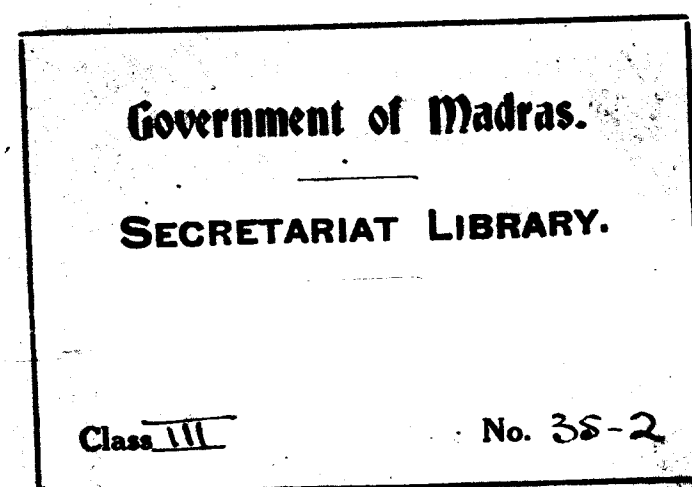
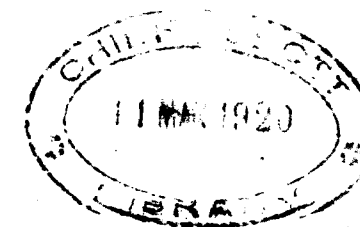
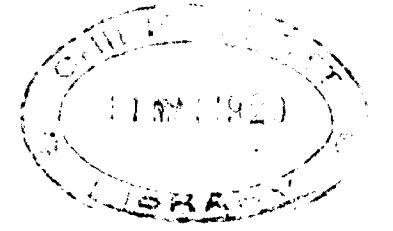




Ob. S. III-1-10,000-7-7-28.

INSCRIPTIONS AT PALAMPET
AND UPARPALLI.

Hyderabad Archaeological Series.



No. 3.

INSCRIPTIONS AT PALAMPET AND UPARPALLI.



PUBLISHED

BY

HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT.

Printed at the Baptist Mission Press, Calcutta.

1919.



V216 : 72

N19

RESOLUTION.

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

No. 3, Miscellaneous.

Dated Hyderabad, Deccan, 1st January 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 Khurdād, 1326 F., from the Judicial Secretary to the Financial Secretary, His Exalted Highness' Government.
3. Letter No. 2031, dated the 2nd June, 1917, from the Financial Secretary to the Judicial Secretary, His Exalted Highness' Government.

OBSERVATIONS :—

In December 1916, Mr. G. Yazdani visited the temples at Palampet and Uparpalli and obtained ink estampages of all the inscriptions there. Later on he approached Dr. L. D. Barnett, M.A., Litt.D., Keeper of Oriental Printed Books and MSS. in the British Museum, in connection with the editing of the epigraphs.

Dr. Barnett's interest in Indian antiquities, particularly in the inscriptions of His Exalted Highness' Dominions, is so well known that his offer to edit the Palampet and Uparpalli inscriptions was very welcome to this Government, and they readily consented to publish them for the benefit of students in the form of a monograph, as No. 3 of the *Hyderabad Archæological Series*.

The inscriptions published in the monograph are six altogether, two of which, the large ones—one on the Palampet pillar and the other from Uparpalli—are important; the rest are of minor significance. The subject of the Palampet pillar inscription is the pious works and virtues of Rēcherla Rudra, a general in the service of the Kākatiya king Gaṇapati. It also narrates the lineage of Rudra and throws some light on the military exploits of the Kākatiya kings. The inscription in verses 35-44 speaks of the foundation of a magnificent city and the construction of a temple to Rudrēśvara, which apparently refer to the old city of Palampet and the temple there.

The Uparpalli record gives the origin of Rēcherla Rudra and mentions one Kāṭaya, who received "high promotion under king Gaṇapati and carried out various public works." The final section specifies the estates granted by Kāṭaya with the sanction of Gaṇapati for the maintenance of the temple.

His Exalted Highness' Government desire to express their deep appreciation of the careful and scholarly manner in which Dr. Barnett has edited these inscriptions and they trust that the monograph will be a useful addition to the history which is already available of the Kākatiya kings and their foundations.

Mr. G. Yazdani has attached to the monograph a map showing the places mentioned in the Palampet pillar inscription, all of which he succeeded in identifying. Mr. Yazdani considers that Rēcherla of the record is identical with Rēcherla in the Karimnagar district, which is not far from other localities mentioned in the inscription. Further, he has identified Nṛaḍkuḍe with the village Nuddakuda (in the Parkal Taluqa), on account of the close proximity of the latter to Palampet. This view is supported by Dr. Barnett, who considers that probably the name Nṛaḍkuḍe has been metrically shortened for Nṛaḍakuḍe, from which the form Naḍakuḍe, or Naḍakuḍa, may have been derived. Any of the last two forms seems to have been meant by the 'Nuddakuda' in the Parkal Taluqa, as shown in the Hyderabad map. The other places require no explanation.

ORDER :—

That the monograph be published with this Resolution as No. 3 of the *Hyderabad Archaeological Series*.

(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, Political Department.
3. The Secretary, Financial Department.
4. The Secretary, Revenue Department.
5. The Director of Public Instruction.
6. The Superintendent of Archaeology.
7. The Superintendent, Government Press, for publication in the *Jarīda*.

I

A.—PALAMPET PILLAR INSCRIPTION.

The following inscription, which is now published for the first time, is incised upon the four faces of a quadrangular pillar of polished black basalt on the north-east of the temple. At the top of the pillar there is a kind of truncated spire, encircled by bands. Below this there is on each face a sunken tablet bearing **sculptures** in high relief and bordered on each side by a miniature column. On the first face the sculpture represents a *līṅga* on an *abhishēka*-stand; on the second, a cow and a calf; on the third, the sun and moon; on the fourth, Gaṇeśa. Underneath these decorations is the text of the inscription, which is in fairly good **Telugu characters** of the type usual in the period, and ranging in height from $\frac{1}{2}$ inch to $\frac{3}{4}$ inch. There is hardly any distinction between the long and the short vowel *i*. The **language** is Sanskrit, and the inscription is in verse throughout. The orthography shows few points of interest. Usually, but not always, consonants are doubled after *r*. *B* appears in place of *v* in *brimdam* (l. 103), *br[ā*]ta* (l. 150), and *Bāḍab-āgni* (l. 159). We find the *sandhi*-forms *-schha[ā*]s* (l. 127) and *-schhāyō* (l. 133), on which see Whitney's *Grammar*, § 227. Of some lexical interest are the following: *kastūrīpatralēkhāyatē* (l. 3), *vishajanmavē* (l. 63, but perhaps corrupt), *sarim* (l. 64), *vyānanāḥ* (l. 99), *pratinripās* (l. 106), *prakhara* (l. 148),¹ *khuralī* (l. 149), *tāyamānās* (ll. 162-3), and *pratigamḍa* (l. 177). The author uses both *dvishatām jētā* (l. 38) and *ripūm jētā* (l. 59), the former in defiance of Pāṇini II, iii. 69; cf. *vōḍhur=bhbhuvam* (l. 117).

The **metres** are as follows: *anushtubh*, verses 1, 2, 5, 9, 10, 12, 14, 16, 18, 23, 33-36, 39-40, 42, 47, 48, 50-54; *vasantatilakā*, verses 3, 7, 11, 22, 43, 49; *mandākrānta*, verses 4, 13, 44; *sragdharā*, verses 6, 8, 30; *sārdūlavikrīḍita*, verses 15, 19-21, 24, 26, 28, 29, 31, 32; *mālinī*, verse 17; *trishtubh*, verse 25; *sālinī*, verses 27, 41, 46; *sikharinī*, verses 37, 38. Verse 45 is of the *āryā* class, but has only seven feet in its second half.

The **subject** of the record is the pious foundations and virtues of **Rēcherla Rudra**. After a series of benedictions invoking Gaṇeśa, Śārādā, Śiva, and Viṣṇu (verses 1-4), the poet dilates upon the glories of king **Gaṇapati**, of the **Kākatīya** dynasty (verses 5-8). Rēcherla Rudra was a loyal general in Gaṇapati's service (verse 9). The lineage of Rudra is then narrated. The first of the family to be mentioned is a general named **Brahma** (in the vernacular he was probably called Bommaya), who quickly conquered **Kāñchi** (Conjevaram) and thus ensured the victory of the Kākatīya king, by whom is meant probably **Prōla I** (verses 10-11). In his family was another distinguished general named **Kāṭayā I** (verses

¹ This word is used by Jain writers; and it seems unnecessary to suppose that here it is an error for *prakhara*.

12-13). Kāṭaya's son was the general **Kāma**, who when commanding the army of **Prōla II** slew king **Manthanya-Guṇḍa**,¹ and scattered in flight other hostile kings (verses 14-15). The son of Kāma was **Kāṭaya II**, also an illustrious general (verses 16-17); and his son by **Kāmāmbā** was **Rudra**, the hero of our record, on whose brilliant military exploits, piety, beauty, and splendour our poet dilates in verses 18-46. He tells us that when "Rudra-narādhipa," meaning apparently the **Kākatīya Rudradēva**, went to heaven, the hostile monarchs slain by (?) the general Rudra sprang up in panic (verse 21). The general Rudra caused king **Nāgati** to flee away before his advancing army (verse 23). He restored the fortunes of the Kākatīya king in a grave crisis (verse 24). He performed a consecration of the god Rudrēśvara in **Ōrugallu**, the modern Warangal, and endowed the temple with the village of **Nekkōṇḍa** (verses 33-34). He built a magnificent city (verses 35-44), in which he constructed a temple to Rudrēśvara (verses 45-46), and in Śaka 1135 endowed that god and Gaurīśa with the towns of **Upparlapalli** and **Borlapalli** (verses 47-48). In **Ātukūru** the temple (or temples) of Rudrēśvara, Kāṭēśvara, and Kāmēśvara² received from him the village of **Nraḍkuḍe** (verses 53-54).

