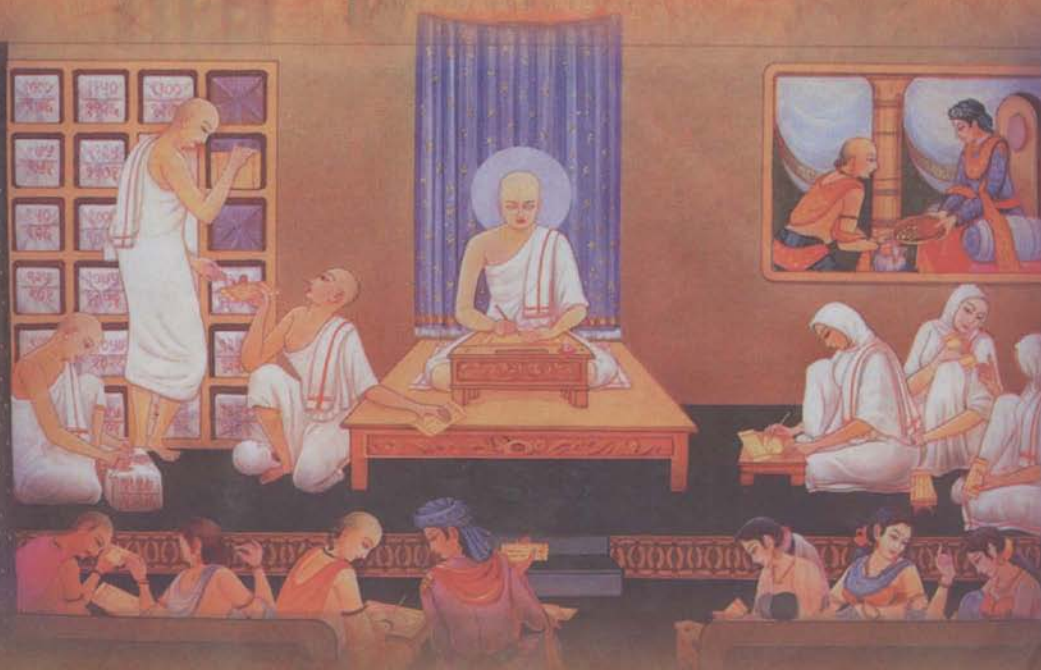


અહો! શ્રતજ્ઞાનમ્

ગ્રંથ જર્ણોક્તરે



-: સંયોજક :-

શ્રી આશાપૂરણ પાર્શ્વનાથ જૈન જ્ઞાનભંડાર

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હીરાજૈન સોસાયટી, સાબરમતી, અમદાવાદ-૩૮૦૦૦૫.

મો. ૯૪૨૬૫ ૮૫૯૦૪ (ઓ.) ૦૭૯-૨૨૧૩૨૫૪૩

“અહો શ્રુતજ્ઞાનમ્” ગ્રંથ જીર્ણોધ્ધાર

કલેક્શન ઓફ પ્રાકૃત-સંસ્કૃત ઇન્સ્ટીટ્યુટ

: સંયોજક :

શાહ બાબુલાલ સરેમલ બેડાવાળા

શ્રી આશાપૂરણ પાર્શ્વનાથ જૈન જ્ઞાનભંડાર

શા. વીમળાબેન સરેમલ જવેરચંદજી બેડાવાળા ભવન

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સંવત ૨૦૬૭

ઈ.સ. ૨૦૧૧

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A
COLLECTION
OF
PRAKRIT AND SANSKRIT
INSCRIPTIONS.

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INTRODUCTION.

THE collection which follows opens, as is fitting, with the rock inscriptions of King Asoka at Junaghar, undoubtedly the most important of all Indian inscriptions and second to none in interest that have yet come to light over the expanse of the civilised world. I will speak of their discovery, their decipherment, and their contents in that order. And first of their discovery.

Of course there is a sense in which the great rock to the right as you enter the gorge in the hills which leads from Junaghar to the sacred Girnar was never lost. The strange characters with which it is covered must always have excited the wonder of the passer-by, even when for long ages that wonder had ceased to be intelligent. But the rock and its record were unknown to modern research and to Western enquirers until brought to notice by that enthusiastic antiquarian Colonel James Tod, author of the *Annals of Rajasthan* and *Travels in Western India*. It is due to him to give his account of the rock in his own words. After describing the causeway built by "the magnificent vanity of Sundarji, the horse merchant," to make smooth the pilgrim's way to the holy hill, Tod goes on as follows :—

"Leaving the bridge, let me describe what to the antiquary will appear the noblest monument of Saurashtra, a monument speaking in an unknown tongue of other times and calling to the Frank *vidyāvan*, or *savant*, to remove the spell of ignorance in which it has been enveloped for ages. Again thanks to Sundarji, but for whose liberality it would still have remained embosomed in the pathless forest, covered with its tangled veil of the impervious babool. The memorial in question, and evidently of some great conqueror, is a huge hemispherical mass of dark granite, which, like a wart upon the body, has protruded through the crust of mother earth, without fissure or inequality, and which, by the aid of the iron pen, has been converted into a book. The measurement of its area is nearly 90 feet ; its surface is divided into compartments or parallelograms, within which are inscriptions in the usual antique character. Each letter is about two inches long, most symmetrically formed, and in perfect preservation. I may well call it a book ; for the rock is covered with these characters, so uniform in execution that we may safely pronounce all those of the most ancient class, which I designate the Pandu character, to be the work of one man. But who was this man ?"

Tod had found the writing on the rock ; but neither he nor any one else at that time could read it, or show the interpretation thereof. That achievement was James Prinsep's ; and it is extremely interesting to us in Bombay to note that the transcript of the strange characters of the Junaghar rock, on which Prinsep worked, was furnished to him by the good Dr. John Wilson of our city. Dr. Wilson was the first to take a transcript of the whole inscription, and he forwarded a copy of his transcript to Prinsep, who was known to have discovered a key to the character employed. This he had done in connection with certain pillar inscriptions of king Asoka which do not fall within the compass of our book. On them the same character is employed. Prinsep found his key to this entirely unknown character by one of those happy guesses which deserve to be called inspirations. He was dealing with a series of isolated short inscriptions in the same character from the great Buddhist tope at Sanchi. It was known that pious Buddhists were in the habit of contributing to such a work votive offerings of pillars, rails, and other architectural fittings. It struck Prinsep that a group of two syllables which constantly recurred at the end of these short inscriptions might very probably stand for *dānam*, "the gift" (Latin *donum*). On this hint he worked. If he was right, the syllable before this constant group, which was itself constant, could only be *ssa*, the sign of the genitive, "the gift of." By similar slow steps Prinsep succeeded in deciphering the pillar inscriptions; and it was while he was thus engaged that, by Wilson's kindness, a transcript of this all-important rock inscription was put into his hands. His sense of obligation may fitly be reproduced here in his own words : "After completing the reading of the pillar inscriptions, my attention was naturally turned to those in the same character from the west of India, but I soon found out that the copy sent was not sufficiently well done to be thoroughly made out; and I accordingly requested Mr. Wilson to favour me with the fac-simile itself, which, with the most liberal frankness, he immediately sent round under a careful hand by sea." It was one of countless acts of liberal frankness of the same kind by which the good missionary, whose other pressing and more sacred avocations alone prevented him from taking very high rank indeed as a scholar, endeared himself to three generations of learned men and left a fragrant and a lasting memory in more than one field of science. Prinsep's pioneer labours over the Girnar inscription were followed up by a host of illustrious workers, one of the most illustrious

being our own Dr. G. Bühler. Although isolated difficulties remain, some of them perhaps for ever insoluble, the meaning of these inscriptions as a whole has been by the labours of these men definitively dragged out of the gloom of centuries which had threatened to engulf it finally.

Of the contents of the inscriptions it is not here necessary to speak at any length. They lie before the student both in the Sanskrit version, which he owes, as here presented, to the veteran Guttalalji, and in the English version. The monarch from whom they issued calls himself throughout them by no other title than the "Beloved of the Gods." But by the help of Ceylon records he has been identified with that Asoka, grandson of Chandragupta (the Greek Sandracottus), whose conversion, about 244 B.C., to Buddhism did for that creed in India what the conversion of Constantine did for the cause of Christianity in the West, and whose royal son and daughter, forsaking throne and sceptre, founded the Buddhism of Ceylon and all its many offshoots. In these his edicts, which he set up in various places throughout a dominion in India as wide as the English rule, this great spirit left a memorial of himself which will now never again be lost. "Asoka"—I quote Professor Dowson, who has rendered distinguished services in connection with these inscriptions—"was a convert to Buddhism, but his edicts bear few distinctive marks of that or any formal religion, and they are entirely free from vaunts of his power and dignity. They inculcate a life of morality and temperance, a practical religion, not one of rights and ceremonies. They proscribe the slaughter of animals, and they enjoin obedience to parents; affection for children, friends, and dependants; reverence for elders, Buddhist devotees, and Brahmins; universal benevolence; and unreserved toleration. They would seem to have been set up at a time when there were few differences between Buddhists and Brahmins, and their apparent object was to unite the people in a bond of peace by a religion of morality and charity free from dogma and ritual." Prinsep notes with astonishment the loving care for animals which the good king inculcated. "The edict relates to the establishment of a system of medical administration throughout the dominions of the supreme sovereign of India, one at which we may smile in the present day, for it includes both man *and* beast; but this we know to be in accordance with the fastidious humanity of the Buddhist creed, and we must

therefore make due allowance for a state of society and opinions altogether different from our own." The precepts referred to would have delighted the author of the *Ancient Mariner* :—

"He prayeth best who loveth best
All things both great and small ;
For the dear God who loveth us,
He made and loveth all."

Nor would the teaching of the "Beloved of the Gods" have seemed strange to that other Teacher who said "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Asoka's teaching and our practice may indeed be widely different, but it is not the former that "makes the angels weep." Writing in the India of to-day it is impossible not to desire to call attention to the wise and earnest words in which Asoka taught the doctrine of universal toleration of the religious opinions and practices of others, not as a matter of high state policy, but as a duty man owes to man. He himself desires to honour good men of whatever religion they may be, and he warns the bigots, whose notion of religion consists in a furious attack on the religion of other people, that they will in the end only do themselves harm thereby. That is not religion. "Proper treatment of servants and subordinates, reverence for one's elders, sincere self-restraint towards all that has life and breath, sincere charity to good men, whether they be Brahmins or Buddhists, these things consecrate religion." Is the Christian guilty of irreverence who is again reminded of other similar teaching that with difficulty raises its still small voice above the clamour of his contending sects, "Pure religion and undefiled before God and the Father is this : To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The second series of inscriptions presented by our book refers to a dynasty which held wide sway in Western India from about 70 B.C. to about 400 A.D., and of which these writings on stone and some handfuls of coins are all that remains. They are here called the Sâhs, but it has been recently shown that that is a wrong name for them. They are better known by the title they give themselves—Kshatrapas or Mahâ-kshatrapas. The names of, and some scanty particulars with regard to, no less than twenty-seven sovereigns of this house have now been recovered, but the interest of the inscriptions in our book is confined

almost exclusively to the great king Rudradâman. The second inscription gives us more information with regard to this monarch than we have for any of the other ruling members of his house. It refers to an event which happened, according to the inscription "in the 72nd year of the Mahâkshatrâpa Rudradâman." It would in any case be difficult to believe that we were dealing here with a sovereign who had himself been on the throne for so long a tract of time. But it is evident from corresponding passages in other Kshatrâpa inscriptions that this phrase is to be understood as equivalent to "in the year 72 : the Mahâkshatrâpa Rudradâman reigning." In other words the era is not an era of Rudradâman, but an era in common use in his time. It would not be convenient here to set out the reasons for or against the different theories which scholars have started as to what era is intended, and what the date of the occurrence described in this inscription accordingly is. There is a preponderance of authority in favour of the view which identifies the era of these inscriptions with the Śaka era ; and the student may therefore take it that the event referred to here occurred in A.D. 150 or 151. That event was the bursting of the great dam of the Sudarsâna Lake—the Lake Beautiful—at Junaghar.

On the fourth day of the dark half of the month Mârgaśīrsha of the year named the dam of this lake, in spite of all precautions that had been taken in view of a danger that had for some days seemed imminent, gave way, and what had been a smiling sea was in a moment converted into a desert. The rain and the wind had beaten furiously against it. The rain had turned the whole earth into a lake, and had swollen, beyond the feeble strength of the dam to resist them, the rivers Suvarnasikatâ, Palâsinî and other streams which from Gîrnar descended into the lake. The wind had been of power to uproot and hurl into the lake everything that stood in its way—from the trees that crowned the summit of Gîrnar to the houses and villages that nestled at the foot of the hill. Through a great gap, four hundred and twenty cubits long, four hundred and twenty cubits broad, and seventy-five cubits deep, the imprisoned waters rushed headlong to the sea. The calamity was an overpowering one ; and the officials on the spot, though not wanting in courage or administrative skill, saw no remedy. It was then that, by the personal interposition of the sovereign, the Pahlava minister Suvisâkha, son of Kulaipa, undertook the mighty work of restoring the dam ; and

the inscription, which must date from some considerable time after the date of the catastrophe, tells how this task was by him successfully accomplished.

Two points with regard to this inscription are specially noteworthy. In the first place, by the reference made to the first construction of the great dam it throws a welcome light on an antiquity far beyond its own. We learn from it that the dam was originally constructed by Śyena Pushyagupta, Governor in that country of the Maurya king Chandragupta. Now this is the single reference as yet found in the whole range of Indian epigraphy to the monarch, from whose identification with the Sandrocottus, king of the Prasii, of Greek writers, scientific chronology for India begins. Chandragupta married a daughter of Seleucus and entertained at his court in Patna, *circa* 306—298 B.C., Seleucus' ambassador Megasthenes, fragments of whose account of the Indians among whom he sojourned have come down to us. Of perhaps still greater interest in this connection is the reference made to a previous repair of the dam found to be necessary in the reign of Chandragupta's grandson, the lord of the Mauryas (read "mauryaspater"), Asoka, and executed by his Yavana Governor of these regions, Tushaspa. The present inscription, it has to be noted, is engraved on the very rock which bears the earlier and contemporary edicts of the Beloved of the Gods. Here, as nowhere throughout the whole range of his inscriptions, that sovereign is referred to by his proper name.

The rock which thus links the second series of inscriptions in our book with the first connects it also with the third. For on it is engraved the single inscription presented here of the great Gupta dynasty. They ruled from about 319 A.D. to about 470 A.D., and more or less scanty details are known of seven kings of the House, who reigned in succession, Gupta, Ghatotkacha, Chandragupta the First, Samudragupta, Chandragupta the Second, Kumâragupta, and Skandagupta. The last of these is the sovereign referred to in our inscription. In his reign Rudradâman's dam gave way, as Asoka's one had done before. The description of the catastrophe is a highly poetical one, but the crowning incident is better rendered in our book than in previous translations. When the great dam gave way, it was, says the poet, as if Gîrnar, observing that the ocean was, under the first impulse of the monsoon wind, staggering like a drunken man, stretched out

a friendly hand, in the shape of the river that went headlong from the lake to the sea, to steady him. In that way rejoicing did the long pent-up streams rush to join their lord, the sea.

If As'oka's words suggested to us that the lessons of kindliness and toleration he preaches have unfortunately their present importance for the land he ruled over, the record of the double breaking and the double mending of the dam of the Lake Beautiful near Junaghar is capable also of a practical application. For Skandagupta's work also yielded to the fury of the elements, how and when we do not know, and no one in this case has yet arisen to respond to the cry of the people "Who will fill for us again our Lake Beautiful"? The very site of the lake is in dispute. On that point, however, the student must be referred to an interesting article in our Asiatic Society's Journal, Vol. XVIII, p. 47, in which Mr. Ardaseer Jamsedjee, then Naib Dewan of Junaghar, claims to have settled the site in question. To restore the lake would be, as the inscriptions testify, "an imperial work, and worthy kings". Is it too much to hope that the present Administration—local or imperial—will seize the opportunity of serving themselves as heirs in this matter also to Chandragupta, As'oka, and Rudradâman, by giving the people back their lake?

Twenty miles west of the flourishing Bhojnagar and about twenty-five miles north of Palitana's holy hill lies the small town of Vala, which presents absolutely nothing to the eye to tell the story of its former greatness. For this town was the seat of the empire of a dynasty which ruled in Western India, as the Guptas had done before them, for a space of about two hundred and fifty years (A. D. 509—766). We have a contemporary account of the glories of Vala, or Valabhi, in the diary of Hiouen Tsiang, a Chinese Buddhist who, in the course of a journey to the chief centres of his faith in India, did not omit what was then one of the greatest and most flourishing of these. Hiouen Tsiang was in Valabhi in A.D. 640. "This kingdom is," says he, "about 1200 miles in circuit, the capital having a circumference of six miles. The population is very numerous, and all the families live in wealth. There are a hundred whose wealth amounts to a million. The rarest merchandise from distant countries is found here in abundance. There are a hundred convents of our faith, where nearly 6,000 devotees live. We count several hundred temples of the gods, and the heretics of various sects are exceedingly numerous. When the holy Buddha lived in the

world, he travelled often in this region. Wherefore in all the places where he rested King Asoka raised pillars or constructed topes in honour of him. For seven days every year the present king holds a great assembly, at which he distributes to the multitude of recluses choice dishes, the three garments, medicine, the seven precious things, and rare objects of great value. After giving all these in alms he buys them back at double price. He esteems virtue and honours the sages, he reverences religion and values science. The most eminent men of distant countries are always objects of respect with him." It is strange to read these words, as the writer has done, and look out on the modern Vala. As has been said, not a vestige of the former greatness of the city remains; while the empire of which it was the head has sunk to the narrow limits of a "Third Class" State of Kattywar. The whole of the modern town is built of the large foundation bricks of the older city. The superstructure once raised upon those bricks was of brick and wood, and it has entirely disappeared. But all around is the cemetery of a great city, so to say, in which the peasant of to-day may at any time count on obtaining by digging a sufficient stock of those foundation bricks with which to put together his modest dwelling.

History knows the princes of the House of Valabhi only by their copper-plate grants, six of which the student will find in the book before him. It is not known how they began any more than it is known how they ended. But the grants themselves preserve for us a tolerably complete genealogy of the Valabhi kings, which has been made accessible to the general reader by the exertions chiefly of Dr. Bühler. Our first inscription, a mere fragment, belongs to Guhasena, who is known now to have reigned from about 539 A.D. to 569 A.D., and who has the special interest for Bhownuggur that the first part of his name, Guha, is probably the same word as that recurring in the title of the Rajput House to which His Highness the Maharajah boasts to belong. He was succeeded by Dharasena the Second, who made the grant which is our second inscription. This Dharasena reigned from A.D. 569 to 589. It will be seen that, as is the case in all these grants, the genealogy of the House, from its founder Bhattâraka to the monarch reigning at the time and making the grant, is given with a verbosity and obscurity that goes far to defeat the writer's presumed intention. Bhattâraka's only title is Sênâpati or Commander-in-Chief. He was therefore an early Indian example of a military chief who raised himself

to a position of independence of his sovereign: but who his sovereign was can only be matter of speculation. On the very threshold of his description of Bhattâraka the original author of this family tree of the House of Valabhi has contrived to use language which has most effectually concealed his thought. Bhao Daji, Bühler, Bhandarkar, Fleet, and Kielhorn have all explained it differently. The translation in our book agrees with none of these. It is not without a hesitation which will not seem unnatural that the present writer ventures to suggest a seventh way of taking the clause. It is impossible, he thinks, to take the "maitrakânâm" of the clause as denoting the name of a people *hostile* to Bhattâraka. It would be against all analogy or propriety to introduce these, if that were the meaning, with an epithet in their praise. Maitraka is to mitra as râjaka is to râjan. Râjaka means a group of kings, and maitraka means a group of friends, though it is not denied, and the obvious pun favours that interpretation, that it may also be a proper name. Emphasis is intended to be laid on the fact that the Sênâpati bore rule over more armies than one, and the purport of the phrase which has proved so obscure is that the glory of a hundred fights attaching to the powerful armies of his men, who bore down all their foes, came, and came rightly, to Bhattâraka as Commander-in-Chief of all the separate levies. Bhattâraka had four sons, all of whom are mentioned in our inscription, Dharasena, Dronasinha, Dhruvasena, and Dharapatta. The reign of the first three is vouched for by other inscriptions. With regard to the fourth, it is not quite certain whether Dhruvasena was succeeded by his younger brother Dharapatta, or by that prince's son, the Guhasena of our first fragment.

The fourth Valabhi inscription in our book has the special interest that it records in all probability a grant made by the king on the throne at the time of Hionen Tsiang's visit. He is described by the Chinese pilgrim as of a quick and passionate nature, with a weak and narrow intellect; but a sincere believer in the three precious things. Our grant is proof of the interest this monarch took in, and the protection he conferred on, his Buddhist subjects. For it is the grant in perpetuity of a village for the upkeep of the Buddhist monastery founded by Princess Dudda. It would be a lesson in disestablishment to know who enjoys the revenue of that village now.

The remaining Valabhi documents of our book do not present anything calling for special remark here. The Silâditya II of the fifth inscription is thought never to have ascended the throne, but to have

been Governor of the southern part of the Empire. The Śīlāditya III of the sixth inscription reigned at Valabhi from A.D. 666 to A.D. 675.

Here it is thought this brief introduction, intended merely to facilitate an entry on the study of the older among the documents presented in this work, may fitly close. The more modern inscriptions which follow are, of course, not without an interest and importance of their own. But they are on the one hand more easily intelligible in themselves; and on the other information with regard to the dynasties they refer to and the events they chronicle is of easier general access. Enough, it is hoped, has been said to show that the documents brought together here are of great interest to the historical enquirer, and that the liberality of His Highness the Maharajah in causing them to be published in this convenient and accessible form deserves most cordial acknowledgment.

PETER PETERSON.

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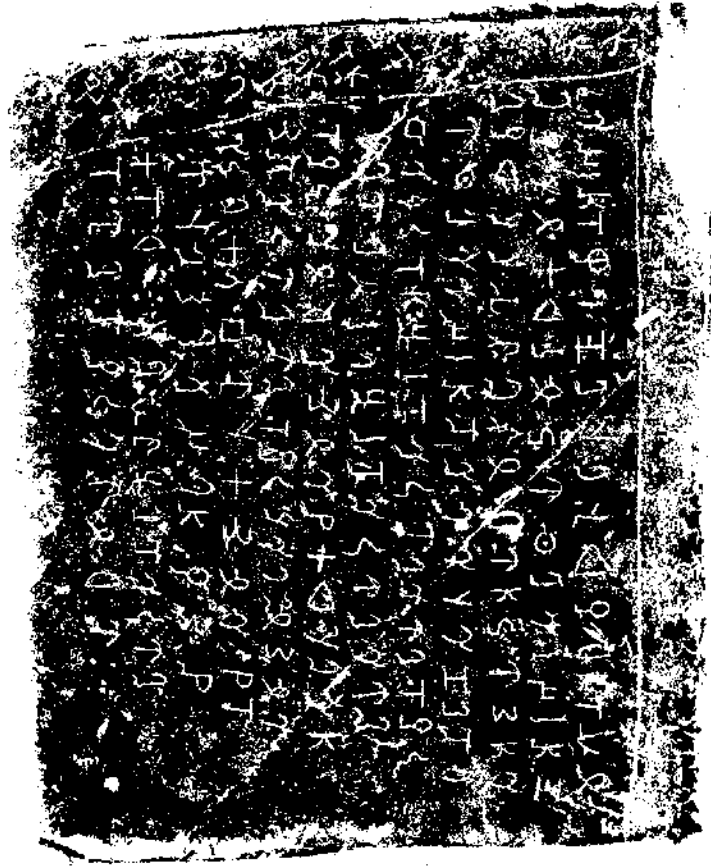
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PIRNARA ROCK INSCRIPTION OF KING ASOKA, AT JUNAGADH. B. C. 250.

EDICT I.

PLATE I.



MAURYA DYNASTY.

Rock Inscription of King Asoka's Edicts at Junāgadhā. B. C. 250.

THE rock, on which this inscription is engraved, is about a mile to the east of the town of Junāgadhā on the way to Damodarji, a tank considered sacred as a place of pilgrimage. It is a dark granite stone having a face measuring 14' 4" by 12' 4". The surface is divided into fourteen irregular parallelograms, each of which contains an edict. A large piece of stone appears to have gone off; but the remaining portion is in a good state of preservation.

As the inscription contains no precise date, it can only be said that it must be of the time of King Asoka, in whose reign the edicts appear to be issued, and published, and who flourished about B. C. 250. He ruled at Pāṭliputra, the modern Patnā. The edicts are mostly of the character of moral precepts.

The language of the composition is popular Māgadhi in current use among the people at the time, and the character is quite unlike any of the modern ones.

TRANSLITERATION.

9

- १ इयं धम्म लिपी देवानं पियेन
- २ पियदस्सिना राज्ञा लेखापिता इधं न किं
- ३ चि जीवं आरभित्ता पि जुहितव्यं
- ४ नच्च समाजो कतव्यो बहुकं हि दोसं
- ५ समाजस्मिं पसति देवानं पियो पियदस्सि राज्ञा
- ६ अस्ति पितुण् कच्च समाजा साधुमत्ता देवानं
- ७ पियस पियदस्सिनो राज्ञो पुरा महानसे (म)म
- ८ देवानं पियस पियदस्सिनो राज्ञो अनुदियसं व-
- ९ ह्मि पाण सतसहस्रानि आरभित्तु सप्पाथाय
- १० से अज्ज यदा अयं धम्मलिपी लिखिता ती एव पा-
- ११ णा आरभरे सप्पाथाय द्वेमासा एको मगो सो पि-
- १२ मगोन ध्वो एते पित्ता पाण पच्छा न आरभिसरे

२

- १ सवत विजितन्हि देवानंपियस पियदसिनो राजो
- २ एवमपि पान्तेसु यथा चोडा पाडा सतियपुतो केतलपुतो आ तवं-
- ३ पंणी अंतियको योनराजा येवापि तस अंतियकस सामीपं
- ४ राजानो सवत देवानंपियस पियदसिनो राजो द्वे चिकीछा कता
- ५ मनुसचिकीछा च पसुचिकीछा च ओसदानिच यानि मनुसोपगानिच
- ६ पसोपगानिच यत यत नास्ति सवता हारापितानिच रोपापितानिच
- ७ मुलानिच फलानिच यत यत नास्ति सवत हारापितानिच रोपापितानिच
- ८ पंथसु कूपाच खनापिता यच्छाच रोपापिता परिभोगाय पसुमनुसानं

३

- १ देवानं पियो पियदसि राजा एवं आह द्वादस वासा भिसितेन मया इदं आजापितं
- २ सवत विजिते मम युताच राज्ञेच पादंतिके च पंचसु पंचसु वासेसु अनुसासं
- ३ यिनं (नि)याते एतायेव अथाय इमाय धेमानुसरिट्ठय यथा अजा
- ४ य पि केमाय साधु मातरि पितरिच सुस्ति सामिता संस्तुत जातिनं बह्मण
- ५ समणानं साधु दानं पाणानं साधु अनारंभो अपव्ययता अपभिडता साधु
- ६ परिसापि युते आजापयिसति गणनायं हेतुतोचव्यंजने तो च

४

- १ अतिकातं अंतरं बहूनि वाससतानि वदितो एव पाणारंभो विहिसाच भूतानं जातिसु
- २ असंपत्तिपती ब्राह्मणसमणानं असंपत्तिपती त अज देवानंपियस पियदसिनो राजो
- ३ धमचरणेन मेरोघोसो अहो धमघोसो विमानदसणाच हस्तिदसणाच
- ४ अगिखंधानिच अजानिच दिव्वानि रुपानि दसयिता जनं तारिसे बहूहि वससतेहि
- ५ न भूतपुत्रे तारिसे अज वदिते देवानंपियस पियदसिनो राजो धेमानुसरिट्ठया अनारं
- ६ भो पाणानं अविहीसा भूतानं जातीनं संपटिपती बह्मणसमणानं संपटिपती मातरि पितरि
- ७ सुसुसा थैरसुसुसा एस अजेच बहुविधे धमचरणे वटीते वदयिसति चे व देवानं पियो
- ८ (पि)यदासि राजा धम (च)रणं इदं पुताच पोताच पपोताच देवानं पियस पियदसिनो राजो
- ९ वधयिसति इदं धम चरणं आव सवटकपा धमन्हि संलम्हि तिस्टतो (धं)मं अनुसासितो
- १० सहि सेस्ते कमे य धेमानुसानं धमचरणेपि न भवति असीलस(त) इमन्हि अथम्हि
- ११ (व)धिवि अहानीच साधु एताय अथाय इदं लेखापितं इमस अथ(स) वधियुजंतु हानि च
- १२ लोचेतव्यो द्वादसवासाभिसितेन देवानं पियेन पियदसिना राजा इदं लेखापितं.

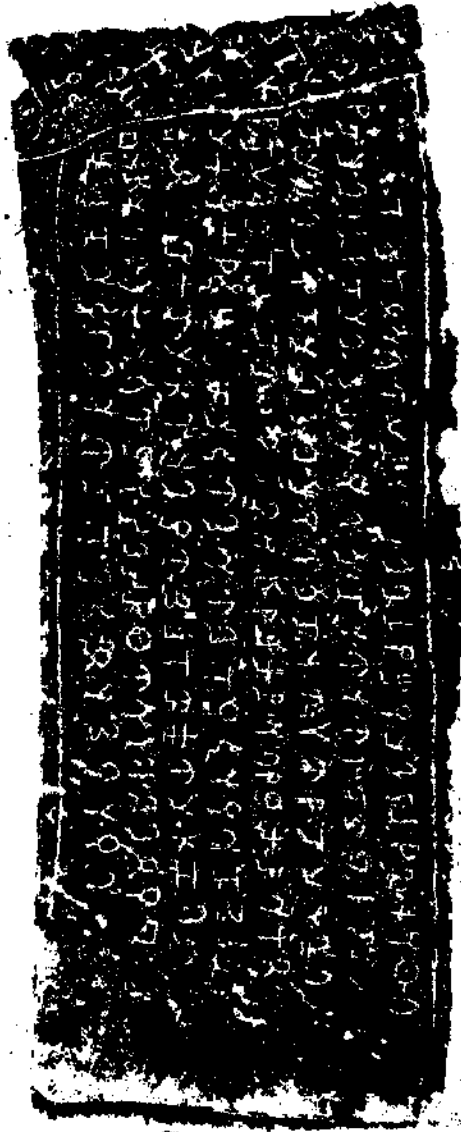
५

- १ देवानं पियो पियदसि राजा एवं आह कलाणं (दु)करं येअ - - कलाणे ससो दुकरं करोति
- २ त मया बहु कलाणं कत त मम पुताच पोताच (पपोताच) परंच तेनय मे अपचं आव संबंठ कपा अनु-
वतिसरे तथा

GIRNÁRA ROCK INSCRIPTION OF ASOKA, AT JUNÁGADH. B. C. 250.

EDICT II.

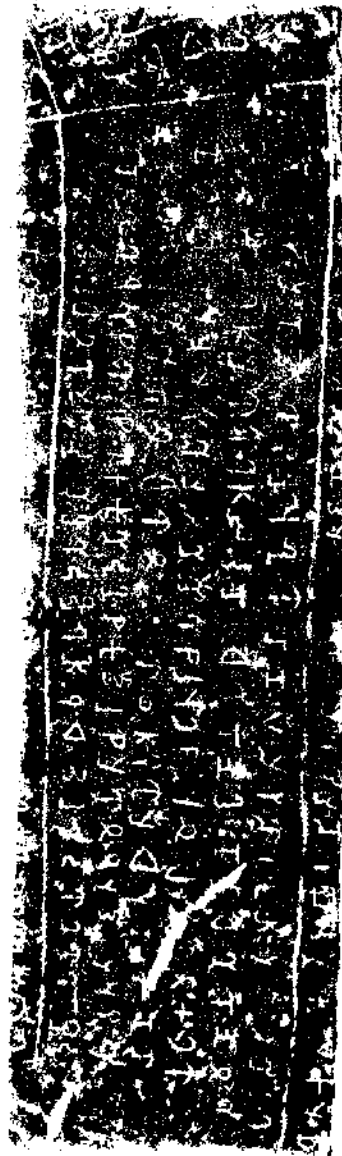
PLATE II.



GIRNARA ROCK INSCRIPTION OF KING ASOKA. AT JUNAGADH. P. C. 25A.

EDICT III.

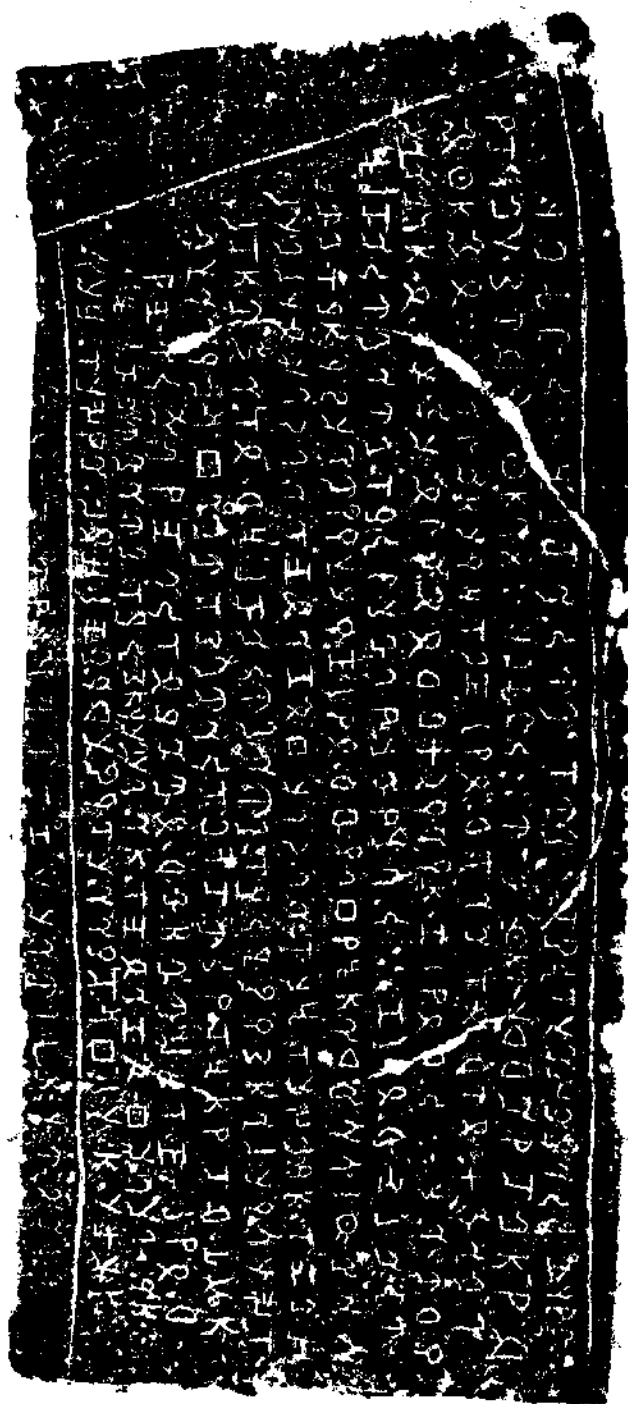
PLATE III.



GERNÁRA ROCK INSCRIPTION OF KING ASOKA, AT JUNAGADH. B. C. 250.

EDICT IV.

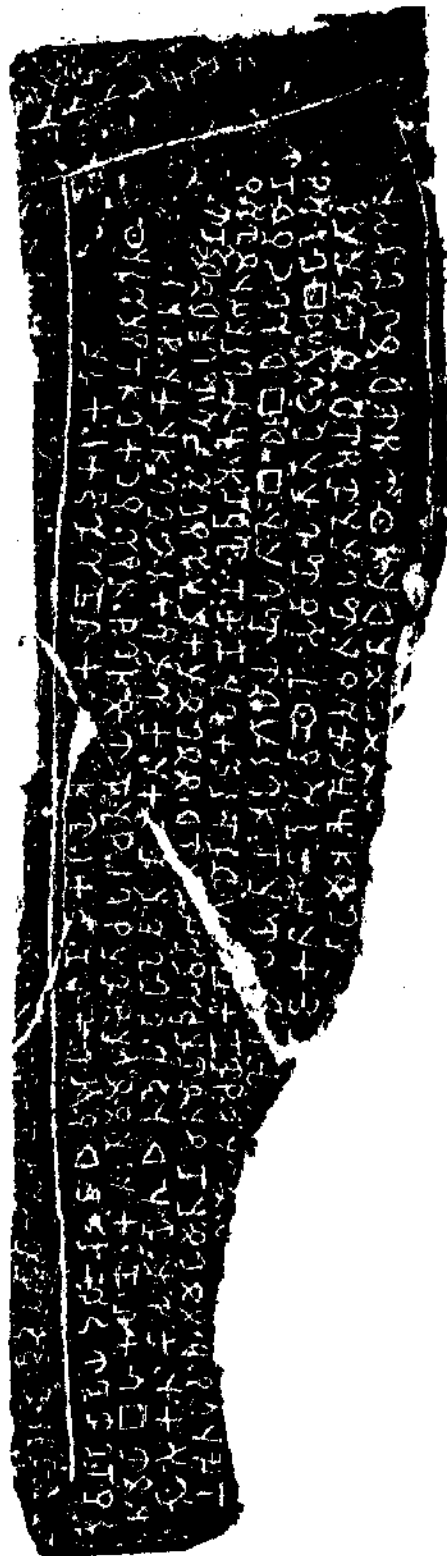
PLATE IV.



GHUNÁRA ROCK INSCRIPTION OF KING AŚOKA, AT JUNĀGADHĪ. B. C. 250.

EDICT V.

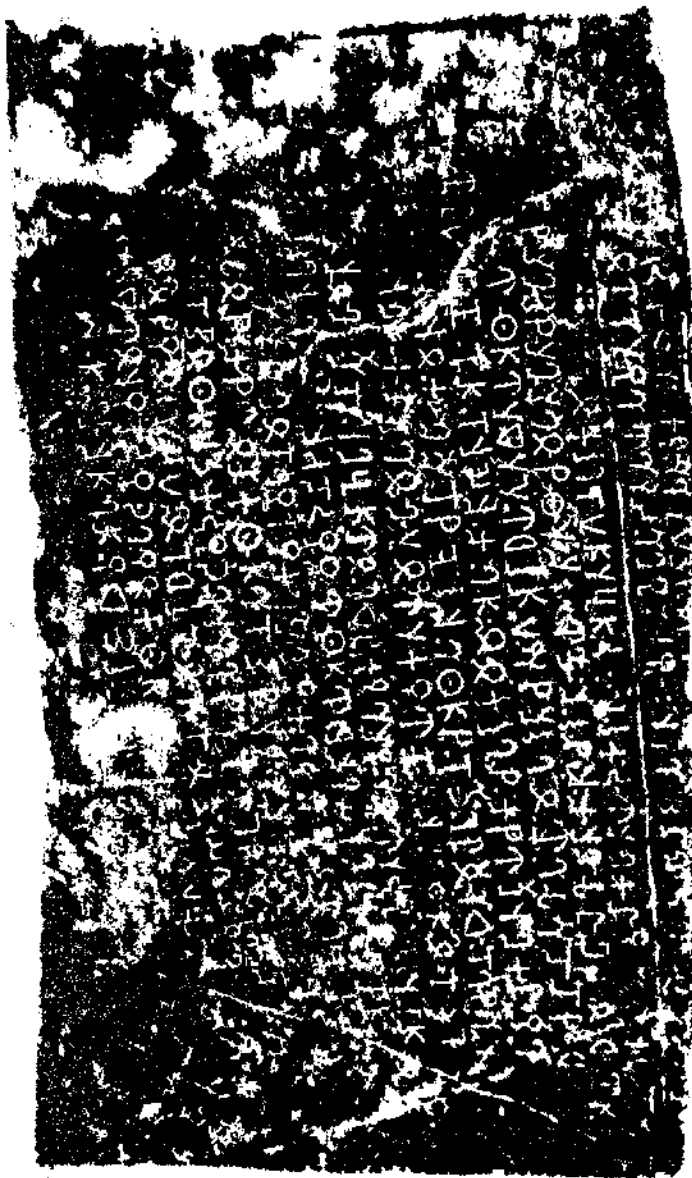
PLATE V.



GIRNÁRA ROCK INSCRIPTION OF ASOKA, AT JUNÁGADH. B. C. 250.

EDICT VI.

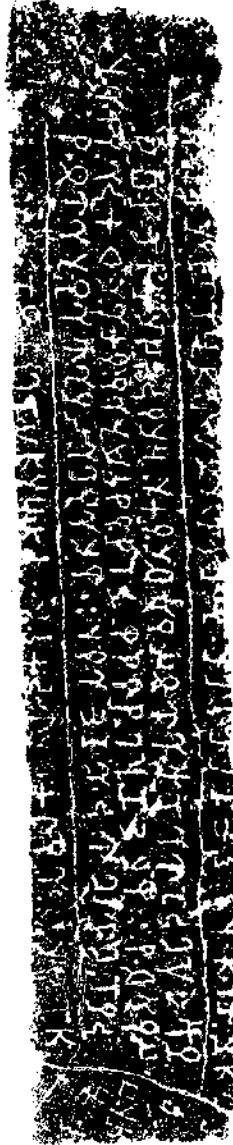
PLATE VI.



GURNARA ROCK INSRIPTION OF KING ASOKA AT JUXAGADHL B. C. 250.

EDICT VII.

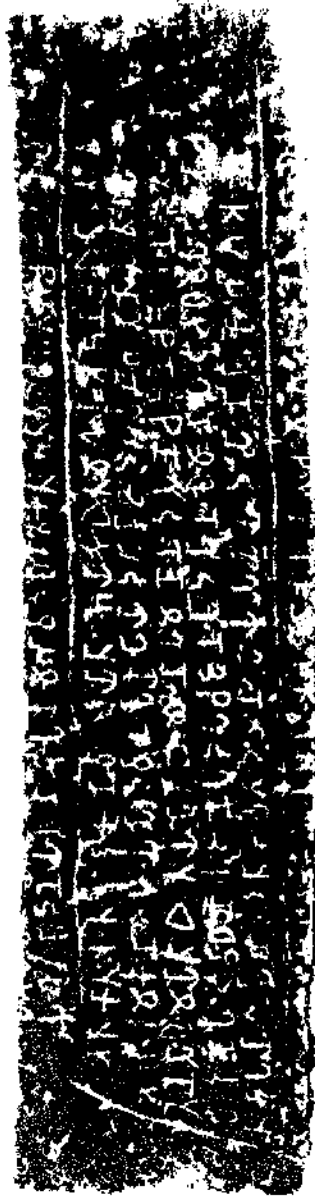
PLATE 51.



GUENARA ROCK INSCRIPTION OF KING ASOKA, AT JENAGADHI. B. C. 270.

EDICT VIII.

PLATE VIII



- ३ सो सुकतं कासति यो तु एत देसं पालयेसति सो दुकतं कासति सुकरं हि पापं अतिकातं अंतरं
 ४ न भूत पुत्रं धर्म महामाता नान त मया तो दस दामा भि(खितेन) धर्म महामाता कता ते सब पासडेसु
 व्यापता धर्मा धिस्टानीय
 ५ (धर्माय)तसच योन केशो(ज) गंधारानं रास्टिक पेटेणिकानं ए
 वापि अजे अपरा ता भतमयेसु व
 ६ (ते) खा(ने) धर्मयुताने अपरि गो धाय व्यापति ते धंधन वधस
 पट्टिविधानाय
 ७ (रा)जकताधिकारसु वा धेरेसु वा व्यापता
 ते पाटलिपुत्रेच बाहिरेसुच
 ८ (ने) वापि म अजे जातिका सवत व्यापता ते यो अयं धमनिस्टितो तीव
 ९ (धं)ममहामाता एताय अथाय अयं धम लिपि लिखिता

६

- १ (देवा) . . . (सि) राजा एवं आह अतिकातं अंतरं
 २ न भुतपू वं स . . . अथक्रमे व पट्टिवेदना वा त मया एवं कतं
 ३ सवे काले भुजमानस मे ओराधनमिह गभागारमिह वचमिह
 ४ विनीतमिह च उयानेसुच सवत पट्टिवेदका सिद्धा अथे मे जनस
 ५ पट्टिवेदेय इति सवतच जनस अथे करोमि यच्च किंचि मुखतो
 ६ आत्रापयानि स्वयं दापकं वा सित्रापकं वा यवा पुण महामातेसु
 ७ आचाये(वे)के अरोपितं भवति ताव अथाय विवादो नि इति वसंतो परिस्ताय
 ८ अनंतरं पट्टिवेदेतयं मे सवत सवे काले एवं मया आत्रपितं नास्ति हि मे तोसो (१)
 ९ उरुधानमिह अथ संतीरणाय व कतव्य मतेहि मे सव लोक हितं
 १० तसच पुन एत मूले उरुधानं च अथ संतीरणाय च नारित हिकमतरं
 ११ सर्व लोक हितता(ध्वा)वच किंचि पराक्रममि अहं किति भूतानं आनणंगछेयं
 १२ इधच नाभि सुखापयामि परतान स्वंगं आराधयंतु त एताय अथाय
 १३ अयं धम लिपि लेखापिता किति चिरं तिस्टेयं इति तथा च मे एताच पोताच पयोताच
 १४ अनुवतरं सव लोक हिताय दुकरंतु इदं अत्रत अगेन पराक्रमेन

७

- १ देवानंपियो पियदस्मि राजा सवत इच्छति सवे पासंडा वसेयु सवे (सु)वे(सु) सवमंच
 २ भावनुधिन इच्छति जनो तु उच्चावच छंदोउच्चावच रागो ते सवे व कासति एकदेसं व कसंति
 ३ विपुले तु पिदाने वस नास्ति समये भावसुधिताय कतंत्रताय ददमतिताय निचा वादं

८

- १ अतिकातं अंतरं राजानो विहारयातां अयानु एतमगध्या अग्रानिच एतारिसानि
 २ अभिरामकानि अगुंसु सो देवानंपियो पियदस्मि राजा दसवसाभिसितो संवाअयाय संवाधि

- ३ तेन सा धम्म(धम्म)याता एत यं होति ब्रह्मणसमणानं दसणं च दाने च धैरानं दसणं च
- ४ हिरण्यपाटविधानो च जानपदसं च जनसं दसने धेमा(धम्मा)नुसस्सिच्च धम्म(स्म)परिपुञ्जाच्च
- ५ तदोपया (छा)एसा भुय रति भवता देवानं पियस पियदसिनो राजो भागे अजे

९

- १ देवानंपियो पियदसि राजा एवं आह अस्ति जनो उच्चावचं मंगलं करोते आवाधेसु वा
- २ आवाधविवाहेसु वा पुत्रलाभेसु वा पवात्तमिह वा एतमिह च अवाग्मिह च जनो उच्चावचं मंगलं करोते
- ३ एतं तु महाडा(दा)यो बहुकंच बहुविधंच छुदंच निरयंच मंगलं करोते तं कतव्यमेव तु मंगलं अपफलं तु खो
- ४ एतारिसं मंगलं अयं तु महाफले मंगले यं धम्म मंगले तत्ता दासभतकम्मिह सम्मपाति(संपत्तिपति) गुरुन अप
चित्ति साधु
- ५ पाणेसु समये साधु ब्रह्मणसमणानं साधुदानं एतच्च अजेच्च एतारिसं धम्म मंगलं नाम तं वितव्यं पिताव
(वा)
- ६ पुत्रेन वा माता वा स्वामिकेन वा इदं साधु इदं कतव्यं मंगलं आव तस अयस निरुदानाय अस्ति च
पावुसं
- ७ साधुदानं इति न तु एतारिसं अस्ति दानं वा अनगहो व यारिसं धम्मदानं व धम्मनुगहो व तं तु खो मितेन
व सुहृदयेन
- ८ आतिकेन व सहायन व ओवादिदव्यं तम्मिह पकरणे इदं कंच इदं साधु इति इमिनो संक
- ९ स्वयं आराधेत्तु इति काच इमिनि कतव्यतरं यथा स्वगाराधी

१०

- १ देवानंपियो पियदसि राजा यसो व किति व न महाधावहा भवति अत्रत तदास्तनो दीचावच मे जनो
- २ धम्मसुसुखा सुसुसुतां धम्मवुत्तं अनुविधियतां एतकाय देवानं पियो पियदसि राजा यसो व किति व इच्छति
- ३ यं तु किति पराक्रमते देवानं पियदसि राजा तं सर्वं पारत्तिकाय किति सकले अपपरिसवे अस एसा तु
परिस्त्वे य अपुजं
- ४ दुकरं तु खो एतं छुदकेन व जनेन उस्संटेन व अत्रत अगेन पराक्रमेन सर्वं परिचजिप्ता एतं तु खो उस्सं-
टेन दुकरं

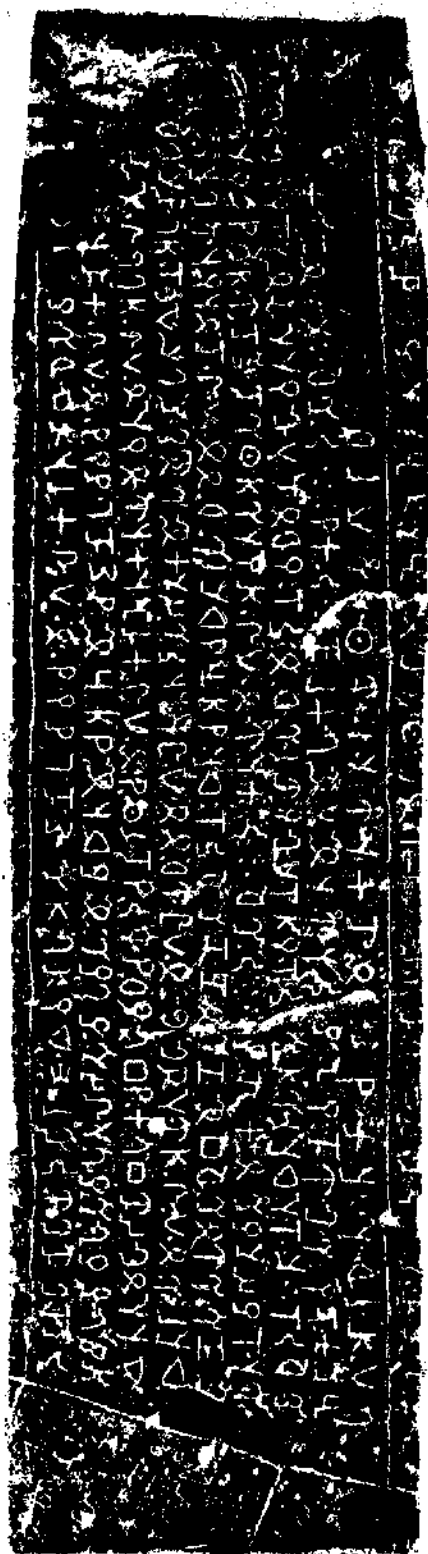
११

- १ देवानंपियो पियदसि राजा एवं आह नास्ति एतारिसं दानं यारिसं धम्मदानं धम्मसंस्तवो वा धम्मसंविभागो
वा धम्मसंबधो वा
- २ तत्त इदं भवति दास भतकम्मिह सम्मपातिपति (संपत्तिपति)भातरि पितरि साधु सुसुखा मितसंस्तुत जाति
कानं ब्रह्मणसमणानं साधुदानं
- ३ पाणानं अनारंभो साधु एत वतव्यं पिता व पुत्रेन व माता व मितसंस्तुत जातिकेन व आवपट्टेविसियेदि
इदं साधु इदं कतव्य
- ४ सो ताथा करु इल्लोकसच्च आरधाहोति परतच्च अनंतं पुद्गलं भवति तेन धम्मदानेन

GURNÁRA ROCK INSCRIPTION OF ASOKA, AT JUNAGADH. B. C. 250.

