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Summary

The original of the subjoined grant belongs to the Sir W. Elliot Collection in the British Museum and was lent to me for publication by Dr. Burgess. It had been previously in the possession of the *karaṇam* of **Chellūr**, a village in the Cocanada: Tālluṇa of the Godāvārī District: The grant consists of five copper-plates with raised rims. Each plate measures 5 3/4 by 10 1/4 inches. The first plate bears writing only on its inner side, while the remaining ones are inscribed on both sides. The preservation of the plates is fairly good; the fifth only is somewhat damaged. The ring, which bears the seal, has been cut. It is 5/8 inch thick and 6 1/4 inches in diameter. The well-preserved seal measures 2 5/8 inches in diameter. It rests on an expanded lotus-flower and bears in relief on a counter-sunk surface the legend *śrītribhuvanāṁkuśa*. Over the latter, it contains a boar, which faces the right and is surrounded by two lamp stands, two *chāmaras*, the sun and the moon, an elephant-goat and a conch. Below the legend, there is a drum (?), an expanded lotus-flower (*bird's-eye view*), an emblem resembling what Mr. Fleet supposes to be a *makara-toraṇa*,¹ and a *svastika*.

¹*Indian Antiquary*, Vol. XIV, p. 49. Compare line 24 of the present grant.

Abstracts of the present inscription have already been published by Sir W. Elliot.² It is the latest known document of the Eastern **Chalukya** a dynasty and possesses considerable interest, as it contains valuable details about the connection between the Eastern Chalukyas and the **Cholas** and thus settles the dates of several kings of the last-mentioned dynasty.

The *vaṁśāvali* of the inscription consists of four parts:—

I. (*Lines 1-16.*) A genealogy of the lunar race down to **Udayana**, commencing with whom fifty-nine emperors are supposed to have reigned at **Ayodhyā**.

II. (*Lines 16-28.*) An account of five Early **Chalukya** kings, viz.:—

[[genealogical table]] Vijayāditya I., killed in a battle with Trilochana-Pallava. Vishṇuvardhana, married to a Pallava princess. Vijayāditya II. Pulakeśi-Vallabha. Kīrtivarman.

III. (*Lines 28-46.*) The usual succession of the Eastern **Chalukyas** of **Veṅgī** from **Kubja-Vishṇuvardhana** to **Vimalāditya**.

IV. (*Lines 46-78.*) An account of the later Eastern **Chalukyas** during their connection with the **Cholas**, viz.:—

[[genealogical table]] [C₁]Vimalāditya. [C₁]Rājarāja I. [C₂]Vijayāditya. [C₁]Rājendra-Choḍa, *alias* Kulottuṅga-deva or Rājanārāyaṇa. [C₁]Two sons, of whom one was Rājarāja II. [C₂]Vīra-Choḍa, *alias* Vishṇuvardhana. [C₃]Four other sons.

The first and second parts of the *vaṁśāvali* need not be treated in detail, as the first is entirely mythical, and Mr. Fleet considers the second to be “a mere *farrago* of vague tradition and Purāṇik myths, of no authority, based on the undoubted facts that the Chalukyas did come originally from the north, and did find the Pallavas in possession of some of the territories afterwards acquired by themselves, and on a tradition of the later Kādambas that the founder of their family was named Trilochana or Trinetra.”³

The third part of the *vaṁśāvali* agrees with Mr. Fleet’s grants of **Rājarāja I.** and of **Kulottuṅga-Choḍa-deva II.**⁴ Just as in the grant of Rājarāja I. a reign of 3 years is allotted to **Dānārṇava**, who is here also called **Dāna-nṛipa**, and an interregnum of 27 years is stated to have taken place after him. There follow the reigns of his sons **Śaktivarman** (12 years) and **Vimalāditya** (7 years). No mention is made of the Chola princess **Kūṇḍavā**, whom the latter married according to the grant of **Rājarāja I.**

We now turn to the fourth part of the *vaṁśāvali*. The son of Vimalāditya, **Rājarāja**, who

² *Coins of Southern India*, pp. 88 and 150; *Indian Antiquary*, Vol. XIV, p. 203.

³ *Ind. Ant.* Vol. VII, p. 246; *Kanarese Dynasties*, p. 19; *Ind. Ant.* Vol. XIV, p. 49.

⁴ *Ind. Ant.* Vol. XIV, pp. 48 and 55.

ruled for 41 years (*line 47*), married **Ammaṅga-devī**, the daughter of a **Rājendra-Choḍa** of the solar race (*verse 7*). Their son **Rājendra-Choḍa** (*verse 8*), **Kulottuṅga-deva** (*verse 11*) or **Rājanārāyaṇa** (*verse 12*) at first ascended the throne of **Veṅgī** (*verse 9*), conquered **Kerala, Pāṇḍya, Kuṇṭala** and other countries (*verse 10*), and was anointed to the **Choḍa** kingdom (*verse 11*). He married **Madhurāntakī**, the daughter of a **Rājendra-deva** of the solar race (*verse 12*) and had by her seven sons (*verse 13*). When he rose to the **Choḍa** kingdom, he had given the kingdom of **Veṅgī** to his paternal uncle **Vijayāditya** (*verse 14*), who died after a reign of fifteen years (*verse 15*). Then he gave **Veṅgī** to his son **Rājarāja** (*verses 13 and 16*) and, when the latter had returned after one year's reign (*verse 17*), to Rājarāja's younger brother **Vīra-Choḍa** (*verse 18*), who was crowned at **Jaganātha-nagarī**⁵ (*verse 20*) in Śaka 1001 (*verse 21*). As the difference between this date and Śaka 944, the date of the accession of **Rājarāja I.** according to Mr. Fleet's grant, is equal to the sum of the intervening reigns of **Rājarāja I., Vijayāditya VI. and Rājarāja II.** (41+15+1=57), it follows that **Rājendra-Choḍa** must have appointed **Vijayāditya VI.** viceroy of **Veṅgī** in the very year of his accession. The present grant of **Vīra-Choḍa** is dated in the 21st year of his reign, i.e., Śaka 1022, or 12 years before the death of his father **Rājendra-Choḍa** and before the accession of his elder brother **Vikrama-Choḍa**.

