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JOURNAL
OF THE
BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

No. XXIX. VOL. X.

ART. XII.—*S'áliváhana and the S'áliváhana Saptasáti.* BY
RAO SA'HEB VISHVANA'TH NA'RA'YAN MANDLIK.

Read 19th March 1873.

ŚA'LIVĀHANA, sometimes called Śátaváhana or Sátaváhana, is the name of the Hindu king after whom the present Śaka era current in Mahá-ráshṭra is named. He is popularly believed to have been descended from a *Kumbhúra*, or bricklayer. A legend named *Śaliváhana-charitra*, written in Maráṭhi, has been printed and published, and it gives the traditionary account of his birth from a virgin aged under four years, and his exploits, and the establishment of his era to the south of the Narmadá. When a Maráṭh Hindu makes a religious determination about anything, he has to repeat the period of time that has elapsed since the advent of the *Kali-yuga*, the number of the incarnation believed to preside over the destinies of the world, the geographical position occupied by the performer of the ceremony, and the time with reference to the Śáliváhana era in the calendar. This is the era generally observed to the south of the Narmadá. To the north of that river, the Vikramáditya era is observed in most places.

In the popular enumeration of the founders of *śakās* or eras, Śālivāhana stands the third. Thus,

युधिष्ठिरो विक्रमशालिवाहनौ
ततो नृपः स्याद्द्विजयाभिनन्दनः ॥
ततस्तु नागार्जुनभूपतिः कलौ
कल्की षडेते शककारकाः स्मृताः ॥

Translation:— In the *Kali* age (come) Yudhisht̥hira, Vikrama, (and) Śālivāhana, afterwards will be the king Vijayābhinandana, then the king Nāgārjuna, (and) the sixth Kalki: these six are stated to be the makers of *śakās* or eras.

The calculators of the current native almanacs describe the places of these founders, and the duration of their eras. Thus, beginning with the first, Yudhisht̥hira,* he is stated to have lived at Indraprastha (supposed to be somewhere near Dehli), and the duration of his era to be 3044 years, up to the time of Vikrama of Ujjayinī, whose era is said to have extended to 135 years, until the advent of Śālivāhana at Pratisht̥hāna,† whose era will, it is said, last 18,000 years. He will be succeeded by the following:—

(4.) The fourth, Vijayābhinandana, at Vaitaraṇi, ‡ at the junction of the Indus; his era 10,000 years.

(5.) The fifth, Nāgārjuna, at Dhārātīrtha, in the Gauḍa country §; his era 400,000 years.

(6.) The sixth, Kalkin, at Karavīra-pattana [or Kolhāpura], in the Karnāṭaka; his era 821 years.

* बृहत्संहिता, अ० १३ श्लो० ३

आसन्मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ॥

षड्द्विकपंचद्वियुतः शककालस्तस्य राज्ञश्च ॥३॥

Translation:—When Yudhisht̥hira was holding sway over the earth, *Ursa major* was in the tenth constellation, *Maghā* (Regulus); the era of that king was 2526 years. This differs from the popular tradition by 518 years.

† The modern town of Paithāna, on the Godāvarī, in the Nizām's dominions, E. Long. 75° 28', N. Lat. 19° 29'.

‡ There is no such town in Sindh where the Indus joins the sea, but probably the place of junction itself is so called.

§ Adjoins Vanga, or Bengal. See the *Brihatsanhitā* of Varāhamihira, Ch. 14, v. 7, p. 88, Calo. ed. Probably this is Behar. One of the districts of the Nizām's territory is called Dhārāsinha or Dhārāseva.

The Śaka year of Śālivāhana begins on the first day of the first half of *Chaitra*.

Vasanta-navarātra (or the spring-festival of nine nights, sacred to the Durgā) begins on the first day of the Śaka year. These years are classed into cycles of sixty* each, and each year is named from some supposed quality inherent in it. Thus the twenty in the beginning are believed to represent years of prosperity; while the last twenty are considered to be inauspicious. Vishṇu is the presiding deity of the first twenty, Brahmā that of the second, and Śiva reigns from the forty-first to the sixtieth. The last year of this cycle is *kshaya*, which means annihilation; and the three before it are *rudhirodgārī*, causing to vomit blood, *raktākṣi*, red-eyed, and *krodhana*, angry. These are believed to be unpropitious years. I may mention that the last four years of the last cycle, which were Śaka 1785-88, or A.C. 1864-65 to 1867-68, were understood by the people of Western India to be years fraught with evil. And when the American war broke out in the years *raudra*, the destroyer's year, and *durmati*, the bad-motived, people supposed that some calamities would befall the world. Every worldly event is interpreted by these signs; and people are in a ferment when some war or other bloodshed takes place in these years. These sixty-years' cycles are common to the eras both of Vikramāditya and Śālivāhana. The latter is pre-eminently the prince of Western India, or rather a Marāthā if I may use the expression.

His capital was Pratiṣṭhāna, the modern Paṭhāna, on the Godāvarī. The traditionary accounts connect him with Mahārāshṭra in every respect. Hemachandra, the great Jaina writer, who flourished in the twelfth century of the Samvat era, includes Śālivāhana among the four

* They are named thus:— १ प्रभव. २ विभव. ३ शुक्ल. ४ प्रमोद. ५ प्रजापति. ६ अंगिरा. ७ श्रीमुख. ८ भाव. ९ युवा. १० धाता. ११ ईश्वर. १२ बहुधान्य. १३ प्रमाथी. १४ विक्रम. १५ वृष. १६ चित्रभानु. १७ सुभानु. १८ तारण. १९ पाथिव. २० अव्यय. २१ सर्वजित्. २२ सर्वधारी. २३ विरोधी २४ वितृति. २५ खर. २६ नन्दन. २७ विजय २८ जय. २९ मन्मथ. ३० दुर्मुख. ३१ हेमलंब. ३२ विलंबी. ३३ विकारी. ३४ शार्वरी. ३५ प्रव. ३६ शुभवृत्. ३७ शोभन. ३८ क्रोधी. ३९ विश्वावसु. ४० पराभव. ४१ प्रवंग. ४२ कीलक. ४३ सौम्य. ४४ साधारण. ४५ विरोधकृत्. ४६ परिधावी. ४७ प्रमादी. ४८ आनंद. ४९ राक्षस. ५० नल. ५१ पिंगल. ५२ कालयुक्त. ५३ सिद्धार्थ. ५४ रौद्र. ५५ दुर्मति. ५६ दुंदुभि. ५७ रुधिरोग्घरी. ५८ रक्ताक्षी. ५९ क्रोधन. ६० क्षय.

These occur in old astronomical works, like *Nāradaśāhita*.

learned kings named in his Dictionary. They are:—1, Viḅramāditya ; 2, Śālivāhana, 3, Munja ; 4, Bhoja. All these kings were versed in Sanskrit literature, and were likewise authors of new works. At present no Sanskrit or Prākṛit work by Vikramāditya is to be found. Some writers quote the Vikramāditya Kosha or Dictionary ; but he cannot be the Vikramāditya of Ujjayinī, founder of the era, but a modern prince of that name. The Vikramāditya mentioned by the author of *Jyotiṛvidābharāṇa* was not a man of great learning, but was a patron of learned men :—

“धन्वंतरिक्षपणकामरसिंहशंकुवेतालभट्टखर्परकालिदासाः ॥

ख्यातोवराहमिहिरोनूपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥”

This account is not to be trusted ; because, from what Dr. Bháu Dājī * says, Varāhamihira lived in the fifth century after Christ, and died in 509 A. C. He cannot, therefore, have been contemporary with Vikrama. Many *Jaina* writers speak of Vikrama's bravery and generosity. And it is also stated † that a learned Jain named Sidhasena Divākara and Kālidās were his contemporaries.

Of Śālivāhana, the second learned prince named by Hemachandra, I will speak further on.

Munja is understood to be the uncle ‡ of Rājā Bhoja, and the author of *Munja-prati-dēsa-Vyavasthā*. He is described as living in the 9th and 10th centuries of the Christian era, § and to have been appointed regent during the minority of Rājā Bhoja. || But this will require careful examination.

Bhoja is the author of (1) a commentary on the *Yoga-sūtrās* of Patanjali ; (2) *Abōdyurveda*, a treatise on horses ; (3) *Vidvanmanoharā*, an astrological treatise ; and (4) *Sarasvati-Kaṅṭhabharāṇa*, a work on rhetoric. A work on grammar by Bhoja also exists, but I have not yet been able to get a copy. I understand that one exists in a private library in the Dekhan, the catalogue of which has been obligingly

* See *Jour. Bom. B. R. As. Soc.* vol. VIII. p. 241.

† See *प्रबन्धचिन्तामणि* and other works.

‡ *As. Res.* vol. XIV. p. 75 ; *id.* vol. VIII. p. 268.

§ *Id.* vol. XVII. p. 282.

|| *Id.* vol. IX. p. 167.

placed at my disposal, but the MS. has not yet come to my hands. Aphorisms from this grammar are quoted by various authors.*

A Sanskrit writer says :—

धातभ्रातरशेषयाचकञ्जने वैरायसे सर्वथा
यस्माद्विक्रमशालिवाहनमहीभृन्मुंजभोजादयः ॥
अस्यंतं चिरजीविनो न विहितास्ते विश्वजीवातवो
मार्कंडध्रुवल्लोमशमभृतयः सृष्टाहि दीर्घायुषः ॥

Translation:—“ O brother, Brahmá ; you are altogether inimical to the begging men, Because while you have not made Vikrama, Śáliváhana, Munja, Bhoja, and other kings very long-lived, you have created Márkaṇḍa, Dhruva, Lomaśa, and others very long-lived. ”

The fourth learned king named by Hemachandra is Śáliváhana, also called Śataváhana. That lexicographer also styles him *Hála*, which may be a corrupt form of Śála. Some Prákṛita authors have styled him Válahana. † There are various *Jaina* accounts which claim him to be a convert to their faith. Of that, however, we may speak further on. These *Jaina* accounts of Śáliváhana are now the principal source of information about the life and times of this prince, whose name and era are so common amongst all ranks of the Hindus of Mahá-ráshṭra. As I said before, he is the third of the *śaka-kartás* or era-makers (as now popularly received) of the ordinary Hindu calendar. There is a life of Śáliváhana in Maráthí, written evidently on the basis of local tradition. Of *Jaina* authors, giving some account of him, there are many. Of these, I give an abstract of one of the best.

In *Kalpaprádípa*, a Jain work by Jinaprabhasúri, who composed many works about the middle of the 14th century of the Samvat era, the author writes about many places sacred to his co-religionists. Thus he, amongst others, describes Pratishthána or Paithána, and in connection with it mentions the king Śátaváhana, of whom he gives some account. This narrative is long; of which the following is an abstract :—

* See, amongst others, the *Vaidika-nighaṇṭu bháshya*. Also *Siddhánta-kaumudi*: अत्र भोजः दलिवलिस्वलिरिणिध्वनित्रपिषपयश्चेति पपाठ ॥ Calc. Ed. vol. II. p. 85.

† *Sa* and *S'a* are vulgarly turned into *hd* in *Gujarát* and other provinces.

Saluting Suvrata Jina,* he describes Pratishthāna as he had heard it described. In the southern half of Bháratavarsha,† an ornament to Maháráshtra, is the beautiful city of Pratishthāna. Although it once vied with the capital of India in splendour, time has changed it into a poor trifling village. There lived in it some foreign Bráhmaṇas in the house of a potter, with their young widowed sister. They used to beg for food-corn, and to bring it to their sister, who cooked it for them. One day their sister went to the bank of the Godávari to fetch water, when Śesha, ‡ the Nága-king, viewing her attractive person, assumed the human form, and, coming out of his watery house, had connection with her against her will. Although by age incapable of conception, the divine power of Śesha made her a mother. Śesha, discovering to her who he was, told her that whenever she was in distress she should remember him. He then went back to his home in *Pátála*; and the widow also returned to her home. Shame prevented her disclosing to her brothers the adventure that had befallen her. After some time had elapsed, her brothers concluded from her physical condition that she was with child; and the elder brother suspected the younger of the intrigue, while the younger had the like suspicions of his senior brother. Afterwards both abandoned their sister, and went to different countries, while she remained in the same city, gaining her livelihood by doing service in several families. At the proper time she gave birth to a boy endowed with all good signs. Her son grew in age as well as in good qualities; and whenever he played with his companions he used to become the king, and to give his playfellows horses, elephants, carriages, and other artificial conveyances. *Jinaprabhasúri* says:—“ सनोतेर्दानार्थत्वात् लोकैः सातवाह न इतिव्यपदेशं लंभितः ” *i. e.* “The people called him Sátaváhana, because (the verb) *sanoti* signifies ‘to give.’ [And hence he by whom were (*i. e.* [dattáni]) *sútani* § given [*váhanáni*, *i. e.*] conveyances, was called Sátaváhana. The story which follows the above narrative is also to be found in the Maráthí legendary work *Sáliváhana-charitra*, to which allusion has been made in the beginning of this paper, and which is therefore omitted here. At the end, the king Vikrama being defeated by Sátaváhana, fled to Ujjayiní. Sátaváhana was afterwards installed

* One of the Tirthankaras.

† India.

‡ The king of *Pátála*, or the serpent-region.

§ षण् (उ) दाने || The above is a form of this verb of the eighth class.

king, and the city Pratiṣṭhāna became a rich city, having wide roads, large temples and private dwellings, brilliantly white markets, fortifications, and ditches; and Śātavāhana having made all the people of the *Dakṣiṇapatha* * free from debt, and conquered the country as far as the Tāpī, introduced his era therein. He afterwards became a Jain. He built Jaina *chaityas* or temples, which refreshed the eyes of the people. Fifty of his *Vīras* (or *Sirdárs*) built Jaina temples, after their respective names. Here the episode respecting Pratiṣṭhāna comes to an end. The author then recounts the remains of other traditions respecting the life of Śātavāhana. This account is the same as that given in the *Chaturviṅsatiprabandha* of Rājāśekhara. Therein it appears that there was a powerful Brāhmaṇa minister named Śudraka with Śātavāhana, who once recovered the wife of Śātavāhana, who had been carried away; and further that there were fifty warriors living without, and fifty within the city of Pratiṣṭhāna at the time of Śātavāhana. Śudraka was made the chief magistrate of the capital by Śātavāhana. On one occasion Śātavāhana lifted up a stone of the size of fifty-two cubits, along with fifty of his officers. Some lifted it an inch, others two inches, while the king lifted it up to his knees. Although Śudraka was then only twelve years of age, he threw up the stone into the skies, and, in falling, it split up into three pieces. One piece fell to a distance of twelve *kos* or twenty-four miles; the second fell into that pool of the *Godūvari* at Paiṭhāna called Nāga-rhada [*i. e.* the pool of serpents]; the third is still to be seen at a crossing where four roads meet. Seeing this feat of extraordinary strength, the king invested him with authority. The king's officers only permitted his wielding a stick, but he was not allowed to carry any other weapon. But even with that stick he used to prevent the *Sirdárs* residing outside the city from coming within its limits, for he feared a disturbance if they came within.

Śātavāhana's end was thus brought about. He became desirous of sexual enjoyment, and every fourth day he married a new virgin from one of the four classes. This went on for some time, when the people became enraged, and a Brāhmaṇa of the village named Vivāhavaṭikā prayed to the goddess Pithajā stating that the king's practice came in the way of their children's marriage. The goddess said that she would become his daughter, and when asked by the king he should bestow her

* Country to the south.

on him, when she would chastise him. Accordingly, when the marriage was being performed, and the cloth between the pair was removed, she assumed the form of a fiend and pursued the king, who fled before her, until coming to the Nāga-rhada pool, he there jumped in and was drowned. After some time the minister Śudraka also died. The account runs thus :— “ततः शक्तिकुमारो राज्येभिषिक्तः सातवाहनायनिः॥ तदनन्तर अद्यापि राजा न कञ्चित् प्रतिष्ठाने प्रविशति वारक्षेत्र इति, i. e. “Thereafter the son Śaktikumāra was enthroned king, (and called) Sātavāhanayani. After him there has been no king at Pratiśṭhāṇa, the city of heroes.”

The conclusion of the story is characteristic of a sectarian writer :—

अत्र च यदसंभाव्यं तत्र परसमय एव मं-
तव्यो हेतुः यन्नासङ्गतवाग्जनो जैनः॥

“Whatever is improbable herein is caused by the writings (or Shāstras) of others ; for a *Jaina* is not given to inconsistent (or dishonest) speech.”

The same author—Jinaprabhasūri—has written another chapter on the city of Pratiśṭhāṇa, from which I give the following extracts :—

जीयाज्जैत्रं पत्तनं पूतमेतद्गोदावर्या श्रीप्रतिष्ठानसंज्ञं ॥
रत्वापीडं श्रीमहाराष्ट्रलक्ष्म्या रम्यं हर्म्यं नेत्रशैत्यैश्च चैत्यैः ॥ १ ॥
अष्टा षष्टि लौकिका अत्र तीर्था द्वापंचाशज्जज्ञिरे चात्र वीराः ॥
पृथ्वीशानां न प्रवेशोत्र वीरक्षेत्रत्वेन प्रौढतेजोरधीणां ॥ २ ॥
नश्यतीति पुटभेदनतोस्मात् षष्टियोजनामितः किल वर्त्म ॥
बोधनाय भृगुकच्छमगच्छद्वाजितो जिनपतिः कमठाङ्कः ॥ ३ ॥
अन्वितत्रिनवतेर्नवशत्या अत्ययेत्र शरदां जिनमोक्षात् ॥
कालको व्यधित वार्षिकमार्यः पर्व भाद्रपदशुक्लचतुर्थ्या ॥ ४ ॥
तत्तदायतनपंक्तिवीक्षणादत्र मुञ्चति जनो विचक्षणः ॥
तत्क्षणात्सुरविमानधोरणीश्रीविलोकविषयं कुतूहलं ॥ ५ ॥
शातवाहनपुरःसरानृपाश्चित्रकारिचरिता इहाभवन् ॥
दैवतैर्बहुविधैरधिष्ठिते चात्र सत्रसदनान्यनेकशः ॥ ६ ॥
कपिलात्रेयबृहस्पति पंचाला इह महीभृदुपरोधात् ॥
न्यस्तस्वचतुर्लक्षग्रंथार्थं श्लोकमेकमप्रथयन् ॥ ७ ॥
(सचायं श्लोकः) जीर्णं भोजनमात्रेयः कपिलः प्राणिनोदया ॥
बृहस्पतिराविश्वासः पंचालस्त्रीषु मार्दवं ॥ ८ ॥

Translation:—“ May the city of Pratiṣṭhāṇa, on the Godāvāri, pure and fit for the subduer of enemies, flourish;

A city which is the jewelled head-ornament of the glory of Mahārāsh-
ṭra; and which is beautified by pleasure-giving palaces and
chaityas, cooling to the eyes. (1.)

Wherein exist sixty-eight sacred popular places, and wherein fifty-two
heroes were born, and which is consequently called the city of
heroes; and

Wherein the [other] kings of the earth glorious-like-the-sun cannot
effect entrance therein. (2.)

[Fearing] that his religious faith may be destroyed,

The *Jain* king went on horseback to preach it at Bhṛigu *Kachha* (pro-
bably Broach), a city 220 *kośa* distant from this city. (3.)

Nine hundred and ninety-three years after the death of the *Jain*
(king) in this city,

The Ārya [named] Kālaka established an annual festival on the 4th of
the bright half of the month of Bhādrapada. (4.)

And intelligent persons, having seen the line of temples of gods in this
city, gave up their desire of witnessing the beauty of the line of
heavenly cars [called *wimāns*] of the gods. (5.)

In this city flourished Śātavāhana and other kings of singular celebrity;
And there were likewise Annasatras or houses for the distribution of
food in this city containing many deities. (6.)

And in consequence of being troubled by the king, [the authors] Kapila,
Ātreya, Bṛihaspati, and Panchāla published one *śloka* or verse
containing the drift of their four lakhs of verses. (7.)

(This is the *śloka*.) When food is digested, says Ātreya, dinner [should
be taken]; Kapila [enjoins] compassion towards animals; Bṛihas-
pati counsels distrust, and Panchāla, softness towards the female
sex. (8.)”

From the *Prabandhachintāmaṇi* and *Chaturviṃsatiprabandha* it ap-
pears that, with the aid of *Paṇḍitās*, Śālivāhana composed 400,000
gūthās or *Prākṛit* verses, and denominated it the *kośa* or treasury of
gūthās. And this seems probable. For Bāṇabhaṭṭa writes as follows,
at the beginning of *Harshacharitra* :—

अविनाशिनमग्राम्भमकरोत्सातवाहनः ॥

विशुद्धजातिभिः क्रोशं रत्नैरिव सुभाषितः ॥

Translation :—Sātavāhana made the (*gūthā*-) *kosha*, indestructible and faultless.* The *kosha* (was made) of good verses of approved metres like precious stones.†

Bānabhaṭṭa lived 1200 years ago.

Of the *gūthā-kosha* I have succeeded in obtaining from a Basseen Brāhmaṇa a portion containing seven hundred verses in the Mahārāshtri form of the Prākṛit. It is entitled the *Śālivāhana-Saptaśati*, the seven hundred verses of Śālivāhana. The copy is about a hundred years old. This is a very old work, of an age which may be taken to be contemporaneous with Śālivāhana. The language is Mahārāshtri-Prākṛit, which requires a commentary to understand it properly. The Marāṭhī is evidently derived from this form of Prākṛit. I append a table of words gathered from the above work :—

महाराष्ट्री प्राकृत.

Mahārāshtri-Prākṛita.

मराठी.

Marāṭhī.

English.

(1)	अत्ता.	आते.	Father's sister.
(2)	सुरई.	सुरव्ये.	Grieves.
(3)	पाव.	पाव.	Attain.
(4)	ओडो.	ओठ.	Lip.
(5)	तुक्क.	तुक्के.	Thine.
(6)	मइझ.	माझे.	Mine.
(7)	सिपि.	शिपि.	Shell.
(8)	पिकं.	पिकलेले.	Ripe.
(9)	पाडि.	पाडी.	A female calf.
(10)	चिखिलो.	चिखल.	Mud.
(11)	फलई.	फाडितो.	Tears.
(12)	छिली.	सात.	Bark.
(13)	पोट.	पोट.	Stomach.
(14)	सोणार.	सोनार.	Goldsmith.
(15)	रुंदो.	रुंद.	Wide.
(16)	तूप.	तूप.	Ghee or clarified butter.
(17)	मंजर.	मांजर.	Cat.
(18)	जुण्णं.	जुनें.	Old.
(19)	ओळं.	ओले.	Wet.
(20)	चुक्कं.	चुकी.	Mistake.
(21)	बोड. (vulgar बोडियो.)	मुलगा.	Boy.
(22)	भोंडी.	डुकराण.	A female pig.

* Free from vulgarisms. † This verse is also capable of another interpretation.

All these words are current in Mahārāshṭra, and they point to the age of this work, and also help us to understand the changes which have taken place in the Marāṭhī language. The oldest Marāṭhī poet whose works are extant is Mukundrāj, who belongs to the end of the 12th and the beginning of the 13th century. His successor Dnyāneśvara wrote his celebrated commentary on the *Bhagavatgītā* in Śāke 1272 or A. C. 1350. Now the difference between the Marāṭhī of Dnyāneśvara and the present Marāṭhī, and that between the Mahārāshṭrī-Prākṛit of *Śālivāhana-Saptasati* and Dnyāneśvara's Marāṭhī, is so great that we may safely conclude that more than twice the period must have elapsed between the composition of the *Śālivāhana-Saptasati* and that of the *Dnyāneśvari* that has elapsed since the latter was written. I do not say that the present Marāṭhī is a pure daughter of the Mahārāshṭrī-Prākṛit, in which the *Śālivāhana-Saptasati* is composed; but I believe it mainly is so; and the time that has certainly passed in the bringing about of certain known changes in the Marāṭhī language is a fair index for judging the age of prior lingual formations from which the Marāṭhī has evidently drawn largely in its construction.*

There are seven hundred and odd *gāthīs* or verses in the above work, divided into seven chapters called *śatakas* or hundreds; and at the end of each chapter is a verse like this:—

रसिअजणहिअअ दइए कइवच्छल पमूह सुकइ गिम्मविए ॥
सत्तसतम्मि समत्तं पढमं गाहासअं एअम् ॥

Translation:—Thus ends this first hundred of the *gāthīs* out of the *sapta-śatam* (i.e. the seven hundred) made by the chiefs of the great poets headed by *Kavivatsala*, † charming the hearts of the appreciative people.

This work is evidently by Śālivāhana, living on the banks of the Godāvāri; for that river is often named, and some description in reference to it occurs here and there. Of mountains, the Vindhya is herein noticed. Verse 64 of the fifth hundred is in praise of Vikramāditya, and the 67th of the same hundred is in praise of Śālivāhana; both of these must be by some one of the six poets other than Śālivāhana.

* In the 4th *śataka*, 8th verse, there is a reference to *Buddha* and *Bhikshu-sangha*, words chiefly in use amongst the Bauddhas; and they point to the remote periods at which this work must have been composed.

† This is the name of Śātavāhana, as appears from verse 3 of the first hundred.

Although it is called *Śālivāhana-saptasati*, it has not been composed by Śālivāhana alone, because I understand from the commentator's notes that the following poets also contributed to the work :—

- | | |
|----------------|-------------------------------|
| 1. Bodissa ; | 5. Makarandasena ; |
| 2. Chulluha ; | 6. Śrīrāja ; and lastly comes |
| 3. Amarrāja ; | 7. Śālivāhana. |
| 4. Kumārila ;* | |

This poem is a collection of *Prākṛit* songs, abounding in ironical expressions and love-sentiments.

Although the *Jainas* claim Śālivāhana as one of their own, he does not seem to be so. In the *Mangala* or introductory verse, the *Paśupati* or Śiva is distinctly referred to, and a prayer addressed in his honour, which would not have been the case if the prince were a *Jaina*.

In the first *lambaka* (or section) of the *Kathāsaritasāgara* of Bhaṭṭasomeśvara, a king named Śātavāhana and his dependent Guṇādhyā-kavi are mentioned, and a long account is given about them ; but that Śātavāhana is evidently quite different from the Śātavāhana the founder of the era and author of the *Saptasati*, the subject of this paper. Except this work by Śālivāhana, I think that a very old work by a king in the *Prākṛit* language is not to be found.

There is an old Sanskrit and *Prākṛit* drama by Śudraka, a king, entitled the *Mṛitśakaṭī* or the Toy-cart ; but its age has not, I think, been yet well determined.

The Śātavāhana mentioned by the *Bṛihatkaṭhā* must have been a contemporary of Nanda, while the Śātavāhana or the Śālivāhana of some of the *Jaina* writers (see the fourth verse in the above extract) would be living at about 466 A.C., or in the 388th year of the Śālivāhana era. The Śālivāhana author of the *gāthā-saptasati* can be neither the one nor the other, as he is the prince of Pratiśthāna, whose current era is now in its 1795th year. Some writers appear to me to be confounding this Śālivāhana with the Vikramāditya Śakārī ; but the same works (like the *Saptasati*) refer to two princes ; and both eras are still current within their respective spheres. The universal and continued practice of Mahārāshṭra, supported by uniform tradition, inclines me to the belief that Śālivāhana was quite distinct from Vikramāditya Śakārī, who reigned at Ujjayinī 135 years before the advent of Śālivāhana.

* This is evidently a different Kumārila from the contemporary of Śankarāchārya of that name.

◦Δ)Π◦|4X16IXM|HhI|4
BX B Y B B IIII II II II III H O Y BI
Y H | 1 O Π | 4 O) Δ I B 1 H M | 4 Π O Π
| O | O B R O Y X Y O I Π Ψ Γ | O O B
O O | 4 Π X O | 4) Y B O | 4 O O H | 4 O
| H R | X Ψ (O I Π O R | R N Γ N Y R | R O
Y | 1 H O | B) B O I O 1 H H B O | 4 O B
R O R | Y O O O R | H O O R R | H Γ O I Π O
B 1 Y O | O O | H Π H | X Π O B O I Y Π
O H (Π O Π R | O X Γ | O H Γ O I Π O B Y



ART. XIII.—*Twelve Sabæan Inscriptions.* By E. REHATSEK, M.C.E.,
Member of the Senate of the University of Bombay, Hon. M.
B. Br. R. A. S.

Read 21st March 1874.

As the reduced copies here given are facsimiles made by me on a smaller scale from my original estampages, they will show that these inscriptions belong to different periods of time, and are sculptured in various styles. Of nine slabs, all of which are yellow and extremely hard stones, only one (VIII.) is entire, but there is also another (IX.) the inscription of which, although not mutilated, is only a fragment taken from a larger monument composed of several, perhaps of many, stones; indeed there is no doubt that the walls of many public buildings bore inscriptions.

The three metal tablets (X., XI., XII.) are quite perfect, although greenish from verdigris. Their inscriptions are *in relief*, and must have been cast. The four corners have holes for nails or rings.

I.

The arrows indicate the direction in which lines 6, 8 and 10 must be read.

..... ו יאם דת כלתן עבר ע	1.
..... ביקד numerals מבהמחם	2.
..... ב בן בסלם דין בעל נה	3.
..... בק להב דההשנסו ו	4.
..... ון איהן ימחין קתבן ו	5.
→ קנ קהנגלהב קב ודהת ון	6.
..... סין עמאכלי המום אל ה	7.
→ יב לא נתוא ודעה קנ	8.
..... בהג מהבת סבא גי קאלם	9.
→ דהעב עלאי לשי ון ברבע	10.

1. M. Halévy has to Os. 26 עברו “à celles qui sont enceintes, grosses chez lui.”

2. There is no doubt that the figures enclosed by the two ladders on the facsimile are numerals, but it is uncertain whether the sign 4 is to be considered as the lower part of 𐤄 whose numerical value is always = 5, or as the upper part of 𐤅 whose value is always = 1000. In the former instance the whole number would be 23, and in the latter 4003.

3. The words in this line are nearly all well known, except the fragments at the two extremities.

4. Totally unknown to me.
5. אִתָּן pl. of אִתָּן "idol," occurs also in line 8, and further on in V. lines 4 and 7.
6. Part of this phrase occurs also in V. 5, from which the last word בָּן , which is here fragmentary, can be completed, thus בָּן בָּן .
7. הַמִּיץ "fruits."
9. בִּרְגִי the first word of this line occurs also in another inscription, *Z. d. D. M. G. XXVI.*, where it is taken for a man's name by Practorius, and קִלְחָם is also considered one by Halévy. *Saba* is well known.
10. "A'grab the son of Yashal," in another inscription Yabshal.

II.

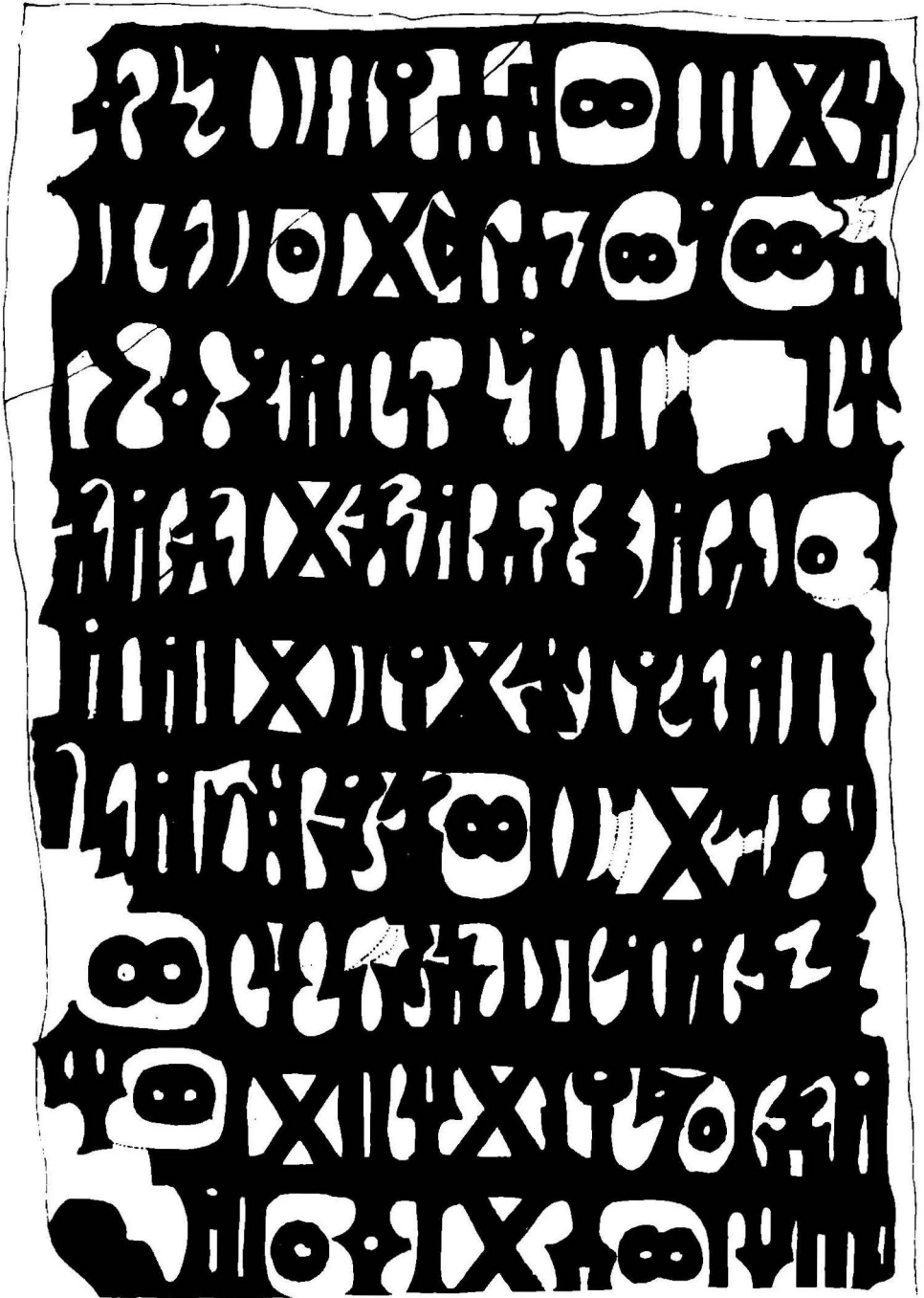
Slab, long 21·7, broad 13·6 inches; reduced by me to one-third. The letters are all *in relief*, and the four sides are mutilated as in I.; moreover the stone is broken, and a line on the facsimile shows the triangular piece thus separated.

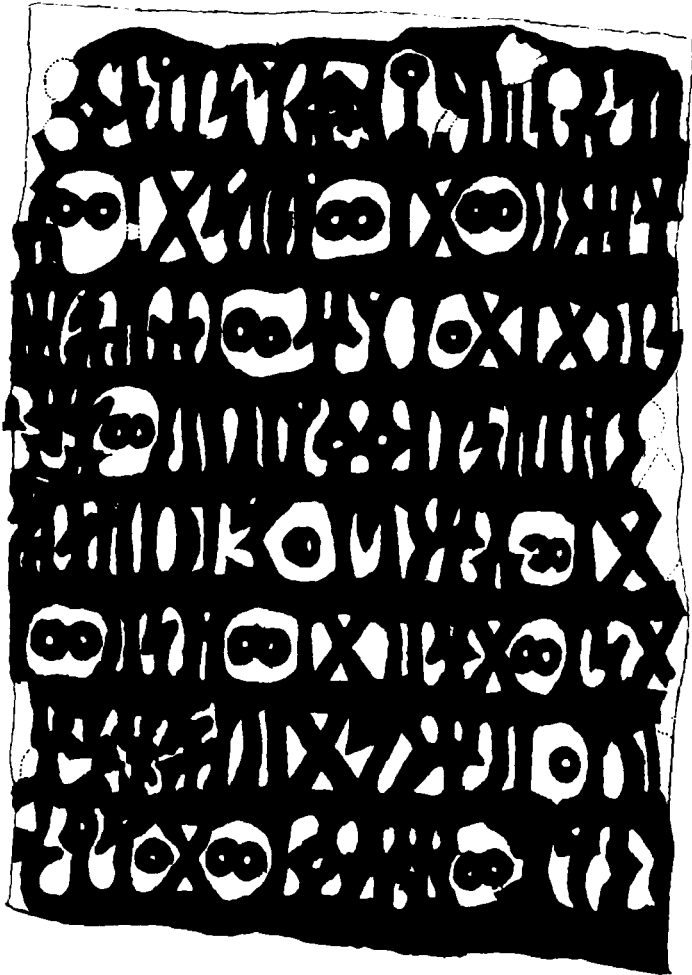
..... הָן מַדְדִּי בָהּ הָן	1.
..... אִתָּן סִרְחַ עִמָּנִם	2.
..... הָ (קִי) מִנְסָן מִאִתָּן	3.
..... עִ סָבָא סָבָא מִמָּנָא	4.
..... מִ בְּנֵי הַחִיטָּח בְּב	5.
..... יִ הִם הַחִיטָּב בְּן	6.
..... מִמָּנִם אִתָּנָה ו	7.
..... מִ אֵל הַחִטָּח הָ	8.
..... יִמָּנָה וְסָח קִץ ב	9.

In inscriptions carved *in relief*, the letters ב , ג , ד are confounded more easily than in others, but especially ג and ד ; also in other respects they are more difficult to decipher than the more common ones where the letters are excavated. Here nevertheless the locality "Saba," the tribe "Beni Hotaimah," a man's name "Ahab son of," and the region "Tahamah," *i. e.* low-country, and the root سبح can be made out with certainty in lines 4, 5, 6, 8, and 10.

III.

Inscription 18 inches long and 13·5 broad, incomplete on all sides. Also *in relief* and nearly in the same style as II., but in some places the sculptor had merely begun, or rather indicated, the letters, and had left them unfinished without excavating the space around them properly; this is the cause of the indistinctness appearing on the facsimile (reduced





ፋጃሕ፡፡፡፡) ሕ፡፡፡፡፡
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፡፡፡፡፡፡፡፡፡፡፡፡፡፡፡
፡፡፡፡፡፡፡፡፡፡፡፡፡፡፡
)፡፡፡፡፡፡፡፡፡፡፡፡፡፡፡፡
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ER

by me to one-fourth), especially at the end of the penultimate line. This fragment is nevertheless interesting, as every line contains the names of localities or persons.

- | | |
|-----------------------|----|
| לכן מרהדאגן יק | 1. |
| הרמות ימנה וא | 2. |
| ... הסת תע זה סבא ד | 3. |
| רב בני קקם סאה | 4. |
| ת וסהל עסם בן א | 5. |
| תן תהמת ובנמו | 6. |
| מ עמחלחם אהנה | 7. |
| רי תקסק תעני | 8. |

1. Here we have לכן מרהדאגן [ס] "Our king Marsadajan," the initial מ being supplied by me.

2. Names of the provinces הרמות "Hazramout" and ימנה "Yemen."

3. Town of סבא Saba.

4. Name of the tribe בני קקם "Beni Kaikim."

5. Proper noun א סהל עסם בן א "Saharal A'sm son of A."

6. Name of the low-country תהמת Tahamah, as in II. 8, and ובנמו "their sons."

7, 8, contain no words known to me.

IV.

This inscription, although fragmentary like the preceding one, looks wonderfully fresh, with all the letters expressed sharply and distinctly; it must have been entirely preserved from atmospheric influences and contact with moist soil; it is 18 inches long and 11 broad, and was reduced by me to one-fourth of its original dimensions. Here the reading goes alternately from right to left *et vicissim*, as marked by the arrows.

- | | |
|------------------------|-----|
| בן ארבע אמנ | 1. |
| → אב סהעש תלשו | 2. |
| לן נון בסבו | 3. |
| → תרה עבסו נבק | 4. |
| מ חכה בן ספר | 5. |
| → נבקן אלה ת | 6. |
| אל סהלן נקבן | 7. |
| → ולא חעלא עב לא | 8. |
| מתבנ סמעה יקם | 9. |
| → בת ונ רסמלה ו | 10. |

1. Contains only three words ; the two first are easily recognized as designating " son " and the numeral " four ; " the third is imperfect.
2. Here שלש " and three," one of the forms in which that numeral sometimes occurs, can be recognized, but שדע is obscure to me.
3. This line appears to contain only one entire word, namely, נח .
4. נבן (*نقب perfodit*), as in I. 6, ושב " and seven ; " the last word is incomplete.
5. לכה בן ספר " and Lakaz son of Safar. "
6. Again נבן . Conf. I. 6 and V. 5.
7. Exactly the same words again, but preceded by א .
8. In this line the lozenge-shaped ב is perhaps to be read as *waw*.
9. Here we meet with three words whose roots appear to be ثبت و and قام but there is also a goddess called سخت .
10. Here the words " Halkamar son of Tab..." plainly indicate the direction of the reading, and the usual one would give no sense.

V.

This inscription, which is likewise damaged on the sides, but the letters whereof are extremely distinct, measures 18 inches in length and 14 in breadth ; it was reduced by me to one-fourth of its dimensions from my original estampage. Fashion of reading precisely as in IV.

...ו (??) ח לחלק נשין...	1.
→ ...נינלא חעלא בקעה ...	2.
...בעל נהלק נבן סבכ...	3.
→ ...ח'ואו ח'ובקשו ו ...	4.
...בין סלחין נבן ו...	5.
→ ...רבע חוכל חעט...	6.
...ן נשן אוח'ן ס'דה ...	7.
→ ...קט חענ ח'נלחג ...	8.
...ק כל עשר ח'רכס...	9.

1. The word נח occurs here also in lines 6, 7, and 8, nearly always in connection with חלק .
2. The root קב is no doubt the same with عقب and العتا occurs also in IV. 8.

ከፊት ገብሮች ጋር ለመገናኘት
የሚችሉ ጊዜዎች ላይ ማሳኘት
ላይ ማሳኘት ለማድረግ ግንባታ
ወይንም ለማድረግ ግንባታ
ከፊት ገብሮች ጋር ለመገናኘት
የሚችሉ ጊዜዎች ላይ ማሳኘት
ላይ ማሳኘት ለማድረግ ግንባታ
ወይንም ለማድረግ ግንባታ
ከፊት ገብሮች ጋር ለመገናኘት
የሚችሉ ጊዜዎች ላይ ማሳኘት
ላይ ማሳኘት ለማድረግ ግንባታ
ወይንም ለማድረግ ግንባታ



1. 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. 47. 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. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



3. Here the first word is the well-known בַּל the god Ba'l, lord, husband, owner, inhabitant; the second and third are exactly as in IV. 6, 7.

4. Here תקבחו is of the same root as in line 2. Again מִתֵּן as in line 7 and I. 8.

5. $\text{בָּן הַלְחֵן נִקְּבָן}$ nearly as in line 6 and IV. 6.

6. Again נִשְׁן as in line 1 and the עַר of I. 1.

7. Again בִּשְׁן with the מִתֵּן of I. 8.

8. The mutilations of this line are to be supplemented as follows:—
 $\text{לְהַלְחֵן נִשְׁן וְנִקְּבָן}$

9. Here both עַר (*pulverem sparsit*) and מִרְכָּס (رِجٌّ *origo in tenui*, $\text{קַ$ *tantum, tantillum, q. d. tenue quid*) appear to refer to something slight.

VI.

This inscription, 18 inches long and 12 broad, was reduced by me, from my original estampage of it, to one-fourth. The large initial ר enclosed in a quadrangle, and standing out *in relief*, is a peculiarity. One corner of the inscription is lost, but a few lines are complete, as may be easily seen below in lines 11 and 12 from the words הַלֵּט הַתָּן "in the vicinity of our town."

| | |
|---|-----|
| רֵם רֵם יֵרֵם | 1. |
| $\text{ן וְשִׁוְעֵלִי לֵל}$ | 2. |
| $\text{רֵתֵן מֵרֵם מֵלֵן הַתָּן}$ | 3. |
| $\text{הַמֵּן אֵלְמֵקָה בַּעַל מֵרְעֵלְזִוּוֹ$ | 4. |
| $\text{מֵן הֵדְרֵן הַמֵּרֵם בֵּית הַמֵּרֵן$ | 6. |
| $\text{אֵלְמֵקָה בְּמִסְאֵלָה לְסַבָּא וְם$ | 6. |
| $\text{פִּדּוּ הֵא מֵרֵם בַּעַם שֵׁעֵן סַבָּא וְ$ | 7. |
| $\text{שֵׁרֵן הַתְּקִרְמֵרֵמוּ שֵׁעֵרְהַלְבֵּד$ | 8. |
| $\text{רֵנֵם יֵרֵם מִסִּוּוֹ תֵּבָבָא שֵׁרֵם$ | 9. |
| $\text{רֵתֵן הֵא מֵרֵמוּ אֵלְמֵקָה עִבְדָּה$ | 10. |
| $\text{מֵרֵם הַלֵּט אֵמֵם בְּצֵעֵם בַּהֵלֵט הַ$ | 11. |
| $\text{בָּן מִרְחֵמֵם וְעֵסֵם שֵׁבִים וְ$ | 12. |
| $\text{מֵלֵחֵם הֵרְעִירְמֵמוּ הַמֵּרֵם אֵ$ | 13. |
| $\text{לֵרֵם הַלֵּט וְמֵקֵם מֵרְחֵמֵמוּ אֵלֵם$ | 14. |
| $\text{בֵּית הַרְעֵ$ | 15. |

1. The word "Ras" often designates a promontory, but it is very doubtful whether it has that signification here.

2. שדדאל may be the name of a person, or perhaps even of a locality.
3. ארם מלך "the servants (men) of our king;" ארם wants only a *yod* to mean "he dedicated," but this or some other termination is broken off.
4. The peculiarity of this line is that it contains only one stroke of separation, and that the name of the divinity "Almaqquahu" is melted into one word with בל and אעלעו.
5. Here we have the locality. ז ז Haban as in X. 1, and the goddess of Hamran יה חסן.
6. Again, the divinity "Almaqquahu" with the town "Saba" and the words אלקו במסארו לסבא would mean "Almaqquahu in her grace for Saba."
7. ארם may just as plausibly be read ארם and occurs also in lines 11 and 14. The words ברם שבען סבא mean "by our people (of) Saba."
8. שדדאלנר requires a stroke of separation between ל and נ; there is no doubt that שדדאל Sa'datel (felicity of God) is a man's name, and in that case נ must be "son."
9. The phrase : וחקדממו שדדאל בר דנמ יום מסו רצבא is to be translated: "and Sa'datel son of Dan^m attacked them on the day Matow with the army."
10. The words ארם אלקו עמדו are intelligible singly, but the sense of the phrase is obscure to me on account of the obscure word ארם which precedes them.
11. Again ארם or ארם with several unknown words.
12. Here only the words, already mentioned above, "In the vicinity of our town" are intelligible to me.
13. Unintelligible. M. Halévy renders רצ by "*faveur, acceptable*," and ברעו by "*nom divin*."
14. ארם Here the initial א is wanting to make again "Alrem," but it terminates the preceding line, which must therefore be complete. מקם "majesty." (Prætorius. *Z. d. D. M. G.* XXVII. p. 417 *seqq.*)
15. Here only the words ביה חוה can be made out with certainty:—"By the goddess of Hoa."

VII.

This inscription is 17 inches long and 9·7 broad; I have reduced it to one-fourth. It does not contain a complete line nor a perfect sen-

VII

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tence; and, as will be observed from the line passing through the facsimile, the right-hand upper corner is broken off.

| | |
|--------------------------|-----|
| תבנ (P) הוורענת | 1. |
| רנהח יקבל בנו תצ | 2. |
| יהוחם הקמו שים | 3. |
| ... תאלג רסס שי תרעה .. | 4. |
| צנמן תלן סתמלהו ע | 5. |
| הו נשאכרב בן תצה | 6. |
| נמי יהוחן סתמלהו | 7. |
| תצח בן סרל מרז ב | 8. |
| ס ד יקבסו צלם | 9. |
| ס ירבהמו ירבהום הו | 10. |
| נשאכרב תסדמו ח | 11. |
| תיסס בדה ארו (P) ת | 12. |

1. Only one stroke of separation occurs in this line, and therefore the second word is rather long. Both words are fragments apparently.

2. יקבל Yahaqbel is a man's name, and so is Tazah, the last letter of which is wanting, but the word is complete in lines 6 and 8.

3. Here the only word "he has dedicated" is complete.

4. The word תאלג occurs also in X. 6 and שי *ibid.* line 8. רסס with the mimation occurs also in VIII. 1.

5. סתמלהו a verb of the 10th conjugation with pronominal suffix; it would be better to read תן for תלן to make it "because."

6. Plainly "Neshákarib the son of Tazah."

7. Wholly unintelligible to me.

8. This is again distinct; the first letter is no doubt the final *nun* of the word נ and the reading of the whole line is "(he was the) son of Tazah son of Marz; Marz (was the) son of..." the last wanting letter was also probably *nun*, although the facsimile shows *ya* indistinctly.

9. Here we have יקבסו "they have dedicated or presented it;" the word צלם is no doubt connected with ظلم &c.

10. The root نبح may be twice discovered in the words ירבהום ירבהו.

11. Again "Neshákarib," as in line 6 and תסדמו.

12. The same root תיסס as in the preceding line, but with mimation.

The lower portions of the letters are wanting, but the words בַּח אִתּוֹ are entire.

VIII.

This inscription, 20 inches long and 6·7 broad, is complete, and was reduced by me to one-fifth :—

| | |
|---|----|
| הַחֲפֵצִיתָ וְאִתּוֹ וּבְנֵי בְנוֹ רַיִם הָהָ | 1. |
| דָּהוּ לְבַעַל בְּיָדָם מִדָּפְןִי הֵינָן וְקָדְמוֹ ב | 2. |
| מִסְאֵלוֹ לְיָדָם וְעַיִ אֲקִידָמוֹ הָלֵחַ | 3. |
| זַפְנָמוֹ נִצְמָחַם | 4. |

1. In הַחֲפֵצִיתָ the final ה is not necessarily a feminine termination, and I prefer to consider it as a masculine. All the other words are well fixed, and *Raim*^m occurs also in VII. 4.

2. The most plausible letter to fill in the first lacuna of one character appears to me to be ג, and about the second there can be no doubt, as the upper part of it is perfect.

3. M. Halévy has (*J. A.* 1873, p. 321 *seqq.*) for לְיָדָמוֹ “*qu'il les bénisse,*” and elsewhere for לְעַיִ בֵּיתִן סִדְקָן “*pour le salut de la maison de Silhin ;*” accordingly I do not hesitate to supply the lacuna of one letter which occurs in this line by the letter ע and the word will be וְעַיִ.

4. אֲקִידָמוֹ with pronominal suffix, is the plural of קָי “property, possession, acquisition;” for the only word of this inscription זַפְנָמוֹ obscure to me, which ought to present no very great difficulty on account of its well-known surroundings, I am nevertheless unable to propose a better approximation than ضَاعَف “to double, to augment.” Or צָפַ *abscondit.*

Translation :—

Hofa'sat and his brother, with their sons the Benu Raim, have renovated to Ba'l their house Madfan (lit. sepulchre), because he has heard them in his grace; May he bless and protect (or save) their possessions, in order to augment their prosperity!

IX.

This fragment is extremely distinct, and appears to contain a calligraphical vagary in the enormous size of the last letter of the first, and the entanglement of the same in the second line. It is 12 inches long and 8 broad, and was reduced by me to one-fourth.

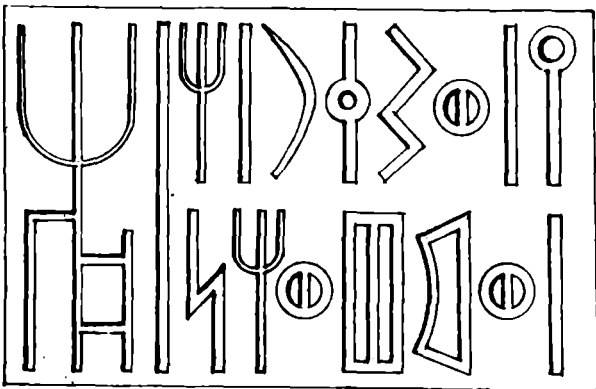
| | |
|-----------------|----|
| י וְשָׁרָה הָהָ | 1. |
| וּ מְסֻדָּה הָ | 2. |

VIII

ቀደም ሲል በግንባታ ስራ ላይ ግልጽ ሆኖ
 በግንባታ ስራ ላይ ግልጽ ሆኖ በግንባታ ስራ ላይ
 ግልጽ ሆኖ በግንባታ ስራ ላይ ግልጽ ሆኖ
 በግንባታ ስራ ላይ ግልጽ ሆኖ በግንባታ ስራ ላይ



IX



1. Here only the word ושֶׁהַ "and stone" is complete.
2. Only מִמְחֶה is complete ; the word מִמְחָה occurs in VI. 9 as the name of a day.

X.

This metal tablet is perfect, as well as the two following ones, with which it seems to be contemporaneous, as the style of writing is exactly the same in all three, only the letters are somewhat smaller in XII. This tablet is 10·8 inches long and 8·4 broad, and my facsimile is one-fourth of these dimensions.

| | |
|-------------------------|-----|
| שלמך דִּי הַבֵּן דִּב | 1. |
| קִים יִבֵּן וּמִשָּׁל | 2. |
| מִן דְּמִשַׁע דִּי הַב | 3. |
| ן וּתְקִים מִמְחֶהִם | 4. |
| אֵלֶּן מִדְּעִתָּן מֵה | 5. |
| וּב מִרְצַת תְּחַלֵּב ו | 6. |
| יּוֹם תְּקִים מִמַּח מ | 7. |
| קִתָּם עֵי קִים כ | 8. |
| וּחַן וּיּוֹם הַעֲדֵב | 9. |
| אִרְסֵם הַדְּקֵן עֵה ו | 10. |

1. The word $\text{Z}\bar{\text{Z}}$ Haban occurs in lines 3, 4, and also in VI. 5. דִּב which occurs also in the last line of XI., has, it appears to me, not yet obtained a fixed signification: it may be "to, towards, near."

2. מִשָּׁלֵךְ has, according to the *Z. d. D. M. G.* XXIV. p. 189, the meaning of "statue, title, monument."

3. מִשַׁע is a locality.

4, 5. תְּקִים and מִדְּעָה both occur in another inscription in the following phrase:— $\text{יּוֹם תְּקִים מִדְּעָה צְרוּחָן וּמִדְּעָה קְבֻלָּחֵן}$ rendered by Prætorius: *Am Tage da kämpfte das Dorf jener Feinde von uns und das Dorf unseres Stammes.*"

6. For הַבֵּן we have בִּנְאָו "*ils ont fait invasion*" (Halévy).

7. מִמַּח is 100 according to Halévy 598-4; 466.

8, 9, 10. For עֲדֵב Halévy gives the meaning of "*réparer, recompense,*" but renders the phrase עֲדֵב מֵהָ by "*il se retira d'elle:*" accordingly we have here two meanings for a word the signification of which does not appear yet well settled.

Translation :—

Monument of זִ זִ Haban near Qadam Yabin (or Eastern Yabin) and monument of זִ. Myfa' זִ זִ Haban. And Ma'hr^m attacked our village at the invasion of Mozet Taleb. And the day of the attack is the one hundredth Maqlat ; near Qadam Koren (or Eastern Koren) ; and the day of the reparation (or retreat) is Adaf Hadaqan A'h. D.

XI.

Bronze tablet the size of X., also reduced by me to one-fourth.

| | |
|--------------------------|-----|
| דַּח וְחַלְקָן יַחַד | 1. |
| וְעֵדֵב בֶּן מַנְבַּא ע | 2. |
| רָן וְעֵדֵב מִן מַה | 3. |
| נָשָׁם תַּנְטָן דִּיבִי | 4. |
| ן נִשְׁרָן בִּדְרָן וּב | 5. |
| יַחַד דְּאִחְרָתָם וּמ | 6. |
| קִשְׁרָתָן דִּרְדִּי כַע | 7. |
| רָן לַבְנָתָן וּמִכ | 8. |
| רִבְנָן וּמִקְסָרְתָן | 9. |
| דִּב אִחְרָתָם וּמ ג | 10. |

In this inscription there are several new unknown words, and those which are old do not appear to be as yet well fixed. One of these is דַּח which is by M. Halévy rendered by “repairing” and also by “retiring;” and in the latter meaning also Prætorius agrees with him, as he translates the phrase עֵדֵב מַה quoted in X., like him, by “*er hielt von ihr ab.*”

Of מ M. Halévy says : “*La signification de מ est obscure, le sens de montagne lui convient dans la plus part des cas ou il se présente (Journal Asiatique, 1873, No. 7, Octobre, p. 352) ;*” whilst the same מ is in the Z. d. D. M. G. XXIV. translated by “*Festung,*” e. g. רָן מִחֻדְרָן “*sie haben geschrieben dieses Denkmal in dieser Festung.*”

נָשָׁם is in a phrase where also the locality mentioned in X. 3 appears to be mentioned with the addition of a רָן translated by “vicinity, environs :” thus יַבְסֻל בֶּן שַׁבְבָּ קָרָם מִבְּנֵי גַמְא מִסְעֵרָא גִלְשָׁא אַבְנָם “*Yabsul Sohn des Schajab hat angefangen unter den Söhnen der Umgegend von Maifa'at mit dem Behauen der Steine.*” In the Z. d. D. M. G. p. 89, the same word is translated by “they have consecrated :—” גַּמְא בִּרְחַן יַחְסָם “*Sie haben geweiht den Temple des Yatham.*” In the present inscription נָשָׁם the word no doubt means “We have consecrated (or surrounded),” as is custom-

ary also in India, where the walking round a temple also constitutes an act of devotion. מסר סבא is by M. Halévy translated "*la plaine (cultivée) de Saba,*" and in the *Z. d. D. M. G.* by "*Der starke (geehrte) von Seba.*"

As the interpretation of this inscription is sure afterwards to become a subject of controversy, I cannot venture to give one.

XII.

This is a votive tablet 6·5 inches long and 4·3 broad, reduced by me to one-fourth of its original dimensions. It is remarkable for the occurrence of proper names of men and of idols, among which that of A'star, the Semitic Astarte, occurs twice. The frequency with which the mimation is used here is also remarkable. The A'star of Kabaz^m might mean "the Egyptian A'star."

| | |
|-----------|----|
| קדמס ומע | 1. |
| הרם עזס ו | 2. |
| הק ובלק | 3. |
| ם כעזר ו | 4. |
| קבם חד | 5. |
| ם תנדהם | 6. |
| ועזר ו | 7. |
| ודק וה ו | 8. |

Translation :—

(This tablet was dedicated by) Kad^m and Ma'z^m and A's^m and Sakar and Balaḡ^m to (the honour of) A'star of Kabaz^m and (to) Vodd^m and (to) Nakrah^m and (to) A'star of Haraq and (to) the goddess of N.

ART. XIV.—*Explanations and Facsimiles of eight Arabic Talismanic Medicine-Cups.* By E. REHATSEK, M.C.E.

Read 21st March 1874.

A TALISMAN, ^{س/و} طلسم, Τέλεσμα, is a magic figure carved on metal or stone under certain favourable conjunctions of some planets or horoscopes, said to impart peculiar efficacy to the object thus treated. In the present instance this object is a brass cup inscribed with various magic figures, amulets, sentences from the Qorán, and also certain "hocus-pocus" words in a pretended secret character, which on a closer examination appears to consist of very few signs, often repeated, and apparently used only *ad terrorem populi*, although each of these signs may possibly represent the initial or the whole name of some holy personage, since, according to the علم حروف or science of letters, almost every letter of the alphabet may in writings of this kind represent the name of some well-known sacred person. Thus the first letter *Alef*, which is a perpendicular stroke, expresses the name of God as the granter of wishes. The letters ب and ت represent Amed and Mahmood as names of Muhammad, خ A'li, ط David, &c. This treatment of a cup imparts to it great virtue, and enhances its price far above its intrinsic value as a little brass vessel. Cups of this kind are common enough in Muhammadan countries, but, as far as I am aware, none of them have ever been described or represented by drawings, and translations of their inscriptions and magic figures in any European language, and may therefore be considered a novelty. The eight cups in the possession of the Bombay Branch of the Royal Asiatic Society I now proceed to describe as follows —

I.

This cup is the smallest, and only 3·2 inches in diameter and 1·1 deep. The hexagonal star which occurs here four times, namely, once in the trilingual amulet (to be described immediately) in the shape of two triangles intersecting each other, and thrice close to it, also forming a similar hexagonal star, but drawn all in one piece and marking four points near the two magic circles intersecting, is well known over the whole world, seems to be very ancient, originally of Eastern origin, and

FACSIMILES OF EIGHT TALISMANIC MEDICINE CUPS.

BY E. REHATSEK.

I. Concave Side.



is a Masonic symbol likewise ; in German it is called "Drachenfuss," the dragon-foot, and in India it is called *Svastika* in Sanskrit,* but among Moslems it is known as the seal of Solomon the son of David.

The first character of the so-called trilingual amulet, [worn also on the arm to ward off all diseases and all kinds of misfortunes, is the just-described seal of Solomon the prophet. This amulet is also believed to contain the ineffable name of God, but the strangest of all is that, although short, it is stated to contain 5 verses from the Pentateuch, 5 from the Qorán, 5 from the Psalms of David, and 5 from the Evangel, i.e. New Testament. If the amulet engraved on this cup [be compared with its description in books, which is as follows, it will be found to be a perfectly faithful representation :—"The seal of Solomon, three perpendicular strokes, the letter μ , a ladder with three cross bars, then four perpendicular strokes, the letter ζ in the shape of a blacksmith's bellows with the spout turned downwards, and lastly the letter ρ upside down with its tail prolonged over the whole upper part of the amulet, leaving a break only over the ladder." To the right of this amulet are the two intersecting magic circles already mentioned, inscribed with characters known probably to the maker of the talisman only, but more likely having no meaning whatever, and intended only for a "hocus-pocus."

The numbers inscribed on the two magic squares between which an incantation (to be explained presently) is inserted are such that their

| | | |
|---|---|---|
| 6 | 7 | 2 |
| 1 | 5 | 9 |
| 8 | 3 | 4 |

| | | |
|---|---|---|
| 4 | 9 | 2 |
| 3 | 5 | 7 |
| 8 | 1 | 6 |

sum in any direction makes fifteen.

A magic square is in Arabic called *Shakal turdbi* شكل ترايبى and its

numbers may, by means of the Abujad, easily be converted into letters,

but on doing so with the squares here shown no sense will appear, unless some mystic signification be attributed to the words so formed.

Thus the second of the above squares gives بطد رهج واح without any sense, unless we insist on interpreting these artificial words according to the "science of letters" alluded to above, in which case بطد will mean *Ahmed* (another form of the name of Muhammad), *Davud*, and *Hasan*, and so on, each letter being understood to represent a name. Magic squares were unknown in Europe before the 14th century.

* The mystic cross is also called by this name. See *Ind. Ant.* May 1873, p. 135.

The incantation inscribed between the two magic squares is as follows :—

سارا سارا راي سارا سارا كا را تور بور ونوي تابن ياما
ارما اصاد يا طوطوطو كا طو صامورن ايلموس يا سرکاي كاهن
طوطو ايلموس كا يا و نوداس ومن يتوكل على الله فهو حبه
إن الله بالغ امره والعلة والسلام على سيدنا محمد و اله الطاهرين

Translation :—

Sára Sára rúi sárá sáráká rá iur [or tur or bur] iur wa nui iabin [or tabin or batin &c.] iá má úrsá úsád ia [or ta, &c. and so of all the other words having no points and no sense] tu tu tu tu katu sámurn ailmurs iasrkái kahn tu tu ailmús kaia wa iudás, “and who trusts in God, He will be his sufficient support; verily God will cause him to attain his object (*Qorán*, LXV. 3).” benediction and salutation to our lord Muhammad and to his pure family.

The gibberish of this incantation is believed to consist of Syriac or Hebrew words; and the word Sára, which occurs several times, is considered to refer to Sarah the wife of Abraham, who obtained a happy childbirth in her old age, and after despair.

After the incantation just described comes the following passage :—

بسم الله الرحمن الرحمان اذا السما انشقت و اذنت لربها و حقت
و اذا الارض مدت و اقلت ما فيها كذلك تلقى الحامل [sic]
الجنين سالما باذن الله والله يخرجكم اخراجا فان مع العسر يسراً
ان مع العسر يسراً انصرف ايها القولنج بانوح تدوح كلوخ كلخ الم
امر الر ح م ع س ق ك ل ا ي ع ص ط ل ط س م ي س ن

Translation :—

“In the name of God, the merciful, the clement! When the firmament shall be split, and shall obey its Lord, and shall be capable thereof, and when the earth shall be stretched out and shall cast forth what is therein (*Qorán*, LXXXIV. 1—3)” in the same way shall a pregnant woman cast forth the embryo safely by the permission of God, and God will deliver you with a deliverance. “Verily with a difficulty there will be relief, verily with a difficulty there will be relief [XCIV. 5 and 6].” Depart, O colic! With wailing thou shalt wail Kalúkh Kalakh. Alm. Almr. Alr. H. M. A’. S. Q. K. H. Y. A’. S. T. H. T. S. M. Y. S. N.

The letters which terminate this passage are mystic, and have not yet been satisfactorily explained by any one, nor ever will. They are prefixed to certain chapters of the Qorán, which they are also here intended to designate. The engraver has written some of these letters disjointed, and I here transcribe them, as they occur in every copy of the Qorán, the numbers of the respective chapters whereof thus designated I also append:— الم (II. and III.) المر (XIII.) الر (X, XI.), XII, XIV., XV.) حم (XL.) حم عسق (XLII.) ك (L.) كهيعص (XIX.) طه (XX.) طم (XXVI.) يس (XXXVI.) ن LXVIII.). Attempts are not wanting purporting to explain the signification of these letters; but as they are based on mere suppositions, and do not agree with each other, it would be useless to insert any.

The only writing which remains to be noticed is a spiral incantation beginning with the words *Sara Sara* in the smallest spiral, and of the same kind as between the two magic squares transcribed above; it contains no sense. The same is the case with the Arabic characters under the amulet, and with the talismanic letters over the right magic square.

The quadruped represented in the centre of the cup is evidently intended for a mad dog, with its tongue hanging out, but the tail curled upwards is a sign of health, and not of hydrophobia. Here also a scorpion and a serpent (to be alluded to presently in the inscription of the convex side) are portrayed, but I have no idea what the two beasts with their curiously intertwined tails are intended to represent. There is nothing more on the concave side.

As the convex side of the cup merely contains one inscription, and nothing more, I considered it useless to give a facsimile of it. The inscription is as follows:—

تنفع هذا الطاسة المباركة للسمعة الحية والعقرب ولعضة [لعضة] لعضة
الكلب الكلب و لعسر الولد و لقطع الرعاف و العقل و للقولنج شرب
بها الملسوع او رسوله ثلاث مرات يبرا باذن الله و لعسر الولد ماء زعفران
و لقطع الرعاف و العقل ينشق بالماء منه و للقولنج ينجرع منه ماء حار
صحيح مجرب

Translation:—

This blessed cup is useful against the sting of a serpent, a scorpion, and the bite of a mad dog; for difficult childbirth, hæmorrhage, belly-

ache and colic. The person stung, or his messenger, is to drink thrice from it, and he will get well by the permission of God. For difficult childbirth, saffron-water; for stopping hæmorrhage and belly-ache, water; and for the colic, hot water, is to be sipped from it. This is correct and tried.

II.

This cup measures 5·2 inches in diameter and one inch in depth. The concave side contains six circles, each with a drawing, and the letters in these look as if they were Hebrew, and the word over the horse, which may also represent a donkey, might easily be read *מור*. These kinds of words are also on the four sides of the square at the bottom of the cup. The magic word in secret characters written in the smaller circle is repeated six, and that in the larger circle eight times. Each of the six compartments between the circles containing the talismanic figures of animals contains an Arabic inscription which I now proceed to transcribe and to translate:—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَلَقَدْ نَادٰنَا نُوْحٌ فَنَعَمَ الْمَجِیْدُوْنَ فَنَجَّیْنٰهُ
وَاَهْلَهُ مِنَ الْكَرْبِ الْعَظِیْمِ

“In the name of God the merciful, the clement! Noah called out to us and we heard him graciously; and we delivered him and his family out of the great distress (XXXVII. 73, 74).”

