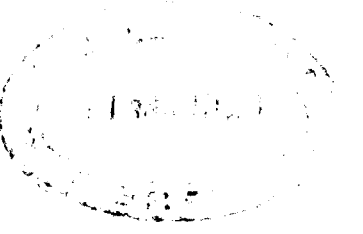


PAKHĀL INSCRIPTION OF THE REIGN OF
THE KĀKATĪYA GAṆAPATIDĒVA.

Hyderabad Archaeological Series.



No. 4.

PAKHĀL INSCRIPTION OF THE REIGN OF
THE KĀKATĪYA GANAPATIDĒVA.



PUBLISHED
BY
HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT.

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1919.



RESOLUTION.

Proceedings of His Exalted Highness the Nizam's Government in the Judicial, Police and General Departments (Archæological).

No. 10, Miscellaneous.

Dated Hyderabad, Deccan, 22nd July, 1919.

READ :—

1. Letter, dated 1st March, 1917, from Dr. L. D. Barnett, M.A., Litt.D., Keeper of Oriental Printed Books and MSS., British Museum, to the Superintendent of Archæology.
2. Letter. No. 1607, dated 13th Khwurdād, 1326 Fasli, from the Secretary Judicial, Police and General Departments to the Financial Secretary, His Exalted Highness' Government.
3. Letter, No. 2031, dated the 2nd June, 1917, from the Financial Secretary to the Secretary, His Exalted Highness' Government, Judicial, Police and General Departments.

OBSERVATIONS :—

1. The pillar inscription of the Pakhāl Lake was first noticed by Dr. E. Hultzsch in his *Annual Report on Epigraphy* for 1902-03. Mr. G. Yazdani visited the place in the cold season of 1916-17 and obtained inked impressions and photographs of the inscription as the estampages previously secured by scholars were not distinct enough for the purpose of an authoritative reading of the text of the record. He subsequently sent them on to Dr. L. D. Barnett, Keeper of the Oriental Printed Books and MSS., British Museum, for decipherment and publication in the *Hyderabad Archæological Series*.

2. The inscription is carved on a square pillar (14" each side) built at the centre of the *band*, and rising to a height of 6' 3" above the ground. Owing to exposure to the inclemencies of the weather for several centuries the letters have been abraded in several places, and Dr. Barnett must be congratulated on the patience, industry and skill which he has exhibited in deciphering almost the complete text of the record.

3. Besides the genealogy of the Kākatiya kings, which is traced to Ikshvāku, Māndhātri, Sagara, Bhagīratha and Daśaratha and his son Rama, the inscription contains the interesting statement that to the same line belonged the Kalikāla Chōla (ll. 67-71), a fact also mentioned in another record, noticed in Rao Sahib Krishna Sastri's *Annual Report on Epigraphy* for 1916-17, p. 122.

4. The record, further, extols the conquests of king Gaṇapatidēva and, in the final section, mentions one Jagadāla Mummaḍi, "distinguished alike as a warrior and as a statesman," who constructed a magnificent tank at the Maudgalya-tirtha close to the temple of Śiva-Rāmanātha (ll. 149-90). By the side of the tank he built a splendid city called Gaṇapapura and granted a

mansion and five *maṭṭula* of land to Kavichakravarti, "Emperor of Poets," who composed the present record (ll. 223-35).

ORDER :—

That the monograph be published as No. 4 of the *Hyderabad Archaeological Series* and the cordial thanks of His Exalted Highness' Government be conveyed to Dr. L. D. Barnett for his scholarly edition of the record.

(By order)

A. HYDARI,

Secretary to Government,
Judicial, Police and General Departments.

Copy forwarded to :—

1. The Sadru-l-Miham Peshi to His Exalted Highness the Nizam.
2. The Secretary to Government, Political Department.
3. The Secretary to Government, Financial Department.
4. The Secretary to Government, Revenue Department.
5. The Director of Public Instruction.
6. The Superintendent of Archaeology.
7. The Superintendent, Government Press, for publication in the *Jarida*.

PAKHĀL INSCRIPTION OF THE REIGN OF THE KĀKATĪYA GANAPATIDĒVA.

This record, which has already been noticed by Dr. Hultzsch in his *Annual Report on Epigraphy* for 1902-03, p. 5, is incised on the four sides of an upright rectangular block of stone at **Pakhāl**, of which ink-impressions and photographs have been supplied to me by Mr. Yazdani. At the top of the first face of the stone are two bands of coarsely executed **sculptures**, the first containing a squatting figure of Gaṇeśa with the moon on the proper right and the sun on the left, and the second a **boar** (the device of the Kākatīya kings) with a *kalāṣa* or jar on each side.—The **character** is a fair Telugu of the period; the height of the letters is from $\frac{2}{16}$ in. to $\frac{1}{8}$ in. The palatal *ñ* appears in *vimuñchamti*, l. 213. The aspirate *ḍh* is denoted by a *ḍ* with a small curve underneath it (e.g. in *-gāḍh-*, l. 24, and *-ōḍgāḍha*, l. 52).—As regards **language**, the whole epigraph is in Sanskrit verse, except for a short epilogue in Telugu prose (ll. 230-3). The style is rather ambitious, and among the words of lexical interest may be noticed the following: *garada* (l. 37); *raṃgat-taraṃga* (ll. 20-1), on which see above, Vol. XII, p. 188; *jharī* (ll. 25-6, but rather uncertain); *jihvāla* (l. 34); *nāsira* (l. 43); *ekāṃgavī-rāvita* (ll. 43-4); *mēghamkara* (ll. 44-5); *udgāḍha* (l. 52); *avatamasa* (l. 98); perhaps *abhyamti* (l. 98); *sattā* in apparently the sense of "authority" (l. 100); *jaṃghāla* (l. 140); *tatka* (l. 197); *sthaurin* (l. 197). It is interesting to observe that our author has borrowed the stanza *Kōl-āṃkō= bhūn= mṛigāṃkō*, etc. (v. 19), which is found on two other Kākatīya records (*Indian Antiquary*, Vol. XXI, p. 200, and *Epigr. Ind.*, Vol. XII, p. 194); here we find a slight variation of reading, namely *ātmanō yat-pratibhāṭa-tarunī* instead of *yad-ripu-strī vinamita-vadanā*.

The **metre** shows considerable variety. V. 1 is not clear to me: it seems to be a kind of *mātrā-chhandas*, consisting of 16+18+16+16 moras, a half-*aupachchhandasika* followed by a half-*vaitālīya* with *aupachchhandasika* cadence. We have *anushtubh* in vv. 2, 4, 8, 36-40; *sārdūlavikrīḍita* in vv. 3, 20, 23-5, 30-1, 34, 41; *sragdharā* in vv. 5, 7, 9, 12, 15-7, 19, 22, 28-9, 32-3; *mālinī* in vv. 6, 18; *hariṇī* in v. 10; *sikhariṇī* in vv. 11, 21; *pushpitāgrā* in vv. 13-4; and *avitatha* or *kōkilaka* in vv. 27-8, 35.

