tamas-tatēs=Śiva-tanōr=y(y)asy=ōditaṣy =āgrataḥ Sūry(y)asy=ēva
43. jahur=mahāmsy=ari-gaṇāḥ khadyōta-samghā iva || [20]* Mukh-ōdgat-āmnāyatayā

1 There is a superfluous anusvāra at the bottom right-hand corner of the letter taṁ.

44. mah-ōnnatais=Sarasvat-īśais=sumanō-gaṇa-stutaiḥ | mahīsurair=
b(b)hūri-matair=y(y)utā sabhā
45. virājitā yasya Virimci-sannibhaiḥ || [21]* Bhāry(y)ā sudhī-sannuta-sad-
guṇ-augha-śrīr=**Errap**-ākhyā
46. nṛ-varasya tasya | nity-ānukūlyēna sa samtutōṣa dharm(m)-
ārt(t)ha-kām-ārd(d)hi¹ -karēṇa yasyāḥ || [22]*

II SIDE.


47. Putrī tayōr=uttamayōr=j(j)an-augha-stut-ōrjjita-śrī-nidhir=**Errap**-
ākhyā | yasyā-
48. ś=caritrēṇa varēṇa sarv(v)a-lōkaḥ pavitraḥ kimut=ānvaya[s]*=svaḥ
|| [23]* Nētr-ōtsavas=sarv(v)a-
49. jagaj-janānām rūpa-prakarṣaḥ pravibhāti yasyāḥ | dṛṣṭaḥ param
rūpa-viśēṣa-
50. dṛptām Rāmbhām=api hrēpayati dhruvaṁ yaḥ || [24]* Aruṇdhati
yady=api suprasiddhā
51. pativratānām=upamāna-bhūtā | tath=āpi sampraty=upamānam=
atra yām
52. manyatē mānya-guṇāḥ² jan-aughaḥ || [25]*. Sarv(v)ēṣu dharm(m)ēṣu
pativratātva-dharm(m)ē=dhika-
53. prīti-samanvitāyāḥ | y=aiv=ākhil-āsāḥ paripūrayamtyāḥ prīṇāti
cittam
54. Śiva-vallabhāyāḥ || [26]* Gaurī-pad-āmbhō-ruha-yugma-bhūri-bhakti-
prabhāv-ārj(j)ita-bha-
55. vya-bhāgyām | yām kalpa-vallī-sadṛśīm śrītānām sampat-samṛddhis=
satatam janānām || [27]*
56. Ārāmair = adhigata - Nāṁdan - ānukārair = b(b)hūyiṣṭhair = anukṛta -
sāgarais=tadāgaiḥ | śailābhair
57. sura-bhavanair=b(b)ahu-prakārair=b(b)hāti kṣmā viracita-bhūṣaṇā yay
=aiva || [28]* Udyad-bhāska-
58. ra - bimba - daṁbara - vara³ - śrī - dhāma - hēm=ānīśam nānā - dhānya-
samṛddhidām pṛthu-yaśa-
59. s-sampādīnīm=mēdīnīm | bhūri-kṣīra-yutā stutās=ca su-janair=
d(d)hēnūr = v(v)idhān-ānvitam da-
60. ttē yā vividha-prasiddha-vibudha-vratāya jāt-ādarā || [29]* Kṣairēyāṇi
varāṇy=a-
61. pūpa-vitatis = sat-prājyam = ājy-ādikaṁ śāly-annaṁ varam = indu-
kūṁda-dhavalam
62. śākāny=anēkāni ca | aśnamty=arccita-dēva-bhūśura-gaṇā mṛṣṭam
yath-ēṣṭam sadā

¹ ārthi² -guṇō=³ -hara- (?)

63. viprās=sad-yaśasā yay=aiva hi sakṛd=dr̥ṣṭāḥ kṛp-āśliṣṭayā || [30]* Yad-
vaktr-ām-
64. buja-raṅga-saṅgati-matī nṛt(t)am karōty=uttamam vāk-kāntā-vilasat-
suva-
65. rṇ(n)a-ghaṭit-ālamkāra-vistāriṇī | yē bhāṣāsv=akhilāsv=at=iva
kuśalās=tais=sarv(v)adā
66. stūyatē yasyāḥ kīrt(t)i-karaiḥ kavimdra-nikarais=samyag=guṇānām
gaṇaḥ || [31]* Īrṣyā-yu-
67. kta-jan-ānan-āmbuja-vara-cchāyā-vyapāyāvahā sad-vidvaj-jana-citta-sā-
68. gara - samuddharṣa - prakarṣa - pradā | bhūriś - śārada - caṁdra - sāmra-
kīraṇa-
69. stōmard(d)hi-saṁspard(d)hinī yasyāḥ kīrt(t)ir=apāra-sad-guṇa-
samudbhūtā bhṛṣam
70. śōbhatē || [32]* Yasyāḥ putraḥ pavitr-ōnnata-nuta-carit-ōdbhūta-su-
khyāta-kī-
71. rt(t)ir=**Mallaḥ** prōllāsita-śrīr=v(v)itata-vitarāṇas=śastra-śāstra-pra-
galbhaḥ | bāṇ-āli-lū-
72. na - yuddh - ōdbhaṭa - paṭu - caṭulā - kharv(v)a-garv(v)-āri-vīra-vrātāsy =
āmbhōja-rāji-pravi-
73. hita - vijaya - śrī - pad - āmbhōja - pūjaḥ || [33]* Rājat - kīrt(t)ēr =
Gaṇapati-nṛpasy=ākhi-
74. l-ōrv(v)īśa-cūḍā-ratna-vrāta-dyuti-tati-samudbhāsit-āmgḥri-dvayasya |
sa-
75. n-mary(y)ādā-nirata-nikhila-kṣmā-janē vart(t)amānē ramyē rājyē vipulā
sukha-
76. dē prōnnata-sva-praharṣē ¹ || [34]* **Śāk-ābdē suravartma-Rāma-
śaśabhṛd-viśvaṁ-**
77. **bharā-saṁkhyayā** saṁyuktē **Vibhav-ākhyā-vatsara-varē Jyēṣṭhē mṛ-**
78. **ḍānyas-tithau** | **śuklāyām śaśi-vāsarē** jana-nuta-śrī(r)=(l)līmga-
mūrt(t)ēr=v(v)ibhō-
79. s=s=ēyam Haimavatī-patēḥ kṛtavatī śrēṣṭham pratiṣṭhāpanam || [35]*
Grāmē
80. **Pillalamarri**-nāmni rucirē susthāpitāy=ādarād=asmai susthiram=
Eṛra-
81. kēśvara iti khyātāya saṁprādāt | vṛttiḥ prājya-phala-pradaḥ
pṛthu-ta-
82. rāḥ śāly-ādi-mudg-ādi-sat-kṣētr-ādhyā vividh-āṅga-raṅga-vilasat-pūj-ā-
83. di-saṁsiddhayē || [36]* Kailās-ābham sa-śōbham suvihita-racanam supra-
ti-
84. ṣṭhā-vidhānam nānā-dāna-pratāna-pravitata-satat-ābhyarccanam bhavya-
sēvyam |

85. bhakta - vrāt - ērit - ōru - stuta - dhuta - durita - vrātam = ētasya - Śambhōr =
b(b)huyād ¹ = ā-bhā-
86. nu-caṁdraṁ bhavanam = abhinutaṁ bhūṣaṇaṁ bhūmi-dēvyāḥ || [37]*
Pūjām pragr-
87. hṇan = jagatī-jan-aughāt = tasmai varān = bhūri-tarān = prayacchan |
dēvō = tra dē-
88. v-ārccita-pāda-padma[h]* sthēyāt = sthiraṁ bāla-śaś-ārnka-mauliḥ ||
[38]* Yasyās = sām̐dra-ma-
89. hēmdra-cāpa-rucimad-brim̐darak-ēmdrāvalī-mauli-sthōttama-ratna-brim̐-
da-vi-
90. vidh-āmaṁda-prabhā-bhāsuram̐ | sad-va[m̐]*dyam̐ caraṇ-āravim̐da-
yugalaṁ tām̐ sthā-
91. payatvā tithau tatr = aiva Tripurām̐ suvṛt(t)im̐ = adadāt = tasyai su-
pūjard(d)hayē ² || [39]*

III SIDE.

92.  Svasti sakala-guṇa-gaṇ-ālaṁkāra para-nārī-dūra **Āmanikaṁṭi-**
pura-
93. varēśvara vīra-Lakṣmī-nijēśvara mār(b)bala-Bhīma raṇa-raṁga-Rāma
vitarāṇa-
94. Karṇ(n)a śaury(y)a-Sauparṇ(n)a pati-hit-Ām̐janēya śauca-Gāṁgēya
satya-
95. ratnākara duṣṭa-jana-bhīkara ³ svāmi-drōhara-gaṁḍa Bētana-darṇḍa Ma-
96. numa-kul-Āditya subhaṭa-saṁstutya nām-ādi samasta-praśasti sahi-
97. tum̐dagu śrīmatu **Rēceṛla-Pillalamarṛi-Bēti-Redḍi** peṁḍlamu sa-
98. kala-guṇa-gaṇ-ālaṁkāṛtayaina **Eṛakasān**-ammaṁ-gāru **Śaka-varṣamulu**
99. **1130** gu **Vibhava-saṁvatsara Jyēṣṭha śuddha Tṛtīyayu Sōma-**
100. **vāramunāṁḍu Pillalamarṛini** tana pēranu śrī-Eṛakēśvara
101. dēvaram̐ pratiṣṭha sēsi ā dēvaraku guḍiki gōpuramunakū bāgīli
102. māḍu manakū bāvikī parivāramulakū maṭhamunakū aṁga-bhōga raṁga
103. bhōg-ādi samasta-pūjā-sidhyart(t)hamai tama pēraṁṭi **Eṛaka-vuramu-**
nam̐ = dama pēram̐ ga-
104. ṭṭim̐cina **Eṛaka-samudramunam̐** = dama peṭṭina dēva vṛttulū brāh-
maṇa vṛttu-
105. lum̐ = dama tōm̐ṭala-polamun̐ = dakkan = unnam̐ta nīru-nēlānu veli-
volamu aṁda nālu-
106. gu maṭlūnu **Krōprōli**-polamulōna **Upparipāḍulōnugā** naluphai-yāru ma-
107. ṭlūnu aṁda **Eṛramarāju-kurṁṭana Pillalamarṛim̐** = dama kaṭṭim̐cina
Lakṣma-samudra-

¹ = bhūyād =² -pūjārthayē.³ The letter bha is shown different from ba by the addition of an inverted semi-circular stroke at the bottom right hand corner of the letter.

108. munarñ=baṇḍreṇḍu maṭ(t)urulu nīru-nēlānu ā-caṇḍr-ār(k)a-tārakamugān=icciri ||
109. Ā dinamunaṇḍa śrī-Tripurā-dēviṁ=bratiṣṭha sēsi ā dēviki samasta-pūjā-sidhyart(t)ha-
110. mai **Eṛaka-puramuna** reṇḍu maṭḷu veli-volamu ā **Eṛaka-samudramuna** nīru-
111. nēla reṇḍu mart(t)urulu guḍi sēyimṭānu guḍi ayina miṇḍanu ā dēvi upa-bhō-
112. gamunaka naḍacunadi-gānu aṇḍa nīru-nēla mart(t)uru 1[1]* Tama taṇḍri pēraṁ=bratiṣṭha-sēsina
113. śrī-Komarēśvara-dēvarakuṁ=dama talli pēraṁ=bratiṣṭha-sēsina śrī-Eṛakēśvara-dēvaraku-
114. nu guḍlaku samasta-pūjalaku **Eṛaka-vuramuna** veli-volamu mart(t)urulu 10
115. nīru-nēla ā **Eṛaka-samudramuna** mart(t)uru 1 **Pillalamarṛi Lakṣma-samudra-**
116. **muna** mart(t)uru 1 **Bommakarṇṭi-kāluva** mart(t)uru 1 aṇḍa veli-volamu mart(t)urulu [10]
117. **Mrōṇtukūraṁ** = dama - tōḍam = buṭṭina **Nūṁka - nāyakuni** kaṭṭimcina
118. nīru-nēla mart(t)uru 1 aṇḍa veli-volamu mart(t)urulu 5 ā-caṇḍr-ār(k)amugān=icce ||
119. **Saka-varṣamulu** 1137 gu **Yuva-saṁvatsaram**=aṇḍu **bahula Paṁcādaśi Sukravāramu-**
120. nāṇḍu **Sūry(y)a-grahaṇa** nimittamuna śrī Eṛakēśvara-dēvaraku samasta pūjārt(t)hamai Eṛa-
121. ka-vuramunaṁ=dama peṭṭina dēva-brāhmaṇa vṛttulu=dakkan=unnaṇṭa veli-volamunnu **Eṛaka-samu-**
122. **dramunaṁ**=dama tōṇṭala polamunnu catus-sīmanu sarv(v)a-namasyamu ā-caṇḍr-ār(k)amugān=icce ||
123. Ā **Eṛaka-samudramunaṇḍa** kaṭṭa-miṇḍi śrī Eṛakēśvara-dēvaraku nīru-nēla mart(t)urulu 2
124. mūla-sthānamu Māci-dēvaraku aḍḍa **Imaṭūri Sōmaya** pratiṣṭha-sēsina śrī-Bētē-
125. śvara - dēvara śrī - Eṛakēśvara - dēvaralaku mart(t)urulu 2 **Reṁkulakuṇṭanu** mart(t)uru ā-caṇ-
126. dr-ār(k)amugān=icce || Ī dharm(m)ama pratipālimcuvāriki anāṁtamaina puṇyam=avu dī-
127. niki bādha-sēyuvāriki paṁca-mahā-pātakamulu sēsinaṭṭi pāpam=avu a-
128. ṭṭa kadā peddala vacanamulu || Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁ-

129. dharām | ṣaṣṭhi-varṣa-sahasrāṇi viṣṭhāyām jāyatē krimiḥ || [40]*
 Śatruṇ=āpi krtō
130. dharm(m)aḥ pālaniyaḥ prayatnataḥ | śatrur=eṅva bhavēc=
 chatrur=(d)dharm(m)aś=śatrur=n(n)a kasya cit || [41]*
131. Mad-vaṁśajāḥ para-mahīpati-vaṁśajā vā pāpād=apēta-manasō
 bhuvi bhāvi-bhū-
132. pāh | yē pālayanti mama dharm(m)am=imaṁ prayatnāt=tēbhya
 mayā viracit-ōmjalir=eṣa
133. mūrdhni || [42]* Sāmānyō=yam dharm(m)a-sētur=nṛpāṇām kālē kālē
 pālaniyō bhavabhiḥ | sarv(v)ā-
134. n=ētān=bhāvinaḥ pār(t)thiv-ēndrān=bhūyō bhūyō yācatē
 Rāmacaṁdraḥ || [43]*
1. Śrī Komarēśvara-dēvaraku Lakūma-samudrana maṇutu-
 2. ru | Eṣaka-samudrana maṇuturulū 2 |

TRANSLATION.

I SIDE.

V. 1. We extol the two lotus feet of the Lord of Pārvatī ; the greatness of the lords of the *dēvas* are (mere) drops from the ocean of His greatness.

V. 2. May that Śiva extend to us all welfare—Śiva whom Brahma calls the Supreme Being, on whose high and ruddy-coloured matted locks having Ganges Moon spreads his lustre as on Mount Candragiri, who forced Death to die when he tried to kill Svēta, and whose feet are praised by the Gods of auspicious faces.

V. 3. That one Lord of Beings shines—one (who) pervades the three worlds and is all glorious, and whose installations are well performed with great glory and with great devotion by the Lotus-Born (Brahma), the dark-hued Viṣṇu, the chiefs of the Gods, the chiefs of the *rākṣasas*, great men, great sages and other blessed people.

V. 4. Great men who know the Vēdas always praise the feet of Brahma who is doing the work of creating everything on the mandate of the great master Śiva ; from his (Brahma's) feet was born the fourth caste and in it arose **Bamma** who scared away his enemies and who had well-established fame (on account of) his greatness in battle and in munificence.

V. 5. In his dynasty was born **Mucca**, of long arms, the abode of wealth, a lion in killing the legion of rut-elephants namely his enemy kings, one who had satisfied the brahmins by manifold and good gifts, and who was prominent in the world by the panegyrics made by the world of learned men who were pleased with his good qualities.

V. 6. He had a son named **Kāṭa**, (who was) praised by the wise, (who was) similar to the very Lord of Rivers (the ocean), since he was endowed with profundity (depth), (was) the resort of the best of men (Viṣṇu), (had) famous gems,

gave the objects desired by good men (by gods), and (was) the commander of armies (lord of rivers).

V. 7. His son was **Kāma** of extensive prosperity, a Moon in giving joy to the ocean of his friends, and a Sun in destroying the mass of darkness namely the great pride and valour of inimical people.

V. 8. When that warrior **Kāma** was on the battle-field bearing his bow, there begins a long wild dance of rows of headless trunks of the terrible enemy-army slain by his arrows,—a dance set off by the noises of the huge, wide-spread, big, frightful and extensive clappings of the crowds of the uproarious, terrible and palmyra-high vampires roaming there.

V. 9. He had a wife named **Kāca** who satisfied the Gods by worship (who) removed the misery of the afflicted by good gifts and (who) had a fame well-known in the (whole) world.

V. 10. To them was born the famous **Bēta**, devoted to the lotus feet of Lord Śiva—(Bēta), who had pleased all living beings with his profuse gifts ; and whose fame shining in the quarters with great beauty like the far-spread and dense rays of the autumnal moon gives immense happiness to all.

V. 11. With his brilliant and distinguished valour, **Bēta** quickly leads everything to destruction by his anger which had become the deluge-fire ; when, in the deluge-like battles the enemy-army became an ocean with its elephants as mountains, cavalry as the spreading billows, and crowds of infantry as the vast waters.

V. 12. From that king, who was of excellent conduct, (who was) praised by the learned, (who had) obtained the best victory over this earth, who well satisfied men of qualities, (who was) famous for destroying the fame of his enemies and who shone with ever praiseworthy, great, manifold and auspicious qualities, virtuous brahmins received with pleasure immense wealth as desired by them.

V. 13. His wife was one named **Errapā**, who had all the good qualities, (who was) an abode of resplendent lustre, whose dynasty shines in the world as an ocean containing gems of good men of renown.

V. 14. In that dynasty there was **Bhīma-nāyaka** having flawless *dharma* with great valour, one who always gave the objects desired by all, (who was) comparable to the celestial boon-tree and (who was) renowned.

V. 15. When manifold and unavoidable missiles were pouring in with speed from (that great warrior) of well-known fame for dexterity, the new armour covering the bodies of soldiers in the armies of the enemies was (i.e., proved) as (useless as) a piece of cloth to serve for protecting the head when a thunderbolt is falling (on top).

V. 16. He is the lord of the city of **Sannarīgūru**,—the very king of the mountains in his courage, Indra in (his) pleasures, and Kubēra in affluence.

V. 17. From that (Bhīma-nāyaka), who possessed great glory extolled by the world, arose **Errama-nāyaka**, who, full of good qualities, made the gods and the brahmins satisfied with the gift of abundant riches.

V. 18. On seeing the great and excellent sword held in his hand flashing in battle, the arms of the frightened enemies fell to the ground, indeed, to save the heads of their masters.

V. 19. His son was **Komarē-nāyaka** distinguished for his modesty and for his great fame ; he was devoted to the four cardinal aims of humanity (*puruṣ-ārthas*) and always strove and secured happiness for good men.

[V. 20.] When he (Komarē-nāyaka) rose up,—(Komarē-nāyaka), who gives joy to the goddess of fortune, whose shining lustre is worshipped by the whole world, whose rise is extolled by crowds of learned men standing all around who dispelled all sorrow, and who has an auspicious body,—his enemies shed all their greatness as glow-worms before the rising Sun,—(the rising Sun, who made the lotuses bloom, whose brilliant lustre is worshipped by the whole world, who is extolled by crowds of gods standing all around, who dispelled all darkness and whose form is auspicious).

[V. 21.] His court was resplendent with brahmins comparable to Brahma himself, (brahmins, who were) very great on account of having the Vēdas emanating from their mouths, (who were) lords of the Goddess of learning, (who were) praised by learned men (Gods), and (who were) the performers of numerous sacrifices.

[V. 22.] To that excellent man there was a wife named **Er̥rapā** (endowed) with numerous good qualities (and) praised by the wise ; and that (Komarē-nāyaka) was pleased with her constant harmonious disposition productive of the three ultimate aims of humanity (*puruṣ-ārthas*), (namely) *dharma*, *artha* and *kāma*.

II SIDE.

[V. 23.] The daughter of these two great persons was (one) by name **Er̥rapā**, (who was) praised by all people and was the abode of great fortune (or beauty) ; (by her) excellent conduct the whole world was sanctified, why mention her own family.

[V. 24.] The excellence of whose beauty shines as a festival to the eyes of the people of the whole world ; and even celestial Rambhā proud of her great beauty will be put to shame at the very sight of this (great lady).

[V. 25.] Even though Arundhatī is the very well-known comparison for virtuous women, people of respected qualities think of this **Er̥rapā** now as comparison (in this connection).

[V. 26.] She (Er̥rapā) alone pleases the mind of Pārvatī, Śiva's beloved, who fulfills all hopes and who has great liking among all the virtues towards the (one) virtue of devotion to one's husband.

[V. 27.] With auspicious fortune acquired by the greatness of her deep devotion to the lotus feet of goddess Gauri, she, who was full of prosperity was always like the celestial *kalpa* tree to the people who sought her.

[V. 28.] (Only) on account of her does the earth shine as if decorated with parks resembling the celestial Nandana gardens, with numerous tanks resembling oceans and various kinds of temples resembling mountains.

[V. 29.] She always gives, with solicitude and as ordained (in the *śāstras*) to multitudes of manifold and well-known learned men, gold of lustre that deprives the rising Sun of his pomp, land yielding wealth of several kinds of grains and bringing great fame, and also cows with ample milk and praised by good men.

[V. 30.] Groups of brahmins and gods after being worshipped by her eat always as much as they desire dainty foods, excellent milk-preparations, piles of cakes, good and ample ghee, etc. and excellent rice white like the moon and jasmine and numerous vegetables ; brahmins are always taken care of by her, who is compassionate and is endowed with good fame.

[V. 31.] The list of her good qualities is ever well praised by circles of great poets who sing her glory and who are experts in all languages ; the lady of Poesy, having extensive ornaments worked with shining gold (figures of speech in words having beautiful letters), does excellent dance appearing on the stage of her (Eṛṛapā's) lotus-face.

[V. 32.] Bringing calamity to the great beauty of the lotus-faces of the people who are jealous of her, heightening the delight of the ocean of the minds of the good learned men, vying with the exuberance of the multitude of the dense rays of the autumnal moon, her immense fame, born of limitless good qualities, shines very much.

[V. 33.] Her son was **Malla** of well-known fame born of conduct which was pure, illustrious and well-praised, of flourishing prosperity and extensive munificence, and able in arms as well as in learning ; the worship of victory at his lotus-feet was done by the rows of the lotus-faces of the multitudes of his enemy-warriors, who were ferocious on the field, adept, active, highly proud and slain by the volleys of his shafts.

[V. 34.] During the time of the very eminent and charming rule of king **Gaṇapati** when all the people of the world were within good bounds and happy, (Gaṇapati, who was) of shining fame, and whose lotus-feet shone by the brilliance of the clusters of gems in the diadems of all kings ;

[V. 35.] in **Śaka 1130**, in the excellent cyclic year **Vibhava**, in the month of **Jyēṣṭha**, on the **4th day** of the **bright fortnight**, on **Monday**, she (Eṛṛapāmbā) made the excellent establishment of the great Lord of Pārvatī in the form of a *liṅga*, extolled by (all) people.

[V. 36.] To this God known as Eṛṛakēśvara well and firmly established with love in the beautiful village named Pillalamarri she gave as *vyttis* good lands bearing ample fruit, and rich with (i.e., richly yielding) pulses, paddy and other things, for the sake of securing personal and public service and brilliant worship.

[V. 37.] Like Mount Kailāsa beautiful, of good construction, well consecrated, with incessant service enlarged by a series of manifold gifts, worshipped by the good, and dispelling sins being very much sung by multitudes of devotees—may this

temple of Śiva remain a praiseworthy ornament of Mother Earth as long as the Sun and the Moon last.

[V. 38.] Receiving worship from the people of the world and giving them great boons, may the God, (endowed) with the crest of the Moon-disc, remain here long with his lotus-feet worshipped by all gods.

[V. 39.] She established on the (same) day, at the same place, Goddess Tripurā, whose lotus-feet are revered by the good, are lustrous with the variegated bright light of the multitudes of excellent gems on the crowns of the rows of lords of gods, and have the beauty of a thick rainbow ; she (then) gave away a good *vytti* for her (Goddess Tripurā's) service.

III SIDE.

[Ll. 92-97.] [These contain the usual Rēceṇḍa titles.]

[Ll. 97-98.] **Eṛakasān-ammaṇ-gāru**, (who is) endowed with the group of all good qualities, (and who was) the wife of the glorious **Rēceṇḍa-Pillalamarri-Bēti-Redḍi**,

[Ll. 98-100.] in the **Śaka year 1130** (being the cyclic) year **Vibhava**, in the month of **Jyēṣṭha**, on the **3rd day** of the **bright fortnight**, on **Monday**,

[Ll. 100-103.] established the glorious **Eṛakēśvara** in her name in **Pillalamarri**, and gave for the god, for the temple, for the *gōpura*, for the door-way, for the well, for the members of the establishment, for the monastery (*maṭha*) and for securing all personal, public and other kinds of worship,

[Ll. 103-108.] all the wet-land and dry-land under the **Eṛaka-samudram** (tank) constructed in her name in **Eṛaka-vuram** named after her, excepting lands (already) given away as *vyttis* to gods and brahmīns ; and also garden-lands (in all), amounting to 4 *maṭlus*, there ; 46 *maṭlus* in **Upparipāḍu** in **Krōprōli** field ; **Eṛramarāju-kumṭa** in that place ; and 12 *marturus* of wet-land under the **Lakṣma-samudram** (tank) constructed by her in **Pillalamarri** ; to last as long as the Sun and the Moon.

[Ll. 109-112.] She also established the glorious Tripurā-dēvī on that occasion, and for securing all worship to her gave 2 *maṭlus* of waste land in **Eṛaka-puram**, and two *marturus* of wet-land under **Eṛaka-samudramu** for constructing the temple, and after the temple is ready 1 *marturu* of wet-land there to be utilized for the enjoyment of that goddess ;

[Ll. 112-118.] for the temples of the glorious God Komarēśvara established in her father's name and the glorious god Eṛakēśvara established in her mother's name 10 *marturus* of waste land in **Eṛaka-vuramu** and 1 *marturu* of wet-land under **Eṛaka-samudram** (tank), 1 *marturu* under **Lakṣma-samudram** of **Pillalamarri**, 1 *marturu* under **Bommakamṭi-kāluva** (canal), and 10 *marturus* of dry-land in the same place ; 1 *marturu* of wet-land and 5 *marturus* of dry-land for (the temple ?) constructed by her brother **Nūmka-nāya** ; (these were) given away to last as long as the Sun and the Moon.

[Ll. 118-122.] In the **Śaka year 1137** (being the cyclic) year **Yuva** in the month of **Māgha** on the **5th day** of the **dark fortnight**, on **Friday**, on the occasion of the **Solar Eclipse** for the purpose of all worship to the glorious god **Eṣṭakēśvara**, she gave, to be respected by all and to last as long as the Moon and the Sun, all waste land under **Eṣṭaka-samudram** excepting (the land given away by her as) the *vṛttis* to gods and brahmins ; (she) also (gave) all her garden-lands in **Eṣṭaka-samudram** up to the four boundaries.

[Ll. 123-126.] For the glorious **Eṣṭakēśvara-dēvara** on the tank bund of **Eṣṭaka-samudram**, 2 *marturus* of wet-land (were given away) ; for the **Māci-dēvara** of the *mūla-sthāna* $\frac{1}{2}$ (a *marturu*) ; 2 *marturus* of wet-land and 1 *marturu* at **Remkula-kunṭa** were given away for the glorious gods **Bētēśvara** and **Eṣṭakēśvara** established by **Imaṭūri Śōmaya**, to last as long as the Sun and the Moon.

[Ll. 126-128.] Those that protect this *dharma* obtain everlasting merit ; those that cause harm to this obtain the sin of having committed the five great sins. Indeed such are the words of the elders.

[Vv. 40-42.] [These are the usual imprecatory verses.]

[Ll. 1-2.] For the glorious god **Komarēśvara** 1 *maṭṭuru* under **Lakuma-samudram** and 2 *maṭṭurus* under **Eṣṭaka-samudram**.

43. SŌMAVARAM INSCRIPTION OF BĒTI REDḌI.

1. Svasti śrī sakala-guṇa-gaṇ-ā-
2. laṁkāra | para-nārī-dūra | **Ā-**
3. **managāmṭi**-pura-var-ēśvara | vīra-
4. Lakṣmī-nijēśvara | mār(b)ala-Bhīma |
5. raṇa-raṁga-Rāma | vitarāṇa-Ka-
6. rṇ(n)a¹ | śaury(y)a-Sauparn(n)a² | pati-hi-
7. t-Āmjanaya | śauca-Gāṁgē-
8. ya | satya-Ratnākara | duṣṭa-ja-
9. na-bhīkara | Manma-kul-Āditya |
10. subhaṭa-saṁstutya | nām-ādi
11. samasta praśasti sahitulaina | śrī-
12. matu **Rēceṣvula Bēti-Raḍḍiki Śa-**
13. **ka-varṣamulu 1135 gu**
14. **Śrīmukha-saṁvatsara** | Caitra śu [15]
15. **Guru-vāramunāṁḍu** tā-
16. nuṁ **Gecca-Bolle-nāyurṁḍu**
17. **Bikkimāle** śrī-Svayaṁbhū-Sō-
18. manātha-dēvaraku aṁga-bhō-
19. ga-raṁga-bhōg-ārt(t)hamai **Bēti-Raḍḍi**
20. rōḍu pāḍlū³ **Bolle-nāyurṁ-**
21. **ḍu** oka pālūṁgāṁ jervu ā-

¹ -Kārṇa.

² Sauparṇa.

³ The letter *pā* looks very much like *vā*.

22. caṁ[dr-ā]*rk(k)a-sthāyigān=iciri ā ceṛvu
23. muṁdaṭa reṁḍu ceṛvulū venakan=ō-
24. ka katvā **Bēti-Raḍḍi**-kaṭṭiṁci icce-
25. nu || ā ceṛvulu kaṭṭi ā ka ce-
26. ṛvu tūrppu ka[ṭṭaku]* dakṣiṇamu
27. kaṭṭa ceṛvu paḍmaṛu **Ciṁtaṁpalli** utta-
28. ramu || ī sthānamunaku sthāna-
29. vart(t)i **Bhīmēśvara-paṁḍitula**-pu-
30. truṁḍu [Śrī]***Bhīmēśvara-paṁḍitulu**[ī]*

TRANSLATION.

[Lines I-II.] [These contain the usual Rēcerla titles.]

[Ll. II-22.] The glorious **Rēceṛvula Bēti-Raḍḍi**, himself and **Gecca-Bolle-nāyurṁḍu**, in the **Śaka year 1135**, (being the cyclic) year **Śrīmukha**, in the month of **Caitra**, on the 15th day of the bright fortnight, on **Thursday**, for the personal enjoyment and the public enjoyment of the God **Bikkimāle-Svayaṁbhū-Sōmanātha**, gave away, to last as long as the Moon and the Sun, a tank, two parts (of it) being (those of) **Bēti-Raḍḍi** and one part of **Bolle-nāyurṁḍu**.

[Ll. 22-24.] **Bēti-Raḍḍi** built and gave away two tanks in front of that tank and one *katvā* behind,

[Ll. 25-28.] with that tank (towards ?) the East, tank-bund (towards) the South, tank-bund and tank (towards) the West and **Ciṁtaṁpalli** (towards) the North.

[Ll. 28-30.] The local resident for this place (that is, to look after this) is *pandit* **Bhīmēśvara**, son of *pandit* **Bhīmēśvara**.

44. SŌMAVARAM INSCRIPTION OF KĒCA-BĀLE-NĀYAKA.

1. Svasti **Saka-varṣarṁbu-**
2. **lu 1136 ḡu Bhā-**
3. **va-sarṁvatsaramuna**
4. **Gaṇapati-dēva-mahā-rā-**
5. **ju-rājyamuna Kēca-Bā-**
6. **le-nāyakurṁḍu Bikḡi-mā-**
7. **lya-ceṛvu(vu)-muṁda-**
8. **ṭarṁ¹ ūṭana tana pālunu**
9. **puṭṭini Prōla-dēvari raṭṭa koḍu-**
10. **kulu Korṁḍen-Appana Ramīśvara-**
11. **maṁḍanikin**=icina datti [ī]*

¹ The anusvāra is written above the letter.

TRANSLATION.

Hail! in the Śaka year 1136, (being the cyclic year) Bhāva, in king Gaṇapati's kingdom Kēca-Bāle-nāyaka¹ gave as gift, his share of one *puṭṭi* at the spring in front of Bikkimālya ceṇuvu to Korṇḍen-Appana and Rāmiśvara-maṇḍa, the sons of Prōla-dēvari-raṭlu.

45. SŌMAVARAM INSCRIPTION OF UTTAMAGAṆḌA BHĪMANĀTHA.

1. Śrī Svayambhu-Sō-
2. manātha-dēvaraku
3. **Uttama-gaṇḍa Bhīma-**
4. **nāthamdu** okaṭi **Irā-**
5. **naku** okaṭi=dānakun=ā-
6. caṇḍr-ārka-ssthāigā tana
7. vritti ma 2 icce [i]*

[Now follows another inscription (No. 46 Sōmavaram inscription of the reign of Gaṇapati) in different and smaller characters.]

TRANSLATION.

For the God Svayambhu-Sōmanātha **Uttama-gaṇḍa Bhīmanātha**, gave away his *vritti*, two *maṭṭurus*, to last as long as the Moon and the Sun,—one (for merit) to **Irāna** (Vīranna) and one (for merit) to himself.

46. SŌMAVARAM INSCRIPTION OF THE REIGN OF GAṆAPATI.

1. Śrīman-mahā-maṇḍalēśvara **Kā-**
2. **keta-Gaṇapati**-dēva-mahārā-
3. julu prithivī-rājyamu
4. sēyuc-unḍaṁgānu **Hēmalaṁ-**
5. **bi saṁvatsara Caitra śuddha 1 Ā śrī**
6. Sōmanātha-Mahādēvaraku
7. aṁga-raṁga-bhōgālaku Bikguma-
8. le² . . Vijaya . . . **Kāmayagga-**
9. lu kōmaṭim . . gānu .
10. . . du
11. **Cōḍa-vuramu Dāma-rāju Pō-**
12. **ta-rāju**naku dharm(m)uvugān=icci-
13. na datti [i]*

¹ This person may be the same as Bolle-nāyaka of the previous inscription See introduction.

² Bikkumāle.


TRANSLATION.

[Lines. 1-10.] While the glorious Mahā-maṇḍalēśvara the **Kāketa king Gaṇapati** was ruling the earth, in the (cyclic) year **Hēmalaṁbi** in the month of **Caitra**, on the first day of the bright fortnight, on Sunday, for the personal and public enjoyment of the great God the glorious Sōmanātha, .

. . **Kāmaya** *kōmaṭi*

[Ll. 11-13.] The gift (was) given away by **Dāma-rāju** of **Cōḍavuram** for merit to **Pōta-rāju**.

47. SŌMAVARAM INSCRIPTION OF RĒCEṚVULA RUDDU RAḌḌI.

1.  Svasti samasta praśasti sa-
2. hitulaina śrīmatu **Kāka-**
3. **tiya Gaṇapati**-dēva-ma-
4. hārājulakū svasti sa-
5. masta-praśasti sahitum-
6. ḍaina śrīmatu **Rēceṛvu-**
7. **la Ruddu-Raḍḍiki** dharmmu-
8. vugān¹ = icciri |

TRANSLATION.

[Lines 1-4.] Hail! for (virtue to) the glorious **Kākatiya** king **Gaṇapati** endowed with all titles, and,

[Ll. 4-8.] Hail! for virtue to the glorious **Rēceṛvula Ruddu-Raḍḍi**, endowed with all titles, (they) gave (a gift).

48. SŌMAVARAM INSCRIPTION OF SŌMA-RADḌI.

1. Svasti(h) śrī vijay-ābhyuda-
2. ya **Śaka-varṣamulu**
3. **1156 gu Jaya-saṁva-**
4. **tsara Jyēṣṭha** ba 1 **Sō** nāmḍu
5. **Mu[śeḍi]-Reḍḍim**-gāri-koḍku
6. **Sōma-Raḍḍi** tama-taṁḍriki
7. Śiva-lōka-prāptigānu ta-
8. maku āyur-ārōgya-
9. ayiśvary(y)²-ābhivṛidd[h]igā³-
10. nu śrī-Sōmaya-dēvara aṁ-
11. ga-[bhō]*gānak = iccina gara-maṅu-
12. [turu] 5 [i]*

¹ The letter vu looks almost like ma.

² The consonant sign of y in the letter y(y)a looks very much like the consonant sign of v.

³ abhivṛddhigā-

TRANSLATION.

Hail ! in the victorious and prosperous **Śaka year 1156 (being the cyclic) year Jaya, in the month of Jyēṣṭha, on the first day of the dark fortnight, on Monday, Sōma-Raḍḍi**, son of **Muṣeḍi-Reḍḍi**, gave away 5 *maṭṭurus*, for the personal enjoyment of the God Sōmaya, for the attainment of Śiva's world by his father, and for the increase of his own life, health, and prosperity.

49. VĀḌAPALLI INSCRIPTION OF THE REIGN OF GAṆAPATI,
(dated Śaka 1133).

I SIDE.

1. Svasti śrī **Śaka-varuṣam̐bu-**
2. **lu 1133 ḍaḡu Pramādō-**
3. **tha-sam̐vatsaramuna śrīma-**
4. **tu Mēluḡam̐tur̐ = Gomare-nāya-**
5. **ka Dēvare-nāyam̐ka¹ Eḍe-nāyam̐-**
6. **ka Bēte-nāyam̐ka Rudre-nāyam̐-**
7. **kulu Bradukēśvaramu-sthānamu Bhā-**
8. **ma-jīyalak=icci tamm=ēlina svā-**
9. **mi Gaṇapati-dēva-mahā-**
10. **rāju pērām = dama-tam̐dri Kor̐-**
11. **ḍe-nāyam̐kuni pērām = dama-**
12. **talli Maila-sāni pērā Bra-**

II SIDE.

13. **dukēśvaramu sthānamu-**
14. **nam̐ = drikūṭamu guḍlu Bhī-**
15. **ma-jiya = dana cētidana-**
16. **munana kaḷaśa-nirv(v)āṇamu-**
17. **gām̐ = jēyim̐cina ī trikū-**
18. **ṭamu aṁga-bhōga-raṁga-bhō-**
19. **ga-dhūpa-dīpa-nivēdyamu-**
20. **laku muphai² maṭṭlu velivo-**
21. **lam = ā-caṁdr-ār(k)a-sthāyamu-**
22. **gān = icciri[ī]*ī dharm(m)ānak = evva-**
23. **rēn = anukūlulaina vāriki**
24. **sarv(v)a-saṁpadal³ = agum̐[ī]*Brati-**

¹ The anusvāras in this inscription are all written like dots.

² The letter pha is differentiated here from pa by an inverted semi-circular stroke at the bottom right-hand corner of the letter.

³ The sculptor seems to have forgotten the letter da and later on inserted it indicating the omission by a short vertical stroke.

25. kûlul = air-ēniṃ = dama saṃpada kṣa-
 26. yam = agu[ī]*Dēva-datti gonir = ē-
 27. niṃ = dana-mala-mūtr-ādu-
 28. lu = dāna bhakṣiṃcina-vāṃḍu.

III SIDE.

[There seems to be a straight horizontal line at the top.]

29. Sva-dattāṃ para-dattāṃ vā
 30. harēr = bhbhūmin = nar-ādhipa ṽ
 31. sa pacyatē mahā-ghō-
 32. rē narakē kālam = akṣa-
 33. yaṃ ṽ [ī]* Ratn-ānna-dāna-gō-śv-ā-
 34. dyas = sarv(v)ō bhūmi[h]¹ * prajā-
 35. yatē ṽ tasmād = bhūmi-pradā-
 36. nēna rājā bhavati sarv(v)adā [ṽ 2]*

TRANSLATION.

I SIDE.

[Lines 1-12.] Hail ! in the **Saka year 1133**, (being the cyclic) year **Pramōdūta**, the glorious **Mēluḡarṇṭuṃ Komare-nāyaka**, **Dēvare-nāyaṃka**, **Eḍe-nāyaṃka**, **Bēte-nāyaṃka**, and **Rudre-nāyaṃka**, gave the place (temple) of Bradukēśvara to **[Bhī]*ma-jiya** ; and in the name of their master and ruler king **Gaṇapati**, of their father **Korṇḍe-nāyaka**, and their mother **Maila-sāni**,

II SIDE.

[Ll. 13-22.] **Bhīma-jiya**, by his skilled hand-work (workmanship) executed the *kalaśas* for the temples of the triple shrine of Bradukēśvaram ; and they gave thirty *maṭhus* of waste land, to last as long as the Moon and the Sun, for the personal and public enjoyment, for incense, for light and for offerings to this triple shrine.

[Ll. 22-26.] Any one favourable to this *dharma*, obtains all (kinds of) prosperity ; if (they) become antagonistic (to this *dharma*) their prosperity will perish.

[Ll. 26-28.] (Any one) taking away a gift (given) to a God is the eater of his own feaces and urine.

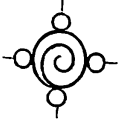
III SIDE.

[V. 1.] Oh king ! he who steals land, whether given by himself or by others, is tormented (literally, cooked) for unending time in terrible hell.

[V. 2.] Gems, food, gift of money, cows, horses and all other (things) are born of this earth ; therefore by the gift of land (one) always becomes a king.

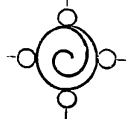
¹ bhūmēḥ.

50. BŌTHPŪR INSCRIPTION OF MALYĀLA KUPPAMĀMBIKĀ.

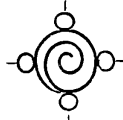
1.  Svasti samadhigata-pañca-mahāśabda mahā-maṇḍalēśvara

Anuma-komḍa-pura-var-ādhiśvara **Kākatīya Rudra-dēva-**
mahārajulu¹ **Ōrumgarṇṭanu** prthivī-rājyaṁbu

2. sēyucumḍamgām = dat-prasād-āsādita-rājya-Lakṣmī-nivāsumḍ-aina śrī-
Malyāla-Gumḍa-damḍādhiśvaruni dharm(m)a-patni **Kuppamām-**
bika tana pati para-lōkānakum = janitēni
3. **Būdupūranu** guḍi-gaṭṭimci **Śaka-varṣaṁbulu 1198** var(t)timpaṁ-
gānu **Dhātṛ-saṁvatsara Māgha śuddha 10 Gu** | ā **Gumḍaya**
pēranu liṅga-pratiṣṭha sēsi ā kalamunaiṇdu
4. ā **Kuppasānaṁmaṁ**-gāru tama koḍukulu **Bācaya Boppaṁḍu**
Gaṇapati-dēvaṁḍu parv(v)atamu Mallaya tammumḍu Mal-
laya Buddhaya Viṭṭhaya Kāṭaya koḍuku
5. **Gumḍaya** viru sahitamai ā Gumḍēśvara-dēvaraku dhārā-pūr(v)vakamai
vṛtti niru-nēla **Bās-samudrāna** ma 2 **Kuppa-samudrāna** ma 1
Gaṇapa-samudrāna ma $\frac{1}{2}$ **Budhuni-kumṭanu**
6. ma 1 $\frac{1}{2}$ verasi ma 5 velivolamu **Būdupūranu** ma 12 **Pōtula-maḍuguna**
ma 9 verasi ma 21 [1]* iṁtavaṭṭu ā-camdr-ār(k)a-sthāyigān = icci
Cila-jīyala koḍuku **Siddha-jīyalānu**
7. **Bāca-jīyala** koḍuku **Vaija-jīyalānu** i sthānānaku oḍayulai biḍḍa biḍḍa
tharamu prasād-ōpajivulai umḍumḍ = ani paṁci tad-dhar(m)ma-
saṁrakṣaṇ-ārt(t)haṁbai pada-krama-yuta Yajur-V(v)ēda-
8. pāraga śabda-vidyā-viśārada kavīśvarul = aina **Īśvara-bhaṭṭ-ōpādhyā-**
yalanu śāsanāmbu seppaṁ = baṁcināṁ = dat-prārāmbhaṁb = ēṭṭid-

anina ||  Śrī-varāha-rahās = satvaṁ śrī-Varāha jagat-prabhō |

9. rakṣatād = udadhēr² = aṁtar = akṣatā-kṣiptam = aṁbu tat || [1]*

 Śrīman-Malyāla-vaṁśē śāśikara-nikar-āṁdōlan-ōnmīlana-śrī

miśrī-bhūta-prabhūta-prakaṭa-paṭu-naṭat-kīr(t)ti-vallī-vitānaḥ |

10. āsīd = āśīr = alūn-āvaḷi-mīlita-lasat-saṁpad-unmēṣa-bhūṣā-vēṣ-āsēṣ-ābhīrā-
maḥ kṣiti-tala-tilakō **Gumḍa**³-damḍ-ādhiṇāthaḥ || [2] Śrī **Gōna**⁴-
vaṁśa-nija-śēkhara-**Buddhay-ākhyā**-putrī pavitra-cari-
11. tā bharitā guṇ-ōghaiḥ | śṛṅgāra-sāra-karaṇiḥ karaṇīya-dakṣā **Kuppām-**
bik = ājani ca tasya satī kalatram || [3]* Lakṣmī-Nārāyaṇ-ākhyam
jala-śayanam = ath = āśūnya-śayy-ābhidhānam s = ā-

¹ rājulu.

² The letter da was evidently forgotten and inserted later on at the bottom.

³ The letter Gum looks almost like Dum.

⁴ The letter na looks very much like ni.

12. nañt(t)-Ārumdhatīyañ vratañ=asita-sita-dvādaśīṣu vratañ ca | kalp-
ōktañ tac=ca tac=ca vyadhita-kula-sati-stōma-s(r)īmañta-bhūṣā
kūpā - hāv - ādi - vāpī-sa - Śiva-vana-taḍāga-śrī-Mukunḍa-pratiṣṭhāñ ||
[4]*
13. Bhū-dānañ bhūri-dānañ ratha-turaga-sadā-dānañ=anna-pradānañ gō-
dānañ gēha-dānañ vividha-vara-paṭi-dānañ=am̐bu-pradānañ
| ratna-(c)chat(t)ra-pradānañ vidhi-vihita-mahā-dānañ=anyac=ca
sarv(v)añ **Kuppāmbā** kalpavallī mu-
14. hur=akṛta satāñ vary(y)a-śāyyā-pradānañ || [5]* **Śāk-ābdē vasu-
nañda-śam̐kara-mitē śrī-Dhātṛ-sam̐vatsarē Māghē māsi sitē
ca dharm(m)a-10 divasē vārē ca Vācāmpatēḥ | Kuppāmbā**
pati-sam̐jñayā
15. kṛta-mudā liṅga-pratiṣṭhāñ=adāt kṣētrañ tilyam=atulyam=apy
=adhiphalañ śārēyam=asmai tadā || [6]*

[Below this are the following lines in rough and rude letters wholly unconnected with this inscription.]

1. Śrīmatu **Bācaya Boppaniki Viṭṭaya Kūnai Nārāyaṇunini** avva pēra
māḍini Vāraṇāsikiñ=bucci
2. Bāca-samudrañ venakañ=beṭṭina vritti ma 2 vesiri 2 ma ||

TRANSLATION.

[Lines 1-2.] Hail! while the **Kākatīya** king **Rudra-dēva**, who has attained the five *mahā-śabdas*, (who) is a Mahā-maṇḍalēśvara and the lord of the excellent city of **Anumakorṇḍa** was ruling the earth in **Ōrumgallu**,

[L. 2.] **Kuppamāmbikā**, the rightful wife of General **Malyāla Guṇḍa**, who was the abode of the Goddess of kingdom, by the grace of that (king Rudra),—

[Ll. 2-3.] her husband having gone to the other world, constructed a temple at **Būdupūr**, and established a *liṅga* after that **Guṇḍaya**, while the **Śaka year 1198 was current, (which was the cyclic) year Dhātṛ :**

[Ll. 3-8.] at the same time that **Kuppasānañma** along with her sons **Bācaya, Boppa, and Gaṇapati-dēva**, and also along with **Parvatamu Mallaya**, brother **Mallaya, Buddhaya, Viṭṭhaya**, and **Guṇḍaya** son of **Kāṭa** gave by (pouring) gift-water, to last as long as the Moon and the Sun, the *vṛtti* (consisting of) wet-land of 2 *maṭṭurus* behind **Bās-samudram**, 1 *maṭṭuru* under **Kuppa-samudram**, $\frac{1}{2}$ a *maṭṭuru* under **Gaṇapa-samudram**, $1\frac{1}{2}$ *maṭṭurus* under **Budhuni-kunṭa**, total 5 *maṭṭurus*; dry land of 12 *maṭṭurus* in **Būdupūr**, 9 *maṭṭurus* in **Pōtula-maḍugu**, total 21 *maṭṭurus*; they ordered **Sidda-jiya** son of **Cīla-jiya**, and **Vaija-jiya**, son of **Bāca-jiya**, to be the *Oḍayas* of this place, and continue as dependants for (all) generations; and requested **Īśvara-bhaṭṭ-ōpādhyāya** to say an inscription,—(that **Īśvara-bhaṭṭ-ōpādhyāya**), who is well versed in Yajur-Vēda including its *Pada* order, and (who was) a prince of poets well-versed in *Śabda-vidyā*.

[L. 8.] This (inscription) begins thus :—

[V. 1.] [The invocatory verse.]¹

[V. 2.] In the prosperous **Malyāla** dynasty, there was the General (named) **Gumḍa**, an ornament to the world, perfectly charming in dress and ornaments, manifesting his splendid affluence mingled with . . . , with the exuberant creeper of his fame dancing skilfully and clearly in unison with the beauty displayed by the rocking of the numberless moon-beams.

[V. 3.] **Kuppāmbikā**, the virtuous daughter of one named **Buddhaya**, the (very) crest of the **Gōna** dynasty, (who was) laden with numberless virtues, and skilful in the (essence) of love-sport and duty, the very essence of Love,—(such a lady)—became his wife.

[V. 4.] That ornament to the world of virtuous women performed the *vratams*, called *Lakṣmī-Nārāyaṇa*, *Jala-śayana*, *Aśūnya-śayyā*, *Anant-Ārundhatīya*, the rites on the dark and the bright *dvādaśī*, (and) several other things mentioned in the *Kalpa* texts, as also the establishment of wells, cattle-ponds, and other water reservoirs, (images of) Śiva, gardens, tanks and (images of) the glorious Viṣṇu.

[V. 5.] **Kuppāmbā** the all-bestowing celestial creeper (*kalpa* creeper) again and again made gifts to good men, of lands, gold, chariots, horses, food, cows, houses, all kinds of excellent clothes, water, jewelled umbrellas, excellent beddings, and all other great gifts laid down (by the Texts).

[V. 6.] In **Śaka** year (denoted by the) words **wealth**, the **Narṇdas**, and **Śaṅkara**, in the (cyclic) year **Dhātṛ**, in the month of **Māgha**, on the auspicious tenth day of the bright fortnight on the day of **Jupiter**, **Kuppāmbā** gladly did the establishment of a *liṅga* in the name of her lord (and) gave him (on that occasion), incomparable lands, for the cultivation of sesamum, and very fertile fields of rice.

[Now follow two lines in Teḷugu in crude characters.]

[Ll. 1-2.] **Viṭṭaya**, in the name of the grandmother of **Kūnai Nārāyaṇa** . . . sent the glorious **Bācaya** and **Boppa** to *Vāraṇāsi* in the name of his grandmother, and gave away behind **Bāca-samudram** 2 *maṭṭurus* as *vritti*, total 2 *maṭṭurus*.

51. BŌTHPŪR INSCRIPTION OF MALYĀLA GUMḌA (dated Śaka 1194).

I SIDE.

1. Śrī svasti samadhigata-paṁca-mahā-śabda mahā-maṇḍalēśva-
2. ra **Anumakoṁḍa**-pura-var-ādhīśvara mūru-rāya-jagadāḷa
3. vidita-vikrama-śīla parama-māhēśvara vīra-Lakṣmī-nijē-
4. śvara calamarttugaṁḍa kadana-pracaṁḍa śrī-Svayaṁbhū-

¹ The verse is of absolutely no historical importance. It is in a highly ornate and conventional style and defeats all attempts at translation.