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اِذَا السَّمَآءُ اِنشَقَّتْ وَاِذْ اَنْتِ لِرَبِّهَا رَاحِقَةٌ
وَاِذَا الْاَرْضُ مُدَّتْ وَاَلْقَتْ اَلْكَامِلَ وَاِذَا

“In the name of God, the merciful, the clement! When the firmament shall be split, and shall obey its Lord, and shall be capable thereof, and when the earth shall be stretched out (LXXX. 1-3)” and the pregnant woman cast forth her child. (The last line is illegible, as may be seen from the facsimile.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قَالِ لَقٰهَا يَا مُوسٰى فَاَلْقٰهَا فَاِذَا هِیَ حَيَّةٌ
تَسْعٰی قَالِ حَذٰهَا وَلَا تَخَفْ

“In the n. o. G. t. m. t. c. ! *God* said: Cast it down, O Moses, and he cast it down, and lo, it was a serpent, which ran about. *God* said:

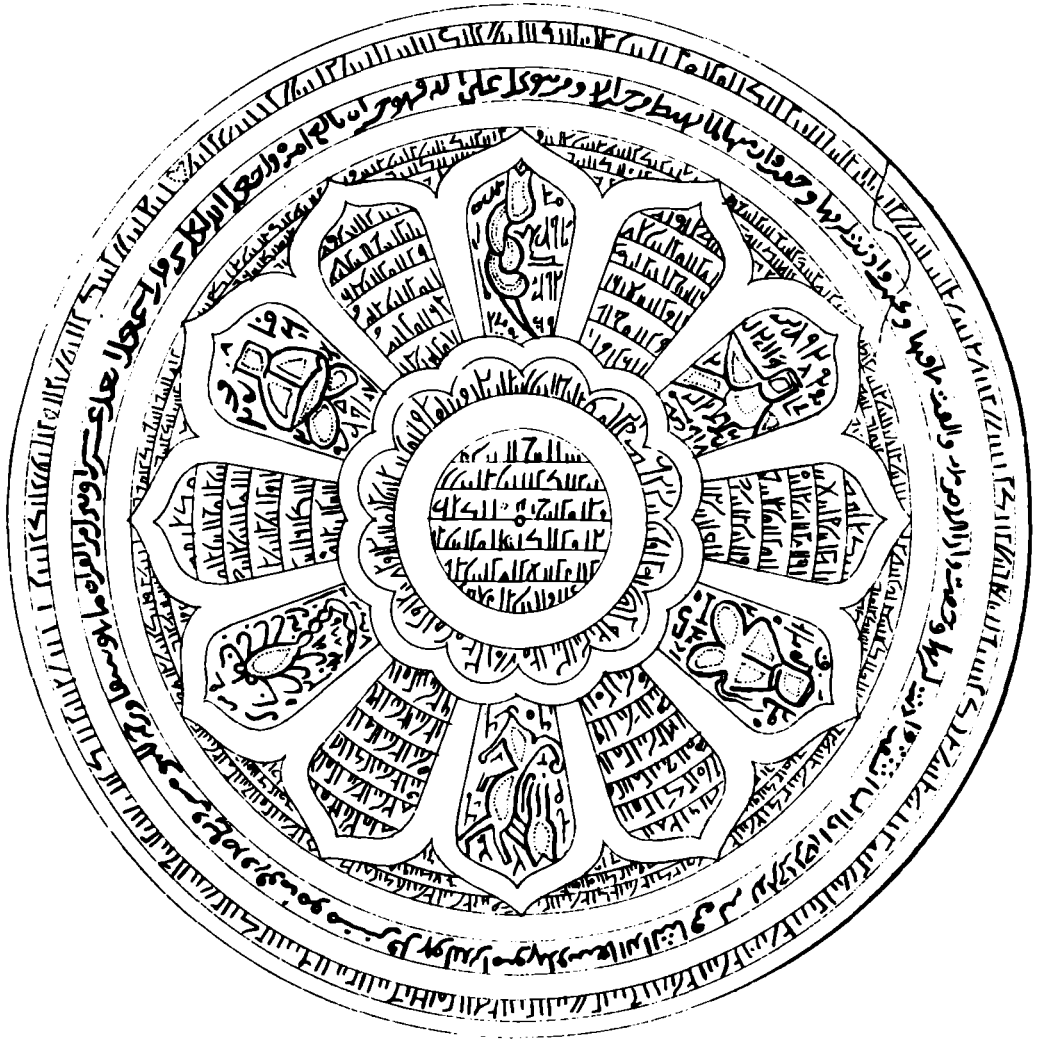
II. Concave Side.



II. *Conver Side*



III. Concave Side.



Take hold of it and fear not [XX. 20-22]". (Here the last line is in secret characters.)

بسم الله الرحمن الرحيم سارا سارا راکا سارا کا طا کا طوا
واسلام على نوح فى العالمين

In t. n. o. G. t. m. t. c. ! Sárá sárá ráká sáráká tá ká tua "and salutation to Noah in both worlds (*i.e.* in this and the next). [XXXVII. 77.]"

بسم الله الرحمن الرحيم الم تر الى الذين خرجوا من ديارهم
وهم الرف حذر الموت فقال لهم الله موتوا ثم احياهم

"In t. n. o. G. t. m. t. c. ! Hast thou not seen those who went out of their country, although they were thousands, for fear of death? and God said unto them, Die! then he revived them. (II. 244.)"

بسم الله الرحمن الرحيم الم ترا الى ربك كيف مد الظل ولو شاء
لجعلها ساكنا

"In t. n. o. G. t. m. t. c. ! Dost thou not look unto thy Lord, how he extended the shadow? but had he pleased, he would have made it stationary (XXV. 47)."

Besides the magic writing, nothing occurs on the convex side (of which I made no facsimile) except the following inscription:—

هذا الطاسة المباركة تناوم السموم كلها وقد جمع فيها اشيا مجربة
وهي للسعة الحية والعقرب والكلب الكلب والمطنقة والقولنج و
العفل والوقه ويشربها الملسوع او رسوله

Translation:—

This blessed cup counteracts all poisons, and verily it comprises various tried qualities, which act against the stings of a snake and scorpion, against a mad dog, against abdominal pains connected with childbirth or colic and distortion. The person stung, or his messenger, is to drink from it.

III.

This cup is 4·3 inches in diameter and 1·4 deep. It contains, besides the circular writings, twelve compartments surmounted by arches, six of which are likewise thus treated, but the remaining six are filled with figures (see III. concave side). The concave side bears in a circle the

following inscription, which is patched up of verses from various *Surahs* of the *Qorán*, as will be seen below in the English translation:—

بسم الله الرحمن الرحيم اذا السماء انشقت وازنت لربها وحققت واذا
الارض مدت و التقت ما فيها و تخلت و اذنت لربها و حققت و ان منها
لما يهبط من خشية الله و من يتوكل على الله فهو حسبه ان الله بالغ
امره قد جعل الله لكل شي قدرا سيجعل [الله] بعد عسر يسرا و نزل
من القرآن ما هو شفا و رحمة للمؤمنين و يشفي [يشف] for صدور قوما
[قوم] for مؤمنين قل هو للذين آمنوا هدي و شفا الله الشافي

“I. t. n. o. G. t. m. t. c. ! When the firmament shall be split asunder, and shall obey its Lord, and shall be capable thereof; and when the earth shall be extended and cast forth its contents, and shall remain empty, and shall be capable thereof [LXXXIV. 1-5]. And verily there are some of them who fell prostrate from the awe of God [II. 69]. And who trusteth in God, He is his support, because God will cause him to attain his object. Verily God hath appointed unto everything a determined period [LXV. 3]. God will cause relief after hardship [LXV. 7]. And we send down of the *Qorán* that which is a healing and a mercy unto Believers [XVII. 84]. And he will heal the breast of the people who are Believers [IX. 14]. Say: It is unto those who have believed, guidance and a healing [XLI. 44]. God is the healer.”

The convex side of this cup, as may be seen from the facsimile, contains at the bottom a circle surrounded by ten compartments, all filled with unmeaning characters purporting to have talismanic efficacy. The Arabic circular inscription detailing the medical properties of this cup is as follows:—

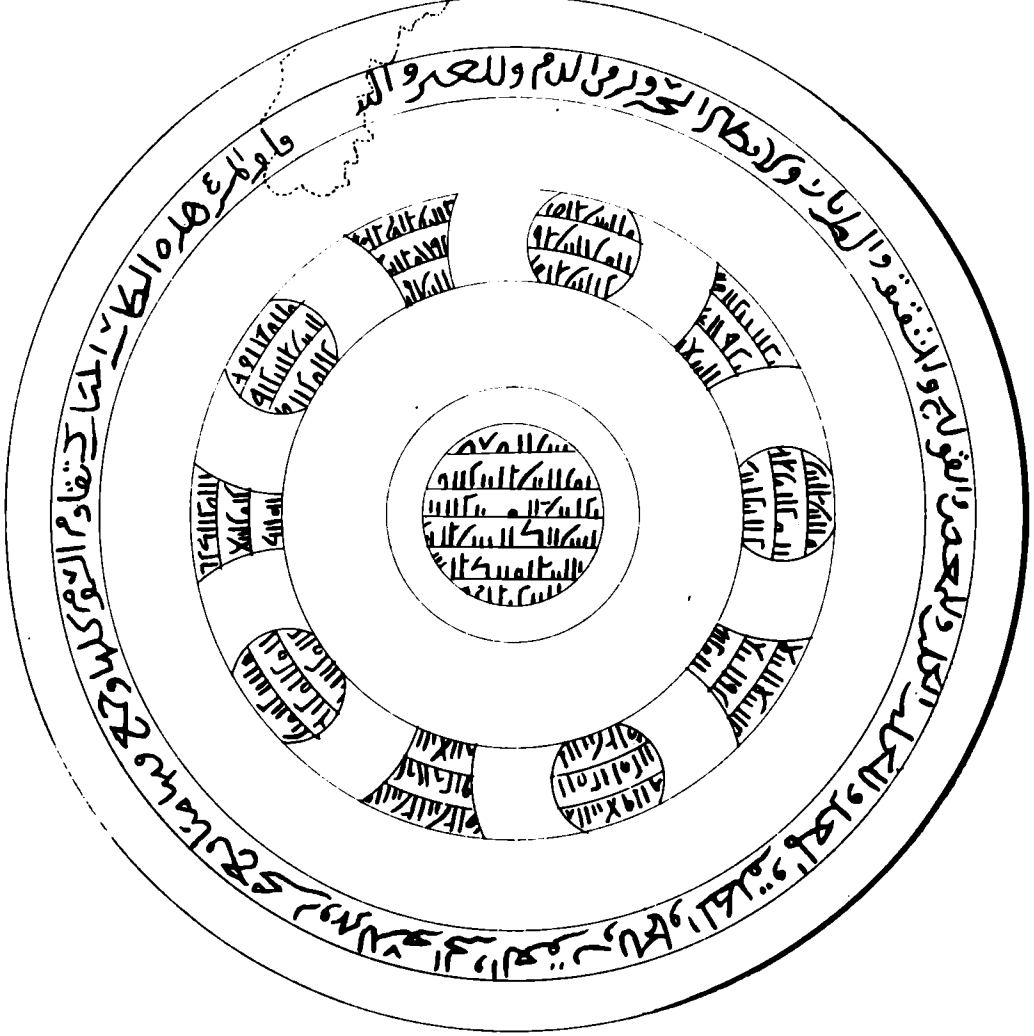
هذا الطاسة المباركة تقاوم السموم كلها و جمع فيها منافع صجره
و هي للسهة الحية و العقرب و اللحاء و المظان و المغل و الكلب الكلب
و للمعض و القولنج و للشقيقة و الطربان و لابطال السحر و لرمي الدم
و العين و

Here the cup is soldered and a few words covered, but they can easily be supplied from the context of all the other cups; and the last word *المسروع* is misspelt for *الملسوع* “the bitten person.”

Translation:—

This blessed cup counteracts all kinds of poisons, and contains well-tried advantages, which are:—Against the sting of a serpent and a

III. Convex Side.



IV. Concave Side.



scorpion; against fever, abdominal pains of childbirth, bites of mad dogs, gripes and colic, hemicrany, pain in the joints, nullification of sorcery, blood-spitting, the evil eye [and by drinking therefrom the bitten person will be healed].

IV.

This cup measures 5·3 inches in diameter, and 1·3 in depth. Besides the four compartments containing the figures of a serpent, a dog, a horse, and a lizard, it contains four others with medical phials, and is crammed full of writing. The bottom of this cup appears to have been damaged or perforated for the purpose of placing it on the lips of a sick person to sip in the medicine in a recumbent posture.

First I shall give the large circular inscription, which is the celebrated *Ayyat-ul-kursi* or "Throne verse," and then those of the four compartments:—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ
 سِنَةٌ وَّلَا نَوْمٌ لَّهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ مَنْ ذَا الَّذِیْ یَشْفَعُ
 عِنْدَهٗ [for عندہ] اِلَّا بِاِذْنِهٖ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ وَلَا یحِیْطُوْنَ بِشَیْ
 ْءٍ مِنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِیُّہُ السَّمٰوٰتِ [for السموات] وَ الْاَرْضِ
 وَلَا یَـُٔوْدُهٗ [for یوڈہ] حِفْظُهْمَا وَ هُوَ الْعَلِیُّ [II. 256]

The last word *العظیم* *the mighty*, of this verse, is placed in one of the compartments to show where the reading of the compartments begins, and going regularly through all of them the final word of the last compartment is *العلی* the same as in the above-verse, so that the *العظیم* must again be supplied, and thus the reading may be continued chain-fashion *ad infinitum*:—

Translation:—

I. t. n. o. G. t. m. t. c.! God! There is no God but He! The living, the self-subsisting; neither slumber nor sleep seizeth him; His is whatever is in heaven or on earth. Who is he that can intercede with Him, except by His permission? He knows what is between their hands and what is in their rear [*i. e.* the present and the past], and they can encompass nothing of His knowledge except as much as He willeth. The extent of His throne embraces the heavens and the earth, and the preservation of both is no burden unto Him. He is the high. . .

The compartments are only partly Qoranic, and the one I shall now give begins with the word العظیم wanting above, and a part of Ch. LXXXIV., but the end of it is of the writer's own composition:—

العظیم بسم الله الرحمن الرحيم اذا السما انشقت وازنت لربها
و حقت و اذا الارض مدت و القت من [sic] ما في بطنها من

The mighty. In t. n. o. G. t. m. t. c ! When the firmament shall be split asunder, and shall obey its Lord, and shall be capable thereof; and when the earth shall be extended and cast forth [LXXXIV. 1-3], that which is in its womb. . . .

الجنين و خرج الى ارض الله الراسع بعز عن الله نور وجه الله
خرج كما وضعت محمدا صلى الله عليه و

The embryo; and it issued upon the broad earth of God in honour from God. The light of the countenance of God issued as it was delivered of Muhammad, the benediction of God be on him and. . . .

سلم الم تر الي ربك كيف مد الظل و لو شاء لجعله ساكنا و له ما
ساكن في الليل و النهار و هو السميع العليم بسم الهي

Peace. Dost thou consider thy Lord, how he extendeth the shadow? Had He pleased, He would have made it stationary (XXV. 47). To Him belongs whatever is stationary in the night and in the day; and He heareth and knoweth very much. In the name of my God. . . .

الشافى الله فاشفى بسم الله المعاني الرحمن فعاني بسم الله الذي
لا يمرض من اسمه شى فى الارض و لا فى السما و هو العلى

The healer! God! Recover therefore in the name of God, the restorer, the merciful! Be therefore restored in the name of God, by whose name nothing falls sick on earth nor in heaven, and He is the high. [After this the operator again completes the passage by continuing in the next compartment to read *the mighty* العظیم and going on as long as he likes.]

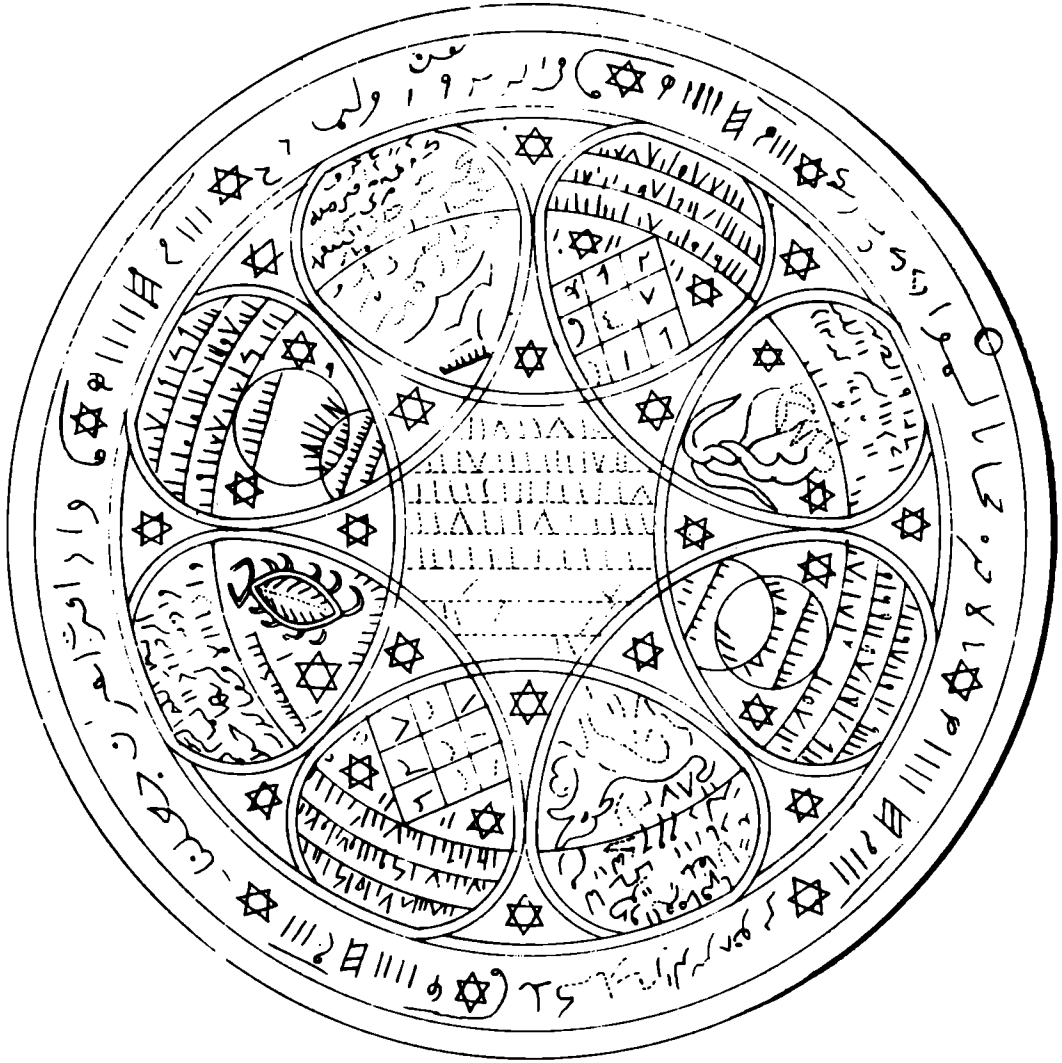
The smaller circular inscription is, like the above ones, also not in the words of the Qorán, but in the spirit of it, and as we would say "scriptural." It is as follows:—

بسم الله تعالى الاعلا الذي لا واد له و لا واد له و [لا] صاحب له و لا
شريك له اشهد ان نوحا رسول الله و ابراهيم خليل الله و ان داوود
[sic.] خليفة الله و ان موسى نجى الله و ان على [عيسى?] العظیم

IV. Convex Side.



V. Concave Side.



In the name of God the most high, who neither has a son, nor a father, nor a companion, nor a partner. I bear witness that Noah is an apostle of God, and Abraham the friend of God, and David the Khalif of God, and that Moses is the confidant of God, and that A'li [Jesus ?] is great. [The word admits of both readings, as may be seen in the facsimile.]

The convex side of this cup contains magic squares and writings with two circular inscriptions, as follows :

الحية والعقرب والكلب الكلب والبطنه والفرس المغرول و
للراغف وللوقه وللصدع وللشقيقه والظربان وللطحل والمغص والقولنج

Against a serpent, a scorpion, a mad dog, pains of pregnancy, the bellyache of a horse, hæmorrhage of the nose, distortion of features, cephalalgia, hemicrany, pain in the joints, pain of the spleen, griping in the belly, and colic.

The small circular inscription of this side is partly indistinct, and therefore unintelligible ; some of it, however, can be made out as follows :—

للحمى الباردة والحبيثه.....للمسوع الح
and for a cold and for a
malignant fever.....for a bitten person, &c.

V.

This cup is 6 inches in diameter, and 1·5 inch deep. In the uppermost circle of the concave side the celebrated amulet (described in I., concave side) occurs four times, and the intervals between the amulets are filled with catch-words from the Qorán, *i. e.* with the beginnings of certain verses which inform the operator that he is to recite them ; but unfortunately the cup is so worn out (probably by rubbing and scouring it many times to remove traces of pungent or sticky medicines) that most of the writing is illegible. The only sentence which can be made out with certainty is :—“*وإذا قرأت القرآن* جعلنا “and when thou readest the Qorán [XVI. 100].” After this the word *جعلنا* “we have placed,” occurs, which is the beginning of some other verse. The same is the case with the oviform compartments, four of which are in Arabic characters and contain the beginning of Ch. LXXXIV. given already in several of the cups described, and also the magic formula beginning with *Sárú Sárú Sáraká*, &c. ; the four other oviform compartments are filled with magic writing, and the lower moiety of every compartment is filled with magic squares or animals, as may be seen

from the facsimile (V., concave side). The seal of Solomon occurs many times, and occupies also the 14 triangular spaces between the oviform compartments.

The convex, *i. e.* outside of the cup, not having been rubbed, is in a better state of preservation. It contains an accumulation of arithmetical numbers within a circle which encloses magic squares; as scarcely any other numbers except 111, 121, 118, 182, 171 and 714, occur in more than 50 of these little squares, I deemed it superfluous to make a facsimile of this side, but I here transcribe and translate the inscription constituting two circles around the border, and besides this inscription nothing else occurs:—

هذا الطاسة المباركة للحية والعقرب والكلب الكلب يشرب
هو او رسوله والمعض والقولنج يجرع بها صحت والراف مقل
وحما والمطلقة والحمه تشرب

Larger circle:—

This blessed cup is against a snake, a scorpion, and a mad dog. He drinks it, or his messenger. Those who have griping or colic sip from it. Health. And [persons afflicted with] hæmorrhage, belly-ache and fever, and pains of childbirth and fever, drink from it.

Smaller circle:—

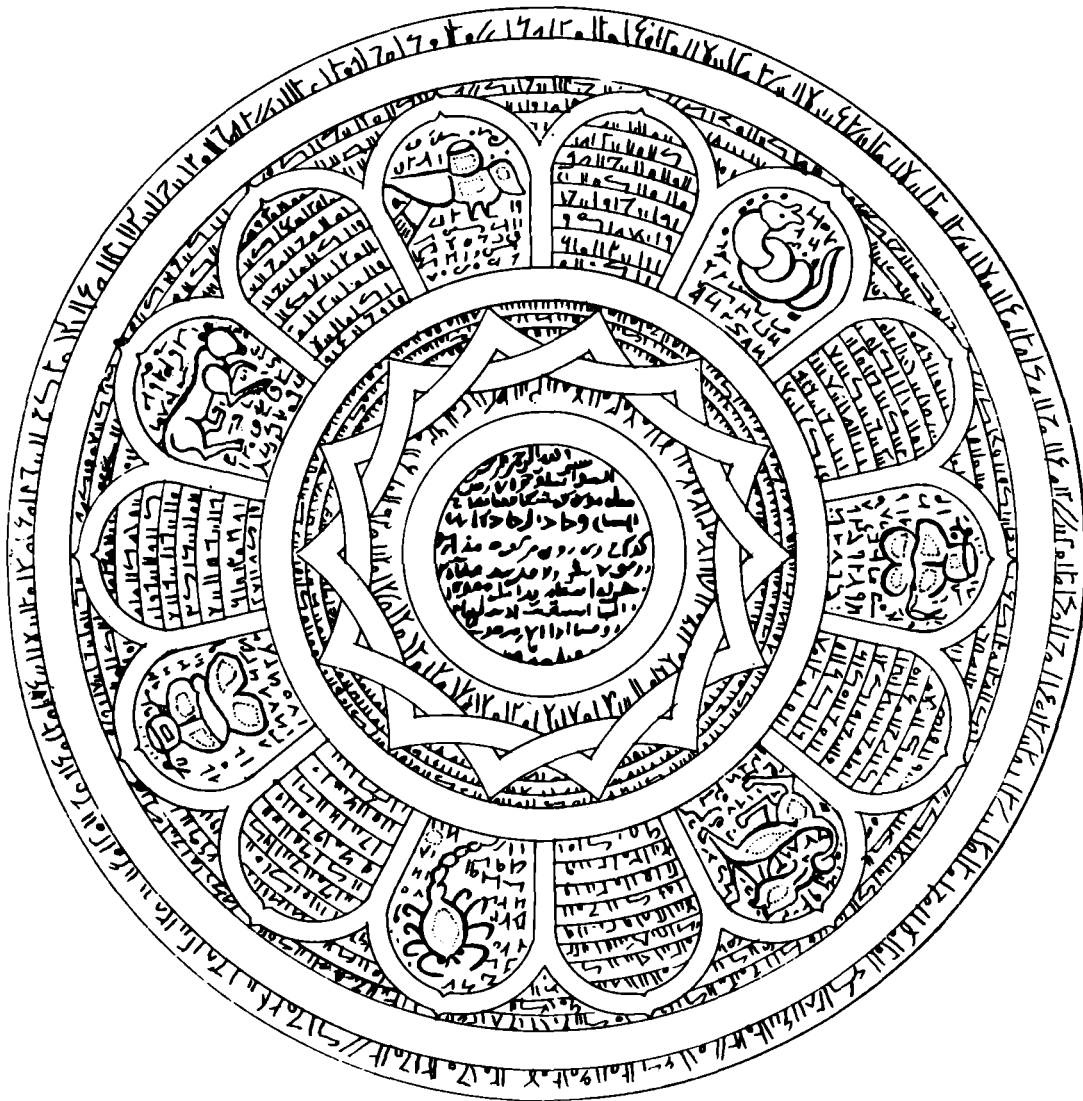
و حما و البغامي هو الدم تقالي و الحمه البرد تشرب
منها و الطحال تشرب منها و الوجع الراس تشرب منها وعملت
في شهر رمضان سنة ستة و اربعين

And [those afflicted with] phlegmatic fevers and loss of flesh [*lit.* blood] and cold fever drink from it; and splenetics drink from it; and who suffer from headache drink from it. And it [the cup] was prepared in the month of Ramazan in the year forty-six. [This is, no doubt, false.]

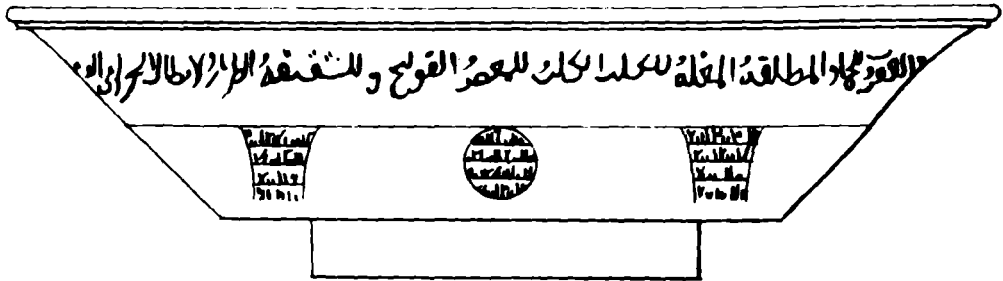
VI.

This cup is 5·7 inches in diameter and 1·2 in depth. The inside of it is of a bright yellow colour, and as it differs from the others in shape I have also given a *side view* of it. It contains fourteen compartments, one half of which are filled with the usual figures, *i. e.* the dog, the scorpion, the serpent, the horse, and two persons afflicted with abdom-

VI. Concave Side.



VI. Side View.



VII. Concave Side.



inal complaints; one figure, however, is entirely new, and seems to represent some fabulous bird, perhaps the A'nka. All the characters are magic, except the circle at the bottom, which is very indistinctly engraved and appears to consist mostly of gibberish. Only the *Bismillah*, &c., and the last portion, which consists of the commencement of Ch. LXXXIV., can be made out with certainty.

The convex part of the cup contains five little circular and five quadrangular pieces filled with magic writing *ad terrorem populi*; and the circular Arabic writing, which is very distinct, is literally the same as on III. (which see), and contains only a few words more, probably with the intention of completing the circle only; but, curiously enough, this is the only cup in which the inscription detailing its properties does not begin with the expression of *This blessed cup*, but with the words *These blessed Talismans*, هذه الطلسمات المباركة which (like some of the expressions used in IV. by the writer) is a little ungrammatical.

VII.

This cup measures 5·4 inches in diameter and 1·3 in depth. It contains ten compartments around the circle on the bottom, and they are, as usual in these cups, alternately filled with figures of animals and with talismanic characters. The only Arabic inscription is in a circle. On comparing this with III., concave side, it will be found exactly the same; only here the space was not sufficient to insert the whole of it. Accordingly the writer has inserted into the little space left between the *Bismillah* and the last expression رحمة للمؤمنين the words شفا لنا فيه therein is healing for us, which terminate the inscription.

As the convex side contains only ten little compartments with a circle at the bottom, all filled with talismanic writing, and one Arabic circle detailing the properties of the cup, I considered it superfluous to give a facsimile of it. The inscription is exactly the same as on III. (which see), barring a few additional words of no great consequence, inserted merely to complete the circle.

VIII.

This is the heaviest and largest cup; it measures 8·2 inches in diameter and 2·8 in depth. The bottom is occupied by the seal of Solomon, surrounded by circles filled with figures of animals. The upper part of the cup is adorned in the same way, only that talismanic writings and magic squares are inserted between the circles containing

the figures of the animals. The four Arabic inscriptions in the compartments around the seal of Solomon are as follows:—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قَالَ الْقَهَا یَا مُوسٰی فَاَلْقَاهَا فَاذَاهِی
حِیةٌ تَدْعٰی قَالَ حَذَاهَا وَلَا تُخَفِّ سَنَعِیْدَاهَا سِیْرَتَهَا

This is the same as on Cup II., *i.e.* Ch. XX., 20-22, but there the two words of the verse “سنعیدها سیرتها” “we shall reduce it to its former condition” are omitted.

The next inscription is likewise as in Cup II. (which see). It begins with *Sara Sara*, &c., and terminates with “Salutation [*or* Peace] be unto Noah in both worlds!” [XXXVII. 77.]

The next is the beginning of Ch. LXXXIV., with a little addition of the writer’s own composition, as may be seen from the facsimile.

The last has also occurred already on Cup II. and is XXV. 47; here, however, the words of that verse which are wanting there are fully added, and complete the same with v. 48 as follows:—

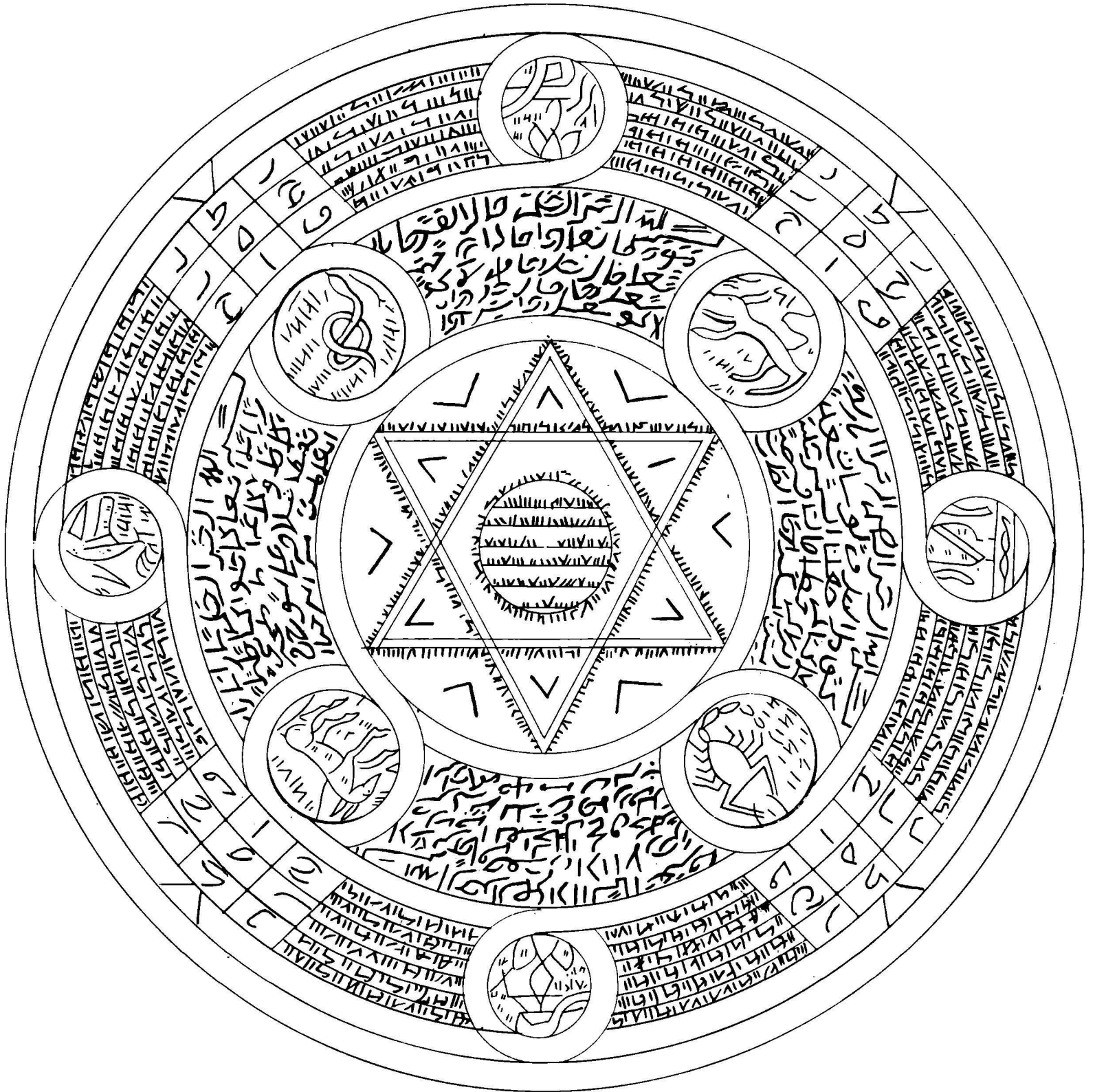
ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ثُمَّ قَبَضْنَا إِلَيْنَا قَبْضًا يَسِيرًا

“Then we placed the sun thereon as an indicator, then we attracted it to us with a gentle attraction.” [It may be observed that in the translation of this and of some other verses of the Qorán I take the liberty slightly to deviate from Sale’s rendering, which I think is the best we as yet possess.]

The convex side of this cup is also adorned with the seal of Solomon, surrounded by magic writing, which is merely placed there, like all the unknown characters on the other cups, to impose upon ignorant persons. Accordingly I made no facsimile of this side.

The Arabic inscription on the convex side is the same with that on III. as far as the word *الحية*. After that, however, the rest of the inscription is the same as on Cup IV., detailing all the medical properties in the same order.

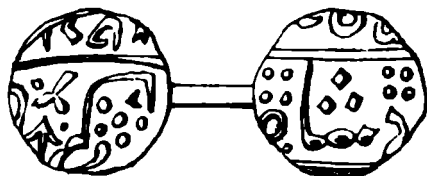
VIII. Concave Side.



ART. XV.—*Facsimiles of Muhammadan Coins.* By E. REHATSEK,
M.C.E.

Read 21st March 1874.

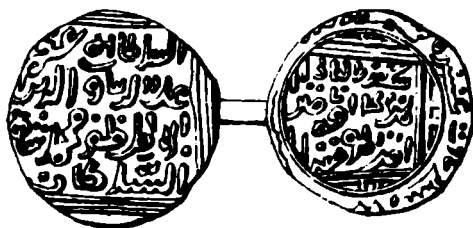
The seven silver coins forwarded to the Secretary of the B. B. Royal Asiatic Society, with a letter from the Khándesh Collector's Office, dated Dhulia, 23rd August 1873, signed by the Treasury Officer, are of modern make, and are coined in the same style as still practised with some princes of this country. A bar stamped with the required letters and symbols on both sides is given into the hands of each workman, who chops off the coins from it, until he has thus cut up the whole bar. The locality where these coins were found is Dhankeda, Táluka Pimpalner, Zillá Khándesh; but, as no indications on the coins themselves about the district where they were current exist, it would be hazardous to conjecture anything, and I would only remark that in shape and workmanship they look exactly like the current rupee of H. H. the Holkar of Indore, whose mint I visited some years ago. The word *جلوس* "reign" also occurs on the Holkar's rupee, as here; but it contains also an effigy of the sun, which is wanting in these coins. They have, moreover, the word *بادشاه* "Bádesháh" on the reverse, which does not occur on the Indore rupees. Each of these coins or



rupees now before me is, as is usual with such pieces, not exactly like the others; in some the initial, and in others the final letters are either imperfect or entirely wanting, in consequence of the chopping process by which they are produced. It also happens often that the legend of the obverse is upside down, whilst that of the reverse is placed in the proper way. Such is the case also in the subjoined facsimile, where

the word بادشاه is straight, and the جلوس is upside down. This arises from the stamps on the silver bar, from which the coins are chopped off, being entirely independent of each other, as to regularity, on both sides. The words over بادشاه and under جلوس are very fragmentary, and I give it only as a conjecture that over the former the fragment induces me to conclude that the expression must have been شاه عالم or شاه غازی

Where the eleven silver coins now to be described were found is not stated in the above letter, which only mentions that the Huzur Deputy Collector and Magistrate, 1st Class, had forwarded them, and does not give the name of the locality. Ten of these coins are entirely the same in their legends, but five of them are somewhat smaller in size. All of these coins are more or less worn, and may perhaps also have been scraped in former times; but as the larger ones contain scarcely any traces of a circular legend around the border, I select one of the smaller ones for a facsimile, because this legend, although likewise indistinct, is better than in the others. The style of caligraphy in all the eleven coins is entirely the same, and they must have been struck not only in the same mint, but possibly also at the same time.



It will be observed that both the legends in this facsimile are regular; but I have thus represented them only for the sake of convenience. One ought to be upside down, as above, or nearly so.

The legend on the obverse is as follows:—

السلطان الاعظم علا الدنيا و الدين ابو المظفر محمد شاه السلطان

“The greatest Sultán 'Alla al-dunya wa al-dyn Abu al-Muzaffer Muhammad Sháh the Sultán.”

The legend on the reverse is as follows:—

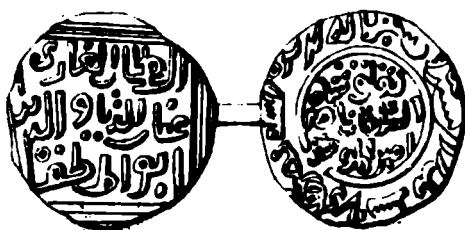
سكندر الثاني امين الخلافة ناصر امير الرومين

“Alexander the second; confidential minister of the Khalifate; assistant to the Commander of the Faithful.”

Words round the margin :—

سنة ثلاث عشر و سبعمائة

“The year 713;” but supposing the *ين* of the word *عشرين* to have been above (as in the eleventh coin now to be described), and *to'* have been worn away, the number would be 723=A.D. 1323, *i. e.* the coin would be ten years younger.



The obverse of the eleventh, *i. e.* the last, of these silver coins, bears the following legend :—

السلطان الفاضل غياث الدين ابو المظفر

“The victorious Sultán, protector of the world and of the Faith, Abu Almuzaffar.”

The reverse bears this legend :—

تغلق شاه السلطان ناصر اميرالومين

“Toghlaḡ Sháh the Sultán, assistant to the Commander of the Faithful.”

The margin bears the words :—

جديدة السكة ف ضرب دهلي في سنة ثلاث عشرين و سبع مائه

“Of new coinage and struck at Dehli in the year seven hundred twenty-three.”

The five coins now to be described were found in the ruins of Vinjrote, an old city on the Indus Valley (State) Railway. The ruins of Vinjrote are marked on the Revenue Survey Map of Sindh. They are about half a mile from the Reni Nallá, and two from the boundary of Bháwalpur. More information on this, and a few other ruins of

interest in the Indus Valley, with the objects of antiquity discovered there, may be found in the "Translation of Report No. 2879, of the 16th June 1873, from the Muktiárkár Ubaura, to the address of the Collector of Shikárpur," and in the "Memo. on the Ruins of Vinjrote, Indus Valley (State) Railway, Rehti Division." The concluding portion of the last-mentioned document contains the following brief note, dated Rehti, 15th August 1873, and addressed to the Collector of Shikárpur, by Mr. Fred. Robertson, C.E., Officiating Executive Engineer, Rehti Division, in which he states that he "forwards five coins found at Vinjrote, as requested in Collector's No. 2605, dated 1st August. Some of the same kind, but rather more legible, have been sent to the Chief Engineer, Indus Valley (State) Railway, who has sent them to General Cunningham."



There is no doubt that these are five ancient Muhammadan silver Dirhems with Kufic legends, but as those which are more legible have been sent to so celebrated an archæologist as General Cunningham is, he will no doubt be able to give a good and correct account of them. I cannot venture to be positive as to what I am going to state:—The obverse appears to bear the words ظفر السند سنة ٨٨ "Conquest of Sind in the year 88," but also this date, I am sorry to observe, is indistinct and dubious, and I give the whole merely as a conjecture. The reverse, which is notched, bears letters, but mostly symbols, *i.e.* abridged expressions of the value, and perhaps also of the maker's name. As it would scarcely have been worth the while to give facsimiles of all five of them, I considered it proper to draw only one. The cone-like figure in the reverse can scarcely be meant to represent a letter, nevertheless each of these five Dirhems bears it on the reverse in a more or less distinct form.

ART. XVI.—*A Series of Sanskrit and Old Canarese Inscriptions relating to the Ratta Chieftains of Saundatti and Belgaum, copied from the originals and edited, with translations, notes, and remarks, by J. F. FLEET, Esq., Bo. C.S.*

Presented August 17th, 1874.

The Ratta or Ratta chieftains of Vêṇugrâma or Vêḷugrâma,—the modern Belgaum,—and of Sugandhavarti,—the modern Sâvandatti or Saundatti, the chief town of the Parasgaḍ Tâlukâ of the Belgaum District,—are known as yet only from a brief and incomplete notice of them at the end of Sir W. Elliot's *Essay on Hindu Inscriptions*. I now beg to lay before the Society a series of Sanskrit and Old Canarese Inscriptions relating to this family, and embracing a period of about three and a half centuries from the time when they were first raised from the rank of priests or spiritual preceptors to the position of chieftains, and noticing incidentally two other families of local importance, the lords of Banihatti and Kôlâra and the Yâdava princes of Hagaratage. And I take this opportunity of expressing my sense of the obligations under which I lie, for assistance in the matter of translating these and other inscriptions, to Messrs. Venkat Raṅgô Katti and Gaṅgâdharayya Maḍivâlêśvara Tûrnari, of the Educational Department in the Southern Division. It was the former gentleman whose aid first enabled me to acquire a knowledge of the Old Canarese language as used in inscriptions, and the latter, especially, has ever been most ready to assist me in deciphering the meaning of such passages as presented special difficulties to me; without his coöperation many of the more obscure and imaginative passages would have remained altogether unintelligible to me.

No. I. of the inscriptions now brought to notice is the only one that is entirely in Sanskrit from beginning to end. It is a fragment from a stone slab built into the wall of a Jain temple at Muḷgund, in the Dambal Tâlukâ of the Dhârward District, and was copied for me some time ago by Mr. E. J. Ebden, of the Bombay Civil Service. With this exception all the inscriptions now edited were copied by me with my own hand, and, unless I distinctly state the contrary, this will be

understood to be the case with any future inscriptions that I may lay before the Society. The stone is a fragment, and the remaining portion of it could not be found, though a careful search was made for it. Fortunately, however, the fragment contains all the important part of the inscription, and probably the remainder of it, if forthcoming, would be found to consist only of a few of the usual verses declaring the merit of continuing, and the sin of revoking, religious grants. The inscription is engraved in Old Canarese letters of an old type, *i.e.* of a type not very far removed from that of the Cave-alphabets; the form of 'ś,' for instance, is identical with that of the 'ś' of the Cave-alphabets, and the method of expressing the vowels 'é' and 'u' is very similar; and, which is a remarkable and antique peculiarity, the form of 'l' when subjoined to another 'l' is identical with the usual form of 'l' of the Cave-alphabets, though the 'l' to which it is subjoined is in each instance the usual Old Canarese 'l,' obtained by rounding off the angular points of the 'l' of the Cave-alphabets. The inscription records the building of a Jain temple at Mulgunda, in the Dhavaḷa district, by Chikārya, the son of Chandrārya, of the Vaiśya caste, and the making of certain grants of land on behalf of that temple in the Śaka year 825* (A.D. 903-4), being the Dundubhi *saṃvatsara*, while the most illustrious king Krishṇavallabha was ruling the whole earth. I have not been able to satisfy myself as to what part of the country is intended by the name of the Dhavaḷa district; I was at first inclined to look upon it as being the same as, or perhaps an older name of, the Beḷvola Three-hundred,† but the expression made use of in line 11

* According to the original, "eight hundred and twenty-four years of the era of the Śaka king *having expired.*"

† The inscriptions throw much light on the system of administration prevailing at the time to which they relate. In the territorial divisions,—such as the Nésariḡe Six, the Sugandhavarti Twelve, the Hubballi Twelve, the Banibatti Eighteen, the Veṅugrāma Seventy, the Beḷvola Three-hundred, the Koṅkaṇa Nine-hundred, the Kūṇḍi Three-thousand, the Palasige Twelve-thousand, and the Banavūsi Twelve-thousand,—and in the different grades of officials,—the Mahāmaṇḍalésvara or Mahāsāmanta, the Maṇḍalésvara or Sāmanta, and the Commander of the forces, as the local representative of the reigning monarch; the Rājaguru, or royal spiritual preceptor, with his counsellors, as the minister of the preceding; the Nāyaka in subordinate charge of a circle of villages; and finally the Gāvudḡu, or village headman, with his council of merchants,—we have the practical application of the system prescribed in the seventh chapter of the *Mānavadharmasāstra*, vv. 113 to 117:—"In order to protect his realm (the king) should ever adopt this arrangement; for that king obtains happiness who has his territory well kept. He should appoint a guard of soldiers to two villages, and to three, and to five, and to a hundred, for the protection of his dominions. He should appoint a lord of one village, a lord of ten villages, a lord of twenty, a lord of a hundred, and a lord of a thousand. In due order the

of the inscription appears to fix the number of towns constituting the Dhavaḷa district at three hundred and sixty. This inscription, short as it is, is of importance. It cannot be doubted that the king Kṛishṇa-vallabha of this inscription is identical with the king Kṛishṇarāja-dēva of the Rāshtrakūṭa or Raṭṭa family, who on the authority of No. II. was reigning also in the Śaka year 798 (A.D. 876-7), and with the Kṛishṇarāja or Kṛishṇakandhāra who in the opening portion of No. VI., and in others of the later inscriptions, is spoken of as the first of the kings of the Raṭṭavamśa. Many doubts surround the succession and the dates of the earlier Chālukya kings, but we find that on three occasions they were brought into direct and deadly collision with the Rāshtrakūṭa princes. Jayasimha I., whose date is fixed by Sir W. Elliot as anterior by two generations to Śaka 411 (A.D. 489-90), is spoken of in the inscription of Yevūr as having reestablished the power of the Chālukyas by overthrowing that of Kṛishṇa the king of the Raṭṭa family; in the time of Tailapa I. the son of Kirttivarmā, whose date is fixed by Sir W. Elliot as subsequent by two generations to Śaka 655 (A.D. 733-4), there were revolutions in connexion with which we have the name of a Rāshtrakūṭa king Gōvindarāja, who was ruling in Śaka 730 (A.D. 808-9); * and finally Tailapa II., surnamed Vikramāditya, whose date is given by the same authority as from Śaka 895 (A.D. 973-4) to Śaka 919 (A.D. 997-8), is spoken of in the same inscription of Yevūr as acquiring "the little kingdom of the Raṭṭakula which had again overspread the land,—a race proud and regardless of their spiritual preceptors, whose kings this sprout of the royal tree destroyed and cut to pieces at Raṇastambha."† Independent notices with dates, such as the present, of kings of the Rāshtrakūṭa family will be found of value when sufficiently full materials are available to enable us to reopen with some hope of definitely settling the question

headman of a village shall himself report to the lord of ten villages, and the lord of ten villages to the lord of twenty, any crimes, &c., that occur in the village; and the lord of twenty villages shall report them all to the lord of a hundred villages, and the lord of a hundred villages shall himself report them to the lord of a thousand." The modern Taraf, Kariyāt, Pargaṇā, Mahāl, and Tālukā now represent the ancient division of the country into circles of specified numbers of villages, and in the hereditary district and village officers we find the development of the lowest of the old grades of functionaries.

* See Thomas's edition of Prinsep's *Antiquities*, p. 278, note 1.

† See the translation of the Yevūr inscription given in the appendix to Sir W. Elliot's Essay, and also Thomas's edition of Prinsep's *Antiquities*, p. 278, No. 18 of Table B.

of the genealogy and the dates of the earlier kings of the Chálukya dynasty.

No. II. is copied from a stone slab built into the wall to the left of a small Jain temple in the town of Saundatti, the ancient Sugandhavarti.* The characters of the inscription are somewhat large and slanting, and belong to the period in the development of the alphabet in which the letter 'r,' when it forms the first part of a compound letter the vowel attached to which is some vowel other than 'a,' 'u,' or 'ú,' is not yet denoted by a separate and distinct sign, but is expressed by a slight modification of the form of the vowel; this method of expressing the letter 'r' is the peculiarity of the old Cave-alphabets that survived the longest, and the abandonment of it marks, in my opinion, more definitely than anything else, the period of the transition from the Old into the Mediæval Canarese alphabet. The inscription records several distinct grants, and furnishes a good deal of genealogical information. We find that the first of the Raṭṭas who attained the position of a Great Chieftain was Prithvîrâma, the son of Mērada, who enjoyed it under the Râshṭrakûṭa king Kṛishṇa, and that previous to his elevation he had been only a religious student in the Kârēya sect of the holy saint Mañjapatirtha. The titles of Kṛishṇarâjadēva in this inscription are analogous to those of the Chálukya kings and are those of a universal emperor, and we learn that in the Śaka year 798† (A.D. 876-7), being the Manmatha *samvatsara*, he caused a temple of Jina to be built at Sugandhavarti, and allotted to it eighteen *nirartanas* of land. The inscription, however, must have been engraved at some subsequent period, as the first four lines record a grant, in a *śvaṭa* of Muḷugunda belonging to Sugandhavarti, made on behalf of the god of the circle of twelve villages afterwards known as the Sugandhavarti Twelve, by King Kanna, who is at least five or six generations subsequent to Prithvîrâma. The genealogical portion of the inscription commences with line 21. The first mentioned is king Nanna. His son was Kârtavîrya, the subordinate of the Chálukya

* i. e. "the city which abounds in sweet odours;" it is, perhaps, as well that the name has been so far corrupted as to give now no clue to its original form and signification, for no one would think of giving so pleasing an epithet to the modern Saundatti. In the prose passages of No. VII. the name occurs twice in a corrupted form intermediate between the old and the modern forms,—in line 82 as Savandhavatti, and in line 78 as Savadhavatti; Savandhavatti is undoubtedly the correct reading in both places.

† According to the original, "seven hundred and ninety-seven years of the Śaka era having expired."

king Āhavamalla, or Sômêśvaradêva I., whose approximate date is given by Sir W. Elliot as from Śaka 962 (A.D. 1040-1) to Śaka 991 (A.D. 1069-70), and we learn here the interesting fact that it was this Kārtavīrya who fixed the boundaries of the country of Kuhnḍi, the Kūṇḍi Three-thousand of the later inscriptions. Three generations follow, and in the fourth we have the name of Kārtavīrya II., the subordinate of the Chālukya king Tribhuvanamalladêva,* Pêrmâḍidêva, or Vikramāditya II., whose date is fixed by Sir W. Elliot as from Śaka 998 (A.D. 1076-7) to Śaka 1049 (A.D. 1127-8). The list ends for the present with the name of Sêna II., or Kālasêna II., the son of Kārtavīrya II. In lines 39-41 a grant of twelve *nivartanas* of land by the Chālukya king Pêrmâḍidêva in the Śaka year 1019 † (A.D. 1097-8), being the Dhātu *saṁvatsara*, is recorded. Then follows the record of what must have been an earlier grant by Kanna-kaira,—whether the first or the second of that name is not apparent. And the inscription ends in the usual way, with verses on the merit of bestowing land and confirming the grants of former kings. I shall sum up further on, in the form of a table, the genealogical details of this and the following inscriptions.

No. III. is another inscription from the Jain temple in which is No. II. It gives us the names of the son and grandson of Pṛithvîrâma and of their wives. A historical fact is mentioned in connexion with Pittaga the son of Pṛithvîrâma, but I have not been able to ascertain who was the Ajavarmâ whom he conquered. The inscription records a grant of one hundred and fifty *mattars* of land by Śânta or Śântivarmâ, the grandson of Pittaga, in Śaka 903 ‡ (A.D. 981-2), being the Vikrama

* I take it that the statement in lines 21-26 of the inscription,—before any mention is made of Nanna and his descendants,—that Kārtavīrya was the subordinate of Tribhuvanamalladêva, is intended to apply to the second of that name, and not to the first. Though, as only about seven years intervened, according to Sir W. Elliot's calculation, between the end of the reign of Āhavamalla and the commencement of that of his second son Tribhuvanamalla, there is nothing to render it absolutely out of the question that Kārtavīrya I. could be the contemporary of both, yet an examination of the dates and genealogy of the Rajtas shows that it is impossible that this should have been the case; we have in fact, as will be seen further on, Śaka 971 (A.D. 1049-50) as the date of Anka the nephew of Kārtavīrya I. It is a common method in the inscriptions to introduce first the name of the person, whose genealogy is then given in detail.

† According to the original, after the expiration of the Śaka year 1018, which was the twenty-first year of the era established by, and beginning from the commencement of the reign of, the Chālukya Vikramāditya II.

‡ According to the original, "nine hundred and two of the years of the era of the Śaka king *having expired*."

samvatsara, to a Jain temple that he had had built at Sugandhavarti, and a grant of the same amount to the same temple by Śântivarmā's mother Nijikabbe or Nijiyabbe. The characters of this inscription are somewhat more regular and better defined than those of No. II.; the same antique peculiarity in representing the letter 'r' is observed.

No. IV., again, is a fragment, and is from a stone slab which I found half-buried in the courtyard of the temple in which are the preceding two inscriptions. It gives the genealogy from Nanna down to Kârtavîrya II., who is mentioned as the subordinate of the Châlukya king Bhuvanaikamalladêva or Sômêśvaradêva II., whose date is given by Sir W. Elliot as from Śaka 991? (A.D. 1069-70) to Śaka 998 (A.D. 1076-7). It also gives the name of his son, Sêna II., but the chief object of the genealogical part of the inscription is expressly stated in line 7 to be to detail the descent of Kârtavîrya, who was then the representative of the family, and not of his son Sêna, who must have been at that time a mere child. The portion of the inscription containing the grant is lost. The characters of this inscription are of much the same standard as those of No. II., and there is again the same peculiarity in the method of representing the letter 'r.'

Before leaving this part of my subject, I have to notice one more inscription at Saundatti. It is an Old Canarese inscription, engraved in characters of the same standard as those of Nos. II. and IV., on a stone slab built into the wall in the interior of the temple of Añkalêśvara. The floor of the temple is below the level of the ground, the door is the only means of lighting up the interior, and the inscription is in such a position that the light admitted by the door does not fall upon it: I could only read it, therefore, by the light reflected from the door by means of a white cloth. To add to this difficulty, the inscription itself has been very much injured, and the temple was so close and foul that I could stop in it for only a few minutes at a time. Accordingly I could not copy this inscription, and had to content myself with taking notes of its contents. It consists of two parts. The first part gives the genealogy of Añka, the subordinate of the Châlukya king Trailôkyamalladêva or Sômêśvaradêva I., and records a grant made by him at his capital of Sugandhavarti in the Śaka year 971* (A.D. 1049-50), being the Sarvadhâri *samvatsara*, on Sunday the seventh day

* According to the original, "nine hundred and seventy of the years of the era of the Śaka king *having expired*."

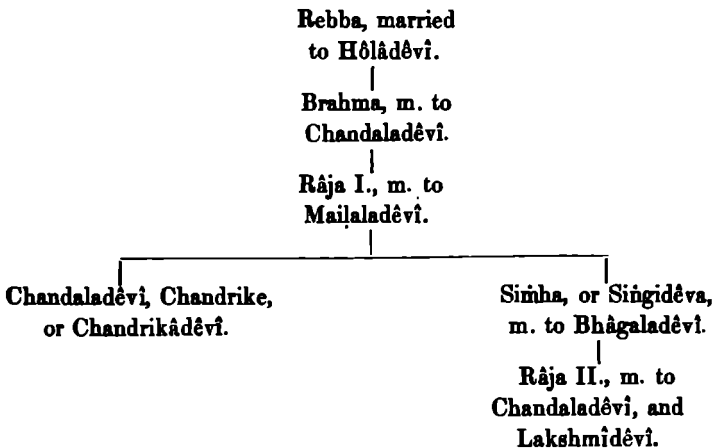
of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north; the portion containing the details of the grant was too much effaced to be read under the circumstances described above. The second part records a grant made by the princess Bhâgaladêvî and her husband, the fortunate great chieftain king Kârtavîrya, the second of that name, in the Śaka year 1010* (A.D. 1088-9), being the Prabhava *samvatsara*, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Srâvâṇa. The details of this grant, again, could not be clearly made out. As far as I could decipher it, the genealogy given in this inscription corresponds with that given in Nos. II. and IV.; but, at the first opportunity, the contents of lines 8, 9, and 10 should be examined again, with the view of obtaining corroborative evidence either of the name given in line 28 of No. II., or of the name given in line 12 of No. IV., as that of the eldest son and successor of Kârtavîrya I.; when I examined this stone I had not noticed the doubt that exists as to this name, as pointed out in note 5 to the translation of No. IV., or I should have attended more closely to the contents, as far as they can be read, of the three lines indicated.

The characters of the remaining four inscriptions are those of the fully-developed Old Canarese, or, as I would prefer naming it, the Mediæval Canarese alphabet, and the letter 'r' is, except in No. VIII. in the case of the vowel 'i,' now expressed by a separate and distinct sign, whatever may be the combination of sounds in which it occurs. The only special remarks that appear to me to be needed are that in Nos. VI. and VII. the dental 't' is usually, if not throughout, represented by a peculiar and uncommon form, and one that I have not as yet noticed in any inscription of earlier date,—the figure of a heart with the usual semicircular line above it; that in these inscriptions, and in others of the same period, a greater fancy is shown than in inscriptions of older date for a peculiar form of 'rvv' differing but very little from that of 'ksh'; and that the second forms of 'm,' 'y,' and 'v' appear to have come into use about this period. It will be seen from the translations that the turgid and diffuse language of these inscriptions differs very considerably from the brief and concise style of the preceding four.

No. V. is from a stone slab let into the wall of an old Jain temple,—now, as is the case with almost all the Jain temples of these

* According to the original, "ten hundred and nine of the years of the era of the Śaka king having expired."

parts, converted into a *Liṅga* shrine,—at Kalhoḷi, the ancient Kalpoḷe, in the Gôkâk Tâlukâ of the Belgaum District. We learn that the capital of the Rattas was now Vêṇugrâma, the modern Belgaum. The first of the chieftains mentioned is Sêna, who must be the second of that name in No. II. ; the fact of this identity is not expressly mentioned in any of these four more modern inscriptions, but a comparison of the dates points to this conclusion, and the epithet '*brihaddanda,*' *he who was possessed of a great or mighty army,* applied to Sêna II. in line 38 of No. II., has its counterpart in the first of the epithets applied to Sêna in line 4 of the inscription now under notice. The inscription carries us down to the third generation from Sêna II., and finally records certain grants that were made in Śaka 1127 (A.D. 1205-6), being the Raktâkshi *saṁvatsara*, by and at the command of Kârtavîrya IV., on behalf of a Jain temple that had just been built at Sindana-Kalpoḷe in the circle of villages known as the Kurumbetta *Kampana*, which was near to, or, more probably, was included in, the district known as the Kûṇḍi Three-thousand. We learn also that Kârtavîrya IV. was assisted in the government by his younger brother the *Fuvarâja* Mallikârjuna. Incidentally the inscription mentions a family of Yâdava chieftains who were governing at that time the district of Hagaratage. I have not been able to determine the locality of this district, or to identify any modern town bearing the same name. This family of Yâdava chieftains is, I believe, now brought to notice for the first time. The genealogy given of them in this inscription is as under :—



Chandrikādēvi, the daughter of Rāja I., became the wife of the Raṭṭa chieftain Lakshmaṇa or Lakshmidēva I., and the mother of Kārtavīrya IV. and Mallikārjuna. The Jain temple to which the grants recorded were made was built by Rāja II. The priests of the temple belonged to the Hanasōge sect, a division of the original sect of the Kuṇḍakunda; three of them are mentioned here,—Maladhārī, whose 'disciple was Saiddhāntikanēmichandra, whose disciple, again, was Śubhachandra.

No. VI. is from a Liṅgāyat temple of Basava at Nēsariḡe,—the modern Nēsargi or, as it is erroneously spelt in the maps, Nelserrec,—in the Sampgaum Tālukā of the Belgaum District. The first of the Raṭṭas mentioned in it is Kṛishṇarāja or Kṛishṇakandhāra, evidently the same person as the powerful king who is mentioned in Nos. I. and II. The next name is that of the chieftain Śēna II. The genealogy is carried on for three generations further, and ends with Kārtavīrya IV., no mention being made in this inscription of his younger brother Mallikārjuna. The circle of six villages of which Nēsariḡe was the chief town was administered under Kārtavīrya IV. by a family of Nāyakas of whom only two generations are given; the first mentioned is Habbaṇa or Habbayanāyaka, whose wife was Kālavve; his sons were Bācha or Bācheyanāyaka and Bīreya, the former of whom married Māyidōvi. A brother of Māyidōvi named Beddaṇa is spoken of as a man of note. From the phraseology of lines 26 to 28 of the inscription it would seem that Habbaṇa was the first of his family to enjoy the rank of Nāyaka, and that that rank was conferred on him by Kārtavīrya IV. The inscription records the erection of three *liṅga* temples of Habbeśvara, Māṇikōśvara, and Siddhēśvara at Nēsariḡe by Bācheyanāyaka and his wife Māyidōvi. The priest of the three temples was Honnayya, the performer of the rites of the goddess Kālāmukhe; his priestly succession is given, but need not be repeated here. The inscription then enumerates various grants of land, tithes, and duties made to these three shrines at the command of Kārtavīrya IV. in the Śaka year 1141 (A.D. 1219-20), being the Bahudhāuya *sanivatsara*.

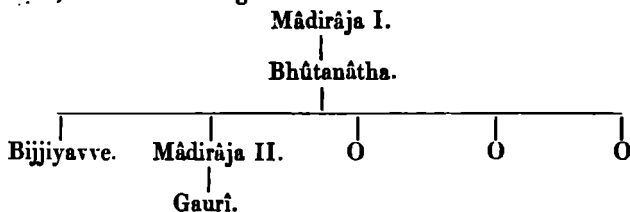
'Nāyaka,' meaning *chief, head, leader*, is the surname, instead of the Canarese 'Gauḍa' or the Marāṭhi 'Pāṭil,' of many families of village headmen in these parts, and the Watan, or aggregate of the hereditary rights and emoluments belonging to a family of headmen, is then called a Nāyaki-watan instead of a Gauḍaki-watau; in such

cases it is the Nâyakas who perform the customary services of village headmen. But where there is in the same village a family of Gauḍas as well as a family of Nâyakas, it is the Gauḍas who actually officiate as headmen of the village. The original nature of the two posts of Nâyaka and Gauḍa appears to have been distinct, and it would seem as if the Nâyakas were at first headmen of small circles of villages,—corresponding to the Dêsmukhs and Dêśâis of later times,—and that the Gauḍas were headmen of single villages only, and probably in subordination to the Nâyakas; in the present inscription we have a Nâyaka in charge of the Nêsarige circle, and, evidently in a position inferior to his, six Gauḍas as headmen of the six villages of which that circle was composed. However this may have been originally, Gauḍa is in the present day a more honourable title than Nâyaka; Liṅgâyats of pure caste when they are headmen of villages invariably have the surname of Gauḍa; but, where Liṅgâyats who are headmen of villages have the title of Nâyaka, it will be found on inquiry that they belong to a somewhat inferior division of Liṅgâyats, whom the pure Liṅgâyats call Turukaru,* and with whom they never intermarry, though they will dine with them. Nâyaka is also a common surname among the Bêḍaru, the Haṇabaru, and the Chhatriyaru, and Nâyaka-Makkaḷu, ‘children of the Nâyaka,’ is a generic term for the Bêḍaru. It would seem that at about the time of the introduction of the English rule into these parts the Nâyakas occupied, in villages where there were also Gauḍas, an intermediate position in the ranks of the village officials, being under the Gauḍas but over and in command of the police Śêtsanadis or hereditary village policemen.

No. VII., again, is from Saundatti, and is, I believe, the last of the inscriptions there; no others, at least, were known of when I was there. It is from a stone tablet which used to stand in an exposed place in one of the principal streets of the town; to ensure its safety I had it removed and placed near the Mâmlatdâr’s Kachêri. A photograph of the stone will be found in Plate No. XXVII. of a series of photographic copies of inscriptions at various places in Dhârwaḍ and Maisûr edited in 1866 by Mr. Hope, of the Bombay Civil Service, for the Architectural Committee of Western India. The inscription, commencing with the mention of Lakshmaṇa or Lakshmidêva I. of the Râsh-

* Turuka or Turushka is another name for a Musalmân, a Turk. I have not succeeded in obtaining an explanation of how this name came to be applied to a division of the Liṅgâyats.