The **record** opens with invocations of Gaṇeśa (ll. 1-6), of Vishṇu in his boar-incarnation, chosen because the **boar** was the device of the Kākatīyas (ll. 6-9), and of the moon (ll. 10-6), and then announces that it is a decree of king **Gaṇapati** (ll. 17-9). It relates that from Vishṇu's navel arose the Sun, thence **Manu** (ll. 19-31). In the lineage of Manu there flourished Ikshvāku, Māndhātṛi, Sagara, Bhagīratha (ll. 31-54), then Daśaratha and his son Rāma (ll. 55-67). In the same line was **Karikāla** (here called **Kalikāla**) **Chōla** (ll. 67-71); and in passing we may note that the same interesting statement is made in another record,

noticed in Rao Sahib Krishna Sastri's *Annual Report on Epigr.*, 1916-17, p. 122. Our poet now relates that in the same lineage there arose the Kākatiya kings **Durjaya**, **Prōlarāja**, **Rudradēva**, his brother **Mahādēva**, and Mahādēva's son **Gaṇapati** (ll. 71-100). Then follows a string of verses in praise of Gaṇapati (ll. 100-118), beginning with the popular *Kōl-āmkō=bhūn=ṃṛigāmkō* to which we have already referred (ll. 100-106); and we are told that he receives the homage of the kings of **Kāśi**, **Kāliṅga**, the **Śakas**, the **Mālavas**, **Kērala**, **Tummāṇa**, the **Hūṇas**, the **Kurus**, **Arimarda** (Pagan), **Magadha**, **Nēpāla**, and the **Chōlas** (ll. 119-25)—a gross exaggeration, of course. He had a high minister, **Bayyana Nāyaka** (ll. 125-31), who by his wife **Bāchamāmbā** begot three noble sons, **Gaṇapati**, **Nalla Gaṇapa**, and **Jagadāla Mummaḍi** (ll. 132-49). Jagadāla Mummaḍi, who was distinguished alike as a warrior and as a statesman, constructed a magnificent tank at the **Maudgalya-tirtha**, close to the temple of **Śiva-Rāmanātha** (ll. 149-90), to which was attached a sanctuary of Bhairava (ll. 190-203). By the side of this he built a splendid city called **Gaṇapapura**, apparently in honour of his elder brother Nalla Gaṇapa (ll. 203-23), and granted a mansion and five *maṭṭulu* of land to **Kavichakravarti**, "Emperor of Poets," who composed the present record (ll. 223-35).

No specific date is mentioned; but as the record refers itself to the reign of Gaṇapati (v. 4) and speaks of him as having reigned long (v. 18), it may be assigned to about 1245 A.D.

The only geographical names mentioned are the countries and nations described in ll. 119-25 as paying homage to Gaṇapati, to which we have already referred, the **Maudgalya-tirtha** (ll. 160, 200), the **Achchhōda**, **Mānasa**, and **Pampā** lakes (ll. 173-4), and the town of **Gaṇapapura** (l. 205-6). On Achchhōda see *Harivamśa*, xviii. 27. Mānasa is the well-known "Mansarowar" in Nari, Western Tibet. Pampā is the modern Hampi, in Bellary District.

TEXT.¹

FIRST SIDE.

1. Svasti śri [1*] Sa jayati kaṭabha-mu-
2. khō yaḥ kaṭa-taṭa-mada-mā-
3. dita-ninadad-aḷi-garada-nīlaiḥ
4. pūrayati karṇṇa-śa[m*]khaṃ sva-bha-
5. jana-nirata-jana-sakala-kuśa-
6. la-vibhūtyai || [1*] Śriyam dadyād=**Varā**-
7. hō vaḥ siṃdhōr=yyasy=ōdgatasya
8. bhūḥ muhūrttam=akarōt=pōtra-
9. lagna-śaivala-vibhramam || [2*]
10. Bhūyād=vaḥ kshanadā-lalāma
11. jagati-nirvveśa-dhāma trayastrimśa-
12. t-kōṭitay=āsatām sumanasā-
13. m=āyushyam=ēk-aushadham | ākā-

¹ From the ink-impression and photograph.

14. śa-vyapadēśa-Dhūrjati-jaṭ-ālamkā-
15. ra-Gaṃgā-payah-kallōl-aikala-kalhā(lpa)ka-chchha-
16. da-nibh=ānamdāya chāmdri kalā || [3*]
17. Ētan=mādyan-mahirāja-gaja-kēsari-vibhra-
18. mam **Gaṇapaty**-avanīndrasya śasa-
19. nam chakravarttinah || [4*] Kshirōdē ruddha-
20. rōdhaḥ-kuharam=aviratam dikshu ram-
21. gat-taraṃgē tanvānō yōga-nidrām=iva
22. sa viharatē Padhma(dma)yā Padmanābhah || [1]
23. tan-nētrāt=Padmamitraṃ samajani bhu-
24. vana-dhvānta-jambāla-jrīmbhā-gāḍh-ā-
25. vashṭambha-muṣṭ-īm(ō)daya-kiraṇa-jha-
26. [r]i-sānumān=Bhānumālī || [5*] Manu-
27. r=abhavad=amushmād=ādimaḥ kshmāpa-
28. tinām sthira-niyamita-chāturvvarṇya-
29. dharmma-vyavasta(stha)ḥ | taṭa iva punar=ambhōrā-
30. śibhir=jjātu lōkair=nna khalu yad-upadi-
31. shṭō laṃghyatē nīti-mārggah || [6*] Paśchāt=tad-vam-
32. śajas=tām=aśishad=anitarā-kshmābhṛid=Ikshvā-
33. kur=urvviṃ Vajr=iv=āpāsta-daityō di-
34. vam=asi-latayā janya-jihvāla-bāhu[h] || [1]
35. yātrāyām yasya dhāti-chaṭu-
36. la-haya-dha(gha)ṭā-dhūli-bā(bhā)rair=avārai-
37. r=apy=āsi[ch*]=chakravālah kshitibhṛid=anu-ka-
38. lam pāmsul-ōtsaṃga-śrīṃgah || [7*] Ta-
39. sminn=ajani Māmdhātā vamśē rājā ma-
40. h[ā*]-bhujah mām=ayam dhāsyat=i-
41. ty=urvvi svayamyam¹ yasya stanam dadau
42. || [8*] Tad-vamś-āny-āmsūmālī gara iva
43. Sagata(ra)ḥ śātravāṇām=ath=āsīn=nāsīr-ai-
44. kāṃgavīrāyita-s[u*]kha-vilasat-khaḍga-mē-
45. ghamkar-āśah | garbhbhād=ambhōnidhēḥ kshmā-
46. m sakṛid=udaharad=ity=Ādi-kōlah sva-
47. yam yō bhūbhṛidbhyas=tām=avā-
48. tārayad=akṛita punah sv-āmsa-līl-ā-
49. vatamsam || [9*] Ajani jananē tasminn=ā-
50. kāśa-śaivalinī-dhar-āvatarāṇa-maṇi-śrēṇi-
51. nīśrēṇi-rūpa-tapō-balah | harid-ibha-ghaṭ-ā-
52. lān-ōdgāḍha-bhrama-pratipādana-kshamata-
53. ma-jaya-stambhah kshōṇīpatiḥ sa Bhagīra-
54. [tha]ḥ || [10*]

SECOND SIDE.

55. Kulē tasminn=āsīd=atula-bala-śālī Daśarathah
56. [su]ra-stri-saṃgita-prasṃmāra-bhujā-vikrama-

¹ Read *svayam*.