The details of the **date** of the grant mentioned in verses 47-48 (ll. 183-184) are: **Śaka 1135**, the cyclic year **Śrimukha**, Madhu (i.e. Chaitra) śukla 8, Bhānu-vāra, the *nakshatra* Pushya. These data work out regularly to correspond with Sunday, March 31, A.D. 1213, when the given *tithi* ended 10 hours and a few minutes after mean sunrise, and the *nakshatra* Pushya ended 18 hours 49 minutes after sunrise.³

TEXT.

FIRST SIDE.

1. Śrī-Rudrēśvarāya namaḥ || Pāyād=vas=sa
2. Gaṇādhiśō yat-kapōḷe mad-āmbunā
3. siktē=ḷi-pan[k*]tiḥ kastūripatralēkhāyatē
4. sphuṭam || [1*] Dēyād=vas=sarvvadā dēvi Śāra-
5. dā vara-dā mudam | dēva-dānava-saṁdōha-
6. vaṁdyamāna-pad-āmbujā || [2*] Yat-pāda-padma-
7. yugalē prāṇat-āmarēndra-kōṭīra-nīla-ma-
8. nī-lōla-marīchi-jālam | dhattē bhramad-bhramara-vibhra-
9. mam=Imdumaḷir=dēvaś=Śivas=sa bhavatād=bhavatām
10. vibhūtyai || [3*] Līlā-kōlah sa bhavatu vibhuḥ Śrīpatih śrē-
11. yasē vah sarvvair=vyāptā jaladhi-salilaiḥ svēda-bimḍ-ū-
12. pamānaiḥ | daṁshtrā-kōṭau nihita-vasudhā yat-ta-
13. nur=bhāti chamdra-lēkhā-kōṭi-sthita-jaladharā bhūri-

¹ This is Guṇḍa, king of Mantrakūṭa, stated to have been overcome by Prōla II (*Ind. Ant.*, vol. 11, p. 13); his name is given as *Manthana-Guṇḍa* in *Epigr. Ind.*, vol. 3, pp. 85, 89.

² These divinities are all phases of Śiva. The name of Rudrēśvara commemorates Rudra himself; that of Kāṭēśvara commemorates Rudra's father and great-grandfather, and that of Kāmēśvara, his grandfather.

³ I am indebted to Mr. R. Sewell for verifying my calculations.

14. tāra yathā dyauḥ || [4*] Śrīmad-Gaṇapati-kshōṇipatir=ja-
15. yati jitvarah | yach-chittē=pi vasaṁ=Īśō na mum-
16. chaty=achala-sthitiḥ || [5*] Prasthānē yasya vāji-vraja-khu-
17. ra-daḷitād=utthitā bhūmi-bhāgād=bhāti sphit=ānu-
18. kūla-prasṛita-pavanatō dhūlir=agrē vrajamti | pri(pri)-
19. thvi tēn=ānuvēlam nikhiḷa-naya-vidā rakshitā ta-
20. t-priy-ārttham tad-vairi-kshōṇipālān svayam=i-
21. va rabhasā haritum=agrē prayānti || [6*]
22. Sēv-ārttham=āgata-mahipati-vāhan-ēbha-hast-ā-
23. gra-ni[s*]ruta-payah-prishat-ābhishēkah | tivre nidāgha-
24. samayē=pi suśita-gātrō lōkō yadiya-bha-
25. van-āmgāṇa-dēśa-vartti || [7*] Yad-datt-ānanta-vitta-praka-
26. [ti]ta-vibhava-prīta-viprēndra-saṁgha-prārabdh-ānēka-
27. yajña-prachurata-haviḥ-prāpti-jāta-pramōdah |
28. dēva-vrātasya havya-prakara-vahanataḥ prāpta-bhū-
29. ri-prayāsaḥ saukhyam duḥkhēnā nūnam kaḷayati
30. mīlitaḥ sarvvadā havya-vāhaḥ || [8*] Tad-bhaktasya pra-
31. virasya śrīmad-Rudra-chamūpatēḥ | Rōcherlla-svā-
32. minō vaṁśam vakshyē vikhyātam=uttamam || [9*] Śrīma-
33. d-Brahm-ākhyā-sēnānir=abhūd=bhūri-guṇ-ānvitaḥ | ni-
34. ja-pratāpa-prākāra-paritrāta-mahitalah || [10*] Tū-
35. ryya-praṇāda-samanantaram=ēva tūrṇam=ākshi-
36. pya yō yavanikā-sadṛīśam kavātam | Kāmchi-pu-
37. rasya samapādayad=āśu vira-lakshmi-vivāha-
38. m=iha Kākatī-vallabhasya || [11*] Tat-kulē dvishatām jētā
39. Kāṭay-ākhyāś=chamūpatih | vichitra-saṁpadām
40. pātram prasūtaḥ saj-jana-priyah || [12*] Prahva-Brahma-
41. pramukha-nikhil-āmartya-kōṭīra-kōṭi-syūta-
42. sphita-sphurad-uru-maṇi-śrēṇi-śōṇa-prakāśam |
43. Śrīkaṁṭha-śrī-pada-jalaruham sēvatē sma prakā-
44. mam prityā yasya sphuṭam=ahar-ahaś=chitta-
45. matta-dvirēphah || [13*] Tat-putraś=chitra-chāritrah Kāma-
46. nāmā chamūpatih | lōka-nātha-pad-āmbhō-
47. ja-pūjā-nirmala-mānasah || [14*] Śrīmat-Prōla-nṛi-
48. pāla-sainya-patinā vikhyāta-vikrāntinā yuddhē
49. yēna mahā-balēna nihatē Mamthanya-Guṇḍ-ā-
50. dhipē | anyē vairi-nṛipālakah pratidiśam prādu-
51. druvaṁs=tat-kshaṇāt=simhēn=ēva nipātite gaja-patau
52. śēshā gajāḥ kshudrakah || [15*] Tasmāt=Kāṭaya-sēnānī-
53. s=sūnuḥ sūnṛita-bhāśaṇah | jātaḥ sūra-stut-ā-
54. vakra-parākrama-vibhūśaṇah || [16*] Guṇa-maṇi-
55. gaṇa-simdhur=yyas=satām=ēka-baṁdhur=vvitara-
56. ṇa-sura-vṛikshaḥ śātī-ārāti-pakshaḥ | pra-
57. thita-vimāla-budhdhiḥ sādhit-ābhishṭa-sidhdhiḥ stu-
58. ta-Paśupati-mūrttiḥ sannut-ānamta-kīrttiḥ || [17*]

SECOND SIDE.

59. Tasmāj=jātō ripūm(n) jētā śrīmad-Ru-
 60. dra-chamūpatih | Rōhaṇād=iva śailē-
 61. mdrād=vaidūryya-manir=uj[j*]valah || [18*] Mērau
 62. sthairyyam=amārddavē Manasijē saurindaryya-
 63. m=Īśa-druhē | gāmbhīryyam visha-janmavē=
 64. śmani sariṁ gāthē(dhē) sura-kshmāruhē | dānam
 65. dhi(dī)na-durāsadē Kamalabhūṣ=sṛiṣṭvā tad-a-
 66. pritiṭō dōsh-āsprishṭa-guṇ-ākaram yam=a-
 67. srijat=**Kāmāmbikā**-namdanam || [19*] Vir-ārāti-
 68. nrip-āmdhakāra-taraṇēr=yyasya pratāp-āta-
 69. paḥ pratyartthi-pramadā-lasan-mukha-sarōjāta-
 70. vrajam(ja)-mlānatām | āscharyyam kurutēta-
 71. rām priyatama-prāpti-pramōd-ānvita-
 72. svāmīta-svar-vvanit-ākshi-kairava-vana-prōtphu-
 73. llatām cha sphuṭam || [20*] Śrīmad-Rudra-narādhipē
 74. ripu-mahipāl-ādri-vajrē divam yātē
 75. **Kākati-nātha**-bhōgya-vilasat-pri(pri)thvi-kar-ā-
 76. karshaṇē | sambrā(bhrā)mtāḥ samam=utthitāḥ
 77. sarabhasam vairi-kshamāpālakāḥ |¹ yē
 78. [- - ∪ ra]n-āṁgaṇēshu vijitā vikhyāta-
 79. [?vikrām]tinā || [21*] Uddamḍa-mamḍalikātō=m-
 80. [ga śi]rō=vakhamḍya tūṁga-dhvaj-āgra-nihi-
 81. tam prakatam sva-bharttuh | puryyā[m*] nyavēśa-
 82. yad=aśēsha-samriddhi-sasya-kshētrē=ri-bhū-
 83. pati-mṛiga-vraja-bhītayē yaḥ || [22*] Yat-sē-
 84. nā-dhvaja-damḍ-āgra-patākābhīḥ pratarjji-
 85. taḥ | dṛi(dru)tam **Nāgati-bhūpālaḥ** palāya-
 86. [na]-parō=bhavat || [23*] Śūrah svāmi-hitāḥ su-
 87. niśchita-matir=yyaḥ **Kākat-īśaḥ**-śriyā² | pā-
 88. dē bhūrishu kamṭakēshu nihitē tīkshṇēshu
 89. mōhāt=kshaṇam traividyē vyathitē cha tā-
 90. n=bhuja-balād=u[d*]dhṛitya pishtvā haṭhāt=tā-
 91. m=asthāpayad=avyathām sthīrataram
 92. **Rēcherlla-Rudra**[s*] svayam || [24*] Simhāsanam
 93. mamḍalik-ābhīdhānam ya[- ∪ -]
 94. dvaṁdvam=atīva śubhram | sam[- ∪]
 95. dhīrō=labhata sva-bharttuh sam[- ∪ -]
 96. d=ātma-parākramēṇa || [25*] Yad-bā[nās=sa]-
 97. mar-āṁgaṇēshu niśitāḥ pr[- - ∪ pri]-
 98. thvīpatin=nirbhīdīdy=āpy=avishakta-rakta-va[pushō]
 99. rājamīti nu vyānanāḥ | asmad-darśana-mātra-
 100. tō gatavatām tēshām divam tat-kshaṇād=asmā-

¹ This *daṇḍa* is unnecessary.² Read *Kākatīśa-sriyā*.