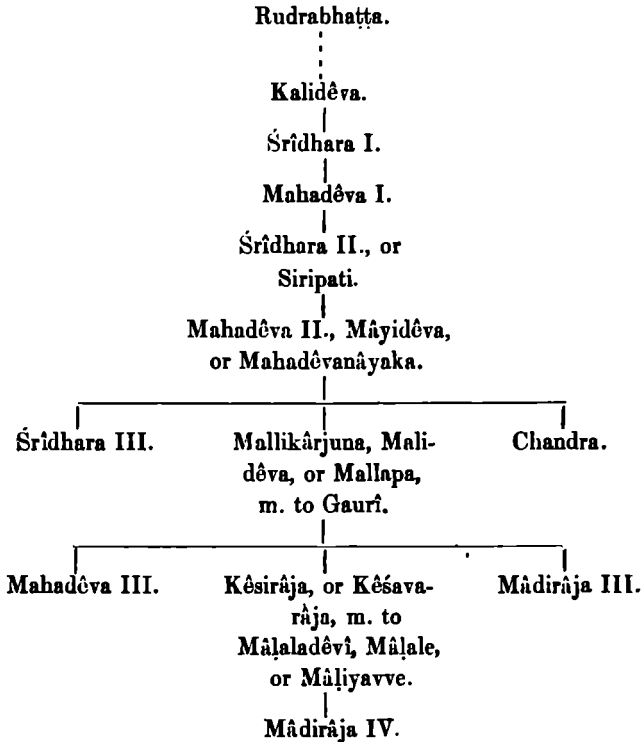
ṭrakūta family, the supreme lord of the district of Kūṇḍi which was included in the country of Kuntala, carries the genealogy of the Rattas one step further than the preceding inscriptions in the person of Lakshmidēva II., the son of Kārtavīrya IV. and Mādēvī. This Mādēvī must be a second wife of Kārtavīrya IV., as in No. V. the name of his wife is Êchaladēvī. We then find that the circle of villages known as the Sugandhavarti Twelve was administered under Lakshmidēva IV. by the royal spiritual preceptor* of the Ratta chieftains, Munichandra-dēva, and that Munichandradēva's counsellors or assistants in the administration were Śāntinātha, Nāga, and Mallikārjuna. In giving the genealogy of the last-mentioned, the inscription mentions in detail two local families of importance—the lords of a circle of eighteen villages of which Banihatti, which would appear to be a town in the neighbourhood of Jāmkaṇḍi, was the chief, and the lords of Kōlāra, the modern Korti-Kolhār on the banks of the Kṛishṇā not far from Kalādgi. Owing to the failure of male heirs in the latter family, the lordship of Kōlāra passed by marriage into the family of the lords of Banihatti. The family of the lords of Kōlāra sprang from the lineage of the patriarch Vaśishṭha, and the following names are mentioned :—



Mādirāja II. was slain in battle together with his younger brothers, who are not mentioned by name. On his death his sister Bijjiyavve assumed the governorship, and continued it for a short time until it was made the dowry of Gaurī on her marriage with Mallikārjuna of Banihatti. The family of the lords of Banihatti, named the Sāmāsiga-vamśa, was a branch of the Induvamśa which originated with the sage Atri. The first name mentioned is that of Rudrabhaṭṭa, a poet, who received the eighteen villages in question, probably as a reward for his proficiency in the art of poetry, from a certain king Kanna, who may have been the first of that name in the race of the Rattas. A wonderful occurrence, as the inscription justly remarks, took place in re-

* From this and other inscriptions it would appear that the Rājaguru, the royal spiritual preceptor, was frequently a functionary possessed of considerable administrative power.

spect of this same Rudrabhaṭṭa, and in the present day we might search far and wide indeed before finding a Saukâr willing to give a loan of a thousand pieces of gold on the sole security of a letter of a name. The genealogy of this family, as established by the inscription, including the Mâdirâja who is mentioned in line 93 as the son of Kêsirâja, is as under:—



As indicated above, the family, as landed proprietors, originated with Rudrabhaṭṭa. Whether he enjoyed also the position of a local governor, or whether Śrîdhara I. was the first of the family to be invested with that *status*, is doubtful. Śrîdhara II. was slain at Hôlavêre *

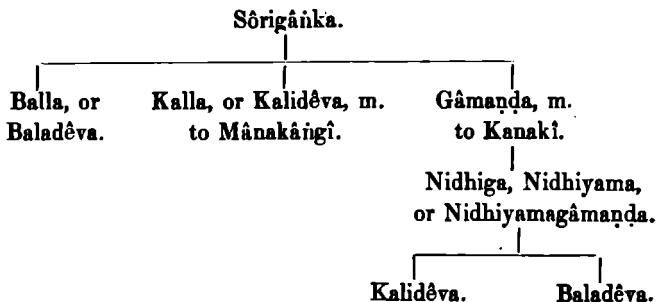
* Probably Holavêre, and not Hôlavere. In the inscriptions there is no distinction between the short and long forms of 'e' and 'o' respectively. In metrical passages where the verses consist of certain specified feet, no doubt, as a rule, arises from this fact; but in prose passages, and in metrical passages where the verses consist of a certain number of short-syllable instants whether the syllables themselves be long or short, it is sometimes doubtful whether 'e'

in battle with the inhabitants of the city of Gaganasarôvara; I have not been able to identify either of these two places. On his death, it would appear, the family was dispossessed for a time, for his death was not avenged until his son, Mahadêvanâyaka, had travelled abroad for twelve years, and having amassed wealth, had purchased with it the assistance of the king. On the marriage of Mallikârjuna with Gaurî, Kôlâra became the family residence. The lordship of Kôlâra seems then to have been transferred to Mallikârjuna's son Kêsirâja, while Mallikârjuna himself became one of the assistants of Munichandradêva in the administration of the Sugandhavarti Twelve. The inscription then proceeds to relate how Kêsirâja, having three times visited and vowed strict vows at the *linga* shrine of the god Mallikârjuna at Śrî-Śaila, brought back with him a *linga* made out of the rock of the sacred hill, and set it up in a temple of Mallikârjunadêva or Mallinâthadêva which he erected in the name of his father by the tank of Nâgarakere outside the city of Sugandhavarti. He afterwards gave the post of high-priest of this temple to Liṅgayya, Liṅgaśiva, or Vâmaśakti, the son of Dêvaśiva the son of Vâmaśakti. The inscription then proceeds to record various grants of land and tithes made to this temple in the Śaka year 1151 (A.D. 1229-30), being the Sarvadhâri *samvatsara*, at the command of the royal spiritual preceptor Munichandradêva, while the great chieftain king Lakshmidêva was ruling at his capital of Vêṅugrâma. At the end we learn that the inscription was composed by Mâdirâja, the son of Kêsirâja.

No. VIII. is from a stone tablet that formerly stood inside a Jain temple at Koṅûr, the ancient Koṅḍanûru, in the Gôkâk Tâlukâ of the Belgaum District. There being objections to my entering the temple, the tablet was brought outside for me to copy it, and it still stands outside in a safe position. The historical part of the inscription commences with the mention of the Châlukya king Tribhuvanamalla or Vikramâditya II., and the next name given is that of Jayakarṇa, his son. This name does not occur in Sir W. Elliot's list of the Châlukya kings nor in Mr. Wathen's summary as given in Thomas' edition of Prinsep's *Anti-*

or 'ē' is intended and 'o' or 'ô.' In the present instance the metre is the Kanda, which is regulated by the number of short-syllable instants in a line, and Hôlavere would suit the metre just as well as Holavère; judging, however, from the rhythm, Holavère is probably the correct form. Where this word occurs in the prose passages, in lines 66 and 67, it appears to mean a *black-soil field*, being compounded of 'hola,' *field*, and 'ere,' *black-soil*, and in this case both the 'o' and the first 'ē' are short.

quities. But the name of the successor and alleged son of Sômêśvara-dêva III., who succeeded Vikramâditya II., was not ascertained by Sir W. Elliot, and only his title, Jagadêkamalla, is known. Nor does Sir W. Elliot mention the authority on which he states that Sômêśvara-dêva III. was succeeded by his two sons successively. It may be that his immediate successor was a younger brother Jayakarna, and not his eldest son; or, again, it may be that Jayakarna, being the elder brother of Sômêśvaradêva III., was invested with a share in the government as Yuvarâja during the lifetime of his father, Vikramâditya II., and died before his father. The inscription then mentions two subordinate governors of Jayakarna,—Châmaṇḍa, the Daṇḍâdhipa or commander of the forces, who was governing the country of Kûṇḍi, and the Maṇḍa-lêśvara or chieftain king Sêna, whose administration is not specified. The Sêna introduced here is probably the second of that name in the list of the Raṭṭas. The inscription then proceeds to enumerate the members of a family or sect called the Baḷatkâragana who held the position of high-priests at Koṇḍanûru, and then introduces the Hiḷḷeyaru, a family the members of which held the position of at least headmen of villages under Sêna. Except that the family of the Hiḷḷeyaru is said to be a branch of the Baḷatkâragana, nothing is stated as to the origin of Sôrigâṅka, the first whose name is mentioned. The following names of members of this family are given :—



The first grant recorded is one made by Nidhiyamagâmaṇḍa, to a Jain temple that he had had built at Koṇḍanûru, in the Śaka year 1009 (A.D. 1087-8), being the Prabhava *saṃvatsara*.* At the same time a grant was made by the great chieftain king Kanna, the second of that name, who had come to do worship at that same temple of Jina. The

* See note 18 to the translation, No. VIII.

second grant is one made in the Śaka year 1043 (A.D. 1121-2), being the Plava *sanvatsara*, by Jayakarṇa, the beloved son of the fortunate emperor Vikrama, during his father's reign. The last two lines of the inscription record a third grant, consisting of a house together with one hundred and fifty *kammas* of land in the circle of Kūṇḍi, made by Nidhiyamagâmaṇḍa.

Another inscription at Koṇḍr requires to be noticed here. It is in the Old Canarese characters and language and is contained on a stone tablet built into the wall on the right of the entrance of the shrine of a *liṅga* temple of the god Taṭésvaradêva or Mahalingésvaradêva which stands almost on the edge of the falls of the Ghataprabhâ. The emblems at the top of the tablet are:—In the centre, a *liṅga* and officiating priest; to the right, a crooked knife beyond which are a cow and calf; and to the left, a seated figure similar to the usual representations of Jinendra on other tablets. The surface of the stone has been very much worn away, and almost presents the appearance of having been wilfully ill-used. In many places the letters have more the appearance of detached and arbitrary marks than of regular and connected writing, and, by way of adding to the difficulty of reading the inscription, some one more ingenious than intelligent has made ink or paint marks over the writing with the view of converting the old characters into the modern! Traces of fifty-eight lines remain, but the last five or six lines show only a letter or two here and there, and it is not possible to prepare a connected copy of this inscription. Line 1 contains the usual Śaiva formula:—*Namastuṅgasiraścumbi*, &c. Line 2 runs:—*Viśuddhajñānadêhâya trivêdadivyaçakshuṣê Śriyaḥ prâṇnimitṭâya namahsômârddhadhârîṇê*;—another Śaiva invocation. Line 3 opens with an apparently Jain invocation:—*Paramānandayośa(-śaḥ)-sudhâb-dhimathand*, &c. The inscription records grants made by Râyanayanâyaka, Marayanâyaka, and other Nâyakas at Koṇḍanûru, a town near to or included in the Kunderige *Kampaṇa* which was part of the Kūṇḍi Three-thousand, on behalf of the hall with beautiful pinnacles of the temple of Mahâtirthatatésvaradêva, while the fortunate great chieftain king Kârtavîrya, punishing the wicked and protecting the good, was governing the Kūṇḍi Three-thousand amidst the delights of listening to pleasing stories. Amongst the titles of this great chieftain king Kârtavîrya the Ratta family is mentioned, and his titles correspond more closely to those given in lines 15 to 18 of the Kalhoḷi inscription than to those of the earlier Ratta inscriptions. In line 43 of the

present inscription his name is given as Kattamadēva, and, since, as will be seen in the genealogy given further on, this form of the name Kārtavīrya is given only to Kārtavīrya III., * it is probably Kārtavīrya III. who is intended in the present inscription. The date, which appears to have been that of the reign of Kārtavīrya, and not of the Śaka era, was contained at the end of line 33, but it is effaced and quite illegible; this is to be regretted, as it is the only instance in this series of inscriptions of the date being thus recorded, and, had it been ascertained, it would have proved a useful guide. Lines 33 and 34 run thus;—*Śrīmatkārttavīryachakravarttiya* [three letters effaced]

lladēvara vi-[jayarājyada (two letters effaced)]³⁴ saivatsarada pushya suddha 11 sōmavāradal, &c.

There are several other small and interesting temples, of considerable antiquity, round the edge of the falls, but, though I examined them closely, I could not find any other inscriptions. These temples, as well as that of Tatṣēśvaradēva, were probably originally Jain shrines. There are remains of other Jain temples in the town itself and on the road to the falls, but none of them appear to contain any inscriptions. In some fields lying to the right of the road from the town to the falls there are a number of dolmens, some of them in a very fair state of preservation; the popular tradition is that they were built by Jain saints as places in which to perform their penances, and any visitor to Koṅūr who wishes to see them should ask for “the small stone houses of the Jain Rishis which are in the jungle.” Koṅūr seems, in fact, to have been in old times a place of importance among the Jains, and the post of hereditary headman of the village is still held by a Jain family in conjunction with a Liṅgāyat family.†

* * * * *

Three other inscriptions relating to the Ratta chieftains are known to me from rough transcriptions of them which I have perused; they may be noticed here, though the transcriptions are useless for purposes of editing, and I shall hope to complete the series hereafter with accurate copies of them.

* In line 6 of the Kalhoḷi inscription, No. V.

† This is a somewhat rare instance of a Watan being held by two Baṇas or Takshims of different castes and religions. Other instances of this are Belgaum itself, where the post of hereditary headman is held by a family of Jains in conjunction with a family of Marattas, and Bonādi in the Chikōdi Tālukā, where it is held by a family of Liṅgāyats in conjunction with a family of Marattas.

The first is from Raibâg, the ancient Bâge or Hûvinabâge, a town in one of the Native States which interlace with the Belgaum Collectorate. The language of the inscription is Sanskr̥it throughout, but whether the characters of the original are Sanskr̥it or Old Canarese I do not know; the copy is in the Canarese characters. It opens with the mention of king Kṛishṇa, by whom the Rattavamsā was made glorious. The next mentioned is king Sēna, the second of that name in the list of the Rattas. The genealogy is then continued down to Kārtavīrya IV. and Mallikārjuna. A contemporary of Kārtavīrya IV. was a certain king Rebba of the Yûdava race, the lord of the city of Kopaṇapura; in the copy made for me the name is spelt Rechcha, but in the Kalhoḷi inscription the reading is Rebba, and undoubtedly the same name must be intended here, though it cannot be the same person. The inscription then proceeds to record certain grants made in the year of the era of the Śaka king 1124, being the Durmati *samvatsara*, on the occasion of a *vyatipāta* on Friday the day of the full-moon of the month Vaiśākha, by king Kārtavīryadēva, for the purposes of the Jain temple of the Rattas which had been built by his mother, Chandrikāmahādēvī, to the high-priest Śubhachandrabhattachārakadēva. In defining the boundaries of the grants the names of many towns and villages are mentioned, but in respect of the spelling of proper names the copy cannot be relied on at all. * In passing I may conveniently mention here another inscription at Raibâg of which I received a copy together with the preceding. The copy is headed "The tablet of the Jain temple of Narasiṅgaśeṭṭi in the village of Rāyabâge." The language is partly pure Sanskr̥it and partly Old Canarese; as in the case of the preceding, I do not know whether the original is in the Sanskr̥it or in the Old Canarese characters, but the copy is in Canarese characters. It is a Chālukya inscription, and records grants made by the Daṇḍanāyaka,

* A translation of this inscription is given at pp. 415 to 417 of a Statistical Report on the Principality of Kōlhāpūr, No. VIII. of the New Series of Selections from the Records of the Bombay Government. The original inscription is not given. The translation contains many inaccuracies, notably the statement that "Chandrikādēvī, the wife of Lakshmidēva, died of the disease called Ghāṭasarpa (*Cynanche maligna*);" the same epithet, slightly amplified to suit a different metre, is given to her in line 27 of the Kalhoḷi inscription, No. V., and means simply that she overcame pride or vanity, which is in its deadly effects like a venomous serpent (*sarpa*) safely ensconced in the interior of an earthen vessel (*ghaṭa*); the same epithet, modified again for metrical reasons, is applied to her in the first of the two Belgaum inscriptions noticed further on.

or leader of the forces, Dāsīmarasu, when the sun was commencing his progress to the south, on Monday the thirteenth day of the dark fortnight of the month Āshāḍha of the Siddhārthi *saṃvatsara* which was the second year of the reign of the king Jagadēkamalladēva, for the purposes of the Jain temple of Narasiṅgaśeṭṭi at Hūvinabāge. Two of the Chālukya kings have the title of Jagadēkamalla in Sir W. Elliot's list,—Jayasīma II., whose approximate date is given as from Śaka 940 to Śaka 962, and the unnamed successor of Sōmēśvaradēva III., whose date is fixed as from Śaka 1060 to Śaka 1072. The Śaka year 942, as well as the Śaka year 1062, was the Siddhārthi *saṃvatsara*, and accordingly the date of the present inscription is doubtful; but probably Śaka 1062 (A.D. 1140-1) is the true date.

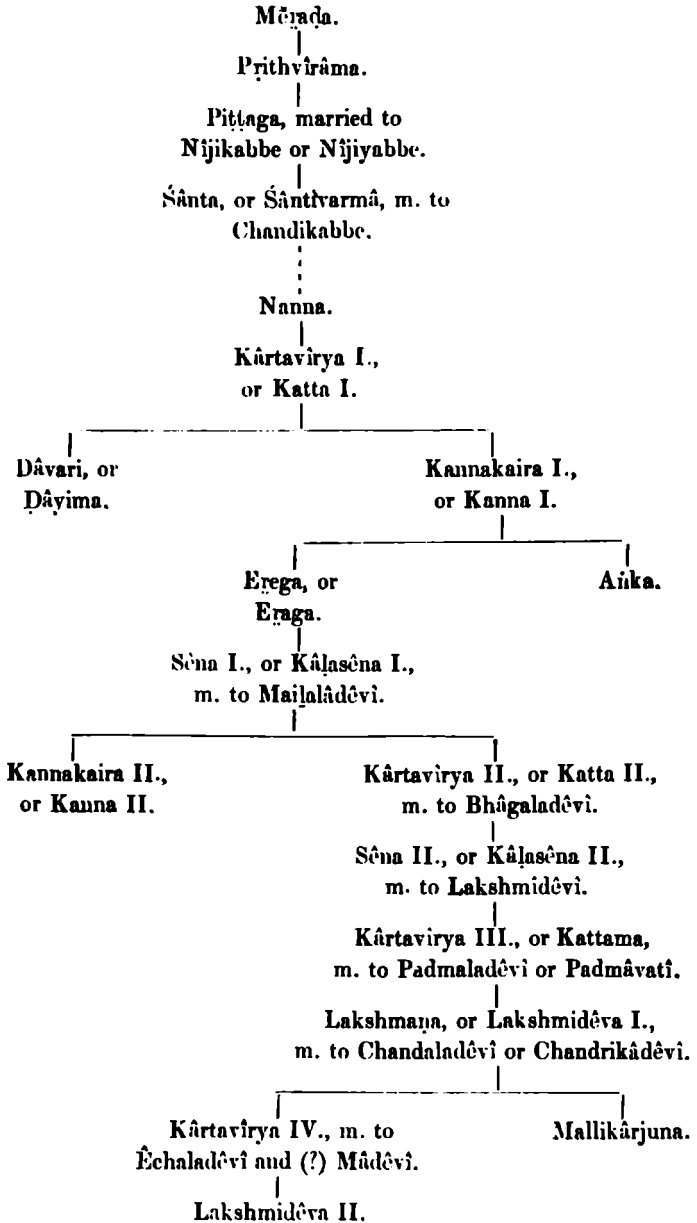
The remaining two inscriptions are in the Old Canarese language, and are from two stone tablets which formerly stood near an old Jain temple in the fort at Belgaum, but are now, I believe, in the Society's collection at Bombay. The original inscriptions are probably in the Old Canarese characters. The copies shown to me, contained in a book belonging to the library of the London Mission Society's establishment at Belgaum, are very inaccurate, and cannot be relied on in respect of the spelling of proper names. The first inscription commences with the mention of king Sēua, the second of that name, born in the Rāshtrakūṭa race. The genealogy is then continued down to the brothers Kārtavīrya and Mallikārjuna. Mention is then made of a certain king Bīcha and of his sons, but I cannot satisfy myself as to the names of the latter. The inscription then proceeds to record grants made in the Śaka year 1127 (A.D. 1205-6), being the Raktākshi *saṃvatsara*, when the sun was commencing his progress to the north on the second day of the bright fortnight of the month Pushya, while the great chieftain Kārtavīryadēva and his younger brother the Yuvarājakumāra Mallikārjunadēva were exercising imperial sovereignty at their capital of Vēṇugrāma, to the high-priest Śubhachandrabhaṭṭārakadēva for the purposes of the Jain temple of the Rattas which had been built by king Bīcha. The lands granted were at the village of Mambaravāṇi (?), in the *Kampaṇa* of Kōravalli which was included in the Kūṇḍi Three-thousand. The second inscription, the historical portion of which is of the same purport, records grants made on precisely the same date, to the same person, and for the same purposes. In this case the lands granted were at Vēṇugrāma itself. In this inscription the name of the wife of Kārtavīrya III. is given as Padmā-

vattī,—the Sanskrit form corresponding to the Canarese form Padmaladēvi of the other inscriptions.

* * * * *

We have now to sum up the genealogical results of this series of inscriptions so far as they relate to the Rattas only, and to note such historical facts as are forthcoming.

Excluding the succession of priests given in the first few lines of No. II., we have the following genealogy. The only break in the line of descent is between Śāntivarmā and Nanna; not more than one generation can have intervened, and probably Nanna succeeded Śāntivarmā, though possibly he was not his son:—



The following table will be found useful as showing at a glance the chronology of the Rattas as far as it can be determined at present :—

| Name of Ratta. | To whom subordinate. | Dates established by these inscriptions. |
|----------------------------------|--|--|
| Prithvirāma | The Rāshtrakūta Krishnarāja, who was ruling in Śaka 798 and in Śaka 825. | About Śaka 800. |
| Śāntivarmā | The Chālukya Tailapadēva II., Śaka 695 to 919. | Śaka 903. |
| Kārtavīrya I. | The Chālukya Sômēśvaradēva I., Śaka 962? to 991? | |
| Añka | The Chālukya Sômēśvaradēva I. | Śaka 971. |
| Kanna II. | | Śaka 1069. |
| Kārtavīrya II. | The Chālukya Sômēśvaradēva II., Śaka 991? to 998, and the Chālukya Vikramāditya II., Śaka 998 to 1049. | Śaka 1010. |
| Sēna II. | Jayakarṇa, son of the Chālukya Vikramāditya II. Afterwards independent. | About Śaka 1050. |
| Kārtavīrya IV. and Mallikārjuna. | Independent..... | Śaka 1124 and 1127. |
| Kārtavīrya IV. alone. | Ditto | Śaka 1141. |
| Lakshmidēva II. | Ditto | Śaka 1151. |

The chief titles borne by each member of the family are "The great chieftain who has attained the five great *śabdas* ; * the supreme lord of

* In Professor Monier Williams' Sanskrit Dictionary '*Mahāśabda*' is given as meaning any official title commencing with the word '*mahā*' (great) ; '*pañchamahāśabda*,' therefore, would mean five titles of honour such as Mahāmaṇḍalēśvara, Mahārāja, &c. This seems a more reasonable explanation than that previously suggested to me (see Vol. IX., No. XXVII., of the Society's Journal, page 307, note †).

the city of Lattalûrpura or Lattanûrpura ;* the owner of the banner that bears a representation of a golden Garuda ; he who is announced in public by the sounds of the musical instrument called Trivali ; he who has the mark of vermilion." Some of them bore special titles also ; thus Kârtavîrya II. is called Sênanasiᅅga, and Lakshmidêva II. Boppanasiᅅga.

We find that the Raᅅᅅas of this family were first raised to the position of chieftains by Kᅅishnarâja, who was probably the last of the monarchs of the great Râshᅅrakûᅅa race, of which their own family was a minor branch.

Prithvirâma held that post as a subordinate of Kᅅishnarâja, but, as we find that his grandson, Śântivarmâ, held the country under the Châlukya king Tailapadêva II., and his successors down to Sêna II. continued to be the subordinates of the Châlukya dynasty, it would appear that it was during this period,—the latter part of the ninth century A.D.,—that the Châlukyias recovered their ancient possessions in this part of the country, and the sway of the Râshᅅrakûᅅa monarchs ceased in it. This corroborates the statement of the Yevûr inscription which has already been quoted. During this time the capital of the Raᅅᅅas was Sugandhavarti, and their authority was limited to the district known as the Kûᅅᅅi Three-thousand.

With Sêna II. another period in the history of the Raᅅᅅas commences. The power of the Châlukyias had reached its culminating point under Vikramâditya II. His successors Sômêśvaradêva III. and Jagadêkamalla succeeded for a time in maintaining the supremacy of their race, but in the time of Tailapadêva III., the successor of the last-mentioned,—Śaka 1072 to 1104,—it was completely subverted by his rebellious general Vijjala, of the Kalachuri race.† It is plain that the Raᅅᅅas took advantage of the confusion that preceded and accompanied this event, and that Sêna II., by means of the army for which he was renowned, established the independence of his family. From that time,

* This indicates the town from which the Raᅅᅅas originally started, and in which the predecessors of the present family probably exercised lordship. In a similar manner, one of the titles of the Kâᅅambas of Goâ is "the supreme lord of the city of Banavâsipura ;" another branch of the family was governing at Banavâsi contemporaneously with at all events the first few members of the Goâ branch. The author of the translation of the Raibâg inscription alluded to in a preceding note reads Atunpoor, and conjectures therefrom that the Raᅅᅅas were kings of Athanî, the chief town of the tâlukâ of the same name in the Belgaum Collectorate !

† Sir W. Elliot's *Essay on Hindu Inscriptions*.

though the Rattas continued to bear their original title of Mahāmaṇḍalésvara or Great Chieftain, the inscriptions acknowledge no dynasty in supremacy over them. Inscription No. V. and the Belgaum inscriptions distinctly assert that Kārtavīrya IV. and Mallikārjuna enjoyed 'Sāmrājya' or *paramount sovereignty*, and the Kārtavīrya who is mentioned in the inscription in the temple of Tatêśvaradēva at Koṅūr is called a 'Chakravartī,' or *universal emperor*; these expressions are, of course, exaggerations, but, in connexion with other circumstances, they indicate plainly enough what the position of the later Rattas really was. It was probably about the same time,—the early part of the twelfth century A.D.,—that the Rattas acquired by force of arms from the Kādambas of Goa, who then held it,* the district known as the Vēṅugrāma Seventy, and transferred their capital from Saundatti to Belgaum.

I have as yet found no notice of any Rattas subsequent to Lakshmi-dēva II. He seems, indeed, to have been the last of the race and to have succumbed to the power of the Yādavas of Dēvagiri, which began to rise towards the end of the twelfth century A.D. From the Bāgavāḍi copperplate already published by me† we learn that in Śaka 1171 (A.D. 1249-50) the Kūṇḍi or Kuhūṇḍi district was in the hands of the Yādava king Kṛishṇarāja or Kanharadēva.‡ And a copperplate inscription, from Bēhatti in the Hubballi Tālukā of the Dhārṇwāḍ District, dated Śaka 1175 (A.D. 1253-4),—not yet published,—tells us that it was Vichana, one of the generals of Kanharadēva, who with ease acquired for his master the countries of, amongst others, the Rattas, the Kādambas who were glorious in the Koṅkaṇa, Pāṇḍya, and the turbulent Hoysaṇa.

* See the Gulhalli inscription at page 296 of Vol. IX., No. XXVII., of the Society's Journal.

† Vol. IX., No. XXVII., of the Society's Journal, pp. 246 *et seq.*

‡ Śaka 1169 to 1182.

| | | | | | | | | |
|------------|---------------------|---------------|-------------|-------------|-------------------|--------------------------|------------|------|
| ಶ್ರೀಮತೇ | ಮಹತೇ | ಶಾಪ್ತೋ(ಪ್ರಿಯ) | ಶ್ರೀಯಸೇ | ವಿಕ್ರವೇದಿನೇ | [] | ನಮಃ(ಕ್ಷಂ)ದ್ರಪ್ರಭಾ- | | |
| ಖ್ಯಾಯ | ಜೈನಶಾಸನವೃದ್ಧ(ಧ್ವ)ಯೇ | [] | ಕಕನೃಪಕಾಳೀ | ದ್ಯ(ಪ್ಪ)ಕತೇ | | ಚತುರುತ್ತರವಿಂಕದು(ತೃ)ತ್ತರೇ | | |
| ಸಂಪ್ರಸತೇ | ದುಸ್ತುಭಿನಾಮನಿ | ವರ್ಧೇ | ಪ್ರವರ್ತಮಾನೇ | [] | ಜ†ನಾನುರಾಗೋತ್ಕರ್ಷೇ | ಶ್ರೀಕೃಷ್ಣನ- | | |
| ಲ್ಲಭನೃಪೇ | ಪಾತಿ | ಮಹಿಂ | ವಿಶತಯಕಸಿ | ಸಕಳಾಂ | ತಸ್ಮಾತ್ | ಪಾಳಯತಿ | ಮಹಾಶ್ರೀಮತಿ | ವಿನ- |
| ಯಾಂಬುಧನಾಮಿ | ಧವಳವಿದಯಂ | ಸರ್ವಂ | [] | ತಸ್ಮಿನ್ | ಮುಕ್ತನಾಪ್ಯೇ | ನಕರೇ | ವರವೈಕ್ಯ- | |

* The numerals over the text of each inscription mark the commencement of each line of the original. Corrections, emendations, and doubtful points are shown in ordinary brackets,—(), and letters supplied, when effaced or illegible in the original, from conjecture or from other sources, in square brackets,—[]. I have followed as the standard of orthography for Sanskrit words Paṇḍit Rāmjaṣaṇ's abridgment of Professor Wilson's dictionary, and for Canarese words the Rev. D. Sanderson's enlarged edition of the Rev. W. Beeve's dictionary. It should, however, be borne in mind that my use of the ordinary brackets is in many instances intended to draw attention to what are probably local or dialectic peculiarities of spelling and pronunciation rather than to stamp the practice of the inscriptions as wrong. The Old Canarese letters *ee* and *es* are reproduced in my transcriptions wherever they occur in the originals, and, when transliterated, are represented by 'r' and 's' respectively. Further researches and more ample materials for comparison will, I think, show that these letters have important etymological bearings, even in connexion with the derivation of some Sanskrit words; it is important, therefore, that they should be preserved, and, as a matter of fact, they are not adequately represented by the second forms *re* and *se* or *re* or *se*. The importance of this point has already been acknowledged and attended to by the editor of the *Sabdamaṇḍīdarpaṇa*, or Grammar of Kēśirāja, and the *Canarese Anthology* published at the Basel Mission Press at Maṅgalūr.

† It would appear as if this letter was first omitted in the original and then inserted over the line to which it belongs.

ಜಾತಿಜಾತ(ತಃ) ಖ್ಯಾತಃ* ಚಂದ್ರಾಯ್ಯುಃ † ಸ್ತುತೃಶ್ಚೈಶ್ಚಾಚ್ಯಾರ್ಯೋ ಚೇಕರಂ(ರತಃ) ಚಃ ನೋನ್ನತಥವನ(ನಂ) [||]
 ತತ್ತನಯೇ ನಾಗಾಯ್ಯಾರ್ಯ ನಾಮಾ [||] ತಸ್ಯಾನುಜೋ ನಯಾಗಮಕುತಃ . ಅರಸು(ಸಾ)ಯ್ಯಾರ್ಯ
 ವಾಸಾದಿಶ್ರೀದ್ಯುಕ್ತಸ್ತುಮ್ಯುಕ್ತಸಕ್ತಚಿತ್ತವ್ಯಕ್ತಃ [||] ತೇನ ದರ್ಶನಾಭರಣಭೂಷಿತೇನ ಪಿತೃಕಾರಿತಜಿನಾಲಯಾಯ
 ಚಂದ್ರಿಕವಾಟೀ ಕೇ(ಸೀ)ನಾನ್ವಯಾನುಗಾಯ ನರನರವತಿಯತಿವತಿಫಾಜ್ಯಪಾದಕುಮಾರಕೇ(ಸೀ)ನಾಶಾಯ್ಯಾರ್ಯವಿಾ(ಮೀ)ಖವೀರಕೇ(ಸೀ)-
 ನಮುನಿಪತಿಶಿದ್ಯುಕ್ತನಕಶೇ(ಸೀ)ನಸೂರಿಮುಖ್ಯಾಯ ಕಂದವರ್ಮಮಾಳಕ್ಷೇತ್ರೇ ಎ(ವಿ)ಷಿ(ಷೀ)ಕಮಾಣವಕನಕುಕಾಯ್ಯಾರ್ಯ(ಯ್ಯೀಃ?
 ಯ್ಯುಃ) ಕ..... ಕಿಯಮಾನಾಹಸ್ತಾತ್ಸಹಸ್ರವಲ್ಲಿನಮಾತ್ರಕ್ಷೇತ್ರಂ ದ್ರವ್ಯಸಿಷ್ಟ(ಸ್ಥ)ನಾ ಗೃಹೀತ್ವಾ ನಗರಮಹಾ-
 ಜನನಿವೇಶೇ ದತ್ತಂ [||] ತಜ್ಜಿನಾಲಯಾಯ ತ್ರಿಕತವಪ್ಪಿ(ಪ್ಪಿ)ನಗರೈಃ ಚತುರ್ಭಃ(ಭಃ) ಶ್ರೀಪ್ಪಿಃಃ
 ಪಿಳ್ಳಗಣಿ(ಷೀ)ಕ್ಷೇತ್ರ ಸಹಸ್ರವಲ್ಲಿನಮಾತ್ರಕ್ಷೇತ್ರಂ ದತ್ತಂ [||] ತಜ್ಜಿನಥವನಾಯ ವಿಂಶತಿಮಹಾಜನಾನು-
 ಮತಾವೈಳ್ಳಾಟಕುಲಬ್ರಾಹ್ಮಣೈಶ್ಚ ತತ್ಕಂದವರ್ಮಮಾಳಕ್ಷೇತ್ರೇ ಸಹಸ್ರವಲ್ಲಿನಮಾತ್ರಕ್ಷೇತ್ರಂ ದತ್ತಂ [||] ಏನಂ
 ಶ್ರೀಣ್ಯಾಪಿ ನಾಗವಲ್ಲಿಕ್ಷೇತ್ರಾಣಿ ಸರ್ವಬಾಧಾ..... (The rest of the inscription is lost.)

* In this and one or two similar instances it is hardly necessary to correct the text by joining the words according to the rules of Sandhi.

† I cannot be quite certain without seeing the original whether these names should be ಚಂದ್ರಾಯ್ಯುಃ, ಚೇಕಾಯ್ಯುಃ, &c., or ಚಂದ್ರಾಯ್ಯುಃ, ಚೇಕಾಯ್ಯುಃ, &c.; probably the former forms are correct.

‡ From one of the rubbings that were sent to me, when I indicated points in which the first copy appeared to need correction, it seems possible that the original may have the correct reading ಚೇಕರಜ್ಜಿ ನೋನ್ನತ, &c.

§ One letter has been effaced here in the original ; the vowel ' i ' is discernible above the line.

No. I.¹

Reverence to him who bears the name of Chandraprabha, who is fortunate, who is great, who is tranquillity itself and eternal happiness, who is omniscient, and who is the (cause of the) diffusion of the sacred writings of Jina!

Eight hundred and twenty-four years of the era of the Śaka king having expired, in the year Dundubhi, while the most illustrious king Śri-Kriṣṇavallabha, who was full of affection for mankind, was ruling the whole earth, and therefore while he, the most fortunate one, bearing the name of The Ocean of Affability, was protecting all the district of Dhavaḷa :—

In that (district) in the city of Muḷgunda (there was) the celebrated Chandrārya², born in the excellent Vaiśya caste. His son, Chīkārya, caused a lofty temple of Jina to be built. His son was named Nāgārya. His younger brother was Arasārya, well versed in morality and in the sacred writings, ever inclined to charity and other (good deeds), intent upon propriety of conduct. He, adorned with the decoration which was his knowledge of the sacred writings, at the direction of the merchants of the city, purchased for a great sum and gave to that chief of wise men, Kanakasēna,—who was of the lineage of Sēna and who was the disciple of Mikhavirasēna, the chief of saints, and of Kumārasēnāchārya, whose feet were worthy to be worshipped by men, kings, and ascetics,—a field of the measure of (i.e. capable of containing) one thousand betel-plants, measured out according to the cubit of Ka.....³ iyammānā, in the field of Kandavarmamāḷa at Chandrikavāṭa.....⁴, for the benefit of the temple of Jina that his father had had built.

¹ This inscription is from a broken stone built into the wall of a Jain temple at Muḷgund in the Dambaḷ Tāluka of the Dhārwaḍ District. The remaining portion of the stone cannot be found. The letters of the original are of a very old type, approaching, though they are well-developed Old Canarese letters, in some respects very closely to the Cave-characters from which the old and modern Canarese alphabets, as well as the Dēvanāgarī alphabet, are derived.

² As to the forms of this and the following names, see note † to line 5 of the text.

³ See note § to line 10 of the text.

⁴ The meaning of the word 'ġrēkamāṇavakanaḷāryyā,' which belongs to this sentence, is not apparent.

To that same temple of Jina four headmen of guilds, belonging to (the district that consists of) three hundred and sixty towns, gave a field of the measure of one thousand betel-plants in the field of Pillagarē.

And to that same temple of Jina the Brāhmans of the family of Bellāla, with the consent of two thousand merchants, gave a field of the measure of one thousand betel-plants in that same field of Kanda-varmamāla.

Thus (there were given, free from) all opposing claims, altogether three fields of betel-plants.

ದ್ವಾದಶಗ್ರಾಮಾಧಿಪತ್ಯಾನ್ಯಾಃ ಸುಗಂಧವರ್ತಿಸಮ(ಸಂ)ನ್ಧಿನಿ || ಗ್ರಾಮೀ ಮುಕುಗುನ್ದಾಪ್ಯೇ | ನೀವಟೀ
 ದ್ವಾದಶವರ್ತನಂ | ದೇವಸ್ಯ ಚರವೀ ದತ್ತಂ | ನಮಶ್ಯಂ(ಸ್ಯಂ) ಕನ್ಯಭೂಭುಜಾ || ತಸ್ಯ
 ದಕ್ಷಿಣೇ ಭಾಗೇ | ಶಿಂಶ್ರೀಣೀವೃಕ್ಷಯೋರ್ಧ್ವಯೋಃ | ಮಧ್ಯೇ ಯಾ ಸ್ಥಿತಾ ಭೂಮಿದ್ಧ(ರ್ಧ)ತ್ತಾ
 ಶ್ರೀಕನ್ಯಭೂಭುಜಾ || ಸುಗಂಧವರ್ತಿಯ ನೀಮಿಯಿನ್ದ ಪದು(ತು)ವಲ ಪಿರಿಯಕೋಲಲ ಮತ್ತರ ೬ ||
 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾವೋಘಲಾಂಭನಂ [|] ಜೀಯಾತ್ಪ್ರ್ಯ(ತ್ಪ್ರ್ಯ)ಕೋಕ್ಯನಾಥಸ್ಯ ಕಾಸನಂ ಜಿನ-
 ಶಾಸನಂ || ಶ್ರೀಮನ್ಯೈಘಾಪತಿರ್ತ್ವಸ್ಯ ಗಣೇ ಕಾರೇ(ಶೀ)ಯನಾಮನಿ [|] ಬಭೂವೋಗ್ರತಘೋಯುಕ್ತಃ
 ಮುಳ್ಳಭಟ್ಟಾರಕೋ ಗಣೇ || ತಚ್ಛೈಘೋ ಗುಣಾವಾನ್ಸುರಿಃ ಗುಣಕೀರ್ತಿಮುನೀಶ್ವರಃ [|] ತಸ್ಯಾಥಾಸೀಂ(ಸೀದಿಂ)ದ್ರ-
 ಕೀರ್ತಿತ್ವಾಸ್ವಾಮಿ ಕಾಮಮದಾಪಕಃ || ತಚ್ಚಾಶ್ರಃ ಪೃಥ್ವೀರಾಮಃ ಲಕ್ಷ್ಮೀರಾಮಾವಿರಾಜಿತಃ [|] ಸತ್ಯರತ್ನ-
 ಪ್ರರೋಹಾದ್ರಿಃ ಮೀ(ಮೀ)ಹಡಸ್ಯಾಗ್ರನಂದನಃ || ಶ್ರೀಕೃಷ್ಣಾರಾಜದೇವಸ್ಯ ಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮಿತವಕ್ಷಸಃ [|] ನಮ್ಯಭೂಪಾಞ್ಜು-
 (ವೃ)ನ್ದಸ್ಯ ಪಾದಾಂಬುಹರ್(ರುಹ)ನೀವಕಃ || ಯಸ್ಯ ಬಾಳಪ್ರತಾಪಾ † ಗೃಹ್ಯಾಭಾನಿಕರಶೋಷಿತಸ್ಯಮುದ್ರಿ(ದ್ರ್ವ)ಪ್ರಾಸುಹೃ-
 ದ್ವರ್ಪರಸೋ ನಿಶ್ಚೇದಕೋ ಯಥಾ || ಯಸ್ಯ ರಾಜನ್ವತೀ ಭೂಮಿರ್ಜ್ಜಿತಾನಂದಕರೈಃ ಕರೈಃ [|] ರಾಜ್ಞೋ
 ಯೋ ಧೀಮತೋ ನೀತಿವಾಗ್ನೋ ದುರ್ಗಭಯಂಕರಃ || ಯಸ್ಯ ಸಂಶ್ರೀಡತೇ ಕೀರ್ತಿಹಂಸೀ ರೋಕಸರೋ-

* It will be seen that in this inscription the metres are somewhat irregular, and that the marks of punctuation are very badly placed, occasionally, as in line 29, separating the component parts of a word.

† This letter in the original is inserted below the line.

1 ವರೇ [1] ಯದ್ವಾಕ್ಯಂ ಪ್ರಕೃ(ಸ್ತು)ತಂ ಜಾತಂ ಪ್ರಣವಾತಿಭೂಪತೇಃ || ಸಪ್ತಸ(ಕ)ತ್ಯಾ ನವತ್ಯಾ ಚ
 ಸಮಾಯುಕ್ತ(ಕ್ತೇ)ಸ(ಯ) . ಸಪ್ತಸು [1] ಸ(ತ)ಕಕಾಳೇತ್ಯ(ದ್ವ)ತೀತೇದು ಮನ್ಯಥಾಹ್ವಯವತ್ಸರೇ || ಗ್ರಾಮೇ
 ಸುಗನ್ಧವತ್ತ್ಯಾಪ್ಯೇ ಕೇನ ಭೂವೇನ ಕಾರಿತಂ [1] ಜಿನೇನ್ದ್ರಭವನಂ ದತ್ತಂ ತಸ್ಯಾಪ್ಪಾ¹⁴ದಕ-
 ನಿವರ್ತನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾತ್ರಯಂ || ಶ್ರೀಪೃಥ್ವೀನಲ್ಲಭ(ಭಂ) ಮಹಾರಾಜಾಧಿರಾಜ(ಜಂ) ಪರ-
 ಮೇಶ್ವರ(ರಂ) ಪರಮಭಟ್ಟಾರಕಂ ರಾಷ್ಟ್ರಕೂಟಕುಳತಿಳಕಂ ಶ್ರೀಮತಕೃತ್ಯ ರಾಜದೇವವಿಜಯರಾಜ್ಯಮುಕ್ತರೋತ್ತರಾಭಿ-
¹⁶ವೃದ್ಧಿಪ್ರವರ್ಧನಾನಮಾಚಂಪ್ರಾರ್ಕತಾರಂ ಬರಂ ಸಲುತ್ತಮಿರೆ [||] ತತ್ಪಾದವದ್ಕೋಪಜೀವಿ || ಸ್ವಸ್ತಿ
 ಸಮಧಿಗತಪಂಚಮಪಾಶಬ್ಧಮಹಾಸಾಮಂತಂ ವಿರಲಕ್ಷ್ಮೀಕಾಂತಂ ವಿರೋಧಿಸಾಮಂತನಗವಜ್ರದಣ್ಡಂ ವಿದ್ವಜ್ಜನಕಮರ್ಮಾರ್ತೃಣ್ಡಂ
 ಸುಭಟಚೂಡಾಮಣಿ ಭೃತ್ಯಚಿಂತಾಮಣಿ ಶ್ರೀಮನ್ಮಹಾಸಾಮಂತೇನ* ಪೃಥ್ವೀಲಾಮೀನ(ಣ) ಸ್ವಕಾರಿತಜಿನೇನ್ದ್ರಭವನಾಯ
 ಚತುರ್ಮ ಸ್ಥಳೇದು ಸ್ಥಿತಮದ್ವಾದಕನಿವರ್ತನಂ ಸರ್ವನಮಕ್ಯಂ(ಸ್ಯಂ) ದತ್ತಂ || ಪೃಥ್ವೀಲಾಮೀನ(ಣ)
 ಯದ್ವತ್ತಂ ನಿವರ್ತನಂ ಕಾರ್ತವೀರ್ಯೋಣ ಭೂಯಃ ಸ್ವಗುರವೇ ದತ್ತಂ ಸರ್ವಬಾದಾ(ಧಾ)ವಿವರ್ಜಿತಂ ||
 ಸೂರ್ಯೋ²⁰ಪೂಗಸಂಕ್ರಾಂತೋ(ನೌ) ಕಾರ್ತವೀರ್ಯಾಗ್ರಾಂತಯಾ | ಶ್ರೀಭಾಗಲ(ಲಾಂ)ಬಿಕಾದೇವ್ಯಾ ನಮಕ್ಯಂ(ಸ್ಯಂ)
 ಕೃತಮಣ್ಣಸಾ || ²¹ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾತ್ರಯ(ಯಂ) ಶ್ರೀಪೃಥ್ವೀನಲ್ಲಭ(ಭಂ) ಮಹಾರಾಜಾಧಿರಾಜ(ಜಂ) ಪರಮೇಶ್ವ-
 ರ(ರಂ) ಪರಮಭಟ್ಟಾರಕಂ | ²²ಸತ್ಯಾತ್ರಯಕುಳತಿಳಕ(ಕಂ) ಜಾಕುತ್ಯಾಭರಣಂ ಶ್ರೀ[ಮ] † ತ್ವಿಭುವನಮಲ್ಲದೇವವಿಜ-

* The construction here changes abruptly from Canarese to Sanskrit.
 † In the original this letter is omitted altogether, no space being left for it.

ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂ ಉರಂ ಸುತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ |
 ಸ್ವಸ್ತಿ ಸಮದಿಗತಪ್ಪಾ ಮಹಾಕಬ್ಬ ಮಹಾಮಣ್ಣಿ ಕೀಲ್ವರಂ | ಲತ್ತಲೂರ್ಪುರವರಾರೀಶ್ವರಂ [|] ತ್ರಿವಳತೋರ್ಯುನಿಗೊರ್ಪು-
 ದಣಂ | ರಟ್ಟಕುಕಳೋದಣಂ | ಸಿನೂಧಿರಲ್ಯಾ ನಂ | ವಿವೇಕವಿರಿಂಚನಂ | ಸುವಣ್ಣಿ ಗರುಡಧ್ವಜಂ |
 ಸಹಜಮಕರದ್ವ(ಧ್ವ)ಜಂ ನಾನಾದಿಸಮಸ್ತಪ್ರಸ(ಕ)ಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ನ ಹಾಮಣ್ಣಿ ಕೀಲ್ವರಂ* ಕಾರ್ತವೀರ್ಯುನೃಪಃ ||
 ರಟ್ಟವಂಶೋದ್ಭವಃ ಪ್ಯಾತೋ | ನನ್ನಭೂವಸ್ಯ ನನ್ನನಃ | ಶ್ರೀಮದಾಹವಮಲ್ಲಸ್ಯ ಪಾದಪದ್ಮೋಪ-
 ಸೀವಕಃ || ಸಹಕ್ರ(ಸ್ತ)ಬಾಹುರಿವ ಪ್ಯಾತಃ ಕಾರ್ತವೀರ್ಯುಃ ಪ್ರಶಾಪವಾನ್ | ಕುರುಣೈ ದೇಶಯಾ-
 (ಸ್ಯಾ)ಘಂಟಂ | ಸಾದಿ(ದಿ)ತಂ ತೇನ ಭೂಭುಜಾ || ರಾಜ† ನ್ವತ್ಯಃ ಪ್ರಜಾ ಜಾತಾ |
 ದಾವರಿನಾಮಭೂಭುಜಾ | ತಸ್ಯಾನುಜಃ ಪ್ರಶಾಪೀ ಸ್ಯಾತ್ | ಕನ್ನಕೈರೋ ಮಹೀವತಿಃ || ತಸ್ಯಾಸ್ತ-
 ನ್ವನೋ ಭಾತಿ | ವಾದ್ಯಾವಿದ್ಯಾವಿದೋ ಭುವಿ | ಎಜಗಾಖ್ಯಮಹೀವಃ(ಃ) ಸ್ಯಾ | ದನುಜೋ
 ಸ್ಯಾಜ್ಯಭೂವತಿಃ || ವಾದ್ಯಾವಿದ್ಯಾಧರಸ್ಯಾಸ್ತ || ಸೂನುಃ ಶ್ರೀಸೇನಭೂವತಿ | ಸ್ತಸ್ಯಾಸ್ತಮಹಿಷೀ
 ಜಾತಾ | ಮೈಽಲಾದೇವಿರೂ ‡ ಜ್ಜಿತಾ || ಶ್ರೀಕಾಳಸೇನಭೂವಸ್ಯ | ತಸ್ಯಾಸೀದಸ್ತನನ್ನನಃ [|]
 ಕನ್ನಕೈರನೃಪಃ ಪ್ಯಾತೋ | ನೃತ್ಯಗೀತಾದಿಕೋವಿದಃ || ತಸ್ಯ ಸುರವಃ || ಕ್ರೈವಿದೋ

* Here, again, the construction changes abruptly from Canarese to Sanskrit.

† This letter is inserted in the original below the line.

‡ So in the original, ದೇವೀ, the correct form, being altered into ದೇವಿಃ for the sake of the metre.

ರಾಜತೇ ಭೂಮಾ | ಸರ್ವಾಶಾಸ್ತ್ರವಿಚಾರದಃ | ಕನಕಪ್ರ[ಭ]ಸಿದ್ಧಾಂತದೇವೋ ಗಣಧರೋಪಮಃ ||
 ಕನಕಪ್ರಭದೇವೇಭ್ಯಃ | ಸಂಕ್ರಾಂತೋ(ನ್ತಾ) ಸತ್ತಿಥಾ ತದಾ | ನಿವರ್ತನಂ ದ್ವಾದಶಂ(ಶ) ದತ್ತಂ |
 ನಮಕ್ಯಂ(ಸ್ಯಂ) ತನ್ನಭೂಭುಜಾ || ತಸ್ಯಾನುಜಃ || ಗಂಭೀರೇಣ ಸಮದೋ ಸಿ | ಗಾರವೀಣಾಸಿ
 ಮನ್ದರಃ [|] ಶ್ರೀಕಾರ್ತವೀರ್ಯುರ್ ಲೋಕಾ[ನಾಂ] ಕಲ್ಪವೃಕ್ಷೋ ಸಿ ದಾನತಃ || ತಸ್ಯಾ-
 ಗ್ರನಂದನಃ || ವೃತ್ತ || ಶ್ರೀರಾಗತಾಮಳಯಶೋವನಿತಾ ಸುಯಾತಾ ತತ್ರ ಸ್ಥಿತಾ ಜಯವಧೂ
 ತವ ಮಣ್ಮಲಾಗ್ರ(ಗ್ರೀ) || ಧರಾಪಥೇ ಸುಭಟಮಣ್ಮಲಾಗ್ರಗಣ್ಯಾ | ಶ್ರೀಸೇನಭೂವ ಕಥ-
 ಮಸ್ಯಕನೇನ ಚಿತ್ರಂ || ಶ್ಲೋಕ || ಸುಗಂಧವರ್ತಾಹ್ವಕೇ ಗ್ರಾಮೇ | ಧರ್ಮಜ್ಞಜನತಾವೃತೇ |
 ಶ್ರೀಕಾಕನೇನಭೂವೇನ ಕಾರಿತಂ ಜಿನಮಂದಿರಂ || ನಿವರ್ತನಂ ದ್ವಾದಶಂ(ಶ) ತಸ್ಮೈ | ಜಿನಗೇಹಾಯ
 ಭಕ್ತಿತಃ | ಖ್ಯಾಹದ್ವಾಶ್ಲೇನ ಸಂದತ್ತಂ | ನಮಕ್ಯಂ(ಸ್ಯಂ) ಸೇನಭೂಭುಜಾ || ವಚನಂ ||
 ವಿರವಿಕ್ರಮಕಾಳನಾಮಧೇಯಸಂವತ್ಸರೈಕವಿಂಶತಿಪ್ರವೀತೀದ್ಯತೀತೇದು | ವರ್ತಮಾನಧಾತುಸಂವತ್ಸರೇ ಝ್ಯೂಬಹುಳತ್ರಯೋ-
 ದಶ್ಯಾಮಾದಿವಾರೋತ್ತರಾಯಣಸಂಕ್ರಾಂತೋ(ನ್ತಾ) | ಶ್ರೀವೀರಪೇರ್ಮಾಡಿವೇನ ಕಾರಿ(?ರೇ)ಯಬಾಗುನಾಮಧೇಯಸ್ಯಸೀವಟೀ
 ದಾದ್ಯಕನಿವರ್ತನಂ ಸರ್ವಾನಮಕ್ಯಂ(ಸ್ಯಂ) ದತ್ತಂ || ತಸ್ಮಿನ್ನೇವ ಸೀವಟೀ | ಶ್ರೀಕನ್ನಕೈರೇಣ
 ಸ್ಯಸುರವೇ ದ್ವಾದಶನಿವರ್ತನಂ ನಮಕ್ಯಂ(ಸ್ಯಂ) ದತ್ತಂ || ತಸ್ಯ ಸೀಮಾ | ಘರ್ವಸ್ಯಾಂ
 ದಿಸಿ(ಶಿ) | ಹಲಸಯ್ಯಸೀವಟಾದ(ದಾ)ರಭ್ಯ ಛಲಿಗಿಣಿವಳ್ಳಗ್ರಾಮಸ್ಯ ಸೀಮಾ | ದಕ್ಷಿಣಾದಿಗ್ಭಾಗೇ | ಸುಗಂಧ-
 ವರ್ತಿಗ್ರಾಮಸ್ಯ ಸೀಮಾ | ಪಶ್ಚಿಮದಿಗ್ಭಾಗಯೇ ಕುಕ್ಕುಂಬಾಳುಗ್ರಾಮಸ್ಯ ಸೀಮಾ | ಉತ್ತರಸ್ಯಾಂ

⁴⁵ ದಿಶಿ | ಮಳಹಾರೀನದೀ ಸೀಮಾ || ಸಾವಾನ್ಯೋ ಯಂ ಧರ್ಮನೀತುರ್ನೃಪಾಣಾಂ | ಕಾಳೀ
 ಕಾಳೀ ⁴⁶ ಪಾಳನೀಯೋ ಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೀಂದ್ರಾನ್ | ಭೂಯೋ ಭೂಯೋ
 ಯಾಚತೇ ⁴⁷ ರಾಮಭ(ಚಂ)ದ್ರಃ || ಒಹುಭಿರ್ವಸುಧಾ ಭುಕ್ತಾ | ರಾಜಭಿಸ್ಸಗರಾದಿಭಿರ್ಯಸ್ಯ ಯಸ್ಯ ಯದಾ
 ಭೂಮಿ | ⁴⁸ ಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ | ಯೋ
 ಹರೇತಿ ವಸುಂಧರಾಂ | ⁴⁹ ಷ್ಠೀರ್ವರ್ಷಸಹಸ್ರಾ(ಸ್ರಾ)ಣಿ | ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ ||
 ವೃತ್ತ || ಇದನಾನನ್ದದೇ(ದಿ)ನೋದಿ ಪಾಳಿನಿವಂಗಳ್ಯಂ ಕುಭಂ ⁵⁰ ಮಜ್ಜಳಂ | ಮುದಮುಕ್ತಾಹಮು-
 ಶೇಝಸಾಖ್ಯಮಿಸಿವಾಯುಂ ಶ್ರೀಯುಮನ್ತಲ್ಲದಿನ್ದಿದೇ ತಾನೇಕೇಗ * ನ್ನ ಘಾಙ್ಮ ಕಿಡಿಸಲ್ಯೆಂದಿವುಫ ಕದ್ವಂ(ದ್ವು)-
 ನ್ನಿಗೋದ(ದಿ)ದೋಡಕೇರ್ನ(ನ್ದು)ಗಲುಳ್ಳನಂ ವಿಷಮದುಃಖಾವಾಸಮಂ ಘಿಷ್ಟುಸು || ⁵² † ನ್ತ || ಗಂಗಾ-
 ಸಾಗರಯಮುನಾಸಂಗಮದೋಳ್ ವಾರಣಾಸಿ ಗಯಿಯೆಂಬೀ ತೀರ್ಥಂಗಳೋಳೋ[ತು]ಕುಳದ್ವಿಜುಪುಂಗವಗೋಕುಳಮನಳದರಿನ್ದಿ-
 ದನಳದರ್ || ⁵³ ವೀರಪೇರ್ಮಾಡಿಬೇವಸ್ಯ ಜಿನಾಲಯಂ ||

* One letter effaced ; the vowel 'e' or 'l' is discernible above the line.

† Two letters effaced.

No. II. ¹

A grant, to be respected by all, of six *nivartanas* ² was made by king Kanna in a *śvata* ³ in the village of Muḷugunda, belonging to Sugandhavarti, for the purpose of providing oblations of *ghee* for the god who presides over the twelve villages. ⁴ King Kanna gave that portion of land which is situated between two tamarind trees to the south of that (village). Six *mattars* ⁵ in Piriyaḷōlu, to the west of the boundary of Sugandhavarti.

May victory attend the command of the lord of the three worlds ; —the command of Jina, which has an effectual mark consisting of the most profound word “*Syāt*” ! ⁶

Muḷlabhaṭṭāraka was a teacher, full of fierce penances, in the Kārēya sect of the holy Maiḷāpatīrtha. His disciple was the virtuous and learned Guṇakīrti, the chief of sages, and his again was Indrakīrtisvāmī, who overcame the infatuation of desire. His disciple was Pṛithvīrāma, resplendent with the beautiful woman Fortune, a very mountain for the production of the jewel of truth, the eldest son of Mēṇḍa, the worshipper of the lotuses which were the feet of Śrī-Kṛishṇarājādēva, whose breast bore the mark of Lakshmī ⁷ and before

¹ This inscription is from a stone slab built into the wall to the left of a Jain temple at Saundatti in the Parasgaḍ Tālukā of the Belgaum District. The emblems at the top of the stone are :—In the centre, a seated figure of Jinēndra ; to the right of it, a crooked knife beyond which are a cow and calf ; and to the left, the sun, with the moon above it.

² ‘*Nivartana*,’ an ancient land-measure said to be equal to two hundred square cuḷits. It occurs also in the older Halsi copper-plate inscriptions ; see *Jour. Bom. Br. R. As. Soc.* vol. IX., No. XXVII., pp. 229 *et seqq.*

³ The meaning of this word is not known ; as used in these inscriptions it is, of course, not the same as the Old Canarese ‘*śvata*,’ ruin, destruction, an enemy. In these inscriptions it is occasionally spelt ‘*śivoḷḷa*,’ and this may justify the suggestion of the etymology and explanation of the word being possibly ‘*śimeya vaḷḷa (paṭṭa)*,’ that which has acquired boundaries, an enclosure.

⁴ *i. e.* the god of the circle of villages known as the Sugandhavarti Twelve ; see No. VII., lines 53 *et seqq.*

⁵ ‘*Mattar* ;’ an ancient land-measure the value of which is not now known.

⁶ ‘*Syādvādi*,’ asserter of possibilities, is one of the names applied to a member of the sect of the Jains ; see H. H. Wilson, *Essays on the Religion of the Hindus*, vol. I, p. 316.

⁷ The goddess of fortune ; kings and others of high rank are supposed to have various marks about their persons indicative of their noble birth and fortune.

whom kings prostrated themselves. The brilliance of his⁹ dawning might completely dried up the juice of the pride of his haughty foes. Through his hands⁹, which conferred joy upon those that had been conquered by him, his country was in him possessed of a good king.⁹ The line of policy which in his wisdom he adopted was hard to be withstood and very terrible; his glory, as if it were a swan, disports itself in the lake of mankind; having overcome the hostile kings, his commands were published abroad. Seven hundred and ninety-seven years of the Śaka era having elapsed, in the Manmatha *sauvatsara*, that king caused a temple of Jina to be built in the village of Sugandhavarti and allotted to it eighteen *nivartanas*.

Hail! While the victorious reign of the prosperous Kṛishṇarâjadêva, —the asylum of the universe, the favourite of the world, the supreme king of great kings, the supreme lord, the most venerable, the glory of the race of Râshtrakûta,—was flourishing with perpetual increase so as to endure as long as the moon and sun and stars might last; he who subsisted (as if he were a bee) on the lotuses which were his feet¹⁰, (namely):—Hail! the fortunate Mahâsâmanta Pṛithvîrâma, the great chieftain who attained the five great *Śabdâs*, the beloved of the goddess Bravery, a very thunderbolt to the mountains which were the hostile chieftains, the sun of the white lotuses which were learned men, the best of good warriors, the granter of all the wishes of his servants,—gave, as a grant to be respected by all, eighteen *nivartanas*, situated in four different places, to the shrine of Jinêndra that he himself had had erected.

The *nivartanas* that were given by Pṛithvîrâma were given again, free from all opposing claims, by Kârtavîrya to his own spiritual preceptor. On the occasion of an eclipse of the sun, Śri-Bhâgalâmbikâ-

⁹ i. e. Kṛishṇarâjadêva's, to judge from the nature of what follows; but the construction of the original is bad, and the relative pronoun, necessarily rendered in the translation by the personal pronoun, might be taken to refer to Pṛithvîrâma as much as to Kṛishṇarâjâ.

⁹ There is a play upon words here, which consists in 'râjan' meaning *king* or *moon*, and 'kara' meaning *hand* or *ray of light*.

¹⁰ This is the usual technical expression for the relation of a subordinate chieftain or governor to the paramount sovereign. The simile is that of a chieftain deriving his nourishment from the favour of his sovereign, as a bee is fabled to support itself by feeding on the juices or the fragrance of the water-lily.

dêvi, the chief wife of Kârtavîrya, verily made a grant to be respected by all.

Hail! While the victorious reign of the prosperous Tribhuvanamaladêva¹¹,—the asylum of the universe, the favourite of the world, the supreme king of great kings, the supreme lord, the most venerable, the glory of the family of Satyâśraya, the ornament of the Châlukyas,—was flourishing with perpetual increase so as to endure as long as the moon and sun and stars might last; he who subsisted on the lotuses which were his feet (was):—Hail! the fortunate Mahâmaṇḍalêśvara, king Kârtavîrya, possessed of the glory of the names of “the great chieftain who has attained the five great *Śabdās*, the supreme lord of Lattalûrpura, he who is sung to with the musical instrument called Trivaḷi, the ornament of the Ratta family, he who is possessed of the mark of vermilion, he who excels in discrimination¹², the owner of the banner of the golden Garuḍa¹³, he who naturally resembles Kâmadêva.”¹⁴

Born in the race of the Rattas, illustrious, the son of king Nanna, dependent on the lotuses which were the feet of the fortunate Âhavamalla¹⁵, famous as him of the thousand arms¹⁶,—such was the mighty Kârtavîrya; he, when king, fixed the boundaries of the country of Kuhuṇḍi.¹⁷ In king Dâvari¹⁸ his people became possessed of a good ruler; his younger brother was the mighty king Kannakaira. His eldest son, king Eraga, shines in the earth, being acquainted with the science of music; his younger brother is king Aṅka. The eldest son of him who was acquainted with the science of music (Eraga) was the king Śri-Sêna, whose chief queen was the noble Mailalâdêvi. The eldest son of the king Śri-Kâlasêna was the famous king Kannakaira, skilled in dancing, music, &c. His religious preceptor Kanakapra-

¹¹ The Châlukya king Vikramâditya II., or Pêrmâdirâya,—Śaka 998-1049.

¹² Lit. *he who is a very Viriñcha (Brahma or Vishṇu or Śiva) in respect of his discrimination.*

¹³ The bird and vehicle of Vishṇu, something between a bird and a man.

¹⁴ Lit. *he who naturally resembles him whose standard bears the emblem of an alligator.*

¹⁵ The Châlukya king Sômesvaradêva I.,—Śaka 962?—991?

¹⁶ Kârtavîrya, a Purânic hero slain by Parâśurâma.

¹⁷ The name is usually spelt Kûṇḍi; it occurs in the form in which it is spelt here, Kuhuṇḍi, in the Bâgavâdi copper-plate; see *Jour. Rom. Br. R. As. Soc.*, vol. IX., No. XXVII., pp. 246 *et seqq.*

¹⁸ See No. IV., translation, note 5.

bhasiddhântadêva, acquainted with the three Vêdas, versed in all the sacred writings, resembling a Gaṇadhara¹⁹, is resplendent in the earth. King Kanna, on an auspicious lunar day, being the occasion of a *Samkrânti*²⁰, gave twelve *nivartanas*, as a grant to be respected by all, to Kanakaprabhadêva. His younger brother :—O Śri-Kârtavîrya ! ; a very ocean art thou in profundity, a very Mandara²¹ in majesty, in liberality a very tree of plenty to mankind. His eldest son :—Fortune has approached thee ; the lovely woman Spotless Fame has come ; thy bride, Victory, has stationed herself at the head of thy troops ;—O king Śri-Sêna, esteemed the first among good warriors and chieftains in the path of war !, how can we wonder at thy success ? In the village of Sugandhavarti, full of virtuous people, the king Śri-Kâlasêna had a temple of Jinêdra built ; and to that shrine king Sêna, who was possessed of a mighty army, gave in his devotion twelve *nivartanas* as a grant to be respected by all.

Twenty-one of the years that bear the name of the era of the brave Vikrama²² having elapsed (*i e.* in Śaka 1019), in the Dhātu *sainvat-sara*, on Sunday the thirteenth day of the dark fortnight of Pushya, at the moment when the sun was commencing his progress to the north, the brave Pêrmâḍidêva²³ gave, as a grant to be respected by all, twelve *nivartanas* in his own *śveta* named Kârêyabâgu. In the same *śveta* Kannakaira gave to his own religious preceptor twelve *nivartanas* as a grant to be respected by all. Its boundaries are :—On the E., the boundary of the village of Puligerevallî commencing from the *śveta* of Halasayya ; on the S., the boundary of the village of Sugandhavarti ; on the W., the boundary of the village of Kukkumbâlu ; on the N., the boundary is the river Malahârî.²⁴

“ This general bridge of piety of kings should ever be preserved by you ; ”—thus does Râmachandra make his earnest request to all future princes. Many kings, commencing with Sagara, have enjoyed the

¹⁹ A member of a particular class of the Jain priesthood.

²⁰ ‘ *Samkrânti*,’ the actual passage of the sun or other planetary bodies from one sign of the zodiac into another.

²¹ The mountain which was used as a churning-stick by the gods and demons when they churned the ocean.

²² “ Having set aside the ancient Śaka, he” (Vikramâditya II.) “ established the Vikrama-Śaka in his own name.”—Elliot on Hindu Inscriptions.

²³ The Châlukya king Vikramâditya II.

²⁴ Also called Malaprabârî ; the modern name is Malaprabhâ.

earth ; he, who for the time being possesses it, enjoys the benefit of it. He who confiscates land that has been given, whether by himself or by another, is born for sixty thousand years as a worm in ordure. May prosperity ever attend him who, joyfully reading this, preserves it, and joy, pleasure, perfect happiness, health, and fortune ; but if any one reads it with the evil resolve of destroying it, may he go to the awful abode of misery for as long as the sun and moon may last. Those who destroy this (grant) (sin as much) as those who destroy cats or Brâhmaṇs or bulls or cows at the junction of the Gaṅgâsâgara and the Yamunâ, or at the sacred shrines of Vâraṇâsi or Gaye. The Jinâlaya of the brave Pêrmâḍidêva.