5. dēva-divya-śrī-pāda-padm-ārādhaka para-bala-sādhaka nām-ā-
6. di samasta-praśasti-sahitaṁ śrīman=mahā-maṇḍalēśvara **Kā-**
7. **katiya Rudra-dēva-mahārājulu Ōrumgallu** mo-
8. dali bugā sukha-saṁ[kathā]*-vinōdambulam
9. bṛthvī-[rājyam]*bu sēyucumḍamgām tat-prasāda-prasū-
10. kṣmi-samāśliṣṭa-dakṣiṇa-bhūja-daṁḍumḍunu
11. śaumḍumḍunu **Samkisa**-pur-ādhinātha-ri-
12. ḍumḍunu peḍamuṭṭu-gaṁḍamḍunu bā-
13. kṣīra-pārāvāra-saṁjāta-haricaṁdanu-
14. mḍu varūdhin-īśa-vara-naṁdanumḍunu **Kuppāmbā-**
15. mā[nasa]-sarōvara-vihāramāṇa-rājahamsumḍunu nija-
16. kul-ōttamsumḍunu śrī-Viṣvanātha-dēva-divya-śrī-pāda-padm-ā-
17. rādhakumḍunu ripu-kula-bhēdakumḍunu(mn)=aina śrīma-
18. **n-Malyāla-Gurṁḍa**-daṁḍādhiśvarumḍu maṁtri-purōhita-sē-
19. nāpati-dauvārika mahā-p(p)rathān¹-ānamta-sāmaṁta-subhaṭa-
20. viṭa-vidūśaka-pāṭhaka-piṭhamard(d)a-naṭa-nart(t)aka-rasika-raṁjaka-
21. kavi-[ga-]*
22. maki-vādi-vāgmi-vaṁdi-vaitālika-hāvaka-bhāvaka-gāyak-ā-
23. dy=anēka vidvaj-janambulum=goluva sukh-ōpaviṣṭumḍai yi-
24. ṣṭa-kathā-vinōdambulan=umḍi Pāṇiniya-vyākaraṇa-vicitra-ka-
25. vitva-tatvajjūmḍunu pada-k(k)rama-yuta-Yajur-V(v)ēda-pāragu-
26. mḍunun=Ātrēya-gōtra-pavitrumḍunu **Mayūrāry(y)a-**
27. putrumḍunu(mn)=aina **Īśvara-sūrim**=gāruṇya-drṣṭim=jūci **Sa-**
28. **ka-varṣamḍulu 1194 vart(t)imḍamgānu Āmḡirasa-saṁva-**
29. **tsarāna Būdupūri** samīpaṁbunam=dana-svāmi **Gaṇapa-**
30. **ti**-dēva-mahārāju pēra taḍāgaṁbu nirm(m)imci ā **Śrā-**
31. **vaṇa śuddha 15 Budha-vārāna Sōma-grahaṇa-kālamuna-**
32. **mḍu** atyaṁta-saṁtōṣa-samāhita-cittumḍai satkāra pū-
33. rv(v)aka[mḍu]*nam=gula-śīla-vidyā-tapas-saṁpa(m)nnul=aina-
34. brāhmala-
35. dōṣa-rahitaṁb=aina ī **Gaṇapa-samudramu** venā-
36. mḍr-ār(k)a-sthāyigānu vṛttulu icci tad-dharm(m)a sē-
37. rt(t)haṁbai sakala-lakṣaṇa-lakṣitaṁbugānu
38. [śāsana]*mḍu ceppam-baṁcinam=dat-prāraṁbhaṁb=eṭṭid=anina [||]*

II SIDE.

37. Śrī-bāhā-bahu-rāga-kāri-rucira-k(k)rīḍākaraś=śrī-karaś=śrī-
38. yaś=śrēṇi-maraṁka-piṣṭa-paramaṁ yuṣmākam=īśaś=śrīya[h]*
39. [dha]*rm(m)i-p(p)rak(k)rama-ḍaṁbar-āṁbara-para-prācury(y)a-cary(y)-
40. akṣara-
41. kṣīr-āpāra-gabhīra-kūbara-payō-rāśi-p(p)rakās-āśayaḥ || [I]*

¹ mahāpradhān-.

41. Nird(d)amtyamu || Pōtri-dhātrī-salil-ōddharaṇa-pariṇataś=śrīdharah
 42. pātu yuṣmān=yiṣmas-sōṣma-kṣaṇ-ōttha-śvasana-parihṛt-āpāra-nīra-
 p(p)ra-
 43. pūrah | yad-damṣṭrā-damḍa-lagnā kṣitir=ati-lasati (p)prasphurad-ga-
 44. rv(v)a-vap(p)rak(k)rīḍā-saṃsakta-rēṇuś=śriyam=iyam=urari-
 ku[rv(v)atī]*
 45. parv(v)at-āmā || [2]* Idi Āry(y)ā-garbhamu || Imdula ā . . [1]*
 46. Lasati p(p)rasarati tāra-k(k)rīḍā lōla-p(p)rakāra-saṃnīrē¹ | śrī . .
 47. sphurad-ati-sōṣmā dhātrī śara-para-varah pōt(t)rī || [3]* Īśatē kuru-
 48. tē sūtē khyāti yāti vipadyatē | nīyatē dyōtatē=bhyēti kīrt(t)a-
 49. yaty=adhikāyatē || [4]*Kriyā-pada-bhrāmakamu || Astu bhū-
 50. yāt=samastasya jagatō maṅgaḷam śivam | janō jaṃtur=atō
 51. nauti tatas=tasmād=itō gataḥ || [5]*Punarukt-ābhāsa || Hiraṇya-
 garbhah pra-
 52. thamam murāri-gabhīra-nābhī-kamalād=babhūva | marī[ci-mu]-*
 53. khyā nava-vēdhasō=pi tasmād=babhūvuḥ prabhavāḥ prajānā[m ||
 [6]*[Ta-]*
 54. tō=bhavan=bhāsura-sat-prabhāvā varṇ(n)ās=suvarṇ(n)ā vara-
 pūrṇ(n)a-kāmā[h ||]*
 55. lōka-p(p)rakāma-svaka-dharm(m)a-karm(m)a-raktāḥ kalā-lōla-man
 ōnubhāvāḥ || [7]*
 56. Nistālavyamu || Kalau yugē **Kākati-rāja-varṃśō** viśāla-kīrt(t)iḥ kṣi-
 57. tip-ānvayēṣu | tat(t)r=āpi rājā **Mahadēva**-nāmā jātō=**m̐dhra-dēśa**-
 58. m̐ samalaṃcakāra || [8]*Tasy=ātiśasya kṣiti-pōṣa-dakṣas=saktas=
 sadā ka-
 59. rm(m)aṇi dharm(m)a-mūlē | sutas=samā[sī]*d=asamāna-bhūtir=
 b(b)hū-valla-
 60. bhah śrī-**Gaṇap**-ābhidhānaḥ || [9]*Śatrūn=āsu pipēṣa vīra-niratān=
 baṃdhū-
 61. n=pupōṣ=ātmanō dārēṣv=ēva tutōṣa nitya-vilasam²-nīty=ōnmimēṣa
 kṣi-
 62. [tau]* | sauṃdary(y)am ca mumōṣa Śaṃbara-ripōr=v(v)iśvam vivēṣa
 tviṣā
 63. [sa]*d-dharm(m)am viśiṣēṣa yah para-hitam tōṣād=iyēṣa p(p)rabhuḥ ||
 [10]*
 64. Tad(d)-rāja-bhuvīsad-bhad(d)ra-mud(d)rē **Rud(d)ra**-mahīpatau | asmin=
 vismita-vik(k)rā-
 65. [m̐]tā gurv(v)īm=urv(v)īm prasāsati || [11]*Nirīti-nīti sup(p)rīti bhūri-
 bhū-
 66. ti-nuti-dyuti | surī nidhi-dhṛti-sphūrt(t)iś=śrī sūti-bhuvini-dviṣi || [12]*
 67. Niṣkaṃthyamu || Tadiya pād-āmburuh-ōpajīvi **Malyāla**-varṃ-

¹ -sannīrē.² -vilasan-.

68. śē kamal-ēkṣaṇ-ānśaḥ | dig-amta-vi(ś)śrām̐ta-yaśō-vilāsaḥ śrī-**Danna-**
 69. sēnādhipatiḥ prasūtaḥ || [13]* Tasmād=abhūd=atula-bhāvita-puṇya-
 mū-
 70. rt(t)ih śrī-**Bāca**-sainika-patiḥ prathita-p(p)rabhāvaḥ | uddāma-rāya-
 Garuḍa-
 71. [dhva]*ja-vīra-Lakṣmi-lakṣma-kṣamā-tala-surakṣaṇa-nitya-dakṣaḥ || [14]*
 Tasmād=asmād=a-
 72. th=āsīd=ari-kari-rathinī - nātha - yūtha - p(p)rabhēda - k(k)rīḍā - gāḍha -
 p(p)rarūḍha-p(p)raba-
 73. la-parilasad-dhāma-saṁgrāma-bhīmaḥ | prācāṁ vācāṁ vicā-
 74. rē samadhika-caturaś=cāru-saṁcāra-kirt(t)ir=b(b)hū-cak(k)rē **Gum̐da-**
 sē-
 75. nāpatir=ati-rasikas=saccarit(t)raika-mit(t)raḥ || [15]* Sā Bhāratī
 niyamitā ra[sa]-*
 76. n-āg(g)ra-bhāgē sā kōmalā ca Kamalā nayan-āṁcalē ca | sā nirm(m)a-
 77. lā lalita-tatva-kalā-vilāsa-līlā-kalāpa-kalitā khalu yēna ci[ttē]* || [16]*
 78. Sarv(v)at(t)ra saṁtataṁ sāyam=utāpi sapadi svayaṁ | avaśy-
 79. m̐ yātim=ānūnam̐ sahasā svaḥ sadā samam̐ || [17]*Avyay-ā-
 80. bhāsa || Tanutē tanutē rāyam̐ vidyatē vidyatēr=api | rājatē
 81. rājatē yam̐ bhū bharatē bharatē śatā || [18]*Pād-ādi-yamakam̐[ī]*

III SIDE.

82. Śrīman=kum̐tha-śarāsan-ādhikaraṇē karṇ(n)āṭa-pūrṇ(n)-aujasā vīram̐
 83. manya samāja-sēvaṇa-patē saṁgrāma-raṁga spr̐hām̐ | dhātīm̐ lā-
 84. ṭa-nṛpātavīm̐=anudinam̐ gam̐tuṁ matīm̐ mābhaṭair=udyad=**Gum̐-**
 85. **ḍaya**-dam̐ḍanātha-vilasad=dōr-v(v)ik(k)ramō niṣkramaḥ || [19]* Kriyā-
 pada-t(t)ra-
 86. ya-gōpakamu || Śrī-**Gōna**-kula-dugdh-ābdhi-jātā sahaja-caṁdrakā |
 87. śrīr=iva śrī-patēr=y(y)asya p(p)rēyasī **Kuppamāmbikā** [20]* ||
 Īhā[m̐]-*
 88. cak(k)rē diśānām̐=aham-ahamikayā vyāpṛtais=tais=tūtōṣa [tō-]*
 89. yas-sāram̐ guṇ-aughair=iti kavi-nikarās=sam̐prayātā jagā .
 90. . ṣṭāva-sthāpitānām̐ ratim̐=iha kṛtinām̐ kurv(v)atas=sarv(v)at-ōri-
 kṣa . .
 91. . . nī bibhēda p(p)rakaṭita-yaśasō yasya mēnēratasya || [21] [Im̐du-vi-]*
 92. bhāsa padālu āru || Yadiya-cātury(y)a-kṛtō=tivary(y)a-
 93. pary(y)āpta-mādhury(y)a-kar-āmbu-cary(y)aḥ | ahāry(y)a-dhairy(y)ē
 94. **Budha-pury(y)a**-vāry(y)a-mary(y)āda-saundary(y)a-karas=taṭākāḥ ||
 [22]* Stabak-ā-
 95. vaḷi || Kalita-lalita-sāra-sphāra-vāri-p(p)rasāri-p(p)ramada-samada-lōka-
 96. ślōka-gaṇyas=sa puṇyah | jalaja-sahaja-raṁgad-bhṛṅga-rājī-virājī vipu-

97. la-vimala-tuṅga-tvaṁgadālis=sa śālīḥ || [23]* Mithun-āvaḥ || Kavayati ka[viḥ]*
98. . sau samyag-vacaḥ prabhutām=itō **Gaṇapa**-jaladhēs=tāraṁ nīraṁ śaś=i-
99. va=su-śītalāṁ | amṛta-ruciraṁ pītvā nūnaṁ cakōra-gaṇō mṛ[ga-]*
100. yad=adhika-rucira¹-sāṁdr-ānaṁdām tyajēd=api caṁdrikām || [24]* Kēdār-ā-
101. tata-śāli-śāli janatā-cētas=sad-ānaṁdakṛt-sār-ākāra-niraṁta-nīraja-ra-
102. jas-saṁcāra-caṁcaj-jalaḥ | naij-ādhi[kṣ]a-salīla-sāgara-sad-āhaṁkāra-śaṁ-
103. kā-karaḥ kīrt(t)im yasya dig-amta-saṁtata-tatām taṁtanyatē=yam sadā || [25]*
104. Nir-ōṣṭhyamu || Taḍāgō=sau sadā sētu-saraṇim taralair=api | svasārad²=i-
105. va saṁsārī na sprśaty=ūrm(m)i-pāṇibhiḥ || [26]* Amtar=niraṁta-sthita-padma-sadma-padm-ā-
106. [la]*yām ditsur=iv=ōtsukō=sau | taraṁga-hastair=Gaṇap-āmbu-rā-
107. śīḥ³ prakṣālayan=Viṣṇu-padaṁ cakāsti || [27]* **Budha**-pura-nara sphār-āpāra-
108. p(p)racāra-mudā-karair=G(g)aṇada⁴-jaladhī-raṁga-t(t)uṁgais=taraṁga-karair=asau [i]*
109. kutuka⁵ iva tāṁ pratyudyōtum dyu-lōka-taraṁgiṇīm gaganam=a-
110. malaṁ lēdhi-p(p)raudha⁶-p(p)rakṣṣa-calaj-jalaḥ || [28]* Kamalā vāsita tanuḥ kamalā
111. vāsītā tanuḥ | kamalā vāsi lalitaḥ kamalā vāsi lālitaḥ || [29]*
112. [A]kṣara-muṣṭika || Purataḥ pracur-ācāra-nīra-pūrēṇa dūrataḥ |
113. gīva **Gaṇap**-āmbhōdhiḥ pratyudyāti p(p)riyā nadīḥ || [30]* Sad-dhātu-vṛ-
114. ddha-prṭhvādi-samāsāli-samanvitaḥ | nadī-pūraṇa-saṁpūrṇ(n)aḥ Pā-
115. ṇinīyāyatē ca yaḥ || [31]* Kāṁt-ōpāṁta-sujāta-nūtana-lasad-vi
116. nyāsa-vanyā-mīlat-phullat-pallava-saṁcalat-pika-śuka-stōmai stuti-stāyatē |
117. [ni]*śvās-āṁta-vikāśamāna-mahimā vāsaika-līlā-lasad-vaiśadya-dyuti-vīci-
118. sūci-yaśasō yasy=ātiśasy=ātmanaḥ || [32]* Nirm(m)ūrd(d)hanyamu || Asya śasya [ta-]*
119. ḍāgasya kart(t)ur=**Gurṁḍa**-camūpatēḥ | diśō daśa yaśō-rāśir=āśīṣi-
120. ṣṭa sad-āśīṣā || [33]* Viduṣeṣāmalaṁ vidvad-vidhōr=**G(g)urṁḍa**-yaśōvahā | tav-asya

¹ rucis=

² svasāram=

³ The letter śi is damaged.

⁴ Gaṇapa ?

⁵ Grammar is wrong.

⁶ The semi-circular stroke that is used to differentiate the letter ḍha from ḍa does not intersect the bottom right-hand corner of the main letter as in other inscriptions, but just touches it.

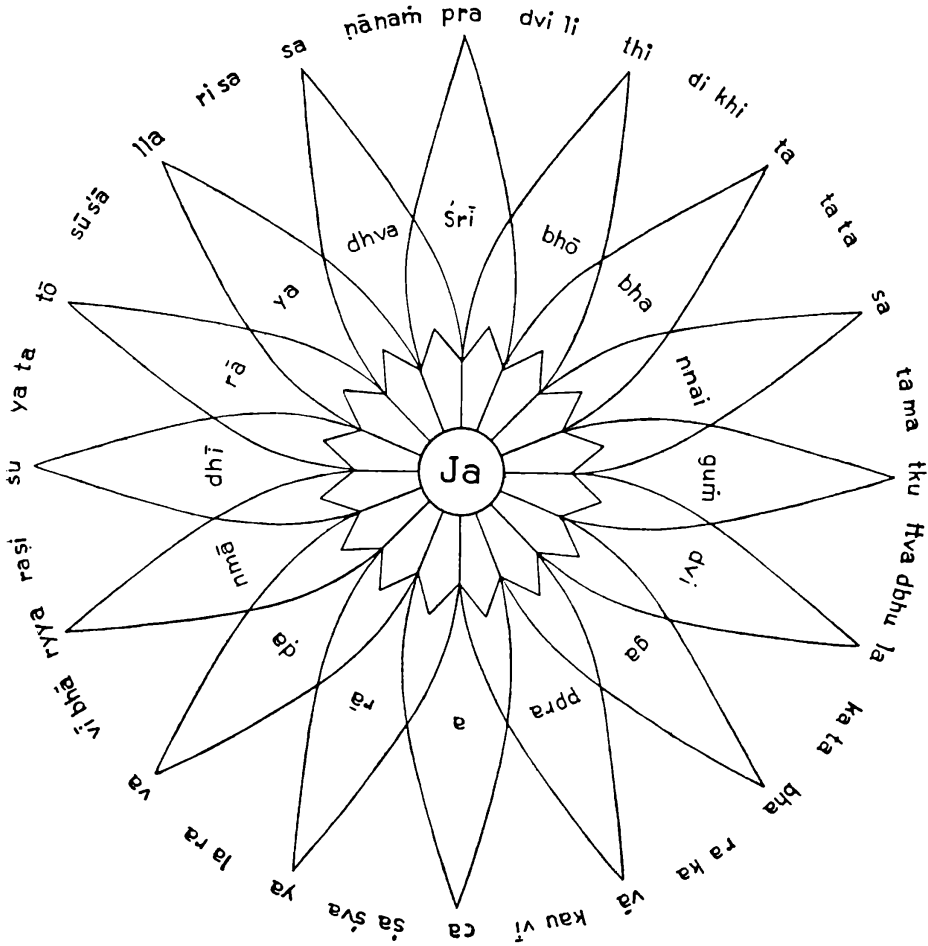
121. sakalāṁ nārīn = aṁganēṣu nakha-kṣataiḥ || [34]* Apaśabd-ābhāsa || Īśa
c = aiśā sakhō .
122. . chāday = ēha bhuvō guṇaiḥ | ūḍhā-mōgha-paṭō-nātha-kathōra-phalitā
123. jaḍē || [35]* Anāvṛt-ākṣaramu || **Śāk-ābdē yuga-nāṁda-śaṁkara-
mitē vary(y)-Ēmgi[rō-va-]*-**
124. **tsarē māsi Śrāvaṇa-nāmakē Budha-dinē Caṁdr-ōparāgē sati |**
sō = [ya]*-
125. m **Gumḍa** - camūpatiḥ katipaya - kṣēt(t)raṁ taḍāgē = dhikē
1 śālēyaṁ lasad-ikṣu-śākaṭam = adāt = tat(t)ra dvijēbhyō mudā || 36]*

IV SIDE.

126. **Śrīman-Malyāla-Gumḍa** - daṁḍādhiśvarumḍu i **Gaṇapa** - samudramu-
[na]*
127. brāhmalaku iccina kṣētramū | Bharadvāja-gōtrulaina **Sōmanātha**-
bhaṭṭ-ō[pā]-
128. dhyāyalakūnu **Vallena** - bhaṭṭ-ōpādhyāyalakūnu sarv(v)a-
prāyaścittārt(t)ha-
129. mibai gōcarm(m)amu nālugu maṛutulūnu aḍḍa | ā **Sōmanātha** - bhaṭṭ-ōpā-
130. dhyāyalaku i ceṛuvu pratiṣṭhācāry(y)a dakṣiṇa aḍḍa | Hārīta-gōtrulaina
Bommaka -
131. **mṭi** sa . . . yaṁ-gāriki Cāturm(m)āśya-nitya-bhūdāna-vratānakai
inu-ma-
132. . **Āsūra-Dēvakūciṁ** - gāriki maṛutulūṁ = bādi-
133. . kuṁ = buṇyamugānu Gautama gōtrulaina **Dēvare**
134. . ṛtulūṁ = bādike | aṭṭi āyi **Akkena-gḥaṭaśāsu** -
135. . ja-gōtrulaina **Kēśava-gḥaṭaśāsulaku** ubhaya-mukhi da
136. . . . lu | Kāmakāyana-Viśvāmit(t)ra-gōt(t)rulaina **Sōmaya** -
137. **[pe]*ddiṁ** - gāriki **Sētu** - darśanamunnu samud(d)ra stnānamunnu cēyiṁ-
cina dakṣi-
138. [ṇa]* maṛtulu | Śrīvatsa-gōt(t)rulaina **Ālēti Pōtama-gḥaṭaśāsulaku**
tama
139. . **Śrīparv(v)ata** pradakṣiṇamu sēyiṁcina dakṣiṇa muppādika | Bhara-
140. dvāja-gōt(t)rulaina **Purāṇamu Prōldēva-peddiṁ** - gāriki **Alaṁpūranu**
ta-
141. makai **Kark(k)āṭaka** māsānanu **Tuṁgabhadra** aṁdu stnānālu sēyiṁcina
da-
142. kṣiṇa maṛutulu | Kaumḍinya - kul-ōttāmsulaina parama-tatvajjā-
Nārāyaṇa -
143. **[Ma]*m̄cenāṁ** - gāriki maṛutulu | Kāmakāyana Viśvāmit(t)ra-gōt(t)ra-
pavit(t)ru-

1 This line is not visible in the plate.

144. laina **Vira-peddim-gāriki** maṛutulu | Kaumḍinya-gōt(t)rulaina **Borntala-Viṭṭhala-pe-**
145. **ddim-gāriki** aḍḍa | **Taraṇikaṁṭi** **Īśvara-bhaṭṭ-ōpādhyāyulaku** ma-
[ṛutu-]*
146. [luṁ]*=bādika | Ēvaṁ prārt(t)hitavān=datvā bhāvinas=sarv(v)a-
bhūpatīn |
147. . r=aniśaṁ yatnaḥ kart(t)avyō dharm(m)a-rakṣaṇē || [37]* Śatruṇ=
āpi kṛtō dharm(m)aḥ [pāla-]
148. nīyaḥ prayatnataḥ | śat(t)rur=ēva hi śat(t)ru[s]*=syād=dharm(m)aś=
śat(t)rur=n(n)a kasya ci-
149. t || [38]* Sva-dattā[d]*=dviguṇaṁ puṇyaṁ para-datt-ānupālanaṁ | para-
-datt-āpahārē-
150. ṇa sva-dattaṁ niṣphalaṁ bhavēt || [39]*Sva-dattāṁ para-dattāṁ vā yō
harēta vasu-
151. mḍharāṁ | ṣaṣṭīm varṣa-sahasrāṇi viṣṭhāyām jāyatē k(k)rimiḥ || [40] Śrī ||



152. ī padma-baṁdhamunaṁdu śrī **Gurṁḍaya** aneḍi nāmam=unnadi ॥
ī ślōkamu reṁḍu gō-
153. mūt(t)rikalu | ī reṁḍum=gūḍa jāla-baṁdhamu | ī padma-vṛttamunaṁdu
vrāsinadi
154. gūḍha caturt(t)hamaina padma-vṛttamu | idi sadivi-kramamu pra mōḍalu-
gānu ṛēkula tu-
155. ḍula akṣarālu mōḍali pādamu | dvi mōḍalaina mōḍali akṣarālu reṁḍa-
156. va-pādamu | [li]* mōḍalaina reṁḍava akṣarālu mūṁḍava-pāda-
157. mu | nālava-pādamu ī mūṁḍu pādālaṁḍunan=unnadi
158. ī pādamu lalita kautuka rasa (p)prabha tōṣita vācakaṁ ॥

[From these clues the following *ślōka* can be made out from the above *cakra*.

, Prathita-satkula-bhav-**Ācaya**-vary(y)a-sut-ōllasa-
d=vidita-tat(t)va-kara-kaśāla-**Viraya-sūriṇā** [i]*
likhitam=adbhuta-kav-Īśvara-bhāṣita-śāsanam
lalita-kautuka-rasa-p(p)rabha-tōṣita-vācakaṁ ॥

According to the usual method of interpretation, the following *ślōka* also can be made out from the letters inside the petals of the *padma*.

Śrīja bhōja bhaja nnaija guṁja dviya gaja p(p)raja |
aja rāja ḍaja nmāja dhīja rāja yaja dhvaja ॥]

TRANSLATION.

[This inscription is in a highly ornate and conventional style of Sanskrit Poetry and many verses defeat all attempts at translation. The following does not include the translation of some of the most conventional verses which are of absolutely no historical interest and are in *citra-kavitva*.]

I SIDE.

[Lines 1-26.] [These are identical with ll. 1-19 and 25-36 of No. 52 Bōthpūr inscription of Malyāla Gurṁḍa (dated Śaka 1181). But this inscription is dated in the reign of Rudra-dēva (l. 7) while the next inscription No. 52, is dated in the reign of Gaṇapati (l. 7). Besides, there is one qualification of Īśvara-sūri, here, which is not found in No. 52; and that is, pada-k(k)rama-yuta-Yajur-V(v)ēda-pāraguṁḍu (l. 24 f.), which means “one who is well versed in Yajur-Vēda, including its *Pada* order.”]

[Ll. 26-31.] [General Malyāla Gurṁḍa saw **Īśvara-sūri** (l. 26)] and while the **Saka year 1194 was current**, in the (cyclic year) **Āṁgīrasa**, constructed a tank, after the name of his master **Gaṇapati** near **Būdapūri**, and during the **Lunar eclipse on that 15th day of the bright fortnight in the month of Śrāvaṇa**, on Wednesday,

[Ll. 31-34.] being in a very happy state of mind, gave *ṛttis* behind this faultless **Gaṇapa-samudram**, to last as long as the Moon and the Sun, to brahmins endowed with (noble) birth, conduct, learning and penance, after doing proper honour to them :

[Ll. 34-36.] and for (publishing?) this *dharma*, he commanded (Īśvara-sūri) to compose (literally, say) an inscription in the Classical style (literally, conforming to all the rules and endowed with all the qualities of Classical Poetry).

[L. 36.] It begins thus :—

II SIDE.

[V. 6.] First was born Brahma from the lotus of the deep navel of Viṣṇu : from him were born the nine Creators (Prajāpatis) Marīci and others, (who are) the progenitors of all people.

[V. 7.] From them were born the castes, shining in rightful glory of great fame, with their excellent objects achieved, attached very much to their respective duties and actions in the world, and with their minds fondly bent on the arts.

[V. 8.] In *Kali-yuga*, among the (various) dynasties of kings is the **Kākati** royal dynasty of wide fame. In that dynasty was born a king called **Mahadēva**, who beautified (was an ornament to) the **Ārṇdhra** country.

[V. 9.] To him there was a son named **Gaṇapa**, the beloved of the Earth, of unequalled fortune, devoted always to virtuous acts and efficient in fostering the very praiseworthy land.

[V. 10.] That king crushed quickly his enemies ; fostered his relatives ; satisfied himself with his own wedded wives ; shone in the world with his ever flashing statesmanship ; stole away the beauty of Cupid ; pervaded the universe with his brilliance ; intensified (enhanced) virtue, (and) gladly strove for the welfare of others.

[Vv. 11 & 12.] In the land of that king **Rudra** who was marked by good fortune and who was ruling this big earth with wonderful valour ; (in the land) which was shining with the praises of flourishing prosperity and ample satisfaction, with righteous rule and absence of general trouble, which was the birth place of great joy to learned and good men, (and which was) free from enemies,

[V. 13.] in the **Malyāla** dynasty, which was living by the grace of the lotus feet of that king, was born General **Danna**, whose fame extended to the ends of quarters and (who was) an incarnation of Viṣṇu.

[V. 14.] From him was (born) General **Bāca**, of unequalled righteous personality, of well-known prowess, and ever proficient in the protection of the kingdom which had the characteristic Goddess of victory represented by the Garuḍa banner of this strong king.

[V. 15.] From this General was then born General **Gurṇḍa**, terrible on the battle-field with his prowess shining immensely with the sport of breaking asunder the phalanx of the chariots and elephants of the enemies, very adept in the connoisseurship of ancient literature, with his fame pervading the world well (widely?), and a man of excellent taste whose friends were solely men of good conduct.

[V. 16.] The Goddess of learning was held in the tip of his tongue and the lovely Goddess of wealth at the end of his eye; and in his mind (was) the Goddess *Nirmalā* (Pārvatī?) sporting in the play of the beautiful arts.

III SIDE.

[V. 20.] Whose wife was **Kuppamāmbikā** born of the milky ocean of the **Gōna** dynasty, by nature lovely like Lakṣmī (the beloved) of God Viṣṇu (and one who was born along with Candra).

[V. 22.] [The idea of this verse is this. By whose dexterity was constructed a beautiful tank in **Budha-puri** whose water was excellent and very sweet.]

[V. 25.] The people who were glad on drinking the good and ample waters of that auspicious tank made its fame extend always as far as the ends of the quarters;—(the tank), (which was) shining with rows of bees moving always on lotuses, and which was surrounded by paddy-fields, whose rows were luxuriant, shining, high and dancing.

[V. 26.] This tank never touches the line of the tank-bund with its tremulous arm-like billows; even as a householder will not touch his own sister with his libidinous billow-like arms.

* [V. 27.] This **Gaṇapa** tank appears to be washing the feet of God Viṣṇu with its hand-like waves (washing the sky by raising its hand-like waves), as if yearning to present Him with the Goddess Lakṣmī, living in the lotuses which abound in this tank.

[V. 28.] With its water rising very high (in the form of waves) the **Gaṇapa** tank licks the clear sky with the hands of its waves billowing high as though desirous of welcoming the heavenly Ganges and gives immense joy to the inhabitants of **Budha-pura**.

[V. 30.] With its flood of water stretching out in front, in great courtesy, the **Gaṇapa** tank, like a lover, receives its beloved streams from a distance.

[V. 32.] The praise of which praiseworthy tank is spread by the bevy of parrots and cuckoos, collecting and hopping on the blooming sprouts in the wood artificially laid out and freshly grown in its beautiful neighbourhood.

[V. 33.] By the praise of the good, the fame of the constructor of this praiseworthy tank, namely General **Gurṇḍa**, rests in the ten quarters.

[V. 36.] In **Śaka 1194** in the excellent (cyclic) year **Amṅirasa**, in the month called **Śrāvaṇa**, on Wednesday, when there was **Lunar eclipse**, General **Gurṇḍa** gave away with pleasure as gift to Brahmins, there, a few fields, a big tank and flourishing sugar-cane fields.

IV SIDE.

[Ll. 126-146.] The fields given away by the glorious **Malyāla Guṇḍa** to Brahmins under this **Gaṇapa-samudram** (tank) are (as follows): for **Sōmanātha**-bhaṭṭ-ōpādhyāya, and **Vallena**-bhaṭṭ-ōpādhyāya of Bhāradvāja *gōtra*, four *maṭṭurus* and one *aḍḍa*, according to *gōcermam* measurement for expiation of all sins; for that **Sōmanātha**-bhaṭṭ-ōpādhyāya one *aḍḍa* as the fee for being the master (who performed) the consecration of this tank; for **Bommakaṁṭi** . . . of Hārīti *gōtra*, two (*maṭṭurus*), for the *vrata* of giving away land every day during *Cāturmāsya* . . . ; for **Āsūra-dēva-kūci** . . . *maṭṭurus* and a quarter (?) . . . for merit to . . . **Dēvare** . . . of Gautami *gōtra* . . . *maṭṭuru* and quarter: for **Akkena-ghaṭaśāsulu**, and **Kēśava-ghaṭaśāsulu** of (Bhāradvāja?) *gōtra*, *ubhayamukhi*-(*daśiṇa* ?); *maṭṭurus* as fee for **Sōmaya-peddi** of Kāmākāyana-Viśvāmitra *gōtra*, for making him do a pilgrimage to *Sētu* (literally, the sight of *Sētu*) and Sea bath; for **Ālēti Pōtama-ghaṭaśāsulu** of Śrīvatsa *gōtra* three-fourths of a *maṭṭuru* as fee for causing *pradakṣiṇams* (turning round and round) made at **Śrīparvata**; for **Purāṇamu-Prōldēva-peddi** of Bhāradvāja *gōtra*, who made (some people) do (sacred) baths in the **Tuṁgabhadra**, at **Alaṁpūru**, during the month of *Kārtika* (for merit) to him, (one?) *maṭṭuru*, as fee; for **Nārāyaṇa Maṁcena**, who knew the supreme truth, (and who was of) Kauṁḍinya *gōtra* (one?) *maṭṭuru*; for **Vīra-peddi** of Kāmākāyana-Viśvāmitra *gōtra* (one?) *maṭṭuru*; for **Borṁtala Viṭṭhala-peddi** of Kauṁḍinya *gōtra*, one *aḍḍa*; for **Taraṇikaṁṭi Iśvara-bhaṭṭ-ōpādhyāya** one and one-fourth *maṭṭurus*.

[Vv. 37-40.] [These are the usual imprecatory verses.]

[Now follows the *Cakra*.]

[Ll. 152-157.] In this *Padma-baṁdha* there is the name of the glorious **Guṇḍaya**. This verse is (consists of) two *Gōmūtrikas*. Both of these form *Jāla-baṁdha*. In this *Padma-vṛtta* is written a *Padma-vṛtta* which is *Gūḍha-caturtham*. The method of reading this (is as follows); beginning with 'pra' the letters at the end of the petals form the first *pāda* (a fourth of the verse); the first letters beginning with 'dvi' form the second *pāda*; the second letters beginning with 'li' form the third *pāda*; the fourth *pāda* is in these three *pādas*; this *pāda* is 'an expression pleasing with the sentiments of *Lalita*, and *Kautuka*.'

52. BŌTHPŪR INSCRIPTION OF MALYĀLA GUṆḌA (dated Śaka 1181).

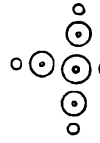
I SIDE.

1. Śrī svasti samadhigata-paṁca-mahā-śabda mahā-ma-
2. ṁḍalēśvara **Anumakoṁḍa**-pura-var-ādhiśvara mū-
3. ru-rāya-jagadāḷa vidita-vikrama-śīla parama-Māhē-

4. śvara vīra-Lakṣmī-niṣṣvara calamettu-gaṇḍa kadana-pracaṇ-
 5. ḍa śrī-Svayambhū-dēva-divya-śrī-pāda-padm-ārādhaka
 6. para-bala-sād(h)aka nām-ādi samasta-prasasti sahitaṁ
 7. śrīman-mahā-maṇḍalēśvara **Kākatīyya Gaṇapati-dē-**
 8. **va**-mahārājulu **Ōruṅgallu** mōdali paṭṭaṇaṁ-
 9. bugā sukha-saṁkathā-vinōdambulaṁ bruthivī-rā-
 10. jyambu sēyuc-uṁḍaṁgāṁ tat-pāda-prasāda-prasū-
 11. ta prājya-rājya-Lakṣmī-samāśliṣṭa-dakṣiṇa-bhujā-daṁ-
 12. ḍuṁḍunu samara-samaya-śaṁḍuṁḍunu **Saṁ-**
 13. **kisa-pur**-ādhiṇātha-ripu-timira mār(t)āṁḍuṁḍu-
 14. nu Peḍamuṭṭu-gaṇḍaṁḍunu vīra-vitarāṇa-guṇa-ga-
 15. ṇ-ālaṁkāruṁḍunu satata-sad-ācāruṁḍunu **Bā-**
 16. **cāmbik**-ōdara-kṣīra-pārāvāra-saṁjāta-harica-
 17. ṁdanuṁḍunu **Bāca**-varūdhiniśa-vara-naṁdanuṁḍu-
 18. nu **Kuppāmbā**-mānasa-sarōvara-vihāramāṇa-rā-
 19. ja-haṁsuṁḍunu nija-kul-ōttamuṁḍunu
 20. vāra-nārī-yauvana-vana-vasaṁtuṁḍunu duṣṭa-
 21. turaga-rēkhā-Rēvaṁtuṁḍunun = asi-musala-kārm(m)u-
 22. ka-pramukha-nikhil-āyudha-kuśaluṁḍunu
 23. vividha-kīrt(t)i-viśāluṁḍunu rāja-samāja-jē-
 24. gīyamāna-nija-bhujā-vijayumuṁḍunu vikrama-
 25. vijita-vijayumuṁḍunu śrī-Viśvanātha-dēva-divya-
 26. śrī-pāda-padm-ārādhakuṁḍunu ripu-kula-
 27. bhēdakuṁḍunu(m)n = aina Śrīman-**Malyāla-Guṇḍa**-daṁḍādhi-
 28. śvaruṁḍu maṁtri-purōhita-sēnāpati-dauvārika-ma-
 29. hā-pradhān-ānamta-sāmaṁta-subhaṭa-viṭa-vidūṣaka pāṭha-
 30. ka-pīṭhamard(d)a-naṭa-nart(t)aka-rasika-raṁjaka-kavi-gamaki-vā-
 31. di-vāgmī-vaṁdi-vaitālika-hāvaka-bhāvaka-gāyak-ā-
 32. dy-anēka-vidvaj-janaṁbulu goluva sukh-ōpaviṣṭuṁ-
 33. ḍai yiṣṭa-kathā-vinōdambula(m)n = uṁḍi Pāṇinīya-
 34. vyākaraṇa-vicitra-kavitva-tatvajñuṁḍunun = Ātrēya-
 35. gōtra pavitruṁḍunu **Mayūrāry(y)a**-putru-
 36. ṁḍunu(m)n = aina **Īśvara-sūriṁ** = gāru(m)ṇya-driṣṭim¹ = jū[ci]*
 37. śrīman-**Malyāla-Guṇḍa**-daṁḍādhiśvaruṁḍu iccina brāhma-
 38. ṇa-vṛttulu śrī-Vāraṇāśiki Gayakunu **Ālēṭa-**
 39. **ppeṁgāriṁ** = bucci **Bās-samudramu** venukan = iccimḍi inu
 40. maṇutulu aṁḍē grahaṇa-kālamāṁdu **Īśvara-bha-**
 41. **ṭṭ-ōpādhyāyalaku** ubhaya-mukhi-dakṣiṇa-maṇutu-
 42. . . . pēra . . . ḍi **Appanaṁ-gāriki**
- [the last line is damaged.]

¹ drṣṭim = .

II SIDE.

43. ci **Saka-varṣambulu 1181 vart(t)irṇpaṃgā Si-**
 44. **ddhārt(t)hi saṃvatsara Caitra śuddha 13 gu** | tama talli
 45. **Bās-sāni** pēranu **Būdapūri** samīpambuna taṭā-
 46. kaṃbu nirm(m)iṃci tad-dharm(m)a-khyāpan-ār(t)thaṃbai śāsanambu
47. seppaṃ = baṃcinam = dat-prāraṃbhamb = eṭṭid-anina |  Et¹.
 kaṃ-
48. ṭhē lasad-ambud-āli-tulitām = ālōkya nīla-dyuti-
 49. m̄ maulau kēvalam = ēva Jahnu-tanayām dēvō na dha-
 50. ttē = dhunā | kaṃṭhē = pi dyumaṇōs = sutām = ati-muhur = m(m)u-
 51. gdh-āmbikā śaṃkatē yad = yad = vastu samīhitam
 52. vitaratāt = tat-tad = bhavad[bh]*yō bhavaḥ || [1]* Līlā-varāha-
 53. harir = ātanutās = Chivaṃ² vō yat-kēsar-āgra-kali-
 54. t-ōdadhi-biṃdu-bṛṃdam | kṣōṇī-kara-g(g)rahaṇa-ma-
 55. ṃgaḷa-kalpit-ōru-śēṣ-ākṣat-ākṛti-dhiyam tanutē
 56. nitāntam || [2] Āvirb(b)abhūva kamalam vimalam vi-
 57. kāsī-nābhī-gabhīra-sarasaḥ Puruṣ-ōttamasya | jā-
 58. tas = tatō janayitā jagatō vidhātā sō = jīja-
 59. naj = jagad = idam sakalam salilam || [3]* Catvārō jagati khyā-
 60. tās = tatō varṇ(n)ās = samantataḥ | sva-dharm(m)a-karm(m)a-nirm(m)ā-
 61. ṇa-nipuṇā nirm(m)al-aujasah || [4]* Tēṣām = amēya-mahi-
 62. mā mahitas = turīyō varṇ(n)a[ś]* = śriyaḥ prasava-bhū-
 63. mir = ati-pravṛddhaḥ | śuddhō = bhavat = samadhikam ca[tur-a-]*
 64. rṇ(n)avānām dugdh-ābdhivat = puruṣa-ratna-gaṇair = u[pētaḥ]* || [5]*
 65. Praśastam = asti tatr = āpi **Kākatīya**-kulam .
 66. dhātrā dhātrīm samōddhart(t)um = ākalpaṃ . . .
 67. tam || [6]* Jātaḥ khyātas = sarv(v)ataś = cāru mū .
 68. mitr-ānēka-bhūpāla-kālaḥ | vary(y)ō dhury(y)ō .
 69. m̄ bhūti-bhājām dhīraḥ śūraḥ **Prōla**-nā .
 70. laḥ || [7]* Tasya śasya-caritrasya samāsīd = asa .
 71. ḥ | mahā-vīrō mahā-tējā **Mahādēva**-ma[hīpa]*-
 72. tiḥ || [8]* Caṃcac-cāmara-dāyini³-kara-raṇad-ratn-ōj(j)valat-ka-
 73. ṃkaṇa-kṛm̄kār-ānuga-gīta-vikrama-kathaḥ prō-
 74. dyat-pratāp-ānalaḥ | āsīd = bhū-bharaṇa-kṣamō **Ga-**
 75. **ṇapati**-kṣōṇī-patis = tat-sutas = sarv(v)-ōrv(v)ī-pati-mauli-
 76. maṃḍana-lasat-pād-āraviṃda-dvayaḥ || [9]* Tat-prāsā-
 77. da-prasūt-āti-prājya-rājya-śriy-āsri-
 78. tam | asti svasti madulāsi **Malyāla**-kulam-ūrj(j)ita-
 79. m̄ || [10]* Aganīta-ripu-nṛpa-nikarō vitarāṇa-guṇa-caṇa-ga-
 80. ṇē ga(m)ṇyaḥ | dhanyō **Dannaya**-nāmā samajani naya-vi-

¹ The first letter looks like a badly chiselled ya. Yat- is the correct form.
² ātanutāc = Chivaṃ.

³ -dāyini.

81. naya-maya-tanus=tasmin || [11]* Tasmād=abhūt=prabhūt-ā-
 82. ri-garv(v)a-darv(v)i-kar-aujasaḥ | Gārutmatam=iv=āmbōdhē
 83. ratnaṁ **Bāca**-camūpatiḥ || [12]* Smarasy=ēva Ratis=tasya jā-
 84. y=āsīd=**Bācamāmbikā** | śṛṅgāra-rasa-sārēṇa
 85. racit=ēva Virimcinā || [13]*Tatas=samāsīd=asamāna-vi-
 86. kramō Harēr=iv=āsau harir=adbhuta-kramaḥ | vibhi-
 87. nna-mādyad-ripu-kumbhi-kumbhakaḥ pracamḍa-dhī¹

III SIDE.

88. r=**G(g)umḍaya**-daṁḍanāyakaḥ || [14]*Nirākariṣṇus=sama-
 89. rē=ri-vīrān=alaṁkariṣṇuḥ caraṇau Śivasya | vard(d)hiṣṇur=āśi-
 90. rb(b)hir=asau samēṣām vart(t)iṣṇur=adhvany=asakṛt=satām ca[11]*
 [15]*
 91. Dik-kāmtā-parivēlitē=ti-vitatē raṁgē dharitrī-talē
 92. [dī]pr-āmaṁda-ravīṁdu-sāṁdara-tara-prōdyat-pra-
 93. [dī]pāmcitē | stōtr-ālāpa-kalāpa-baṁdhura-vacō
 94. [vā]ditra-dhīra-svanair=n(n)ityaṁ nart(t)ayatē mudā kavi-sa-
 95. [dō]* yat-kīrt(t)i-rāmām=imām || [16]*Yasya prōddhatana
 96. . . ya garuḍ-ākārām patākām bhayā-
 97. d=darśam darśam=anēka-vairi-nṛpati-vyāl-āvali-vyāku-
 98. lā | vakrā kark(k)aśa-kamcukēna kalitā vātāśa-
 99. nāg-āhatē prāṇa-trāṇa-parāyaṇā giri-gu-
 100. hā-valmika-raṁdhr-āmtaram || [17]*Lōkē sadā vitaraṇē
 101. ca ranē ca yasminn=āḍhyaṁ bhaviṣṇur=akhilāś=cira-
 102. m=art(t)hi-sārt(t)haḥ | sanyasya śāstra-nikaram viracayya
 103. vēṇīr=n(n)agnaṁ-bhaviṣṇur=abhavad=bhuvi vairi-varg(g)aḥ || [18]*
 Aṁgikṛ-
 104. tā sadā yasmin(n)=aṁgais=saptabhir=aṣṭabhiḥ | rājya-L,a-
 105. kṣmīr=ati-prājyā yōga-vidyā ca dīpyati || [19]* Sa ē-
 106. va Janakō nūnam jātō **Gumḍaya**-saṁjñayā |
 107. nō cīd²=idrḡ=vidham bhāgyam tatva-vit(t)vaṁ katham bhavēt || [20]*
 108. Śrī-**Gōna-varṁśa**-mahanīya-payōdhi-jātā³ **Ma-**
 109. **lyāla**-varṁśa-vana-nirm(m)ita-nitya-bhūṣā | **Kuppām-**
 110. **[bi]*kā** vibudha-maṁḍala-sēvyamānā saṁśritya
 111. [ta]*m phalati kalpa-lat=āti-kāmtā || [21]*Dharm(m)a-ka-
 112. [rm(m)a-vi]*lōlasya tasya nirm(m)ala-cētasah | mūrt(t)ō
 113. [dharma]* iv=ābhāti taḍāgō dharaṇī-tale || [22]* Māna-
 114. sam=mānasēn=āpi na smarantō niraṁtaram | rāja-
 115. haṁsā mudā svacchari yat=tōyam=adhi-śēra-

¹ Here begins a totally different inscription abruptly which is continued at the bottom of the other two sides of the pillar. For Text and Translation see Appendix to this inscription.

² cēd=

³ There seems to be a superfluous vowel sign of u to the letter jā in this word.

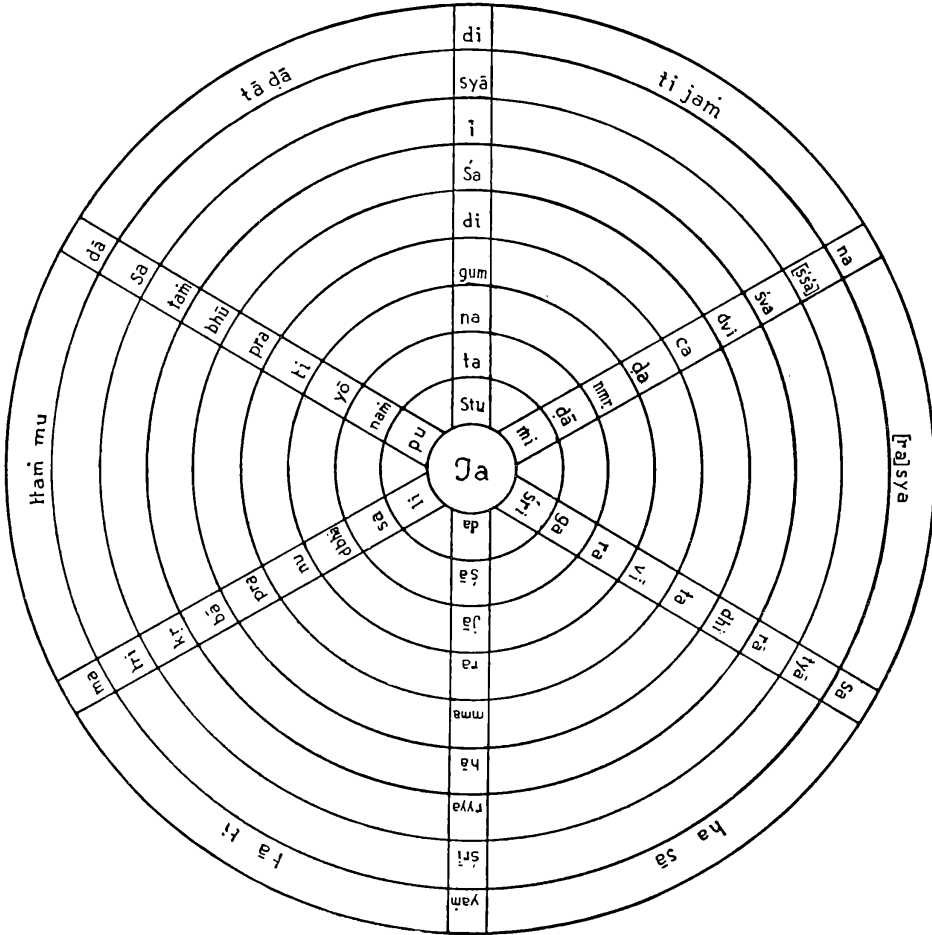
116. [yāt]*¹ || [23]* Uttuṅga-raṁgan-niḥa-sētu-jāta(c)-chā-
 117. yā-taru-cchāya-sukh-ōpaviṣṭaḥ | prastauti pā-
 118. mtha-prakaras=sad=ētham yad-vāri-vidhvasta-sama-
 119. sta-trṣṇaḥ || [24]* Gāmbhīry(y)avān=api mahān=api bhōga-
 120. śūnya-kṣār-aurv(v)a-tapta-jala-saṁkalitas=samudraḥ |
 121. ētēna viśva-janat-āti-niṣēvyamāṇa-su-svādu-śī-
 122. tala-jalēna samaḥ katham syāt || [25]* Sarv(v)ataḥ parv(v)ata-
 123. stōma-racitō nicit-ōpalaḥ | yasya śasya mahā-
 124. sētus=sētu-baṁdh-ati-baṁdhuraḥ || [26]* Samā-samā.
 125. ra-tarā-yadīya-śālēya-kēdāra-virāja-[māna]*-
 126. ḥ | parair=alamkarṣaka-harṣa-hētuḥ puṣṇāti paścā-²
 127. d=api sarv(v)a-jaṁtūn || [27]* Saṁtānō=pi taḍāgō=ya-
 128. m citraṁ bhuvi divi priyaṁ | phalam=art(t)hayamā-

IV SIDE.

129. nāya dadatē vipulaṁ phalaṁ || [28]* Śāk-ābdē śāśi-daṁ-
 130. ti-śaṁkara-mitē Siddhārt(t)hi-saṁvatsarē Caitrē māsi
 131. sita-Trayōdaśa-tithau vārē Gurōś=sōbhanē | nirm(m)ā-
 132. y=ōttama-Būdapūri-nikaṭē sō=yam taḍāgam va-
 133. ram Bācāmb-ābhidhay-āṁkitam tam=akṛta śrī-Gu-
 134. ṁḍa-daṁḍādhipaḥ || [29]* Tasminn=ēva śubhē kālē taḍāgam=a-
 135. param mudā | tulyam tēna guṇais=sarv(v)ais=sākṣā-
 136. t=sōdaravat=sadā || [30] Tasya Bāca-samudrasya kulyā-
 137. nīrēṇa pūritam | janat-ānamda-saṁdōha-kā-
 138. riṇam hāriṇam param || [31]* Dharm(m)āy=āsau vini-
 139. rm(m)āya Guṁḍa-daṁḍādhipō bhuvi | priyāyā-
 140. ḥ Kuppamāmbāyā nāmn-āṁkitam=athā vya-
 141. dhāt || [32]* Tasya sētau priyāyāś=ca tasyā sva-
 142. sya ca saṁjñayā | dēvālaya-dvayam tēna ni-
 143. rm(m)itam nirm(m)al-aujasā || [33]* Asya dharm(m)asya nirm(m)ātā
 144. nirm(m)al-ātmā yaśō-nidhiḥ | Guṁḍa-daṁḍādhinā-
 145. thō=sau ciraṁjīyāt=sad-āśiṣā || [34]* Ī śāsana-
 146. mu seppina Iśvara-bhaṭṭ-ōpādhyāyalaku Malyā-
 147. la-Guṁḍaya ā-caṁdr-ārka(k)a-sthāyigānu Kuppā-sa-
 148. mudramu venukan=iccinadi nīru-polamu maṇu-
 149. tuluṁ=bādikeṁḍu veli-volamu padī maṇu-
 150. tulu || Ēvaṁ prārt(t)hitavān=datvā bhāvinas=sarv(v)a-bhū-
 151. patīn | yuṣmābhir=aniśam yatnaḥ kart(t)avyō dharm(m)a-ra-
 152. kṣaṇē || [35]* Sāmānyō=yam dharm(m)a-sētur=nṛpāṇām kālē
 153. kālē pālanīyō bhavadbhiḥ | sarv(v)ān=ētān=bhāvinah pārt(t)hi-
 154. v-ēmdrān=bhūyō bhūyō yācatē Rāma-caṁdraḥ || [36]*

¹ There seems to be an extra letter here quite superfluous for the ślōka.