EDICT IX.

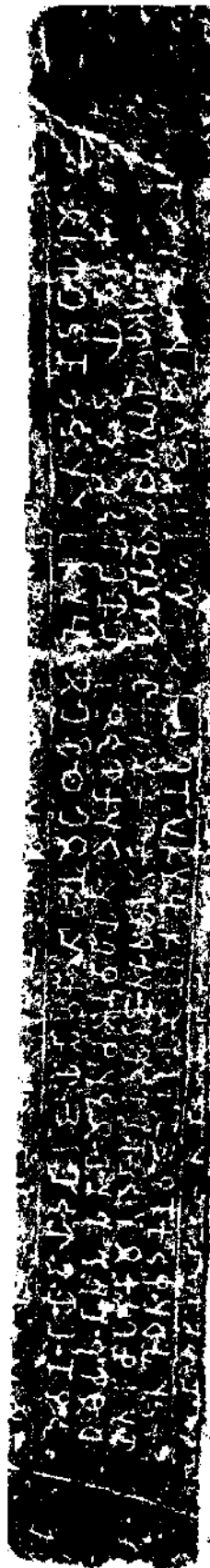
PLATE IX.



GIRNÁRA ROCK INSCRIPTION OF KING ASOKA, AT JUNAGADH. B. C. 250.

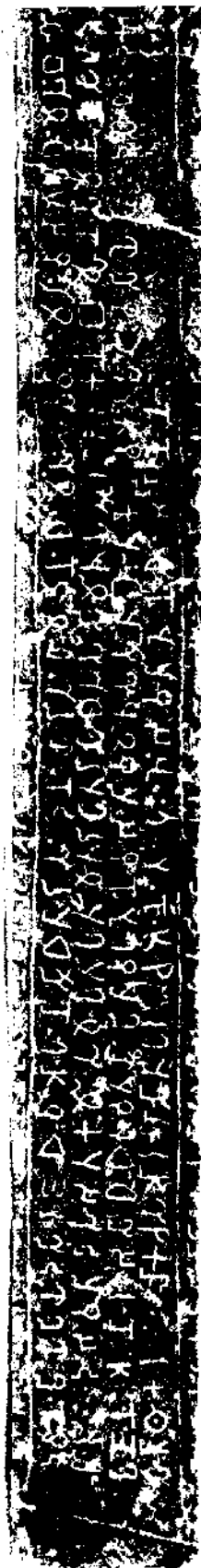
EDICT X.

PLATE X.



GIRNÁRA ROCK INSCRIPTION OF KING ASOKA, AT JUNAGADHL. B. C. 250.
EDICT XI.

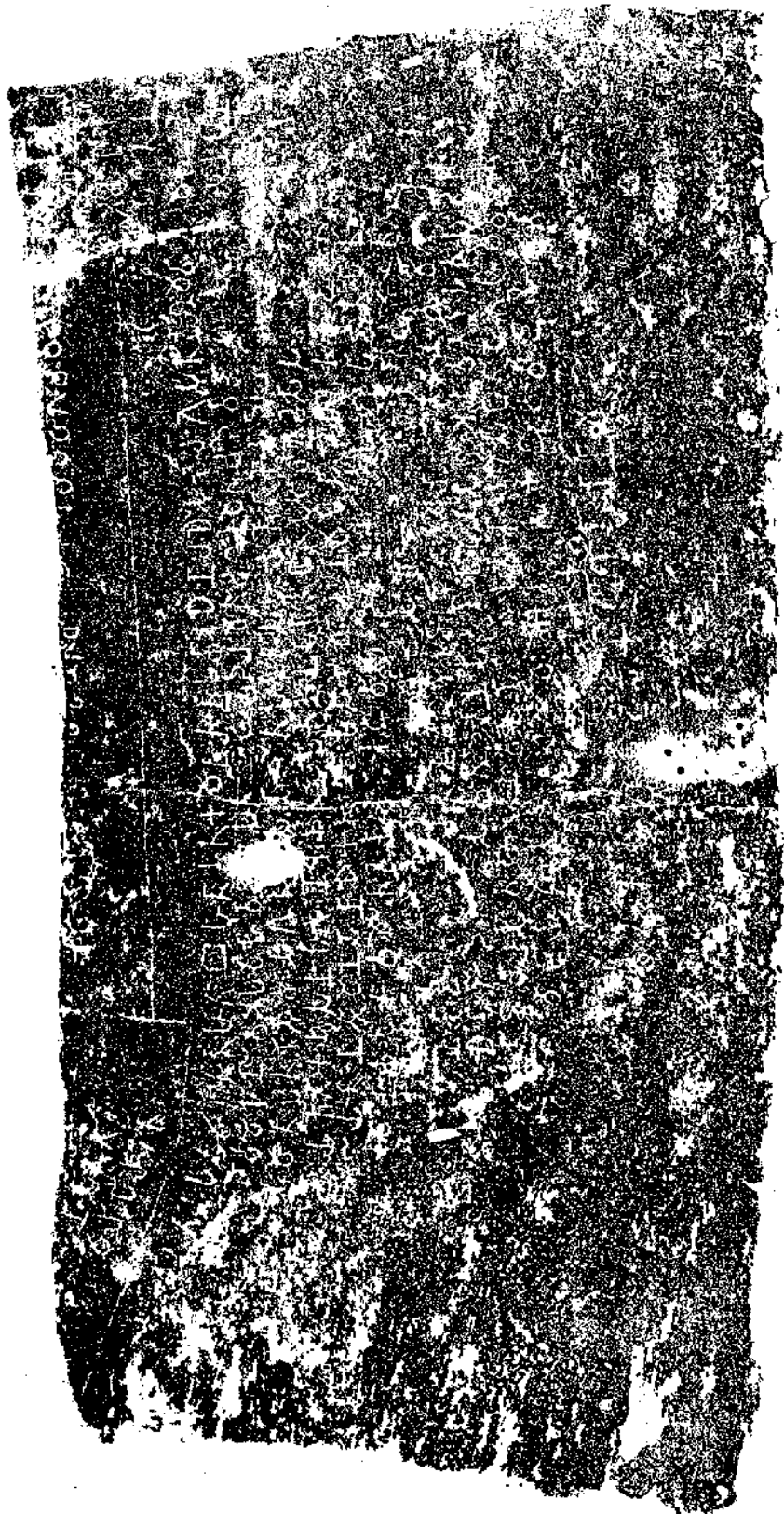
PLATE XI.



GIRNARA ROCK INSCRIPTION OF KING ASOKA, AT JUNAGADH. B. C. 250.

EDICT XIII.

PLATE XIII.



१४

- १ अयं धर्मलिपिर्देवानां प्रियेण प्रियदर्शिना राज्ञा लेखापिता अस्ति एव
- २ संखितेन अस्ति मममेन अस्ति विस्ततेन च सर्वं सक्तं घटितं
- ३ महाल(लां)केहि विजितं बहुच लिखितं लिखापयिसं चय अस्तिच् एतकं
- ४ पुनंपुनंवृतं तसत्तसं आथसं माधुरिया किति जनो तथा पटिपजेथ
- ५ (त)तत एकदा असमाते लिखितं असदिसं व सत्तायकारणं व
- ६ अलोचिता लिपिकरापराधेन व

SANSKRITA TRANSLATION.*

१

- १ इयं धर्मलिपिर्देवानां प्रियेण
- २ प्रियदर्शिना राज्ञा लेखिता इह न क
- ३ श्चि उजीव आलम्ब्ये पि होतव्यो
- ४ न च समाजः कर्त्तव्यो बहुकं हि दोषं
- ५ समाजे पश्यति देवानां प्रियो प्रियदर्शी राजा
- ६ अस्ति पित्रा कृताः समाजाः साधुमता देवानां
- ७ प्रियस्य प्रियदर्शिनो राज्ञः पुरा महानसे (म)म
- ८ देवानां प्रियस्य प्रियदर्शिनो राज्ञोऽनुदिवसं व
- ९ हूनि प्राणिशतसहस्राण्या लभ्यन्ते सुपार्थाय
- १० तद च यदा इये धर्मलिपिलिखिता त्रय एव प्रा
- ११ णा आलम्बेरन् सुपार्थाय द्वौ मयूरा वेको मृगः सोऽपि
- १२ मृगो न ध्रुव एते त्रयः प्राणाः पश्चात्तालम्ब्यन्ते

२

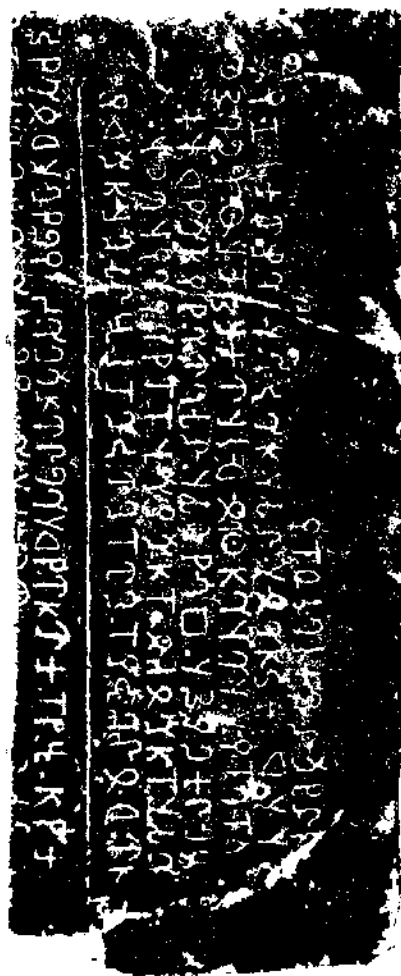
- १ सर्वत्र विजिते देवानां प्रियस्य प्रियदर्शिनो राज्ञ
- २ स्तथै व प्रत्यन्तेपुंयया चोडाः पाण्ड्याः सत्यपुत्रः केरलपुत्र आताम्र
- ३ पाण अंतियको यवनराजो येवा पि तस्यां तियकस्य सामीप्या
- ४ राजानः सर्वत्र देवानां प्रियेण प्रियदर्शिना राज्ञा द्वे चिकित्सं कृतं
- ५ मनुष्यचिकित्सा पशुचिकित्सा च ओषधानि च यानि मनुष्योपगानि च
- ६ पशूपगानि च यत्र न सन्ति सर्वत्र हारितानि च तद्रोपणं च कारितं
- ७ मूलानि फलानि च यत्र यत्र न सन्ति सर्वत्र हारितानि च तद्रोपणं च कारितं
- ८ पथिषु कृपा श्च खानिता वृक्षाणां च रोपणं कारितं परिभोगाय पशुमनुष्याणाम्

* These edicts have been rendered into Sanskrita by Pandita Cattulalāji, a Scholar and Linguist of great Indian fame.

GIRNÁRA ROCK INSCRIPTION OF KING ASOKA, AT JUNAGADH. B. C. 250.

EDICT XIV.

PLATE XIV.



३

- १ देवानां प्रियः प्रियदर्शी राजा एव माह द्वादशवर्षाभिपिक्तेन मये द माहापिते
- २ सर्वत्र विजिते मम युक्ताः राजके च प्रादेशिके च पंच पंचसु वर्षेषु नुशान
- ३ नीयाः एतस्माएव अर्थायास्य धर्मानुशास्य यथान्यस्मा
- ४ अपि कर्मणे साधु मातरि च पितरि च स्वस्ति स्वामिता संस्तुतज्ञातीनां ब्राह्मण
- ५ श्रमणेभ्यः साधुदानं प्राणिनां साधु नालंभः अप्रव्ययता अप्रमीतता साधु
- ६ परीक्षा पि युक्ते आह्वयिष्यति गणान् हेतुतश्च व्यंजनतश्च

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- १ आतिक्रान्तं अंतरं बहूनि वर्षशतानि वद्धित एव प्राणालंभो विहिंसा च भूतानां ज्ञातिष्व
- २ संप्रतिपत्ति ब्राह्मण श्रमणानां मसंप्रतिपत्ति स्त दद्य देवानां प्रियस्य प्रियदर्शिनो राज्ञो
- ३ धर्माचरणेन भेरियोषो ऽभू इधर्मचोषो विमानदर्शना च हस्तिदर्शना च
- ४ मितस्त्रंधानि चान्यानि च दिव्यानि रूपाणि दर्शयित्वा जनं वादक्षं बहुभि वर्षशतै
- ५ न भूतपूर्वं तादृश मय वद्धितं देवानां प्रियस्य प्रियदर्शिनो राज्ञो धर्मानुशास्त्रा नालं
- ६ भः प्राणानां मविहिंसा च भूतानां ज्ञातीनां संप्रतिपत्ति ब्राह्मणश्रमणानां संप्रतिपत्ति मातरि पितरि
- ७ सुश्रूषा स्थविरशुश्रूषा एत दन्य च बहुविधं धर्मचरणं वद्धितं वद्धयिष्यति चैव देवानां प्रियः
- ८ प्रियदर्शी राजा धर्मचरणं मिदं पुत्राश्च पौत्राश्च प्रपौत्राश्च देवानां प्रियस्य प्रियदर्शिनो राज्ञो
- ९ वद्धयिष्यतीदं धर्मचरणं याव त्ववत्तत्कल्पात् धर्मे शीले तिष्ठतो धर्मे मनुशासिष्यति
- १० त द्वि श्रेष्ठं कर्म य इधर्मानुशासनं धर्मचरणमपि न भवत्यशीलस्य त दस्मि ब्रधे
- ११ वृद्धिश्च हानिश्च साधु रेतस्मा यथापेदं लेखितमस्यार्थस्य वृद्धिं युजंजु हानिश्च
- १२ लोचयितव्या द्वादशवर्षाभिपिक्तेन देवानां प्रियेण प्रियदर्शिना राज्ञे दं लेखितं

५

- १ देवानां प्रियः प्रियदर्शी राजा एव माह कल्पाणं (दु)ष्करं यो यश्च कल्पाणः स स दुष्करं करोति
- २ त नमया बहु कल्पाणं कृतं त नमः पुत्राश्च पौत्राश्च प्रपौत्राश्च परञ्च तेन य न्ये अपत्यं यावत्संवत्स-
कल्पात् अनुवर्तिष्यन्ते तथा
- ३ स (ते) सुकृतं करिष्यति(न्ति) य स्त्वेतदादेशं (एत मादेशं) ग्रहापयिष्यति स दुष्कृतं करिष्यति सुकरं हि
पापं आतिक्रान्तमन्तरं
- ४ न भूतपूर्वं धर्मे महामात्या नाम त नमया त्रयोदशवर्षाभिपिक्तेन धर्मे महामात्याः कृतास्ते सर्वपाषण्डेषु
व्यापृताः धर्माधिष्ठानाय
- ५ धर्माय तस्य च यवनकांजोजगांधाराणां राष्ट्रिकपेतनिकानां ये वाप्य
न्ये अपरक्ताः भक्ता मयः
- ६ सुखाय धर्मयुतानां बंधनबधस्य प्रतिविधानाय
- ७ राजकृताधिकारेषु
वा स्थविरेषु वा व्यापृता स्ते पाटलिपुत्रे च बाह्येषु च

- ८ अन्ये ज्ञातायाः
सर्वत्र व्यापृता स्ते योऽयं धर्मो निश्चितोऽस्तीति ब
९
(ध) मर्ममहामात्या एतस्मा अर्थाय से यं धर्मलिपिलेखिता

६

- १ देवा प्रियदर्शी राजा एष माह अतिक्रान्त मंतरं
२ न भूतपूर्वं सर्व अर्थकर्मै व प्रतिवेदना वा तन्मयैवकृतं
३ सर्वकालं भुञ्जानस्य मे अवरोधने गर्भागारे वल्ले (?)
४ विनीते चो दानेषु च सर्वत्र प्रतिवेदकाः स्थिता अर्थै(धै) मे जनस्य
५ प्रतिवेदयेयुरिति सर्वत्र च जनस्यार्थै(धै) करोमि न च किंचि न्मुखत
६ आह्वापयामि स्वयं यदा पुन मंहामालेव
७ अचार्यके आरोपितं भवति तस्मा यथाय परीक्षितं
८ अनन्तरं प्रतिवेदयत सर्वत्र सर्वस्मि न्काल एवं मया ज्ञापितं नास्ति हि मे तोषः
९ उत्थाने अर्थसन्तरणायै व कर्त्तव्यं मतं हि मे सर्वलोकहितं
१० तस्य च पुन रेत न्मूलं मुत्थानं अत्र धंसन्तरणा च नास्ति हि कर्मै तरत्
११ सर्वलोकहितार्थाय किंचित् पराक्रमस्य हं कि मिति भूताना मादृण्यं गच्छेय
१२ मिह च सुखाय यामि परत्र च स्वर्गं माराधयन्तु त देतस्माव र्थाय
१३ इयं धर्मलिपिलेखिता किमिति चिरं तिष्ठेय मिति तथा च मे पुत्रा अ पौत्रा अ प्रपौत्रा अ
१४ अनुवर्त्तन् (?) सर्वलोकहिताय दुष्कर नित्यं द मन्यत्रा ग्द्वेग पराक्रमेण

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- १ देवानां प्रियः प्रियदर्शी राजा सर्वत्रे छति सर्वे पाषण्डाः कसेयुः सर्वेषु तेषु संयमं अत्र
२ भावशुद्धिञ्चेछन्ति (or संयते इच्छन्तु) जनस्तुत्वावचच्छन्दः उच्चावचरागस्ते सर्वे वा करिष्य न्येकदेशं
वा करिष्यन्ति
३ विपुलं तु प्रदानं यस्य नास्ति संयमो भावशुद्धिता वा कृतकता वा दृढभक्तता च नित्या वादम्

८

- १ अतिक्रान्तमन्तरं राजानो विहारयात्रामयासिपुत्रं भृगथाऽन्यानि चैतादृशानि
२ अभिरामकाण्यभूवन् तद्देवानां प्रियः प्रियदर्शी राजा दशवर्षाभिषिक्तः सन्नन्याय्यां संयोधि (समवृध्यत)
३ तेन सा धर्मयात्राऽत्र य द्रवति ब्राह्मणश्रमणानां दर्शनं अत्र दानं अत्र स्थविराणां न्दर्शनं अत्र
४ हिरण्यप्रतिविधानं अत्र जानपदस्य च जनस्य दर्शनं न्धर्मानुशास्ति अ धर्मपरिपृच्छा च
५ संतः पश्चात् (पश्चात्) एषा भूयो रति भवतात् देवानां प्रियस्य प्रियदर्शिनो राज्ञो भाग्यमन्यत्.*

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- १ देवानां प्रियः प्रियदर्शी राज्ञे व माह अस्ति जम उच्चावचं मंगलं करो त्यावाधेषु

* Can be rendered as भागैऽन्यस्मिन् but is rejected.

- २ वा ऽऽवाहविवाहेषु वा पुत्रलाभेषु वा प्रवासे वा एतस्मिंश्च न्यस्मिंश्च जन उच्चावचं मंगलं करोति
 ३ एतं तु महादायः बहु च बहुविधं च क्षुद्रञ्च निरर्थं च मंगलं करोति तत् कर्त्तव्यं मेव तु मंगलं मत्फलं
 न्तु स्व-
 ४ त्वे तादृशं मंगलं मिदं न्तु महाफलं मंगलं यद्धर्ममंगलं तत्र दासभृतके प्रातिपत्तिगुरुणाभपत्तिः साधुः
 ५ प्राणेषु संयमः साधु ब्राह्मणश्रमणेभ्यः साधुदानं मेतच्चान्यच्चै तादृशं धर्ममंगलं नाम तद्वक्तव्यं पित्रा वा
 ६ पुत्रेण वा भ्रात्रा वा स्वाभिना वेदं साध्विदं कर्त्तव्यं मंगलं यावत्सर्वार्थस्य निश्चानायासितं च प्रवृत्तं
 ७ साधुदानं मिति न त्वे तादृशं मस्ति दानं वा नुग्रहो वा यादृशं धर्मदानं वा धर्मानुग्रहो वा तत्तु खलु मि-
 त्रेण वा सद्दयेन वा
 ८ ज्ञातीयेन वा सहायेन वा पपादितव्यं तस्मिं स्तरि न्यकरणे इदं कृत्यं मिदं साधु साध्विती मानि सक-
 लानि
 ९ स्वर्गं माराधयितुमियान्ति चेमानि कर्त्तव्यतराणि यथा स्वर्गाराद्धिः

१०

- १ देवानां प्रियः प्रियदर्शी राजा यशो वा कीर्तिं वा न महार्थावहं मन्यते अन्यत्र तत् दत्त्वा नो दीर्घाय च मे
 जनोयर्मशुश्रूषां शुश्रूषतां
 २ धर्मवृत्तं चा नुविधीयतं (अनुविदधातु) आत्रिकाय देवानां प्रियः प्रियदर्शी राजा यशो वा कीर्तिं वेच्छति
 ३ यत्तु किञ्चित् पराक्रमते देवानां प्रियः प्रियदर्शी राजा तत्सर्वं पारात्रिकाय किं मिति सकलं मपपरिश्रव
 मस्य एष तु परिश्रवः यदपुण्यं
 ४ दुष्करं तु खल्वेतत् क्षुद्रकेण वा जनेनोपतावान्यत्राग्न्येण पराक्रमेण सर्वं परित्यज्य एतत्तु खलूपता दुष्करं

११

- १ देवानां प्रियः प्रियदर्शी राजा य माह नास्त्ये तादृशं दानं यादृशं धर्मदानं धर्मसंस्तवो वा धर्मसंविभागो
 वा धर्मसंबंधो वा
 २ तत्रेदं भवति दासभृतके संप्रतिपत्तिं मातरि पितरि साधु शुश्रूषा मित्रसंस्तुतज्ञातीयेभ्यो ब्राह्मणश्रमणेभ्यः
 साधु दानं
 ३ प्राण्यनालम्बः साध्विदं वक्तव्यं पित्रा वा पुत्रेण वा भ्रात्रा वा मित्रसंस्तुतज्ञातीयेन वा यावत् प्रतिवेश्यैरिदं
 साधु इदं कर्त्तव्यं
 ४ स तथा कुरुते इह लोकस्य चा रात्र्यो भवति परत्र चा नन्तं पुण्यं भवति तेन धर्मदानेन.

१२

- १ देवानां प्रियः प्रियदर्शी राजा सर्वपापण्डानि च प्रव्रजितानि च गृहस्थानि च पूजयति दानेन च विविधया
 च पूजया च पूजयत्यन्यान्*
 २ न तु तथा दानं वा पूजां वा देवानां प्रियो मन्यते यथा कीर्तिसारवृद्धिः स्यात् सर्वपापण्डानां सारवृद्धिस्तु
 बहुविधा
 ३ तस्य तस्य त्विदं मूलं यद्वृत्तिगुप्तिः किमिति आत्मपापण्डपूजा वा परपापण्डगर्हा वा नो भवेदप्रकरणे
 लघुता वा स्यात्

* Doubtful equivalent of नै in the original.

- ४ तस्मिंस्तस्मिन् प्रकरणे पूजयितव्यास्तेष्व परपाषण्डास्तेन तेन प्रकरणेनैवं (कृतं) कुर्वन् आत्मपाषण्डञ्च
वर्द्धयति परपाषण्डस्य चो पकरोति
५ त दन्वथा कुर्वन् आत्मपाषण्डञ्च क्षिणोति परपाषण्डस्य चा प्य पकरोति यो ऽहि कश्चि दात्मपाषण्डं
पूजयति परपाषण्डं वा गृहति
६ सर्वं मात्मपाषण्डसत्क्या (or भक्तेः) किं मिति आत्मपाषण्डं दीपयाम इति स च पुन स्तथा कुर्वन् आत्मपाषण्डं
वाढतर मुपहन्ति त त्समवाय एव साधुः
७ किं मिति अन्योन्यस्य धर्मं शृणुयुश्च शृणुषेरं श्रै वं देवानां प्रियस्ये छा किं मिति सर्वपाषण्डा बहुश्रुताश्च
स्युः कल्याणागमाश्च स्युः
८ ये च तत्र तत्र प्रसन्ना स्ते हि वक्तव्याः देवानां प्रिये न तथा दानं वा पूजां वा मन्यते यथा कीर्तिसारवृद्धिः
स्यात् सर्वपाषण्डानां बहुता चै तस्मा
९ य योयं व्यापृता धर्ममहामात्या ल्यप्यक्षमहामात्या* श्र वात्यभूमिकाश्चात्ये च निकाया इदञ्चैतस्य
फलं य दात्मपाषण्डवृद्धिश्च भवति धर्मस्य च दीपना

१३

- १ देयं तस्य स्वयमात्रं तत्रा हतं बहु तद्वात्यकर्म ततः पश्चादधुना लब्धेषु कलिङ्गेषु तीव्रो
धर्मावापः
२ वधो वा मरणं वा अपवाहो वा जनस्य तद्वाढं देवानां मतं चाङ्गानां† मतं च देवा . . .
३ (शुश्रूषा मातापित्रोः शुश्रूषा मित्रसंस्तुतसहायभातायेषु दास
४ यत् क्षातीये व्यसने प्राप्नोति तत्र सो ऽपि तेषा मुपचातः प्रतिपत्ति भागश्चै थां सर्वं . . .
५ यत्र नास्ति मनुष्याणां एकतरस्मिन् पाषण्डं न नाम प्रासादः (प्रसादः) यावत्तर्कः‡ जन-
६ न यत् शक्यं वा मितव्ययाः (?)चा पि अटव्यः देवानां प्रियस्था पि पाति
७ सर्वभूतानामञ्जितस्यमर्चं शमं . . . चर्यां च मार्दवं च
८ यवनराजो (राजः) परं च तेन चत्वारो राजानः तुरमायः च अंतकानः च मगः च
९ इत्थं प्रादेशिकेषु सर्वत्र देवानां प्रियस्य धर्मानुशास्ति अनुवृत्तिरे यत्रापि द्रुति (द्रुति)
१० विजयः सर्वथा पुण्यविजयः अपि तादृशः सा लब्धा सा प्रीतिः भवति धर्मविजये
११ विजयं मा विजेतव्यं मेनिरे शक्य एव विजयः खयातिश्च
१२ ऐहलौकिका च पारलौकिका च
१३ श्वेतोपास्तिः सर्वलोकसुखः परिणामः

१४ .

- १ इयं धर्मलिपि देवानां प्रियेण प्रियदर्शिना राज्ञा लेखिता अस्त्येव
२ संक्षिप्तेन अस्ति मध्यमेन अस्ति विस्तृतेन च सर्वं सर्वत्र घटितं
३ महालोकैः विजितं (विदितं) बहु च लिखितं लेखयिष्यामि चै वं अस्ति च एतावत्

* We have no ground to change इयोस्मिन् to अयोस्मिन् which = अयोध्यक्ष and give good sense.

† The rendering गुरुमतं makes no good sense.

‡ The other reading यावत्तर्के = यावत्तर्के.

- ४ पुनः पुनः वृत्तं तस्य तस्य अर्थस्य माधुर्या किमि ति जन स्तथा प्रतिपद्येत
 ५ ततः (त चत्) एकदा असमाप्तं लिखितं असदृशं वा संशय (?) कारणं वा
 ६ आलोचयत (आलोच्य) लिपिकरापराधेन वा.

ENGLISH TRANSLATION.

Edict I.

This edict is proclaimed by King Priyadarśin the beloved of the gods. None should here on earth slaughter any animal even for sacrifice, nor should call together large gatherings,* for in them the King Priyadarśin, the beloved of the gods, remarks many sins. Still the King Priyadarśin, the beloved of the gods, looks with favour on the gatherings ordained by his father. In the kitchen of mine, King Priyadarśin, the beloved of the gods, many thousands of animals were day by day slaughtered for food; but to-day when this edict is sent forth only three animals are being killed for food *viz.* two peacocks and one deer. But even this deer is not necessarily to be killed, nor even all the three shall afterwards be killed.

Edict II.

In the whole dominion of King Devānāmpriya Priyadarśin, as also in the adjacent countries as Chola, Pandya, Satyaputra, Keralaputra, all as far as the Tamraparni, even in the kingdom of Antiochus, the Grecian king, and of his neighbour kings, the King Devānāmpriya Priyadarśin has ordered two things: the caring for the sick of man and the caring for the sick of cattle; and at all places where useful healing herbs for men and cattle were wanting, he has caused them to be brought and planted; and at all places where roots and fruits were wanting he has caused them to be brought and planted; also he has caused wells to be dug and trees to be planted, on the roads, for the benefit of men and cattle.

Edict III.

King Devānāmpriya Priyadarśin orders twelve years after his coronation that everywhere in my dominion whether under my direct control or in foreign lands, all connected with me should every five years be thus ordered (being called together) . . . for this purpose; for carrying out this edict and for other business† as well—That it was pious to be obedient to father and mother, to protect the men of our own caste, to give gifts to Brāhmaṇas and Śramaṇas,

* Perhaps for purposes of dinner, &c.

† As of collecting taxes, &c.

to abstain from killing animals, from prodigality, and to be fearless in all acts. Thus will those in my connection be also tried in their attachment.

Edict. IV.

Since a long time past, during many hundreds of years, sacrificing of animal life and inflicting suffering on the creatures, want of sympathy for caste-members and respect for Brāhmaṇas and Śramaṇas have gone on increasing. But now the righteousness which King Devānāmpriya Priyadarśin practises is proclaimed far and wide with beating of drums. People have been led to righteousness in a manner not known for many hundreds of years, by the Edicts of King Devānāmpriya Priyadarśin, being called together by various things like celestial cars, elephants, fireballs, and similar attractive sights. King Devānāmpriya Priyadarśin has promoted and will promote the sparing of animal life, the gentle treatment of creatures, respect for relatives, respect for Brāhmaṇas and Śramaṇas, obedience to father and mother, obedience to elders and many similar acts of righteousness. The sons, grandsons, and great-grandsons of King Devānāmpriya Priyadarśin shall also cause this culture of virtue to increase; standing steadfast in righteousness and morality until the destruction of the world, they shall exhort to righteousness; to exhort to righteousness is surely a very excellent work, while from him who is immoral no practice of righteousness is to be expected. Increase, therefore, in these things, and no diminution, is good; for this end has this been written; may they attend heartily to the increase hereof, and prevent the diminution of it. King Devānāmpriya Priyadarśin has caused this to be written twelve years after his inauguration.

Edict V.

The beloved of the gods, King Priyadarśin thus proclaims; to do good is difficult; and he who does good does certainly a very difficult act. I have done much good. Let all my work in that behalf be carried out by my sons, grandsons, and great-grandsons and others of my posterity till the end of the world. They will thereby be doing good. He who shall cause this command to be set aside shall commit great sin. Sin, indeed, is easy to commit. Previously there were no Ministers of religion, but such officers are appointed by me, in the thirteenth year of my inauguration, for the purpose of presiding over morals among persons of all persuasions, for the sake of the increase of virtue; and for that virtue among the people of Yavana, Kamboja, Gandhara, Rāshṭrika, and Pitenika; and those who may be devoted or not devoted to my cause for the happiness of the faithful and for warding off imprisonment and capital punishment

. . they are to superintend among government officials as among elders, also in Pāṭaliputra and abroad others of (my) relatives are sent every where. This practice of righteousness which is initiated is very Ministers of religion. For this end has this Edict been caused to be written.

Edict VI.

King Devānāmpriya Priyadarsin says : In past times there has never yet existed care for the (civil) interests, nor arrangements for hearing complaints ; therefore have I instituted the same ; all the time I have been reigning there have been placed everywhere persons appointed to hear complaints in the apartments of women, in sanctuaries, in parks and in similar places in order that they should know the wants of my people and report them to me. In all respects I further the interests of my people. In whatever I declare by word of mouth * or whatever I entrust to my Ministers or Preceptors * I always reconsider * This have I everywhere and at all time commanded. For to me there is no satisfaction in increasing litigation. Litigation is necessary only for the securing of some (civil) interest. I deem it my duty to do good to all, but would attend to quarrels only so far as they tend to settle any disputed interest. I have no other business, but the little effort that I am constantly doing for the good of all. Thus do I wish to discharge somehow my debt to all beings * may attain heaven. This Edict has been caused to be written for this purpose, would that I should look after it for long ; let my sons, grandsons and great-grandsons after me also labour for universal good, which is difficult without extreme exertion.

Edict VII.

King Devānāmpriya Priyadarsin desires that everywhere the ascetics of all persuasions should remain (in peace) ; he desires in all of them self-control and purity of the soul. But people have different opinions and different likings ; they may do all or a part. Nevertheless, for one who is not able to make large religious gifts,—restrain over senses, purity of mind, gratefulness, and firm devotion which lasts for ever, are good.

Edict VIII.

In past times the kings went out on journeys of pleasure ; stag-hunting and other such recreations were in vogue. But King Devānāmpriya Priyadarsin, ten years after his inauguration, regards them as improper. Therefore he here regards as proper and good, only those religious acts (journeys?)

° The prakṛita cannot be made out.

whereby, gifts are bestowed upon Brâhmanas and Śramanas, elders are seen and served with presents, money is exchanged,* people of different countries are seen, righteousness is taught, inquiries are made after virtue. King Devânâmpriya Priyadarśin looks upon these with favour, and enjoys also all the rest (of the pleasures) according as it comes to him as the result of his deeds.

Edict IX.

King Devânâmpriya Priyadarśin speaks thus : It is a fact, that men do all kinds of things which are to assure luck, as well in sickness as at betrothals and marriages, at the getting of a son, as at going from home. On these and other occasions men do all kinds of things which are thought to bring prosperity. But it is a great loss to do all those manifold, multifarious, vain, and useless things. This, however, does not indeed remove the necessity of a man's doing something which will bring prosperity, but such a kind as has been named is of little use, while of great use is true piety. To that belongs proper treatment of servants,† and subordinates, reverence for masters, sincere self-restraint towards living beings, sincere charity to Brâhmanas and Śramanas. These and other like actions, are called true religious *mangala*. This must be taught by all, fathers, sons, brothers and lords. This is noble; this must a man do as something that assures luck, until his aim has been fully attained. Mention was made just now of "sincere charity," now there is no charity, no good-will to be compared to charity or good-will springing from true piety. It is just this which a well-meaning friend, relative, or companion, must at every occurring opportunity impress on another, that this is duty, this is proper. These and many other things, all, must be properly done for obtaining heaven. May all thus attain heaven.

Edict X.

King Devânâmpriya Priyadarśin does not regard renown and great name as any great objects; for without heavy sacrifice it never stands long. Let my people follow the path of righteousness and be ever pious. King Devânâmpriya Priyadarśin covets renown or name only for this world, but whatever little he does is all for the next. Everything of him is without blemish; and blemish is nothing more or less than sinfulness. Such a thing is, indeed, difficult for any one whatever, be he a person of low degree or of high station, unless with the utmost exertion of power, by sacrificing everything. But this is, indeed, most difficult for a person of high station.

* Perhaps refers to commercial transactions.

† दास probably means slaves; and भूतक seems to be a word for all other kinds of subordinates.

Edict XI.

King Devānāmpriya Priyadarśin speaks thus:—There is no charity which equals religious charity, or explanation of religious precepts or right liberality, or religious relation. Under these are comprehended proper treatment of servants* and subordinates, sincere obedience to father and mother, sincere charity towards friends, acquaintances, and men of the same caste, giving of gifts to Brāhmanas and Śramanas and the sparing of animal life. This is to be commended as good, whether by father, or by son, by brother, or by friend, by an acquaintance, or by a man of one's caste, nay even by a neighbour. He who acts thus makes this world a friend to him, and hereafter obtains for himself an imperishable reward through all this true charity.

Edict XII.

King Devānāmpriya Priyadarśin honours all sects, and orders of monks and all conditions of heads of families, and honours them and others with religious gifts and with marks of honour of all kinds. To be sure, Devānāmpriya does not attribute so much value to religious-gifts or marks of honour, as to this, that the good name and intrinsic worth of all sects may increase manifold. The foundation thereof, in all its compass, is the giving them all proper and respectful maintenance. In order that one's own sect may not be praised at the expense of another, and that there should be no undue neglect of any, all sects must on all occasions be honoured; for one so doing on all occasions adds greatly to his own sect's merit and at the same time encourages all others. One doing otherwise destroys his own sect and does harm to others. Though every one who praises his own persuasion may, perhaps, do all that, from attachment to his own sect, for the purpose of glorifying it; nevertheless he shall, by so doing greatly injure his own persuasion. Therefore concord is best, so that all may know and willingly listen to each other's religion. Because it is a wish of Devānāmpriya that the members of all persuasions may be well instructed, and obtain blessings. And to them who are attached to different persuasions let the assurance be conveyed that Devānāmpriya does not attach so much value to religious-gifts or worship as to this, that all sects may increase in good name and intrinsic worth, and be revered. For this end Dharma-Mahāmātyas, magistrates entrusted with the superintendence of the women,† superintendents to treat ascetics, and other bodies have been appointed. And the object of this is that Devānāmpriya's persuasion may increase in prosperity, and that he may cause righteousness to come forth in full splendour.

* दासि probably means slaves; and भूतक seems to be a word for all other kinds of subordinates,

† If we take अर्थद्वक्ष, officers of revenue.

Edict XIII.

. . . must be given. All his (spies) men have been killed, which certainly is a very cruel act. But in the Kalingas obtained thereafter the practice of religious virtue has grown very active . . . the killing, putting to death, or being carried away of men; therefore the ruling of the Vedas and the Angas is good. God . . . reverence to mother and father, sympathy for friends, acquaintances, assistants, men of the same caste, servants . . . that one of a caste should suffer some misery is on account of the fault of others, and they should therefore help him and bear a share in his misfortune; . . . where men have no faith in one or other persuasion, and so long as they remain in doubt . . . nor which is possible; in the dominion of Devânâmpriya all forests are as little trespassed upon as possible and are thus protected . . . the preservation, self control and pacification of all beings . . . tending and gentleness . . . the Yavan king and the four Yavan kings and Turmaya (Ptolemy), Antakâna (Antigonas) and Maga (Magas) . . . thus in all foreign countries and everywhere is the religious injunction of Devânâmpriya followed, where even . . . glory and glory of virtue are also similar; no joy exceeds the joy consequent on the victory of righteousness . . . believes nothing to be conquered, for conquest and renown are ever within reach . . . in this world and the next . . . the worship of the Sweta,* the securing of the happiness of all.

Edict XIV.

King Devânâmpriya Priyadarśin has caused this righteous edict to be written, here concisely, there in moderate compass, in a third place again at full length. Thus is everything expressed everywhere, known to the great. Much has he caused to be written and shall cause again to write. Repetitions occur also, in a certain measure on account of the agreeableness of various points, in order that the people should in that way be persuaded to understand and follow them. If sometimes the one or other is written incompletely or not in order, it is because care has not been taken to make a good transcript, or the copyist (i. e. the stone-engraver) is at fault.

* Perhaps the Lord Buddha.

STONE INSCRIPTION OF THE SAH KING (RUDRASIṆHA) GRANDSON OF JAYADĀMA FOUND AT JUNĀCĀDH.

PLATE XV.



SĀH DYNASTY.

I.

Stone Inscription of the Śāh King (Rudrasimha) grandson of Jayadāma found at Junāgaḍh.

This inscription is to be found in an under-ground room called Khāparā-kodiyā's cell near the Upara Kōṭa at Junāgaḍh in Saurāshṭra. Junāgaḍh is the capital town of a State of the same name and is situated in the south-western part of the Province in N. Lat. 21° 1' and E. Long 70° 13'.

The stone measures 18" by 6" having a slit in the middle with both the upper corners crumbled down. It is a sand-stone, and is at present placed in the Printing-Press of the State. It contains four lines.

As the inscription is worn out in several parts, it is difficult to find out what it related to. The year also cannot be found; but the day and the month are to be seen on the stone.

The language of the inscription is Sanskrit, the character being that of the Śāh period.

TRANSLITERATION.

- १स्तथा सुरग.....क्षत्रप.....
२ (स्वामी)चष्टनस्य प्र(धौ)वस्य राज्ञः क्षत्रपस्य स्वामिजयदामपौत्रस्य राज्ञो महाक्ष.....
३ (चैत्र)शुक्लपक्षस्य दिवसे पञ्चमे (५) इह गिरिनगरे देवासुरनागयक्षराक्षसेन्द्र.....
४प्रक्र(?)मिव परम.....केवलिब्रान्तसंप्राप्तानां जितव्रामरणा (?) ॥

TRANSLATION.

* Rājā Mahā Kshatrapa the grandson of Rājā Kshatrapa Swāmi Jayadāmā, the great-grandson of Swāmi Chashtana On the fifth day of Chaitra Suklapaksha here in Girinagara, the gods, demons, nāgas, yakshas, and giants of those who have attained to real knowledge and have conquered old age and death

• The first line cannot be translated.

II.

Rock Inscription of the Śāh King Rudra Dāmā at Junāgaḍh.

Dated 72nd year of that King.

The rock, on which this inscription is found, is at the foot of Mount Giranāra on the way to the temple of Dāmodarji, about a mile to the east of the town of Junāgaḍh in Saurāshṭra.

The face of the rock measures 11' 2" × 5' 5" having some of its portion in the middle and at the end worn out.

It contains twenty lines and gives an account of a dam thrown across the Sudarsana lake in the Giranāra, which was washed down by the force of water during the previous rainy season.

The date given is the 72nd year of King Rudra Dāmā; the date corresponding to which in the Christian, Vikrama, or Saka era is difficult to determine. On this point there is great deal of difference of opinion among antiquarian scholars, though some are inclined to take this date to be that of the Saka era.

The language of the composition is Sanskrit, the character being of the Śāh-period.

TRANSLITERATION.

- १ सिद्ध इदं तयाकं सुदर्शनं गिरिनगरं दापादरम(णी).....सिकोपलविस्ता-
रायासोऽज्ञानिःसन्निवद्धददसर्वपाडीकृतो तवतपा-
- २ द ध्र(प्र)तिस्पर्धिसुश्लिष्ट(वन्धं).....मवजातेना क्र(कृ)त्रिमेण सेतुवन्धेनोपपन्नं
सुप्रतिविहितप्रनाडीपरिवाहं ।
- ३ मीदविधानं च विस्कंध.....नादिभि रनुष्टै(ः) महत्युपचये वत्तते तदिदं राज्ञो महा-
क्षत्रपस्य सुष्टही-
- ४ तनाम्नः स्वामिचष्टनस्य पौत्र.....पुत्रस्य राज्ञो महाक्षत्रपस्य गुरुभिरभ्यस्तकाङ्गः (कामस्य)
रुद्रदाज्ञो वर्षेदिसप्ततितमे ७२ ।
- ५ मार्गशीर्षेवहुल(प्रतिपदि)(सु)सुष्टवृष्टिना पर्जन्येन एकार्णवभूतायामिव पुथिव्यां कृतायां
गिरेरुर्जयतः सुवैर्णसिकता-
- ६ पलाशिनीप्रभृतीनां नदीनां अतिमात्रोद्धतैर्वैः सेतु म.....(धा) र्यमाणानुरूपप्रतीकारमपि
गिरिशिखरवस्तुटाहालकोपतल्पद्वारशरणोऽज्ञावधिष्वसिना युगनिघनसद-
- ७ शपरमधोरवेगेन वायुना प्रमथितसलिलविक्षिप्तजर्जरीकृताव.....(क्षि)ताश्मद्वृक्षगुल्मलताप्रतानं
आनदी(तला द)त्युद्धादितमासीत् चत्वारि हस्तशतानि विशदुत्तराण्यायतेन एतावत्येव विस्तीर्णेन
- ८ पंचसप्तविहस्तावगादेन भेदेन निस्सृतसर्व्यतोयं मरुधन्वकल्पमतिमृशदुर्दर्शने(स्या)धं
मौर्यस्य राज्ञः चंद्रगु(सत्य) राष्ट्रियेण (वै)श्येन पुष्पगुप्तेन कारितमशोकस्य मौर्यस्य ते (तत्) यवनराजेन
द्रुपश्येनाभिज्ञात ।

- ९ प्रताडीभिरलंकृतं तत्कारितया च राजानुरूपकृतविधानया तस्मिन् मेदे दृष्ट्या प्रणाल्या वि (स्तुत)से(डु)
नो आगर्मात्प्रभृत्याविहितसमुद(य)राजलक्ष्मी(धारि)णा गुणतस्सर्ववर्णैरभिगम्य रक्ष-
 णार्थं पतित्वे हृतेन आप्राणोच्छासात् पुरुषवधनिवृत्तिकृत-
- १० सत्यप्रतिज्ञेन अन्य(त्र) संग्रामेष्वभिमुखगतसदृशशत्रुप्रहरणवितरणत्वाविगुणसि.....(धृ)त-
 कारुण्येन स्वयमभिगतजनपदप्राणिपत्ति(विशे)षशरणदेन दस्युव्यालमृगोगादिभिरनुपसृष्टपूर्वनगरनिगम-
- ११ जनपदानां स्ववीर्याजितानामनुरक्तसंबन्धकृतीनां पूर्वपराकरावन्त्यनुपनीहृदानत्ससुराष्ट्रभ्रमरक.....च्छ(सि)-
 न्धु(सौवी)रकुपुरापरान्तनिषादादीनां समग्राणां तत्प्रभावाद्.....कामविषयाणां विषया
 णां पतिना सर्वक्षत्राविष्कृत-
- १२ वीरशब्दजातोत्सेकाविधेयानां यौधेयानां प्रसङ्गोत्सादकेन दक्षिणापथपते स्सातकर्णे द्विरपि निव्याजमवजी(जि)
 त्या वजी(जि)त्य संवधावदुरया (दूरतया) अनुत्सादनाप्राप्तयशसा मा(द).....(त)विजयेन
 भ्रष्टराज्यप्रतिष्ठापकेन यथार्थहस्तो-
- १३ ऋष्याग्निर्जितोर्जितधर्मानुरागेण शब्दार्थगोधर्मेत्याद्यानां विद्यानां महतीनां पराण(गृहण)धारणविज्ञानप्रयोगा
 बासाविपुलकौत्सिना तुरगगजवर्यचर्म(र्या)सिचर्मनिषुदाया(म).....(ति)परबललापवसौष्टवक्रियेण
 अहरह दानमानान-
- १४ नवमानशीलेन स्थूलस्थेण यथावत्प्राप्तैर्घलिशुकभागैः कनकरजतवज्रवैद्यैरलोपचयविश्व(ष्य)न्दमानको-
 शेन स्फुटलभुमधुराचिचकान्तशब्दसमयोदारालंकृतगवप(य).....प्रमाणमानोन्मत्तस्वरगति-
 वर्णसारसत्वादिभिः ;
- १५ परमलक्षणाव्यजनैरुपेतकान्तर्मुत्तना स्वयमभिगतमहाक्षत्रपताम्ना नरैन्द्रकन्यास्वयंवरा नेकमाल्यप्राप्तदाम्ना
 वर्षसहस्राय गोव्रा(क्ष).....र्थं धर्मकीर्त्तिबुद्धयर्थं च अपि दधित्वा करविधि-
- १६ प्रणयक्रियाभिः पौरजानपदं जनं स्वस्मा त्कोशा(त) महताधनैर्धन अनतिमहता च कालेन त्रिगुणद्वदतर-
 विस्तारायाम सेतुं विधा(य) . . . (स)र्वनग(र) . . . (सु)दर्शनतर
 कारित मिति (अ)स्मि ब्रथे
- १७ महाक्षत्रपस्य मत्तिसचिवकर्मसचिवैरमाल्यगुणसमुच्चैरन्यतिमहत्वाद्देदस्यानुत्साहीविमुखमतिभिः प्रत्या
 ख्यातारंभं
- १८ पुनः सेतुबंधनै र(र)श्या ध्याहामृतासु प्रजासु इहाभिधाने पौरजानपदजनानुग्रहार्थं पार्थिवेन कृत्स्नानामान-
 त्सौराष्ट्राणां पालनार्थं निवृत्तेन
- १९ पल्लवेन कुलेपपुत्रेणामात्येन सुविशालेन यथावदर्थधर्मव्या(व्य)वहारजदशर्मेरनुरागमनुबद्धयता शक्तेन
 दान्तेनाचपलेनाविस्मिन्तेनाद्यैर्णा ह्यैर्णा
- २० स्वभित्तिवत् धर्मकीर्त्तिशक्तिं भर्तुं रमिवर्धयतानुष्टि(डि)त मिति ॥

TRANSLATION.

To the perfect one. This Sudarśana lake, being from Girinagara, is beautiful in all respects, having been supplied with an embankment all round strongly lined with masonry continuously in its length, breadth, and height, so as to rival the hill region itself, possessed of a natural causeway formed by furnished with canals, &c., for the ingress and egress of water; and fed with

the water (of certain rivers) by embankments, &c.; and three branches and other advantages, is in a highly flourishing condition. (This work gave way) on the 1st day of the dark fortnight of the month Mārgaśirsha of the 72nd year of Rājā Mahākshatrapa Rudra Dāman, whose wishes are fulfilled by (the blessings of his) *gurū*s, the grandson of Mahākshatrapa Chashtana of propitious name the son of in consequence of the rain having poured down in heavy showers everywhere, converting the surface of the earth as it were into one ocean; and the excessive swelling of the currents of the Suvarṇa Sikatā and Palāsini* and other rivers of the Urjayata hill, and on account of a hurricane, destroying the hill-tops, trees, towers, open seats, gates, places for shelter, arches, &c., raised on the bank, and resembling in its terrible force the deluge, its waters were so greatly agitated as to displace . . . stones and trees and thick expanse of creepers, &c., and split open even the very bottom of the river. The lake with all its water gone out of this passage of four hundred and twenty cubits length and of the same breadth, and seventy-five cubits deep, appeared as if it were one in the country of Mārwar for the sake of was caused to be made by (Vai) śya Pushyagupta, a native of the country of the Maurya Rājā Chandragupta; and was embellished with water courses, &c., under the superintendence of Tupaspa, the Yavan Rājā of Aśoka Maurya. By the water-course seen in this break which he (Tupaspa) has had constructed, and which had been executed in a manner worthy of the King the extensive bridge who—the abode of royal fortune which manifested itself in uninterrupted prosperity from his childhood, was loved on account of his virtues by all classes approaching for protection as his subjects; who except in war, had taken the true vow never in his life to kill a human being, but liberally gave blows to equal and opposing enemies who was compassionate, who afforded protection to countries which surrendered (themselves) to him; who was the lord of the countries such as Purvadeśa, Parākara, Avantī, Anupa Nivrit, Ānarta, Surāshṭra, Śvabhra, Maru, Katchehha, Sindhā Sāuvira, Kukura, Aparāṇṭa, Nishāda, &c., all the people residing in whose ancient cities† were not molested by thieves, snakes, ferocious beasts or diseases,—cities, which were acquired by his own valour, and the inhabitants whereof were greatly devoted to him; who rooted out with great strength great heroes who would not submit from their pride of their valour well-known among the Kshatriyas; who without treachery, after twice thoroughly conquering Sātākarni, lord of Dakṣiṇapatha, did not completely destroy him, on account of their near connection, and thus obtained glory of great exploits who re-established deposed Kings; who by properly raising

* Both these streams are at the foot of Gīrnāra and are at present called Sonarekhā and Palāpsavo respectively.