57. kathah | Marutvat-prityai yō vyatanuta ra-
 58. nē Śambara-śirah-karōtibhih
 59. krōdikṛita-mita-putim=ambara-taṭim
 60. || [11*] Tasmāt=trātā trayānām samaja-
 61. ni jagatām jaṅgama-sthāvar-ātma-vyakty-ā-
 62. tmā sad[m*]ja lakshmyāḥ kṛita-jagad-amit-āpa-
 63. d-virāmaḥ sa Rāmaḥ | sindhau
 64. gamtri-patham yō vyatanuta pri-
 65. thunā sētunā yātudhānān=ā-
 66. khyā-śēshān=akārshit=kim=aparam=akarōd=A-
 67. mtak-āsyē Daśāsyam || [12*] Udbhavad=a-
 68. tha bhūtal-aika-vīras=tad-abhijanē **Kalikā-**
 69. **la-Chōladēvah** prañatishu charaṇau nri-
 70. pā yadhī(dī)yau dviguṇam=avādala-
 71. yan=kiriṭa-bhāsā || [13*] Samajani kila tat-ku-
 72. lē narēmdrah kula-giri-sāmdra-bhujō=dha(tha) **Du-**
 73. **rjjay**-ākhyah | prati-tuṭi kila yam prañ-
 74. mya bhūmyām padam=alabhamta sapa-
 75. tna-bhūmipālāḥ || [14*] Rāj[n*]as=tasy=āvir-ā-
 76. sit=punar=abhijananē jaitra-lakshmi-nivā-
 77. sō lakshmi-vān=Vāsavād=apy=ahita-
 78. gaja-ghaṭa-kēsari **Prōlarā-**
 79. **jah** yasy=ājñā vai nidhattē padam=ava-
 80. nibhṛitām mūrdvi¹ p[u*]shnamti jaitra-stam-
 81. bhās=ch=ē(ai)tē jṛimbhamānāḥ prati-hari-
 82. d=ajaram dig-gaj-ālāna-lilā[m] || [15*] Stutv=ā-
 83. lam sō=pi tasminn=ajani kila k[u]lē **Rudradē-**
 84. **va**-kshitimdraḥ sāmdrām rātrāv=iv=ā-
 85. hany=upaharatitarām chamdrikā-
 86. m yasya kirttiḥ | kimch=āsīd=ā-daś-āsā-
 87. kuharam=ahar-ahaḥ prēmikhad-amśu-pra-
 88. rōha-prasphūrjja[d*]-dvādaś-ārka-vyatika-
 89. ra-nibiḍa-prauḍha-tāpaḥ pratāpaḥ || [16*] Ta-
 90. t-sōdaryyah samudhr(dr)-ōttaralata-tara-
 91. mṅ-āvali-dhauta-velā-samkrīḍadh(d)-vyūḍha-sē-
 92. nā-subhata-śakatikā-nēmi-sē(sī)manṭi-
 93. t-āśah [*] kṛitvā prithvīm nirast-ētara-dharaṇipati-śreṇi-
 94. mukt-ātapatrām tanvann=ek-ātapatrām nudi-
 95. ta²-nī(ni)ja-bhujē tām **Mahādēvarājah** || [17*] A-
 96. tha **Gaṇapatidēvas**=tasya putrō dharitrim chi-
 97. ram=aśishad=aśēsha-kshmābhṛitām chakravartti |
 98. avatamasa-dhaṭ=ivā prauḍhim=abhyamti³ bhā-

¹ Read *mūrdhni*.

² Read *ek-ātapatrām=udita-*.

³ Cf. use of *anti* with accusative in *Bhāgavata-purāṇa* IX, viii, 10, *bhasm=anti*.

99. nau padam=akṛita tadānin=n=ānya-rājanya-
 100. sattā || [18*] Kōl-āmkō=bhūn=mṛigāmkō na vasa-
 101. ti kamalē Śrīr=iti śrī-varāhaḥ prāptō
 102. n=aishā priyasy=ōrasi rati-viratau lagna-
 103. gamḍam prasuptā | ity=ālāpē sakhinām=u-
 104. shasi sa-kutukam sa-trapam s-ā[n]utāpam ha-
 105. stābhyām=ātmanō yat-pratibhaṭa-taruṇi
 106. gamḍa-pāli pidhattē || [19*] Hastair=āvṛiṇut=ā-
 107. nanam mṛiga-driṣō nō chēn=mṛigānka-bhramā-
 108. n=namdan=kṛimda(mta)ti pōta-pā[t]ram=uda-
 109. dhis=tumṅais=taramṅ-ōṭkaraiḥ | ittham ya-
 110. t-pratibhūbhṛitā[m*] prati-diśam dvip-ānta-
 111. ram gachchhatām śuddhā[m*]ta-pramadāḥ sa-bhi-
 112. ti sa-dayu(yam) śamsamti sāmyātri-
 113. kāḥ || [20*] Praṇēmus=tām=[ā]śām=anīśam=a-
 114. tisamtrāsa-taralā mahipālā
 115. yasyām vasati vasudhēmdrō **Ga-**
 116. **ṇapatih** | na chēn=nas=tadh(d)-dhāṭi-turaga-khu-
 117. [ra-n]jirllōhita-śirah-karōṭi-samgha-
 118. [-vvv]nikatē syuḥ pura iti || [21*]

THIRD SIDE.

119. **Kāśi-nāthah Kalimṅah Śaka-dharaṇipatir=Mmā-**
 120. **lavah Kēralēśas=Taummanō Hūṇa-bhū-**
 121. **pah Kuru-patir=Arimardd-ādhipō Māga-**
 122. **dh-ēśah | Nēpālās=Chōla-prithvipatir=iti vina-**
 123. **tān=agratō rāja-varggān=nāma-grāha-**
 124. **[m] grīhitvā sadasi sadasi yadh(d)-darśakā**
 125. **[d]arśayamti || [22*] Tasy=āsīt=prathamam pra-**
 126. **thamam¹ pradhānam=aparam chētō-dvitiya-**
 127. **m vapuḥ śrīmad-Bayyana-nāyakah ki-**
 128. **m=aparam nissima-visra(śra)m̐bha-bhūḥ**
 129. **pratyartthi-kshitipāla-mamḍala-puri-lu-**
 130. **m̐tāka-dōś-chamḍima-svaira-smārita-Rāma-**
 131. **Bhārggava-Prīdhā(thā)-putr-ādi-chitr-āhavaḥ || [23*]**
 132. **Āsīd=Abdhi-sut=ēva Kaitabha-ripōḥ śrī-Bācha-**
 133. **mām̐bā padam premmō Bayyana-nāya-**
 134. **kasya śrī(gri)hiṇi-charyy-āpar-Ārumdhati | ta-**
 135. **syām tasya tu vid-va(dha)nō Gaṇapatih sa[r]vva-**
 136. **m̐sahā-janmanām sarvvēshām sukṛit-ōda-**
 137. **yaiḥ sumanasām jātaḥ sa putr-ātma-**
 138. **nā || [24*] Tasy=āsīd=antā(nu)jah sa Nalla-Gaṇapa-**
 139. **h svarllōka-kallōlini-nairmmaly-ātiśay-[ā]-**
 140. **tilamghana²kalā-jamghāla-ki[r]tty-ā-**

¹ This second *prathamam* is superfluous.