101. bhir=vvihitam vri(vri)thā kshatam=iti vridā-bharē-
 102. ṇa dhruvam || [26*] Bāṇair=yyēna chchhinna-damḍam vipa-
 103. ksha-kshōṇimdrāṇām pātitaḥ chchhatra-bri(vri)m-
 104. dam | pāmsu(śu)-chchhannam bhāti samgrāma-rāṁgē
 105. yadvat=tēshām nihprabham¹ | kīrtti-bimbam || [27*] Ya-
 106. d-bhiti-prapalāyitā pratinripās=tat-tulya-²
 107. tā-lipsayā nūnam bhūmibhṛitām ma-
 108. hāmti kaṭakāny=ēka-kshaṇād=dōr-bbalāt |
 109. ākrāmaṁti viśāla-sā(śā)la-gahanā-
 110. ny=anyair=agamyāny=atisphūrjjan-nāga-kul-ā-
 111. kulāni vicharad-vāji-vrajāni sphuṭam || [28*]

THIRD SIDE.

112. Yasy=āvakra-parākrama-praṇayinas=sauva-
 113. rṇṇa-pumkhās=śarās=tikshṇ-āgrās=samarē ripu-
 114. kshitipati-vrātam vibhidya kshaṇāt | bhū-
 115. mīm sampraviśanti dusṭa-damanād=asmā-
 116. bhir=ady=ō[d*]dhṛitaḥ pri(pri)thvi-bhāra iti dhruvam
 117. kathayitum vōdhur=bhbhuvam bhōginaḥ
 118. || [29*] Vad-dōr-ddamḍ-ō[d*]dhṛit-āsi-prahati-viniha-
 119. t-ārāti-vira-kshitīśa-svar-llōka-strī-vivāha-
 120. pratata-yavanikā-sannibhas=samvibhāti | yu-
 121. dthē(ddhē) sannadtha(ddhā)-vāji-vraja-khura-vidalad-bū(bhū)-samu-
 122. tthaḥ parāgaḥ khē vistirṇṇaḥ karīmdra-prachura-
 123. mada-jalais=chhinna-mūlas=samaṁtāt || [30*] Vi-
 124. r-ārāti-mahā-bala-pramathinī yasy=ā-
 125. si-lēkhā sphuṭam dhattē dhūma-ruchiṁ pra-
 126. tāpa-dahanasy=ārāti-gātr-ōtthitāḥ | jvā-
 127. l-ābā(bhā)m rudhira-śchhaṭ[ā*]ś=cha dadhatē vair-ibha-ku-
 128. mbha-sta(stha)lād=rakt-āktāni cha mauktikāni pa-
 129. titāny=amgāra-sōbhām bhuvi || [31*] Hāras=tā-
 130. ratarō=pi ramdhra-nihitāḥ Śakrasya damtā-
 131. valah śubhr-āṁgō=pi mad-āmbu-sēka-ma-
 132. linō hamsaḥ sitō=pi sphuṭam | pritiṁ
 133. yāti jaḍē sudhāmśur=āmala-śchhāyō=
 134. pi dōshākaras=tam(n)=n=aitē sadṛiśā yadiya-
 135. yaśasā nirddōsha-śubhr-ātmanā || [32*] **Orugallu**-
 136. pya(pu)rē yaś=cha śrīmad-Rudra-chamūpati-
 137. ḥ | Rudrēśvarasya dēvasya pratishṭhām=akarō-
 138. t=kri(kri)ti || [33*] Prādāch=ch=āsmāi Śivāy=ātha **Kāmā**-
 139. mbā-tanayas=sudhīḥ | rāṁg-āṁga-bhō-
 140. ga-si[d*]dhy-arttham grāmam **Nekkomḍa**-samjñitam

¹ Read *nishprabham*.² The engraver has actually written *tatuuīya*, the first *u* being made as a loop under the *t*, the second *u* as a hook on the right side at the top of the loop.

141. [u] [34*] Tēn=ākāri puri tūṅga-śṛiṅga-prarō-
 142. [ha]-bhāsura | yatra ramyāṇi ha-
 143. rmyāṇi śāśvatyaḥ sarvva-sampadaḥ [35*] Śri-
 144. mad-[D*]vāravati nityam=Ayōdhyā sa-Giri-
 145. vrajā | śri-Viśālā cha Madhu(thu)rā spashta-
 146. m Bhōgavati cha yā [36*] Kvachid=yatr=ōdagra-
 147. dvipa-pati-bṛihad-bṛimhita-ravaḥ |¹ kvachid=vā-
 148. ji-vrāta-prakhara-khura-ṭamkāra-nika-
 149. raḥ [l] kvachid=vīra-vyūha-prakṛita-khuraḥ | kē-
 150. ḷi-kalahaḥ kvachid=[d*]yūta-br[ā*]ta-prachura-vi-
 151. ṭa-vāda-vyatikaraḥ [37*] Kvachid=viṇā-vēnu-dhva-
 152. ni-yuta-vadhū-gāna-ninadaḥ kvachin=navya-
 153. śravya-mradima-yuta-padya-prapaṭha-
 154. nam | kvachid=vipra-vrāta-sphuṭa-kṛita-chatur-vve-
 155. da-guṇanam kvachich=chhāstr-ābhyāsa-vyasani-
 156. sad-upanyāsa-vibhavaḥ [38*] Yasyā[ś*] śriya-
 157. m=iva drashtum tāmbūla-latikā dru-
 158. tam | udyāna-pūga-skandh-āgrāṇy=āro-
 159. hanṭi samantataḥ [39*] Bāḍab(v)-āgni-bha-
 160. y-āyātaḥ pārāvāra iva sthi-
 161. taḥ | tat-puri-darppaṇa-nibhas=taḍāga-

FOURTH SIDE.

162. s=tēna kāritaḥ [40*] Yasmin=ūrmni-śrēṇibhis=tāyamā-
 163. nās=tōya-prāntē phēna-mūlāḥ samantāt | vē-
 164. lā lōla-sphāra-śamkh-āvalinām tuly-ākārāḥ
 165. kurvvatē śimḍhu-sāmyam [41*] Yadiyam=ambu ni-
 166. khilā grihṇanti dhruvam=ambudāḥ | na sāmudra-
 167. m yataḥ svādu jalam vahanṭi sarvvataḥ [42*] Yasy=ā-
 168. tinirmala-jalam pratimā-chchhalēna tārāḥ praviśya vi-
 169. malā nikhilāḥ kshapāsu | kurvvanṭi nūnam=u-
 170. da-vāsa-tapaḥ prakāman pūrṇ-ēmdunā
 171. saha samāgamanāya nityam [43*] Maṇḍ-ō-
 172. damchat-prachura-vilasal-lōla-kallōla-mālā-
 173. dōlā-lilā-sukhita-vihaga-vyūha-kāntē
 174. samantāt | yatr=ōddhūtān=amala-prisha-
 175. tāś=chātakā mīna-puchchhair=grīshmē dūrād=a-
 176. bhinipatatō vṛishti-mōhāt=pibanti [44*] Tasyām=a-
 177. tiruchirāyām puryyām pratigamṇa-bhaira-
 178. vas=sō=yam | Rudrēśvara-pratishthām=akarōd=[d*]vi-
 179. jēmdra-samstutyām [45*] Prāsād-āgrē yasya sau-
 180. varṇa-kumbhaḥ spashtam bhāti dyōtit-ākāśa-dēśa-
 181. ḥ | śāśvat=pūrvva-kshōṇibhri(bhṛi)t-tūṅga-śṛiṅga-sthāvi-

¹ This *daṇḍa* is superfluous.

182. sphit-āditya-bimba-prakāśah [46*] Śara-lōk-ēmdu-
 183. bhū-samknyō Śak-ābdō Śrīmukhō Madhau | śu-
 184. kl-āshṭamyām Bhānuvārē Pushyarkshē cha [ma]-
 185. hā-matiḥ [47*] Rudrēśvarāya bhōg-ārttha[m]
 186. Gauriśa-sahitāya saḥ | prādād=U-
 187. pparillapallim cha Borllapallim cha s-ādaram [48*]
 188. Mad-vamśa-jāḥ para-mahipati-vamśa-jā vā pā-
 189. pād=apēta-manasō bhuvi bhūmipālāḥ |
 190. tē pālayamtu mama dharmmam=imam sama-
 191. stam tēshām mayā virachitō=mjalir=ēsha m[ū]-
 192. rdhni [49*] Śatruṇ=āpi kṛitō dharmmaḥ pālaniyaḥ
 193. prayatnataḥ | śatrur=ēva hi śatrus=[s*]yād=tha(dha)-
 194. rmmah śatrur=nna kasya-chit [50*] Sva-dattām para-da-
 195. ttām vā yō harēta vasumdharam | sha-
 196. shtim varsha-sahasrāṇi vishṭhāyām jāya-
 197. tē kri(kṛi)mih [51*] Tasmād=asmat-kṛitaḥ prityā dharmma-
 198. ś=śarmma-samṛiddhayē | bhavadbhir=avanipālāḥ
 199. pālaniyaḥ prayatnataḥ [52*] Nitya-śrīmati
 200. samtushyam=Ātukūri-purē varē | susthā-
 201. pitāya dēvāya śrīmad-Rudra-chamū-
 202. patiḥ [53*] Kāṭēśvarāya bhōg-ārttham prādāt=Kāmē-
 203. śvarāya cha | Rudrēśvarāya cha sudhīr=Nṛadkuḍe-
 204. grāmam=uttamam [54*]

TRANSLATION.