² The consonant sign of ca is written in a very peculiar manner.



155. Remṇava-valayamaṇḍula pēru taḍāga-śāsanamu
 156. nālugō-valayamaṇḍula pēru **Gurṇḍa-vīra**-nuti [ēḍō]*-
 157. valayamaṇḍula pēru **Īśvarāry(y)a**-kṛtamu iṭṭu ka[vi]*-
 158. kāvya-kathā-nāyāka-garb(b)haṁbai ī cakra-baṁdham=idi[i]*ī śā-
 159. sanamu **Oddaya** likhitamu[i]*

TRANSLATION.

I SIDE.

[Lines 1-10.] Prosperity, Hail! while the glorious Mahā-maṇḍalēśvara, the **Kākatīyya** king **Gaṇapati** was ruling in the delights of pleasant conversations, from the capital of **Ōruṁgallu**—(the Mahā-maṇḍalēśvara) who has attained the five *mahā-śabdās*, the Lord of the excellent city of **Anumakoṁḍa**, the ruler (i.e. conqueror) of the three kings, of well-known heroic nature, a great devotee of Mahēśvara (i.e. Śiva), the sole lord of the Goddess of heroism, *Calamettugamṇḍa*, terrible in battle, the worshipper of the divine lotus feet of God

Svayāmbhū-dēva, the destroyer of the enemy army, and (one who was) endowed with such and other titles.

[Ll. 10-28.] The glorious general **Malyāla Guṇḍa**, with his right arm clasped by the Goddess of ample royal prosperity born of the grace of his feet (Gaṇapati's feet), skilled in the (various) methods of warfare, the Sun to the darkness of the enemy, namely the king of **Sarṅkisa**, *Peḍamuṭṭu-gaṇḍa*, having the adornments of a multitude of qualities like munificence and heroism, always of proper conduct, the (celestial tree of) *Haricandana*, born in the milky ocean of the womb of **Bācāmbā**, the excellent son of king **Bāca**, the royal swan sporting in the *Mānasa* lake (mind) of **Kuppāmbā** (his wife), an ornament to his family, the spring season to the forest of the youth of courtesans, the chastiser of the naughtiness of ill-behaving horses, expert in all missiles like sword, mace and bow, illustrious with manifold fame, with the exploits of his arms being sung in assemblages of kings, (one) who won his victories by his valour, a worshipper of the divine lotus feet of God Viśvanātha, (and one) who rent the conclave of his enemies,

[Ll. 28-33.] was seated in happiness, and was in the delight of pleasant conversations, being attended on by ministers, preceptors, generals, gate-keepers, chief attendants, infinite number of feudatories, good soldiers, love accomplices, jesters, readers of panegyrics, love-companions, actors, dancers, connoisseurs, humorists, poets, general speakers (or voice-entertainers), debators, orators, panegyrists, people proficient in gestures, those proficient in emotional expression, musicians and many learned people.

[Ll. 33-36.] (He) looked favourably at **Īśvara-sūri**, who knows the secrets of *citra-kavitva*, and *Pāṇini's* grammar, the purifier of *Ātrēya gōtra*, the son of **Mayūrārya**,

[Ll. 37-42.] and gave the (following) *vr̥ttis* for brahmins ; he sent **Ālētappe** to **Vāraṇāsi** (Benares) and **Gaya** and gave two *maṇṭurus* behind **Bās-samudram** : there itself (he gave), during the time of the eclipse to **Īśvara-bhaṭṭ-ōpādhyāya**, as *ubhaya-mukhi-dakṣiṇa* (present), *maṇṭuru* .

II SIDE.

[Ll. 43-47.] While the Śaka year 1181 was current, (in the cyclic) year **Siddhārthi**, on the 13th day of the bright fortnight, on Thursday, (he) constructed a tank near **Būdapūru**, after his mother's name, and asked (Īśvara-sūri) to compose (say) an inscription for making that *dharma* permanent. It begins thus :

[Verse 1.] May Śiva bestow upon you whatever things you may desire ; innocent Pārvatī, on seeing the blue colour shining in his neck, resembling (the colour) of a row of shining clouds misapprehends (that) the Lord not only has the Ganges on his head but the Jumna also (lit., the daughter of the Sun) on his neck.

[V. 2.] May Viṣṇu, who sportingly (took) the form of Boar extend to you prosperity, the water drops of the ocean on the tips of whose hair give very much the idea of the auspicious grain scattered on the occasion of his marriage with the Earth.

[V. 3.] From out of the deep navel-lake of the Supreme Being emerged a pure full-blown lotus. From it was born Brahma, the father of the world, who playfully created all this universe.

[V. 4.] The four castes (*varṇas*), which were experts in observing the duties of each and which were pure, attained celebrity all over the world from that Brahma.

[V. 5.] Among these (was) the fourth caste of immeasurable greatness, honoured, the birth place of wealth (the breeder of wealth), great in numbers, very pure like the milky ocean among the four oceans, and having many excellent men in it.

[V. 6.] In that (fourth caste) there is the praiseworthy **Kākatīya** dynasty . . . which has been designed by the creator for the uplift of the world.

[V. 7.] (In that caste) was born (king) **Prōla**, (who was) famous everywhere, of charming appearance, (the very) God of Death to all his enemy kings, excellent, able . . . brave and valorous.

[V. 8.] To him of praiseworthy conduct was (born) an (unrivalled son), king **Mahādēva** (by name), a great warrior . . . and of great valour.

[V. 9.] There was his son, king **Gaṇapati**, whose two lotus-feet shone like ornaments on the crowns of all the kings, fit to bear the burden of the earth, whose valour shot up like fire, and the stories of whose valour were sung to the accompaniment of the sweet sounds, of the wrist-ornaments with shining gems, sounding on the hands of damsels waving *cauris*.

[V. 10.] There is the powerful **Malyāla** dynasty, happy and flourishing, with the extensive kingdom given by the grace of that **Gaṇapati**.

[V. 11.] In that dynasty was born the fortunate **Dannaya** who was the (very) form of modesty and politic behaviour and who was counted among those rich in the virtue of munificence.

[V. 12.] From him was born General **Bāca**, like a gem from the ocean and like the Garuḍa weapon (*astra*) (in putting down) the power of the numberless and arrogant serpents (called) enemies.

[V. 13.] To him there was the wife named **Bācamāmbikā** like Ratī to Manmatha, (who appeared) as if created by Brahma, out of the sentiment of Love.

[V. 14.] From him, as from Viṣṇu was born this General **Gumḍaya** of unrivalled valour and wonderful strength, awe-inspiring, and a lion in tearing open the heads of maddened elephants (that were) the infatuated enemies.

III SIDE.

[V. 15.] He defeats the enemy-warriors in battle, adores the feet of Śiva, flourishes by the blessings of all people and always walks on the path of the virtuous.

[V. 16.] The damsel of whose fame is made to dance by the assemblage of poets, with the deep sounds of instruments and songs full of (his) eulogy, on the very broad stage of this earth, (surrounded?) by the damsel-like quarters

(dik-kāntā) and beautified by the lamps of the closely-rising Sun and the Moon, which are dazzling and never dull.

[V. 17.] Seeing again and again with fear the *Garuḍa*-like erect banner of (Guṇḍa), the numerous enemies resembling a swarm of serpents get confounded and with zig-zag course and rough clothes enter the holes of the caves of mountains to save their lives.

[V. 18.] The group of his enemies in the world became rich in his constant munificence by getting all that they begged (from him) : and in his battle, they always became naked with their hair tied up into knots and with their weapons thrown away.

[V. 19.] In him were fostered eternally, kingship and spirituality, shining forth amply with their seven¹ and eight² essentials respectively.

[V. 20.] Surely that Janaka himself was born with the name **Guṇḍaya** ; otherwise, how can there be this kind of fortune and spiritual insight.

[V. 21.] The very beautiful celestial creeper of **Kuppāmbikā**, born in the great milky ocean of the **Gōna** dynasty, an eternal ornament to the forest of **Malyāla** dynasty, (and one who was) honoured by the learned men (the gods), bears fruit along with him.

[V. 22.] As if his benevolence had taken that shape, there is a tank of his, on this earth,—(of him) who is fond of virtuous acts, and (who was) pure in mind.

[V. 23.] In whose (tank's) clear waters royal swans lie in happiness, never thinking of the lake Mānasa, even in their mind.

[V. 24.] The caravan of travellers quenched their thirst by its water, sat happily in the shade of the trees grown high on its bank (and) began (to speak) thus ;

[V. 25.] ‘ Even though it is deep and big how can that ocean which is full of untasteable salt water and burnt by the submarine fire, be an equal to this tank, which is full of tasteful and cool water, (and is) very much enjoyable by the whole world.’

[V. 26.] The great praiseworthy tank-bund around (this tank), made up of a group of hills and also piles of stones, is more beautiful than even the great *Sētu-bandha*.

[V. 27.] (This tank) shone with paddy fields and not only caused joy to the cultivators but also fostered all animals.

[V. 28.] This tank is, strangely, the celestial *Santāna* tree ; to him who asks for fruit it gives the dear fruit, in this earth and in heaven.

IV SIDE.

[V. 29.] In **Śaka 1181**, in the cyclic year **Siddhārthi**, in the month of **Caitra** on the thirteenth day of the bright fortnight, on an auspicious

¹ Vide Glossary under *rājy-āṅga*.

² Vide Glossary under *yōg-āṅga*.

Thursday, General **Gurṇḍa** constructed this good tank in the vicinity of the excellent **Būdapūri** and named it after **Bācāmbā**.

[Vv. 30-33.] At the same auspicious time (General **Gurṇḍa**) constructed in this land with pleasure for the sake of *dharma*, another tank, comparable to the above in all qualities and verily like a brother to it for all time, filled with water from a canal from the (above described) **Bāca-samudram**, giving great joy to people, very pleasant, and named after his wife **Kuppamāmbikā**.

[V. 33.] On its bank was constructed by that **Gurṇḍa** of spotless valour, a pair of temples after the names of that wife and himself.

[V. 34.] May this general **Gurṇḍa**, the author of this benevolence, pure and famous, flourish for long by the blessings of the good.

[Ll. 145-150.] **Malyāla Gurṇḍa** gave, to last as long as the Moon and the Sun, to **Īśvara-bhaṭṭ-ōpādhyāya**, who said this inscription, eleven *maṭṭurus* of wet fields behind **Kuppa-samudram**, and ten *maṭṭurus* of dry land.

[Vv. 35 & 36.] [These are the usual imprecatory verses.]

[Here follows the *cakra* containing the *bandha*.]

[Ll. 155-158.] [The name in the second circle, is *Taḍāga-śāsanamu* (i.e. tank inscription); the name in the fourth circle, is *Gurṇḍa-vira-nuti* (the praise of the hero *Gurṇḍa*); the name in the seventh circle, is *Īśvar-āryya-kṛtamu* (made by **Īśvar-āryya**). Thus this *cakra-bandha* contains (in it the names of) the poet, the composition, and the hero of the composition.]

[Ll. 159.] This inscription is written by **Oddaya**.

APPENDIX TO THE ABOVE INSCRIPTION.

FIRST PART.

1. lu ā ceruvunaṁdē ā kālamarṇḍē **Venne-Bhaṭṭ-ōpādhyā-**
2. **yalak**=iccimḍi maṭṭutuluṁ=**Brōl-reḍi-kāluvaṁdu**
3. maṭṭutulu **Raḍḍi-kāluvaṁdu** sētu-vucci **Ālēti-Marṇ-**
4. [**ciṁ**]*-gāriki iccimḍi maṭṭutulu aṁdē sētu-vucci
5. **Anikūciṁ**-gārik=icimḍi maṭṭutulu aṁdē gōca-
6. rm(m)amugāṁ=**Gomara-svāmi-Marṇciṁ**-gārik=iccimḍi maṭṭu-
7. tuluṁ=bādikeḍuṁ=**Guppa-samudramu** pratiṣṭālaṁdu
8. icimḍi ā ceruvaṁdē aḍḍa maṭṭu Maṁḍi Gurṇḍēśva-¹

SECOND PART.

9. ra-dēvarakuṁ=Guppēśvara-dēvarakuṁnu ā ceṭu-
10. vaṁde icimḍi **Pedda-Narṇdagiri Śrīpādāla-Mallaya-**
11. **ku Raḍḍi-kāluvaṁdu** icimḍi maṭṭutulu aṁdē
12. gōcerm(m)amugāṁ **Gūcenak**=icimḍi maṭṭutulu-
13. m-bādikerṇḍu aṁdē aśūnya-śayana-vrata-dakṣiṇa-

¹ Here follows abruptly one line in large characters unconnected with the two previous inscriptions on the same face. It reads:—

'va [Nā]rāyaṇa peddik=icina[di muiyaḍḍa']. It means 'To **Nārāyaṇa-peddi** were given three *aḍḍas*'.

14. ku **Bhaṭṭa-Appayaṁ**-gārik=icim̃di maṛutulu . .
 15. **Dāḍla-kāluvaṁdu** aḍḍa **Budhuni-kurṇṭa** venuka
 16. **Kūḍali-Saṁgamēśvara**-dēvarulaku icim̃ .

THIRD PART.

17. pamu gaṭṭim̃citi **Gala-ceṛu** venukan=icim̃di aḍḍa | Sva-
 18. dattāṁ para-dattāṁ vā yō harēta va-
 19. sum̃dharāṁ | ṣa . r-v(v)arṣa-sahasrāṇi vi-
 20. yāṁ jāyatē krimiḥ ||

TRANSLATION.

I SIDE.

[Lines 1-8.] At the same time, *maṛutulu* were given to **Venne-Bhaṭṭ-ōpādhyāya**, under the same tank and under **Prōl-reḍi** canal; under **Raḍḍi** canal *maṛutulu* were given to *sētuvucci* **Ālēti-Maṁcim̃-gāru**; in the same place *maṛutulu* were given to *sētuvucci* **Ani-kūcim̃-gāru**; in the same place *maṛutulu* and a quarter, was given to **Komara-svāmi** (according to) *Gōcermam̃u* (measurement); under the same tank *aḍḍa* (half a *maṛturu*) was given during the consecration of **Kuppa-samudram** tank; under the same tank was given *maṭlu* for God Maṁdu-Guṁḍēśvara.

II SIDE.

[Lines 9-16.] and for God **Kuppēśvara** *maṭlu*; *maṛutulu* (were) given to **Pedda-Naṁdagiri Śrīpādāla-Mallaya**, under the **Raḍḍi** canal; in the same place *maṛutulu* and a quarter were given to **Kūcena** (according to) *Gōcer mam̃u* (measurement); in the same place, *maṛutulu* (were) given to **Bhaṭṭa-Appaya**, as *daḥṣiṇa* for the *Āśūnya-śayana vratam*; . . . and *aḍḍa* under **Dāḍla** canal; behind **Budhuni-kurṇṭa**, for God **Kūḍali-Saṁgamēśvara** was given .

III SIDE.

[Lines 17-20.] I caused . . . to be built; behind **Gala** (?) tank was given *aḍḍa*.

[Lines 18-20.] [This is the usual imprecatory verse.]

53. MAṆŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA,
 (dated Śaka 1236).

FIRST PART.

1. Avighnam=astu | Śrī Sōmanāthā-
 2. ya namaḥ || . . . pati śrīy=U-
 3. mā-pati . . . s=Triyāmbaku-
 4. n=Īśānu Śaśi-mauḷi Śaṁkaru
 5. Śaṁbhun-i . . . [1]* Paśupati Bhū-
 6. t-ēśu Param-ātmu Dhūrjaṭi Kā-

7. l-āmtakunin=Īśu Kāla-kamṭhu [i]* Ga-
8. mṅā-dharuni Śūli Kāruṇya-
9. sad-bhāvu Dig-vāsun=Akṣayum=
10. Dripura-vairi | Madān¹-āri Sarva-
11. jñu Mahitadivukārum Driṇa-
12. yanu Viśvēśu Divija-vaṁdy[u]*
13. Śāmtu Nityun=Acalu sad-bhakta-
14. gaṇa-lōlu [i]* Varadu **Maṇa-pu-**
15. **r-ēśu** Vahni-nētru Sōmanāthu
16. . dēva . . ma . . bhētu ta . . la

SECOND PART.

17. vumṇi bhukti-muktul=iccuṁ=bo-
18. lupu=gāṁga || [i]* Param-ātmanē nama[h]*
19. Svasti[i]*Samadhigata-pacca²-mahā-śabd-ā-
20. di śrīman=Mahā-maṁḍalēśvara **Kā-**
21. **katiyya Pratāparudra³-dēva-mā-**
22. hā-rājulu **Yōruḡamṭi-pa-**
23. ṭṭaṇaṁbunaṁdu sukha-saṁkathā-
24. vinōdaṁbulam brudhivī⁴-rājyambu
25. sēyuc-umḍaṁgānu [i]* tat-pāda-
26. padm-ōpajīvulaina⁵ **Vi[le]mu-Rudra-**
27. **dēvaṁḍunu Anumakoṁḍa-Aṁ-**
28. **nū-lerṁkānu Maṇūri Dūba**
29. Śrī Sōmanātha-dēvara aṁga-
30. raṁga-bhōgānuku **Śaka-varuṣaṁ-**
31. **bulu vēimni-yīmṇūṁṭṭa-mu-**

THIRD PART.

32. **ppayy-āṇ-āgu nēṁṭi Ā-**
33. **naṁda-saṁvatsara Mā-**
34. **gha śu | Ādi-vārāna**
35. **Maṇūri⁶ reṁḍu vā .**
36. la Pottula-ceṇuv-aina
37. **Pō-samudramu⁷ vena-**
38. ka **Go(m)mma-rāju-rāya-**
39. la paḍumaṭhi polāna
40. mūṁḍu maṇutu[ru]*-
41. mṇu tūrp(p)u polāna mū-

¹ Read Madan-.² Read -paṁca-.³ There is a vertical stroke immediately after Pra. It is the continuation of the consonant sign of r.⁴ Read bṛthivī. ⁵ He has wrongly written the vowel sign of ai. It is like the modern consonant sign of t.⁶ It looks as though an anusvāra is joined to ṇa.⁷ Is it Bās-samudram?

42. m̐du maṛuturum̐nu
 43. yiri-gāla(m̐)mur̐nu
 44. saṁpūrn̐namai cellaṁ = be-
 45. ṭṭina vritti āṛu ma[r̐u]-*
 46. turu 6 n̐ru-nēla iciri [i]*
 47. Ā kalamun̐rinda **Ma-**
 48. **n̐uru** sahitamu
 49. ā stalamu paṁḍrem̐du
 50. ūḍla aṣṭā-daśa-prajalu-
 51. (m̐)nnu tama tama peḍi a
 52. . ba . . ma .

FOURTH PART.

53. ḍi māḍa-baḍi-pāḍuka-
 54. lu Sūry(y)a-Caṁḍr-ā-
 55. dula(m̐)nnu Bhūmi-dē-
 56. vir̐ni ¹ galaṁta = gālaṁ-
 57. mu(m̐)nnu celan = iciri [i]* Ma-
 58. m̐gaḷa mahā śrī śrī śrī [i]*
 59. Ī datti ella-kālamū[m̐]*-
 60. nu ella-rājulum̐nu
 61. ella-prajalum̐nu prati-pā-
 62. liṁcīdi [i]* Pāliṁcina vār = e-
 63. llānu iha-lōkaṁbu-
 64. naṁdu anar̐ta-sukhaṁ-
 65. mulu bhōgim̐turu [i]*
 66. Naṁmuḍi [i]* Idi satyaṁmu [i]*

FIFTH PART.

67. Śiva-lōkamun̐r̐ndu Śiva-sā-
 68. yujya-padastu[lai]* yuṁḍu-
 69. duru || Ṣaṣṭi[r̐]* = var(u)ṣa-saha-
 70. srāṇi sva[rgaṁ ti]* ṣṭhati bhūmi-
 71. da[h̐]* | ābhart = ānumaṁtā
 72. ca tāṛn̐ = ē[va na]* rak̐ṁ vrajēt ||
 73. Sva-dattāṁ para-dattāṁ vā
 74. yō harēta vasuṁdharā[m̐]* [i]*
 75. ṣaṣṭir = v(v)ar(u)ṣa-sahasrāṇi
 76. viṣṭāyāṁ jāyatē kri-
 77. (m̐)mi[h̐]* || Gām = ēk̐ṁ ratna-kā-
 78. m = ēk̐ṁ bhūm̐r = apy = ēka-

79. m=aṅguḷam | haraṁ¹ na-
 80. rakam=āpnōti yāvad=ā-
 81. bhūta-saṁpadaṁ || Śrī-Sō-
 82. manāthāya namaḥ[ī]* Śrī [ī]*

TRANSLATION.

FIRST PART.

[Lines 1-2.] May there be no impediment. Obeisance unto Sōmanātha.

[Ll. 2-16.] Lord of Umā, the three-eyed (God), the Master, the Moon-crested, the beneficent (God), one who grants happiness Lord of cattle, Lord of Beings, the Supreme spirit, (one) having matted locks, (he who) put down God Death, the Lord, the black-throated (God), the wearer of Gaṁgā, (one who has) spear (*śūlam*), (one) having the good quality of compassion, (one who has) the directions as clothes, the imperishable, the enemy of the demon Tripura, the enemy of Cupid, the omniscient . . . the three-eyed, the Lord of all, (one) respected by the Gods, the complacent, the permanent, the immutable, (one) delighting in the company of true devotees, the giver of boons, the lord of **Maṇa-pura**, the fire-eyed (God), Sōmanātha .

SECOND PART.

[Ll. 17-18.] gives enjoyment and emancipation. Obeisance to the Supreme Spirit.

[Ll. 19-25.] Hail! (while) the glorious **Kākatīyya** king **Pratāparudra**, who is a Mahā-maṇḍalēśvara, and who has attained the five *mahā-śabdas* and others, was ruling the earth in happiness with pleasant conversations, from the town of **Yōrumgallu**,

[Ll. 25-30.] by those (that) attained livelihood at his lotus feet, namely **Viḷemu-Rudra-dēva**, **Anumakoṁḍa-Aṁnu-leṁka**, and **Maṇūri Dūba**, for the personal and public enjoyment of God Sōmanātha,

[Ll. 30-32.] in the **Śaka** year one thousand two hundred and thirty-six,

THIRD PART.

[Ll. 32-46.] in the (cyclic) year **Ānaṁḍa**, in the month of **Māgha**, on the first day of the bright fortnight, on Sunday . . . two . . . **Pottula** tank, . . . behind **Pō-samudram**, three *maṭṭurus* in the western field of **Gomma-rāju-rāya** and three *maṭṭurus* in the eastern field, (i.e.) total six *maṭṭurus* of wet-land were given as *ṛtti* completely (with all the rights) (to be cultivated in) both the seasons.

[Ll. 47-52.] At the same time, people of the eighteen communities of the twelve villages of that *sthala* including **Maṇūr** . . . their respective .

¹ haran=.

FOURTH PART.

[Ll. 53-66.] *Māḍa-baḍi-pāḍukas* . . . ; they gave to be in force as long as the Moon, the Sun and the Earth exist. Good fortune and great prosperity. This gift ought to be protected for all time by all kings and all people. All those that protect (this) enjoy endless happiness in the world. Believe this. This is true.

FIFTH PART.


[Ll. 67-69.] In Śiva's world, they will be absorbed into (the divine essence of) Śiva.

[Ll. 69-81.] [These contain the usual imprecatory verses.]

[Ll. 81-82.] Obeisance unto Sōmanātha, prosperity.

54. TĒKMAL INSCRIPTION OF THE REIGN OF PRATĀPARUDRA,
(dated Śaka 1230).

I SIDE.

1.  Namas=tuṅga-śiraś-cuṁbi¹-
2. caṁdra-cāmara-cāravē |
3. trailōkya-nagar-āraṁbha-mū-
4. la-staṁ(b)bhāya Śaṁbhavē || [1]*
5. Svasti śrī-jay-ābhyudaya
6. **Śaka-varuṣaṁbulu 1230 a-**
7. **vu nēṁṭi Kīlaka-saṁvatsara Ā-**
8. **ṣāḍha ba 5 Sō | Kāketiyya Pra-**
9. **tāparudra-dēva-mahārāju-**
10. **lu** prithvī-rājyamu sēyuc-un-
11. ḍaṁgānu svasti śrīma(ṁ)n-Mahā-
12. pradhāni **Puravari Mahādē-**
13. **va-nāyaṁkulu**

II SIDE.

14. **Tēkuṁbeḍla** aṣṭā-dasī-prajala-
15. anumatini ā **Tēkuṁbeḍla** ā
16. staḷamu ūḍla suvarṁnāyaṁ
17. valaṁi bhūmiṁ=gūli māḍa-
18. ku māḍa-baḍi-pātuka lekhhkhanu
19. ā yūri mūla-stānaṁ Bhō-
20. ganāta-dēvara bhōgānakai ā-
21. caṁdr-ār(k)amu(ṁ)nnu icciri ||
22. i yyīviki vakram=aṁa²-vāṁ-

¹ There seems to be a vertical stroke after the line.

² Instead of writing the letters mai and na he writes ma, i, and na.

23. ḍu pañca-mahā-pātakumḍu [11]*
 24. Sāmā(m)nyō=yam dharm(m)a-sētu-
 25. r=nṛpāṇām kālē kālē pālānī(y)yō
 26. bhavadbhiḥ [1]* sarv(v)ā(m)n=ētā(m)n=bhāvinaḥ
 27. pārṭtiv¹-ēmdrān=bhūyō
 28. bhūyō yācatē Rā-
 29. macaṁdraḥ || [2]*

TRANSLATION.

I SIDE.

[Verse 1.] Obeisance to Śaṁbhu, the main pillar in the commencement of the town of the three worlds, whose high head is kissed by the moon charmingly (white) like a *chowrie*.

[Ll. 5-11.] Hail! in the victorious and prosperous **Saka year 1230**, (being the **cyclic**) **year Kīlaka**, in the month of **Āṣāḍha**, on the fifth day of the dark fortnight, on Monday, while the **Kāketiyya** king **Pratāparudra** was ruling the earth;

[Ll. 11-13.] Hail! the glorious great courtier, **Puravari-Mahādēva-nāyama**,
 nāyama,

II SIDE.

[Ll. 14-21.] with the permission of the eighteen communities of **Tēkumbeḍla**, gave away for the enjoyment of the God, Mūla-sthānam Bhōganātha of that village, (to last) as long as the Moon and the Sun, the Cash Income of the Land Tax of that village of **Tēkumbeḍla** and the villages of that *sthala* at the rate of one *māḍa-baḍi-pātuka* for one *māḍa*.

[Ll. 22-23.] He who is dishonest regarding this gift is one who (has committed) the five great sins.

[V. 2.] [This is the usual imprecatory verse.]

55. ALAMPŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA,
 (dated Śaka 1225).

ŚRĪ ŚRĪ ŚRĪ Kavi Vira-
 pākṣappa.

1. ☉ Svasti hataṁ [1]* pura - vara - pratīta - mahōdayam saka[1a]
 bhuvanaika-nā-
 2. tha śrī Bra(m)hmēsvara-dēvaru samasta-bhuvan-āśraya svasti śrī-
 3. matu **Kākatī(y)a-Pratāparudra**-dēva-mahārājulu **Ōruḡam-**
 4. **ṭi paṭṭaṇambunam** sukha-saṁkathā-vinōdamunam pṛthivi-

5. rājyambu sēyucumḍamgānu **Saka-varṣarṁbulu 1221**
6. yagu **Vikāri sarṁvatsara Bhādrapada śuddha 15 Gu** || svasti sa-
7. masta-bhuvana-vikhyāta paṁcā-śata-vīra-śāsana-labdh = ānēka-guṇa-
gaṇ-ālaṁ-
8. kṛta satya-śauc-ācāra cāru-caritra naya-vinaya-vipula-vijñā-
9. na vīra-balaṁjya samaya-dharm(m)a-pratipālakul = aina **Alaṁpūri**
10. Muṁmaḍi-Bra(m)mī-seṭṭi Pruthvī¹-seṭṭi Pṛthuvayatiṁ Daḷavāḍi-Bra-
11. (m)mī-seṭṭi Nāḍa-nāluka Siriyāla-seṭṭi Baḍavara-Celi-
12. dēvi-seṭṭi Miṁḍaguddali-A(m)nni-seṭṭi Paṭṭaṇa-svāmi Ravali-seṭṭi Bra(m)-
13. mmi-seṭṭi Piṁḍi-Bāseṭṭi² Dhēlavādi³-Kē-seṭṭi Dhalavādi-Nā-
14. repa-Jōgi-seṭṭi Kaṁ(c)ce-Māri-seṭṭi koḍuku Eṇṇa-mācena-seṭṭi Pāka-
15. nāṭi Prōli-seṭṭi Nalla-Ges-seṭṭi Ole-bās-seṭṭi Lakki-seṭṭi La-
16. khaya-sikarada-Dēvi-seṭṭi Maṁcema-seṭṭi Lōki-seṭṭi Vacche-nāyini-Nā-
17. gi-seṭṭi Kōḍūri-Hesaḍages-seṭṭi Rēvaka-Nāgi-seṭṭi Vaṭṭaṁ-Pōcena-
18. seṭṭi aṭṭu iṁtavaṭṭu-vāru sahitam = aina yī sthālamu samasta pekkarṁ-
19. drūnu śrī - Bra(m)hmēśvara - dēvara - mahā - sthān - ādhipatūl = aina
Peḍamaṁ-
20. Maldēva-rāju mukhyam = aina rājula cētanu Pesaṇuvāya tūrp(p)u-
21. Kāśa-vāri-cēni [u]*ttarāna rēgaḍu-cēnu vilici śrī-Gaurēśvara dēvara aṁga-
raṁga-
22. bhōgānaku aṁdula tapō-dhanulu Padma-jīyya koḍukulu Mādajīyya
Nāga-
23. jīyya-gāri kāḍlu kaḍigi dhārāpūr(v)vakamu sēsi mu[p]*phai-reṁḍu
jēnala ko-
24. lanu ā-caṁdr-ār(k)a-sthāyigānu yiccina maṭturulu ma 5 maṁgaḷa
25. mahā śrī śrī śrī Koṭhela Caṁna⁴Malli-seṭṭi⁵ koḍuku Kare-Virēśa-seṭṭi⁶
26. ☉ Sva-dattaṁ dvi-guṇaṁ puṇyaṁ para-datt-ānupālanam [i]* para-datt-
āpahārēṇa
27. sva-dattaṁ niṣphalaṁ bhavēt || [I]* Sva-dattaṁ para-dattaṁ vā yō
harēti vasuṁdharā[m] [i]*śaṣṭhiṁ⁷ va-
28. rṣa-sahasrāṇi viṣṭhāyāṁ jāyatē krimi[h]* || [2]* Korada-rācū kavi ra

TRANSLATION.

[Ll. 1-2.] Hail! the glorious God Brahmēśvara, the sole lord of all the worlds and the great and famous rise of the excellent town.

[Ll. 2-5.] Hail! while the glorious **Kākatīyya** king **Pratāparudra**, the asylum of the whole world, was ruling the earth, in the delight of pleasing conversations, from the town of **Ōruḡallu** ;

¹ Pṛthvi-² The letter bā looks like bō.³ The letters Dhē and Dha are written queerly in this line.⁴ Canna.⁵ seṭṭi.⁶ seṭṭi.⁷ Śaṣṭhir-.

[Ll. 5-6.] in the **Saka year 1221**, (being the cyclic) year **Vikāri in Bhādrapada, on the 15th day of the bright fortnight, on Thursday** ;

[Ll. 6-24.] Hail ! those well known in all the worlds, the obtainers of a hundred and five hero-inscriptions; (those) ornamented by the group of many qualities, the protectors of *dharma* in times (of danger), Muṃmaḍi Braṃmi-seṭṭi, Pruthvi-seṭṭi, Pṛthuva-yati, Deḷavādi Braṃmi-seṭṭi, Nāḍa-nāluka Siriyāḷa-seṭṭi, Baḍavara-Celidēvi-seṭṭi, Miṃḍaguddali-Amṇni-seṭṭi, Paṭṭaṇa-svāmi Ravali-seṭṭi, Braṃmi-seṭṭi, Piṃḍi-Bās-seṭṭi, Dhēlavādi-Kē-seṭṭi, Dhalavādi Nārepa-Jōgi-seṭṭi, Eṇṇa-mācena-seṭṭi, son of Kaṃccemāri-seṭṭi, Prōli-seṭṭi of Pāka-nāḍu, Nalla-Ges-seṭṭi, Ole-Bās-seṭṭi, Lakki-seṭṭi, Lakhaya-sikarada-Dēvi-seṭṭi, Maṃcema-seṭṭi, Lōki-seṭṭi, Vacche-nāyani-Nāgi-seṭṭi, Kōḍūri-Hesaḍages-seṭṭi, Rēvaka-Nāgi-seṭṭi, Vaṭṭaṃ-Pōcena-seṭṭi, all these people, together with all others of this place, (including) princes like prince Peḍamaṃ-Maldēva, the great president of the Brahmēśvara temple, gave away by pouring water, black field North of the field of the Pesaṇuvāya tūrppu-Kāśa people, for the personal and public enjoyment of the God Gaurēśvara, to the (Jain ?) saints, Māda-jiyya and Nāga-jiyya, sons of Padma-jiyya, after washing their feet, to last as long as the Moon and the Sun, together with a pond of thirty-two *jēnas*, (total amounting to) five *maṇṭurus*.

[Ll. 24-25.] Good fortune and great prosperity.


[L. 25.] Kare-Virēśa śeṭhi, son of Koṭhela-Caṃṇa-Malli-seṭṭi.

[Ll. 26-28.] [These are the usual imprecatory verses.]

[L. 28.] Korada-rācū Kavi ra.

56. KARĪMNAGAR INSCRIPTION OF GAṂGĀDHARA.

I SIDE.

1.  Śrī-Rām-ādhipuḍ = imdra-nīla-nibha-śārī-
2. ruṃḍ = udāruṃḍu Gaurī-Rām-ādhi-
3. puṃḍ = ujvala-sphaṭika-śārīruṃḍu dhīruṃḍu
4. Bhāṣā-Rām-ādhipuṃḍ = abja-kēsara-lasa-
5. c-chāyā-śārīruṃḍunurṃ = gāruṇyambuna mā-
6. ku nīvuta sadā kālamburṃ = gāmy-ārt(t)hamu¹-
7. lu || [1]* Velayaṃga **Vēṃgī**-dēśaṃbulōnan = Ā-
8. trēya-gōtra-puṃgavulu mahātmulu
9. **Vellekī-puraṃbuna** balavantulu vuṭṭi perigi
10. pālīmci cananu || [2]* Manu-caritumḍ = akhila-ja-
11. gaj-jana-pūjiturṃḍaina Yatri saṃtānamu-
12. nanu janiyiṃci **Komman-āry(y)umḍu** vinu-
13. ta-śrī-śubha-saṃṛddhi velayaṃgaṃ = brabhatō-

¹ The vowel sign of u in the letter mu starts from below the letter. The same thing occurs in other instances (e.g. l. 46 and l. 54), though the scribe is not consistent throughout.

14. n || [3]* Āyata-yaśumḍ = atanikin = Ātrēy-ā-
15. nvaya-bhūṣaṇumḍ = ati-sthira-mati **Nārāya-**
16. **numḍ** = udiyimce vaca-śrī-yutumḍai su-kavi-
17. bandhu-Cintāmaṇiyai || [4]* Vritta || Atula-śrī-yu-
18. tumḍai samasta-jana-citt-ānaṁda(saṁda)-saṁjāta-vi-
19. strita¹-nānā-guṇiyaina yātaniki nīrējāta-patri-
20. prakāśita-lōl-ēkṣaṇiy = **Ayāmāmbikaku**
21. Lakṣmī²-nāthumḍai puṭṭen = unnati **Gōvimḍumḍu** ni-
22. rm(m)ala-prathita-vijñānaṁbutōn = immahini || [5]* Ka[m̃]*da ||
23. Vitata-yaśumḍaina yatanikim = bativratā-
24. guṇa-vibhāsi bhāgyavati mahā-sati yaina
25. **Turukamāmbaku** nuta-caritumḍa baṁdhu-jana-ma-
26. nō-muda-karumḍanu || [6]* Vritta || Bhū-dhara-dhair(y)u-
27. n = aty-adhika-puṇya-caritumḍ = apāra-kīrt(t)i-Lakṣmī-
28. dhara-mūrt(t)i śiṣṭa-jana-mitru(m̃)ḍu gōtra-pa-
29. vitumḍ = Acyut-ārādhana-tatparumḍu su-
30. ra-rāja-gurumḍu mati-prabhāti **Garṁgādha-**
31. **rumḍ** = i-ddharitrin = anaṁgān = udiyimci śubh-ōdayaṁ-
32. bunan || [7]* Kaṁda || Mātā-pitru³-varg(g)amu saṁ[pri]-
33. tim = jadivimci manci penci lasad-vidy-ātiśaya-
34. kuśalum = jēsi vibhūtim = bariṇayamu
35. sēsi pōṣimpaṁgānu || [8]* Vritta || Sakala-kalā-vidhi-
36. jñumḍ = anaṁ = jāli samasta-janāni sadguṇa-prakara-
37. mun = eppuḍunu budha-sabhaṁ = braṇutiṁpa-
38. ṁgan = unnayaṭṭi nanum = brakaṭita-kīrt(t)i
39. **Vrōla**-jana-pālumḍu ghōratar-āji-
40. lōlumḍ = aty-akuṭila-cittumḍ = itaṁḍ = ani yādari-
41. kaṁ bilpiṁci paṁpaṁgān || [9] Kaṁda || Canavume
42. yi nagarilōm = dagu panul = ellanum = beripu
43. meṇasi parikiṁcucu nērp(p)una bhakti-y[u]-*
44. ktin = ati-mudamunaṁ = jēyucum = dat-parō[kṣa]-*
45. muna maṇiyum = brabhanu || [10]*

II SIDE.

46. Śrī-kāntā-kāntucēn = āśrita-vibu-
47. d(d)ha-jan-ābhīsthira-prājya-rājya-śrī-
48. kāntā-kāntucē vistrīta-nija-
49. bhuja-nistriṁśa-nīt-ānya-rāja-śrī-kā-
50. ntā-kāntucē dikṣīti-gagana-sa-
51. māśliṣṭa-vispaṣṭa-kīrt(t)i-śrī-kāntā-

¹ -vistrīta.

² It is difficult to say whether the vowel sign of i in the letter kṣmi is short or long.

³ -pitṛ-.

52. kântucēn=ūrj(j)ita-ripu-mri-
 53. ga¹-rājī-mrig²-ārāti-cētan || [11]* Vri ||
 54. Para-nara-pāla-mauli-maṇi-bhāsu-
 55. ra-dīpti-latā-vitāna-visphurita-
 56. pad-ābjucēn=ahita-bhūtati-nā-
 57. tha-varūthinī-sarōvara-mathana-prabhū-
 58. ta-madavad³-[d]*virad-ādhipucē virōdhi-
 59. bhūdhara-śikhara-prabhinna-vidita-t(t)ri-
 60. daś-ēmdra-niśāta-haricēn || [12]* Ka ||
 61. Sura-kari-pari⁴-mrigapati⁵-hari
 62. sura-satid-amala-sarasīruha-
 63. śukti-ruha-sadrkē⁶ surucira-
 64. viśada-yaśō-bhāsura-nidhicē
 65. su-kavi-dharaṇi-sura-nidhi-cētan || [13]*
 66. Sara-nidhi-parīta-dhātī-paripāli-
 67. ta-dakṣiṇa-prabhāsi-bhujā-vistaru-
 68. cētan=**Anmakumḍā-pura**-nāthumḍ=aina **Ru-**
 69. **dra**-bhūpati-cētanu || [14]* Vritta || Vela-
 70. yan=amātya-saṃpadayu viśru-
 71. tam=aina niyōga-vrittulaṃ dalamu
 72. śit-ātapatramula tarkyu⁷-vibhūṣa-
 73. ṇa-lēpan-āmbarambuluṃ dagu vrittu-
 74. luṃ baḍasi bhūsurā-varg(g)amuṃ brō-
 75. ci dēvatā-nilayamuḥ=art(t)hiṃ bekgo⁸
 76. nera nilpucuṃ=būjalu vṛtiṃ=ja-
 77. lpucunu || [15]* Kaṇḍa || Jana-nāthu-karu-
 78. ṇaṃ **Deṇḍōmḍ**=anaṃgāṃ=baragina mah-āgra-
 79. hāramu vidvaj-janamulakun=icci ya-
 80. jñamuḥ=onaraṃgaṃ jēyiṃci nā
 81. mahōnnati velayanu || [16]* Vritta ||
 82. Aṃduṃ=dri-kūṭa-nirm(m)ita-Śiv-ā-
 83. layamunu vilasat-taṭākamunu
 84. suṃdara-puḥpa-vāṭikaluṃ=juṭṭi-
 85. na luṃga-lavaṃga-tāla-mākaṃda-
 86. vanāmbulunu jana-sukha-pradamai
 87. velayaṃgaṃ=jēsi śrī-Naṃdana-mū-
 88. rt(t)i **Rudra**-jana-nāthu-dayanu m[ā]-
 89. riṃy=**Anmakomḍalōnu** || [17]* Kaṇḍa ||

1 -mrga-.

2 -mrg-.

3 The letter va looks almost like pa.

4 -pati-.

5 -mrigapati.

6 -sadrśucē.

7 takku-.

8 bekku.

III SIDE.

90. Śrī-vibhuṃ = Brasanna-Kēśava-dēvuṃ = bura-madhyamu-
 91. nan = ati-sthiramuga sadbhāvanan = ā Rudrē-
 92. śvara-dēvu-samipamuna ¹ nilpitim = gaḍu
 93. bhaktini || [18]* Punnēśvara-dēvālaya-sānnidhya-
 94. munarindu kaḍu = brasannutamuga-
 95. n = a = Ppannaga-bhūṣaṇunakun = atyunnati gu-
 96. ḍi-nilpitini mahōtsavamunanu || [19]* Pu-
 97. rṣa-nidhi vurṣa-ratnamu vurṣ-ōttama²-mū-
 98. rt(t)i yancuṃ bogaḍamga janul = uddharṣa-ma-
 99. ti-velayaṃgām = drai-purṣulam = jēsitiṃ = briti-
 100. ṣṭha ³ pūj-ārhamugānu || [20]* **Gaṃgāciya**-ce-
 101. ruvuna yōddam = Gēśava-dēvu-guḍiyu
 102. dharm(m)a-sthiti tat-saṃgati viprulakunu saṃdhy-ā[m]-*
 103. gana = goluvaṃga jan-āśrayamu
 104. sēsiti nēn || [21]* Vritta || Āmbudhi-vēṣṭit-āvani-
 105. kin = ābharaṇambagun = ā **Hiḍimba-tīrt(t)ham**-
 106. **bunam** bāḍav-ōttamul = udātta-matu-
 107. lu munu Bhīma-nātha-gēhambu moda-
 108. lam = bekgu ⁴ divij-ālayamulu sṛjiyim-
 109. cir = ēnu bhaktim = Burṣ-ōttamunu Hariṃ = bra-
 110. tiṣṭhituṃ = jēsiti vāni ṣannidhini ⁵ || [22]* Ka || Para-
 111. mēsumḍu Hari Buddha-svarūpuṃḍai yasura-
 112. varula vaṃciṃcuṭan = ā Hariy = ani = ya paṭṭa-sā-
 113. lam = jiramuga Buddha-pratiṣṭha sēsiti bhaktini ||
 114. [23]* Vritta || Dharan = aty-uttamamaina tīrt(t)hamu Śi-
 115. va-sthānambu Saṃvart(t)akēśvaram = aṃcunu śaśi-khaṃ-
 116. ḍa-śēkharuni viśva-stutyuṃ = būjiṃci susthira-
 117. mai yuṃḍam = daṭākamunu guḍiyun = art(t)him =
 118. jēsi cēyimci yīśvaru sad-bhaktim = bratiṣṭha-sē-
 119. siti jagad-vaṃdyunu Bhavāni-patini || [24]* Kaṃda ||
 120. Ennaṃgam = gōṭi bhavaṃbulaṃ = dannuṃ = brāpiṃcu du(h)-
 121. kritamul = ellam jeḍun bhinnā-saṃgamam = ā-
 122. ḍinaṃ = bannaga-bhūṣaṇuniṃ = jūḍa-baḍasina
 123. mātranu || [25]* Anun = ādi-munula vacanamu
 124. vini **Kākati-Rudra-dēva**-vīruṃḍu vidvaj-jana-
 125. mula yanugra . . . dharm(m)uvu
 126. nilpaṃ dalaṃci da . . . [26]* Vritta || Ā
 127. Vīrēśvara-dēva . . . nta-tējō[ma]-*

¹ -samipamuna.² There is an inverted semi-circular stroke at the bottom of ṣō touching the lower part of the letter.³ = bratiṣṭha.⁴ bekku.⁵ sannidhini.

128. yaṁbai kai[la] magu dēvā-
 129. gāramuṁ ni[lpi] ḍoppaṁ bratiṣṭha
 130. [sē]*seṁ=Baramēśunu Rudrēśva-
 131. runu Śrīkaṁṭhunu Daśakaṁṭha-pūjita-
 132. nija-śrī-pāda-paṁkēruhunu || [27]* Kaṁda ||

IV SIDE.

133. Ā Rudrēśvara-dēvāgāra samī-
 134. paṁbuna[m]*du=gamaṇī(y)a su-
 135. rāgārambu sēsi nilpiti Gaurī-va-
 136. llabhuṁ driṇētruṁ=Gāmāṁga-
 137. harun || [28]* Tat-sannidhānamuna
 138. Śrīvats-āṁkuṁ=bratiṣṭha sēsi
 139. vaṛalaṁga=jeṛuvaṁd=utsava-
 140. mutōḍam=beṭṭi jagat-suṁdara-
 141. kīrt(t)i velayaṁgāṁ=baragi mahi-
 142. ni || [29]* Vara-**Mantra-kūṭa-puramu-**
 143. na varadunaku jagaj-jan-ā[bhi]-*
 144. vaṁdita-caraṇ-āṁburuhu-
 145. nak=ā-caṁdr-ārka¹-sthiramuga gu-
 146. ḍi vriti nilpitim Triṇayu-
 147. nakunu || [30]* Vritta || Śaṁkita-bha-
 148. kti-yuktin=aniṣambu²-nij-āṁghru-
 149. lu golcun=abja-bhū-vaṁśa-mu-
 150. kh-ākḥila-prajana-vāṁcchi-
 151. ta-puṇya-phala-pradunu su-
 152. r-āry(y)-aṁśaja-vaṁśa-darppa-ha
 153. run=A[cyu]*tun=i naga-tōraṇā-
 154. jatur-v(v)imśati-mūrt(t)i-yu-
 155. ktamuga Viśva-may-ātmuṁ=
 156. bratiṣṭha sēsitini || [31]* Kaṁda ||
 157. Tana peṁcina santānamuṁ=dana
 158. santānaṁbuṁ=gritiyuṁ=[da]na na-
 159. lillunu vanamunuṁ jeṛuvunu
 160. guḍiyunuṁ jana-vinutamu-
 161. l=aina sapta-saṁtānaṁbulu || [32]*
 162. Svasti[]*śrī **Saka-varṣamulu**
 163. **1092 Vikriti saṁhvatsara**
 164. **Māgha śuddha paṁcami Bu-**
 165. **dha-vāramuna** śrīman=Ma-
 166. hā-maṁḍalēśvara **Kākatī-**

¹ -ārka.² aniṣambu.

167. **ya Rudra-dēva-rāju[lu]**
 168. **Naḡarūr**=ekgiṃci **Naḡarūru**
 169. . pālugaṇu **Sabbi-nāṃḡ**=ellā-
 170. [nu]* samuddha . . . vāni-
 171. . rājuṇak=icce [u]* Ma[m̃gaḷa mahā]*
 172. [śrī]* śrī śrī

TRANSLATION.

I SIDE.

[Verse 1.] May that charitable Lord of beloved Lakṣmī, whose body has the complexion of sapphire blue, (may) the courageous Lord of beloved Gaurī, whose body has the complexion of shining crystal, and (may) that Lord of the beloved Goddess of Speech, whose body has the complexion of the brilliant filaments of the lotus, always give us in Their mercy, all that we desire.

[V. 2.] In the **Verṅgī** country shone the town of **Vellekī**, in which were born great and strong men—excellent men of Ātrēya *gōtra*—who prospered there and ruled the land.

[V. 3.] In that lineage of Atri was born **Komman-ārya** of the conduct of Manu, worshipped by all men in the world and (endowed) with brilliance, as well as famous and increasing prosperity.

[V. 4.] To him was born **Nārāyaṇa** of wide-spread fame and firm mind, endowed with prosperity and good speech, an ornament to the dynasty of Atri and a (veritable) *Cintāmaṇi* to poets and relatives.

[V. 5.] To him of unequalled prosperity and various good qualities ever growing with the pleasure caused in the minds of all men, and to **Ayṭamāmbikā** whose tremulous eyes shone like the petals of a lotus, was born in this world **Gōvinda** the lord of Prosperity and of pure and famous knowledge.

[V. 6.] To him of wide-spread fame and to the prosperous **Turukamāmbā**, the ideal wife shining with the qualities of a *pativratā*, (was born Gaṃgādhara, V. 7) of famous conduct, (and one) who caused happiness to the minds of relatives.

[V. 7.] **Gaṃgādhara** had his auspicious birth in this world—(Gaṃgādhara), who was as brave as a mountain, of a very highly meritorious conduct, the bearer of Lakṣmī of endless fame, the friend of the wise, the sanctifier of the *gōtra*, (one) devoted to the worship of Acyuta, (a veritable) preceptor of the king of Gods, and (one) shining with his great intellect.

[V. 8.] His mother and father brought him up with great care, put him to study with pleasure, made him accomplished with the excellence of brilliant study and performed his marriage well in all grandeur.

[V. 9.] King **Vrōla** of well-known fame sent for me with great consideration (stating) that I was a lover of fierce battle and a man of upright character—me who could be considered to have known all the arts, and whose group of good qualities was always praised by all men in the assemblies of the wise.

[V. 10.] 'Go, attend diligently to all the necessary work in this town, and carry out (your duties) with skill, devotion, tact, and great pleasure besides brilliance.'

II SIDE.

[V. 11.] By the Lord of Lakṣmī, by (one who was) the Lord of the Lakṣmī of a firm and large kingdom resorted to by the wise men, by the Lord of the Lakṣmī of other kings appropriated by the sword held in his extended arms, by the Lord of the Lakṣmī of unquestioned (literally, obvious) fame spreading over the directions, the earth, and the heaven, and by (one who was a veritable) lion to the rows of animals (called) the powerful enemies ;

[V. 12.] by him whose lotus feet shone with the assemblage of the creepers (rays) of the brilliant lustre of the gems in the heads of enemy-kings ; by the proud lord of elephants skilled in churning the lake of the armies of enemy-kings ; by the sharp *hari* (thunderbolt ?) of the chief of Gods versed in cutting off the heads of enemy-kings ;

[V. 13.] by the store-house of attractive, clear and brilliant fame, resembling the chief of divine elephants (*Airāvata*), the lion, the Moon, the Ganges, the white lotus, and the pearl ; by the treasure of good poets and brahmins ;

[V. 14.] by him whose mighty and brilliant right arm protected the earth surrounded by the ocean,—by that king **Rudra**, the lord of the city of **Anmakurṇḍā** ;

[V. 15.] I (Gaṁgādhara) obtained the prosperity of a minister, famous *vrittis* by command, the handle of the sword, white umbrella and other ornaments, ointments and clothes ; I patronized the Brahmin community ; established many temples as I desired, and worshipped them in great pleasure.