141. karah , yasya tyāga-kalā-palāyana-
 142. parā n=aiva śrayamitē dṛiśōḥ pamthā-
 143. nam Marutām niramtara-manō-
 144. dainy-avadānyā dhṛi(dru)nāḥ || [25*] Atha **Jaga-**
 145. **dāla-Mummaḍir**=abhūt=sukṛitair=jjaga-
 146. tām kshiti-bharaṇam tatāna bhujayōḥ
 147. sa tayōr=anujah | Bali-Balabhadra-Kadru-ta-
 148. nay-Ēndra-kul-ādri-kula-prasṛimara-sāra-da-
 149. m[ba]ra-vidambana-saundā-bhujah || [26*] **Jagada-**
 150. **la-Mummaḍēr**=ayam=amushya kṛipā-
 151. ṇa-viṭah pratibhaṭa-rāja-vaktra-śatapatra-
 152. vani-madhupah . jayati jaga[t*]-trayim ta-
 153. d-avarōdhana-vāmadṛiśām smita-Kusu-
 154. māsa-vigrahaṇa-dōhaḥa-durllalitah || [27*]
 155. Ādi-krōd-āvagāha-prakaṭa-paribhava-
 156. s=Tarkshya-samkshumṇa-kukshi-mātha-gra-
 157. v-atta-gaṇḍah kim=aparam=apanidr-Aurvva-
 158. nirvāsit-āmbhah , tat-tad-bhaṅg-āpanu-
 159. t[t*]yai śrita iti jaladhiḥ samku-mānam vya-
 160. dhād=yō hṛidyam **Maudgalya-tirtthē** nija-
 161. taṭa-viluthad-dik-kaṭāham taṭakam || [28*] Gam-
 162. bhīryād=yasya tōyē hima-gaḥa-garaḥ-ā-
 163. pāsta-śōshah sa Śēshō vaipulyād=vāri-keliṇ
 164. vidadhati yugapad=yatra tā dik-tarunyah |
 165. tumgatvāl=laṅghayamti tridiva-pura-vanī-
 166. vāhinim yat-taraṅgā yasminn=arkk-ēndu-bi-
 167. mbau pratinidhi-vidhayā majjatō vārdhhi-bu-
 168. [d*]dhya || [29*] Vaidūryya-dvi(dyū)ti-sōdara-dvi(dyū)ti-
 169. jalam yam vikshya rōdha[s*]-sthali-chaṭincha-
 170. t(ch)-chāmpaka-chūta-sauru(ra)bha-mīla-
 171. t-saurabhya-saugamdi(dhi)kam , ślāghanī-
 172. tē na janāḥ kad=āpi sarasē sā-
 173. rasya-rēkhā-vidō n=Āchchhōdāya
 174. na Mānasāya na punah Pāmp-ā-
 175. bhidhānāya cha || [30*] Āsanna-sthita-
 176. Rāmanātha-mukut-āpīd-ēndu-rēkhā-
 177. sudhā-srōtaḥ-pūrita-sāraṇi-ga-
 178. ṇa-parishvaṅg-ānushaṅgād=iva [i*] ya[s*]=
 179. svaitha(ra)m svadatē tushāra-laghubhi[s]=t[o]-
 180. yais=taṭāk-ōttamah karttā tasya cha yō
 181. viśamkaṭa-tadah¹ vardhdhad-bha-sūryy-ā-
 182. bbhuvah || [31*]

¹ Apparently for -taṭō; but my reading and translation in ll. 181-2 are tentative and uncertain, as the ink-impression is not clear. Compare however verse 28.

FOURTH SIDE.

183. Chāindr-ādity-āśusukshany-anila-jala-vi-
 184. yan-mēdini-hōtritabhi[s*]=spashtibhūt-ā-
 185. shṭa-mūrttim yam=anu-tuṭi nirā-
 186. kāra ity=āmanamti || (1) tasy=aitasy=ā-
 187. bhishēk-ōchita-salila-kṛitē Rāmanā-
 188. thasya yō=yam jāgartty=atyamta-śitō
 189. laghima-kula-gṛiham hāri-mā-
 190. dhuryya-dhuryyah || [32*] Ēkēna Brahma-
 191. Vishṇu-Tripurahara-mahas-sāra-
 192. śūram trisūlam bibhrānō=nyē-
 193. na ch=ōparyy=amṛitakara-kānad-bimba-
 194. khēlam kapālam , hastābhyām=apy=adha-
 195. stād=abhayada-varadē lānchchhanē samnidhatt[ē]
 196. yatr=ōttāl-āṭṭahās-ōḍḍamara-rava-ma-
 197. hā-bhairavō Bhairavō=pi || [33*] Tatka-stau(sthau)ri-niri-
 198. kshaṇa-kshaṇa-paribhrashtibhavad-vishtapa-vyū-
 199. ha-prāktana-janma-kōṭi-ghatit-ōdvēl-āgha-
 200. kolāhalam , **Maudgalyasya** pavitram=ā-
 201. śrama-padam yatr=āvīr=āstē nijō ha-
 202. sti-vyāpṛita-ḍimba-lumpāna-kaṭi-ghamṭa-
 203. ravō Bhairavah || [34*] Va[da]na-bhuj-ōru-pāda-ma-
 204. nush-āmanu-jāti-sadātana-dhana-dhānya-sau-
 205. dha-niyut-ābhyadhik-ābhyudayaṁ **Ga-**
 206. **ṇapapur**-ākhyay=āpy=akṛita yah puram=a-
 207. sya dṛiḍha-sthiti sarasas=taṭau nibiḍa-cha[m]paka-
 208. chūta-vanam || [35*] Yatra śrī-Rāmanāthasya
 209. chūḍā-chāindr-ānśu-tāpitah , chāindra-
 210. kāmṭa-chitās=sauthā(dhā) grishmam mushā vita-
 211. nvatē || [36*] Karōti yasya saudhēshu gāyam-
 212. tinām mṛigi-dṛiśām , gīt-ākṛiṣṭa-mṛigaś=cha-
 213. mdras=triyāmā bahu-yāminih
 214. || [37*] Hamsā yatra vimuñcham[ti] na kad=ā-
 215. pi jal-āśayān tapasyanta iva strīnā-
 216. m labhyaṁ gamana-kauśalam || [38*] Ālapai-
 217. r=yyatra kāmṭanām kalakamṭhāḥ
 218. parājitaḥ , vṛiḍay=eva bahih
 219. kv=āpi vicharamti vanē vanē || [39*] Yatr=ēni-
 220. dra-nila-prāsādē tārakāḥ prati-
 221. bimbitah , sprisamtim kusuma-
 222. bhrāmtyā hasaty=ēkām sa[khī]-
 223. janah || [40*] Śrīmat-**Kākatī**-rāja-va-
 224. mśa-bhajana-khyāt-ātma-vamśa-krama[h]

¹ There is a small hook after the g, which looks like u; but it is probably only a crack in the stone.

225. ślāghā-saṁtati-śāsanam kava-
 226. yatām yaś=chakravartti vyadhā-
 227. t tasmai śrī-**Jagadāḷa-Mumma-**
 228. **ḍir**=adād=asyām puri pronnatām
 229. saudham pañcha nivarttanāni cha
 230. sad=āśliṣṭāni sasya-śriyā
 231. || [41*] Ī śāsanamu cheppina **Ka-**
 232. **vichakravarttiluku Mumma-**
 233. **ḍayamgāru** ichchina vri(vri)tti
 234. ayudu 5 maṭtulu ||
 235. Svasti śrīh || ॐ

TRANSLATION.

(Line 1.) Prosperity! Fortune!