ರಟ್ಟಕುಳಾನ್ಯಯನ್ನಪರಂ ಪಟ್ಟದ ಪತವಮ್ ನೆಗಳನಿವ ಗಾವುಂದುಗಲುಂ ಬಿಟ್ಟಜ್ಜಿನ್ಯೇಂದ್ರಘಜೆಗೆ
 ನೆಟ್ಟನೆ ಧಾನ್ಯಂಗೊಳಗೆ ಘಿಂ[ದಿದ] ಕುಳಮುಂ || ಒಟ್ಟ(ಟ್ಟ)ರ ಪಟ್ಟಜಿನಾಲಯಕಿಟ್ಟಳವಾದಯ್ಯತೊಕ್ಕಲನುಮತ-
 ದಿಂದಂ ಕೊಟ್ಟಜ್ಜಿನ್ಯೇಂದ್ರಘಜೆಗೆ ನೆಟ್ಟನೆ *.....ಘ(?;ಪಂ?) || ದೀಪಾವಳಿಯು [ಪ]ವ್ವಳಕ್ಕೆ ದೇವರ
 ನೊಗರಿಂಗಿ ಗಾಣದಲೊಮ್ಮನೆಳ್ಳೆ || ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾನೋಫಲಾಂಛನಂ [] ಜೀಯಾ-
 ತ್ರೈ(ತ್ತೈ)ಳೋಕ್ಕನಾಥಸ್ಯ ಕಾಸನಂ ಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾತ್ರಯಂ ಶ್ರೀಪ್ರಿ(ಪ್ರ)ಧ್ವೀವ-
 ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟರಕಂ ಸತ್ಯಾತ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಕ(ಕ್ಯಾ)ಭರಣಂ ಶ್ರೀಮತ್ತೈ-
 ಲಪದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಂ ಸಲುತ್ತಮಿರೆ | ತತ್ಪಾದಪದ್ಮೋನಜೀವಿ | ಸಮಧಿಗತಪಂಚ-
 ಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ಯಂ ಸಮರವಿಜಯಲಕ್ಷ್ಮೀಕಾನ್ಯಂ ಬೈ(ಬೈ)ಸಾನ್ಯಯಸರೋಜವನಮಾತ್ಮಣ್ಯಂ ನುಡಿದಂತೆಗಣ್ಯಂ
 ಹಯವತ್ಸರಾಜಂ ರೂಪಮನೋಜಂ ಪರಬಳಸೂಪಿಕಾಣಂ ವೈರಿಬಂಗಾಣಂ ನರಸಂ(ತಂ)ಕಭೀಮಂ ಚಲದಂಕರಾಮಂ
 ಗಣ್ಯರ ಗಣ್ಯಂ ವೈರಿಭೀರುಣ್ಯಂ ಪ್ರತಿಪನ್ನಮಂದರಂ ಶರಣಾಗತವಜ್ರಪಂಜರಂ ಶ್ರೀಮತ್ ಶಾನ್ತಿವಮ್ಮರಸರ
 ವಂಶಾವತಾರಮಿಂತೆಂದೊದೆ [||] ಶ್ರೀಮದಮರೇಂದ್ರವಿಭವೋದ್ಯಮಂ ಸಂಗ್ರಾಮರಾಮನೂರ್ಜಿ ತತೇಜಂ ಭೀಮಪಾ-
 ಕ್ರಮನೆನಿಸಿದನೀ ಮಹಿಯೋಳ್ ಪೃಥ್ವಿರಾಮನನುಪಮರೂಪಂ || ತತ್ಪುತ್ರ || ಆರೂಠ(ಠ)ವತ್ಸರಾಜನುದಾ-

* Letters equivalent to fourteen short syllables have been effaced here.

ರಗುಣಾ ವಿಸುತಕಂದುಕಾದಿತ್ಯಂ ಶ್ರೀನಾರೀಶಾನ್ತಂ ನಿರ್ಜಿತವೈರಿಪ್ರಜನೆನಿಸಿ ಪಿಟ್ಟಗಂ ಸಲಿ ನೆಗಟ್ಟಂ * ||
 ವೃ † || ಅಂತಕನಷ್ಟಿ¹⁴ ಬಂದಿದಿರೊಳಾಂತಜವರ್ಮನನೋಡಿಹುತ್ತಿ ಮಾಣಾಂತೊರನೇಕರಂ ತವಿಸಿ ವಸ್ತುಗಲಂ
 ಮದವರಣಂಗಳಂ ಕಾನ್ತಿಯರಂ ತುರಂಗಚಯಮಂ ಪಿಡಿತ್ತೊಡೆ ಮಿಟ್ಟಿರಾಭಯಂ ದನ್ತಿಯನಿತ್ತನಂತದುವಿ ಪೇಳವೆ
 ಪಿಟ್ಟಗ ನಿನ್ನ ಸೆಲ(ಲ್ಲ)ಮಂ || ತದಗ್ರಹತ್ಪಿ || ವೃ || ಶೇಕಲಕುಂಬಮವು ಚರಿತಂ
 ಮಿಗೆ ಬಣ್ಣ ಸುಲಬ್ಧ ಸಂಭವಂಗಳಕೆತಮವು ರೂಪವಿಭವಂ ಪತಿಭಕ್ತಿಯೊಳೊಂದಿ ಸಜ್ಜನೀಕೆಗೆ ನೆಲೆಯಾದ ಮಾಂತನದ
 ಪಂಪು ಸಮಂತಕವಟ್ಟ ನಿಃಪಿಪ್ಪರಸಿಗೇ¹⁷ ಸಂದರುನ್ನತಿ ಪಣ ದ್ವೈರೆಯಿಂದದೆ ದೋಸ(ದ)ವಲ್ಲದೇ || ತತ್ತನೂಜ |
 ಕಂ|| | ಶ್ರೀಮದುದಯಾದ್ರಿಶಿಖರೋದ್ಧಾವೋದಯತಪನವಿಭವರೂಪಂ ಕೀರ್ತ್ತಿಶ್ರೀಮಹಿಮಾತಿತಯಂ ಜಯಾಮಾರಮಣಂ
 ಜಿಶಾರಿ¹⁹ ಶಾನ್ತನೃಪಾಳಂ || ದಯೆಯಿಂದೊಳ್ಳನ ತಳ್ಳನಿಂ ಗುಣಗಣಾಳಂಕಾರದಿಂ ಮಾರ್ಗನಿರ್ಣಯದಿಂ
 ತತ್ತ್ವ(ತ್ವ)ವಿಚಾರದಿಂ²⁰ ಗಮಕದಿಂದಾಹಾರಭೈಷ್ಯನಾಭಯಶಾಸ್ತ್ರಮಳದಾನದಿಂದಧಿಕನೆಂದಂದೊಳ್ಳನಿಂ ಶಾಸ್ತ್ರವರ್ಮನ²¹ ವಿಖ್ಯಾ-

* The modern form of the verb is ನೆಗಳು, but in these inscriptions we have in the past tense both ನೆಗಟ್ಟಂ and ನೆಗದಂ, and the old form of the verb was certainly ನೆಗಟ್ಟು; there seems, however, to have been another form, ನೆಗಟ್ಟು, but I think the reading here is ನೆಗಟ್ಟಂ, and not ನೆಗಟ್ಟು.

† ವೃ; sc. ವೃತ್ತ, i.e. "metre."

‡ In line 40 the name occurs as ನಿಃಜಿಯಬ್ಬರಸಿ.

§ The 'Prāsa' or invariable alliteration of the second letter of each line in Canarese poetry is here violated; one or two further instances of this violation will be met with in this series of inscriptions.

|| ಕಂ; sc. ಕಂದ, — a Canarese metre corresponding to the Sanskrit Āryāgiti.

ತಿಯನೊಂದೆ²² ನಾಳೆಯೊಳನ್ನೇ ವಣ್ಣೆ ಪು ಬಣ್ಣೆ ಪ || ತದಗ್ರಪತ್ನಿ || ಶ್ರೀವನಿತೆ ತಾನೆ ಬನ್ದು
 ಮಹೀವನಿತೆಗೆ²³ ತಿಳಕಮಿನಿಸಿ ಶಾನ್ತನ ಲಲಿತಶ್ರೀವನಿತೆಯಾದ ವಿಭವಮನೇ ವೊಗವುದೊ ಚಂದಿಕಬೈಯರಸಿಯ
 ಪೆಪ || ಯ²⁴ * ತಿತಾರಕಾಪರೀತಃ | ಕಣ್ಣೂ ರಗಣೋರುಕಧಿವೃದ್ಧಿ ಕರಃ ಬಾಹುಬಲದೇವಚಂದ್ರೋ ಜಿನಸಮಯನಭಸ್ತಳೀ
 ಭಾತಿ || ವ್ಯಾ²⁵ † ಕರಣಾಶೀಕ್ಷ್ಯಣ್ಣ ದಂಪ್ತಿಸ್ತಿದ್ಧಾನ್ತನಖ(ಖಃ) ಪ್ರವಾಣಾಕೇಸರಭಾರಃ | ಬಾಹುಬಲದೇವಸಿಂಹಂ(ಹಃ)
 ಪ್ರವಾದಿಗಜಶೀವ್ರಮದಹರಸ್ಸಂಜಯತೇ || ವೃ || ಅವನೀಪಾಳಾನತಶ್ರೀವದಕಮಳಯುಗಂ ತತ್ಪ್ರ(ತ್ವ)ನಿರ್ನಿ(ನ್ರಿ)-
 ಕ್ತರಾದ್ಧಾನ್ತವಿದಂ²⁶ ಚಾರಿತ್ರತತ್ಪ್ರಕರನಮಳವಚ(ಚಃ)ಶ್ರೀವಧೂಕಾಂತನಂಗೋದ್ಭವದರ್ಪುರಣ್ಯದಾವಾನಳನುದಿತಲಸದ್ವೋಧಸಂಶುದ್ಧನೆತ್ರಂ
 ರನಿಚಂದ್ರಸ್ವಾಮಿ²⁷ ಭವ್ಯಾಂಬುಜದಿನಪನಘೋ(ಘಾ)ಘಾದ್ರಿಸದ್ವಜ್ರಪಾತ || ಕಂ || ಕಣ್ಣೂ ಗ್ಗಣಾಬ್ಧಿ ಚಂದ್ರನಖಣ್ಣಿತ-
 ಸುತಪೋವಿಭಾಸಿಖಣ್ಣಿತಮದನಂ²⁸ ದಿಣ್ಣೀರಪಿಣ್ಣ ಸುರಸೀದಣ್ಣ ಯಶ್ಚಿಣ್ಣ ನರ್ಹಣಾನ್ದಿ ಮುನೀಂದ್ರ || ವೃ || ಕ † ಸ್ತುರಾ-
 ಜಗಜೇಂದ್ರಕೇಸರಿ²⁹ ಭವ್ಯಲೋಕಸುಖಾಕರಂ ಕಾಂತವಾಗ್ಯನಿತಾಮನೋರಮನುಗ್ರವೀರತಪೋಮಯಂ ಕಾನ್ತಮೂರ್ತಿ ದಿಗಸ್ತಕೀರ್ತಿ
 ವಿಾಜಿತಂ³⁰ ಕುಭಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವನಿಳೇಶವಂದಿತಪಾದಪಂಕರುಹದ್ವಯ || ಕ || ನುತಯಾಪನೀಯಸಂಘಪ್ರತೀತಕಣ್ಣೂ ಗ್ಗಣ-
 ಣಾಬ್ಧಿ ಚಂದ್ರಮರೆಂದಿಃ ಕ್ಷಿ ತಿವಳಿ(ಳ)ಯಂ ಪೊಗಲ್ಪನಮುನ್ನತಿವಿತ್ತಮ್ಯೂ ನಿರ್ದೇವದಿವ್ಯಮುನೀಂದ್ರಾ³¹ || ಜಿತಕರ್ಮಾರಾಶಿಭೂಪಾಳ-
 ಕಕುಳತಿಳಕಾಳಂಕೃತಾಂಘ್ರಿದ್ವಯಂ³² ರಾಜಿತಭವ್ಯವ್ರಾತಪಂಕೇರುಹವನದಿನಪಂ ಚಾರಿ(ರು)ಚಾರಿತ್ರಮಾಗ್ನಾಂಚ್ಚತಸೂಕಂ(ಕ್ತಂ) ಕಬ್ಬು-
 ವಿದ್ಯಾಗಮಕಮಳಭವಂ³³ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಧೇ(ದೇ)ವಬ್ರ(ವ್ರ)ತಿ ದ್ವಟ್ಟಕಾಕಳಂಕಂಗೆಣಿಯಿನೆ ನೆಗಲ್ಲಂ ಜೈ[ನ]ಮಾಗ್ನಾಬ್ಧಿ ಚಂದ್ರ || ||
 ಸ್ವಸ್ತಿ ಸ(ಶ)ಕನ್ಯಪಕಾಲಾತಿತಸಂವತ್ಸರಕತಂಗಳ[ಳ] § ೧೦೨ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರದ ಪಾದ್ಯೂಕುದ್ಧದಕವಿಾಬ್ರಹ್ಮಹಸ್ತತಿನಾ-

* The metre is the Sanskrit Āryā.

† The metre is the not very common one of Mallikāmlā.

‡ The metre is Āryāgiti.

§ This letter is omitted in the original.

28
 7
 4
 3
 ರದಂದಿನುತ್ತರಾಯಣಾಕಂ(ಸಂ)ಕ್ರಮಣಾದೋಳ್³⁶ ಬಾಹುಬಲಭಟ್ಟಾಗರಕರ ಕಾಲಂ ಕಚ್ಚಿ ಶಾನ್ತಿವರ್ಮರಸಂ ಸುಗನ್ನವರ್ತಿಯಲ್
 ತನ್ನ ಮಾಡಿಸಿದ ಬಸದಿಗಾ ಲೂರ ತನ್ನ ಸೀವಟದ ಫಿಲದೋಳಗೆ³⁷ ಸರ್ವಬಾಧಾಪರಿಹಾರಮಾಗಿ ಬಿಟ್ಟು ಮತ್ತನ್ನೂರ್-
 ಂಜಯುತ್ತದಟ ಚತುರಾಘಟದ ಸೀಮಿಯಾವುದೆಂದಡೆ [I] ತದ್ಧರಫಿಲದ³⁸ ಬದಗವೊಲದ ಸಂದಿನಲೀಕಾನ್ಯದ ಸುಡ್ಡೆ |
 ಅಲ್ಲಂ ತೆಂಕಲೆಳೆಯಕೆಡೆಯ ಬಿಳಿಯ ಕಲ್ಲು | ಅಲ್ಲಂ ಪಡುವಲ್³⁹ ಸೀವಟ್ಟದ ಸನ್ನಿನೋಳ್ ನೈರಿ(ರೃ)ತಿಯ ಸುಡ್ಡೆ |
 ಅಲ್ಲಂ ಬಡಗಲ್ ಸೀವಟ್ಟದ ತದ್ಧರಫಿಲದ ಸಂದಿನಲ್ ವಾಯವ್ಯದ⁴⁰ ಸುಡ್ಡೆ [II] ಮತ್ತಂ ನೀಜಿಯುಬ್ಬರಸಿ
 ತನ್ನ ಮಗಂ ಕಾನ್ತಿವರ್ಮರಸಂ ಮಾಡಿಸಿ[ದ] ಪಿರಿಯ ಬಸದಿಗೆ ತನ್ನ ಸೀವಟಂ ಪಿರಿಯಪಸ(ಸು)ಣ್ಣಿಗೆ⁴¹ ಫೀದ
 ಬಟ್ಟಿಯಂ ತೆಂಕ ಕಾಡಿಯೂರ ಫಿಲದ *.....ನೂಜಿಯುತ್ತು ಮ[ತ್ತ]ರ್ಕ್ಕೆಯ್ಯಂ ನಮಸ್ಕರಮಾಗಿ
 ಬಿಟ್ಟುಳಾ ಭೂಮಿಯ ಚತುಸ್ಸೀ †.....ರ ಕುಕುಂಬಾ[ಳ] ಫಿಲದ ಸಂದಿನಲೀಕಾನ್ಯದ ಸುಡ್ಡೆ | ಅಲ್ಲಂ
 ತೆಂಕ ‡.....ಕುಕುಂಬಾಳ ಸುಗನ್ನ[ವ]ರ್ತಿಯ ಫಿಲದ ಸನ್ನಿನಲಾಗ್ನೇಯದ [ಸುಡ್ಡೆ |] §.....
 ಗನಕೂದ ||ಗನೋಳಗೆ⁴⁵ ನೈರಿ(ರೃ)ತಿಯ ಸು[ಡ್ಡೆ |] ¶..... ವಾಯವ್ಯ[ದ] ಸು[ಡ್ಡೆ]⁴⁶ |
 ಇನ್ನಿ[ನಿ]ತು ಭೂಮಿಯ**.....[ಹಂ]ನೀವ್ಯರಾಂ ಪ್ರ[ತಿಪಾಳ]ಸುವರ್⁴⁷ [II] ಮಾಗ್ಗ.....[ಯ]ಮುನಾ-
 ಸಾಗ[ರ] ††.....ದವಗ್ಗ⁴⁹ ††.....ಣ್ಣಿನ್⁵⁰ ಭು††.....ವನ್ನರಾಂಧ††.....⁵¹ ||

* About seven letters have been effaced here. † About eleven letters effaced. ‡ About fourteen letters effaced.
 § About seventeen letters effaced. || Two letters effaced. ¶ About twenty letters effaced.
 ** About twenty-one letters effaced. †† The rest of the line effaced.

No. III.¹

The kings of the lineage of the Rattakula and the headmen of the villages ^a who were esteemed famous ^b gave very properly to the worship of Jinendra a great portion of the grain that they had acquired. With the consent of fifty agriculturists gave very properly for the worship of Jinendra a measured portion that had been set apart for the pontifical temple of Jina of the Rattas. (They gave) one *māna*^c of oil on (each) oil-mill for the lamp of the god at the festival of the Dîpavali.

May victory attend the command of the lord of the three worlds,—the command of Jina, which has an effectual mark consisting of the most profound word “*Syāt*”!

Hail! While the victorious reign of the prosperous Tailapadêva^d,—the asylum of the universe, the favourite of the world, the supreme king of great kings, the supreme lord, the most venerable, the glory of the Satyâsrayakula, the ornament of the Châlukyas,—was flourishing with perpetual increase, he who subsisted on the lotuses which were his feet (was) the fortunate king Sântivarma, the great chieftain who attained the five great *Śabdās*, the beloved of the goddess of victory, the sun of the white lotuses of the race of Baisa^e, the performer of his promises^f, a very Vatsarāja^g to horses, captivating in his beauty, the destroyer of the strength of others, the conqueror of his foes, a very Bhîma in causing fear to mankind, a very Râma in the

¹ This inscription is from a stone slab built into the wall to the right of the same Jain temple at Saundatti in which is No. II. The emblems at the top of the stone are:—In the centre, a seated Jina, with two half-figures (a *Yaksha* and *Yakshi*) above fanning him with brushes of peacocks' feathers; to the right, a cow and calf with the sun above them; and to the left, another seated figure with the moon above it.

^a ‘*Gāvunḍu*’ which the metre here requires to be pronounced as a dissyllable, ‘*gavunḍu*,’ is the old form of ‘*gauḍi*,’ the headman of a village, the *Pâtîl* of the Marattas; other forms are ‘*gāmanḍi*’ and ‘*gavunḍu*.’ The word is a corruption of the Sanskrit ‘*grāmadhyan*,’ chief of a village, the ‘*r*’ and the ‘*y*’ being dropped, and the ‘*m*’ being changed to ‘*v*’ and nasalized.

^b The meaning of ‘*paṭṭada patavarma negaḷenipa*’ is not apparent.

^c An oil-measure equivalent to four *seers*.

^d Śaka 895-919.

^e Or, perhaps, Chaisa.

^f Literally “*one who sees as he speaks*,” “*nuḍida-ante kaṇḍam*.”

^g Vatsarāja was a hero of tradition celebrated for his skill as a horse-breaker.

fierce fight⁹, the ruler of rulers, a *Bhérunda*¹⁰ to his enemies, possessed of Mandara, a very cage of thunderbolts to (afford protection to) those who took refuge with him,—whose lineage was this:—

Preëminent in power like the glorious Indra, a very Râma in war, most brilliant, of terrible prowess,—such in this world was Prithvirâma, of unequalled beauty. His son:—A very Vatsarâja among horse-men, magnanimous, having the sun for his celebrated playball (?), the beloved of the woman Fortune, conquering the masses of his foes,—Pittaga was most glorious. Coming like Death and driving away Ajavarma who confronted him, destroying numbers that opposed him, and, pacified when they delivered up to him their property, their elephants, their lovely women, and their horses, giving to them an elephant as a pledge of peace (?),—how, O Pittaga, can I describe thy victories? His chief wife:—Her deeds were too great to be described, the excellence of her beauty was too much for even the Lotus-born¹¹ to estimate, she was virtuous in her devotion to her husband, the extreme height of eminence was her resting-place,—thus was Nîjikabbe, the queen, praised; excepting Arundhati¹², who alone is equal to her, would it not be a fault to compare any other with her? His son:—Adorned with a power like that of the morning sun set free on the lofty summit of the beautiful mountain of dawn, of exceeding glory and good fortune and greatness, the lover of the lovely woman Victory, the conqueror of his foes,—(such was) the king Śânta. Surpassing all others in compassion, in pure goodness, in the adornment of good qualities, in judgment as to the (right) path (to be followed), in the investigation of truth, in versatility, in temperate diet, in (acquaintance with) the trusty scriptures, and in spotless liberality,—how can one tongue suffice me to describe the fame of Śântivarma? His chief wife:—(It was) as if the lovely woman Śrî¹³ herself had come to be the ornament of the lovely woman the earth;—how shall we describe the glory of the queen Chandikabbe who became the lovely wife of Śânta?

⁹ 'Cha(chha)lada-añka' appears to mean much the same as 'masakada añka,' a fierce battle, a determined fight.

¹⁰ A fabulous two-headed bird.

¹¹ Brahma, who was born from and has his throne in the lotus that sprang from the navel of Vishnu.

¹² The wife of the sage Vasiṣṭha; she is usually regarded as the model of wifely excellence.

¹³ Lakshmi, the goddess of fortune.

The moon, which is Bâhubalidêva, shines in the sky of the observances of Jina, surrounded by stars which are ascetics, and causing the increase of the broad ocean of the sect of the Kaṇḍûragana.¹⁴ Victorious is the lion, Bâhubalidêva, destroying the fierce fury of the elephants which are those whose doctrines are opposed to his;—his sharp teeth are Grammar, his claws are Settled Truths, and his mane is Proof. Having kings prostrate before the lotuses which are his feet, acquainted with the pure conclusions of truth, a very jewel-mine of (good) deeds, the beloved of the lovely woman Spotless Speech, a fire to consume the forest of self-conceit, having his eyes purified by the bright wisdom which is manifested in him,—(such is) Ravichandrasvâmi, the sun of the white lotuses which are good people, a thunderbolt to the mountain of sin. The moon of the ocean of the Kaṇḍûragana, destroying passion with his sword which is the lustre of his uninterrupted and good penances, possessed of an abundance of fame (white) as a mass of foam or as the elephant of the gods,—(such is) Arhaṇandi, the chief of sages. A lion to the lordly elephant Kanturâja¹⁵, the conferrer of happiness upon worthy people, captivating the lovely woman Charming Speech, full of fierce and brave penances, of calm demeanour, famous to the ends of the earth,—(such is) Śubhachandrasiddhântadêva, whose feet, like lotuses, are worshipped by kings. Great is Maunidêva the chief of holy sages, so that people praise him as the moon of the ocean of the Kaṇḍûragana which is full of a multitude of celebrated ascetics. Having his feet adorned with the forehead-ornaments of the hostile kings who are the bonds of action which have been overcome by him, the sun of the white lotuses which are resplendent and worthy people, adorning the sacred hymns with the path of his pleasing deeds, a very Lotus-born in (his acquaintance with) the science of words and the sacred writings,—such is the pious Prabhâchandrâdêva;—he shines like him who was without a blemish in (his knowledge of) the six systems of reasoning, being the moon of the ocean of the religion of Jina.

Hail! Nine hundred and two of the years of the era of the Śaka king having elapsed, in the Vikrama *samvatsara*, on Thursday the tenth day of the bright fortnight of Paushya, as the sun was commenc-

¹⁴ 'Kaṇḍûra' in Canareso means a medicinal herb; but the word here must be a proper name,

¹⁵ Kâmadêva, the personification of passion or the lust of the flesh, which interferes with religious exercises.

ing his progress to the north, king Śântivarma, having washed the feet of Bâhubalibhattâraka, allotted to the Jain temple ¹⁶ that he had had built in Sugandhavarti one hundred and fifty *mattars* (of land), free from all opposing claims and as a grant to be respected by all, in the field of his own *śivaṭa*; the boundaries of the four sides of this land are these:—The N.E. heap of stones over a grave ¹⁷ in the space between the two fields called Taddarapola and Badagivola; thence to the S., a white stone by the tank called Eļeyakeṛe; thence to the W., the S.W. heap of stones over a grave in the space between the *śivaṭta* (and what?); thence to the N., the N.W. heap of stones over a grave in the space between the *śivaṭta* and the field called Taddarapola.

Also the queen Nijiyabbe¹⁸ gave one hundred and fifty *mattars* of cultivated land, in the field of Kâḍiyûru to the S. of the road that goes to her *śivaṭa* Piriypasunḍi, as grant to the great Jain temple

¹⁶ 'Basadi,' or, in its modern form, 'basti,' is the popular Canarese name for a Jain temple, and, though it is given in Sanderson's dictionary as a pure Canarese word in this sense as a substantive and in the sense of *populous* as an adjective, it should, I think, be certainly taken to be a Tadbhava corruption of the Sanskrit 'vasati,' *abode, residence*; Sanderson himself regards it as a Tadbhava in the senses of *an abode, a village, a population*.

¹⁷ 'Gudde' is a Canarese word for a grave in the ordinary sense of the term, but, as used in connexion with the definition of boundaries and similar matters, it has the technical meaning of a heap of stones accumulated over a grave by each passer-by adding one as he goes. In ancient times it was the practice to inaugurate religious undertakings, such as the building of temples, by burying a human being alive in the foundations, and in this place, and in others where the same expression occurs in the inscriptions, I think that we have a clear indication of this practice being deliberately resorted to for the purpose of defining the boundaries of land bestowed as a religious grant; such at any rate is the opinion of Mr. G. M. Tûrmari, whom I consulted as to the meaning of this expression. As a rule, women were enticed away on false pretences from their homes and were made the victims, and, on the principle of the '*ubhayamukht-dâna*,'—*the gift of a cow in the act of producing, and therefore apparently possessed of two heads*,—being the most acceptable gift, generally a pregnant woman was selected. Local traditions in support of the prevalence of this practice are numerous; as an instance I may mention that people still talk of a woman named Mallavâ having been sacrificed in this way when the building of the fort at Bail-Hoṅgal in the Belgaum District was commenced. And one of the commonest native landmarks in the Canarese country is the '*Koravi-gudde*,' a heap of stones over the grave of a beggar-woman.

¹⁸ In line 16 of the text the form of this name is Nijikabbe; here, line 40, the reading in the original is distinctly Nijiyabbe. 'Abbe' is the old form of 'avve', 'avva,' *mother*, which is used as an honorific termination of the names of women; see No. VII., line 41, and other places, where Mâliyavve is used as equivalent to Mâlaladêvi of line 36.

that her son Śântivarma had had built. The four boundaries of this land are :--The N.E. heap of stones over a grave in the space between the lands of Kukumbâḷu; thence to the S., the S.E. heap of stones over a grave in the space between the lands of Sugandhavarti and Kukumbâḷu (No connected translation can be given of such portions of the remainder of this inscription as are legible.)

No. IV.

ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ || ಶ್ರೀಮತ್ಪುರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪ್ಯದಾಮೋಘಲಾಂಚ್ಛನಂ [1] ಜೀಯಾತ್ಪ್ರೀ-
 (ಶ್ರೀ)ಳೀಕೃನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ [II] ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾತ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮ-
 ಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳಶಿಕಂ ಚಾರುಕ್ಯಾಭರಣಂ ಶ್ರೀಮದ್ಭವನೈಕಮಲ್ಲದೇವರ
 ವಿಜಯರಾಜ್ಯಮುತ್ತರೇತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕೃತಾರಂ ಸುಲುತ್ತಮಿರೆ [1] ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ [1]
 ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಣಾಳೀಶ್ವರಂ ಲತ್ತಲೂರ್ಪುರವರೇಶ್ವರಂ ಶ್ರೀವಿಠಲತೋರ್ಯುರ್ನಿರ್ಗೋಷ್ಠಾರಣಂ ವೈರಿಕುಳ-
 ವಿಳಯಾಂತಕವಿಭಿಃಪ್ರಣಂ ಸಿಂದೂರಲಾಂಚ್ಛನಂ ಸಮಸ್ತವಿದ್ಯಾವಿರಿಂಚನಂ ಸುವರ್ಣಾಗರುಡಧ್ವಜಂ ವಿದಗ್ಧಮುಗ್ಧಾಂಗ-
 ನಾಮಕರಧ್ವಜಂ ರಟ್ಟಕುಳವನಜವನಮಾತ್ಮಣ್ಣಂ ಕದನಪ್ರಚಣ್ಣಂ ರಿಪುಸಮರವೀರವೃಕೋದರಂ ಪರನಾರೀಸಹೋದರಂ
 ಸಾಹಸೋತ್ತಮಂಗಸೀನನಸಿಂಗ ನಾಮಾದಿಸಮಸ್ತಪ್ರಕಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಾಳೀಶ್ವರಂ ಕಾರ್ತ್ಯೇ(ತ್ವ)ವೀರ್ಯುರಸರ
 ವಂಕಾವತಾರಮಂತಂದದೆ || ಶ್ರೀರಮಣನತುಳವಿಜಯಶ್ರೀರಮಣಂ ವಿಪ್ರವವಿಮಳಸಮುದಿತಕೀರ್ತಿಶ್ರೀರಮಣಂ ಚತುರವಚ(ಚಃ)-
 ಶ್ರೀರಮಣಂ ನನ್ನಭೂಪನನುಪಮರೂಪ || ಆತನ ತನಯ || ಸ್ಥಿರಸುಡಿವಂ ಕಲತನದೊಳ್ಪೊರೆದಾಳಂ ಮುನ್ನಮಿ-
 ಟವನೆಂದದೆ ಸಕಳೀರ್ವರ್ಯೆಯೊಳ್ ಕತ್ತನ ಸತ್ಯದ ದೊರೆಗಂ ಶೌರ್ಯದ ಘೋರಗಂ ಸಮನೋರೀ ||
 ಅನೈನಿಸಿದ ವಿರಕತ್ತರಸನಿಂ ಬಿರಿಯ || ವೃ || ವಸುಧಾಚಕ್ರದೊಳಿಂತು ಬಣ್ಣಿಸುವದಂ ತನ್ನ(ನ್ನಾ)[ಳ್ಳಿ] ತನ್ನೀಳ್ಳಿ
 ತನ್ನೆಸಕಂ ತನ್ನ ಘೋರ್ತೆ ತನ್ನ ವಿಭವಂ ತನ್ನೋಜಿ ತನ್ನುದ್ಧಸಾಹಸಸಂಪನ್ನತೆಯಿಂ ಧರಾವಳಯಮಂ

ನಾನಾವಿಧ(ಧಂ) ಕೂಡೆ ಮುದ್ರಿಸಿದಂ ರಟ್ಟರ ಮೇರು ಚಾಯನಮಹೀಪಾಳಂ ನೃಪಾಲೋತ್ತ[ಮಂ] ||
 [ತ]ದನುಜ || ಸುರಕುಜಮುಂ ಪಳಂಚಲುಪ[ದೀ¹³*]ವಸುಣಾಂ ಸಲ ಸಂದ ವಜ್ರಪಂಚರಮನನಾಗತಂ ಪಳವತ್ತಿ-
 ಫ್ಪುದು [ಕಾ]ವಸುಣಾಂ ಪರೀಕ್ಷಿಸಲ್ಪರಾಯನೆಯ್ತಿ ಹೀಗಪ್ಪದು ತನ್ನ ಗಭೀರಗುಣಾಂ ಸಮಸ್ತದಿಪ್ಪರಿವೃದ್ಧ(ಢ)ಬೇಳ್ಳಿಯಂ
 ನಸುವುದುಪ್ಪಸುಣ(ಣಾಂ) [ಕಲ†]ಕನ್ನಭೂಪನ || ತತ್ಪುತ || ಕ || ನಿರುಪಮಸಮಸ್ತಕಡೆ† ಯೊಳ್ಳರಸಿಜಭವನೇಸೆವ
 ವಾದ್ಯವಿದ್ಯಾಧರನೊಳ್ಳರಸಂಕಸುಂಕರಂ ಕಪ್ಪರವರ್ಷನೇರೆಗೆ ನೆಗರ್ದನೇಹೆಗಮಹೀಕ || ತದನುಜ || ವೃ ||
¹⁶ಕದನದೊಳಾಂತರಾತಿಗಹಿ[ಯಲ್ಲ]ದ ರಾಹುವಿಜಾತಿರೂಪನಲ್ಲದ ವಿನಶಾಸು[ಹೃಂಕಿಗಿಯು]ವ್ವ(ರ್ವ) ದಳ್ಳುರಿಯಲ್ಲದ ದೇಹಿ-
 ಕಾಳನಲ್ಲದ ಜವನ || ... ಮ(?¹⁷)ವಿ(?¹⁷)ಗತನಲ್ಲದ ಬಾದವ(?¹⁸)[ನ]ನ್ತವಾನಮಿಲ್ಲಧ(ದ) ರವಿಯಿಂದೊಡಾಂಪದಟಾ[ರು ರಣಾ]-
 ಸ್ರದೊಳಂಕಭೂಪನ || ತದಗ್ರಜನಪ್ಪಿಹಗಭೂಪಾತ್ಮಜ || ಅಸುಹೃದ್ಭೂಪತಿರೀಟತಾಡಿಪದಂ ವಿರಾಾಗನಾಲ್ಲಿ(ಲಂ)-
 ಗನೊಲ್ಲಸಿ[ಶಾಂ]ಗಂ ಹರಹಸಕಾತಶಿಕಾನ್ತಾಕಾಶಗಂಗಾಜಪ್ರಸೂಪೋಫದಿಗಂತಕೀರ್ತ್ತಿ ತಪನಪ್ರದ್ಯೋತಸನೂರ್ತ್ತಿ ಸಂದ
 ಸು[ಸಾ]ಜದ್ಗುಣಾದೀಪವರ್ತ್ತಿ ನೆಗ[ರ್ದಂ] ಶ್ರೀ[ಸೀ]ನಭೂಪಾಳಕ²⁰ || ತತ್ತನಯ || ಅರಿಭೂಪಾಳಕೃ-
 ಶಾಂತನುದ್ಧತರಿಪ್ಪತ್ನಾಪಾಳನೊಡ್ಡಹಭೀಕರಕಾಳಾನಳನು(?ನಿ)**.....ತದಪ್ಪ(?²¹) ಭಯಂಕರವಿ[ದ್ವಿ]ತ್ಯಹಿಪಾಳಮೀಳ-

* The vowel 'i' is discernible above the line.

† The vowel 'i' is discernible above the line.

‡ I have probably mistaken ಳ್ for ಳ here ; these two letters are sometimes liable to be confused.

§ The Anusvāra is discernible above the line.

|| One letter effaced.

¶ The Anusvāra is discernible above the line.

** Eight letters effaced.

ಲಯಕಾಳೋತ್ಪಾತವಾತಂ ಕ್ಷಿ ಶೀಲ್ವರಚೂಡಾಮ[ಣಿ] *²² [||] ಶ್ರೀವನಿತೇಕಂ
 ಕೀರ್ತ್ತಿ ಶ್ರೀವನಿತಾಧೀಶನುದಿತಸಂಕುಧ್ಧ ವಚ(ಚಃ)ಶ್ರೀರಮಣೀಕಂ ವಿಲ[ಶ್ರೀ] †²³ [|| ಜಿನ]ನಾರಾಜ ದೇ-
 ವನುದ್ಧಚರಿತವಿವ್ಯಾಪನಕಿ ಟಾಗನದೇರ್ಮಾ(?)ರುಗಲ್ಪರೋ ||²⁴ ಜನಕನು-
 ವ್ವಿರ್ವಿಜಾತ ಪ್ರತ್ಯಕ್ಷಗೋಮಿನಿ ತಾಯಿ ಮೈಲಲದೇವಿಯಂದಧಿಕ ¶
²⁵ ನೊಲ್ಪಮತಕ್ಕಿವರ್ಪು(?)ರೀ ಕ್ಷಿ ತಿಪಶಿಸ್ತಿನಿ(?)ರ ವಧಾಪ್ರಕರ** ದಿತಿ† ||
 ಆತನ ಕುಳಾಂಗನೆ [||] ಶ್ರೀವನಿತ ತಾನೆ ಬಂದು ಮಹೀವನಿತಗೆ ತಿಳಕಪಿನಿಸಿ ಕತ್ತನ ವಕ್ಷ(ಕ್ಷಃ)ಶ್ರೀವನಿತ
 ನೆಗರ್ವ(ರ್ವ) [ಭಾಗ]ಲದೇವಿ ಜಗಜ್ಜನನಿ ಸಜ್ಜನಾಗ್ರಣಿಯನಿಕು || ಆ ದಂಪತಿಗಳ್ಳಿ | ೧೦ಸುತಗಂ
 ಹರಂಗನುನುಾಗದಿ ವ್ಯಾಖನಂತು ಪುಟ್ಟುವಂತ(ತಿ)ರೆ ನೆಗಡಿ(ಡಿ)ಲ್ಲ ರುಗ್ಗ(ಕ್ರಿ)ಣೆಗಮಾ ಹ[೦ಗಂ] ಸ್ವರನೆಂತು
 ಪುಟ್ಟುವಂತಿರೆ ಸಲ ಕಾನಿಗಂ ರವಿಕಮರ್ಕೃತನೂಭವನೆಂತು ಪುಟ್ಟುವಂತಿರಲವರ್ಣಿ(ರ್ಣಿ)ಲ್ಪ ಪುಟ್ಟದನು(ನಿ)†...ರಸು(ನಿ)ಕಿ.....
²⁶ ಕಲಿ ಸೇನಭೂಭುಜ || ಅವನೀಪಾಳಾನತಶ್ರೀ[ಪದ]ಕಮಳಯುಗಂ ತತ್ಪ(ತ್ಪ)ನಿಣ್ಣಿ ಕ್ತರಾಡ್ಧಾನ್ತವಿದಂ ಜಾ[೦ತ್ರ]ರಣ್ಯ-
³⁰ ಕರನಮಳವಚ(ಚಃ)ಶ್ರೀವಧೂಕಾಂತನಂಗೆೋಧ್ಧವದರ್ಪುರಣ್ಯಾವನಳನುದಿತಲಸದ್ವೀಧನಂಕುಧ್ಧನೇತ್ರಂ³¹ ರವಿಚಂ[ದ್ರಸ್ಯಾಮಿ ಭ]-

* Twelve letters effaced.
 ‡ Two letters effaced.
 ** About ten letters effaced.

† Two letters effaced.
 || Twenty-two letters effaced.
 †† Three letters effaced.

‡ About ten letters effaced.
 ¶ About nineteen letters effaced.
 †† One letter effaced. ‡‡ One letter effaced.

ವ್ಯಾಂಜುಜದಿನವನಘಾಧಾದ್ರಿಸದ್ಯಜ್ರಪಾತ || ಕ || ಕಣ್ಣೊಗ್ಗಣಾಬಿ ಛಂದ್ರನಖ್ಯೆ ತಸುತಫೀವಿಭಾಸಿಖ³³ ಸ್ತೆ ತಮದನಂ
 ದಿಸ್ತೆ ಲರಬಿಣ್ಣ] ಸುರವೀದಣ(ಣ್ಣ)[ಯ]ಕಟ್ಟಿಣ್ಣ ನರ್ಹಣ್ಣಿ ಮುನೀಂದ್ರ || ಮಲ್ಲಿ ಕಾಮಾಲೆ || ಕನ್ನು ರಾಜಗಣೇಂದ್ರಕೇಸರಿ
 ಭ[ಪ್ಯರೇಣಕಸುಖಾಕರಂ ಕಾಂಠವಾಗ್ವನಿಶಾಮನೇಣೀರಮನುಗ್ರವೀರತಫೀ]ಮಯಂ ಶಾನ್ತಮೂರ್ತಿ ದಿಗಂತಕೀರ್ತಿವಿಾಣಿ.....

(The remaining eight or nine letters of this line are effaced, and the fragment terminates here.)

No. IV.¹

Prosperity to the command of Jina ! May victory attend the command of the lord of the three worlds, &c. !

Hail ! While the victorious reign of the prosperous Bhuvanaikamalla-dēva², the asylum of the universe, the favourite of the world, the supreme king of great kings, the supreme lord, the most venerable, the glory of the Satyâśrayakuḷa, the ornament of the Châlukyas, was flourishing with perpetual increases so as to endure as long as the moon and sun and stars might last ;—he who subsisted on the lotuses which were his feet (was) :—The fortunate Mahâmaṇḍalêśvara king Kârtavîrya, who was possessed of all the glory of the names commencing with “ The great chieftain who has attained the five great *Śabdâs*, the best lord of Lattalûrpura, he who is sung to with the musical instrument called Trivaḷi, he who is a very Vibhîshana³ in dealing death to the families of his foes, he who is possessed of the mark of vermilion, he who is deeply versed in all sciences, he who is the owner of the banner of the golden Garuḍa, he who is a very Kâmadēva to intriguing and amatory damsels, he who is the sun of the white lotuses of the Ratṭakuḷa, he who is fierce in war, he who is brave as Vṛikôdara⁴ in fighting with his enemies, he who behaves like a brother to the wives of other men, the most impetuous Sēnanaśiṅga.” If you ask his lineage (it is this) :—

The husband of Fortune, delighting in the lovely woman Unequalled Victory, the lover of the lovely woman Great and Spotless and Manifest Fame, attached to the lovely woman Skilful Speech ;—such was king Nanna of unrivalled beauty. His son :—Faithful in speech, slaying the multitudes inflated with valour in front of him, who in all the world can rival the truthfulness of Katta and the renown of his bravery ? In succession to the thus famous and brave king Katta,

¹ This inscription is from a stone slab dug up out of the ground in front of the Jain temple at Saundatti, in which are inscriptions Nos. II. and III. The stone is only a fragment, and the portion subsequent to line 33 could not be found. I have had it placed in safety near the Mâmlatdâr's kaohêri. The emblems at the top of the stone are :—In the centre, a seated Jinândra ; to the right of it, another seated figure with the sun above it ; to the left, a cow and calf with the moon above them.

² The Châlukya king Sômêśvaradēva II.,—Śaka 991 ? to 996.

³ The younger brother of Râvana, the demon king of Laṅkā.

⁴ Lit. *he who has the stomach of a wolf*, a name acquired by the Pâṇḍava prince Bhlmasēna in consequence of his enormous appetite.

(his) eldest (son):—King Dāyima⁸, the Mēru⁹ of the Raṭṭas, the best of kings, with his rule, his glory, his brilliance, his fame, his might, his power, and his pleasing energy, in many ways set his mark upon the world; how shall we describe him in the circle of the earth? His younger brother:—The liberality of the brave king Kanna vies with the tree of the gods, his unprecedented attribute of protection puts to shame the cage of thunderbolts, his quality of profundity comparing itself with the ocean surpasses it, his quality of excellence laughs at the splendour of all the regions. His son:—A very Lotus-born in (respect of his acquaintance with) all incomparable accomplishments, charmingly acquainted with the art of music, a good king, having a number of decorations, raining down gifts upon any one who begged of him (?), king Erega was famous. His younger brother:—Except (one who is like) a snake to its foe in war, or one who is a monster like Rāhu¹⁰, or (one who is like) a fierce fire to his enemy bent down before him, or (one who is like) death to mortals, or....., or the sun of infinite glory, who is bold enough to withstand king Añka in war? The son of his elder brother king Erega:—Having his feet struck with the diadems of hostile kings (bowing down before him), having his body thrilled with the embraces of the lovely woman Bravery, possessed of fame (as white) as Hara⁹ or laughter or the brilliant Śaśikāntā¹⁰ or the water of the heavenly Ganges and fruitful in its effect and reaching to the ends of the regions, having a form as radiant as that of the sun, acting as a torch (to guide mankind) by reason of his truth, the king Śrī-Sēna was glorious. His son:—Slaughtering the hostile kings, terrible as the fire of death to the assemblage of arrogant inimical princes, a very hurricane

⁸ I am not quite certain about the name of the eldest son of Katta; the reading here is certainly Dāyima, but Elliot mentions a Yamabhūpa in the second degree from Nanna, and again in No. II, line 28, the name Dāvāri occurs.

⁹ The sacred mountain in the centre of the seven continents; the name is frequently used in the sense of *best of, preëminent among*.

⁷ There seems to be here a play upon Erega's name, 'erege' being a possible dative of 'eravanu,' a beggar.

⁸ A demon who was detected by the sun and moon in the act of stealthily drinking nectar when the ocean was churned by the gods. His head was severed from his body as a punishment by Vishnu, and, when eclipses occur, it is supposed to be making futile attempts to swallow the sun or moon, as the case may be.

⁹ Śiva, who is always represented as having a pale white complexion.

¹⁰ The moonstone,—a fabulous gem, probably a kind of crystal, supposed to have cooling properties, and to distil water when the rays of the moon fall upon it.

to disperse the clouds which were the formidable rulers who were his foes,....., the crest-jewel of kings,.....The lord of the lovely woman Fortune, of the lovely woman Fame, and of the lovely woman Pure Speech,.....of pleasing deeds, abounding in knowledge,..... was his father; his mother was Maiḷaladēvi, a very Earth-born¹¹ or Gōmini¹² incarnate,—conspicuous for these things.....His wife:—As if the lovely woman Śrī had come to be an ornament to the lovely woman the earth, such was Bhāgaladēvi, the mother of the universe, the first of good people, shining as the lovely woman of the bosom of Katta. As to the daughter of the mountain¹³ and to Hara was born delightfully Shanmukha¹⁴, as to the famous Rukmiṇi¹⁵ and to Hari was born Smara¹⁶, and as to Kānti¹⁷ and to Ravi was born Arkatanūbhava¹⁸, so to this pair was born.....the brave king Sēna. Having kings prostrate before the lotuses which were his feet, acquainted with the pure conclusions of truth, a very mine of the jewel of (good) deeds, the beloved of the lovely woman Spotless Speech, a fire to consume the forest of self-conceit, having his eyes purified by the bright wisdom which was manifested in him;—such was Ravichandrasvāmi, the sun of the white lotuses which were good people, a very thunderbolt to the mountain of sin. The moon of the ocean of the Kaṇḍārgana, destroying passion with his sword which was the lustre of his uninterrupted and good penances, possessed of an abundance of fame (white) as a mass of foam or as the elephant of the gods,—such was Arhaṇandi, the chief of sages. A lion to the lordly elephant Kanturāja, the conferrer of happiness upon worthy people, captivating the lovely woman Charming Speech, fierce in his penances, of calm disposition, famous to the ends of the earth,.....(The fragment terminates here.)

¹¹ Sītā, the daughter of Janaka and wife of Bāma; she sprang from the ground when Janaka was ploughing.

¹² The goddess Lakshmi, the wife of Viṣṇu.

¹³ Pārvatī, the daughter of Himālaya and wife of Śiva.

¹⁴ Kārttikēya, the god of war.

¹⁵ The wife of Hari or Viṣṇu when he was incarnate as Kṛiṣṇa.

¹⁶ Kāmadēva, the god of love.

¹⁷ Lustre or brilliance personified as the wife of Ravi, the sun.

¹⁸ The planet Saturn.

No. V.

ఓం నమః సిద్ధే(ద్ధే) * భ్యః [||] శ్రీమత్పరమగంభీరస్యాద్వైద్యాదామోళాంభనం [|] జీయా-
 క్ర్య(త్రిక్ర్య)శోకశ్యానాథస్య శాసనం జినశాసనం [||] శ్రీజన్మభూమి వరసురభూజం క్షీరాంబురాసి(శి)యంశి
 గభీరం శ్రీజ్యోనాశాసనం గతి రాజీసుతికృమళరాజుజిత్తమహిమం || వికసితవిచృళామ్మతగోళకులదించం
 సకళసస్యసంపదదించి నిమ్మకవణ్ణాదించి విధుమండకదంతిరి కంఠిమండళం కణ్ణోళకం || అదనాన్వం ||
 సీనం సాహసభీమసీననసకృద్విద్యావిశాసీననాజ్ఞానారిప్రియవల్లభం పృథుసభం తీబ్రాం(వ్రాం)కుతీజుప్రభం
 నానాదాని దృఢా(ధా)భిమాని రణభూసీనాని రట్టన్వయశ్రీనేత్రం బుధమిత్రనుజ్వు(జ్వు)ళయకణ్ణా(కణ్ణా)త్రం
 నృపం రంజిపం || ఆ సీనావనిపంగమప్రతిమలక్ష్మీదేవిగం త్రిట్టదం భూసంరక్షణదక్ష దక్షిణభుజం
 విధ్వస్తకత్పు(ప్ర)జం త్రాసానమృన్మపాళపాళతజయశ్రీకేశక(క)స్తాన్వికాభ్యాసం గూన్మతవాగ్విశాసనవనినాథోల-
 త్తమం కత్తమం || ఆ విధువిన వధు సద్మలదేవి కళారూపవిభవజినమతదోళ్యాగ్దేవి రతిదేవి
 లక్ష్మీదేవి కళీదేవియనిసి * మిగే సోగయిసువల్ || శ్రీపతి నా విద్మః పృథువీరపతియినీ
 లక్ష్మీదేవనోగేదం వసుదేవోపమకత్తమవిభుగం శ్రీపద్మలదేవియింబ నుతదేవకీగం || ప్రకటితతీజ-
 నన్వయసరోజసమూహవికాసి(శి) సజ్జనప్రకరథాంగసమ్మదకర(రం) నియతాభ్యుదయప్రశోభితాధికనిజమండళం జితక-

* It will be noticed that in inscriptions of this class a soft aspirated letter after the letter 'r' is frequently doubled instead of its unaspirated form being inserted. It is probably this erroneous practice which has led to the second erroneous practice, violating now etymology and not orthography, of which we have one instance here and others further on.

ಸಮಾರಾಧಿತಮಹಾಲಿಂಗನಿದು ¹⁸ ವೊದಲಾದನೇಕನಾಮಾವಳಿವಿರಾಜಿತಂ ಶ್ರೀಕಾರ್ತವೀರ್ಯ್ಯುದೇವಂ ನಿಜಾನುಜಯುಮಾಜವೀರಮಲ್ಲ-
 ಕಾರ್ಜ್ಜುನದೇವಂ ಖೇರಸು ವೇಣುಗ್ರಾಮಸ್ಯಂಧಾವಾರದೊಳ್ ಸುಖದಿಂ ಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮಿಯನನುಭವಿಸುತ್ತಮಿರೆ || ಶ್ರೀಕವಿ-
 ಮಿುಧಸ್ತೀರತ್ನಾಕಳತಂ ಜಳಧಿಯಂದದಿಂ ಯದುಕುಲಲಕ್ಷ್ಮೀಕಾಂತಂ ಶ್ರಿತಕಮಳಾನೀಕಂ ಹಗರಟಗೇ ನಾಡು
 ಜಗದೊಳಗೆಸೆಗುಂ || ಆ ನಾಡನಾಳ್ವಂ || ಯದುವಂಶಂ ಶ್ರಿತರಾಜಹಂಸಮಿಸಿದಿಕ್ಕುಂ ವೋಲಮದಂತಲ್ಲಯಭ್ಯುದಯಂ-
 ಖೇತ್ತನುದಾತ್ತವೃತ್ತನುರುತೇಜಂ ಕೀರ್ತ್ತಿಫಾಜಂ ಸಮುದ್ಯದಿಳೇಜ್ಯಂ ಸುಮನಱ್ಪುಫಾಜ್ಯನಮಳಸ್ಯಾಂತಂ ಜಿತಧ್ವಾಂತನೊಪ್ಪಿದನಾದಂ ²¹
 ಕಮಳಾಧವಪ್ರಭುತೆಯಂ ಶ್ರೀರೇಘುನುವೀರ್ವರಂ || ಆ ರೆಬ್ಬಪ್ರಭುವಿಂಗಮಗ್ರವಧುಹೋಲಾದೇವಿಗಂ ಸ್ವಾಸ್ವಯೋದ್ಧಾರಂ
 ದ್ವೀರನುದಾರನುದ್ಧಗುಣಸಾರಂ ತುಂಭದಂಭೋಧಗಂಭೀರಂ ವಾಗ್ವನಿತಾಸ್ತನಸ್ಥಗಿತಹಾರಂ ಸೌಖ್ಯಸಂಪಾದಕಾಚಾರಂ ಬ್ರಹ್ಮನವೋ-
 ಲತರ್ಕ್ಯಮಹಿಮಂ ಬ್ರಹ್ಮಾಹ್ವಯುಂ ಪುಟ್ಟದಂ || ಜಳನಿಧಿಗಭೀರಭೃತಭೂವಳಯಬ್ರಹ್ಮಂಗಮುಚಿತವೇಳೋಪಮಚಂದಲದೇವಿಗವೊಗೆದಂ
 ಮಂಡಳನಾಥಂ ರಾಜನಂದದಿಂ ರಾಜರಸಂ || ಪುದಿದಿರೆ ರಾಗದಿಂ ಸಕಳಮಂಡಳಮಪ್ರತಿಮಪ್ರಸಾದಸಂಪದಮಖಿಳಾಳೆಯಂ ²³
 ನೆಹೆಯ ಫಾರಿಸಿ ಕ್ಷೈನಮತಾಮೃತಾನ್ಲಾಪಂ ಪದೆದಭಿವೃದ್ಧಿಯಂ ತಳೆಯ ತಂನ ಪಸರ್ಗನುರೂಪಮಾಗೆಯಭ್ಯುದಯ-
 ಮನೆಯ್ದದಂ ವಿಮಳವೃತ್ತವಿರಾಜಿತರಾಜಭೂಭುಜಂ || ಕ್ಷೈತಿಪತಿರಾಜರಾಜನ ಮನೋರಮೆ ಮೈಳಲದೇವಿ ತಾಂ
 ಯಕಸ್ವತಿ ನುತಿಯೋಗ್ಯಭಾಗ್ಯವತಿ ವಾನದಯಾವತಿ ಸತ್ಯಳಾಸುರಸ್ವತಿಯಭಿರೂಪರೂಪಮಳಯಾವತಿ ಕ್ಷೈನಪದಾಯುಜಾರ್ಜ್ಜುನಾವತಿ ²⁵
 ಪುರುಪುಣ್ಯ(ಗೋ) ಪುತ್ರವತಿ ರಂಜಿಸುವಳ್ಳುವಿಶಾಳಶೀಲದಿಂ || ಕುವವಿಸ್ತಾರಕರಾಜರಾಜವಿಭುಗಂ ಶ್ರೀರೋಹಿಣೀ-
 ಮೂರ್ತ್ತಿಮೈಳಲಮಾದೇವಿಗಮಾತ್ಮಜವೃತ್ತಿಹಿತಶ್ರೀಚಂದ್ರಿಕಾದೇವಿ ನಿರ್ಮುಳರುಕ್ಷಂದ್ರಿಕೆಯಂತೆ ಸಿಂಹಮಹಿಪಂ ಸಾಮ್ಯಂಘೋ-
 ಲಾದರ್ಮುಹೀತಳಫಾಜ್ಯವಿಬುಧೇಜ್ಯರುಜ್ವ(ಜ್ವ)ಳಗುಣಶ್ರೀಕಾಂತರಾತ್ಯಂತಿಕಂ || ಅನುವಮಶೌರ್ಯ್ಯಕಾಳಯದುನಂಶಶಿರೋಮಣಿರಾ- ²⁷

ಯದುಕುಳಾಮ್ನ³⁶ ತವಾರಿಧಿರಾಜನಂ ಸಮುನ್ನತಿಗಿರಿರಾಜನಂ ಗುಣವಿರಾಜಿತವಾಜತನೂಜಸಿಂಹಭೂಪತಿಸುತವಾಜನಂ ವಿದಮವಾಜಿ-
 ಸುಶಿಕ್ಷಣವತ್ಸರಾಜನಂ || ಬಿಂಗದವಾರ್ಯಕೌರ್ಯಮಸುಹೃಂನರಲೋಕಜಗದ್ಧಂಗೆ ರಾಜಂಗೆ ಜಗತ್ಪ್ರಾಪೇದಜನಕಾಭ್ಯುವಯಂ
 ಯಮವಂಶಸಂಭವೋತ್ತಂಗಳಗುಣಾಚ್ಯುತಂಗೆ ವಿಜಯಪ್ರಿಯವೃತ್ತಿನೃಪಾಳಸಿಂಹಜಾತಂಗೆ ಪರಾಕ್ರಮಂ ಘೋಸತೆ ಬಂಣಿಸುವಂದು
 ಸಮಸ್ತ³⁸ಧಾತ್ರಿಯೊಳ್ || ದ್ಯೂತಮೃಗಪ್ಪಿಮಾಂಸಗಣಿಕಾಪರವಾರಖಚಪ್ರಸಂಗಜ್ಞಾಯ್ಯಾತುಳಮಲ್ಲಮೀದ್ಬಗಯುಧನಿಷಿದ್ಧವಿನೋ-
 ದನೋದ್ಯತಬರ್ಹಿತಳನಾಧರವುರದು ಮಾಣ್ಯ ಜಿನಸ್ತವನಾಚ್ಚ³⁹ನಾಮಹೀಖ್ಯಾತಮುನೀಂದ್ರವಾನರತರವುರೆ ರಾಜನೃಪಾಳ
 ನಿಂನವೋಲ್ || ಸತಿ ಚಂದಲದೇವಿ ಪತಿಬ್ರ(ವ್ರ)ತೆ ಲಕ್ಷ್ಮೀ(ಕ್ಷೀ)ದೇವಿಯೆಂಬರಿವರ್ವರುಮವನೀಪತಿರಾಜನೃಪನ
 ರಾಣಿಯರತಿತಯಗುಣಯುತ(ತ)ಯರೆನಿಸಿ ನೆಗಲ್ದಜ್ಜಗದೊಳ್ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಕಸ್ತಿಗಹಿತಶ್ರೀಮನ್ನಹಾಮುಂಡಲೀಶ್ವರಂ
 ಕುಪಣಪುರವರಾಧೀಶ್ವರಂ ಯದುಕುಳಾಂಬರದ್ಯುಮಣಿ ಬುಧಜನಚಿಂತಾಮಣಿ ನಿಜಭುಜಾಸಿನಿದ್ಧ⁴¹ಕತರಿವೃನ್ಮಪಕಂ(ಟ)ಕದಕಂ
 ನರಲೋಕಜಗದ್ಧಂ ಅನವರತಜಿನಸವನಸುರಭಿಸುಲಲಪವಿತ್ತೀಕೃತೋತ್ತಮಾಂಗಂ ಧರ್ಮಕಥಾಪ್ರಸಂಗಂ ಜಿನಸಮಯಸುಧಾಣ್ಯಾಫವ-
 ಸುಧಾಕರಂ ಸಮ್ಯಕ್ತ(ತ್ವ)ರತ್ನಾಕರನೆನಿಸಿ ನೆಗಲ್ದ || ಕ್ಷತ್ರಿಯಮಸ್ತಕಾಭರಣರಾಜನೃಪಂ ವಿಭುಸಿಂಹಸೂನುರತ್ನ(ತ್ಯಂ)
 ತ್ರಯಮೂರ್ತಿ ನಿರ್ಮಳನಧರ್ಮಮಿನುತ್ತದನೋಲ್ಬ ಪೇಕ್ಷ್ಯವೋಲ್ದಾಕ್ರಿಸೆ ಮಿಕ್ಕ ಕಲ್ಪಿಲಿಪೊಳಿತ್ತಿಸಿದಂ ಜಿನಶಾಂ-
 ತಿಗೇಹಮಂ ನೇತ್ರವಿಚಿತ್ರಮಂ⁴³ ಮಹಿತ(ತಿ)ರೀಚಮನಪ್ರತಿಮತ್ರಿಕೂಟಮಂ || ಅಂತನಂತಸುಖಶ್ರೀಶಾಂತ(ತಂ) ಕಾಂತಿನಾಥ-
 ಸಮುತ್ತುಂಗಭೃತ್ಯನಿಧಾನಮಂ ಕನಕಕಳಕಮಕರತೋರಣಮಾನಸ್ತಂಭವಿರಾಜಮಾನಮಂ ರಾಜರಸಂ ಸಿಂದನಕಲ್ಪಿಲಿಯಲ್ಲಿ⁴⁴
 ಮಾಡಿಸಿ ತನ್ನ ಗುರುಗಳುಂ ಜಗದ್ಗುರುಗಳುಮೆನಿಸಿದ ಕುಭೃತಂಪ್ರಭುಪ್ಪರಕದೇವಗ್ನಿ ಕೊಟ್ಟನವರ ಗುರುಕು-

ಆಶ್ರಮಮೆಂತನೆ || ಜಯನಿಳಯಕುಂಡಕುಂದಾನ್ವಯವಿಕ್ರಮಾಲಸಂಘದೇಶಿ[ಕ] * ಪೂರ್ಣೋದಯಪ್ರಸ್ತುಕಗಚ್ಚದೊಳಿತಯಮಿನೆ
 ಹನಸೋಲಿಯೆಂಬ ಬಳಿ ಬಗೆಗೊಳಕುಂ || ಗುರುಕುಳಿತಕಪ್ಪಾವನಚರಿತಸ್ತುಣಭರಿತರಲ್ಲಿ ನೆಗಲ್ದವ್ವಿಜಿತಸ್ತು(ಸ್ತು)-
 ರಮಲಧಾರಿಮುನಿಲಾದ್ರಚ್ಚರಣಾಂಋಷನತನೇಂದ್ರರಸಗತತಂದ್ರ || ಪದನಖಸಂಕುಳಂ ವಿಷಮಬಾಣವಿಧಾಹಿಮಹಾವಿಧಾಪಹಾರದ
 ಮಣಿ ನಾಮದಕೃರಮಿ ಮೋಹಪಟುಗ್ರಹಭೇದಿಮಂತ್ರಮಂಗದ ಮಳಮಾಜವಂಜವರುಜಾಹರಣೌದಧಮಿಂದೊದೇನನೆಂಬುದೊ
 ಮಲಧಾರಿದೇವಮುನಿಪೀತೃಮುಖಾನತಪಜ್ಜುಭಾವಮಂ || ಶಾಂತರಸಾವತಾರಮಲಧಾರಿಮುನೀಶ್ವರರಗ್ರಶಿಷ್ಯಸ್ಯಧಾಂ(ಧಾಂ)ಶಿಕನೇಮಿ-
 ಚಂದ್ರನುಕುಳಮ್ಕರಣಕೃತವಾರ್ಧಿನೇಮಿಚಂದ್ರಂ ತಮಮಂ ನಿವಾರಿಸ ಕಳಾಗುಣಭದ್ರನಮಾನುಷಾಮೃತಸ್ವಾಂತಸಮಂತಭದ್ರನೆನೆ
 ಬಣಿಸಾರಕಕಂಕವೃತ್ತನಂ || ಆಸ್ಯಧಾಂ(ಧಾಂ)ಶಿಕನೇಮಿಚಂದ್ರಯತಿವರ್ಯ್ಯಾಜಾಯ್ಯಶಿಷ್ಯಗ್ನಾಪಾನಶ್ರೀಕುಭಚಂದ್ರಭಾಸುರಯ-
 ಕೋಭಟ್ಟರಕವ್ವಿತ್ಯಥಾತ್ರಿಲಸಂಘಜಿತಶೀಲಧಾರಕರುದಗ್ರಾನಂಗಸಂಹಾರಕಶ್ರೀಸ(ದ)ದ್ವ(ದ್ವ)ಕನಖೋಧವೃತ್ತಪದವೀವಿಸ್ತಾರನಿಸ್ತಾರಕರ್ ||
 ಕುಭಚಂದ್ರಂ ಸ್ವಸುಖೋಲ್ಲಸತ್ಕುನಳಯಂ ಶ್ರೀಚಂದ್ರಿಕಾಕುಧ(ಧ)ವೃತ್ತಿಭವಪ್ರಾಭವದಿಂ ದಿಗಂಬರಕುಳಶ್ರೀವೃಧ್ಧಿ(ಧ್ಧಿ)ಯಂ
 ಮಂಡಲಪ್ರಭುಸಂಘಜಿತಪಾದನುಜ್ವ(ಜ್ವ)ಕಸುಖಾಡ್ಯಂ(ಡ್ಯಂ) ಶಾಂತರೂಪಂ ಕಳಾವಿಭವಾತ್ಯಂನತವೃತ್ತನಭ್ಯುದಯಯುಕ್ತಂ
 ಮಾಳ್ವದೇನೊವುದೇ || ನಾರಮುದಾಪಹಾರಿಪರವೀಗ್ರತಪತ್ಯುಭಚಂದ್ರದೇವಭಟ್ಟರಕಶಿಷ್ಯರೀ ಲಲಿತಶೀತ್ರಿಸಮುಂತನಾಮಧೇ-
 ಯಭಟ್ಟರಕರಿಂದುಸಲ್ಲಲ್ಲಿತಕೀತ್ರಿಗೌಳನ್ನಿತಶಾಂತಮಾತ್ರಿಗೌಳ ನಾರಚತ(ತು)ದ್ವಯಾತ್ಯಚಯವೇದಿಗಳುತ್ತಮಸತ್ಯವಾದಿಗೌಳ ||
 ಸ್ವಸ್ತಿ ಸಮಸ್ತಸುಖಾನಂಪನರುಂ ಭವ್ಯಪ್ರಸಂನರುಂ ಚಂದಲದೇವೀವಂದಿತವದಾರವಿಂದರುಂ ನಿಜಾತ್ಮಭಾವನಾಘೋಷ್ಪಂಡರುಂ
 ಶ್ರೀಲಾಜನ್ಮರಾಕಸುಪ್ರತಿಷ್ಠಿತಕಾಂತಿನಾಥವೇಶರ ಬಸದಿಮಾಚಾರ್ಯರುಂ ಮಂಡಲಾಚಾರ್ಯರುಮವು ಕುಭಚಂದ್ರಭಟ್ಟರಕದೇವಸ್ಥೆ

* No space is left in the original for this letter, but it is required to make up the sense as well as the metre.