[V. 16.] By the grace of the Lord of men I gave the great *agrahāra* called **Deṁḍōrṇḍu** to learned men and caused sacrifices to be performed in great grandeur.

[V. 17.] I constructed there the Triple-shrine of Śiva and a beautiful lake ; and (also laid out) beautiful flower gardens and gardens of *mādī-phala*, cloves, palmyras, and mangoes so as to give happiness to all people ; (besides this) in **Anmakurṇḍā** by the kindness of king **Rudra**, of pleasing form,

III SIDE.

[V. 18.] in devotion, I established firmly in the middle of that town, God Prasanna-Kēśava, the lord of Lakṣmī, by the side of God Rudrēśvara ;

[V. 19.] and near the temple of Punnēśvara I built a large temple in great delight and with a pure mind to that snake-ornamented (God, Śiva).

[V. 20.] While people praised (Him) in great joy as a treasure among men, a jewel among men, and the best among men, I established the Tri-puruṣas (the three Gods) for purposes of worship, in great joy.

[V. 21.] The temple of God Kēśava near (the tank) **Garṁgāciya-ceṇuvu** and the neighbourhood was made by me a gift to the brahmins, as (their) resort for purposes of worshipping the deity of Sandhyā.

[V. 22.] In that shrine of **Hiḍim̐ba**, an ornament to the sea-girt earth, famous brahmins of noble minds formerly built the house of Bhīmanātha and other houses of brahmins ; and in their vicinity I established Hari, best among men (Puruṣ-ōttama).

[V. 23.] I established in devotion in this hall (*paṭṭa-śālā*) God Buddha (to stand there) for ever—the Hari (who is the) Supreme Lord who assumed the form of Buddha to deceive the chief among the demons.

[V. 24.] I worshipped the universally praised God with the crest of the Moon-crescent, since the temple of Śiva, that is, Saṁvartakēśvara, is the best object of worship on this earth ; I constructed a temple and a tank as I desired, to last for ever, and in true devotion established Īśvara, the Lord of Bhavānī and the God worshipped by the (entire) world.

[V. 25.] By merely having a sight of the God with the serpent ornaments, evil actions accrued over crores of births will be wiped out, as also the sin of contact with outsiders.

[V. 26.] Listening to these words of the early sages the warrior **Kākati Rudra-dēva** by the . . . of the learned men, thought of erecting as *dharma* . . .

[V. 27.] That Vīrēśvara-dēva . . . of immense brilliance, . . . established, the Supreme Lord . . . Rudrēśvara, the God with the black throat, whose glorious lotus feet were worshipped by the ten-headed (Rāvaṇa).

IV SIDE.

[V. 28.] Near that temple of Rudrēśvara, I constructed a beautiful temple (literally, house of gods) and erected there, the Lord of Gaurī, the three-eyed one, the bearer of the Ganges.

[V. 29.] I established near that (temple) the God with the *Śrīvatsa* mole (Viṣṇu) and arranged for the conduct of a beautiful festival in the tank, while its beautiful and world-wide fame shone in this world.

[V. 30.] In the excellent city of **Mantra-kūṭa** I established, firmly, to last as long as the Moon and the Sun, a temple for the three-eyed God, the giver of boons, whose lotus feet are worshipped by all the people of the world.

[V. 31.] I established Acyuta, the Soul of the Universe, along with jewels (*dhvaja-stambhas*), ornamental arches (*tōraṇas*) and the twenty-four (conventional) images—(Acyuta), who grants fruits of merit desired by brahmins and other people that always worship His lotus feet with praiseworthy and intent devotion, and who takes away the pride of the dynasty of the Rākṣasas.

[V. 32.] The children brought up by oneself, one's own children, (literary) work, one's *agrahāra*, garden, tank, and temple—these are famous among men as one's seven children.

[Ll. 161-171.] Hail, in the **Śaka year 1092** in the (cyclic) year **Vikriti** on the **5th day of the bright fortnight of the month of Māgha** on **Wednesday**, the glorious Mahā-maṇḍalēśvara the **Kākatīya** king, **Rudra-dēva**
 . **Naḡarūru** as share having proudly .
 . . the entire **Sabbi-nāṃḍu** and gave (it ?) to . the king.
 [Ll. 171-172.] Good fortune, and great prosperity.



APPENDIX. I

Dates of the inscriptions calculated with the help of the *Indian Ephemeris*.

1. No. 2.—GĀRLA INSCRIPTION.

Śaka 1209, Sarvajit, Caitra, śu. 8, Monday.

= A.D. 1287, March 24, Monday ; ·22.

2. No. 3.—HANAMKONḌA INSCRIPTION OF RUDRA-DEVA.

Śaka 1084, Citrabhānu, Māgha śu. 13, Saturday.

= A.D. 1163, January 19, Saturday ; f.d.t. ·15.

3. No. 5.—HANAMKONḌA INSCRIPTION OF BĒTĒŚA.

..... Mārgaśira śu. 11, Thursday.

In the absence of both the Śaka and the cyclic years the date cannot be verified ; but in the period roughly assigned to the reign of Bēta Mārgaśira śu. 11 was current on Thursday on the following days :—

1.	A.D. 1080, November 26, Thursday ;	·04
2.	1086, „ 19,	·81
3.	1090, December 5,	·73
4.	1093, „ 1,	·66
5.	1103, November 12,	·08
6.	1107, 28,	·21
7.	„ 1110, 24, „	·05

Five more days must be added to the above if we include cases of f.d.t. This inscription is therefore not very helpful for purposes of chronology.

4. No. 6.—HANAMKONḌA INSCRIPTION OF ŚAKA 1001.

Śaka 1001, Siddhārthi, solar eclipse.

In the absence of the month, tithi and the week-day the date cannot be verified ; but in this year there was only one solar eclipse and that was in Puṣya ba. amāvāsyā. So the date probably corresponded to A.D. 1079, December 26, Thursday ; ·16, solar eclipse.

5. No. 7.—KĀZIPET INSCRIPTION IN THE DARGĀH.

Śaka 1012, Pramōda, Kārtika, ba. 15, Sunday ; solar eclipse.

= A.D. 1090, November 24, Sunday ; ·18, solar eclipse.

6. Bahudhānya, Uttarāyaṇa Saṅkrānti ;

In the absence of the month, the tithi and the week-day, the date cannot be verified, but the cyclic year Bahudhānya corresponds with the Śaka year 1020 and in that year Uttarāyaṇa Saṅkrānti fell on Puṣya, ba. amāvāsyā, Saturday. So the date probably corresponded to A.D. 1098, December 25, Saturday ; ·45.

7. No. 8.—KONḌIPARTI INSCRIPTION OF CAUṆḌA.

Śaka 1125, Rudhirōdgāri, Vaiśākha, śu. 5.

In the absence of the week-day and the nakṣatra the date cannot be verified. The date probably corresponded to A.D. 1203, April 17, Thursday ; f.d.t. ·02.

8. No. 9.—KONḌIPARTI INSCRIPTION OF KĀṬA.

Śaka 1162, Śārvari, Phālguna, śu. 11, Saturday.

= A.D. 1241, February 23, Saturday; Ēkādaśi 76 Punarvasu 05.

9. No. 10.—MAṬṬEWĀDA INSCRIPTION NEAR RĀMANNA'S HOUSE.

Sarvajit, Phālguna, śu. 10, Thursday.

Probably A.D. 1228, February 16, Wednesday; 61.

The week-day cited (i.e. Thursday) seems to be wrong.

10. No. 14.—WARANGAL INSCRIPTION AT KHAN SAHEB GARDENS.

Sarvadhāri, Śrāvaṇa, śu. 5, Thursday.

Probably A.D. 1228, July 7, Friday.

The week-day cited (i.e. Thursday) is probably a mistake for Friday, since śu. 5 began at 30 on Friday and ended at 37 the next day.

11. No. 16.—VENKAṬĒŚA-GUḍI INSCRIPTION.

Pramādi, Caitra, śu. 5, Friday.

= A.D. 1313, March 2, Friday.

12. No. 17.—ANNAVARAM INSCRIPTION.

Śaka 1180, Kālayukta, Māgha, śu. 2, Saturday.

= A.D. 1258 December 28, Saturday; 42.

13. No. 18.—BURUGUGAḍḍA INSCRIPTION OF ŚAKA 1190.

Śaka 1190, Vibhava, Jyēṣṭha, śu. 10, Thursday.

Probably A.D. 1268, May 22, Thursday; f.d.t. 20

The week-day cited seems to be wrong.

14. No. 19.—BURUGUGAḍḍA INSCRIPTION OF AṆNAMA-NĀYA.

Piṅgaḷa, Jyēṣṭha, śu. 15, Thursday.

= A.D. 1317, May 26, Thursday; 91.

15. No. 22.—GAṆAPAVARAM INSCRIPTION.

Śaka 1135, Śrīmukha, Māgha, śu. 8, Sunday.

Probably A.D. 1214, January 20, Monday. The week-day cited (i.e. Sunday) is probably a mistake for Monday, since śu. 8 began at 09 of the day and ended at 09 the next day.

16. No. 25.—KŪLPĀK INSCRIPTION.

Pramādi, Pauṣa, ba. 7; Sūrya-saṅkramaṇa.

= A.D. 1279, December 27, Wednesday; 20. The Sun entered makara on this day.

17. No. 26.—MEḶḶACHERUVU INSCRIPTION.

Śaka 1233, Virōdhikṛt, Māgha, śu. 1, Monday.

= A.D. 1312, January 10, Monday; 55.

18. No. 27.—NĀGULAPĀḍU INSCRIPTION OF RĒCERLA KĒṬREDDI.

Śaka 1156, Jaya, Vaiśākha, su. 13, Thursday.

= A.D. 1234, April 13, Thursday; 64.

19. No. 28.—NĀGULAPĀDU INSCRIPTION OF KĀMI-REDDI.

Śaka 1180, Kālayukta, Māgha, śu. 2, Saturday.

= A.D. 1258, December 28, Saturday ; 42.

20. No. 29.—NĀGULAPĀDU INSCRIPTION OF GAṆAPI-REDDI AND MARLEDDI.

Raktākṣi, Jyēṣṭha, śu. 1, Thursday.

In the absence of the Śaka year and the name of the sovereign the date cannot be verified. But palæographically the inscription can be assigned to the 13th and the former half of the 14th centuries (i.e. roughly the period during which the Rēcerla family attained a high position under the patronage of the Kākatiyas). In this period the cyclic year Raktākṣi occurred thrice and in these years Jyēṣṭha śu. 1 was current on the following days :—

1. A.D. 1204, May 2, Sunday ; 42.
2. A.D. 1264, April 28, Monday ; 66.
3. A.D. 1324, May 24, Thursday ; 65.

The first two days are not satisfactory from the point of view of the week-day. So probably the last is correct.

21. No. 30.—NĀGULAPĀDU INSCRIPTION OF ŚAKA 1225.

Śaka 1225, Śōbhakṛt, Vaiśākha, śu. 15, Wednesday.

= A.D. 1303, May 1, Wednesday ; f.d.t. 04.

22. No. 31.—NĀGULAPĀDU INSCRIPTION OF NĀMAYA, KĀMAYA AND MALLAYA.

Raktākṣi, Jyēṣṭha, śu. 1, Thursday.

This date is identical with the date of No. 29 Nāgulapādu inscription above. But this inscription contains another date and so these dates must be considered together. The second date is :—

23. Kṣaya, Phālguṇa, ba. 11, Monday.

Here again the absence of the Śaka year and the name of the sovereign makes it impossible to verify the date. But since this date and the preceding date occur together in the same inscription they must refer to events not far removed in point of time from each other. Actually the cyclic year Kṣaya is the third year counting from Raktākṣi. The following table gives a comparative list of days which may correspond to these two dates.

I.	II.
Raktākṣi, Jyēṣṭha, śu. 1, Thursday.	Kṣaya, Phālguṇa, ba. 11, Monday.
1. A.D. 1204, May 2, Sunday ; 42.	1. A.D. 1207, February 24, Saturday ; 45.
2. A.D. 1264, April 28, Monday ; 66	2. A.D. 1267, „ 21, Monday ; 28.
3. A.D. 1324, May 24, Thursday ; 65.	3. A.D. 1327, March 20, Friday ; 15

The first cycle (i.e. A.D. 1204 and 1207) does not work out satisfactorily to either of the dates. In the second cycle the second date (i.e. Kṣaya, Phālguṇa, ba. 11, Monday) works out satisfactorily while the first date (i.e. Raktākṣi, Jyēṣṭha, śu. 1, Thursday) does not. In the third cycle the first date works out satisfactorily but the second date does not. Therefore the first set of dates (i.e. A.D. 1204 and 1207) may be ruled out and the dates may be taken to correspond to either of the two remaining sets of dates.

24. No. 32.—PĀNUGAL INSCRIPTION OF TANTRAPĀLA MALLI-NĀYAKA.

Cālukya Vikrama era 1043, Śubhakṛt, Phālguṇa, ba. Amāvāsyā, Friday, solar eclipse.

The era is obviously wrong and it was most probably the Śaka year that was intended. But Śaka 1043 (current) was Plava and the details given in the inscription work out satisfactorily for this year. Probably the date corresponded to A.D. 1122 March 10, Friday, which coincided with

Amāvāsyā ·20, and solar eclipse. The cyclic year (Śubhakṛt) was a mistake since there was no solar eclipse in that year.

25. No. 34.—PĀNUGAL INSCRIPTION OF ŚĀRṆGAPĀṆI-DEVA.

Śaka 1189, Prabhava, Adhika-Jyēṣṭha, ba. Amāvāsyā, Monday, solar eclipse.

Probably A.D. 1267, May 25, Wednesday ; ·34, solar eclipse. The week-day is wrongly cited as Monday.

26. No. 35.—PĀNUGAL INSCRIPTION OF IMMADI MALLIKĀRJUNA-NĀYAKA.

Śaka 1212, Vikṛti, Jyēṣṭha, śu. 6, Tuesday.

= A.D. 1290, May 16, Tuesday ; ·20.

27. No. 36.—PĀNUGAL INSCRIPTION OF MAILĀMBĀ.

Śaka 1046, Krōdhi, solar eclipse.

Probably A.D. 1124, August 11, Monday ; ·45, solar eclipse. In the absence of the month, the tithi and the week-day it is not possible to verify the date. But there was only one solar eclipse in that year, and that was on Śrāvaṇa, ba. Amāvāsyā, which corresponded to A.D. 1124, August 11.

28. No. 38.—PILLALAMARŪRI INSCRIPTION OF NĀMI-REḌḌI.

Śaka 1117, Rākṣasa, Vaiśākha, śu. 13, Sunday.

= A.D. 1195, April 23, Sunday ; f.d.t. ·12.

29. No. 40.—PILLALAMARŪRI INSCRIPTION OF THE REIGN OF KĀPAYA-NĀYAKA. (Dated Śaka 1279.)

Śaka 1279, Hēmaḷambi, Jyēṣṭha, śu. 13, Thursday.

= A.D. 1357, June 1, Thursday ; ·17.

30. No. 41.—PILLALAMARŪRI INSCRIPTION OF NĀMI-REḌḌI (Dated Śaka 1124.)

Śaka 1124, Dundubhi, Caitra, śu. 14, Saturday.

= A.D. 1202, March 9, Saturday ; ·39.

31. No. 42.—PILLALAMARŪRI INSCRIPTION OF ERĀKA-SĀNI.

Śaka 1130, Vibhava, Jyēṣṭha, śu. 3, Monday.

= A.D. 1208, May 19, Monday ; f.d.t. ·72.

32. Śaka 1130, Vibhava, Jyēṣṭha, śu. 3, Monday.

= A.D. 1208, May 19, Monday ; ·64.

33. Śaka 1137, Yuva, Māgha, ba. 15, Friday, solar eclipse.

= A.D. 1216, February 19, Friday ; Amāvāsyā ·26, solar eclipse.

34. No. 43.—SŌMAVARAM INSCRIPTION OF BĒTI-REḌḌI.

Śaka 1135, Śrīmukha, Caitra, śu. 15, Thursday.

Probably A.D. 1213, April 6, Saturday ; ·91. The week-day is wrongly cited.

35. No. 44.—SŌMAVARAM INSCRIPTION OF KĒCA BĀLE-NĀYAKA.

Śaka 1136, Bhāva.

In the absence of all details it is not possible to work out this date. The year cited corresponded to the period between A.D. 1214, March 14, to A.D. 1215, March 2.

36. No. 46.—SOMAVARAM INSCRIPTION OF THE REIGN OF GAṆAPATI.

Hēṇṇambi, Čaitra, śu. 1, Sunday.

In the absence of the Śaka year and the name of the sovereign it is not possible to verify the date. Probably the date corresponded to A.D. 1297, March 24, Sunday ; f.d.t. .42.

37. No. 48.—SOMAVARAM INSCRIPTION OF SŌMA-REDDI.

Śaka 1156, Jaya, Jyēṣṭha, ba. 1, Monday.

= A.D. 1234, May 15, Monday ; .69.

38. No. 49.—VĀḌAPALLI INSCRIPTION OF THE REIGN OF GAṆAPATI. (DATED ŚAKA 1133.)

Śaka 1133, Pramōdūta.

No details are given to enable us to calculate the date. Even the Śaka and the cyclic years mentioned do not agree, and Śaka 1133 corresponded to Prajāpati A.D. 1211-12 and not to Pramōdūta (which was Śaka 1132, i.e. A.D. 1210-11).

39. No. 50.—BŌTHPŪR INSCRIPTION OF MALYĀLA KUPPAMĀMBĀ.

Śaka 1198 (current), Dhātṛ, Māgha, śu. 10, Thursday.

Probably A.D. 1277, January 16, Saturday ; .34. The week-day cited is evidently wrong since Thursday was Aṣṭami .22.

40. No. 51.—BŌTHPŪR INSCRIPTION OF MALYĀLA GUṆḌA. (Dated Śaka 1194.)

Śaka 1194 (current) Āṅgīrasa, Śrāvaṇa, śu. 15, Wednesday, lunar eclipse.

= A.D. 1272, August 10, Wednesday ; .70, lunar eclipse.

41. No. 52.—BŌTHPŪR INSCRIPTION OF MALYĀLA GUṆḌA. (Dated Śaka 1181.)

Śaka 1181, Siddhārthi, Čaitra, śu. 13, Thursday.

There were two months of the name Čaitra in that year but in neither did śu. 13 fall on Thursday as seen below :—

1. A.D. 1259, March 8, Saturday ; .94 Adhika-Čaitra.

2. A.D. 1259, April 7, Monday ; .29 Nija-Čaitra.

42. No. 53.—MAṆŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA. (Dated Śaka 1236.)

Śaka 1236, Ānanda, Māgha, śu. 1, Sunday.

Probably A.D. 1315, January 7, Tuesday ; .37. The week-day cited is wrong.

43. No. 54.—TĒKMAL INSCRIPTION OF THE REIGN OF PRATĀPARUDRA. (Dated Śaka 1230.)

Śaka 1230, Kīlaka, Āṣāḍha, ba. 5, Monday.

= A.D. 1308, July 8, Monday ; f.d.t. .23.

44. No. 55.—ALAMPŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA. (Dated Śaka 1221.)

Śaka 1221, Vikāri, Bhādrapada, śu. 15, Thursday.

= A.D. 1299, September 10, Thursday ; f.d.t. .37.

There was a lunar eclipse on the next day and it is strange that the inscription does not refer to it.

45. No. 56.—KARĪMNAGAR INSCRIPTION OF GAṆGĀDHARA.

Śaka 1092, Vikṛti, Māgha, śu. 5, Wednesday.

= A.D. 1171, January 13, Wednesday ; .33.

LIST OF INSCRIPTIONS.

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
1	1	1	Dharmasāgar, Warangal taluk, Warangal district. On a stone pillar standing very near the 'Boys' School.	Kakatiyya Ganapapa		Sanskrit and Telugu.	Records the grant of some land to Prasanna-Viśveśvara of Elakurki by a certain minister called Malla or Gaṇānta-Mallaya whose genealogy is given as follows: <div style="text-align: center;"> Bhāskara. Cenna-Ganna. Gaṇādhipa. Malla. </div> <p>The land granted was divided into various portions for the musicians dancing-girls water-shed, etc. and the details of this division are recorded. A certain Paṇḍitarādhyā is mentioned, whose sons received a gift of land. The following names of localities are mentioned: Göreṇṭa, Kumṭa, Kaḍapaṛṇa, Elakurki, Goraga-kumṭa, and Kesama-redi-kumṭa. The following names of musical instruments and types of musicians are noteworthy: <i>mṛdanga</i>, <i>raṁdhra-puraka</i>, <i>kāḥaḥa</i>, <i>jālāja</i>, <i>karamṇa-vādaka</i>.</p>
2	5	2	Gārla—Warangal district.	Kakatiyya Rudra	Śaka 1209, Sarva-jit, Chaitra, śu. 8, Monday = A.D. 1287, March 24, Monday; '22.	Sanskrit	Records the grant of 50 <i>niṣāntanas</i> of land in <i>Kāvika</i> and <i>Vaiśābha</i> by the Rēcera chief Boppa-rāya for the <i>raṅga-bhōga</i> and light for god Viśveśa of the city of Gāḍla. Boppa-rāya's genealogy is as follows: <div style="text-align: center;"> Rēcera. : : : 1. Bēta. 2. Boppa-rāya. 3. Gaṇanātha. 4. Boppa-rāya (donor). </div> <p>The city of Gāḍla is said to be on the eastern bank of the river Maudgalya. The land was cultivated by the water of the canal from Ūḥi tank.</p>

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
3	8	3 and 4	Hanamkonda, Warangal taluk, Warangal district. On a black stone pillar standing near the Thousand-pillared Temple.	Kākatiya Rudra-dēva.	Śaka 1084, Citra-bhānu, Māgha, śu. 13, Saturday = A.D. 1163, January 19, Saturday; f.d.t. '15.	Sanskrit and Telugu.	<p>Records the grant of a village called Maddiceṇṇuḷa for the sake of services for gods Śiva, Śun and Viṣṇu, by the Kākatiya king Rudra, whose genealogy is given as follows:</p> <p style="text-align: center;">Kākati dynasty.</p> <p style="text-align: center;">1. Tribhuvanamalla (v. 6). — 2. Prōlē-rāja <i>md.</i> Muppanā (v. 12). — 3. Rudra (v. 13).</p> <p>The main achievements of Prōlē-rāja and Rudra are summed up in this inscription and an excellent description of the city of Annakōṇḍa is also given. The poet who composed this inscription was an ascetic named Acintēndravara. His father was Rāmēśvara-dīkṣita and his preceptor or <i>guru</i> was Advayāmṛta.</p> <p>Prōlē-rāja (i) captured in battle Tallapa the crest-jewel of the Čālukyas, (ii) captured and released Govinda-rāja, (iii) pillaged his country and sportingly presented it to king Udaya, (iv) beat Guṇḍa of Mantrakūṭa, slaved his head and marked his chest with the bear ensign, after which Guṇḍa ran away; (v) Jagaddēva who had besieged Annakōṇḍa was paralysed and driven away.</p> <p>Rudra (i) defeated several times Domma, (ii) subdued the Mēdas, (iii) defeated Mailgi-dēva and acquired the country of Polavāsa, (iv) acquired the kingdom of Bhīma who had in turn defeated Gōkarṇa and won it. (v) Cōḍōdaya passed away merely out of fear; (vi) Tallapa died of dysentery for fear of Rudra-dēva; (vii) Rudra set out against Bhīma, destroyed the city of Vardhamānapura, burnt the city of Cōḍōdaya, pursued Bhīma into the forests which he destroyed and after demolishing the fort in the middle constructed a big and wonderful lake, (viii) acquired the prosperity of the dynasty of Kandūrōdaya-cōḍa.</p> <p>The capital city of Annakōṇḍa is described elaborately.</p> <p>The boundaries of Rudra's kingdom are given as follows:—East, Sea-shore; South, up to the mountain of Śrīśaila; West, neighbourhood of Kafaka (i.e. Kalyaṇ); North, till the slopes of Malayavanta.</p>

4	21	5	Hanamkonda, Warangal taluk, Warangal district. On a stone in the wall left of the doorway of one of the 3 shrines (the western shrine in the Thousand-pillared temple.	Calukya Tribhuvanamalladeva, and his subordinate Katiya Batarasa.	M. Māṅṡira. śu. 11, Thursday.	Telugu ..	Records the grant of 6 <i>māḡas</i> and 2 <i>maṡṡurus</i> for the growth of the kingdom of the Kākatya kings, and also the establishment of gods Caturmukha and Umā-Mahēśvara along with the goddesses, in Rudrēśvaram, by Gōsagi Iśvara-dēva.
5	22	6 and 7	Hanamkonda, Warangal taluk, Warangal district. On a broken pillar lying by the side of the road between Hanamkonda and Kāzipet road not far from the Police outpost.	Bēta ..	Śaka 1012, Pradiarthi, solar eclipse. Probably A.D. 1079, December 26, Thursday; 16, Solar eclipse.	Sanskrit and Kannada.	The inscription is badly damaged and the portion giving the details of the object of the inscription is lost. The genealogy of the Kākatya ruler is given as follows: Durlaya dynasty (v. 2). : 1. Bēta (v. 2). 2. Prōla or Pōḡalarasa-dēva (l. 39). 3. Bētarasa (l. 37 f.).
6	25	8	Hanamkonda, Warangal taluk, Warangal district. On a huge boulder of rock, north of Hanamkonda.	Bēta ..	Śaka 1012, Pradiarthi, solar eclipse. Probably A.D. 1079, December 26, Thursday; 16, Solar eclipse.	Sanskrit and Telugu.	The establishment of a pillar at the time of the establishment of Varuṇa is referred to. Two tanks called Kāsari-samudram and Seṡṡi-keṡeya are referred to. The terms <i>Khaṇḡga</i> and <i>Koḡa</i> , units of measurement, are noteworthy.
7	25	9 and 10.	Kāzipet, Warangal taluk, Warangal district. On a stone pillar now erected in the Dargāh of Hazrat Syed Shah Afzal Biābāni, not far from the Railway station.	Tribhuvanamalladeva and his subordinate Katiya Batarasa.	Śaka 1012, Pradiarthi, solar eclipse = A.D. 1090, November 24, Sunday; 18, Solar eclipse.	Sanskrit and Kannada.	Records the grant of a certain village as <i>sava-mānya</i> by King Dugga-Tribhuvanamalla, 'son of Bētarasa', to Āliya-Rāmēśvara-paṇḡita, the head of the famous Mallikārjuna-śiā-maṡa of Sniparvata. This also records the grant of one <i>māna</i> of oil everyday for <i>nandā-divige</i> by the merchant-community (nakaramu) of Annamakōṇḡa to Uma-Mahēśvara.
				Bahudhānya Uttarāvana Saṅkrānti. Probably, A.D. 1098, December 25, Saturday; 45.			This inscription is damaged and a portion on each of the four sides of the pillar is lost. It is probable that this includes two different inscriptions not far removed from each other in point of time.

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
8	31	11 and 12.	Koṇḍiparti, Warangal taluk, Warangal district. On a stone pillar lying in the Veṅṅopāśasvāmi temple.	Gaṇapati	Śaka 1125, Rudhikha, śu. 5. Probably A.D. 1203, April 17, Thursday; f.d.t. '02.	Sanskrit	Records the grant of a village called Narukurki to god Cauṇḍśvara by Cauṇḍa of the Mālyāla family whose genealogy is given as follows: Durjaya-dynasty. : Dannapa—Chief of Mālyāla. Sabba <i>md.</i> Ācamā. Lord of Saṅkisa. Kāṭaya <i>md.</i> Bollamā. Kōṭa-gelvāta. Rudra's minister. Pōta Cauṇḍa <i>md.</i> Mailāmbā. Commander-in-Chief of Gaṇapati. It also records the construction of Cauṇḍa-samudra tank in the <i>agrahāva</i> called Cauṇḍapura, and a temple in Koṇḍiparti. One of the titles of Cauṇḍa namely Dvipi-lumittaka is interesting. Records the construction of the temples of Śiva, Kēśava, and Prōḷśvara and grant of land for them by Kāṭa of the Mālyāla family whose genealogy is given as follows: Durjaya family. : : Dannapa. Sabba <i>md.</i> Ācamā. Kāṭa <i>md.</i> Kācāmbikā. The titles of Kāṭa, namely Kōṭa-gelpāta and Pedamuttu-gaṇḍa are interesting.
9	42	13 and 14.	Koṇḍiparti, Warangal taluk, Warangal district. On a stone pillar lying in the Trikuṭa temple.	Gaṇapati	Śaka 1162, Śarvārī, Phālguna, śu. 11, Saturday = A.D. 1241, February 23, Saturday; '76.	Sanskrit	
10	50	15	Mattewāda, Warangal taluk, Warangal district. On a pillar standing near Rāmanna's house.	Kākati Gaṇapati	Sarvajit, Phālguna, śu. 10, Thursday. Probably A.D. 1228, February 16, Wednesday; '61.	Telugu	Records the establishment of deities, Sālśvara, Gaṇapatēśvara and Sakālśvara and the grant of various <i>viṭtis</i> to them. Kākati Gaṇapati is referred to as 'the destroyer of Lāda, Čōḍa, and Kāṭaka', 'the causer of happiness to Upamanyu and others', 'the seventh emperor', etc. The <i>viṭti</i> given was <i>ayēḍi</i> which was a <i>viṣa</i> or $\frac{1}{16}$ and which was in the form of <i>Ciravida-gaḍḍyaṇa</i> . Orukallu is the modern Warangal, and Cīramatti was probably one of the divisions (<i>vāḍa</i>) of the city of Warangal; two tanks,

11	53	16	Matṭewāḍa, Warangal taluk, Warangal district. On a broken stone pillar lying in the compound of Mr. Venkaṭasvami Naiḍu.	Gaṇapati ..	Telugu ..	viz. Vāvilāla-peda-cepuvu and Vitukaṭi-peda-cepuvu are also mentioned. Records the gift of various taxes (on sandal, on areca nut, etc.) as <i>vṛiti</i> to god Somanātha of Maṭṭiya-vāḍa, by the general <i>nakharamu</i> and the special <i>nakharamu</i> of traders in the five metals.
12	55	17	Hanankonḍa, Warangal taluk, Warangal district. On a stone pillar lying in the compound of the library.	Prōla ..	Sanskrit ..	Records that the father (?) of king Tribhuvanamalla granted Vajjanapali alias Śiva-pura to Rāmeśvara-paṇḍita, who conducted service at some temple; and that Prōla, the best pupil of Rāmeśvara-paṇḍita, erected a pillar. The title <i>calamari-gaṇḍa</i> applied to Prōla is the earliest instance of the occurrence of this title. Prōla is stated to have known the essence of the great cult of the Lakulēśvara-āgama. A certain village by name Rāḍḍikuntā is referred to. The grant was written (i.e. composed <i>liṅhitam</i>) by Prōlama-rāja, son of Gaṇapati-rāja, and lord of Piḍiceṭṭi.
13	56	18	Mupparavaram, Warangal taluk, Warangal district. On a stone pillar standing on a hillock about 2 miles north of the village.	Kāketā Gaṇapati	Telugu ..	Records the construction of a temple, the establishment of god, Rāmeśvara and the grant of land for the god by Malli-raḍḍi, son of Peṇṭa-Bolli-reḍḍi and Kāma-sāni.
14	57	19	Warangal, Warangal taluk, Warangal district. On a stone pillar standing in a grove now called the Khān Sāheb Gardens, not far from the entrance to the fort of Warangal.	Gaṇapati .. Sarvadhāri, Śrāvāna, su. 5, Thursday. Probably A.D. 1228, July 7, Friday.	Telugu ..	Records the gift of various taxes for the god Virabhadreśvara. The <i>prāsasti</i> portion is very similar to that of inscription No. 10. Maṭṭewāḍa inscription, except for a new title of king Gaṇapati, viz. the lord of the excellent city of Kakatiyya. Giremaṭhiya was probably a division of the city like Maṭṭiya-vāḍa. In fixing the rates of dues distinction is observed by the foreign (<i>para-dēśi</i>) and the native (<i>svadēśi</i>) merchants. The <i>bhaṇḍi</i> (cart-load) was the unit of measurement and the basis for calculating the dues in the case of most commodities including fruits, grain, oil, ghee, etc.; <i>peruka</i> was the unit in the case of salt, unhusked grain, etc.; <i>tula</i> (weight) was the unit in the case of sandal, metals, etc.; <i>māda</i> in the case of <i>janāḍi</i> , madder, etc.; <i>koḍe</i> in the case of ivory, silks, etc.; and <i>malaga</i> in the case of yarn and cotton piece goods such as sheets (<i>goripāḍālu</i>), etc. Other units of measurement of weight and of value such as <i>māna</i> , <i>cinnamu</i> , <i>visa</i> , <i>pala</i> , etc. are also referred to. The term <i>bhaṇḍi</i> or <i>bhaṇḍa</i> is further qualified into <i>Kola-bhaṇḍālu</i> and <i>busi-bhaṇḍālu</i> . The inscription is of great value for the Economic history of the times.
15	62	20	Warangal, Warangal taluk, Warangal district. On a stone	Mahādēva?	Sanskrit ..	The inscription is damaged and a portion on each side of the pillar is lost. Two kings of the name of Prōla are referred to, the first of whom is called the lord of the Kākati family.

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
16	65	21	pillar lying in front of the Sambhuni guḍi in Warangal fort.	Kakatiya Pratāp Rudra.	Pranādi Caitra, su. 5, Thursday. Probably A.D. 1313, March 2, Friday.	Telugu ..	The third side refers to Mahādēva as a pious man who learnt the whole of the <i>dharmā</i> from the sage Diruvēśvara. He acquired 'the enjoyable sovereignty of the earth . . . but cared a straw for the whole of it, and became one completely engrossed in the worship of the lotus feet of this God Śiva'.
17	68	22	Venkaṭēśa guḍi inscription, Warangal district. On a pillar in the temple of Venkaṭēśa.	Kakatiya Pratāp Rudra.	Pranādi Caitra, su. 5, Thursday. Probably A.D. 1313, March 2, Friday.	Telugu ..	Records a gift to Aghōra Śivācāryulu the head of the shrine of Sahasraliṅga-Gaṇapati of the temple of Mamtu-annaya. The priests in charge of several temples (mostly Śaivite) in the various divisions of the city are referred to. The gift was made in the presence of the royal preceptor (<i>vāca-guru-dēvara</i>) and the title-deed (<i>patraṇi</i>) was prepared by a number of persons including a dancer (?), a merchant, a few devotees and kāmṇas, the last term meaning either 'protectors' of the grant, or the class of agriculturists now commonly known as <i>Telagas</i> or <i>Kāḇus</i> in these parts. Nagarapu-vāḍa, Brāhmala-kuṇṭa, Uppasara-vāḍa, and Pānagaṭṭi-vāḍa were probably a few divisions in the city of Ōrukallu.
18	69	22	Burugagadda, Huzūr-nagar taluk, Nalgonda district. On a stone pillar standing in the courtyard of the Vēṅṅopala-svāmī temple.	Rudra	Śaka 1190, Vibhava, Jyēṣṭha, su. 10, Thursday. Probably A.D. 1268, May 22, Tuesday; f.d.t. '20.	Telugu ..	Records the establishment of god Kāmēśvara in Nāgulaḍu and the grant of half a share under the tank Nāma-saṇḍram east of Nāgulaḍu by Rēceṇvula Kāmi-Redḍi, son of Aytāmbikā. Most of the inscriptions of the Rēcerla or Rēceṇvula family contain their title 'lord of the excellent city of Āmaningallu, or Āmanagallu'.
19	71	23	Burugagadda, Huzūr-nagar taluk, Nal-	Ānina-māya ..	Śaka .. Pim-jyēṣṭha,	Telugu ..	Records that Dēvaki-putra-dāsu, brother of Satramu Bollamārāju, established Cenna-Gōpinātha in the middle of the village, Būru-gadda, and gave some land for it; Satramu-Bollamārāju constructed Maṇḍi-varam in the name of his mother and gave it to Cenna-Gōpinātha; Rudra-dēni, son of Gonkanna-dēva, gave some land in Maṅḍiṭa Beḍana to Gōpinātha. The village and the land granted was in <i>śarva-mānya</i> tenure, and there is an explicit statement that 'the fields that were previously given to gods and Brahmins belong to them only'. The wet land of the village was under two tanks called Maṇḍiṭa-ṇeṇṇu and Anugu-saṇḍramu. The details of the boundaries include the names of a few villages, Namde-dona, Gāṇḍi-baṇḍa, Pucca-kāvala-baṇḍa, Bētavrōli-Mācavaram, Bētavrōli-Clukūru, and Peda-vena; two canals, viz. Lōṇṭalim-kaluva and Alugu-kāluva and two <i>teravus</i> , viz. Clukūru-teruvu and the <i>teruvu</i> coming to Bētavrōli Clukūru are also referred to.

The inscription is badly damaged and refers to the establishment of some God in Burugagadda and the gifts offered to him for

20	72	23	gōṇḍa district. On a stone slab in the Rāmalingēśvara temple.	śū. Paurāṇmī, Thursday = A.D. 1317, May 26, Thursday; '91.	Telugu ..	merit to the donor's father and his sect. The donor, Cilukūri-Annama-nāya, then ruling the earth, is stated to be 'the lord of the town of Deśasa-gōtra and son of Cilukūri Ana-Bhima-nāya.
21	73	23	Burugugadda, Huzūr-nagar taluk, Nalgōṇḍa district. On a nagula-rāyi (cobra-stone) in the Rāmalingēśvara temple.	Ammañjiyya Gaṇa-paddēva.	Telugu	Records the gift of land, part of it for a permanent light before god (<i>akṣaṇḍa-dīpa</i>), by Cintāmaṇi-dēvaya for Cenna-Gōpinātha. Two tanks, the tank of Rājānam-pāḍu and the tank of Liṅga-giri are referred to.
22	73	24	Gaṇapavaram, Huzūr-nagar taluk, Nalgōṇḍa district. On a broken stone pillar lying in the Venkaṭēśa-guḍi.	Śaka 1135, Śrīmu-kha, Māgha, śū. 8, Sunday. Probably A.D. 1214, January 20, Monday.	Sanskrit ..	Records the establishment of the deity Rudrēśvara in Gaṇapati-pura also newly 'created'. A certain Devapala, son of Bala-Sarasvati, a devoted servant of Jagaddēva and later of Kākatiya king Prōla is mentioned. Bala-Sarasvati was at first a servant of Hēmmādi-dēva from whose service he passed on to that of Jagaddēva who made him his general and minister. The inscription is badly damaged and the main purpose of the grant is not clear. The poet who composed this inscription was Nandi, son of Rēci and grandson of a famous scholar called Nandimitra.
23	78	26	Gūḍur, Jangaom taluk, Nalgōṇḍa district. On a stone pillar standing in a street not far from the Paṭel's house.	Viriyaḷa Bhima ..	Telugu ..	This is an unusual inscription judging from its form as well as its contents. There is no mention of either the date or the purpose of the grant. It records mainly the achievements of Era or Erṇa whose genealogy is given as follows: Duriyaya dynasty. : : Boraṇṭi-Venna. Era. Viriyaḷa-Bhima. Era or Erṇa. Era's activities are summed up as follows: (i) Championed the cause of a minor prince called Boṭṭu-Bēta, killed his enemy and having established him in the Koravi country ruled in his name Poḍagala-dayamu, Bittaragadyānamu and mogudupalli together with 12 villages (?). (ii) Took under his care the young Kākati lord Bēta, because he was the resort of the maiden Kāmama-saṁi'; interviewed

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
24	79	26	Gūḍur, Jangaṁ taluk, Nalgonda district. On the same stone pillar as above.	Malla	Kannaḍa ..	the Pallava-rāya, the emperor, on Bēta's behalf and established Kākati. (iii) Killed Kaḍaya-nāyaka and having established the king of Vēlupu-gonḍa in Vēlupu-gonḍa obtained from him Nēreḍu-bōṭipāḍu, Bēkumāvidlu, and Rēṇḍayarāju-saṁgāḍlu. The artisan (who chiseled the letters) was Kōmmōjana-baraha. The last line refers to something that 'goes to the god' (i.e. a gift for god) but it is not clear what it is.
25	82	27	Kulpāk, Jagir, Nalgonda district. On a stone pillar standing in the Sōṁuāṭha temple.	Rudradēvi ..	Pramādi, Pausa, ba. 7, solar sūkramuna = A.D. 1279, December 27, Wednesday; '20.	Sanskrit ..	Records the construction of a temple of Śiva called Mallēśvara, a tank and a great well in Guṇḍūr, by Malla, son of Bēṭana and Bejjanāmbā, of the Viriyāla dynasty. Records the construction of a canal by name Vamśa-vardhana in Kolipāka by Pōti-nāyaka, son of Māci-nāyaka and Māḍaci, and servant of Indusēkhara; also records various gifts by Pōṭana or Pōti-nāyaka and by Indusēkhara of the Čalākya family, who was the son of Mahādēva and Lakkaṁbā and nephew (brother's son) of Virabhadra, the prince-consort of the Kākatiya queen Rudra-dēvi. A clear genealogical account of the 'Kākatiyyas' is given from Prōla II to Rudra-dēvi. The process of actually making the gift is recorded in a verse which is unfortunately damaged; but a number of persons seem to have assembled with whose consent (<i>anumat</i>) Indusēkhara and his minister made the gift.
26	88	29	Mēlāceruvu, Inuzūr-nagar taluk, Nalgonda district. On a stone slab in the Svayambhūḍēva temple.	Kākatiyya Prātāparudra.	Śaka 1233. Virō-dhukrt, Magha, śu. 1, Monday = A.D. 1312, January 10, Monday; '55.	Telugu	Registers various gifts by Vēlanas and all the people of Mēlāceruvu for the <i>raṅga-bhōga</i> of Svayambhūḍēva. The gift was made on the authority of Maṁḍu-Naḡi-Kaḍi-Bollaya-Raḍḍi, the <i>nāyanhara</i> of Bonirāju Iṅṅaya-pregaḍa, and consisted of 13 <i>maṅṅuras</i> of wet land measured with the <i>Pēḍḍa-gaḍyamu</i> and a fixed rate of contribution of one <i>cinnamu</i> for a <i>putti</i> for all bags of grain sown on all wet land and dry land including the King's land (<i>vācāpolamu</i>). In addition, there was a sort of profession tax, the merchants (<i>kōmatis</i>) paying one <i>maḍa</i> per year, the weavers 16 <i>sinnas</i> per year, and the shepherds 14 <i>sinnas</i> per year.
27	90	29	Nāḡulapāḍu, Sūryāpet taluk, Nalgonda district. On a stone doorway in the wall right of doorway (western) of I temple or southern temple.	Kaketa Gaṇapati and his subordinate Rēcerla Kāt-reḍḍi.	Śaka 1156, Jaya, Vaiśākha, śu. 13, Thursday = A.D. 1234, April 13, Thursday; '64.	Telugu ..	Records the establishment of the gods Nāmēśvara, Aytēśvara, and Kaṭēśvara 'for merit to his father Nām-Raḍḍi and his mother Aytasan-amma and himself' by Rēcerla Kāt-Reḍḍi and the gift of some land for the same, under the Muṣeṭi canal of Nāḡulapāḍu, Nāna-samudram and Viśvanātha-samudram.

28	92	30	Nāgulaṭṭaṭṭa, Sūryāpēṭ taluk, Nālgonḍa district. On a stone in the wall left of the doorway in the southern shrine of II temple or Northern Temple.	Rēceṭṭa Kāṭ-ṛeḍḍi	Śaka 1180, Kāla-yukta, Māgha, su. 2, Saturday = A.D. 1258, December 28, Saturday; 42.	Telugu	..	Records the division of the tank, Nāma-samudram in Nāgula-ṭṭa into two parts and the grant of one part ('our part') by Rēceṭṭa Kāmi-Ṛeḍḍi, son of Aṭṭāmbikā, for merit to Kāketta Gaṇapad-dēva.
29	93	30	Nāgulaṭṭaṭṭa, Sūryāpēṭ taluk, Nālgonḍa district. On a stone in the wall left of the doorway in the southern temple, II temple—a little above No. 28 above.	Nāgulaṭṭaṭṭa, Sūryāpēṭ taluk, Nālgonḍa district. On a stone in the wall left of the doorway in the southern temple, II temple—a little above No. 28 above.	Raktākṣi, Jēṣṭha, su. 1, Thursday. Doubtful. May be A.D. 1324, May 24, Thursday; 65 or A.D. 1264, April 28, Monday; 66.	Telugu	..	Records the grant of 10 <i>maṭṭurus</i> of wet land under Musēṭi canal and 6 <i>maṭṭurus</i> of dry land, under the eastern branch of Nāma-samudram, by Gaṇapṭi-Ṛeḍḍi and Marēḍḍi for merit to their father Kāmi-Ṛeḍḍi, their mother Kāma-sāni and themselves.
30	94	31	Nāgulaṭṭaṭṭa, Sūryāpēṭ taluk, Nālgonḍa district. On a stone pillar standing not far from the two temples.	Kāketiyya taparudra.	Śaka 1225, Śō-bhakti, Vaiśākha, su. Paur-nina, Wednesday = A.D. 1303, May 1, Wednesday; f.d.t. '04.	Telugu	..	Records the grant of a <i>ṛiṭi</i> (details of rates given) by the eighteen communities of the people of the town for the <i>Mūlasānāma</i> god, Mahātha of Nāgulaṭṭaṭṭa for merit to their ruler Kāketiyya Prāparudra. The general rate of contribution was one <i>aḍḍu</i> for one <i>maṭṭuru</i> even on land granted as <i>mānya</i> : the merchants (<i>kōmaṭis</i>) paid a quarter (<i>pāḍiṇa</i>) in each house; the toddy-sellers (<i>ṭṭaras</i>) paid a quarter per share; the shepherds and the goldsmiths (<i>aḥkāsāla-vāru</i>) paid 2 <i>visas</i> for 2 <i>ṛiṭis</i> . The rest of the inscription is lost.
31	95	32	Nāgulaṭṭaṭṭa, Sūryāpēṭ taluk, Nālgonḍa district. On a stone in the wall, left of the doorway of the I temple.	Nāgulaṭṭaṭṭa, Sūryāpēṭ taluk, Nālgonḍa district. On a stone in the wall, left of the doorway of the I temple.	1. Raktākṣi, Jēṣṭha, su. 1, Thursday. Doubtful. May be either A.D. 1264, April 28, Monday; 66 or A.D. 1324, May 24, Thursday; 65. 2. Kṣaya, Phālgunā, ba. 11, Monday. 3. Kṣaya, Phālgunā, ba. 11, Monday. Doubtful. May be either A.D. 1267, February 21, Monday; 28 or A.D. 1327, March 20, Friday; 15.	Telugu	..	Records the grant of (i) 4 <i>maṭṭurus</i> of land as <i>ṛiṭi</i> under the Musēṭi canal by Nāmaya, Kāmaya, and Mallaya for merit to their father Kāṭ-Ṛeḍḍi and their mother Pāra-sāni, and themselves on the first date; (ii) 4 <i>maṭṭurus</i> of land under Ravi-ṭṭa canal under Nāma-samudram, east of Nāgulaṭṭaṭṭa, by Kāmaya, for merit to his father, Kāṭ-Ṛeḍḍi, mother Pāra-sāni and himself on the second date; (iii) 2 <i>maṭṭurus</i> under the tank Cintalacervu, south of Pinaḍṭulapalli and 2 <i>maṭṭurus</i> under the tank near the town (Nāgulaṭṭaṭṭa ?), by Nāmaya for merit to his father, Kāṭ-Ṛeḍḍi, mother Pāra-sāni and himself, on the third date. These grants were made to the Triple shrine of Gods Nāmēśvara, Aṭṭēśvara and Kāṭṣvara.
32	96	32	Pānugal, Nālgonḍa taluk,	Gōkarṇa Cōḍa	Calukya-Vikrama era 1043. Su-	Telugu	..	Records that Mahā-maṇḍalēśvara Gōkarṇa-Cōḍa (i) washed the feet of Gavaliya Bhimana peggaḍa, son-in-law of Kāmana-

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
33	97	32	district. On a broken stone pillar now in the Hyderabad Museum.	Rudra-dēva, lord of the town of Kākata.	bhakti, Phālguna, Amāvāsya, Friday, solar eclipse. Probably A.D. 1122, March 10, Friday; Amāvāsya, 20, solar eclipse.	Telugu ..	peggaḍa and gave away the lordship of Mādvulu of 30 <i>baḍi</i> Kukkuḍamu; (ii) and also washed the feet of Bhīmanā's son Doddāya-bhaṭṭu, and gave away the lordship of Aḍḍaluru of 70 <i>baḍi</i> of Ananakallu. These two gifts were in <i>aṣṭa-bhōga</i> form of tenure.
34	98	33 and 34.	Pānugul, Nalgonda taluk, Nalgonda district. On a stone pillar lying in the courtyard of the Chāyala Sōmēśvara temple.	Mahā-maṇḍalēśvara Kākatiya Manuma-Rudra.	Śaka, 1189, Prabhava, Adhikajyēṣṭha, ba. 15, Monday, solar eclipse. Probably A.D. 1267, May 25, Wednesday; 34 solar eclipse.	Sanskrit and Telugu.	Records the gift of 4 <i>maṭṭurus</i> of wet land behind Udayāditya-samudram to be cultivated during both the seasons and 20 <i>maṭṭurus</i> of dry land (<i>velibhumi</i>) by Tamiṭrapāla-Mallināyaka to God Abhinava-Somanātha for merit to Rudra-dēva, Lord of the town of Kākata.
35	102	34	Pānugul, Nalgonda taluk, Nalgonda district. On a stone pillar lying in the courtyard of the Chāyala Sōmēśvara temple.	Kākatiya king Kumāra-Rudra-dēva.	Śaka 1212, Vikṛti, Jyēṣṭha śu. 6, Tuesday = A.D. 1290, May 16, Tuesday; 20.	Sanskrit and Telugu.	Records the grant of 12 <i>maṭṭurus</i> of land behind Udaya-samudram and 6 <i>maṭṭurus</i> behind another (name lost) to God Chāyā-Somanātha by Śa(m)ṛṇapāṇi-dēva, lord of Pānugallu. The inscription mentions only the names of Prōla, Mahādēva, Gaṇapati and Rudra in the Kākatiya genealogy. Śa(m)ṛṇapāṇi-dēva is stated to be the son of the Yādava king Śinghaṇa-dēva and Taṇḍasamā-dēvi, grandson of Jātugi and great-grandson of Bhīlana-dēva. It is not clear why a Yādava prince took service under the Kākatiya kings especially when his titles show that he must have been a worthy foe of Kōkalladēva, king of Virāṭa, Jājalla-dēva, the ruler of Kimiḍi, Bhōja, king of the Gūrjara country, king of Mājava and Paṇḍara-Lakṣmi-dēva. He is stated to be the lord of Pānugallu in the Kākatiya kingdom and claims to have 'lifted the Earth out of the Muhammadan deluge'. A certain Karaṇamu Diṇḍima rāju gave away for Sōmaya <i>velivolamu</i> of 30 <i>tinnus</i> south of Kāṭṛeni-vanam.
							Records the grant of 5 <i>maṭṭurus</i> of land behind Udayāditya-Samudram, including 2 <i>maṭṭurus</i> under Uttama-gaṇḍa canal, to God Chāyā-Somanātha by Immaḍi Mallikārjuna-nāyaka, son of Niṣṣankavīra-Mallikārjuna-nāyaka or Mallinātha, and grandson of Bolla. The grant was written (i.e. composed) by Anamita, son of the daughter of Govinda-bhaṭṭa. This inscription refers to Prataparudra as Rudra-dēva and Kumāra-Rudra-dēva, and states that he was the daughter's son of Rudra-dēva (i.e. Rudrama), the 'son' of Gaṇapati.