(Line 1). Obeisance to the blessed Rudrēśvara !

(Verse 1). May that Gaṇādhiśa protect you on whose cheek, besprinkled with rutting ichor, the line of bees appears distinctly like a streak of musk.

(Verse 2). May the goddess Śaradā, giver of boons, whose lotus-feet are adored by the troops of gods and demons, ever grant you joy.

(Verse 3). May that god Śiva, whose diadem is the moon, at whose pair of lotus-feet the mass of quivering rays from the sapphires in the crest of obeisant lords of the gods assumes the semblance of gadding bees, be for your prosperity.

(Verse 4). May that lord Śrīpati, in sport (assuming the form of) a Boar,¹ be for your happiness—he whose body, covered with all the waters of the ocean like drops of sweat and holding the earth fixed on the tip of his tusk, appears like the sky (studded) with many stars and having a cloud standing at the point of the crescent moon.

(Verse 5). Victorious is the puissant blessed king Gaṇapati, in whose spirit dwells Īśa without abandoning his *achala-sthiti* [dwelling on the mountains, or immovable condition].

(Verse 6). When he takes the field, the thick dust arising from the ground split open by the hoofs of his squadrons of horses, and advancing in front (of

¹ The boar was the crest of the Kākatīyas.

him) because of the wind moving forward in a favourable direction, appears like the Earth herself, who, constantly protected by that master of all policy, is furiously marching in the van in order to slay the monarchs his foes for his pleasure.

(Verse 7). The people going about in the courts of his palaces have their limbs well cooled even in the season of intense heat by being bathed with drops of water streaming forth from the tips of the trunks of elephants ridden by kings who have come to do service to him.

(Verse 8). The sacrificial Fire, delighted at obtaining most abundant oblations in the many sacrifices undertaken by the congregations of great Brāhman pleased by the magnificence displayed in the endless largesses bestowed by him, (but also) suffering much toil in carrying to the company of the gods the series of oblations, assuredly feels always joy mingled with pain.

(Verse 9). I will tell of the famous and most noble lineage of the hero devoted to him, the blest General Rudra, the lord of Rēcherla.

(Verse 10). There was a general named the blest Brahma, possessing many virtues, who protected the earth by the rampart of his majesty.

(Verse 11). As soon as his musical instruments had pealed forth he swiftly flung open the doors of the city of Kāñchi like a curtain¹, and promptly brought about there the marriage of the Kākati monarch with the Fortune of heroes.

(Verse 12). In his family was born the General named Kātaya, conqueror of foes, enjoying brilliant fortunes, dear to good men.

(Verse 13). The passionate bee of his spirit day after day freely and plainly haunted with joy Śrikanṭha's blessed lotus-feet, which are ruddily radiant from the lines of large jewels, massive and bright, that are strung on the tips of the crests of obeisant Brahman and all the other immortals.

(Verse 14). His son was the General named Kāma, brilliant in conduct, whose mind was pure in worship of the lotus-feet of the Lord of the world.

(Verse 15). When he, the commander of the blest king Prōla's army, renowned for valour, great of strength, smote in battle king Manthanya-Guṇḍa, the other hostile monarchs instantly fled away in every direction, like the other lesser elephants when the chief elephant (of the herd) has been laid low by a lion.

(Verse 16). Of him was born a son, the General Kātaya, truthful of speech and adorned with unswerving valour praised by heroes.

(Verse 17). He was an ocean (producing) a multitude of the gems of virtues, a unique kinsman to the good, a celestial tree in largesse, a destroyer of hostile factions, possessing renowned flawless intelligence, attaining the accomplishment of his desires, having the lauded form of Paśupati [Śiva], enjoying famous and endless glory.

(Verse 18). From him was born the blest General Rudra, conqueror of foes, as from the great mountain Rōhaṇa² (is produced) the brilliant beryl.

(Verse 19). The Lotus-dweller [Brahman] created firmness in Mēru, which is without tenderness, beauty in the Mind-born [Kāma], who is a rebel against

¹ Cf. below, verse 30, and *Datā-kumāra-charita*, Wilson's ed., p. 4, l. 11. At weddings a curtain or screen is placed between the bridegroom and the bride, and is removed when the astrologer declares the moment to be auspicious.
² Mount Ruhuna in Ceylon.

Īśa, profundity in (the ocean, which is) the source of visha [poison, or water], mobility in the thunderbolt, which is gross, and bounty in the celestial tree, which is beyond the reach of the needy; being dissatisfied with these,¹ he created him, Kāmāmbikā's son, who is a mine of virtues untouched by faults.

(Verse 20). The heat of the majesty of this (Rudra), who is a sun (scattering) the darkness consisting of valiant hostile kings,—wonderful to relate!—certainly causes the multitude of (white) lotuses which are the bright faces of his foemen's mistresses to fade, yet plainly brings into flower the grove of (blue) lotuses which are the eyes of celestial damsels whose hearts are possessed with joy at obtaining their lovers.

(Verse 21). When the blest king Rudra, who was a thunderbolt upon the mountains that are hostile monarchs, and who drew to himself the hand of the bright Earth destined to be enjoyed by the Kākati Lord, had gone to heaven, the hostile princes whom he, renowned for valour, had conquered on the fields of battle sprang up together hastily in panic.²

(Verse 22). He forsooth cut off the head of a haughty feudatory, and set it up for public view, stuck upon the top of a lofty flag-staff, in his lord's city, that field for the harvest of universal prosperity, (as a scarecrow) to frighten the flocks of the wild beasts that are hostile kings.

(Verse 23). Threatened by the pennons on the top of his army's flag-staffs, king Nāgati speedily took to flight.

(Verse 24). Rēcherla Rudra, a hero loyal to his lord, right resolute of mind, when the Fortune of the Kākati Monarch through error had set her foot among many sharp thorns and for the moment the triple lore was disturbed, himself by the might of his arm forcibly crushed and removed those (thorns), and very firmly established that (Fortune) in security.

(Verse 25). [This verse, owing to the damaged state of the stone, is only partially intelligible; it refers to Rudra's military exploits].

(Verse 26). His sharp arrows on the battlefields, though piercing... monarchs, to whose bodies no blood clings, shine with averted faces, owing forsooth to their intense shame because (they think): "We have in vain inflicted wounds upon these (kings), who at the mere sight of us have instantly gone to heaven."³

(Verse 27). The crowd of parasols belonging to enemy kings, having their poles split by him with his arrows, laid low, and covered with dust, appears on the field of battle like their halo of glory deprived of lustre.

(Verse 28). Rival kings, fleeing from dread of him, in their desire to become equal to him walk forsooth manifestly at the same moment, owing to his might of arm, over vast kaṭakas [slopes, or camps] of bhūmibhrīts [mountains, or mon-

¹ Because each of these merits was attended by a failing.

² The first Rudra mentioned in this verse is apparently the Kākatiya king Rudradēva; the second is the general Rēcherla Rudra.

³ The meaning of this *upreṣhā* is as follows:—Rudra's arrows make clean bloodless wounds on his enemies because they are already dead from terror, and fly through their bodies and beyond them, with their points turned away from them, as if they were turning away their faces in shame at having "killed the dead" by piercing men who had already expired when they saw them coming. Compare v. 29 below. The idea is borrowed from *Raghu-vaṃśa*, i 61.

archs], which are thickly set with broad *sālas* [*sāl* trees, *or* ramparts], inaccessible to others, thronged with bands of most noisy *nāgas* [barbarians, *or* elephants], and which have flocks of *vājis* [birds, *or* horses] grazing over them.¹

(Verse 29). His arrows, golden-tailed and keen of point, obedient to his unswerving valour, instantly in battle pierce the crowd of enemy monarchs and enter the earth, in order forsooth to say to the Serpent who supports the world: "By overcoming wicked men this day we have relieved the burden of the earth."

(Verse 30). In battle the dust that arises from the ground split open by the hoofs of his squadrons of harnessed coursers, and which spreads abroad over the sky, being cut off at its root by the water consisting of the abundant rutting ichor of lordly elephants, appears like a curtain spread out for the marriage of the damsels of heaven with the valiant hostile kings slain by the blows of the sword swung in his pole-like arm.

(Verse 31). Shattering great hosts of heroic foes, the sword-blade of (*Rudra who is*) burning with majesty plainly assumes the hue of smoke; and the masses of gore arising from enemies' limbs wear the aspect of fire; and the blood-stained pearls falling from the temples of foemen's elephants upon the earth have the semblance of coals.

(Verse 32). A string of pearls, though very bright, is placed upon a *randhra* [orifice of the body, *or* weakness]; Śakra's elephant, though white of body, is foul with the oozing of rutting ichor; the swan, though white, plainly delights in *jaḍa* [water, *or* stupidity]; the moon, though stainless of lustre, is a *dōshakara* [maker of night, *or* mine of faults]: thus these things are not equal to his fame, which is faultlessly bright in character.

(Verse 33). And this blest General **Rudra**, a man of skill, made a consecration of the god Rudrēśvara in the city of **Ōrugallu**.

(Verse 34). And the sage son of **Kāmāmbā** then granted to this Śiva, for the accomplishment of enjoyment of theatrical performances and bodily pleasure, the village named **Nekkonda**.

(Verse 35). By him was built a city brilliantly shooting up lofty pinnacles, in which are delightful palaces, constant fortunes of every kind.