ಶ್ರೀಕಾರ್ತವೀರ್ಯದೇವಂ⁵⁴ ಆ ಶಾಂತಿನಾಥದೇವರಂಗಭೋಗಕ್ಕಂ ರಂಗಭೋಗಕ್ಕಮಾ ಬಗದಿಯ ಖಂಡಸ್ಥುಟತಜೀಣೋರ್ವ-
 (ಧ್)ರಣಕ್ಕಮಲ್ಲಪ್ಪ ಮುನಿಜನಂಗಲಾಹಾರಾಭಯಭೈವಜ್ಯಶಾಸ್ತ್ರದಾನಕಂ ಶಕವರ್ಷಂ ೧೧೨೭ನೆಯ ರಶ್ಮಾಕ್ಷಿ ಸಂವತ್ಸರದ
 ಪೂಜ್ಯ ಕುದ್ಧ ಬಿದಿರೆ ತನಿವಾರದಂದುತ್ತರಾಯಣಾಸಂಕ್ರಮಣದಲ್ಲಿ ಕೂಡಿಮೂಱುಸಾಸಿರದ ಬಳಿಯ ಕು-
 ಱುಂಬೆಟ್ಟಿಗಂಪನಾಬೊಳಗಣ ಸಿಂದನಕಲಿಖ್ಯಳಿಯಲ್ಲಿಯಲ್ಲಿಯ ಕಳಗಡಿಯರ ಸಿಂದಗಾಪುಂಡಂ ಮುಖ್ಯವಾಗಿ ಹಂನೀ-
 ಬ್ಬರ್ಗ್ಗವುಂಡುಗಳಿಯ ಹಂನೀರಡುತಪ್ಪಡಿಯ ಕುಱುಂಬೆಟ್ಟಿ ಗೋಲಿಂಜೆತು ಸಹಸ್ರ ಕಂಬ ಕೆಯ್ಯಂ
 ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವನಮಸ್ಯವಾಗಿ ಕೊಟ್ಟನಾ ಕೆಯ್ಯ ಸೀಮೆ [I] ಉರಿಂ ಬಡಗಲ್ ಕಂಕಣನೂರ
 ಹೆದ್ದಾರಿಯಂ⁵⁷ ಮೂಡಲವಿಲ್ಲಹಳ್ಳದ ಮುರುವಿನಲ್ಲಿ ನೈರೃತ್ಯದ ಕೋಣೊಳ್ಳಟ್ಟುಕಲ್ಲಲ್ಲಿಂ ಬಡಗಮುಖಂ ಬಿಳಿಯಬಾವಿಯಂ
 ಮೂಡಲಾಗಿ ಪಡುವಣ ಸೀಮೆ ನಡಿಯಕ್ಕಿಂವೆಗಾರಡಿಯಲ್ಲಿ ವಾಯವ್ಯದ ಕೋಣೊಳ್ಳಟ್ಟು ಕಲ್ಲಲ್ಲಿಂ ಮೂಡಮುಖಂ
 ಬಡಗಣ ಸೀಮೆ ನಡಿಯಲಿಶಾಸ್ತ್ರದ ಕೋಣೊಳ್ಳಟ್ಟು ಕಲ್ಲಲ್ಲಿಂ ತೆಂಕಮುಖಂ ಪಂಚವನದಿಯ ಮಾನ್ಯದಿಂ
 ಪಡುವಲಾಗಿ ಮೂಡಣ ಸೀಮೆ ನಡಿಯಲ್ ನವಿಲಹಳ್ಳದಲ್ಲಿ ಆಗ್ನೇಯಕೋಣೊಳ್ಳಟ್ಟು ಕಲ್ಲಲ್ಲಿಂ ಪಡುಮುಖಂ
 ತೆಂಕಣ ಸೀಮೆ ನವಿಲಹಳ್ಳಂ [II] ಆ ಬಗದಿಯ ಗಂವಂಧದ ಮನೆಯ ನಿವೇತನವಿಂಮೊಳಸುಂ
 ಗೋಣು [I] ಬಾಡೆಯವಿದಿಯ ರಾಜಹಸ್ತದಲಾ ಬಗದಿಯಂ ಬಡಗಲ್ ರಾಜವೀಧಿ(೧)ಯಾ ಮೂಡಲ್
 ಪಡುವಣೊಕ್ಕೆಯ ಹಸ್ತಂ⁸⁰ ನಾಲ್ವತ್ತು ಸಿರಿವಾಗಲ ಕಲ್ಲಿಂ ಮೂಡಲ್ ಪಂಚವನದಿಯ ಕೇರಿಯಲ್ಲಿಗೆ
 ಬಡಗಣೊಕ್ಕೆಯ ಹಸ್ತವಿಪತ್ತಾಱು ಆ ಕೇರಿಯಂ ಪಡುವಣ ಭಾಗಂ ಬಿಡಿದು ಮೂಡಣೊಕ್ಕೆಯ ಹಸ್ತ
 ನಾಲ್ವತ್ತು ತೆಂಕಣೊಕ್ಕೆಯ ಹಸ್ತ⁸¹ ಏವತ್ತೆರಡಾ ಮಾನ್ಯಮೊಳಗಣಂಗಡಿ ನಾಲ್ಕು ಗಾಣವೊಂಡಾ ಬಗದಿಯ

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ಬಣಬೆಯ ನಿವೇಶನವಯ್ದು [1] ಊರಿಂ ಪಡುವಲ್ ಹೂದೋಂಟದ ಕಬುಂ ಮೂವತ್ತು [11]
 ಮತ್ತಮಾ ಪೂರ ಸುತಿಯಂ ಮಾಡಲ್ ವೇಡಿಚಿ(ಬೆ)ಳಗಲೆ ಮುಖ್ಯವಾಗಿ ನಾಲ್ಕುಪಟ್ಟಣದ ಸೆಟ್ಟಿಯರುಂ
 ಮಹಾನಾಡಾಗಿ ನೆರೆದಿದ್ದಲ್ಲ ಉ ಆ ಶಾಂತಿನಾಥದೇವರ ನಿತ್ಯಾಭಿವೇಶಕಮದ್ವವಿಭಾಚ್ಚನೆಗಂ ಸರ್ಪ(ವರ್ವ)ಬಾಧಾಪರಿಹಾರವಾಗಿ
 ಬಿಟ್ಟು ಎತ್ತು ಕತ್ತಿ ಕೋಣಾಂ ಮೊದಲಾದವಟುವತ್ತು ೬೦ || ಮತ್ತಮೇಳುವರೆ ಹಂನೊಂದುವರೆಯು
 ಸಮಸ್ತ ಮುಂಮುರಿದಂಡಂ ಮುಖ್ಯವಾಗಿ ನಾಡುಗಳ್ ಬಿಟ್ಟುಯದ ಕ್ರಮಮಿಂತೆಂದೊಡೆ [1] ಸಕಳಭಾನ್ಯಮಾವುದು
 ಬಂದದಂ⁸⁴ ಹೇಳಿಂಗೆೊಂಮನಂ [1] ಭಂಡಿಗೆ ಬಳ್ಳವೆರಡು [1] ಹಸರಕ್ಕಡಕೆ ಅಯ್ದು [1] ಹೇಳಿಂಗೆಲೆ
 ನೂಟು [1] ಹೊತ್ತಳಕಯ್ಯತ್ತು [1] ಹಾಡರ್ಕ್ಕೆ ನೊಲ್ಲಗೆ ಎಂಣೆ [1] ಒಲೆಯ ಹೊಟೆ
 ಮಾಚಿತಕ್ಕೆ ಒಂದು ಕಟ್ಟಿಲೆ [1] ಕೆಟುಕುಳನೀನು ಮಾಚಿದಡಂ ಸಟ್ಟುಗಾಯಂ ಹಿಡಿವತ್ತಿ [1]
 ಕಂಪಗೆ ಮಡಿಕೆ ಒಂದು || ಶ್ರೀಜನ್ಮಾಯತಮೂರ್ತಿ ಶೀರ್ಘಮಹಿಮಾವಿಸ್ತಾರಿ ಧಾತ್ರೀಸ್ಪ(ಸ್ಥ)ರತ್ತೀಚ್ಚಕ್ರಧರಂ
 ಜಗಂನುತಯಕಂ ತಂನಂದದಿಂದೆಂದು ರವಾಜಿಪ್ಪೀ ಜಿನಶಾಸ್ತ್ರಿನಾಥನವನೀನಾಥಪ್ರಣೂತೋದಯಂ ರಾಜ್ವಾಪತಿಗೀಗೆ
 ಪೇಳ್ವ ಒ(ವ)ರವಂ ಚನ್ಪ್ರಾಕ್ಯತಾಪಾಂ(ರಂ) ಬರಂ || ಲಲಿತಪದಾರ್ಥಾಳಂಕೃತಿಗಣನೊಸರ್ವ ರಸಂಗಳಂದೆ
 ಬುಧರೊಳ್ಳುಳಕಾವಳಸಸ್ಯನೊಗೆಯ ಕವಿಕುಳತಿಳಕ(ಕಂ) ಶಾಸನಮನೊಲ್ಲು ಪೇಳ್ವಂ ಪಾಶ್ವಾಂ || ಬಹುಭಿವ್ವಗುಧಾ
 ದತ್ತಾ ರಾಜಭಿವ್ವಗಾದಿಭಿಃ [1] ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಃತ(ಮಿಸ್ತ)ಸ್ಯ ತಸ್ಯ ತವಾ
 ಫಲಂ || ಗಣ್ಯಂತೇ ಪಾಂಸವೋ ಭೂಮೇರ್ಗ್ಗಣ್ಯಂತೇ ವೃಷ್ಟಿಬಿಂದವಃ [1] ನ ಗಂ(ಗ)ಣ್ಯಂತೇ
 ವಿಧಾಶ್ರಾಪಿ ಧರ್ಮಸಂರಕ್ಷಣೇ ಫಲಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೇ ಹರೇತ

ವಸುಂಧರಾಂ [1] ದ್ವಿಷ್ಟೀರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ಸಾಮಾನ್ಯೋ ಯಂ
 ಧರ್ಮಸೀತುರ್ನ್ಯಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ [1] ಸರ್ವ್ವಾ(ವ್ವ)ನೇತಾನ್ಭಾವಿನಃ
 ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭಯೋ ಭಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ
 ಪಾಪಾದಪೇತಮನಸಾ ಭುವಿ ಭೂಮಿಪಾಲಾ ಯೇ ಪಾಳಯಂತಿ ಮನು ಧರ್ಮಮಿಮಂ ಸಮಗ್ರಂ ತೇಭ್ಯೋ
 ಮಯಾ ವಿರಚಿತಾಂ(ತೋಂ)ಜಳಾರೇಢ ಮೂರ್ಧ್ನಿಃ || ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ [11] ಅರ್ಹತೇ ನಮಃ ||

No. V.¹

Om ! Reverence to the Saints ! May victory attend the command of the lord of the three worlds, &c ! Glorious is the holy edict of Jina, the greatness of which is worshipped by pure kings as that of the ocean is by the spotless moon,—which is as profound as the ocean,—which is the origin of good fortune as the ocean was the birth-place of the goddess Śrī,—and which, like the ocean, is possessed of the excellent trees of paradise !²

Pleasing to the eye is the country of Kūṇḍi, which resembles the orb of the moon³, with its herds of cows with their plentiful supply of delightful milk, with the glory of all its grains, and with the pure castes (that inhabit it).

He who ruled it (was):—King Sêna who was resplendent, being possessed of an army that was terrible by reason of its valour⁴, ever enjoying the embraces of (the goddess of) Knowledge, the beloved husband of the lovely woman Authority, possessed of a large court, shining with a lustre like that of the sun, very generous, very haughty, the leader of his forces in the battle-field, the eye of the fortunes of the lineage of the Rattas, the friend of learned men, the appropriate receptacle of brilliant fame.

To that king Sêna and to the unrivalled Lakshmîdêvi was born Kattama, preëminent among the lords of the earth, whose right arm was skilful in protecting the world,—who destroyed the multitude of his foes,—who was well acquainted with the use of weapons which are the means of amorous dalliance with the lovely woman Victory nourished by kings who prostrated themselves before him through fear,—and who delighted in truthful speech. Padmaladêvi, the wife of that lord, possessed of many accomplishments and great beauty, considered to be like Vâgdêvi⁵ in respect of her accomplishments, like Rati-

¹ This inscription is from a stone tablet in a Jain temple at Kalholi, in the Gôkâk Tâlukâ of the Belgaum District. The emblems at the top of the tablet are :—In the centre, a figure of Jina seated, with a *Yaksha* and *Yakshî* on each side of him ; to the right, a crooked knife with the moon beyond it ; and to the left, a cow and calf with the sun beyond them.

² *i.e.* ' is the means of causing the fulfilment of all desires.'

³ As applied to the moon these adjectives must be translated 'with the glittering mass of the rays of its abundant nectar,' 'with the glory of its full and perfect orb,' and 'with its spotless radiance.'

⁴ Or, 'being a very Bhîmasêna in respect of his impetuosity.'

⁵ *Sarasvatî*, the goddess of speech and learning and the wife of Brahma.

dāvi⁶ in respect of her beauty, like Lakshmîdēvi⁷ in respect of her wealth, and like Sachîdēvi⁸ in respect of (her faith in) the tenets of the Jain religion, was very pleasing.

To the lord Kattama, who resembled Vasudēva⁹, and to the renowned Dēvaki⁹ under the name of Śrî-Padmâlādēvi, was born Lakshmidēva, the husband of Śrî¹⁰, as the saying is, "The man who is king is Vishṇu." This same king Lakshmi, of manifest brilliance, causing the assemblage of the white lotuses of his race to put forth their flowers, conferring happiness upon the Rathâṅga¹¹ birds which were the multitude of good people, causing his territory to become more glorious than ever with his constant prosperity, possessing the pure fame of having overcome sin (or, of having outshone the spots on the face of the moon), became,—and this is wonderful,—the husband of Chandrike.¹²

To Lakshmaṇa, the lord of the lovely woman Fortune, adorned with the banner of the golden Garuḍa, a very Nârāyaṇa¹³ among chieftains, were born the lord Kârtavîrya and the fortunate Mallikârjuna, who supported, as if they were (his) arms, the heavy burden of the earth, who were perfect in their liberality and victory and virtue. The lovely woman Fame¹⁴ pervading all the regions, so that one might say that the assemblage of his foes, fearing his prowess, laid aside all the splendour (of their countenances) and became (in respect of their

⁶ The wife of Kûmadēva, the god of love.

⁷ The goddess of fortune and wife of Vishṇu.

⁸ The wife of Indra, the god of power.

⁹ Vasudēva and Dēvaki were the parents of Vishṇu in his incarnation as Krishṇa.

¹⁰ *i.e.* 'the possessor of good fortune.'

¹¹ The Chakravāka or ruddy goose; the sun, to which Lakshmidēva is likened, is called the friend of these birds, because they are supposed to couple in the daytime.

¹² *i.e.*, the epithets applied to Lakshmidēva being equally applicable to the sun, he resembled the sun, and so, as he became the husband of Chandrike, the sun, usurping the place of the moon, became the lord of the moonlight ('*chandrikî*'). I do not think it necessary to notice particularly any further verses with double meanings such as the present one; plenty of them will be found. Chandrike or Chandrikâdēvi, the wife of Lakshmidēva, was the daughter of Râja, the Yâdava chief of the district of Hagaratage, and his wife Maijalamahâdēvi; see lines 25-29 of the inscription.

¹³ *i.e.* 'preëminent among chieftains.' Nârāyaṇa is Vishṇu, especially considered as the god who existed before all worlds, and the name is commonly used in the sense of *preëminent, best among*.

¹⁴ *i.e.* the reputation of Kârtavîrya.

eyes downcast through fear) like those who thread needles,—Kârtavîrya, the best of the Rattas, possessing qualities resembling those of the Imperishable One¹⁵, supported, like Chakri¹⁶, the whole circle of the earth with the staff of his arm. Saying “Mêru and the sky and the ocean are envious (respectively) of the loftiness, the excellent amplitude, and the profundity of my husband,”—Fame, leaving the mountain of the gods, traversing the path of the clouds, and crossing the swollen seas, extolled to the guardians of the quarters the lustre of the greatness of Kârtavîrya. Surpassing fame with his brilliance, allaying the troubles of his country, overcoming, like the lord of Kamaîâ¹⁷, the assemblage of his foes who were hard to be conquered, generous as Nâgârjuna¹⁸, resembling Râma who was the cause of the destruction of Râvana, and resembling that other Arjuna¹⁹, Mallikârjuna, the best of kings, was glorious. Famous was Êchaladêvi, the wife of Kârtavîrya, the daughter of the emperor of the universe²⁰, esteemed to be very accomplished and possessed of large and rolling eyes, resembling Sulôchane²¹ in her behaviour as a true wife.

Hail! While Śrî-Kârtavîryadêva, adorned with all the numerous titles commencing with “The great chieftain who has attained the five great *Sâbdas*, the supreme lord of the city of Lattanûrpura, he who is sung to with the sounds of the musical instrument called Trivaîḥ, the ornament of the Rattakuḷa, he who is possessed of the mark of vermilion, he who fulfils the desires of learned people, he who takes great delight in listening to stories of brave men, he who excels in the art of poetry, the owner of the banner of a golden Garuḍa, he who naturally resembles Kâmadêva, he whose mace is ever eager for war, he who is fierce in battle, he who has waving tresses that are as beautiful as (the mane of) a lion, he who strikes the cheeks of hostile chieftains, he who behaves as a son to the wives of other men, he who is a very Indra in might, he who is most valorous, he who has acquired the favour of Mahâliṅga²²,”—was happily enjoying, in conjunction with the Yuva-

¹⁵ Achyuta,—Vishṇu.

¹⁶ Vishṇu, the wielder of the discus (‘*chakra*’).

¹⁷ A name of the goddess Lakshmi.

¹⁸ A king celebrated in the Purâṇas for his generosity and for his power of creating gold, which he did, according to tradition, at Kapatagudda near Dambal, in the Dhârwâḍ District.

¹⁹ The brother of Yudhisṭhira, one of the Pâṇḍava princes.

²⁰ It is not apparent what emperor of the universe is intended here.

²¹ ‘The lovely-eyed,’ Sitâ.

²² Mahâdêva or Śiva.

râja²³, his younger brother the brave Mallikârjuna, the good fortune of universal sovereignty at his capital of Vêṅugrâma :—

Being delightful with its wealth, its poets, its wise men, and its lovely women, as the ocean is with the goddess Śrî, with its water-birds, and with the lovely women of the gods; being the favourite of the royal fortunes of the Yadukula; and being possessed of a multitude of deer (or lotuses),—the district of Hagaratage is charming in the earth.

He who ruled that district :—The Yaduvamśa, which contains the best of kings²⁴, is brilliant like the sky which contains the moon and sun²⁵, and in it the king Śrî-Rebba of noble conduct, of great lustre, possessed of fame, a very excellent Vrihaspati²⁶ upon earth, adored by wise men, pure of thought, the dispeller of darkness, arose and became adorned with the sovereignty of the lord of Kamalâ.²⁶

To the lord Rebba and to his chief wife Hôlâdêvi was born Brahma, the supporter of his race, brave, magnanimous, full of pleasing qualities, profound as the bright ocean, a very pearl-necklace placed upon the breasts of the lovely woman Eloquence, practising such acts as produce happiness, of inconceivable majesty like (the god) Brahma.

To Brahma, who was as profound as the ocean and who sustained the earth, and to Chandaladêvi, who resembled a sea-shore suitable to him, was born king Râja, who was the lord of his territory as the moon is of its orb. His whole domain being replete with joy, an unprecedented calmness pervading the regions, and the ocean of the Jain religion having become full, king Râja, adorned with spotless deeds, acquired a prosperity that was befitting his name. Mailaladêvi, the beloved of Râja the king of kings, being full of fame, possessed of good fortune that was worthy to be praised, charitable and affectionate, a very Sarasvati in accomplishments, beauteous as became her, devoted to the worship of the lotuses which are the feet of Jina, full of many good deeds, the mother of children, was glorious on account of her excellent disposition which was wide-spread.²⁷

²³ The title given to the son or younger brother of a king associated with him in the government.

²⁴ The play upon words is in the compound '*râjahamśa*,' *râjan* meaning king or moon, and *hamśa* meaning the sun, and also, in composition, anything the best of its kind.

²⁵ The preceptor of the gods.

²⁶ i. e. with sovereignty of the Yaduvamśa, in which family Vishṇu was born as Kṛishṇa.

²⁷ i. e. which embraced others besides herself in its effects.

To the lord Rāja the propagator of his race and to Maṭṭalamādēvi who resembled Rôhiṇī²⁸ were born Chandrikādēvi, true to her husband,—as if it were the moonlight with its spotless radiance,—and king Siṃha, possessed of great courtesy, both of whom were, as you may say, worthy of adoration in the earth, honoured by the wise, most emphatically beloved by the goddess Śrī in the form of their brilliant virtues. Fortunate in the earth was the true wife Chandrike, the daughter of king Rāja, the glory of the Yaduvarṃśa, unrivalled in his bravery,—she who was the delight of the wise, the destroyer of pride which is like a serpent safely ensconced in the hollow of an earthen vessel, the cause of joy to the heart of her husband, the beautiful moonlight which caused the increase of the nectar of the Jain religion which is celebrated throughout the world. Glorious throughout the whole earth was Chandradēvi, the wife of king Lakshmidēva who was the lord of Fortune, the mother of king Kārtavīrya and king Mallikārjuna, rivalling Sitā in being a most virtuous wife, appearing like the wife of Indra when occupied in the worship of Jina, resembling the wife of Kantu²⁹ in beauty.

King Siṃha, the glory of the Yaduvarṃśa,—churning the ocean which was the band of his enemies with a mountain Mandara which was his arm that was newly encircled by twinkling priceless jewels, that was a very tree of paradise in granting boons, and that had a high armpit which supported the surface of the earth,—became the husband of the lovely woman Brilliant Victory. Whenever the excellent king Siṃha, arming himself with a spear, urged forward his charger, the mighty army of his foes became as a mouthful of grass for Java³⁰, much blood was given to the demons, an oblation was made to Indra, and a feast was given to vultures and a meal to wolves; how then could his enemies stand against him face to face? Glorious was Bhāgaladēvi, the beloved of king Siṅgidēva, worshipped for her beauty, resembling the earth in (being the abode of) good fortune, gratifying with her charities sages who abound in good qualities, assuaging the sorrows of those who betook themselves to her, causing the happiness of learned men, acquainted with many accomplishments and with the sacred

²⁸ The fourth lunar asterism personified as one of the daughters of Dakṣa who became the wives of the moon.

²⁹ Kāmadēva.

³⁰ Yama, the god of death.

writings, ever speaking the truth, warding off calamities, devoted to her husband.

To king Simha, who resembled Purāṁdara³¹ in enjoyment, and to Bhāgaladēvi, who resembled Sachī when engaged in the performance of the worship of Jina, was born a son, king Rāja, the virtuous one, whose beautiful form caused an augmentation of happiness, who was a very Jayanta³², and who was a very moon in increasing the ocean which was the very celebrated Jain religion. King Rāja, the ruler of mankind, protects,—how charmingly!,— the world with his greatness which consists in his being supreme over all those that are learned in the worship of Jina, in his being possessed of great glory, in his being a guide by reason of the power of the religious merit acquired by him, in his being the best of holy men, in his being a very ocean in respect of the abundance of his good qualities, in his being the destroyer of his enemies, in his being a very Dhanada³³ upon earth, and in his being the lord of the world. The whole world, with joy, praises him who is a very Kāmadēva in beauty, who duly honours kings of the Jain religion, who is a very moon towards the ocean of nectar which is the Yadukula, who is a very king of mountains³⁴ in loftiness, who is a very Vatsarāja in taming wild horses, Rāja, the son of king Simha the son of Rāja who was adorned by his good qualities. The unimpaired bravery of the Āryas, and a prosperity that causes happiness to the world, and valour, belong to Rāja the destroyer of hostile kings, a very Achyuta in that he possesses the noble qualities which are natural to the Yaduvainśa, the son of the victorious king Simha : is this wonderful ? ; (no, for these qualities are attributed to him) when he is praised throughout the whole world.³⁵ (Other) kings are addicted to the forbidden recreations of gaming, hunting, eating flesh, associating with courtezans, running after other men's wives, mixing with low people, stealing, and unfair ram-fighting and cock-fighting ; but even apart from that, are they, like you, O king Rāja!, devoted to the worship of Jina and to giving gifts to world-renowned saints ?

³¹ The destroyer of cities, Indra.

³² A hero and demigod, the son of Indra.

³³ Kuvāra, the god of riches.

³⁴ Himālaya or Mēru.

³⁵ i. e., since universal acclamation attributes these qualities to him, he must of a certainty really possess them.

The chaste Chandaladēvi and Lakshmidēvi³⁶, true to her husband, the queens of King Râja the lord of the earth, are renowned in the earth, being considered to be endowed with exceedingly good qualities.

Hail! King Râja, the most excellent of the warrior race,—the best of the children of the lord Simha, the fortunate great chieftain possessed of all renown, the supreme lord of the city of Kupaṇapura, the sun of the sky of the Yadukūḷa, the granter of all the desires of learned men, he who cut off with the sword which was his own arm the thorns which were the hostile kings, the destroyer of (wicked) people, he whose head is ever purified by the fragrant waters of the rites of the Jain religion, he who ever relates the legends of religion, a very moon to the ocean of nectar of the doctrines of Jina, the mine of the jewel of upright behaviour,—caused to be erected at Kalpoḷe, which is the best (town) in the whole world, a temple of Jina, wonderful to be beheld, the diadem of the earth, having three pinnacles that are unequalled, so that Brahma and Viṣṇu and Śiva were charmed with it and said “(The Jain religion is) a spotless religion.”

Thus king Râja, the beloved of the goddess Śrî in the form of unceasing happiness, having had erected at Sindana-Kalpoḷe³⁷ a place of retreat for the high-minded devotees of the god Śântinâtha (Jina), adorned with golden pinnacles and arched portals fashioned like a sea-monster and pillars of honour, gave it to Śubhachandra-bhaṭṭâarakadēva, who was considered his own spiritual preceptor and the spiritual preceptor of the world, and whose priestly lineage was as follows :—

Pleasing to the mind is the creeper of the Hanasôge (sect), which spreads luxuriantly over the full-grown tree of the scriptures of the

³⁶ But for the use of the corrupted word ‘*râni*’ for *queen* and of the epithet ‘*pativrata*’ which, as Chandaladēvi has an epithet in the word ‘*sati*,’ must be applied to Lakshmidēvi, I should have taken this for the usual figure of speech by which a king is said to have the goddess of fortune or the earth for a second wife.

³⁷ Kalholi is not now distinguished by the prefix Sindana, but, whatever the meaning of this prefix may be, we meet with it in the case of Kurbeṭ, about seven miles to the S.W. of Kalholi and four miles to the N.W. of Gôkâk, which is usually called Sindi-Kurbeṭ to distinguish it from Mamdâpûr *alias* Gachchina-Kurbeṭ (*i. e.* “Kurbeṭ of the mortar,” alluding probably to the large amount of mortar that must have been used in building the fort which overhangs the town), about eight miles to the S.E. of Gôkâk.

spiritual teachers of the celebrated original sect of the Kuṇḍakunda which is the abode of victory. In it there became famous Maladhâri the best of sages, the conqueror of passion, the glory of the race of spiritual preceptors, of pure deeds, endowed with good qualities, free from sloth, having kings prostrate before the lotuses which were his feet. His toe-nails were as an amulet to counteract the deadly venom of the poisonous serpent lust, the letters of his name were as a charm to drive away the fierce demon ignorance, the scurf of his body was as a medicine to ward off sickness from his family; how shall we describe the might of the superhuman powers and the penances of Maladhâridêva the best of sages. The chief disciple of Maladhâri the best of sages, the very incarnation of the essence of quietude, was Saiddhântikanêmi-chandra, the circumference of the wheel of the capacious chariot of religion, the moon of the ocean of the sacred writings, secure in the merits of the sciences that dispel human darkness, ever mentally abounding with the nectar of the immortals; who does not praise that spotless man? The disciple of that same priest Saiddhântikanêmi-chandra the best of ascetics was the glorious and venerable Śubhachandra, who was the abode of virtue, whose character was revered over the whole earth, who overcame fierce lust, and who traversed the entire path of that conduct that is associated with a knowledge of the six systems of religion. Having his feet worshipped by chieftains, abounding in resplendent qualities, the very embodiment of quietude, very noble in his behaviour by reason of the dignity of his knowledge, possessed of prosperity, Śubhachandra, gladdening the earth with his virtues, caused,—how charmingly!,—the increase of the fortunes of the family of Digambaras by means of his preëminence which resulted from behaviour pure as the moonlight itself. The disciple of the venerable Śubhachandrâdêva whose fierce penances overcame worldly passions is that venerable man who bears the glorious name of Lalitakîrtti, whose lustre is as pleasing as that of the moon, who is the very incarnation of quietude, who is well acquainted with the most excellent collection of the interpretations of the four Vêdas, and who ever speaks the purest truth.

Hail! In the Śaka year 1127, the Raktākshi *saṃvatsara*, on Saturday the second lunar day of the bright fortnight of the month Paushya, at the time of the sun's commencement of his progress to the north, Śri-Kârtaviryadêva gave at Sindana-Kalpoḷe, which is included in the

*kampana*³⁸ of Kurumbetta³⁹ which is near to (? included in) the Kūṇḍi Three-thousand, in the presence of twelve headmen of villages the chief of whom was Sindagāvunḍa of the Kaḷagaḍi party of that place, with oblations of water, as a grant to be respected by all, a cultivated field measuring two thousand *kambas*⁴⁰ in the circle of Hanneradutappaḍiya-Kurumbetta to Śubhachandrabhataṭṭarakadēva, who was endowed with all virtues, who was kindly disposed towards worthy people, whose feet which were as lotuses were praised by Chandaladēvi, who was most skilled in meditating on the supreme spirit, who was the high-priest of the province as well as of the Jain temple of the god Śāntinātha which had been excellently established by the king Śrī-Rāja, for the purposes of the *aṅgabhōga* and *raṅgabhōga* of that same god Śāntinātha, for the purpose of repairing anything belonging to the temple that might become broken or torn or worn out, and for the purpose of providing food, wholesome medicine, and instruction in the sacred scriptures for the holy men living there. The boundaries of that field are :—To the N. of the village and to the E. of the high-road of Kaṅkaṇanūru, a stone set upright in the ground in the S.W. angle at a bend in the stream of the rivulet called Navilahalla; thence to the N., going along the western boundary to the E. of the well called Bīḷiyabāvi, a stone set upright in the ground in the N.W. angle on a red-soil hill; thence to the E., going along the northern boundary, a stone set upright in the ground in the N.E. angle; thence to the S., going along the eastern boundary to the W. of the *mānya*⁴¹ ground belonging to the Jain temple called Pañchavasadi⁴², a stone fixed in the ground in the S.E. angle in the stream called Navilahalla; thence to the W., the southern boundary is the stream called Navilahalla.

The entrance of the house⁴³ belonging to that same Jain temple is two cubits and a span (broad). (The measure) of the western side

³⁸ '*Kampana*' means in these inscriptions a circle of villages, and is probably another form of the Canarese '*kampala*, *kampiḷu*,' a cluster, heap, assemblage, multitude.

³⁹ Probably the modern Sindi-Kurbeṭ. It is called below Hanneradutappaḍiya-Kurumbetta, which may perhaps mean "Kurumbetta of the twelve penitents."

⁴⁰ '*Kamba*;' an ancient land-measure the value of which I have not been able to ascertain; it is also spelt '*kamma*.'

⁴¹ Lands either liable to a quit-rent or altogether exempt from taxation.

⁴² Lit. the "Five-Basadi;" see No. VI., note 33.

⁴³ Probably the residence of the high-priest of the shrine.

(of the site of the house), which is to the N. of the temple and to the E. of the highroad, is forty cubits by the measure of the royal cubit of Bâcheyaviḍi⁴⁴; (the measure) of the northern side, which is in the street of the Jain temple called Pañchavasadi and to the E. of the stone of the gateway called Sirivâgilu, is twenty-six cubits; (the measure) of the eastern side, including the western portion of that same street, is forty cubits; (the measure) of the southern side is fifty-two cubits. In that same *mânya* land (there are) four shops and one oil-mill. (There are) five entrances to the stack-(-yard) of that same Jain temple. To the W. of the village (there was given) a flower-garden measuring thirty *kambas*.

And on holding the market of that village the merchants of four towns the chief of which was Vêdichilâgale convened themselves together in a great assembly and set apart sixty head of oxen, asses, buffaloes, and other (cattle), free from all opposing claims, for the purposes of perpetually anointing that same god Sântinâtha and of performing the eight daily observances.⁴⁵

And all the (people of the) districts, headed by all the guilds of the place called Êḷuvare⁴⁶ and of the place called Hannonduvare⁴⁶, set apart the following contributions:—One *mâna*⁴⁷ on each load of a beast on whatever grain of all sorts might come (to the village), and two *ballas*⁴⁸ on each cart-load of the same; five betel-nuts on each shop; one hundred betel-leaves on each load of a beast, and fifty on each load carried on the head; a *sollige*⁴⁹ of oil on each *hâḍaru*⁵⁰; one faggot on

⁴⁴ 'Bâcheya-vidi (hiḍi),' the handle of an adze.

⁴⁵ The rites that form the eight daily observances for gods are:—Ablution; dressing and decorating; perfuming; applying the sectarian mark; putting flowers upon them; burning incense; waving a lamp; and presenting an offering.

⁴⁶ i. e. of the place (or locality) that is (called) "Seven-and-a-half," and of the place (or locality) that is (called) "Eleven-and-a-half;" see No. VI., note 33.

⁴⁷ 'Mâna,' one-eighth part of a 'hêru,' i. e., a 'hêru' being one hundred and twenty-eight *seers*, sixteen *seers*; and also a measure equal to about a handful: the latter seems to be its meaning here.

⁴⁸ 'Ballâ,'—equivalent to two *seers*.

⁴⁹ 'Sollige, solige, solage, or solegs,' the sixty-fourth part of a 'kolaga' which is equivalent to about three-twentieths of a bushel.

⁵⁰ Possibly the same as 'aḍaka,' a measure which appears to have been the same as a 'kolaga.'

the sale of each head-load of firewood ; a handful on each ladleful of whatever miscellaneous things might be sold ; and one earthen pot on each string of such pots carried over the shoulder.

May this same very glorious god Jinaśântinâtha grant, as long as the moon and sun and stars may last, every boon he asks for to king Râja, whose prosperity is praised by rulers of the earth, and who, like himself, is the wide birthplace of the goddess Fortune, abounds in all the excellent qualities of a sacred place of pilgrimage, is the sustainer of the brilliant orb of the lustre of the earth, and has a renown that is lauded throughout the world!

Causing erection of the hairs of the body through joy to learned men by the delightful sentiments that flowed forth from his charming words and meanings and rhetorical figures, Pârśva, the best of poets, composed this tablet.

Many kings, commencing with Sagara, have bestowed land, &c. The dust of the earth may be counted and the drops of rain ; but the reward of preserving an act of piety cannot be estimated even by the Creator. He who confiscates land that has been given, &c. This general bridge of piety, &c. Those future rulers of the earth, whether born in my lineage or in the lineage of other kings, who with minds free from sin preserve this my act of piety in its integrity,—them I now salute, joining my hands together on my forehead. May there be the very greatest prosperity ! Reverence to the Arhat !

ನಮಶ್ಶಿವಾಯ || ಜಯಶ್ಚಾಪ್ಯ(ಶ್ಚಾಪ್ಯ)ವಿದ್ಯುತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಷ(ರ್ಷ)ವಂ [1]
 ದಕ್ಷಿಣೋನ್ಮತದಂಚ್ಚಾಪ್ಯಗ್ರವಿಶ್ರಾಂತಂ(ಶ)ಭುವನಂ ವಪು(ಪುಃ) || ನಮ[ಸ್ತುಂಗ]ಶಿರಶ್ಚುಂಠಿಚಂದ್ರಚಾಮರಚಾರವೇ [1]
 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಕಂಭಸೀ || ಗಣಪಶ್ಚಾಪ್ಯ(ತ)ಯ(ಯೇ) ನಮ(ಮಃ) [||] ಶ್ರೀಮನ್ಮಂದಾಕಿ-
 ನೀಮಂಗಳವಿಮಲವಿರಾಜತ್ತರಂಗೋತ್ತಮಾಂಗಂ ರಾಮಾನಂದಂ ಶಿವಂ ಕಂಕರನಮಕನಜಂ ದೇವದೇವೇಶನೀಶಂ ಸೋಮೀಶಂ
 ಪವರ್ವಶೀಶಂ ತ್ರಿಭುವನಜನಕಂ ಕಂಭು ಕಾರುಣ್ಯದಿಂದಂ ಭೂವಿಶಾಖೇಶಕಟಪ್ಪಸ್ವಯರಭಿಮತನಂದ್ಧಿ(ದ್ಧಿ)ಯಂ ಮಾಘ್ಯ-
 ವೆಂದುಂ || ಭುವನಂ ಮೂಱಹೇಳಂ ಮಹೀಜಗದೋಳೇ ಧರ್ಮಾರ್ಥಕಾಮಾಪವಗ್ಗವಣಂ ಸರ್ಗ್ಗವದಾಗ್ಗವಿಂತಿನಿವ
 ಭೂಶೋಕಕ್ಕೆ ಕಶ್ರಾದ್ರಿ ಮಧ್ಯವದಲ್ಲಂ ಭರತೋರ್ವಿವ ತೆಂಕಲೆನಿಗುಂ ತದ್ಧ(ದ್ಧ)ತ್ರಿಯೇಶ್ ಶುಂತಳಂ ಪ್ರವರಂ
 ತನ್ನಹಿಯಲ್ಲಿ ಕೂಂಡಿವಿದಯಂ ತಾಂ ನಾಡೆ ಕಣೋರ್ಪುಗುಂ || ಆ ದೇಶದ ವಿಜನಮಂ ಪೇಶ್ವದೆ ||
 ಬೇಳನೆಂದು ಕುಂದದಂತಾ ವಿಪುಳಕಳಕಳಯಂ ಕ್ಷೇಮಧಾನ್ಯಂ ಸ್ವಮಾಗೋರ್ವಜ್ವ(ಜ್ವ)ಳವ(ಧ?)ಮ್ಗಜ್ಯಯರಲ್ಲಿ ತಮತಮಗೆ
 ನರಸರ್ಪ(ಶ್ಯಾ)ಶ್ವತ್ಯೈಶ್ವಯ್ಯುರ್ಭೋಗಾವಳಸತ್ಯಶ್ಚಾಪ್ಯ(ಶ್ಚಾಪ್ಯ)ಕಶಾಯೋರ್ವಂನತಿ ಗತತವವೊಂದಿಪ್ಪವೆಂದುಂ ತದುವ್ವೀಶತಳನಾರ್ಥಗ್ಗ-
 ದಡಾ ಭೂಭುಜರ ಮಹಿಮೆಯಂ ಬಣ್ಣಿ ಸಲ ಬಲ್ಲನಾವಂ || ಇಂತು ನೆಗರ್ದಾ ನೃಪರೇಶ್ ||
 ಶ್ರೀನರನಟ್ಟ(ಟ್ಟ)ತಂ ನಕಳಶೋಕಹಿತಾರ್ಥವದಗ್ರವೈಶ್ಯವಿದ್ರಾವಣಾನಾಗ ಶ್ರೀ(ಕೃ)ದ್ಧವೆನರಿಂ ಯದುವಂಕದೇಳೋಟ್ಟು ಪಟ್ಟದನೀ
 ವಸುಧಾತಳಂ ಈಗ(ಳ?)ಳಿ 10 ಪಟ್ಟಧ(ದ)ನೇಪ್ಪಿರೆ ಕೃದ್ಧ ರಾಜವಿಶ್ವಾನನಿವಲ್ಲಭು ತುಳಗಭೂಪಶಿಖಮಣಿ ಉಟ್ಟವಂಕದೇಶ್ ||
 ಘನಶಾಯ್ಯಂ ವಿಭವಂ ಗಭೀರವನಘಂ ಸುಹಿತ್ತೈ(ತ್ಯ)ವಾಚಾರವ.ಪ್ಪಿನಿತುಂ ಕೇಶ್ ತನಗಕೃಲವಣವೆನಲೆ 11

ಶ್ರೀಕೃಷ್ಣ ಕಂಠಾರಭೂವನಿತಾರ್ಥಶನೋಳಾರುವನ್ಯರೇಣಿಯಲ್ಲಾ ಕೃಷ್ಣ ನೀ ಕೃಷ್ಣ ನೆಂಬಿನೆಗಂ ಷಟ್ಟ ಕುಳಾಂಜುಜುರ್ಕ್ಕನೆಸದಂ¹³
 ತಾನೆಂದಡೆ ವಣ್ಣಿ ಪೆಂ || ಇಂತೆನೆವಖಿಳಗುಣಾಂಗಳಾ ಗಂಡಮಾರ್ತೃಂಡಂ ವಿಕ್ರಮಚಕ್ರವರ್ತಿ ಕಚ್ಚೆಗಂ ತುಳಗನೆಂ-
 ಜನುಪಮಮಪ್ಪ ಬಿರುದಿನಂಕಮಾಳಾಳಂಕೃತನ್ಮಪ್ಪ ಕೃಷ್ಣ ರಾಜರಾಜ(ಜಿ)ನ್ಯಯದೇಶ್ ತದನ್ಮಣಾಲೆನ್ನಿ* ಮತ್ತಂ ನೆಗರ್ದ್ಡ-
 ರಸು(ಸಂ)ಗಳೊಳ್ || ವರವೀರಶ್ರೀಯ್ಯಂ ಶ್ರೀಯ್ಯನಚವಟ(ಚಿ)ಶ್ರೀಯ್ಯಂ ತಾಳ ಲೋಕೋತ್ತರವಾಗಪ್ಪುರ್ಪು¹⁴
 ಟೇಜಂ ವಿಭವವತಿಶಯಂ ಗೂಡಿರಲ್ ಷಟ್ಟವಂಶಾಂಜುರುಹಾಕ್ಯಂ ತಾನೆನಿಪ್ಪಂನತಿ ಎ(ಯಿ)ನೆಯಿ ಮಹಾಸೇನನೀ
 ಸೇನಧಾಶ್ರೀವರನೆಂದೊಡ್ಡಿಲ್ಲರುಂ ಬಂಣ್ಣಿ ಸಲಿಸೆದನಿವಂ ವಿಷ್ವಭೂಪೇಳರತ್ನಂ || ತಂನಂದನಂ || ಪಿರಿಗುಂ
 ಷಿಲ್ಲವೆಯುಳ್ಳಡಂ ತರಣೆನಲ್ಪವಂ ದಿಟಶಾಂ(ಕ್ಯಾಂ)ತಡೆನರುವಂ ತಳ್ಳುಡಿಕ್ಕಿಕ್ಕುವಂ ಮಹಿದುವ(ಮ)ನ್ಯಸ್ತ್ರೀಯರಂ ರಂಭಿಗೇ
 ಪೆರಲೆಂದಂ¹⁶ ಮಿಗಿಲಾದಡಂ ನೆನೆಯನಿವಂ ಪೇಡಿರಗ್ಗಿಷ್ಟಮಂ ಧರೆಯೊಳ್ ತಾನೆನಲಿಂತದೇನೆಗದನೋ ಶ್ರೀಶಾತ್ರ್ವ-
 ವಿಯೋರ್ವಿರ್ವಿಪಂ || ತತ್ತನೂಭವನನೂನವಿಕ್ರಮಮಂ ಪೇಳ್ವದೆ || ಪದೆವಂ¹⁷ ಪದ್ಮಜನಂತಿರಿಲ(ಲ್ಲ)ದುದನಾ
 ಶ್ರೀಕೃಷ್ಣನಂತಾ(ತೈ for ತಾ)ದೆ ನೋಳ್ವದೆ ರಕ್ಕಿ ಪ್ಪನಿದ(ದೆ)ಲ್ಲೆನಲ್ ನೆಗರ್ದರಂ ತಾಂ ರುದ್ರನಂತಿಕ್ಕುವಂ ಪದೆವಾತಂ-
 ಗಳ(ಳ) ದೇನತಾಂಕರವನೀಶತ್ರ್ವ(ತ್ರ್ವ)ವಿನಲ್ಲಂದರೋಳ್ವಡಿಲಕ್ಷ್ಮೀಧರಭೂ[ಮಿಪಾಳ]ನೆನಿಪಂ ಭೂಪಾಳನಾರಾಯಣಾಂ || ಆ
 ನಿ(ನ್ಮ)ಪಾಳನರ್ಧ್ಯಂ(ರ್ಧ್ಯಂ)ಗಿ || ರತಿಯಂ ರೂಪಿನೊಳುವಿರ್ವಿಯಂ ಸ್ಥಿರತೆಯೊಳ್ಳಿಜಾತೆಯಂ ತಾಂ ಪತಿಬ್ರ(ವ್ರ)ತದೇಶ್¹⁹

* ತದನ್ಮಣಾಲೆನ್ನಿ is to be read as if it were written ತದನುಗುಣಾಲೆನಿಸಿ. In this inscription where two consonants in immediate juxtaposition have the same vowel it is a very frequent practice to omit the first vowel; there are three instances of this in the following verse, where in each cas^o ಶ್ರೀಯ್ಯಂ has to be read as if it were written ಶ್ರೀಯ್ಯಮಂ.

ಶ್ರೀಸತಿ[ಯಂ ಸುಭೋಗ]ತಯೋಕಂ ದ್ರಷ್ಟೀಯನಾಭೋಗದುಂನತಿಯೊಳ್ ಭಾರತಿಯಂ ಪ್ರವಿಃಣತಯೊಳಾ ಶ್ರೀಚಂದ್ರಿಕಾದೇವಿ
ಮಾಸತಿ ಘೋಲೊಪ್ಪವಣಂತು ಲಕ್ಷ್ಮಣ್ಣಾಪ್ಪ * ಪಾಳಾಣ್ಣಾಂ(ದ್ವಾಂ) [ಗಿಯಂ ಬಣ್ಣಿ ಪಂ] || ಅವರ್ಗೇ ||
ಬಸದಿಂಶೀರ್ವ್ಯರಿಗಂ ಮಹೋತ್ಸವದಿನಂತಾ ದೇವಶೀದೇವಿಗಂ ವಸುದೇವಂಗಳವದಂತನಂತಮಹಿಮಂ ಶ್ರೀಕೃಷ್ಣನೇ ಛಟ್ಟದಂತ
ಸಮಸ್ತಾವನಿಸುತ್ಸವಂ ²¹ ರಿಪ್ಪಕುಳಕ್ಕ † ಸಮಪ್ಪಂತಿರೆ ಛಟ್ಟದಂ ನೃಪವರಂ ಶ್ರೀಕಾರ್ತ್ಯು(ತ್ವ)ವೀ-
ಯ್ಯೋವ್ವಿಪಂ || ಆವಂತೆನೆ || ನರನಾಥಂ ನಯಶಾಸ್ತ್ರವೇದಿ ಸ(ತ)ಟೆವರ್ಸರ್ವ್ವಜ್ಜರಾಣ್ಯ(ಣ್ಯ)ಪ್ಪ(ಪ್ಪ)ರಂ
ಪಿರಿದುಂ ²² ಸಾಧನಶುರ್ವ್ವ(ಣ್ಣಾ)ಭಾಸಿ ‡ ಪವಂತಿರೆ ಸರ್ವ್ವತ್ಪ್ರಕಪದ್ಧದೇಶವತುಳಂ ವೀರೋನತಂ
ಸೇನೆ ಮಿತ್ರರನೂನಪ್ರಿಯರೆಂದದೇನಧಿಕನೋ ಶ್ರೀಕಾರ್ತ್ಯವೀಯ್ಯೋವ್ವಿಪಂ || ²³ ಸ್ಥಿರಸಮ್ರಾಂಗಳಸಮಗ್ರನಾ[ನತನು]-
ಪಾಯಿಪ್ರಾಣನನ್ನೀತವಿಸ್ತರಕತ್ತಿತ್ರಯಶೋಭಿತಂ ನೆಗದ್ ಸಾ(ಪಾ)ಡ್ಡುಣ್ಯಪ್ರವೀಣಂ ಸುಖೋತ್ತರಸಿದ್ಧಿತ್ರಯಸಿದ್ಧ(ಧ್)ನೇ-
ದಡವಿಳೋವ್ವಿಪಾಳಾರುರ್ವ್ವರೇಶ್ವರಚೂಡಾಮಣಿಕಾರ್ತ್ಯು(ತ್ವ)ವೀಯ್ಯನೃಪನಂ ಘೋಲ್ವಂನರೀ ಧಾತ್ರಿಯೊಳ್ ||
ಇಂತನೀವೀ ನೃಪಾಳನಾಳ್ವರಾಜಧಾನಿಯಂತಪ್ಪದೇನೀಂ || ಎನಗುಂ ಲೋಕಕ್ಕೆ ಸರ್ವ್ವತ್ಪ್ರಕವೆನ್ನಿ ಫಲಪ್ರಾ(ಪ್ರಾ)ತ-
ದಿಂದೊಪ್ಪವೆಪ್ಪತ್ತೆನೆ ²⁴ ಸಂದಿಪ್ಪರ್ಗಣಂ ಶೋಭಿಪ ಸುರಪುರಭೋಗಾವಶೀಪ್ರಖ್ಯವೀ ಮೇದಿನಿಯೊಳ್ತಾನೆಂಬ ಪೆಂಪಂ
ತಳದವಿಳಗುಣೋತ್ಕರ್ಷದಿಂ ²⁵ ಪ್ಯಾತಿವೆತ್ತತ್ತೆನೆ ವೇಣುಗ್ರಾಮೆಯೊಪ್ಪುಜೆದುದು ಸಕಳೈತ್ವಯ್ಯುಭೋಗಂಗಳಂದಂ ||
ಇಂತು ವಸಂತಪುರದಂತನಂತವಿಳಾಸದಿಂ ಸಂತತಂ ಮೆಣೆವ ವೇಣುಪುರದೊಳ್ ಸುಖದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ ||

* sc. ಲಕ್ಷ್ಮಣಾನ್ಮಪಾ &c. ; see note * line 13. † Seven letters effaced. ‡ Eight letters effaced.

ಪಡೆದಿಂಕಂಗೆ ವೃದ್ಧೇಂದ್ರನಾ ವನ * ಜನಾಭಂಗೊಲ್ವು ತಾಕ್ಷ್ಯಂ ಮನೋಮುದದಿಂ ಮಾತುತಿ ರಾಘವಂಗೆ
 ಪಸಾಳಾದಂತೆ ವಿಖ್ಯಾತಿವೆತ್ತದಟಂ ಹಬ್ಬಯನಾಯಕಂ ಪ್ರಬಲವೈರಿಭೆನ್ನಕಂಠೀರವಂ ಮುದಮವೃಂತಿರೆ ಕಾತ್ಯೇ(ತ್ಯ)ವೀ-
 ಯ್ಯಂ²⁸ಪಂಕಿಪಂಗಾಳಾದನರ್ಥ(ರ್ಥಿ)ತ್ಯದಿಂ || ಅವನದಟಂ ಪೇಳ್ವದೆ . || ಜವನಂ ಜಕ್ಕಾಲಿಪಂತೆ ಮಾರಿಗಿರಂ
 ಘೋಷಂತೆ ಕಾಳಾಹಿಯೇಗುವದೆಂದೇಂ ಪಿಡಿವಂತೆ ಸಿಂಹಮನದಂ ಘೋಷೋತುವಂತೀತನೇಗುವನೆಂದಿತ್ತೆನಲಂತೆ ಮ್ರು(ಮ್ರು)ತ್ಯು-
 (ತ್ಯು)ವಿನ . ವೋಲೆಲ್ಲದ್ದರಂ ಕೊಲ್ವನಾಹವದೊಳ್ ನಾಯಕಹಬ್ಬನೆಂದವನೊಳ್ಳಾಣಾಂಪಾರುದ್ಧ(ಧ್ಧ)ತರ || ಕಂಠುಳದಡು-
 ಳದರಲ್ಲದೆ ತೊಂತಂ ಸುಡಿವೆಡಕಿ ತೊಡವರೂರವು(ಬು)ರವಣಿಯಂ ಕಂಡಿರಲಯ್ವು ಮುಳ್ಳಂ ಬಂಡಿಪನೆನೆ
 ಹಬ್ಬಣಂಗಿದಟ್ಟವನಾವಂ || ಗೆದಗೊಂತನರೆ ತನನಬ್ಬಗೆಯದಂತಿದ್ದಂನರಾ ರಾಯರಾದತವೋ ಹ† ಬ್ಬ-
 ಣನೆಂಬನೊಳ್ ಘನಣಿಯೀಕೆಂಬಂತೆ³¹ ಗೂಡಾಡಿಸಂ ತೊಡರಲೆ ಭೈರವಪಾದಪದಮಋಗಧ್ಯಾನ್ಯೈಕವೀರಂ ಜಯಂಬಡೆವಂ
 ತಾನೆನಲಾವ ನಾಯಕರುವೇನೀತಂಗಸಾದ್ಮತ್ಯವೇ || ಯನೆ ನೆಗಲ್ದ ವಿರನಂಗ[ನೆ] ಜನಕಾತ್ಮಜ(ಜಿ)ಯಂತೆ
 ರೂಪಿನಿಂ³² ಪತಿಹಿತದಿಂ ಘನಸಾಭಾಗ್ಯದಿನೆಸೆವಂಗನೆಯಿನೆ ಕಾಳವ್ವಿಗಿತರಸತಿಯದೊರೆಯೇ || ಇಂತು ||
 ನೆಗರ್ದೀ ಹಬ್ಬೆಯನಾಯಕಂಗೆವೆಸವೀ ಕಾಳವ್ವಿಗಂ ಪುಟ್ಟಿದರ್ಜ್ಜಗದೊಳ್ ಬಂಧುಜನಕ್ಕೆ ರಾಗವರಿಂಘಕ್ಕೆಬ್ಬೆಗಂ
 ಬೇಲ್ವವರ್ಗಿ ಗುರುತ್ವಂ ಪಿರಿದಾಗೆ ನಾಯಕಶಿಖಾರತ್ನಂಗಲುದೊರ್ಗಮೂರ್ತಿಗಳಾ ಬಾಟಿಯಬೀರಿಯಂಗಳನದಿನೇ ವಣ್ಣೆ ಪಂ

* This letter,—ನ, is to be found in the margin of the original, having been at first omitted.

† This letter,—ಹ, is inserted over the line in the original, having been at first omitted.

బణ్ణో సా || విదితం నోఽపృదే విక్రమక్రమదోఽఱా భి³⁴మాఙ్ఘ్రనమ్మత్తై పృట్టదకంబంతిరలాంతదా
 క్షణ³⁵దే కేందికృత్ కరశోఽపృదేవదే కాయల్ నేఱిద్దిద్ర విరరేన్సిద్ద్రత్తావేనల్ విక్రమా-
 స్పదకొల్ బాటియబిరేయంగళగదాన్సాద్వత్వవిః ధాత్రియోల్ || అవరోల్ || తొడదుగ్రారి-
 కుళం క్షణం కదనదోల్ నిండాంశదోవోయేనల్ సిటిలంతయ్య నిజోఽగ్రమగ్గకతియం(యం)దా
 కాళ్ళదుళ్ళిత్రియిందోచేదేంటుంచేసిగేయ్ సూసువినేగం వేసేళి కేల్వంగడేందదే వేల్ బాటియనాయ-
 కంగదిరొళాంతావం బదుంకిచ్చవం || బిరుదం కేండాడి గంఠం నుదిదేణఱువ కట్టాళ్ళ-
 కుగ్రాజియే³⁷ల్ తత్తరే విరొళాన్సళం బిబ్బర బిరివినవుగ్రాసియం కేండ్ సిళ్ళాద్దుర్లరమం కంనేత్తరం
 ఖండమువీగేయి కరుళ్ళాలేయం సూడి నిందువ్వురేగేల్లం భ్యేరవారాకరమననుకరిపం బాటియం తొకవిరం ||
 బళవద్విఱారిసందోఱదోఱఱియిం బందనింకేండ్దనేండాగళి జేతాళాదిభాళావళయిగువుదూల్ కేట్టనేదిం-
 తదేఱా కాత్త్రళి విరశ్రేయివంగ[ల్ల]దోడబిళఱావక్రదేల్ బాటియం నిమ్మకళిత్రిశ్రీవిళాసాన్వితనేననసి
 మిక్కంతే విక్రాంతభిఃమం || జవనోడనంకమం తొడవఱ కాలననేళప కాళకాటమం నవివ
 మహాఱిభోళగమణీయం కేళళాడివ మాళ్ళయందే నావవరవనేల్⁴⁰ తొడంకువుఱు(దు) బాళ్ళవరానతర-
 ప్పుదేందడినివసి భటం దిటం ధరేగి బాటియనాయకనుద్భవిక్రమం || వరధనమం వరసతియం

* This letter,—ఱి, having been at first omitted in the original, was afterwards inserted in the following line under its proper place.

ಪರವೀರರನಂತೆ ಧನದಧನಕಂ ರಶಿ(ತಿ)ಗಂ ⁴¹ ಕರಿರಿವುಗವದಿಕವೆನ್ನಿಯೆ ಬರೆ ನಾಯಕಬಾಚನೇಲ್ಲನಡಿಯಂ ಬಗೆಯಾ ||
 ಆತನ ಸತಿ ದ(ಧ)ರೇಗೆ ಮಹೀಜಂತೆಯು ವೇಲಮಳಗುಣವಿಳಾಸಾನ್ವಿತವಿಖ್ಯಾತಿಯನ(ನೆ) ಮಾಯದೇವಿಗದಿ(ದೇ)ತಹೊಳಂ
 ಮತ್ತಿನಿತರ ⁴² ಸತಿ ಮದ್ದೊರೆಯೇ || ಸಿರಿಗಂ ಗುರೇಂದ್ರವಧುಗಂ ಗುರಭಿಗವತಿಭಾಗ್ಯದಿಂ ವಿಳಾಸದಿನೀವಾ-
 ದರಣೆಗಳನೆಂದುವೆಣೆಯೆನೆ ಸರಸಿಜಮುಖಿ ಮಾಯದೇವಿಗಾದೊರೇ ಧರೆಯೊಳ್ || ಆ ಸ್ತ್ರೀನಾಯಕಿಯೆನ್ನಿದ
 ಮಾಯದೇವಿನಾಯಕಿಯನುಜಂ || ಚಲದಿಂದೋರ್ವ(ಬ್ಬ)ಳದೊಳ್ ಪಾತ್ರಮಕದಾಮ್ಮತ್ತಾನಿರಲ್ ಗಂಡರೇಬಳವಿಂ
 ವಿಲವಿರೋಧಿನಾಯಕನಿಕಾಯಂ ಬಂದು ನಂದಾಂತಡಾ ಬಲಮುಂ ಗಂತುವದ್ದುಗ್ಗ ತಗ್ಗು ನೆಲದೊಳ್ ಮುಗ್ಗಲ್
 ನಿಜೋಗ್ರಾಸಿಯಂ ಸತಿ ವಿಕ್ರಾಂತದೇ ಮಾಯದೇವಿಯನುಜಂ ಕೊಂದಿಕ್ಕುವಂ ಬೆದ್ದಣಂ || ಇಂತು
 ನೆಗತ್ತವೆತ್ತ ವರಕೀರ್ತ್ತಿಯನೊಪ್ಪುವ ಮಾಯದೇವಿ ತತ್ಕಾಂತನನೂನರಣ್ಯಾನಿಧಿ ⁴³ ಬಾಚಿಯನಾಯಕನತ್ಯುಧಾರವತ್ಯಂ-
 ತವಿಳಾಸವುಧ್ಯದಯೆಯೆಂಬಿವಹಿಂದನುಕೂಲವ್ರಿ(ವ್ರ)ತ್ತಿಯಿಂದೆತ್ತಿರೆ ಕನ್ತುಗಂ ರತಿಗವುರ್ವರೆಯೊಳ್ ದೊರೆಯಾದರೀರ್ವರುಂ ||
 ಇಂತಮಳಗುಣವಿಳಾಸದಿಂದೀರ್ವರುವಿ(ಮಿ)ಳಿಯೊಳವಟ್ಟ ಸುಖದಿಂದಿರುತ್ತಂ ⁴⁴ ಶ್ರೀಮುನೀಲಲೋಹಿತರುದ್ರಾವತಾರಂ ಶ್ರೀವೀ-
 ರಭೈರವದೇವರ ದಿವ್ಯಶ್ರೀಪಂದಪರ್ಮಾರಾಧಕಂ ಪರಬಳನಾಧಕನ್ಯವು ಬಾಚಿಯನಾಯಕನ ವಳತದ ಸ್ಥಳಂ ನೀಸ-
 ಓಗೆಯುಜುವಗ್ಗವುಂಟುಗಳ ಗುಣಕಥನವದಂತೆನೆ || ⁴⁵ ವಿನಯನಿಧಾನರುತ್ತಮಕುಲೋದ್ಭವರುಂನತರಣ್ಯಸಂಯುತಗ್ಗುನತರ-
 ಕೀರ್ತ್ತಿಗಳಾಂತರನಘಪ್ರಿ(ಪ್ರಿ)ಯದಾನಮಹದ್ಗು(ಹಂ)ಗುಣಾರ್ಣವ(ಣ್ಣ)ವಜ್ಜಿವನಪದವದ್ಯಸಂಸ್ಕರಣಚಿತ್ತರುದಾತ್ತರಭಿಜ್ಞ ಭೂದಣಾರ್ತನತನಗಂತೆ
⁴⁶ ನೀನೂಗಿಯೊಳ್ಳಿಗಳ್ಳಪ್ಪುಜುವಗ್ಗವುಂಟುಗಳ್ಳ || ತನಗೆಂದು(ದುಂ) ನೆಲೆಯಾದ ನೇನೂಗಿ ಟಿಲ್ವಂ ಶಾಲ್ಮಲಂತಲ್ಲ
 ಭವನನಿಶಾರತ್ಯತಿರಿಂಟದನ್ನಿರೆಸೆಯಲ್ ಹಜ್ಜೀಶ್ವರಾವಾಸಮಂ ವಿನುತಂ ಮಾದಿಸಿ ಸುಪ್ರತಿಷ್ಟಿತವೆನಲ್ ⁴⁷ ತಲ್ಲಂಗನಂ-

ಸ್ಥಾಪ್ಯವಾಗನಘಂ ಬಾಚಿಯನಾಯಕಂ ತಳದನೀ ಲೋಕೈಕವಿಖ್ಯಾತಿಯಂ || ಆ ವನಿತೆ ಮಾಯಿದೇ-
 ವಿಯುಮಾವಲ್ಲಭ್ಯ(ಗ್ರಂಥ)ಹಮನೊಪ್ಪಿ ಮಾಡಿಸಿ ತಾ ಸದ್ಭಾವದೊಳಿ ಮಾಡಿದಳ್ ಮೃತಭಾವನೆಯಿಂ ಮಾಡಿಕೇಳ್ವರ-
 ಸ್ಥಾಪನಮಂ || ಆ ರಾನೀತ್ತಮೆ ಮಾಯಿದೇವಿ ನಿಜಸಾ(ಸಾಂ)ದರ್ಯ್ಯಂ ಗುಣಾಳಂಕ್ರಿ(ಕ್ರ)ತಂ ವಿರಂ
 ವಿಸ್ತರಭೋಗಿ ಜಾಗಿ ಸುಚರಿತ್ರಂ ಶ್ರೀಧರಂ ತಾನೆನಲ್ ಸಾರಂ ತದ್ಗುಣರಿಂದು ಮಾಡಿಸಿ ಮಹೇಶ್ವಾರವಾಗಮಂ
 ಪ್ರೇಮದಿಂ ನೀರೇಜಾಕ್ಷಿ ಸಮಂತು ಮಾಡಿಸಿದಳು ಸಿದ್ಧೇ(ದ್ಧೇ)ತ್ವರಸ್ಥಾಪ್ಯಮಂ || ವರವಸ್ತುವಳಯಿಂ ಸುವರ್ಣಾ-
 ಚಯದಿಂ ದಿವ್ಯಾಂನದಿಂ ಜಾರುವಿಸ್ತರಶಾಂಟುಳದಿನಲ್ಲರು ತಣಿ[ಯಿ ತಾಂ] ಸನ್ಮಾನದಾನಂಗಳಾಗಿರೆ ಸನ್ಮಾರ್ಗದಿ
 ದಿವ್ಯಲಿಂಗತತಿಸಂಸ್ಥಾಪ್ಯಂಗಳಂ ಮಾಡಿದರ್ಥ(ರ್ಥ)ರೆಯೊಳ್ ಬಾಚಿಯನಾಯಕಾಗ್ರಣಿಯುವಂತಾ ಸ್ತ್ರೀಯುವಿ(ವಿ)ತೊಪ್ಪಿರಲ್ ||
 ಇಂತು ಸುಪ್ರತಿಥೈಗಳಂ ಮಾಡಿದೀ ಮೂಱುಂಸ್ಥಾನಂಗಳಗಾಜಾರ್ಯ್ಯನಾದ ಹೊಂನಯ್ಯನ ಗುರುಕುಳಮಂ ಪೇಳ್ಯದೆ ||
 ಅನಘಾತ್ಮಂ ಪರಮಾತ್ಮಸಂಸ್ಕರಣಚಿತ್ತಂ ತಾಂ ರಿಶೇಶೇಂಗಳನಾಮುನಿನಾಥಾಶ್ರಮಿ ರುದ್ರಶಕ್ತಿ ತದನುವ್ಯಾಪಾರಜಾ-
 ರಿತ್ರನಾತನುಜಂ ತದ್ಗುಣಿ ವಾಮುಕತ್ತಿ ರಿರಘಲಿಜ್ಞಾನಕತ್ತಿಬ್ರ(ವ್ರ)ತೀಶನ ಶಿಷ್ಯಂ(ಷ್ಯಂ) ನಶನಾಗರಾಶಿಮುನಿನಾಥ-
 ಜ್ಯೇಷ್ಠನಶ್ಯುತ್ತಮಂ || ಆ ವಾಮುಕತ್ತಿದೇವರ ತನೂಜಂ || ನೆವದಿಂ ಬಾ* ಳ್ಳುದೇಗಂತ್ರವೆಂದು ಪಸರಿಟ್ಟೊಂದೊಂ-
 ದನಾರತ್ನದಿಂದವಿ ದೇವಸ್ವಮನುಂಜೆವೆಂಬ ಮುನಿಯಲ್ಲೇನಾದರಂ ಧರ್ಮಕಾರ್ಯ್ಯವೆ ಕಾರ್ಯ್ಯಂ ತನಗೆಂಬ ನಿತ್ಯಕಮ-
 ನೋವಾಕಾ(ಕ್ಯಾ)ಯದಿಂ ಪೂರ್ವ್ವತಿಃಧವನೀವಾವನನಾದ ದಿವ್ಯಮುನಿ ಹೊಂನಯ್ಯಂ ಮಹೀಭಾಗದೊಳ್ || ಶಿವ ||

* ಬಾಳ್ಳುದೇಗೆ ಎಂತ್ರವು ಏ. ಯಂತ್ರವು.