† This rendering is doubtful.

his hand (*i. e.* in giving gifts) has often acquired great merit in religion; who has secured great renown by his power of comprehending, retaining, knowing and practicing the great sciences of grammar, politics, singing, *nyāya* and the like; who was skilled in the arts of riding horses, elephants, and chariots, (and who was skilled in the use of) the sword, the shield, in fighting and in reducing the enemies' forces; who was always of a charitable, courteous, and obliging disposition; who was munificent; whose treasury overflowed with abundance of gold, silver, diamonds, lapislazuli (*vaidūrya*), and jewels, acquired by just and proper taxes and duties; whose was graced by clear, simple, sweet, admirable, and appropriate (sentences in) prose and poetry; whose beautiful form was united with the best signs and significant turns as shown by his gait, height, voice, walk, colour, vigour, strength, &c., who himself acquired the title of Mahākshatrapa (protector of warriors), who won numerous garlands of flowers in the Swayamvara ceremony of the daughters of kings; by this Mahākshatrapa Rudra Dāman, for cows and Brahmins for a period of 1000 years and for the increase of his merit and fame with great generosity remitted taxes and the people of the city and country from forced labour; and by a liberal amount of money from his own treasury, in no great length of time constructed the bridge of three times the length and breadth caused the most delightful lake to be made, that would last. On account of the largeness of the gap, the undertaking was forbidden by the King's advisers and executive officers, although possessed of all the qualifications of ministers, and not disinclined to encourage enterprise; the people, losing all hope of the re-building of the bridge, raised woeful cries, when the work was executed for [obliging the people and the country by Pahlava, son of Kulaipa, and minister Suvisākha, appointed by the King for the protection of the whole of Ānarta and Surāshtra (who Suvisākha) by the proper dispensation of justice in temporal and spiritual matters secured the love of the people; who was powerful, kept his senses in restraint, was steady-minded, unshaken, wise, unconquerable, well-behaved; and who became the increaser of his master's religion, glory, and fame.

III.

Stone Inscription of Āhirapāti Rudrabhūti found at the village of Gundā under Jāmanagar in Saurāshtra. Dated year 103 of Rudrasimha.

The village of Gundā, where this inscription was found, is in the district of Bhāṇavaḍa under Jāmanagar State. It is about 25 miles from Porabandar. The inscription is on a white sandstone found in digging a well, and is at present kept in the temple of new Dvārakāpuri at Jāmanagar.

The face of the stone measures 24" × 9" and contains about five lines.

It mentions that Senāpati Rudrabhūti caused a well to be dug at the village of Rasovadra in the 103rd year of King Rudrasimha. The remarks about the date of the previous inscription hold equally good for this.

The language of the composition is Sanskrit, the character being that of the Śāh period.

TRANSLITERATION.

- १ सिद्धं राज्ञो महाक्षत्र(प)स्य स्वामिचङ्गनप्रपौत्रस्य राज्ञो महाक्षत्रपस्य स्वामिचयदामपौत्र
- २ स्य राज्ञो महाक्षत्रपस्य स्वामिचङ्गनप्रपौत्रस्य राज्ञो क्षत्रपस्य स्वामिचङ्ग
- ३ सिंहस्य (व)र्षे त्रिउत्तरावते १०३ वैशाखशुद्धपंचमीधन्यतिथौ श्रवणनक्ष
- ४ त्रमुहूर्ते आभीरेण सेनापतिवाहकस्य पुत्रेण सेनापतिचङ्गमूतिना ग्रामे रसो
- ५ पत्रे हृदः खनितो बंवापित(वंधित)श्च सर्वसत्त्वानां हितदुःखार्थमिति

TRANSLATION.

In the year 103 after Rājā Kshatrapa, Swāmin Rudra Dāmā, grandson of Rājā Kshatrapa Swāmin Jaya Dāmā, great-grandson of Rājā Mahā Kshatrapa Swāmin Chashṭana, on the 5th of the light-half of Vaiśākha, being an auspicious day, the *nakshatra* being Śravaṇa, Ahira Senāpati Bāhaka's son Rūdrabhūti caused (this) reservoir of water to be dug and constructed in the village of Rasopādara for the benefit and comfort of all beings.

IV.

Stone Inscription of the time of King Rudrasena found at the village of Gaḍha under Jasdaṇa in Saurāshtra. Dated year 127th of Rudrasena.

The village of Gaḍha, where this inscription was found, is under Jasdaṇa in Kāthiāvāḍ and about two miles north of it. It is to be found on a small hill to the west of the made road leading to the village. The stone is hard and dark-coloured, measuring 4' 2" × 1' 10", and contains six lines. The previous remarks about date apply here as well.

It merely mentions the digging of a tank, but contains a geneology of the Śāh Kings.

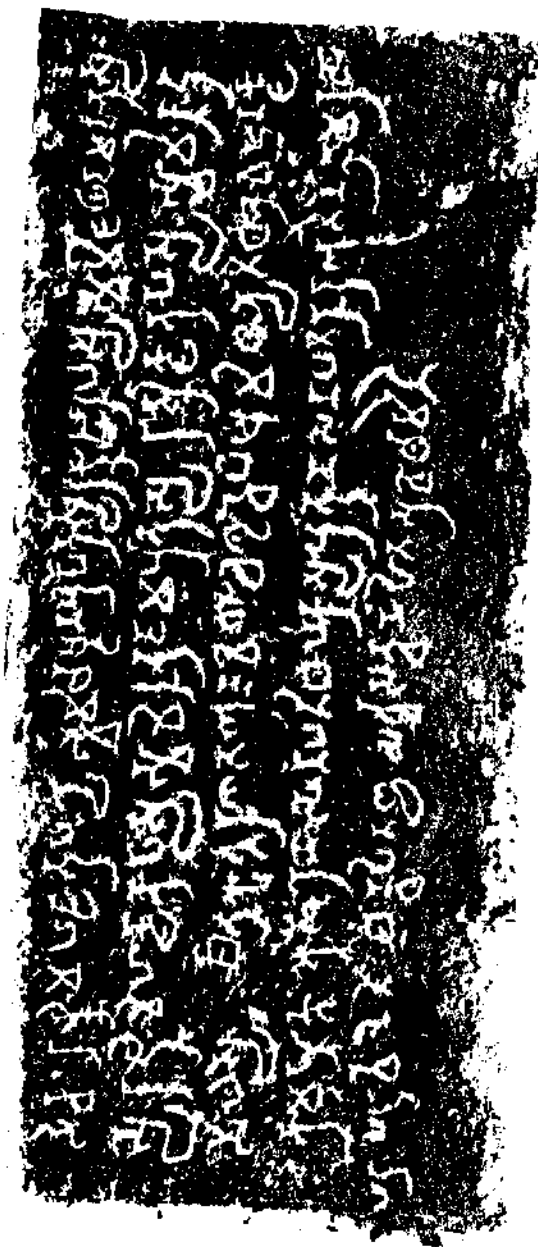
The language of the composition is Sanskrit, the character being that of the Śāh period.

TRANSLITERATION.

- १ वर्षे १२(७) भाद्रपदवहुलस(स्य) ५ राज्ञो महाक्ष(त्र)पस(स्य)
- २ भद्रमुखस्य स्वामिचङ्गनप्रपौत्रस्य राज्ञो क्षत्रपस(स्य)
- ३ स्वामिचयदामपुत्रपौत्रस्य राज्ञो महाक्षत्रपस्य भद्रमुखस्य

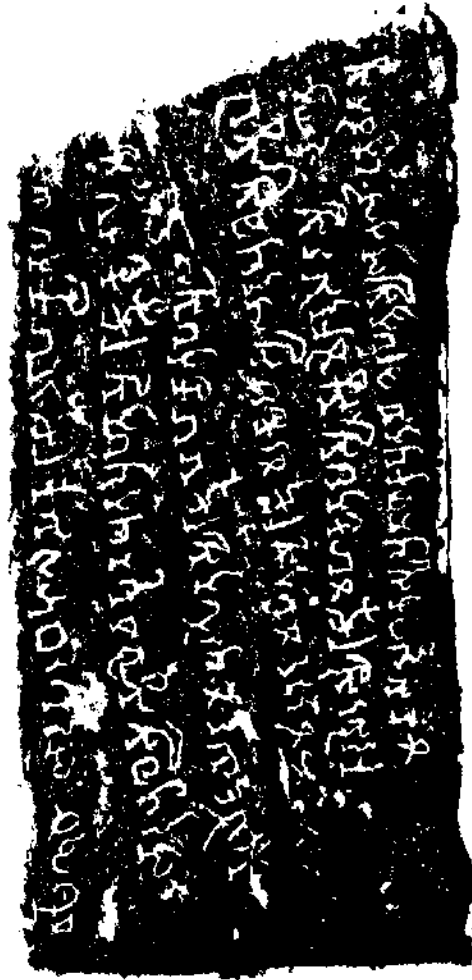
STONE INSCRIPTION OF ĀHIRAPĀTI RUDRABHŪTI FOUND AT THE VILLAGE OF GUṆDĀ UNDER JĀMNAGAR
IN SAURĀSHTRA. DATED YEAR 103 OF RUDRASIMHA.

PLATE XVII.



STONE INSCRIPTION OF THE TIME OF KING KUDRASENA FOUND AT THE VILLAGE OF
GADHA UNDER JASDANA IN SAURĀSHTRA. DATED YEAR 127th OF KUDRASENA.

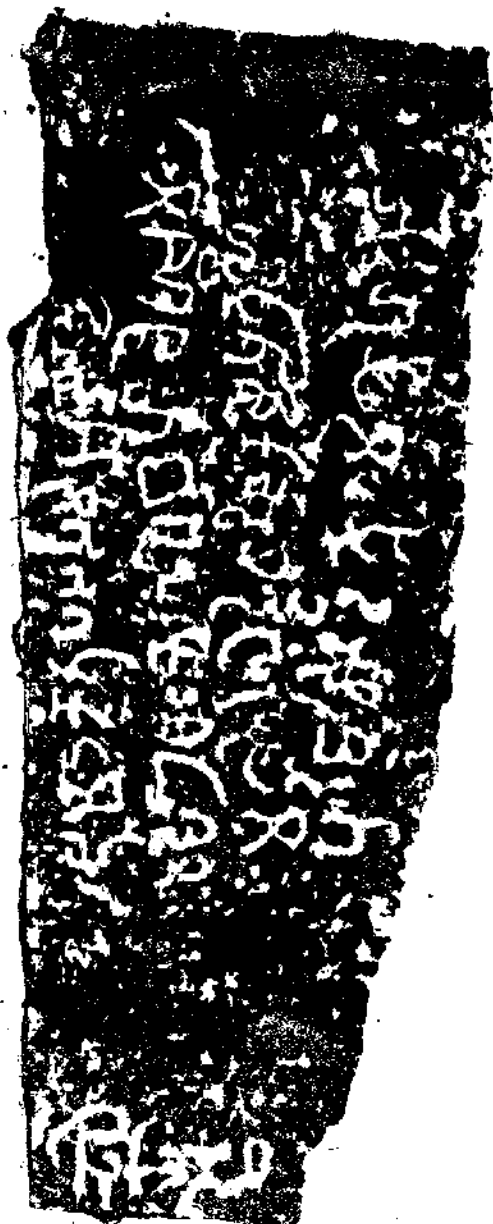
PLATE XVIII.



STONE INSCRIPTION OF THE TIME OF KING RUDRASENA AT DVĀRKĀ IN SAURĀSHTRA.

DATED YEAR 232 OF RUDRASENA.

PLATE XIX.



- ५ स्वामिरुद्रदामपौत्रस्य राज्ञो महाक्षत्रपस्य भद्रमुखस्वामि
 २ रुद्रसिंहस्य राज्ञो महाक्षत्रपस्य स्वामिरुद्रसेनस्य इदं श(स)त्रं
 ३ मानससगोत्रस्य प्रनाथकपुत्रस्य खरपौत्रस्य भ्रातृभिः उत्थवितास्व(उपस्थापितमस्ति ?)

TRANSLATION.

In the year 127 Bhādrapada, on the 7th day of the dark half, this 'Sutra' of Rājā Mahākshatrapa Bhādrāmukha Swāmin Rudrasena, the great-grandson of the son of Rājā Mahākshatrapa Swāmin Chashtāna; the grandson of the son of Rājā Ksha (trapa) Swāmin Jayadāmā, the grandson of Rājā Mahā Kshatrapa . . Rudra Dāmā; (son of) Rājā Mahā Kshatrapa Bhādrāmukha Swāmin Rudra. Of the sons of Supranāthaka of Mānasgotra, the grandson of Khara with brothers was made.

V.

Stone Inscription of the time of King Rudrasena at Dvārakā in Saurāshtra.

Dated year 232 of Rudrasena.

The stone on which this inscription is to be seen was found on the bank of a tank at Mulavāsara, a village in the Gaekwād's territory of Okhāmāṇḍala in Saurāshtra. It was taken down to Dvārakā and was there erected near the library. It measures 5' 3" × 1' 10" and contains four lines.

Besides a few names of the kings of the Sāh dynasty it says of several water reservoirs being made by a son of Vājaka. Nothing is certain about the date given in it.

The language of the composition is Sanskrit, the character being that of the Sāh period.

TRANSLITERATION.

- १ राज्ञो महाक्षत्रस(स्य) सा(स्वा)मिरुद्रसेनस्य
 २ वर्षे २३२ वैशाखबहुलपंचम्यां
 ३ इमं . . . वानिजकस्य पुत्रेण
 ४ प्रति जिवितं दत्तं य(स्य) मित्रे(त्राय) हि नि(नि)जस(स्य)

TRANSLATION.

The son of Vānijaka saved the life of his friend by sacrificing his own life on the 5th day of the dark half of Vaiśākha of the year 232 of Rājā Mahākshatrapa Swāmin Rudrasena.

GUPTA DYNASTY.

Rock Inscription of King Skandha Gupta at Junāgaḍh, dated year 138 of the Gupta era.

THIS inscription is engraved on the face of the same rock on which the Aśoka and Rudra Dāma Inscriptions are to be found at Junāgaḍh in Saurāshtra. The face of the rock looks to the south measuring 10' 3" × 7' and appears to have been engraved without being polished. There are in all 29 lines. The lower portion and some portion in the middle of the inscription have suffered much and the letters there are quite illegible.

It mentions that in the time of Skandha Gupta, the Governor of Saurāshtra was Parnadatta, whose son Chakrapālit caused to be built an embankment across the Sudarśana lake which had burst on account of heavy rains. The year 138 of the Gupta era would correspond with A. D. 457.

The language of the composition is Sanskrit, the character being of the Gupta period.

TRANSLITERATION.

- १ सिद्धं भिवमभितभोग्यां नैककालोपनीतां त्रिदशपतिबुद्धार्थं यो बलेराजहार कमलनिलयनायाः शाश्वतं
भाम लक्ष्म्याः
- २ स जयति विजितातिविष्णुरत्यन्तजिष्णुः । तदनु जयति शाश्वत् श्रीपरिक्षितवक्षाः स्वभुजजनितवीर्यो राज-
राजाधिराजः नरपति
- ३ भुजगानां मानदर्पोत्कणानां प्रतिकृतिगुरुदाज्ञानिबिषश्चावकर्ता । नृपतिगुणानिकेतः स्कंदगुप्तः पृथुश्रीः चतुर्द-
धिजरत्नां स्फीतपर्यन्तदेशां
- ४ अवनिमवनतारिष्यश्चकारात्मसंस्थां पितरि सुरसखित्वं प्राप्तवत्यात्मशक्त्या । अपि च जितमिव तेन प्रथम(र्षे!)ति
यथासि यस्य रिषवोपि आमूलभग्नदर्पा नि(र्षे!)व वदने म्लेच्छदेशेषु ।
- ५ क्रमेण बुध्या निपुणं प्रधार्य ध्यात्वा च क्लृप्तान् गुणदोषहेतून् व्यपेत्य सर्वान्मनुजैर्ब्रह्मपुत्रांलुक्ष्मीः स्वयं यं
वरयाचंकार । तस्मिन्नेव शासति नैव कश्चिद्धर्मादपेतो मनुजः प्रजासु
- ६ आत्तो दरिद्रो व्यसनी कदर्यो दण्ड्यो न वा यो भृशपीडितः स्यात् । एवं स जित्वा पृथिवीं समग्रां भग्नाप्र-
दर्पान् द्विपतश्चकृत्वा सर्वेषु देशेषु विधाय गोमून् सन्तिनयामास बहुप्रकारम् । स्यात्केनुरूपो
- ७ मार्तमान्विनीतो मेधास्मृतिभ्यामनपेतभावः सत्याजैवैदायनयोपपन्नमाधुर्यदाक्षिण्ययशोन्वितश्च । भक्तो नुरक्तो
नृविशेषपुक्तः सर्वोपधाभिश्च विशुद्धबुद्धिः आनूष्यमावोपगतांतरात्मा सर्वस्व लोकस्य हिते प्रवृत्तः ।

- ८ न्यायार्जनेत्येष च कः समर्थः स्यादर्जातस्याप्यथ रक्षणे च गोपायितस्यापि च वृद्धिहेतोर्बुद्धस्य पात्रप्रतिपा-
दनाय । सर्वेषु भूलेष्वपि संहतेषु यो मे प्रशिष्याभिखिलान् सुराष्ट्रान् आशातमेकः खलु पर्णदत्तो
भरस्य तस्योद्बहने समर्थः ।
- ९ एवं विनिश्चित्य नृपाधिपेन नैकानहोरात्रगणान् स्वमत्या यः संनियुक्तोर्धनया कथंचित् सम्यक्सुराष्ट्रावनि-
पालनाय । नियुज्य देवा वरुणं प्रतीच्यां स्वस्था यथावन्मनसो बभूवुः पूर्वैतरस्यां दिशि पर्णदत्तं नियुज्य
राजा धृतिमांस्तथाभूत् ।
- १० तस्यात्मजोऽह्मात्मजभावयुक्तो द्विषेव चात्मात्मवशेन नीतः सर्वात्मनात्मेव च रक्षणायो नित्यात्मवानात्मज-
कान्तरूपः । रूपानुरूपैर्लोलितैर्विचित्रैर्नित्यप्रमो(दा)न्वितसर्वभावः प्रबुद्धपद्माकरपद्मवक्त्रो नृणां शरण्यः
शरणागतानां ।
- ११ अभवद्भुविचक्रपालितोसाविति नाम्ना प्रथितः प्रियो जनस्य स्वगुणैरनुपस्कृतैरुदात्तः पि(त)रं यश्च विशेष-
पर्याचकार । क्षमा प्रभुत्वं विनयो नयश्च शौर्यं विना शौर्यम(०वि?)क(त्वं)नञ्च (धृतिः क्ष)मा
दानमदोनता च दाक्षिण्यमानृण्यमशून्यता च । सौंदर्यमायैतरनिष्ठश्च अविस्मयो धैर्यमुदीर्घता च
- १२ इत्येवमेतैरिदं येन यस्मिन्नप्रतिप्रवासेन गुणा वसन्ति । न विद्यतेसौ सकलोपि लोके यत्रोपमा तस्य गुणैः कियत् स
एव कास्त्वेन गुणान्वितत्वात् बभूव नृणामुपमानभूतः । इत्येवमेतानधिकान्तोन्यान् गुणान् परीक्ष्य
स्वयमेव पित्रा यस्मान्नियुक्तो नगरस्य रक्षां विशेष्य(ष)पूर्वान्(र्वा)प्रचकार सम्यक् ।
- १३ आश्रित्य कीर्ये स्वभुजद्वयस्य स्वस्यैव नान्यस्य नरस्य दर्पे नोद्वेजयामास च कंचिदेवमस्मिन्पुरे चैव शशास
दुष्टाः(न्) । विषममल्पजशशाम यस्मिन् काले स लोकस्य च नागरेषु यो लालयामास(च) पौरवर्गान्
• • • पुत्रान् स परीक्ष्य दोषान् । संरजयांचप्रकृतीर्बभूव पूर्वं स्मिताभाषणमानदानैः
- १४ निर्वैत्रणान्योन्यग्रहप्रवेशैः संवर्द्धितप्रीतिग्रहोपचारैः । ब्रह्मण्यभावेन परेण युक्तः शक्तः शुचिर्दीनपरो यथावत्
प्राप्यान् स काले विधयान् सिषेवे धर्मार्थयोश्चा(प्यवि)रोधनेन । जवेन नीतिवक्त्र(०नान्योस्तिनीतावापि?)
पर्णदत्तास्तन्यायवानत्र किमस्ति चित्रं मुक्ताकलपान्मुजपद्मशिताब्जद्राक्किमुर्णं भविता कदाचित् ।
- १५ अथ क्रमेणाम्बुदकाल आगते निदावकालं प्रविषद्य तोय(दः) वर्षे तोयं बहुसंततं चिरं सुदर्शनं येन विभेद
चात्वरत् । संवत्सराणामधिके शते तु त्रिंशद्भिरन्यैरपि (पङ्क्ति)रेव राज्ञो दिने षोडशदस्य षष्ठेः गुप्तस्य
काले गणनां विधाय ।
- १६ इमाश्चया रैवतकादिनिर्गता पलाशिनीयं सिकताविलासिनी समुद्रकान्ताश्चिरबन्धनोपिताऽद्रव्युः (०ध्रुवं) पतितं
ताश्च यथोचितं ययुः । अवेक्ष्य वर्षातिमजं मदोद्भवं महोदधेरुर्जयता प्रियेप्सुना अनेकवीरांतज(०र)-
पुष्पशोभितो
- १७ नदीमयो हस्त इव प्रसारितः । विषीदमानाः खलु सर्वलोकाः कथं कथं कार्यमितिप्रवादिनः मिथो हिपूर्वा-
पररात्रमुत्थिता विचिन्तया चापि बभूवुस्तुकाः । अपीह लोके सकले सुदर्शनं पुमा(०रा) हि दुर्दर्शनतां
गतं क्षणात्
- १८ भवेन्नरा (०चा) भ्योनिर्धितुस्यदर्शनं सुदर्शनं वर्णगतं स(०च) भूत्वा । पितुः परां भक्तिमपि प्रदर्श्य धर्मे
पुरौघाय शुमानुबन्धं राज्ञो हितार्थं नगरस्य चैव संवत्सराणामधिके शते तु ।
- १९ त्रिंशद्भिरन्यैरपि सप्तभिश्च प्र • • • स्थचैत्र • • • श्वाप्यनुज्ञातमहाप्रभावः । आज्यप्रणामैर्विबुधान-
धेष्टा धनैर्द्विजातीनापि तर्पयित्वा पौरास्तथाभ्यर्च्य यथाहमनैः भृत्यांश्च पूज्यान् सुहृदश्च दानैः ।
- २० त्रैभ्यस्त मांसस्य तु पूर्वपक्षि) • • • प्रथमेन्हि सम्यक् मांसद्वयेनादरवान् स भूत्वा धनस्य कृत्वा व्यय-
मप्रमेयं । आग्रामतो हस्तशतं समग्रं विस्तारतः वष्टिरथापि चाष्टौ

- २१ रु(०उ)त्सेधकोन्यत्पुरुषानि(०तोयत्पुरुषास्तु)स . . स्तशतद्वयस्य बवंध यवान्महता (नृदेवान्) . .
 सुसम्यग्घटितोपलेन . सुजातिदुष्टात्प्रथितं तदाकं सुदर्शनं शाश्वतकल्पकालं
 २२ अपि च सुहृदसेतुप्रांतविन्यस्तशोभं रथचरणसमाहृक्कौचहंसं सधूतं विमलसलिल . . भूवित . . .
 (व)दकः शशि(प्र) . . .
 २३ नगरमपि च भूयाद्वृद्धिमत्पौरजुष्टं द्विजबहुशतगीतब्रह्मनिर्गुणपापं शतमपि च समानामीति दुर्मिक्ष . . ।
 (सु)दर्शनतयाकलंस्कारग्रंथरत्न(ना) समाप्ता ॥
 २४ दत्तारिद्रप्रणुदः पृथाश्रियः स्वर्वशकेतोः सकलावनीपतेः (यशोर्ध्वपू)ज्याह्मुतपुण्यस . . । द्वीपस्य गोप्ता
 महतां च नेता दण्डान्वितानां
 २५ द्विपतां दमाय तस्यात्मजेनात्मगुणान्वितेन गोविंदपादापितजीविते(न) । . . विष्णोश्चपादकमले समवाप्य
 तत्र अर्थव्ययेन
 २६ महता महता च कालेनात्मप्रभावनतपौरजनेन तेन चक्रं विभक्तिं रिपु . . विशे . . तस्य । स्वतंत्र-
 विधिकारणमानुषस्य
 २७ कारितमवक्रामति चक्रभृतश्चक्रपालितेन गृहवर्षशतैश्चित्रिणे गुप्तानां काल(तो व्यतीते) . . र्थ . . .
 मुत्थितमिवोर्जयेताचलस्य
 २८ कुर्वन् प्रभुत्वमिव भाति पुरस्य मूर्ध्नि द . . अन्यच्च मूर्ध्नि सुंद . . .
 २९ राव्हे विहंगमार्गं विश्राजते.

TRANSLATION.

Glory ! Vishnu, who snatched from Bali, for the happiness of Indra, that wealth (Śrī) which is worthy of enjoyment by his beloved (devotees) and which was carried off on various occasions, who has conquered misery, who is the constant asylum (or light) of that Lakshmi whose residence is the lotus, and who is ever victorious :—may he be glorious ! Next to him, may he (Skanda-Gupta) be victorious, whose breast is encircled with wealth and splendour, who obtained the fame of a hero by his own arm, the supreme king of kings, who, acting as Garuḍa does by his (Vishnu's) command, destroyed the poison-like power of the snake-like kings with their hoods in the form of pride and conceit. The abode of kingly qualities, he, the far-famed Skanda-Gupta of great wealth, who had already humbled his enemies, possessed himself on his father's attaining by the force of his merits the friendship of Devas, of the earth, which contains the gems of the four oceans and is skirted by beautiful countries. He is indeed victorious, whose enemies even in Mlecchha countries with their pride destroyed from the very root declare . . . his glory.* Whom, Lakshmi, (who) in her wisdom having carefully reflected and considered all the causes of good and bad qualities, and rejected, one after another the sons of kings, at last chose for her lord. Whilst this king was governing the earth no one amongst his subjects departed from the path of duty (*Dharma*), was miserable, poor, vicious, miserly,

* The Sanskrit verse is very doubtful.

deserving of punishment, or suffering from pain. Having thus conquered all the the pride of his enemies and having established protecting officers in all the coun- world and humbled tries, he began to think intently. What person is there who is at once competent, and far-seeing, modest and with faith, full of wisdom and memory; who is endowed with truth, straight-forwardness, generosity, moral worth, sweetness, talent and glory; who is greatly devoted and attached, manly; whose mind is devoid of every kind of deceit caused by the four *upādhis* (*viz. Dharma, Artha Kāma and Mokash*); whose heart is ever intent on the discharge of his obligations; who is devoted to the good of mankind; and who by righteous means is able to earn wealth, to preserve and increase it, and to spend it on proper objects? Who is there qualified best to govern all the districts of Surāshṭra amongst all my servants? Yes, I know, surely only Paṇḍadatta is competent to bear the burden. In this way this king of kings meditated for successive days and nights, and with firm resolve and earnest entreaty appointed (him) for the good government of the country of Surāshṭra. The king by ap- pointing Paṇḍadatta to the west felt secure, as the Devas obtained rest after appointing Varuṇa to the west. His son, full of filial duty, was, as if it were by independent Paṇḍadatta, divided into a second half of his own self, who was brought up as his own self, who had always the knowledge of self, whose form was beautiful in itself, who was of manners as pleasant to all as his wonderfully beautiful form, whose face resembled one of the numerous expanded lotuses, and who afforded protection to those who sought his protection. He the beloved of the people, who was renowned in the world by the name of Chakrapālita, excelled even his father by his naturally good qualities. Power tempered by mercy, humility, morality, bravery that boasts not, patience, forgiveness, charity cheerfulness, talent, gratefulness, activity, beauty, contempt of the mean, free- dom from pride, courage, and generosity,—these and many other qualities in an eminent degree resided in him without interruption. There is no one in this world to be compared to him in good qualities. He being endowed with all good qualities became worthy of example to all mankind. The father (Paṇḍa- datta), having recognized these and other greater qualities, himself appointed him (Chakrapālita), and he in his turn protected the city in a pre-eminently good manner. He availed himself of the bravery of his two arms, did not depend on others, nor did he cause distress to any one from pride, and punished the wicked in the town. The people placed no small confidence in him in time and he, studying the character of the citizens fondled them as if they were his children. He pleased (his) subjects, with cheerfulness, sweet conversation, civility, liberality, by the familiarity of social intercourse, by respect for their family usages. He devoted to Brāhmanism, powerful, pure, charitable according to the rules, enjoyed such pleasures as he could without transgressing reli-

gion, and prosperity. What wonder that he from Parnadatta should be virtuous? Is warmth ever caused from the moon, which is cool as a collection of pearls and aquatic lotuses! Afterwards, when in the course of nature the rainy season arrived after the hot season, it rained copiously and continuously for a long time, by the force whereof the Sudarśana burst. When a century of years plus thirty (six?) passed, on the sixth day of Bhādrapada, at night, counting from the era of Gupta, the Palāśini, and the Sikatāvilāsini rivers arising from the Rāivataka, wives of the ocean, being pent up for a long time, ran speedily towards their lord. The Urjayat seeing the endless deluge caused at the end of the rainy season, and desiring to serve the ocean extended his hands in the form of rivers adorned with many flowers. All the people, despairing and crying to one another what to do and how to do, awakened in the beginning or end of night, were overpowered with anxiety. The Sudarśana (good looking) lake in this world instantly became Durdarśana (ill-looking). Would the Sudarśana ever look as before and assume an appearance like that of the sea! he being greatly devoted to his father having put forward *Dharma* (religion) ever beneficial sequence to its observers for the benefit of the king and of the city, in a century of years, plus thirty plus seven (having passed) Chaitra (month) and whose greatness is known Having performed sacrifices to the gods with *ghee* (clarified butter) and having paid them obeisance, and having satisfied the Brāhmaṇas with gold, and the people of the city by entertaining them with proper civility, and also servants and respectable friends with gifts On the first day of the first demi-lunation of the (first) month of the Grishma season (latter half of summer), in two months, he with great energy, and by expending immense wealth, constructed with great effort whose total length is 100 cubits, and breadth 68 cubits, height (7?) persons' (height) 200 cubits and with well-set stones made the lake Sudarśana that it might last till the deluge. May the lake ornamented with the sight of a strong *Setu*, adorned by Chakravāka, Kraūñcha, Hamsa and Dhūta birds, ever moving in ripples (having) clear water as long as the sun and moon be prosperous along with the city filled with inhabitants! May its sins be removed by hundreds of Brāhmaṇas singing the Vedas century of years, also (may they be saved from) all kinds of evils, and from famine The description of the construction of the Sudarśana lake is here finished. The destroyer of the pride of haughty enemies, (possessed) of great fortune, a banner of his race, the lord of the whole earth, a maker of numerous spiritual gifts for the sake of fame, and (therefore) fit to be praised the protector of the Dwīpa, the lord of the great, a suppressor of enemies, his

son endowed with his own qualities, who (son) has offered his soul to the feet of Govinda (Vishnu), by him and having been to the lotus-feet of Vishnu with a great expenditure of money and time, who by his prowess has had in submission the people of the city the holder of the discus enemy who with independence of action and with some motive became a man. To this discus-holding Vishnu, a temple was constructed by Chakrapālita; and from the (Kāla) era of the Gupta a century of years plus thirty-eight (having passed) appears beautiful at the head of the town as if lordling over the Urjayatāchala and on its top in the way to sky shines forth the (lake) called Sundara.



VALABHI DYNASTY.

I.

Stone Inscription found at Bāṅkoḍi, a village under the Jāmnagar State.

THE stone on which this inscription is engraved was found at the village of Bāṅkoḍi in the Jāmnagar district of Rāvala about twenty miles north-east of Porbandar in Kāthiāvāḍ. It is kept in the museum at Bhāvnagar. The inscription is in three lines and measures 18" × 7", though all its sides and corners are chopped off.

It contains the name of king Guhasena, but no date is to be found as several of the letters are missing. It is, therefore, hard to say what it relates to.

The language is Sanskrit, the character being Valabhi.

TRANSLITERATION.

वविप ख
दाहेनलमहरगुह
सेनरनहोन
म

(This inscription stone was found by the Patela of the village of Bāṅkoḍi of the Kalyānapar Mahāla in the Rāvala district under Jāmnagar, while sinking a well. But the stone is broken and nothing can be made out of it, except that it contains the name of Guhasena.)

II.

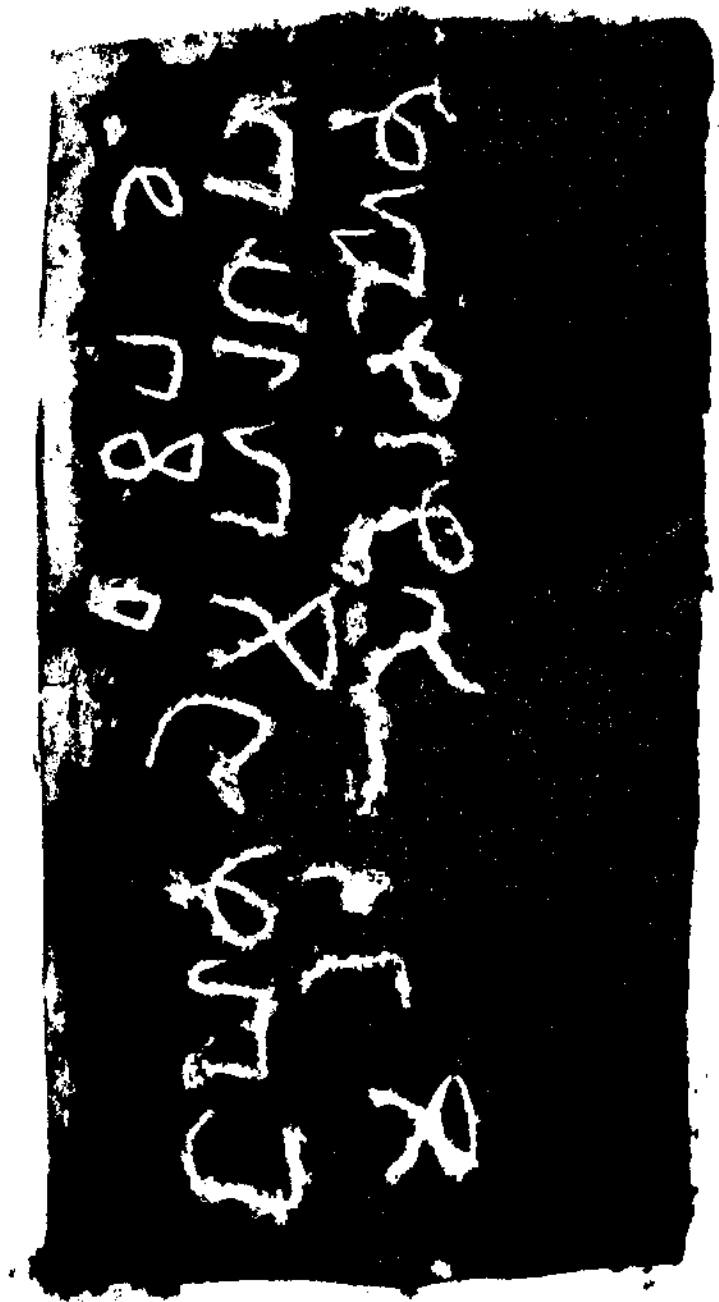
Copper-plate grant of King Dharasena II of Valabhi, found at Jhara, a village under Dhāri. Dated Valabhi Samvat 252.

These copper plates were found at the village of Jhara under Dhāri, a district of the Gāekwād's territory in Kāthiāvāḍ.

It is about twelve miles south of Amareli, the principal place of the Gāekwād's territories in Kāthiāvāḍ. They are with a Kāthi of the place, who would not part

STONE INSCRIPTION FOUND AT BĀṆKODI, A VILLAGE UNDER THE JAMNAGAR STATE.

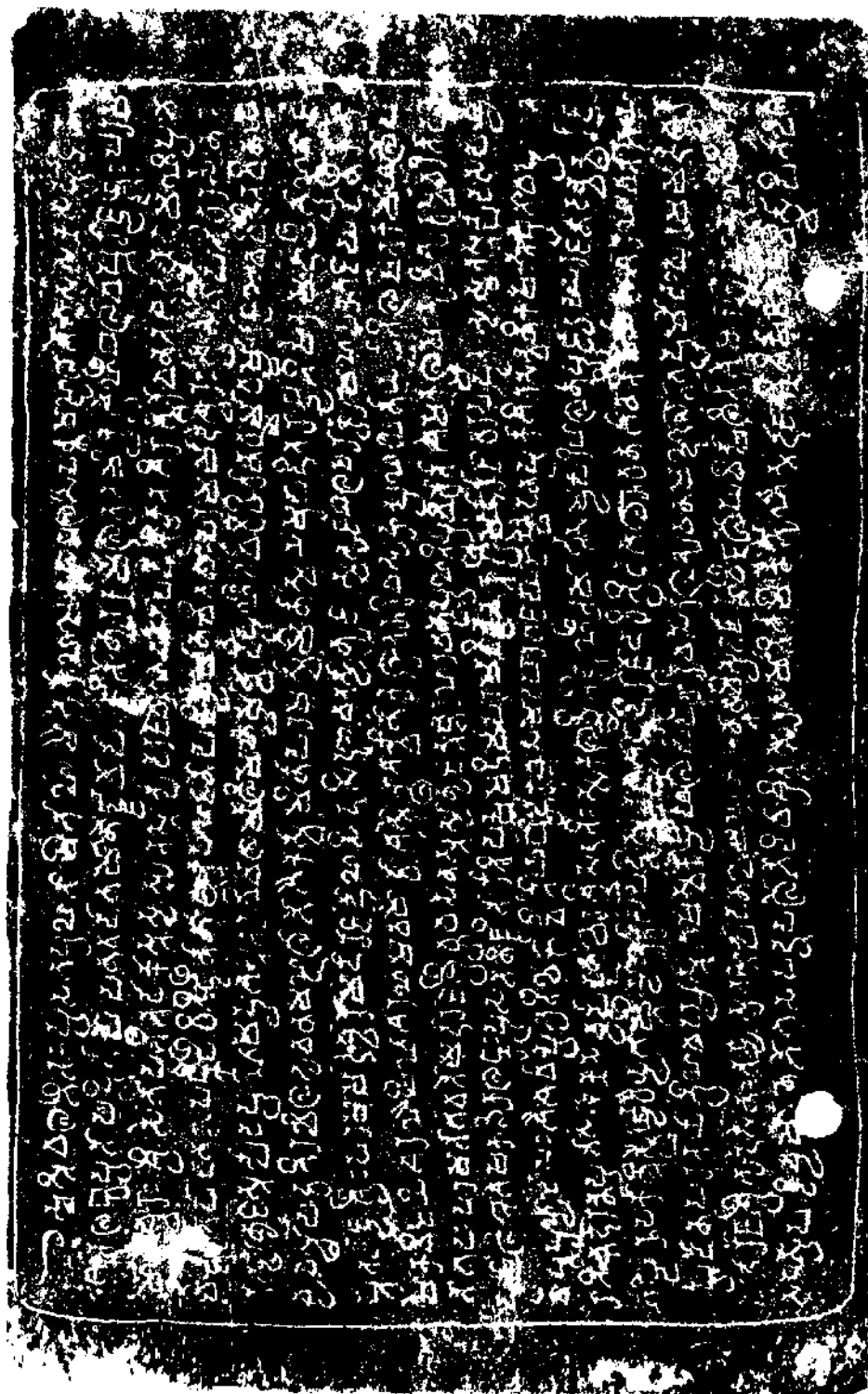
PLATE XXI.



COPPER-PLATE GRANT OF KING DHARASENA II. OF VALABHI, FOUND AT JHARA, A VILLAGE UNDER DHARI.

DATED VALABHI SAMVAT 252.
(FIRST PLATE.)

PLATE XXII.



with them. The usual seal attached to such grants by the Valabhi Kings is also preserved. They measure $11\frac{1}{2}'' \times 8''$ and contain sixteen and seventeen lines respectively written on one side only.

The grant mentions a village called Pethavata and some pieces of land near the village given to a Brahmachari for certain spiritual benefits to himself and his parents. The date of the grant is Vallabhi Samvat 252 (A. D. 571-72.)

The language of the composition is Sanskrit prose, the character being Valabhi.

TRANSLITERATION.

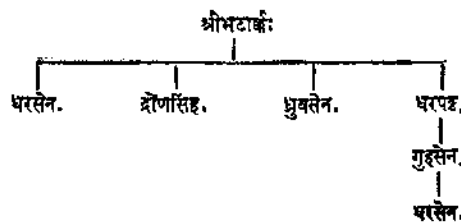
Plate I.

- १ ॐस्वस्ति बलभीतः प्रसन्नप्रणतामित्राणां मैत्रकाणामतुल्यलसंपन्नमण्डलाभोगसंसक्तसंप्रहार
- २ शतलब्धप्रतापः) प्रतापोपनतदानमानार्ज्जवोपाज्जितानुरक्तमौलभृतमित्रश्रेणीबलावाहाराज्यश्रीः परम
- ३ माहेश्वरः श्रीसेनापतिभट्टार्कस्तस्यसुतस्तत्पादरजोरुणावनतपवित्रीकृताशिराशिरावतशत्रुचूडामणिप्रभा
- ४ विच्छुरितपादनखपट्टकिदीधितिर्दानानायकः) पणजनोपजीव्यमानविभवः परममाहेश्वरः श्रीसेनापतिभरसेनः
- ५ तस्यानुजस्तत्पादप्रणामप्रशस्ततरविमलमौलिमणिर्मन्वादिप्रणीतविधिविधानधर्म्मधर्म्मराज इव विहितविनय
- ६ व्यवस्थापदतिरखिलभुवनमण्डलाभोगैकस्वामिना परमस्वामिना स्वयमुपहितराज्याभिषेकमहाविश्राणनाजः) मि
- ७ धृतराज्यश्रीः परममाहेश्वरो महाराजद्रोणसिंहः सिंह इव तस्यानुजः स्वभुजबलपराक्रमेण परगजघटानीकाना
- ८ मेकविजयी शरणैविणां शरणमवबोद्धा शास्त्रार्थतत्त्वानां कल्पतरुखसुदुष्प्रणयिनां यथामिलयितकर्मफलोप
- ९ भोगदः परमभागवतो महाराजश्रीधुवसेनस्तस्यानुजस्तच्छरणारवन्दः) प्रणतिप्रविधौताशेषकस्मयः सुवि-
- शुद्धस्वचरितोदक
- १० प्रक्षालिताशेषकलिकलङ्कः प्रसन्ननिर्जितारातिपक्षप्रयितमाहिमा परमादित्यभक्ताः) श्रीमहाराजधरपट्टस्तस्य
- सुतस्तत्पादसपथ्या
- ११ वातपुण्ड्रोदयः शैशवात्प्रभृतिखड्गद्वितीयबाहुरेवसमदपरगजघटास्फोटनप्रकाशितसस्वनिकषः सत्प्रभाषप्रणतां
- १२ रातिचूडारत्नप्रभासंसक्तसव्यपादनखरश्मिसंहतिः सकलस्मृतिप्रणीतमार्गसम्यक्परिपालनप्रजाहृदयरञ्जनाद-
- न्यर्थराज
- १३ शब्दो रूपकांतिस्थैर्यैर्धैर्यगाम्भीर्य्युद्धिसंपद्भिः स्मरदाशांकाद्रिराजोदधिनिदशगुरुघनेशानतिशयानः शरणा-
- गताभय
- १४ प्रदानपरतया तृणवदप्र(पा)स्ताशेषस्वकार्यफलः) पादचारीव सकलभुवनमण्डलाभोगप्रमोदः) परममाहेश्वरी
- १५ महाराजश्रीगुहसेनः तस्यसुतस्तत्पादनखमयूखसन्तः) नविस्तजान्दवीजलीवविशालिताशेषकस्मयः प्रणयिनां
- १६ सहस्रोपजीव्यमानभोगसंप्रपूलोभादिवाश्रितस्वरसमाभिगामिकैर्गुणैस्तद्वज्रशक्तिशिक्षाविशेषविस्मयपिताखिलं

Plate II.

- १ धनुर्वरः प्रथमनरपतिसमभिसृष्टानामनुपालयिता धर्म्मदायानामपाकर्ता प्रजोपधातकारिणामुप-
- २ ह्वानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमः विक्रमोपसंप्राप्तविर्म-
- लपार्थिवश्रीः)

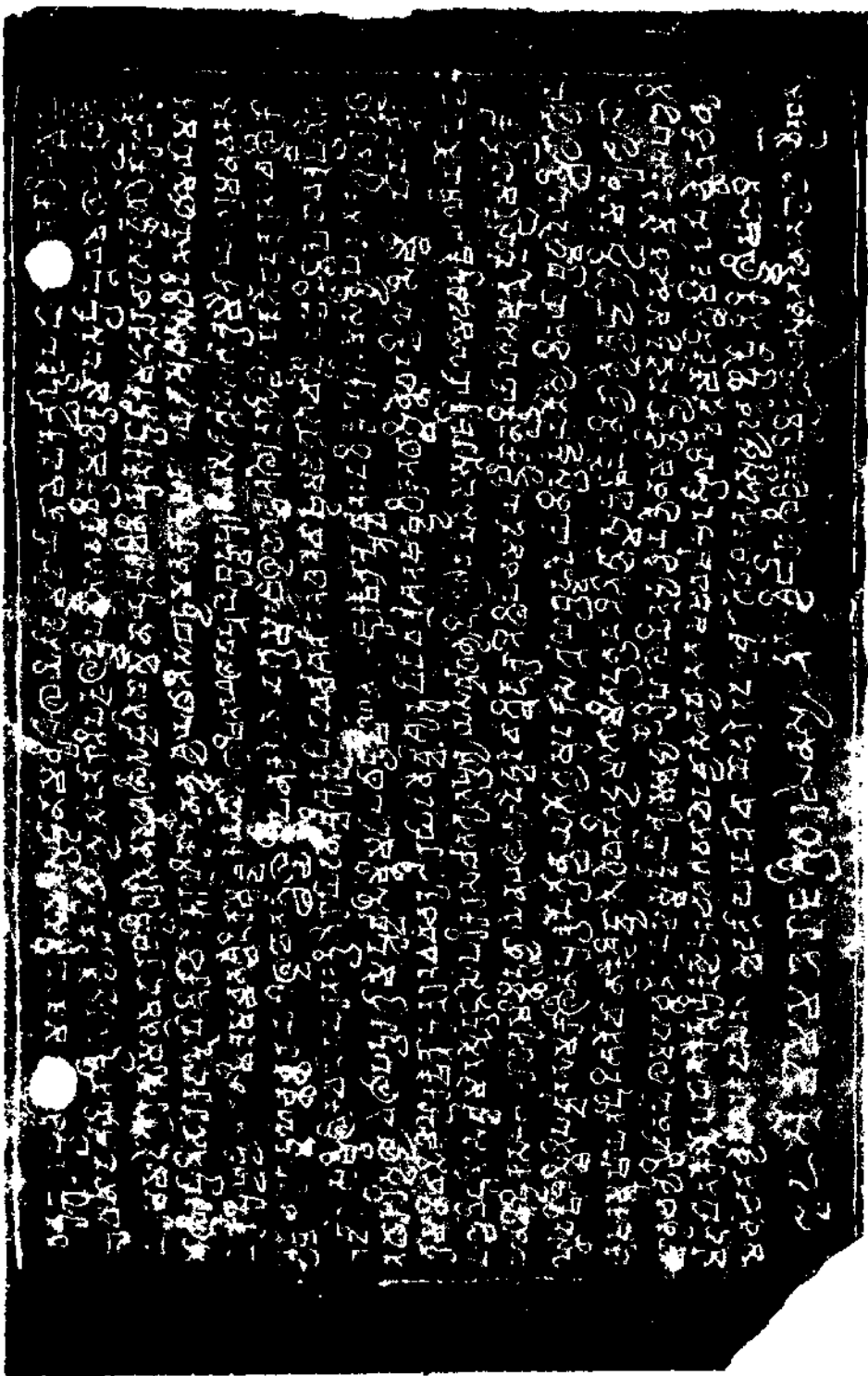
- ३ परममाहेश्वरस्यामन्तमहाराजश्रीधरसेनःकुशली सर्वानेवस्वानायुककविनियुक्तकद्रागिकमहत्तरचाटभट्टधुवा-
भिकारणिक
- ४ शैलिक प्रातिवारकदाण्डपाशिकचोरोद्धरणिकादीनन्यांश्चयथाभिसंबध्यमानकान्समाप्तापयत्यस्तु वस्संविदितं
यथा मया माता
- ५ पित्रो * पुण्याभ्यायननिमित्तमात्मनश्चैहिकामुभिकयथाभिलषितफलावाप्तये ब्रह्मपुरनिवासिभागवतसंगोत्रमैत्रा-
यपरमनवकस
- ६ ब्रह्मचारिब्राह्मणच्छच्छराय विल्वसामस्थल्यदीपनकपेयवटम(भा)मः विल्वसामस्थलेव(ल्याउ) उत्तरसीमिनि
महाकर्ममेदादुत्तरतः वल्मीकात्
- ७ पूर्वतः अभिलिकवहादपरतः त्रिमिरावाटनैविशुद्धपादावर्त्तशतं तथात्रैवाष्टमे दिग्भागे वापी पञ्चविंश(श)-
स्पादावर्त्तप्रतिसरा
- ८ तथा हरिस्थल्लां वेलापद्रकग्रामपूर्वसीमि महापथादक्षिणतः क्षत्रकक्षेत्रात्पूर्वतः दक्षिणकक्षीमसन्ध्यपरतः
आमरकुल्य
- ९ ग्रामनिवासिलक्षकक्षेत्रादुत्तरत एवं चण्डाभि(मि)रावाटनैविशुद्ध पादावर्त्तशतं पञ्चधिकं तथास्मिन्नेवदक्षिण-
सीमि पादावर्त्तः
- १० पञ्चविंश(श)तिः सर्वमेतत्सोद्वहं सोपरिकरं सर्वत(सर्वा)भूतप्रत्ययं सर्व्वधन्यहिरण्यादेयं समस्तराजकीयाणां-
महय(स्त)प्रक्षेपणीयं सोत्पद्य-
- ११ मानविधिकं सदशापराधं भूमिच्छिद्रन्यायेन बलिचरुवैश्वदेवाग्निहोत्रातया(तिथि)पंचमहायादिकमा(यादिक)-
क्रियाणां समुत्सर्पणार्थमाचन्द्रार्क(का)
- १२ णवक्षितिरिधितपूर्वतसमकालीनं पुत्रपौत्रान्वयभोग्यमुदकसर्गेण ब्रह्मदेयं निसृष्टं यतोऽस्मात्तया ब्रह्मदेयस्थित्या
भ्युयजं(भुजतः)
- १३ कृपत * कर्षयत * प्रदिशतो वा न कैश्चिद्द्व्यासेधे धत्तितज्यमागामिभद्रनृपतिभिश्चास्मद्वंशजैरनित्यान्वैश्वर्या-
ण्यरिधरं मानुष्यं सा-
- १४ मान्यञ्च भूमिदानफलमवगच्छद्भिरयमस्मदायोनुमन्तव्य * परिपालयितव्यञ्च यश्चेनमाच्छिन्द्यादाच्छिद्यमानं
वा नुमोदेत सपञ्चाभिः
- १५ महापातकैस्सोपपातकैश्च युक्तः स्यादुत्त(क)ञ्च भगवता वेदव्यासेन व्यासेन षष्ठिवर्षसहस्राणि स्वर्गे भोदति(ते)
भूमिदः आच्छेत्ता चानु-
- १६ मन्ता च तान्येव नरके वसेत् स्वहत्तां परदत्तां वा यो हरेत् वसुधरां गवां शतसहस्रस्य हंतुः प्रामोति
किस्मिन्पद्मति
- १७ स्वहन्तो मम महाराजश्रीधरसेनस्य दूतकश्चिद्विरः लिखितं संनिधिविप्रह्वाधिकृतस्कंदभट्टेनसं(१५२)ल-ल=
चेन्नवन



COUPES-PLATE GRANT OF KING DHARASENA II. OF VALABHI, FOUND AT JHARA, A VILLAGE UNDER DHARI.