(Verse 36). It is for ever a blessed Dvāravatī, an Ayōdhyā together with Girivraja, and a blessed Viśālā, and a Mathurā manifestly, and a Bhōgavatī.

(Verse 37). Here in one part (*is heard*) the sound of mighty roaring of towering lordly elephants, in another part the multitudinous clattering of the hard hoofs of squadrons of horses, in another the sportive clamour of warlike exercises carried on by troops of warriors, in another the mutual altercation of numerous libertines in gambling companies;

(Verse 38). In another part the sound of damsels' songs mingled with the tones of the lute and pipe, in another the declamation of verses accompanied by the sweetness of novel musical performances, in another the recitation of the Four Vēdas clearly rendered by congregations of Brāhman, in another the brilliance of goodly discourses by ardent students of the sciences.

¹ Of these two sets of meanings, the first applies in each case to the condition of the rivals in exile on the mountains, the second to that of Rudra walking through the camps of his subjects.

(Verse 39). As if on purpose to behold the splendour of this (*city*), the betel-creepers quickly climb up to the top of the shoulders of the areca-palms in the parks all around.

(Verse 40). He constructed a pond, which stands like an ocean that has come thither from fear of the Submarine Fire, and looks like a mirror for that city.

(Verse 41). In this (*pond*) the banks, covered with rows of waves and underlined with foam all along the water-edge, suggest a resemblance to the ocean, being like in aspect to rows of shells of quivering lustre.

(Verse 42). All the clouds certainly take up its water, not that of the ocean, for they everywhere carry sweet water.

(Verse 43). All the stainless stars in the nights, entering its exceedingly pure waters in the form of reflected images (*of themselves*), ever freely perform in sooth the austerity of water-dwelling¹ in order to be united with the full moon.

(Verse 44). At this (*pond*), which is loved by troops of birds delighted at the swinging play of the lines of gently rising, abundant, sportive, quivering waves, the *chātaka*-birds all around in the hot season drink the pure water-drops dashed up by the fishes' tails as they fall far away, imagining them to be rain.

(Verse 45). In this exceedingly brilliant city this (*Rudra*), who was a terror to rival warriors, performed a consecration of Rudrēśvara which was extolled by great Brāhman.

(Verse 46). On the top of the temple of this (*god*) shines distinctly a golden cupola, illumining the space of the sky, always having the brilliance of a vast sun's orb standing on the lofty peak of the Eastern Mountain.

(Verse 47). In the Śaka year numbered as "earth, moon, worlds, arrows" [1135], (*the cyclic year*) Śrīmukha, in (*the month*) Madhu, on the eighth day of the bright fortnight, a Sunday, and under the *nakshatra* Pushya, he, great of mind.

(Verse 48). Granted respectfully to Rudrēśvara together with Gaurīśa Upparlapalli and Borlapalli for their enjoyment.

(Verse 49). Whether born of my lineage or born of the lineage of other kings, may monarchs on earth with minds free from sin maintain this my pious foundation in its entirety; to them I clasp my hands upon my head.

(Verse 50). Even though it be made by an enemy, a religious foundation should be maintained with care; for an enemy will be merely an enemy, but a religious foundation can be an enemy to no man.

(Verse 51). He who should take away land, whether granted by himself or granted by others, is born for sixty thousand years as a worm in dung.

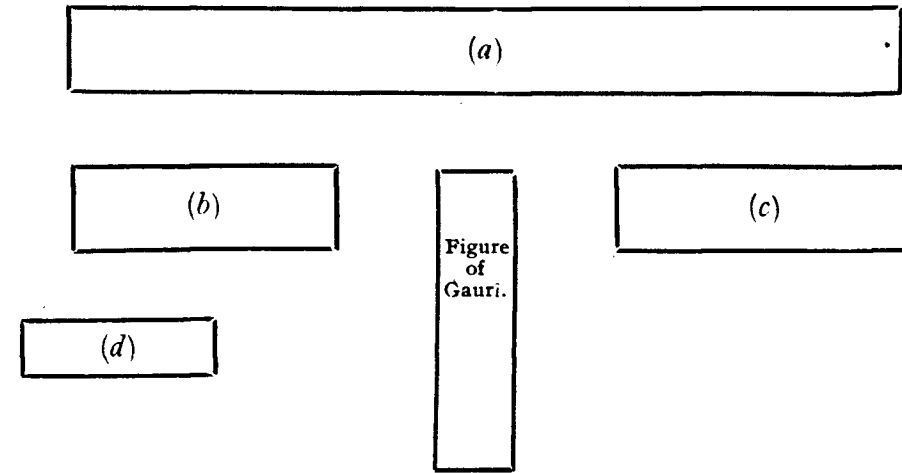
(Verse 52). Therefore, O kings, you must carefully maintain with affection the religious foundation made by us, in order that your welfare may increase.

(Verses 53-54). The blest General **Rudra**, the sage, rejoicing granted to the god who is well established in the ever fortunate goodly town of Ātukūru, to Kāṭēśvara and to Kāmēśvara and Rudrēśvara, the excellent village of **Nṛadkuḍe** for their enjoyment.

¹ A form of mortification in which the ascetic spends a certain time standing in water; cf. *Kumāra-sambhava*, V, 26.

B.—MINOR INSCRIPTIONS AND SGRAFFITI.

1. On the western wall of the hall is a somewhat rudely incised drawing representing the goddess Gauri facing towards the proper right, with her left hand raised in the *abhaya-mudrā* or gesture promising protection. Round this are four short inscriptions, arranged as in the following plan:—



(a) contains the following Sanskrit notice, in Telugu script:—

Śrī-Ōruṅgaṁṭyaṁtam Māchirājupalli-jani Śrī-
giri-śṛiṅga-vāsi śrī-**Paṇḍitārādhyā**-grihasya dā-
sō **Vibhūti** Gaurāya [*sic!*] śaraṇ-āgatō naḥ ||

“**Vibhūti**, born at Māchirājupalli in Ōruṅgallu, dwelling on the peak of Śṛigiri, a slave of the house of the blessed **Paṇḍitārādhyā**, came to us to seek the protection of Gauri.”

Ōruṅgallu is the famous city of Warangal, in Hyderabad. Śṛigiri is the great Śaiva sanctuary better known as **Śrīśailam**, in Kurnool District, Madras Presidency; an interesting and valuable account of its antiquities is given by Rao Sahib H. Krishna Sastri in his *Progress Report* for 1914-15, pp. 91 ff. The **Paṇḍitārādhyā** mentioned here is probably the distinguished Śaiva divine **Mallikārjuna Paṇḍitārādhyā**, who is usually known simply as “**Paṇḍitārādhyā**.” He was a native of Dākshārāma (Drākshārāma or “Dracharam,” 4 miles S.S.-E. from Rāmachandrapuram town in the Gōdāvari District), and son of Bhīmana, priest of the local Bhīmēśvara-*līṅga*, who obtained him in reward of his worship of the Mallikārjuna-*līṅga* at Śrīśailam.¹

¹ See Pāṅkuriki Sōmēśvara's Telugu *Paṇḍitārādhyā-charita*, ch. i, and Gururāja's Sanskrit *Paṇḍitārādhyā-charita*, ii. 36 ff.

(b) is a *sgraffito* in indifferent Sanskrit, written in the Nandi-nāgarī script:—

Śrīparvvata-nivā-
sa¹ śrī-**Vibhūti**² Gaura-
ya śaraṇ-ārthi |

“The blessed **Vibhūti**, residing at Śrīparvata, seeks the protection of Gauri.”
Śrīparvata is another name for Śṛigiri and Śrīśailam.

(c) is a *sgraffito*, similarly Sanskrit, in large and clumsy Grantha character:—

Śrīparvvata-ni-
vāsa śrī-**Vi-
bhūti** Gau-
raya śaraṇ-ā-
rtthi |

“The blessed **Vibhūti**, resident at Śrīparvata, seeks the protection of Gauri.”

(d) is a note in the Telugu language and character:—
idi Gauraya
rūpamu

“This is the figure of Gauri.”

2. On the floor of the temple there are likewise three *sgraffiti* in rather rude hands of a comparatively modern type. One of these, written in large characters, consists of the name *Sōmā-gamggādharam*,³ “Bearer of the Moon and Ganges.” The other two are in more cursive scripts; the estampages at my disposal are not sufficient to enable me to decipher them completely, but they are obviously of no importance.

¹ The foot of the s is curled backwards so that it looks almost like su.

² The *ti* has been omitted and then added above the line.

³ The long ā in *Sōmā* is incorrect.

II

UPARPALLI INSCRIPTION OF THE REIGN
OF GANAPATIDEVA: SAKA 1157.

This is an inscription incised on the four sides of a square pillar in front of the main temple at Uparpalli. The script is Telugu of the period, of a regular and well-shaped type. The letters vary in height from $\frac{3}{4}$ inch to 1 inch.

The language is throughout Telugu, verse and prose. The metrical portions in particular well deserve the attention of specialists in Telugu literature, and should be compared with the inscriptions published in *Epigr. Ind.*, vol. 5, p. 53, vol. 11, p. 313, and vol. 13, p. 237 ff.

The metres are as follows: verse 1, *utpalamālā*; verses 2-6, 8, 9, *kanda*; verse 7, *mattebhavikrīḍita*.