The chief importance of the **Chellūr** plates consists in the light, which they throw on a portion of the history of the **Choḷa** dynasty. The large Leyden grant and some of the Tamil inscriptions contained in the present volume mention three Western **Chālukya** kings, who were the antagonists of three **Choḷa** kings:—

1. According to the large Leyden grant, **Rājarāja-deva** (see Nos. 40, 41 and 66, below) conquered **Satyāśraya**. This was probably the Western **Chālukya** king **Satyāśraya II.** (Śaka 919 to about 930.) Consequently, **Rājarāja-deva** may be identified with that **Rājarāja** of the *Sūryavaṃśa*, whose daughter **Kūṇḍavā** was married to the Eastern **Chalukya** king **Vimalāditya** (Śaka 937 (?) to 944). With this agrees the **Koṅgu** Chronicle, which places **Rājarāja's** reign about Śaka 926.

2. According to Nos. 67 and 68, below, **Rājendra-Choḷa-deva** conquered **Jayasimha**. This was the Western **Chālukya** king **Jayasimha III.** (about Śaka 940 to about 964), who, in one of his inscriptions, calls himself “the lion to the elephant **Rājendra-Choḷa**” (see the introduction to No. 37). Consequently, **Rājendra-Choḷa-deva** must be identified with that **Rājendra-Choḍa** of the *Sūryavaṃśa*, whose daughter **Ammaṅga-devī** was married to the Eastern **Chalukya** king **Rājarāja I.** (Śaka 944 to 985), and who may be the same as that **Rājendra-Choḍa**, whose younger sister **Kūṇḍavā** was married to **Vimalāditya**

⁵Jaganātha is a Prākṛit form of Jagannātha. Jaganātha-nagarī may be identified with Jagannāthapuram, which is, according to Mr. R. Sewell, “the portion of the town of Cocanada lying south of the river.” See *Lists of Antiquities*, Vol. I, p. 24.

(Śaka 937 (?) to 944). If the last identification is correct, **Rājendra-Choḷa-deva** would have been the son of **Rājarāja-deva**.

3. According to the fragmentary inscription No. 127, below, and according to an inscription at **Māmallapuram**, **Rājendra-deva** conquered **Āhavamalla**. This was probably the Western **Chālukya** king **Āhavamalla II.** or **Someśvara I.** (about Śaka 964 to about 990), who, according to inscriptions and according to the *Vikramāṅkacharita*, fought with the **Choḷas**. Consequently, **Rājendra-deva** may be identified with that **Rājendra-deva** of the *Sūryavaṁśa*, whose daughter **Madhurāntakī** was married to the Eastern **Chalukya** king **Rājendra-Choḍa** or **Kulottuṅga-Choḍa-deva I.** (Śaka 985 to 1034.) The inscriptions do not inform us, in what manner **Rājendra-deva** was related to his predecessor **Rājendra-Choḷa-deva**.

The subjoined table will show at a glance all supposed synchronisms:—

[[genealogical table]] [C1]Western Chālukyas. [C2]Choḷas (*Sūryavaṁśa*). [C3]Eastern Chalukyas (*Somavaṁśa*). 1. Satyāśraya II. *fought with Rājarāja-deva, who was the father-in-law of Vimalāditya* [C1](Śaka 919 to about 930.) [C2](about Śaka 926.) [C3](Śaka 937 (?) to 944). 2. Jayasirīha III. *fought with Rājendra-Choḷa-deva, who was the father-in-law of Rājarāja I.* [C1](about Śaka 940 to about 964.) [C2](Śaka 944 to 985.) 3. Āhavamalla II. *fought with Rājendra-deva, who was the father-in-law of Rājendra-Choḍa or (about Śaka 964 to about 990.)* [C2]Kulottuṅga-Choḍa-deva I. (Śaka 985 to 1034.)

In order to prevent its re-occurrence, I conclude with alluding to the in all previous pedigrees of the **Choḷas**. This was the confounding of the two **Choḷa** kings **Rājarāja** and **Rājendra-Choḷa** with their Eastern **Chalukya** grandsons, who seem to have received their names from those of their maternal grandfathers. In reality the Eastern **Chalukya** king **Rājarāja I.** ruled only over **Veṅgī**. His son **Rājendra-Choḍa** or **Kulottuṅga-Choḍa-deva I.**, though at first king of **Veṅgī**, seems to have inherited the **Choḷa** kingdom from his father-in-law, the **Choḷa** king **Rājendra-deva**, in Śaka 985.

After the *vaṁśāvali*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamāheśvara* **Vīra-Choḍa-deva** (line 79), *alias* **Vishṇu-vardhana** (line 78) to the inhabitants of the **Guddavāṭi-vishaya**⁶ (line 80). In the 21st year of his reign (line 113) the king gave a village of the above-mentioned district, whose name is indistinct, but seems to have been **Kolāru**⁷ (line 103), to a temple of **Vishṇu**

⁶This is the same as Guddavāḍi-vishaya, *Ind. Ant.* Vol. XIV, p. 53. Perhaps both are identical with the Gudravāra-, Gudrāvāra- or Gudrahāra-vishaya (see page 47, note 1) and connected with the modern Guḍivāḍa, the head-quarters of a tālluqa of the Kistna District.

⁷Sir W. Elliot read it *Kaleru*. The name of the village may have something to do with the Kolār or Kolleru Lake (*Ind. Ant.* Vol. XIV, p. 204; Sewell's *Lists of Antiquities*, Vol. I, p. 52) in the Guḍivāḍa Tālluqa.

at the *agrahāra* of **Chellūru**.⁸ This Viṣṇu temple had been founded (verse 36) by the king's *senāpati* (verse 30) **Meḍamārya** (verse 27), *alias* **Guṇaratnabhūṣaṇa** (verse 29), who had also constructed a pond at the same village of Chellūru (verse 34) and founded two *sattras* at **Drākshārāma**⁹ and **Piṭhapurī**¹⁰ (verse 33). He was the son of **Potana** of the **Mudgalagotra** (verse 24), who had received from **Rājarāja**¹¹ the somewhat lengthy title of **Rājarāja-brahma-mahārāja** (verse 25), by **Kannamāmbā** (verse 26). The edict ends with the statement, that its executors (*ājñapti*) were the five ministers (*pañcha pradhānāḥ*), and with the names of the composer and the writer.