⁵⁶ ಅಂತನಿಸಿದ ಹೊನ್ನಯಂಗಳನ್ನಯಮಂ ಪೇಳ್ವಡೆ || ನೆಗಲ್ಲ ಮಹಾಬ್ರಹ್ಮಿಗಳೊಳಂ ನೆಗಲ್ಲ ಮಹಾಪಾಶುಪತರೊಳಂ
 ಶ್ರಾತ್ರಿಯರೊಳ್ ನೆಗಲ್ಲದಗಣಿ[ತ]ದಮಿಯನಲ್ ವೊಗಳ್ವೆ ಕಾಳಾಮುಖೆ[ಯ] ನುಧರ್ಮಪ್ರಮುಖಂ || ⁵⁷ ಸ್ವಸ್ತಿ
 ಸ(ಶ)ಕವರ್ಕ(ರ್ಕ) ೧೧೪೧ನೆಯ ಬಹುಧಾನ್ಯಸಂವತ್ಸರದ ಮಾಘ ಕುಡ್ಧ ೭ ಗುರುವಾರದಂದುತ್ರಯಾನುಸಂಕ್ರಾಂತಿವ್ಯತಿಪಾತ
 ಕೂಡಿದ ಪುಣ್ಯತೀಥಿಯಲಾ ಹೊನ್ನಯ್ಯಂಗಳ ಪಾವಪ್ರಕ್ಷಾಲನಂ ಮಾಡಿ ದೇವರ ಅಂಗಭೋಗ ನಿತ್ಯನಿ(ನ್ಯೈ)ವೇದ್ಯ
 ತ್ಯತ್ರ ಪವಿತ್ರವಲ್ಲಿಯ ತಪೋಧನಾಹಾರವಾನ ಖಂಡಸ್ತುತಪಜಿನೋರ್(ಶೋರ್)ಧ್ವಾ(ಧ್ವ)ರ ಸಕಲಶ್ರೀಕಾರ್ಯವಿನಿತಕಂ
 ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಶ್ರೀಕಾರ್ತವಿರ್ಯುದೇವರಸರ ⁵⁸ ನಿರಾಮದಿಂದಾ ರಾಜಾಧ್ಯಕ್ಷದ ಗಂನಿಧಿಯಲ್ ಬೆಳ್ಳವಿಟ್ಟದ
 ಕಾಡಗಾವಂಚ ಮುಖ್ಯವಲ್ಲಿ ಅಱುವರ್ಗ್ಗವಂಚುಗಳಿಗೆ ಗುಡ್ಡೆಗದ್ಯಾನವಂಗಳುವರುಗೋ(?ಗೆ)ತೆಮಿಂಟುಹಿಟ್ಟುಪಂಚಮಸಾಸ್ಥಾನದುಡು-
 ಗೋ(?ಗೆ)ತೆಯನಿತುಮಂ ಕೊಟ್ಟು ⁵⁹ ನೇಸಕಿಯ ಕರಜದಕನಿಮಣ್ಣ ಕೋಲಲ್ ಶ್ರೀಪಬ್ಬೇಶ್ವರದೇವರ್ಗ್ಗ ಕೊಟ್ಟ
 ಕಂಮ ೮೦೦ ಶ್ರೀಮಾಣಿಕೇಶ್ವರದೇವರ್ಗ್ಗ ಕೊಟ್ಟ ಕಂಮ ೪೦೦ ಆ ಸಿಂಧೇ(ದ್ಧಿ)ಶ್ವರದೇವರ್ಗ್ಗ ಕೊಟ್ಟ
 ಕಂಮ ೩೦೦ [I] ಅದಱ ಸೀಮಿಯಾವುದೆಂದದೆ [I] ಶವರಗಿಯ ದಾರಿಯಂ ಪಡುವಲ್ ರಾ(?ಬಿ)ಗಿಯ
 ಸೀಮಿಯಂ ⁶⁰ ಮೂಡಲ್ [I] ಅನ್ನಾ ಮೂಯಂಸ್ಥಾನಕ್ಕಂ ನಾಲ್ಕು ಗುಡ್ಡೆಯಂದೊಳಗೆ ಕೂಡಿ ಕೊಟ್ಟ
 ಕಯ ಸಾಸಿರವಯ್ಯುಲು [II] ಆ ಹಬ್ಬೇಶ್ವರದೇವರ್ಗ್ಗ ಕೊಟ್ಟ ತೋಟ ೪೩೦ ಮಾಣಿಕೇಶ್ವ[ರ]ದೇವರ್ಗ್ಗ ⁶¹
 ಕೊಟ್ಟ ತೋಟ ೩೦೦ ಸಿಂಧೇ(ದ್ಧಿ)ಶ್ವರದೇವರ್ಗ್ಗ ಕೊಟ್ಟ ತೋಟ ೨೦೦ [I] ಆ ತೋಟದ ಸೀಮಿ
 ಆವುದೆಂದದೆ [I] ಹಳ್ಳದಿ ಬಡಗಲ್ ಮೂಡಣಾ ಜೊಲವ ನಡುವಿ ಕಂಡವಳದ ದಾರಿಯಂ
⁶² ತೆಂಕಲ್ [I] ಅನ್ನಾ ಮೂಯಂಸ್ಥಾನಕ್ಕಂ ನಾಲ್ಕು ಗುಡ್ಡೆಯಂದೊಳಗೆ ಕೂಡಿ ಕೊಟ್ಟ ತೋಟ-

ವೊಂಭಯನಃ ಅಯ್ಯತ್ತು ಕಂಮ್ಯ(ಮ) [11] ಆ ದೇವರ ಮಠವಾವುದೆಂದೆ [1] ಶ್ರೀಮೂಲಸ್ಥಾನದೇವರ
 ದೇವಾಲ್ಯ(ಅಯ)ದೀಶಾನ್ಯದಲ ಕುಷಿಯರವರ ಮನೆಂಞಂ ಮೂಡಲ ಶ್ರೀಹಪ್ಪೇಶ್ವರದೇವರ್ಗ್ಗೆ ಕರಹಡದ ಹಸ್ತದಲ
 ಕೊಟ್ಟ ಅಡವನೆ ಹದಿನಯ್ದು ಕಯ್ಯುನೀಳ ಮಾಣಿಕೇಶ್ವರದೇವರ್ಗ್ಗೆ ಕೊಟ್ಟ ಅಡವನೆಯೆಂಟುಕಯ್ಯುನೀಳ
 ಸಿದ್ಧೇ(ದ್ಧೇ)ಶ್ವರದೇವರ್ಗ್ಗೆ ಕೊಟ್ಟ ಅಡವನೆಯೀಳುಕಯ್ಯುನೀಳನ್ನು ಕೂಡಿ ಮೂವತ್ತುಕಯ್ಯುನೀಳ [1] ಅದಃ
 ಅಸಲ ಯೀ(ಯೀ)ರಿಯಿಂದ ಮುಂದೆ ಗೊಟ್ಟಿಯ ನೀಳವಿಪ್ಪತ್ತುಮೂಯ ಕೈ [1] ಅನ್ನಾ ಮೂಱುಂಸ್ಥಾನಕ್ಕಂ
 ನಾಲ್ಕು ಗುಡ್ಡೆಯಿಂದೊಳಗೆ ಕೂಡಿ ಕೊಟ್ಟ ಸಮಪತುರಕ್ರದಲ ಕರಹಡದ ಹಸ್ತ ಣಂ [11] ಆ
 ದೇವರ ಹದಿಂ * ದೊಳವಾವುದೆಂದೆ [1] ಹಳ್ಳದಿಂ ಬಡಗಲ ಆ ದೇವರ ದೇವಾಲ್ಯ(ಅಯ)ದಿಂ
 ಪಡುವಲ ಮೂಯ(ಱುಂ)ಸ್ಥಾನಕ್ಕಂ ಕೊಟ್ಟ ಹಂ ೨† ದೊಳ ತೋಟಗೋಲ ಕಂಮ ೨೦೦ [11] ಆ ದೇವರ
 ನಂದಾದೀವೀವಿ(ಯ)ಣ್ಣೆಗೆ ಕೊಟ್ಟ ಗಾ[ಣ] ೨ [11] ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನವಿಖ್ಯಾತಪಂಚತವೀರಶಾಸನಅಬ್ಧಾನೀಕಗು-
 ಣಾಗಣಾಳಂಕ್ರಿ(ಕೃ)ತಸತ್ಯ(ತ್ಯ)ಕಾಚಾಚಾರಚಾರುಚಾರಿತ್ರನಯವಿನಯವಿಜ್ಞಾನವೀರಾವತಾರವೀರಬಣಂಜುಸಮಯಧರ್ಮ್ಯ ಪ್ರತಿಪಾಳನವಿಕುಧ-
 (ದ್ವ)ಗುಡ್ಡ ಧ್ವಜವಿರಾಜಿತಾನೂನನಾಹಸಸಮಾಲಂಗತವಿಶಾಳವಕ್ಸ ಸ್ಥಳಭುವನಪಾತ್ರನೋನ್ನತರಂ ಶ್ರೀಪದ್ಮಾ[ವ]ತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದರ್ಮಪ್ಪ
 ಕೂಂಡಿಮೂಯನಾಸೀರದ ನಾಲ್ಕುಂಪಟ್ಟಣದ ಸೆಟ್ಟಿಗುತ್ತರ ಮುಖ್ಯವಾಗ್ಗೆ ವುಭಯನಾನಾದೇ[ಶಿ]ಗಳುಂ ಯೀಳುವರೆಹಂನೈ-
 [ರ]ದುವರೆಸ್ಥಳಸಮಸ್ತನಖರಮು(ಮುಂ)ಮುರಿದಂದ(ಡಂ)ಗಳು(ಳುಂ) ಶ್ರೀಮತ ಹರದೆಂಟುಂಬಾಡದ ನೇಸಳಿಗಿಯ ಶ್ರೀಮತ್ತುಟಿಯರ
 ಶ್ರೀಕಲದೇವರ ದೇವಾಲ್ಯ(ಅಯ)ದಲ ಅಶೇಕ(ಝ)ಸಭೆಯಾಗ್ಗೆ ಭೈರವಣಿಕೆಯಲರ್ದು ತನ್ನಹಿಯ ಬೀ(ವೀ)ರವಣಿಗಂ

* sc. ಹದಿನೆಂಟು.

† sc. ಹನ್ನೆರಡು.

ಬಾಚಿಯನಾಯಕಂ ಮಾದ್ವಿದ ಶ್ರೀಹಪ್ಪೇಶ್ವರದೇವರ ಶ್ರೀಮಾಣಿಕೇಶ್ವರದೇವರ ಶ್ರೀಶಾರ್ಯು ನಡೆವಂತಾಗಿ ನಾಡುಗಳ್
 ಕೊಟ್ಟ ಆಯದಾಯವಾವುದೆಂದೆ [1] ನೇಸ⁷⁴ಹೆಗೆಯಲ್ ಮಾಡಿದ ಭಂಡಕ್ಕೆ ಹೊಂಗೆ ವೀಸ [1] ಆ
 ಸ್ಥಳದಲ್ ತುಂಬಿ ನಡವ ಯಲೆಯ ಹೊಂಗೆ ವೀಸ ಹೊಂಗೆವೀಸ [1] ಅದಣ ಬಳ ಹೊಂಗೆ
 ನಡೆಲೆ ಹೊಂಗೆಯ್ತಲೆ [1] ಅಂಗಡಿಯಲ್ ಪ್ರತಿದಿನಂ ಸಟ್ಟುಗ ಭತ್ತ [1] ಗಾಣಂಗಳಲ್
 ನೋಟಗೆಯ್ಣೆ [1] ಅರಿಹಕೊಂರಲುಂ ಕೊಯ್ಣಾಳಗಲಲುಂ ಕೈತ್ರಕ್ಕೆ ಬೇಳೆ ಪವಿತ್ರಕ್ಕೆ ಬೇಳೆ ದಿನಂ
 ಪ್ರತಿ ಬಾಡಿನವನೆಗೆ ನೊಂದು ⁷⁶ಸೂಡು ಅಯ್ನು ಕೊಯಿ [1] ಆವಗೆಯಲ್ ಮಡಕೆಯರಡು [1]
 ಹುಲ್ಲ ಹೊಂಗೆ ನೊಂದು ಸೂಡು [1] ಅಡುಗಬಿ(ಬ್ಬಿ)ನ ಹೊಂಗೆರಡು [1] ಕ್ರಪಣಕಬ್ಬಿಲರ್ ಕಲ್ಲಹೆಡುಯಲ್
 ಮಾಣುವಲ್ಲ ಹಿಡಿ [1] ಬಾಡು ಶಾಯಿ ಸುಣ್ಣ [1] ಆ ದೇವರ ಪಟ್ಟಿಯಕ್ಕೆ
 ಕೊಂಡಿಮೂಣುನಾಸಿರದೊಳಗೇನ(ನು) ಹೊಡದಡಂ ಗ್ರಾಸಶಾಣಿಕೆಯನ್ನದೆ ಸರ್ವನಮಕ್ಕ(ಸ್ಯ)ವಾಗಿ ನಡೆವಂತು ಕೊಟ್ಟ
 ಶಾಸನಬೆ(ಬೆಂ)ತ್ತು(?) [11] ಯಿ(ಇ)ವ್ವತ್ತು ⁷⁸ಅಲ್ಲಿಯಣುವತೊ(ತ್ತೊ)ಕ(ಕ್ಕ)ಲುಂ ತಂಮೊಳೇ(ಳ್ಳ)ಕಮತ್ತೈ(ತ್ಯ)ವಾಗಿ ಆ
 ದೇವರ ಶ್ರೀಶಾರ್ಯು ನಡೆವಂತಾಗಿ ಕೊಟ್ಟ ಮೀಟೊಳಗನೊಂದು || ನಾಮಾನ್ಯೋ ಯಂ ಧರ್ಮನೀತುನ್ಮಾಪಾಣಾಂ
 ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ | ಸರ್ವೈರ್(ವ್ಯಾ)ನೇತಾನ್ಭಗ(ವಿ)ನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಘ್ರಿಯೋ
 ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಬಹುಭಿಃ(ಭಿ)ವ್ವಸುಧಾ [ದ]ತ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ |
 ಯಸ್ಯ ಯಸ್ಯ ಯವಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಂ || ಸದತ್ತಂ(ತ್ತಾಂ) ಪರದತ್ತಂ(ತ್ತಾಂ) ವಾ
 ಯೋ ಹರೇತಿ ವಸುಂಧರಾ(ರಾಂ) | ದಕ್ಷಿಣವರ್ತ(ರ್ತ)ಸಹಸ್ರಾಣಿ ವಿದ್ಯಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ(ಮಿಃ) ||

No. VI.¹

Reverence to Śiva ! Victorious is the boar-like form that was manifested of Viṣṇu², agitating the ocean and having the earth reposing upon the tip of its uplifted right tusk ! Reverence to Śambhu, who is made beautiful by a *chowri* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds ! Reverence to Gaṇapati ! May Śiva, who is Śaṅkara, the delight of Rāma, the spotless one, the unborn, the chief among gods, the deity, the lord of the moon, the lord of Pārvatī, the creator of the three worlds, Śambhu, who bears on his head the auspicious and pure and shining waves of the holy Mandākinī³,—may he in his kindness ever grant the fulfilment of the desires of those that are born in the race of the Rāttas, the chief of the lords of the earth !

The mountain of Śakra⁴ is the centre of the habitation of mortals, which is resplendent because among the three worlds it is in the terrestrial globe that one may acquire with certainty piety and wealth and everything that is pleasant and final emancipation of the soul, and to the south of it shines the land of Bharata ; in that land is the country of Kuntāla, in which the district of Kūṇḍī is very pleasing to the eye. To describe the attractions of that district :—Its abundant fruits and fertile crops ever flourish so as never to fail ; the people of it are excellent through the brilliant integrity of their conduct ; the lords of that country ever possess eternal wealth and many pleasures and truth and liberality and valour and nobility ;—who, then, may describe the greatness of those kings ? Amongst the kings that were thus glorious :—

The husband of Śrī, the undecaying one, becoming the destroyer of the fierce demons for the sake of the welfare of all worlds, was born

¹ This inscription is from a stone tablet in front of a temple of Basava at Nēsarige in the Sampgaun Tēlakā of the Belgaum District. The stone is very well preserved, but the inscription is rather a difficult one to read, as there is a thick stone pillar standing in front of the tablet and only a few inches distant from it. The emblems at the top are :—In the centre, a *liṅga* ; to the right of it, an officiating priest, and beyond him a figure of Basava above which is the sun ; to the left, a cow and calf, and beyond them a crooked knife above which is the moon.

² The allusion is to the incarnation of Viṣṇu as a boar, when he rescued the earth that had been carried off to the bottom of the great ocean by the demon Hiranyakṣha.

³ The heavenly Ganges, which sprang from the perspiration on the forehead of Śiva and flows through his matted hair before it falls to the earth.

⁴ Indra.

of his own pleasure in the Yaduvaṁśa under the name of Kṛishṇa; and in like manner, amidst the praises of this earth, was born in the Rāṭṭavaṁśa the gracious Kṛishṇarāja, the favourite of the whole world, the crest-jewel of king Tuḷiga.⁶ Listen now; can any others be compared with Śrī-Kṛishṇakandhâra, the supreme lord of the lovely woman the earth?; for to him belonged assuredly great bravery and glory add dignity, sinlessness, learning, and upright conduct, and ability; he was resplendent as the sun of the white lotuses of the Rāṭṭakula, so that one might say "That Kṛishṇa⁶ and this Kṛishṇa are one;" how shall I describe him? Amongst the kings who, being held to resemble him in their virtues, were glorious in the royal lineage of Kṛishṇarāja, who was, by reason of all those brilliant qualities, adorned with the unrivalled titles of "The sun of rulers, the valorous universal emperor, the poet, Tuḷiga":—

The mighty Sōna, resplendent in having acquired the goddess Excellent Bravery, and good fortune, and the lustre of firm speech, and because superhuman might and glory and majesty concentrated themselves preëminently (in him), and because of his greatness in being esteemed the sun of the white lotuses of the Rāṭṭavaṁśa, was glorious as being the best of kings, so that all people praised him, saying in their joy, "This is the husband of the Earth, which has (now indeed) a lord." His son:—

Great though their sins might be, he protected those who, (confessing their misdeeds to him,) asked for protection, but, if any one bravely resisted him, him he slew; indifferent to the wives of other men, he regarded them not even though they might be pointed out with the finger as excelling Rambhe⁷ (in beauty); to those that asked of him he granted their desires;—how glorious was the king Śrī-Kârtavīrya in the earth! To describe the perfect prowess of his son:—

Like the Lotus-born he gave existence to that which existed not; like that holy Kṛishṇa he excellently preserved all this (creation); like Rudra he destroyed those who attempted (evil deeds)⁸;—thus he, the

⁶ Or perhaps "Tuḷiga, the crest-jewel (the best) of kings." The word Tuḷiga occurs again below in line 12, and would there seem to be a title of Kṛishṇarāja.

⁶ i. e., Vishṇu incarnate as Kṛishṇa.

⁷ One of the nymphs of heaven.

⁸ The qualities of king Lakshmaṇa are compared with the attributes of Brahma the creator, Vishṇu the preserver, and Śiva or Rudra the destroyer.

best of the rulers of the earth, became a very second king Lakshmidhara⁹ among those who are excellent and say, "What answer (can be made to the assertion that) we kings are portions of the deity?" The wife¹⁰ of this king:—resembling Rati in beauty, the Earth in firmness, the Earth-born in devotion to her husband, Śrī-Sati¹¹ in supreme happiness, the wife of Indra in preëminence of enjoyment, and Bhārati¹² in learning,—thus the most virtuous wife Chandrikâdêvi was pleasing; thus let me describe the wife of Lakshmaņa. To them:—

As to Dêvakîdêvi and Vasudêva was born the holy Kṛishņa of infinite glory, so to those two who were so happy was born most felicitously the king Śrī-Kârtavîrya, the best of kings, the delight of the whole earth, to the race of his foes. If you ask how that was:—He was the lord of mankind and acquainted with the writings on the art of government; his ministers were omniscient and opulent; his city was large and resplendent, as being full of all the means of accomplishing (pleasure); ; his pleasing country was possessed of (the fruits of) all the seasons; he himself was without an equal and most brave; his army and his friends were firmly attached to him;—how excellent was the king Śrī-Kârtavîrya! Perfect in (the possession of) a firm *saptânga*¹³, having others prostrate before him, perfect in all expedients, glorious through the three *śaktis*¹⁴ that were amplified in him, well acquainted with the glorious six *gunas*¹⁵, perfect in the three means of accomplishment that abound in happiness,—who of all the rulers of the earth resemble in this world Kârtavîrya, the best of kings?

(If you ask) "What was the royal capital of this glorious king like?" Resplendent with seventy villages which delighted all mankind with the multitude of their perennial fruits, famous in this world as

⁹ Vishṇu.

¹⁰ Literally, 'she who was half of the body.'

¹¹ Pârvatî.

¹² Sarasvatî.

¹³ The *saptânga* or seven requisites of a king's court are:—A learned man, herald, songster, poet, jester, historian, and reader of Purâņas. There is another *saptânga* or the seven royal favours, viz. money, land, a house, a vehicle, raiment, jewels, and corn.

¹⁴ The regal attributes of majesty, perseverance, and counsel.

¹⁵ The six *gunas* are the six divine attributes, viz. wisdom, creative energy, power, all-sufficiency, might, and glory; or the six means of defence, viz. peace, war, a march, a halt, a stratagem, and recourse to protection.

Surapura¹⁶ and Bhôgâvati¹⁷, Vêṇugrâme, having become famous through the excellence of its merits which had thus acquired greatness, became pleasing on account of all its riches and enjoyments.

While he was ruling happily at Vêṇupura, which was thus ever resplendent with endless delights like Vasantapura;—As Vṛishêdra¹⁸ joyfully became the well-known servant of Ísa, as Târkshya¹⁹ of him who bears the lotus on his navel, and as Mâruti²⁰ of Râghava, so the famous and valiant Habbayanâyaka, a very lion to the royal elephants that were his mighty foes, became with pleasure the servant of the happy king Kârtavîrya. To describe that valiant man:—As one who tickles Java²¹, or as one who opposes himself to Mâri²², or as one who seizes a black serpent saying “What can this do to me?,” or as one who strikes a lion and runs away (in a futile attempt to escape),—(as it fares ill with all these),—so, (if any one provokes this man) saying “What can he do?,” Habbanâyaka scatters destruction on all sides in war like Death; who is rash enough to oppose him? If he beheld (the faults of any) they were saved; but if any having uttered a lie came to withstand him, in his wrath he clove asunder their breasts and their insolence; who may withstand Habbaṇa? Though they might be his friends, or his own people, or people whom he disliked, or even kings, he (behaved impartially to all and) caused mankind to say “Is there any injustice in Habbaṇa?;” confronting (his foes) he became victorious, being most resolute in meditating on the lotuses which are the feet of Bhairava²³; what Nâyakas could be compared to him? Can any other woman be compared with Kâlavve, the wife of this glorious and brave man, who was resplendent like the daughter of Janaka in beauty, in devotion to her husband, and in good fortune? To the thus glorious Habbayanâyaka and to this resplendent Kâlavve were born Bâcheya and Bîreya, the delight of their relations, a trouble to the host of their foes, very liberal to those that asked of them, the

¹⁶ The city of the gods.

¹⁷ The capital of Vâsuki, the king of the Nâgas or serpent-demigods, in one of the divisions of the infernal regions.

¹⁸ The bull Nandi, the servant and vehicle of Śiva (Ísa).

¹⁹ The man-bird Garuda, the servant and vehicle of Vishṇu.

²⁰ The monkey-king Hanumân, one of the allies of Râma (Râghava) in his war with Râvaṇa the king of Lañkā.

²¹ Yama, the god of death.

²² Durgâ, the goddess of epidemics.

²³ A manifestation of Śiva as the type of severity and cruelty.

best of Nâyakas, incarnations of enjoyment ; how shall one describe them ? It is well known, if you regard them, that, as if Bhîma and Arjuna had been born again in all their might, they destroyed instantaneously any that opposed them, but protected any that took refuge with them ; they were numbered amongst valiant men and were considered heroes ; who in this earth resemble Bâcheya and Bîreya ? Amongst them :—If the assemblage of his fierce foes withstood him for a moment in war, shouting ‘ Oho ! ’ and coming like a thunderbolt with a blow of his sharp sword he struck them so that their brains were poured out from their heads and were scattered to the eight regions,—thus he killed them so that a nasty smell was caused : say now, who could withstand Bâcheyanâyaka and be saved ? Cleaving asunder with his fierce sword the brave breasts of the heroes who came against him in war proclaiming (their own) titles and praising (their own) valour, Bâcheya, the bravest of mankind, shouting out while their breasts and their red blood and their flesh were being scattered abroad, tying their entrails round his head like a garland, imitated in the earth the attributes of Bhairava. He came dealing destruction in the ranks of his mighty and brave foes and provided an acceptable repast for the Bêtâlas and other demons, and thus the goddess Bravery delighted in him ; but for that would Bâcheya have been considered to possess the delights of the goddess Spotless Fame in this earth ?, no ; but he was surpassingly terrible in his prowess. As one who wars with Java, as one who laughs at Death, as one who drinks the black poison, as one who seizes the jewel in the hood of a great serpent,—as all these die, so those who oppose him die, but those who bow themselves before him are saved ; and thus Bâcheyanâyaka is indeed a hero and a valiant man in the earth. Bâcha covets not the wealth of others, nor desires the wives of others, nor troubles himself about other heroes, even though they may surpass respectively the riches of Dhanada, or Rati, or a lion. Can any other woman be compared with Mâyidêvi his wife, who like the Earth-born is famous for abounding in the delights of spotless virtues ? Who in this earth may be compared with the lotus-faced Mâyidêvi who resembles Śrî in riches, the wife of Indra in delight, and Surabhi²⁴ in liberality ? The younger brother of that same Mâyidêvinâyaki who was considered the first of women :—If the assemblage of the brave and inimical Nâyakas, boasting and saying “ What other men (save ourselves) are renowned for firm determination, for strength of arms,

²⁴ The fabulous cow of plenty.

and for valour ?," came and withstood him, when he beheld them in front of him, Beddaṇa, the younger brother of Mâyidèvi, valorously slew (them) with his fierce sword so that, being humbled, (they) tripped and fell. While Mâyidevi, who was thus pleasing with a most excellent fame that was full of glory, and her husband Bâcheyanâyaka, the receptacle of perfect piety, were living happily together on account of their great munificence, their infinite delight in each other, and their pleasing affection, they became fit to be compared in the earth to Kantu and Rati. So while these two were, through the delights of their spotless virtues, living in the happiness that had been acquired by them in this earth,—if you ask for a description of the merits of the six headmen of the village of Nêsarige which was the locality of the administration of Bâcheyanâyaka who was the worshipper of the sacred lotuses which were the feet of Śrî-Vîrabhairavadêva the incarnation of the holy Nilalôhita-Rudra, and who was the subduer of the might of his enemies :—

Receptacles of modesty, born in most noble families, possessed of the most exalted piety, the lovers of Great Fame, without sin, oceans of the great virtue of liberality towards their friends, devoted to contemplating the lotuses which were the feet of Jina, generous, the glory of learned men,—such were the six headmen who were mutually glorious at Nêsarige.

Esteeming highly Nêsarige which had become his permanent place of abode, the sinless Bâcheyanâyaka caused to be built there a shrine of Habbêsvara, which was as it were the jewelled diadem of the lovely woman the earth, and, pronouncing it a most holy place, established there the *liṅga* of that god, and thus obtained great renown amongst mankind. That lovely woman Mâyidèvi, having caused to be built a pleasing shrine of the Husband of Umâ²⁵, through her devotion towards Mṛiḍa²⁶ made in her piety a temple of Mânîkêsvara. That same lotus-eyed Mâyidèvi, the best of lovely women, having had built in her affection an abode for Mahêsa because he is possessed of beauty, is adorned with virtue, is brave, is possessed of many enjoyments, is most liberal, is the sustainer of Fortune, and is every thing that is good, caused the god Siddhêsvara to be established most excellently. While all people were being satisfied with excellent garments, with plenty of

²⁵ Pârvatî.

²⁶ Śiva.

gold, with sacred food, and with betel leaves and nuts in pleasing abundance, she, that woman who was thus charming, and Bâcheya, the chief of Nâyakas, following the good path of giving gifts and doing honour to good people, established a multitude of *lingas* in the earth.

To describe the saintly lineage of Honnayya who became the priest of the three shrines that were thus consecrated:—Pure in soul and given up to mental contemplation of the divine essence,—such was Rîśîśénga (? Rîshyaśringa); the disciple of that chief of sages was Rudraśakti, who followed the same pursuits; his son, resembling him in virtue, was Vâmaśakti, the most excellent one, the elder brother of that best of sages Natanâgarâśi, the disciple of Rirapûlîjñânaśakti the chief of ascetics. The son of that same Vâmaśaktidêva:—Having given the name of ‘a mere machine’ to (any saint) who used to prolong his life by means of stratagems, and saying “What is there in those sages who enjoy godhood by some (artificial) means or other?; the duties of religion are my duties,” the holy sage Honnayya, with resolute mind, speech, and body, devoted himself to the worship of the husband of Pârvatî on the earth. To describe the race of the thus-mentioned Honnayya:—There is (there are instances of) infinite power of self-restraint among the great ascetics that have been famous, and among the *Pâsupatas*²⁷ and among the *Śrôtriyas*²⁸; but I praise (him who was) the chief of the excellent rites of Kâlâmukhe.

Hail! On a sacred lunar day which comprised the conjunction of a *vyatîpâta* with the sun’s commencement of his progress to the north on Thursday the seventh day of the bright fortnight of Mâgha in the year of the Śaka era 1141, being the Bahudhânya *saivatsara*, at the command of the king Śri-Kârtavîryadêva and in the presence of his throne, after the feet of Honnayya had been laved, there were given with oblations of water, for the purposes of the *aigabhôga* of the god, the perpetual offering, the *Chaitra*²⁹, and the *Pavitra*²⁹, to supply the ascetics of that place (? Nêsarige) with food, to repair whatever might become broken or torn or worn out, and to provide for all the holy

²⁷ Brâhmanas who worship Śiva as Paśupati, the lord of all created beings.

²⁸ Brâhmanas who are well versed in the study of the Vêdas.

²⁹ Sometimes the two words are met with in the inscriptions as a compound,—‘*Chaitrapavitra*,’—? the purificatory rites of the month Chaitra or of the temple; in other places, as here and in line 75 below, they are distinct. I am not at all certain what meaning is to be given to these terms, and therefore I have not translated them.

rites, 800 *kammas* (of land) to the god Śri-Habbésvaradēva, 400 *kammas* to the god Śri-Mānikésvaradēva, and 300 *kammas* to the god Siddhésvaradēva, in the circle of Karajadakaḍimaṇṇu of Nésarige, after that there had been given to the six headmen of that place, headed by Thāchagāvunḍa of Bellivetta, a gift of money like that which it is the custom to give at the time of burying, and rings and ornaments and alms³⁰ and such cloths as belong to (are the customary gift to) (the priests of) the five *mathas*.³¹ The boundaries of this land are:—(It is) to the W. of the road to Tāvarage, and to the E. of the boundaries of Rambige. There were given altogether to those three shrines one thousand and five hundred *kambas* within (the limits of) four heaps of stones above graves.

Also there were given 450 (*kammas* of) garden-land to the god Habbésvaradēva, 300 to the god Mānikésvaradēva, and 200 to the god Siddhésvaradēva. The boundaries of this garden-land are:—(It is) to the N. of the stream, and to the S. of the road to Kaṇḍadāla that passes through the eastern fields. Thus there were given altogether to those three shrines nine hundred and fifty *kammas* of garden-land within (the limits of) four heaps of stones above graves.

If you ask what are the *mathas* of those same gods:—A pledge (of a plot of ground), fifteen cubits long in the cubits of Karahaḍa, was given to the god Śri-Habbésvaradēva, to the N.E. of the temple of the original local deity and to the E. of the houses of the shepherds; a pledge, eight cubits long, was given to the god Mānikésvaradēva (in the same place); and a pledge, seven cubits long, was given to the god Siddhésvaradēva (in the same place); thus the total length was thirty cubits. The breadth of the same:—Twenty-three cubits are the length of the verandah in front of the black soil (? in front of the bank of the tank). Thus there were given altogether to those same three shrines 30 of the cubits of Karahaḍa in a square³² within (the limits of) four heaps of stones above graves.

³⁰ 'Entuhittu; ' *hittu*, 'flour, meal, has also the sense of alms, gratuitously supplying food, and gratuitously performing services, but the force of 'entū, eight, prefixed to it here is not apparent. Possibly 'entuhittu' may mean eight guilds.

³¹ 'Matha,' a religious college, a monastery.

³² According to the text it is not a square of thirty cubits, as, though the length is thirty cubits, the breadth is only twenty-three. I may perhaps have overlooked something in line 65; for, the average number of letters in each line in this part of the inscription is fifty-six, whereas there are only fifty-one

If you ask what were the eighteen gardens of those gods :—To the N. of the stream and to the W. of the temple of those gods, there were given to those three shrines twelve gardens (and, or, comprising,) 200 *kammas* out of the circle of the garden-land.

Two oil-mills were set apart to provide oil for the perpetual lamps of those same gods.

Hail! Headed by the chief merchants of four cities of the Kūṇḍi Three-thousand who were distinguished for prowess through the world by reason of their broad chests which were pure in preserving the laws of the Virabaṇṇu guild which is the very embodiment of truth, pure conduct, brilliant achievements, morality, modesty, and learning, adorned with innumerable good qualities acquired by five hundred brave edicts celebrated throughout the whole world, and which were decorated with the banner (bearing the device) of a hill and were imbued with perfect daring, and who enjoyed the excellent favour of the goddess Śrī-Padmāvatīdēvi,—the people of many countries on both sides and all the guilds of the *Nakhora* and *Mummuri* of the place called *Ēḷuvaresthaḷa*³³ and of the place called *Hanneraḍuvaresthaḷa*³³ assembled together in great numbers in the temple of the holy Kalidēva of the shepherds of Nésariḡe of Śrīmat-Hara-dēṇṭumbāḍa³⁴, and, being in the field of Bhaishaṇa, (the people of) the district gave the following contributions in order that the rites of the gods Śrī-Habbēśvaradēva and Śrī-Māṇikēśvaradēva that had been established by the Viravaṇiga Bācheyānayaka of that country might be carried on. (They gave) on the pots and pans sold at Nésariḡe, one *riśa*³⁵ on each *honnu*³⁶, one *viśa* on each load of a beast, and one

in the line in question. I would propose inserting after the words '*hadinaidu kayya nṭṭa*,' fifteen cubits long, in that line the words '*yēḷu kayyagala*,' seven cubits broad.

³³ '*Ēḷuvaresthaḷa*' and '*Hanneraḍuvaresthaḷa*' are technical names and mean literally the place (or locality) that is (called) the 'Seven-and-a-half' and the place (or locality) that is (called) the 'Twelve-and-a-half.' In No. V., line 83, we have the place (or locality) that is (called) the 'Seven-and-a-half' and the place (or locality) that is (called) the 'Eleven-and-a-half.' These terms probably originated in some local custom of which no traces now remain, but the clue to the explanation of them may perhaps be found in a custom formerly observed at baṅkāpūr in the Dhārwāḍ District; the Shāhābāzār of that town was taken as a kind of limit dividing not the town only but the neighbouring country also into two parts, and the inhabitants of the two divisions thus constituted used at the festival of the Hōḷi-Hunnuve to meet in opposition to each other and engage in a contest called "*kalla-kāḷaga*," literally "the war of stones." If the number of villages on each side of the line-division was not specified, the contending parties would be "the people of many countries

*arevīsa*³⁷ on each head-load of betel-leaves loaded at that place; one hundred leaves on each bamboo-load³⁸ and fifty leaves on each head-load of the same. In (each) shop there was given every day a spoonful of paddy, and a ladleful³⁹ of oil was given on the oil-mills. Among the threshers and the reapers one *bēle*⁴⁰ was given at the *Chaitra* and one at the *Pavitra*, and also one sheaf and five stalks on each stack every day. On each potter's kiln there were given two small jars. On each head-load of grass there was given one sheaf; and two (? sticks) on each head-load of firewood. The sellers of husks and chaff gave out of what they sell in bunches or baskets as much as can be seized in the hand. (There was given also a supply of) vegetables, fruits, and lime. And an order was given that a present of eatables, to be continued as a grant to be respected by all, was to be made to those same gods out of whatever might be loaded within the Kūṇḍi Three-thousand. Twenty cultivators (of this place) and sixty of that, agreeing among themselves, gave a *koḷaga*⁴¹ on each post in a corn-treading-floor in order that the rites of those same gods might be carried on.

This general bridge of piety, &c. Many kings, commencing with Sagara, have bestowed land, &c. He who confiscates land, &c.

on both sides," as the expression is in the text; if the two divisions contained the one seven villages and the other twelve, then, including in each division half the town of Baṅkāpūr itself, the contending parties would be "the people of the locality called 'Seven-and-a-half' and the people of the locality called 'Twelve-and-a-half.'" Technical and traditional Canarese names often contain, for reasons which are not now known, numerical components; thus, at Bāyara-Hubballi (the kings' Hubballi) in the Dhārwad District there is a *maṭha* that is always spoken of as '*Hannerāḍu-Maṭha*,' literally, 'the Twelve-maṭha,' and there is at the same place an *Ayya* or priest whose title is '*Māru-sāviraḍayya*,' literally, 'the Three-thousand-Ayya.' This *Ayya*'s title may have originated in his ancestors being the high-priests of the Kūṇḍi Three-thousand. As another instance of a name with a numerical component we have in No. V., line 60, the Jain temple called Pañchavasadi, that is the "Five-Basadi."

³⁴ Perhaps "Nēsariḡe where there are eight guilds of wealthy merchants."

³⁵ '*Vīsa*,'—one fourth of an anna.

³⁶ '*Honnu*' appears to be equal to two rupees; i.e. "on each two rupees' worth of pots and pans."

³⁷ '*Arevīsa*,'—half a *vīsa*.

³⁸ i.e. probably, "on each load carried over the shoulder by means of a bamboo."

³⁹ '*Sōṭige*' is apparently the dative case of '*sōṭu*,' a spoon, a ladle, adopted as a nominative to denote a ladleful.

⁴⁰ '*Bēle*' appears to be equal to half an anna.

⁴¹ '*Koḷaga*,' a grain-measure, the twentieth part of a '*khaṇḍuga*,' which contains about three bushels.

ನಮಸ್ತುಂಗಶಿರಕ್ಕುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ [I] ಶ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಕಂಭವೇ || ಈಗೇ
 ನಿರಂತರಂ ಸುಖಮನಾಶ್ರಿತಗೀರ್ಣ ಗಿರಿಜಾಧಿನಾಥನವ್ವೀರ್ಣಗನೇಂದ್ವಿನಾನಳಮರುತ್ಸಲಲಾತ್ಮವರಾದ್ವಯಮಾರ್ಕ್ಟಿಯಂ ರಾಗದೇ
 ಲೋಕಯಾತ್ರೇ ನಿರ್ಯಾಣಿಸಿ ತನ ಮನೋನುರಾಗದಿಂ ಶ್ರೀಗಿರಿಯಾಳ್ವರಾಜಪ ಸದಾಶಿವನೀ ವಿಭು ಮಲ್ಲಿಕಾ-
 ಜ್ಜುನಂ || ವನಧಿವೃತಾವನಿಮಧ್ಯದ ಕನಕಾದ್ರಿಯ ತಿಂಕದೇನಿಯ ಭರತಾವ[ನಿ]ಯೊಳ್ ಜನಪದಮಿಸೆವುದು
 ಕುನ್ದಳವಿನಸುಂ ನೀಗಯಿಸುವುದಲ್ಲಿ ಕಂಡಿರಬೇಕಂ [II] ಆದೇಕಾರ್ಥೀಶ್ವರಂ ಲಕ್ಷ್ಮಣನೃಪನೇದಂ ತತ್ಸ್ಮತಂ
 ಕಾರ್ತವೀರ್ಯುಂಗಾದಳ್ ಮಾದೇವಿ ಶಾಂ ಶ್ರೀಸತಿಯವರ್ಗಿ ಜಗಜ್ಜಾತವಿದ್ವ[ಜ್ಜ]ನಶ್ಯಾಹ್ಲಾದಂ [ಪೇಳ] ತೈ ವಿದ್ವಿಟ್ಟುತಿವತಿ-
 ನಿವಹಕ್ಕುಬೈಗಂ ಪುಟ್ಟಿ ತಪ್ರಾಮಾದಿಕೆನ್ನೀಣೀತಶಾಯ್ಯುಂ ಸಕಳಗುಣಯುತಂ ಪುಟ್ಟಿದಂ ಲಕ್ಷ್ಮಿದೇವಂ [II]
 ಸುಕುಮಾರಾಕಾರನೇ ಶ್ರೀಸತಿಗುದಯಿಸಿದಂ ಧಾರಣೀಚಕ್ರಸಂರಕ್ಷಕನೇ ಶ್ರೀಕಾರ್ತವೀರ್ಯವನಿವತಿಸು]ತನೇ ರಟ್ಟವಂಶೋ-
 ದ್ಧವಂ ರಾಜಕದೊಳ್ಸಂಸೀಬ್ಯ(ವ್ಯ)ನೇ ಭಾವಿಸುವದೆ ನಿಜದಿಂ ಲಕ್ಷ್ಮಿದೇವಂ ಪ್ರಭಾವಾದಿ[ಕನೇ] ತಿಗ್ಗಾಂಕು-
 ವಂಶಪ್ರಕಟತವಿಭವಂ ನೋರ್ಪುಡಿಃ ಲಕ್ಷ್ಮಿದೇವಂ || ಇದಮೋಘಂ ರಾಧ್ಯುಕೊಟಾನ್ವಯನತುಲಬಳಂ ಲಕ್ಷ್ಮಿದೇವಂ
 ಸುರೂಪತ್ವದೊಳುದ್ಯ[ತ್ರೇಣದೊಳ್ ಶೌರ್ಯ್ಯದೊ]ಳಖಿಳಜನಾನಂದದೊಳ್ ಶ್ರೀಯೊಳೊದಾಯ್ಯದೊಳಾ ಕಂದರ್ಪನಂ ಭಾನು-
 ವನನಿಜನಂ ರೋಹಿಣೀನಾಥನಂ ಛಾವ್ವದಿಕಾಕಾಂಕೇಶನಂ ಕರ್ಣ್ಣನನಶಿಷಯದಿಂ ಫೀಲ್ತು ವಿಷ್ಯಾತಿವೆತ್ತಂ [II]
 ಆ ರಟ್ಟರಾಜ್ಯಮಂ ವಿಸ್ತಾರಿಸಿ ನಲವಿದೆ ರಟ್ಟರಾಜ್ಯಸ್ಥಿರನಿಸ್ತಾರಕನೇನಿಪಂ ಲಕ್ಷ್ಮೀನಾರೀಕಂ ರಟ್ಟರಾಜಗುರು ಮುನಿ-
 ಚಂದ್ರಂ [II] ಕುಮುದಾನಂದತಿಯಿಂದ ವೊಂದಿ ಮುನಿಚಂದ್ರಂ ಕತ್ರೂಭೂಭೃನ್ಮುಖಾಬ್ಜ ಮನಿಫೋರ್ಪಿಡವ ತಿಜರದಿಂದೆ

ಮುನಿಚಂದ್ರಂ ರಘುರಾಜ್ಯಾಭಿಷಯಂ ಕ್ರಮದಿಂ ದಿಕ್ತಟಮಂ ಪಕಂಚಲವಿನಂ ಪಟ್ಟಿಪ್ಪ ತನ್ನೊಂದು ವಿಕ್ರಮದಿಂದಂ
 ಮುನಿಚಂದ್ರನಿಂತು ಮುನಿಚಂದ್ರಂ ಚಂದ್ರನಾಮಾನ್ವಿತಂ [||] ಗುರುವಾದಂ ಕಾರ್ತವೀರ್ಯೈಶ್ಚಿ ತಿವತಿಗನಸುಂ
 ಮಂತ್ರದಿಂ ಶಾನೆ ಸಿ(ಶಿ)ಶ್ವಾ ಗುರುವಾದಂ ಕಸ್ತನಾಸ್ತುಸ್ಥಿರಪರಿಣತಿಯಾಳ್ ಲಕ್ಷ್ಮೀದೇವಂಗೇ ದೀಶ್ವಾ ಗುರುವಾದಂ
 ಪ್ರಾಚ್ಯರಾಜ್ಯಾಪಹರಣದೆ ಪರಕ್ಷೋಣಿಪಾಂಗ್ಗನರ್ಯೇಳ್ಳು ರುಕ್ಕಬ್ಬಂ ವಾಚ್ಯವಾಯ್ತಲ್ಲದೆ ವರಮುನಿಚಂದ್ರಂಗಿದೇಂ ದೇಸೆ-
 ಗಾಯ್ತೇ [||] ಧರಣೀಶಾಸ್ತ್ರಣಿಕಾರ್ತವೀರ್ಯೈಸುತನಪ್ಪೀ ಲಕ್ಷ್ಮೀದೇವಂಗೇ ಸುಸ್ಥಿರವಪ್ಪನಿರೇ ಧಾತ್ರಿಯಂ
 ನಯದಿನೇಕಾಯತ್ತವಂ ಮಾಡಿದಂ ವರಬಾಹಾಬಳದಿಂ [ವಿರೋ]ಧನೃಪರಂ ಬೆಂಕೊಂಡನೀ ವಾಣನಾಭರಣಂ
 ಶ್ರೀಮುನಿಚಂದ್ರದೇವನಸುಹೃನ್ಮಾತಂಗಕಂಠೀರವಂ [||] ಆರ್ಯ್ಯಂ ಸಚಿವರೊಳತಿಚಾತುರ್ಯ್ಯಂ ರಜಿಷ್ಟೀರ್ವಿಪ-
 ಪ್ರತಿಪ್ಪಾ ಚಾರ್ಯ್ಯಂ ಕಾರ್ಯ್ಯ ಧುರಂಧರತೆಯೊಳೊಡಾರ್ಯ್ಯದೊಳಾರಿಂದವಧಕನೀ ಮುನಿಚಂದ್ರಂ [||] ಆ ಮುನಿಚಂದ್ರ-
 ದೇವನಲ * ಮಾತೃರಿಳಾಸ್ತುತರಿದ್ವೈಶಿವ್ಯಚಿಂತಾಮಣಿಕಾಮರಾಜತನಯಂ ಕರಗಾಕ್ರಣಿ ಶಾನ್ತಿನಾಥನುದ್ಧಾಮಪಾಕ್ರಮಂ ನೆಗಲ್
 ಕೊಂಡಿಯ ನಾಗನುದಾರಚಾರುಲಕ್ಷ್ಮೀಮಹಿಮಾವಳಂಬನಸುಖಾನುಭವಂ ಸಲಿ ಮಲ್ಲಿಕಾರ್ಜುನಂ [||] ಎನೆ ನೆಗಲ್
 ಮಲ್ಲಿಕಾರ್ಜುನನನುಪಮವಂಕಾವತಾರವೆಂತೆನೆ ಚತುರಾನನ ಸಭೆಯಲ್ಲಿ ಪೂಜ್ಯಂ ಮುನಿಸ್ವತಕಮದಣೊಳತ್ತಿಮುನಿವರನಧಿಕಂ ||
 [ಆ]ಮುನಿಮುಖ್ಯಕಾಂತೆಯನೂಯೆ ಪತಿಬ್ರ(ವ್ರ)ತೆ ವೊಲ್ತು ಧರ್ಮಮಂ ಕಾಮಮನರ್ಥಮಂ ಪರಮಸಂಪದಮಂ
 ಲರದಂಗೇ ಮಾಡೆ ತತ್ಸಾ[ಮಿ]ನಿಗಾದರಾ ಹರಿಹರಾಬ್ಬ ಭವಸ್ಪರ್ಶತರತ್ತಿನೀತ್ರದಿಂ ಸೋಮನ ಜನ್ಮವಾಯ್ತಡೊನಾ

* This letter, ಲ, is euphonic to prevent a hiatus between the final ಅ of ದೇವನ and the initial ಅ of ಅಮಾತೃ, or to prevent the metre being spoilt by joining them in Sandhi.

ಕುಲವಿಂದುಕುಲಂ ಧರತ್ರಿಯೊಳ್ [||] ಧರಗಿಂದುವಂಶವೆನೆ ವಿಸ್ತರವಂ ತಳದತ್ರೀಗೋತ್ರದೊಳ್ ವರವಿದ್ಯಾ
 ಪರಿಣತರಿಳಾಮರಪ್ಪಲಬರೊಗೆದರವರೊಳಗೆ ¹⁴ ರುದ್ರಭಟ್ಟಕವೀಂದ್ರಂ [||] ತನಯ ವಂಶಜರ್ಕೃತಳುಡಿಂಗಳೊಳುಧ್ವ-
 ಕವೀಶರಪ್ಪ ವಾಕ್ಯೋಲನತಿಯಂ ಸರಸ್ವತಿಯನೂರ್ಪದಿನೆಂಟಕೊಳಂ ಪ್ರಭುತ್ವಮಾ ಕಂನರನಿಂ(ಸಿಂ)ದವಂದು ಪಡೆದಂ
 ನೊರೆಯಾ ¹⁵ ಕವಿತಾವಿಳಾಸದೊಂದುಂನತಿಯೊಳ್ ಪ್ರಭುತ್ವದ ನೆಗರ್ತ್ತಿಯೆಳಾ ವಿಭುವುದ್ರಭಟ್ಟನೊಳ್ [||] ಆ
 ಸುತವಿರುದ್ರಭಟ್ಟನಿನಾ ಸೋಮಕುಲಾಖ್ಯವೆನಿಸುವತ್ರಿಕು[ಲಂ] ಸಾಮಾಸಿಗಕುಲವೆನಿಸಿದುದನ್ತಾ ಸತ್ಕುಲದೊಳಗೆ ¹⁶ ಪುಟ್ಟತಮ-
 ಒಚರಿತ್ರಂ || ಅದ* ಷೊಳ್ ನಿಜನಾಮಾಕ್ಷ ರವಿವೆ ಸಾಸಿರಘೋಗೆ ಕೊಟ್ಟದಂ ಬಿಡವನಿತುದಿನಂ ಪಡೆದಂ
 ರುದ್ರಟನೆಂಬೀ ಪಡೆವಾತಂ ರುದ್ರಭಟ್ಟನುಬ್ಬೀ(ವ್ವೀ)ಜನದಿಂ || ನುತಸಾಮಾಸಿಗವಂಕದೊಳತುಳುಕರ್ಪುಲಬಾರಾದರವರೊಳ್
 ಭುವನಸ್ತುತನೆನಿಸಿ ¹⁷ ವಿಭುತವೆತ್ತುಂನತವಡೆದಂ ವಿಮಳಕೀರ್ತ್ತಿಯಿಂ ಕಲಿದೇವಂ || ತದಪತ್ಯಂ ಒನಿಹಟ್ಟಿ-
 ನಾಮುರಮುಖ್ಯಾಪ್ಪಾದತಕ್ಕಂ ಪ್ರಭುತ್ವದಿನಾ ಶ್ರೀಧರನೊಪ್ಪವಂ ತನುಜನಾತಂಗಾದನುದ್ಯತ್ಸುಖಾಸ್ಪದನಪ್ಪಂ ಮಹದೇ-
 ವನಾತನ ¹⁸ ಸುಪುತ್ರಂ ಶ್ರೀಧರಂ ವಿಕ್ರಮೋನ್ನದನಪ್ಪಂ ಮಹದೇವನೆಂಬ ಸುತನಾಗಲ್ ಲಂಚಿವೆತ್ತಿಪ್ಪಿನಂ ||
 ಗಗನಸರೋವರಪುರದವರಿಗವಾ ಸಿಂಪತಿಗವಾಗಿ ಮೈರಂ ಹೊಲವೇ(or ಹೋಲವಿ)ರೆಗೆ ಸಿಂಪತಿ ತತ್ಪುರವಾಸಿಗಳಂ
 ಯಮುರಮನೆಂದ್ರುದಂ ¹⁹ ರಣಮುಖದೊಳ್ || ಜನಕಂ ತತ್ಪುಕರಾಳಗಲ್ಲಿ ಗುಹಿಯಾಗಲ್ ತಾನದಂ ಕೇಳು
 ಭೋಂಕೆನೆ ದೇಶಾಂತರವೇರ್ದ್ರು ಘೋಗಿ ರವಿಸಂಖ್ಯಾಬ್ಧಂ ಒರಂ ದ್ವೀಪದೊಳ್ ಧನಮಂ ಸಾದಿಸಿ ತಂದು

* The Prása, or alliteration of the second letter, is wrong here, and in the second line of this stanza there are two short syllables in excess of the number required by the metre.

* ಭೂಪತಿಸಿ ಕೊಟ್ಟು ಕತ್ರವಂ ಕೋಪದುರ್ವಿನ್ದಿನದಿಂ³⁰ ಗಂಧಗಜಂಗಳಂ ತುಳದು ಕೊಂದಂ ಮಾಯಿದೇ-
 ವೈಶ್ವೇತ್ತಮಂ || ಮುಂ ಜಮದಗ್ನಿರಾಮನಖಿಳಕ್ಷಿ³¹ ತಿನಾಥರನಿಪ್ಪತೊಂದುಸೂಕ್ಯಂಜಿನ ಗಾಳಯಂತೆ ತವಿ ಕೊಂದವೊಲೇ
 ಮಹದೇವನಾಯಕಂ ಕುಂಜರದಿಂದೆ ಮೈರಿಕುಲಮಂ ತವಿ ಕೊಂದು ಪಿತಂಗೆ ಮಾಡಿದಂ²¹ ಶಾಂ ಜೀವಾನವಿಕ್ರ-
 ಯಗಳಂ ಬನಿಹಟ್ಟಿಸಮುದ್ಧವೇಶ್ವರಂ || ಕರ್ಣಾಗತರಂ ರಕ್ಷಿಸ ಬಿರುದಂ ಧರೆ ಫಿಗಳಿ ಹಗವದೊಳ್
 ಸೀಯಲ್ ಕಳ್ಳರೆನಿಸ ಮಾತಂಗರನಂದುರಿಯಾಳ್ ಶಾಂ ಫಿಕ್ಕು ಕಾಯಿದ(ಯ್ದಿ for ಯಿದ)ನಾ ಮಹದೇವಂ ||
 ಕರ್ಣಾಗತರಂ²² ರಕ್ಷಿಸಿ ಪರಬಳಮಂ ಗೆಲ್ಲ ಮಾನ್ಯರಂ ಮಂನಿಸಿ ದಿಕ್ಕರಿ ವೆರವಾಯತಿಯಂ ವಿಸ್ತರಿಸಿಯಿ
 ಮಹದೇವನಾಯಕಂ ಧರೇನಿದಂ || ಎನಿಸಿಪ್ಪಾ ಮಹದೇವನಾಯಕನ ಪುತ್ರಂ ಶ್ರೀಧರಂ ಮಲ್ಲಿಕಾರ್ಜುನ-
 ನನುಂ ಚಂದ್ರನುಮೆಂಬಿ²³ ಮೂವರೊಗೆದರ್ತ್ತಪ್ಪುತ್ರೊಳ್ ವಂಕವರ್ಧ(ಧ್)ನಮುಂ ಪುಣ್ಯಯುಕ್ತೋಭಿವರ್ಧ(ಧ್)ನಮುಮಾಗಲ್
 ತಂನೊಳಾ ಮಲ್ಲಿಕಾರ್ಜುನನಾತ್ಮೀಯಕುಲಾಬ್ಜದಂಚನನಮಾತ್ರ್ಪಂಡಂ ಕರಂ ರಂಜಿಪಂ || ಗುಣಜನಿರಿ ತೇಜದ
 ಬಲುಕಣಿ²⁴ ಬುಧಶಿವ್ದೇವ್ವಜನ ಮನೋರಥಚಿಂತಾಮಣಿ ಸಾಮಾಸಿಗವಂಶಾಗ್ರಣಿಯಿನೆ ವಿಭುಮಲ್ಲಿಕಾರ್ಜುನಂ ರಂಜಿಸುವಂ ||
 ಎನೆ ಪೆಂಪನೆತ್ತ ಮಲದೇವನ ಪುಣ್ಯಾಂಗನೆ ಪಿತೃದ್ವಿಜಾಮರಸಂಘಜನರತೆ ಪತಿಹಿತೆ ಗಾರಿವನಿತೆ
²⁵ ತದಂಗನೆಯ ಕುಲಮನಭಿವಣ್ಣಿ ಗಸುವೆಂ || ಮುನಿಗಪ್ಪಕದೊಳ್ ಪಂಪಿಂಗೆ ನೆಲೆಯನಿಪ್ಪಂ ವಸಿ(ಶಿ)ದ್ಧಮುನಿಮುಖ್ಯಂ
 ತನ್ನನಿಗೋತ್ರದೊಳುದಯಿಸಿ ಕೊಲಾರನಗರವಿಭು ಮಾದಿರಾಜನೆನಿದಂ ಧರೆಯೊಳ್ || ಸುತನಾದಂ ಮಾದಿ-
 ರಾಜಂಗಮಳಚರಿತನಾ ಭೂತನಾಥಂ ಯಕೋರಂಜಿತರಪ್ಪಯ್ಯ ಸ್ತುತರ್ತ್ತಪ್ಪುಭುಗೊಗೆದರಿಳಾಸ್ತುತ್ಯರವ್ವಯ್ಯರೊಳ್ ಸಂನುತನಾದಂ
 ಮಾದಿರಾಜಂ ನೋಸುವವರ ಗಂಟಳ್ಳಿ ಗಾಳಂ ಪ್ರತಾಫೀಂನತನೆಂದುವ್ವೀರ್ಜನಂ ಬಂಟಿನೆ ಪನಿವೆಡೆದಂ²⁷

ತೇಜದೊಂದೇಳ್ಳಿಯಿಂದಂ || ಕರಣಾಗತಜನಮಂ ನಿತ್ತರಿವದೆಯೊಳ್ ವಜ್ರಸಂಜರಂ ತಾನೆನೆ ದೊಂಕರಮಾದಿಾಜವಿಭು
 ತೊಡರ್(ವರ್)ರ ದೊಂಕಿಯನಿಪ್ಪ ಬಿರುದನಿರದೆತ್ತಿಸಿದಂ || ಇರೆ ಕೋಲಾರದೊಳಾ ಸಮಾನವಿಭುರುತ್ತವಿ(ವೃ)-
 ತ್ತಿಲೋಪಾತ್ಮತಾತುರಚೀತಮ್ಮಣಿವೊಕ್ಕದನ್ತವರನಾದಂ ಕಾದು ತಾನುಗ್ರಸಂಗರದೊಳ್ ಸಾನುಜನೆಯ್ನಿ ವಿರಸಿರಿಯಂ
 ಪಂಚತ್ವಮಂ ಫೊರ್ದಿ ವಿಸ್ತರದೇವಾನಕವುಣೈ ದಿಬ್ಬ(ವ್ಯ)ಗತಿವಿತ್ತಂ ಧಾತ್ರಿ ಬಾವುಂಟಿನಂ || ಆ
 ಮಾದಿಾಜನಗ್ರಜೆ ಭೂಮಿಸ್ತುತೆ ಬಿಜ್ಜಿಯವೈಯನುಜರ ಮಹಿಮೋದ್ಧಾಮಮುಮಂ ತತ್ಪ್ರಭುತೆಯನಾ ಮಾಳ್ವಿಯನಧಿಕವಾಗೆ
 ನಡಯಿಸುತ್ತಿದ್ದಳ್ || ಸಲ ಕೋಲಾರದೊಳಾ ಪ್ರಭುತ್ವವೆನೆಗುಂ ತನ್ನಾಮದೊಳ್ ಮಾದಿಾಜಲಸತ್ಪ್ರಿಯನಾ-
 ಪ್ರಭುತ್ವಸಹಿತಂ ಶ್ರೀಗೌರಿಯಂ ಫೊಣೈ ಮಂಗಲತೂರ್ಯಂ ವಿಭುಮಲ್ಲಕಾರ್ಜ್ಜುನನೊಳೊಳ್ಪಂ ಬಿಜ್ಜಿಯವೈ
 ಪ್ರಭುತ್ವಲತಾವಿಸ್ತರವಾಣಿ ತಾಂ ನೆರವಿ ಚಿತ್ತೋತ್ಸಾಹಮಂ ತಾಲ್ದದಳ್ || ಇಂತಪ್ಪ ವಿಭವದಿಂ ಪೆಂಪಂ
 ತಳಿದ ಮಹಾಪ್ರಸಿದ್ಧವಂಕಜೆ ಗೌರೀಕಾಂತ ನಿಜಕಾಂತಿಯನೆ³² ಚೈರನ್ತನರೊಳ್ ಮಲ್ಲಕಾರ್ಜ್ಜುನನೊ ಸಮವಿಭವಂ ||
 ಆ ದಂಪತಿಗಳ್ ಸುಖದಿನಿರೆ || ಪಿತ್ತೋಪಾತ್ತಂ ತದೀಯಪ್ರಭುತೆಯನಿಸುವದ್ವಾದಶಗ್ರಾಮಮುಂ ದೌಹಿತ್ರಂ
 ತಾಂ ಮಾದಿರಾಜಂಗಡೆನಮರೆ ಕೋಲಾರದೊಂದು ಪ್ರಭುತ್ವಂ ರುತ್ರಂ ಶ್ರೀಗೌರಗಂ ಮಲ್ಲವವಿಭುಗೊಗೆದಂ
 ಕೇಸಿರಾಜಂ ಲಸಚ್ಚಾರಿತ್ರಂ ಶ್ರೀಕೃಲಕನ್ಯಾವತಿಸದನಖಚಂದ್ರಾಂಕುಚಂಚಟ್ಟಕೋರಂ || ಸಾತ್ವಿ(ತ್ವಿ)ಕದಾದಿನಂದೆ
 [ಪ]ರಮೇಶ್ವರನೀ³⁴ ಗರಿಜೇಶನೆಂಬುದಂ ತತ್ಪ್ರ(ತ್ವ)ವಿಚಾರದಿಂದಡಿದು ನಂಬಿದ ನಿಕ್ಷೇಪಭಕ್ತಿಯಿಂದೆ ಶಾನ್ತತ್ವಮಿ
 ರೂಪುಗೊಂದು ಮುದಮಾನವಿಬಾದದೊಳೊಂದದಿರ್ಪು ತೂರತ್ವದೊಳೇ ಧರಾವಳಯದೊಳ್³⁵ ವಿಭುಕೇಶಮಾಜನೊಪ್ಪುವಂ ||
 ಪರವಿತ್ತಕ್ಕಳಪದೆಯುಂ ಪರವಧುವಿಂಗೆನ್ನುವೆಕವಂ ಮಾಡದೆಯುಂ ಛರಚರಣಪರಿಣತಾನ್ತಃಕರಣತಯಿಂ ಕೇಸಿರಂಜನೇಂ

ಕೃತಕೃತ್ಯಂ || ³⁶ವಿನಿ ನೆಗಲ್ದ ಕೇಸಿರಾಜನ ವನಿತೆ ನುತಾಗಸ್ತ್ಯು ಗೋತ್ರಸಂಭವಿ ಪುರುಷಂಗನುವತಿ
 ಪುಣ್ಯಾಚರಿತ್ರದೊಳಿನಿ ಮಾಲದೇವಿ ಭುವನವಂದಿತಿಯಾದಳ್ || ಪತಿಹಿತವಪ್ಪ ಚಾರುಚರಿತಂ ³⁷ಪತಿಭಕ್ತಿಯೊಳೊಂದಿದಾ
 ಮನಂ ಪತಿಯನೆ ಬಂಟೆತೊಂದು ವಚನಂ ಸತಿ ಲಕ್ಷ್ಮಣವಿನ್ನು ತನ್ನೊಳೊಚ್ಚೈತವಿನಿ ಕೇಸಿರಾಜನ
 ಮಾಂಗನಿ ಮಾಲದೇವಿ ಗೋತ್ರಸಂನುತಿ ವರಪುತ್ರಪಾತ್ರಬಹುಸ್ವಂತಿಯಂ ಧರೆಯೊಳ್ಪುರಾಜಿಕುಂ || ಮನೆಯೊಳಗೇ-
 ನುಳ್ಳಡವಿತ್ತನುತಂ ಸ್ವಯಮರ್ಥಭೂರಿಯಾಗುತ್ತಿರ್ಪುಂಗನೆಯಮ್ಯಾಳದೇವಿಯ ವಿನಯಾಂಭೋನಿಧಿಯಗುಣದೊಳೆಂಟೊಯವುರ್ ³⁸ ||
 ಮನೆಯೊಳಗಸುಳ್ಳು(ಳ್ಳ)ಡಂ ಮಡನೆ ತಪ್ಪುತಿಗಂ ಮನೆಮಕ್ಕಳಂವೆಳ್ಳನಿತುವನಿಕ್ಕಲೂಡದೆ ಕೆಲಂ ಕಡೆಯುಂ ಸುದೆನಕ್ಕಿ
 ಜೀವಿಪಂಗನೆಯರನೇಂ ಕುಲಾಂಗನೆಯರೆಂದೆನಲಕ್ಕುಮೆ ⁴⁰ಕೇಸಿರಾಜನಂಗನಿ ಪತಿಭಕ್ತೆ ಚಾರುಗುಣಯುಕ್ತೆ ಕುಲಾಂಗನಿ
 ಭೂತಳಾಗ್ರದೊಳ್ || ಮನೆಗೇ ಬಂದರೆ ಬಿಟ್ಟನರೆನೊಳೊಂಬಂಗಳೋಡಿ ಹೋಗಿಯಡಗುವ ಸಮುಖಂ ತನಗಾದ(ಡ)ದೆ
 ನೀವಾರಂಬನಲೇಯರಿ ⁴¹ಮಾಳಯವ್ವಿಗೆತ್ತೊಯವುರ್ || ಕುಟಿಳಿ ಕುಮಾರ್ಗ್ನಿ ಕುತ್ಸಿತ ಕುರೂಪಿ ಕುಭಾಗ್ಯೋ ಕುಶೀಳಿ
 ಜಿಹ್ವುಲಂಪಟಿ ಕರೆ ಧೂರ್ತು ದುರ್ಗುಣಿ ದುರಸ್ವಿತ ದುರ್ಜನೆ ದುಡ್ಡೆ ⁴²ಕಡ್ಡೆಯೆಂಬಟಮಟಕಾರ್ತಿಯು-
 ಸ್ಪರ್ತಿಯರೇ ಗುಣದೊಳ್ ಸಲಿ ಮಾಳಯವ್ವಿಯುಂಗುಟಕೆಣಿಯಾಗರೆಂದೊಡಿತರಾಂಗನೆಯಭ್ಪು(ಬ್ಬ)ವನಾನ್ವರಾಳದೊಳ್ ||
 ಪುರುಷರನೇಳದವಂ ಮಾಳ್ವರಿದುಂ ಹಿರಿದಾಗಿ ಬಗೆವ ⁴³ಪರರಂ ಮಾಯಾಚರಣದೊಳಿಸಗುವ ಸತಿಯದ್ದೊರ್ಯೇ
 ಹೇಳ್ ಮಾಳಯವ್ವಿಯೊಳ್ ಕುತ್ಸಿತಿಯರ್ || ಅಸವನೆಗಂಗಲಕ್ಕೆ ತಲೆವಾಗಲೆಗಟ್ಟನೆ ನೋಡಲಿಡಲಿಂಗೊಸಗೆಗೆ ನೋಂಪಿಗಂಗ-
⁴⁴ಡಿಗೇ ಬಾಡಿನ ಸನ್ನೆಗೆ ಬಾಯಿನಕ್ಕೆ ತೋವಸಕದೆ ಪಾಂಬರೊಳ್ ನೆರೆವರಂ ಕುಲನಾರಿಯರೆಂಬುದೇ ವಿಚಾರಿನಿ

పతిభక్తివేత్తసేవ మాళదేవియనల్లద⁴⁵ న్యరం || గాకుతనదిండి పులదరనేళదవం మాల్పు దుక్కరిత్రయరం
 వాణాళయరం కందభతతి మాళదేవియ గుణానుకథనదీ కేరుగుం || పతి బసదకృమిస్తు
 తమగిండు దురూదధమం ప్రయోగిపర్కీ(కృ)తకేయరస్తటిండి పురుషర్షయకామళిపాంసుగుమ్మదిందతికృష(క)రాగి
 బిట్టళసుతిప్పవరేంతో కులాంగనాజనం పతిహితీ మాళయవ్వీయ కులాంగనే వార్ధి(ద్ధి)పరితథాత్రియోళ్ ||
 కృతయుగజరితద సతిగుణావతికయదిం తంనోళకృవేనే నేగర్ష మహాసతి మాళదేవి పతిబ్ర(ప్ర)తీ⁴⁶
 మలిదేవన సుజనని రంజిసుతిప్పళ్ || జననుతీ మాళదేవియననుపమగుణావతియని మహాసతియం⁴⁸
 కండనితఱిళమరనదీసేననేయ ఫలప్రాప్తియందదే వంణీపుదో || అత్రిమునింద్రపత్నియనసూయ పతి-
 బ్ర(ప్ర)తవృత్తియిండి లోకత్రయవేయ్ బంణీసే⁴⁹ విరింజయనఙ్కుతనం త్రిణోత్రనం పుత్రరేనక్కి పత్తళసేవి
 యుగదోళ్ పతిబక్తి తన జారిత్తదినత్రిశోత్రదోళగుంటినే మాళదేవి రంజిపళ్ || కులవధువిన
 నదవళియోళ్⁵⁰ కులముం జలముం పతిబ్ర(ప్ర)కాగుణాదిందం నేలసిక్కమేంబుదిదు మాళదేవియ జరితదిండి
 ధరకతివిదితం || జనని మహాపతిబ్ర(ప్ర)తీ వసి(శి)ద్ధకులొల్లవే గారి మల్లకాజ్జుననభవాంఘ్రి-⁵¹
 పంకరుడపట్టరణం పితనగ్రజానుజర్వనధిగభిరనప్ప మఱదేవనుమా విభుమాదిరాజనుం వనితీ వినోతి
 మాళతియనల్ విభుకేళవరాజనోచ్చవం || వజన || ఆ పుణ్యాంగనేయర⁵² సి(శి)ద్ధకామ-

* These two letters, ల్లద, were at first omitted in the original, being afterwards inserted in line 45 in the middle of the word దురూదధమం,—thus దురూల్లదధమం, marks being made to show that they belong to the line above.