The record opens with five stanzas invoking the blessing of Ganēśa, Durgā, Viṣṇu, Śiva, and the Sun successively on **Kāṭaya** (ll. 1-21). This is followed by a section in mixed prose and verse (ll. 22-74), from which we learn that the **Kākate** king **Gaṇapatidēva**, son of **Rudra**, reigning at **Anumakoṇḍa**, had a high minister, **Rēcherla Rudra**, the son of the **Kāḍ-reḍḍi Bejjama** and his wife **Bejjamāmba**. **Rēcherla Rudra** in his turn had a minister, the Brāhmaṇ **Rāje-nāyaka**, who gained a victory at **Bhokkera**, broke the head of **Gōdhumaṛāti**, occupied **Udayagiri**, routed ten kings, and dedicated lamps in the temple of **Bhīmēśvara** at **Dākshārāma**. **Rāje-nāyaka** by his wife **Ravvamāmba** had a son named **Kāṭaya**, the protagonist of this inscription, who received high promotion under king **Gaṇapatidēva**, and carried out various public works. The final section (ll. 72 to end) specifies the estates granted by **Kāṭaya** for the maintenance of the temple, ending with a clause (ll. 102-103) giving to the grant the sanction of **Gaṇapatidēva**.

Rēcherla Rudra we have already met in the inscription of **Pālampet**; we here learn his origin. **Rāje-nāyaka** seems to be otherwise unknown. **Gōdhumaṛāti** is apparently the same as the **Vairigōdhūma-gharaṭṭa** mentioned in verse 41 of the inscription of **Gaṇapatidēva** in *Epigr. Ind.*, vol. iii, p. 82 ff.

The most important places mentioned are the following: **Anumakoṇḍa** (l. 23), **Bhokkera** (l. 57), **Udagiri**, apparently a mistake for **Udayagiri** (l. 59), **Dākshārāma** (l. 59), **Pimcharapalli** (l. 78), and **Bommakaṇṭi** (l. 91). **Anumakoṇḍa** is the well-known capital of the **Kākatiya** dynasty, now **Hanamkoṇḍa**, in the **Warangal Division** of **Hyderābād State**. **Bhokkera** may possibly be the modern village of **Bokkara** in the **Aska taluka** of **Ganjām District**; a battle might well have taken place there in the course of **Gaṇapatidēva**'s wars with **Kaliṅga** (*Epigr. Ind.*, vol. iii, p. 84; *Ind. Ant.*, vol. xxi, p. 197). The fortress of **Udayagiri** in the **Nellore District** is often mentioned in historical records. **Dākshārāma** is

the older and more correct spelling of the name of the modern **Drākshārāma** (see above, p. 12).

The date¹ is given on ll. 76-78 as: Śaka 1157, the cyclic year **Manmatha**; **Māgha śuddha 15**; **Thursday**. This is quite regular. The given *tithi* corresponded to **Thursday, 24 January, A.D. 1236**; it was current at sunrise on that day, and ended about 19 h. 59 m. after mean sunrise.

TEXT²

FIRST SIDE.

1. Śrīmad-anūna-dāna-jala-sēvakum bā-
2. yaka mrōyu shaṭpada-stōma-ninā-
3. damun=vinuchu sūrelan=eppuḍum bra-
4. stutiṁchu sidhdh-āmara-kōṭikin=varaḍu(du)-
5. mḍ=aina Gaṇēśumḍu susthira-sthitim Gā-
6. ma-samāna-mūrttiy=agu **Kāṭaya**-
7. k=ivutam=ishta-sampadal|[1*] Charaṇa-sarōru-
8. ha-rāga-sphuraṇān=mahishuni śīram-
9. bṛ volupu-ga saṁdhy-ābhra-ruchin=enaya
10. mettina sat-karuṇ-ānvita-Durggi varamu **Gāṭa-**
11. **yak**=osagun|[2*] Uragēndra-dig-gajamulaku-
12. m baram-ōtsāhamu-gan=ātapatramu yōle-
13. n=dharey=ettina kiri-varumḍ=agu Hari **Gāṭayak**=ivu-
14. tamu dayā-mati śubhamul|[3*] Dēv-ādi-dēvu-
15. mḍ=amita-sthāvara-jamgama-mayumḍu sarvv-ē-
16. sumḍu Gauri-[va*] rumḍ=anavaratambunun=ivutam **Gāṭa-**
17. **yak**=udayan=abhishta-phalambul|[4*] Harid-aśvu-
18. mḍ=Aj-Āchyuta-Śaṁkara-mūrtti-dravi-mayu-
19. mḍu Gamalāptumḍu Bhāskarumḍ=udayam
20. gāchuchumḍed[u*]m garuṇā-rasa-pūrṇa-hrudayu-
21. m **Gāṭayam** britimni|[5*]

SECOND SIDE.

22. Svasti Śrīmad-apāra-pārāvāra-parivru(vṛi)ta-mahi-
23. talambuna sakala-jana-vinutamb=agun=Aṁdhra-dēśambu-
24. naku vibhūṣaṇamb=aina **Yanumakoṇḍa** yanu purava-
25. rambu nija-rājadhāni-gān=oppuchumṇna **Kākate**-bhūpā-
26. la-kramambuna jana-vinuta-yaśo-vilāsumḍunu vi-
27. jaya-lakshmi-nivāsumḍunun=aina **Rudra**-narēndra-su-
28. putrumḍunu sad-ārādhita-Trinētrumḍunu vi-
29. budha-jana-vana-vasantumḍunu ramanīyya-sīma-
30. mṭini-Jayantumḍunu sakala-jana-manō-ramja-

¹ I am indebted to Mr. R. Sewell for verifying my calculations.

² From the ink-impression.

³ Read -hrudayam.



31. numḍunun=arāti-rāja-mada-bhamjanumḍunu śaraṇ-ā-
 32. gata-rāja-śaraṇumḍunu vinut-ākhila-rāja-varē-
 33. ṇumḍunu dhairyy-āmara-sānumamṭumḍunum du-
 34. raga-Rēvamṭumḍunu satya-Hariśchamḍrumḍunu
 35. vibhav-Āmarēṇḍrumḍunun=aina **Gaṇapatidēva**-ma-
 36. hīnāthunakum brathā(dhā)niy=ai || Ka || Kanak-āchala-dhīru-
 37. mḍu jana-vinuta-charitrumḍu gāryya-vidumḍ=ina-tē-
 38. jumḍ=anaghumḍu guṇa-nidhi **Bejjama**-tanayumḍu
 39. budha-dīna-Bhānu-tanayumḍ=anagāṇn || [6*] Vri(vri) || Pra-
 40. tipaksha-kshitipāla-kumjara-mada-prārambha-samra-
 41. mḍham=uddhṛita-bāhā-nihita-prachamḍa-niśit-ōdya-
 42. t-khadga-dhārā-nakh-āhati bhēdimchiy=akharvva-
 43. garvva-bala-śauryya-sphūrtim gamṭhīrav-ā-
 44. kṛitiy=ai sannuta-vri(vri)tti dālchi velasenu Rē-
 45. cherlla **Rudrumḍ**=ilan || [7*] Sakala-jana-vinuta-yaśu-
 46. mḍunu guṇa-gaṇ-ālamkārūṇḍunun=aina **Kāḍ-reḍḍi**-
 47. ki saubhāgya-saumḍaryya-chāturyyambulaṇ ga-
 48. ligi paragina parama-pativrata yaina **Bejjamām**-
 49. bakum briya-naṇḍanumḍunun=anavarata-dharmma-samē-

THIRD SIDE.

50. ru(tu)mḍunu pati-hit-ācharaṇumḍunum **Gā**-
 51. **kate**-rāja-bhāra-dhaurēyyumḍunu sad-guṇa-
 52. prakhyātumḍunun=atula-bala-parākrama-
 53. samanvitumḍunun=aina **Rēcherlla Rudrunakum** brathā(dhā)-
 54. ni || Ka || Kula-tilakumḍu vasudh-āmara-jaladhi-
 55. sudhākarumḍ=aśēsha-jana-nuta-charitumḍ=alaghu-
 56. mḍu ripu-taru-dāv-ānalumḍ=anāṇḍam ba-
 57. rage **Rāje-nāyakumḍ**-urvini || [8*] **Bhokkera**-lōni vi-
 58. ra-bhaṭāvali vadhimchi **Gōdhumarāti** tala demchi
 59. **Uḍa(daya)giri** sādhimchi paḍi(di) rāyanim dōli **Dākshā**-
 60. **rāma-Bhimēśvara**-dēvarak=akshaya-dīpambulu ni-
 61. lipi dharmma-samētumḍ=aina **Rāje-nāyāṇkuniki** dharmma-
 62. sapatniyu suchāritrayu vanitā-lalāmayun=aina **Ravva**-
 63. **māmbaku** suputrumḍu || Ka || Samnidhi-gambhīrumḍu
 64. susthira-tējumḍu vaṇśa-śēkharumḍu day-āka-
 65. rumḍu budh-āmbuja-daśaśatakarumḍ=ani varnni(rṇṇi)ṇipan=o-
 66. ppum **Gāṭaya** dhātrini || [9*] **Vīśada**-yaśumḍ=aina **Gaṇapa**-
 67. **tidēva**-bhūpālunakum barama-bhaktumḍ=ai tan-mahi-
 68. nāthu kārūnyambunan=atula-vibhāva-samētumḍ=ai
 69. vanambul=oppam beṭṭi taṭākambulu Śiv-ālayam-
 70. bulu nilipi vinaya-vivēka-satya-śaucha-tyāga-
 71. bhōga-bala-parākramambula sakala-jana-vinutum-
 72. ḍ=aiy=abhisṭ-ārttha-pradumḍ=aguchumna trilōky-ārādhyu-
 73. mḍ=aina paramēśvarunak=amga-bhōg-ārttha-

74. mḍbu dana yichchina vri(vri)ttulu śāsvataṇ-
 75. b=ai pravarttilluchumḍa nilpina samvatsara-samkhyā

FOURTH SIDE.