Edition

<Page 1r>

<Page 1v> <1> śrīdhāmnah puruṣottamasya mahato nārāyaṇasya prabhormnāb-
hīpaṁkaruhāt babhūva<2> jagata<h> sraṣṭā svaya<m>bhūstata<h> <|> jajñe
mānasa<|> sūnuratririti yastasmānmuneratritassomo vaṁśaka<3> rasmudhāmsu-
rudita<h> śrikaṇṭhacūḍāmaṇiḥ <||> <1> tasmādabhūtsudhāsūterbbudho bud-
hanutastataḥ <||> jātaḥ purū<4> ravā nāma cakravartti savikramaḥ || <2> tas-
mādāyustato nahuṣaḥ | tato yayātiścakravartti vaṁśakarttā <|> ta<5>taḥ pu-
ruḥ tato janamejayaḥ tataḥ prācīśaḥ tatass<e?<ai>nyayātiḥ tato hayapatiḥ
tatassārvvabhauma<h> ta<6>to jayasenaḥ tato mahābhaumaḥ tasmādaiśānakaḥ
tataḥ krodhānanaḥ tato devakiḥ tasmādṛbhu<7>kaḥ tasmādṛkṣakaḥ tato ma-
tivarassatrayāgayājī sarasvatīnadīnāthaḥ tataḥ kātyā<8>yanaḥ tato nīlaḥ tato
duṣyantaḥ tatsutaḥ <|> gaṁgāyamun<a?<ā>tīray<ad?<or>avicchinnānnidhāya
yū<9>pān kramaśaḥ kṛtvā tathāśvamedhannāma mahākarmma bharata Iti yolab-
hata | tato bharatādbhvama<10>nyuḥ | tato hastī tato virocanaḥ | tasmāda-
jam<i?<i>?<l>a<ha>ḥ tatassamvaraṇaḥ tatassudhanvā <|> tataḥ parikṣi<11>t-
tato bhīmas<a?<e>nastataḥ pradīpanaḥ tataśśāmtanuḥ tato vicitravīryya<h> tataḥ
pāṇḍurājaḥ ta<12>taḥ pāṇḍavāḥ | yenādāhi vijitya <k?<kh>āṇḍavamaṭho gāṇḍīv-
inā vajriṇaṁ yuddhe pāsupatāstrama<13>(ndha)karipoścālābhi daityān bahūn-
<||> Imdrārddhāsanamadhyaroḥi jayinā yat kālīkeyādi<Page 2r><14>kān hatvā
sv<e?<ai>ramakāri vaṁśavipina<ś?<c>chedaḥ kurūṇāṁ vibhoḥ | <3> tatorjjunādabhi-
manyuḥ tataḥ parikṣit<15> tato<h> janamejayaḥ tataḥ kṣemukaḥ tato naravāhanaḥ

⁸This is the modern village of Chellūr, whence Sir W. Elliot obtained the plates.

⁹"This is one of the most sacred places in the (Godāvari) District, with a large and important temple dedicated to Bhīmeśvara;" Sewell's *Lists of Antiquities*, Vol. I, p. 25.

¹⁰This is probably the modern Piṭṭāpuram, the residence of the Rājā of this name in the Godāvari District.

¹¹By this, Rājarāja I., the son of Vimalāditya, seems to be meant.

tataśśatānikāḥ tasmādudayanaḥ tataḥprabhṛ<16>tiṣvavicchinnaśarītān<ap?<e>vay-
odhyāsimhāsanāsīneṣvekānnaṣaṣṭicakravarttiṣu gateṣu tadvaṁśyo vija<17>yādi-
tyo nāma rājā (I) vijigīṣayā dakṣiṇāpatha<m> gatvā trilocanapallavamadhikṣipya
daivadurīhayā<18>lokāntaramagamat | tasmīn samkule purohiteṇa vṛddhāmātyaiśca
sārdhdhamāntarvati tasya mahādevī<19>muḍivemunāmāgrahāramupagamyā tadvā-
tavyena viṣṇubhaṭṭasomayājīnā mahāmuni<20>prabhāve<n?<n>a duhitṛnirvviśeṣam-
abhirakṣitā satī viṣṇuvarddhanannāmdanamasūta (I) sā ta<21>sya kumārakasya
mānavyasagotrahār<i?<i>t<i?<i>putradvi{m}pākṣagotrakramocitāni karmmā<22>ṇi
kārayitvā tamavarddhayat | sa ca mātrā viditavṛttāntassannirgatya calukya-
gīrau na<m?<n>dā<m> bha<23>gavatīm gaurīmārādhyā kumāranārāyaṇamātr-
gaṇāmśca śarītarppya śvetātapatraikaśamkhaṇḍa<24>mahāśabdapālīke-
tanapratī<d?<d>ak<a?<a>varāhalāncchanapi{m}cchakumtasiṁhāsanamakara-
torāṇakanakadaṇḍagaṇ<25>gāyamunādīni svā<r?<k>ulakramāgatāni nikṣiptānīva
sāmājyacihrāni samādāya kadambariṅgādibhū<26>mipānnirjjitya s<a?<e>tu-
narmmadāmadhyam sārddhasaptalakṣam dakṣiṇāpatham pālayāmāsa | tasyāśid-
vija<Page 2v><27>yādityo viṣṇuvarddhanabhūpateḥ (I) pallavānvayajātāyā mahāde-
vyāśca nāmdana(h) | <4> tatsutaḥ<28> pulakeśivallabha<m?<h> tatputraḥ kīrti-
tivarmmā tasya tanayeḥ svasti śrīmatām sakalabhuvanaśam<29>stūyamānamā-
navyasagotrāṇām hārītiputrāṇām kau(śikī)varaprasādalabdharājyānā<30>tṛ-
gaṇaparipālītānām svāmimahāsenapādānudhyātānām bhagavannārāyaṇaprasā-
dasamā<31>sāditavaravarāhalā<c?<n>chane kṣaṇakṣaṇavaś<i?<i>kṛtārātimaṇḍalānā-
maśvamedhāvabhṛthasnanāpa<32>vitrikṛtavapuśām cālukyānām kulamalaṁkar-
iṣṇossatyāśrayavallabheṁdrasya bhrā<33>tā kubjaviṣṇuvarddhanosṭādaśa varṣāṇi
v<a?<en>gīdeśamapālayat tadātmaḥ jayasi<m><34>havallabhastrayastriṁśatam
| tadanuja I<n>drarājassapta dināni | tatsuto viṣṇuvarddhano nava va<35>rṣāṇi |
tatsūnurmmagiyuvarājāḥ pañcaviṁśatim tatputro jayasimhastrayodaśa tadavara-
jāḥ<36>kokkiliṣṣaṇmāsān tasya jyeṣṭho bhrātā viṣṇuvarddhanastamuccātya sapta-
triṁśatam tatputro vija<37>yādityabhaṭṭārakoṣṭādaśa | tattanujo viṣṇuvarddhana<h>
ṣaṭtriṁśatam tatsuto nareṁdramrgarājōṣṭā<38>catvāriṁśatam tatsutaḥ kaliviṣṇu-
varddhanoddhyarddhavarṣa tatsuto guṇagāmīkavijayādityaścatuśca<39>tvāriṁśatam
tadbhrāturvīkramādityasya tanayaścālukyabhīmastrīṁśatam | tatsutaḥ kollab-
higaṇḍa<Page 3r><40>vijayādityaṣṣaṇmāsān | tatsutommarājassapta varṣāṇi |
tatsutaḥ vijayādityam bālamu<41>ccātya tādap<e?<o>māsamekam | tam jītvā
cālukyabhīmasuto vikramāditya Ekādaśa māsān<42>tattāḍaparājasuto yud-
dhamallassapta varṣāṇi | tamuccātya deśādammārājānujo rājabhī<43>maḥ dvādaśa
varṣāṇi tat-sūnurammārājāḥ pañcaviṁśatim | tasya dv<e?<ai>māturo dānanṛpas-
trīṇi va<44>rṣāṇi tamta<s?<h s>aptaviṁśativarṣāṇi daivadurīhayā veṁgīmahi-
ranāyikābhavat | tato dān<a?<a>rṇṇavasū<45>t<a?<a>śśaktivarmmabhūpatīrd-