36	105	35	Panugā, Nalgōṇḍa taluk, Nalgōṇḍa district. On a stone pillar lying in the courtyard of the Nalla-guḍi or Pac-cala Sōmēśvara-guḍi.	Śaka 1046, Krōḍini, solar eclipse. Probably A.D. 1124, August 11, Monday: '45 solar eclipse.	Sanskrit and Telugu.	The inscription is badly damaged and it is not clear whether it is all one inscription or more than one. The first side records the grant of an <i>agravāḥa</i> called Cōḍa-Bhima-Nārāyaṇapura for the merit of Bhima (Telugu-Cōḍa?) by his mother Mailāmbā to 108 brahmins. Mailāmbā had three sons, Udayāditya, Bhima and Gōkarna. The second side records a list of the dues for some God or other. Some of the units of measurement and reckoning mentioned here are interesting, e.g. <i>nibarava</i> , <i>gidda</i> , <i>mōpu</i> , <i>peruḥa</i> , and <i>viśya</i> . A few abbreviations are also used (e.g. <i>pa</i> and <i>ru</i>); but their significance is not known. While recording the gift of half of Sāmi-ṣeṭṭi tank to the God and half to the people, the previous <i>vyttis</i> are also mentioned, e.g. 40 <i>ghaḍa puḥu</i> of <i>ḍala-vṛtti</i> belonging to the <i>sūtra-dhāras</i> . A new unit measure of land is introduced in the term <i>ghaḍa-puḥu</i> and the analogous term <i>ghaḍa-maruturu</i> . Besides a village called Kāśya-palli, two tanks Cōḍa-samudram and Bhima-samudram are also mentioned. The third side gives the details of a grant of land to a temple. 10 <i>gāḥpuḥu</i> <i>kāmaruturu</i> was assigned for the god's personal enjoyment, 1 <i>kāmaruturu</i> for the <i>pūjāri</i> (the priest), and the balance for vocal music, instrumental music, dancing, incense, garlands, etc. 1 <i>gāḥpuḥu</i> was set apart for the person who chiseled the letters of the inscription on the rock.
37	109	36	Pillalamarri, Sūryā-pēṭ taluk, Nalgōṇḍa district. On a stone in the wall of the temple of Kōmarēśvara.	Telugu ..	Records the grant of 19 houses in the fort of Pillalamarri to the musicians, dancers and the priests of the temple of Nāmēśvara, by Rēceruvula Nāmi-Redḍi. The names of the donees are given with their surnames indicating their profession, e.g. Maddela Malōju, Pātra Pārvaṭi, Pāḍi Māraka, Pūjāri Rāma-jyīya, etc.	
38	110	36	Pillalamarri, Sūryā-pēṭ taluk, Nalgōṇḍa district. On a stone in the temple inside the village.	Sanskrit and Telugu.	Records the establishment of three <i>lingas</i> named after his father, mother and himself by Nāma, son of Kāma and Kācā and the granting of various amounts of wet land behind the tanks of Sabbi-samudram near Pillalamarri, Viśvanātha-samudram and Kuḍu-kuḍiya-Gaura-samudram and some dry land near a village called Guṇṭupalli.	
39	113	37	Pillalamarri, Sūryā-pēṭ taluk, Nalgōṇḍa district.	Telugu ..	Records the grant of 5 <i>marṭurus</i> of land behind Eṇaka-samudram for maintaining a food choultry for 15 persons, one <i>marṭuru</i> for the cooks, 4 <i>marṭurus</i> for the food and clothing of the students and half a <i>marṭuru</i> for maintaining a water-shed. The name of the donor is not given.	
40	113	37	Pillalamarri, Sūryā-pēṭ taluk, Nalgōṇḍa district.	Telugu ..	Records the re-establishment of God Eṇakēśvara and the granting of half a dry field to him behind Devara-kuṇṭa of Pillalamarri by Eṇa-pōtu-lemka, ruler of Pillalamarri and servant of Kāpaya-nāyaka; reference has been made to the damage sustained by this temple during the national disturbances, probably some damage done by Sultān Alāu-d-din. Some of the titles of Kāpaya-nāyaka are interesting, as for example, 'the Lord of the Andhra country', 'the protector of the security of Kānci', 'Gaṇḍa-gōpāla', 'Mūru-rāya-jagadāla' and 'Iruvettara-gaṇḍa'.	

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
41	114	38, 39, and 40.	Pillalamarri Sūryāpēt taluk, Nalgonda district. On a stone pillar standing in the courtyard of the Komarēśvara temple, the temple inside the village.	Gaṇapati	Śaka 1124, Dundubhi, Caitra, śu. 11, Saturday = A.D. 1202, March 9, Saturday; '30.	Sanskrit and Telugu.	<p>The names of the parents of Ṛṣa-Pōtu-lehika are given as Anuma-konḍa-Māci-nāyaka and Rudra-sāni.</p> <p>Records (i) the grant of two tanks called Gudla-cervu and Katyākē-cervu with the fields attached to them by Nāma to God Nāmēśvara; (ii) the establishment of two images of Śiva and the gift of maintenance for them by Aitamā (Nāma's wife), Viśvanātha (Nāma's son), and Prōla (Nāma's nephew, i.e. sister's son) respectively; (iii) the grant of Nēraḍla tank of Bikkimālyakallūru, Billapalli-nadnu and 2 <i>maṭṭurus</i> behind Katyāke tank for god Aytēśvara; (iv) the grant of 2 <i>maṭṭurus</i> of land east of Paṭṭapu-ravi under the tank she had given for offerings to God Prōlēśvara, named after her son; (v) the grant of 3 <i>maṭṭurus</i> of land behind Kuṇḍu-kuḍiya-Gaura-samudram to God Aytēśvara and 2 <i>maṭṭurus</i> to God Viśvanātha by Aytasāni. The genealogy of Recevula Nāmi-Raḍḍi or Nāma is given as follows:</p> <p style="text-align: center;">Fourth caste. : : Bannua (v. 4). — Mucca (v. 6). — Kāṭa (v. 8). — Kāma mḍ. Kācā (v. 12).</p> <p style="text-align: center;">Aitamā mḍ. Nāma (v. 31) mḍ. Ācamā (v. 21). Vallasāni. — Viśvanātha (v. 32). Prōla (v. 33).</p> <p>A certain Gaurama is also mentioned for whose merit Aytasāni or Aitamā made a gift. She may be Aitamā's mother.</p>
42	122	41 and 42.	Pillalamarri Sūryāpēt taluk, Nalgonda district. On a stone pillar standing in the courtyard of the Komarēśvara temple.	Gaṇapati	(i) Śaka 1130, Vibhava, Jyēṣṭha, śu. 4, Monday = A.D. 1208, May 19, Monday; f.d.t. '72. (ii) Śaka 1130, Vibhava, Jyēṣṭha, śu. 3, Monday	Sanskrit and Telugu.	<p>Records (i) the establishment of Ṛṣakēśvara in Pillalamarri and the gift of some land to that god under the tank Ṛṣaka-samudram (constructed in Ṛṣaka-vuram), in Upparipaṇḍu in Kroṇḍi-polamu, in Ṛṣamarāju-kunṭa and under Iakṣma-samudram; (ii) the establishment of Tripurā-dēvi, and the grant of some land in Ṛṣaka-puram and under Ṛṣaka-samudram for building the temple and, after it was built, for utilizing it for the enjoyment of the goddess; (iii) the grant of land under Ṛṣaka-vuram, Ṛṣaka-samudram, Iakṣma-samudram of Pillalamarri and</p>

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
47	137	44	stone pillar near the doorway in the Sōmappa temple.	Kākatīya Gaṇapati	A.D. 1237, February 27, Friday; '43.	Telugu ..	Records some gift (not mentioned) for merit to Kākatīya king Gaṇapati and Rēceṇṇula Ruddu-Raḍḍi.
48	137	44	Sōnavaram, Huzūr-nagar taluk, Nalgōṇḍa district. On a stone pillar near the doorway in the Sōmappa temple.		Śaka 1156, Jaya, Jyēṣṭha ba. 1, Monday = A.D. 1234, May 15, Monday; '69.	Telugu ..	Records gift of land to God Sōmaya by Sōma-Raḍḍi, son of Muṣeḍi-Raḍḍi for the attainment of Śiva's world by his father and for the increase of his own life, health and prosperity.
49	138	44	Vāḍapalli, Miriyāla-guḍa taluk, Nalgōṇḍa district. On a stone pillar standing not far from the houses of the <i>māḍi-gas</i> .	Gaṇapati	Śaka 1133, Pramōdotha. Śaka and cyclic years do not agree. Either A.D. 1210-11 or A.D. 1211-12.	Telugu ..	Records the entrusting of the temple of Bradukēśvara to Bhima-jiya by five brothers, Mēṭṭuṅgaṇṭum Komare-nāyaka, Devare-nāyaka, Eḷe-nāyaka, Bēte-nāyaka, and Rudra-nāyaka. Bhima-jiya, by his skilled workmanship executed the <i>kalāśas</i> for this Triple-shrine. 30 <i>maḷas</i> of land were given away for this shrine for merit to King Gaṇapati, and the parents of the donors, Koiṇḍe-nāyaka and Malla-sāni.
50	140	45	Bōthpur, Mahbūb-nagar taluk, Mahbūb-nagar district. On a stone slab in the wall of the <i>qutārāla</i> in the Īṣvara temple commonly called the Līngappa temple.	Rudra-dēva	Śaka 1198 (current), Dhāt, Māgha, śu. 10, Thursday. Probably A.D. 1277, January 16, Saturday; '34.	Telugu and Sanskrit.	Records the construction of a Śaivite temple in her husband's name by Kuppamāmbikā, wife of Malyāla Guṇḍa, after the death of her husband and the gift of some land to the temple by her in association with her sons Bācaya, Boppa and Gaṇapati-dēva and also Parvatannu Mallaya, Mallaya, Buddhaya, Viñṭhaya, and Guṇḍaya, son of Kaṭa. The land given was behind Bās-samudram, Gaṇapa-samudram, Budhuni-kunṭa, and Pōtula-maḍugu and also in Būdūpūru.
							Sidda-jiya, son of Clla-jiya, Vaija-jiya and Bāca-jiya were ordered to be the Odayas of the place. Kuppāmbikā is said to be the daughter of Buddhaya of the Gōna family and to have performed the various <i>vrātaṃs</i> mentioned in the <i>kalpa</i> texts. The famous poet and scholar Īṣvara-sūri composed this inscription. At the end of the main inscription 2 lines are inscribed in crude letters recording that Viñṭhaya sent Bācaya and Boppa to Vāraṇāsi in the name of his grandmother and gave away some land behind Bāca-samudram.

51	142	46 and 47.	Bôthpur, Mahbûb-nagar taluk, Mahbûb-nagar district. On a black stone pillar standing in the courtyard of the Masjid.	Rudra-dêva	..	Śaka 1194, Āṅgirasa, Śrāvaṇa, śu. 15, Wednesday = A.D. 1272, August 10, Wednesday; 70, lunar eclipse.	Telugu and Sanskrit.	Records the construction of a tank after the name of his master Gaṇapati by Maḷvāla Guṇḍa, and the gift of <i>vr̥ṭtis</i> behind it to some brahm̐ns, whose names and <i>gôṭhas</i> are mentioned. Some of these were logicians as seen from their names ending in the title <i>ghaṭa-śāstrī</i> . The purpose of each gift is stated. One brahm̐n performed the consecration of the tank; another performed the Caturmāsya <i>vratam</i> ; a third performed a pilgrimage to Sētu and had a bath in the Sea; a fourth performed <i>pradakṣiṇams</i> at Śrī-parvata and a fifth performed the sacred bathing ceremonies in the month of Kārtika in the Īṃgabhadra at Alampūru. The genealogy of the donor is given as follows:
								<p style="text-align: center;">Maḷvāla dynasty (v. 13).</p> <p style="text-align: center;">: : : : Daṃṇa (v. 13). Bāca (v. 14) <i>mā.</i> Bācāmbā. Guṇḍa <i>mā.</i> Kuppamāmbikā (v. 20).</p>
52	152	48 and 49.	Bôthpur, Mahbûb-nagar taluk, Mahbûb-nagar district. On a black stone pillar standing in the courtyard of the Masjid.	Gaṇapati		Śaka 1181, Siddhārthi, Chaitra, śu. 13, Thursday. There is an adhika-māsa. Either A.D. 1259, March 8, Saturday; 94 (Adhika-Caitra); or A.D. 1259, April 7, Monday; 79 (Nija-Caitra).	Telugu and Sanskrit.	<p>This inscription was composed by the famous Īśvara-sūri or Īśvara-bhaṭṭopādhyaya, son of Mayūrāya who was well-versed in <i>citra-kavita</i>, Pāṇini's grammar and Yajur-Veda including its <i>paḍa</i> order. There is a Padma-bandha in this inscription which refers to the scribe as Vitraya-sūri, and gives his father's name as Ācāya.</p> <p>Records the construction by Maḷvāla Guṇḍa of a tank called Bāca-samudram, a canal named after his wife Kuppamāmbikā filled with water from the above tank and a pair of temples on the banks of the temple; records also the gift of some land behind Bāsa-samudram to Īśvara-bhaṭṭopādhyaya during the time of Eclipse after sending Ālētappa to Vāraṇāsi (Benares) and Gaya.</p> <p>The genealogy of Guṇḍa given here agrees with the one given in No. 51 Bôthpur Inscription.</p> <p>Guṇḍa's titles include Pedamuṭṭu-gaṇḍa, the Sun to the darkness of the enemy, namely the king of Saṃkisa. There is a <i>caḥva-bandha</i> at the end of this inscription which contains the name of the poet, the purpose of the inscription and the name of the hero of the composition.</p> <p>The inscription is written by Oddaya.</p> <p>This pillar of inscription contains another inscription as a sort of Appendix to the main inscription on three sides of the pillar. This records the gift of land to various people under Prôl-Rēḍḍi canal, Rēḍḍi canal, Kuppa-samudram tank, Daḍḍa canal and</p>

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
53	162	50 and 51.	Mañūr, Mēḍak district. On a broken stone pillar lying in front of the Sōmēśvara-guḍi. The second piece of the same broken pillar is lying by the side of a street in Gaḷagaṭṭa-palli about 3 miles away from Mañūr.	Kākatiyya Pratāparudra.	Śaka 1230, Ānandā, Māgha, śu. 1, Sunday. Probably A.D. 1315, January 7, Tuesday; '37.	Telugu	Budhuni-kunṭa, and also a further gift of land to God Kuppēśvara and Kūḍali-Saṅgamēśvara. A new kind of <i>maṭṭuru</i> is mentioned called <i>Gōcārma-maṭṭuru</i> . Records the gift of some land part of which was behind Pottula tank and Pōsamudram for God Sōmanātha by Viḷemu-Rudrādēva, Anumakonḍa-Aimnu-lenka and Mañūr Dūba; also records the grant of a certain amount of cash revenue (<i>māda-baḍi-pāḍukalu</i>) to the same god by the people of the eighteen communities of the 12 villages of that <i>śhala</i> including Mañūr.
54	166	51	Tēkmal, Mēḍak district. On a stone slab in a ruined temple in the middle of the village.	Kākatiyya Pratāparudra.	Śaka 1230, Kilaka, Aṣāḍha, bn. 5, Monday = A.D. 1308, July 8, Monday; f.d.t. '23.	Telugu	Records the gift of the cash income of the Land-Tax of the village of Tēkumbēḍla and the villages of that <i>śhala</i> at the rate of one <i>māda-baḍi-pāḍuka</i> for one <i>māda</i> , to God Bhōḡanātha by the <i>mahā-pradhāni</i> Puravari-Mahādēva-nāyanika with the permission of the 18 communities of Tēkumbēḍla.
55	167	52	Alaṁpūr, Raichur district. On a stone slab standing in the courtyard of the Bālabrahma temple.	Kākatiyya Pratāparudra.	Śaka 1221, Vikāri, Bhādrapada, śu. 15, Thursday = 1299, September 10, Thursday; f.d.t. '37.	Telugu	Records the gift of some land and a pond by a number of merchants (settis), princes like Peda-Maldēva, and the great <i>śhānādhipati</i> of the Brahmeśvara temple to the (Jain?) saints Māda-jīyya and Nāga-jīyya, sons of Padma-jīyya, for God Gaureśvara. There is one peculiar title claimed by the donors, viz. 'the obtainers of a hundred and five hero inscriptions. There are two names at the end of the inscription one of which (viz. Kara-Virēśa setṭi, son of Koṭhala Gaiṁa-Malli-śeṭṭi) seems to be the signature of some official. The second (viz. Korada-racu) is probably the name of the composer.
56	169	53 and 54.	Karīm-nagar, Karīm-nagar taluk, Karīm-nagar district. On a stone pillar standing in the compound of the Talukdar's Bungalow.	Kākati Rudra ..	Śaka 1092, Vikṛti, Māgha, śu. 5, Wednesday = A.D. 1171, January 13, Wednesday; '33.	Telugu	Records the gift by Gaṅgādhara of an <i>agravāra</i> called Deṇḍōḍu; the construction of a triple-shrine of Siva, a beautiful lake, flower gardens and fruit gardens in Deṇḍōḍu, the establishment of God Prasanna-Kēśava, by the side of God Rudrēśvara in Anumakonda; the construction of another temple in which were established the Tripurās; the gift of God Kēśava near Gaṅgacyaceṇṇu; the establishment of Buddha—one of the <i>avalārs</i> of Viṣṇu in that shrine of Hīḍimba; the establishment of Samvartakēśvara; the establishment of a temple for Siva in Mantra-kūṭa; the establishment of Acyuta with the 24 <i>mūrtis</i> .

The last portion is unfortunately damaged and seems to record some order by king Rudra-dēva. A certain village by name Nagaruru and a district by name Sabbi-naḍu is mentioned. The genealogy of the donor is as follows:

Ātrēya-gōtra (v. 2).
 :
 :
 Komman-ārya (v. 3).
 |
 Nārāyaṇa *md.* Aytamāmbikā (v. 5).
 |
 Gōvinda *md.* Turukamāmbā (v. 6).
 |
 Gaṅgādhara.

The entire inscription, except for ll. 161-171, is in beautiful Telugu verse.

GLOSSARY.

Āḍa, Tg. Vide *aḍḍa* below.

Aḍapa-gaṭṭu, Tg. The meaning of this word is not clear. *Gaṭṭulu*, Tg. are balks of unploughed turf marking off the various small strips into which wet land is divided for purposes of proper irrigation. *Aḍapa*, Tg. is a small bag, used as a pouch for areca-nut and betel leaves, and for barbers as a dressing case. This, however, does not make any sense and it seems probable this word represented a name, probably of a certain field.

Aḍḍa, Tg. 1. A dry measure equal to 2 *mānikas*, or one-eighth of a *tūm*. 2. The fraction called half a fanam. 3. A gold or silver weight of about 5·68 grains (Avoirdupois) in South Kanara. 4. A fractional part denoting half and written (*ardha*). 5. Half of a certain measure called *Kuñcamu*. 6. A weight representing the eighteenth portion of a *varāha*.

Aḍḍuga, *Aḍḍaga*, Tg. The fraction called half a fanam. (Br.)

Adhika-paḍi, Tg. An extra allowance in food (grain, salt, vegetables and all that is required to prepare a meal, also the fire-wood), sometimes also in money to servants, friends, or poor people.

Akkaśāla-vāru, (pl.) Tg. *Agasāli*, *Akkaśāle*, *Akaśāle*, Kd. *Agasāla-vāḍu*. 1. A goldsmith. 2. The work-shop of a goldsmith. (Br. & Kt.)

Āku-gaṭṭu, (pl.) Tg. Probably *Āku-gaṭṭalu* means packets or small bundles of leaves.

Amuda-paḍi, Tg. *Paḍi*, Tg. Tl. Kd. is an allowance in food and (all the necessary commodities to prepare a meal) and sometimes also in money. *Amyta*, Sk. Tg. Kd. is food, boiled rice, milk or anything sweet, becoming or agreeable. The word therefore means an extra dish specially prepared as an offering for the Lord. (Ap. & Br.)

Āṅga-siddhāyamu, Tg. *Āṅgaḍi*, Tg. is a shop and *siddhāyamu* is established revenue. So probably the word means established revenue from shops.

Āṅga-bhōga, Sk. This word is always associated with the word *raṅga-bhōga*. *Bhōga* is enjoyment and it refers to an absolute enjoyment by the Lord. *Āṅga-raṅga-vaiḍbhava*, an allied word means enjoyment of riches or excellencies, pomp or luxury; and *āṅga-raṅga-bhōga* is translated as "decorations and illuminations of the God." (Br.) *Āṅga* is literally a limb or the body in general and *āṅga-bhōga* might mean the various forms of enjoyment by the *mūla-sthānam* deity, i.e. the fixed image in the *garbha-grha*. *Raṅga* is a theatre or stage and probably refers to the special hall (*raṅga-maṇṭapa*) where the processional image is sometimes brought. *Raṅga-bhōga* might therefore refer to those different forms of enjoyment associated with the processional deity such as the durbar, the marriage ceremony (*Kalyāṇ-ōtsava*) and the ceremony of going to sleep (*śayan-ōtsava*), etc. These two phrases *āṅga-bhōga* and *raṅga-bhōga* thus sum up practically all the different forms of ritual and worship associated with any temple.

Ari, Tg. Tax, tribute. (Br.) *Ari-peṭṭuṭa* : to pay revenue. (Br.)

Aṣṭa-bhōga, Sk. 1. The eight different forms of enjoyment. 2. The eight different aspects of possession of land, consisting of (a) *nidhi*, Sk. (a treasure or a hoard, i.e. a natural hoard such as a mine); (b) *nikṣēpa*, Sk. (a treasure hidden or stored up by some one); (c) *akṣīṇa*, Sk. (permanent or lasting benefits); (d) *āgāmi*, Sk. (future benefits); (e) *sañcita*, Sk. (benefits already stored up); (f) *jala*, Sk. (water); (g) *taru*, Sk. (trees); (h) *pāśāṇa*, Sk. (stones). 3. A certain form of land tenure. (For a full discussion see J.A.H.R.S., X, p. 124.)

Aṣṭa-daśa-prajalu, Sk. Tg. = *aṣṭa-daśa-jāti*. Eighteen castes consisting of *brāhmaṇa*, *kṣatriya*, *vaiśya*, *līṅgavanta*, *baṇajige*, *gaṅgaḍikāra-vokkaliga*, *maḍivāli*, *kelasiga*, *kuruba*, *kumbāṇa*, *kaṭuka*, *baḍagi*, *akkaśāle*, *toreya*, *uppāra*, *besta*, *holeya*, *māḍiga*. (Kt.) This list seems to have varied from time to time.

- Aṣṭ-āṅgaḥ*, Sk. The eight parts of *yōga* or concentration consisting of (a) *niyama* (restraint of the mind); (b) *āsana* (a particular posture or mode of sitting); (c) *prāṇāyāma* (restraining or suspending the breath during the mental recitation of the names or attributes of a deity); (d) *yama* (self-control); (e) *pratyāhāra* (restraining the organs); (f) *dhāraṇa* (the faculty of retaining in the mind, steady abstraction of mind); (g) *dhyāna* (abstract contemplation, religious meditation); (h) *samādhi* (perfect absorption of thought into the one object of meditation, i.e. the Supreme Spirit). (Ap.)
- Āyam*, *āyālu* (pl.) Sk. Tg. 1. Gaining or acquisition of money. (Ap.) 1. Income, receipt. (Ap.) 2. Corn given by the well-to-do villagers to the hereditary servants of the village as their established fees of office. (Kt.) 3. Profit, gain. (Br.) 4. Tribute.
- Ayēḍi*, Vide *Āyam*. *Āyēḍi* is probably a local corruption of *Āyam*.
- Baḍi-māḍuvulu*, Tg. Probably a certain coin of unknown value. *Baḍi* is slight, petty (Br.) or tax (L.) and *māḍuvu* may be the same as *māḍa* half a dinar, or a tenth of *paṇa*. (L.)
- Bamdana*, Vide *bamdhālu*.
- Bamdhālu*, (pl.), Tg. Probably a small bundle from the Sk. word *bamdhāh* or *bamdhānam* meaning tying together, fastening, binding. (Ap.)
- Behāramu*, *bēhāramu* Tg. Kd. Merchandise. (Kt. & L.)
- Bēhārulu*, (pl.), (*bēhāri* s.) Tg. A merchant. (Kt.)
- Bellamu*, Tg. Molasses, treacle, (Br.) coarse dark sugar, jaggery. (Kt.)
- Bemṭa-kāra*, Probably *bēṭa-kāra* Tg. Kd. *Bēṭa* meaning separation, parting, especially the separation of lovers. So *bemṭa-kāra* might mean 'one who causes the separation of lovers', similar to the phrase *ripu-nārī-vaiddhavya-vidhāyaka-ācāryaḥ*, meaning 'one who renders the wives of his enemies, widows'.
- Bhamḍi*, (s.) *Bhamḍlu* (pl.) Tg. *Bamḍi*, Tg. means a cart. It is possible that a bullock cart had a definite quantity of merchandise and this quantity might have been considered as a definite unit for purposes of calculation. It is also possible that this is the same as the *Bhāmḍah* or *Bhāmḍāh* meaning 1. A box, a trunk, chest, case. 2. Goods, wares, merchandise, shop-keeper's stock. 3. A bale of goods. (Ap.)
- Brahma-hatya*, Sk. Brahmin-slaying, killing a brahmin.
- Brahma-kalpa*, Sk. *Kalpa* is an age, hence the age of Brahma, extending to some thousand years. (Br.)
- Būreḍu*, Tg. An unknown quantity.
- Busi-bhamḍālu*, Tg. *Busi* is the chaff and other refuse of grain. So the term might mean stores of unhusked grain with the chaff not removed. Cp. *Kola-bhamḍālu*.
- Cakōra*, Sk. Kd. Tg. The bartavelle or Greek partridge fabled to subsist upon moonbeams (Kt.). A bird only known in poems; answering to Philomel, the widowed nightingale, or turtle dove, 'eagerly as the dove languished for the ray of the moon'. This is a constant phrase in letters; expressing the attachment of the writer to the person addressed; and an eagerness to meet him again. (Br.)
- Calamartti-gaṇḍa*, Tg. Kd. This is one of the special titles of the Kākatiya kings. It has been explained differently by different authorities, the foremost of whom is Mallinātha the famous commentator. *Gaṇḍa* Kd. is a husband, lord, master and hence one who can control or punish. *Calam* Tg. is inveteracy, spitefulness, malice, obstinacy, rudeness, overbearing (Br.). So the phrase has been translated 'one who is the controller or punisher of spiteful men or men of overbearing conduct'.
- Calivamḍili*, *calivēmdala*, *calivēmdra*, *calipamḍili*, Tg. Kd. A halting place for travellers, where they are supplied gratis with milk and whey. (Br.) A cool shed where passers by are supplied with water to drink. (Kt.)

- Cāluvāru*, Tg. *Cālu* is furrow, row, line, track. *Cāluvāru* is *varusa-tīru* (L.) i.e. arrange in furrows or plough.
- Cātu-paḍi*, Tl. An offering of food to the deity.
- Cāturmāsya*, Sk. Four months of the year, containing the two seasons of *varṣa-ṛtuvu* and *śarad-ṛtuvu*, i.e. from *Āṣāḍha-śuddha* until *Kārtika-śuddha*. During this period Viṣṇu is supposed to sleep, and the religious celebrations are much diminished. The period during which religious mendicants desist from roving. (Br.)
- Cavarālu*, Tg. *Savarālu*, *savaramulu*. The hair of the *camari-mṛga*, which is used by women as queue. (Br.) Also *cavara*, *camara*, *camara*, the chowrie or long brush or fan most usually made of the tail of the Yak : it is also one of the insignia of royalty.
- Cinnamu*, *sinna*, Tg. 1. A weight equal to $\frac{1}{30}$ of a *tula* and called a Canteroy fanam. 2. One-eighth part of a coin termed a pagoda. (Br.) 3. The weight of 4 *guri-giñjas*. (L.)
- Cintāmaṇi*, Sk. 1. The wishing-stone, a fabulous gem or magic ruby, imagined to yield to its possessor all that he wishes. 2. The philosopher's stone.
- Ciremaṭhiya*, Tg. The meaning of this word is not clear. It seems to be a name of some locality.
- Ciravida*, Tg. Some kind of coin ; probably a special kind of *gaḍyāṇa*.
- Cūṛakāra*, Tg. Kd. 1. *Kolla-peṭṭina-vāḍu* (L.) one who has plundered. 2. *Cōruḍu* (L.) a thief or robber. *Cūṛa* is powder, dust, plunder, spoil. *Cūra-vidacuṭa* : to give up to be plundered : as a conquered city. (Br.)
- Dācu*, Tg. Colloquial for *dāsu*.
- Daḷavṛtti*, Tg. *Daḷa* is an army, (Br.) and so the term might mean 'profession of the army'. *Daḷavāyi* is a general, a chieftain, or minister of state. (Br.)
- Danḍa*, Sk. Fine. (Ap.) punishment, a fine (Kt.) ; a fine. (Br.)
- Dāsi*, Sk. Tg. Kd. 1. A handmaid. 2. slave. 3. concubine. 4. A dancing girl. (Br. & Kt.)
- Dāsūri-paṭṭu*, Tg. *Paṭṭu* is silk, and it may be the silk of *Dāsūra*. This word may be the origin of Tussore silk or Tussores in general.
- Datti*, (s.) *Dattulu* (pl.) Tg. That which has been given ; a gift.
- Dhaḷa-vādi*, Tg. Kd. *Dhalavali* (Kd.) is a tax (My. fo 1920, p. 79). It may be connected with *daḷa-vṛtti* above, or at least with *daḷamu* or *daḷa*, and might refer to some military office.
- Dukki*, *Ḍukki* Tg. *Dukka*, ploughing, ploughed land, tillage. *Dukki-ḥolamu* is a ploughed field.
- Gāḍi*, Tg. 1. A drinking trough or manger. 2. A ditch, a grove.
- Gadena*, Tg. Colloquial for *gaḍyāṇa*.
- Gaḍyāṇa*, Tg. Kd. *Gaḍyāṇa*. 1. An obsolete coin like a farthing, equal to $\frac{1}{4}$ or $\frac{1}{5}$ of the *paikamu*. (Br.) 2. A *dināra*, *varāha* (L.) 3. A weight used in weighing silver (Br.). 4. A goldsmith's weight, equal to 20 *vals*, 8 *māṣas*, or half a *tola* or about 52 grains Troy (W.P. 161).
- Gāl-putṭu*, (pl.) Tg. *Gāl-putṭi* (s.) Tg. An unknown measure of land, perhaps a variation of the common measure *putṭi*. Vide *putṭi*.
- Gaṁdhya*, Tg. Probably colloquial for *gandha*, sandal-wood. (Kt.)
- Gaṁdhya-vāru*, Tg. Probably dealers in sandal-wood.
- Garusu*, *gariṣa*, Tg. Black soil mingled with pebbles or lime-stones, gravel (Br.). Boundary, limits (of a field), e.g. *ḥola-garusu* and *cēni-garusu*.
- Gavila*, (s.) *Gavilalu* (pl.) Tg. *Kapila*. A certain kind of cow ; tawny-coloured cow.
- Ghaḍa-maruturu*, Tg. An unknown measure of land, probably a variation of the common measure *maruturu*. It may be connected with *gaḍi*, boundary, border, limit. Vide *maruturu*. Cp. *Kāl-maruturu*.
- Ghaḍa-putṭu*, Tg. cp. *gāl-putṭu*, Tg. Vide *putṭi*.
- Ghaḍiyāramu*, Tg. A gong, a watch, a clock, an hour-glass (Kt.). A clock, a watch, originally a cup for measuring the hours by sinking in water. (Br.)

Ghaṭasāsulu, Tg. Logicians. (Br.)

Gidda, Tg. Kd. A gill, or a liquid ounce, it is one quarter of a *sōla* and weighs four *dubs*. $\frac{3}{4}$ of a *sōla* is 3 *giddas*. (Br.) A fourth part, a quarter ($\frac{1}{4}$), the smallest measure of capacity, a gill or liquid ounce, $\frac{1}{4}$ of a *sōle*, weighing 4 *dabbus* (Kt.).

Gōcermnamu, Sk. A hidē of land. (Br.) A particular measure of surface thus defined by Vasiṣṭha.
Daśa-hastēna varṁśēna daśa-varṁśān samamītataḥ |
pañca cā=py=adhikān=dadyād=ētat gōcarma c=ōcyatē || (Ap.)
1 *gōcerma*=15 *varṁśas*=150 *hastas*. *Hasta* is a cubit.

Golla-vāru, Tg. *Gollas* are a caste of watchmen, employed as treasure-guards, generally of herdsmen's caste. (Br.)

Gōmūtrika, Sk. *gōmūtrika-bandha*. An artificial verse: the second half of which repeats nearly all the syllables of the first (Kt.). For an instance see Māgha xix 46. Mallinātha defines it thus:—

Varṇānām=ēka-rūpatvaṁ yady=ēkāmītarām=ardhayōḥ |
gōmūtrik=ēti tat=prāhur=duṣkaram tad-vidō viduḥ || (Ap.)

Goruṇḍālu, Tg. *goruṇḍamu*, Tg. *koruṇḍamu*, Tg. *gōrṇḍam*, Tg. A blanket (Br.). A woollen blanket called *kambaḷi*.

Gōtra, Sk. A family, tribe or lineage, a family, a caste (Ap.). No Hindu can marry a wife of his own *gōtram* or stock; she must be of another's race, not within the prohibited degrees. (Br.)

Grāsa-vāsassulu, Tg. Food and raiment (Br.). *Grāsamu* is a mouthful; subsistence, board, forage for cattle. (Br.)

Gūḍha-jāla-bandha, Sk. *Bandhamu* Tg. or *Bandha* Sk. is a bond and also an artificial verse. *Jāla* is a net or a multitude, an assemblage (Br.). Probably an artificial verse constructed according to some definite rules and alleged to possess some secret (mystic) power.

Haricandana, Sk. 1. A sort of yellow sandal-wood. 2. One of the five trees of *svarga*. (Kt.)

Īdara-vāru, Tg. *īḍige-vāḍu*, Tg. A toddy-man or arrack-drawer (Br.). *Īda* is a date tree.

Jalaja-karaṇḍa, Sk. A kind of musical instrument. *Jalaja* is a lotus or a conch or shell, literally, born in water. *Karaṇḍa*, or *Karamḍa* is a casket shaped like a pineapple (Br.), or an oblong drum, beaten on both sides—a sort of double drum (Kt.). *Jalaja-karaṇḍa* is probably some sort of drum which was either made of conch or shell or was shaped like a lotus.

Javāḍi, Sk. Civet. A paste-like pomatum; civet that is found adhering to twigs (Br.). The perfume bag of the civet cat. (Kt.)

Jēna, Tg. A span: about 7 inches. (Br.)

Kāhaḷa, Sk. *kāhaḷi* Sk. *kōhaḷa*, Sk. A kind of musical instrument (Ap.). A clarion, bugle, horn or trumpet: to the tapering shape of which poets compare beautiful legs. (Br.)

Kailāsa, Sk. A mountain in Tibet, the Olympus of Indian Mythology. It lies in about N.L. 33 and E.L. 82 and was visited in 1817 by Moorcroft (Br.). The seat of Kuvēra and paradise of Śiva (Kt.).

Kalaśa, Sk. A vase, flaggon, or water-pot: the gilt ornament on the pinnacle of a pagoda-tower, (Br.). An ornamental piece of painted wood, stone, brass, etc. as fixed on the spires of temples, carts, etc. A rounded pinnacle or ball on the top of a temple, a dome. (Kt.)

Kāl-marūturu, Tg. cp. *Ghaḍa-marūturu*. An unknown measure of land. Vide *marūturu*.

Kalpa, Sk. 1. The 'Wishing Tree' in the Hindu Paradise, that grants every wish, like the cornucopiae, (Br.). 2. A day of Brahma or the period of a thousand *yugas*, measuring the duration of the world (Kt.). This is a period of 432 million years of mortals (Ap.). 3. One of the 6 Vēdāṅgas, i.e. that which lays down the ritual and prescribes rules for ceremonial and sacrificial acts. 4. A sacred precept or rule, law, ordinance. (Ap.)

Kāmadhēnu, Sk. The mythological cow, or sphinx; having the face of a woman and the body of a cow (Br.). The cow of plenty, a heavenly cow yielding all desires. (Ap.)

- Kamda*, Tg. Kd. 1. A plant (*Dracontium*), *Tacca pinnatifida* (Br.). 2. A form of metre common in Telugu and Kannaḍa.
- Kammarēnu-ṣamḍlu*, Tg. The sweet *rēnu* or *rēgu*. A tree called *zizyphus jujuba*.
- Kāmpulu*, Tg. (pl.) *Kāpu* (s.). 1. A tenant, inhabitant. 2. A farmer, a cultivator. 3. A subject. 4. A person, an individual. (Br.)
- Kāṇiki*, Tg. Genitive case of *Kāṇi*. 1. A land measure of 57,000 sq. ft. 2. A sixty-fourth fractional part of any coin; also $\frac{1}{80}$ th, $\frac{1}{34}$ th part. 3. A fractional part denoting $\frac{1}{64}$ th. Also *Kāṇike* (Kd.). 1. Seeing, sight, visit. 2. A present, a gift.
- Kāṇuka*, Tg. An offering or courtesy made in homage to a superior, or to a god. This comes from (the root) *kānuṣa* to see: A gift; in which the lord is supposed to cast his 'glance'.
- Kara*, Sk. A tax, impost, royal revenue, etc. (Kt.). Toll, tribute. (Ap.).
- Kārtika*, Sk. 1. The eighth Hindu lunar month, October-November. 2. The crop reaped in this month. (Br.)
- Karuta*, Tg. An early Telugu word (archaic). Bank (of a river). It might also mean near, by the side of.
- Kastūrikā*, Sk. *kastūri*, Sk. Musk. The animal perfume so called. It is proverbial for blackness. The black-spot or line in the forehead, formed of musk.
- Kaustubha*, Sk. A carbuncle: The breast plate or jewel worn at his neck by the god Viṣṇu: while the moon is the badge of Śiva (Br.). Name of a celebrated gem obtained with 13 other jewels at the churning of the ocean and worn by Viṣṇu on his breast.
- Kautuka*, Sk. Wonder, marvel, glee, strong desire (Br.). Curiosity, happiness, pleasure, joy. (Ap.)
- Kavaleḍu*, Tg. *Kavale* or *kavalige* (Kd.). 1. A pack or bundle of betel or plantain leaves. 2. A pack of written leaves (Kt.). 3. Palm leaves prepared for writing accounts upon. (Br.)
- Kelasamu*. Vide *Kalaśa*.
- Kēṭaka*, Sk. *Kēṭakī*. The tree named *Pandanus odoratissimus*. This fragrant beautiful flower has lost caste, and is never offered to the gods, because it bore false witness at the request of Brahma in saying it had ascended into the sky so high as to behold the summit of the Lingam.
- Khaṇḍuga*, Sk. 1. A weight of 192,000 tolas for silk, sugar, drugs and cotton. 2. A land measure of 64,000 sq. yds. of dry and 10,000 sq. yds. of wet land (Mysore). 3. A dry measure of 409,600 tolas (Belgaum), 13,440 tolas (Mysore) and 128,000 tolas (Coorg).
- Koḍe*, Tg. An unknown unit of reckoning certain commodities; in one inscription, ivory, and various kinds of silk. Cp. *Koḍa-ṣiṣa* (Kd.). Allowance of a *ṣiṣa* of grain, etc. for every bullock-load that comes into a town, paid to a person employed to check the demands of the toll-keeper.
- Kola-bhaṇḍālu*, Tg. *Kola* is a measure (Br.); the weight of one tola (Ap.) *Kolla-baṇḍi* is a car drawn by oxen. Probably related to *Kol* or *Kolu* (Kd.) meaning largeness or hugeness, cp. *busi-bhaṇḍālu*.
- Koḷaga*, Tg. Kd. A measure of capacity: 4 *baḷlas* (Kt.). A dry measure of 768 tolas in Yellapur. 384 tolas in Sirai and 72 tolas in Siddhapur.
- Kolucu*, Tg. Grain, particularly paddy.
- Kōmaṭi*, Tg. A shop-keeper, belonging to the shop-keeping caste (Br.). A Vaisya shop-keeper (Kt.).
- Ku.*, Tg. A contraction usually for *Kuṇṭalu* or *kucceḷu*, a certain measure of land. But probably here it stands for something quite different.
- Lakulēśvar-āgama*, Sk. A form of Saivism. For a short exposition see introduction.
- Lalita*, Sk. Handsome, elegant, graceful, charming, fine, gentle, soft, amorous, sportive. (Ap.)
- Līla*, Sk. Sport, play, pastime, diversion (Br.), pleasure, amusement, playful sport. (Ap.)
- Lōkālōka*, Sk. World and no world: the visible and invisible world: a mythical belt or circle of mountains surrounding the earth and separating it from the region of darkness, (Kt.). Name of

a mythical mountain that encircles the earth and is situated beyond the sea of fresh water which surrounds the last of the seven continents : beyond *lōkālōka* there is complete darkness, and to this side of it there is light ; it thus divides the visible world from the regions of darkness. (Ap.)

A mountainous belt, bounding the world. *cakravāḷa-parvatamu*. (Br.)

Lumga, Sk. The citron, *Phulla-mādi-phala*.

Māḍa (Sl.) Sk. *māḍlu* or *māḍalu* (pl.) Tg. Half a pagoda, that is, 2 rupees, if the pagoda is four ; ciphered thus *ga* a certain weight of gold. Four *māḍas* are one *carsam*. In revenue *māḍalu celli-mcuṭa* is payment of 50% or half the sum due, as an instalment of rent. Colloquially and in poets *māḍalu* means money in general (Br.). Weight, measure. (Ap.)

Māḍa-baḍi-pātuka, Tg. An unknown coin with a fraction of the value of *māḍa*. *Baḍi* is slight or petty and *pātika* is a quarter.

Mādu-phalaḷu-kāya, Sk. *mādi-phalamu* Citron, also called *mālūlumgamu*.

Mahā-maṇḍalēśvara, Sk. *Maṇḍalēśvara* means a sovereign, a monarch, the lord of 40 *yōjanas* of land and a lakh of villages (Br.). 2. The ruler or governor of a district or province. 3. A king, sovereign, (Ap.). Evidently a *mahā-maṇḍalēśvara* is a ruler superior to a *maṇḍalēśvara*. In the Kākatīya inscriptions this term is used by the sovereigns of the land as well as the more important feudatories and officers.

Mahā-pradhāni. *Pradhāni* is a superior or governor, a minister, a president, a principal (Br.). The principal attendant or companion of the king (his minister or confidant), a noble or courtier (Ap.). *Mahā-pradhāni* is evidently a higher officer than *pradhāni*, but it is not clear if he is the chief minister.

Makarikā or *makarikā-patra*, Sk. Figures of crocodiles drawn in gold dust on the cheeks or breasts of women (Br.). *Makara* is regarded as an emblem of Cupid ; hence *makar-āṅkah*, an epithet of the God of Love. (Ap.)

Malaga, Tg. A double bullock load, being a litter placed on two bullocks. (Br. & L.)

Maṇḍara, Vide *Manthara*.

Maṇjiṣṭha or *Maṇjiṣṭa*. Madder, a plant used in medicine and in dyeing ; a red dye (Br.). Bengal or Indian madder.

Māna, Sk. 1. $\frac{1}{16}$ part of the measure called *tūmu* ; that which can hold rice of the weight of 4 *ṭaṅkalamulu*. This varies in different localities (Br.). 2. A particular measure or weight, half a *sēru* (Kt.). 3. A measure, standard. 4. A measuring rod, rule. (Ap.)

Maṇi-bhaṇḍālu, Tg. This might be a variation of the *bhāṇḍa* or it might just refer to *bhāṇḍas* of *maṇis*. *Maṇi* is a jewel, gem, precious stone. For *bhāṇḍah*, see above.

Māṇika, Br. A dry measure, $\frac{1}{4}$ of a *kuṇḍamu*. A *māṇika* is $\frac{1}{16}$ of a *tūmu* (Br.). It is clear that it was also used in the measurement of liquids.

Manniya, Tg. *Manneya*, Tg. *Mānya*, Tg. *Mannīḍu*, Tg. A respectable man, a chieftain, a commander, a lord (Br.) a *maṇḍalēśvara*. (L.)

Manthara, Sk. Name of a mountain used by the gods and demons as a churning stick when they churned the ocean for nectar (Ap.). It is now said to lie at the foot of the mountain *Mēru*. (Br.)

Mantra, Sk. A formula of words. A " breve " or secret prayer, possessing power. A spell, charm, incantation (Br.). A Vedic hymn or sacred prayer (addressed to any deity), a sacred text. (Ap.)

Maṇṭuru, Tg. *Maṇṭu*, *Maṇṭu*, *Mattaru*, etc. A certain measure of land : the quantity is uncertain (Br.). The term *maṇṭuru* is constantly used as an equivalent of *nivartana* and several different kinds of *maṇṭurus* such as *kāl-maṇṭuru* and *ghaḍa-maṇṭuru* are also mentioned. During the Kākatīya times and later, this term was evidently used in the case of *nīr-nēla* or ' wet land ' (land that must be irrigated by means of water from a tank or a canal or a well), while the analogous term *puṭṭi* was used in the case of dry land *veli-volamu* or *veli-cēnu* (land which depended on rain

for its water-supply). But in early inscriptions we find *maṭṭuru* used in the case of *veli-volamu* also. A *maṭṭuru* or *nivartana* is defined thus in a Kākatiya inscription :—

daśa-hastēna daṇḍēna trimsad-daṇḍā nivartanam.

It is thus equal to 30 *daṇḍas*, each *daṇḍa* being equal to 10 *hastas*. Śukra, in his *Nīti-sāra*, however, defines it differently as equal to 25 *daṇḍas*, each *daṇḍa* being either 4 or 5 *karas* according to different methods of reckoning. It is therefore not possible to come to any definite conclusion regarding the precise significance of these units of land measurement.

Maska, Tg. *masaka*, Tg. A dusky colour, impurity, soil. (Kt.)

Maṭha, Sk. 1. A school. 2. A temple (Kt.). 3. A monastery, a convent (Br.). 4. A cart drawn by oxen (Ap.). This word is also used as a term representing a certain weight. It may be then connected with the Kannaḍa word *maṭṭi*, a burden, a load.

Maṭṭu, (pl.) Tg. *maṭṭu* (s.) Tg. An unknown measure of land.

Maṭṭa, Tg. A bough of the palm, coconut, or date tree. (Kt.)

Mēru, Sk. *Mēruvū*. Tg. Originally the name of Mount Mēru (the Olympus of India) which is proverbially the finest of all things. Geographically it appears to be the high land of Tartary, immediately to the north of the Himalayas. The poets and writers of legends describe the earth as a lotus floating on the great deep, having 7 petals which are called *dvīpas* or continents around it ; the centre being Mount Mēru, on the top of which the Ganges pours from Heaven (Br.). Name of a fabulous mountain round which all the planets are said to revolve : and which forms the centre of the several *dvīpas* : it is also said to consist of gold and gems. (Ap.)

Miṭṭa-Kommu-maṭṭuru, Tg. The meaning of this phrase is not clear. *Miṭṭa* is high or rising ground ; or even a small hill (Br.). So this might refer to some field which was commonly referred to by that name.

Mōḍu, Tg. A bundle, load, burden. (Br. & Kt.)

Mṛdanga, Sk. Tabret, tabor, a small drum, double drum. (Br. & Kt.)

Mūlasthānam, Sk. 1. The place of origin—a principal place (Kt.). 2. Base, foundation. 3. The Supreme Spirit (Ap.). 4. The shrine in a *paḡōḍa*, the place where the main image stands. (Br.)

Mūsara-vāru, Tg. *Mūsa* is a crucible. So this term might refer to goldsmiths or manufacturers of metallic objects.

Naga, Sk. 1. A jewel or ornament. 2. A metal-vessel. 3. A robe or long gown. 4. A tree (Br.). 5. The number 'seven'. 6. Serpent. 7. A plant in general. (Ap.)

Nagaramu, *nakharamu*, Sk. Territorial assembly which by its status and functions had much in common with the *Sabha* and the *Ūr*. In some places like Tillaisthānam the Nagaram and the *Ūr* seem to have carried on their duties side by side. The same term is sometimes employed to designate occupational groups like Śālēyanagarattōm (K. A. N. Sastri : *Cōlas*, ii, p. 294). But in the present collection the term is used for the merchant community in general or the organization of the merchant community of the town (*nagaram*).

Nandā-dīvige, *Nandā-dīpa*, Kd. Tg. A lamp that is always kept burning. (Kt.)

Nāyaka-narakamu, Kd. Tg. The principal hell. (Kt.)

Nibarava. An unknown weight used in the case of salt and paddy (unhusked rice).

Nidāna. Colloquial for *Nidhāna*, Sk. 1. A treasure, a hoard or fund. (Br.). Store, wealth, property. (Ap.)

Nidhi, Sk. A treasure, a repository (Br.). Store, a place where anything is placed.

Niruḍi, Tg. *Niruḍu*. (Making in the inflex. sing. *Niruṭi*). Last year. (Br.)

Niru-mumpuḍu, Tg. Meaning not certain. Probably a stream flowing away from the tank carrying the excess-water in times of floods (modern *Morava*).

Nīru-nēla, *Nīr-nēla*, Tg. Low lying land which is irrigated by means of water from a tank, canal, well, etc. It is now usually called 'wet land' since the soil is kept well soaked in water for the greater part of the year when it is under cultivation. Rice, sugar-cane, etc. are grown on such soil which is considered the most valuable. As contrasted with this we have *veli-volamu* or *veli-cēnu*, which is land on a comparatively higher level and which depends solely on rain for its water supply. This type of land is now called 'dry land' since the soil is usually dry and is rarely moist in spite of occasional rains, even while under cultivation. Cotton, oil-seeds, indigo, certain kinds of pulses, etc. are grown on such soil.

Nivartanam, Vide *Maṛuturu*. The identification is rendered certain by the bilingual nature of most of the inscriptions and the use of both of these terms, *nivartana* and *maṛuturu*, as synonyms.

Oḍaya, Tg. Kd. A king; ruler, owner (Br.). A man who possesses or has; an owner; a lord, a master; a chief, a leader; a ruler, a king. (Kt.)

Pa, Tg. A contracted form of some word which represents a certain measure of grain.

Pada, Sk. Detachment of the Vedic words from one another, separation of a Vedic text into its several constituent words.

Pādika, Sk. *pātika*, Tg. *pātika* Kd. 1. One-fourth of anything. 2. $\frac{1}{64}$ part of the coin termed *pagōḍa*. (Br.)

Padma-bandha, Sk. A kind of artificial composition, in which the words are arranged in the form of a lotus-flower. (Ap.)

Padma-vṛtta, Sk. *Padma* is a lotus or water-lily. *Vṛtta* is a metre in general, especially a metre regulated by the number of syllables it contains (Ap.). So *padma-vṛtta* is probably some artificial composition having some connection with lotus.

Palamu, Tg. A weight equal to that of 10 *pagōḍas*; it is stated that it is equal to four *karṣas*. (Br.) A particular weight = 4 *Karṣas* = $\frac{1}{100}$ of a *tula*; the 8th part of a *sēr* or 3 tolas or rupees; 4 tolas or 320 *guñjas*. (Kt.)

Pañcadhāra, Sk. The five paces of a horse. *Dhōrita*, *valgita*, *pluta*, *uttējita*, *uttērita*. (Kt.)

Pañca-mahā-pātaka, Sk. The five great sins or heinous crimes, killing a Brahman, drinking intoxicating liquor, stealing gold, committing adultery with the wife of a *guru* and associating with any one guilty of these crimes. (Ap.)

Pañca-mahā-śabda, Sk. *pañca-mahā-ninada*. The sounds of the five great musical instruments called the *pañca-mahā-vādyā*. These five great musical instruments are a horn, a tabor; a conch-shell, a kettle-drum and a gong. (Kt.)

Para-dēśi. A foreigner, an emigrant. This term is used along with *sva-dēśi* (meaning native), while mentioning the two classes of merchants that existed. (Br.)

Pativratā, Sk. A chaste and virtuous wife. A devoted, faithful and loyal wife. (Ap.)

Patram, Sk. A letter, document (Ap.). A note, a written paper or deed. (Kt.)

Paṭṭa-śālā, Sk. 1. A reading-hall. 2. A silk-shop (Kt.). The context seems to indicate that it was a special kind of hall.

Pedda-gaḍyamu, Tg. An unknown unit of measurement. *Pedda* is big and *gaḍyamu* may have some connection with *gajamu*, a yard.

Peṇḍalalamu, Tg. *peṇḍalamu* Tg., *peṇḍelamu*, Tg. The yam (*Dioscorea*late). (Br.)

Peṇṭa, Tg. Kd. The meaning of this word is not clear. *Peṇṭa* or *peṇṭa* literally means a heap, as of dirt, sweepings or trash. But in its more usual form *pēṭa*, this word means that part of the town which abounds in shops. *Peṇṭe*, Kd. means a lump, or a concrete mass (Kt.) and in Sanskrit the allied word *pēṭah* or *pēṭam* means a bag, basket or a chest. (Ap.)

Peruka, Tg. *perika*, or *perike*, Tg. A sack which opens in the middle; each end is filled with grain and it is laid across a bullock (Br.). Also called *ankiamu* and *aṇḍiyamu*. (L.)

Phaiṁḍivāya-maṭṭuru, Tg. It may be a certain measure of land which brought an income in coin and not kind. *Paiḍi* is gold and *āyam* is income. The term *phaiṁḍivāyi* may have some connection with these two words.

Phaiṁḍi-āyāyi, Tg. Vide *Phaiṁḍivāya-maṭṭuru* above.