76. **Śaka-varshamulu 1157 Manmatha-samva**-
 77. **tsara Māgha śuddha 15 Guruvāramu**-
 78. naṇḍu Paṇcha-liṅgālakūnu Pimchaṇapalli-
 79. ni dēva-brāhmaṇa-vri(vri)ttulu gāka sarvva-namasya-
 80. mu-gān=ichchi Peri-jervuna mīmḍi kālvanu Ko-
 81. mṭapu gālva dakṣiṇamūnu ā-vāṇka addā-
 82. nu chimtana miṭṭalūnu Ravvasāni-ana kim-
 83. dūnu yimṭavaṭṭu gūḍanu 13 ||
 84. **Prōlakamṇa** kālvanu 1 Chollubāḍe kālva-
 85. nu chuṭṭu 1 Kātyāyani-cheruvuna brāhma-
 86. ṇa-vri(vri)ttulu gāka sarvvamūṇnu Ravvasāni-
 87. cheruvūnu Ravvasāni-māmiḍi-tōmṭa paḍuma-
 88. ṭi anānu Rāje-nāyāṇkuni cheruvuna 7
 89. veli-volamu yēru voka gubbili Jagadēvu-
 90. trōva dakṣiṇamuna 20 dīni dakṣiṇamu-
 91. na Pedda-rēgaḍi-lōna 40 Bommakarṇṭi tervu pa-
 92. ḍumaṭanumḍi pūri-vene tiga-vene naḍmu 60
 93. yēṭi maḍa māmiḍi-vanamūnu vene-kaḍa
 94. māmiḍi-vanamūnu ā vanamu-lōni chimta-
 95. lūnu ūr-odda māmiḍi-vanamūnu ā chimta-va-
 96. namūnu ūri dakṣiṇamu tādi(di)-vanamūnu
 97. aṇḍaḍi-sumkamūnu imṭavaṭṭu **Kātyā(ṭa)yu**-
 98. mḍu dēvaḍlaku aṇḍa-bhōga-raṇḍa-bhōga-dhūpa-dīpa-naivēdya-
 99. tāmbūlāḷaku sūryya-chamḍrula kalamṭa gāla-
 100. mu ichchina Ivi kād-amnnavāru Gaṇga-karṭam gavi-
 101. laṇ bodichina dōshāṇam bōduru ||
 102. Kimḍi kālvanu 10 || =ichchitimi yimṭavaṭṭu **Gaṇapati**-
 103. **dēva-mahārāja(ja)** viḍichina datti

TRANSLATION.

(Verse 1). May Gaṇēśa, giver of boons to crores of Siddhas and gods, turning his side constantly as he hears the murmur of the swarm of bees ceaselessly buzzing in order to enjoy his blessed abounding rut-ichor, grant surely established condition and desirable fortunes to **Kāṭaya**, who is peer in form to **Kāma**.

(Verse 2). May Durgi, possessing goodly grace, who, gleaming with the red hue of her lotus-feet, walked so as to look like an evening cloud as she cut off the head of Mahisha, vouchsafe her favour to **Kāṭaya**.

¹ This is a symbol for the land-measure called *maṭṭu* (in Sanskrit *nivartana*) in the Pākhāl inscription, ll. 228, 233.

(Verse 3). May Hari, gracious of spirit, in the form of the noble Boar-incarnation who uplifted the earth so that it looked like an umbrella, far surpassing in his effort the lords of snakes (*who support the earth*) and sky-elephants (*who hold up the sky*), give to **Kāṭaya** fair fortunes.

(Verse 4). May Gauri's Husband, the primal god of gods, who is composed of the infinity of inanimate and animate beings, the lord of all, give to **Kāṭaya** everlasting success and desired fruits.

(Verse 5). May the Lord of Bays, he who is composed of the triple form consisting of Aja, Achyuta, and Śankara,¹ the Friend of the Lotus, the Sun, with heart full of the essence of mercy, be gracious to **Kāṭaya**.

(Lines 22-36). The High Minister of that king **Gaṇapatidēva**, who is the worthy son of king **Rudra**, who was brilliant with generally renowned glory in the series of **Kāṭate** monarchs dwelling in honour at their capital the excellent city of **Anumakoṇḍa**, that ornament of the Andhra country universally renowned over the blest earth surrounded by the ocean limitless of bounds, and who was a seat of the goddess of victory; (*the same Gaṇapati*) who is a Trinētra [Śiva] adored by good men, who is as spring to the park of sages, who is a Jayanta to charming ladies, a delighter of the hearts of all folk, a shatterer of the conceit of hostile kings, a protector of kings coming to him for refuge, most eminent among all renowned kings, a Celestial Mountain [Mēru] of steadfastness, a Rēvanta with horses,² a Hariśchandra in truthfulness, a Dēvēndra in splendour:—

(Verse 6). He who was the son of **Bejjama**, steadfast as the Golden Mountain, generally praised for his conduct, understanding affairs, having the radiance of the sun, sinless, a treasure of virtues, and a Child of the Sun [Karna] to the sages and the necessitous:—

(Verse 7). **Rōcherla Rudra**, who had the semblance of a lion, displaying immense pride, might, and valour, and who with the blows of the claw which is the edge of his terrible keen high sword grasped by his uplifted arm shattered the furious endeavours of the rutting fire of hostile monarchs' elephants, holding to glorious courses, dwelt in splendour on the earth.

(Lines 45-54). The High Minister of **Rōcherla Rudra**, (*that Rudra*) who was a beloved son of the **Kāṭ-reḍḍi** universally renowned for glory and adorned by the series of virtues and of the supremely chaste **Bejjamāmba** who possessed happiness, beauty, and refinement; (*Rudra*), who unceasingly followed after righteousness and worked for the welfare of his lord; (*Rudra*), who bore with success the burden of the **Kāṭate** realm, famous for his good qualities, endowed with peerless might and valour:—

(Verse 8). **Rāje-nāyaka** dwelt on earth, an ornament of his race, a moon from the ocean of the Brāhmaṇa tribe, one whose conduct was universally renowned, a man of weight, a forest-fire to the trees that are his foes.

(Lines 57-63). Of **Rāje-nāyaka**, who defeated columns of valiant warriors at **Bhokkera**, broke the head of **Gōdhumarāṭi**, conquered **Udayagiri**, routed ten

¹ Respectively Brahman, Vishnu, and Śiva.

² On this comparison see *Epigr. Ind.*, vol. 5, p. 236, n., and *J.A.S. Bengal*, new ser., 1909, vol. 5, p. 391.

kings, set up perpetual lamps for the god **Bhīmēśvara** at **Dākshārāma**, and observed the law of righteousness, and of his lawful wife the virtuous **Ravvamāmba**, an ornament of women, the worthy son—

(Verse 9). "Profound in society, most constant in brilliance, a crown of his race, a mine of grace, a sun to those lotuses the sages"—with such renown is **Kāṭaya** distinguished on earth.

(Lines 66-72). Being supremely devoted to the sovereign **Gaṇapatidēva** brilliant of glory, and having through that monarch's grace attained incomparable dignity; having pleasingly planted woods; having constructed ponds and temples of Śiva; being universally renowned for his courtesy, prudence, truthfulness, purity, bounty, enjoyment of pleasures, might and valour:—

(Lines 72-100). He granted for the personal enjoyment of the Supreme Lord adored by the three worlds, who bestows the objects of desire, estates of his own gift: (*to wit*), to continue in perpetuity, in the present year 1157 of the **Śaka era**, the cyclic year **Manmatha**, on Thursday, the fifteenth day of the bright fortnight of **Māgha**, apart from the estates of gods and Brāhmaṇs in **Piñchaṇapalli** belonging to the Five **Līṅgas** (*the following lands*) to be held on *sarva-namasya* tenure, viz. on the south of the canal of the Great Tank and the canal of **Konta**, half of that bank, and (*the lands*) below the hillocks of the tamarinds and **Ravvasāni's** bank, altogether amounting in sum to 13 *maṭṭu*. On the canal of **Prōlakamma**, 1 *maṭṭu*; round about the canal of **Chollubāḍe**, 1 *maṭṭu*; and apart from the estates of the Brāhmaṇs at **Kātyāyani's** tank, **Ravvasāni's** tank *in toto*, and west of **Ravvasāni's** mango-garden, the bank and 7 *maṭṭu* by **Rāje-nāyaka's** tank; on the south of the outer fields, the river, a hillock, and **Jagadēva's** pathway, 20 *maṭṭu*; on the south thereof, in the great clay lands, 40 *maṭṭu*; from the west of the road of **Bommakaṇṭi**, between the *pūri-vene* and the *tiga-vene*, 60 *maṭṭu*; also the mango-grove on the river-dike and the mango-grove on the side of the *vene*, and the tamarinds in these groves, and the mango-grove near the village, and those tamarinds, and the grove of palmyra palms on the south of the village, and the tax on shops:—all these did **Kāṭaya** grant for the bodily enjoyment, theatrical entertainment, incense, lamps, food-offerings, and betel-offerings of the god, for as long as sun and moon endure.

(Lines 100-101). They who do not comply with these will incur the guilt of slaying a cow on the banks of Ganges.

(Lines 101-103). In the lower canal I have granted 10 *maṭṭu*, $\frac{1}{4}$ and $\frac{2}{3}$.¹ All this is the gift bestowed by the **Mahārāja Gaṇapatidēva**.

LIONEL D. BARNETT.