vādaśa varṣāṇi samarakṣadur{v}v*i?**<im>* [[]] tatastadanuḥjassapta vatsarān bhūta-
vatsalaḥ | <46> vimalādityabhūpālāḥ pālayāmāsa med*i?**<i>*nīm | <5> tattanayo
nayaśālī jayalakṣmīdhā<47>ma rājarājanare<n>draścatvārimśatamabdānekaṁ ca
punarmmahīmapālayadakhilāṁ | yo<48> rūp*a?**<u>*ṇa ma{bha}nobhavaṁ viśa-
dayā kāmtyā kalānānnidhiṁ bhogenāpi purāṁdaraṁ vipulayā lakṣmyā<49> ca
lakṣmīdharaṁ [[]] bhīmaṁ bhīmaparākrameṇa vihasan bhāti sma bhāsvadyaśā<h>
śrīmat·soma*ku?**<ai>*ka<50>bhūṣaṇamañirddīnaikacim̐tāmañiḥ <||> <6> tasyāsīda-
pakalmaṣā sucaritairammaṁganāmrā bhuvi pra<51>khyātā śubhalakṣaṇaikavasatird-
devī jagatpāvanī | yā jahroriva jāhravī himavato gaurīva la<52>kṣmīriva kṣīrodāddi-
vaseśavamśatīlakādrājeṁdracoḍāḍabhūt | <7> putrastayorabhavadapratighā<Page
3v><53>taśaktiniśēṣitārīnivaho mahanīyakīrttiḥ | gaṁgādharaḍrisutayoriva
kārttikeyo rājeṁdra<54>coḍa Iti rājakulapradīpaḥ | <8> bhāśāmunnatihetuṁ
pra*dh?**<th>*amaṁ veṁgīśvaratvamadhyāsyā [[]] yastejasā<55> digam̐tānākramadu-
dayaṁ sahasraraśmiriva || <9> Udyāṇcaṇḍatarapratāpadahanapluṣṭākḥiladve<56>ṣiṇā
sarvvān· keralapāṇḍyakum̐talamukhān· nirjjitya deśān· kramāt· [[]] Ājñā mauliṣu
bhūbhṛtām<57> bhayarujā citteṣu durmmedhasāṁ kīr{t}ti<r>dikṣu sudhāmśud-
hāmadhavalā yenārppitojjr̐mbhate | <10> bho<58>gīśābhīlabh*ā?**<o>*gapratib-
hayabhujanir{b}bha<r>tsanātyam̐tabibhyannānābhūpālalokaprahi<59>tabahuvid-
hānargdhyaratnābhīrāmam· [[]] dhatte mauliṁ parārddhyo mahati nṛpakule yaḥ
kulo<60>ttum̐gadevo deveṁdratvādanūne surapatimahimā coḍarājyebhiṣiktaḥ
| <11> hastabhrājītaśaṁ<61>khacakrajalajaṁ yaṁ rājanārāyaṇaṁ loka stauti sa
sūryavamaśatīlakādrājeṁdradevārṇṇavā<62>t· [[]] saṁbhūtāmmadhurāṁtakīti vid-
itānām̐rāpa*g?**<r>*eṇa svayaṁ lakṣmīmudvahati sma lokamahītā<m̐><63> devīm
caritronnatām | <12> gāṁgaughā Iva nirmmalāḥ kṛtatamodhvaṁsā dīneśā Iva
kṣoṇīdhṛā Iva<64> bhūbharaśr*e?**<a>*masahā jātāstayostūnavaḥ [[]] tanmadhye
nayavikramaikanilaya<m̐> śrīrājarājaṁ<65> prati prem*n?**<n>*ā vācamimāma-
cata pitā sarvvorvvarādhīśva(ra)ḥ | <13> mayā veṁgīmāhīrā<Page 4r><66>jyaṁ
coḍarājyābhīlāṣiṇā [[]] matpitṛvyē purā nyastaṁ vijayādityabhūbhujī | <14> sa ca
paca<67>daśābdāni paṁcānanaparākramaḥ [[]] mahīm rakṣanmahīnātho divaṁ
devopamo gataḥ | <15> Ityuktṛvā tā<68>ndhuraṁ dattām guruṇā cakravarttinā
[[]] Anīṣṭatadvīyogopi vin*i?**<i>*to vahati sma saḥ | <16> śrīpādasevāsu<69>khato
gurūṇāṇna jātu rājyaṁ sukhāmityavekṣya [[]] saṁrakṣya veṁgībhuvaṁmekamabdam
bhūyassa pitro<70>ragamatsamīpam· | <17> tadanujama*dh?**<th>*adhīraṁ vīracoḍaṁ
kumāraṁ guṇamiva tanubaddhaṁ vikramaṁ cakra<71>vartti [[]] Udayamiva ravistvaṁ
prāpya ve*m?**<n>*gīśva*t?**<r>*atvaṁ vitanu śīrasi pādaṁ bhūbhṛtāmityavo<72>cat· |
<18> Ityāśīsaṁ samadhigamya nṛpādava*va?**<n>*dhyā*m?**<m̐>*devyāsta*dh?**<th>*āgra-
janṛpadvitayāt<73> krameṇa [[]] Ānamya tānavanatovarajaiḥ kumāra<h> sṛṣṭa<h>
svadeśagamanāya sa taiḥ kathaṁcit· | <19> śatrudhvām̐<74>tamapāsya rājanīkarānāc-