DATED VALABHI SAMVAT 232. (SECOND PLATE).

PLATE XXIII.



TRANSLATION.

Om !

Hail, from Valabhi Mahārāja Śrī Dharasena, who has his sins washed off by the Ganges in the form of rays issuing from the nails of his father's feet, who is possessed of grandeur and wealth supporting hundreds of thousands of friends, who is a fit resting place for virtues which of themselves came to him being enticed by his beauty, who has astonished all the archers by his natural ability and exceptional cleverness in the art, who continues the religious grants made by his predecessors, who wards off the calamities afflicting his people, who is the common abode of Lakshmi and Sarasvati, who is possessed of a valour skilful in enjoying the Lakshmi (wealth) of his numerous foes, who has well acquired the pure royal fortune (Rājya Lakshmi) by his bravery, and who is a great devotee of Śaṅkara;—the son of Parama Māheshvara Mahārāja Śrī Guhasena, who had acquired spiritual merits by worshipping the feet of his father, who had even from his early age, his sword his only companion, shown marks of excessive valour by splitting open the temples of mad elephants belonging to his enemies, the cluster of rays from the nails of whose left foot was mixed with the lustre of the jewels in the crowns of enemies forced to bow to his power, who well deserved the name *rājā* for his *pleasing* the hearts of his subjects by following well the ways prescribed in all the *Smṛitis*, who in beauty, splendour, stability, deepness, knowledge, and wealth surpassed Kāma-deva, Chandra, the Himalaya, the ocean, Brihaspati, and Kubera respectively, who was ready to give promises of safety to those who sought his protection, and who therefore gave away everything belonging to himself like a straw, who pleased the good hearts of the learned by paying more wealth than they desired as recompense for their work, who was like the joy of the whole world walking on its legs, and who was a great devotee of Śaṅkara;—the son of Śrī Mahārāja Dharapaṭṭa, who had quite washed off all his sins by bowing before (his) lotus-like feet, who had washed away all evil influences brought in the train of Kali with the water of his pure conduct, whose glory was proclaimed to all by his forcibly subduing his enemies, and who was a great devotee of Sūrya;—younger brother of Mahārāja Śrī Dhruvasena, who was the sole conqueror of the herds of numerous elephants of his enemies by the heroic strength of his single arm, who was shelter to those who sought it from him, who was versed in religious principles, who was *kalpa taru* to relatives and friends fulfilling all their desires, and who was a great devotee of Bhagavān;—younger brother of the lion-like Mahārāja Śrī Droṇasiṃha, whose crest jewel was greatly purified by his bowing at his (Dharasena's) feet, whose religion was to observe all the rules laid down by Manu, &c., who was like Dharma incarnate, who had prescribed the way of politeness and duty, who had been crowned by the great sovereign himself, the

L 5.

lord of the whole of the earth, whose royal fortune was sanctified by large spiritual gifts and who was a great devotee of Śaṅkara;—the son of Śrī Senāpati Dharasena whose head bent before him had become red with the dust of his feet, the brilliancy of the nails of whose feet was enhanced by the brilliancy of the jewels in the crowns of (his) foes when bowing (their) heads, (at his feet), whose splendour made the life of the poor, the helpless and the miserable worth living and who was a great devotee of Śaṅkara;—the son of Śrī Senāpati Bhaṭṭārka who had acquired glory by completely subduing with the help of large and innumerable forces of his friends all his enemies forced to bow down, who was devoted to the pleasure of mildness, respect and benevolence acquired by his prowess, who had gained royal fortune by the strength of hereditary servants, foes and friends alike and who was a great devotee of Śaṅkara;—proclaims to his servants, subjects, such as *Drāṅgikas* (?), great men, the chiefs of knaves, those who hold permanent offices, those who collect transit duties, commanders of armies, judicial officers, jailors and others, who are in any way concerned in this matter and who are hereby informed that for the merits of my mother and father as well as for my acquiring wished for fruits in this as well as in another world, Bráhmaṇa Chhachhara an inhabitant of Brahmapūra of Bhārgava Gotra and Maitrayaṇa Ramanavakasa Brahmachāri has been granted the village of Pothavaṭa which is under Bilvakhābhasthali and which adorns it. The land is in the northern limits (*sīma*) of Bilvakhābhasthali. It is 100 *pādāvartas* north of the place called Bhaṭṭārkabheda, east of the place called Valmikā and west of the stream called Amareli; thus its three boundaries are clear. Also a Vāpi at the same place being 25 *pādāvartas* distant in a corner (is granted). (He is also granted) 160 *pādāvartas* (of land) within the eastern limits of the village of Velāpadraka under Jharasthali. It is south of the great road, east of the field of Jhājjhāka, west of the place where the boundary of Dadhikupaka joins with (some) other boundary and north of the field of the village of Bhrāmmarkulya; thus having its four boundaries clear. In the south limits (*sīma*) of the same place (he is granted) 24 *pādāvartas*. These (lands) have been granted in (charity) the name of God with due *Śaṅkalpa*, limited as above on all sides with the fallow land around, with all the taxes levied on them, all the produce growing naturally therein or which may be brought there by the wind, the duties levied in gold and grain, all the necessary rights of forced labour, and with an order that the state officials are not in all this to interfere, and the right of disposing of ten sorts of crimes according to the *Bhāmichhidra Nyāya* (that is, he who takes the land, takes it with all the holes, i.e. appendices good or bad in it) for the purpose of making the five great Yajñas viz.
 offering sacrifices (*baliḍāna*), oblations (*homa*), performing *Vaiśvadeva Agnihotra*, and (*atithi*) the rights of hospitality, till the moon,

the sun, the ocean, the earth and mountains endure and are to be enjoyed by his heirs and successors. As this is a proper religious grant he may cultivate the land himself or may cause it to be cultivated or may make a grant of it to any other person; and none of the future meritorious kings and our descendants should come in their way; because greatness is inconstant, human life is unstable, and the fruit of the grant of land is common to us all. Those who know this will respect and continue this grant. Those who will resume the land or will allow it to be resumed will be guilty of committing the five great sins along with other minor ones. It is said by Bhagavān Veda Vyāsa "he who makes a gift of land lives sixty-thousand years in *Śvarga* while he who resumes it or allows it to be resumed lives the same number of years in *Naraka*. He, who resumes land granted by himself or any one else, is guilty of committing the sin of killing hundred thousand cows." Thus this is in our own hand says Mahārāja Dharasena. The Suchaka is Chirbira and this is written by Skandabhaṭṭa, an officer in charge of peace and war, Samvat 252, Chaitra Vadi 5.

III.

Copper-plate grant of King Dharasena II. of Valabhi found at Katapur, a village near Mahuvā under Bhāvnagar. Dated Valabhi Samvat 252.

The village of Katapur where these plates were found is about two miles east of the small town of Mahuvā, a sea-port on the southern coast of Kāthiā-vāḍ, under Bhāvnagar. They are in the museum at Bhāvnagar with the usual seal of the Valabhi kings attached to it, and the rings passed through both the plates to keep them together. They are in a good state of preservation, though a few letters in the second plate have become illegible on account of rust; but this in no way affects its deciphering. They measure 10" × 7" and contain sixteen and seventeen lines, respectively, written on one side only.

The grant is issued to certain Brahmachāris named Vishākha and Bappā giving them a field as a consideration for the performance of certain Yajnas, within the eastern boundary of the village of Dāmaripātaka. It is dated Valabhi Samvat 252 (A. D. 571-72).

It is written in Sanskrit prose, the character being Valabhi.

TRANSLITERATION.

PLATE I.

१ स्वस्ति विजयस्कंधावारात् भद्रपत्तनकवासकात् प्रसभप्रणतामित्राणां भैत्रकाणामनुलवल्लपन्नमण्डलामो-
गसंस

- २ कप्रहारशतलब्धप्रतापः प्रतापोपनतदग्निमानान्ज्वोषार्जितानुरागानुरक्तमौलभृता(स्या)मित्रमित्रश्रेणीबलावा
मराज्यश्रीः) ॥
- ३ परममाहेश्वरः श्रीसेनापतिभट्टार्कः(कस्त)तस्यसुतःत(तस्त)त्पादरजोष्णावनतकृतशिराः(ः) शिरोवनतशत्रु-
खामणिप्रभाविच्छुरितपाद
- ४ नखपंक्तिदीवितदीनानाथकृपणजनो(प)जीव्यमानविभवः परममाहेश्वरः श्रीसेनापतिधरसेनःत(नस्त)स्यानुजः
त(जस्त)त्पादाभिप्रणाम
- ५ प्रशस्ततराविमलमौलर्निर्णिर्मन्वादिप्रणि(णी)ताविधिविधानधर्मा धर्मराज ईव विहितविनयव्यवस्थापद्धति
रखिलभुवनमण्डलाभोगै
- ६ कस्वामिना परमस्वामिना स्वयमुपाहितराज्याभिधे(पे)को महाविश्राणनावपूतराज(ज्य)श्रीः परमाहेश्वरो(पर-
ममाहेश्वरो)महाराजश्रीद्वेणसिंहः सिंह
- ७ इव तस्यानुजः स्वभुजबलपराक्रमेण परगजघटानीकानामेकविजयी शरणैशि(पि)णां शरणमवबोद्धा शास्त्रा-
र्थतत्त्वानां कल्पत
- ८ हरिवसुहृत्प्रणयितां यथामिलयितकामफलोपभोगदः परमभागवतः महाराजश्रीध्रुवसेनः त(स्त)स्यानुजःत-
(स्त)च(च)रणाराविन्दप्रणतिप्रति
- ९ भौताशेषकल्मषः सुविशुद्धस्वचरितोदकशालितसकलकल(कलि)कलंकः प्रसभनिर्जितारातिपक्षप्रथितमहि-
मा परमादित्यभक्तः
- १० भीमहाराज(ध)रपट्टःत(स्त)स्मात्मजःत(स्त)त्पादसपथ्यावाप्तपुण्योदयःशैशवात्प्रभृति खङ्गद्वितीयबाहुरेव
समदपरगजघटा
- ११ स्कोटनप्रकाशितसत्त्वनिकपःत(स्त)त्प्रभावप्रणतारातिनूडारत्नप्रभासंसक्तसत्त्व(व्य)पादनखरादिमसंहतिः स-
कलस्मृतिप्रणीत
- १२ मार्गसम्यक्परिपालनप्रजाहृदयरजनादन्वर्थराजशब्दो रूपकान्तित्यैर्यगाम्मीर्यबुद्धिसंपद्भिः
- १३ स्मरशशाङ्गाद्रिराजोदधिचिदशगुरुधनेशानतिशयानः शरणागतामधुप्रदानपरतयातृणवदपास्ताशेषस्वकाप्यं
- १४ फल प्रार्थनाधिकार्थप्रदानानन्दितविद्वत्सुहृदयः पादचारीव सकलभुवनमण्डलाभोगप्रनोदः परममाहेश्वरः
श्रीमहाराज
- १५ गुहसेनःत(स्त)स्यसुतः तत्पादनखमयूखसंताननिश्च(स्मृ)तजान्हवीजलौघविशालिताशेषकल्मषः प्रणयि-
शतसहस्रोपजीव्यमानभोगसंप
- १६ द्रूपलोभादिवाश्रितः सरसमाभिनामिकैर्गुणैः(ः)सहजशक्तिशिक्षाविशेषविस्मापिताखिलधनुर्धरः॥

PLATE II.

- १ प्रथमनरपतिसमभिसुष्ठानामन्पालयिता धर्म्यदायानामपाकर्ता प्रजोपवातकारिणा
- २ मुपद्रवनां दशयिता श्रीसरस्वत्योरेकाधिवासस्य संहतरातिपक्षलक्ष्मीपरिभोगदशविक्रमः ॥
- ३ विक्रमोपसंग्राहविमलपार्थिव)श्रीः(ः)परममाहेश्वरः श्रीमहाराजधरसेनः कुशली सर्वानेवायुकाकि(क)विनि
युक्तक
- ४ द्राक्किमहत्तरचाटभ(ट)ध्रुवाधिकरणिकदण्डपाशिकराजस्य(स्था)नीयकुमारामात्यादीनन्यांश्च यथासंबध्यमा-
नकान्

- ५ समाधापयत्यस्तु वः(ः) संविदितं यथा मया मातापित्रोः पुण्याप्यायनायात्मनश्चैहिकामुष्मिकयथाभिलषितफ-
लावाप्तये
६ बह्मलिकस्थत्यां डामरिपादकग्रामे पूर्व्वेसीमि क्षेत्रपादावर्त्तयष्टिः(ः) साक्षा सपरिकरा सवातभूत
७ धाण्य(न्य) हिरण्यादेवा सोत्पन्नानाविष्टिकासमस्तराजकीयानामहस्तप्रक्षेपणीया भूमिच्छिद्रन्यायेन छन्दोग
८ स ब्रह्मचारिकश्चपसगोत्रब्राह्मणविशाखबण्याभ्यांयलिचर्यैवैश्वदेवाग्निहोत्रातिथिपञ्चमहायाज्ञिकानांक्रियाणां
९ समुत्सर्पणार्थमाचन्द्राकर्णवत्तरिद्धितिस्थिरं(ति)समकालीनं पुत्रपौत्रान्वयमोग्याउदकसर्गणे ब्रह्मदेवे
१० निस्पृष्टायतोस्थोचितया ब्रह्मदेयस्थित्वा भुञ्जतःकृपतःकर्पयतो व्या(वा) न कैश्चित्प्रातिषेधे वर्तितव्य
११ मागामिभद्रनृपतिमिश्रास्मद्रंशजैरनित्यायैश्वर्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छद्भिः(श्च)
१२ अयमस्मदा(हा)योनुमन्तव्यः(ः)परिपालयितव्यश्चयश्चैनमाच्छिद्यादाच्छिद्यमानंवानुमोदेत सपञ्चभिर्महापा-
तकैः सोपपात
१३ कैः(ः) संयुक्तः स्वादित्युक्तं भगवता वेदव्यासेन व्यासेन पटिवर्षसहस्राणि स्वर्गे तिष्ठतिभूमिदः आच्छेत्ता-
चानुमन्ता च
१४ तान्येव नरकेवसेत् । विष्याटवीष्वतोचासु शुष्ककोटरवासिनः कृष्णाहयोहि जायन्ते भूमिदायहरानराः पू-
र्व्वदत्तां द्विजा
१५ तिम्यो यत्नाद्रश्च सुषिष्ठिर महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं बहुमिर्व्वसुधा भुक्ता राजमिः सग-
रादिभिः यस्य यस्य
१६ यदा भूमिः तस्यतस्य तदा फलायानीहदारिद्रभयाचरैर्द्वैर्धनानि धर्मायतनीकृतानि निम्मास्त्ववान्त
प्रतिमागि
१७ तानि को नाम साधुः पुनराददीत इति ॥ लिखितं संनिविग्रहाधिकृतं स्कन्दमटेन ॥ सं२५२(७-८)=वैशाख
बहु ५
१८ स्वहस्तोमम महाराजश्री धरसेनस्य ॥ ह.चिर्द्विरः ।

TRANSLATION.

From the conquering army encamped in Bhadrappattanaka Mahārāja Dhara-
sena, who has washed off all his sins with the waters of the Ganges flowing in
the form of the spreading rays of the nails of his father's feet, who is beautifully
surrounded by all good qualities being, as it were, attracted to him by his
beauty, the splendour of whose wealth is a constant sort of comfort to
his numerous friends, who has astonished all practised in the use of the bow
by his power of natural strength and peculiar tact, who maintains good religious
gifts made by former kings, who wards off calamities which injure his
subjects, who exhibits an union of wealth and learning in himself, whose bravery
is clever in enjoying the wealth of his foes, to whom royalty has descended in
regular line, and who is a great devotee of Śaṅkara;—the son of Mahārājah
Śrī Guhasena, who had acquired spiritual merits by worshipping the feet of
his father, who had even from his early age, his sword his only companion,
shown marks of excessive valour by splitting open the temples of mad elephants

belonging to his enemies, the cluster of rays from the nails of whose left foot was mixed with the lustre of the jewels in the crowns of enemies forced to bow to his power, who well deserved the name *rājā* for his *pleasing* the hearts of his subjects by following well the ways prescribed in all the *Smritis*, who in beauty, splendour, stability, deepness, knowledge, and wealth, surpassed Kāmadeva, Chandra, the Himālaya, the ocean, Brihaspati, and Kubera respectively, who was ready to give promises of safety to those who sought his protection, and who therefore gave away everything belonging to himself like a straw, who pleased the good hearts of the learned by paying more wealth than they desired as recompense for their work, who was like the joy of the whole world walking on its legs, and who was a great devotee of Śaṅkara;—the son of Śrī Mahārājah Dharapaṭṭa, who had quite washed off all his sins by bowing before (his) lotus-like feet, who had washed away all evil influences brought in the train of Kali with the water of his pure conduct, whose glory was proclaimed to all by his forcibly subduing his enemies and who was a great devotee of Śūrya;—younger brother of Mahārājah Śrī Dhruvasena, who was the sole conqueror of the herds of numerous elephants of his enemies by the heroic strength of his single arm, who was shelter to those who sought it from him, who was versed in religious principles, who was *Kalpataru* to relatives and friends fulfilling all their desires, and who was a great devotee of Bhagavān;—younger brother of the lion-like Mahārājah Śrī Droṇasimha, whose crest jewel was greatly purified by his bowing at his brother's feet, whose religion was to observe all the rules laid down by Manu, &c., who was like Dharma incarnate, who had prescribed the way of politeness and duty, who had been crowned by the great sovereign himself, the lord of the whole of the earth, whose royal fortune was sanctified by large spiritual gifts, and who was a great devotee of Śaṅkara;—the son of Śrī Senāpati Dharasena, whose head bent before his father had become red with the dust of his feet, the brilliancy of the nails of whose feet was enhanced by the brilliancy of the jewels in the crowns of (his) foes when bowing (their) heads, whose splendour made the life of the poor, the helpless and the miserable worth living, and who was a great devotee of Śaṅkara;—the son of Śrī Senāpati Bhaṭṭarka, who had acquired glory by completely subduing with the help of large and innumerable forces of his friends all his enemies forced to bow down, who was devoted to the pleasure of mildness, respect and benevolence acquired by his prowess, who had gained royal fortune by the strength of hereditary servants, foes and friends alike, and who was a great devotee of Śaṅkara;—proclaims to all his subjects, servants, *draṅgikas* (?) elders, chiefmen of cheats, permanent office-holders, justices, ministers, princes and others residing in this kingdom and others, as also those whom it may concern to know that he has given as gift to Brahmachāris Viśākha and Bappā, Brāhmaṇas

of the Kasyapa *gotra*, with the necessary *Sankalpa*—for the spiritual welfare of his parents and for the acquisition of his own desired ends in this world and the next, sixty (60) *pādāvarṇas* of field land on the eastern boundary of the village of Dāmaripātaka, situated in Vahapalika sthali with its surroundings and accompaniments, with the grains produced by nature or brought by wind and the (right of) taking gold, with the revenues of the rights of forced labour, in order that they may both learning the Sāmaveda together perform the five sacred Yajnas, (*viz.*) *Balidāna*, *Charāhoma*, *Vaiśvadeva*, *Agnihotra*, and *Atithi*. This to be enjoyed by their descendants till the moon, the sun, the ocean, the river, and the earth endure. No one should obstruct them in its enjoyment or cultivation as a charitable gift. Future kings of his line knowing that greatness is fickle and human life is unstable and also knowing that the merits of this gift belong to them in common with him should respect and protect this his grant. Whoever resumes this gift or allows it to be resumed will be guilty of committing the five great sins along with other minor sins. It is said by Bhagavān Veda Vyāsa “he who makes a gift of land lives sixty thousand years in *Svarga*, while he who resumes it or allows it to be resumed lives the same number of years in *Naraka*. The resumers of land become black serpents residing in dry caves in the water-less land of the Vindhya-chala. O Yudhisthara! the best of the lords of the earth! protect the lands given to Brāhmaṇas in former times. It is more meritorious to protect than to give. Many kings such as Sagara, &c., have enjoyed the earth, (but) who is the lord for the time being enjoys its fruits. When kings have granted any money for religious purposes that (money) is like refuse and things vomitted. What good man would resume it through fear of poverty?” This is written by Skandhabhaṭṭa, the negotiator of peace and war. 5th day of Vaiśāka *Krishna pakṣa* of Samvat 252 (Valabhi). This is the signature of Mahārāja Śrī Dharasena himself. The messenger is Chirbira.

IV.

Copper-plate grant of King Dhruvasena also called Bāldaditya of Valabhi found at Botād, under Bhāvnagar. Dated Valabhi Samvat 310.

These plates were found at Botād, a small town under Bhāvnagar in Kāthiā-vād, and the principal place of a district of the same name. It is about fifty-five miles to the north of Bhāvnagar and is a station on the Bhāvnagar-Gondal Railway line. The usual seal was found detached from it, though the holes through which the rings passed are there. Rust has damaged them a great deal, they being eaten through in several places. The plates themselves are

kept in the museum at Bhāvnagar. Each of the plates measures 12" x 9", and contains twenty-four and twenty-one lines respectively.

The grant was issued to a Brāhmana or an Aryan Sādhū giving him the village of Bhasanta, for supplying the Sādhūs living in the Vihāra built by Gohaka and in the *mandiras* made by Princess Duḍḍa at Valabhipur with food, clothes, beddings, vessels, medicines, &c., free of charge. It is dated Valabhi Samvat 310 (A. D. 629).

The language of the composition is Sanskrit prose, the character being Valabhi.

TRANSLITERATION.

PLATE I.

- १ स्वरित बलभीतः प्रसभप्रणताभिन्नाणां मैत्रकाणामतुलबलसंपन्नमण्डलाभोगसेसक्तप्रहारशतलब्धप्रता
- २ पातप्रतापोनतदानमानार्जवोपाज्जितानुरागादनुरक्तमौलमृत(त्व)श्रेणीबलावातराज्यश्रियः परमादेश्वरश्रीभ-
ट्टार्कादव्यव
- ३ छिन्नराजवंशोमातापितृत्तरणारविन्दप्रणतिप्रविधौताशेषकस्मयशैशवात्प्रभृति खड्गद्वितीयबाहुरेवसमदपर-
गजघटास्तोदन
- ४ प्रकाशितसत्त्वनिकषस्तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनस्वरदिमसैहोतस्सकलस्मृतिप्रणीतमार्गसंस्थ-
नपरिप(र)
- ५ लनप्रजाद्वयरज्जना(दन्व)र्धराजशब्दो रूपका(न्ति)सैवैष्यगाम्भीर्य्यगुह्यसंपाद्भिः स्मरशशाङ्काद्रिराजोदधिर्नि-
दशगुरुधनेशानतिशयानदशर
- ६ नागताभयज्रदानपरतया वि(तृ)णवदपास्ताशेषस्वकार्य्यफल(ः) प्रार्थ्यनाधिकार्थप्रदानानन्दितविद्वत्सुहृत्प्र-
णयिद्वदयः पादचारी
- ७ व सकलभुवनमण्डलाभोगप्रमोदः परममादेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसंतानावे(नाभिः)
सुतजान्दवीजलौघ
- ८ प्रक्षालिताशेषकस्मयः प्रणयितासहस्रोपजीव्यमानसंपद्रूपलोमादिवाश्रितस्सरभसमागामिकैर्गुणैस्सहजशक्तिधि
- ९ क्षाविशेषविस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टानामनुपालयिता धर्मदायानामपाकर्ता प्रजोप
- १० धातकारिणामुपप्रवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य संहतारातिपक्षलक्ष्मीपारिभोगदशविक्रमोविक्रमोपसं
- ११ [प्रा]प्तविमलप(पा)त्थिवश्री(ः) परममादेश्वरः श्रीवरसेनस्तस्य सुतस्तत्पादानुध्यातस्सकलजगदानन्दनालभ्युत-
गुणसमुदयस्थ
- १२ [गि]तसमग्रदिक्कण्डलस्मरशतविशदतो(सो)भासनाथमण्डलाग्रशुतिभासुरासंपिठो व्यूढगुरुमनोरथमहा-
भारः
- १३ [स]र्व्वविद्यापरापरविभागाधिगमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापिसुखोपपादनीयपरितोपस्समग्रलो-
कागाध
- १४ गाम्भीर्य्यद्वयोपि सुचरितातिशयसुव्यक्तपरमकल्याणस्थभावः खिलामृतकृत्य(त)युगनृपतिपथविशोभनाधिग-
तोद्वयकीर्त्ति

[illegible]

[illegible]

- १५ ष(धि)र्मानुपरोधोज्ज्वलतारि(री)कृतार्थसुखसंपदुपसेवानिरुद्धधर्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशी-
लादित्यस्तस्या
- १६ नुजस्तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणैव गुरुणात्वादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां प-
रममद्र इवधू
- १७ र्यस्तदाहा[सं]पादनैकरसतयैवोद्वहन्स्वेदसुखरतिभ्यामनायासितसत्त्वसंपात्तिः प्रभावसंपद्वशीकृतनृपतिशतशिरो
- १८ रत्नच्छायोपगूढपादपीठोपि परावह्याभिमानरसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभि
[मानैर]
- १९ प्यकतिभि(रातिभि)रनासादितप्रतिक्रियोपायः कृतानिखिलभुवनामोदविमलगुणसंहतिः(ः) असम[विध]दितसक-
लकल(कलि)विलसितगतिः(ः) मो[च]
- २० जनाधरोहिमिरशेषैर्द्वौपैरनामुध्यात्युन्नतहृदयः प्रख्यातपौरुषास्त्रकौशलातिशय(गुण)गणतिथ(तीर्थ)विपक्षक्षि-
तिपातिलक्ष्मीस्वयं ग्राह[प्र]
- २१ काशितप्रवीरपुरुषप्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य । तनयस्तत्पादानुध्यातः सकलविद्याधि-
गम[विहित]
- २२ निखिलविद्वज्जनमनःपरितोयातिशयस्त्वसंपदा त्यागोदाय्येण च विगतानुसन्धानाशम(समा)हिताराति-
पक्षमनोरथाक्षमह
- २३ स्सम्यगुपलक्षितानेकशास्त्रकलालोकचरितगद्गूरविभागोपि परमभद्रप्रकृतिरप्यकृत्रि[मप्रभ]
- २४ यविनयशोभाविभूषणः समस्तजयपता[काहरणप्रत्यलो(यो)दप्रवाहुविध्वंसित]

PLATE II.

- १ निखिलप्रतिपक्षरूपद्वौदयः स्वधनुःप्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला
- २ भिनन्दितशासनः परममाहेश्वरः श्रीधरसेनस्तस्यानुजस्तत्पादानुध्यातः सच्चरितातिशयित
- ३ सकलपू[र्वेनरपतिर]तिदुस्साधा(ध्या)नामपि प्रसाध(धि)ता विस(ष)याणां मूर्तिसानिव पुरुषकारः परिवृद्ध-
गुणानु
- ४ रागनिर्भर[चित्तवृ]तिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिर(धि)गतकलाकलापः कान्तिमान्निर्घृतिहेतुरकलङ्क(ः)
कुमुद
- ५ नाथः प्राण्यप्रतापस्थगितदिगन्तरालप्रस्थसितध्वान्तराशिस्ततोदितस्साविता प्रकृतिभ्यः परप्रत्ययमर्थवन्त
- ६ मतिबहुतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानस्सन्धिधिविग्रहस्तमासनिश्चयनिपुणः स्थानिनुरूपमादेशं
- ७ ददद्गुणवृद्धिविधानजनितसंस्कारस्ताभूनां राज्यसालातुरीयतन्त्रयोरुभयोरपि निष्णातप्रकृष्टविक्रमोपि क
- ८ रुणामृदुहृदयः श्रुतवानप्यर्गाध्वतः(ः) कान्तोपि प्रद्यमी स्थिरसौहृदय्योभि(सौहादोपि) निरसिता दोष(व)तः
मुदयसमयस
- ९ मुपजनितजनतानुरागपरिपिहितभुवनसमर्पितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः श्रीध्रुवसे
- १० न(ः) कुशलीसर्वाभिव्यथासम्बन्धमानक(मानकान्)समाहापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः
पुण्याप्यायनाय
- ११ बलमीस्वतलसन्निविष्टराक्षीबुद्धाकारितविहारमण्डलांतर्गतगोहककारितविहारनिष्ठास्यार्थभिक्षुसङ्घाय चैवरपि-
ष्वदपातश [य]
- १२ नासनग्लानप्रलयभैषज्यप्रतिस्काराय बुद्धानां च भगवतां पूजास्नानगन्धधूपपुष्पदीपतैलादर्थं विहार
L 6.

- १३ [स्व] खण्डस्तुटितप्रतिस्त्काराय पादमूलप्रजीवनाय सुराष्ट्रेषु कालापथके मसन्तप्रामः सोद्रङ्गस्त
 १४ परिकरः सभूतवातप्रत्ययस्सधान्वहिरण्यदियस्सदशापराधस्सोत्पद्यमानविष्टिकः सर्वराजकीयानामहस्तप्रधो
 पणीयः
 १५ पूर्वदत्तदेवब्रह्मदेवरहितः आचन्द्रार्काण्वधत्त(क्षिति)सरि(त्)पर्वतसमकालीनः आर्यभिक्षुसङ्घपरिभोग्यं उद-
 कातिस(र्गै)
 १६ ण वसदायः प्रसृष्टो यतोऽस्योचितया देवाग्राह्यारस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न
 कैश्चिद्व्यासेधे
 १७ वर्तितव्यमागामिभद्रपतिभिरस्मदंशजैरन्यैर्वा अनित्यान्यैश्चर्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलमव
 १८ गच्छद्भिरयमस्मद्वायुमन्तव्यः परिपालयितव्यश्चेत्युक्तं बहुभिर्बुधा मुक्ता राजभिस्सगरादिभिः यस्य यस्य
 १९ यदा भूमिस्तस्य तस्य तदा फलं वानीह दारिद्र्यभयान्नेन्द्रैर्धनानि धर्मायतनीकृतानि निर्बान्तमाव्य-
 प्रतिमानि
 २० तानि को नाम साधुः पुनराददीत षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः आच्छेत्ता चानुमन्ता च तान्येव
 नरके वसे(त्)त्
 २१ दूतकोत्र सामन्तशीलादित्यः ॥ लिखितमिदं सन्धिविग्रहाधिकृतदिविरपतिवशमदीना ॥ सं३१०आश्वयुज्यवद
 ५स्वहस्तो मम

TRANSLATION.

HAIL !

From Valabhipura. Śrī Dhruvasena, who meditates on his (brother's) feet, who (in point of) good conduct surpasses all his predecessors, who is ability personified in accomplishing things not done by others, whose mind is full of love for virtues fully ripened, who is accepted by (his) subjects as another Manu, who has acquired much learning, who is like the moon without its spot all brilliant and the cause of all peace, who is like the sun that ever shines, to his subjects the destroyer of all darkness even up to the ends of the quarters by his great lustre, who has the confidence of (his) subjects, who performs the highest deeds with a purpose, with motive to accomplish various ends and always in accordance with the Śāstras, who is well-versed in matters of peace, war, and reconciliation, who is highly refined by the advice of those who have grown old in giving proper advice at the proper place, who has mastered the (science of) politics and grammar*, who though possessed of great prowess, has a soft heart full of mercy, who though learned in the Śāstras is devoid of vanity, who though attractive is self-controlled, who though a steady friend (of all) drives off those who are wicked, who is otherwise called by the significant and well-known name of Bālāditya (young sun) on account of his having filled the whole world with joy at the time of his rise (coronation), and who is

* Śālāturiya means the *lāṭya* taught by the Śālāturiya (inhabitant of Śālātura). Śālāturiya is another name of Pāṇini, so the *lāṭya* here would appear to mean grammar.

a great devotee of Śaṅkara ;—younger brother of Śrī Dharasena, who meditated on his (father's) feet, who was the great satisfaction of the learned by his acquisition of all sorts of knowledge, who broke down the spokes of the chariot of the desires of his foes not well arranged and irregular, with his strength, generosity and liberality, who was of a very pleasant disposition notwithstanding his close acquaintance with all the inner recesses of the world and of all the arts and sciences, who was adorned with unartificial love and politeness, who had destroyed the spirit of rivalry in all his enemies with his arms confident and ready to snatch away (their) victorious standards in hundreds of battles, whose command was praised by all kings, whose pride of being expert in the use of arms was humbled by the fame of his bow, and who was a great devotee of Śaṅkara ;—son of Śrī Kharagraha, who meditated on his (brother's) feet, who himself bore like a happy bull, only through the pleasure of carrying out his (brother's) desire, the yoke of beautiful and desirable Royalty placed upon his shoulders by his elder (brother), who was another Upendra, full of love for him, whose equanimity was never disturbed by fatigue, happiness or love, who was free from the smallest tinge of the desire of insulting others, though his foot-stool was covered with the lustre of the jewels in the crest of numerous sovereigns bending down to the greatness of his valour, the only retaliation, who would wish was the bowing of those that were well-known for their proud exploits, in whom were collected all the pleasant qualities of the whole world, who forcibly drove away all the ways of the *Kaliyuga*, whose most noble heart was never affected by any of those blemishes that are always found in the mean, who proved himself to be the first of brave men by depriving innumerable hostile kings of their wealth with his great skill in wielding all kinds of manly weapons, and who was a great devotee of Śaṅkara ;—younger brother of Śrī Śilāditya, a meditator on the feet of his father, who filled all directions with the lustre of his most wonderful qualities pleasant to the whole world, whose shoulders were brilliant with the clear lustre of numerous battles and with the lustre which accompanies a leader of armies, who bore the great burden of great desires, who, though possessed of an intelligence highly purified by a knowledge of the higher and ordinary Vidyās, was so placable as to be easily pleased with a good word from any one, who though possessed of a heart whose depth was impenetrable to all (people), exhibited his most beneficent disposition by his many good deeds, whose fame spread all round by his walking on the way of the past kings of the *Satyayuga*, who acquired the descriptive title of Dharmāditya for his enjoying wealth, happiness and greatness all made more splendid by his never transgressing the limits of religious duty, and who was a great devotee of Śaṅkara ;—son of Śrī Dharasena, who had washed off all his sins in the waters of the Ganges of the rays proceeding from the nails of his (father's) feet, who was possessed of all good qualities as if they were forcibly enticed to

him by his beauty, who was possessed of a greatness which was the source of the life of innumerable friends, who astonished all bearers of the bow by (his) natural strength and by his peculiar tact, who maintained all religious grants made by his predecessors, who averted all calamities destructive to his subjects, who was the common abode of Lakshmi (wealth) and Sarasvati (learning), whose strength was clever in enjoying the wealth of his enemies snatched away from their side, who acquired pure royal-fortune by (his) prowess, and who was a great devotee of Saṅkara;—son of Śrī Guhasena, who had washed off all his sins by bowing down at the lotus-like feet of (his) mother and father, who had shown his strength, his sword being his only friend from infancy, by cutting down herds of mad elephants of the enemies, the great brilliancy of the nails of whose feet was mixed with that of the jewels of the enemies' crowns bowed down by his prowess, to whom the word *rājdā* was agreeably applicable in its full sense on account of his *pleasing* the hearts of his subjects by properly following the ways mentioned in all the *Smritis*, who surpassed Kāma-deva, the Moon, the Himālayas, the Oceans, Bṛihaspati, and Kubera, in beauty, brilliancy, steadiness, deepness, intelligence, and wealth (respectively), who cast off his own ends like a straw in being ever ready to give shelter to those who sought it, who pleased the hearts of learned men, relatives, and friends by giving them more than they desired, who was, as it were, a walking personification of the joy of all the world, and who was a great devotee of Saṅkara;—grand-son of Śrī Bhaṭṭārka, who had acquired glory by the strong and incessant blows of the large and numerous army formed of his allies as well as foes forcibly subdued, who had secured the good-will (of the people) by glorious gifts, respectful treatment and politeness emanating from his power, who had obtained royal fortune by the force of the line of subordinate crowned-heads, and whose line was not interrupted;—proclaims to all concerned that they should bear in mind that for the religious merits of his (parents) mother and father he, having determined to make a gift in the name of Brahmā, has made a grant of the village of Bhasanta on the way to Kālāpaka in Saurāshṭra with all the waste land round it, with all its taxes, with the natural as well as wind-borne produce, with the right to take grains and gold, with the right (to try) ten offences, with the rights of exacting forced labour, incapable of being interfered with by the officials, with the exception of those parts previously given to Devas and Brāhmaṇas; that would endure till the Moon, the Sun, the Ocean, the earth, the rivers, and the mountains;—thus the village has been given for providing clothes, food, utensils, bedding, trustworthy medical help to the company of good *Bhikshus* (mendicants) residing in the Vihāra constructed by Gohaka in the circle of Vihāras built by Rāni Duddā residing in the city of Valabhi, and for maintaining the worship of Buddha Bhagavān with proper materials, baths, *chandana*, incense, flowers, and

oil for lamps, for the repairs of any damage to the *Vihāra*, and lastly for keeping alive the roots of trees. Therefore none should obstruct the enjoyment of the grant made in a proper religious manner whether by cultivating (it) or causing it to be cultivated or by governing it. The grant should be respected and maintained by all the future good kings of the line knowing that power is transient, human life is inconstant, and the advantage of the gift of land is common (to them with me). It is said that many kings like Sagara, &c., have enjoyed the earth; (but) he, who is the lord of the land for the time being enjoys its fruits. What good man indeed, will think of resuming even for fear of poverty the things given for charitable purposes by (former) kings considering them like things vomitted and useless.* The donor of land enjoys *Svarga* for sixty thousand years, and he who resumes or helps in resuming lives in *Naraka* for the same number of years. The carrier of this is *Śilāditya*, and this is written by *Divirapati Vaśabhaṭṭi*, the negotiator of peace. The 5th of *Āśvina Kṛishnapaksha* (dark-half) of *Saṃvat* 310. Here I set my own hand.

V.

Copper-plate grant of King Śilāditya II. of Valabhi found at Luṃsādi near Mahuvā. Dated Valabhi Saṃvat 352.

The village of Luṃsādi where these copper-plates were found is about nine miles west of Mahuvā to which district it belongs. It is a part of the Bhāvnagar territory in the province of Kāthiāwād. The usual seal attached to the plates by means of a ring still keeps the two pieces together and the plates themselves are very well preserved. They are at present in the Museum at Bhāvanagar and measure 14" × 12" containing thirty-two and thirty-three lines respectively written on one side only.

The grant was issued to a Brāhmaṇa named Magopadatta, who had immigrated to Valabhipur from Ānandapur. It gave him two fields in the village of Luṃsādi for the spiritual merits of the donor's parents. It is dated Saṃvat 352 (A. D. 671). It is written in Sanskrit prose, the character being Valabhi.

TRANSLITERATION.

PLATE I.

१ ओ(ॐ) स्वस्ति विजयस्कन्धावारा(न्) मेघवनवासकात्प्रसमप्रणतामित्राणां मैत्रकाणामतुल्यलसंपन्नमण्डला
मोगसंसक(क्त)प्रहारशतलब्धप्रतापात्प्रतापोस(प)नत

* निर्माल्य means without any substance—useless.

- २ दानमानार्जवोपाजितानुरागादनुरक्तमौलकृतः(मृत्यु)श्रेणीवा(ब)लावाहाराज्यश्रियः(ः) परममाहेश्वरश्रीमदाहं-
(का)द्व्यवच्छिन्नराजवंशोमातृपितृचरणारविन्दः(न्द)
- ३ प्रणतिप्राविधौताशेषकल्पः शेषयप्रकृति(वात्मभूते) खड्गद्वितीयवाहुरेव समदपरजघटास्फोटनप्रकाशित-
सञ्(स्व)निकस(प)स्तत्प्रभावप्रणत(ता)रातिचूडास्त्रप्रभासं
- ४ सक्तपादनखराशिमसंहतिः(ः) सकलस्मृतिप्रणीतमार्गसम्पन्व(वप)रिपालनप्रजाहृदयरज्जनान्वर्त्यराजशब्दो रु-
पाराप्ति(रूपकान्ति)रथैर्व्यगाम्भीर्य्युद्धिसंपाद्भिः स्मरशशाङ्का
- ५ द्विराजोदधिनिदशगुरुधनेशानल(ति)शयानः शरणागताभयप्रदानपरतया वृणवदपास्ताशेस(ध)स्वकार्यफलः
प्रार्थनाधिकार्यप्रदानानन्दित
- ६ विद्वत्सुहृत्प्रणयिद्वयः पादचारीव सका(क)लमुच्रनु(वन)मण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य
सुतस्तत्पादनस्त्रमयूखसक्ता(न्ता)नदि
- ७ कृत(निवृत्त)जान्हवीजलौघप्रक्षालिताशेषका(क)ल्पः प्रणयिरातसहस्रोपजीव्यमानसंपदूपलोभादिवाश्रितः
सरभसमाभिगामिकैर्गुणैस्सहजशक्तिशिक्षावि
- ८ शेष(प)विस्मापिताखिलधनुर्दरः प्रन(ध)मनरपतिसमतिस्त्रानामनुपालयित(ता) धर्मेदायानामपाकर्त्ता प्रजो-
पघ(घा)तकारिणामुपप्रदा(स्वपा)नां दर्शयिता श्री
- ९ सरस्वत्योरेकाधिवारास्यसंहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमोविक्रमोपसंप्राप्तविमलपार्थिवश्रीः(ः)परममाहेश्वर
श्रीभुवसेनस्तस्य सुतस्तत्पादा
- १० नुद्धयातः सकलजजदानन्रनात्यनुत(जनानन्दनात्यन्त)गुणसमुदयस्थगितसमप्रदिङ्मण्डलः समरशतविजयशो-
भासनाथमण्डलाग्रयोति(त)भासुरतरान्वन्मो(रांसपी)ढो द्याग्रगुम
- ११ मनोरथमवा(व्यूढगुरुमनोरथमहा)भारः सर्वविद्यापरापरविमागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेना-
पि सुखोपपादनीयपरितोषः समग्रलोका
- १२ राधगाम्भीर्य्यद्वयोपि सुचरिततिशया(वः) सुव्यक्तपरमकल्याणस्वभावः खिलीभूतकृतवुगटृपरि(ति)पथवि
शोधनाधिगतोदग्रकीर्तिः धर्मानुपरोधोवलतरीकृतार्थं
- १३ सुखसंपदुपसेवानिरुद्धधर्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादिता(त्य)स्तस्मानुष(ज)स्तत्पादानुद्धया-
तः स्वयमपेन्द्र(मुपेन्द्र)गुरुणैव गुरुणात्यादरयता
- १४ समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तं(का)परमन(भ)द्र इव धूर्य्यस्तदाज्ञासंपादनैकपरतयोद्वहन्
लेदसुखरतिभ्यामनायासितसर्व्व(स्व)सं
- १५ पत्तिःप्रभावसंपद(द्र)श्रीकृतदृपशतशिरोरत्नच्छायोपगूढपादवी(पी)ढोपि परावद्वाभिमानरसानालाद्वितमनोपृ-
(वृ)त्तिः प्रणतिमेकापरित्यज्य प्रख्यातपौरुषो(पा)
- १६ भिमनैरुष(प्य)रातिभिरनासादितप्रतिर्क्रयोपायः कृतनिखिलनुवनमेद(भुवनामोद)विमलगुणसंहतिःप्रसमीव-
(प्रसमवि)धटितसकलकलविलसितगतिः नीचजनाणिरां
- १७ हिगिरसेवेदो(नीचजनारोहिभिरसेवेदो)पै रनमृष्ट्यु(नामृष्ट्या)व्रतहृदयः प्रज्या(ख्या)तपौरुषास्त्रकौशलातिश-
वे(नगुण)गणति(ती)र्थविपक्षक्षितिपत(ति)लक्ष्मीस्वयंम्राहप्रकाशितप्रथा(वी)रपुरुष
- १८ प्रथमसत्यो(संख्या)धिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुप्यातः सकलविद्याधिगमविविहितनि-
खिलविद्वज्जनमनः परितोषातिशयः
- १९ सत्त्वसंपदा त्यागीदार्य्येण विश(ग)तानुसंधानासमाहितारातिपक्षमनोरथाक्षधन्यः(ङ्गः)सम्यगुपलक्षितानेकशास्त्र-
कलालोकचरितगह्वरो(र)विभागोपि दक्षम(परम)

- २० भद्रप्रकृतिमम(रप्यकृत्रिमप्र)श्रयविनयशोभाविभूषणः समरशतजयपताकाहरणप्रत्यलो(शो)दप्र
 २१ स्वधनुःप्रना(भा)वधरितशा(परिभूता)ल्लकौशालानि(भि)मानसकलकुध(रूप)तिमण्डलाभिनिन्दितशासनः परम-
 माहेश्वरः श्रीधरसेनस्तस्यानुजस्तत्पादानुध्यातः सकृरिता(सञ्चरिता)
 २२ तिशाथितसकलपूर्वैनरपतिरतिभु(दुः)स्साधा(ध्या)नामधि(पि)प्रसाधयिता दि(वि)षयाणां मूर्त्तिमानिवपुरुषका-
 रः श(प)रि(वृद्ध)गुणानुरागनिर्भरदित्तस्यविति(चित्तवृत्ति)र्मनुरिव
 २३ स्वयमन्या(भ्यु)पपन्नः प्रकृति(भि)रधिगतकलाकलाप(ः) कन्त(कान्ति)भाभिर्व्व(वृ)त्तिहेतुरकलंक(ः)कुमुदनाथः
 प्राज्यप्रतापस्थगितदिगन्तरालाप्रन्यक्षितश्चास्तराशिप
 २४ सततोसततप्रकृतिमुतिभ्यः(लप्रध्वंसितश्चांतराशिस्ततोदितस्सविता प्रकृतिभ्यः) परंप्रत्यप(य)मन्वत्थं वक्त
 (न्त)मतिवहुतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्निविग्रहसमासनिश्चयनिपुणः
 २५ स्था(ने)नुरूपमादेशं ददद्गुणव्यद्वि(द्वि)विधानजनितसंस्कारः साधूनां राज्यसा(शा)लातुरीयतकल(न्त)वो-
 रुमयोरपि निष्णातः प्रकृष्टविक्रमोपि क
 २६ वणामृष्ट(दु)हृदयो(यः) श्रुतवानप्यगवित(ः) कान्तावि(न्तोपि) प्रशमी स्थिरसौहृदयोपि (हादोपि) निरसि-
 तावि(शेष)दोषवत(ः)उदयसमयसमुपजनितजनतानुरागः
 २७ परिवि(पि)हितभुवनसमस्थितप्रथितशालादित्यद्वितीयनामा परममाहेश्वरः श्रीधुवसेनस्तस्य सुतस्तत्पादकमल-
 प्रणामधरणिकय
 २८ णजनितकीर्णलालंलललादचन्द्रशकलः शिशुभाषगु(ए)वश्रवणनिहितमत्तनां(मंत्रका)लंकारविभ्रम(मा)मल-
 श्रुतिविशेषः प्रदान
 २९ सलिलक्षालिताग्रहस्तारविन्द(ः)कन्यायाहवमृषुका(दुक)रग्रहणादमन्दि(न्दी)क(क)तानन्दपि(वि)धिःस्व(हं)
 सुन्धा(न्ध)रायाःकाम्मु(मु)
 ३० कोधनुर्वेदश्चसंभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलोत्तमाङ्ककृतचूडोक(धुतचूडार)ता-
 ३१ यमानशासनः परममाहेश्वरःपरममहाकर्महाराजाधिराजपरमे
 ३२ श्वरः चक्रवर्ति(ती)श्रीधरसेनस्तत्पितामहभ्रातृश्रीशीलादित्यस्य शार्ङ्गपाणे-

PLATE II.