(Verse 1.) Victorious be (*the god*) who has the face of a young elephant, who fills his ears and temples with turquoises consisting of clouds of murmuring bees fired by the rutting ichor from the edge of his temples, so that they who delight in his worship may be glorified in universal happiness.

(Verse 2.) May the **Boar** grant you fortune, on whose ascent out of the ocean the earth assumed for the time the graceful semblance of a *śaivala*-plant [Blyxa octandra] clinging to his snout.

(Verse 3.) May the lunar digit make for your happiness—(*that digit*) which is the ornament of Night, the place of the worlds' enjoyment, the peculiar vivifying medicine of the gods sitting in three and thirty crores, and which is like a solitary petal of the Kalpaka-tree amidst the waves of the waters of Ganges adorning the matted locks of Dhūrjati [Śiva] under the assumed form of ether.

(Verse 4.) This edict, which has the aspect of a lion to the elephants the fiery kings of earth, is that of the monarch **Gaṇapati**.

(Verse 5.) Padmanābha [Viṣṇu] abides with Padma [Lakshmi], seemingly engaged in mystic sleep, in the midst of the Milk-Ocean, which has its waves ceaselessly tossing in (*all*) directions so that the caverns on its shores are filled up. From his eye arose the Friend of the Lotuses, the Sun, a mountain to the cascades of beams which arose mysteriously out of the close pressure caused by the swell of the swamp of universal darkness.

(Verse 6.) From him was born Manu, first of kings, who firmly established the order of religious law for the four castes; the path of polity prescribed by whom in sooth is not transgressed by mankind, as their shore (*is not overpassed*) by the oceans.

(Verse 7.) Later, a scion of his race, the unique monarch Ikshvāku, by his sword-blade ruled this earth, as the Thunderbolt-wielder, having hurled out the demons, rules heaven—(*Ikshvāku*) who had an arm greedy for battle, on whose expeditions, owing to the irrepressible masses of dust caused by the troops of his horses trained to the charge, the earth-encompassing mountain from time to time became dusty on its upland peaks.

¹ This symbol denotes the land-measure *maṭtu*; cf. the Uparpalli inscription in this series, No. 3, p. 17.

(Verse 8.) In this lineage was born king Māndhātṛi great of arm, to whom Earth herself presented her breast, saying: "This is he who shall suck me" [*mām dhāsyati*].

(Verse 9.) Then there was Sagara, a second sun to that lineage, like poison to his foes; one who made the cloudy sky of the sword brilliant with the joy of the heroic exploits of his champions; who, being himself (*like*) the Primal Boar who uplifted the earth from the womb of the ocean, recovered¹ it from (*other*) kings and again made it a pleasure-garland for his shoulder.

(Verse 10.) There was born in this stock one who showed his ascetic might in the form of a ladder (*adorned*) with a series of gems for the purpose of the descent of the Celestial River, that lord of earth Bhagīratha, whose columns of victory were well able to inspire a deep illusion that they were tethering-posts for the troop of the elephants of the sky-quarters.

(Verse 11.) In this family was Daśaratha, possessing peerless might, the story of the prowess of whose arm was sung by celestial women; who in battle for love of Marutvat [Indra] caused the slope of the heavens to have its hollow area enfolded and measured by the skulls of Śambara.

(Verse 12.) Of him was born the saviour of the three worlds, that Rāma who was a revelation of the inward being of all things mobile and immobile; a seat of Fortune; who put an end to the immeasurable misfortunes of the world; who by means of a broad bridge framed a passage over the ocean (*and*) caused the demons to survive only in their name: what else? he cast the Ten-headed [Rāvaṇa] into the mouth of Death.

(Verse 13.) Then there arose in his lineage a warrior unique on earth, the **Chōḷa king Karikāla**, whose feet kings in obeisances caused by the radiance of their diadems to burst forth into double (*lustre*).

(Verse 14.) In this line then was born in sooth a monarch with arms solid as a central mountain, **Durjaya** by name, in bowing before whom rival kings were indeed at every instant occupying positions on the ground.

(Verse 15.) Again in the lineage of this king there arose one who was an abode of the fortune of victory, more blest even than Indra, a lion to the troops of elephants his foes, king **Prōla**, whose command verily established itself on the heads of the lords of earth, and whose columns of victory here, rising up in every region of space, present everlastingly the graceful aspect of tethering-posts for the elephants of the sky-quarters.

(Verse 16.) Enough of praise: in that race forsooth was born the monarch **Rudradēva**, whose fame verily produces intense moonlight during the daytime as though it were night, and moreover his majesty had an intense and magnificent fervour² such that it outdid the twelve suns (*of the Day of Doom*), flashing forth in sprouts of rays that quivered day after day throughout the hollow cavern of the ten regions of space.

(Verse 17.) His brother was king **Mahādēva**, who marked the regions of

¹ The language here is chosen to suggest the descent of the Ganges, to which the next verse refers.

² Literally, "heat."

space as with a hair-parting by the wheel-rims of the waggons of the warriors of his army sporting on the shores washed by the ocean's lines of intensely restless waves, who caused the earth to be cleared of the pearl parasols of the series of other monarchs, and who held it, so that it had only one parasol,¹ upon his lofty arm.

(Verse 18.) Then his son **Gaṇapatidēva** ruled the earth for long, an emperor over all monarchs. Then the influence² of other princes no longer established itself like a clout of darkness upon the sun when nigh to its full splendour.

(Verse 19.) "The deer-marked (*moon*) has gotten the mark of a boar";³ "the blessed Boar [*Vishṇu and Gaṇapati*] has come because Śrī [*beauty*] dwells not in the lotus";⁴ "she has not slept with cheeks pressed on her lover's breast after the ending of dalliance";⁵ at this conversation of her friends at dawn the young mistress of his foe with curiosity, shame, and regret covers with her hands the sides of her cheeks.

(Verse 20.) "Cover the gazelle-eyed lady's face with your hands, otherwise the ocean, mistaking it for a moon, will in its delight sweep away with its lofty masses of billows the tackling(?) of the ship": in such words their fellow-voyagers with fear and compassion praise the ladies of the seraglios of his royal rivals who are going on every side to other isles.

(Verse 21.) Quivering with intense terror, kings are constantly bowing down to that region of space where dwells **Gaṇapati** the lord of earth, saying "if we do not so, [he will appear?] before us... crowds of skulls rolling under the hoofs of his charging horses."

(Verse 22.) His heralds at each assembly present companies of kings bowing down before him, announcing their names as: "the Lord of **Kāśī**, the **Kaliṅga**, the **Śaka Monarch**, the **Mālava**, the **Ruler of Kōrala**, the (king) of **Tummāṇa**,⁶ the **Hūṇa King**, the **Prince of the Kurus**,⁷ the Lord of **Arimarda**,⁸ the **Ruler of the Māgadhas**, the **Nēpāla**, the **Chōla Monarch**."

(Verse 23.) His first minister, who was his second body identical with him in soul, was the blest **Bayyana Nāyaka**—what else?—a seat of his boundless confidence, one who directly recalled to the memory (*of those who learned of his exploits*) the wondrous battles of Rāma, Bhārgava [*Paraśu-Rāma*], Prithā's son [*Arjuna*], and the like, by the severity of his arm upon the brigands of the cities of rival monarchs' dominions.

¹ Denoting his universal empire.