chādyā dhāmrāparān durvvṛttānvivartya bhūka_{ro?}<ma>linīm kṛtvā ta_{d?}<t>hā
naṁdini<m> <|> Ā<75>rūḍho ja_{(bha)?}<ga>nāthanāmanagarīharmmyodayādrīm
vibhurvvegībhūtalabhūṣaṇaṁ nṛpasuto bālārka<76>biṁbadyutiḥ | <20> śākābde
śaśikhadva(yeṁ)dugaṇite siṁhādhirū_{d?}<d>e ravau caṁdre vṛddhimati trayo-
daśati<77>_{d?}<t>hau vāre gurorvvṛścike [|] lagretha śravaṇe samastajagatirājyāb-
hiṣi(kto mudā) lokasyodva<78>hati sma paṭṭamanagha(h) śrīvīracodō nṛpaḥ | <21>
sa sarvvalokā(śrayaśrī)viṣṇuvarddhanamahārā<Page 4v><79>jādhirājo rājaparames-
varaḥ paramamāheśvaraparamabhaṭṭārakaḥ paramabra(hmaṇyaśrīvīra)coḍade-
vaḥ gudda<80>vāṭiṣayanivāsino rāṣṭrakūṭapramukhān kuṭumbinassarvvān-
samāhūya (maṁ)tripurohitasenāpa<81>tiyuvārājadauvārikasamakṣamittamājñā-
payati | ya_{dh?}<my>ā | pāvane brahmavaṁśebhūtparamālādada<rś>anaḥ [|]<82>
munīmdro mudgalo nāma kṣīroda Iva caṁdramāḥ | <22> yenāta<r>kyānubhāvena
samāhūte divākare [|] yasya ya<83>ṣṭissamādiṣṭā raviceṣṭāmaceṣṭata | <23> Āsīt-
pavitracārītrastadnotre gotravarddhanāḥ [|] diśo nijayaśodhāmnā dyo<84>tayan
potanāhvayaḥ | <24> guṇādhiko guṇajñena rājarājādhipena yaḥ [|] rājarājabrah-
mamahārājanāmrā<85>stuto mudā | <25> tasya puṇyanidheḥ patnī kannamāmbā
jagannutā [|] Atrerivānasūyāsīdanasūy_{a?}<ā><86>guṇonnatā | <26> sutamiva va-
sudevāddevakī vāsudevaṁ guhamiva girikanyā naṁdanāṁ caṁdramauleḥ [|]<87>
Atha tanayamasūta śr_{i?}<i>nidhiṁ sā ca tasmādhilavibudhasaṁghairīḍitam-
meḍamāryyam <||> <27> Uddāmadhā<88>mavimalikṛtadigvibhāge nityodayasthiti-
mati pravikāsipadm_{a?}<e> [|] yatrodite nikhilabandhukulāni lakṣmīra<89>dhyāsta
vārijavanāni vivasvatīva | <28> yasminnāśr_{i?}<i>tavatsale kṛtayugācāraikadhīre
sthitiṁ bibhrāṇā guṇaratnabhū<90>ṣaṇa Iti prakhyātanāmni svayaṁ [|] satyatyāga-
parākramaprabhṛtayassambhūya sarvve guṇā varddhatē<91> guṇarāśilopanipuṇaṁ
nirjjitya kālaṁ kalim | <29> dh_{i?}<i>ro nityānurakto dr_{d?}<dh>anīśītamatirbrah-
mavaṁśapradīpo<92> lakṣmībhūriddhatejā nayavinayanidhiśśāstraśāstrapraviṇaḥ [|]
mānya_{śś?}<h ś>_{e?}<ai>le_{m?}<n>drasārasthira Iti ca mayā sāda<93>raṁ saprasādaṁ
s_{e?}<ai>nāpatyebhiṣikto vahati janamude paṭṭamāropitaṁ yaḥ | <30> śuśrūṣayā
gurujanāṁ<Page 5r><94>{m}ccaritena lokammā(nena ba)ndhujanamiṣṭadhanena
śiṣṭān [|] yo māmma(dīya)ni(khi)la(kṣi)tirājyabhāraḥsāmtyābhinaṁda<95>yati
<<bhakti>>bhareṇa śau(rim) <||> <31> (yasya) prāmgaṇabhūmiṣu pratidināṁ
prakṣālyamānāmitakṣoṇīdevasamūhapā_{dh?}<d>avigaladvāripra<96>vāhaiśśub-
haiḥ [|] śaśva(nmārggasa)hasrapūribhiraho gaṁgāpravāhā jītā deveṣvanyata-
masya pādagalitā mārggatrāyāyāsītā<h> || <32><97> | d<r>ākṣārāme pāvane
puṇyabhājā puṇyakṣetre pī_{dh?}<th>apur{y}y_{ām?}<o> ca yena [|] bhoktuṁ prī-
tyā <<pratya>>haṁ brāhmaṇānāmākālpāmṭtaṁ kalpi<98>taṁ satrayugmaṁ | <33>
cellūrunāmaprathitābhiraśiṣṭāgrahārottaraḍigvibhāge [|] mahattaṭāka{m}mmad-
hurāmbupūrṇṇama<99>cikaradyaḥ karuṇārasātmā | <34> viprairagastyapрати-

mairasaṁkhyairnnityopabhogyena śaśiprabheṇa [] yadvāriṇābdirim hasatīva
bhū<100>yo niśśeṣapītaṁ kalaśodbhavana | <35> mahaujasā tena mahāmahimnā
grāmasya tasyāparadigvibhāge [] nirmāpitaṁ dharmma<101>parāyaṇena
viṣṇo<r>grhaṁ vaiṣṇavapurṅgav<ai?<e>na | <36> samunnate caṁdramarīci-
gaure lakṣmīnivāse nayanābhirāme []<102> tatrāvīrāsītsvayamev<e?<a> devo
lakṣmīpatirllakṣitaśaṁkhacakra<h> | <37> tasmai śrīviṣṇubhaṭṭārakāya pratyā-
haṁ caruba<103>lipūjārtthaṁ khaṇḍas<p?<ph>u<d?<t>ītanavakarmmārtthaṁ ca
bhavadviṣaye (kolā)(ru)(nāma grāmassarvvakaraparihāreṇa)<104> (devabhogīkṛtya
Udakapūrvvakam datta Iti viditamastu vaḥ Asya grāmasya sīmānaḥ pūrvvataḥ
ku)<105–108> Illegible [1+]<109> [10+] sīmā || Asyopari na kenacidb<a?<a>dhā ka(r-
tavyā | yaḥ karo)ti sa<Page 5v> <110> pañcamahāpātakayukto bhavati | tathā coktaṁ
bhagavatā vyāsenā | svadattāṁ paradattā<m> (vā yo hare)ta va<111>sundharāṁ
[] ṣaṣṭim varṣasahasrāṇi viṣṭhāyāṁ jāyate krimiḥ | gāmekāṁ svarṇṇamekaṁ vā
(bhūmerapyeka)maṁgu<112>laṁ | harannarakamāpnoti yāvadābhūtasamplavaṁ
| bahubhirvvasudhā dattā bahubhi(ścānupā)litā | yasya<113> yasya yadā bhūmis-
tasya tasya tadā phalaṁ | śrīvijayarājyasaṁvatsare Ekaviṁśe dattasyāsyā<114>
śāsanasyājñaptiḥ pañca pradhānāḥ kāvyakarttā viddayabhaṭṭaḥ lekhaḥ pennācāriḥ
||