ಭೋಗಂಗಳನುಭವಿಸುತ್ತಂ ಮಲ್ಲಕಾಚ್ಚುನನುಂ ಮಾದಿರಾಜನುಮೆಂಬಿಟ್ಟುಪ್ಪುತ್ರರಂ ಪಡೆಯಲವರಿಟ್ಟುರುಂ ಶ್ರೀರ-
 ಟ್ಟರಾಚ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯನುಂ ಅರಿಬಿರುದಮಂಗಳಕವರಾಜನುಮಪ್ಪು ಶ್ರೀಮದ್ರಾಜಗುರುಗಳ್ ಮುನಿಚಂದ್ರದೇವರನೋಲಗಿಸಿ
 ಕೂಂಡಿಮೂಯುಸಾಸಿರದ ಬಳಿಯು ಬಾಡಂ ಶ್ರೀಮದ್ರಾಜಗುರುಗಳ್ ಮುನಿಚಂದ್ರದೇವರಾಳ್ವಾಡಂ ಸುಗಂಧವರ್ತಿ-
 ಹಂನೇರುತುಮಂ ತದಾಜ್ಞೆಯುಂ ಪ್ರತಿಪಾಳಸುತ್ತಮಿರಲಾ ಕಂಪಣದ ವೊದಲ ಬಾಡಂ ಪಟ್ಟಣಂ ಸುಗಂಧವರ್ತಿಯು
 ವಿಳಾಸಮೆಂತಂದದೆ || ಹೊಜವೊಳಲೊಳ್ಳಾರಾಜಿಸುವ ಚೂತವನಂ ಗಿರಿಸಂಕುಳಂ ಫಲಂ ದುಯುಗದನಾ[ರಿ]-
 ಕೇರವನಮೊಪ್ಪುವೋಕವನಂ ಶಿವಾಲಯಂ ಮಿಲುಪ ಜಿನೇಂದ್ರಗೇಹಮೆನಿಪಿಂತಿವೆಂದವಶೇಷಸಾಖ್ಯದೊಳ್ಳೆಡೆದು ಸುಗಂಧವರ್ತಿ
 ಸಲ ಕೂಂಡಿಮಹೀತಳದೊಳ್ ವಿರಾಜಿಕುಂ || ಪನೀರ್ವರ್ಗ್ಗಾತ್ವಂದುಗುಂನತಸತ್ವ(ತ್ವ)ಪ್ರಕಾಪಗುಣಗಣನಿಳಯಸ್ವಂ-
 ನುತಚರಿತಕ್ರೀಮಹೋಂನತರಪ್ರತಿಮಾ ಸ್ಥಳಕೃಧಪತಿಗಳ್ || ಆ ಸ್ಥಳದೊಳ್ || ಆರಾಧಿಸನಭವನನ-
 ಸುರೋಗಗಬಟರಾಮರೇಂದ್ರವಂದಿತಪದಸಂಕೇರುಹನನರ್ಥಿಯುಂ ಕೋಲಾರದ ವಿಭುಕೇಸಿರಾಜನಮಳಚರಿತ್ರಂ || ವಿದಿತಂ
 ಶ್ರೀಪರ್ವತಾಧೀಶ್ವರನ ಚರಣಮಂ ಕಾಣಾಲೀ ಕೇಸಿರಾಜಂ ಮುದದಿಂ ತೋಪಲ್ಲಿ ಕಾಂ ರಕ್ಷಿಸುವನಿಬ-
 ರೊಳಂ ಪಿನ್ನೆ ರೋಗಾದಿಗಳ್ತೊಳಿದೊಡಂ ಮತ್ತಿತ್ತ ಬಾರೆಂ ದಿಟವೆನಲಭವಂ ಕೂರ್ತು ತತ್ತುತ್ರವಗ್ಗಂ
 ಪದುಳಂ ನಿಶ್ಚಿಂತವಿಪ್ಪುನ್ನಿರಿಸಿದನಧಿಕಂ ಧಾತ್ರಿಗಾಕ್ಶಯ್ಯವಾಗಲೆ || ಮತ್ತಮಾ ಶೀರ್ಘ್ಯಾತ್ರಿಯೊಳ್ ||
 ತನಗಾರುಂ ಪರಿಚಯ್ಯಮಂ ಮುದದೆ ಮಾಡಲ್ಪಾರದಂದೂಗ್ಗೆ ತನ ನೆರಂ ಬಾಡೊಡ ಗೂಡಿ
 ಬಪ್ಪುನೆರ್ ಕಾಲಪ್ರಾಪ್ತಿಯಂದಾದೊಡೊಯ್ಯನೆ ಸಾವಂತವರ್ಗಲಾಗದೆನಿಪೀ ವಿಲರಬ್ರ(ವ್ರ)ತಂ ಮಲ್ಲಕಾಚ್ಚುರ್ದೇವಂ
 ದಯೆಗೆಯ್ಯಲೆ ಪ್ರಭುಗೆ ಸಲ್ಲಂ ಕೇಕವಂಸುವಿರ್ಯೊಳ್ || ಇನ್ನಿವಾದಿಯಾಗರನನ್ನವಿಲರಬ್ರ(ವ್ರ)ತಂಗಳಂ ಶ್ರೀಶೈಲದ

ಮಲ್ಲಕಾಚ್ಚುನದೇವರಂ ಮೂಱುಸೂಳ್ ದರ್ಶನಮಾಡಿ ತಪ್ಪಿತ್ತಿಯಿಂ ಪರ್ವತಲಂಗಮಂ ತಂದು ಕೊಂಡಿ-
 ಮೂಱುಸಾಸಿರದ ಬಳಿಯ ಕಂಪಣಂ ⁶¹ಸುಗಂಧವರ್ತಿಹಂನಿರದಲ ಮೊದಲ ಬಾಡಂ ಶ್ರೀಮದ್ರಾಜಸುರುಗಳ್
 ಮುನಿಚಂದ್ರದೇವಾಚ್ಚಿವಾಡಂ ಪಟ್ಟಣಂ ⁶²ಸುಗಂಧವರ್ತಿಯ ಹೊಣವೊಳಲ ನಾಗರಕೆಡೆಯಲ ತನ್ನ ತಂದೆ
 ಮಲ್ಲಕಾಚ್ಚುನನ ಪಸರೊಳ್ ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರ ಪ್ರತಿಮೆಯಂ ಮಾಡಿ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ-
 ಪಂಡಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂ ⁶³ಲತ್ತನೂರ್ಪುರವರಾಧೇಶ್ವರಂ ಶ್ರೀವಳೇತೂರ್ಯುನಿಗೋರ್ಪಣಂ ರಟ್ಟಕುಳಭೂಷಣಂ
 ಸಿಂದೂರಲಾಂಛನಂ ಕಶಿವಿಕದಯಕೋಲಾಂಛನಂ ⁶⁴ಸುವರ್ಣಾಗರುಡಧ್ವಜಂ ವಿದಗ್ಧಮುಗ್ಧಾಂಗನಾಮಕರಧ್ವಜಂ ವೈರಿಬಳ-
 ವಿರವೃಕೋದರಂ ಪರನಾರೀಸಹೋದರಂ ಮಂಡಳಕಗಂಡತಳಪ್ರಹಾರಿ ಉದ್ದಂಡರಿಪುಮದನಿವಾರಿ ಸಾಹಸೋತ್ತಂಗ-
 ಬೊಪ್ಪನಸಿಂಗ ⁶⁵ನಾಮಾದಿಸಮಸ್ತಪ್ರಕಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಲಕ್ಷ್ಮಿದೇವರಸರ ವೀಣುಗ್ರಾಮಿಯ ನೆಲೆ-
 ವೀಡಿನಲ್ ಸುಖಸಂಕಥಾವಿನೋದದಿಂದನವರತಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ ಕಕವರ್ಷಂ ⁶⁶೧೧೫೧ನೆಯ ಸರ್ವಧಾರಿಸಂವ-
 ತ್ಸರದ ಆಘಾತದಮವಾಸಿ ಸೋಮವಾರದಂದಿನ ಸರ್ವಗ್ರಾಸಿಸೂರ್ಯುಗ್ರಹಣದುತ್ತಮತಿಥಿಯಾಳಾ ಮಲ್ಲಿನಾಥದೇವರ
 ಅಂಗಭೋಗರಂಗಭೋಗಕ್ಕಂ ಖಂಡಸ್ಥುಟತಜೀಣ್ಣೋರ್ಷದ್ಧಾರಕ್ಕಂ ⁶⁷ಶ್ರೀಮದ್ರಾಜಸುರುಗಳ್ ಮುನಿಚಂದ್ರದೇವರ ಕೊಟ್ಟ
 ಕೆಯ್ಯನವರ ನಿಯಾಮದಿಂದಾ ⁶⁸ಸುಗಂಧವರ್ತಿಯ ಹಂನೀರ್ವರ್ ಗಾವುಂಡುಗಳ್ ಪೂರಿಂ ಪಡುವಣ ಹೊಲನೊಳ್
 ಮುಳುಗುಂದವಳ್ಳಯ ಹೊಲನೆರೆಯ ಹಂನಿಮತ್ತರ ಮಾನ್ಯದ ⁶⁹ಹೊಲನೆರೆಯಂ ತೆಂಕಲ್ ಹಸುಡಿಯ ವಾರಿಯಂ
 ಬಡಗಲ್ ಕಡಿಮುಣ ಕೋಲಿನಲಳೆದು ಸರ್ವನಮಸ್ಯಮಾಗ ಕೊಟ್ಟ ಕೆಯ್ಯ ಕಂಬವಣುನೂಣು ೬೦೦ [1]
 ಸಿರಿವಾಗಲಂ ಪಡುವಲ್ ರಾಜಬೀದಿಯಂ ಪಡುವಣ ಕೇರಿಯಾಳ್ ⁷⁰ರಾಜಹಸ್ತದಲೆಕ್ಕಯ್ಯುಗಲ ಇಪ್ಪತ್ತೊಂದು.

ಕೃನೀಳದ ಮನೆಯ ಕೊಟ್ಟರ || ಮತ್ತಮಾ ಹಂನೀರ್ವರ್ ಗಾವಂರುಗಳ್ ಮುಖ್ಯ ಸಮ-
 ಸ್ತಪ್ರಜೆಗಳು ದೇವರ ನಿತ್ಯೋಪಹಾರಕ್ಕೆಂದು ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಮೀಟಿಗೊಳಗವ ಕೊಟ್ಟರ ||
 ಮತ್ತಮಾ ಹಂನೀರ್ವರ್ ಗಾವಂರುಗಳು ಕೌದಿಯ ಮಾದಿಗಾವಂರನು ಪಂಚಮತಫೋಧನರು(ರುಂ) ಎಂಟುಹಿಟ್ಟು
 ಸಹಿತವಿದ್ದ ಸಭಿಯ ಸಮಕ್ಷದಲಿ ಕಡಲಿಯ ನಾಗಗಾವಂರನು ಮೊದಲೂರ ⁷⁰ ಗೌಡುವಾನ್ಯದೊಳಗೆ ತನ
 ಗೌಡುವಾನ್ಯಂ ಕಡಲಿಯವಳನಹರಳಹಸುಗೆಯಲಿಯಾ ಗೌಡುವಾನ್ಯದ ಕೋಲನಲಳದು ಸರ್ವನಮಸ್ಯವಾಗಿ ಕೊಟ್ಟ
 ಕೆಯಿ ಕಂಬವಿನೂಟು ೨೦೦ [||] ಮತ್ತಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನವಿಖ್ಯಾತವಂಚತವೀರಶಾ-
 ಸನಲಬ್ಧಾನೇಕಗುಣಗಣಾಳಂಕೃತಸತ್ಯಶೌಚಾರಚಾರುಚಾರಿತ್ರನಯವಿನಯವಿಜ್ಞಾನವೀರಾವತಾರವೀರಬಣಂಜುಸಮಯಧರ್ಮಪ್ರತಿಪಾಳಕರಪ್ಪ
 ಸುಗಂಧವರ್ತಿಯ ಹಂನೀರ್ವರ್ಗ್ನಾವಂರುಗಳ್ ಮುಖ್ಯ ⁷⁹ ಸ್ಥಳಸಮಸ್ತನಖರಮುಂಮುರಿದಂಡಂಗಳ್ ಸನ್ತೆಯ ದೆವಸ
 ಮಹಾಸಭೆಯಾಗ್ದು ತನೊಳ್ಳಕಮತ್ಯವಾಗಿ ಆ ಮಲ್ಲಿನಾಥದೇವರಿಗೆ ಬಿಟ್ಟ ಆಯವೆಂತಂದಡೆ [1] ಎಲೆಯ
 ಹೇಳಿಂಗೆ ನೂಟಲಿಯ ಕೊಟ್ಟರ ಹೊತ್ತಲಂಗಯ್ಯತ್ತಲೆಯ ಕೊಟ್ಟರ [1] ಊರೊಳಗೆಯುಂ ಸನ್ತೆಯೊಳಗೆಯುಂ
 ಮಾಟುವ ಧಾನ್ಯವರ್ಗದಲುಂ ಭತ್ತವಸರದಲುಂ ಸಟ್ಟುಗವತ್ತವರ್ಕೊಟ್ಟರ [1] ಪಸಾರಕ್ಕೆರಡಡಕೆಯ
 ಕೊಟ್ಟರ [1] ಅಲ್ಲ ಪೆಲ್ಲ ಅರಿಸಿನ ಮೊದಲಾಗಿ ಕಿಟುಕುವೆಲ್ಲವಂ ⁷⁴ ಪಸಾರಕ್ಕೊಂದೊಂದ
 ಕೊಟ್ಟರ [1] ಹತ್ತಿಯ ಪಸಾರಕ್ಕೆ ಹಿಡಿವತ್ತಿಯ ಕೊಟ್ಟರ [1] ಮತ್ತಮಾ ದೇವರ
 ನಂಬಾದೀವಿಗೆಯ್ಪತ್ತೊಕ್ಕಲ ಗಾಣಕ್ಕೆ ಸೋಟಿಗೆಯಂ(ಯ)ಣ್ಣೆಯ ಕೊಟ್ಟರ [1] ಪೆ(ಪೇ)ಟೂರಿಂದ ಬಂದು
 ಮಾಟುವ ಎಂ(ಎ)ಣ್ಣೆಯ ಹಾಡಕ್ಕೆಯ್ದೆಂ(ದ್ದೆ)ಣ್ಣೆಯ ಕೊಟ್ಟರ [1] ⁷⁵ ಆ ಸ್ಥಳದ ಅಯ್ಯಾನಂತರ

ದೇವರಗ್ನವಣಿಯು ಬಂದಿಸಿ ಆವಗೆಲನ ಕೊಟ್ಟರ [1] ಮತ್ತವಯ್ಯವರ್ವರ ಬಾಡುಕಾಯ ಮಾಣವ
 ಜಲ್ಲೆಗೆರಡು ಸೂಡು ಹೇಟಿಂಗಿ ನಾಲ್ಕು ಕಾಯ ಕೊಟ್ಟರ [1] ಬೋವಕ್ಕಳ್ ತಂದು ಮಾಣವ
 76 ಬಾಡುಕಾಯಿಗೆ ತಿರ್ಪ್ಪ ಸುಂಕವ ಕೊಟ್ಟರ || ಮತ್ತಮಾ ದೇವಗೆರ್ ಎಳರವೆಯ ಹಂನೀವರ್ವರ
 ಗಾವುಂದುಗಳ್ ತಮೂರ ತಿಂಕಣ ಹೊಲನೊಳ್ ಸವ(ವಂ)ಧವತ್ತಿಯ ತಮ ಹೊಲನ ಸೀಮೆಯಲ
 ಸಿರಿವೂಟಿಂಗೆ ಹೋದ ಹೆಬ್ಬಟ್ಟಿಯಿಂ ಮೂಡಲ ಕದ್ದಿಗುರಹಳ್ಳದಿಂ ಬಡಗಲ ನವಿಲ್ಲಂದ ಗೋಲನಲಳಿದು
 ಸರ್ವನಮಸ್ಕಮಾಗಿ ಕೊಟ್ಟು ಕೆಯಿ ಮತ್ತನ್ನಾಲ್ಕು ಳ ಅಯ್ಯಯ್ಯಗಲ ಹಂನಿಕೈನೀಳದ ಮನೆಯ
 ಕೊಟ್ಟರ || ಮತ್ತಂ ಬೆಟ್ಟಸುರದ ಮನೆಯ ಸಿಂದರಮ್ಮಲೆಯನಾಯಕನುಂ ಆ ಸ್ಥಳದಱುವರ್ಗ್ನವುಂದುಗಲುಂ
 ತಂಮೂರಿಂ ತಿಂಕಣ ಹೊಲನೊಳ್ ಕದ್ದಿಗುರಹಳ್ಳದಿಂ ತಿಂಕಲ ನವಿಲ್ಲಂದ ಗೋಲನಲಳಿದು ಸರ್ವನಮಸ್ಕಮಾಗಿ
 ಕೊಟ್ಟು ಕೆಯಿ ಮತ್ತನ್ನಾಲ್ಕು ಳ ಅಯ್ಯಯ್ಯಗಲ ಹಂನಿಕೈನೀಳದ ಮನೆಯ ಕೊಟ್ಟರ ||
 ಮತ್ತಮಾ ದೇವಗೆರ್ ಹೂಲಿಯು ಮಾಣಿಕೈತೀರ್ಕ್ಕದ ಬಸದಿಯಾಚಾಯ್ಯಪ್ರಭಾಚಂದ್ರಸಿಧ್ಧಾಂ(ಧ್ಧಾಂ)ತಿದೇವರ
 ಸಹಧರ್ಮಿಗಳಪ್ಪ ತುಭಚಂದ್ರಸಿಧ್ಧಾಂ(ಧ್ಧಾಂ)ತಿದೇವರುಂ ಯಾ(ಆ) ಪ್ರಭಾಚಂದ್ರಸಿಧ್ಧಾಂ(ಧ್ಧಾಂ)ತಿದೇವರ ಶಿಷ್ಯರಪ್ಪ
 ಇಂದ್ರಕೀರ್ತ್ತಿದೇವರ ಶ್ರೀಧರದೇವರ ಮುಖ್ಯವಾ ಸಂಘಸಮಾಧಾಯಂಗಳು(ಳುಂ) ಆ ಮಾಣಿಕೈತೀರ್ಕ್ಕದ
 ಬದಿಸಯ ಸ್ಥಳಂ ಹಿರಿಯಕುಂಮಿಯಲ ಅಲ್ಲಿಯಱುವರ್ಗ್ನವುಂದುಗಳ್ ಸಹಿತವಿದ್ದು ಆ ಷೂರಿ ತಿಂಕದೇನಿಯಲ
 ನೆಲ್ಲಿಯಚಟ್ಟಗೌಡನ ಬಳನೊಳಗೆ 81 ನೇಮಣನ ಕೆಯ್ಯಿಂ ತಿಂಕಲ ಊರುಗೋ(? ಗೋ)ಳನಹೊಲ ಸೀಮೆಯಿಂ
 ಮೂಡಲ ನವಿಲ್ಲಂದ ಗೋಲನಲಳಿದು ಸರ್ವನಮಸ್ಕಮಾಗಿ ಕೊಟ್ಟು ಕೆಯಿ ಮತ್ತನ್ನಾಲ್ಕು ಳ ಅಯ್ಯಯ್ಯಗಲ

ಹಂನಿಕ್ಕೈನೀಳದ ಮನೆಯ ಕೊಟ್ಟು || ಮತ್ತಮಾ⁸³ ದೇವರ್ಗ್ಗ ಶ್ರೀಮದನಾದಿಯ ಪಿರಿಯಗ್ರಹಾರಂ
 ಹಸುಡಿಂಬಂನೂವ್ವರ್ಮುಹಾಜನಂಗಳೂ ಹಂನೀವ್ವರ್ಗ್ಗವುಂಡುಗಳೂ ತಂಮೂರ ತೆಂಕಣ ಪೈಸ್ಸಗೆಡಿಯಂ ತೆಂಕಲ
 ಸವಂಧವತ್ತಿಯ ಸವಣುಬೆಲದ ಹೊಲವೆರೆಯಂ ಪಡುವಲ್ ತಮ್ಮ ಬಾಸಿಗವಾದದ ಪಡುವಣ ಹೆಬ್ಬಸುಗೆಯ
 ಸ್ಥಳದೊಳಗೆ ಸೋ(ಸೋ)ಗಲದ ಡೀ(ಡಿಗೀ)ಶ್ವರದೇವರ ಕೋಲಲಳಿದು ಸರ್ವನಮಕ್ಕ(ಸ್ಸ)ವಾಗ ಕೊಟ್ಟ ಕೆಯ ಕಂಬಂ
 ಮೂನೂಟು ೩೦೦ [||] ಮತ್ತಂ ಶ್ರೀಮುನಿಚಂದ್ರದೇವರ ಆಯದ ಚಟ್ಟಮರಗ(? ಸ)ರ ಬಿನ್ನಪದಿಂ
 ಗಾಣಾಯದಾಯಕಾರರಲ್ಲಿ ಸೋಮವಾರಂ ಪ್ರತಿ ವೊ(ವೊ)ದು ಸೋಲ್ಲಗೆ ಎಣ್ಣೆಯಂ ಕೊಟ್ಟು ||
 ಇನ್ನಿನಿತುಮನಾ⁸⁵ ಕೋಲಾರದ ಕೇಸಿರಾಜಂ ಸುಗಂಧವರ್ತಿಯ ನಾಗರಕೆಡೆಯ ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರಿಗೆ ವೃತ್ತಿಯಂ
 ಪಡೆದು ಆ ಕೆಡೆಯ ಕಟ್ಟಿಸಿ ಸುತ್ತಲುವಾರವೆಯನಿಟ್ಟು ತೆನ್ನಾರಾಧಿಸುವ ಮಾಳೈಯ ಕುದ್ಧಕ್ಕೈವಮಾರ್ಗಗಳಪ್ಪ
 ತಂನ ಗುರುಭಾಗಗಳ ಶಿದ್ಧರ್ ವಾಮಕತ್ತಿನಾಮಾಭಿಧೆಯರಪ್ಪ ಬೆಳ್ಳಿಟಗೆಯ ಶ್ರೀಮೂಲಸ್ಥಾನವಾಚಾರ್ಯ್ಯಲಿಂಗಯ್ಯಂಗಳಿಗೀ
 ಸ್ಥಾನಮಂ ಧಾರಾಪೂರ್ವಕಂ ಕೊಟ್ಟನವರ ವಂಕಾನುಕಳನಮೆನ್ನೆನೆ || ಆ ಮುನಿದೂ(ದು)ವಾರ್ವಸಾನ್ವಯನೇಮಾತ-
 ನುಪಹತನೆಂದು⁸⁷ ದಿಬ್ಬಂ(ವ್ಯಂ)ಬಿಡಿದಾ ವಾಮಕತ್ತಿಬ್ರ(ವ್ರ)ಶೀಕಂ * ಭೂಮಿಸ್ತುತನೆನಿಸಿ ಜಯಿಸಿ ಪಸರ್ವದೆನೆನೆದಂ ||
 ತತ್ತನಯದೈವಶಿವರುದಾತ್ತಯಕರ್ಸ್ಕಲಶಾಸ್ತ್ರಸಂಪಂನರ್ಸ್ಕದ್ವೈತ್ತರ್ಸ್ಕಭುಜೋಪಾಜ್ಜಿತವೃತ್ತಿಸಮಾಜವ್ವಿರಾಜಿಸಿರರುವರ್ವರೆಯಾಳ್ ||
 ತದಪತ್ಯಲಿಂ⁸⁸ಶಿವವ್ವಿದಿತಶಿವಾಗಮರತರ್ಕ್ಯಸುಣಗಣನಿಳಯರ್ಸ್ಕದಮಳರಿತಶ್ರೀಕೈಳದಭವನಂ ಭಕ್ತಿಯುಕ್ತವಾರಾಧಿಸುವಂ ||

* To be read, for the sake of the metre, as if written ವಾಮಕಕಿತಿವ್ರಶೀಕಂ.

ಲಿಂಗನನಾಧಿಪತೀ ಲಿಂಗಂ ಶ್ರೀಮಲ್ಲನಾಥಪದಸರಸಿಜದೊಳ್ ಭೃಂಗನವೊಲನೆನೆಂದು ಮನಂಗೊಂಡಾ ಕೇಸಿರಾಜನ-
 ವರ್ಗದನಿತ್ತಂ || ನುತಶಾಸನಾರ್ಥವಪ್ಪೀ ಕ್ಷಿತಿಿಯಂ ಪ್ರತಿಪಾಳಪಂಗಿ ವಿಭವೋನತಿ ಸಂತತವುದಿತೋದಿತವಕ್ಕಂ
 ಪ್ರತಿಪಾಳಸಲೊಲ್ಲದಳದನಸುಗತಿಗಳಗುಂ || ಗಯಿ ವಾರಣಾಸಿ ಕುರುಭೂಮಿಯನಿಪ ತೀರ್ಥಂಗಳಲ್ಲಿ ಗೋಕುಲಮಂ
 ತಂನಯ ಕುಲಮಂ ಬ್ರಾಹ್ಮಣಾರಂ ದಯಿಗಿಡೆ ಕೊಂದನಿತು ಪಾಪಮಿದನಳಯಲೊಡಂ || ಸ್ವದತ್ತಾಂ
 ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟೀವರ್ಷವರ್ಷಸಹಸ್ರಾಣಿ ವಿಶ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ||
 ತನಿತ್ತುದ ಮೇಣನ್ಯಕುಲೋಂನತರಿತ್ತುದುಮನವನಿಯಂ ಧರ್ಮಾರ್ಥಂ ಮಂನಿಸದಳದಾ ಮನುಜಂ ಮುಂನಂ ಕ್ರಿಮಿಯಾಗಿ
 ಬಳಕೆ ನರಕಕ್ಕಿಳಗುಂ || ಮದ್ವಂಶಜಾ(ಜಾಃ) ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ ಪಾಪಾದಪೇತಮನಸಾ ಭುವಿ ಭಾವಿಭೂಪಾ
 ಯೇ ಪಾಲಯಂತಿ ಮಮ ಧರ್ಮಮಿದಂ ಸಮಗ್ರಂ ತೇದಾಂ ಮಯಾ ವಿರಚಿತಾಂ(ತೋಂ)ಜಳರೇಷ
 ಮಾರ್ಭಿ || ತಾನೋಲಗಿಸಿದ ನೃಪಕುಲದಾ ನೃಪರಕ್ಕನೈಭೂಪರಕ್ಕೀ ಧರ್ಮಕ್ಕೇನುಮನಳವಂ ತಾರದಡಾ ನೃಪರಿಗವಿಂದೆ
 ಮುಗಿದ ಕಯ್ಯಂದಿಪ್ಪಂ || ಇದಾ ಕೇಸಿರಾಜನ ವೆಚನ || ಎಸಿವೀ ಶಾಸನಮಂ ವಿರ[ಚಿ]ಸಿ ಬರೆದಂ
 ಷಾರ್ವಜನ್ಮದೊಳ್ ಸುಕೃತಮನರ್ಜಿಸಿ ಕೇಸಿರಾಜವಿಭುವಿನ ಸಿಸುವಿನಿಸಿದ ಮಾದಿರಾಜನಾವಿಭುಮತದಿಂ || ಈ
 ಧರ್ಮಮಂ ಸುಗಂಧವರ್ತಿಯ ಹಂನೀರ್ವ[ಗ್ನ]ವಂ]ತುಗಲಂ ಪ್ರತಿಪಾಳಸು[ವರ] ||]



No. VII.¹

Reverence to Śambhu, &c. ! May this Lord² of the Mountain-born, who has in his love commanded his eight excellent forms of Earth, Sky, Moon, Sun, Fire, Air, Water, and Spirit to proceed into the world,—he Sadâśiva, who is resplendent on the sacred hill³ with mental joy, (being one with) this same lord Mallikârijuna,—confer endless happiness upon those who betake themselves to him !

In the land of Bharata, to the south of the Golden Mountain⁴ which is in the centre of the world encircled by the ocean, shines that country that bears the name of Kuntala ; lovely is that country and in it is the district of Kûṇḍî. The supreme lord of that district, king Lakshmana, was resplendent ; to Kârtavîrya, who was his son, Mâdêvi herself became wife⁵, and to them was born Lakshmidêva, who, if we describe him, was the delight of the wise people born in the world, the torment of all hostile kings, valorous as that (famous) Râma and other lords of the earth, endowed with all virtues. If you reflect upon it, Lakshmidêva was verily born to that virtuous woman,—possessed of a comely form, the preserver of the whole circle of the earth, the son of the king Śrî-Kârtavîrya, born in the family of the Raṭṭas, worthy to be honoured amongst kings ; if you regard him, verily this Lakshmidêva excels in might, manifesting his glory in the race of the sun.⁶ This fruitful offspring of the Râshtrakûṭa race, Lakshmidêva, of unequalled might,

¹ This inscription is from a stone tablet that formerly stood in the centre of one of the streets of Saundatti, in the Parasgad Tflukâ of the Belgaum District ; in order to ensure its safe preservation I have had it removed and placed close to the Mâmlatdâr's Kachêri. The characters of the inscription are small and very finely engraved, and the stone altogether is an exceptionally good specimen of inscription-sculpture. The emblems at the top of the stone are :—In the centre, a *liṅga* ; to the right of it, an officiating priest, beyond him a seated figure, and above them the sun ; to the left, a cow, beyond it a crooked knife, and above them the moon.

² Śiva.

³ The mountain Śrîśaila, in the Karnul country, on which is a temple famed for its sanctity.

⁴ The mountain Mēru.

⁵ But in line 15 of No. V. the name of the wife of Kârtavîrya is Êchaladêvi. Possibly the translation here should be "to Kârtavîrya, who was his son, she who was a most chaste wife" (compare one of the epithets applied to Êchaladêvi in No. V., line 15) "became queen" ; but Mâdêvi seems to be used here as a proper name, and, though the word 'mâdêvi' or in its full form 'mahâdêvi' has the sense of *queen, empress*, it is usual to add it in that sense to a proper name, e.g. Êchalamahâdêvi, and not to use it in that sense as an independent word.

⁶ The Raṭṭakula is a subordinate branch of the Śhryavansû.

became famous, rivalling and surpassing Kandarpa⁷ in beauty, and the sun in splendour, the son of the wind⁸ in valour, and the Lord⁹ of Rôhîṇî in being the delight of all mankind, the Lord¹⁰ of the beautiful woman that is the Eastern Region in fortune, and Karṇa¹¹ in generosity.

Having with joy extended the Raṭṭa rule, Munichandra, the royal spiritual preceptor of the Raṭṭas, the lord of the woman Fortune, was considered the firm sustainer of the kingdom of the Raṭṭas. A very moon of a sage in that he was the delight of the lotuses¹² (that were his friends), a very moon of a sage on account of his lustre which dealt destruction to the lotuses¹³ which were the faces of the hostile kings, a very moon of a sage through his might which, traversing the ocean of the Raṭṭa kingdom, extended so as to touch the borders of the regions—such was Munichandra, possessed of the name of ‘Moon.’ Through his mystic knowledge he became the spiritual preceptor of king Kârtavîrya; through his close acquaintance with the treatises on the use of the weapons he became the instructor of Lakshmidêva; through subduing many kingdoms he became the anointer of other kings;—thus, listen thou, did the title of ‘Spiritual Preceptor’ become applicable to him; and truly (the name of) ‘Spiritual Guide’ did belong to the excellent Munichandra. While this same Lakshmidêva, who was the son of Kârtavîrya the chief of kings, was firmly enduring, Śrî-Munichandrâdêva made the earth all of one standard of morality through his administration and, decorated with arrows, pursued with the excellent, might of his arm the hostile kings, being a very lion to the elephants that were his enemies. Worthy of respect, most able among ministers, the establisher of the Raṭṭa kings, Munichandra surpassed all others in capacity for administration and in generosity. The counsellors of that same Muni-

⁷ Kâmadêva.

⁸ The Pândava prince Bhîma who was the son of Kuntî, the wife of Pându, by the god Vâyu, the wind.

⁹ The moon.

¹⁰ Indra.

¹¹ A Purâṇic prince celebrated for his liberality; he was the son of Kuntî, before her marriage with Pându, by the sun.

¹² ‘Kumuda;’ i.e. the blue lotus which flowers in the evening.

¹³ Here the original has ‘abja,’ i.e. the white lotus, which opens its flowers at sunrise and closes them in the evening.

chandrādēva, who were praised in the earth, were Śāntinātha, best of clerks, the son of Kāmarāja the granter of all the desires of his friends,—the glorious Nāga of Kūṇḍi, of great valour,—and Mallikārjuna who enjoyed happiness resulting from the greatness of his excellent and brilliant good fortune.

If you ask what was the unrivalled lineage of the thus glorious Mallikārjuna :—The seven sages¹⁴ are worthy of worship in the assembly of the Fourfaced¹⁵, and among them the sage Atri is the best and greatest. Anasūye, the chief wife of that sage, true to her lord, accomplished for her husband every thing that is pleasing and useful and supreme prosperity, and Hari and Hara and the Lotus-born became the sons of that lovely woman ; from the eye of Atri was born the moon, and thus that race (became known) in the earth as the Indukula. In the race of Atri, which became diffused over the earth as the Induvarṣa, were born many Brāhmaṇs¹⁶, versed in the best sciences, and among them was Rudrabhaṭṭa, the king of poets. He acquired from Sarasvati excellence of speech, and from king Kanna the supremacy over eighteen villages ; who may be compared in the excellence of his poetry and the greatness of his power with that same lord Rudrabhaṭṭa, the members of whose race used to become excellent poets in six months (after commencing their studies)? Through that excellent poet Rudrabhaṭṭa the family of Atri, known as the Sōmakula, acquired the name of Sāmāsīgakula¹⁷, and in that good family occurred a spotless achievement. For Rudrabhaṭṭa, having pledged a letter of his name as security for (a loan of) a thousand (pieces of) gold, received from people the appellation of ' Rudrata' only, as a substitute (for his full) name, until the day when he redeemed the pledge. In the celebrated Sāmāsīgavarṣa were born many of matchless strength, and amongst them Kalidēva, praised in the earth, rose to an eminence of power through his spotless fame. His offspring Śrīdhara was resplendent with the supremacy over eighteen (villages) of which the town Banihatti was the chief ; to him was born Mahadēva, the abode of

¹⁴ Marichi, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vāsishṭha ; or, Marichi, Atri, Aṅgiras, Pulastya, Vāsishṭha, Daksha, and Bhṛigu ; there are other variations in the list.

¹⁵ Brahma.

¹⁶ In the original,—' iḍamarar '—' bhūdēvar,' gods upon earth, a common name for Brāhmaṇs.

¹⁷ i. e., as explained to me, a family in which the direct lineal descent has never been interrupted.

increasing happiness; his fair son was Śrīdhara, brave and proud, and to him was born Mahadēva who enjoyed happiness as long as he lived. Enmity having arisen between that same Siripati¹⁸ and the people of the city of Gaganasarōvara, Siripati was slain¹⁹ at Hōlavēre in the front ranks of battle by the inhabitants of that city. His father having become a butt for the arrows of his enemies, he (Mahadēva), having heard it, straightway arose and went to other lands, and, having during twelve years²⁰ amassed wealth in the island, he brought and gave it to the king; and thus Mâyidēva, the most excellent one, destroyed his foe with the vehemence of his anger and with his infuriated elephants. As formerly Jamadagni-Rāma, like a foul mist, twenty-one times destroyed the lords of the earth²¹, so Mahadēvanāyaka, the native lord of Banihatti, destroyed with his elephants the race of his enemies, and performed for his father the customary rites of the gift of water. Mahadēva, raising his hand against the Mātāṅgaru²² who are thieves and who were scorched by his enmity, valorously afforded protection, while all mankind honoured him as being ever the protector of those that took refuge with him. Having afforded protection to those that fled to him for refuge, having overcome the might of his enemies, and having done honour to those that deserved to be honoured, Mahadēvanāyaka shone in the earth, diffusing abroad a majesty because he was verily like one of the elephants of the quarters. The sons of the thus-described Mahadēvanāyaka were three, Śrīdhara, and Mallikārjuna, and Chandra; amongst them Mallikārjuna shone gloriously as the sun of the white lotuses of his family, becoming the advancer of his race and the increaser of its pure fame. A very ocean of good qualities, a mass of glory, the granter of the desires of learned men, of men of culture, and of his friends, the chief of the Sāmāsīgakula,—thus was the lord Mallikārjuna resplendent. The pure wife of the thus majestic Malidēva was the lovely woman Gaurī

¹⁸ *i.e.*, the second Śrīdhara mentioned above.

¹⁹ *Lit.*, "went to the city of Yama."

²⁰ *Lit.*, "during years counted by the number of the sun;" the forms of the sun are twelve, and any word meaning sun may, therefore, be used to represent the number twelve.

²¹ This refers to the legendary extermination of the whole race of Kshatriyas by Paraśurāma, son of Jamadagni.

²² The Mātāṅgaru are Chāndālas; the goddess of the caste is Mātāṅgi, hence they are also called Mātāṅgi-makkaḷu, 'children of Mātāṅgi.'

eager in offering worship to deceased ancestors, to Brāhman, and to gods, devoted to her husband; let me describe the lineage of that lovely woman.

Amongst the seven sages, Vaśiṣṭha, chief of sages, was esteemed the greatest; and, becoming manifest in the lineage of that sage, Mādirāja, the lord of the city of Kōlāra²³, shone in the earth. The son of Mādirāja was the famous Bhūtanātha of spotless deeds, and to this prince were born five children, resplendent with fame, worthy of praise in the world; and amongst these five Mādirāja became most celebrated, who acquired a name through the excess of his glory, so that people praised him as "a fishhook to the throats of his enemies, most high in majesty." Being himself a very cage of thunderbolts in respect of protecting those that fled to him for refuge, the lord Ḍoṅkara²⁴. Mādirāja acquired for himself the title of "an outer shell of a coconut towards (in excoriating) those that opposed him." He, while living at Kōlāra, having well protected the sons of the lords that were of equal rank with himself when they sought refuge with him distressed in mind because they had been deprived of their estates, entered with his younger brothers into war and there acquired victory but also met his death, and then amidst the sounds of all the drums of the gods took his departure for the skies, followed by the acclamations of mankind. The elder sister of that same Mādirāja, Bijjiyavve, praised in the earth, in the same fashion continued excellently well the magnificence of her younger brothers and that supremacy (of Kōlāra). That supremacy shone in Kōlāra, and Bijjiyavve, having become as it were herself the broad creeper of sovereignty, joyfully gave in marriage²⁵ to the lord Mallikārjuna, amidst the sound of auspicious musical instruments, Gaurī the charming daughter of Mādirāja, together with that lordship, in his name²⁶, and thus obtained mental happiness. In that the lovely woman Gaurī, born in a most famous race that had acquired

²³ This must be the town of Kolhār on the banks of the Krishnā about twenty miles to the N. E. of Kalādgi. There is, I am told, a village named Banihaṭṭi in the neighbourhood of Jāmkaṇḍi which is about twenty-five miles to the W. of Kolhār, but it is not shown in the Trigonometrical Survey maps. Here in the text the first syllable of the name is short, but probably for metrical reasons only; in the other places in this inscription where the name occurs the first syllable is long. Kolhār is on the north bank of the Krishnā and just opposite it on the south bank is the small village of Korti; hence Kolhār is usually spoken of as Korti-Kolhār.

²⁴ This must be his surname.

²⁵ Lit., "brought near, united."

²⁶ i. e. acting as the representative of her deceased brother.

greatness by its glory such (as has been described above), was his wife, Mallikārjuna equalled in majesty the Eternal one.²⁷

Whilst they, husband and wife, were living happily together :—To Śrī-Gauri and to the lord Mallapa, (to whom belonged) the eighteen villages which were considered his own lordship,—a heritage received from his father,—and,—because he had become daughter's-son²⁸ to Mādirāja,—the single lordship of Kôlāra, was born a son, Kêśirāja, of brilliant achievements, a Chakôra, as it were, fluttering in the rays of the moon that is the nails of the feet of the lord of the daughter²⁹ of the sacred mountain. Having attained tranquillity through his excellent liberality, through his discrimination in recognizing the Supreme Lord in this same Lord of the Mountain-born, and through his firm belief and devotion towards him when he knew him, the lord Kêśavarāja was beautiful in the earth on account of his bravery which was (innate in him and) not dependent upon (the sensations of) joy, pride, or despair. Destroying not the wealth of others, and having no longing for their wives, how perfect in all his deeds was Kêśirāja, through having his thoughts intently fixed upon the feet of Hara! The wife of the thus glorious Kêśirāja, Mālaladêvi, born in the celebrated lineage of Agastya, obedient to her husband, became renowned in the earth for her pious deeds. Her pleasing deeds were only such as were agreeable to her husband, her mind was devoted to him, and her only speech was in praise of him,—thus the title of true wife was confirmed in her; and so Mālaladêvi, the lovely wife of Kêśirāja, renowned for her descent, was resplendent in the earth with a plentiful offspring of excellent children and grandchildren. How could other women who hoard up their riches for themselves, denying the existence of that which they have in their houses, be compared in merit with Mālaladêvi, the ocean of affability? Can women who, concealing what is in their houses, refuse even so much as an oil-seed to their husbands or their children be considered family-women (good housewives)? ; (no; but) the wife of Kêśirāja, devoted to her husband, full of pleasing virtues, was

²⁷ Gauri is one of the names of Pārvatī the wife of Śiva; hence the point of the comparison between Mallikārjuna and Śiva.

²⁸ It should be "granddaughter's-son;" for the meaning evidently is that as Bijjiyavve, after the death of her brother, the younger Mādirāja, became a mother to his daughter Gaurī, Mallikārjuna, in wedding Gaurī, became the son of Bijjiyavve and, therefore, granddaughter's-son of the elder Mādirāja.

²⁹ Pārvatī.

indeed a good housewife in the earth. How can women who, if any one comes to their houses, run inside and hide themselves, or, if any one comes before them, say "Who are you?, (I know you not)," be compared to Māliyaṅve? Cross, of bad conduct, contemptible, ugly, unfortunate, of bad character, vixenish, depraved, deceitful, of evil disposition, thoroughly wicked, bad, sinful, vexatious,—such are women, full of dissimulation; and can any of them be compared in merit to even the great toe of Māliyaṅve?: if you ask whether any other women in this world (may be so compared, the answer is 'None'). Women who think it a great thing to despise their husbands and who attract other men with wanton behaviour,—say now, how may they be compared with Māliyaṅve?; they are contemned. Can women who look at ³⁰ their neighbours' houses, the yards in front of their own houses, or their front doors, and who mix with low people under pretext of going to.....³¹, or to visit other women that are pregnant, or to perform a vow, or of going to shops, or to the vegetable-market, or to present offerings to a goddess,—(can they) be termed "family-women"?; if you consider it, there are no others but Māḷaladēvi, resplendent as being so full of devotion towards her husband, (to whom that name may be given). The multitude of sins (that a man is considered to have committed in) having looked at wicked and shrewish women who put their husbands to shame by their improper behaviour is destroyed by enumerating the virtues of Māḷaladēvi. What manner of family women are those who in their deceit use poisonous herbs in order to bring their husbands under their control, and thus cause their husbands to waste away with consumption, jaundice, leprosy, or spleen disease?; but Māliyaṅve, true to her husband, is indeed a family-woman in the world which is encircled by the ocean. The most virtuous wife Māḷaladēvi devoted to her husband, the fair mother of Malidēva, famous because to her belonged preëminently the virtues of a true wife of the Kṛitayuga, was pleasing. In simply looking at that most virtuous woman Māḷaladēvi, who is praised by mankind and who is possessed of unrivalled good qualities, one obtains the reward of worshipping the river of the gods ³²; how shall it be described? Anasūye, the wife of Atri the chief of sages, through her devotion to her husband bore, amidst the praises of the three worlds,

³⁰ i. e., frequent through curiosity.

³¹ "Iṛilu"; meaning not known.

³² The heavenly Ganges.

Viriñchi³³, Achyuta³⁴, and Triñetra³⁵, so that they were called her sons ; and Mālaladēvi was resplendent in that through her deeds devotion to a husband existed (again) in this fair age in the lineage of Atri. Through the deeds of Mālaladēvi the saying that " offspring and integrity of conduct become firmly established in the character of a family-woman through the quality of devotion towards her husband " became well known in the earth.

His mother was Gauri, a most devoted wife, born in the family of Vaśiṣṭha,—his father was Mallikārjuna, a bee at the lotuses which are the feet of the Unborn,—his elder brother was Mahadēva, profound as the ocean, and his younger brother was that (famous) lord Mādīrāja,—his wife was the celebrated Mālale ; thus the lord Kēsava-rāja was pleasing.

Enjoying the choice pleasures of love with those good women, Mallikārjuna and Mādīrāja³⁶ beget sons and, doing obeisance as counsellors to the fortunate royal spiritual preceptor Munichandradēva, who was the consecrator of the Raṭṭa rule and a very Javarāja to the hostile Mañḍalikas decorated with badges of honour, were governing in accordance with his directions the Sugandhavarti Twelve, which was an administrative circle of villages near to (? included in ³⁷) the Kūñḍi Three-

³³ Brahma.³⁴ Viṣṇu.³⁵ Śiva.

³⁶ This must be a mistake on the part of the composer of the inscription or of the engraver of the tablet for Kēsīrāja.

³⁷ The meaning of " *baḷiya bāḍam* " is to a certain extent doubtful. ' *Bāḍa*,' though not in the dictionaries and not known to Pandits, is evidently a Tadbhava corruption of the Sanskrit ' *vāṭa*,' enclosure, road, mud wall or hedge surrounding a town, site of a building, house, and as used in the inscriptions it means according to the context either a town or a circle of towns formed into an administrative post. ' *Āḷkeḷāḍam* ' in the present passage and again in line 61 of this inscription corresponds exactly to ' *valitāda sthalaṃ*,' locality of administration, of line 45 of No. V. Again " *Kūñḍimūrusāsīrada baḷiya bāḍam* * * * *Sugandhavartihannerāḍu (emba) kampaṇada modala bāḍam Sugandhavarti* " in the present passage and " *Kūñḍimūrusāsīrada baḷiya kampaṇam Sugandhavartihannerāḍara modala bāḍam* * * * *paṭṭanam Sugandhavarti* " in lines 60-1 below correspond exactly with the Sanskrit " *Palāsīkādēsamadhyavartinḍ Dēgāmvekampanasya prathanavāṭam* * * * *Dēgāmvegrāmaṃ*," the village of Dēgāmve which was the chief town of the kampaṇa of Dēgāmve which was included in the district of Palāsīka, in line 34-5 of the Dēgāmve inscription No. I. (see page 259 of Vol. IX., No. XXVII., of the Society's Journal). These two Canarese passages illustrate both the meanings of ' *bāḍa*,' and show that in the second meaning that I have allotted to it above it is convertible with ' *kampaṇa*.' And a comparison of the Sanskrit with the Canarese passages shows that ' *baḷiya* ' is of the same purport as ' *madhyavartin* ;' but ' *baḷiya* ' means

thousand and was the locality of the administration of the fortunate royal spiritual preceptor Munichandradêva; and if you ask "of what nature are the delights of the city Sugandhavarti the chief town of that *kampana*?"—Sugandhavarti is conspicuous in the fair plain of Kûñḍi, abounding in the most perfect pleasures resulting from the grove of mango-trees that is outside the city, from its assemblage of hills, from its fruits, from its dense grove of cocanutt-trees, from its pleasant plantation of Aśôka-trees, from its temple of Śiva, and from its beautiful shrine of Jinêndra. Twelve headmen in whom abode all the qualities of the majesty of a noble disposition, celebrated for their achievements, of great fame, without rivals, were the governors of that locality.

In that locality:—Kêśirâja, the lord of Kôlâra, of spotless deeds, joyfully worshipped the Unborn whose feet which are like lotuses are praised by demons, by snakes, by birds, by gods, and by Indra. When Kêśirâja went with joy to behold the feet of the famous lord of the sacred hill, there he vowed "If ever hereafter disease or other (troubles) shall manifest themselves among those whom I protect, I will come no more;" and so the Unborn, being propitiated, ordained that his sons and his wealth should endure in safety,—a most marvellous thing in the earth. And at that same journey to the sacred shrine:—"Let³³ death not come straightway, even when their appointed time has arrived, to those who assemble together (for me), not coming to me at my village with the intention of refusing to do my service with joy,"—uttering this urgent vow Kêśava was prosperous in the earth, the god Mallikârjunadêva being favourable to him. Having, with such fierce vows as these and others too, three times visited the god Mallikârjunadêva of Śrî-Śaîḷa, and having through affection for him brought a *linga* (made

near to, in the vicinity of, and, though this meaning is not a suitable one here, for the Sugandhavarti Twelve was not *near to* but was *actually included* in the Kûñḍi Three-thousand, I hesitate as yet to translate it actually by *included in*, which evidently is the meaning intended. We have, however, in the Old Canarese '*olayinke*' = '*olage*,' *within, inside*, which actually occurs as '*olayinke*' in line 40 of the present inscription, a trace, I think, of an older form of '*ola*,' *inner, internal*, ending in '*i*' or '*e*,' and '*baḷiya*' may, therefore, be a secondary form of '*oliya*' or '*olaya*' = '*alagana*,' *internal, included in*, through a form *valiya*; but here, again, the phrase now commented on being of frequent occurrence, '*baḷiya*' is sometimes written in other inscriptions with the older form of the '*l*,' thus '*baḷiya*,' and I have not as yet found any instance of '*ola*,' with its derivatives '*olage*,' '*alagana*,' &c., being written with the old '*l*.' We have traces of '*bâḍa*' in Bastwâd, Arjunwâd, and other modern names of villages, and in Bâsigavâda in line 83 below.

³³ The first part of this verse is very obscure.

of the stone) of the hill, and having in the name of his father Mallikârjuna set up a shrine of the god Śrī-Mallinâthadêva at the tank of Nâgarakere outside the city of Sugandhavarti which was the locality of the administration of the fortunate royal spiritual preceptor Munichandrâdêva and the chief town of the Sugandhavarti Twelve, a *kampana* near to (? included in) the Kûñḍi Three-thousand :—

Hail ! In the Śaka year 1151, being the Sarvadhâri *saṃvatsara*, on Monday the day of the new-moon of Āshâḍha, on a very auspicious lunar day as being the occasion of a total eclipse of the sun, while the fortunate Mahâmaṇḍalêśvara king Lakshmidêva, possessed of all the glory of the titles commencing with “The great chieftain who has attained the five great *Sabdas*, the supreme lord of Lattanûrpura, he who is sung to with the musical instrument called Trivaḷi, the ornament of the Baḷakula, he who has the mark of vermilion, he whose fame is as pure as (the rays of) the moon, the owner of the banner of the golden Garuda, he who is a very Kâmadêva to wanton and amatory maidens, he who is a very Vṛikôdara to the forces of his foes, he who behaves as a brother towards the wives of other men, he who strikes the cheeks of Maṇḍalikas and curbs the pride of his mighty enemies, the most impetuous Boppanasiṅga,” was ruling at his capital of Vêṅugrâma amidst the delights of listening to pleasing stories ;—in compliance with the order which the fortunate royal spiritual preceptor Munichandrâdêva had given to the cultivators, the twelve headmen of that same Sugandhavarti gave, as a grant to be respected by all, for the purposes of the *aṅgabhîga* and *raṅgabhîga* of that same god Mallinâthadêva, and for the repair and renewal of what might become broken or torn or worn out, six hundred *kambas* of cultivated land in a field to the W. of the village measured out in the circle of Kaḍimaṅṅu to the S. of the black-soil field of the *mânyalands* of (the measure of) twelve *matṭars* (which are part) of the black-soil fields of Muḷugundavalli, and to the N. of the road to Hasuḍi ; and (with this land) they gave a house, five cubits broad and twenty-one cubits long in the royal cubits, in a street to the W. of the king’s highway to the W. of the gate called Sirivâgilu. And all the people, headed by the same twelve headmen, gave one *koḷaga* on each post in the corn-treading-floors as a perpetual gift to the god as long as the moon and sun should endure.

Also, in the presence of an assemblage composed of the same twelve

headmen together with Mâdigâvuṇḍa of Kaudi and the ascetics of the five *Muthas* and the *Enṭuhittu*³⁰, Nâgagâvuṇḍa of Kaḍale, gave two hundred *mattars* of cultivated land, as a grant to be respected by all, measured in the circle of those rent-free lands of headmen in Kaḍale-yavaḷana-Haraḷahasuge which were his rent-free service lands being included in the rent-free service lands of Mōdalûru.

Also;—Hail! The entire guilds of the *Nakhara*⁴⁰ and the *Mummuri*⁴⁰ of the locality, headed by the twelve headmen of Sugandhavarti who were the protectors of the laws of the Virabaṇṇaju-guild⁴¹ which is the very embodiment of truth, pure conduct, brilliant achievements, morality, modesty, and learning, adorned with innumerable good qualities acquired by five hundred strict edicts celebrated through the whole world, forming themselves into a great assembly on market-day, came to an agreement among themselves and set apart for that same god Mallinâthadêva the following taxes. They gave one hundred betel-leaves on each load of a beast of burden of betel-leaves, and fifty betel-leaves on each load of the same carried on the head. Inside the village and in the market-place the people of that place gave a spoonful on each kind of grain that was sold and on each paddy-shop. They gave two betel-nuts on each shop. With respect to green ginger, jaggery, turmeric, and other miscellaneous articles, they gave one spoonful of each on each shop. Of cotton they gave on each shop as much as a man can hold in his hand. Also fifty cultivators gave a ladleful

³⁰ See No. VI., note 30.

⁴⁰ The guilds of the *Nakhara* and the *Mummuri* are mentioned also in lines 71-2 of No. VI. of the present series of inscriptions, and in line 42 of the Gulhalli inscription (see page 298 of Vol. IX., No. XXVII., of the Society's Journal) we have "the guilds of the *Mummuri* of many places" and "the guild of the *Mummuri*" again in line 54 of the same. Certain guilds of merchants are evidently intended, but I cannot at present offer any further explanation of these terms. In line 16 of a photographic copy of an inscription at Bulligâve,—the modern Balagâmi in Maisûr,—of the time of the Chhluḅya king Vikramâditya II., (see No. 39 of a collection of photographic copies of inscriptions published for the Government of Maisûr by Major Dixon in 1865), we have, after the mention of the names of certain merchants, "the entire guild of the *Nagara* and the *Mummuri* thus composed;" we have, therefore, here '*Nagara*' as a convertible term with '*Nakhara*.' As to '*Mummuri*,' it is given under No. 21 at page 402 of Mr. Kittel's edition of the *Sâbdamaṇidarpaṇa* of Kôsir'ja as meaning *heated sand*; I have not met with the word as yet in any other printed book or glossary.

⁴¹ '*Baṇṇāju*' is the modern '*baṇṇija*, *baṇṇija*, or *baṇṇija*,' which, though given in Sanderson's dictionary as a pure Canarese word, must be the original of or a Tadbhava corruption of the Sanskrit '*bāṇija*, *bāṇijika*,' merchant, trader. The Virabaṇṇaju-guild is a division of the class of Liṅḅyat merchants.

of oil on each oil-mill for the perpetual lamp of the same god. Also of oil that comes from Bēṛūru for sale they gave an *addu*⁴³ of oil on each *hūḍuru*. The potters⁴³ of that place gave on each kiln a vessel for the water of the god. Also five hundred (dealers in vegetables) gave two bundles on each cart-load of vegetables put up for sale and four vegetables on each load (of a beast of burden). The Bōvakkalu⁴⁴ gave a small tax such as a gift in alms on the vegetables that they brought for sale.

Also the twelve headmen of Eḷarāve gave to that same god, as a grant to be respected by all, four *mattars* of cultivated land, measured in the circle of Navilgundu to the E. of the high road to Sirivūru and to the N. of the watercourse of Kāddigura, within the boundaries of their own field (in the lands) of Savandhavatti and in the lands to the S. of their own village, and they gave also a house five cubits broad by twelve cubits long.

Also the worthy Sindaramaileyanāyaka of Beṭṭasura and the six headmen of that place gave, as a grant to be respected by all, four *mattars* of cultivated land, measured in the circle of Navilgundu to the S. of the watercourse of Kāddigura, within the lands to the S. of their village, and they gave also a house six cubits broad by twelve cubits long.

Also, to the same god, all the members of that sect of which Śubhachandrasiddhāntidēva, who shared the same rites with Prabhāchandrasiddhāntidēva the priest of the Jain temple of Māṇikyātīrtha of Hūli, and Indrakīrttidēva and Śrīdharadēva, the disciples of that same Prabhāchandrasiddhāntidēva, were the heads, at Hiriyakummi which was the locality of that same Jain temple of Māṇikyātīrtha, together with the six headmen of that place, gave, as a grant to be respected by all, a house six cubits broad by twelve cubits long together with four *mattars* of cultivated land, measured in the circle of Navilgundu, to

⁴³ 'Yaddu' is a provincialism for 'ettu' ('yettu'), an ox, and 'addu' in the text or 'yaddu,' according as we regard the 'y' as an initial letter or as inserted for the sake of euphony, probably means some measure determined by the load of an ox. For 'hūḍuru' see note 50 to the translation of No. V.

⁴³ 'Aysāvantar' or 'āyasāvantaru' is equivalent to 'āyagāru,' those who enjoy the 'āya,' 'āyasāya,' or 'āyasvāmya,' i. e. the hereditary village servants collectively, the 'bārā-balutēddār' of the Marāṭhās. Here the word seems to be used to denote particularly the potters.

⁴⁴ 'Bōvakkalu' or 'bōvakkalu' is evidently the same as 'bōyi-makkalu' for 'bhōyi-makkalu,' i. e. 'bhōyiyaru,' fishermen, the bearers of palanquins, &c.

the S. of that same village, to the S. of the cultivated land belonging to Nêmaņa in the rent-free service lands⁴⁵ of Nelliya-Chattagauda, and to the E. of the boundaries of the field of Ūrugōlana.

Also to the same god two hundred merchants and the twelve headmen of Hasuđi, the great *Agrahāra*⁴⁶ of the holy Anādi⁴⁷, gave three hundred *kambas* of cultivated land, as a grant to be respected by all, measured in the circle of Digīśvaradēva of Sōgala within the locality of Hebbasuge, which is to the W. of their own Bāsigavāđa, to the S. of the tank of Ghaisageṛe which is to the S. of their village, and to the W. of the black-soil field of Savaṇubela of Savandhavatti.

Also Munichandrādēva, at the request of.....⁴⁸, gave through⁴⁹ those who received the contributions on the oil-mills a *sollage* of oil each Monday.

And that same Kēsirāja of Kōlāra, having obtained all this as a portion for the god Mallināthadēva of the tank called Nāgarakere of Sugandhavarti, built up that tank and planted a grove round it and gave the place, with oblations of water, to Liṅgayya, the priest of the original local temple of Bellitage, who also bore the name of Vāmaśakti, the disciple of his own spiritual preceptor who practised the pure Śniva rites which were the method of his own worship; and the account of his lineage is this:—"How is he, the descendant of the sage Durvāsa, overwhelmed with trouble!",—thus saying, that same Vāmaśakti, the best of devotees, having taken an oath and having become victorious, became celebrated in the earth and acquired a name. His son, Dēvaśiva, of great fame, versed in all the sacred writings, of good conduct, owning great possessions acquired by the might of his arm, was resplendent in the earth. His offspring, Liṅgaśiva, acquainted with the Śniva doctrines, the abode of an inestimable number of good qua-

⁴⁵ 'Bala' is the old form of the Canarese 'baṇa,' a party,—either a faction or a branch of a family of hereditary officials, especially of village headmen; and it means secondarily in inscriptions, as in the present instance, but not in the current language of the present day, the portion of the hereditary service lands allotted to such a branch of a family of hereditary officials or to any member of such a branch. In its secondary meaning it is equivalent to 'gauḍuvānya' which we have had in several places above.

⁴⁶ 'Agrahāra' means a village granted to a temple or to Brāhmanas for purposes of religion, education, and charity.

⁴⁷ "He who has no beginning."

⁴⁸ 'Ayada chattiṃmaragara,'—meaning not apparent.

⁴⁹ i.e. caused them to give.

lities, of good and spotless deeds, worshipped devoutly the Unborn of Śrī-Śaila. Perceiving that this Liṅga, when worshipping the *liṅga*, shone like a bee at the lotuses which are the feet of Śrī-Mallinātha, Kêśirāja gave to him this (grant above described).

May he, who preserves this land, which has become the subject of a praiseworthy edict, ever possess an increasing eminence of power ; but may he, who, not willing to protect it, destroys (this grant), sink into misery ! If a man destroy this, his sin is as great as if he were pitilessly to slay cows, or his own family, or Brâhman, at the sacred shrines of Gaye, Vâraṇâsi, or Kurubhûmi. He who confiscates land, &c. That man who, not honouring piety, destroys (a grant of) land, whether it has been given by himself or by members of another family, shall afterwards become a worm and descend to hell. Those future rulers of the earth, whether born in my lineage, &c. Whether it be the kings of the royal race which I myself serve or other kings, if they do no injury to this deed of piety, to them I now join my hands (in respectful salutation). This is the saying of that same Kêśirāja.

Acquiring the benefit of good deeds performed in a former state of existence, Mâdirāja, esteemed the son of the lord Kêśirāja, has in accordance with the wishes of that lord composed and written this brilliant edict. The twelve headmen of Sugandhavarti shall protect this act of piety !