² *Sattā* properly means "existence"; but the sense of "authority" seems necessary here, and is common in Marathi and other southern vernaculars.

³ The moon's spots are imagined to be a deer. The captive lady is compared to a moon, but her moon-face is marked not with the figure of a deer but with that of a boar, the family crest of the Kakatīyas, i.e. she is now a captive of Gaṇapati.

⁴ Śrī (Fortune, or Beauty) has deserted the lotus, her natural home, and now dwells in this lady's person, so the Boar (Vishṇu or Gaṇapati) has come to claim her.

⁵ This is to indicate that she arises in the morning with the painting on her cheeks not rubbed off; hence she hides her cheeks.

⁶ Tummāṇa was the seat of a Haihaya dynasty; see *Epigr. Ind.*, vol. 1, p. 33 ff, etc.

⁷ Hūṇas and Kurus vaguely denote races of the North.

⁸ Arimardana, the modern Pagan, in Burma.

(Verse 24.) The blest **Bāchamāmbā**, a second Arundhatī in housewifely conduct, was the object of the affection of **Bayyana Nāyaka**, as the Ocean's Daughter [Śrī] is (*the object of the affection*) of the Foe of Kaitābha [Vishṇu]; of her was born to him as a son, thanks to the effect of the good deeds of all earth-born sages, **Gaṇapati** wealthy in knowledge.

(Verse 25.) His younger brother was **Nalla-Gaṇapa**, a mine of fame swift in the art of transcending the exceeding degree of purity of the River of Heaven. Intent on fleeing from his art of bounty, the trees of the gods (*which have become*) niggardly from constant distress of mind (*at being eclipsed by him*), do not come within the purview of the eyes.

(Verse 26.) Then **Jagadāla Mummaḍi** was born, thanks to the good deeds of the world. He, the younger brother of these two, sustained on his arms the burden of the earth, having arms so potent as to mock the combination of the abounding strength of Balin, Balabhadra, Kadru's son [Śeṣha], Indra, and the central mountains.

(Verse 27.) This libertine the sword of that **Jagadala Mummaḍi** conquers the three worlds, a bee in the park of the lotuses hostile kings, a terrible gallant in its passion for the combats of the smiling (*god of the*) Flower-bow with the fair-faced dames of their seraglios.

(Verse 28.) Having suffered manifest humiliation through the plunging of the primal Boar, having contracted pustules from the violence of the grinding of its bowels when it was battered by Tārکشya,¹—what else?—having had its waters dislodged by the awakening submarine fires, the Ocean in order to efface these several disasters submitted to be measured by the compass: for this reason he constructed at the **Maudgalya-tirtha** a charming lake, on the banks whereof rolls the hemisphere of the sky.

(Verse 29.) Because of its depth Śeṣha in its waters relieves himself of drought by means of the throat-poison² of its coolness; by reason of its breadth, the damsels of the regions of space together perform in it aquatic sports; because of its height, its waves spring over the river in the park of the celestial city; into it the orbs of the sun and moon sink, by way of substitution, because they imagine it to be an ocean.

(Verse 30.) Seeing that it has waters of a brightness brother to the brightness of heryl and is scented with fragrance compounded of the sweet smells of the champaka and mango trees quivering on its banks, men who understand excellence³ in water-supply never extol the Achchhōda lake, nor Mānasa, nor again (*the lake*) named Pampā.

(Verse 31.) A noble lake it is, that has a natural sweetness of taste in its waters light with coolness, as if it had been brought into contact with a series of

¹ See *Nāgānanda*, Act 4, verse 70.

² This rather frigid conceit seems to mean that the waters of the lake reach down into Pātāla, and that Śeṣha drinks them for the benefit of the world (which he supports), as Śiva drank the *kūlahūta* poison. Note that *garala*, "poison," is also a synonym for *visha*, which may also mean "water"; hence we may also translate *gaḷa-garaḷa* by "throat-draught."

³ On this meaning of the word *rēkhā* see *Epigr. Ind.*, vol. 5, pp. 187n., 236n.

channels filled with streams of nectar from the moon-digit upon the diadem of the neighbouring Rāmanātha; and its spacious bank makes multiplied stars, sun, and moon (?).

(Verse 32.) This (*lake*) is vigilant to supply water suitable for the baths of that same Rāmanātha, who has eight forms revealed in the qualities of moon, sun, fire, wind, water, sky, earth, and sacrificant,¹ whom they pronounce at every instant to be formless—(*a lake*) exceedingly cool, a family-house of lightness, eminent for delicious sweetness.

(Verse 33.) Here likewise Bhairava, mightily terrific with the wild noise of his huge laughter, bearing in one (*of his upper hands*) a trident puissant with the strength of the powers of Brahman, Vishnu, and the Destroyer of Tripura (Śiva), and in another (*hand*) a skull having the sportive semblance of the radiant orb of the moon, displays with his two lower hands the gestures indicating protection and gift of boons.

(Verse 34.) Here the appropriate Bhairava, ringing the bells on his loins that break up the riots carried on by elephants, dwells revealed in the holy hermitage of **Maudgalya**, where the turmoil of overflowing sins amassed through crores of former births in the series of worlds is instantly dissipated by the sight of his riding-bull.

(Verse 35.) He [Jagadāla Mummaḍi] made on the bank of this lake a town exceedingly prosperous with mortals of (*the four castes created from Brahman's*) mouth, arms, thighs, and feet,² with families of immortals, with constant wealth and grain, with hundreds of thousands of mansions³—(*a town*) firmly established, having thick woods of *champaka* and mango-trees—with the name of **Gaṇa-papura**.

(Verse 36.) There, warmed by the beams of the moon on the blest Rāmanātha's crest, the mansions, studded with moon-stones, create a summer by theft.⁴

(Verse 37.) The moon, whose deer is attracted by the songs of doe-eyed damsels singing in the mansions thereof, makes the nights contain many watches.

(Verse 38.) There the swans, as though performing austerities,⁵ never depart from the lake (*and*) from their grace of gait, which is a model for women.

(Verse 39.) There song-birds, surpassed by the converse of lovers (*in sweetness of voice*), wander about in many a grove outside, as though for shame.

(Verse 40.) There, when one damsel, imagining the stars mirrored on the sapphire terrace to be flowers, touches them, a friend laughs at her.

(Verse 41.) To that emperor of poets whose own lineage is renowned for service to the blest **Kākati** kings' race, and who composed the edict with its

¹ Cf. *Mahābhārata* VII. ccii. 67 (Pratapchandra Ray's edn.), the opening stanzas of *Abhiṣhāna-śakuntala* and *Mālavikāgnimitra*, etc., with Nallasvami Pillai's *Studies in Saiva-siddhanta*, p. 93ff., and Gopinatha Rao's *Elements of Hindu Iconography*, vol. 2, p. 403ff.

² Namely, the Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra castes (*Rig-veda* X. xc. 12, *Manu* I. 31).

³ The word *niyuta* may also mean a million.

⁴ The houses enjoy a pleasant pseudo-summer, artificially produced from the warmth of the god's moon counteracted by moonstones.

⁵ See *Kumāra-sambhava* V. 26.

series of panegyrics, the blest Jagadāla Mummaḍi gave a lofty mansion in that city and five *nivartanas* (*of land*) always packed close with wealth of grain.

(Lines 230-234.) To **Kavichakravarti** [Emperor of Poets] who composed¹ this edict the estate given by Mummaḍayaṅḡaru is 5 *martulu*.² Hail! Fortune!