Apparatus

<19> muḍi • ḍi looks almost like *hi*. — <19> gurujanam • The *anusvāra* is repeated at the beginning of the next plate.

Translation by Hultzsch 1890

(Verse 1.) From the lotus-flower, (*which rose*) from the navel of the abode of Śrī, the supreme spirit, the great lord Nārāyaṇa (*Vishṇu*), there was born Svayaṁbhū (*Brahman*), the creator of the world. From him there sprang a spiritual son, called Atri. From this saint Atri there arose **Soma**, the founder of a race, the nectar-rayed, the crest-jewel of Śrīkaṇṭha (*Śiva*).

(Verse 2.) From this producer of nectar there sprang **Budha**, who was praised by the wise. From him there was begot a valorous emperor called **Purūravas**.

(Line 4.) From him (*came*) **Āyu**; from him **Nahusha**; from him the emperor **Yayāti**, the founder of a race; from him **Puru**; from him **Janamejaya**; from him **Prāchīśa**; from him **Sainyayāti**; from him **Hayapati**; from him **Sārvabhauma**; from him **Jayasena**; from him **Mahābhauma**; from him **Aiśānaka**; from him **Krodhānana**; from him **Devaki**;

from him **Ṛibhuka**; from him **Ṛikshaka**; from him **Mativara**, the performer of great sacrifices and lord of the **Sarasvatī** river; from him **Kātyāyana**; from him **Nīla**; from him **Dushyanta**. His son was he who, having placed sacrificial posts in an uninterrupted line on the banks of the **Gaṅgā** and **Yamunā**, and having successively performed the great rite (*called*) horse-sacrifice, obtained the name of **Bharata**. From this Bharata (*came*) **Bhūmanyu**; from him **Hastin**; from him **Virochana**; from him **Ajamīlha**; from him **Samvarana**; from him **Sudhanvan**; from him **Parikshit**; from him **Bhīmasena**; from him **Pradīpana**; from him **Śāntanu**; from him **Vichitravīrya**; from him **Pāṇḍurāja**; from him the **Pāṇḍavas**.

(Verse 3.) (From) that victorious bearer of (*the bow*) *gāṇḍīva*, who, having conquered (*Indra*) the bearer of the thunderbolt, burnt the hermitage in the *Khāṇḍava* (*forest*), who acquired the weapon of Paśupati (*Śiva*) in battle from (*Śiva*) the enemy of Andhaka, who, having killed Kālikeya and many other Daityas, partook of one half of Indra's throne, and who wilfully destroyed the forest-like race of the lord of the Kurus;—

(Line 14.) From that Arjuna (*came*) **Abhimanyu**; from him **Parikshit**; from him **Janamejaya**; from him **Kshemuka**; from him **Naravāhana**; from him **Śatānīka**; from him **Udayana**. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of **Ayodhyā**, had passed away, a king of this race, **Vijayāditya** by name, went to the Dekhan (*Dakṣiṇāpatha*), in order to conquer (*it*) and attacked **Trilochana-Pallava**, (*but*) through ill-luck he went to another world. During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an *agrahāra* called **Muḍivemu**, and, being protected like a daughter by **Vishṇubhaṭṭa-somayājīn**, a great ascetic, who dwelt there, she gave birth to a son, **Vishṇuvardhana**. She brought him up, having caused to be performed for this prince the rites, which were suitable to (*his*) descent from the double *gotra* of those, who belonged to the *gotra* of the **Mānavyas** and were the sons of **Hārītī**.¹² And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped **Nandā**, the blessed **Gaurī**, on the **Chalukya** mountain, appeased Kumāra (*Skanda*), **Nārāyaṇa** (*Vishṇu*) and the assemblage of (*divine*) mothers, assumed the insignia of sovereignty which had descended (*to him*) by the succession of his race, (*but*) which had been, as it were, laid aside, (*viz.*) the white parasol, the single conch, the five *mahāśabdās*, the flags in rows,¹³ the *pratiḍhakkā* (*drum*), the sign of the boar, the peacock's tail, the spear, the throne, the arch (*in the shape*) of a *makara*,¹⁴ the golden sceptre, (*the signs of*) the **Gaṅgā** and **Yamunā**, etc., conquered the **Kaḍamba**, the **Gaṅga** and other princes,

¹²The Chalukyas claim descent from both the Mānavya and the Hārīta gotras.

¹³On *pāliketana* see *Ind. Ant.* Vol. XIV, p. 104.

¹⁴*Makara-toraṇa*, 'an honorary wreath or string of flowers, etc., raised upon poles and carried in front of one, as an emblem of distinction'; Sanderson's *Canarese Dictionary*.

and ruled over the Dekhan (*Dakṣiṇāpatha*), (which is situated) between the bridge (of *Rāma*) and the (river) *Narmadā* (and the revenue from which amounts to) seven and a half lakshas.¹⁵

(Verse 4.) The son of this king *Vishṇuvardhana* and of (his) great queen, who was born from the *Pallava* race, was *Vijayāditya*.