Pirāḍḷu, (pl.) *Pirāḍḍi* (s.) Tl. A lady goddess.

Pradaḥṣiṇa, Sk. Circumambulation, paying homage (to a temple, etc.) by solemnly walking round it with the right hand towards it (Br.). Circumambulation from left to right, so that the right side is always turned towards the person or object circumambulated, a reverential salutation made by walking in this manner.

Pramatha, Sk. An attendant of Śiva (Br.). Name of a class of Beings. Beings (said to be goblins) attending on Śiva. (Ap.)

Putṭi (s.) *puṭḷu* (pl.) Tg. The Indian ton weight, equal to twenty *tūmus*. The *puṭṭi* or *Khaṇḍi* is from 800 to 1,000 seers and is ciphered *Kha*. The *pelle-putṭi* is 80 *kumcas* but the *malaca-putṭi* or *Malacca* ton is 200 or 240 *Kumcas*. The *puṭṭi* or *candi* at Masulipatam is of 3 weights ; i. 488 pounds for tobacco ; ii. 500 pounds for metals, hard-ware, etc. ; iii. 560 pounds for sugar, dates and other soft articles. 2. The *puṭṭi* and its fractions also denote the extent of the land that produces this quantity of grain (Br.). 3. According to some it is a land measure equal to 8 acres being presumably the area which can be sown with a *puṭṭi* of grain (B. & C. III, p. 1499). There seems to have been different *puṭṭis* also ; one such viz. *gāl-putṭi* (s.), *gāl-puṭḷu* (pl.) is referred to in an inscription. But there is no clue to determine its precise meaning.

Rāca-guru-dēvara, Tg. *Rāca-guru* is the royal preceptor or royal teacher. *Dēvara* is just an honorific title applied to one and all in some parts of the Telugu country.

Rājulu (pl.) Tg. A king, prince, lord, baron, laird, nobleman, gentleman. (Br.)

Randhra-pūraḥa, Sk. A musician who probably played on some kind of wind instrument.

Raṅga-bhōga, Sk. Vide *aṅga-bhōga* where these two terms are discussed together.

Rasa, Sk. Taste, sentiment, emotion, passion, affection, humour (Br.). (In poetic compositions) a sentiment. The *rasas* are usually eight, viz. *srṅgāra*, *hāsyā*, *karuṇa*, *raudra*, *vīra*, *bhayānaka*, *bhībhatsa*, and *adbhuta*. Sometimes *Śānta-rasa* is added as the ninth and also a tenth viz. *vātsalya-rasa*. *Rasas* are more or less a necessary factor of every poetic composition, but according to Viśvanātha they constitute the essence of Poetry.

Rēgaḍu, Tg. *rēgaḍi*, Tg. *rēgaḍa*, Tg. Clayey soil called cotton ground (Br.). Black soil which is supposed to contain volcanic properties. Cotton grows exceedingly well on this soil which is largely confined to portions of Deccan.

Ru., Tg. A contracted form of some word not known.

Rudrākṣa, Sk. A rosary (Ap.). The seeds of the tree named *Elococarpus ganitrus*, most used for rosaries by Saivites. (Br.)

Samayamu, Tg. 1. A sect (Br.). 2. An assemblage, a company, a congregation (Kt.). 3. Established moral or ceremonial custom. (Br.)

Samgaḍḷu (pl.), *saṁgaḍi* (s.) Tg. The meaning of this word is not clear. *Samgaḍamu* means 1. friendship. 2. help, assistance. *Sangaḍi*, Tg. 1. A couple, pair. 2. A "saugoree" boat made of two canoes fastened side by side (Br.) ; also, near, behind. (L.)

Śaṁku-dhāra, Tg. *Śaṁkha*, Sk. is a conch-shell (Ap.) which is blown on the battle-field and also, during times of worship, before God. *Śaṁku-dhāra* might only refer to the continuous blowing of the conch-shell. It is unlikely that it has any connection with *śaṁkuḥ*, a kind of perfume. (Ap.)

Sandhyā, Sk. The morning, noon and evening prayers of a Brāhmaṇa. (Ap.)

Santa, Tg. Kd. A fair, or market day. (Br.)

Santāna, Sk. Name of one of the five trees of Indra's paradise.

Sapt-āṅga, Sk. The seven constituent parts of a kingdom. They are enumerated as follows :—
 Svāmy-amātya-suhṛt-kośa-rāṣṭra-durga-balāni ca (Ap.) (King, minister, friend, treasury, territory, forts, forces).

Sārūpya, Sk. Identity of form, close resemblance, assimilation (Br.). Assimilation to the deity (one of the four states of *Mukti*). (Ap.)

Sarva-manasya, Kd. Vide *sarva-mānya*.

Sarva-mānya, Sk. Free tenure. Land exempt from tax (Br.). Lands or villages exempt from all tax whatever (Kt.). This corresponds to the *irayil* class of land of the Cōla inscriptions. Often this term is associated with the term *aṣṭa-bhōga*, the eight different forms of enjoying the land. (See *aṣṭa-bhōga* above). For a full discussion of this form of land tenure see JAHRS. pp. 123–132. It is noteworthy that even the so-called tax-free (*irayil*) lands paid to the king certain dues of the nature of a tax. (See K. A. N. Sastri : Colas, II, p. 337f.).

Satī, Sk. 1. A virtuous woman. 2. One who burns herself with the corpse of her husband. (Br.)

Sēsi-biyyamu, Tg. *Sēsi* (Kd.) means 1. “The remains of flowers, raw rice, and other offerings made to an idol or used in a *śubha-kārya* and afterwards distributed as a blessing among the worshippers and attendants. 2. Raw rice over which incantations have been pronounced and which is thrown on the heads of the bride and bridegroom during the marriage ceremony and other joyous rites. (Kt. & Br.)

Sētu, Sk. 1. A bridge, causeway, dam. 2. The bridge at Rāmēśvaram (Br.). 3. The ridge of rocks extending from the southern extremity of the Coromandal coast towards Ceylon (said to have been built for Rāma’s passage to Lankā by Nala and the other monkeys). (Ap.)

Śikharamu, 1. The top, peak or summit of a mountain. 2. The top portion of the turret built over the main shrine and the gateway of a temple.

Śimḍūra, Tg. Red lead, minium. A sort of tree.

Stān-ādhipati, Sk. Colloquial for *Sthān-ādhipati*, *sthān-ādhyakṣah*, also *tāna-pati*. 1. A local governor 2. The superintendent of a place. 3. A watchman, a police officer. *Sthāna* is a position, office, rank, etc.; hence *Sthāna-pati* is often used as *sthānika dharma-kartā*.

Stāne-mānyālu, Tg. Colloquial for *sthāna-mānyālu*. Probably, lands granted by the ruler for his officers for their maintenance in lieu of salary. *Mānya* is a living; an honour or glebe-land, granted by the ruler on quit rent or on various favourable tenures. *Sthāna* is a position, office, rank, dignity, etc.

Sihala, Sk. *sthalamu*, Tg. 1. A place, spot, habitation, 2. Holy place (Br.). 3. Tract. 4. District. 5. Station. (Kt.)

Śulka, Sk. Toll, duty, customs (Kt.), tax, duty, particularly levied at ferries, passes, roads, etc. (Ap.)

Sūtra-dhāri, Sk. *sūtra-dhāra*, Sk. *sūtra-dhāraka*, Sk. 1. A carpenter. 2. An artisan, (Ap.). 3. The manager or principal actor in a play or drama; the person behind the scenes.

Suvarṇ-āyam, Sk. *suvarṇ-ādāya*, Sk. The land revenue which is paid in gold coins or money. (Kt.) *Suvarṇa* is gold. For *āyam* see above.

Sva-dēśi, Tg. A fellow country-man, a native. This word is used always with the word *para-dēśi* when referring to the two main communities of traders and merchants that existed.

Tammaḍi, Tg. *Tammaḷa* or *taṁbali*, Tg. *Tambaḷa-vāḍu*, Tg. *taṁbiga*, Tg. A Śaiva priest. (Br.)

Tapō-dhanulu (pl.) *tapō-dhanuḍu* (s.) Tg. & Kd. Rich or noble in penance, distinguished in sanctity (Br.). An ascetic, a devotee (Kt.). This word is used sometimes to refer only to Jain monks.

Teruvu, Tg. *Teravu*, Tg. *teraṁgu* Tg. A way, manner, opening, (Kt.) path. (Br.)

Tōraṇa, Sk. 1. An arched doorway, a portal. 2. Any temporary or ornamental arch. 3. A wreath, a garland. (Br.)

Tula, Tg. Kd. A weight (usually called tola) being that of one rupee or 30 canteroy fanams : being $\frac{1}{3}$ of a *navatāku* : by this weight ottur (atr) and fluid essences are sold (Br.). A measure or

weight of gold and silver, being 100 *palas* or about 145 ounces troy (Kt.) The weight of the tola, taken as the unit of the new system of weights, was fixed at 180 grains troy by the British. It is evident, therefore, that the *tula* has varied a great deal according to age and locality and it is impossible to define its weight at the time of the Kākatīyas.

Ubhaya-mukhi-dakṣiṇa, Sk. Some special kind of religious present or fee. *Dakṣiṇa* is a present or gift to Brāhmaṇas at the completion of a religious rite, such as a sacrifice. *Mukha* means face, countenance, the Vēdas, etc. Since *ubhaya* means both and *ubhaya*, Ved. “in both ways”, the term *ubhaya-mukhi-dakṣiṇa* may refer to some special *dakṣiṇa* or present for a person who was either versed in the two Vēdas Ṛg and Yajus or had some other special qualification.

Ubhaya-nānā-dēśi, Sk. This is a vague term probably referring to the merchant community as a whole, i.e. the *sva-dēśi* and *para-dēśi*. *Ubhaya* means both; *nānā-dēśi* means people of all nationalities. But it was necessary to differentiate people of the country (*sva-dēśi*) from people of all other countries (*para-dēśi*). Hence this misleading term *ubhaya-nānā-dēśi* to represent them both.

Upamanyu. A famous sage and devotee of ancient times.

Ūrukāyala (pl.) Tg. *Ūru-kāya* (s.) Tg. A pickle or preserve. (Br.)

Vāḍa, Tg. A street, a range of houses. (Br.)

Vaḍḍa, Tg. Probably past participle of *Vaḍḍu* or *oḍḍu*. *Oḍḍu* is to place, to put, to lay; to expose, to put towards; to fix, to set; to heap up. (Kt.)

Vaḍḍa-vāramu, Tg. Saturday. There has been considerable controversy about the meaning of this word. So it is noteworthy that this word is explained as Śanaīścara-vāra in the Sanskrit portion of the same inscription which refers to this word.

Vaiśākha, Sk. The name of the second lunar month (Br.) (corresponding to April-May) (Ap.). It is often used to represent the crop that is harvested in this season cp. *Kārtika*.

Valaya, Sk. A ring, a circle, an enclosure (Ap.). A boundary, a bracelet. (Br.)

Vāra-yōṣilā, *vāra-kāntā*, Sk. A courtesan, a prostitute, a dancing girl (Br.). “A woman of the multitude”, “a common woman”, harlot. (Ap.)

Vaṭṇamu, Tg. A bag (gunny bag) filled with grain or an empty bag; also called *beḍaka* or *berika*. (L.)

Velgaḍa. Probably same as *veli-gaḍa*. Rising or high ground also *inkuva*, *meraka*, *miṭṭa*, *miṭṭu*. (L.). The meaning of this word is not quite clear. It is associated with the term *rēgaḍu* which refers to the black-cotton soil. So it is obviously a kind of soil and it is possible it may represent the land on a high level which cannot be irrigated but depends on rain.

Veli, Tg. Outside, often outside the caste for some offence to the society. (L.)

Veli-cēnu, Tg. Outer field, external field, *Veli*=outside; *cēnu*=field; usually a field on a high level (modern, *meṭṭa-nēla*) depending on rain for its water-supply.

Veli-volamu, Tg. *Veli-polamu*, Tg. Outer-field. Similar to *veli-cēnu* above; but *polamu* is a plough-field, corn-land (Br.), generally wet land or land irrigated by means of water from a tank, canal, well, etc.; but a *cēnu* is a dry field depending entirely on the rain for water-supply cp. *veli-cēnu*.

Vi. Contraction for some word not possible to be guessed. *Vi*, generally stands for *vinnapamulu*, representation or saying. It may stand for *visālu* also.

Vicitra-kavitva, Sk. *Kavitva* is Poetry. *Vicitra* means variegated, beautiful, wonderful (Br.). Lovely, surprising and strange, (Ap.). The phrase might just refer to beautiful poetry or to some special class of poetry like *citra-kavitva* abounding in all kinds of highly artificial verses displaying the pedantry and verbal jugglery of the composer.

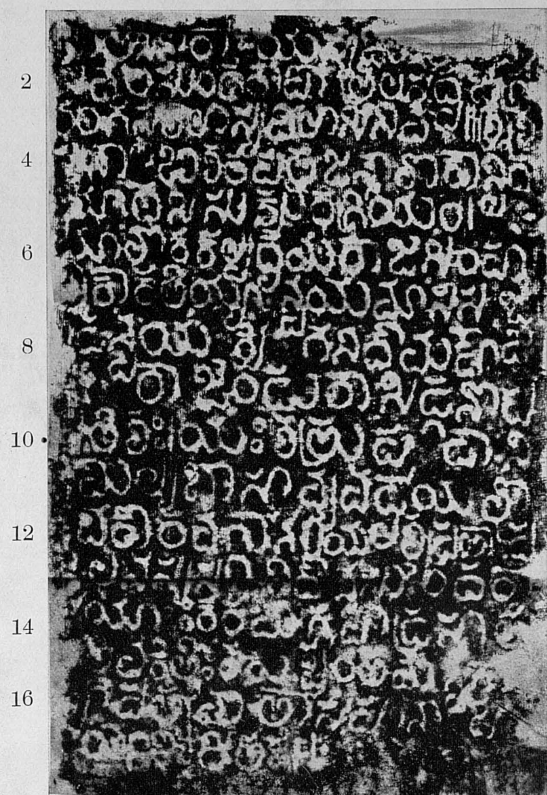
Vinālu (pl.) Tg. *vinamu* (s.) *vinnamu* (s.) Tg. An unknown weight greater than a *cinna* or *cinnamu* or *sinna*.

Viśa, Tg. *visā* or *visya*, or *viśamu*, Tg. Kd. The fraction called $\frac{1}{8}$; ciphered thus “—”. A grain of gold equal in weight to one grain of rice. The fraction called one 256th of a hun or pagoda (Br.) 40 *palas* (L.). A measure of land equal nearly to 2 acres.

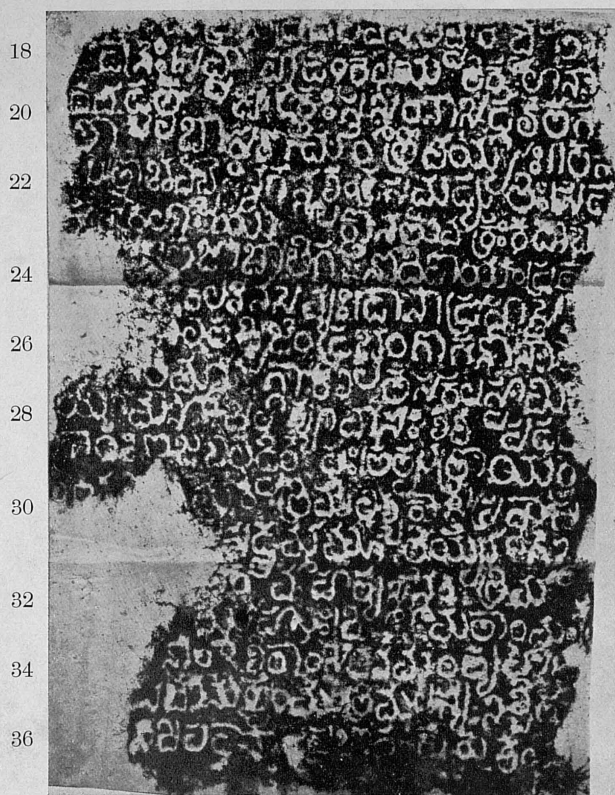
- Vīra-śāsana*, Sk. *Vīra* is a hero, warrior or champion ; while *Śāsana* is an edict, enactment, a decree. The term may be a synonym for *virakal* “ a hero stone ”, the establishment of which is quite a common method of commemorating the greatness and valour of distinguished soldiers who died on the battle-field. Otherwise it might just indicate some sort of royal recognition of the heroism and valour of any great hero or warrior.
- Vitta*, Tg. (past participle) Tg. *vittu*. Tg. To sow.
- Vratam*, Sk. A religious vow, a self-imposed task, religious observance or obligation (Br.). A religious act of devotion or austerity, vowed observance, a vow in general : (there are several *vratas* enjoined in the different Purāṇas : but their number cannot be said to be fixed, as new ones, e.g. Satya-Nārāyaṇa-vrata, are being added every day).
- Vṛtti*, *vṛitti*, Sk. Livelihood, maintenance, means of subsistence ; also wages, (Kt. & Ap.). A share in a village granted to a brahman in free gift. (Br.)

ILLUSTRATIONS

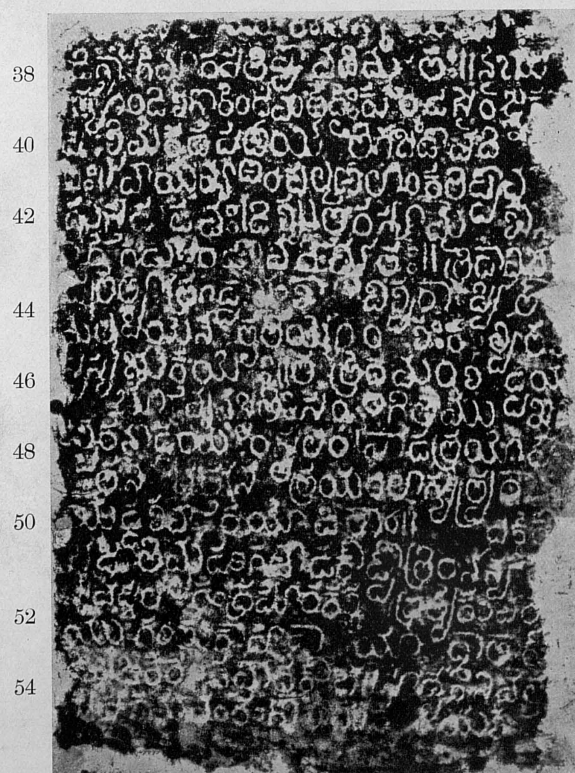
I



II



III



IV



Dharmasāgar inscription

SCALE 25

I

II

೨ ೧೨೩೪೫೬೭೮೯೧೦೧೧೧೨೧೩೧೪೧೫೧೬೧೭೧೮೧೯೨೦೨೧೨೨೨೩೨೪೨೫೨೬೨೭೨೮೨೯೩೦೩೧೩೨೩೩೩೪೩೫೩೬೩೭೩೮೩೯೪೦೪೧೪೨೪೩೪೪೪೫೪೬೪೭೪೮೪೯೫೦೫೧೫೨೫೩೫೪೫೫೫೬೫೭೫೮೫೯೬೦೬೧೬೨೬೩೬೪೬೫೬೬೬೭೬೮೬೯೭೦೭೧೭೨೭೩೭೪೭೫೭೬೭೭೭೮೭೯೮೦೮೧೮೨೮೩೮೪೮೫೮೬೮೭೮೮೮೯೯೦೯೧೯೨೯೩೯೪೯೫೯೬೯೭೯೮೯೯

[illegible]

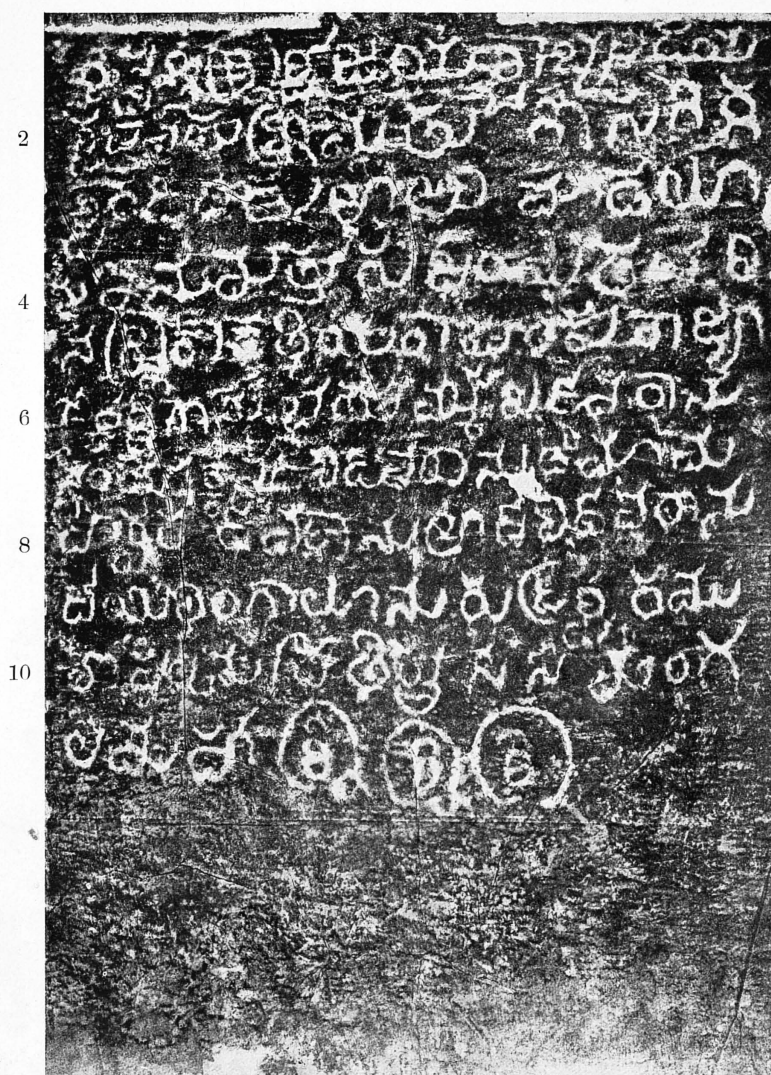
III

IV

[illegible]

152 ಸಜ್ಜೆವೆಂಬೊಂದುಯಿಲ್ಲೆಂಬುದು
 ಪ್ರಸನ್ನವೆಂಬುದುಲ್ಲೆಂಬುದು
 154 ಉಂಟುನೀತಿವೆಂಬುದು
 156 ಸಜ್ಜೆವೆಂಬುದು
 158 ಸಜ್ಜೆವೆಂಬುದು
 160 ಸಜ್ಜೆವೆಂಬುದು
 162 ಸಜ್ಜೆವೆಂಬುದು
 164 ಸಜ್ಜೆವೆಂಬುದು
 166 ಸಜ್ಜೆವೆಂಬುದು

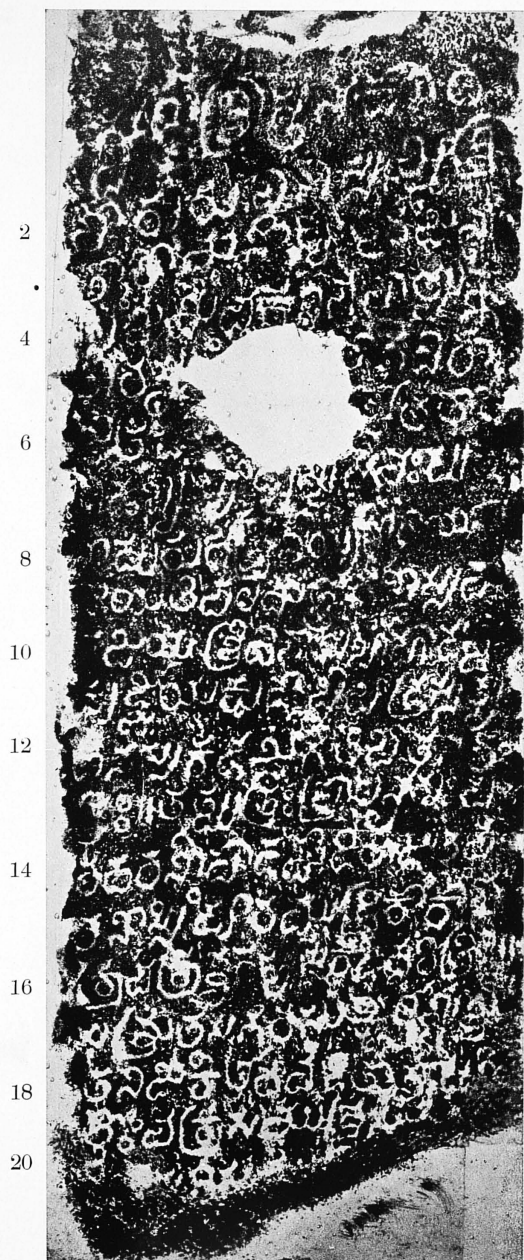
Hanamkenda inscription of Rudra-dēva



Hanamkoṇḍa inscription of Gōsagi Īśvara-dēva

I

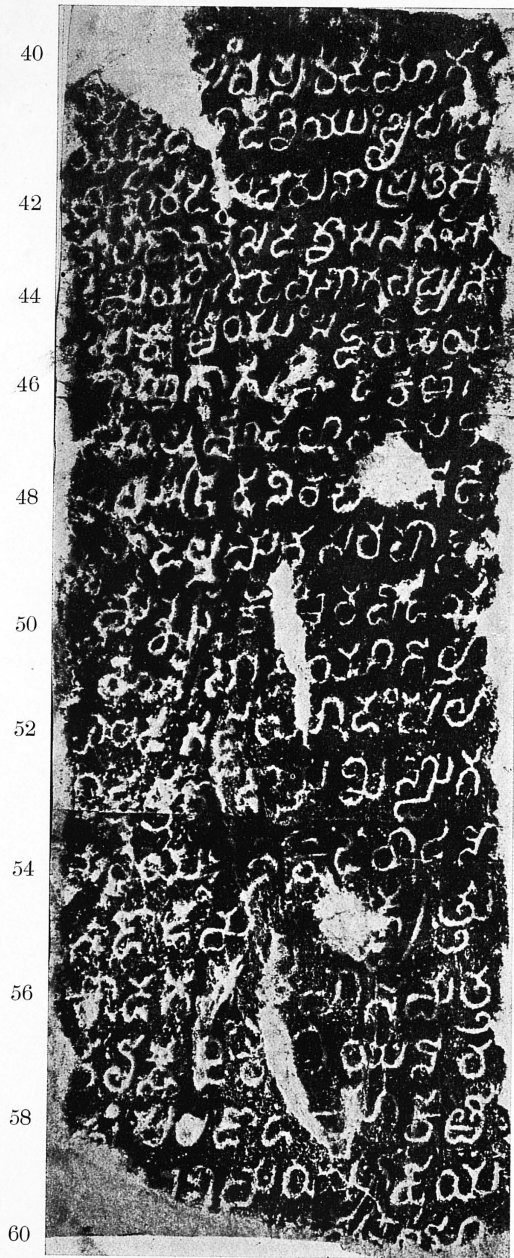
II



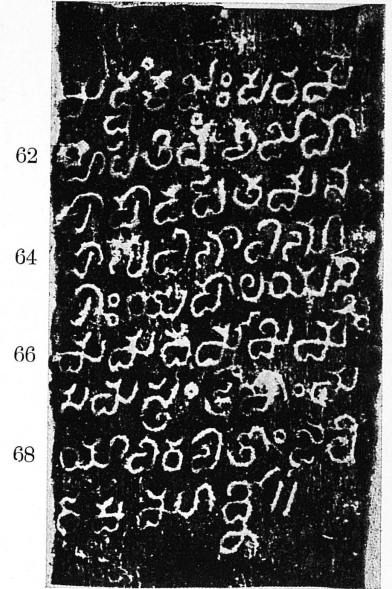
Hanamkoṇḍa inscription of Bētēśa

SCALE 2

III



IV



Hanamkonda inscription of Bētēsa



Hanamkonda inscription of Śaka 1001

SCALE 2

I

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24

II

26
 28
 30
 32
 34
 36
 38
 40
 42
 44
 46
 48
 50

25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50

Kāzipet inscription in the Dargāh

SCALE 166

III

52
54
56
58
60
62
64
66
68
70
72
74
76

IV

78
80
82
84
86
88
90
92
94
96
98
100
102
104

Kāzipet inscription in the Dargāh

SCALE 1/66

I

2
4
6
8
10
12
14
16
18
20
22
24
26
28
30
32
34
36
38
40
42
44
46
48
50
52

II

54
 56
 58
 60
 62
 64
 66
 68
 70
 72
 74
 76
 78
 80
 82
 84
 86
 88
 90
 92
 94
 96
 98
 100
 102
 104
 106
 108

Kondiparti inscription of Caunḍa

I

2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46

II

48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90

Konḍiparti inscription of Kāṭa

III

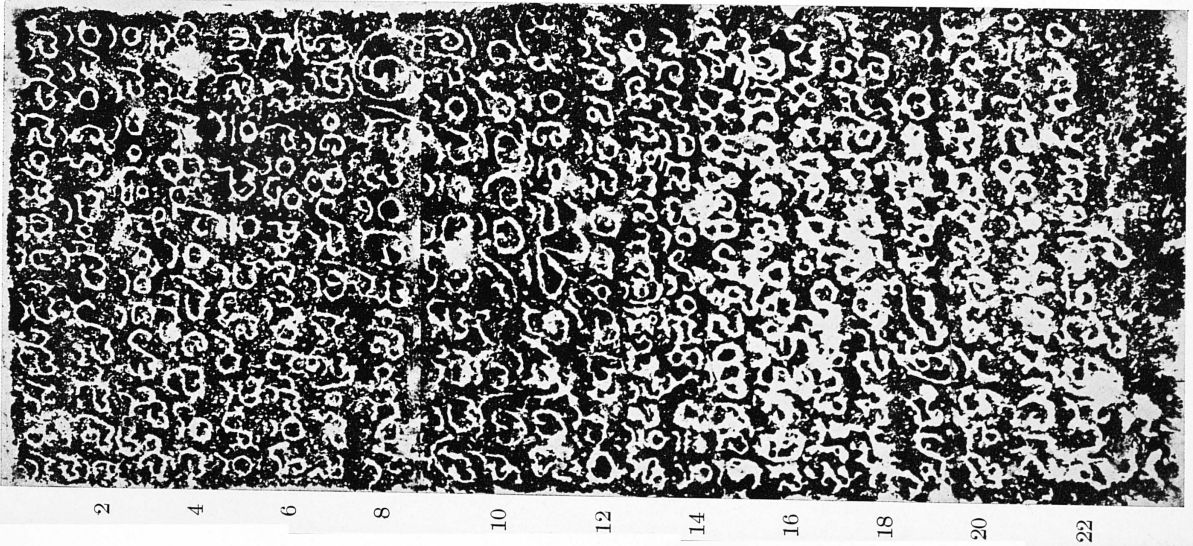
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124
126
128
130
132
134
136
138
140
142

IV

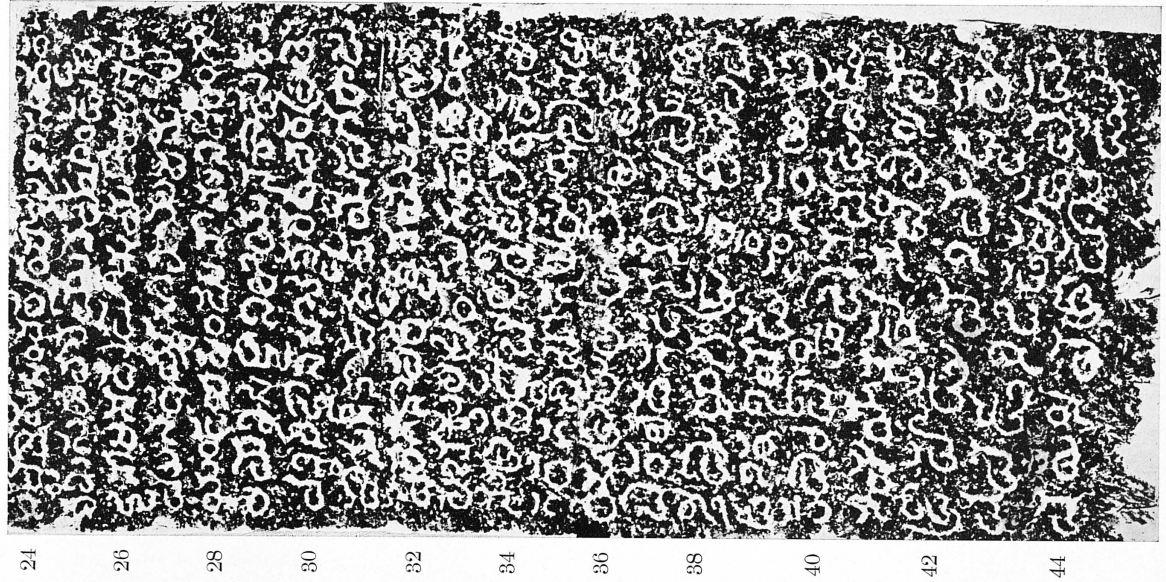
144
146
148
150
152
154
156
158
160
162
164
166
168
170
172
174
176
178
180
182
184
186
188
190
192

Konḍiparti inscription of Kāṭa

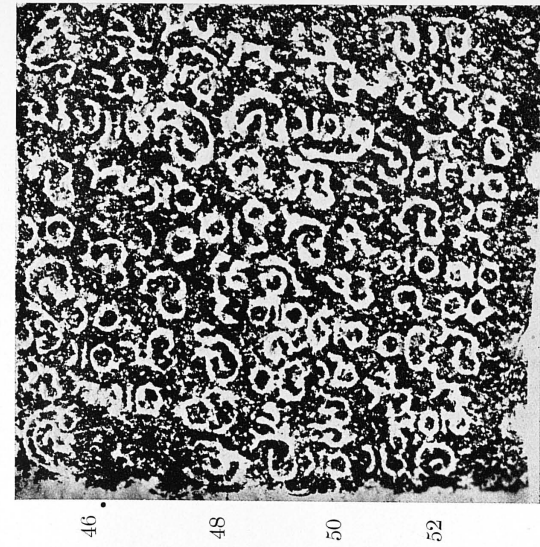
I



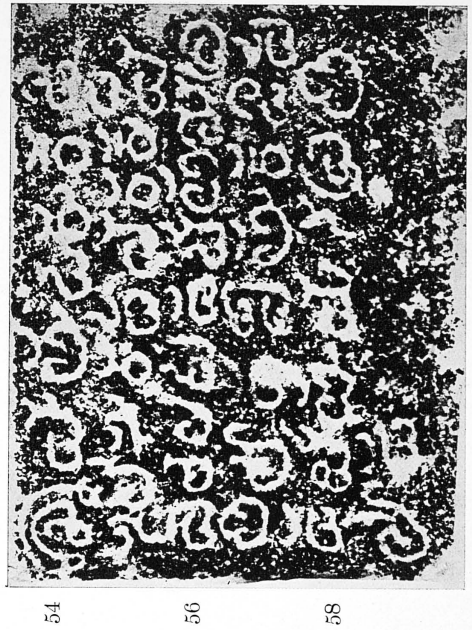
II



III

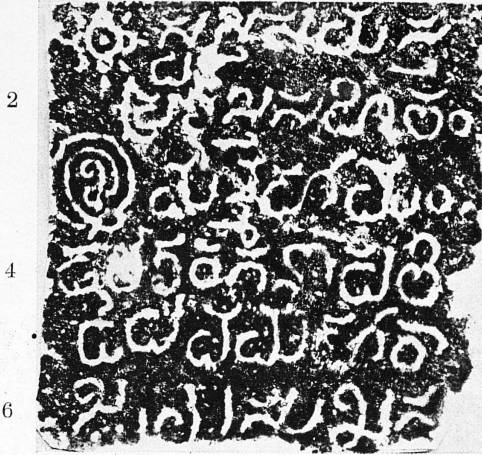


IV



Matîewâda inscription near Râmanna's House
SCALE .166

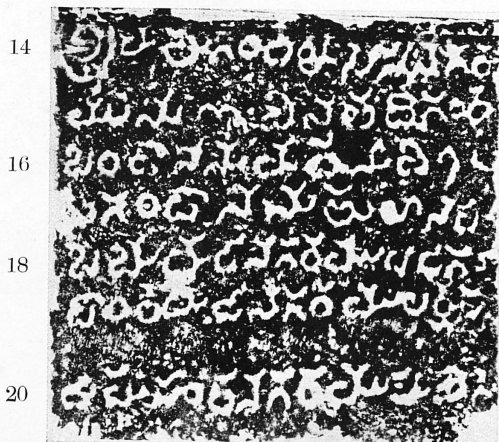
I



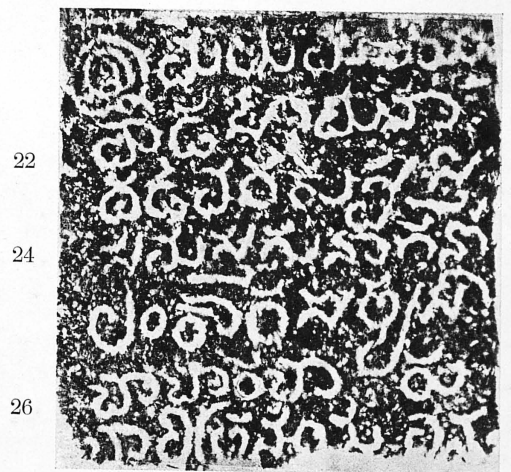
II



III

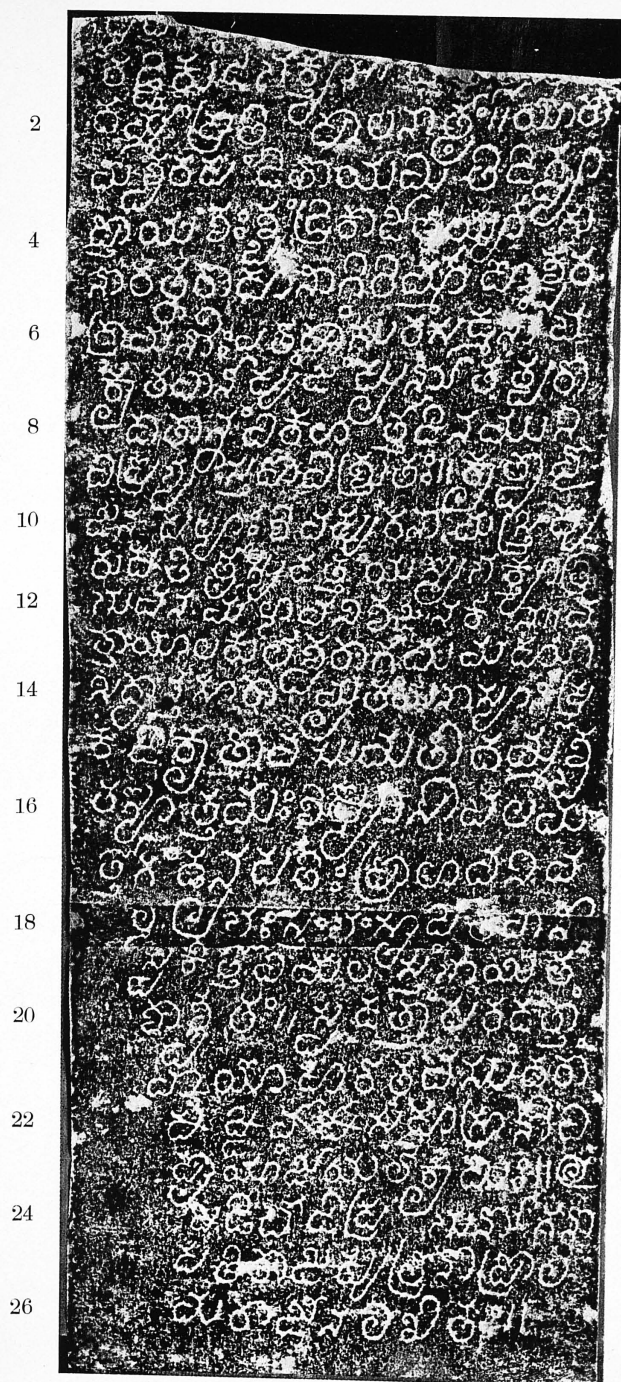


IV



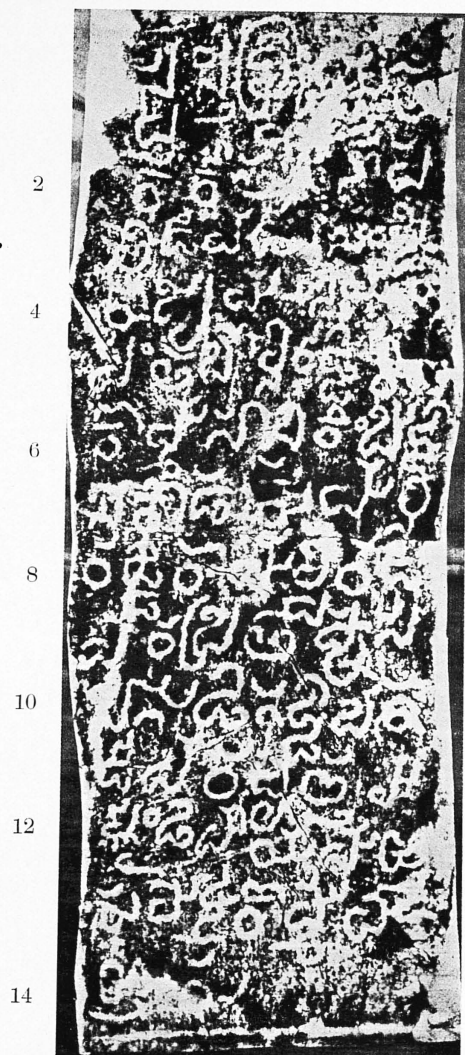
Maṭṭewāḍa inscription in Venkatasvāmi Naiḍu's House

SCALE 2

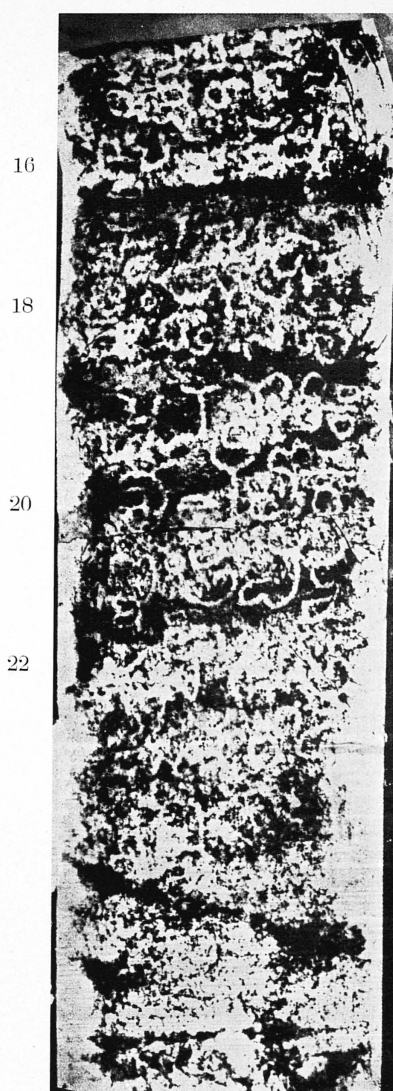


Rāmeśvara Paṇḍita's inscription of Prōla

I



II



Muppavaram inscription

SCALE 1/25

I

II

III

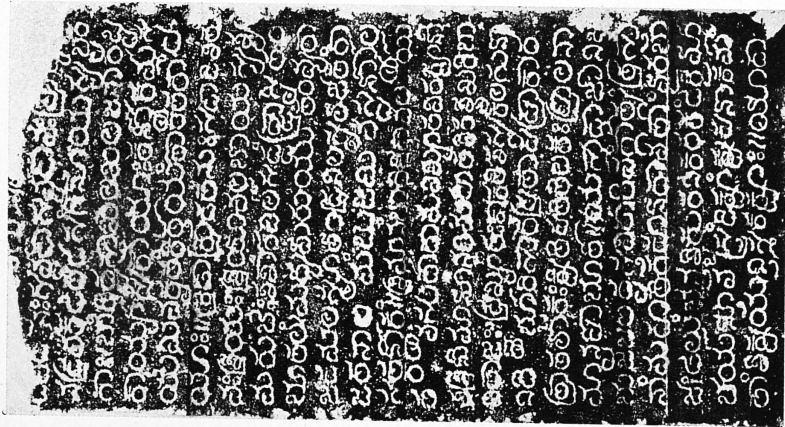
2
4
6
8
10
12
14
16
18
20
22
24
26
28
30
32
34
36
38