- १ (स्)तापितामहकृतिश्रीशीलादित्यस्यशार्ङ्गपाणोरिनाङ्गजयोन्मनोरिमक्ति यन्धुरावयवकल्पितप्रणेत (ङ्गजन्मनोभ-
 क्तिधन्धुरावयवकल्पितप्रणेतरे) तिधवल्य(था)दूरत्पा(तपा)दाराविन्दप्रावि(वृ)त्तथा नखमणिरुचा मन्दाकिन्येव
 २ नित्यममलितोत्तमाङ्गदेशस्यागस्त्यत्येव राजर्षेर्दोषिण्यमातत्वानस्य प्रबलधवल्लिङ्गा यदा(श)सांवलयेन मण्डि-
 तककुम्भो नभासि यामि
 ३ नीपतेर्विदम्पितम—(डम्बिताखंड)परिवेषमण्डलस्य पयोदक्ष्यामशिशरचूचुकचिरसहविन्ध्यस्तनयुगल(ला-
 याः) क्षितेः पल्लुः श्रीदेरभट्टशार्ङ्गजा(जः) क्षिती(ति)
 ४ पसंहतेरनुरागिण्याः शुचियशोशुकधुतः स्वयंवरमालामिव राज्यश्रीया(श्रिय)मर्ष्ययस्स्या(त्याः)कृतपरिग्रहः शो-
 र्थमप्रतिहतव्यापारम(मा)नम(मि)तप्रचण्डरिपुम
 ५ षडलं मण्डलाग्रमिवालम्भः मम(लम्भमानः) शरदि प्रसभमास्त(क्व)ष्ठशिलीमुषपा(खपा)णासन(ना)पादितप्र-
 पा(सा)धनानां परभुजां विधिवदाचरितकरग्रहणः पूर्वमेव विधि

- ६ भवर्णोज्ज्वलेन श्रुतातिशयेनोद्भासितश्रवणः पुनः पुनरुक्तेनैव रत्नालंकारेणालंकृतश्रोत्रः(ः) परिस्फुरत्कटकवि-
कटकीटपञ्चरत्नाकिरणमविच्छिन्न
- ७ प्रधा(दा)नसलिलनिवहावस(से)कविलसन्नवशैवलाङ्कुरमिवाम्रपाणिमुद्ग्रहन्(न्) घृतविशले(शाल)रत्नवलयब-
लशिवैलातटायमानभुजपरिप्लवकयि(वि)श्वभरः
- ८ परमम(मा)हेश्वरः श्रीधुवसेनस्तस्याग्रजोपरमहीपतिस(स्प)द्वादोषनाशनधियैव लक्ष्म्या स्वयमतिस्पष्टचेष्टमाश्रि-
ष्टाङ्गयष्टा(ष्टि)रतिरुचिरतररुचरितग
- ९ रिमपरिकलितसकलनरपतिरतिप्रकृष्टानुरागरसे(स)रभसर (व)शीकृ(त्)प्रणतसमस्तसामन्तचक्रचूडामणिमयूख-
खचितचरणकमल
- १० युगलः प्रोद्गमोदारदोर्दण्डदलितद्विस(प)द्वर्गदम्पः प्रसरर्प(र्प्प)त्पटौघःप्रतापप्रोपिताशेषशत्रुवंशः प्रणयिपक्षनि
क्षितलक्ष्मीकः प्रेरितत(ग)
- ११ दोक्षिमसुदर्शनचक्रः परिद्वृतवालक्रीडोनघः(ः)कृतद्विजातिरेकविक्रमप्रसाधितधरित्रीतलोका(लः)अं)गीकृतज-
लशय्यो पूर्वपुत्रोत्तमः साक्षा
- १२ दर्भ इव सम्म(ग्)व्यवस्थापितवर्णाश्रमाचारः पूर्वैरयूय्वीपतिभिरि(स्तु)ष्णालबलुब्धैर्यस्य(स्या)पट्टतानि
देवब्रह्मदेवानि तेषामप्य
- १३ तिसरलभनः(ः)प्रसरमूस(स्त)ङ्गलनानुमोदनाभ्यां परिमुदितत्रिभुवनाभिनन्दितोच्छ्रितोत्कृष्टधवलधर्मपञ्चप्रका-
शितनिजवंशो देव
- १४ द्विजगुरुप्रतिपतोर्हमनवरतप्रवर्तितमहोद्व्रगादिदानव्यसनानुपजातस्तोषोपात्तोप(दा)रकीर्तिपांकिपरंपरादन्दु-
रितनिखि
- १५ लदिव्यक्त(क्वक्त्र)वालः(ः) स्पष्टमेव यथार्थधर्मादित्यापरनामा परममाहेश्वरः श्रीखरप्रहस्तस्याग्रजः कुमुदप-
(ल)ण्डश्रीविकासिन्याकलाब(त) श्रान्द्रिकयेव
- १६ कीर्त्या धवलितसकलदि(ङ्)मण्डलस्व खण्डितागुरु विलेपनपिण्डव्यामलविन्ध्यशैलविपुलपयोधराभोगावाः
क्षोण्याः(ः) पत्पुः श्रीश्रीलादित्यस्व
- १७ सूनूर्वप्राल(ले)यकिरणा(ण) इव प्रतिदिनप(म)यद्धर्मानकाल(कला)वक्रवालः केसरीन्द्रशिशुरिव राजल-
क्ष्मीमचलवनस्थलीमिषे(वा)लंकुर्वाणः शिखण्डिकेतन इव
- १८ रचिमन्त्रबोमण्डता (नः)प्रचण्डशक्तिप्रभावश्चररा(दा)गम इव प्रतापवानुलुसत्पद्मः संयुगे विदलप(य)जम
(म्बु)धरानिव परगा(ग)जानुदाएवपतनवा
- १९ लतपा(स्तुदयपर्वतवनेवालातप) इव संग्रामे मुष्णन्ननिम(मिम)स्वानामायुषि द्विरा(ष)तां परममाहेश्वरः श्रीशी-
लादित्यः कुशली सर्वानिव समाह्वययामि(यत्य)स्तु वस्सविदितम्
- २० यथा मया मातापित्रोः(ः)पुण्याप्याधनाय आनन्दपुरावेनिर्गतवलभीवास्तव्यत्रैविद्यशामान्य (सामान्य)गार्ग्यसर्गो-
त्रअश्वर्युर्ब्राह्मणकिर्कक
- २१ पुत्रब्राह्मणमगोपदत्तदीनाम * * * यसुराष्टसुजो * * * शत्पासास्थत्वां(लू)शामामे क्षेत्रं द्विखंडा-
वहितं पञ्चाशदधिकभूपादावर्त्तशतपरिमाणं यत्रकं
- २२ खण्डं दक्षिणसीमि कुटुम्बिवावकप्रकृष्टं विशालधिकभूपादावर्त्तशतपरिमाणं यस्याष्टाटनानि पूर्वतो देवदाम्मस
त्क(क)ब्रह्मदेयक्षेत्रं
- २३ दक्षिणतः ङाण्डासग्रामसीम अपरतः कुटुम्बिमातकसत्क(क)क्षेत्रं उत्तरतःकुटुम्बिअन्नाससत्क(क)क्षेत्रं
तथा द्वितीयखण्डं

- २४ पूर्वदक्षिणसोमि महत्तरजज्यलुकप्रकृष्टं विशदूपादावर्त्तपरिमाणं यस्य पूर्वतः जज्यलुकसत्क(क्त)क्षेत्रं दक्षिणतः ब्राह्मण
 २५ दमिलसत्क(क्त)क्षेत्रं अपरतः जज्यलुकसत्क(क्त)क्षेत्रं उत्तरतः जज्यलुकसत्क(क्त)क्षेत्रमेवमिदाम-
 (दमा)घाटनविशुद्धं क्षेत्रं
 २६ सोद्वगं सपरिकरं सभूतवातप्रत्ययं सभान्याहिरण्यादेयं सदशापराधं सौत्पद्यमानाविष्टिकं सच्वराजकीयानाम-
 हस्तप्रक्षेप
 २७ गीयं पूर्वप्रसद्वेवब्रह्मदेयराहितं भूमिच्छिद्रन्यायेनाचन्द्राक्षार्णवक्षितिसरित्पर्वतसमकालानं पुत्रपौत्रान्वयभोग्य
 २८ मुदकातिसर्गणं धर्मदायोतिष्ठः यतोऽस्योचितया ब्रह्मदेयस्थित्या भुज्जतः कल(कृष)तः कर्षयतः प्रदि-
 शतो वा न कैश्चिद्वयसेधे
 २९ वर्त्तितव्यमागामिमद्रवृत्तिभिरस्मद्वंशजैरन्यैर्वर्वा अनित्यान्यैश्चर्य(र्व्या)प्यदिथरं केनुस्वं(मानुष्यं) सामा-
 न्यञ्च भूमिदानफलमवगच्छद्भिरया(य)म
 ३० स्मदायोनुमन्तव्यः(ः) परिपालयितव्यश्चेत्युक्तञ्च बहुभिर्व्वसुधा भुक्ता राजभिस्तका(ग)रादिभ(भिः)यस्य
 यस्य यदा भूमिस्तत्त्व तस्य तदा फलं
 ३१ यानाह दारिद्र्य(द्य)न(म)यानरेन्द्रैर्द्वानानि धर्मायतनीकृतानि निर्मुक्त(क्त)मात्यप्रव(ति)मानि तानि को
 नाम सावुः(ः)पुनराम(द)दीत ॥ षष्ठिवर्षं
 ३२ सहस्राणि स्वर्गं तिष्ठति भूमिदा(दः) आच्छेत्ता चानुमत्ता(त्ता)च तान्य(न्ये)व नरके वसेत् ॥ दूतकोशराज-
 पुषधुवसेन
 ३३ लिखितरि(मि)दं सन्धिविग्रहाविपु(कृ)तद्विरपतिश्रीस्कन्दभटपुत्रादिविरपतिभ्रीमदनहिलेनेति ॥ सं३५२-
 भाद्रपदशु१स्वहस्तो मम ॥ ॥ ॥

TRANSLATION.

HAIL!

From the camp of Meghavarna where the beneficent and victorious army is encamped, Śilāditya, who is like a ray of the new moon (?) with its *kalās* ('digits' in the case of the moon and 'learning' in the case of Śilāditya) growing daily, who beautifies the *rdjyalakshmi* as the cub of a Kesari (lion) does the land of a forest on a mountain, who like the god with the peacock as his sign has a luminous crest for ornament, whose power and glory are very great, who is, like the commencement of the Śarada, adorned with *padma* (lotuses in the case of Śarada and great treasures in the case of the king) full of *pratāpa* (heat, and valour), who in battle destroys the elephants of enemies like big clouds, who like the rising sun on the Udaya mountain diminishes (takes) the life of enemies opposed to him in battle, and who is a great devotee of Śaṅkara;—the son of Śilāditya, who had whitened all directions round, with his glory as white as the splendour of the moon that made the beds of *dolars* (flowers) bloom with beauty, and who was the lord of the earth with its wide expanse of the Vinḍhyāchala dark with the smearing of *Aguruchandana* being daily cut (in its forests); — elder brother of Śrī Kharagraha, whose straight body was embraced by

L 7.

Lakshmi herself openly, as it were, with a view to free herself from the taint of the touch (of other kings), who surpassed all kings by the greatness of his most distinguished conduct, whose pair of feet were covered with the rays of jewels in the crowns of numerous warriors subdued and humbled with his kindness, who pounded his enemies' pride with (his) club-like long and valorous hands, who burnt the whole line of his enemies with his extending lustre, who bestowed wealth on those that loved (him), who with the very enjoyable sight of numbers relieved from accidental misery, free from childishness, ever respecting the Brâhmaṇas, conquering the whole earth by unparalleled valour, was like Purushottama, the first god lying on the bed of the waters, with his *Gadd* and *Chakra*, who showed many child-like exploits, who ever respected Brâhmaṇas, who compassed this earth only in one stride, who was like *Dharma* incarnate setting forth duties of the various *varṇas* and *āśramas*, who made his line illustrious by (floating) the white banner of religion hailed with joy by the three worlds, delighted with his satisfying and gratifying the minds of the gods and the Brâhmaṇas, who were deprived by former kings affected with avarice of the spiritual gifts (made to them) by the older sovereigns, who brightened all the quarters with the illustrious glory acquired by the habit of not being satisfied with making constant gifts of large and ascertained villages to Devas, the Brâhmaṇas, and *Gurûs* according to their merits, who was thus significantly called by the other name of Dharmāditya, and who was a great devotee of Śaṅkara ;—elder brother of Śrī Dhruvasena, who adorned with the white garments of fame had accepted as his own the large company of kings devoted to him and conferring on him as her chosen lord the garland indicating the choice, *viz.*, Royalty, who possessed valour, unconquerable, and enough to bend down all his enemies (like मण्डलाक्ष?), who in due order collected every autumn the annual tribute from the lands of the enemies adorned with arrows powerfully drawn on bows, whose hearing was lucid with the knowledge of the *Śāstras* acquired even from early age, looking fine with various *Varṇas*, whose ears had also the new superfluous ornaments of jewels, whose hand shone like a bright moss-rose being wet with the water poured from it in the act of giving constant gifts, and shining with various armlets, jewels and other ornaments, whose arms contained within them the whole universe being as it were the barriers to the rising ocean, and who was a great devotee of Śaṅkara ;—the son of Śrī Derabhaṭṭa, who constantly bent down before his father in devotion. . . . (?) whose head was ever purified as it were by the very white waters of the Ganges of the rays of the jewel-like nails, proceeding from the feet (of his father), who showed much skill and wisdom like Agastya Mūni, who mocked the wide-spreading halo of the moon with the circle (disc) of his fame which was very white and which had spread in all directions, who was lord of the earth that had

Sahyādrī and Vinḍhyāchala for her breasts, the nipple (?) being made of their tops blackened by surrounding clouds;—son of Śilāditya, who having a *Śirṅga* bow in his hand appeared as if he were Kṛishṇa himself;—brother of the grand-father of the most powerful Chakravartī Śrī Dharasena, who was the son of the great Bhaṭṭārka and the king of kings, whose forehead bore a mark of the crescent moon being caused by the scar left by constant rubbing (of the head) with the earth before the lotus-like feet of his father, whose beautiful Śruti (ears, or particular knowledge of the *Śrutis*) was pure on account of the ornaments of Vedic *mantras* put upon them from his very infancy, whose lotus-like palm was washed in its fore-part with water of *Sankalpa* for making religious gifts, who was a lover of the earth imposing very mild taxes, like an actual lover taking softly the hand of his young bride, who like the *Dhanūrveda* incarnate had all the targets within his ken, whose command was placed on their heads by princes like so many crest-jewels, and who was a great devotee of Saṅkara;—son of Śrī Dhruvasena, who meditated on the feet of his elder brother, who surpassed all his predecessors in good conduct, who in accomplishing things not done by others appeared as if he were an evident personification of *puruṣārtha*, whose mind was full of love for virtues fully ripened, who was accepted by his subjects as another Manu, who had acquired much learning, who was like the moon without its spot all brilliant and the cause of all peace, who was like the sun that ever shines on his subjects the destroyer of all darkness even up to the ends of the quarters by his great lustre, who had the confidence of his subjects, who performed the highest deeds with a purpose, with motive to accomplish various ends and always in accordance with the *Śāstras*, who was well versed in matters of peace, war and reconciliation, who was highly refined by the advice of those who had grown old in giving proper advice at the proper place, who had mastered the (science of) politics and grammar, who though possessed of great prowess had a soft heart full of mercy, who though learned in the *Śāstras* was devoid of vanity notwithstanding the knowledge of the *Śrutis*, who though attractive was self-controlled, who though a steady friend drove off those who were wicked, who was otherwise called by the significant and well-known name of Bālāditya (young sun) on account of his having filled the whole world with joy at the time of his rise (coronation), and who was a great devotee of Saṅkara;—younger brother of Śrī Dharasena, who meditated on his (father's) feet, who was the great satisfaction of the learned by his acquisition of all sorts of knowledge, who broke down the spokes of the chariot of the desires of his foes not well arranged and irregular, with his strength, generosity and liberality, who was of a very pleasant disposition notwithstanding his close acquaintance with all the inner recesses of the world and of all the arts and

sciences, who was adorned with unartificial love and politeness, who had destroyed the spirit of rivalry in all his enemies with his arms confident and ready to snatch away (their) victorious standards in hundreds of battles, whose command was praised by all kings whose pride of being expert in the use of arms was humbled by the fame of his bow, and who was a great devotee of Śaṅkara ;—son of Śrī Kharagraha, who meditated on his (brother's) feet, who himself bore like a happy bull, only through the pleasure of carrying out his (brother's) desire, the yoke of beautiful and desirable Royalty placed upon his shoulders by his elder brother, who was another Upendra and full of love for him, whose equanimity was never disturbed by fatigue, happiness or love, who was free from the smallest tinge of the desire of insulting others, though his foot-stool was covered with the lustre of the jewels in the crest of numerous sovereigns bending down to the greatness of his valour, the only retaliation who would suffer was the bowing of those that were well-known for their proud exploits, in whom were collected all the pleasant qualities of the whole world, who forcibly drove away all the ways of the *Katīyuga*, whose most noble heart was never affected by any of those blemishes that are always found in the mean, who proved himself to be the first of brave men by depriving innumerable hostile kings of their wealth with his great skill in wielding all kinds of manly weapons, and who was a great devotee of Śaṅkara ;—younger brother of Śrī Śilāditya, who was a meditator on his (father's) feet, who filled all directions with the lustre of his most wonderful qualities pleasant to the whole world, whose shoulders were brilliant with the clear lustre of numerous battles and with the lustre which accompanies a leader of armies, who bore the great burden of great desires, who though possessed of an intelligence highly purified by a knowledge of the higher and ordinary Vidyās was so placable as to be easily pleased with a good word from any one, who though possessed of a heart whose depth was impenetrable exhibited his most beneficent disposition by his many good deeds, whose fame spread all round by walking on the way of the past kings of the *Satyayuga*, who acquired the descriptive title of Dharmāditya for his enjoying wealth, happiness, and greatness all made more splendid by his never transgressing the limits of religious duty, and who was a great devotee of Śaṅkara ;—son of Śrī Dharasena, who had washed off all his sins in the waters of the Ganges of the rays proceeding from the nails of his (father's) feet, who was possessed of all good qualities, as if they were forcibly attracted to him by a desire for that greatness which was the source of the life of innumerable friends, who astonished all bearers of the bow by (his) natural strength and by his peculiar tact, who maintained all religious grants made by his predecessors, who averted all calamities destructive to his subjects, who was the common abode of Lakshmi and Sarasavati, whose strength was clever in

enjoying the wealth of his enemies snatched away from their side, who acquired pure royal fortune by his prowess, and who was a great devotee of Śaṅkara ;—son of Śrī Guhasena, who had washed off all his sins by bowing down at the lotus-like feet of (his) mother and father, who had shown his strength, his sword being his only friend, from infancy by cutting down herds of mad elephants of the enemies, the great brilliancy of the nails of whose feet was mixed with that of the jewels of the enemies' crowns bowed down by his prowess, to whom the word *rājā* was agreeably applicable in its full sense on account of his pleasing the hearts of his subjects by properly following the ways mentioned in all the *Smṛitis*, who surpassed Kānadeva, the Moon, the Himalayas, the ocean, Brihaspati, and Kubera, in beauty, brilliancy, steadiness, deepness, intelligence, and wealth respectively, who cast off his own ends like a straw in being ever ready to give shelter to those who sought it, who pleased the hearts of learned men, relatives, and friends by giving them more than they desired, who was, as it were, a walking personification of the joy of all the world, and who was a great devotee of Śaṅkara ;—grand-son of Śrī Bhāṭṭārka, who had acquired glory by strong and incessant blows of the large and numerous army formed of his allies as well as foes forcibly subdued, who had secured the goodwill (of the people) by glorious gifts, respectful treatment and politeness emanating from his power, who had obtained royal fortune by the force of the line of subordinate crowned-heads, and whose line was not interrupted ;—proclaims to all concerned that for the spiritual welfare of his parents he has given a gift to Brāhmaṇa Magopadatta son of Adhvaryyū Brāhmaṇa Trivedi Kikkaka of the *gotra* Gārgya who has immigrated to Valabhipura from Anandapura, (the modern Vadoagar ?), being sacred on both sides, a field in two pieces (of land), in the village of Lāshā under . . . Śalapāsāsthali in Saurāstra measuring one hundred and fifty *pālāvaras*. One of them measuring one hundred and twenty *pālāvaras* situated within the southern boundary and tilled by Kuṭumbik Vāvaka is bounded on the east by the field of Devaśarmā received as a gift, on the south by the boundary line of the village of Ḍaṇḍāsa, on the west by the field of Kuṭumbik Bhāṭaka, and on the north by the field of Kuṭumbik (cultivator *viz.* a *kuṇabi*) Ajjāsa ; the other is thirty *pālāvaras* within the south-eastern boundary (of the village) tilled by Mahān Jajjalluka, bounded on the east by the field of Jajjalluka, on the south by the field of Brāhmaṇa Damila, and on the west by the field of Jajjalluka. Thus it is given with all clear boundaries and with its surroundings and accompaniments, with what is brought to it by the wind, &c., with its grains and taxes and with the rights of forced labour, with the right of trying the ten offences, not to be touched by royal officers and with the exception of the portions formerly given to *Devatās* and the Brāhmaṇas ; thus is the whole given by what is called the *Bhūmichhidra*

nyāya. This to be enjoyed as a religious gift by his sons, grand-sons, &c., and his descendants till the moon, the sun, the ocean, the earth, the rivers, and the mountains endure. None should obstruct its enjoyment or cultivation by himself or others. Future kings of his line knowing that greatness is fickle and human life is unstable and also knowing that the merits of this gift belong to them in common with him should respect and protect this grant. It is said that many kings such as Sagara, &c., have enjoyed the earth; (but) he who is the lord for the time being enjoys the fruits. What good man will resume even for fear of poverty the things given for charitable purposes considering them like things already consecrated to gods and which are like flowers once given and enjoyed out.

He who makes a gift of land lives sixty thousand years in *Svarga*, while he who resumes it or allows it to be resumed lives the same number of years in *Naraka*. Rājputra (prince) Dhruvasena is the *dātaka* of this deed of gift. This order is written by Anahila Chief of the Diviras grand-sons of Senāpati Skandabhaṭṭa, the head of the Diviras, the negotiator of peace and war. The first of Bhādrapada Śūklapakṣa (bright half) Saṃvat (Valabhi) 352. (This) is my hand.

VI.

Copper-plate grant of King Śīlāditya III. of Valabhi found at Devali near Talājā under Bhāvnagar. Dated Valabhi Saṃvat 375.

The village of Devali where these plates were found is about three miles east of Talājā and about three-and-a-half miles inland from the sea on the south-eastern coast of Kāthiāwāḍ. The usual seal was missing when they were first received though they have got the holes intended for the rings to keep them together. The plates are preserved in the museum at Bhāvnagar and measure 14½" by 12" containing twenty-nine and thirty-one lines respectively written on one side only.

The grant was issued to a Brāhmaṇa named Trivedi Devila making a gift of the village of Moraṇṭīja in Saurāshṭra for the spiritual merits of the king's parents. The date of the grant is Saṃvat 375 (A. D. 694).

The composition is Sanskrit prose, but it is very incorrect there being hardly a line without a mistake of some kind or other. The character is Valabhi.

TRANSLITERATION.

PLATE I.

- १ ॐ स्वस्(स्ति) जयस्कंधावारापु(त्पू)णीकग्रामवसकप्र(वासकात्प्र)सभप्रगतमित्रणां(तामित्राणां)मैत्रकाणामनु-
लप(ब)लसंपन(संपन्न)मण्डलाभोगससंक्षप्रहारशतलभ्यप्रतापो(पः) प्रताप(पो)पनत
- २ दानमानाज्जैवोपाजित(ता)नुराभा(गा)दनुरक्तमौलभृत्यश्रेणीलललत(बलावातरा)रज्यश्रियः परममाहेश्वरश्री-
भटाकादव्यच्छिन्नराजवशान्वत(वंशोमाता)पितृचरणारविदप्रणाति
- ३ प्रविधौताशेषकल्मषः शैशवाप्र(अ)भूतिखड्गद्वितीयबाहुर(बाहुरे)व समदपरगजट(घटा)स्फोटनप्रकाशितसत्त्वनि-
कषः तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसंस्फपादनख
- ४ रश्मिसंहातिः सकलस्मृतिप्रणीतमार्गसम्यप(कप)रिपालनप्रजाद्वयंरंजनान्वर्धराजशब्दे रूपक(का)न्तिस्यैव
गाम्भीर्यपु(बु)द्धिसंपद्भिः स्मरशशांकाद्रिराजोदधि
- ५ विदशगुरुधनेशायीतग(नतिश)थानः शरणागताभयप्रदानपरतया नृणवदपस्त(पास्ता)शेषस्वको(का)र्थफलः
प्रार्थनाधिकार्थप्रदानानन्दतसुहृत्प्रणय(धि)हृदयः
- ६ पादचारीव सकलभुवनमण्डजा(ला)भोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनसममुखसं-
तानति(निः)सृतजान्द्वीजलौघप्रक्षालिताशेषक
- ७ स्मयः प्रन(ण)थिशतसहस्रोपजीव्यमानसंपदूपलोभादिवाप्र(श्रितः)सरभसमाभिगामिकैर्गुणैस्सहजशक्तिशिक्षा
विशेषवंशापत(स्मापिता)खिलधनुर्धरः प्रथमरत्न(भर)
- ८ पतिसमतिसृष्टानामनुपालयिका(ता) धर्मदायानामपाकर्ता प्रजोपपातकारिण(णा)मुपप्लवान(तां) दक्षयित
श्रीसरस्वत्योरे(रे) काधिवासस्यसंहतारातिपक्षलक्ष्मीप
- ९ रिमोत(ग)दक्षावेक्रमी विक्रमोपसंप्राप्तविलपाधिबध्नीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्याते
स्तकलजगदानंदनाल्यद्भुतगुणसमुद्भयस्थगितं
- १० समग्रादिङ्मण्डलः प(स)मरशतविजयशोभासनाथमण्डतात्र(लाप्र)श्रुतिभासुरतरांसपीटोद्(व्यू)ढगुहमनोगु-
(रय)महाभ(भा)र(ः) सर्वविद्यापरापराविभागाधित(ग)मविमलमत(ति)रपि
- ११ सर्वत(ः)सुभापित(पित)लखनोपि(लवेनापि) सुखोपपाट(द)नीयपरितोष(ः) प(स)मप्रलक(लोका)गाध
गाम्भीर्यद्वय(यो)पि सुचरितात(ति)शयसुव्यक्तपरमकल्याणस्वभाव(ः) खिलीभूतकृतयुगटप
- १२ तिपक्षविशेषनाधिगतोदप्रकीर्त्तिः धर्मानुपरोधोज्वलतरीकृतार्थसुखसंपदुपसेवानिरुद्धधर्मादित्याद्वितीयनाम(मा)
परममाहेश्वर(ः) श्रीशीलादित्यस्तस्यानुजस्तत्पादानु
- १३ ध्यातः स्वयमुपैद्रुगुणोद्ग(गुरुणेव)गुरुणात्मादरवभ (ता) समभिलषणीयामपि राजलक्ष्मी (धर्म) स्कन्धासक्त
(कां)परमभद्र इव धूर्यस्तदाशासंपादनैकरसतथेवोद्बहन् खेम(द)सुख
- १४ रतिभ्यामनायासितसत्त्वसंपत्तिः प्रभावसंपद्वगी(शी)कृतमृ(वृ)पातिशतगि(शि)रोरज्ज्याय(यो)धनूदपादपीठोपि
परावज्ञाभिमानरसानालिङ्गितमनोवृत्तिः प्रण
- १५ तिमितां(कां) परित्यज्य प्रख्यातपौरुषाभिमानैरप्यरावि(ति)भिरनास(सा)दितप्रतिक्रियोपय(ः) कृतनिखि-
लभुवन(ना)मोदविमलगुणसंहति(तिः) प्रसभविघटितसकल
- १६ विलषि(कलि)विलसि)तगतिः नीचजनापि(धि)रोद्विषि(मि)रशेषैर्दोषैरनामृष्टादुन्नतद्वयः प्रख्याता(त)पौरुषास्त्र-
कौशलशक्तिशयः गणाधिप(गुणतीर्थ)विपक्षक्षितिपतिलक्ष्मीस्वयंया

- १७ हप्रकाशितप्रवीरभू(पु)रुपप्रथमसंख्याधिगमः परममहेश्वर(माहेश्वरः) श्रीखरग्रहस्तस्य सुतस्तत्पादानुध्यातः सर्वविद्य(द्या)गमाद्येहतीनख(खि)लविद्वज्जनमना(नः)परिस(तो)
- १८ प(पा)तिशय(यः) सखसंपदा त्यागौदार्येणाधिगत(ता)नुसन्धानासम(मा)हितारातिपञ्चमनोरथ(था)श्रमह(ः) सम्प्रगुपलाक्षितमुकशाकूकल(तानेकशाखकला)लोकचरितगद्गरति(वि)भागोपि परमम
- १९ द्रप्रकृतिरकृतिमत्रश्रपे(प्रश्रयोपि)विनयशा(शो)भाविभूषण(ः) समरशतजयपताकाहरणप्रत्यलो(यो)दप्रप(वा)हु- दण्डीविध्वंस(स्त)निखिलप्रतिपत्र(क्ष)दप्पौदयः स्वधनु(ः)
- २० प्रमयो(भाव)पारिम्त(ता)स्वसै(कां)शलाभिमानप(स)कलनृपतिमण्डलामिनन्दितशासनः परममाहेश्वरः श्री- धरसेनस्तस्यानुजस्तत्पादानुध्यातस्त्वचरिता
- २१ मि(ति)शक्तिसकलपूर्वतरपातिमातिदुस्साधा(ध्या)नामपि क(सा)धयिता विषयाणां मूर्तिमानिव पुरुषकाकः(रः) परिग्रहगुणानुरागनिर्म्मरचित्तुक्तिः मनुर्विच
- २२ स्वयमभ्युपपन्नः प्रकृतिभिराधिगतकलाकलापः कान्तिसमनिर्धीत(मात्रिवृति)हेतुरकलंकः क(कु)मुदनाथः प्र(प्रा)- ज्यप्रतापस्थगितदिगन्तरल(रालः)प्रथ्वसं(सि)तध्वन्तराशि(ध्यांतराशिः) स
- २३ ततोदितस्त्वथित(ता) प्रकृतिभ्यः परप्रत्ययमर्थवन्तमतिबहुतिथप्रयोजन(ता)नुयन्धमागमपरिपूर्णं विदधानः सन्धि च(वि)ग्रहसम(मा)सनिश्चयानपुनः(णः) स्थानेनुर(रु)
- २४ पम(मा)देशददद्गुणद्विद्विधानजनितसंस्कारः साधूना(नां) राज्यता(या)लातुरीयस्तनृ(न्त्र)बोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुत
- २५ वानवृक्षा(प्य)गदितः कान्तोपि प्रशा(श)मी दिशरसीदव्योपि(सौहादौपि)निरसितो(ता) दोषवतामुदयसमयस- पुष्टजनितजनानुरागपरिपिहितभुवनसमाधितप्रथित
- २६ वालादित्याद्वितीयनाम(मा) परममाहेश्वरः श्रीधुवसेनस्तस्य सुतस्तत्पादकमलप्रणामधरणीकणजि(ज)नित- किणलाञ्छनललाटचन्द्रशकलः
- २७ शिशुभाव एव श्रवणनिहितमौक्तिकाल(लं)कारः विज(भ्र)मामलभू(श्रु)तविवे(से)पप्रदानसलिलक्षालित(ता) ग्रहता(स्ता)रविन्दः कन्याया इव नृदुकर
- २८ ग्रहणादमंदीकृतानन्दा(न्द)विधिध्वंसुन्धराया(याः) कामुको धनुर्वेद इवयं(से) भाविताशेषलक्षकलाक- लापः प्रणतसमस्तसमन(सामन्त)मण्डलोत्तम(मा)
- २९ इभृतचूडारत्नोपमानशासनः परममाहेश्वरः परममहारकमहाराजाधिराजपरमेश्वरचक्रवर्तिश्रीधरसेनः

PLATE II.

- १ तत्पितामहभातृश्रीशालादित्यस्य शाक्ति(शार्ङ्ग)पाणेरिवाङ्गजन्त(न्म)नो भक्तिबन्धुरावयवकल्पितप्रणतेरतिधव- लया दूरतपादारविन्दप्रवृत्तशा भस्मगिरिचा
- २ मंदाकिन्या(न्ये)व नित्यममलीत(लितो)त्तम(मा)द्देशस्यागस्त्यस्येव राजर्षिर्दाक्षिण्यमभ्व(मातन्वान)रय- प्रचलधवालिस्रा यशसां बलल(ये)नमण्डितककुभो नभ
- ३ सियामिनीपतोर्व्वडम्बित(ता)खेडपरिवेषमण्डलस्य पयोदस्यामशिखरचूचक्रचरिसङ्घविन्ध्यस्तनयुगायः(याः) श्रितेः पत्युः श्रीदिरमटस्याङ्गजः
- ४ क्षितिपसंहतेरनुरागिण्याः श्रुविशगङ्गुककृत (श्रुचिथशोशुकभृतः) स्वयपरमलभव(स्वयंवरमालामिव)राज्य- श्रीयमर्षयत्(दंल्याः)कृतपरिग्रहः शौर्यमप्रतिहतव्यापरमनचित(आपारमानमित)तप्रचण्ड(ण्डा)रिवल

- ५ मण्डलपीमवोखिलपमानः(लाग्रमिवावलंमानः) ग(श)रदि प्रसभम(मा)कृष्टशिलीमुखप(वा)णासनापा(वा)-
दितप्रसवनानाप्रसाधनानां(पर) (मु) वाविषिष(वांविषिव)दाचारितकरप्रहणः पूर्वमेव विविधवर्णोच्चलेनभू
६ तातिशयेनोद्गासितश्रवणः पुनः पुष(न)रुक्तनन(रुक्तेन)रत्न(त्ना)लंकारेण(गा)लङ्कृतश्रोत्रः परिस्फुरद्विकटाकि-
क(कि)टपक्षरत्नाकिरणमविच्छिन्नप्रदानसलिलभि(नि)वहायसेकविलस
७ न(न)वशैवलाङ्कुरीमदा(वा)ग्रपनि(पाणि) मुद्रहन्धुतविशालरन्वे (रत्न)वलयजलि(ल)धिवेलातटायमान-
भुजपरिष्वक्ताविश्वम्भरः परममाहेश्वरः श्रीध्रुवसेनस्तस्याग्रजो परमही
८ पातिसर्पदोपनाशनधियेव लक्ष्म्या स्वयमतिस्पष्टचेष्टमाग्लि (लि)ष्टांगवष्ट(ष्टि)रतिर(रु)चिरतरचरितगरिमपरि-
न(क)लितव(स)कलनरपतिरतिप्रकृष्टानुरागातिरभसव
९ शीकृतप्रणतसमस्तस(सा)मंतचक्रचूडामणिमयस्वस्वचितचरणकमलयुगलः(ः) प्रोद्गमोदारदोर्दंडदलितद्विषद्व-
र्गदर्थप्रसर्पत्वटीयःप्रतापप्रो(धि)ताशेष
१० शत्रुवंशः प्रणय(यि)पक्षानिक्षिप्तलक्ष(क्ष्मी)कः प्र(मि)रितगदोत्क्षिप्तसुभि(वर्श)नचक्रः परिहृतपद(वाल)क्रिडो-
नधोःकृत(धःकृत)द्विजतिर(रे)कयिक्रमप्रसाधितधर(रि)नीतलोर्नङ्गीकृतजलशय्यो पूर्ववु(पु)
११ रुघोत्तमः पक्षाधर्म (साक्षाद्धर्म) इव सम्यव्यव(गुण्यव)स्थापितवर्णप्रमच(वर्णाश्रमाचारः) पूर्वैरप्युर्वीपतिभि-
स्तृष्णालबलुब्धैर्या(र्या)न्यपहृत (ता) नि देवब्रह्मदेयानि तेप (षा) मप्यतिसरट(ले)मनःप्रसरमरसं
(मुत्सं)क
१२ लनानुम(मो)दनाभ्यां परिमुदितनु(त्रि)भुवनभिनन्दितोच्छ(च्छिन्न)तोत्कृष्टधवलधर्मध्वजप्रकाशितानेजवंशो दे-
वदे(दि)जगुर्ग(गुरु)प्रतियथा हर्मनवरतप्रवर्तितमहोद्रेगादिदानव्यसनानुपजा
१३ तस(सं)तोषोपातोदारकोर्तिः(ः) पत्तिपरंपरादनु(त्तु)रितनिखिलदिक्कवालः स्पष्टमेव यथार्थधर्मादित्या-
परनामा परममाहेश्वरः(ः) श्रीस्वरग्रहस्तस्याग्रजन्मनः क(कु)मुद
१४ प(प)ण्डश्रीविकसिन्धु(कासिन्धु) कलावतर्थाद्रिकयेव रण्या(कीर्त्या)धवलितसकलदिक्कडलस्य खंडित(ता)-
गुरुविलेपनप(पि)ण्डश्यामलंविध्यशैलविपुलपथा(यो)धराभोगो(गा)या क्षोण्याः पत्स(त्युः)
१५ श्रीशीलादित्यस्य सून(नु)र्भवप्रालेयकिरण इव प्रतिदिनस(सं)वर्धमानकलाचक्रवालः केसरीद्राशिगुरिब-
राजलक्ष्मीमचलवनस्थलीमिवालंकुर्व(वां)णः शिखाण्डिकर(केत)
१६ न इव रुचिमचूडामण्डनः प्रचण्डशक्तिप्रतापश्च शरदागम इव प्रतापवानुलुसहा(द्वा)र्दः संयुगे विदलयन्-
भोधरानिव परगजानुदयभूधरपनापला(धनेवाला)
१७ न(त)प इव संत्रमी(ग्रामे) मुष्णन्निमुखानामयू(मायू)पि द्विषता(तां) परममाहेश्वरः परमभट्टारकमहारा-
जाधिराजपरमेश्वरश्रीवप्यपादानुध्वा(ध्वा)तः परमभट्टारकमहाराजाधिरा
१८ जपरमेश्वरश्रीशीलादित्यस्तस्य सुतस्तथादानुध्वातः शोभितकलजलधिकल्लो(ला)भिभूतमज्जन्महामहीमंडला-
द्वा(लोद्वा)रैर्यैः प्रकटितपुरुषतम(योत्तम)तयाकिगुलं(कीला)लज्जामगोरहः(ः)
१९ परिपूर्णपरी पर इव धनमत्तिः (मूर्तिः) चतुस्रगदावद्वक्षितमुपरिकराद्वाप्रदानसमयधनलवलपरियसितुवम-
भिमुमानोपरलवितानिम्नग्वन्धयसा (चतुःसागरावद्वक्षितमुपरिकराद्वाप्रदानसमयेधनैलाविलपुरीय-
सेद्धीमवाभिमानमानोऽपरलावितनीम्माणोन्धयसा)
२० दितपारमैश्वर्यकाप(कोपा)कृष्टनिस्त्रिङ्ग(वा) निपातिवदलितकरिकम्पप (कुम्भस्थ) लोलुसत्प्रसृतमहाप्रतापव-
लप्र(प्रा)कारपरिगतव(ज)गन्मंडललब्धस्थतः(स्थितिः)विकटभि(नि)जदोर्दण्डाव
२१ लम्बिनासर(क)लभूवनाभोगजाज(ते)मन्थास्फोटामिभूतदुग्धासिन्धुधनपण्डवण्ड (केनपिण्डपाण्डु) यशोविततेन
विहितातपत्रः परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवप्य

- २२ पादानुप्यातः परममहारकमहाराजाधिराजपरम(मे)श्वरश्रीशीलादित्यदेवः सर्वानेवसमाप्तापयत्यस्तु वं(वः)
संविदितं यथा मयामत(यामयामाता)पित्रोः पुण्याप्यायनाय विष्णु
२३ दसपुत्रविनिर्गतनु(वं)शकटवास्तव्यतन्नातुर्विद्यसामान्यशाण्डिलसगोत्रमैत्रायणीयमानवकसब्रह्मचारिब्राह्मणप-
प्पुत्रब्राह्मणदेविलाय
२४ मुराष्ट्रेषु अन्तरत्रायां मोरजिज्जग्रामस्तोपरिकरस्तुतवातप्रत्ययरसधान्यहिरण्यादेयस्तदशापराधस्तोत (त्य)
२५ वमानविष्टिके(कः)सर्वराजकीयानामहस्तप्रक्षेपणीयः पूर्वप्रत्तदेवब्रह्मदेयरहितो भूमिच्छिद्रन्यायेन चंद्रार्काणव-
क्षितिसरित्स्वर्तसम
२६ कालीनः पुत्रपौत्रान्वयक्रमभोग्य उदकातिसर्गेण धर्मदायो. निस्तु(स्तु)ष्टः यतोस्योचितया ब्रह्मदेयस्थ(स्थि)त्या
भुंजतः कृतः कर्षयतः प्रादे
२७ शतां (तो) वा न कैश्चिन्निषेधे वर्तितव्यमागामिमद्रूपं लिशि(मि)रप्यस्मदंशजैरन्यैर्वा अनित्याने (न्यै)श्रय्या-
प्यस्थिरं भानुष्यंस(सा)मान्यं च भूमिदानफलमवगच्छ
२८ क्रिरवमस्मदाबेनुमर पिरिपलयित(मन्तव्यः पिरिपलयित)व्यंश्चस्थ(त्यु)क्तञ्च बहुभिर्वसुधा भुक्ता राजमिस्त-
गरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं
२९ फलं ॥ यानीह दारिद्र्य(द्य)भयाभरंरैर्दैनानि धर्मायतनीकृतानि ॥ निर्मुक्तमात्यप्रतिमानि तानि को नाम
साधू(धुः)पुनराददी
३० त ॥ पश्चिर्वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः आच्छेत्ता चामुमन्ता च तान्येव नरके वसेद् ॥ दूत-
कोत्र राजपुत्र भीस्वरप्रहः ॥
३१ लिखितमिदं बलाधिकृतवपभोगिकपुत्रदिविरपतिश्री रघणेनेति सं. ३७५ व्येष्टवर्षस्वहस्तोमम

TRANSLATION.

Om! Blessings. From the victorious camp at the village of Purnika, Sri Silāditya, who is devoted to the feet of Sri Bappa, who is possessed of valour capable of saving the globe of the earth from being overwhelmed in the waves of the boisterous sea of *Kaliyuga*, who having shown himself as the best of men is Purushottama, the lord of Lakshmi (in the case of Purushottama and wealth in the case of the king), who appears as if he were wealth personified (i. e. another Kubera) secretly filling the appalling cavities made by want, who when ordering to raise taxes from the earth surrounded by four oceans believes it to be the bridge to the town of wealth of Kubera,* . . . † who settles his rule throughout the world surrounded by the walls of fire-like great glory that spread around emanating from the temples of the enemies' elephants torn to pieces with merciless blows of his sword drawn in anger, who has made as it were an umbrella on himself of his glory as white as the foam of the milky ocean agitated by the Mandara mountain and spreading wide in all directions and depending on his hands

* The sense here is not quite clear as it is; it reflects no credit on the subject of this eulogy for the description makes him a heavy tax-gatherer.

† The line is not quite clear.

and who is a great devotee of Sankara;—son of Śrī Śilāditya, who was like a ray of the new moon (?) with its kalās (digits in the case of the moon and “learning” in the case of Śilāditya) growing daily, who beautified the *Rājyalakṣmī* as the cub of a kesari lion the land of a forest on a mountain, who like the god with the peacock as his sign had a luminous crest for ornament, whose power and glory were very great, who was, like the commencement of the Śarada, adorned with *padma* (lotuses in the case of Śarada and great treasures in the case of the king) full of *pratāp* (heat and valour), who in battle destroyed the elephants of enemies like big clouds, who like the rising sun on the Udaya mountain diminished (took) the life of enemies opposed to him in battle and who was a great devotee of Sankara;—son of Śrī Śilāditya, who had whitened all directions round with his glory as white as the splendour of the moon that made the beds of *dolara* (flowers) bloom with beauty, who was the lord of the earth with its wide expanse of the Vindhyačhala dark with the smearing of *Aguruchandana* being daily cut (in its forests);—elder {brother of Śrī Khara-graha, whose straight body was embraced by Lakṣmī herself openly, as it were, with a view to free herself from the taint of the touch (of other kings), who surpassed all kings by the greatness of his most distinguished conduct, whose pair of feet was covered with the rays of jewels in the crowns of numerous warriors subdued and humbled with his kindness, who pounded his enemies’ pride with (his) club-like long and valorous hands, who burnt the whole line of his enemies with his extending lustre, who bestowed wealth on those that loved (him), who with the very enjoyable sight of numbers relieved from accidental misery, free from childishness, ever respecting the Brāhmaṇas conquering the whole earth by unparalleled valour, was like Purushottama, the first god lying on the bed of the waters, with his *Gaddā* and *Chakra*, who showed many child-like exploits, who ever respected Brāhmaṇas, who compassed this earth only in one stride, who was like *Dharma* incarnate setting forth duties of the various *Varṇas* and *Aśramas*, who made his line illustrious by (floating) the white banner of religion hailed with joy by the three worlds, delighted with his satisfying and gratifying the minds of the gods and the Brāhmaṇas, who were deprived by former kings affected with avarice of the spiritual gifts (made to them) by the older sovereigns, who brightened all the quarters with the illustrious glory acquired by the habit of not being satisfied with making constant gifts of large and ascertained villages to Devas, the Brāhmaṇas and Gurās according to their merits, who was thus significantly called by the other name of Dharmāditya, and who was a great devotee of Sankara;—elder brother of Śrī Dhruvasena, who adorned with the white garments of fame had accepted as his own the large company of kings devoted to him and conferring on him as her chosen lord the garland indicating the

choice *viz.* Royalty, who possessed valour unconquerable and enough to bend down all his enemies (like *महाराज*?), who in due order collected every autumn the annual tribute from the lands of the enemies, adorned with arrows powerfully drawn on bows, whose hearing was lucid with the knowledge of the *Śāstras* acquired even from early age, looking fine with various Varpas, whose ears had also the new superfluous ornaments of jewels, whose hand shone like a bright moss-rose being wet with the water poured from it in the act of giving constant gifts, and shining with various armlets, jewels and other ornaments, whose arms contained within them the whole universe being as it were the barriers to the rising ocean, and who was a great devotee of Śaṅkara;—son of Śrī Derabhaṭṭa, who constantly bent down before his father in devotion . . .

. . . (?), whose head was ever purified as it were by the very white waters of the Gauges of the rays of the jewel-like nails proceeding from the feet (of his father), who showed much skill and wisdom like Agastya Muni, who mocked the wide-spreading halo of the moon with the circle (disc) of his fame which was very white and which had spread in all directions, who was lord of the earth that had Sahyādri and Viṇḍhyāchala for her breasts, the nipple (?) being made of their tops blackened by surrounding clouds;—son of Śilāditya, who having a *sāraṅga* bow in his hand appeared as if he were Krishna himself;—brother of the grand-father of the most powerful *chakravartī* Śrī Dharasena, the king of kings, whose forehead bore a mark of the crescent moon being caused by the scar left by constant rubbing (of the head) with the earth before the lotus-like feet of his father, whose beautiful ears (particular knowledge of the '*Śruties*') were pure on account of the ornaments of Vedic mantras put upon them from his very infancy, whose lotus-like palm was washed in its fore-part with water of *Saṅkalpa* for making religious gifts, who was a lover of the earth imposing very mild taxes, like an actual lover taking softly the hand of his young bride, who like the Dhanurveda incarnate had all the targets within his ken, whose command was placed on their heads by princes like so many crest-jewels, and who was a great devotee of Śaṅkara;—son of Śrī Dhruvasena, who meditated on the feet of his elder brother, who surpassed all his predecessors in (point of) good conduct, who in accomplishing things not done by others appeared as if he were a walking personification of *Puruṣārtha*, whose mind was full of love for virtues fully ripened, who was accepted by his subjects as another Manu, who had acquired much learning, who was like the moon without its spot all brilliant and the cause of all peace, who was like the sun, that ever shines, on his subjects, the destroyer of all darkness even up to the ends of the quarters by his great lustre, who had the confidence of his subjects, who performed the highest deeds with a purpose, with motive to accomplish various ends and always in accordance with the *Śāstras*, who

was well-versed in matters of peace, and reconciliation, who was highly refined by the advice of those who had grown old in giving proper advice at proper places, who had mastered the (science of) politics and grammar who though possessed of great prowess had a soft heart full of mercy, who though learned in the *Sāstras* was devoid of vanity notwithstanding the knowledge of the *Śrutis*, who though attractive was self-controlled, who though a steady friend drove off those who were wicked, who was otherwise called by the significant and well-known name of Bālāditya (young sun) on account of his having filled the whole world with joy at the time of his rise (coronation), and who was a great devotee of Śaṅkara; —younger brother of Śrī Dharasena, who meditated on his father's feet, who was the great satisfaction of the learned by his acquisition of all sorts of knowledge, who broke down the chariot of the desires of his foes, not well arranged and irregular, with his strength, generosity and liberality, who was of a very pleasant disposition notwithstanding his close acquaintance with all the inner recesses of the world and of all the arts and sciences, who was adorned with unartificial love and politeness, who had destroyed the spirit of rivalry in all his enemies with his arms confident and ready to snatch away (their) victorious standards in hundreds of battles, whose command was praised by all kings, whose pride of being experts in the use of arms was humbled by the fame of his bow, and who was a great devotee of Śaṅkara; —son of Śrī Kharagraha, who meditated on his (brother's) feet, who himself bore like a happy bull, only through the pleasure of carrying out his (brother's) desire, the yoke of beautiful and desirable Royalty placed upon his shoulders by his elder brother, who was another Upendra and full of love for him, whose equanimity was never disturbed by fatigue, happiness or love, who was free from the smallest tinge of the desire of insulting others, though his foot-stool was covered with the lustre of the jewels in the crest of numerous sovereigns bending down to the greatness of his valour, the only retaliation who would suffer was the bowing of those that were well-known for their proud exploits, in whom were collected all the pleasant qualities of the whole world, who forcibly drove away all the ways of the *Kuligupta*, whose most noble heart was never affected by any of those blemishes that are always found in the mean, who proved himself to be the first of brave men by depriving innumerable hostile kings of their wealth with his great skill in wielding all kinds of manly weapons, and who was a great devotee of Śaṅkara; —younger brother of Śrī Śilāditya, who was a meditator on his (father's) feet, who filled all directions with the lustre of his most wonderful qualities pleasant to the whole world, whose shoulders were brilliant with the clear lustre of numerous battles and with the lustre which accompanies a leader of armies, who bore the great burden of great desires.

who though possessed of an intelligence highly purified by a knowledge of the higher and ordinary Vidyās was so placable as to be easily pleased with a good word from any one, who though possessed of a heart whose depth was impenetrable to all people exhibited his most beneficent disposition by his many good deeds, whose fame spread all round by walking on the way of the past kings of the *Satyayuga*, who acquired the descriptive title of Dharmāditya for his enjoying wealth, happiness and greatness, all made more splendid by his never transgressing the limits of religious duty, and who was a great devotee of Śaṅkara;—son of Śrī Dharasena, who had washed off all his sins in the waters of the Ganges of the rays proceeding from the nails of his father's feet, who was possessed of all good qualities, as if they were forcibly enticed to him by a desire for that greatness which was the source of the life of innumerable friends, who astonished all bearers of the bow by (his) natural strength and by his peculiar tact, who maintained all religious grants made by his predecessors, who averted all calamities destructive to his subjects, who was the common abode of Lakṣmī and Sarasvatī, whose strength was clever in enjoying the wealth of his enemies snatched away from their side, who acquired pure royal fortune by his prowess, and who was a great devotee of Śaṅkara;—son of Śrī Guhasena, who had washed off all his sins by bowing down at the lotus-like feet of his father and mother, who had shown his strength, his sword being his only friend, from infancy, by cutting down herds of mad elephants of the enemies, the great brilliancy of the nails of whose feet was mixed with that of the jewels of the enemies' crowns bowed down by his prowess, to whom the word king was agreeably applicable in its full sense on account of his pleasing the hearts of his subjects by properly following the ways mentioned in all the *Smṛitis*, who surpassed Kāmadeva, the moon, the Himālayas, the oceans Bṛhaspati, and Kubera, in beauty, brilliancy, steadiness, deepness, intelligence and wealth respectively, who cast off his own ends like a straw in being ever ready to give shelter to those who sought it, who pleased the hearts of learned men, relatives and friends by giving them more than they desired, who was as it were a walking personification of the joy of all the world, and who was a great devotee of Śaṅkara;—grandson of Śrī Bhāṭṭārka who had acquired glory by strong and incessant blows of the large and numerous army formed of his allies as well as foes forcibly subdued, who had secured the good-will (of the people) by glorious gifts, respectful treatment and politeness emanating from his power, who had obtained royal fortune by the force of the line of subordinate crowned-heads, and whose line was not interrupted;—proclaims, "let this be known to you all that Māṇavaka Brahmachāri Brāhmaṇa Devīla son of Brāhmaṇa Pappati residing at Vamśakata after leaving Vinchūḍasapura, a Chaturvedi of the common Śaṇḍilyas *Gotra* and Maitrayaṇi *Śākhā* has been

granted by pouring down water and as a spiritual gift for the benefit of my parents the village of Moranjijja in Antaratrā in Saurāshtra with meadow lands, other taxes, the dry and wet crops, juice, grains, gold and other revenues, power to try ten offences, the rights of forced labour and with a prohibition to all the state officials to interfere, and excepting any lands given for gods and to the Brāhmanas according to the *Bhāmichhidra* maxim (to be enjoyed) as long as the moon, the sun, the oceans, the earth, the rivers and the mountains endure and which may properly be enjoyed by his sons, grandsons and descendants. He may, therefore, enjoy it as a charitable gift is rightly enjoyed, or may cultivate it or cause it to be cultivated, or may alienate it; but none should object to it. All the future kings, my descendants and others, should accept this spiritual gift of ours knowing that power is flitting, human life is unstable and that the advantage of this gift of land is common (to all). It is said that many kings such as Sagara, &c., have enjoyed the earth; but he who is the lord of the earth for the time being enjoys its fruits. What good man pressed with poverty will resume the money given in charity which is like food already eaten and hence *Nirmālya* (without substance, properly not capable of being resumed). He who makes a spiritual grant of land lives for sixty thousand years in *Svarga* while he who resumes it or allows it to be resumed lives an equal number of years in *Narka*. In this affair the *dūtaka* is *Rājyaputra* Kharagraha. This is written by Devirapati Śrī Haradhana son of Senāpati Bappa-Bhojika. The 5th of Jyestha Krishnapaksha Samvat 375. (This is) my own hand.