(Line 27.) His son was *Pulakeśi-Vallabha*. His son was *Kīrtivarman*. His son,—Hail! *Kubja-Vishṇuvardhana*, the brother of *Satyāśraya-Vallabhendra*, who adorned the race of the glorious *Chālukyas*, etc.,¹⁶ ruled for eighteen years over the country of *Veṅgī*; his son *Jayasimha-Vallabha* for thirty-three (years); his younger brother *Indra-rāja* for seven days; his son *Vishṇuvardhana* for nine years; his son *Maṅgi-yuvarāja* for twenty-five (years); his son *Jayasimha* for thirteen (years); his younger brother *Kokkili* for six months; his elder brother *Vishṇuvardhana*, having expelled him, for thirty-seven (years); his son *Vijayāditya-bhaṭṭāraka* for eighteen (years); his son *Vishṇuvardhana* for thirty-six (years); his son *Narendra-mṛigarāja* for forty-eight (years); his son *Kali-Vishṇuvardhana* for one and a half years; his son *Guṇagāṅka-Vijayāditya* for forty-four (years); *Chālukya-Bhīma*, the son of his brother *Vikramāditya*, for thirty (years); his son *Kollabhigaṇḍa-Vijayāditya* for six months; his son *Amma-rāja* for seven years; having expelled his infant son *Vijayāditya*, *Tāḍapa* (ruled) for one month; having conquered him, *Vikramāditya*, the son of *Chālukya-Bhīma*, (ruled) for eleven months; then *Yuddhamalla*, the son of *Tāḍaparāja*, for seven years; having expelled him from the country, *Rāja-Bhīma*, the younger brother of *Amma-rāja*, (ruled) for twelve years; his son *Amma-rāja* for twenty-five (years); *Dāna-nṛipa*, his brother from a different mother, for three years. Then the country of *Veṅgī* was through ill-luck without a ruler for twenty-seven years. Then king *Śaktivarman*, the son of *Dānārṇava*, ruled over the earth for twelve years.

(Verse 5.) Then his younger brother, king *Vimalāditya*, who was kind to (all) beings, ruled over the earth for seven years.

(Line 46.) His son, king *Rājarāja*, who possessed political wisdom, and who was the abode of the goddess of victory, ruled over the whole earth for forty-one years.

(Verse 6.) He whose fame was brilliant, who was the only jewel which adorned the glorious race of the moon, and who was the only jewel which fulfilled the desires of the distressed, surpassed Cupid by his beauty, the moon by his pure splendour, *Puraṇḍara* (*Indra*) by his possessions, (*Vishṇu*) the bearer of *Lakshmī* by his great prosperity, and *Bhīma* by his terrible power.

¹⁵The above passage has been previously translated by Mr. Fleet. *Ind. Ant.* Vol. VII, p. 245.

¹⁶The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

(Verse 7.) He had a spotless queen, **Ammaṅga** by name, who was famed on earth by her good deeds, who was the only abode of lucky marks, who purified the world, and who sprang from **Rājendra-Choḍa**, the ornament of the race of the sun, just as Gaṅgā from Jahnu, Gaurī from Himavat and Lakshmī from the milk-ocean.

(Verse 8.) Just as (Śiva) the bearer of Gaṅgā and (Pārvatī) the daughter of the mountain had a son called Kārttikeya, these two had a son called **Rājendra-Choḍa**, who annihilated the multitude of his enemies by his irresistible power, whose fame was worthy of praise, and who was the light of the warrior-caste.¹⁷

(Verse 9.) Having at first occupied the throne of **Veṅgī**, (*which became*) the cause of the rising of (*his*) splendour, just as the sun at morn occupies the eastern mountain, he conquered (*all*) quarters with his power.

(Verse 10.) Having burnt all foes with the rising and fierce fire of his valour, and having successively conquered **Kerala**, **Pāṇḍya**, **Kuntala** and all other countries, he placed his commands on the heads of princes, the pain of fear in the hearts of fools and his fame, which was as white as the rays of the moon, in (*all*) quarters.

(Verse 11.) **Kulottuṅga-deva**, the most eminent of the great warrior-caste, whose might resembled that of the king of the gods (*Indra*), was anointed to the **Choḍa** kingdom, which was not inferior to the kingdom of the gods, and put on the tiara, embellished with invaluable gems of many kinds, which had been sent by various kings, who were exceedingly afraid of the threatening of his arms, which were as formidable as the terrible coils of the serpent-king.

(Verse 12.) He in whose hands the conch, the discus and the lotus were shining, and whom (*therefore*) the world praised as **Rājanārāyaṇa** (i.e., *a Viṣṇu among kings*), married (*as it were*) Lakshmī (*the wife of Viṣṇu*) herself, who was known by her other name, viz., **Madhurāntakī**, and who (*just as the goddess Lakshmī*) from the ocean, arose from **Rājendra-deva**, the ornament of the race of the sun, a queen who was praised in the world and exalted by her deeds.

(Verse 13.) To these two there were born (*seven*) sons, who were as pure as the (*seven*) streams of the Gaṅgā, who, like the (*seven*) Ādityas, had destroyed the darkness (*of sin*), and who, like the (*seven*) mountains, were able (*to undergo*) the fatigue of supporting the earth. To (*one*) among these, the illustrious **Rājarāja**, who was the joint abode of polity and valour, (*his*) father, the lord of the whole earth, affectionately addressed the following speech:—

¹⁷With *rājakulapradīpa* compare *parārdhyo mahati nṛipakule* in verse 11.

(Verse 14.) “Being desirous of the **Choḍa** kingdom, I formerly conferred the kingdom of the country of **Veṅgī** on my paternal uncle, king **Vijayāditya**.”

(Verse 15.) “Having ruled over the country for fifteen years, this god-like prince, who resembled the five-faced (*Śiva*) in power, has gone to heaven.”

(Verse 16.) This obedient one (viz., *Rājarāja*) took up that burden, (viz., *the kingdom of Veṅgī*), which the emperor, (*his*) father, gave him with these words, though he did not like the separation from him.

(Verse 17.) “The kingdom is not such a pleasure as the worship of the illustrious feet of the elders”; considering thus, he returned to his parents, after having ruled over the country of **Veṅgī** for one year.

(Verse 18.) Then the emperor spoke to his (viz., *Rājarājaś*) younger brother, the brave prince **Vīra-Choḍa**, who seemed to be an incarnation of the quality (*of*) valour: “Having ascended the throne of **Veṅgī**, place thy feet on the heads of (*other*) kings, just as the sun, having ascended the eastern mountain, places his rays on the peaks of (*other*) mountains.”

(Verse 19.) Thus having successively obtained the powerful blessing of the king, of the queen and of his two elder brothers, having bowed to these and having been bowed to by his younger brothers,¹⁸ the prince was with difficulty prevailed upon by them to start for his country.