40
42
44
46
48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
78
80

82
84
86
88
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120

Warangal inscription at Khan Saheb Gardens

I



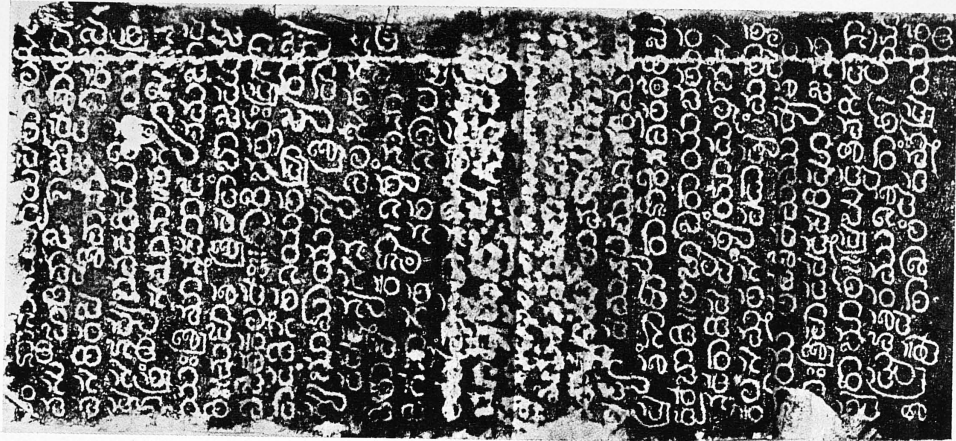
2
4
6
8
10
12
14
16
18
20
22

II



24
26
28
30
32
34
36
38
40
42
44
46
48
50

III

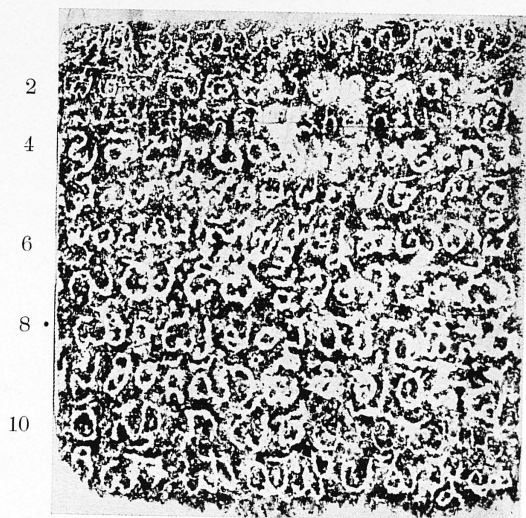


52
54
56
58
60
62
64
66
68
70
72
74
76
78

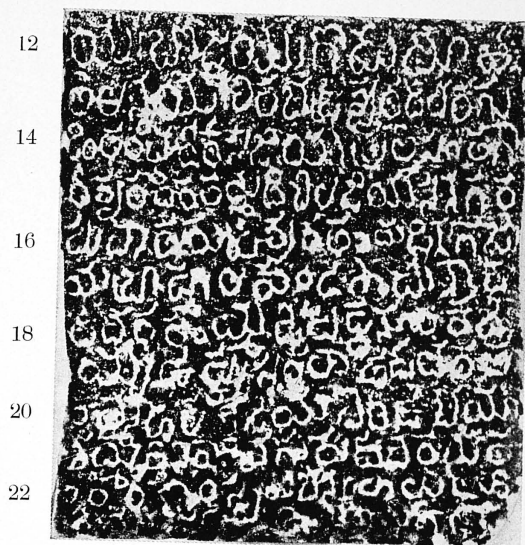
Sambhumi-gudi inscription

SCALE 1/66

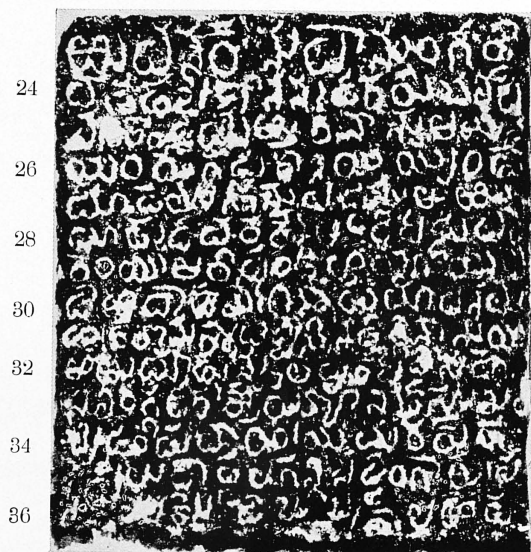
I



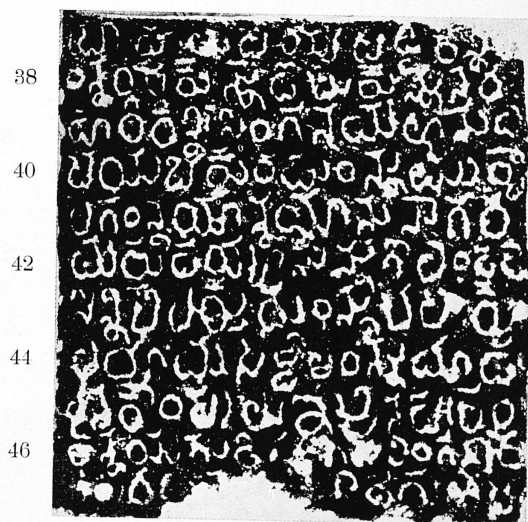
II



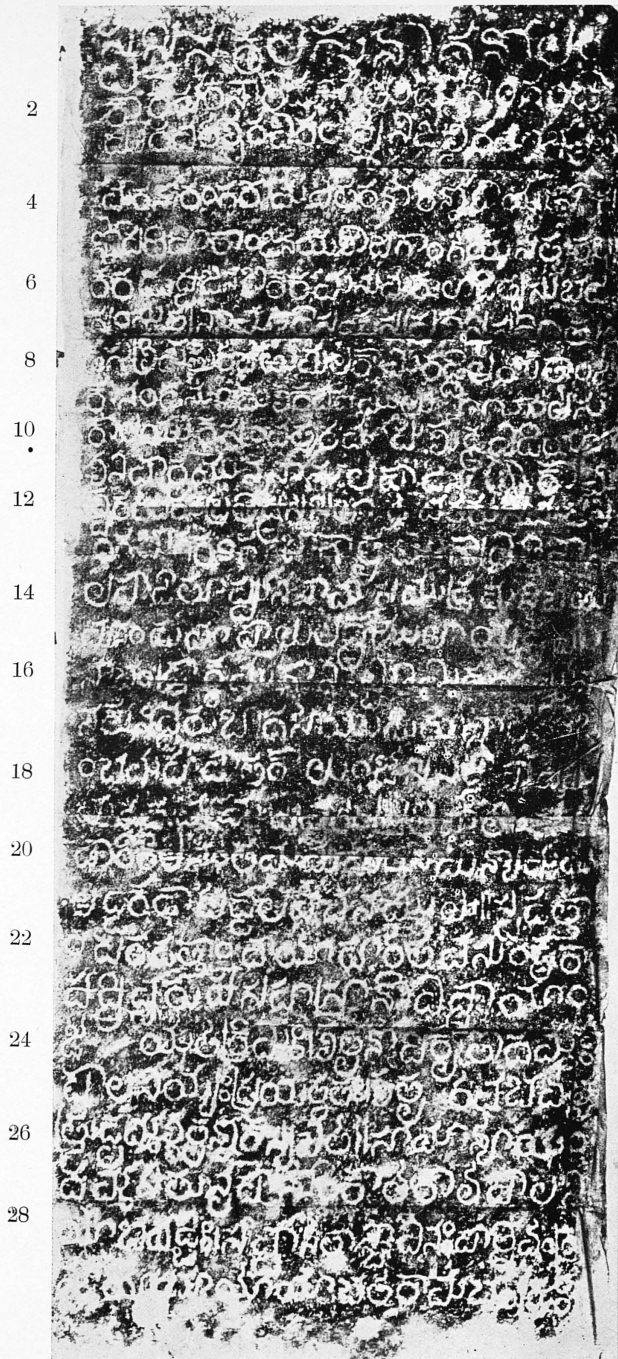
III



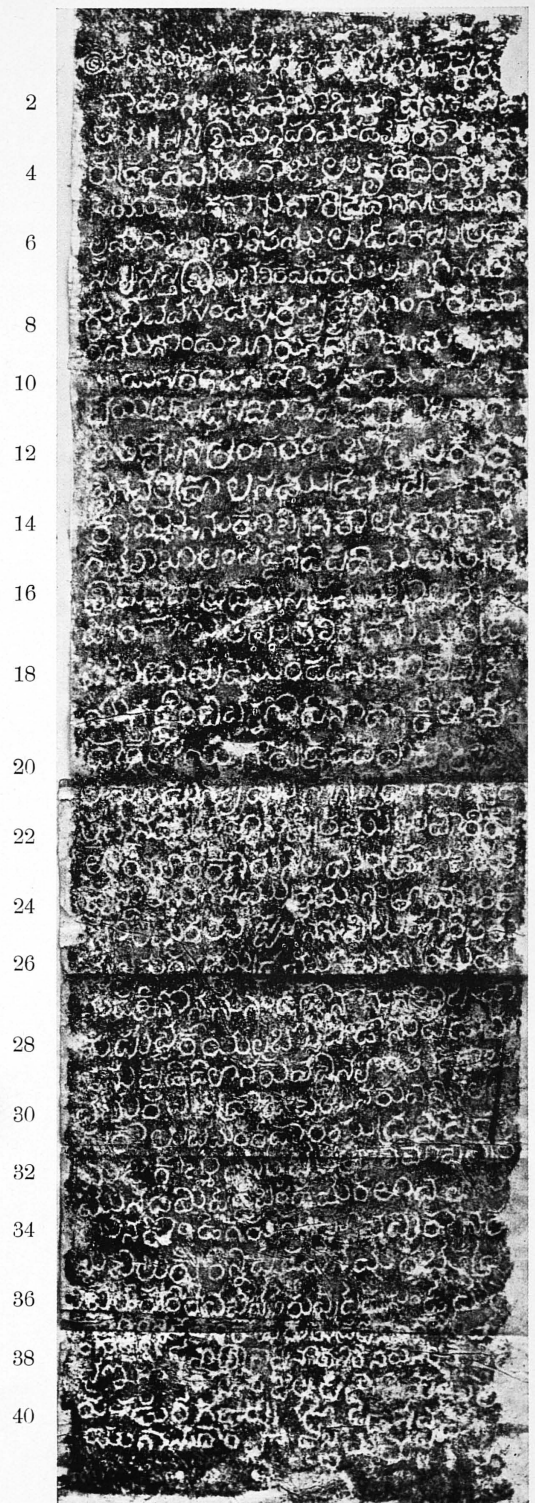
IV



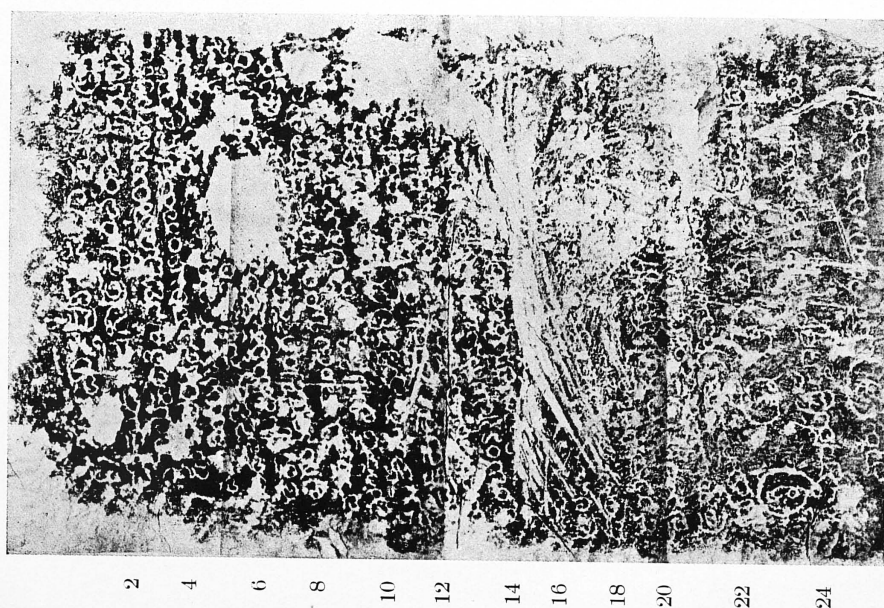
Venkaṭeśa-guḍi inscription



Annavaram inscription

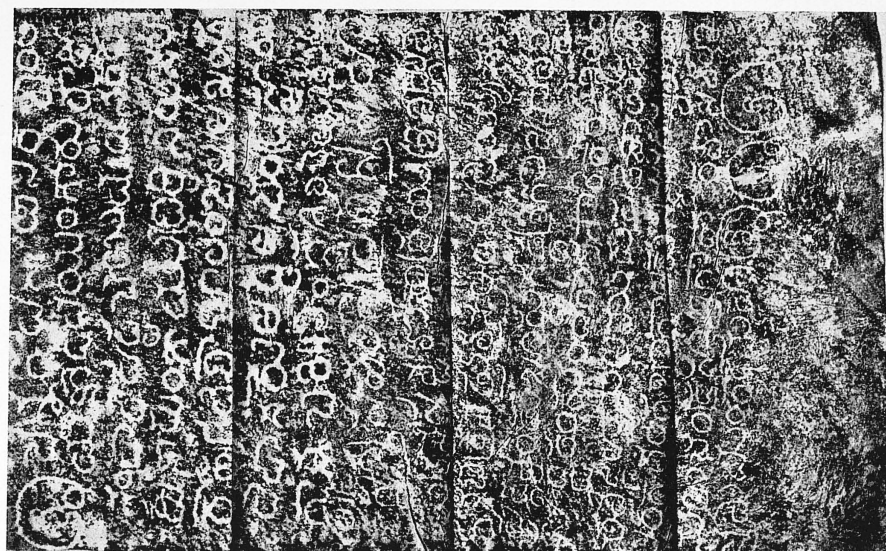


Burugugadda inscription of Saka 1190



Buruḡgaḍḍa inscription of
Annama-nāya

2
4
6
8
10
12
14
16
18
20
22
24

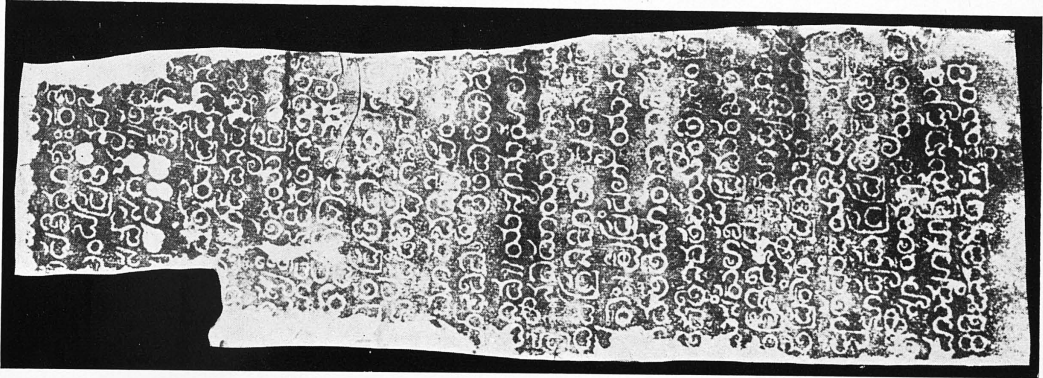


Buruḡgaḍḍa inscription of
Cintāmaṇi-dēvaya

Buruḡgaḍḍa inscription of
Annajiyya-Gaṇapad-dēva

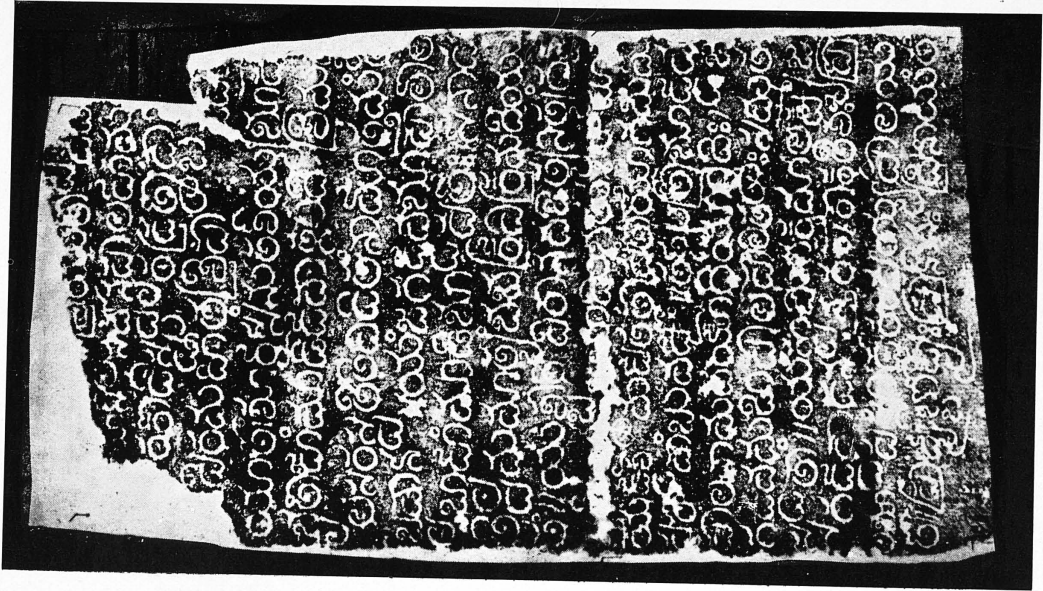
2
4
6
2
4
6
8

I



2
4
6
8
10
12
14
16
18
20
22
24
26

II

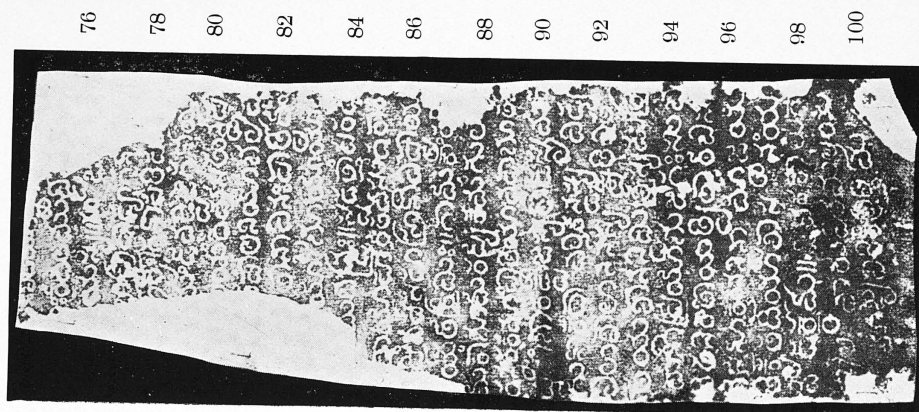


28
30
32
34
36
38
40
42
44
46

Ganapavaram inscription

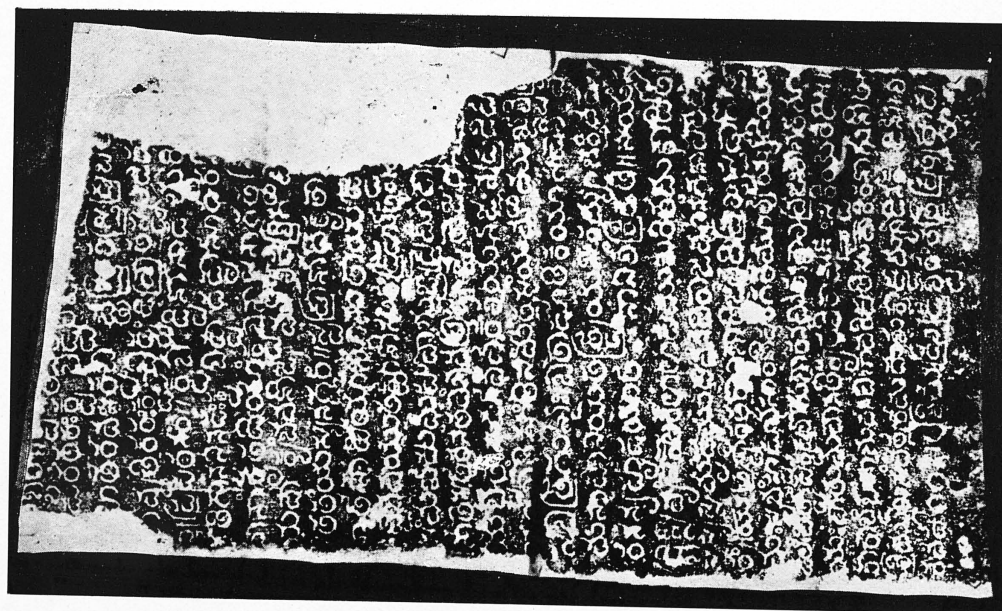
SCALE 1/25

• IV



76
78
80
82
84
86
88
90
92
94
96
98
100

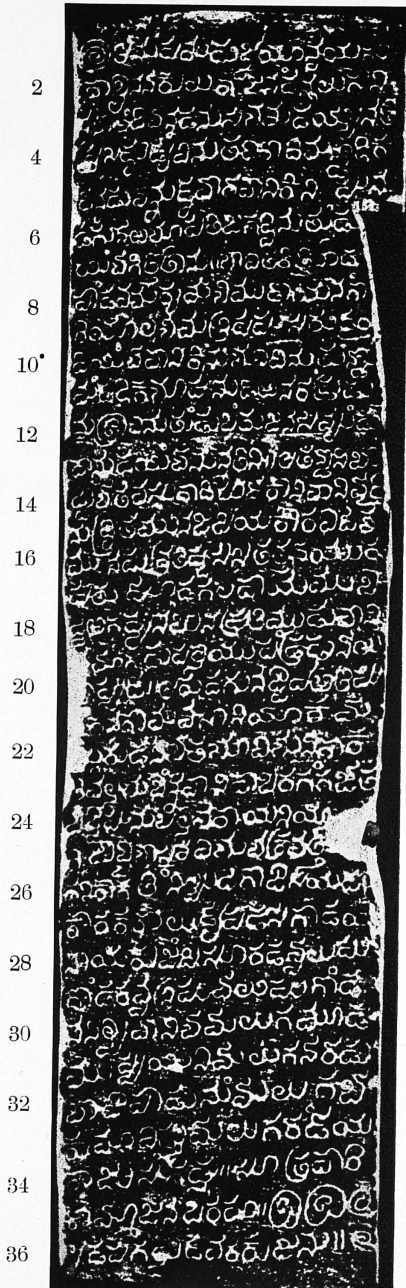
III



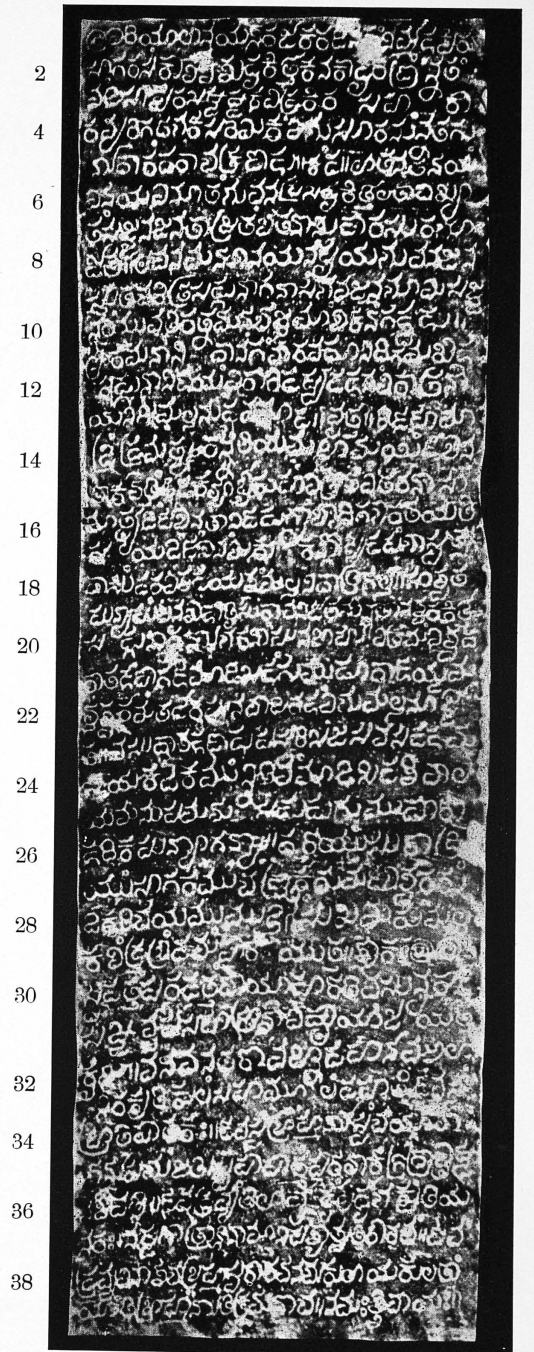
48
50
52
54
56
58
60
62
64
66
68
70
72
74

Ganapavaram inscription

SCALE .25



Gūḍur inscription of
Kāmasāni

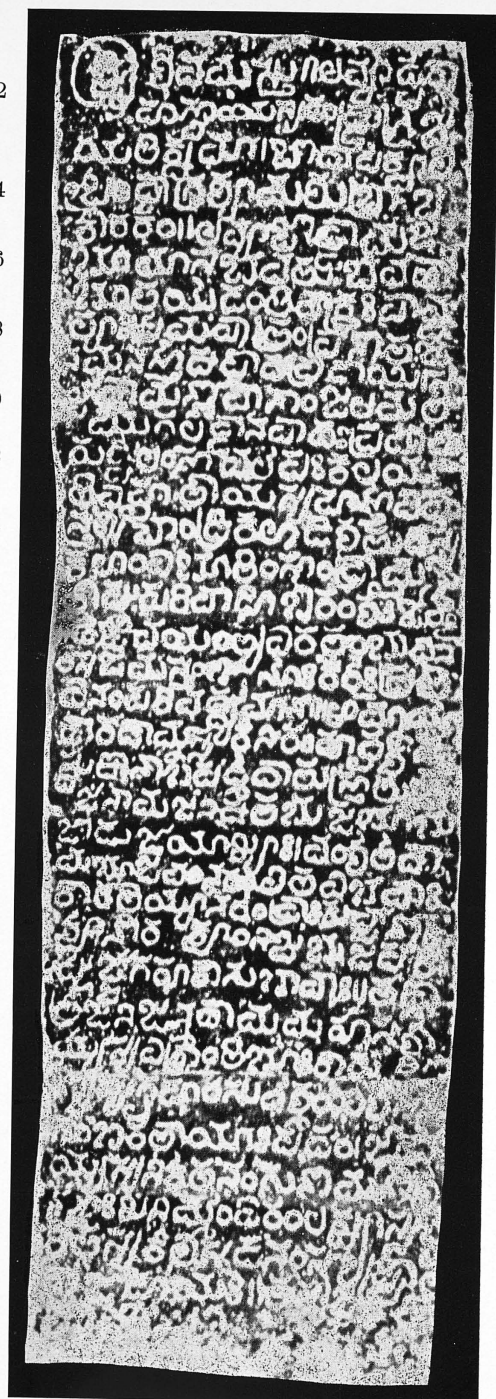


Gūḍur inscription of Malla

I

II

2
4
6
8
10
12
14
16
18
20
22
24
26
28
30
32
34



36
38
40
42
44
46
48
50
52
54
56
58
60
62
64
66
68



Kulpak inscription

SCALE *25

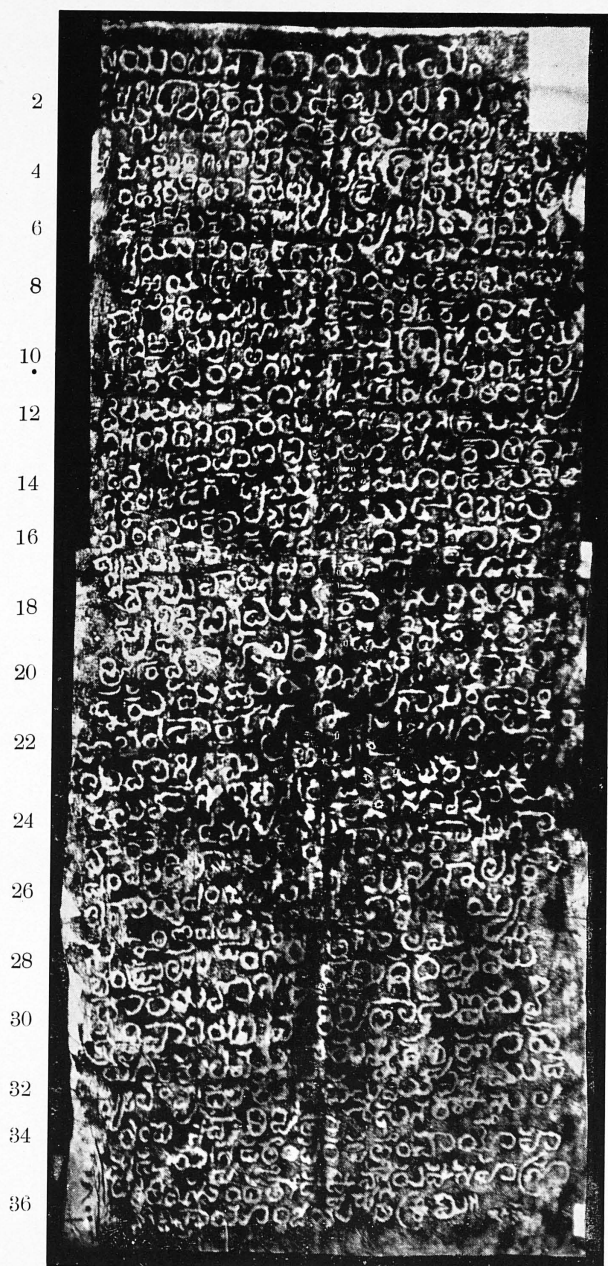
I

11

70
72
74
76
78
80
82
84
86
88
90
92
94
96
98
100

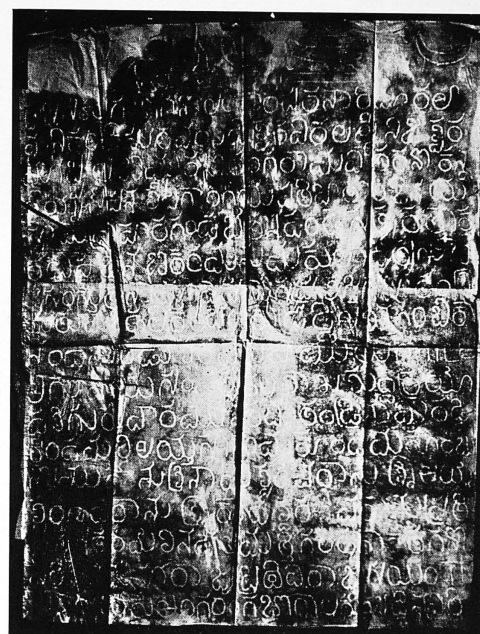
102
104
106
108
110
112
114
116
118
120
122
124
126
128
130
132
134
136
138
140

Kulpak inscription



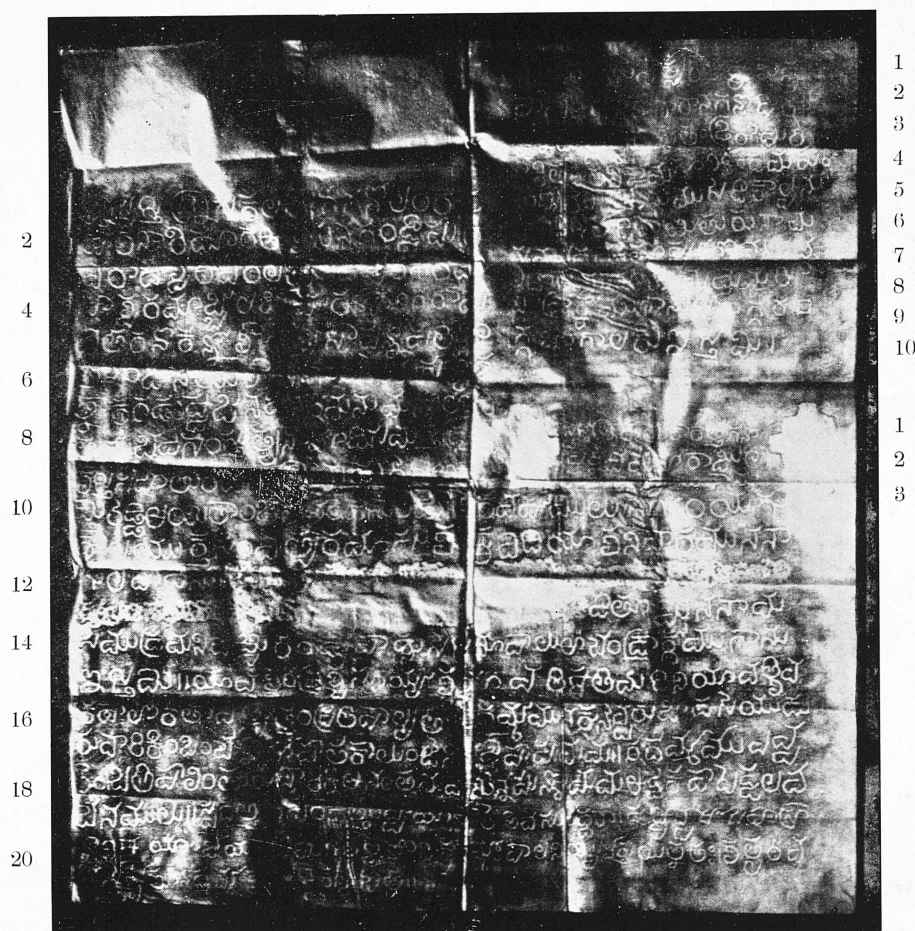
Mēllacheruvu inscription

SCALE '1



Nāgulapāḍu inscription
of
Rēcerla Kāṭreḍḍi

SCALE '111



Nāgulapāḍu inscription of Kāmi-Redḍi
 „ „ Gaṇapi-Redḍi and Marleḍḍi
 (Only 10 lines at the top right hand corner)

SCALE 1/43

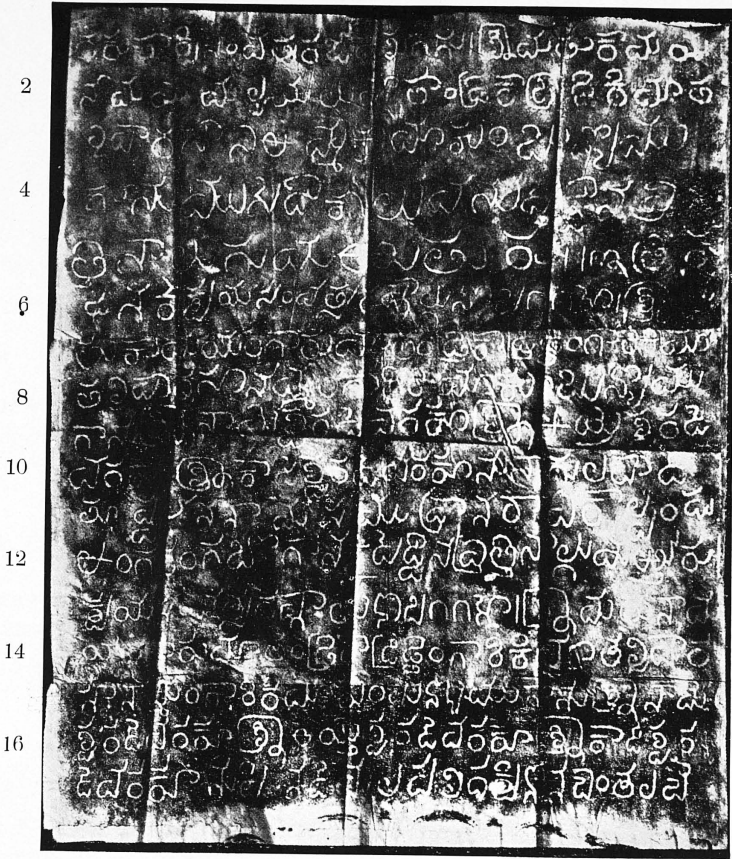


Nāgula-pāḍu inscription of Śaka 1225

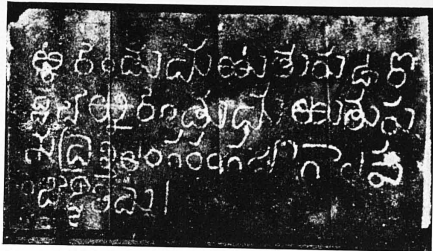
Nāgulapāḍu inscription of Nāmaya, Kāmaya and Mallaya

I

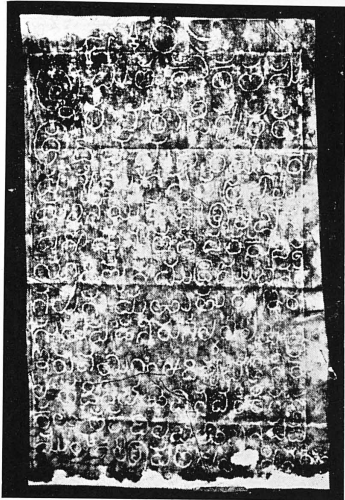
II



SCALE '143

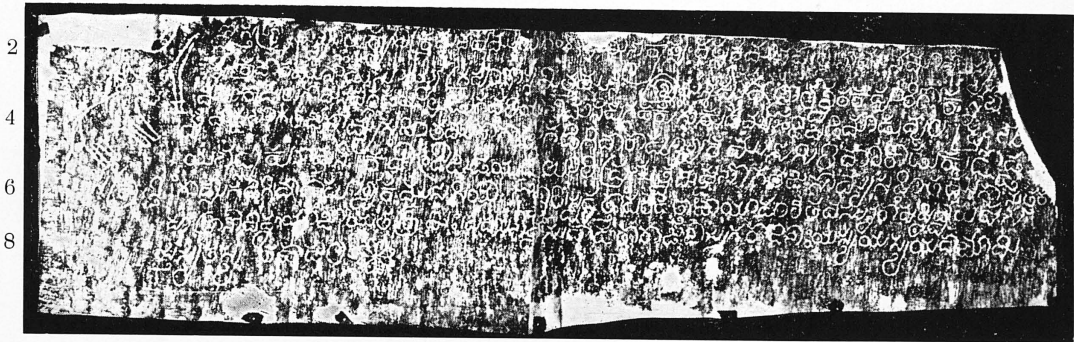


SCALE '125



Pānugal inscription of
Tantrapāla Malli-Nāyaka

SCALE '125

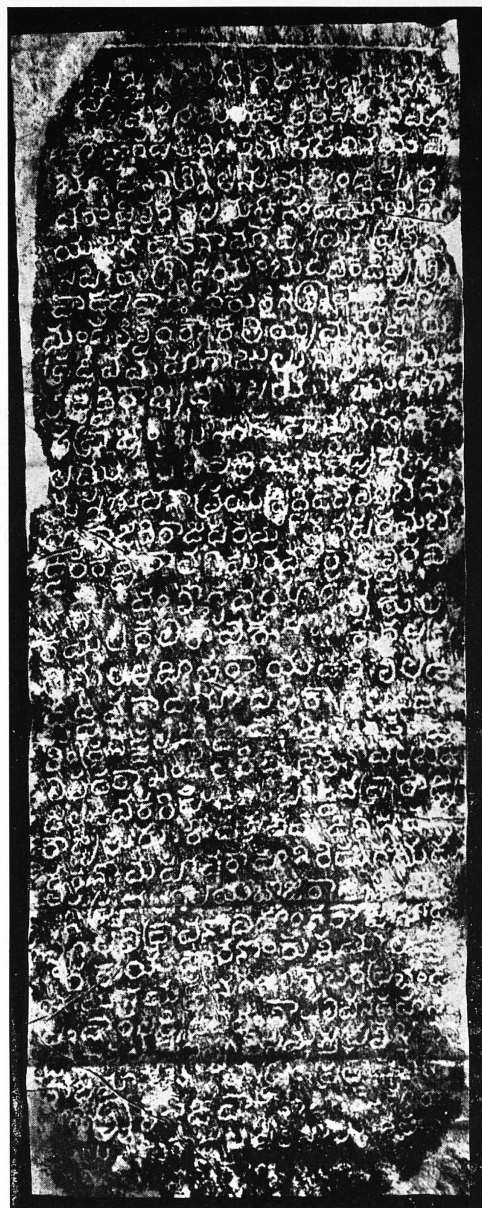
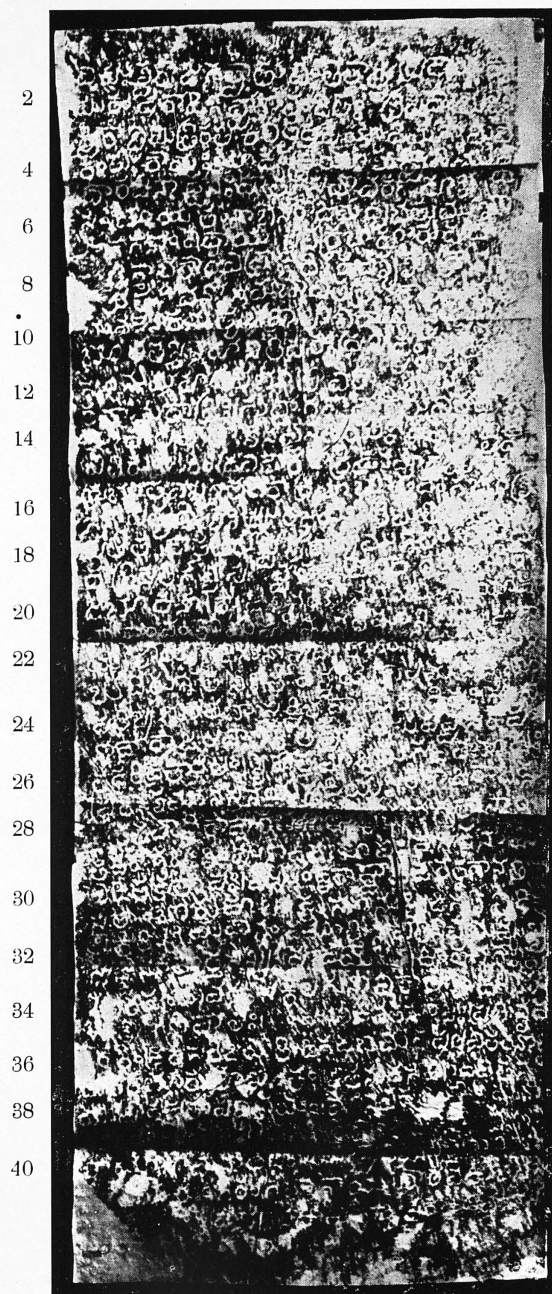


Pānugal inscription of Gōkarṇa-Cōḍa

SCALE '125

I

II

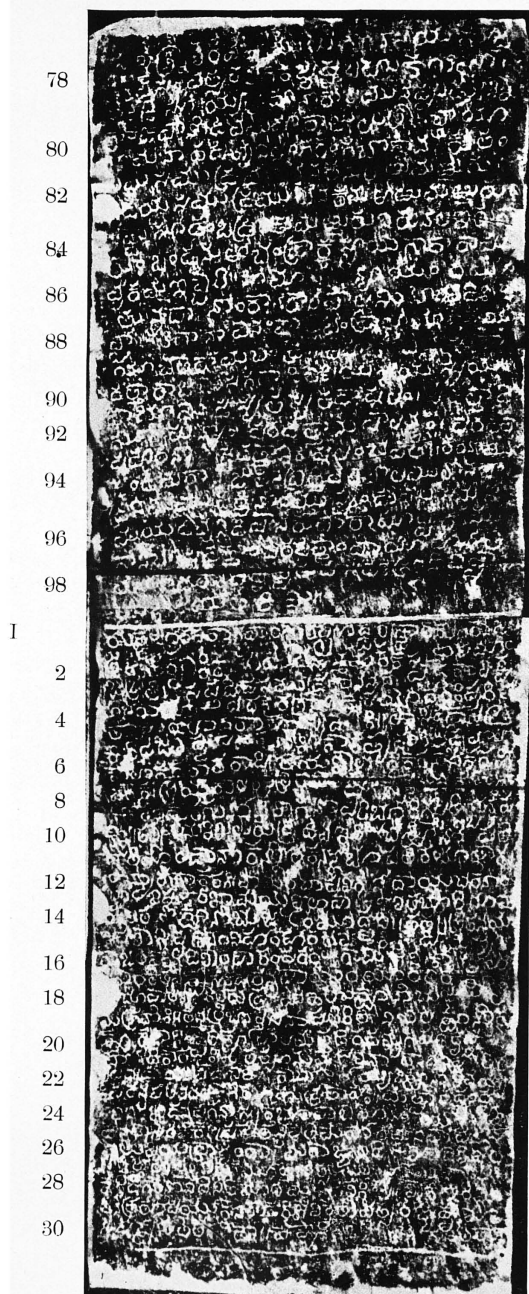


Pānugal inscription of Śārṅgapāṇi-dēva

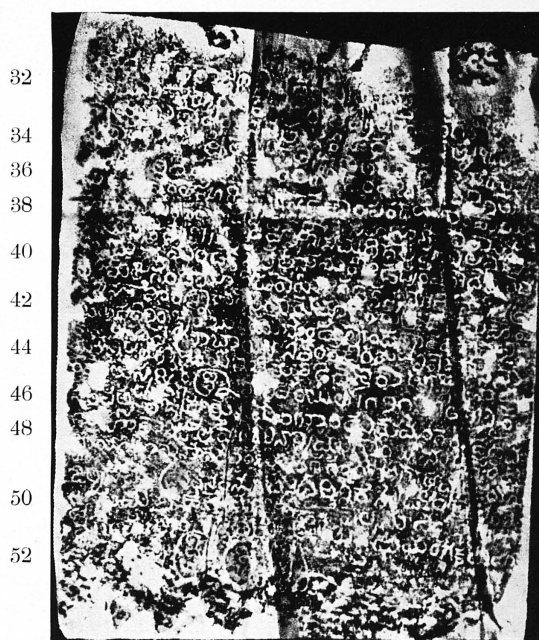
SCALE 1/66

Pānugal inscription of
Sārṅgapāṇi-dēva

III

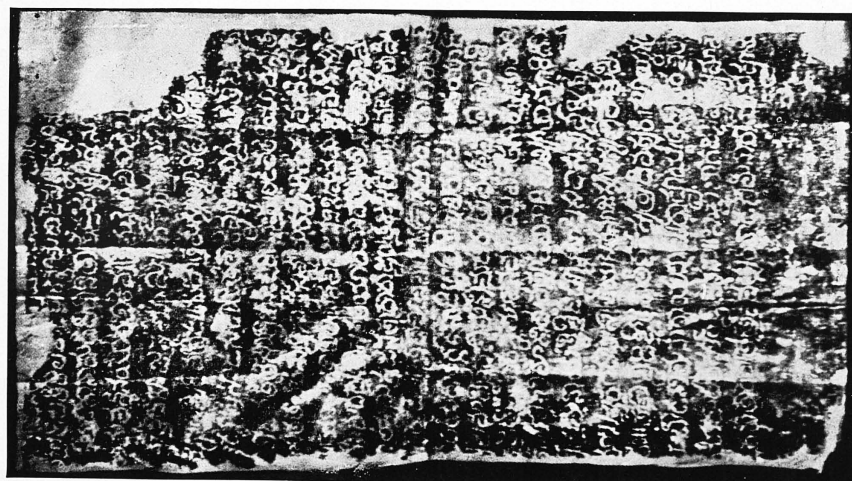


II



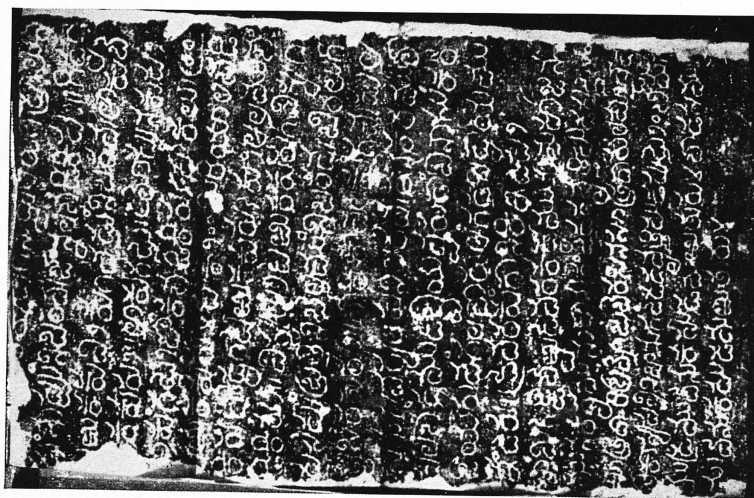
Pānugal inscription of Immaḍi
Mallikārjuna-Nāyaka

I



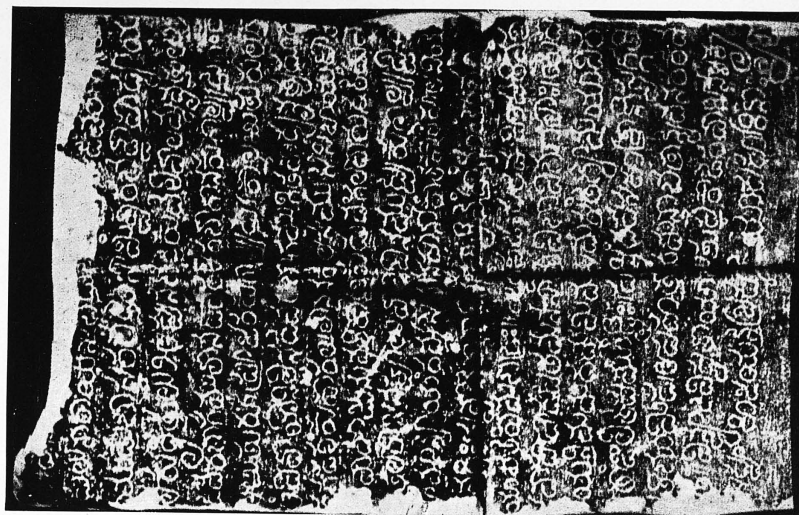
2
4
6
8
10
12
14
16
18
20
22

II



24
26
28
30
32
34
36
38
40
42

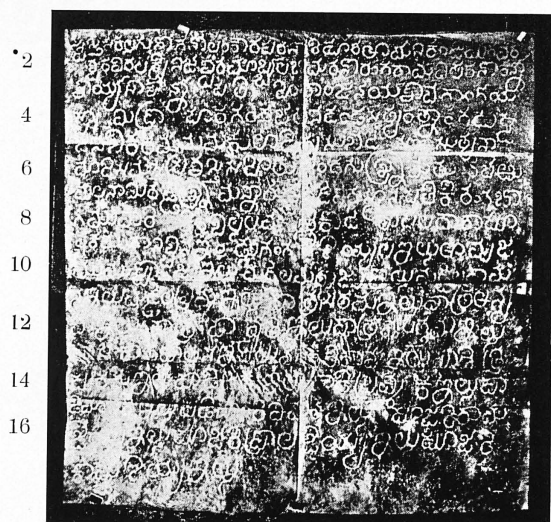
III



44
46
48
50
52
54
56
58
60
62

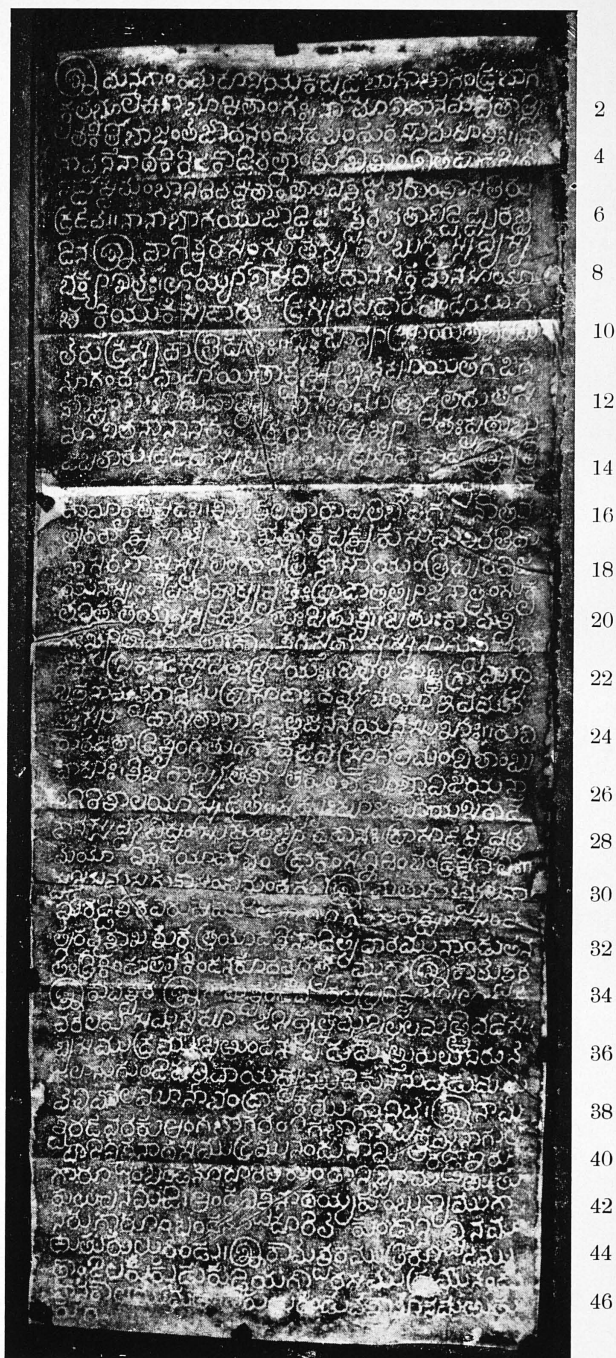
Pānugal inscription of Mailāmba

SCALE 1/66



Pillalamarri inscription of
Rēceṇuvula Nāmi-Redḍi

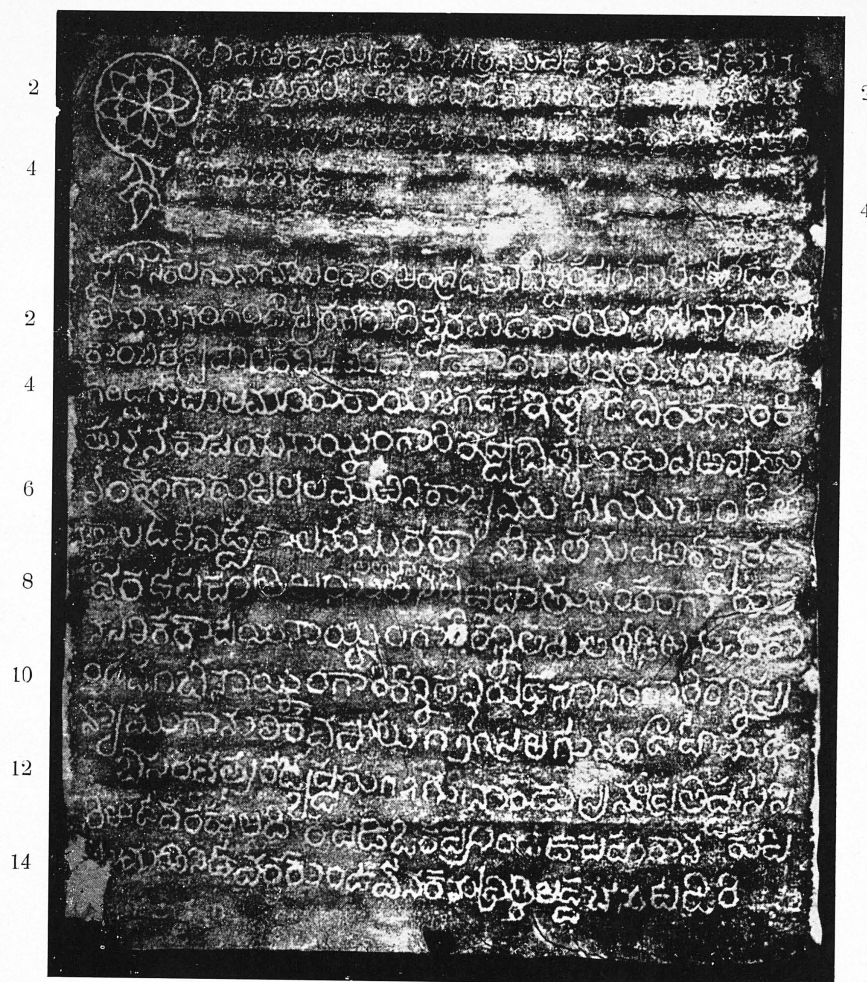
SCALE '111



Pillalamarri inscription of Nāmi-Redḍi

(dated Saka 1117)

SCALE '111



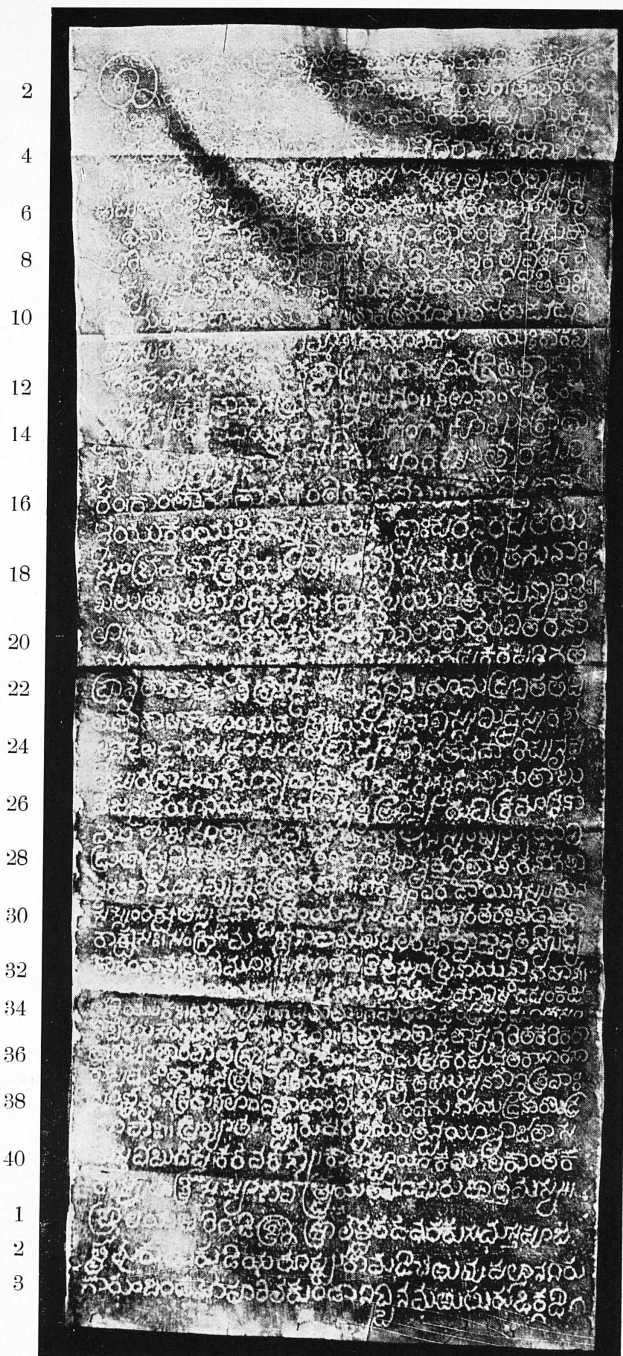
Pillalamarri inscription

Pillalamarri inscription of the reign of Kāpaya-Nāyaka

(dated Śaka 1279)