VII.

Copper-plate found at Gopānāth near Talājā under Bhāvnagar.

The Valabhi grants as is well known were always written on two pieces of plates and they were for the sake of security joined together with rings. Thus they are generally found together; but the present plate is detached from its fellow; and the missing one being that in which the grant is generally described and the date given, it is plain that the really important portion is not in our possession. The first plate was found at Gopānāth, a solitary Siva temple on a projecting point of the south-eastern coast of Kāthiāwād, being about fifty miles south of Bhāvnagar. The plate measures 13" by 10" containing twenty-seven lines and giving a part of the geneology of the Valabhi kings. The composition is Sanskrit prose, the character being Valabhi.

TRANSLITERATION.

PLATE I.

- १ ॐ स्वस्त(स्ति) बलभ(भी)तः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसम्पन्नमण्डलाभोगसंस्तप्रहार-
शतलब्ध
- २ प्रतापात्प्रतापोपनतदानमानार्जवोपाज्जितानुरागादनुरक्तमौलिभृत्यश्रेणिवलावातराज्यश्रियः परममाहे
- ३ श्वश्रीभट्टार्कादव्यवच्छिन्नराजवैशान्मनुपितृचरणारविन्दप्रणतिप्रविधौताशेषकल्मषः शैवावात्प्रभृति खड्गद्विती
- ४ यवाहुरेव समद्वपरगजयटास्कोटनप्रकाशितसत्त्वनिकषः तत्प्रभावप्रणतारातिनूडारलप्रभासंस्तपा
- ५ दनख [र] शिमसैहतिः सकलस्मृतिप्रणीतमार्गसम्यक्परिपालनप्रजाद्वयदयज्ज (ज)नान्वर्थराजशब्दो रु-
पकान्तिस्थैर्यगा
- ६ [म्भी]र्य्युद्धिसंपन्निः स्मरश्चाङ्गाद्विराजोदधिचिदशगुरुधनेशानतिशयानः शरणागतभयप्रदानपरतया वृ
- ७ णवदपास्ताशेषस्वकार्यफलः प्राथेनाधिकार्थप्रदानानान्दिताविद्वत्सुहृत्प्रणाविद्वदयः पादचारीव सकलमु
- ८ वन(म)ण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुरुसेनस्तस्य सुतस्तत्पादनख(म)शूलसन्तानविनिस्तजान्हवी
- ९ जलोचप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसम्पद्रूपलोभादिवाश्रितः सरभसमागामिकै
- १० (गुणै)स्सहजशक्तिशिक्षाविशेषविस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिखड्गानामनुपालयिता धम्मदायाना
- ११ मपाकर्ता प्रजोपघातकारिणामुपलवानां दर्शयिता श्रीसरस्वत्वोरिकाधिवासस्य सैहतरातिपक्षलध्मीप
- १२ रिभोगदक्षचिकित्सा विक्रमोपसंप्राप्ताविमलपार्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातः
- १३ सकलजगदानन्दनात्यद्भुतगुणसमुदयस्थगितसनप्रदिङ्मंडलः समरशतविजयश्रीमासनायमण्डलाग्र
- १४ सुतिभासुरतरासपिठोद्(व्यू)ढगुरुमनोरथमहाभारः सर्वविद्यापरावरविभागाधिगमाविमलमतिरापि
- १५ सर्वतस्सुमाधितलवेनापि सुखोपपादनीयपरितोषः सम(ग्र)लोकाग्राधगाम्भीर्य्यद्वयोपि सुचरितातिशय
- १६ सुव्यक्तपरमकल्याणस्वभावः खिलीभूतकृ(त)युगनृपतिपथविशोधनाधिगतोदयकीर्तिर्द्धर्मानुपरोधो
- १७ ज्वलतरीकृतार्थसुखसम्पदुपसेवानिरुद्धधर्मादित्याद्वितीयनामा परममाहेश्वरः श्रीश्रीलादित्यस्तस्यानुजः
- १८ तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणैव गुरुणात्यादरवता सममिलयणीयामपिराजलक्ष्मी रक्धासक्तो पर
- १९ ममद्र इव धूर्य्यसूतदाज्ञासम्पादनैकरसतयैवोद्बहन् खेदसुखरतिभ्यामनायासितसत्त्वसम्पत्तिः प्रभावसम्प
- २० द्वशीकृतनृपतिशतशिरोरज्ज्छायापुगुदपादपीठोपि परावज्ञाभिमानरसानालिङ्गितमनोवृत्तिः प्रणतिमे
- २१ कां परित्यज्यप्रख्यातपौरुषाभिमनैरप्यरातिभिरनासादितप्रति(कि)शोपायः कृत निखिलमुचनमोदविमलगु
- २२ णसैहतिः प्रसभविश्रुतिसकलकलविलासितगतिर्ज्ञाचजनाधिरोहिमिरशेषैर्द्वौषैरनामृद्यालुन्न(त)द्वदयः प्रख्यात
- २३ पौरुषास्त्रकौशलातिशयगणतिथ(तीर्थ)विपक्षक्षितिपतिलक्ष्मीस्वयंग्रहप्रकाशितप्रवीरपुरुषप्रथमसंख्याधिग
- २४ मः परममाहेश्वरः श्रीसरग्रहस्तस्य तनवस्तत्पादानुध्यातः सकलविद्यागमविहितनिखिलविद्वज्जन
- २५ मनःपरितोषातिशयः सत्त्वसम्पदा त्यागोदाय्येण च विगतानुसन्धानाश(स)माहितारातिपक्षमनो
- २६ (र)थाक्षभङ्गः सम्य(गुप)लेशितानेकशास्त्रकलालोकचरितगह्वरविभागोपिपरममद्रप्र(कृ)ति
- २७ (रक्त)(वि)मप्रश्रयविनयशोभाविभूषणः समरशतय(ज)यपताकाहरण (प्रत्य)लो(यो)दग्रवाहदण्डवि(ध्वंसि)
(नि)स्ति (ल)

TRANSLATION.

Hail! from Valabhipura. From Bhaṭṭārka, who had acquired glory by strong and incessant blows of the large and numerous army formed of his allies

COPPER-PLATE FOUND AT GOPANACHA NEAR TALAJÁ UNDER BHÁVNAGAR.

(FIRST PLATE.)

PLATE XXII.

64. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

as well as foes forcibly subdued, who had secured the good will (of the people) by glorious gifts, respectful treatment and politeness emanating from his power, who had obtained royal fortune by the force of the line of subordinate crowned-heads and whose line was not interrupted, was descended his grandson Guhasena, who had washed off all his sins by bowing down at the lotus-like feet of (his) father and mother, who had shown his strength, his sword being his only friend, from infancy, by cutting down herds of mad elephants of the enemies, the great brilliancy of the nails of whose feet was mixed with that of the jewels of the enemies' crowns bowed down by his prowess, to whom the word *raja* was agreeably applicable in its full sense on account of his pleasing the hearts of his subjects by properly following the ways mentioned in all the *Smṛitis*, who surpassed Kāmadeva, the moon, the Himālayas, the oceans, Bṛhaspati and Kubera, in beauty, brilliancy, steadiness, deepness, intelligence and wealth respectively, who cast off his own ends like a straw in being ever ready to give shelter to those who sought it, who pleased the hearts of learned men, relatives and friends by giving them more than they desired, who was as it were a walking personification of the joy of all the world, and who was a great devotee of Śaṅkara. His son was Śrī Dharusena, who had washed off all his sins in the waters of the Ganges of the rays proceeding from the nails of his father's feet, who was possessed of all good qualities, as if they were forcibly enticed to him by a desire for that greatness which was the source of the life of innumerable friends who astonished all bearers of the bow by (his) natural strength and by his peculiar tact, who maintained all religious grants made by his predecessors, who averted all calamities destructive to his subjects, who was the common abode of Lakṣmī and of Sarasvatī, whose strength was clever in enjoying the wealth of his enemies, snatched away from their side, who acquired pure royal fortune by his prowess and who was a great devotee of Śaṅkara; he had a son called Śrī Śilāditya, who was a meditator on his father's feet, who filled all directions with the lustre of his most wonderful qualities pleasant to the whole world, whose shoulders were brilliant with the clear lustre of numerous battles and with the lustre which accompanies a leader of armies, who bore the great burden of great desires, who though possessed of an intelligence highly purified by a knowledge of the higher and ordinary Vidyās was so placable as to be easily pleased with a good word from any one, who though possessed of a heart whose depth was impenetrable exhibited the most beneficent disposition by his many good deeds, whose fame spread all round by his walking on the way of the past kings of the *Satyayuga*, who acquired the descriptive title of Dharmāditya for his enjoying wealth, happiness and greatness, all made more splendid by his never transgressing the limits of religious duty, and who was a great devotee of Śaṅkara; he had a brother called Śrī Kharagraha, who meditated

L. 2.

on his (brother's) feet, who himself bore like a happy bull, only through the pleasure of carrying out his (brother's) desire, the yoke of beautiful and desirable Royalty placed upon his shoulders by his elder brother, who was another Upendra and full of love for him, whose equanimity was never disturbed by fatigue happiness or love, who was free from the smallest tinge of the desire of insulting others, though his foot-stool was covered with the lustre of the jewels in the crest of numerous sovereigns bending down to the greatness of his valour, the only retaliation who would suffer was the bowing of those that were well-known for their proud exploits, in whom were collected all the pleasant qualities of the whole world, who forcibly drove away all the ways of the *Katiguga*, whose most noble heart was never affected by any of those blemishes that are always found in the mean, who proved himself to be the first of brave men by depriving innumerable hostile kings of their wealth with his great skill in wielding all kinds of manly weapons, and who was a great devotee of Śaṅkara; he was succeeded by his son Śrī Dharasena who meditated on his (father's) feet, who was the great satisfaction of the learned by his acquisition of all sorts of knowledge, who broke down the spokes of the chariot of the desires of his foes not well arranged and irregular, with his strength, generosity, and liberality, who was of a very pleasant disposition notwithstanding his close acquaintance with all the inner recesses of the world and of all the arts and sciences, who was adorned with unartificial love and politeness, who had destroyed the spirit of rivalry in all his enemies with his arms confident and ready to snatch away (their) victorious standards in hundreds of battles, whose command was praised.

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A STONE INSCRIPTION IN PRACHINA CHARACTERS

PLATE XXXIII.



A STONE INSCRIPTION IN PRÂCHINA CHARACTERS.

THIS inscription is found at a village called Jharagâvâli Gopa, which is situated to the south-west of the Gopa hills in Lâlapur district of the Jâmasahab of Navânagar. It is about 36 miles north-east of Porbandar, a sea-port town on the western coast of Kâthiâvâḍ. The inscription is to be seen on the left jamb of the door of a ruined temple near the village. The stone on which this inscription is cut measures 21" × 9" and contains a single line in characters of the Gupta period. Nothing can be made out of it, though some Paṇḍits are of opinion that the letters are *bijās* of some *mantra*. There is nothing in it to show the probable date of the inscription.

SURYA DYNASTY.

*A Stone Inscription of King Allāṭa in the Temple of Śārṇeśvar at Udeypore.
Dated Samvat 1010.*

THE temple of Śārṇeśvara, where this inscription is to be found, is a Siva temple near the burning ground at Udeypore in Meywar. It is cut on a slab of fine white marble which is placed on two pillars in the front, outside the entrance of the *Rangamaṇḍapa* of the temple. On account of its being sheltered from the rains it is well preserved. It is of the time of Râṇā Allāṭa of the Sisodhi tribe, giving a geneology of his family, and mentioning the building of a temple to god Murâri, i.e., Vishnu. This shows that the inscription must have been cut for some other temple of which no signs, however, are to be seen in the neighbourhood, and that, therefore, it must have been probably brought to this temple at some later period. It also mentions how the temple expenses are to be maintained. The stone measures 4½" × 9" and contains about six lines in old Devanâgarî character. The composition is Sanskrit. It is dated Vikrama Samvat 1010, A. D. 963.

TRANSLITERATION.

१ उ पातु पद्मांगसंसर्गचन्द्रोमांस्वीचयः । श्यामाः कलिन्दतनयापूरा इव हरेर्भुजाः ॥ (१) राज्ञी महा-
लक्ष्म्यभिधानविश्रुता तदंगजोऽप्यलुटमेदिनीपतिः । तदीयपुत्रो नरवाहनाभिधः सगुन्दलः सोदक-
सिद्धसीलुकाः ॥ (२) सान्धिविग्रहिकदुर्द्धभराजो मातृदेवसहितः सद्देवः । अलुट्याच्छपटलाभिनि-
युक्तौ विश्रुतावपि

- २ मयूरसमुद्रौ ॥ ३ ॥ वसन्तराजोद्विजनागरद्वौ सम्बुधौ मावधनारकौ च । रिषिः प्रमाता गुह्यिषोष गर्ग
स्त्रिविक्रमो वन्दितपतिश्च नागः ॥ ४ ॥ मिषगधिराजो रुद्रादित्यो वज्रटलिम्बादित्यच्छत्राः । अम्मुल
संगमवीरसज्जजाः वैश्रवणाविक्रमाक्तेम्पोहः (हाः) ॥ (५) संगमवेष्टकनागा जज्जेलुकवासुदेवदुम्ब-
टकाः यच्चक्याद्या दे
- ३ श्री तथा वणिग्देवराजश्च ॥ (६) प्रतीहारयशःपुष्पो रुद्रहासोयराहटः । धर्मः काष्ठिकसाहारः श्रीध-
रो वन्दितस्तथा ॥ (७) हूणश्च कुरुराजोन्यः सज्जदेवोपि गोष्ठिकः । कृतमायतनं चेद ममात्ये
मम्मटे सति ॥ (८) पुण्यप्रबन्धपरिपाक्रेम(परिपक्रिम)कीर्त्तयोमी संसारसागरमसारमिमं गभीरं ।
बुध्वाद्रिराजशिशरोत्थमचीकरंत पीतायमानमि
- ४ दमायतनंमुरारेः ॥ (९) कर्णाटमध्यविषयोद्भवलाटटक्का अन्येपिकेचिदिह्ये वणिजोविशन्ति । तैः कल्पि-
तमधुरिपोः प्रतिपूजनाय दानं केनचिदपिष्यभिचारणीयम् ॥ (१०) द्रम्ममेकं करी दद्यात्तुरागो रू-
पकद्रव्यं । द्रम्माध्विंशकं शुंगी लाटहट्टेगुलादकौ ॥ (११) एकादशीशुक्लदिनेऽखिलायःकन्दूद्धूतास्या-
द्घटिकापणस्य । द्यूतधराणामपिपे
- ५ (टके) स्यादेकैकशस्तेलपलं च घाणे ॥ (१२) रन्धनीनां गते मात्ते रूपकोथ चटुःसरं । प्रसहं मालि-
कानां च दानमेतदिह स्फुटं ॥ (१३) कार्तिकसितपंचम्यामग्रयान्मा सुसूत्रधारेण । प्रारब्धदेव-
गृहं काले वसुधूयदिकसख्ये ॥ (१४) दशदिग्विक्रमकाले वैशाखे शुद्धसप्तमीदिवसे । हरिरिह नि-
वेशितोयं घटितप्रतिमो वराहेण ॥ (१५) तथा निरुपिताशेषश्रानदल्लुट (भूपति) :
- ६ लेखितारी च कायस्था पालवेष्टकसङ्गकौ ॥ (१६) गौपप्रभासमहिधरनारायणभट्टसर्वदेवाद्याः । अम्मकस-
हिताः सर्वे निश्चितमिह गोष्ठिका लेते ॥ (१७).

TRANSLATION.

Om !

May the arms of Harij(Vishnu), black as the waters of the daughter of Kalinda (Yamunā) and having the waves of the hairs shaking and bristling by their coming in close contact with the body of Padmā (Lakshmi) protect you. The queen known by the name of Mahā-Lakshmi; also her son Allāṣa, the lord of the earth; his son called Naravāhana, with Gundala, Sodhaka, Siddha and Siluka; Durllabhrāja, the minister of peace and war; Sadudeva, with Mātrideva; also the famous Mayūra and Samūdra (who were) appointed by Allāṣa and Achchhapātala; Vasantarāja, a *Dvijā*, and Nāgarudra; Māvasha and Nāraka with Bhūvaṇa; Rishi; Pramātā; Guhiśa, and Garga; Trivikrama, Vaṇḍipati, and Nāga; Rudrāditya, the chief of medical men; Vajraṭa Limvāditya and Chhanna; Ammula, Sangama, Virasa and joja; Vaiśravaṇa, Āvika and Bhaktimmoha; Sangama, Vellaka and Nāga; Jajjelaka, Vāsudeva and Duiṇvaṭaka, headed by Yachehakya; so Devarāja, the local merchant; Yaśahpushpa, a *Pratīhāra**; Rudrahāsa and Rāhaṭa†; Dharmma; Kāshṭikasāhāra; Śrīdhara, and Vanriṭi; Ilūṇa and also Kṛishurāja, also Sarva-

* Pratīhāra, literally, a door-keeper; perhaps also the name of a clan of Rajputs who are now Padbhāra.

† Also the name of a clan of Rajputs.

deva, (being) guardians and Mammata (being) the minister, this temple was built. These (personages), whose fame had attained its full maturity by [the continuous series of their meritorious actions, having known the worthlessness of the unfathomable ocean of this world, made this temple of god Murâri, produced from the summit of the king of mountains (the Himalayas), into a boat for crossing the said ocean. The gift fixed (or ordered hereunder) for the worship of the enemy of Madhu (Vishnu) should not be refused by the merchants of Karmâta,* Madhyadesa,† Iâta,‡ and Takka,§ or by any other¶ who enter here,—neither by them nor by any one else. An elephant|| should give one Drâmma; a horse|| two pieces of silver; a horned animal|| one fortieth of a Drâmma; from the shop of a seller of worn-out clothes and ornaments (?) one Tulâ¶ and one Âdhaka.** On the eleventh of the bright fortnight, a small pail (of milk) from the shop of confectioners; one bag from the gamblers, and a pala-ful†† from every oil-mill, and at the end of a month, a silver-piece‡‡ from the sellers of dressed-food (?). The sellers of flowers to present a four-stringed garland every day. This temple was begun by a clever carpenter, called Agraṭa, on the 5th of Kârtika Krishnapaksha, 1008, and this Hari whose image is wrought by Varâha was installed here on the 7th of Vaiśākha Suklapaksha 1010. So the illustrious king Allata enjoined all this, and Pâla and Vellaka, two scribes (Kâyasthas) engraved it. Gopa, Prabhâsa, Mahidhara, Nârâyana Bhaṭṭa, Sarva-deva and others, with Ammaka—all these are certainly the Goṣṭikas (custodians) here.

II.

*A Stone Inscription of King Naravâhana in the temple of Nâthâ near Udeypore.
Dated Samvat 1028.*

This inscription is placed in a temple called *Nâthâ's Mandir* near Ekalingaji's temple about twelve miles from Udeypore on the way to Nâthadvâra. The

* The district from Râmanâtha to Śrî-rangapattana.

† i.e.,—the midland country, the country lying between the Himâlayas on the north, the Vinḍhyâ mountains on the south, Vinasana on the west, Prayâga on the east, and comprising the modern provinces of Allahabad, Agra, Delhi, Oude, &c.—Prof. Monier Williams.

‡ The district lying on the north of the Deccan, comprising the Surat and Broach Collectorates.

§ No certain information about this.

|| i.e., the owner of the animal.

¶ A measure of weight of gold and silver=100 Palas or about 145 ounces troy.

** A measure of grain, the 4th of a Droṇa, and equal to 4 Prasahas =16 kundavas = 64 Pasa = 256 karāṣas = 4,096 Mâśhas; or containing nearly 7 lbs. 11 ozs. avoirdupois. In Bengal an âdhaka is equal to two maunds or 164 lbs.

†† A Pala is a small ladle containing about 2½ tolas.

‡‡ Not quite intelligible as to how it was taken.

stone is built up in the wall, and though inside the temple, has crumbled down in some parts and several of the letters are so mutilated as to make the deciphering very difficult.

There is nothing in the inscription—so far as it can be read—which can reveal to us the purpose of its making, though it mentions the names of Bappa Gohila and his son Naravāhana. The stone measures 2' 11" × 18" and contains eighteen lines written in old Devanāgarī character, the composition being in Sanskrit verse. It is dated Vikrama Samvat 1028, A. D. 972.

TRANSLITERATION.

- १ ९— तमाल कुलीनोदानाप्रपन्न
 २ . . किमिदं पुत्रपाशपिबासादेवीदासादिभास्वसकलवर
 ३ . . प्राञ्जलिर्बः ।
 ४ . . . दहति ॥ यदीयं . . . ककलितां कंपयत्यक्षमालां . . . नयनमुकुलो .
 ५ . . . प्रतः । अस्मिन्नमृदुहिलगांजनरेद्रचन्द्रः श्रीवप्यकः क्षितिर्पातः क्षितिपीठरत्नं ॥ राज्या .
 त हिणाणुक्षोदण्डकमो भव
 ६ विदितारिष्टाचिणो . . . देवः सा . स्त्रीशुचिरत्नसंचयपतादेवीवशा-
 पा . काह गुहो द्यस्याद्यापिमहां . . .
 ७ करिषटाघनकण्ट . . . श्री . . . तन्निशातकुलिशोपममण्डलाग्रः । .
 द(?)स्यद्विषामसहनो मृगलोचनानागिष्टोजनिष्ठनरवाहनना (मभूयः) ॥ यस्य प्रसाद . . . यप्रस
 ८ पुरोहित . . . वरापरामैः ॥ अग्रेसराक्षितिभुजामलिनीभवति च्छत्रध्वजांशु-
 कशिरोमणिमण्डलानि ॥ शतः पुरामुरभिदामृगुकच्छपृष्टे
 ९ वितान चत्रोभृगुसहग साधिकेनतोधोन्मुखगिरिसुतापतिम-
 प्रमेयम् ॥ मञ्जुल्लटाद्यधूधनरतनतठोत्तुङ्गतरङ्गोत्तरायस्मिन्मेकलकन्यकां
 १० शेषविशुद्धयेकिमपरंपल्युग्रहीतमुनेः । प्रत्यक्षलकुलोपलक्षितकरः च्छायावतारं शिवः ॥ कायावरोहणमतः पु-
 टभेदनं तदुद्भवालवकुलार्वालपु . . . म
 ११ कैलासवासमपिन स्मरतिस्मरारिः ॥ अलिकमलिकपृष्टे पत्रभंगं कपोले
 कुचभुविरचयतोदाममुक्तामणीनाम् ॥ अपिमहति नितम्बे मेखलां खंदधानो
 १२ पतये निभृतो यथार्थज्ञानावदातवपुषः कुशिकादयोन्वे मस्मांगरा-
 गतस्वल्कजटाकिरीटलक्ष्माण आगिरभवन्मुनयः पुराणाः ॥ तेभ्योल
 १३ शसमुद्रतात्ममहसः शुद्धांतरा योगिनः शापानुग्रहभूमयो
 हिमशिलावन्धोच्चलाशगिरैरासेतोरपुवंशकीर्त्तिपिपुनात्ताव्रतपस्त
 १४ श्रीमदेकलींग पादांयुजमहापूजाकर्मकुर्वतु संयताः ॥ अश्वत्थामगिरिन्द्रमौलिबिल-
 सन्मागिक्वमुक्तेतन (मुक्तेतर) क्षुन्नामोदद्र (क्षुण्णामोद) तडित्कडाराशिसरश्रेणीसमुद्रासितं . . .
 १५ नरजनीरंचयमाणमुहुस्तेरेतल्ल(?)कुलीयवेश्महिमवच्छृण्वपमं कारितम् ॥ स्याद्वादग्रहनिग्रहागदविधिर्ध्वस्त-
 भैर्तीडकच्छन्नासौगतगर्भपर्वतभिदावज्रप्रपातोघनः ॥

- १६ येभंगक्षमः श्रीविदांगमुनिः प्रसिद्धमाहिमा वत्सप्रसादं व्यधात् ॥ तेनेयमाघ्नकवि-
नागुणनिधिनादित्यनायतनयेन ॥ सुकृताकृताप्रशस्तिः पदवाक्यप्रमिति
- १७ विक्रमादित्यभूमृतः अष्टविंशतिसंयुक्तेष्टेदरागुणेति ॥ नववि (वि) चकिलमालाः पाट-
लाकुञ्जलिन्यः शिरसि शशिमुखीनां यत्र शोभां लभते ॥ अपि खलुता
- १८ निकेतः प्रापमालुप्रसिद्धिम् श्रीसुभितरारासिकारापकप्रणमाति श्रीमार्कणशीभातपुरश्री सद्योरा-
सि श्रीविनिश्चितरासि । लेलकमोहलरपकारणमति

TRANSLATION.

Some four or five lines in the beginning are so much defaced that nothing can be made out of them. Then appears the name of king Bappa who is described to be like the moon among the kings of the Gohila dynasty, and like a jewel on the earth. After that some two lines are gone; they might have contained the names of some kings; because the succeeding line has it that some king had a wife like a mine of diamonds, whose son was king Naravāhana who resembled Kārtika-Swāmi, son of Pārvati, and was possessed of great fortune having herds of elephants, whose sword was like thunder-bolt, who could not bear the existence of an enemy, and who was dear to women having eyes like those of a deer. Then some portion is effaced and the part which can be read contains nothing of importance, nor does it bear any connection with any part above or below. In the ninth line it is said that (he or they) sought protection of Śaṅkara, lord of Pārvati daughter of Giri, who favoured Bhṛigu Kachchha by his presence and who is incomparable. It is a place where Narmadā, daughter of Mekala is (flows) with high waves put in motion with the banks of hard breasts of the women of Lāṭadeśa bathing therein. Nothing can be made out of the next two lines except that (he or they) received the blessing of the lord the Muni-like Śaṅkara. In the twelfth line it is said that there came Kuśika and other munis, who, possessing knowledge, had pure bodies, took delight in *Bhasma* (ashes) and put on the barks of trees and crowns of *Jatā* (braided hair). The next two or three lines mention the undoing of some curse but do not afford any clear meaning. In the next line occurs the name of Ekalingaji, who is to be worshipped.

It is then said that they caused to be built the temple of on the top of the mountain of Aśvathāmā, which looked beautiful with rows of pinacles that surpassed the lightening by the splendour of the beautiful gems pearls and other precious stones set in them. The inscription concludes with saying that it was composed in Vikrama Samvat 1023 by Amrakavi, son of Ādityanāga and the pupil of Śrī Vedānga Muni, who was the medicine for the disease

of the Syādvād*, who always pulled down the theories of free-thinking and who was the thunderbolt to the mountains of pride of the Sugatast. The remaining portion contains the names of some persons, but these cannot be properly made out.

III.

A Stone Inscription in the Temple of Hastamātā at Udeypore in Meywar.

This inscription is to be found in one of the steps leading to the entrance of the temple of Hastamātā near a garden called Champā Bāg about a mile north-east of the town of Udeypore. It is much mutilated and the latter portion has been entirely destroyed, which makes it wholly impossible to decide any probable date of the inscription as well as the name of the king in whose time it must have been written. There are in it two names of the Chitore kings, one of Śaktikumāra and the other of Śuchi Varmā, his son.

The stone in which this inscription is cut measures 3', 2' × 6' and contains six lines. The composition is in Sanskrit verses, and the character old Devanāgarī.

TRANSLITERATION.

- १ मुररिपो रिब सम्बरसूदनः पुररिपोरिब बाह्णिवाहनः । जलनिधेरिव शीतशचिः क्रमादजनि शक्तिकु-
मारनृपस्ततः ॥ अग्निधरिव स्थितिलवनभीरुः कर्णद्वारस्थिवितोर्णाहिरण्यः । शंभुरिवारिपुरकु-
तदाधः (हः) श्रीशुचिवर्मन्तु (पो).....
- २ (म) नोहराकृतिरयं साक्षात्मनोमु (भू) रिब । को वानेन शरैर्विभिन्नद्वयो बीरोप्यवस्थांतरं नो नीतो
न वशीकृतो न निहतः स्वाहांच न आहितः ॥ सत्यज्ञानि विकासयन्नरितमांसस्यस्यन्दिशो मास
यन्दोषास्थां क्षपयन्नुणान्प्रकटय(तु).....
- ३ न्दमौक्तिकगणैरुर्वीविधु (धू) र्भू (भू) धिता । पश्यांगीकृतमप्यहो महिमतः स्त्रीतान्यगोत्राकरोद्भूतानंतद्वरत्न
मण्डनमियं भारं गुरुं मन्यते ॥ कुले स तेषामभवत् परस्मादप्रार्थितार्थः स्फुटसिद्धराजः । स्वर्ग-
ध्वर्गैरुपभुक्तोपं दत्तं धनं.....
- ४ सूनुरजायतायतभूजः पुण्यात्मनामग्रणीः ॥ अद्याप्यात्मनि बहूगौधमसकृच्छ्रदावदातं जनो श्रेणीवैक-
मनाः परं पदमिव ध्यायन्नयं तिष्ठति ॥ धीरत्वं सुसहायतां सरलतां स(दु)त्तां सत्यतां ज्ञात्वा
यस्य कुलीनताञ्च सु.....

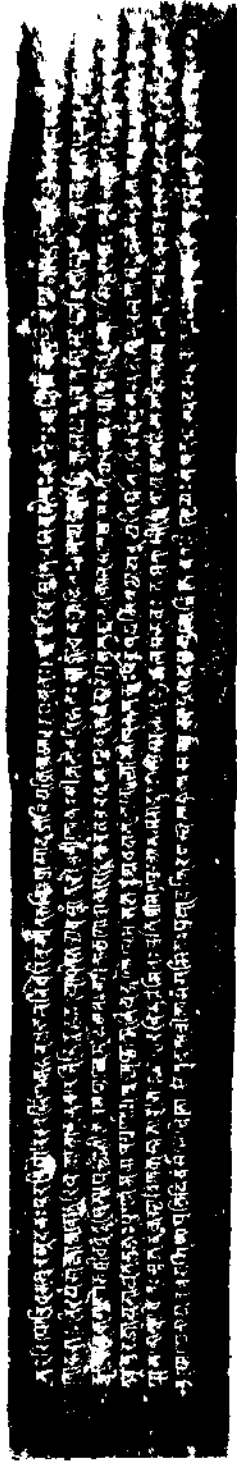
* The doctrine of the Jinas,

† The Buddhists.

‡ This letter can be read was as मि the translation has adopted that reading.

A STONE INSCRIPTION IN THE TEMPLE OF HASTAMĀTĀ AT COYNTORE IN MEYWAR.

PLATE XXXV.



- ५ यान् । नाम्नाकितः स्वजनकस्य विवेकभाजा श्रीराही(ले)श्वरविभुर्गमितः प्रतिहाम् ॥ प्रख्यातः सोढुको
स्तिस्म चैलुक्ष्यकुलसंभवः । तत्सुतासीप्रिया यस्य महिमा महिमास्पदम् ॥ फुल्लेदीवरपत्रचार
नयनः संपूर्णचंद्राननः श्रीरु
- ६ नृपो येनादावनुरागेणा प्रतिपदं संसेवितो मित्रवत् । वीकासं(विकासं)गमितः प्रसादकिरणस्पर्शाब्जला-
सम्भुखादूरादप्यनुमोदितेन विहितो यः संपदश्चास्पदम् ॥ राजकार्येषु सामर्थ्यं चादुर्यं वीक्ष्य चा
द्रुतं । अन्वाहतं (च)

TRANSLATION.

1. As (was born) Śambara-sûdana of Muraripu, Kârtikeya of Puraripu, and the Moon of the Ocean, so was born, in succession Saktikumâra of him. King Śrī Suchivarman, who was, like the ocean, timid in transgressing his limits,* who bestowed, like Karṇa his gold on supplicants who burnt, like Śiva, his foes***

2. He of charming appearance, (was) in reality like Cupid. What valiant person, whose heart has been wounded by his arrows, has not been carried to another state (viz. death), has not been brought to subjection, has not been killed and has not been made to obey his orders? Causing the lotuses, namely, good persons, to blow (thrive); dispelling the darkness, namely enemies; illuminating the directions; removing the love of vice like night; disclosing merits; * * *

3. the damsel—Earth—is adorned with men who are like pearls. Oh! Look at the earth: though she has accepted the ornament of many jewel-like men born in the mines of other prosperous families, she considers it a great burden. In their family was born one whose kingdom was evidently thriving and who did not ask another for wealth; what remained of his wealth after being used or enjoyed by his own relatives was given away * * *

4. (to him) was born a son who was possessed of long arms and who was the foremost of the meritorious, on whose many merits, pure and white (spotless), man (in this world) continues upto now frequently contemplating within himself, like an ascetic meditating on the supreme spirit. Knowing whose firmness (or orthitude), good assistance, uprightness, good behaviour, truthfulness, and noble birth * * *

5. king Śrī Râhileśvara, marked by the name of his father, implying discrimination or judgement, was raised to greatness. There was the famous Soḍuka born in the family of Châḍukya. He had a daughter, Mahimâ, the seat of greatness. She was his beloved (wife). Having eyes beautiful like the leaves of blown lotuses, having a face like the full moon, Śrī * * *

* स्थिति, continuance or steadfastness in the path of duty, establishment of good order (in a government).

6. the king was formerly worshipped like the Sun* (or a friend) at every step by whom, loving; whose glory, by the touch of the rays of his favour, bloomed into greatness, who confronted no watery clouds†, and who was made the seat of prosperity by (him) delighted, though (living) far away. Seeing his abilities in the affairs of Government and his wonderful skill uninjured * * *

IV.

A Stone Inscription containing the genealogy of Sisodiā Kings of Chitore in Meywar Dated Samvat 1339,

This inscription is cut into a black stone placed in the wall on the left side of Rasiāji's chhatri, which is near the gate at Chitore leading to Gāū-mukha. The history begins with the great king Bappa and takes us down to Naravarmā. As no impression of the inscription was received, but only a written copy it is difficult to say any thing about the stone itself, still it appears that it must be a very large one from the length of the Sanskrit verses numbering more than sixty. It is dated Samvat 1339. A. D. 1283.

TRANSLITERATION.

॥ॐ नमः शिवाय ॥ दधदाधिकविलासं चारुगीरं नखंदुद्युतिसहितमपिस्वं सर्वलोकेष्वपूर्वं चरणकमलपुष्पं-
देवदेवस्य पायाद्भवनामिदमपायाच्छ्रीसमाधिश्चरस्य ॥१॥
विभ्राणो विलसतृतीयनयनप्रोद्गामनैश्चानरज्ज्वालातापानिवत्तिनीमिव शुभां संदाकिनीं मूर्द्धनि कंठालङ्घितकालकूट
विकृतिमध्वंसिनीं न्वादरात् पीयूषांशुकलामिव धिनयनः श्रेयो विधत्तां सतां ॥२॥
विवमविशिष्य(स्)शस्त्रं शक्तिराचा विलग्ना वपुषि विषदशोचिश्चंद्रमा मूर्ध्नि मग्नः स्मरत्तमरविसर्पदृष्टेर्लोहस्य यस्य
क्षितिधरकटकांते सेवताब्धं चूडः ॥३॥
सिद्धूर्ध्वलीपटलं दधानं प्रत्यहदाहाय हुताशनानं कुंभस्थलं चारुगणाधिपस्य श्रेयांसि भूयांसि तन्नावनोदु ॥४॥
प्रत्याधिवाप्तनयनानयनांश्चारासंवाद्धितः क्षितिभृतां शिरसि प्ररूढः खयः कुंडितारिकरवालकुठारधारस्तं ब्रुमहे
गुहिलवंशमपारशास्त्रं ॥५॥
तार्थैर्मंदरकंदैरिव मनोदह्यैः पुरैः स्वःश्रियोलावण्यैरिव विस्तृतैः सितमणिस्वच्छैः सरोमिश्च यः । व्योमश्रीमुकु-
रैरिव प्रतिपदं स्फीतो जगत्संगनात्सौंदर्यैकनिकेतनं जनपदः श्रीमेदपाटमिधः ॥६॥
बाह्या यत्र विलोद्ववा इव नरा गंधर्वपुत्रा इव स्वर्ज्जाता इव धेनवश्च सुदृशो गीर्वाणकन्या इव पंचास्या इव
शक्तिणो मणिरिव स्वच्छं मनो धीमतां देशः सोयमनर्गलामरपुरीश्रीगर्भवत्सर्वकयः ॥७॥
अस्मिन्नागद्वदावहयं पुरमिलाखंडावनीभूषणं प्रासादावलिभिर्भ्रमैरुपहसच्छुभ्रांशुकोटिश्रियं मुक्ताम्रौढमिव
क्षितेः श्रिय इव प्रासादपंकेरुहं क्रीडामूर्धिरिव स्मरस्य शशिनिः शय्येव पीयूषजा ॥८॥

* Mitra is both friend and sun here, and the metaphors, derived from these two significations, are blended—a poetical conceit.

† i.e., whose career was in no way obscured by clouds, but was brilliant.

जीयादानंदपूर्वं तदिह पुरमिलाखंडसौदर्यशोभि क्षाणीपुष्टस्थमेव त्रिदशपुरमधः कुर्वदुच्चैः समुद्रया यस्मा-
दागत्य विप्रश्चतुर्दधिनदीवेदिनिश्चितयूषो बन्धाख्यो वांतरागश्चरणयुगमुपासीत(सिष्ट) हारीतराशेः॥९॥
संप्राप्ताद्भुतमेकालिगचरणामोजप्रसादात्कलं यस्मै दिव्यसुवर्णपादकटकं हारीतराशिर्ददी बन्धाख्यः स पुरा
पुराणपुरुषप्रारंभनिर्वाहनात्सुखाहगुणो बभूव जगति श्रीमदपाटाधिपः ॥१०॥
सदैकालिगार्चनशुद्धबोधसंप्राप्तसाधुज्यमहोदयस्य हारीतराशेरसमप्रसादादवाप बन्धो नवराज्यलक्ष्मीं ॥११॥
निर्भजप्रतिपक्षसिधुतराशः संपातिमुक्ताफलश्रेणीपूर्णचतुष्कभूषणधृतो निर्माय युद्धस्थलाः यस्यासिर्वर्याचकार
पुरतः प्रोद्भूतभेरीरवो विद्वेधिश्रियमंजसा परिजनैः संस्तूयमानोन्वहं ॥१२॥
तस्यात्मजः स नृपतिर्गुहिलाभिधानो धर्माच्छास नमुधा मभुजित्प्रभावः यस्माद्दधी गुहिलवर्णनया प्रसिद्धां
गोहित्यवेशभवराजगणौव जाति ॥१३॥
अहितनृपतिसेनाशोणितशीवनारीदृढतरपरिमानंदभाजः पिशाचाः गुहिलनृपतिसंख्ये न स्मरन्ति स्म भूयः
क्रुनिद(ध)नानिदानं भीमसेनस्य युद्धं ॥१४॥
दुर्बारमारवाधिशैखरातुरनाकनारीरत्युस(त्स)वप्रणयितां गुहिले दधाने भोजस्ततो नरपतिः प्रशशास भूमिमुच्चैः
प्रतापकवलीकृतदुर्जयारिः ॥१५॥
प्रजवितुर्गहेपारावमाकर्ष्य यस्यासहनयुवतिलोकेकाननान्तं प्रयाति रुचिरवसनहारैः कंटकाप्रावसक्तैर्धेवस्तदिर-
पलाशाः कल्पवृक्षत्वमायुः ॥१६॥
केकी कस्मादकस्मादनुसरति मुदं किं मरालः करालो वाचालश्चातकः किं किमिति तरुशिखासंगतोयं यकोटः
नैषा वर्णाघनाली विलसति भुवने किंतु भोजप्रयाणे लक्ष्यं नैवांतरिक्षं चलितहयखुरोऽधुतधूर्लापटेन ॥१७॥
आसीत्तस्माद्रातिद्विरदधनधडाधस्मरः शीलनामा भूमीशो वीरलक्ष्मीरतिरसरमसालिगितस्मेरमूर्तिः यस्मिन्नद्यापि
याति ध्रुतिपथमसकृद्दिस्मृतं वांति पूर्वे ण्डश्वाद्याश्चक्रवीत्तत्वमपिदधति ये भारते भूमिपालाः ॥१८॥
संपूर्वाखिलरोदसो अतितरां यस्याहिलोकांतरं यः शेषोऽगमदुद्धतस्य यशसः शेषः स भोगेश्वरः संजज्ञे
विशदश्रुतिस्त्रिजगतामाभारकंदाय च त्राणावामृतकंदरस्य कमलाकांतस्य संविष्टये ॥१९॥
एषविद्वेधिमतांगसंगादधवतीमिव असिभाराजलैः सिस्का जग्गाह विजयश्रिये ॥२०॥
विस्फूज्जदत्सुप्रतरप्रतापस्तनुश्रिया निर्जितपुष्पचापः यस्याखिगैरनिवार्यमोजस्ततः क्षितीशोजनि कालभोजः ॥२१॥
यस्यावप्यदधः स युद्धविषयः किं वर्णते माहशैः खड्गप्रेण कथं धयति सुमदानं यस्मिन्कबंधा अपि गर्ज्जद्वीर-
करंकरांकवधृतो वि(वे)जालवैतालिकास्तालीस्फालमुदाहरति च यशः खड्गप्रतिष्ठं निशि ॥२२॥
काशोकः क च चंपकः क तिलकः क्राप्त्रः कवाकैसरः क द्राक्षाचलयव्यवस्थितिरिति प्रत्यर्थिनां वेदस्तु
अत्यंतोद्भासतेषु यस्य भयतो दुर्गोतरादागतो वैलक्ष्णेण परस्परं विधुरितो दासीजनः पृच्छति ॥२३॥
विपदंतकरस्ततः क्षितेरुदियाशः प्रतिपथिदुर्जयः धुतिमानिव रक्तमेडलो नृपतिर्मततनामधेयकः ॥२४॥
दर्पाविष्टविपश्चमालववधूवक्षोजपीठस्थले पार्थोयं विजयप्रशस्तिमलिखत्रेत्रोदाबिदुच्छलात् प्राग्दुर्योधनवाहिनी-
मतिरुधासंहत्य दुःशासनप्रत्यर्थिप्रतिपालितामुरुवशः कर्णे दधानशिरं ॥२५॥
वारंवारमपराका(वा)रिभिर्यं सहावयत्युद्धतः प्रति मामिति सर्वदैव दधती तं मस्तरं शाश्वतं यत्सैन्याश्च(श्च)
खुरोद्धतस्य रजसः साहाय(य)मासेदुषी क्षोणीयं परिपूरणाय जलवेरोस्तुक्वमालंबत ॥२६॥
त्रिपुरांतकपादपंकजाश्रयसेवादर्णे दृढव्रतः भुविभर्तुमटस्तदात्मजः समभूदत्र विशाखविक्रमः ॥२७॥
एतन्निस्त्वाननादो गिरिगहनगुह्याघरं प्रवेसादापन्नो नागसङ्घः स्फुटमिति कथयामास भोगेश्वराय मामभैर्भूमा(माभै-
वीर्भै)रतोद्यप्रभृति कतिभिरप्यस्य राज्ञः प्रयागैर्धात्री यात्री स्वमेवा तुरगखुरपुटोत्तातधूलिच्छलेन ॥२८॥

कुत्वा धारानिपातं निविडपरिलसत्कृदलक्ष्मीः समंतात् संग्रामास्थानभूमौ विषममरुतुदां मूढि यस्यासिमेघः

आश्वयै तयदेशां मदनसहचरीश्रीभृतां प्रेयसांनो सीमंतेभ्यो जहाराविरलरुचिभरं सांद्रांसदूररेणुं ॥२९॥

बभूव तस्मादयसिहनामा निदाक्(घ)मात्तैडसमानधामा दिवातनैदुप्रतिमानमास्यैरुहाह वत्सारिपुरांशिवर्गः ॥३०॥

किं वर्णाकिलसिंहाचिकमकथा यस्योज्जितै(गंजितैः)संज्ञासादपसृत्य भूधरगजाः संपेदिरे दिग्गजाः(न्)

हंसीवांडमचडधामरानिरा कीर्तिशिरं यस्य च क्रोडीकृत्य निपेवते खिलोमदं ब्रह्मांडमांडं शुचिः ॥३१॥

निस्तृ(स्त्रि)यद्युत्थदस्ति(स्थि)प्रभवपटुकटकारतालैरुदारैर्नृत्यंतः स्फुषभेदच्युतगधिरघनैः स्निग्धकालेयभाजः यत्संग्रामे कबंधा मुदितसहचरीसंगभंग्याभिराभिरानंदस्पर्मि(दि)रंगक्षितिसुहादि समालोकिता स्वर्गिवर्गैः ॥३२॥

श्रितवतस्त्रिदशाधिपवारणं पितुरवाप्य सितातपवारणं भुवमथप्रशास्य महावकः समरमुष्टिन् मुजैकसहायकः ॥३३॥

तुरंगजालागजदाननीरप्रवाहयोः संगममुद्धंति अस्यप्रयागे निखिलापि भूमिः प्रयागलक्ष्मीं विभिरांयभूव ॥३४॥

यः पराक्रमसन्नाददांपिते क्रोधपावके निस्तृ(स्त्रि)शसामिधेनीभिर्जुहाव समिधः परान् ॥३५॥

यस्यासिः प्रतिपक्षसेन्यविपिनप्रस्तारसंज्ञावनप्राप्तम्रीदिरपारशौर्यजलधेः कल्लोललोलां दधौ वंशेस्मिन् गुहिलस्य

मेघाविदिते भूपालचूडामणिश्रेणिप्र(प्र)हभासितांस्त्रि(मि)रभवत् सुमाणानामा नृपः ॥३६॥

आकर्ण्य पद्मगीर्णां यस्य बाहुपराक्रमं शिरश्चालनया शेषश्वके कर्पं परं मुवः ॥३७॥

शस्त्राणामशनिप्रहारममितः स्वीकुर्वतां संगरे धातोस्माभिरवाप्य नाक्रमपरे सेभैजिरे मौलयः प्राणांतश्चसित-

प्रसारितमुख्यक्तद्विजश्रेणिभिः शीर्षाणि द्विपतामतीव जहसुश्छिन्नाधि(नि)ने(ये)नामुना ॥३८॥

यः पृष्ठं युधि सर्वदोपि न ददौ प्रत्यर्थिनां नानृतं लोकानां वचनं मनो न हि परस्त्रीणां कदाचित्प्रभुः सचै-

लोक्यजनाश्रयावृत्तिकृतः सत्कीर्तिवद्वा महाकंदः सर्वगुणोलूटो नरपातिः क्षोणिं ततोऽपालयत् ॥३९॥

यान्निस्तृ(स्त्रि)शहतारिशोणितजलस्रोतस्विनीपूरितां मध्ये तिष्ठति पश्चिमांशुधिरसावद्यापि शोणयुतिः एतत्पुष्क-

ररजितयुतिभरः सायं त्विषामीश्वरः प्रातः प्रातरुदेति कुकुमरुचिः प्राचीमुखं मंडयन् ॥४०॥

अलूटस्य नृपतेरपकर्तुं निःसहा रणमहीषु सपञ्चाः तज्जयंति शबररुनुशैलं हर्षवर्णिततदीयचरित्राः ॥४१॥

गौरनायकमेवन्ह(ह)दयल्लैलोक्यसन्मानसकोडक्रीडिताविध(ध)कीर्तिवरयो लोकामिरक्षापरः सर्वाक्षीण-

निधीश्वरीतिवलवान् पुण्यैर्ज्जितैः सेवितो जातोऽस्मान्नरवाहनां मुवि पतिगौहिल्यवंशश्रियः ॥४२॥

सर्पस्त्वेवसुरोद्धतेन रजसा ज्वालशोपि(पि)कृतः पाथोधिः पुनरेव यस्य तुरगैर्लालाभिराग्रावितः वृत्ताशेषवि-

रोधिवर्गवनितावैधव्यदिक्षागुरुर्यश्वासीदनियार्थविक्रमभरप्रोद्धतवैरिवजः ॥४३॥

समस्ताविद्वेगिजनैः प्रकीर्तितस्वल्लवानशौर्यादिपरोक्षविक्रमैः दृष्टेपि चास्मिन् खलु मुक्तधैर्यैरेक्षितस्वयिजनैः

पलायितं ॥४४॥

• • • यः स्थंभप्रतिवद्धमंगलयशः प्रस्तावनोयोजना • • • कुर्वतः ॥४५॥

दैतेयानिव शत्रून् हंतुं धर्मस्य बाधकानुग्रान् सर्वज्ञादिवतस्माच्छक्तिकुमारो नृपोजातः ॥४६॥

भूमीभर्तुर्मुख्य भूमपवतः कौशेयदंभोलिना ये विद्वेष्टिमहीभृतः समभवन्नाछिन्नपक्षाः सुराः तं केचिद्विबुधा

श्रैरपि तथा केचित्समुद्राश्रयैः केचिन्मत्तगजाश्रैरपि पुनः संजातपक्षा नहि ॥४७॥

त्यागेनायिमनोद्वेगेन कृतिनः कर्णोयमाचक्षते यं पार्थं प्रथमं(यं)ति वैरिनुभटाः शौर्येण सत्त्वापकं यं रत्ना-

करमामान्ति गुणिनो धैर्येण मर्यादया यं मेवं महिमाश्रयेण विबुधाः शंसन्ति सर्वोन्नतमम् ॥४८॥

मुक्तादामावदातयुतिभिरतितरां लोकमुद्रासयंत्य यः कंदः कीर्तिवल्लभाः सुराभिगुणभृता विश्वविस्तारभाजः प्रोढ-

प्रत्यर्थसेनाविषमजलनिधेः शोषणेगस्त्यतुल्यस्तस्मादाग्नप्रसादः समजानं विदितो मेदपाटावर्नाशः ॥४९॥

भृगुपतिरिवदत्तः श्वसंहारकारी सुरगवरिव शश्वज्जीतिमार्गानुसारी स्मरश्च रतिलोलप्रेयसीचित्तचारी शिशिरिव
 सबभुवनीस्व(वासव)सखोपकारो ॥५०॥
 जयाधरः सखेन्दुः करालः क्रूरकृत्स्विति(कृतनः)भाति यस्य रणे पाणौ खड्गः कृत्वांतमैरवः ॥५१॥
 तास्मिन्पुनरतैश्चर्ये गोत्रभित्तुल्यधर्माणि उदियाय महीपृष्ठे शुचिचर्मा महीश्वरः ॥५२॥
 ऊद्योगप्रसरसुरंगनखरशृणुः क्षमारेणुभिर्वेजा(ना)धायि तरंगिणीदिविपदामुचे(द्वे)लपूराकुला स्वच्छाम्ना नवसे-
 गसेभृतमुदामानंदजैरश्रुभिः शत्रूणां पुनरेव संभृतश्रयाः(शोकजनितैः) पूर्णे (च)चक्रोक्षिणी ॥५३॥
 पद्मेः पद्मावलोकानां समजाणि रचनाधातुभिः पादरागो भूलीभिः कंदराणां विशदमलयजालेपलक्ष्मीरुदारा गुंजा-
 मिहिरिवहृष्टी यदरिमृगदशामित्यरण्येपि भूपासौदर्यं नैव नष्टं शबरसहचरीनिर्विशेषं गतानां ॥५४॥
 यथात्रासु रजस्तानुः क्षितिरीयं मेदाकिनीवारिषु स्नात्वा दीव्यमिवाकरोदिति रवेरिव स्पृशन्ती मुहुः एतेनेव
 यदि क्षितिशशधरैरस्यैरहंतापिता संमामेषु तदा दुनोतु भगवान् मामेष भासांपतिः ॥५५॥
 ततः प्रार्थनां सार्धवज्रपातोपमः प्रभुः नरवर्मा महीपालो वभूवातुलविक्रमः ॥५६॥
 ब्रह्मांडभांडोदरसंचरेण श्रमोदबिंदु-ह्रितामलश्रीः अपारविस्कासमुद्रवेलाखेलाकरी कीर्तिरमुष्यराजः ॥५७॥
 उद्योगे नरवर्मणः स्थगयति क्षोणीरजोमंडले सामस्येन पलायिताः शिशुकुलस्योच्चैर्वियोगाग्निना प्रासादेषु
 समस्जितस्य भयतो दंदह्यमानाश्विरं कांतारेषु तु वैरिर्कैरवदशः स्वार्थसमासेदिरे ॥५८॥
 त्रस्यद्विक्पालभालस्थलावपुलंगलत्वेदपूराज्यसेकस्तीतज्वालाबलीढाक्षितिवलयगतरातिदुर्धरचक्रः यस्य क्रोधान-
 लोथं गगनपरिसरं गाहते भानुभंग्या संग्रामापास्तदेहाभिशितुमिव पुरोद्वेगिणः स्वर्गभाजः ॥५९॥
 यावद्विश्वप्रक्षोभोद्यतकरनिकरी तिष्ठतश्चंद्रसूरी यावत्पुण्या पुनीते विमलजलवहा जान्हवी सर्वलोकान् यावद्धतु
 नियुक्ता भुवि गिरिपतयस्तावदीशप्रतोल्यां नद्यास्कीर्तिविशाला गुहिलकुलभवा सत्प्रशस्तिखलेन ॥६०॥
 अनंतरवंशवर्णनं द्वितीयप्रशस्तौ वेदितव्यं ॥ वेदशर्मा कविश्रक्ते प्रशस्तिद्वितयीमिमां आत्मनः कीर्त्तिविरूप्ति-
 समागतिमिवापरां ॥६१॥
 सज्जनेन समुत्कीर्णां प्रशस्तिः शिल्पिनामुना संवत् १३३१ वर्षे आषाढशुदि ३ शुक्ले पुष्ये निःपन्ना श्रीरस्तु
 शुभंभवतु ॥ ॥

TRANSLATION.