(Verse 20.) Having driven away his enemies, having eclipsed with his splendour the other crowds of kings, having stopped the wicked and having made the earth rejoice, the lord, the ornament of the country of **Veṅgī**, the king’s son ascended (*his*) palace in the town called **Jaganātha**, resembling the disk of the morning-sun, who, having driven away the darkness, having eclipsed with his splendour the other crowds of stars,¹⁹ having stopped the wicked, and having made the lotus-group blossom, ascends the eastern mountain.

(Verse 21.) In the *Śāka* year, which is reckoned by the moon, the pair of ciphers and the moon, (*i.e.*, 1001,) while the sun stood in the lion, while the moon was waxing, on the thirteenth lunar day, on a Thursday, while the scorpion was the *lagna* and in (*the nakshatra*) *Śravaṇa*, having been anointed to the kingdom of the whole earth, the sinless king, the illustrious **Vīra-Choḍa**, joyfully put on the tiara of the world.

(Line 78.) This asylum of the whole world, the illustrious **Vishṇuvardhana**, the king

¹⁸The plural in the original shows that **Vīra-Choḍa** had at least *three* younger brothers; according to verse 13, their number was *four*.

¹⁹This seems to be the second meaning of *rājanikarān aparān*.

of great kings, the supreme master of kings, the devout worshipper of **Maheśvara**, the supreme lord, the most pious one, the illustrious **Vīra-Choḍa-deva**, having called together all householders, (*viz.*) heads of provinces, *etc.*, who inhabit the district of **Guddavāṭi**, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keeper:—

(Verse 22.) Just as the moon in the milk-ocean, there was in the pure race of Brahman a chief of ascetics, called **Mudgala**, whose appearance was extremely gladdening.

(Verse 23.) When he, whose power was incomprehensible, had invited the sun, his staff performed the action of the sun at his command.

(Verse 24.) In his *gotra* there was a certain **Potana**, whose deeds were pure, who made his *gotra* prosper and who illuminated the quarters with the splendour of his fame.

(Verse 25.) This virtuous one was joyfully praised by the lord **Rājarāja**, who knew (*how to appreciate*) virtues, by the name of **Rājarāja-brahma-mahārāja** (*i.e., the great king of the brāhmaṇas of Rājarāja*).

(Verse 26.) Just as the wife of Atri was Anasūryā, the wife of this treasure-house of merit was **Kannamāmbā**, who was praised in the world, and who was exalted by the virtue of freedom from envy (*anasūryā*).

(Verse 27.) Just as Devakī bore from Vasudeva a son called Vāsudeva (*Kṛishṇa*), and just as the mountain-daughter (*Pārvati*) bore from the moon-crested (*Śiva*) a son called Guha, thus she bore from him a son called **Meḍamārya**, who was a treasure-house of prosperity, and who was praised by all the assemblies of wise men (*or gods*).

(Verse 28.) After he was born, prosperity dwelt on all the crowds of his relatives, just as on the groups of lotus-flowers at the rising of the sun; for (*like the sun*) he purified the quarters with his unrestrained splendour, was daily in the state of rising and was possessed of a blossoming lotus (*-face*).

(Verse 29.) Having conquered the *kali*-age which is skilled in plundering heaps of virtues,—all virtues, (*viz.*) truthfulness, liberality, prowess, *etc.*, prosper, abiding jointly in him, who is kind to refugees, who is alone constant in a conduct (*which is worthy*) of the *kṛita*-age, and who is famed by the name of **Guṇaratnabhūṣaṇa** (*i.e., he who is adorned with jewel-like virtues*).

(Verse 30.) Because he was firm, always attached, of strong and sharp mind, a light of the race of Brahman, an abode of prosperity, possessed of blazing splendour, a treasurehouse of polity and modesty, skilled in sciences and in weapons, worthy of honour and as hard as the substance of the king of mountains, he was respectfully and

graciously anointed by me to the dignity of a commander of the army (*senāpati*) and wears the tiara which was placed (*on his head*) to the delight of the people.

(Verse 31.) He delights his elders by obedience, the world by his conduct, his relations by respect, the good by the riches which they desire, myself by his patience in bearing my kingdom of the whole earth and Śauri (*Vishṇu*) by great devotion.

(Verse 32.) Ah! the auspicious streams of water, which drop from the feet of innumerable crowds of earth-gods (i.e., *brāhmaṇas*), who daily perform their ablutions in his courtyards, and which continually fill thousands of paths, surpass the streams of the Gaṅgā, which drop from the feet of *one* of the gods (viz., *Vishṇu*), and which are tired of their *three* paths (viz., *heaven, earth and the lower world*).

(Verse 33.) At holy **Drākshārāma** and at the sacred place of **Pīṭhapurī**, this charitable one joyfully founded two *sattras* for *brāhmaṇas*, in order that they might daily enjoy their meals (*there*) till the end of the *kalpa*.

(Verse 34.) On the north side of a lovely *agrahāra* of good people, which is famed by the name of **Chellūru**, he whose mind is full of compassion caused to be constructed a large pond which is filled with sweet water.

(Verse 35.) By its water, which glitters like the moon, and which is daily enjoyed by numberless *brāhmaṇas* who resemble Agastya, this (*pond*) repeatedly laughs, as it were, at the ocean, which was completely drunk up by the pitcher-born (*Agastya*).

(Verse 36.) On the west side of that village, this powerful, mighty and charitable chief of the **Vaishṇavas** caused to be built a temple of **Vishṇu**.

(Verse 37.) In this lofty (*temple*), which is as white as the rays of the moon, which is the abode of splendour (*or Lakshmī*) and which pleases the eye, the god himself, who is the husband of Lakshmī, made his appearance, his conch and discus being distinctly visible.

(Line 102.) “Be it known to you, that to this blessed lord **Vishṇu** (*I*) gave for the daily (*performance of*) *charu, bali* and *pūjā* and for the repairs of gaps and cracks [*the village called Kolāru*] in your district [*with exemption from all taxes, making it the property of the temple, with a libation of water.*]”

(Line 104.) [The boundaries of this village are:—on the east]

(Line 109.) Nobody shall cause obstruction to this (*grant*). He who does it, becomes possessed of the five great sins. And the holy **Vyāsa** has said: [*Here follow three of the customary imprecatory verses.*]

(Line 113.) The executors (*ājñapti*) of this edict (*śāsana*), which was given in the twentyfirst year of the glorious and victorious reign, (*were*) the five ministers (*pañcha pradhānāḥ*). The author of the poetry (*was*) **Viddaya-bhaṭṭa**. The writer (*was*) **Pen-nāchāri**.

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