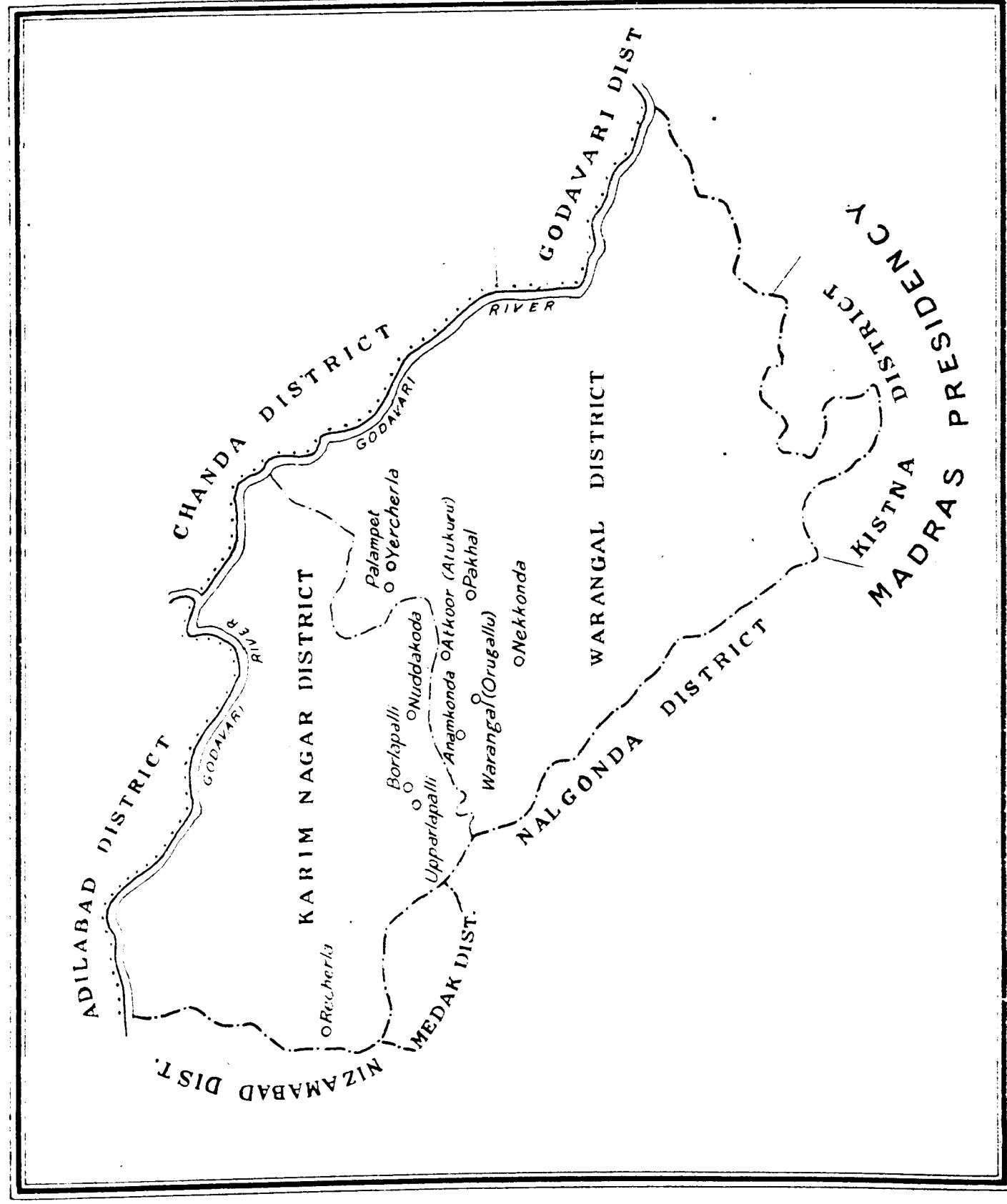
ADDENDUM.

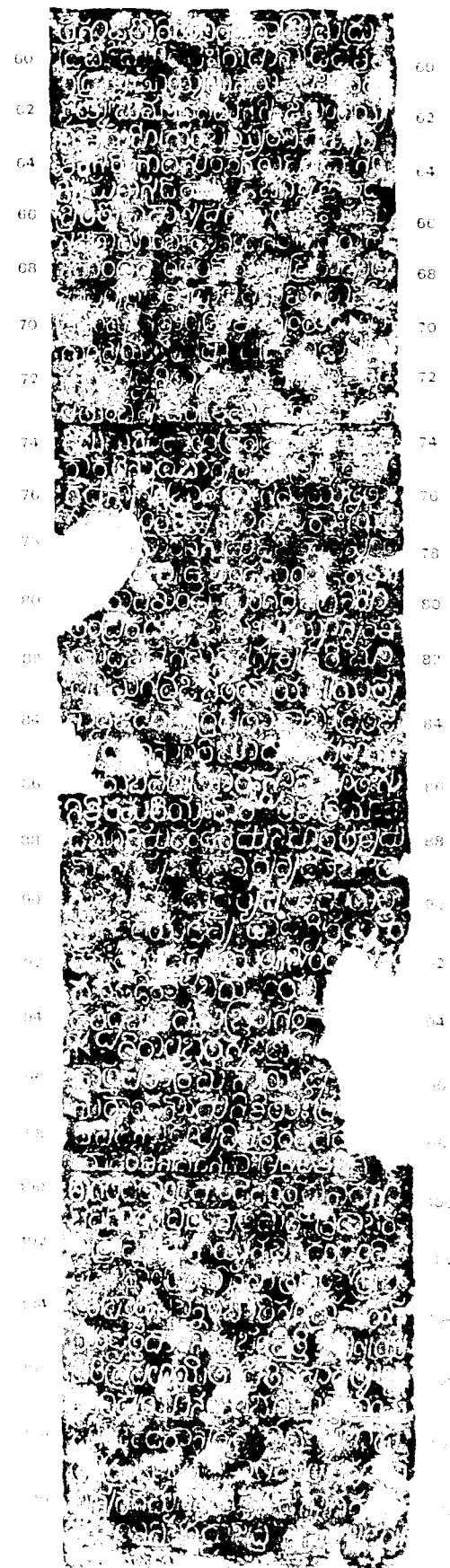
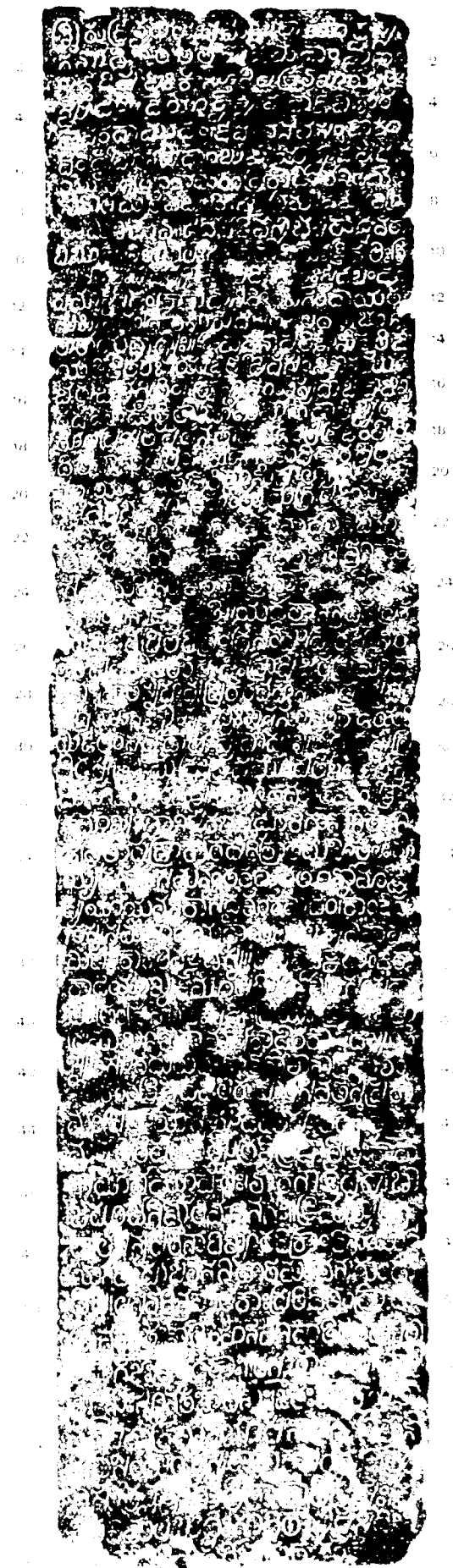
Verse 30 of the Palampet inscription is modelled on *Mudrā-rākshasa* V. 23.

¹ The figures seem peculiar, but are certain. The perpendicular line represents $\frac{1}{4}$, and each horizontal line denotes $\frac{1}{3}$; see *Epigr. Ind.*, vol. 8, p. 130.

Map showing places mentioned in the Palampet inscription.

SCALE 28 MILES TO 1 INCH.





INSCRIPTIONS OF RAMAPPA TEMPLE, PALAMPET, HYDERABAD.

112
114
116
118
120
122
124
126
128
130
132
134
136
138
140
142
144
146
148
150
152
154
156
158
160

112
114
116
118
120
122
124
126
128
130
132
134
136
138
140
142
144
146
148
150
152
154
156
158
160

162
164
166
168
170
172
174
176
178
180
182
184
186
188
190
192
194
196
198
200
202
204

162
164
166
168
170
172
174
176
178
180
182
184
186
188
190
192
194
196
198
200
202
204

22
24
26
28
30
32
34
36
38
40
42
44
46
48

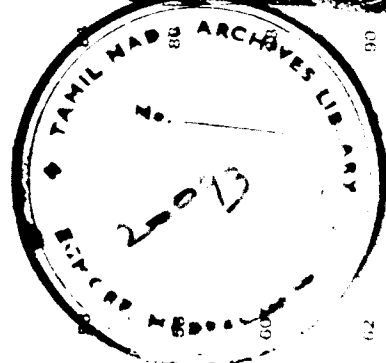
22
24
26
28
30
32
34
36
38
40
42
44
46
48

2
4
6
8
10
12
14
16
18
20

2
4
6
8
10
12
14
16
18
20

50
52
54
56
58
60
62
64
66
68
70
72
74

Handwritten text in Devanagari script, appearing as a list or index of items.



76
78
80
82
84
86
88
90
92
94
96
98
100
102

Handwritten text in Devanagari script, appearing as a list or index of items.