ಧರನ ಮೊಲಭಯಪ್ರದನಯ್ಯೂನಯ್ಯುನಾಚ್ಚೈತಸುಯಶೋವಿಭವಂ ನಿಜಸಭೆಯೊಳರಬ್ಬಭುಮಂತೋತ್ತಾನಾಹತಕ್ರಿಸುಣಾನಂಪನ್ನಂ ||
 ದುಮ್ಮೋಕ್ಷವಿನಿಗ್ರಹದಿಂ ಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಿಳಯನಾಳುತ್ತುಂ¹⁸ ಶಿಷ್ಟೋದ್ವಪ್ರದನತ್ಯುತ್ಪದ್ವದೇ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಸೇನ-
 ನೃಪಂ || ಶ್ರೀರಮಣೇಭಾಸಿಬಳಕ್ಕಾರಗಣಾಂಭೋಧಿಕೊಂಡನೂರೊಳ್ ನಿಧಿಗಂ ಭೂರಮಣೇಮಕುಟಾಳಂಕಾರದಿನೆಸೆದೊಪ್ಪಿ
 ತೋರ್ಪು²⁰ ಜಿನಮಂದಿರಮಂ || ಎನೆದಿರೆ ಮಾಡಿಸಿ ವೃತ್ತಿಯನನದಳಮಿನಲೊಸೆದು ಬದಿಸುತುಂ ನಿಧಿಗಂ
 ಪೇಳಿಸಿದನದೆಂತೆಂದದೆ ನಿಜಲನದಾಚಾರ್ಯಾನ್ವಯೋದ್ಭವಪ್ರಕ್ರಮಮಂ || ಶ್ರೀಲಲೋಭನಯಾಕ್ಷಿ ನಿರ್ಮುಳದಯಾದೇಹಂ
 ಗುಣೋನ್ಮಲ್ಲಿಕಾಮಾಲಾಕುನ್ದಳಭಾಸಿ ಭಾಗುರತರಶ್ರೀಜೈನಧರ್ಮೋದ್ಭವಂ ತ್ರೈಲೋಕ್ಯೋದರವರ್ತಿಕೀರ್ತಿ ವಿಳಸತ್ಸ್ಯದ್ವಾ-
 ದನಾಮಾಂಕಿತಂ ಮೂಲೋಕಕ್ಕೆ ನಿಗಂತರಂ ಸೊಗಯಕುಂ ಶ್ರೀಮೂಲಸಂಘಾನ್ವಯಂ || ಜಿನಸಮಯಮೆಂಬ
 ಸರಸಿಜವನದೊಳಗಲದೊರ್ಪಿ²⁴ ತೋರ್ಪು ಜೇಮಾಂಬುಜದಂತನುಪಮಸೆನೆ ಕರಮಿಸಿವದನನಿಯೊಳ್ ಸದ್ಗುಣಗಾಂ
 ಬಳಕ್ಕಾರಗಣಂ || ವಾರಿಧಿನೀ²⁵ಪ್ಪಿತಾಖಿಳಧಾತಳಶೋಭಿತಕೀರ್ತಿತದ್ವಳಕ್ಕಾರಗಣಾಂಬುಜಾಕರವನಾಂತರದಲ್ಲೆ ಮಾರಲೇರಿಯಂ
 ಚಾರುಚರಿತ್ರವಾಗ್ಗದ²⁸ ಜಿನೇಶಮುನೀಶ್ವರರುದ್ಭವಾಪಹವ್ಯಾರಮದೇಭಕುಂಭವಿಲುಶೋತ್ಯಟಕೂರರನೀತಕೊಪ್ಪಿದ್²⁷ || ಉದಯಗಿ-
 ರಿಂದ್ರದೊಳಿಸೆವತ್ಯುದಿತೋದಯವಾಗಿ ಬೇಳವ ಚಂದ್ರನ ತೆಹದಂತುದಿಯಿಸಿದಂ ಕುವಳಯಕಭ್ಯುದಯಕರಂ ತದ್ಗಣಾದ್ರಿ-
 ಯೊಳ್ಳಣಾಚಂದ್ರಂ || ಪಕ್ಕೋ²⁹ಳವಾಸಿ ದೇವನಳಕ್ಷಯತನ್ಮನಿಸದಾಜ್ಜಮಧುಕರಶೀಳಂ ರಕ್ಷಿತಗುಣಗಣನಿಳಯಮುಮು-
 ಕ್ಕು ಜನಾನಂದಿಯವು ನಯನಂದಿಬುಧಂ || ಆ ನಯನಂದಿಯ ಶಿಡ್ಧಂ³⁰ ನಾನಾವಿದ್ಯಾವಿಳಾಸನೋಚ್ಚೈತತೇಜಂ
 ಶ್ರೀನಾರೀನಾಥನವೊಲೆ³¹ ಭೂನುತನಾ ಶ್ರೀಧರಾರ್ಯಯತಿಪತಿತಿಳಕಂ || ತನ್ಮನಿಸದಾಜ್ಜಮಧುಕರನುನ್ಮದಮಿಥ್ಯಾಕಥಾವಿಮಥನಂ
 ಮುನಿಸಂ ಸನ್ಮಾರ್ಗ್ಗಿ³² ಚಂದ್ರಕೀರ್ತಿ ವಿಯುನ್ಮಾರ್ಗ್ಗದ ಚಂದ್ರನನೆ ಕುವಳಯಘಾಜ್ಯಂ || ಅತಿಚತುರಕವಿ-

ಚಕೋರಪ್ರತತಿ ದರಸ್ವೀರನಯನಮಿಂಟದಳುದು ದಂ(ಠಂ)ಬಿತಕಣ್ಣಾ³³ ಘಟಂಚುಟದಿಂ ತ್ರುತಿಕೀರ್ತ್ತಿಮುನೀಂದ್ರಚಂದ್ರವಾಕ್ಚಂದ್ರಿ-
 ಕೆಯು || ಶ್ರೀಧರದೇವಂ ಸುಯುಕ್ತಃಶ್ರೀಧರನಧಿಗತಸಮಸ್ತಜಿನಪತಿತತ್ವ(ತ್ವ)ಶ್ರೀಧರನೇದಂ ಸದ್ವಾಕ್ಶ್ರೀಧರನಾ ಚಂದ್ರಕೀರ್ತ್ತಿ-
 ದೇವಫ ತನಯಂ || ಆ ಮುನಿಮುಖ್ಯನ ಶಿಷ್ಯಂ ಶ್ರೀಮುಚ್ಚಾರಿತ್ರಚಕ್ರಿ ಸುಜನವಿಳಾಸಂ ಭೂಮಿಪತಿರಿಟತಾ-
 ದಿತಕೋಮಳನಖಶ್ಯಿ³⁶ ನೇಮಿಟಂದ್ರಮುನೀಂದ್ರಂ || ಶ್ರೀಧರವನಜದ ಸಿರಿಯಂ ಸಾಧಿಪನೇಂಬಂತಿರೆನಿವ ಮಧುಪನ
 ತಟನಂ ಶ್ರೀಧರಪದಸರಸಿಜದೊಳ್ ಸಾಧಿಪ ವೋಲಿಸಿದು ವಾಸುಳಾಜ್ಯಂ ಘೋತ್ತಂ || ತ್ರೈವಿದ್ಯಾಸ್ತದವಾಸುಳಾಜ್ಯ-
 ಮುನಿಪಂ ಸ್ಯಾ ದ್ವಾದಿದ್ಯಾನಿಪತಃಪ್ರಾವೀಣ್ಯಾಪ್ರವಿಭಾಸಿ ನೋಡನುಡಿಲ್ಲವ್ಯಾಳಗಾಯ್ದುಧನಂ ನೋವಾಯ್ದು ಪ್ರತಿವಾದಿಗಳ್ಳಿ
 ಪಿರಿದುಂ³⁹ ಭ್ರಾಂತಾಯ್ದು ಮಿಥ್ಯಾಮದೋದ್ಗ್ರೀವ್ಗ್ನು ನಿಜೈಕವಾಕ್ಯದಿನನೇಣಾಂತತ್ವಮಂ ತೋಷಿದಂ ||
 ಶ್ರೀವಾಣೀವ[ದನಾಂ]ಬುಜಾತರಸಮಂ ತನ್ನಕ್ಕಿಟಂ ಪೀರುತುಂ ಲಾಪಣ್ಯಾಂಗತಪಃಪ್ರಕೃತ್ಯವಧುವಂ ವ್ಯಾಲಿಂಗನಂಗೆ-
 ಯ್ವುತುಂ ಜೀವಾನಂದದಯಾವಧೂವದನಮಂ ಕೂರ್ತ್ತರ್ತ್ತಿಯಿಂ ನೋರುತುಂ ತ್ರೈವಿದ್ಯಾಸ್ತದವಾಸುಳಾಜ್ಯಮುನಿಪಂ
 ತಾನಿಪ್ಪನೀ⁴² ಧಾತ್ರಿಯೊಳ್ || ಬೃಂಹಿತಪರಮತಮದಕರಿಂಹಂ ತ್ರೈವಿದ್ಯವಾಸುಳಾಜ್ಯನುಜನುಧಾಂಹಸ್ಸಂಹರನಿ[ನಿದಂ]⁴³
 ಸಂಹೃತಕಾಮಂ ಯಶಸ್ವಿ ಮಲಯಾಳುಫಂ || ಅತಿಚತುರಕವಿಕದಂಬಕನುತಪದ್ವಪ್ರಭಮುನೀಕರಾದ್ಧಂತೇ[ತಂ ತ್ರು]-
 ತಕೀರ್ತ್ತಿಪ್ರಿಯನೇದಂ ಯತಿಸತ್ಯೈವಿದ್ಯವಾಸುಳಾಜ್ಯತನೂಜಂ || ಶ್ರೀರಮಣೀಭಾಸಿಬಳತ್ಕಾರಗ[ಣಾಂಭೋಜಮು]ಧುಪರಿಂತಿರೆ
 ಸತತಂ ಚಾರುತರಂ ಹಿಳ್ಳಿಯರವತಾರಂ ತದ್ಗಣಸರೋಜಸುಣಾದ ವೋರೆಸಿಗುಂ || [ತತ್ತ್ಯು]ಲ[ರಾಜಾನ್ವಯ]ದೊಳ್⁴⁶
 ಸತ್ಯವಿಾಜಪ್ರಿಯಾವಳೋಕನಲೀಲೋದ್ಯತ್ಯನಕಾಂಬುಜದನೈ ಬೃಹತ್ತಿರಣಂ ಸೋರಿಗಾಂಕವಿಭು ಧರಿಸಿದಂ ||
 ತತ್ತ್ಯುತರಮಳನಕಳಜ[ನೋ]ತ್ಸವಕರರು(ರ್)ಚಿವಚನರಚನಾಳಾವರ್ಗ್ಮಾತ್ಸರ್ಯುಪ್ರಭುಸುಭಟಮರುತ್ಸುತರಾ ಬಲ್ಲಕಲ್ಲಗಾಮೂಬುಧರೆ ||⁴⁸

ಶ್ರೀವಧುಗೆ ಭವತಿಯಂತಾ ಭೂವಿದಿತಪಿನಲೈ ಮಾ * ನಕಾಂಗಿಯನನ್ತಾ(ನ್ತ)ಶ್ರೀವಿಭುಕಲಿದೇವಂ ಬಲದೇವಾನುಜನಿಂಬ ರೀತ್ರಿಫ-
 ಗಾಸ್ಪದನಾದಂ || ಲಳಕುಳಕುಂತಳಿ ಕುವಳಯದಳಲೋಚನಿ ಚಕ್ರವಾಕಕುಟಿ ಕನಕಲತೋಜ್ವ(ಜ್ವ)ಮಧೈ ಕನಕಿ
 ಗಾಮಣ್ಣಾಲಸತ್ತಪ್ಪಭುಮನೋಜಸತಿ ರತಿಯನ್ನಳ್ || ವರಚೂತದುಮವೇದನೋಜ್ವ(ಜ್ವ)ಲತಾಪ್ರಪ್ಪಾಂ(ಪ್ಪಾಂ †)ಕುರೋತ್ತಪ್ತಿ-
 ಯಂತಿರೆ ತದ್ಧಂಪತಿಗಲ್ಲಿ ಪುಟ್ಟಿದನುರುಶ್ರೀಜೈನಧರ್ಮೋತ್ಸವಂ ವರಭವ್ಯಾಳಮನೋನುರಾಗವಿಳಸದ್ವ್ಯಾಶೀರ್ವೃತೋವಿಸ್ತರಂ
 ಪರಮಾನಂದಯಶೋಧಿಕಂ ನಿಧಿಯಮಂ ಸತ್ಪಾತ್ರದಾನೋದ್ಯಮಂ || ಶ್ರೀಧರದೇವಸದಾಷ್ಟಶ್ರೀಧರನಾದೋಳ್ವನಿಂ ಹೃದಬ್ಜ-
 ದೋಳೇಶಂ ಶ್ರೀಧರನಾದಂ ನಿಧಿಗಂ ಸಾಧಿತಗುರುಚರಣಾನಪ್ಪವಂ ಪದೆಯುದೇಂ || ತತ್ಪುತ್ರರ⁵⁵ ||
 ಶ್ರೀರಮಣೇಕನತ್ಯನಕಕುಣ್ಣಾಳಾವನಿತಾವಿಳಾಸಸ್ಮೀರಕಟಾಪ್ಪವೀಕ್ಷಣಪರಪುರುಷೋತ್ತಮರುದ್ಧುಕೀತ್ರಿಫಗಳ್ ಶ್ರೀರಮವಾಸುಪೂಜ್ಯಮುನಿ-
 ಪಾದಸಯೋರುಹಭೃಂಗರೋಪ್ಪು ವರ್ಷಾರುಗುಣಾಡ್ಯ(ಘ್ಯ)ರಾಗ ಕಲಿದೇವಲಸದ್ಬಲದೇವರಿವ್ವರುಂ || ಸ್ವಸ್ತಿ⁵⁶ ಶ್ರೀಮಜ್ಜಾಳುಕ್ಯ-
 ವಿಕ್ರಮಕಾಲದ ೧೨ನೆಯ ಪ್ರಭವಸಂವತ್ಸರದ ಪೌಷಕೃಷ್ಣ ಚತುರ್ಥಶೀವದ್ಧವಾರದುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯಂದು ಶ್ರೀಮನ್ನ-
 ಹಾಪ್ರಭುನಿಧಿಯಮಗಾಮಣ್ಣಂ ತನ್ನ ಮಾನ್ಯದೊಳಗೆ ಹಿಂದಾಧಿಯ ಹೊಲದೊಳ್ ಸರ್ವಬಾಧಾಪರಿಹಾರವಾಗಿ ಕೊಂಡಿಯ
 ಕೋಲಲಿಮ್ಫತ್ತೈಕ್ಯೈಯ್ಯುಮಂ ಪನ್ನೆರಗು ಮನೆಯಮನೊಂದು ಗಾಣಮುನೊಂದು ತೋಂಟಮುಮಂ ತಳವೃತ್ತಿಯಾಗಿ
 ಮಾಡಿ⁵⁷ ಕೊಟ್ಟನಾ ದೇವಸಂ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾ ‡ ಣ § ಣೆಯಿಂ ತಜ್ಜಿನಾಲಯವಂದನಾತ್ಥಂ

* There are traces of two letters, apparently ನಿ and ತು, after ಮಾ and before ನಕಾಂಗಿ &c.; they seem to have been written by mistake for ನಕಾಂ of the text and then erased.

† ಫಪ್ಪ is an established Tadbhava corruption of ಫಪ್ಪು, but it cannot be used correctly in the middle of a pure Sanskrit compound.
 ‡ Four or five letters effaced here. § Three or four letters effaced here.

ಬಂದು ಶ್ರೀಮನ್ಮಹಾಕವಿಗಳೇಶ್ವರಂ ಕನ್ನನ್ಮ[ಪಂ ದೇವರಂಗಭೋಗರಂಗಭೋಗ]ಕೃಂ ಖಂಡಸ್ಥಿತಜೀವೋದ್ಧಾರಕೃಂ
 ತನ್ನ ಸೀವಟದೊಳಗಣ ತ* † ವಣನಾಗಿ ಮಾಡಿ ಶ್ರೀಧರಪಂಡಿತದೇವರ
 ಶ್ರೀಪಾದಪ್ರಶ್ನಾ[ಲನಂ ಮಾಡಿ]† † ಪಾಳಸುತ್ತಂ ತತ್ಪ್ರಾ[ದ] ‡ ಒಳನೆಯ
 ಪ್ಲವಸಂವತ್ಸರದ ಪೌಷಕುಕ(ಕ್ಲ)ತ್ರಯೋ[ದಶೀ] § || ದು ಶ್ರೀಮದ್ವಿಕ್ರಮಚಕ್ರಿಯ
 ಪ್ರಿಯಾತ್ಮಜ(ಜಂ) ಜಯ[ಕರ್ಣಾಂ] ¶ ¶ ಒಸದಿಯ ಭೋಗಕೃಂ
 ರ[ಷಿಜನಾ]ಹಾರ[ಕೃಂ] †† †† ಪು ಕರಂಜಗೋಹೂರದ
 ||| ಯಸಾಮ್ಯ¶¶ ರದು ಗದ್ಯಾನ*** ††† [ಶ್ರೀ]ಮದ್ವಾಸುಪೂಜ್ಯ[ಮುನಿ]ದೇವರ
 ಪಾ[ದಪ್ರಶ್ನಾ]ಲನ]ಮ(ಮಂ) ಮಾ[ಡಿ] ††† §§§ ಧರ್ಮರಕ್ಷಣಪ(ಫ)ಲಂ [ಗಂಗಾಪ್ರ]ಯಾಗಾ-
 ಕು[ರುಕ್ಷೇತ್ರ] |||| ¶¶¶ ದಾಂತಮಹಾ(?)ರ(?)ಕಿತ್ತ ಫಲಂಗಳಂ ಪಡ(ದೆ)ಗುಮು [||]

* Nine or ten letters effaced.

† In each case, six or seven letters effaced.

‡ This letter is omitted altogether in the original.

§ Eight or nine letters effaced.

|| Six or seven letters effaced.

¶ Ten or eleven letters effaced.

¶¶ Seven or eight letters effaced.

†† Eight or nine letters effaced.

†† Three or four letters effaced.

§§ Seven or eight letters effaced.

||| Two or three letters effaced.

¶¶ Five or six letters effaced.

*** Two or three letters effaced.

††† Six or seven letters effaced.

††† Two or three letters effaced.

§§§ Seven or eight letters effaced.

|||| Eleven or twelve letters effaced.

¶¶¶ One or two letters effaced.

ತದ್ಧರ್ಮ *⁷⁰ ತತೀರ್ಥಂಗಾ(?) ರಾ(?) ತಕಂ || ಶ್ರೀಮೂಲಸಂಘದುಗ್ಧಾ ಔದೀ-
 ಗಣೋಜನಿ †⁷¹ ಏನದಿಯ ಸ್ತಂಭಸಾ ಪನೆಯಂದು ನಿಧಿಯಮಗಾಮಣ್ಣಂ ಸರ್ವಬಾಧಾ-
 ಪರಿಹಾರವಾಗಿ ಕೊ[ಟ್ಟು] §⁷² ಕೆಯ್ಯ ಮನೆ ಂ ಕೊಂಡಿಯ ಕೊಲ ಕಮ್ಮಂ ಂ [||]

* Fifteen or sixteen letters effaced.
 † Six or seven letters effaced.

‡ Two or three letters effaced.
 § Seven or eight letters effaced.



No. VIII.¹

May victory attend the command of the lord of the three worlds, &c. ! The beloved woman Śrī, having seen the curls upon her forehead above her eyes (reflected) in the (mirror-like) nails of the feet of Jina (when she bowed her head at his feet in worshipping him), said to herself in her astonishment "How is it that the bees themselves (my curls) have brought hither the lotuses (my eyes)?" ; may that same Jina confer long life and riches upon Nidhiga the king, the chief of the lords of the earth, who is desirous of emancipation !

Hail ! The asylum of the three worlds, the favourite of the lovely woman the broad earth, the owner of the brilliant banner of the Boar, the lauded supreme king of kings, he whose fame is extensive, he who is most excellent in having the marks of a supreme lord, he who is venerable, he whose feet which are like lotuses are placed on those who carry their heads high in enmity, he whose glory is great, he who is the lion of the Châlukyas,—such was Tribhuvanamalla, the glory of the Satyâsrayakuḷa, a very Yudhisṭhira² in truth, skilled in many sciences, resplendent with infinite lustre as being a very sun in valour.³ While his auspicious reign was current, ever increasing (so as to endure) as long as the king of mountains⁴ and the moon and sun might last,—his beloved son, the destroyer of his foes, was Jayakarna.⁵ And while the brilliant and charming servant of king Jayakarna, Châmaṇḍa, the commander of the forces, who was decorated with good qualities, whose beauty was adorned with the eyes of the lovely woman Śrī, who was the favourite of the lovely woman Great Fame,

¹ This inscription is from a stone tablet belonging to a Jain temple at Koṅṭr, in the Gôkâk Tâlukâ of the Belgaum District. The emblems at the top of the stone are ;—in the centre, a seated Jain figure with a *Yaksha* and *Yakshî* above it ; to the right of it, a cow and calf and a crooked knife, and above them the moon ; to the left, the sun.

² The eldest of the Pâṇḍava princes, celebrated for his truth and justice.

³ This is a play on the meaning of his name 'Vikramâditya.'

⁴ Himâlaya.

⁵ Sir W. Elliot mentions only one son of Vikramâditya-Tribhuvanamalla, viz. Sômesvaradêva III. ; but it should be remarked that he failed to ascertain the name of the successor and alleged son of Sômesvaradêva III. ; his title only, Jagadêkamalla, is given. The authority on which Sômesvaradêva III. is said to have been succeeded by his two sons successively is not given in the paper on Hindu Inscriptions, and it may be that his immediate successor was Jayakarna, his younger brother and not his eldest son.

the staff of whose arm was the lovely woman Victory, who was a very mace (in dealing death) in war, was continuing with justice in the government of the land of Kûṇḍi:—

Hail! The Maṇḍalêśvara king Sêna, possessed of a multitude of spotless virtues, abounded with the great good fortune of the five great praiseworthy and resplendent *Śabdās* that he had attained. The mouth of the king Śrî-Sêna was the seat of the lovely woman Pure Speech, his broad chest bore the pleasing marks of the embraces of the lovely woman Brilliant and Good Ornaments, his arm was an excellent staff for the game of striking the pith-balls that were the heads of his proud and brave enemies, his prosperity was the cause of happiness to all mankind.

While king Châmaṇḍa, bearing, like a lordly elephant, the delightful and brilliant lustre of his auspicious and strong right hand⁶, taming with his prowess the infuriated female elephants that were the (hostile) warriors, was abiding in his assembly; and while king Sêna, of clear intellect, giving freedom from fear like one who practises religious meditation, the best of good men⁷, possessed of great glory, endowed with the qualities of the regal attributes of power, wisdom, and perseverance, the granter of boons to good people, governing the earth with awards of severe punishment to the wicked and protection to the good, was ruling most excellently:—

Nidhiga, having had built in Koṇḍanûru, which was the ocean of the Baḷatkâragana⁸ resplendent with the lovely woman Śrî, a shrine of Jina beautiful as being the crest-jewel of the lovely woman the Earth, joyfully set apart for it a portion never to be interfered with and caused to be declared as follows the order of the succession of those born in the race of his own glorious priests:—

The lineage of the original sect, born in the glorious Jaina religion, famous throughout the universe, and marked with the pleasing name of '*Syâdvâda*,' is ever charming in the three worlds,—having for its eyes the sportive glances of Śrî, and for its body Pure Love, and being resplendent as to the curls upon its forehead with a wreath of jasmine-

⁶ In the word '*lakshina*' there is also an allusion to the belief that the elephants of the south are much superior to those of the north.

⁷ '*Ayyaṇayyam*;' but the meaning is not certain.

⁸ A certain sect.

flowers which are its virtuous qualities. The Baṭatkâragaṇa, abounding in good qualities, is exceedingly lustrous in the earth, being without an equal and resembling a golden lotus blooming and manifesting itself in its beauty in the lotus-pool which is the religion of Jina. In the lotus-pool of the Baṭatkâragaṇa, the fame of which is resplendent throughout the whole earth encircled by the ocean, many devout Jinêśās⁹ were charming in the guise of swans, following the path of pleasing deeds, excellent destroyers of sin, very brave in striking the forehead of the infuriated elephant that was Lust. As the refulgent moon rises most gloriously and shines on the mountain of the east, so on the mountain which was that sect arose Gaṇachandra¹⁰ causing happiness to the terrestrial globe¹¹. He who resembled a bee at the lotuses which were the feet of (*i.e.* he who was the disciple of) that saint who was the destroyer of sin was the learned Nayanandi who fasted for a fortnight at a time, who was really divine, and who became the giver of joy to people who, being the abode of a number of good qualities cherished by him, were desirous of emancipation. The disciple of that same Nayanand was Śrîdharârîya, the best of ascetics, delighting in many sciences, of great glory, praised in the earth like the Lord of the lovely woman Śrî. A bee at the lotuses which were the feet of that sage, the refuter of proud and empty talk,—such was the sage Chandrakîrtti of the good path, worthy to be worshipped in the terrestrial globe¹² like the moon of the path of the sky. The crowds of Chakôra birds that are poets of great skill with softly smiling eyes drink in with their beaks that are their imitative ears the moonlight of the speech of that moon of a saint¹³ whose radiance is holy writ. The son of that same Chandrakîrttidêva was Śrîdharadêva who was resplendent, possessing the goddess Good Fame, bearing the lustre of the real nature of all Jinapatis⁹ which he had attained, sustaining the glory of good speech. The disciple of that chief of sages was Nêmi-chandra best of saints, a very universal emperor in excellent deeds, the delight of good people, having the lustre of his soft nails struck by the diadems of kings (when they bowed themselves at his feet).

⁹ Saints of the Jain religion.

¹⁰ *i.e.* 'the moon of the sect.'

¹¹ Or, in the second meaning of this verse, "to the lotuses."

¹² Or, "by the lotuses," in the second meaning of this verse.

¹³ *i.e.* 'that most excellent saint.'

Like a bee that determines to acquire for itself the lustre of the lotuses of Śrīdhara ¹⁴,—such was Vāsupūjya, shining like a bee on the lotuses which were the feet of Śrīdhara. The sage Vāsupūjya, the abiding-place of the three Vēdas, shining excessively through his acquaintance with the tenets of the science of *Syādcāda*, became both in sight and in speech the life of worthy people, but a pain to those who opposed themselves to him in argument and a great cause of confusion to those who were stiff-necked through vain pride; and thus through his unanimous accord he manifested a diversity of results. Drinking in with his writings the juice of the lotus of the mouth of Śrī-Vāṇī ¹⁵, enjoying the embraces of a most excellent and lovely wife namely his penance, beholding with pleasure and affection the countenance of his wife who was his love that was (manifested in) pleasure in (sparing and preserving) life,—such indeed in this world was the sage Vāsupūjya, the abiding-place of the three Vēdas. The famous and learned Malayāla, the younger brother of Vāsupūjya who was acquainted with the three Vēdas, was resplendent,—a very lion towards the infuriated elephants that were those who cherished opinions opposed to his, the pleasing destroyer of sin, the restrainer of his passions. The son of the ascetic Vāsupūjya who was acquainted with the three Vēdas, Padmaprabha, best of sages, praised by a multitude of most skilful poets, was resplendent, being the master of demonstrated truths and dear to those whose glory is holy writ.

There being thus many bees on the lotus which was the Baḷatkāraṇa which was resplendent with the lovely woman Śrī, the race of the Hilleyarū, ever more and more charming, shone as if it were the filament of the lotus of that sect. In the royal lineage of that family the lord Sōrigāṅka, whose rays were very brilliant, like the golden lotus of the sportive dalliance of the glances of her ¹⁶ who is the beloved one of good poets and kings, was resplendent in the world. His sons were the learned Balla and Kalla and Gāmaṇḍa, the causers of joy to all pure people, who conversed in elegant diction, and who were like the son of the Wind towards the (hostile) warriors that were lords full of malice. In such a manner that it became well known in the earth, Mānakāṅgi took as it were the place of the woman Śrī, and so that same lord Kalidēva, who was possessed of endless good fortune,

¹⁴ Vishṇu.¹⁵ Sarasvatī.¹⁶ The goddess Lakshmi.

acquired the fame of being the younger brother of Baladêva¹⁷. The curls on her forehead resembled a number of black bees, her eyes were like the leaves of a lotus, her breasts were like two Chakravâka birds, her lovely waist was like a golden creeper,—such was Kanaki, whom you might compare with Rati, the captivating wife of that same charming lord Gâmaṇḍa. To that pair, who resembled (the husband) a lovely mango-tree and (the wife) the bursting forth of the flowers of the beautiful creeper that clings to it, was born Nidhiyama, the great joy of the Jaina religion, who abounded in the utterance of blessings which were resplendent with the mental joy of good and worthy people, who exceeded in glory the supremest bliss, and who was ever liberal towards worthy objects. From his goodness which was that he was the sustainer of the lustre of the lotuses which were the feet of Sṛīdhara-dêva, this Nidhiga, who brought to perfection the race of spiritual preceptors, became a very supporter of Śrī in the lotus which was his heart; what (more remained for him) to acquire? His sons:—Kalidêva and the charming Baladêva,—these two were pleasing, being the bright golden earrings of the lovely woman Śrī, intent upon regarding the sportive and laughing glances of that same lovely woman, the best of men, of pleasing fame, bees at the lotuses which were the feet of the sage Vâsupâjya the lover of Śrī, abounding in good qualities.

Hail! In the 12th year of the era of the prosperous Châlukya Vikrama¹⁸, being the Prabhava *saṁvatsara*, at the moment of the sun's commencement of his progress to the north on Vaḍḍavâra¹⁹ the fourteenth day of the dark fortnight of Pausha, the fortunate great lord Nidhiyamagâmaṇḍa formed into a portion and gave, free from all opposing claims, in the circle of Kûṇḍi and in the field of Hiṇḍâdhi which was included in his own *mânya* lands, two *mattars* of cultivated land, twelve houses, one oil-mill, and one garden. On the same day (at the

¹⁷ Baladêva is also another name of Balabhadra or Balarâma, the elder brother of Vishṇu incarnate as Kṛishṇa, and, as Kṛishṇa was an incarnation of Vishṇu, he is to be considered the husband of Śrī or Lakshmi the wife of Vishṇu. The meaning, therefore, is that, as Mânakūṅgi the wife of Kalidêva resembled Śrī in all her qualities, she stood in the place of that goddess, and Kalidêva's elder brother was Baladêva, and accordingly Kalidêva was in both respects to be compared with Kṛishṇa.

¹⁸ i.e. in the Śaka year 1009. According to the calculation of the preceding inscriptions, Śaka 1009 should be the Kahaya *saṁvatsara* and Śaka 1043 in line 63 below should be the Śârvari *saṁvatsara*.

¹⁹ It is not clear what day of the week is meant by Vaḍḍavâra.

direction of) the fortunate prime minister the fortunate Mahâmaṇḍalêśvara king Kanna, having come to do worship at that temple of Jina, having made within his own *sīvaṭa* and having laved the feet of Śrīdharadêva, (gave) . . . for the *aṅgabhōga* and *raṅgabhōga* of the god and for repairing whatever might become broken or torn or worn-out through age.

While was governing, in the 46th year of the same era²⁰, in the *Plava saṁvatsara*, at the moment of on the thirteenth day of the bright fortnight of Pausha, Jayakarna the beloved son of the fortunate emperor Vikrama, (The next five lines are too much effaced to be capable of translation.)

Nidhiyamagâmaṇḍa, having established the Jain temple (of the priests of) the Baḷatkâragana (which was a division of) the original sect, gave, free from all opposing claims, cultivated land, one house, and 150 *kammas* (of land) of the circle of Kûṇḍi.

²⁰ i. e., in the Śaka year 1043.

APPENDIX.

Abstract of the Proceedings of the Society for 1873-74.

MEMBERS ELECTED

FROM JANUARY 23RD, 1873, TO JULY 18TH, 1874.

13TH FEBRUARY 1873.

Assistant-Surgeon Oliver Codring- Nánábhái Haridás, Esq., LL.B.,
ton, F.R.M.S. Pleader, High Court.
Dr. J. G. Da Cunha, M.R.C.S.

19TH APRIL 1873.

J. W. Orr, Esq., M.A., Prothonotary H. M.'s High Court.

19TH JUNE 1873.

G. H. Traill, Esq., Agent, Oriental Bank.

14TH AUGUST 1873.

A. Allardyce, Esq., Editor *Indian Statesman*. P. Ryan, Esq., Assistant Secretary to Government, Political Department.
The Honourable J. K. Bythell, Merchant.

21ST MARCH 1874.

H. Conder, Esq. Kásináth Trimbak Telang, Esq.,
A. F. Pereira, Esq., Barrister-at- M.A., LL.B.
Law, Goa. Byramj. Nusserwanji Servai, Esq.
Major J. H. White, R.E. N. Spencer (junior), Esq.
T. W. Wood, Esq. H. Gamble, Esq.
A. Buchanan, Esq. Captain W. P. Walshe.

W. Forrest, Esq.

PRESENTS TO THE LIBRARY.

FROM JANUARY 23RD, 1873, TO JULY 18TH, 1874.

DONORS.

- AARBOGER.**—For Nordisk Old Kyndighed og Historie.
 Vols. 5 for 1872 and Vol. I. for 1873.....Royal Society
 of Antiquaries
 of the North.
- A MANUAL** of the Nellore District, in the Presidency of
 Madras. By J. A. C. BoswellGovt. of B'bay.
- ANNUAL** Report of the Municipal Commissioner of
 Bombay for 1873Town Council,
 Bombay.
- Statement of the Trade and Navigation of the
 Presidency of Bombay for the year 1871-72. Fol.
 Bomb. 1872Commissioner
 of Customs.
- ARCHÆOLOGICAL** Survey of India Reports, 1871-72,
 Vol. III.Govt. of India.
- Reports of, 1862-
 63-64-65. 2 vols. Simla, 1871 Do.
- ASIATIC** Society of Bengal, Journal of the. Part 1,
 No. II.; Part 2, No. III.; Part 1, No. IV. 3
 vols. Cal. 1873The Society.
- Proceedings of the, Nos. VI.,
 VII., X. 1873 and No. I. January 1874. 3 vols.
 Cal. 1873 Do.
- ASTRONOMICAL** Society (Royal), Monthly Notices of
 the. Vol. 32. Lond. 1872 Do.
- BELLARY** District, Manual of the. By John Kelsall.
 Madras, 1871.....Govt. of
 Madras.
- BIBLIOTHECA** Indica, Nos. 265, 267, and 269. 3 vols.
 Cal. 1873Asiatic Society
 of Bengal.
- Persian Series, Nos. 264 and 266.
 2 vols. Cal. 1872 Do.

DONORS.

- BLUMHARDT** (Rev. C. H.)—Outlines of Amharic, containing an English, Oordoo, and Amharic Vocabulary. Serampore, 1867 The Author.
- BOMBAY** University Calendar (The) for the year 1873-74. Bomb. 1873 The Senate.
- Presidency, Administration Report of the, for 1871-72. Bomb. 1873..... Govt. of B'bay.
- for 1872-73. Do.
- BUHLER** (G.)—A Catalogue of Sanskrit Manuscripts from Gujrat, Kachchh, Sindh, and Khandes. Bomb. 1873 Do.
- CATALOGUE** of Books printed in the Bombay Presidency during the Quarter ending 31st December 1873 ... Director of Public Instruction.
- CHAMBER** of Commerce, Bombay; Report of the, for 1871-72. Bomb. 1873 Govt. of B'bay.
- COLEBROOKE** (H. T.)—Miscellaneous Essays. 2nd Ed. 2 vols. Madras, 1872..... Do.
- COMPARATIVE** Grammar of the Modern Aryan Languages of India, Part I. By John Beames Do.
- COORG**, Administration Report of, for the year 1871-72. Bangalore, 1872 Commissioner of Coorg.
- DA CUNHA** (Dr. J. Gerson).—Dengue; its History, Symptoms, and Treatment. Pht. Bomb. 1872. The Author.
- Introdução ao Estudo da Sciencia da Vida. Bomb. 1868 Do.
- CUNNINGHAM** (A.) —Archæological Survey of India, Vol. IV. Govt. of India.
- The Ancient Geography of India. Lond. 1871 Do.
- DAY** (Surgeon-Major F)—Report on the Freshwater Fish and Fisheries of India and Burma. Cal. 1873 Do.

DONORS.

- DUFF** (James Grant).—History of the Mahrattas (complete in one volume). Published at the *Times of India*, Office, Bomb. 1873 The Proprietor
Times of India.
- FINANCE** and Revenue Accounts of British India Govt. of India.
- FRAMJI** Mancherji.—Zend Instructor, Book I. (Gujrati). The Author.
- GEOLOGICAL** Survey of India, Records of the. Vol. IV., Part 1; Vol. V., Part 4. Pht. Cal. 1873... Surveyor General.
- GEOGRAPHICAL** Society (Royal), Classified Catalogue of the. 8vo. Lond. 1871 The Society.
- GREAT** Trigonometrical Survey of India, Account of the Operations of the. Vol. I. Dehra Dun, 1870. The Supt.
——— Do. do. during
1871-72. Dehra Dun, 1872 Do.
- HIGH** Court (Bombay), Reports of. Vol. IX., Part 1. Bomb. 1872.
——— Vol. IX., Parts 2 and 3, with Index, and Vol. X., Part 1. 2 vols. Bomb. 1873 Govt. of B'hay.
- HISTORY** of Goa, Ancient and Modern Dr. Da Cunha.
- HUNTER** (W. W.)—Orissa. 2 vols. Lond. 1872 ... Govt. of B'hay.
- HYMNS** of the Rig-veda in the Pada and Sanskrit Text.
By F. Max Müller. 2 vols. Do.
- INDIA**, Statement exhibiting the Moral and Material Progress and Condition of, during the year 1870-71. No. 152. Lond. 1872 Govt. of India.
- INDIAN** Museum Minutes (April 1871 to March 1872). Cal. 1872 Do.
- JAMSHED** Naoroz, the New Year's Day of the Ancient Persian Empire. Translated by K. R. Kama..... The Author.
- LEITNER** (Chevalier Dr. G. W.)—Eight Pamphlets on Mahomedan Literature, Philology, Education in India, &c. 8 vols. Lahore..... Do.
- MADRAS** Presidency, Administration Report of the, for 1871-72. Madras, 1872.
——— for 1873. Madras, 1873... Madras Govt.
- MALCOLM'S** History of Persia. (Persian.)..... Govt. of India.

DONORS.

- MANORANJAK** Katha ; or, Charming Stories. (Gujarati.)
By Pestanji Cowasji. Bomb. 1872The Author.
- MAX MÜLLER** (F.)—Rig-Veda Sanhita. Vol. V.
Lond. 1872Govt. of B'bay.
- MEGHADUTA** der Volkenbote Gidicht von KálidásThe Editor.
- MEMOIRS** of the Geological Survey of India, Vol. X.,
Part 2..... Govt. of B'bay.
- MEMOIRS** of the Boston Society of Natural History.
Vol. II., Part 1, Nos. II. and III. ; Vol. II., Part
2, Nos. I.—III. Boston Society
of Natural
History.
- MURDOCH** (John).—Education as a Missionary Agency
in India. Madras, 1872Govt. of
Madras.
- MYSORE**, Administration Report of, for the year 1871-
72. Bangalore, 1872Commissioner
of Mysore.
- NORTH-WEST PROVINCES**, Administration Report of,
for the year 1871-72. Allahabad, 1873
————— for 1872-73Govt. North-
West Pro-
vinces.
- PELTY's** Report on the Tribes around the Shores of the
Persian GulfGovt. of B'bay.
- POWELL** (B. H. B.)—Hand-book of the Manufactures
and Arts of the Punjab. Lahore, 1872..... Do.
- PUBLIC** Instruction in Mysore, Report of, for 1871-72.
Bangalore, 1872.....Commissioner
of Mysore.
- in the Hyderabad Assigned Districts,
Report of, for 1871-72. By W. Lee-Warner.
Hyderabad, 1872Govt. of B'bay.
- RAJENDRALAL** Mitra.—Notices of Sanskrit Manu-
scripts. Vol. II., Part 2Asiatic Society
of Bengal.

DONORS.

- RAJENDRALAL Mitra.**—Notice of Sanskrit Manuscripts.
 No. 5, Vol. II., Part 2. Pht. Cal. 1872 Asiatic Society
 of Bengal.
- Vol. II., Part 3. Cal. 1873..... Do.
- REPORT** of the Commissioner of Agriculture for 1870.
 8vo. Washington, 1871The Commis-
 sioner.
- Monthly, of the Department of Agriculture for
 1871. Washington, 1872 Do.
- of Public Instruction in the Bombay Presi-
 dency, 1871-72. 8vo. Bomb. 1872.....Director of
 Pub. Inst.
- for 1872-73. 2 copies Appendix H to ditto ...
- of the Bombay Chamber of Commerce for
 1872-73Govt. of B'bay.
- of the Administration of Mysore for the years
 1872-73Commissioner
 of Mysore.
- of the Meteorological Reporter to the Government
 of Bengal for the year 1873. Fol. By H. F.
 Blanford.....Govt. of B'bay.
- on Sanskrit Manuscripts for 1872-73.Director of
 Pub. Inst.
- of the United States Commissioner to the Paris
 Universal Exposition, 1867. 5 vols.United States
 Commr.
- RIGI** Mountain Railway, with Remarks by Major T.
 F. Dowden.....The Author.
- SMITHSONIAN** Report, 1870. Washington, 1871The Institute.
- SUPPLEMENTARY** Catalogue of Sanskrit Works in the
 Saraswati Bhándáram Library of H. H. the Máhá-
 rája of MysoreDirector of
 Pub. Inst.
- SYED** Ahmed Khan.—Review on Dr. Hunter's 'Indian
 Musalmans.' Benares, 1872.....
- SYAVAK** Námeh.....The Editor.

DONORS.

| | |
|--|-----------------|
| TRADE and Navigation of the Provinces of Sindh,
Annual Statement of the, for the year 1871-72.
Kurrachee, 1872 | Govt. of B'bay. |
| TRUMP (Dr. E.)—Grammar of the Pasto, or Language
of the Affghans. Lond. 1873 | Do. |
| TOWER of Silence Case (Zoroastrian), Report of the
(Gujarati), by Kaikhoshru Kobraj | The Publisher. |
| VACCINATION throughout the Bombay Presidency
and Sindh, Report on, for 1871-72. Bomb. 1872. | Govt. of B'bay. |
| WILLIAMS (Monier).—Sanskrit-English Dictionary.
Lond. 1872 | Do. |

PRESENTS TO THE MUSEUM.

FROM JANUARY 23RD, 1873, TO JULY 18TH, 1874.

DONORS.

| | |
|--|---|
| COPPER-PLATE, one | Govt. of B'bay. |
| ————— one | The Chief of
Gondul through
Capt. Phillips. |
| Copper Medal, commemorating the siege of Śrirangapat-
tana. | Col. Ballard,
C.B. |

ORIGINAL COMMUNICATIONS.

COMMUNICA-
TED BY

| | |
|--|-------------|
| BÜHLER (J. G., Ph. D.)—Further Notes on the Age of
Śrīharsha, the author of the <i>Naishadhiya</i> | The Author. |
| MANDLIK (Rao Sāheb V. N.)—A Short Account of Śāli-
vāhana and his work entitled <i>Śālivāhana Saptasati</i> . | Do. |
| MITCHELL (The Rev. Murray, LL D.)—The Marāṭhī
Poets <i>Dnyāneśvara</i> and <i>Tukārāma</i> , with Translations. | Do. |
| REHATSEK (Edward, M.C.E.)— | |
| I. Expositions of Twelve Hemyaritic Inscriptions,
with Facsimiles. | Do. |
| II. Explanations of eight Arabic Talismanic Medi-
cine-Cups, with Facsimiles. | Do. |

PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC,

FROM JANUARY 23RD, 1873, TO JULY 18TH, 1874.

A Meeting of the Society was held on the 23rd January 1873 to consider and confirm the terms proposed for the amalgamation of the Bombay Geographical Society with this Society.

The following is a memorandum of the terms agreed on by the Committees of both Societies :—

“ The Society’s property consists of the following :—

| | | |
|---|-----|------------|
| 2260 Books and Atlases | Rs. | 8,070 |
| 2500 Maps and Charts on rollers and in cases, &c. | „ | 2,500 |
| 4 Pictures | „ | 2,000 |
| 2 Globes | „ | 700 |
| Book-cases, Furniture, Instruments, and Transactions..... | „ | 9,170 |
| | | Rs. 22,440 |

which we are prepared to combine with those of the Bombay Branch of the Royal Asiatic Society on the following terms, viz. :—

The two Societies to be amalgamated, the Geographical forming the Geographical Section of the Asiatic, analogous to the Physical Section of the Asiatic Society of Bengal. The Geographical Section to have its Secretary (who shall be Joint Secretary of the united Societies), with also a Sub-Committee of the General Managing Committee for the Geographical Section.

Funds.

| | | | | |
|--|-----|-------|----|---|
| The Government Grant..... | Rs. | 50 | 0 | 0 |
| The Premchand Roychund Fund, amounting to..... | „ | 2,659 | 11 | 3 |
| The Bhugwandas Parshotumdas Fund, amounting to | „ | 498 | 15 | 4 |

to be kept for the Geographical Section, and applied to the purposes for which they were originally given.

The subscriptions of those who remain only members of the Geographical Section to be given over to the Asiatic Society.

Present Members of this Society to continue members of the new Section at the present rate of subscription, and to be eligible as members of the Asiatic on payment of half the Asiatic subscription in addition to their Geographical subscription. All present members of the Asiatic Society to be members of the joint Societies gratis.

Life-members of the Geographical Society to continue life-members of that Section of the Asiatic, but in the event of the Asiatic Society at any future time admitting life-members, the donation already paid by life-members of this Society should be considered.

In the event of a gentleman being a life-member of the Geographical Society and a subscribing member of the Bombay Branch of the Royal Asiatic Society, his subscription to the joint Society to be Rs. 90 per annum."

It was proposed by Dr. Wilson, seconded by Mr. Manockji Cursetji and carried, that "The terms proposed for the amalgamation of the Bombay Geographical Society, which have been agreed on by the Committees of both Societies, and have been already confirmed by the Geographical Society, be now approved and confirmed."

When the business for which the meeting had been called was concluded, the *Honourable President*, referring to the sudden and alarming illness with which one of the *Vice-Presidents* of the Society, Dr. Bháu Dájí, had been attacked, said he felt sure that every one of the members shared in his feeling. After alluding to the valuable services which had been rendered to the Society and to the cause of Indian Archæology by the learned researches of Dr. Bháu Dájí, he concluded by proposing that the *Secretary* be requested to write, on behalf of the Society, a letter of condolence and sympathy to Dr. Náráyan Dájí, as the representative of the family.

This was seconded by the Rev. Dr. Wilson, and carried unanimously.

At a meeting held on Wednesday the 19th March 1873 :—

Read a letter from Mr. T. Bosanquet, Collector of Solápúr, forwarding 15 Gold Coins for selection and purchase.

Dr. Murray Mitchell then read a paper on the Maráthi Poets *Dnyánesvara* and *Tukáráma*, with translations.

After some observations made by Dr. Wilson and Professor Rámkrishṇa Gopál Bhándárkar on some points brought specially to the notice of members in the writings of Tukárám, it was unanimously resolved that the best thanks of the Society be given to Dr. Murray Mitchell for his interesting and valuable paper.

At a meeting held on Thursday the 17th April 1873—

The Honourable Mr. Justice Gibbs observed that the amalgamation of the Geographical Society with this Society might now be declared complete, and that the Geographical Society should henceforward form the Geographical Section of the Asiatic Society. He therefore proposed that, in accordance with the terms of the amalgamation agreed on by both Societies, it be now placed on the records of this Society that the amalgamation be now declared complete from this date.

The proposition was seconded by W. Loudon, Esq., and carried unanimously.

The Honourable Mr. Justice Gibbs then remarked that as the *President*, the Honourable Mr. Tucker, was about to proceed to England on account of ill health, it was but proper that the meeting should express their acknowledgment of his valuable services in the furtherance of the object of the Society, and their best wishes for the restoration of his health.—Carried with acclamation.

The Honourable Mr. Tucker, in returning thanks, stated for the information of the meeting that Government had almost decided to give the room in the Town Hall at present in the occupation of the Inspector General, British Medical Service, for the use of the amalgamated Societies, but that nothing could be done till the new Secretariat Building was ready, and hoped that his successor in office, the Honourable Mr. Justice Gibbs, would take the same interest in the affairs of the Society that he himself had taken.

Mr. Javerilál Umiashankar then read a paper entitled "A Short Account of Śáliváhana king of Pratishthána [Paithana], and the originator of the Hindu Śáka era), and his work entitled *Śáliváhana Saptasati*, by Ráo Sáheb Vishvanáth Náráyaṇ Maṇḍlik, of which the following is an abstract:—Śáliváhana, or Śátaváhana, was the Hindu king after whom the present Śáka era current in Maharáshṭra is named. He is popularly

believed to have been descended from a Kumbhára (bricklayer). A popular legend named *Śáliváhana Charitra* gives an account of his birth, exploits, and the establishment of his era, which prevails in territories to the south of the Narmadá. In the enumeration of the founders of the *śakas* or eras Śáliváhana stands the third. The year of Śáliváhana begins on the first of the bright half of the native month Chaitra. The years are grouped into cycles of sixty each, and each is named from some supposed quality inherent in it. The capital of Śáliváhana was Pratishthána, the modern Paithana, on the Godávarí. Hemachandra, a great Jain writer, includes Śáliváhana among the four learned kings named in his dictionary. Another Jain writer, Jina Prabhusúri, in his work named *Kalpa Pradipa*, describes among others the city of Pratishthána, and mentions in connection with it the king Śáliváhana, of whom he gives a very interesting account. An abstract of this narrative is given in the paper. The same author has written another chapter on the city of Pratishthána.

From the *Prabodha Chintámani* and *Chaturvinsáti Prabandha* it appears that Śáliváhana composed four hundred thousand *gáthás*, and denominated them the *Kośa* or Treasury of *gáthás*. There is a portion of this work containing 700 verses. It is entitled *Śáliváhana Saptasáti*, and is written in the Máháráshtri-Prákṛit language, from which the Maráthi is evidently derived. The list of words gathered from this work, with their present Maráthí form and their meaning in English, is given in the paper.

This work is very old, in fact older than the works of the oldest Maráthí poets, viz. Mukundarája and Dnyáneśvara, now extant. This is evident from a comparison between the Maráthí of Dnyáneśvara and the present Maráthí and Máháráshtri-Prákṛita. This work is evidently by Śáliváhana, living on the banks of the Godávarí, as that river is often named in the work. But it does not seem to have been composed by him alone, because the names of six other poets are mentioned as having contributed to it. It is a collection of Prákṛit songs, of ironical expressions, and love sentiments.

Although the Jains claim him as one of themselves, he does not appear to be so, as *Śiva* is distinctly referred to in the introductory verse, and a prayer offered in his honour, which would not have been the case if he were a Jain.

Two other kings by name Śatavāhana are mentioned in the *Kátha Śarit Sāgur* and *Bṛihat Kathā*, but these two Śatavāhanas are different from the Śatavāhana or Śálivāhana, the founder of the era and the author of the *Saptaśati*.

Some writers appear to confound this Śatavāhana with the Vikramáditya Śákári. But the universal and continued practice of Maháráshtra, and uniform traditions, are opposed to such a supposition, and go to prove that Śálivāhana was quite distinct from Vikramáditya Śákári, who reigned long before the advent of Śálivāhana.

After the paper was read, Professor R. G. Bhaṅḍárkar said that Ráo Sáheb V. N. Maṅḍlik has taken it as an undisputed fact that the era now called Śálivāhana was really founded by a king of that name. But it is very doubtful. In all inscriptions on copper-plates and stones and other documents up to a very late period, wherever the date is given in that era it is called Śaka Nṛipa Kála, *i.e.* "the era of the Śaka king," or simply Śaka Kála, "the era of the Śaka." Śaka, we know, was the name of a foreign tribe, and the era very probably originated from a king of that tribe reigning in those parts of India where the era was or is current; and if Śálivāhana was a Hindu king, as he is regarded to be, the era could not have originated with him. At any rate the matter is not quite so settled as the Ráo Sáheb takes it to be. The name Śaka has at a very recent time been generalized, and it has in common or vernacular usage come to signify an era generally. But that it was never so used before is clear from all the available evidence. The Ráo Sáheb, however, does not question the correctness of the usage. The expression Śálivāhana Śaka is historically incorrect, unless it were shown that the proper name of the Śaka king, which is omitted in all inscriptions and other ancient monuments, was Śálivāhana. The Ráo Sáheb does not discuss the question whether Śálivāhana was the name of a dynasty or an individual. The Násik inscriptions give us a dynasty of the name of Śálivāhana. Again, Ráo Sáheb Maṅḍlik assumes that the Śálivāhana mentioned by Bána as the writer of a *Kośa* or dictionary was the same as the supposed founder of the era. For this also, I am sorry to find, no satisfactory evidence is given by him. Legendary accounts, such as those given by the Ráo Sáheb in the paper just read, are good in their own way, but they become useful only when an attempt is made to separate what is historical from what is purely imaginary.

It was then proposed by the *Honorary Secretary*, seconded by Prof. R. G. Bhaṅḍárkar, that the best thanks of the meeting be given to Ráo Sáheb V. N. Maṅḍlik for the paper that had been read.
—*Carried unanimously.*

The Anniversary Meeting, Monday, the 17th January 1874, at 4 P.M.:—

The Honourable H. P. St. GEORGE TUCKER, *President*, in the Chair.

The Hon. Secretary read the following Annual Report for 1872-73:

Members.—During the past year 11 Resident Members were elected, against 10 elected in 1871-72; 8 Members have withdrawn, 3 have been struck off the list, and 3 have died, leaving 162 Resident Members on the Society's roll, of whom 18 are in Europe. The number of Non-Resident Members in India is 77, 10 Members of the late Geographical Society of Bombay have joined the Society, and the remaining Members of that Society, numbering 65, are now included in the Geographical Section of this Society.

Library.—During the year under review 419 works in 562 volumes were bought by the Society, against 464 works in 618 volumes purchased in 1871-72.

Periodicals.—The Papers and Periodicals taken by the Society are as follows:—

Literary 15; Illustrated 13; Scientific 27; Reviews 8; European Newspapers 19; Registers, Army Lists, and Directories 18; French Literary and Scientific Periodicals 5; American Literary and Scientific Periodicals 6; German Literary and Scientific Periodicals 5; American Newspapers 1; Indian Newspapers 23; Indian Journals, Reviews, &c., 26; Australian Newspapers 1; being a total of 123 Literary and Scientific Periodicals, and 45 Newspapers, or in all 168. Of these, 34 Periodicals and Transactions of the learned societies are given in return for the Society's Journal.

Presents to the Library.—Miscellaneous works in 51 volumes, and 37 pamphlets, were presented to the Society during the year, chiefly by the Governments of India, Bengal, and Bombay; the Asiatic Society of Bengal; the Royal Astronomical Society; the Trustees of the British Museum; the Smithsonian Institute, Washington; the Boston Society of Natural History; the Academy of Natural Science, Philadelphia; and others.

Original Communications.

The following papers were read during the year :—

The Maráthí Poets *Dnyánesvara* and *Tukáráma*, with Translations, by the Rev. J. Murray Mitchell.

A Short Account of *Śaliváhana* (King of Pratishtána [Paithána] and the originator of the Hindu Śaka era) and his work entitled, *Śaliváhana Saptasati*, by Ráo Sáheb Visvanáth Náráyaṇ Maṇḍlik.

Papers on the Hemvaritic Inscriptions and on the Arabic Talismanic Medicine-Cups purchased by the Society in 1872 have been placed in the *Secretary's* hands, and will be laid before the Members on an early occasion.

The Society's Journal.—No. 28 of the Society's Journal is now ready, and will be distributed to Members in the course of the next few days.

The Society's Catalogue.—The Catalogue of the Society's Library has been revised and corrected up to the end of 1872, and is now in the printer's hands; the first two letters of the alphabet are in type undergoing careful correction, and it is hoped the first half of the Catalogue, the Alphabet of Authors, will be ready within the next three months. Your Committee find it will be necessary to close the Library for a few days, in order that all books in circulation may be got in, and an account taken of the books found missing. Due notice will be given to Members, and it is hoped that it will not be necessary to stop the issue of books longer than a week.

Finance.—The accounts of the Society for the official year terminating on 1st November last shows a balance at the credit of the Society with the New Bank of Bombay of Rs. 3,649-12-1, which amount was reduced by payments in November and December, so that the balance was reduced on 2nd January 1874 to Rs. 1,923-9-4. The amount at the credit of the Society with its London Agents in November was about £400.

Considerable expense was incurred in the official year just closed in binding and repairing a considerable portion of the works that were injured by the rain in September 1872; there is still much to be done in this way, but the work can only be completed when the Society has funds to spare for this purpose.

Purchases of books were made for the Society at the sale of the library of the late Mr. Anstey to the extent of nearly nine hundred rupees, and nearly the half of this amount was absorbed in the purchase of books previously in the Library but completely destroyed by the rain on the occasion referred to. At the sale in question, your Committee are glad to say they secured for the Library a copy of the *Mischna Surenhusius*, which is a complete collection of all that relates to the law (written and oral), manners and customs, &c., of the Jews, with the commentaries of the Rabbins, in 6 vols. folio, at a cost of Rs. 230.

Certain matters referred to in the Report for the last year as being under consideration have been carried out and disposed of:—

The incorporation of the Bombay Geographical Society with this Society was completed at a meeting held for the purpose on 23rd January 1873; and special provision for a Committee of the united Societies, to be called the Geographical and Natural Science Sections, will be made in the Revised Rules. In the meantime, as was stated at the meeting at which the amalgamation took place, the books, maps, &c. which belonged to the Geographical Society exclusively are now available for the use of the Members of this Society. But it will not be till we get the room at the other end of the Hall, which we have good reason to hope, from the liberal spirit shown to us by the Government of Bombay, may in a short time be made available for our use, that the full advantages of the amalgamation will be apparent.

Gas has now been introduced into the Library, and the Committee propose taking an early opportunity of having an evening Conversation, when the experiment will be tested as to its value for similar evening meetings on other suitable occasions.

The Committee have given their careful consideration to the question of a reduction of the present annual Subscription of the Members, and the conclusion they have arrived at, and now submit to the Society, is that the Subscriptions of Members be reduced from Rs. 100 to Rs. 75, and that Subscribers to the Library be admitted at a subscription of Rs. 50 per annum, payable in advance half-yearly. The contributions of Resident Members may be compounded for life by a payment of Rs. 600 in one sum.

Provision has all along existed in the Rules for the admission of a class of Subscribers distinct from Members, but as no difference has hitherto been made in the rates of subscription, and the privileges of

Members and Subscribers have been identical as a matter of fact, no one in recent years has been admitted as a Subscriber exclusively.

It seems to the Committee that if the objects for which the Society was created are to be maintained, and the use of the Library extended to a larger number of persons on a reduced scale of payment, the change will best be accomplished by establishing two classes of contributors, with distinct rates of payment and distinct privileges. To convert the whole institution into a Circulating Library, as some appear to desire, would be to forfeit all claim to the support which the Society as a scientific body has up to the present time received from Government.

The alterations in the Rules necessitated by the proposal now laid before the Meeting have been prepared and laid upon the table, and the new Revised Rules will be printed and circulated to Members before the holding of the Meeting, which will be necessary at an early date, for the adoption of the alterations recommended in the event of the Society affirming the principles on which they are based.

Proposed by the Rev. John Wilson, D.D., F.R.S., and seconded by the Honourable A. Rogers—"That the Report of the Committee of Management now read be approved, and that the consideration of the details of the alterations in the Rules recommended in it be referred to the decision of a General Meeting to be specially convened for the purpose this day three weeks."—*Carried unanimously.*

The Honourable the *President* having read the Revised Rules of the Society, some discussion took place, in the course of which the Rev. Mr. Robertson and Mr. J. M. Maclean expressed their dissent from the proposal of the Committee to have two classes of Members.

Proposed by Dr. F. G. Joynt, and seconded by J. Burgess, Esq., that the names of the gentlemen proposed as Office-bearers be adopted.—*Carried unanimously.*

The following is the list of the Committee of Management for the year 1873-74 :—

President : The Honourable H. P. St. George Tucker.

Vice-Patrons : The Honourable Sir M. R. Westropp, Kt., B.A., and the Right Rev. Henry Alexander Douglas, D.D., Bishop of Bombay.

Vice-Presidents : The Honourable Mr. Justice Gibbs, F.R.G.S.; the Honourable Mr. Justice West, B.A.; Ráo Sáheb V. N. Mandlik ; and Surgeon-General W. Thom, F.R.C.S.

Honorary Vice-President : Bháu Dájí, Esq., Hon. M.R.A.S.

Committee Members : Dhanjibhái Frámji, Esq. ; W. Loudon, Esq. ; J. A. Forbes, Esq. ; E. T. Leith, Esq., LL.M. ; J. Burgess, Esq., F.R.G.S., M.R.A.S. ; W. Dymock, Esq., B.A. ; Prof. R. G. Bháṇḍárkar, M.A. ; Col. J. A. Ballard, C.B., R.E. ; the Rev. D. C. Boyd, M.A. ; Capt. Henry Morland, F.R.G.S., F.R.A.S. ; and James Taylor, Esq., *Honorary Secretary*.

Auditors : Thomas Lidbetter, Esq., and Dr. Atmárám Páṇḍurang.

The following Newspapers and Periodicals were added to the list of those at present taken :—

The Transactions of the Linnæan Society of London.

The Ethnological Magazine or Journal.

The Journal of the Philological Society.

The Portfolio.

The Architect.

The Oriental.

The Pall Mall Budget.

The following were discontinued :—

The Quarterly Journal of Mathematics.

The British and Foreign Medico-Chirurgical Review.

The Law Times.

The Weekly Reporter.

The Times of India Overland Summary.

At a Special Meeting of the Society, held on Saturday the 7th February 1874, to consider the Rules and Regulations of the Society as revised by the Committee of Management—

It was proposed by the Honourable the *President*, seconded by the Rev. Dr. Wilson, and supported by the *Honorary Secretary*—"That Dr. Bháu Dájí be elected *Honorary Vice-President* of the Society."—*Carried unanimously*.

It was proposed by Dr. Wilson, and seconded by Ráo Sáheb V. N. Maṇḍlik—"That the Rules as revised by the Committee of Management be adopted."

It was proposed as an amendment by Mr. J. M. Maclean that Rs. 50 be substituted for Rs. 75 in Art. XV. of the Revised Rules. The

amendment was seconded by Mr. C. Currey, and after some discussion it was withdrawn by permission of the Meeting.

It was then proposed by Mr. Maclean and seconded by Mr. Currey—“That the Meeting be adjourned this day three weeks, in order to enable Members to give further consideration to the question of reducing the subscription.”

The proposition on being put to the vote was lost.

It was then proposed by Mr. T. Ormiston, and seconded by Dr. R. A. Dallas—“That the words ‘Seventy-five’ be taken out from Art. XV. of the Revised Rules, and the words ‘One Hundred’ be inserted instead.”

The proposition was put to the Meeting and was lost.

It was then proposed by Mr. Maclean, and seconded by Mr. Ormiston—“That Articles XXXI., XXXII., and XXXIII. be omitted, and that the Committee be authorized to make the further necessary and subsidiary alterations in the Rules.”

The proposition on being put to the vote was lost.

It was then proposed by the Rev. J. S. S. Robertson, and seconded by Mr. Maclean—“That the old Rules XXV., XXVI., and XXVII., relating to Subscribers to the Library, be retained.”

The proposition was put to the Meeting and was lost.

The original proposition as moved by the Rev. Dr. Wilson and seconded by Ráo Sáheb V. N. Maṅḍlik—“That the Rules as revised by the Committee of Management be adopted,” on being put to the vote was carried by a large majority.

At a Meeting held on Saturday the 21st March 1874—

The *Secretary* laid the following Original Communications before the Meeting :—

- I. Exposition of Twelve Hemyaritic Inscriptions, with Facsimiles, by E. Rehatsek, M.C.E.
- II. Explanations of eight Arabic Talismanic Medicine-Cups, with Facsimiles, by E. Rehatsek, M.C.E.

Before reading the papers, the *Secretary* reminded the Members present that in 1872 the Society purchased a collection of antiquities from Arabia, consisting of three Metal Plates and nine Stone Tablets with Hemyaritic inscriptions, and eight Arabic Talismanic Medicine-Cups. As a good deal of interest was taken in Hemyaritic inscriptions generally, and it seemed desirable that all who took an interest in an obscure branch of knowledge, on which little light had hitherto been thrown, should be made acquainted with this new batch of inscriptions that had come into the possession of the Society, he (the *Secretary*) requested Mr. Rehatsek (a gentleman whose abilities as an Arabic and Persian scholar were well known to many of the Members of the Society) to make facsimiles of the inscriptions, and to give such explanation of them as he might be able to do, in order that the same might be submitted at a Meeting of the Society. Mr. Rehatsek very kindly complied with the request made to him, and soon afterwards produced very beautiful facsimiles, both of the Hemyaritic Inscriptions and the Arabic Inscriptions on the Talismanic Cups, which are now before the Meeting.

The papers were then read by the *Secretary*.

It was then proposed by the Honourable A. Rogers, and seconded by the *Honorary Secretary*—"That the best thanks of the Society be given to Mr. Rehatsek for the valuable papers that had just been read."

The motion, after a few words from Dr. Wilson, was put to the vote and carried unanimously.

The Honourable Mr. Tucker then briefly addressed the Meeting, and tendered his resignation of the office of *President* of the Society.

It was proposed by Dr. Wilson, and seconded by the Honourable Mr. Justice West—"That the most cordial thanks of the Society be presented to the Honourable Mr. Tucker, who has intimated his resignation of the office of *President*, for his able and zealous efforts to promote the prosperity of the Society, and especially for his zealous efforts to add to its efficiency by the late revision and improvement of its regulations, particularly those bearing on its Membership and Library, and that it follows him with its best wishes for his health and welfare in Europe."

At a Meeting held on Thursday, 18th June 1874—

The following were elected Honorary Members of the Society :—

Sir Walter Elliot, K.C.S.I. : proposed by Dr. Wilson, Mr. Gibbs, and Surgeon-Major O. Codrington.

Dr. Haug : proposed by Dr. Wilson, Mr. Gibbs, and Surgeon-Major O. Codrington.

E. Rehatsek, M.C.E. : proposed by Dr. Wilson, Mr. Gibbs, and Ráo Sáheb V. N. Maᅇᅇlik.

M. C. Commendatore Nigri : proposed by Mr. Gibbs, Mr. E. T. Leith, and Mr. R. M. Maclean.

The following Members were appointed Trustees under Art. XVI. of the Rules :—

J. A. Forbes, Esq.

W. Loudon, Esq.

Surgeon-Major O. Codrington.

The *President* announced that he had been elected President, and Surgeon-Major O. Codrington, F.R.M.S., *Secretary*, by the Committee, under the provisions of Art. XII. of the Rules.

Proposed by Dr. Wilson, and seconded by Ráo Sáheb V. N. Maᅇᅇlik, that a Committee consisting of the following Members :—

Dr. J. Wilson,

Rev. J. S. S. Robertson,

Ráo Sáheb V. N. Maᅇᅇlik,

be appointed to draw up a suitable Resolution acknowledging the services rendered to the Society by the late Dr. Bháu Dáji.—Carried *nem. con.*

Proposed by the Rev. D. C. Boyd, seconded by Ráo Sáheb V. N. Maᅇᅇlik, and carried *nem. con.* :—

“ This Society desire to put on record their deep regret at the loss of the late James Taylor, Esq., who for many years zealously and ably discharged the duties of its Honorary Secretary. ”

The *President* read a Government Resolution asking for the help of the Society in promoting the completeness of the proposed Ethnological and Geographical Museum at South Kensington.

At a Meeting held on Saturday the 18th July 1874:—

Dr. J. G. Bühler read a paper entitled "Further Notes on the Age of Śríharsha, the author of the *Naishadhíya*."

In this paper Dr. Bühler replied to the criticisms which had been made, principally by Mr. Káśínáth Trimbak Telang, on his former paper on the date of Śríharsha. As to the quotation from the *Naishadhíya* alleged by Dr. FitzEdward Hall to be contained in the *Sarasvati Kanthábharaṇa* of King Bhoja, Dr. Bühler's Paṇḍit had been unable to trace it in that work after an elaborate search. And this result was supported by the fact that Dr. Aufrecht does not mention Śríharsha as one of the authors quoted in the *Sarasvati Kanthábharaṇa*. Dr. Bühler maintained that, notwithstanding some errors which might be explained, Rájasekhara was a trustworthy writer; that Mádhava, on the other hand, was quite untrustworthy, and that generally the Jains are better historians than the Hindus. As to the *Vúchaspati Mísra's* answering Śríharsha in the *Khaṇḍanoddhára*, Dr. Bühler said that the author of the *Khaṇḍanoddhára* was probably different from the author of the *Bhámati* and other philosophic works, as he was told so by the learned Śástris of Benares, who were familiar with the *Khaṇḍanoddhára*, and as that work is not mentioned by the author of the *Bhámati* in the list of his own works given by him. As to Chand's mention of Śríharsha, Dr. Bühler thought it not of much value, since Chand was clearly wrong as to the order in which he places Kálidása and Harsha, and since the style of Chand had been stated to afford internal evidence of having been written not, as alleged, in the 12th, but in the 14th century or thereabouts.

Mr. Káśínáth Trimbak Telang said that the circumstances brought forward by Dr. Bühler did to a certain extent lessen the force of his criticisms, but that there was yet considerable room for doubt. As to the quotation from the *Naishadhíya*, Dr. Bühler's statement seems to be almost conclusive, although there was a possibility that his Paṇḍits were mistaken. Mr. Telang did not agree with Dr. Bühler's opinion about the comparative credibility of Rájasekhara and Mádhava, nor of Jaina and Hindu writers generally. Furthermore, Dr. Bühler had not noticed the argument based on the identification of the author of the *Naishadhíya* with Śríharsha, one of the five Kanoja Bráhmaṇs who went over to the court of Adistira and Adisvara on his invitation, as stated in Colebrooke's *Essays*.

Besides, the result of the argument was at best a negative one, and the omission of Śrīharsha's name might be accounted for on the supposition that his fame had not been then established. Even the *Kāvya Prakāśa* (probably more recent than the twelfth century) did not quote from Śrīharsha.

After some remarks by Professor R. G. Bhāṇḍārkar and Rāo Sáheb V. N. Maṇḍlik, a vote of thanks was passed to Dr. Bühler for the paper he had read.

Dr. Bühler then showed to the Meeting some ancient Sanskrit Manuscripts from Gujarát.

BELGAUM DISTRICTS, 13th May 1874.

SIR,—I see that at page 24 of the Appendix to No. 28, Vol. X. of the Society's Journal, Dr. Bhau Dâjî reports on some gold coins received from the Collector of Belgaum, and concludes with the remark, "We have the name of a king Jayakesi and his enemy Mallavarma, but I am unable to find at present their exact position in the dynasties of Southern and Western India."

2. A reference to a series of Sanskrit and Old Canarese inscriptions copied and edited by me, and published at pp. 229 to 249 and pp. 262 to 313 of the immediately preceding number of the Society's Journal, would have settled the question at once; and it is not very encouraging to find that inscriptions which were collected and edited with considerable labour, and which introduced a new and important dynasty of Western India, have so soon been overlooked.

3. The Jayakêsi whose name occurs on some of the coins is evidently Jayakêsi III. of the Kādamba dynasty of Goa, who is spoken of in the large Halsi copper-plate and in the Kittûr inscription as "he who obtained the excellent favour of (the god) Śrī-Saptakôṭīśvara,"—the very epithet applied to him on the coins. The Śivachitta whose name occurs on another of the coins is evidently Śivachitta-Pêrmâḍidêva, the elder brother of Vishṇuchitta or Vijayâditya II., who was the father of Jayakêsi III. And the coins themselves are probably actual specimens of the Malavaramâri-nishka, in which some of the grants of Jayakêsi III. recorded in the large Halsi copper-plate were calculated.

4. From the inscriptions alluded to above we learn that the joint reign of Śivachitta and his brother Vishṇuchitta commenced in Kali-yuga 4249 (A.D. 1148), and that the reign of Jayakêsi III. commenced in Kali-yuga 4276 (A.D. 1175). Therefore it can hardly be that "the age of the coins, judging by the alphabets, is later than the thirteenth century of the Christian era."

5. Finally, I do not quite see how the name Mallavarma, as an enemy of Jayakêsi, is extracted from the title Malavaramâri. This title is half Canarese, and is enjoyed not by Jayakêsi alone, but also by kings and chieftains of other dynasties, and, though the meaning of the title is not absolutely certain, yet I shall shortly have an opportunity of submitting what is probably the correct explanation of it.

6. The coins in question were sent out of the Belgaum District without being shown to me; and in fact I was not even aware of their having been discovered till I happened to see Dr. Bhâu Dâjî's account of them in the Society's Journal.

I am

Yours faithfully,

J. F. FLEET,

Bombay Civil Service.

To the Honorary Secretary of the

BOMBAY BRANCH OF THE

ROYAL ASIATIC SOCIETY.