1. Bow to Sri Ekalingaji; bow to Śiva. May the two lotus-like feet of Sri Samādhīśvara, the god of gods, which give great pleasure, which are of a fine white colour, which are bright with moon-like nails, and the like of which is never seen in all the worlds, protect this world from calamity.

2. May the three-eyed Śaṅkara, who bears Gaṅgā on his head as if it were (kept) there to pacify the heat of the blaze of the very furious fire issuing freely out of the third eye, and who bears an auspicious digit of the moon that has nectar-like rays, as if to destroy the effect of the *Kālakūṭa* (poison) located in the throat, bless all good men.

3. May Chandrachūḍa who while rolling in the pride of having, on the slope of the Mountain, defeated Smara, has his powerful arrow—the first Śakti (Parvati)—joined to his body and the blazing moon to his head, protect you.

4. May the fine temples of Gaṇapati, which are covered with a large collection of *Sindura* (red lead) and which therefore are as brilliant as the fire to burn difficulties give (you) many blessings.

5. I describe the Guhila Vamśa, (dynasty and bamboo-plant) extending in innumerable branches, growing over the head (or top) of all kings (or Mountains), fed with the flow of water from the eyes of the wives of the enemies, and on which has been rendered blunt the keen edge of the axe-like swords of enemies.

6. The beautiful Mevāḍa-deśa, covered over with places of pilgrimage that give pleasure to the mind and are like the caves of the Mandarāchala Mountain, with large cities that bear the beauty of the wealth of heaven, with lakes that are as pure as white jewels and are as it were the looking-glass of the heavenly Lakṣmī, and which is the sole abode of female beauty, stands prominent.

7. The horses of Mevāḍa are as if dug out of mines, the men are as if the sons of Gandharvas, the cows are as if brought from heaven, the beautiful-eyed ones are as if were the damsels of paradise, those who bear arms are like lions, and the minds of intelligent persons are like jewels. Thus this country sets at naught all the pride of the free city of the gods.

8. In this (country) there is a city called Nāgaḥṛida which is the ornament of the land of Ilākhaṇḍa and which rivals the glory of the horns of the moon with its rows of palaces, which is, like a large (invaluable) pearl of the earth, like a lotus, the palace of Lakṣmī, like the play-ground of Kāmadeva, and like a bed of the moon, made of nectar.

9. May the city (of Nāgaḥṛida) be victorious, which adds to the beauty of the Ilākhaṇḍa, and which has, even while on earth, humbled the city of the gods by its great wealth; coming from which the Brāhmaṇa Bappa, who had given up all love for this world, established the *Vajrasambha* in the *Vedi* of land situate amid the four oceans, and worshipped the two lotus-like feet of Ilāritrāśī Muni.

10. Ilāritrāśī gave Bappa a fine golden anklet which he had got as a wonderful fruit of the favour of the lotus-like feet of Ekalingaji. Hence, Bappa, who was fitted by his energy to carry out all that was intended by the old sage (Brahmā), became lord of Śrī Medapāṭa-deśa.

11. Bāpā Rāvala acquired new royal fortune by the great favour of Ilāritrāśī, who has just got the *Sāgujya-mukti* (a kind of emancipation of the spirit whereby it becomes one with the universal spirit) by the light received from always worshipping Ekalingaji.

12. Whose sword chose as his bride the wealth of his enemies without any effort, having as ornament the courtyard filled with pearls fallen from the heads

of his enemies' elephants which were split open, with drums beating in advance, and with the battlefield as the place of kindling the sacred fire, being ever praised by his followers.

13. His son Guhila, who was as glorious as Vishnu ruled his territory with justice. So the line of kings descended from him bore the well-known name of the Guhila dynasty.

14. The *piśāchas* experiencing great joy at the close embrace with their wives fattened on the blood of the armies of hostile kings, do not, when the Guhila king conducts a battle, remember the fight of Bhimasena, the cause of the destruction of the Kurus.

15. When king Guhila lent himself to the pleasures of enjoyment with the women of heaven who were made desirous by the irresistible arrows of Kāma-deva, Bhojarājā, who made a morsel of his enemies difficult to overcome, in the fire of his great bravery, ruled the land.

16. The trees of *Dhava*, *Khadira*, and *Palāśa* became like *Kalpa* trees by the points of their thorns catching the fine clothes and necklaces of the females of his enemies who fled into forests on hearing the neighing of his swift horses.

17. Why has the peacock become all of a sudden joyful? Why has the goose become mad? Why is the Chātaka chattering? and why is the Bakoṭa getting to the branches of trees? This is not a line of clouds of the rainy season but it is a coating of dust covering the sky, raised by the hoofs of horses of Bhojarājā while marching.

18. His son was king Śilā, who was a destroyer of thick clouds in the form of the numerous elephants of his enemies, whose blithe form was full of the mettle exciting to enjoyment of the Lakshmi of his brave enemies? Even now when his name finds its way to our ears, it makes us forget the name of other *Chakravarti*-kings of Bhartakhaṇḍa like Prithu and others.

19. His immense fame after filling all the lands and skies, sent a part of itself to the next world. This part took the form of the purely brilliant Śeṣa, the support of the three worlds, the protection of the cave of nectar, and the bed of Vishnu.

20. He took Jayaśrī after bathing it with water from the edge of (his) sword as if it were polluted by touching the Chāndālas (out-castes).

21. His son was king Kāla-Bhoja, whose great prowess was shining in all sides, who surpassed Kāmadeva in comeliness of body, and who was possessed of valour irresistible by his enemies.

22. How can those like me describe the battles in which even headless bodies deprive heroes of their heads with the sword—battles of him whose wrath never remained without seeking out its object and whose glory situated in the blade of his sword is every night loudly sung with clappings of hands by the bard-like Vetāls, making a roaring sound and bearing about them skulls of warriors.

23. A crowd of maids-servant coming from some fort to the houses of his enemies totally deserted on account of his terror, being astonished and afraid of one another ask where is the *āsoka tree*? where is the *chāmpā tree*? where is the *tilaka tree*? where is the *mango tree*? where is the *keśara tree*? and where are gone the *Vineyards*.

24. His son was king Maṇṭata, who destroyed the miseries of the world, who could not be conquered by his enemies, and who with his devoted counsellor was as brilliant as the sun with his red disk.

25. He the Pāatha destroying at the beginning, with great anger, *Duryodhana-Vāhini* (army deficient to fight with; the army of Duryodhana), protected by *Dusśana pratyarthi* (enemies not easy to control; the enemy viz. Dusśana) and thus conveying for all eternity his glory into Karna (the ear; Karna) wrote the praises of his victory with the ink of tears dribbling from the eyes of the wives of the proud kings of Mālvā on the slabs of their breasts.

26. The Earth, which was angry since a long time with the ocean as ~~it~~ quite lawless, often wetted her skirts with its vast water, now became desirous of filling it up with the aid of the dust thrown up by the hoofs of the horses of his army.

27. His son was Bhartṛbhata, who was strongly devoted to the worship of the lotus-like feet of Saṅkara, and who was on this earth as brave as Kārtika-Swāmi.

28. The sound of his voice, reaching the abode of the Nāga, piercing through mountains, forests, and the deep recesses of caves, told Śeśanāga distinctly that he should not be afraid of the weight of the earth on his back, as after a few marches of this king from today, the earth dug out by the hoofs of horses will, in the form of dust, be all sent up to the sky.

29. It is quite wonderful that his cloud-like sword of thick and shining black lustre while pouring showers (throwing its edge) on the heads of enemies in the battlefields, should have washed away the thick dust of Siṇḍura from the Simaṇṭa of the wives of his enemies, as beautiful as the consort of Kāmadeva.

30. His son was Aghasiṃha, who was as brilliant as the sun of hot summer. The wives of his enemies bore faces like the moon by day.

31. How is the tale of the bravery of that lion to be told, whose loud roaring terrifies away the elephants in the form of kings, to the elephants residing in the directions, and whose white fame beautiful with its pleasing lustre encircles* the globe of the whole of this Brahmāṇḍa like a female swan hatching her egg.

32. The crowd of gods, who looked beautiful in company of their cheerful wives, saw with pleasure on the beautiful heart of the earth the headless trunks keeping time in their dance with the crackling sound caused by his sword passing through the bones, and bearing the tough flesh besmeared with thick blood flowing from the cuts on their shoulders.

33. On his receiving the white *Ohhatra* from his father who had ascended to Indra's elephant, (king) Mahāyaka, whose only assistant at the head of battle-fields was his own hand, ruled the earth.

34. When he marched, the saliva from the mouth of the horses and the rut from the temple of elephants flowing together on the earth gave it the beauty of Prayāga.

35. Who, in the fire of anger, kindled with the breath of valour, made offerings of the fuel of his enemies with the *mantras* of his sword.

36. Then in this Guhila dynasty known for its glory like the cloud (?) became the famous king Khumāṇa, whose sword has assumed the beauty of the waves of the immeasurable ocean of bravery having gained notoriety by washing away whole forests of the army of enemies, and whose foot appeared beautiful with the rays issuing from the rows of gems in the crown of kings.

37. Śeśanāga hearing the exploits of his arms sung by the wives of *nāgas*, moved his head, in consequence whereof the whole earth trembled.

38. The heads of enemies confronting his blows like those of the thunderbolt, cut off by him in battle, as it were, laughed at Brahmā showing the teeth in the act of opening the mouth for giving up the last breath, saying that they had attained to heaven and other lofty places in spite of him.

39. Then king Allāṭa full of all virtues ruled the earth, who, though giving everything, did never give his back to the enemies in battles, nor his word in vain to the people, nor his mind to other women; who was like a root on which rests the creeper of fame and who is the support of the three worlds.

40. This sea on the west which was filled by the rivers of blood of the enemies killed by him with his sword still appears red in the middle. The sun,

* The kings all left their dominions and went to the skirts of the earth for habitation.

whose brilliancy at the sunset appears coloured by the lotuses in this sea, rises in the east every morning with a saffron-bue giving beauty to the eastern horizon.

41. The enemies of king Allata being impotent to show their contempt (towards him) in battlefield treat the Bhilla women disrespectfully who describe his actions with pleasure in each of the mountains.

42. His son was Naravāhana or Kubera, whose heart was much pleased with (his) friendship with the lord of Gaūri (Śankara), whose pure swan-like fame sports in the beautiful *Mānasa* (lake Mānasa, and minds) of the three worlds, who is ready to defend his subjects, who is lord of all the undiminished treasures, who is powerful, who is served by holy men or *yakṣas*, and who is the lord of the fortunes of the Guhila dynasty.

43. The horses of his army throwing up dust by their hoofs made the sea a mere pool of mud and filled it over again with the saliva from their mouths. He took up the profession of a preceptor to initiate the wives of his numerous enemies into widowhood by destroying the multitude of his enemies with his irresistible valour.

44. All his enemies, who related their own exploits behind his back to their wives when they sighed, fled away having lost all patience at his bare sight without even waiting for their family-members.

45. (Almost the whole of this *śloka* is lost.)

46. From him all-knowing . . . Śaktikumāra like Śaktikumāra born of Śankara to destroy the demons who were lawless and great obstructors of religion.

47. He, the Indra of this earth, deprived the *Mahibhṛitas* (kings and mountains), who were his enemies, of their *pakṣas* (allies and wings) with his *Kauśe-yāmbhōli* (Vajra-like sword). They never regained their allies or wings even with the assistance of the gods, oceans, and elephants mad with rut.

48. He the bestower is considered by those who have gained their object to be Karna, by his valorous enemies to be Arjuna for his valour and strength, by the meritorious to be the ocean with respect to his patience and habits of living within bounds, and by the gods to be the mount Meru on account of his splendid glory.

49. Of him was born Āmrprasād, the lord of the land of Medapāṭa, who was like the root of the creeper-like fame, as white and brilliant as a necklace of pearls spreading light in this world, full of fragrant properties (virtues known everywhere) and extending through the world, who was like Agastya in drying the difficult sea-like forces of his enemies, and who was well-known.

50. This king was like proud Parśurāma in destroying the Kshatriyas, was like Brihaspati in following the ways of morality, was like Kāmadeva in living in the hearts of women desirous of enjoyment, and was like king Śibi in obliging all who came under his protection.

51. In the field of battle his hand holds the beautiful sword, which like Kalpānta-Bhairava, bears the well-known braid of hair on its head, has the beauty of the digit of the moon, is formidable, and cuts down the cruel.

52. When this king, who was like Indra, attained peaceful greatness (died) then rose the lord of this earth——Suchivarmā.

53. The dust raised by the hoofs of whose horses marching actively, caused confusion in the celestial Ganges by making its waters rise above the banks. He filled with tears of joy the eyes of those who were pleased with his visit, and with tears of grief those of his foes.

54. The beauty of ornamentation in the case of the wives of whose enemies reduced to the condition of mere forest-women was not lost even in forests; for the leaves served for the leaf-like marks on their fore-head, the (dust of) minerals dyed their feet, the dust in the caves acted on their bodies like the besmearing of sandal-wood, and the creepers of Guñjas (*abrus precatorius*) acted like necklaces.

55. In whose marches, the earth, with its body of dust washed in the celestial Gangā, touching the disc of the sun, appeared, as it were, to swear to the effect that if any other king had so satisfied her (the earth) with blood the god sun might burn her.

56. His son was king Naravarmā, who was like a stroke of the thunderbolt to his numerous enemies, who was powerful, and whose exploits were great.

57. The fame of this king covered with drops of perspiration by travelling through the (Brahmāṇḍa) universe, refreshes herself by playing with the waves of the immeasurable deep.

58. When the energy of Naravarmā covered the people with the large quantity of dust from the earth, the wives of enemies, who fled away from their palaces on account of increasing danger, and who were burning with the great fire of separation from their children, found their rest only in forests.

59. The fire of the anger of this king, fed by the butter-like perspiration oozing out from the fore-heads of the terrified Digpālas, and encompassing the whole of the circle of his enemies on this earth, wanders through the sky in the form of the sun to destroy those of his enemies who have gone to heaven by giving up the ghost in battle.

60. May the wide-spread fame of the Gubila dynasty stand for ever in the form of this eulogy in the *Isapratoli** as long as the sun and the moon, whose rays are raised to wake the world, endure, as long as the sacred Gangâ flowing with its pure water, sanctifies all people, and as long as the mountains are commanded by God to support the earth.

Further account of the dynasty will be found in another Eulogy. Poet Veda-Sarmâ composed these two eulogies—the best fruit of his fame. Sûtradhâra Sajjana engraved this inscription. It was completed on Friday the third of Ashâda Sûda of the year Samvat 1331, the Nakshtra being Pushya. May there be prosperity and good.

V.

A Stone Inscription of Achalesvara Mahâdeva on Mount Âbu. Dated Samvat 1342.

This inscription is found in the wall of a verandah in front of a room called the *Matha* of Pujâri Bâvâ, to the south of the temple of Achalesvara Mahâdeva near Achalagadhâ on Mount Âbu. The stone in which the inscription is cut is a square piece of black marble and measures 2' 11" by 2' 11" containing forty-seven lines. It is very well preserved and gives the genealogy of the Sisodiâ kings of Chitore beginning with Bappa Râvala and ending with Samarasimha, in whose time the eulogy appears to have been inscribed. It mentions the building of a *Matha* with a golden flag-staff by king Samarasimha, who was the pupil of an ascetic called Bhâvasankara. The date of the inscription is Samvat 1342 Corresponding to A. D. 1285.

The composition is in Sanskrit verse written in Devanâgarî character.

TRANSLITERATION.

- १ ॥३॥ उँ नमः शिवाय ध्यानानन्दपराः सुराः कति कति ब्रह्मादयोऽपि स्वसंवेद्यं यस्य महः स्वभावविशदं
किञ्चिद्दिदांकुर्वते मायामुक्तवपुः स्वसंगतभवाऽमावप्रदः प्रीतितो लोकानामचलेश्वरः स दिशतु श्रेयः प्र
२ भुः प्रत्यहं शस्यार्थं स्वतनुं हुताशमनिशं पद्मासने जुह्वतः प्राणैः प्राजानि नीललोहितवपुषो विश्वमूर्तेः पुरा
दुष्टांगुष्ठनखांकुरेण हठतस्तजोमयं पंचमं छिन्नं धातुशिरः करांबुजतले भिन्नतत्सखा
३ यतो रअव्यकाक्षरनिर्भरश्च निजपस्त्यक्तान्यकर्मश्रमः स्वं देहात्सितिमानमुक्क्षितुमना दानांबुसंवाचितः यत्कु-
भाचलगस्तपांसि वितनोत्यथापि भृंगवजः प्रत्यूहापगमोन्नतिर्गजमुखो देवः स वोऽस्तु श्रिये
४ शकंच क्षुण्णद्वारिधिदार्यमाणशिखरश्रेणीभ्रमद्भूतलं बुद्ध्यद्भ्योमदिगंतसंहतिपतद्भ्रमांडभांडास्थिति कल्पांतस्य
विषयेऽपि जगतामुद्गमसुब्बादशस्त्रिधोल्लेखनमद्भुतं हनुमतः पायादपायात्स नः ४शाखोपशाखा

* *Pratoli* means threshold or some such thing.

- ५ कुलितः सुपर्वा गुणोचितः पत्रविभूषितांशः कृतात्पदो मूर्द्धनि भूधराणां जयसुदारो गुहिलस्य वंशः ५ यद्वंशो गुहिलस्य राजभगवन्मारायणः कीर्त्यते तस्सत्यं कथमन्यथा नृपतयस्तं संश्रयतेतरां मुक्तेः कल्पितवेत
- ६ सः करतलव्यासक्तदंडोज्ज्वलाः प्राणजाणाधिपः श्रियः समुदयैर्यस्तापहस्ताः सदा ६ मेदःक्लेदभरेण दुर्जयन-जनस्याप्लावितः संगरे देशः क्लेशकथापकर्षणपटुर्यो वप्यकेनोच्चकैः लावण्योत्करनिर्जितामरपु
- ७ रः श्रीमेदपाटामिधामाधत्तेस्म स एष शेषनगरश्रीगवैसर्वकषः ७ अस्ति नागहृदं नाम सायाममिह पत्तनं चक्रे तपसि हारीतराशिर्वच तपोधनः ८ केपि क्वापि परप्रभावजनितैः पुण्यैर्हविर्भिर्यभुं प्रीणति ज्वलनं हिता
- ८ य जगतां प्रारब्धयागक्रमाः अन्ये प्राणनिरोधबोधितमुखाः पश्यन्ति चात्मस्थितं विश्वं सद्भिज्जनस्थलीषु मुनयो यत्राततत्त्वादयाः ९ अस्मिन्नेव वने तपस्विनि जने प्रायः स्वलद्वद्धने वृत्तांतं भुवनस्य योगनियतः प्रत्यक्षतः पश्यति हा
- ९ रीतः शिवसंगमगविगमाध्यातः स्वसेवाकृते वप्याय प्रथिताय सिद्धिनिलयो राज्यश्रियं दत्तवान् १० हारीता-किल वप्यकौऽधिवलयव्याजेन लेभे महः क्षानं धातुनिभाद्वितीयं मुनये ब्राह्मं स्वसेवाछ
- १० लात् एतेऽद्यापि महोभुजः क्षितितले तद्वंशसंभूतयः शोभन्ते सुतरामुपात्तवपुषः क्षात्रं हि धर्म्मो हव ११ वप्यकस्य तनयो नयनेता संबभूव नृपतिर्गुहिलाख्यः यस्य नामकलितां किल जाति
- ११ भूमजो दधति तत्कुलजाताः १२ यस्यायूषमयूषसुंदरमतिर्विद्यासुखालंकृतिर्निःप्रसूहविनिर्जितस्मरगतिः प्राका-म्यरम्याकृतिः गांभीर्योन्नतिसंभृतस्य जलधेर्विस्फोटिताहंकृतिस्तस्माद्भोज
- १२ नरेश्वरः स समभूत्संसेवितश्रीपतिः १३ शीलः सशीलकरवालकरालपाणिर्भजे भुजेन तदनु प्रतिपक्षलक्ष्मीं उत्साहभावगमकं पुलकं दधानो वीरः स्वयं रस इव स्फुटवद्धदेहः १४ चोडस्त्रीर
- १३ तिलंडनः कुलरुपश्रेणीशिरोमंडनः कर्णादेश्वरदंडनः प्रमुक्लामित्रीमनोमंडनः तत्सुनूनयमर्मनर्मसचिवः श्री-कालभोजः क्षमापालः कालकरालकर्कशधनुर्दंडमचंडोऽजनि १५ छाया
- १४ भिर्वनिताः फलैः सुमनसः सत्पत्रपुंजैर्दिशः शास्त्रामिद्विजवर्गमर्गलभुजः कुर्वन् मुदामास्पदं तद्वंशः प्रबलां-कुरोऽतिरुचिरः प्रादुर्बभूवावनीपालो भर्तुर्मयस्त्रिविष्टपतरौर्गर्वाभिहतां ततः १६ सुष्ठिप्र
- १५ मेयमध्यः कपाटवक्षस्थलस्तदनु सिंहत्वासितभूधरमत्तेभो भूपतिर्जयति १७ तज्जन्मा स महायिकः स्वभुषयोः प्रातिकषाहायिकः क्षोणीभारमुदारमुन्नतशिरा धत्तेस्म भोगीश्वरः यक्रो
- १६ धानलविस्फुल्लगमहसि प्रत्यर्धिनोऽर्नीधनः प्रांचत्यक्षपरिप्रहाकुलधियः पेतुः पतंगा इव १९ खंमाणस्य ततः प्रयाणवियति क्षोणीरजोदुर्दिने निस्त्रिंशंबुधरः सिषेच सुभटान् धारा
- १७ जलेरुज्वलैः तन्नारीकुचकुमानि जगलुश्चित्राणि नेत्रांजनैरित्याश्चर्यमहां महस्तु सुधियामद्यापि विस्फूर्जति १९ अलुटोऽजनि ततः क्षितिपालः संगरेनुकृतदुर्जयकालः यस्य वैरिपू
- १८ तनां करवालः क्रीडयैव जयति स्म करालः २० उदयति स्म ततो नरवाहनः समितिसिद्धतभूपतिवाहनः विनयसंचयसंवेतशंकरः सकलवैरिजनस्य भयंकरः २१ विक्रमविभूतविश्वप्रतिभ
- १९ टनीतेस्तथा गुणस्कोतेः कीर्तिस्तारकजैत्री शक्तिकुमारस्य संजवे २२ आसोत्ततो नरपतिः शुचिवर्म्मनामा युद्धप्रदेशरिपुदाशैतचंडधामा उच्चैर्मेहीभराशिरःसु निवेशिताग्नेः शोभो
- २० विशाख इव विक्रमसंभृतश्रीः २३ स्वहृत्के शुचिवर्म्मणि स्वसुकृतेः पौरंदरं विभ्रमं विभ्राणे कलकंठाकिन्नर-वधूत्सर्गातदार्धिकमे माधन्यमारविकारवैरितरुणीगंडस्थलीपांडुरैर्ब्रह्मांडन
- २१ रवर्म्मणा धवलितं क्षुभ्रेयशोभिस्ततः २४ जाते सुरस्त्रीपरिरंभसौख्यसमुत्सुके श्रीनरवर्म्मदेवे ररक्ष भूमीमथ कीर्त्तवर्म्मा नरेश्वरः शक्रसमानधर्म्मा २५ कामक्षामनिकामतापिनि तपेऽमु

- २२ भिमन्तुपे रागेणि स्वाःसिधोर्जलसंश्लुते रमयति स्वलुङ्कितवामभुवः दोर्दडद्वयमग्नवैरिवसतिः क्षोणीश्वरो
वैरिश्चक्रे विक्रमतः स्वर्पाठविलुठन्मूर्ध्निश्चरद्वेषिणः २६ तस्मिन्नुपरते राक्षि निहताशेषविद्विषि वैरिसि-
२३ हस्ततश्चक्रे निजे नामार्थवद्भुवि २७ व्युढोरस्कस्तनुर्मध्ये क्ष्वेडाकांपितमधरः विजयोपपदः सिंहस्ततोऽरिक-
रिणोऽवधीत् २८ यन्मुक्तं हृदयांगरागसहितं गौरत्वमेतद्विषज्जारीभिर्विरहात्ततोऽपिसमभूत् किं कर्णिका-
२४ रक्रमः धत्ते यत्कुसुमं तदीयमुचितं रक्तत्वमान्यतरे वाह्ये पिञ्जरतां च कारणगुणप्राप्तोपसंवर्गणं २९ ततः
प्रतापानलदग्धवैरिश्चितोऽश्वमोत्यमस्त्रारसेन नृपोऽरिसिंहः सकलासु दिक्षु लिलेख वीरः स्वयशःप्रशस्तिम्
२५ ३० लोचनेषु सुमनस्तरुणीनामंजनानि दिशता यदनेन वारि कल्पितमहो व्रत चित्रं कञ्जलं हृतगरातिवधूनां
३१ नृपोत्तमांगोपलकांतिकूटप्रकाशिताष्ठापदपादपीठः अभूदमुष्मादध चोडनामा नरेश्च-
२६ रः सर्वसमानधामा ३२ कुम्भिकुम्भविलुठत्करवालः संगरे विमुखनिर्मितकालः तस्य सूनुरथ विक्रमासिंहो
वैरिविक्रमकथां निरमाथीत् ३३ मुजवीर्यविलासेन समस्तोऽधृतकटकः चक्रे भुवि ततः क्षेम क्षे-
२७ मासिंहो नरेश्वरः ३४ रक्तांकचिन्निपीय प्रमदपरिलसत्पादविन्यासमुग्धाः कांतेश्वरः प्रेतवध्वो ददति रसभरो-
द्वगारमुद्राकपालैः पावं पायं तदुच्चैर्मुद्रितसहचरीहस्तविन्यस्तपात्रं प्रीतास्ते ते पिशा-
२८ चाः समरभुवि यशो वश्य संख्याहरति ३५ सामंतासिंहनामा कामाधिकसुंदरसर्वशरीरः भूपालोऽजनि तस्मा
दपहृतसामंतसर्वस्वः ३६ क्षोमाणसंततिवियोगविलक्षलक्ष्मीं सेनामह
२९ ध्रुविरहो गुहिलान्वयस्य राजन्वतां वसुमतीमकरोत्कुमारसिंहस्ततो रिपुगतामपहृत्य भूयः ३७ नामापि यस्य
जिष्णोः परबलमथनेन सान्वयं जहो विक्रमविनीतशत्रुर्नृपतिरमूमयनात्
३० होऽथ ३८ कोशस्थितिः प्रतिभटक्षतजं न मुक्तं कोशं न वैरिश्चिराणि निपीयमानः संग्रामसीमनि पुनः परि-
रम्य यस्य पाणिं दिसंश्रयमवाप फलं कृपाणः ३९ शेषनिःशेषसारेण पञ्च
३१ सिंहेन भूमजा मेदपाटमहो पश्चात्पालिता लालितापिच ४० ध्यादीर्घवैरिमदसिधुरकुम्भकूटनिष्पृतमौक्ति-
कमणिस्फुटवर्णभाजः युद्धप्रदेशफलिकासु समुल्लिखेत् विद्वानर्थं स्वमुजवीररसप्र
३२ वंधान् ४१ नडुलमूलकसंयौहलक्ष्नीस्तुरुष्कसंन्याणशकुन्ध्यानिः आर्हिमन् सुराधीशसहासनस्थे ररक्ष भूमामथ
जैत्रासिंहः ४२ अद्यापि संघकवधूरावमत्तसंपूर्णमानरमणीपरिरंभणेन आ
३३ नंदमंदमनसः समरे पिशाचाः श्रीवैत्रासिहभुजविक्रममुद्गृणति ४२ धवलवतिस्म यशोभिः पुण्यैर्मंडलं तद-
मुं विहृताहितभृशशंकस्तेजःसिंहो निरातंकः ४४ उत्तं
३४ मौक्तिकबीजमुत्तमभुवि त्यागस्य दानांगुभिः सिकृत्वा सहस्राधनेन नितरामादाय पुण्यं फलं राज्ञाऽनेन कृपा-
णकोटिमटता स्वैरं विगाह्य श्रियः पश्चात्कैपि विवाहिता दिशि दिशि
३५ स्फारा यशोराशयः ४५ आद्यक्रोडवपुः कृपाणविलसद्दंष्ट्रांकुरो यः क्षणान्मग्नमुद्धरतिस्म गुर्जरमहीमुच्चैस्तु
रुक्कार्णवात् तेजःसिंहसुतः स एव समरः क्षोणीश्वरसंग्रामाराधत्तं बलिकर्णयोधुं
३६ रमिलागोले वदान्योऽधृता ४६ तालीभिः स्फुटतूर्यतालरचनासंजीवनीभिः करद्वंद्वोपासकबंधमुग्धशिरसः
संतसंयतः मिथाः अद्यान्धुवदराक्षसास्तवयशःखंडं प्रातेष्टं रणे गायति प्रति
३७ पक्षशोणितमदास्तेजस्त्रिसिंहात्मज ४७ अप्रमेयगुणगुंफकोटिभिर्गाढवद्वृषविग्रहाकृतेः कीर्त्यते न सकला
तव स्तुतिप्रियगीरवमयान्नरेश्वर ४८ अर्जुनो विजयते गिरिद
३८ चैर्देवंसेवितकुलाचलरंजं यत्र षोडशविकारविपाकेरुद्धिसताऽकृत तपांसि वसिष्ठः ४९ क्लेशवेशविमुक्तदांत-
जनयोः सद्भुक्तिमुक्तिप्रदे लक्ष्मीवेदमनि पुण्यजन्तुतनयासं
३९ सर्गापूतात्मनि प्राप प्रागचलेश्वरत्वमचले यस्मिन् भवानीपतिर्विश्रव्यासि विभाव्यसर्वगतया देवक्षलोपि प्रभुः
५० सर्वसौंदर्यसारस्य कोपि पुंज इषाद्भुतः अयं यत्र

- ४० मठस्तिष्ठत्यनादिस्तापसोचितः ५१ यत्र कापि तपस्विनः सुचरिताः कुत्रापि मर्याः कचिद्वाग्वाणाः परमात्म-
निवृत्तिमिव प्राप्ताः क्षणेषु त्रिषु यस्याद्योद्वर्तिमर्बुदेन सहितां गायं
४१ ति पौराणिकाः संघत्ते स खलु क्षणत्रयमिषात्रिलोक्यलक्ष्मीमिह ५२ जीर्णोद्धारमकारयन्मठमिमं भूमीश्वर
ग्रामणीर्देवः श्रीसमरः स्वभाग्यविभवादीष्टो निजश्रेयसे किंचास्मि
४२ न्परमास्तिको नरपतिश्चक्रे वसुभ्यः कृपासंश्लिष्टः शुभमोजनस्थितिमपि प्रीत्या मुनिभ्यस्ततः ५३ अचलेशर्द-
उमुचैः सौवर्णं समरभूपालः आयुर्वायुचलाचलमिह दृष्ट्वा कारयामास ५४
४३ आसीद्भावाग्निनामेह स्थानाधीशः पुरा मठे हेलोन्मूलितसंसारबीजः पाशुपतैर्ब्रतैः ५५ अन्योन्यवैराविरहेण-
विशुद्धदेहाः स्नेहानुसंधिद्वयाः सदया जनेषु अस्मिन् तपस्यति मूर्धे
४४ द्रगजादयोऽपि सत्त्वाः समीक्षितविमोक्षविधायितत्त्वाः ५६ क्षिप्यस्तस्यायमधुना नैष्ठिको भावशंकरः शिव-
सायुज्यलाभाय कुरुते दुष्करं तपः ५७ फलकुसुमसम-
४५ द्वि सर्वकालं बहंतः परमनियमानिष्टां यत्नं भूमीरुहोऽनी अपरमुनिजनेषु प्रायशः सूचयंति स्तलितविषयवृ-
त्तेर्वृद्धाद्रिप्रसूताः ५८ राज्ञा समरसिंहेन भावशंक-
४६ रशासनात् मठः सौवर्णदंडेन सहितः कारितोऽर्बुदे ५९ योऽकार्षीदकलिंगत्रिभुवनविदितश्रीसमाधीशत्वक-
स्वामिप्रासादवृंदे प्रियपटुतनयो वेदशर्मा
४७ प्रशस्तीः तेनैवापि व्यधायि स्फुटगुणविशदा नागरज्ञातिभाजा विप्रेणाशेषविद्वज्जनद्वयहरा चित्रकूटस्थितेन
६० यावद्वृद्धमहीधरसंगं संविभार्त्तं भगवा
४८ नचलेशः तावदेव षट्तामुपजीव्या सत्प्रशस्तिरियमस्तु कवीनां ६१ लिखिता शुभचंद्रेण प्रशस्तिरियमुज्ज्वला
उत्कीर्णा कर्मसिंहेन सूत्रधारेण धीमता ६२
सं० १३४२ वर्षे मार्गशुदि १ प्रशस्तिः कृता

TRANSLATION.

1. Aum! Aum! Salutation to Siva. May the lord Achalesvara, whose person is free from mundane illusion, who produces in his devotees dislike for worldly existence, and whose greatness, by nature clear and capable of being known by himself alone, even Brahmā and many other gods, absorbed in the pleasures of contemplation, have a slight knowledge of—graciously confer on the people final beatitude every day.

2. May he—whose body is dark-red (*viz.* Siva), who, in times of old emanated from the universal Spirit when it was incessantly offering, in the * Padamāsana-posture, to his own form—Agni or the sacrificial Fire—the vital airs (as oblations) for the sake of creation, and who bears in the palm of his lotus-like hand the fifth luminous head of the Creator (Brahmā) cut off violently with the forepart of the nail of his wicked thumb,—protect you.

* पद्मासनं is a particular posture in religious meditation, sitting with the thighs crossed with one hand resting on the left thigh, the other held up with the thumb upon the heart, and the eyes directed to the tip of the nose.—Prof. M. Williams.

3. May the elephant-headed god, whose greatness consists in the removal of obstacles and on whose hill-like temples a swarm of bees,—mumbling their prayers in inarticulate accents and in deep buzzings, setting aside all other labour and work, and nourished by the fluid oozing out of the temples (in the rutting season) being desirous of removing blackness from their bodies,—is practising penance up to this day, be for your welfare.

4. May the marvellous jumping of Hanûmân over the ocean,—during which the earth is quaking on account of the ranges of mountains* torn asunder by the surging ocean, during which the union of the sky with the earth is being broken (by his jumping), during which the universe is in the state of falling down, and which intensely causes consternation to the world even though it is not the time for its final dissolution,—protect us from calamity.

5. Victorious is the noble dynasty† of the Guhilas, which is full of branches and sub-branches, which consists of good members ‡, which is worthy on account of good qualities,§ the shoulders || of (the members of) which are adorned with the feathers (of the arrow), and which has taken up its position at the head of kings ¶.

6. That the dynasty of the Guhilas is celebrated as the Venerable Nârâyana amongst kings is true, otherwise why do the kings,—who hold the staff of freedom (given to them by the lord Guhil, as also salvation by Nârâyana), ** who appear glorious on account of the staff (of royalty or of sannyasa) which they hold in their hands, whose minds are devoted to securing the safety of their lives, and who have given up plundering with the rise of fortune,—always flock round it for protection?.

7. This country which was, in battle, totally sub-merged in the dripping fat (medas) of wicked people by Bappaka, which has skilfully banished the very name of misfortune (from its precincts), which has excelled paradise itself by

* The oceanic mountains are meant here.

† There is a double-entender on the word वंश which means "dynasty" as well as "Bamboo." All the epithets in the text are susceptible of a double interpretation and their meanings as applied to "Bamboo" are where necessary, given in the foot-notes below.

‡ पर्वत, the division of a dynasty or the joint of a bamboo.

§ तृण, quality or the bow-string: the bamboo is "fit for the bow-string" and the text may also mean that the kings were "well up in archery."

|| Or "whose parts were adorned with leaves."

¶ Or "which (viz., the bamboo) has taken root on the summit of mountains."

** Freely: "who resolutely defended the poor or had sufficient strength of mind to take measures for the salvation of their souls." The latter half of the verse applies to the kings seeking shelter of the Guhil as also to persons seeking of Nârâyana final absolution from the bonds of pain.

its excessive splendour, and which has deprived all other cities of the pride of their glory bears the name of Śrī Medapāṭa.

8. Here there is a large town named Nāgahrida where Hārīta-rāsi, whose wealth was austerities, performed penance.

9. Where some, who have begun a series of sacrifices for the benefit of the world, propitiate, in some places, the great (or powerful) Lord Agni with the oblations of their merits produced by their superior powers, (while) other sages, who have known happiness from the retention of their Prāṇas, having experienced the rise of Truth, see, in retired or lonely spots, the whole universe as located within themselves.

10. In this very grove, where ascetics, whose fetters (of worldliness) are for the most part loosened, see, as it were before their eyes, through the strength of *yoga*, the incidents of the world; Hārīta who was an abode of the Siddhis and who became united with Siva (Universal Spirit) after the relinquishment of his body, granted regal fortunes to the famous Bappa in return for services rendered.

11. Assuredly from Brahmā-like Hārīta, Bappaka obtained, in the shape of an anklet, the luster of a Kshatriya,* and gave the sage, his devotion his own Brāhmanical lustre†. Thus even till now, the descendants of that line, shine on this earth, like *Kshatriya-hood* in human form.

* i. e., Kshatriya-hood.

† i. e., Brāhmaṇ-hood or rather the merits (punya) he had obtained as a Brāhmaṇa which he supposed himself to be at first. A tradition tells us:—"When Śilāditya the last king of Vallabhi, who was begotten on a Brāhmaṇi by Śārya, was killed by his enemies, he left behind him a widow, Pushpavati, who was pregnant. When she heard of her husband's death, she was on Arasur fulfilling a vow at the temple of Ambā Bhavāni. The bereavement broke her heart and she resolved on passing the rest of her life in the jungles there. In course of time she gave birth to a son in a cavern (guhā) and to commemorate this incident she called him Guhāditya. Having entrusted this young child to Brāhmaṇas to be educated after the manner of kings, she became a Suttā. When Guhāditya grew up, he became king of the Bhills of Bhānder, and being brought up by the sacerdotal class, he and his son, Bāpā Rāol,—became Brāhmaṇas in their habits and modes of life. Thus it was that Bāpā Rāol happened to serve Hārīta Muni when he was performing his austerities. Hārīta had been given a golden ring by Ekalingaji when he had propitiated the god by the rigidity of his austerities. The sage in his turn gave the ring to Bāpā Rāol when he had pleased him by constant attendance. At the time of receiving the gift the Rāol remarked that he did not know what to do with the gold ornament which, he said, befitting a Kshatriya only. Where upon Hārīta endowed him with the lustre of a Kshatriya, and he on his part gave up unto him his Brāhmaṇa-ship." The following couplet from Ekalingaji Mahātmya of Mahā-Rāṇā Kuṃbhā-Karṇa is quoted here in support of the above:—

आनन्दपुरसमगतप्रिकुलानन्दनोमहीदेवः ।

जयतिश्रीगुहदत्तःप्रभवःश्रीगुहिलर्वशस ॥

"Victorious is Śrī Guhadatta, the founder of the Guhila Race, the delight of the families of Brāhmaṇas and come from Ānaṇḍapura (Wadhwan=Vardhamāna)."

L. 12.

12. The son of Bappaka, a master in politics, became king (and was) called Guhila; the race bearing whose name is verily continued by kings born in his family.

13. Of him was born King Bhoja whose intellect was as brilliant as the rays of the nectar-producing moon, whose ornament was the ambrosia of learning, who had restrained the course of Love without any obstacle, whose form was very lovely, who broke the pride of the ocean possessed of depth and greatness, and who worshipped the Lord* of Lakshmi.

14. After him Śīla, who was good-natured, whose hand was terrible with a sword, equally powerful with him, who was like the sentiment of Heroism itself distinctly incarnate, and who exhibited horripilation indicative of the emotions of energy, enjoyed the wealth of his enemies with (the prowess of) his hand.

15. (Then) was born his son, King Śrī Kālabhoja, who broke the hearts of the Choḍa-women,† who was the head-ornament of a number of noble princes, the chastiser of the lord of Karṇāṭa, who gratified the mind with the love he had for the skill of a good ruler, who was intimate with the essence of politics, and who was terrible with his bow as merciless and dreadful as that of Death himself.

16. Then was born in his family King Bhartri-bhaṭa, who delighted women by his protection (lit., shade,) the Paṇḍits with presents (lit., fruits,) the regions of space with his sword (lit., leaves,) and the class of twice-born‡ with arms (lit., branches), who was possessed of arms as powerful as the bolts (of gateways), was a powerful scion (lit., off-shoot), and was very beautiful, and who thus deprived the heavenly tree (Kalpa-vriksha) of its pride.

17. After him came the victorious king, Sinha (lion), whose (slender) waist could be measured with a span, whose chest was as broad as the leaf of a door and who was the terror of wild elephant-like kings (in the case of the lion the terror of the mad elephants roaming on mountains).

18. Born of him Mahāyika, the lord of kings, possessed of the only assistance obtained from his own arms, whose mischievous enemies unable to curb their senses, rushed forward and fell like butterflies, into the flame and sparks of his fiery wrath, bore the great weight of the earth with his head ever held up.

19. Then the sword of Khummāṇa, like a cloud in his sky-like march,

* Viṣṇu.

† Chola or Choḍa—a people in Southern India on the Coromandel Coast, in the province now called Tānjora.

‡ A double entendre meaning Brāhmins and birds.

bathed the brave warriors with pure showers (dropping) from its blade, on a day (rendered) cloudy (as it were) by the dust (raised) from the earth (by his army); and at the same time, washed off the *Kunkuma* (saffron) on the breasts of their wives variegated (or speckled) with the collyrium of their eyes: this wonder even upto now the minds of the intelligent fills with astonishment.

20. Of him was born king Allata who imitated indomitable death in battle and whose terrible sword vanquished, as it were in sport, the army of his foes.

21. Of him was born Nara-vâhana who carried away the chariots and horses of kings in battles, who worshipped Siva with great reverence, and who was the terror of all his enemies.

22. Then the fame of Śaktikumâra, who baffled the politics of all his enemies and who shone with his good qualities, became star-conquering.*

23. As Viśākhā (was descended) from Śambhu whose footsteps rested on the summits of lofty mountains, (so) from him who held under his foot the heads of all princes, was descended the king called Śuchivarman whose fierce valour was displayed before his foes on the battle-field, and whose glory was increased by his exploits.

24. When Śuchivarman attained, in heaven, by his own merits, to the glories which belong to Indra, and when the exploits of his arms began to be sung by the wives of the Kinnaras with their melodious voice, Naravarman whitened (or illumined) the universe with his brilliant fame which was as white as the cheeks of the young wives of his enemies (agonizing) under the pangs of mad love.†

25. When king Naravarman became anxious to have the company and embraces of the celestial damsels, king Kirtivarman, who resembled Indra, protected the earth.

26. The king having taken pleasure in penance excessively rigid and having plunged (himself) in the waters of the river of heaven, (and) sporting with the celestial damsels‡ king Vairāṭa, pulling down the abodes of his enemies with his two arms made for a long time through his valour the heads of his enemies roll under his foot-stool.

27. This king having died, after reducing all his foes, Vairi-siṃha (= a lion to his enemies) made his own name full of significance§ on this earth.

* i. e., surpassed the stars in brilliancy. It reached so far and wide.

† Kārtikeya, the god of war, was called Viśākhā, because the deity was reared by Viśākhā, the asterism, personified.

‡ Their husbands being dead.

§ i. e., having died.

|| i. e., he did not belie his name.

28. Then did Vijaya-siṃha (lit., Siṃha preceded by [the word] Vijaya), who was broad chested and slender in the waist, and who made the kings tremble (before him) by his (lion-like) roar, kill his enemies who were like (so many) elephants.

29. Has the appearance of the Karnikāra* been produced from the golden colour covered with the (red) cosmetics on the breasts of the wives of his enemies both removed by them (in their widow-hood) on account of their separation (from their husbands)? For, its flower duly wears its redness inside and its yellow tinge outside —thus resembling the qualities of the cause.

30. The valiant king Ari-siṃha then wrote on the regions of space the eulogies of his own glory with the ink made out of the smoke (rising from the corpses) of the hostile kings who were burnt by the fire of his majesty.

31. Oh! how wonderful the water created by this man, for while it supplied collyrium to the eyes of good men, washed it off from those of the wives of his foes.†

32. Then from him descended king Choḍa whose lustre equalled that of the sun and whose foot-stool of gold was illumined by the great light of the gems on the heads of kings.

33. Then his son Vikrama-siṃha (lit., "valour-lion,"), whose sword played upon the heads of elephants, and who was like death incarnate to his oponents, supplied (matter for) the history of his exploits against his foes.

34. Then did king Kshema-siṃha, extirpating all seditious persons by the feat of his powerful arms, bring security on the earth.

35. The wives of goblins, having drunk some blood, and maddened, with their foot faltering under intoxication, give it to their husbands in skulls emitting large quantity of blood; the goblins, in their turn having repeatedly drunk of the cup held in the hands of their delighted female companions, and being highly delighted, sing loudly his glories on the battle-field.

36. Of him was born the king of the name of Sāmaṇṭa-siṃha, all whose features were more beautiful than Cupid's, and who deprived his neighbouring monarchs (sāmaṇṭas) of everything.

37. Then Kumāra-siṃha, recovering the lands which had gone to (=been taken by) the enemy, once more gave them a (real) king and made his army, whose splendour had been dimmed (=tarnished) by its separation from the

* The name of a tree—*Pterospermum acerifolium*.

† By killing their husbands.

discendants of Khumāṇa, such as knew no separation from the dynasty of the Guhilas.*

38. Then succeeded the victorious king Mathana-siṃha who humbled his foes by his prowess and whose name became possessed of its etymological significance† by his killing (lit., churning) the armies of his enemy.

39. The sword while in the scabbard does not taste the blood of hostile heroes and while drinking their blood does not reside in the scabbard, but when grasped by the hand of this king on the field of battle its blade tasted of both.‡

40. The land of Medapāṭa was afterwards protected and also tenderly fostered by king Padma-siṃha who possessed all the strength and virtue of Śeṣha.

41. On the tablets of the battle-field this learned king engraved the songs (celebrating) the sentiment of heroism of his own arms in bold letters (formed by) the pearls scattered from the numerous broken frontal bones of his enemy's furious elephants.

42. He having occupied the (heavenly) throne along with the monarch of the gods (Indra) §, Jaitra-siṃha, the prowess (lit., splendour or good fortune) of whose arms rooted out Nalūla, and who was the sage Agastya of the ocean-like arms of the Turushkas¶ protected the earth.¶

43. Even now the goblins, whose minds are gluttoned with pleasure on account of the embraces of their wives who are reeling by being intoxicated with the blood of the armies of Saṃdhaka, sing, in battle, the exploits of the arms of Śrī Jaitra-siṃha.

44. Then did Tejas-siṃha, full of health, striking great terror into (the hearts of) his enemies, brighten the earth with his sacred glories.

45. By this king, roaming about, of his own accord, after the manner of ploughmen, was sown the seed of pearls in the excellent land of liberality, and, watering it with the water of gifts, was reaped the fruit of merit in abundance by the help of excellent preceptors, and, having immersed himself in good luck**,

* From this it appears that Kumara-siṃha, the fifteenth in descent from Khomāṇa must have led his forces in person to the field of battle which during the time the discendants of Khomāṇa ruled were entrusted to the command of military generals only.

† i. e., he did not belie his name.

‡ i. e., the blood as well as the scabbard by being pierced into the body of his enemies.

§ i. e., having died.

¶ The Turks.

¶ As to the age of Jaitra-siṃha the following is found engraved on a pillar in the temple of Ekalingaji: सवत् १२७० वर्षे महाराजधिराज श्री जैवर्तहर्देवेषु

** i. e., having become fortunate.

indescribable large heaps of glories were afterwards spread (lit., increased) in every quarter of the globe.