SCALE 25

I

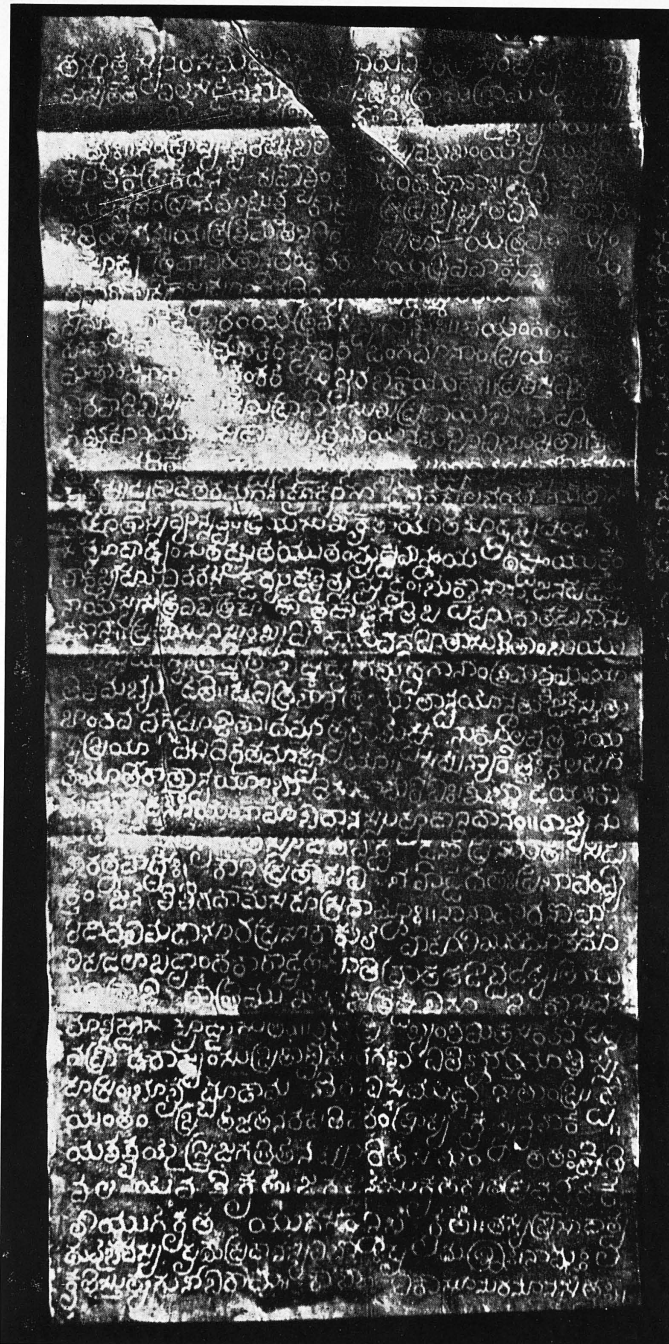


Pillalamarri inscription of Nāmi-Redḍi

(dated Śaka 1124)

II

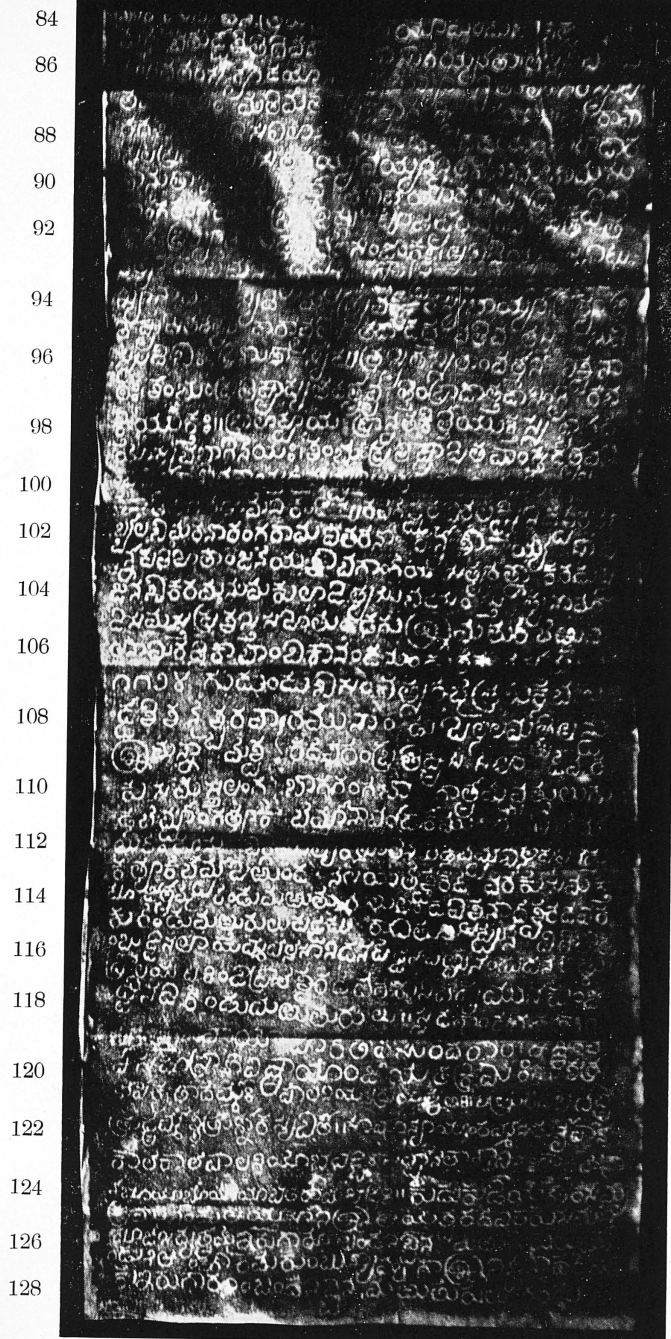
42
44
46
48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
78
80
82



Pillalamarri inscription of Nāmi-Reddī

(dated Saka 1124)



III



Pillalamarri inscription of Nāmi-Redḍi

(dated Saka 1124)

I

2   **ವಾ ದ ಬಿ ಕ್ತ ಯಂ ತ ಸ್ತು ತ್ತ ಮ ಹಿ ವಾ ದಿ ತ**
 4 **ರ ಪಿ ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 6 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 8 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 10 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 12 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 14 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 16 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 18 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 20 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 22 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 24 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 26 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 28 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 30 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 32 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 34 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 36 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 38 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 40 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 42 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 44 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**
 46 **ಪಾ ದಾ ದಿ ಕ ರ ದ ನಾ ಯ ತ್ರ ವಾ ದಿ**

Pillalamarri inscription of Eṛaka-sāni

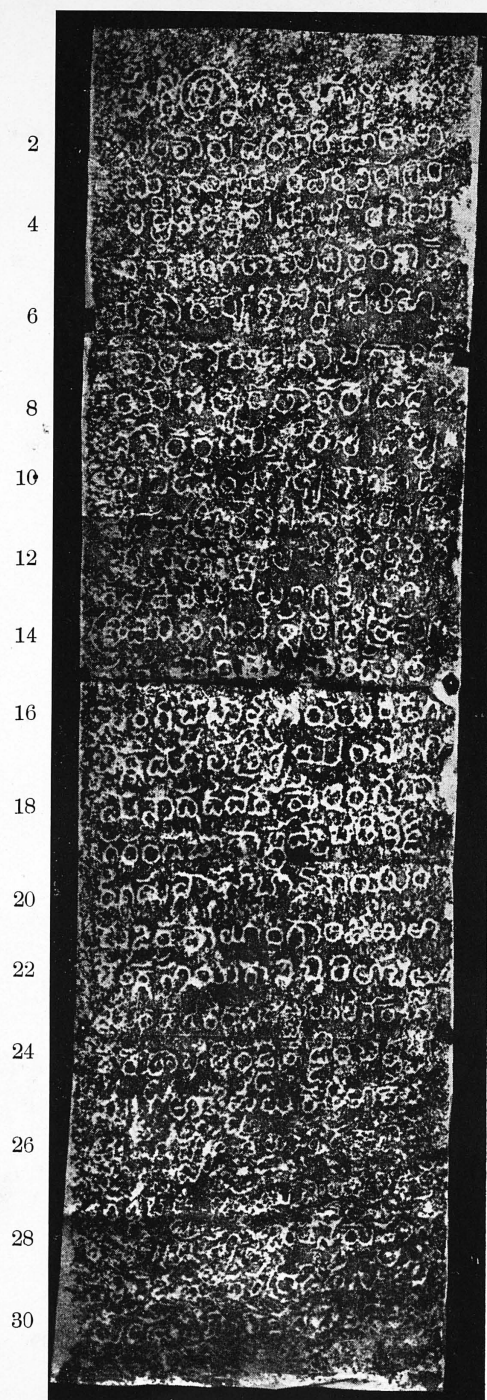
SCALE 166

II

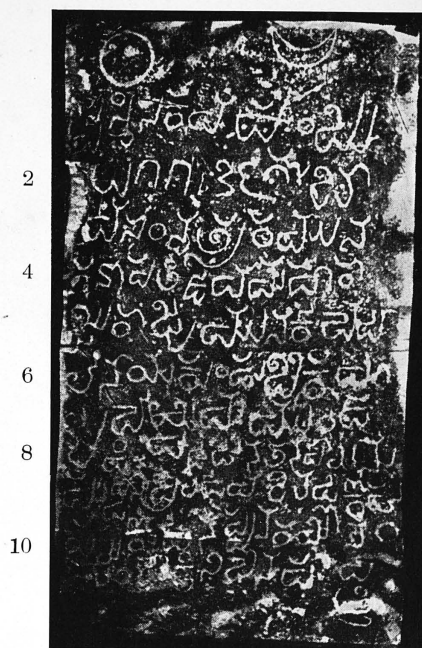
48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
78
80
82
84
86
88
90

III

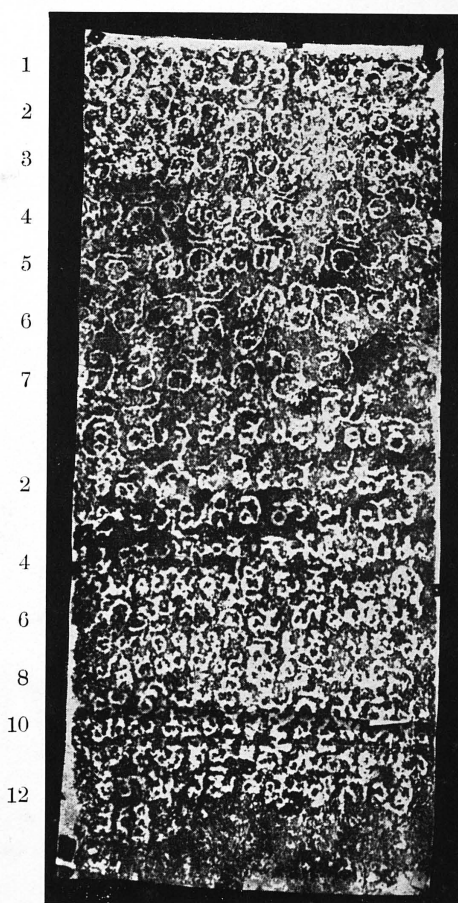
92	94	96	98	100	102	104	106	108	110	112	114	116	118	120	122	124	126	128	130	132	134
92	94	96	98	100	102	104	106	108	110	112	114	116	118	120	122	124	126	128	130	132	134



Sōmavaram inscription of
Bēti-Redḍi



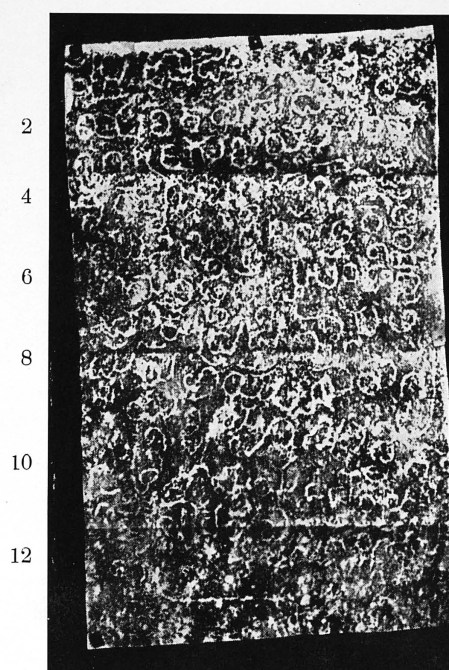
Sōmavaram inscription of
Kēca Bāle-Nāyaka



Sōmavaram inscription of
Uttamagaṇḍa-Bhīmanātha
Sōmavaram inscription of the
reign of Gaṇapati



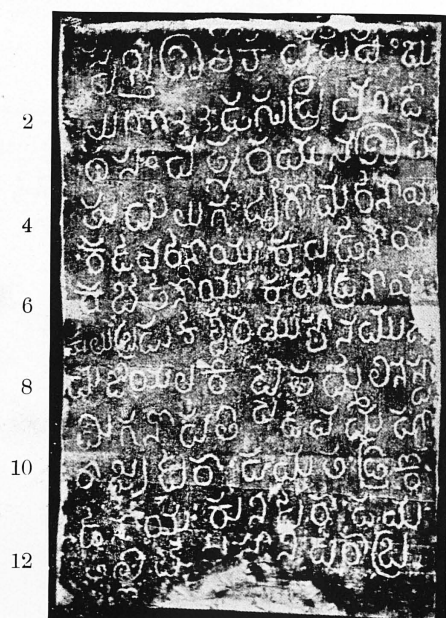
Sōmavaram inscription of
Rēceruvula Ruddu Redḍi



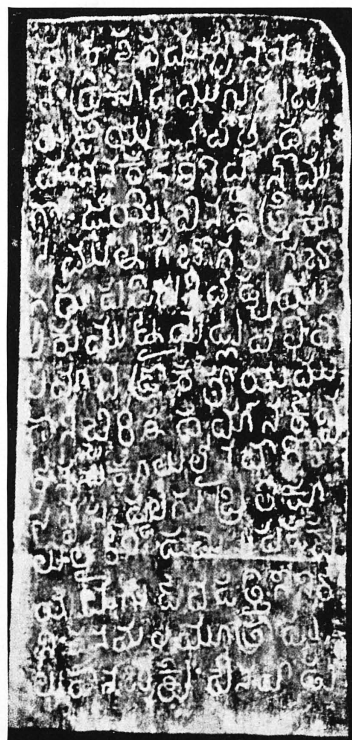
Sōmavaram inscription of
Sōma-Redḍi

I

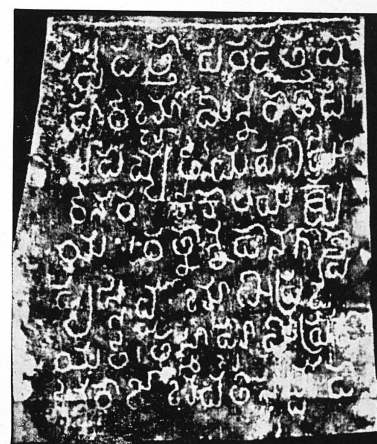
II



14
16
18
20
22
24
26
28



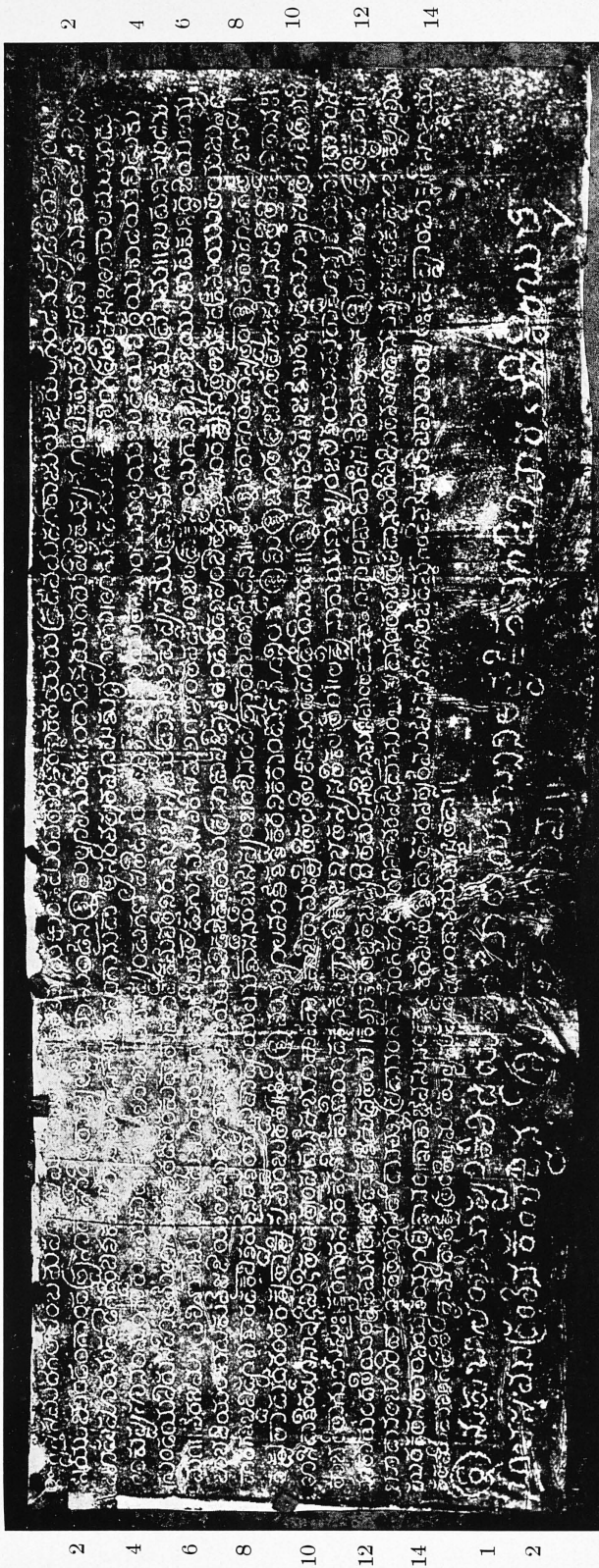
III



30
32
34
36

Vāḍapalli inscription of the reign of Gaṇapati

(dated Saka 1133)

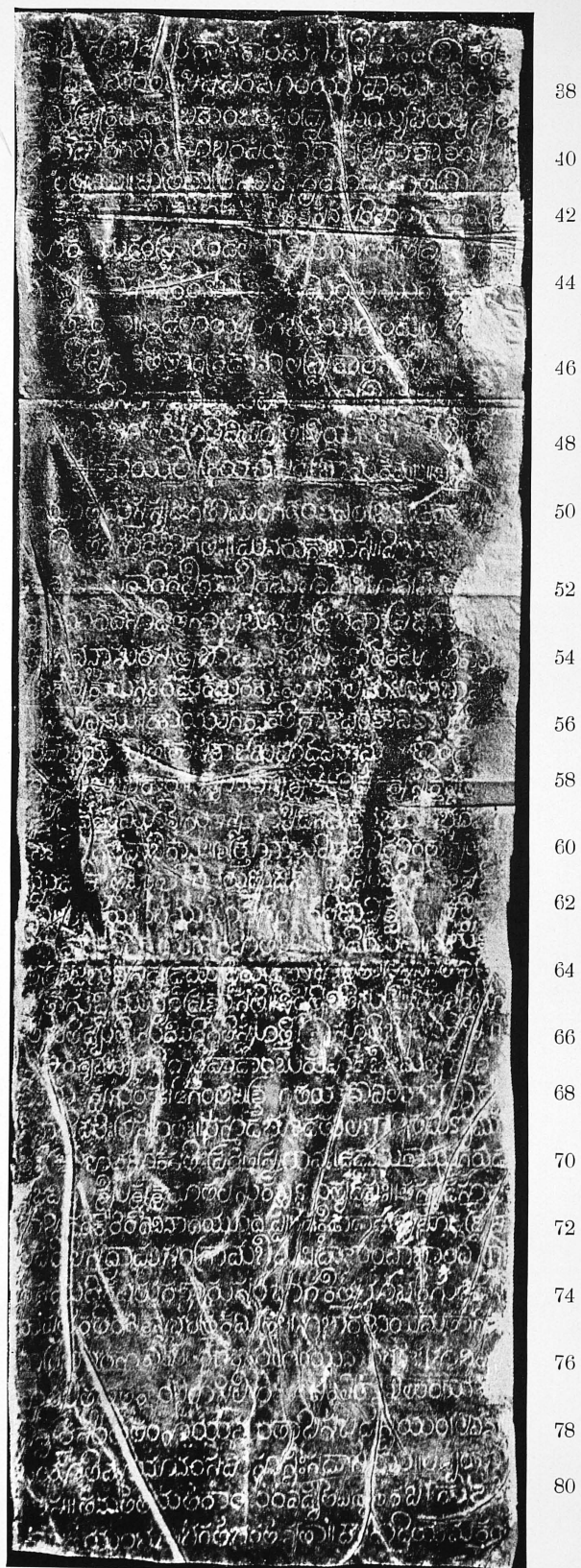
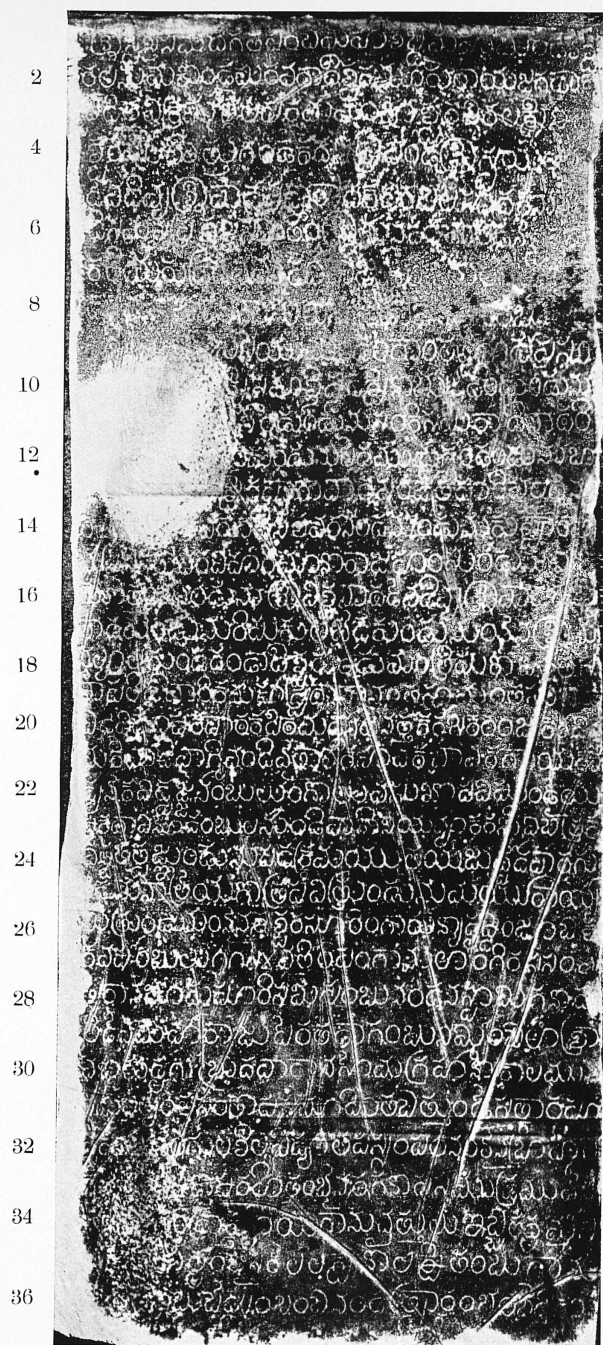


Bothpur inscription of Malyāla Kuppamāmbā

SCALE '2

I

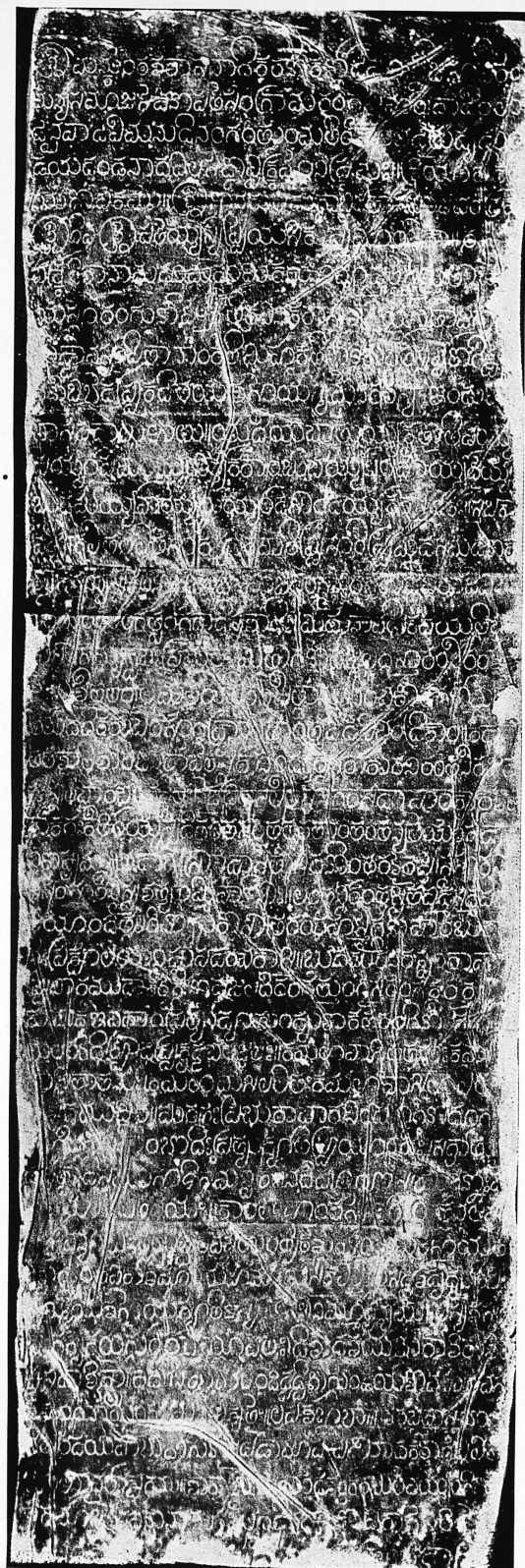
II



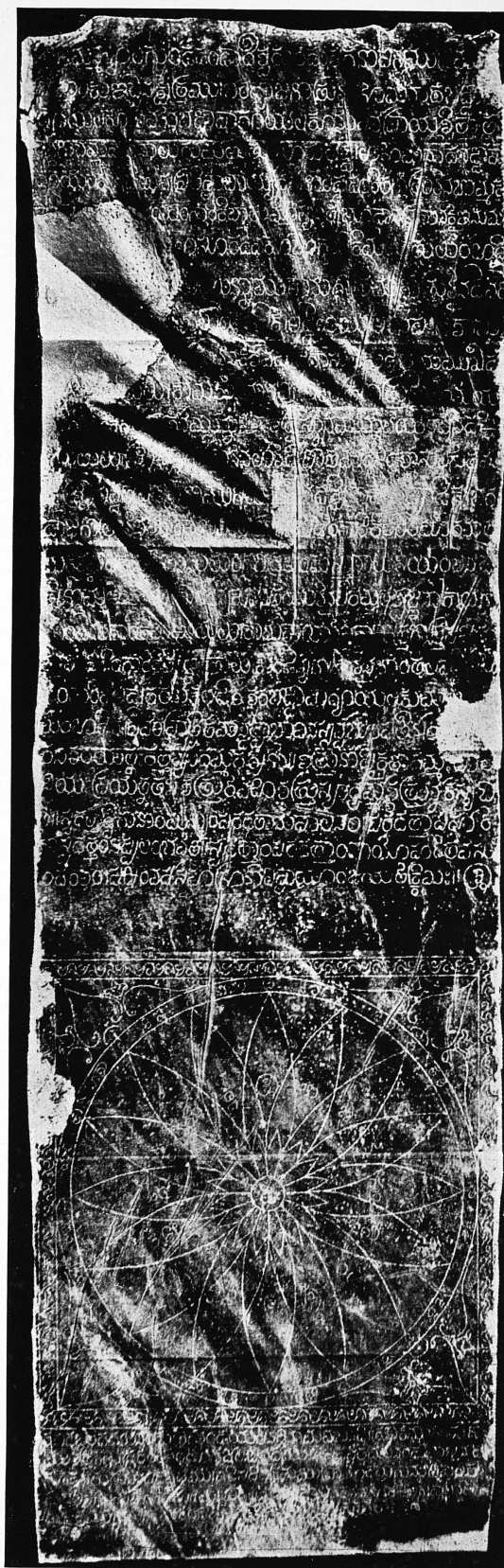
Bothpur inscription of Malyāla Guṇḍa

(dated Śaka 1194)

82
84
86
88
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124



126
128
130
132
134
136
138
140
142
144
146
148
150
152
154
156



Bothpur inscription of Malyāla Guṇḍa

(dated Saka 1194)

SCALE 1/2

I

II

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26
 28
 30
 32
 34
 36
 38
 40
 42

44
 46
 48
 50
 52
 54
 56
 58
 60
 62
 64
 66
 68
 70
 72
 74
 76
 78
 80
 82
 84
 86
 2
 4
 6
 8

Bothpur inscription of Malyāla Guṇḍa

(dated Śaka 1181)

III

IV

88
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124
126
128
10
12
14
16

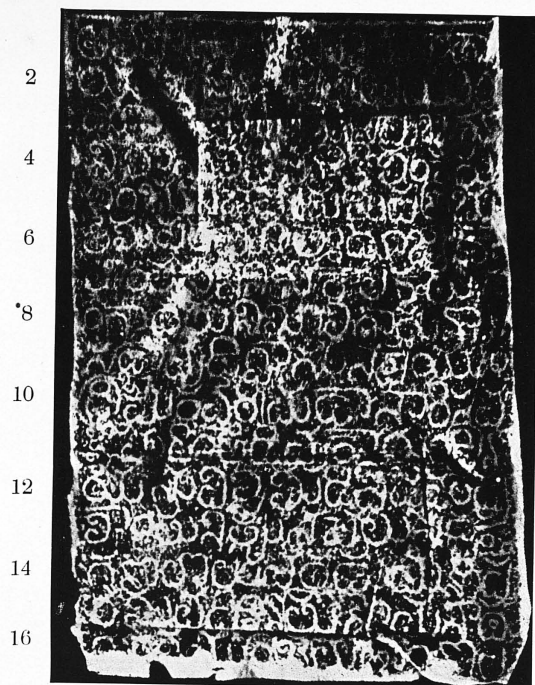
130
132
134
136
138
140
142
144
146
148
150
152
154
156
158
18
20

Bothpur inscription of Malyāla Guṇḍa

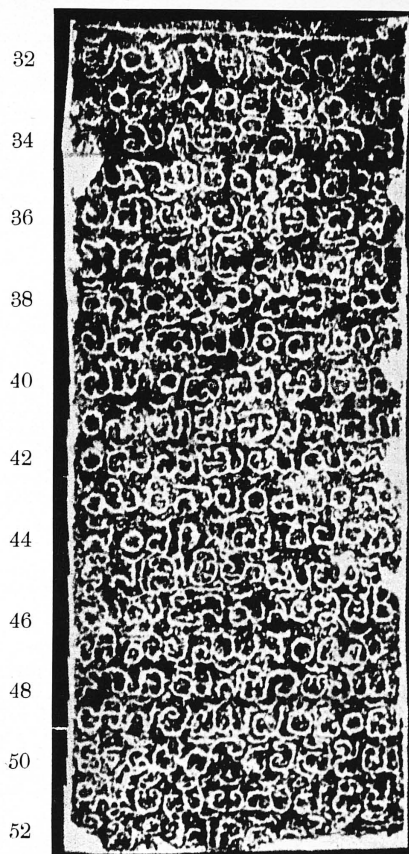
(dated Śaka 1181)

SCALE 1/66

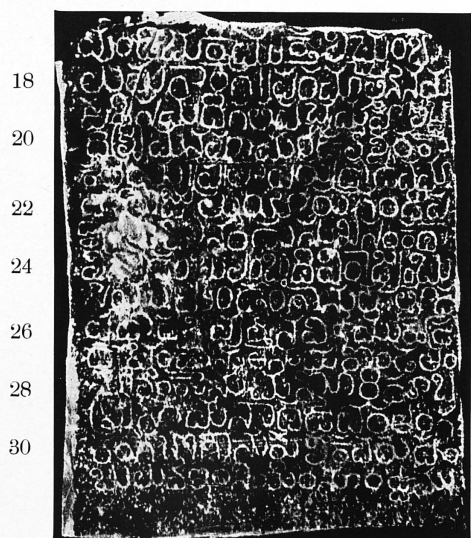
I



III



II

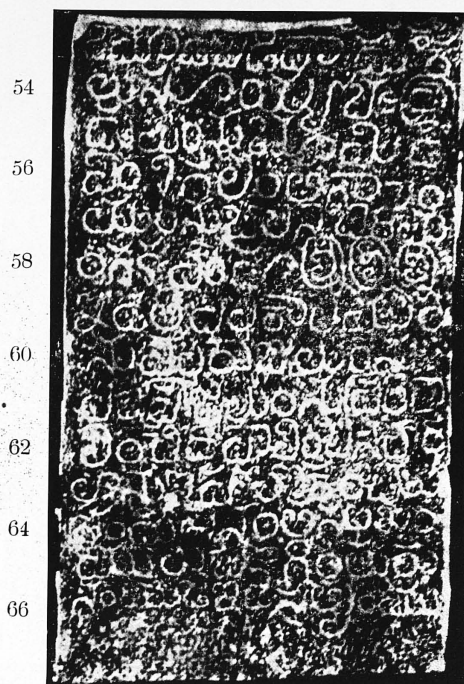


Maṇḍ inscription of the reign of Pratāparudra

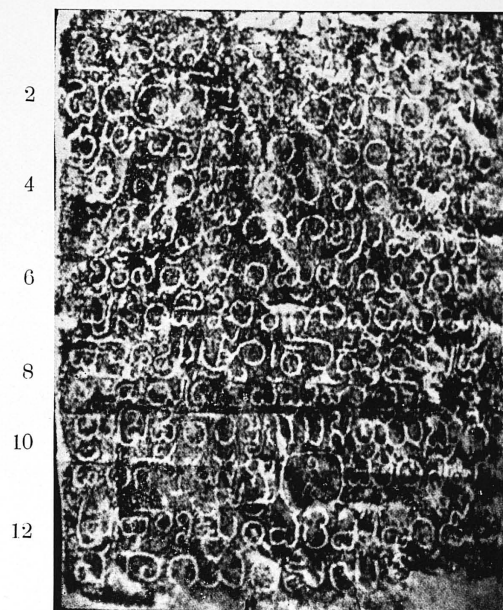
(dated Śaka 1236)

SCALE 2

IV

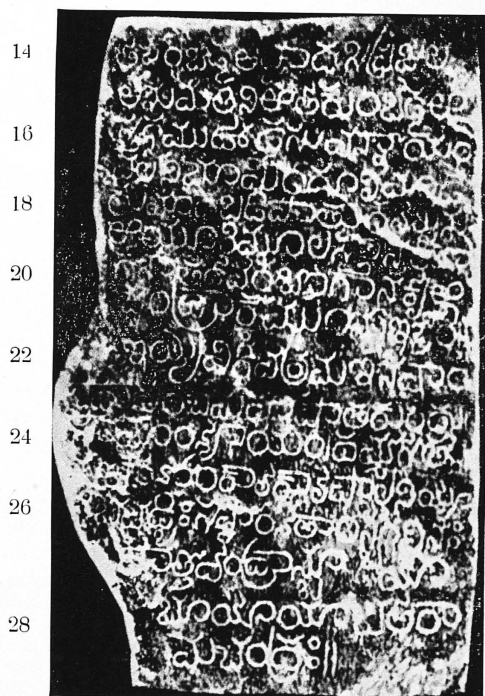
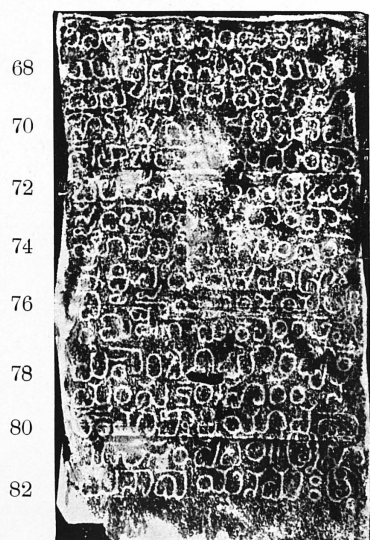


I



II

V

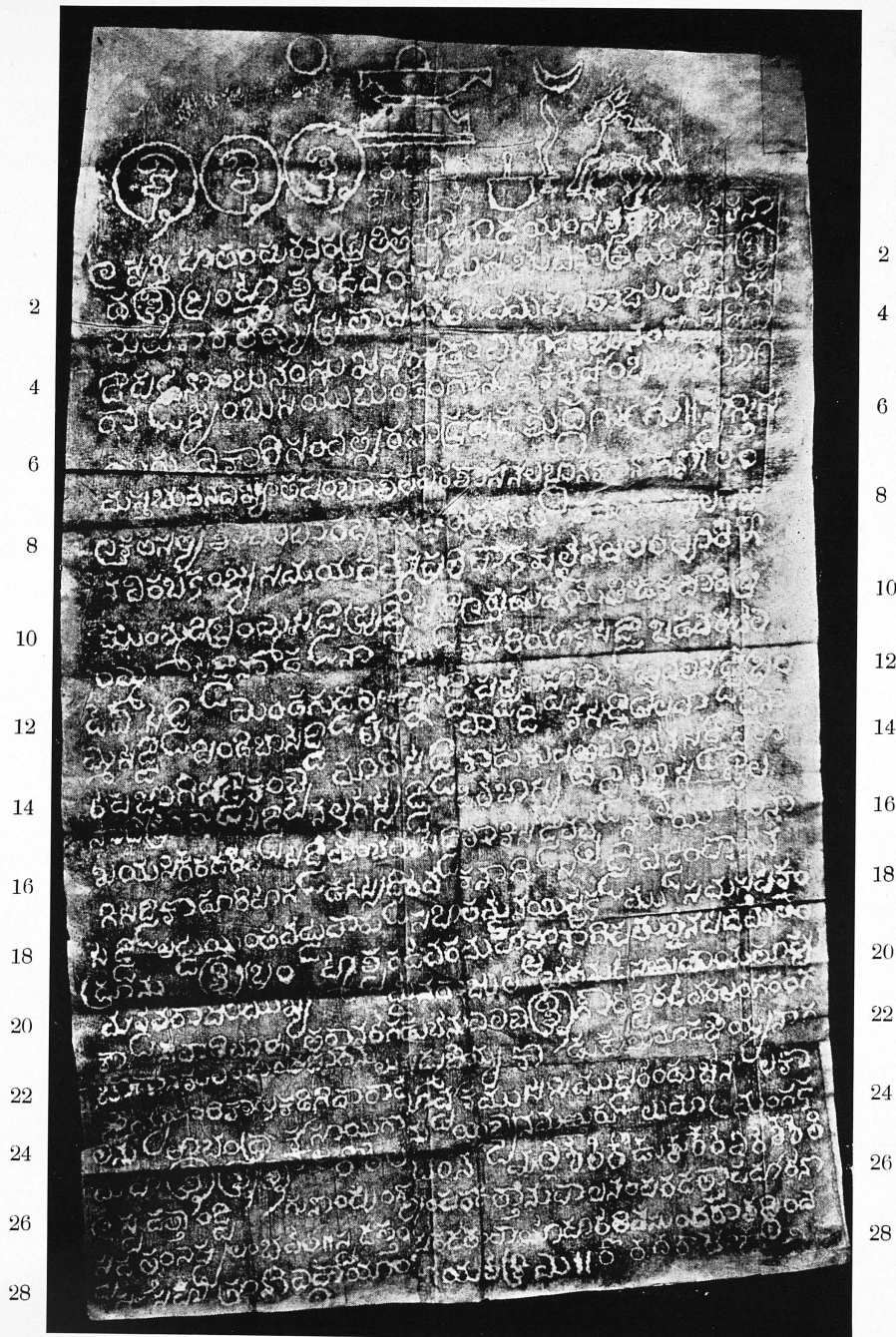


Manur inscription of the
reign of Pratāparudra
(dated Saka 1236)

SCALE ·2

Tekmal inscription of the
reign of Pratāparudra
(dated Saka 1230)

SCALE ·166



Alampur inscription of the reign of Pratāparudra

(dated Śaka 1225)

I

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26
 28
 30
 32
 34
 36
 38
 40
 42
 44

Karimnagar inscription of Gaṅgādhara
 (Left column)

II

46
 48
 50
 52
 54
 56
 58
 60
 62
 64
 66
 68
 70
 72
 74
 76
 78
 80
 82
 84
 86
 88

Karimnagar inscription of Gaṅgādhara
 (Right column)

Karimnagar inscription of Gaṅgādhara

III

IV

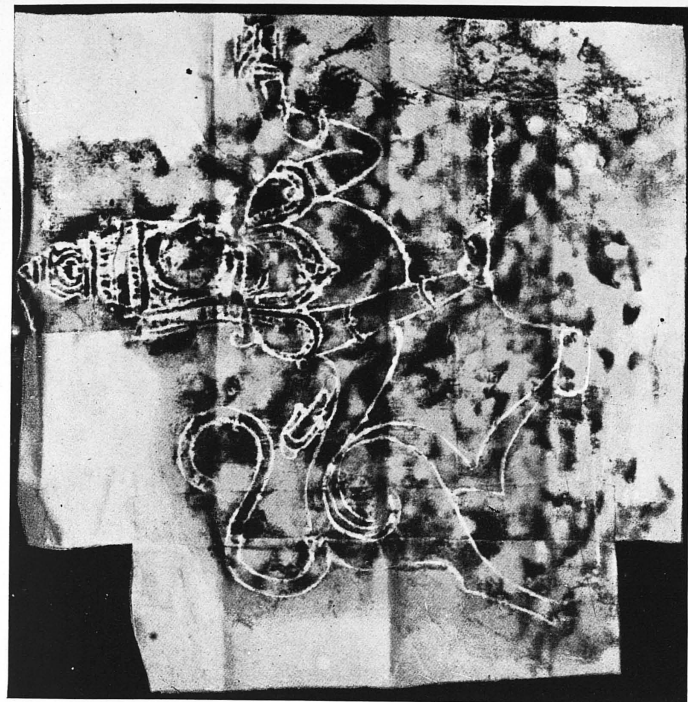
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124
126
128
130
132



134
136
138
140
142
144
146
148
150
152
154
156
158
160
162
164
166
168
170
172



Karimnagar inscription of Gaṅgādhara



Drawing at Vāḍapalli



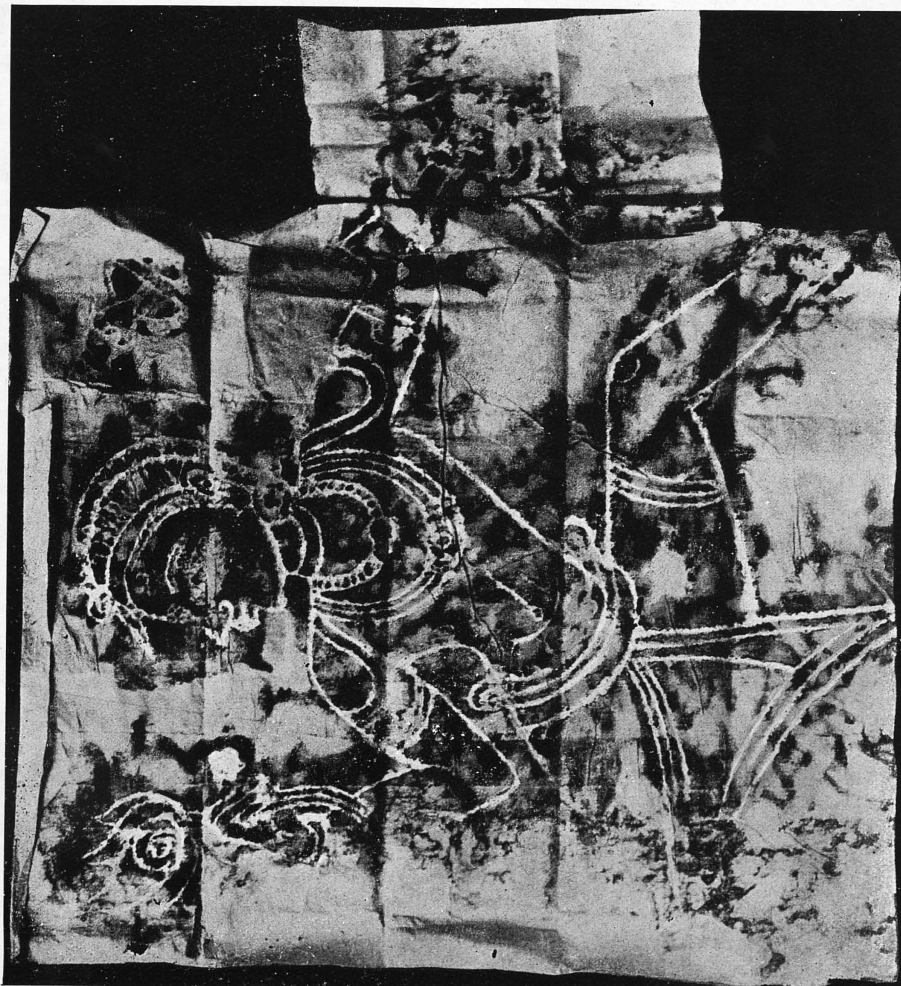
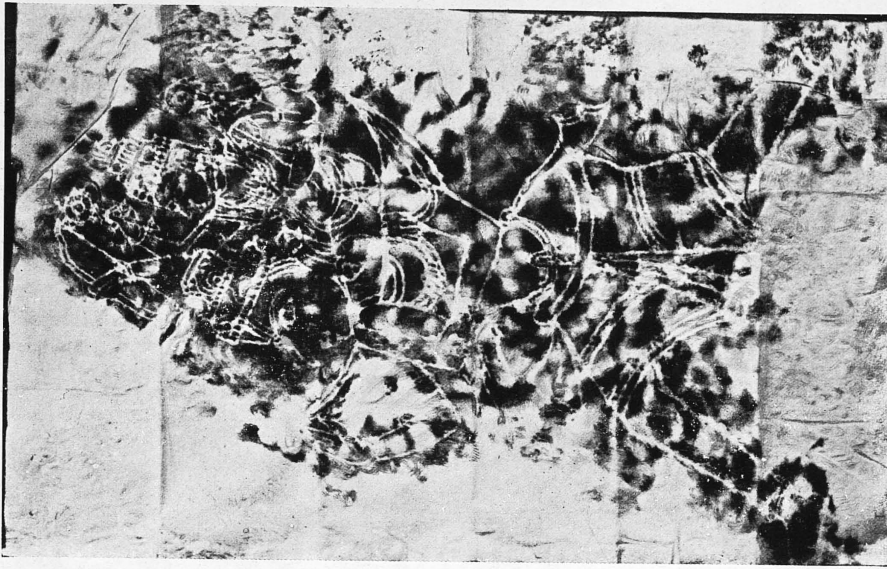
Drawing at Vāḍapalli



Drawing at Vāḍapalli



Kākatīya Emblems



Drawings at Vāḍapalli

SCALE 1/6



Publications of the Archaeological Department, Hyderabad-Deccan

MEMOIRS

1. AJANTA: Colour and Monochrome reproduction of the Ajanta Frescoes based on Photography with a critical study of the painting and an authoritative account of the stories depicted therein by G. YAZDANI, M.A., O.B.E., Part I. Comprising 16 Colour and 24 Monochrome Plates (20"×16"). Price 8 Guineas net or Rs. 120.
2. Do. Part II. Comprising 18 Colour and 32 Monochrome Plates. Price 8 Guineas net or Rs. 120.
3. Do. Part III. Comprising 18 Colour and 42 Monochrome Plates. Price 8 Guineas net or Rs. 120. (In Press.)
4. BIDAR: A comprehensive account of the monuments of Bidar with 9 Colour and 103 Monochrome Plates and 18 architectural drawings by G. YAZDANI, M.A., O.B.E. Price 2½ Guineas net or Rs. 35. (In Press.)
5. CORPUS OF TELUGU INSCRIPTIONS of His Exalted Highness the Nizam's Dominions by P. Sreenivaschar, M.A., Ph.D. (Lond.). Price 2 Guineas net or Rs. 27. (In Press.)

A FEW EXTRACTS FROM REVIEWS ON THE AJANTA VOLUMES:

... This magnificent publication, which is to be completed in four parts, ranks with the finest examples of modern work in reproduction, besides providing a literary estimate, full and authoritative, which enables the reader to understand, as well as to admire, these celebrated relics of fifth-century Buddhist art in India . . .

... This magnificent publication, only made possible by the generosity and enlightenment of an Indian potentate, comes happily at a time when the need for a central museum of Asiatic art in London is being strongly urged by competent authorities. . .

Times Literary Supplement.

... This publication is of exceptional importance, for though the famous frescoes have been described in detail before, and have, in particular, formed the subject of two fairly modern detailed studies of very high merit, the illustrations of Mr. Griffith's and Lady Herringham's volumes were executed from hand copies. No human copyist can rival the camera in accuracy, and any one who compares the present superb reproductions with the older ones will agree with Lady Herringham's admission: "in reality, the technique of the original work is so sure and perfect that none of us were good enough executants to repeat it". . .

Burlington Magazine.

ANNUAL REPORTS

Annual Reports for 1323-1346 F. (1914-37 A.C.) twenty-one volumes, each volume Rs. 5.

HYDERABAD ARCHÆOLOGICAL SERIES

- No. 1**—The Asokan Edict of Maski. Edited by Rao Bahadur H. Krishna Sastri. With 3 Plates. Re. 1.
- No. 2**—The Daulatabad Copper Plates of Jagadekamalla. Edited by D. R. Bhandarkar, Ph.D. With 4 Plates. Re. 1.
- No. 3**—The Kakatiya Inscriptions of Palampet and Upparpalli. Edited by L. D. Barnett, Litt.D. Rs. 2.
- No. 4**—Pakhal Inscriptions of the Reign of the Kakatiya Ganapatideva. Edited by L. D. Barnett, Litt.D. Re. 1.
- No. 5**—Munirabad Inscription of Tribhuvanamalla (Vikramaditya VI). Edited by Rao Bahadur H. Krishna Sastri. Re. 1.
- No. 6**—The Kotagiri Plates of the Reign of the Kakatiya Queen Rudramamba, A.D. 1273. Edited by Professor S. Hanamant Rao and revised by Rao Bahadur H. Krishna Sastri. With 6 Plates. Re. 1-8.
- No. 7**—Bodhan Stone Inscription of the Reign of Trailokyamalla (Somesvara I), A.D. 1056. Edited by Rao Bahadur R. Narasimhacharya, M.A. Re. 1.
- No. 8**—Inscriptions of Nagai. Edited by Mr. C. R. Krishnama Charlu. With 8 Plates. Rs. 3.
- No. 9**—Inscription of Shitab Khan. Edited by the late Mr. K. V. Lakshman Rao and revised by Rai Bahadur Dr. Hirananda Sastri. With 5 Plates. Rs. 3.
- No. 10**—The Asokan Edicts of Kopbal. Edited by Professor R. L. Turner. With 18 Plates. Rs. 3.
- No. 11**—Inscriptions of Kukkanur and Kallur. Edited by Mr. C. R. Krishnama Charlu. (In Press.)
- No. 12**—The Canarese Inscriptions of Kopbal. Edited by Mr. C. R. Krishnama Charlu. Rs. 3.

MISCELLANEOUS

- Rapport Preliminaire sur L'interpretation des Peintures et sculptures D'Ajanta, by Monsieur A. Foucher. Re. 1-8.
- Guide to Golconda Tombs and Fort. Re. 1-8.
- The Antiquities of Bidar. By G. Yazdani, M.A. With 15 Plates. Rs. 2.
- The Guide to Ajanta Frescoes. With 10 Colour and one Monochrome Plates. Rs. 3.
- The Guide to Ellora Cave Temples. With 8 Plates. Rs. 2.
- The Art of Painting at Ajanta (URDU). With 10 Colour and one Monochrome Plates. Rs. 2-8.
- The Art of Painting at Ajanta (MARATHI). With 10 Colour and one Monochrome Plates. Rs. 2.
- Prehistoric Remains in H.E.H. the Nizam's Dominions (URDU). By G. Yazdani, M.A., O.B.E. Annas 10.
- Rock-hewn Temples of Aurangabad. By G. Yazdani, M.A., O.B.E. Re. 1.
- Indian Art of the Buddhist Period. By G. Yazdani, M.A., O.B.E. Re. 1.
- A Survey of Painting in the Deccan. By Dr. Stella Kramrische. Rs. 21.
- Mathnawī of Maulana Rūm: Reproduced by the photographic process from a MS. dated 1103 H. by Ūstād 'Abdul Karīm, great-grandson of 'Imād. By G. Yazdani, M.A., O.B.E. Rs. 30.

MAPS

- Golconda Survey Map, in two sheets. Rs. 2.
- Bidar Survey Map. Re. 1.
- Gulbarga Survey Map (mounted on cloth). Rs. 2.

PICTURE POSTCARDS

1. Set A; Picture Postcards of Ajanta (21). Re. 1-12.
2. Set B; Picture Postcards of Ellora (21). Re. 1-12.
3. Set C; Picture Postcards of Daulatabad Fort (6). Annas 8.
4. Set D; Coloured Postcards of Ajanta and Ellora Frescoes (19). Rs. 2-8.
5. Set E; Picture Postcards of Aurangabad (15). Re. 1-4.
6. Set F; Picture Postcard of Golconda and Hyderabad (24). Re. 1-8.