LIONEL D. BARNETT.

CORRIGENDUM.

There is a slight discrepancy between the numbering of the lines in the printed text and that of the lines in the facsimile plates. In the latter l. 54 (consisting of only one syllable) has been overlooked; hence l. 54 of the plates corresponds to l. 55 of the printed text, and so onwards to the end of the inscription.

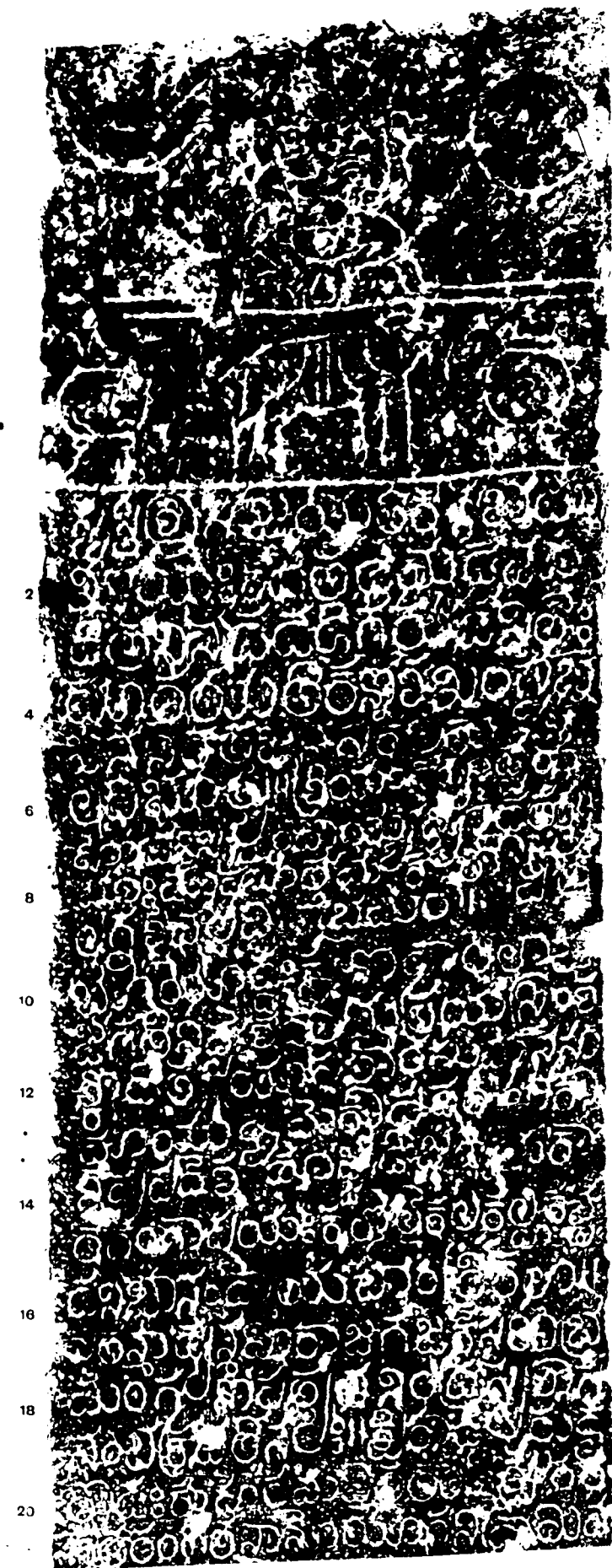
¹ Literally "spoke."

² Thus we learn that the Telugu measure called *martu* is identical with the Sanskrit *nivartana*. The *martu* is the same as the Kanarese *martar*; a Lakshmēshwar inscription of A.D. 1147 (Elliot Collection, Royal Asiatic Society's copy, vol. 1, fol. 504a ff.) similarly equates the *martar* with the *nivartana*.



