SII 1.33: original edition by Eugen Hultzsch

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Edition

〈1〉 kāvīrīnnayanābhirāmasalilāmārā〈2〉mamālādharām· devo vīkṣya nadīpriyaḥ〈3〉 priya(gu)ṇāmapyeṣa rajyediti ‹|› sāśaṁ〈4〉kā girikanyakā pitṛkulaṁ hitveha manye gi〈5〉(rau) nityantiṣṭhati pallavasya dayitāmetāṁ bru〈6〉vāṇā nadīm· ‖ 〈1〉 guṇabharanāmani rājanyanena li〈7〉ṅgena liṅgini jñānam· ‹|› prathatāñcirāya loke vi〈8〉pakṣavṛtteḥ parāvṛttam· ‖ 〈2〉 coḷaviṣayasya śailo〈9〉 maulirivāyaṁ mahāmaṇirivāsya ‹|› haragṛhameta〈10〉jjyotistadīyamiva śāṁkaraṁ jyotiḥ ‖ 〈3〉 śilā(kha)re〈11〉ṇa janitā satyasandhasya bhautikī ‹|› mūrttiḥ kīrttima〈12〉yī cāsya kṛtā tenaiva śāśvatī ‖ 〈4〉 niṣkṛ(ṣya) calā (sa)〈13〉madhāyi (guṇabha)re bhaktiḥ [2+]

Apparatus

〈3〉 priya(gu)ṇāmapyeṣa • *ṣa* looks like *pa*.

Translation by Hultzsch 1890

(*Verse* 1.) Being afraid, that the god who is fond of rivers (*Śiva*), having perceived the **Kāvīrī**, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pārvatī*) has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the **Pallava** (*king)*.[1]

(2.) While the king called **Guṇabhara** is a worshipper of the *liṅga*, let the knowledge, which has turned back from hostile (*vipaksha*) conduct, be spread for a long time in the world by this *liṅga* ![2]

(3.) This mountain resembles the diadem of the **Choḷa** province, this temple of Hara (*Śiva*) its chief jewel, and the splendour of Śaṁkara (*Śiva*) its splendour.

(4.) By the stone-chisel a material body of **Satyasaṁdha** was executed,[3] and by the same an eternal body of his fame was produced.

Bibliography

Digital edition of SII 1.33 by Hultzsch 1890 converted to DHARMA conventions by Emmanuel Francis.

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Pages 29–30, item 33.

[1] **Pārvatī** calls **Kāvīrī** the wife of another, in order to prevent Śiva from coveting her.

[2] This whole verse has a *double entendre*. It contains allusions to the Indian logic (*tarkaśāstra*), in which *liṅgin* means the subject of a proposition, *liṅga* the predicate of a proposition and *vipaksha* an instance on the opposite side.

[3] Satyasaṁdha must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse of the right pillar.