V216:72

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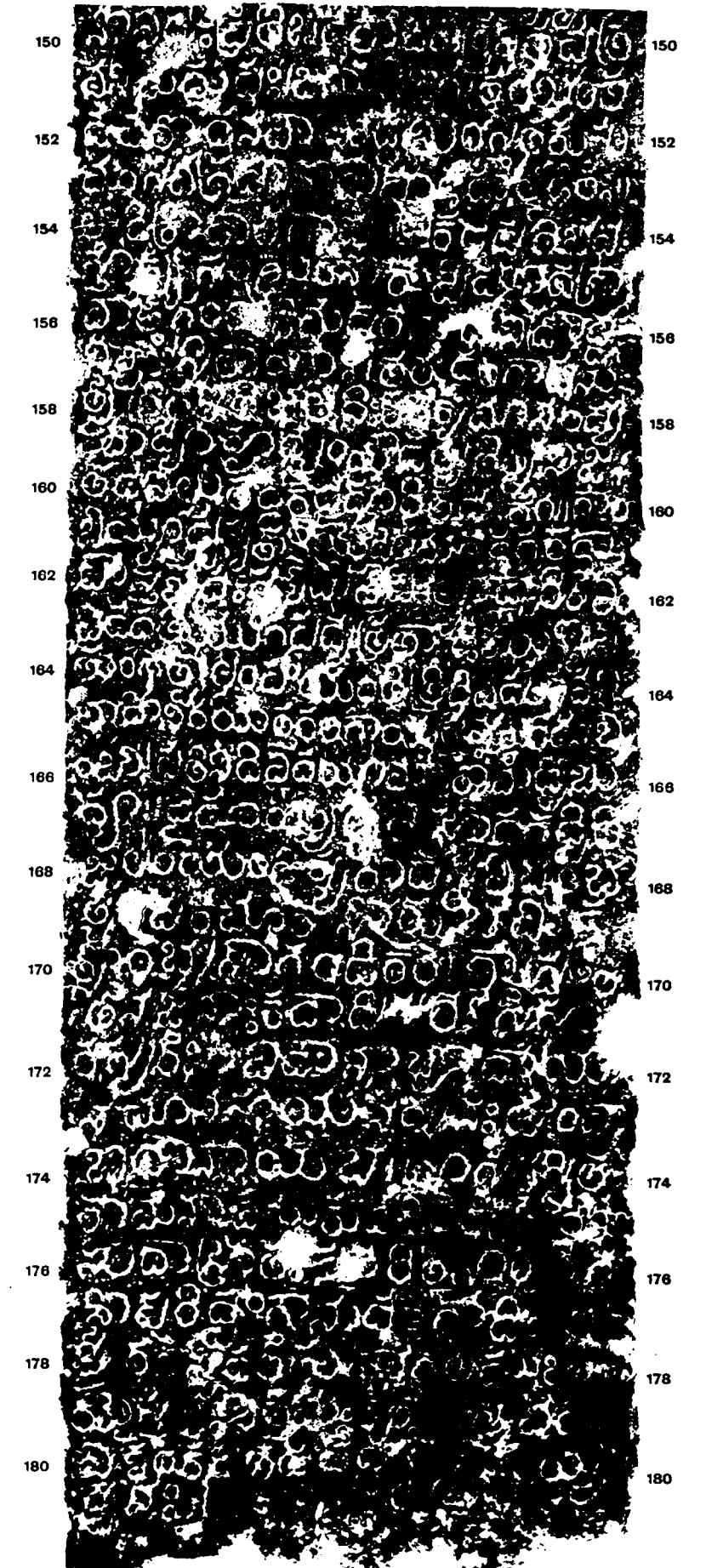
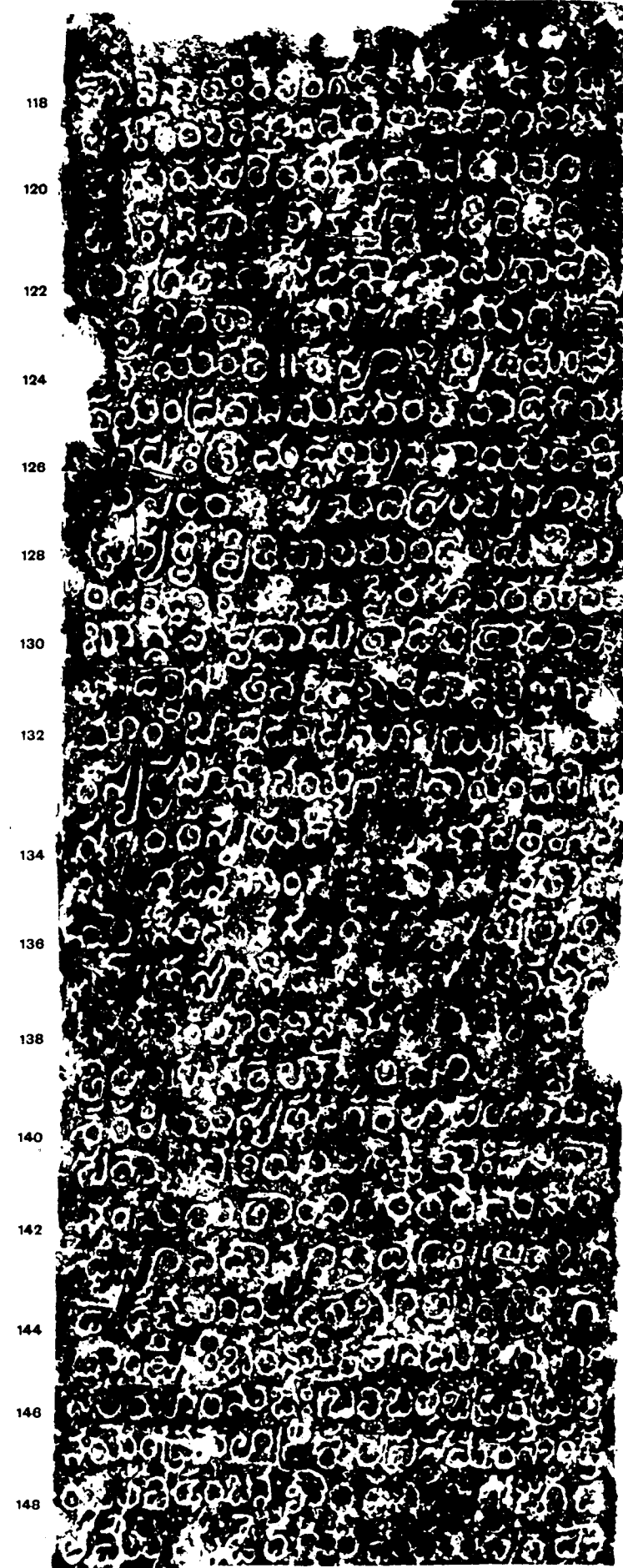
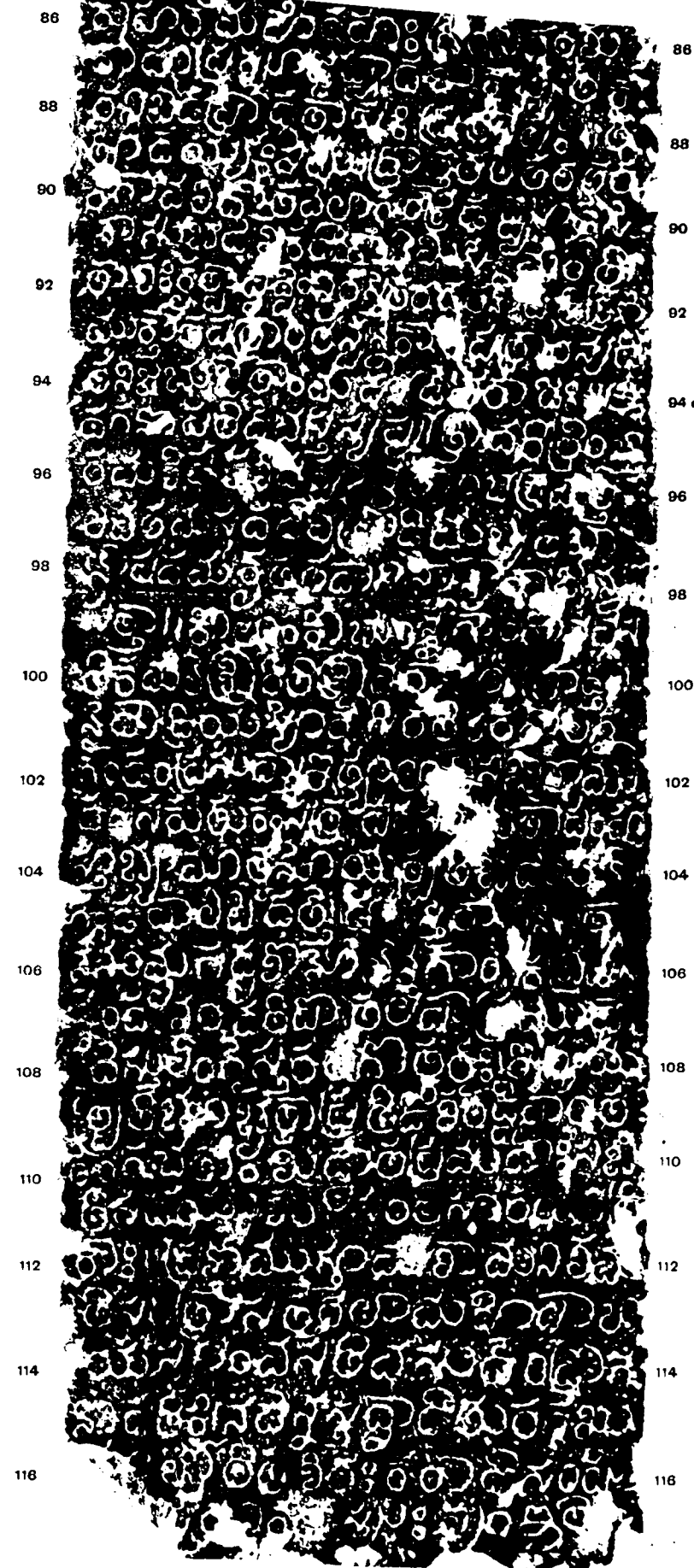


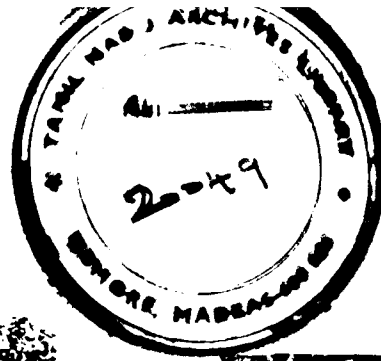
L. D. BARNETT

SCALE 26

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PAKHAL PILLAR INSCRIPTION.





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