46. This same munificent Samara, the son of Tejas-siṃha, and the leader of kings (who was himself) the pristine (incarnation of the) Boar, whose ploughshare was, as it were, his shining tusk, and who rescued, in an instant, the submerged land of Gurjara from the ocean-like Turushkas, now bears on the earth the yoke borne by Bali* and Karna.*

47. The shouting Rākshasas, who are intoxicated with the blood of thy enemy, (and) who cause their wives, holding the heads severed from the dead bodies in both their hands, to dance by (setting up) clappings (of the palm) which give life to the performances of the distinctly sounding Tūrya and Tāla, sing, even now, oh son of Tejasvi-siṃha ! (the praises of) thy sword full of glory (and) renowned in battle.

48. Oh lord of men ! through fear of lengthening this composition are not recited (here) all the praises that are due to thee whose body has, by a number (erore) of immeasurable merits strung together, been closely assimilated with that of Vṛisha.†

49. Victorious is the lofty Mount Arbuda, the jewel of the (seven) principal mountains (of the earth), worshipped of gods, where, freed from the consequences of the sixteen *vikāras*, Vasishtha performed his austerities.

50. On which *Achala* (mountain) the abode of Lakshmi, which gave to the people who had become infatuated by their absorption in worldly cares and to those who had curbed their passions good enjoyment and salvation (respectively), (and) which has sanctified itself by its contact with the holy Ganges,‡ the lord and husband of Bhavāni, though a *chala* (wandering) god on account of his omnipresence clearly perceived by his pervading the universe, became, in olden times, Achalesvara.¶

51. Where, like a wonderful mass of the essence of all excellence, stands, from time without beginning, this cloister fit for ascetics (to live in).

52. Where at some places ascetics, at some places well-behaved mortals, (and) at some places gods obtain absorption in the Supreme Being during the

* These were renowned for their munificence.

† Vishṇu, or Virtue personified as a bull.

‡ viz., that on the head of Śiva.

¶ i. e., a stationary god,—also, the lord of the mountain.

three moments*; (and) whose primeval origin the mythologists sing along with (that of) the Arbuda, that same (Maṭha or cloister), during (these) three moments, verily bears, here (on this mountain), the fortunes of the three worlds.

53. King Śrī Samara, the leader of monarchs, directed by the force of his good fortune, got this Maṭha repaired for his own final beautitude; and then again touched by mercy, this very pious King gladly made, by means of money, even good provision for feeding the *munis*.

54. Seeing that life here (in this world) is as fitting as the wind and the lightning, King Samara caused a high golden staff† to be made for Achaleśvara.

55. There was formerly in this Maṭha a superintendent of the place, by name Bhāvāgni, who had easily rooted out the seeds of his secular life by means of Pāśupata vows.‡

56. While this man was practising austerities here, even animals like lions, elephants and others, freed from bodily impurities by forgetting their mutual antipathies, with hearts replete with affection, and full of mercy towards human beings, became desirous of the truths that lead to salvation.

57. His pupil, this Bhāvaśankara, a permanent Brāhma-chārin, § at present performs severe austerities to acquire absorption in Śiva.

58. These trees growing on Mount Arbuda always show, by bearing fruits and flowers in abundance in all seasons, to the other *munis*, the devotion to the highest vows, of him from whom inclinations to sensual pleasures have dropped off.

59. This Maṭha on the Arbuda, was endowed with a golden staff by King Samara-siṃha at the advice of Bhāvaśankara.

60. (It was) Vedaśarmā, the son of Priyapaṭu, who composed the inscriptions of the numerous temples in Ekalinga of Śrī Samādhiśa-Chakra-Svāmi renowned in the three worlds; (and) by the same Brāhmaṇa, residing in Chitra-kūṭa and belonging to the Nāgar caste, was composed this (inscription) also, excellent on account of its manifest merits, and charming to the minds of all learned men.

61. As long as the lord Achaleśa keeps his residence on Mount Arbuda, may this noble Prasasti afford livelihood to the poets reciting it.

* viz., the morning, the noon, and the evening.

† For the *dhaṇḍa* or banner.

‡ i. e., vows relating or sacred to Pāśupati or Rudra as worshipped by the Pāśupata School of Nakulishā Chārya.

§ Naishthika—a perpetual religious student or Brāhman who continues with his spiritual preceptor even after the prescribed term of study is expired and observes the vow of chastity.—Prof. M. Williams.

62. This splendid Prasasti was written by Subha-Chandra and engraved by the intelligent lepidery Karma-simha.

This Prasasti was made on the 1st of the bright half of (the month of) Marga in the Samvat year 1342.

VI.

*A Stone Inscription in the Temple of Ekalingaji, near Udeypore in Meywar.
Dated Samvat 1485.*

This inscription is engraved in a marble slab built up in a wall facing the eastern wall of the Siva temple of Ekalingaji situated about twelve miles from Udeypore on the way to Nāthadvāra. The inscription gives a part of the genealogy of the Sisodia kings of Chitore and then mentions that the last king there—called Mokalasimha caused to be built a temple to Śaṅkara on Mount Chitrakūṭa at a great cost. He also made a grant of the village of Dhanapura yielding revenue sufficient to defray the expenses of the temple. It is dated *Samvat 1485*. A. D. 1429.

The composition is in Sanskrit verse the character being Devanāgarī.

TRANSLITERATION.

उैनमः शिवाय सिद्धार्थामरसुंदरीकरलसत्सिंदूरधारागुणश्रीगंडलस्थलमंडलीगुगलसदानां वपुरोज्वलः संध्याऽभ्रकु-
रिताग्रसानुनिपतत्राकापगौषद्वयः । स्वर्णोर्वीमृदिव प्रयच्छतु शिवं देवो गजास्योऽव्ययं ॥१॥
वेदावागिति शिष्टतामुपगता यः कर्मणामीक्षिता साक्षी तद्यतिभूः पुनर्मवाति सत्सिद्धार्थसंदर्शनः जालैवैषु विनश्चरेषु
सकलं दाता विविक्तं फलं देवः स्वस्तिकरः परः स सततं स्तादेकलिंगाभिधः ॥२॥
भूमीभृत्स्वयमेति नस्थितिरियं गुह्यी नगा बंधवो विध्योगस्त्यचरित्रतो न चकितः प्रास्थापयत् ब्राह्मणान् कन्या
मान्यतमा मद्योत्सवविधावित्वेकमंत्रोक्तितो यामानी(न)य दर्चनाय गिरिजा विध्यालया सावतात् ॥३॥
कालिंदीतटकुंजबद्धवसतिः सेयं प्रिया राधिका स्मर्त्तव्या ननु रुक्मिणी न भवती हुं चास्मासिन्धुसि ॥ युक्तं नासि
कलावती सुविदितं त्वं सत्यमामेऽन्यथा नोक्तासीति विनिन्दुतोक्तमुदितश्लेषोच्युतः पातु वः ॥४॥
स्फारन्यायोऽववायो गुहिलनरपतेरस्ति जाग्रदशस्तिर्व्यस्तीभूतांतरायो वसतिरिह युगे धर्मकर्मोदयस्य ॥
दशचागानुरागे स्थिरविमलनिधौ भूरिमोगोनभागां भूयोऽनूनां विधत्ते सपदि शतमखी यत्र संभूय
शक्रः ॥५॥
वाक्सेतोश्चलन्मतिदिशि दिशि प्रख्यातमानोन्नतिनिर्वन्निस्त्रनवाहिनीपरिवृतो नानाधनैकाकरः ॥ अत्यक्तक्षिति-
विग्रहो मुनिकथागीतादिगोत्रस्थितिर्यिष्योऽंधुरचंभुतां वितनुते यस्वोपपन्नधियः ॥६॥
वंशे तत्रारिसिंहः क्षितितिरिजनि क्षत्रनक्षत्रलक्ष्मीवीक्षादक्षोरुपक्ष्मा बहुलजरजनीध्वंसभास्वद्गमस्तः ॥ विध्या-
वंध्यप्रदोऽस्फुरदमरसनिव्यक्तारत्नाकरत्वात् स्फारश्रीमेदपाठक्षितिवलयवलहुग्धपाथोदचंद्रः ॥७॥

नरपातिरसिंहः शस्त्रशास्त्रोपदेशा वितरणरणकर्णो विश्वविख्यातवर्णः । स्फुरदमलगुणैः पुण्यगुण्योक्त(गणवाग्र)नामा
नयनियविवेकोद्यानपुंस्कोकिलः सन् ॥८॥
विभ्यस्सिंहपदादमुष्य सकरो नूनं मघोनो यतो वाजी सत्रहविस्ततोऽध्वरमुवं नोच्चैः श्रवा गच्छति । आहूतः कथमेतु
बाहनमृते देवाग्रणीवृत्रहा मेघवाहनमातनोदयमतः सद्धोमधूमोद्धवं ॥९॥
कीर्त्तिः कौतुकिनी दिगंतमगमत्कूर्पूरपूज्वला खेलेती मिजवासिबिभ्रमवशादालिंगिता दिग्गजेः । क्षीरामो-
निधिगाहनं तु विधिना कृत्वादरादुत्थिता ब्रह्मादीननुयोजुमुत्तमगुणस्यास्य प्रगल्भा दिवं ॥१०॥
विशिष्टजनसंगतौ व्यतरदेकलक्षं यतस्ततोऽधिकतरं यशोलभत भोजभूमीपतिः ॥ अयं कथमदःसमः कविभिरुच्यते
वाददद्विशेषविधिनान्वहं विविधलक्षभोजानपि ॥११॥
निर्वाडौ न महेश्वरो नकाडिनो नाचेतनश्चितं दातानेकगर्वाश्वरः परिवृद्धो नो भारती दुर्भगा ॥ सेमानीनं
विपक्षसंगतिरतो नोच्चैः श्रवा वा हयो नारामः कतिचित्तरः कथमदःपूर्यासधूर्या दिवं ॥१२॥
शूरः सूतवागानुविभवो बंशावतंसः सुतस्तस्य न्यक्तरजसानुगारिमा हम्मीरवीरो जयी ॥ विख्यातः स्मर-
रूपजित्वरवपुर्लक्ष्मीनिवासाभ्युतो वाग्देवीचतुराननो रिपुकुललपोग्रसो महान् ॥१३॥
हम्मीरः किल वैभवाचितविधिर्द्विस्तुः सहस्रं गवामित्याकर्ण्य जनश्रुतीराविशचीनायै भयं जग्मतुः ॥ शश्वत्-
द्रवस्थितान्मुरारिपोः श्रुत्वा सहस्रं पुनर्धेनूनां समुपागतावतिमुद्रा तदानमेवेक्षितुं ॥१४॥
कर्णोदीनतिशय दिग्जयविधावादाय दिग्दंडलीदंडं दूरमपास्य कालमसकृदाता स्वयं दक्षिणां ॥ इत्याकर्ण्य
जनश्रुतीः परिभवं स्वं शंकरान्नोतकृत्य दृष्टुंनक्षमते प्रजामनु न ये यस्मिन्मही शासति ॥१५॥
प्रासादमासादितशतकुंभकुभं वसदेवसचीकरशः ॥ अचीखनत्सागरकल्पमरुपेतरत्सरश्चूतवनीभिरिदं ॥१६॥
संग्रामग्रामभूमौ सदिदमखिलता संगता पंचशास्त्रे सच्छाये श्यामलांगी क्षतजलवल्लुगुष्टिरिष्टप्रचारा ॥ चित्रं सूते
विक्रीडा कुसुममतिमहत्कीर्त्तनीयं दिगंते धाम्नाज्ञाता नितान्तं दलयति नियतं वारणां पतंती ॥१७॥
हम्मीरवीरो रणरंगधरो बाष्पापूरीतजितकेकिरीरः ॥ धराधवालंकरणैकहीरस्तत्तद्वनीभूतिरिष्टुतीरः ॥१८॥
एतत्पाणौ कृपाणी द्विपदसुपचनाहारतोषं दधाना कालाकारोरागीव स्फुरति सचकितं वीक्षिता भीतिहेतुः ॥
नाभःकाये कथंचिद्दशति बहुमता नोविमीते विपश्चात् स्वर्गे वासं क्षतानां वितरति रमते न द्विजिह्वेन
चित्रं ॥१९॥
पारंपार्यं सुपीनः परमटवधिरं तन्महीगर्भजातः खड्गः कालः कुतोयं कथमियमपरा कीर्तिरत्युज्वलास्य ॥ एके-
नास्नायि नूनं रुददरिवनितानेन्रतोयैजनाढ्ये तासामुद्धर्त्तयेयं सुदुभुजवल्यस्वच्छचूर्णैरजस्रं ॥२०॥
उद्यत्प्रोदप्रतापानलमुषितमहाविशेषो यिवस्वानुपश्वाद्युद्दामकीर्त्तिश्छुरिततरतनुः शीतरश्मित्वमेति ॥ शंके रूपांतरं
स्वकलयति स वपुर्मैदभीतो रणक्षमाधारे हम्मीरवीरे अति परसुभटान् संगरे संमुखस्थान् ॥२१॥
कुर्वन् पद्मे जनुः स्वं विधिरिति विधिहृदयसुष्टाग्रदिष्टो नोपकेजन्मदोषं व्यजगदतुलं तस्य रत्नेतरस्य भूत्वा हम्मी-
रदेवक्षितिपतिशशसः स्वच्छवर्णोपमेयो गता पुण्योपमानं दिशि दिशि सुचिरं सत्कवीनां मुखेषु ॥२२॥
गौरी गौरीशहासादपिरुचिररुचिश्चंदनाचंद्रतो वा कात्या कर्णोदकांतांशितदशनचतुष्कानुमेया सुगेया ॥ शेषस्या-
शेषवेषस्फुरदमृतरुचश्चासौदर्यधूर्या कीर्त्तिर्यस्यैदुमूर्त्तः किल चरति दिशाश्रांतविश्रांतयात्रा ॥२३॥
तस्मात्क्षेत्रमहीपतिः समभवत्ख्यातो गुणाभोनिधिः शौर्य्यौदार्य्यमहस्वसत्त्वमहितो धर्मो वपुष्मानिव ॥ शक्रार्द्धा-
सनभाजि येन जनके रत्नाकरालंकृतिर्भूत्ता जितपूर्वराजगरिमप्राप्तप्रभाशालिना ॥२४॥
हृदि विनिहितरामो योऽस्त्रविद्याभिरामो मदनसदृशमूर्त्तिर्विश्वविख्यातकीर्त्तिः ॥ समरद्वतविपक्षो लीलायाद-
त्तलक्षो नयनजितसरोजः प्रक्रियाक्रांतभोजः ॥२५॥
संग्रामे दंतितदंजलनकणमुनि प्रोत्सहीरयोधस्कारोन्मुक्ताशुशालीनिविडकबलिताशेषकाष्ठांतराले ॥ जित्वा दुर्गं
समग्रं नरपातिमहितं साधुवादस्य सम्यकस्तंभं योऽधाद्वरिण्यामरिकुलपतगश्रेणीचंडप्रदीपः ॥२६॥

आक्रांतावृषपुंगवेन विलसद्भावा चतुर्भिः पदैः सम्यग्वीक्षणपालिता नवनवप्राप्तप्रकण्ठदेवा ॥ प्रासोष्ठाभरनै
चिकीव बहुशो रत्नान्यनर्घ्योणि गौः शूरे कौत्सपयोधरा शतमखे यस्मिन्महौ शासति ॥२७॥

कीर्त्तिस्त्रीरोदपूरे बहुविधविषदप्रोलुसद्गोचिमाले कृष्णः शोतेऽस्यखङ्गः सुखमुखसमरे शेषमासाद्य शत्रोः ॥ दृश्यते
राजहंसा दिशि दिशि न ततो मानसे लीयमानाः ॥ सीदत्यश्वा विलङ्घाः स्फुरति न कमलोन्मे
वितापेक्षितैर्षां ॥२८॥

अस्यासिः कालरात्रिः स्फुरति किल भवन्मंडलेवैरिणां यः स्वच्छप्रोद्भासिवेश्म प्रभवदहिभयं भूतराजोरुताषं
॥ पद्मोद्बोधो न चैषां भवति विघटते चक्रयोगा नियोगाद्भूरि जागर्ति भीतिः पतति निजपथो नो-
ज्झितः पंकपातः ॥२९॥

भ्रातः कल्पतरो किमात्थ भगवन् हेमाचल श्रूयतां कर्तुं क्षेत्रमहीपतिः प्रयतते दानानि पुण्याशयः । वस्तेऽहं तु करे
यद्वांगणभुवि त्वं वस्ते नित्यशः क्रीडाये यदि वा ददाति हि तदा वक्तुं क ईष्टे जनः ॥३०॥

इत्थं दानकथा मिथो विजयते चिन्तामणिस्वर्गवीमुख्यानामपि दानशास्त्रविलसद्भास्त्राममुष्य प्रभोः ॥ उन्मील-
च्छरदंबुजामलदलस्वच्छायताक्षिस्फुरत्कोणस्थायुकमित्रवैरिपरिवत्संपदिप्रद्विर्त्मनः ॥३१॥

मायद्वेतेऽचंडध्वनिभरविगलद्दीरवग्गोचरैष्यं स्फुर्जत्कोदंडदंडप्रपतदिषुचयच्छन्नसैन्येऽप्यनन्ये ॥ जन्ये प्राणैकपण्ये
गणयति नगणं विद्विषां पुण्यराशिर्धन्यः क्षेत्रः क्षितीशः प्रतिभट्टनृपातिक्षमाकराकृष्टदृष्टिः ॥३२॥

सूच्योऽलं तु जडीमवच्छ्रुतिपथं संशुष्कितैकत्वचं मीलार्त्तं (?) च मुहुर्मुहुः शिथिलितं याते न वा सुस्थितं ॥ दारि-
द्र्योपहतं विरोधयति यदुष्टाहिदष्टं यथा जाप्यं कर्णपथाश्रितं सुविमलं यन्नामनैत्राश्वरं ॥३३॥

तस्मिन्नुः किल लक्षसिंहवृत्तिः ख्यातो गुणग्रामणीरुचदानफलार्जुनद्वयशोबल्लुसितल्लोतरः (?) ॥ यत्तेजःशिखिनो
विपक्षवनितानेत्रांबुजातयुतेः काष्ठांताक्रमणं स्मृतित्यनुदिनं नाभूद्विचारास्पदं ॥३४॥

रामः किञ्जितदूषणः सुभरतो रामानुरागास्पदं शत्रुघ्नः किमु लक्ष्मणोदयभरः सुग्रीवश्चांगदः ॥ ताराबल्लभ
उत्तमेन यपुष्पाङ्ककारमासादनो थोरामायणनायकैकतनुतां दष्टुं विधात्रा कृतः ॥३५॥

दानादुद्दामसामा शरणगतजनप्राणपाशजसीमा भीमासीमैकधामा शतमखपुरतो विद्विषा गीतनामा ॥ अक्षामा-
रामदामा मखमुखविलसद्भूमधूमोच्चसामा सहस्रशार्शोपरोमा धरणीसुरतर्लुक्षसिंहः स धीमान् ॥३६॥

वैरेशोर्णाद्रमत्तद्विरदमदनुदः सिंहतः शुद्धसारादारादुद्गीतकीर्त्तैरमरपुरभिषकांतिनिर्णीतमूर्तेः । दाने माने कृपाणि
यशसि महसि वा साधुपाण्यां कृपाण्यां वीरालुक्षक्षितीशाज्जगते नहि परः स्वातभक्तिः सुभक्तिः ॥३७॥

नीतिप्रीतिभुजाजितानि बहुशो रत्नानि यत्नादयं दायंदायममायथा व्यतनुत ध्वस्तारथां ग्यां । तीर्थानां कर-
माकलय्य विधिनान्यत्रापि युक्ते धनं प्रौढग्रावनिवद्धतीर्थसरसि जाग्रद्यशोभोरुहः ॥३८॥

संग्रामेषु गतागतानि विदवल्लुधं परैर्लक्षितो दत्त्वा लक्षमपि स्वयं वितनुते संतोषमञ्जेक्षणः ॥ कुर्वाणः किल
कानकीमपि तुलां तद्दंडवित्च्छलालुधं स्वातनुमातनोदिति नृपो लक्षप्रयोजायत ॥३९॥

दाने हेमस्तुलाया मखभुवि बहुधा शुद्धिमापादितानां भास्वज्जांनूतदानां कुतुकिजनभरैस्तकिताराशयोस्य । संग्रामे
लुण्ठितानां प्रतिनृपमहसां राशयस्ते किमेते विष्यं बंधुं समेदं किमु समुपगताः साधुहेमाद्रिपादाः ॥४०॥

इदं शेषपदं शकाधिपकरव्यग्रीमवज्जीवनां धीरोमुचदज्जुनीमिव गवां मायाविमुक्ताशयः ॥ धर्मश्चास्य
समस्तलोकमहितः काष्ठी परामागतो निःसखीकृतधर्मीराजवसतेः पञ्चालयासञ्जनः ॥४१॥

मत्सुल्या ननुनाभवात्किल तुला पूर्वेति गवै तु यामुष्य क्षोणीपतेध्रुवं कृतवती गर्वावहिष्णोः पुष्टः । तस्यास्तस्य
मुदानुदो विदधता धीरेण दत्तापरा सौमानादधिकाधिकीकृतविधिस्सदो विद्यद्वाटिका ॥४२॥

खड्ग्यां कथमीशते कविजना दानानि नानाविधान्यस्याकृष्टसमस्तराध्वसुधावितस्य चित्तोन्नतेः ॥ लब्ध्वा
नोद्विजते वनीपकगणान्दत्त्वा नयत्कीर्त्तयेत्पात्रं प्राप्य मुदान्वितः सणतुलां स्वर्णं समारोपयेत् ॥४३॥

तस्य क्षमाबलं नयेन नयतः संतोषमाशुष्यतः संभूतः स्मरसुन्दरो गुरुरतः पुत्रः सुधीर्मौकलः ॥ शक्त्याभूति
 दारणं वितनुते यत्तत्कुमारः पुरः सर्वद्वोऽस्ति यतस्ततो चलभुवो नाथस्तु पित्रा कृतः ॥४४॥
 प्रासादा बहुशः समुच्चैर्युजः क्षोणीभुजा कारिताः शुद्धयन्मूर्द्धसु राजमानकनकप्रस्कारकुम्भश्रियः । नायैव नु
 शिरस्तु हाटकघटानाथाय लोलत्सुधाः पातुं नाकमिवोत्थिता मखभुजां पित्रूपानोत्सुकाः ॥४५॥
 अंगाः संप्राप्तमंगाः स्मृतघनाविष्टाः कामरूपा विरूपा वंगा गंगैकसंगा गतविरुदमदा जातसादा निषादाः ॥
 चीनाः संप्राप्तदीना स्तलदधियनुषो भीतिशुष्कास् तुरुष्का भूमीपृष्ठे गरिष्ठे स्फुरति महिमनि क्षमापते-
 मौकलस्य ॥४६॥
 नृभि सिदूररेखा शतमखधनुषा राजमाना गभीरं कुर्वतः शब्दमुच्चै रदश्चिचपला क्षिप्ततन्वीकचाभाः । संग्रा-
 मग्रामयाता रिपुकरिजलदा प्रातकालोपयोगा यस्थेषुप्रातभिन्नाः खलु दधिरजलं मूरि वर्षति सद्यः ॥४७॥
 अस्य प्रौढप्रयागक्षणरणसिकद्वेषमानोरुमानस्फुर्जद्वर्वावैवर्ष्यक्रमणभरभवंदलधारांधकारं ॥ नाशं नेता वि-
 ब्रवानिति तु विरमतु ध्वस्तनेत्रप्रकाशः स्वानश्चानस्ववर्णान्यदि परिचिनुते तत्सभायं महीयः ॥४८॥
 वालो नाशासु भास्वत्करश्चिरश्चा भासितास्वस्य वैरात् पारावारांतरायादपि नाहिगमनं दूरमस्मादकस्मात् ॥
 सेवाहेवाकमेवाचरत बहुमत्तं दत्तचित्तं नितांतं मंत्रोऽमात्यैकारि प्रतिविमतसदो मूपतेमौकलस्य ॥४९॥
 दुष्टप्रौढातिवर्गप्रथितपुत्रवल्लभमधूमप्रचारैर्धूर्ध्वद्विष्टांडमांडोदरमतिविपुलं वीक्ष्य दक्षे मुखः ॥ कीर्त्या लेपं
 सुषोष्यं कलयति बलवान् दिग्वधूकैकरीमिस्तारातद्भिदुष्टदृष्ट्युत्तरणवदृश्चा योवरेणावृताभिः ॥५०॥
 नेता पातोत्तराया यवननरपतिं लुंठिताशेषसेनं पीरोजं कीर्तिवर्ध्वाकुसुममुकुमातिविक्रोतस्संगरस्थः ॥ पल्लोशाक्रांति-
 चार्त्ता कलयति कलया कीर्त्तितं यस्य हेलो पंचास्यस्यैव माधवजदलनबचेष्टुल्लया रंकुमंगं ॥५१॥
 आरुढः सविता तुलां कलयति द्राघीनीचतां कन्यया दूरं मुक्तपरिग्रहो बहुरुचा चित्रोल्लसदस्तथा(या) ॥ धीरोयं
 पदमुत्तमं तु विधिना प्राप्तो तुलां ग्राहते कन्याभिप्रियतेतमां क्षितिभुजां श्रीमौकलक्षमापतिः ॥५२॥
 यानत्रायमनामनागपि मनोरन्यूननातिग्रतो नो जानाति निजप्रतापमतुलं सिंहो यथा विक्रमं ॥ मन्ये भास्व-
 रहेमराशिमितो धाता तुलायामभादेतस्मादपि सोगमच्च गुरुतामद्यापि जानाति किं ॥५३॥
 दृष्ट्वा हाटककोटिकृतमतुलं दानाय मानाधिकं सद्यः शोधितमुद्रतैकमतयः संशोरे शाब्दिकाः । शक्तप्राथित-
 हेमदे सुरतरौ किं किं नु चितामणौ हेमाद्रौ शकलीकृते किमु तुलाशब्दस्तु संकेतितः ॥५४॥
 दीव्यत्तदीरतुंगतर(तुंगोत्तर)तुरगवरवातजातोऽस्वातक्षुम्यत्तत्समोत्थरेणुक्षतनयनरुजा व्यग्रसूताः खरांशोः । मंदायते
 गतेक्षास्तद्वचनितानौरेणां तादेनानां यामाञ्जानंति दीर्घानावितयविरुदे मौकलेंद्रे रणस्थे ॥५५॥
 को वा नो वेद विद्वांश्चरमयुगकलावेकपादेव धर्मः खंजन्म्रष्टावलंबः किलचरतु कथं पीनपंके जनेस्मिन् । सायं
 सद्रंशयाष्टं बहिरबहिरथो शुद्धसारोपपन्नं प्राप्य श्रीमौकलेंद्रं प्रविशति विपुलां मेढलीं पंडितानां ॥५६॥
 नूनं दूतविधावधानमखभुजांशोः सुमेरुं पणं गण्यस्तत्र मनस्विनां व्यजयत श्रीमौकलक्षमापतिः । तादृक्षाः कथं-
 मन्यथावनिवले हेमग्रामां राशयो नैषां दानविधाम(व)मुख्यं च मनःपीडाकलापि क्वचित् ॥५७॥
 बग्हाबग्हाय सपिः पवननतश्चो भूमधूमायमाने दूनाधामक्षिपंत्तौ(क्ति) कथमुपकुर्वते यागभागो मधोनः ।
 पुण्येनास्यैव जाने दिनमणिरयते सत्कराणां सहस्रं विभ्रत्सद्योस्ततंद्रः स्थगव(य)ति विधिना योयमक्षणां
 सहस्रं ॥५८॥
 आरुक्षामलमंडलं कृततुलो यः पुष्करचोतनः पुण्यश्रीः स कथं तथा प्रथमतो गण्यो न सेजास्विनां । निःपंका
 करलालिता वसुमती सद्राजहंसायते बंधूनामुदयस्तलस्तदुदये स्यात्संपदामौचितिः ॥५९॥
 पारावारस्य वेलातदनिकटमनुप्राप्तशैलाधिवासा शत्रुश्रेणी समग्रा निवसति सततं भीतभीता नितांतं । जेष्ठ
 यात्रातदीया यदि भवति तदाबाजिराजीसुराग्रवृद्धस्माधूलिधारा स्थलयति जलधि पारयानाय
 तस्याः ॥६०॥

आसायातिथिमाश्रये त्रिजगतां श्रीद्वारकानायकं प्रासादं रचितोपचारमकरोद्भूमीपतिमोकलः । देवेनानुजवांघवेन चकितं योवीक्षितः शंकया विंध्याद्रेगिरिसत्तमस्य नियतं मुक्तस्य वाग्वंधनात् ॥६१॥

यस्य प्रत्युत्तिकर्मद्रवदखिलमहाधातुसंभारभारापातक्षमातापशुष्यद्वलविलविलसल्लोलालः कर्णीन्द्रः । व्याचष्टेस्पष्ट मिष्टं ध्रुवमयमधुना भाष्यमामाष्य शिष्यं सश्रीमत्तुः पुरस्ताज्जयति खगपतिमोकलद्रस्य कीर्त्तिः ॥६२॥

सोढुं नेशः पयोधिः क्षणमपि विरहं द्वारकानाथकस्य प्रेम्णा पादोपमूलं स्वयमुपगतवान्यस्तडागछलेन । नोद-
न्याकुंभयेनैरतिपतातिरामंतरेणैनमेध्यान् शापांतं मे विदध्यादयमिति विनयाद्विष्य एवानवयं ॥६३॥

विंध्यस्त्वेकैकं धुनिजविततिभरादं धुतानीतस्तिधुनीरकीडत्पुंभीप्रथमकुचतटाघातसीदत्तरंगः । संतुष्यतोयजं तु विविधन-
दनदीवेगसंरोधितंतुः सत्सेतुर्नेतरस्य स्फुरतिवसुमतीसिद्धिहेतुः सकेतुः ॥६४॥

अमुष्य धरणीभूतो विषयमध्यवर्ती महादरीवृत्तवपुष्ट्याविहृतदूरगेभीरतः । महोदर इवापरः परमनोनगभ्यांतरः
पवित्रतरकीर्त्तनो जयति चित्रकूटाचलः ॥६५॥

जायंतां नाम कामं कुलधरणिभूतः सप्तशृंगीघटुंगा वैचित्र्याचित्रकूटं तुलयितुमनलं तीर्थभूतप्रदेशं । माभूवकी-
र्जरीस्थो मदरितजनुषो नीचगा मानशौडः शृंगे यः क्षीरवारानिधिमथिततरामुद्यदंभोजवासं ॥६६॥

उद्दामग्रामानिर्व्यदं (ज्म)रमरकणिकाजातसेकातिरेकक्षिग्धलप्रवालप्रमवदुस्तराभोगसूनप्रसूतात् । मथ्यासारादपा-
रादुपहतजनुषो दाववन्देक्षिदाधे विश्वद्रांचो वनानि प्रसभपरिभयं नेह शैले विदति ॥६७॥

एतास्मिन् सरिदस्ति निर्मलजला यस्यां निवापांजलाबुन्मिलतिलजातपातकवलव्यग्राः शफर्यथालाः । क्रीडा-
संभ्रमाविस्मृतान् सुवहुर्यो मज्जद्वधूनामहो वक्राकांतिविलोपिकजलकणांश्रेतु स्फुरति स्फुटं ॥६८॥

लंकार्किं नाम दुर्गं जलानिधिराविता यत्र साकालकाका प्रावृट्कालेविवर्गैरापि गलितमदैर्याभियेताविमानी । यो
धत्ते क्षीरवारानिधिमपरि परै राजहंसैरगम्यस्तर्ह्युर्गं चित्रकूटो जयति वसुमतीमंडनं मूरीभूमिः ॥६९॥

सौभाग्यैकमहौषधिर्गवती यस्मिन् भवानी स्वयं जागर्ति प्रियसंनिधानवसतिः साध्वीजनानां गुरुः । देवः
सोपि समस्तनाकरमणिसंस्तानदानवजप्रस्थ्योत्तन्मकरंदावेदुसुरामिप्रस्फारदृत्त्यांगणः ॥७०॥

सेवाहेवाकदेवस्तुहर्चरितप्रोलुसद्भावसंपत् सद्यः स्विद्यद्भवानीकृतसुखसवनस्फारसौरभ्यहारि । यद्वारि प्राति-
भाज्यं वहति मृगदृशां मज्जतीनामजसं पातित्रले समंतात् समाधिकसुभगं भावुकत्वैपि शश्वत् ॥७१॥

गिरिः कैलासो यद्दशमुखभुजोच्छ्वासनिदानद्रलन्मूलस्थानात् प्रभवति न नाट्यं विषहितुं । प्रदेशप्राग्भारप्रकृ
तिरमणीये तदधुना समिद्धेशः श्रीमानिह वसति गौरीसहचरः ॥७२॥

एकैकग्रावतावत्कृतिमुषितमहासर्वकर्माणमेतं कृत्वा प्रासादमाशामुखमुकुरमतिव्योमसामानस्य । यस्याशेषोपचारक्ष-
मधनमुद्धिता (भददान्मोदमानो वदान्यो) (पी)रः श्रीमोकलेंद्रो धनपुरमुचितं ग्राममायामसीम ॥७३॥

अब्दे बाणाष्टवेदक्षितिपरिकलिते विक्रमांभोजवंधोः पुण्ये मासे तपस्ये सवितरि मकरं याति जीवे घटस्थे । पक्षे
शुक्लेतरोस्मिन्सुरगुहादिवसे चार्यमक्षैतृतीयातिथ्यां देवप्रतिष्ठामयमकृततरां मोकलो भूमिपालः ॥७४॥

उन्मीलयागयात्रोत्तरसुरतरुणां गीतसंग्रामधामा सुत्रामा यावदीष्टे त्रिदशपुरपरीपालनस्यष्टनीतिः । पर्वयोपात्तभूधा
स्फुरतिदशशती शेषमूर्द्धा च यावत्प्रस्फारस्फारलक्ष्मीरवतु वसुमती मोकलेंद्रस्य बाहुः ॥७५॥

श्रीमद्दशपुरक्षातिर्महविष्णांस्तनुद्भवः । नाम्नैकनाथनामायमलिखत्कृतिमुज्ज्वलां ॥७६॥

अनेकप्रासादैः परिहृतमतिप्रांशुकलशं गिरीशप्रासादं व्यरचयदन्मैरनुचरैः । मनाख्यो विख्यातः सकलगुणवान्
बीजलसुतस्ततः शिल्पी जातो गुणगणवुतो बीसल इति ॥७७॥

आतिप्रशस्तैरखिलप्रशस्तिवर्णैर्नवर्णेन बहिःकृतैः । श्रीमत्समाधीशमहेश्वरस्य प्रासादतोसौ चिरजीवनेस्तु ॥७८॥

विद्याधरसुतः शिल्पी मनाख्यः सूत्रधारकः । तदात्मजेन वीसेन प्रसस्तिरियमुत्कृता ॥७९॥

चचिराधरमुक्तीणां प्रशस्तिरियमुज्ज्वला । लिलेख बीशलः शिल्पी समाधीशप्रसादतः ॥८०॥

संवत् १४८५ शाके १३५० वर्षे माघ शुक्ल ३ ॥

TRANSLATION.

1. & 2. May the god Gaṇapati give you eternal bliss, Gaṇapati who appears beautiful with the great flow of the fine water of *Mada* from his two round temples red with the beautiful *Sindura* poured by the wives of gods, whose desires are satisfied; and who thus shines like the golden mountain (*Mera*) with two currents of the heavenly river falling from its peaks brilliant (red) with the evening clouds. (Through whom) the Vedas have become respected as *Vāch* (the word); who witnesses all *Karmas* as *Sākshipurusha* the representative that looks to their being true and accomplished; and who, moreover, is the giver of the fruits of those *Karmas* that are by nature perishable, may He *Ekalingaji*, the Highest, be always for your welfare.

3. May that *Girijā* residing in the *Vindhya* protect you; *Girijā* who was caused to be brought for being worshipped only by the use of this secret word (message) viz. the upholder of the earth (Mount *Vindhya*) is not himself able to move up (to you) his size being so unwieldy; nor can any of his relatives go, they all being immovable mountains, nor would he send any *Brāhmanas*, being led to suspect them all from the intrigue of *Agastya*—and yet a virgin (like you) is necessarily to be adored in the great festivity (here).

4. May *Achyuta*, saying the following words capable of a concealed and pleasant *double entendre* protect you! —that *Rādhikā* living in a grove on the *Yamunā* is not to be remembered, nor *Rukmiṇi*, for you are the one with pleasant smiles; it is proper you are not well versed in artfulness, oh *Satyabhāmā* I have not in all this told you a lie.*

5. The family of king *Guhilā* is very just; its fame is known all over; its difficulties are destroyed; and it is the abode of thriving *Dharma* (religion) and *Karma* (actions) in this *Kali* age. (It seems) as if *Indra* completes again his century of sacrifices, having exhausted the former one by enjoyment, by taking birth in it (the family) devoted to the performance of sacrifices.

6. He, full of all prosperity, with whom the *Vindhya* stands as a fit brother, both with their minds never swerving from the bond of their promise (his own word, in the one case; and the word pledged to *Agastya* as to remaining in a particular posture, in the other), with the loftiness of their sublimity widely known; surrounded with various noisy *Vāhins* (armies in the one and rivers in the other case); the sole mine of wealth; having never abandoned *Kshiti*-

* The cause for not remembering *Rādhikā* and *Rukmiṇi* is really the cause why they are to be remembered, and *Satyabhāmā* is not to be remembered, for, that cause is not in her. That this is the real meaning of his speech is conveyed to *Satyabhāmā* by saying that it is well she is a simpleton so as not to penetrate to the depth of the remark.

vigraha (1. Battle on earth, 2. Earthly body); and with their primal *Gotrasthiti* (1. continued line, 2. the act of supporting the earth) celebrated in the songs of Munis.

7. In that family was born king Arisimha, who had eyes powerful enough to gaze at the lustre of planets in the form of brave Kshatriyas; who was the brilliant Sun able to dispel the darkness caused in the nights of *Bahula* (dark half of the month as applied to the sun, and blood-shed in battles as applied to the king); and who was the Moon on the ocean of milk encircling the bounds of the land of Medapât—ever resplendent in splendour on account of the brilliant mines of immortal jewels shining under the eternal twilight on the Vindhya.

8. Arisimha was a king who was master of the art of using arms, who was like Karna in making gifts and in battle-fields, whose greatness was known throughout the world, who possessed bright pure virtues, whose great name was worthy of being included in the first rank of the meritorious, and who was like a male *Kokila* in the gardens of justice, modesty, and politeness.

9. As the elephant of Indra is afraid of this lion he does not go to the place of the Yajna; and as the object to be sacrificed is a horse, Uchchaisravas (the horse of Indra) also does not go there. So how can Indra, the destroyer of Vritrasura; and the leader of the Devas (gods), go there without his conveyance, to supply which he (Arisimha) sent to heaven clouds of smoke issuing from meritorious Yajnas.

10. His fame as bright as the flood of camphor went, curious of knowing, to the end of the quarters and was, while sporting in her natural playfulness, embraced by the quarter-elephants (i. e. they became white because they thus came in contact with the great white spotless fame of the king). Then having washed herself with proper ceremony in the Kshirasagara (which also became white through her contact), she went to heaven, bold as she was, to tell her high virtues to Brahman and other gods (who also are white).

11. Bhoja Râja acquired great fame as he used to give a lac of rupees whenever he met a well-known man; but how can this king who makes gifts even of thousands of such Bhojas every day be ever compared by the poets with him?

12. The Mahesvara (wealthy man) here is not devoid of modesty, nor is he hard (to please) and immovable; there is no one who speaks with great humility; the Senâni (commander of the forces) is not *Vipakshasangati* in consort with the enemy, the horse is not with its ears erect (i. e. proud, mischievous); and the garden is not with a few trees. So this city cannot be compared with heaven, where the Mahesvara (Sankara) is immodest, hard (to please) and

would not give without being asked, where the lord Indra is master of only one cow; where the meritorious become very humble in speech when their merits are exhausted; where the Senāni is *Vipakshasangati* (has for his conveyance a peacock); where the horse is *Uchchaisravā* (with ears erect); and where the garden contains only a few trees.

13. His son was Hamira a great hero, who was a brave man; who was of truthful and endearing speech; whose splendour was great; who was the crest of his family; who rivalled the gravity of the jewel-topped mountain (Meru?); who was a great conqueror; whose body surpassed (in beauty) the known beauty of Kāmadeva; who was Achyuta for having Lakshmi in his place; who was Brahmā for having Sarasvati with him; who was Ugrarupa (Śaṅkara) for burning the families of his foes.

14. Hamira who performed glorious deeds made Sūrya and Indra fearful when they heard it rumoured that he intended to make gifts of one thousand *Go* (cows, rays, or eyes). (But) on being told by Vishnu privately and frequently that he was making gifts of one thousand cows, (and not of rays nor of eyes) both of them went to see with great delight the gifts made.

15. When he heard from the people that Hamira would surpass king Karāṇa and others in making conquest in all directions, would exact fines, would drive away death, and would then make gift of *Dakṣiṇā* (gifts of money, the south), Yamarāja was afraid that he would be defeated and deprived of his *Dakṣiṇā* (the south)* to make a gift of it. So as long as he (Hamira) ruled over the earth neither he (Yama) nor his messenger was able to look at his subjects.

16. He caused to be made a temple where the gods reside and which is surmounted with golden pinnacles; and also caused to be dug a lake as large as a sea surrounded by gardens of mango-trees.

17. The creeper-like sword destroying elephants in its sweep and uncovered in the battle-field, clinging round the tree of life giving a fine shade, nourished with the water of blood, sparkling and greatly known for its brilliancy, produces a very large flower (of glory) worthy of being known to the ends of all directions.

18. King Hamira is such a hero as does not lose his patience on the pleasure-ground of battle-field, whose sweetness of speech puts into shade that of the peacock and the parrot; who, being like a diamond, gives beauty to other kings; and who has made the sea-coast appear charming by making gardens on it.

19. The sword in his hand is like the destroyer in the form of a black female-snake, which lives upon the wind of the lives of enemies; which

* It being the abode of Yama,

causes danger even to those who look at it; which never bites in the lower part of the body; which, being worthy of great respect, is never afraid of the enemy (the eagle in its case); which sends the persons bitten to reside in heaven; and which never plays with a snake, (that is, an informer). This is wonderful!

20. How is it that his sword and fame, that have grown fat by drinking the blood of heroes, his enemies, and that are brought forth from the womb of his land, are such that one is black, while the other is the whitest. It is so because the sword has bathed in the water of tears mixed with soot from the eyes of the wives of the enemies; while the other (fame) is frequently polished with the powder of the Kaṅkaṇas (wristlets) on their delicate wrists.

21. The Sun at first being deprived of lustre by the rising splendour of his great valour and being left only with his disc, assumes afterwards, being covered with (his) great fame, the form of the cold-rayed one (the moon). This appears as if the sun assumes another form being afraid of his body being pierced (through by many dead warriors passing through it) when brave Hamira kills on the field of battle his heroic enemies standing in front.

22. Vidhi producing himself in a lotus and ordered at the beginning of creation by Vidhidrik who did not regard being born of mud as any great fault in him other than red (?) will, now that he has become an object of comparison with the spotless whiteness of the glory of Hamira, be a well-known standard of comparison with poets in all quarters.*

23. The well-sung glory of him (Hamira) whose form is like that of the moon, known all round as whiter than the smile of Saṅkara, or *Chandana*, or the moon, as rivalling in beauty the rows of the white teeth of the women of Karnaṭakadeśa, as surpassing the immortal beauty of all the forms of Sheśa, stands at rest, being wearied with travelling in all the directions.

24. His son Kshetra, the lord of the earth, was an ocean of virtues, was worshipped for his bravery, generosity, greatness, pure virtues, and was well-known as an embodiment of religion. He who looked handsome on account of the greatness of kings previously conquered by him, came in enjoyment of the earth adorned with jewels, when his father got possession of half the throne of Indra.

25. He has trust in Rāma from his heart; he is well-versed in the art of using arms; his body is like that of Kāma; his fame is known throughout the world; he destroys his enemies in battles; he makes hundred thousand gifts as a mere pastime; his eyes surpass the lotus; and he is far superior to king Bhoja in good works.

* The meaning of this verse is not clear and is very doubtful.

26. Who, the lamp to the family of his moth-like enemies, planted on earth as it were a column of praises, worshipped by all kings, having in battle mastered the whole fort-battle where the tusks of elephants emitted fire, and where the intervals of directions were all filled up with the close line of swift arrows darted valorously by brave excited warriors.

27. When he, who was brave and was like Indra in this world, ruled the earth, the handsome-looking Dharma pressed it (earth) with his four feet and preserved it well. Thus this earth having newly acquired its greatness became like the cow of the gods and produced many jewels, and milk, in the form of glory.

28. His sword like Kṛishṇa became possessed of Śheśa (the remainder of the territory) and lay happily on the rising flood of the Kshirasāgara-like fame, which was boisterous with numerous rising waves. Then the Rājahamsas (kings) who suffered in their wings (whose allies were destroyed) and who found their rest in the Mānasasarovara (who no more thought of their kingdoms) were not to be seen in any direction (were no more heard of); and did not desire for the blooming of the lotuses (they did not desire for change in their condition).

29. When his sword comes upon his confederate enemies like a *Kālarātri* (night of Kāla) their splendid house appears to be horrible for being infested with serpents, and excites terror as if haunted by Bhutarāja (the lord of the Bhutas); they are unable to form their armies in fighting array; their forces are separated as it were at his will; a great terror is spread; they lose their ways; and they cannot help falling as it were into mud.

30. Well, brother *Kalpavriksha*, what do you say? Well, Hemāchala, hear me, I am always in the hand of Kshetra, the lord of the earth, who actuated by holy desire makes constant gifts; and you are in his courtyard. Now if he were to give, both of us away in pastime who can dissuade him from doing so!

31. The gifts made by this king, in the moving corners of whose eyes which are as pure and as large as the perfect petals of a blooming lotus of the Sarada Ritu, exist, good fortune for his numerous friends and misfortune for enemies, are spoken of among themselves very highly by Chintāmaṇi, Kāmadughā and others whose names stand conspicuous in the Dānaśāstra (books relating to gifts).

32. Kshetra, the lord of the earth, whose very sight attracts the lands and revenues of his opponent kings, and who is a treasure of wealth and spiritual merits, does not mind the hordes of his enemies in battle where the steadiest of the heroes lose their presence (of mind) on account of the loud noise of the delighted *Bhutas*; where the opposing armies are covered with numerous arrows thrown from brilliant bows; where the stakes are (their) lives; and which is unique in itself.

L. 14.

33. The Vedamārga (the religion of the Vedas) who was insensible and growing benumbed, whose skin was withered, who was contracted and distressed, who was very weak and staggering, and who was much reduced, wakes (from that state) like a man who is bitten by a serpent, on hearing the charm of his name (king's name), which is worthy of being recited and kept constantly filling the ear.

34. His son called Lakshasimha, who is first among the virtuous, and who on account of the fruits received for his brilliant gifts is like a Matali tree supporting the creeper of glory which is equal to that of both the Arjunas (Kārtta-vīrya and Madhyama Pāṇḍava), is a well-known king; the spreading in all directions of the fire of whose valour casting its lustre in the waters issuing from the eyes of his enemies, is no longer a subject of doubt.

35. Is he not Rāma, for he is *Jitaduṣaṇa*, (Rāma conquering Duṣaṇa, and he destroying his own defects); Is he not Bharata and Śatrughna, for he has his love centred in Rāma; Is he not Lukshmaṇa, for he is full of mercy; Is he not surrounded by Angada, Sugriva, and Vāli, the lord of Tārā (because he has bright *armlets*, has got a fine *neck*, and has as fine a body as the *planet*, i.e., *moon*), and is he not depriving violently Lakṣā of its wealth (because he adorns himself with ornaments). It seems Brahmā has created him to see all the characters of the Rāmāyaṇa combined in one.

36. This Lakshasimha is very famous for his gifts; he is like a stone-² barrier protecting those who seek his protection; he is the alode of a terrible sword†; his name is sung by his enemies before Iḍra; he is surrounded by numbers of ever-green gardens; he is adorned with the Sāma Veda which causes much smoke to issue in Yajnas; his body is covered with small hair indicative of good fortune; he is like the Kalpa tree on this earth; and is very intelligent.

37. There is no one so pious and famous and so well-built on this earth as the brave king Lakshasimha, and known for his gifts, honours, swordsmanship, fame, splendour, sweetness of speech, and the use of the dagger;—he, who is a destroyer of the madness of the enemies' mad elephants, who is stronger than the lion, whose fame is sung far and wide, and whose beautiful body can really be compared with that of Aśvinikumāra.

38. He, whose lotus-like fame is known in tanks built with large stones, freed Gayā from difficulties, by frequently paying many jewels without any show, acquired by him, the lover of good morals. In the same way he uses his wealth in relieving other places of pilgrimage also from imposts &c.

39. He the lotus-eyed, is seen by his foes going at the head of one *laksha* battles; satisfies the lotus-eyed ones even by giving a *laksha*; and making scales

of gold has weighed himself one *laksha* times, as if under pretext of the form of its stick*(?); for these reasons he is known by the name beginning with *Laksha*.

40. When a large quantity of purified gold was brought on the holy ground of Yajña for a *Tulādāna* (gift of one's weight in gold) it was imagined by curious persons whether it was the heap of splendour robbed of the hostile kings in battles; or the revered mountain Hemādri come to see his brother Vinḍhyāchala.

41. He, who was steady and had a heart free from frauds, liberated Gayā like Arjuni (Draupadi) whose life was troubled by the levies taken forcibly by different share-holders; he has made the habitation of Dharmarāja tenantless, and is the abode of Lakshmi, and has his extensive charities worshipped by all people.

42. When formerly the *Tulā* (the balance used for weighing the king in; and the sign of the zodiac) prided itself on its superiority over all others of its kind, before this steady king, who cannot bear the pride of any one, he caused to be made another *Tulā* more respected and honoured than the other, and thus sent it (the first) to heaven (where it stands, still, as a sign of the zodiac).

43. How can poets enumerate the different kinds of gifts of this noble-minded king, who attracts the wealth of the lands of all countries (to himself); who never becomes agitated by the (sight of) numerous kings, who never gives out what he gives, and who delighted on seeing the deserving, adds more gold into the balance already overflowing with it.

44. He, who satisfied all the world round with his justice, and who was long-lived, had a son Mokala, who was devoted to his elders, who was as beautiful as Kāmadeva, and equally intelligent. As he was like *Kumāra* in breaking down the *Bhubhrīt* (mountains and kings) by his prowess, and forwardness, and as he was all-knowing, his father made him the lord of the *Achalabhu* (mountain-land).

45. This king caused to be built many places whose high and clear tops appeared beautiful with fine and large golden pots (pennacles); these looked like the best of elephants ready to start for heaven with golden pots on their head, as if desirous of drinking the ambrosia of the gods.

46. When the great glory of Mokala, the lord of the earth, shone forth on the face of the earth, the kings of Angadeśa being vanquished sought shelter of thick leaves (*viz.* forests); the kings of Kāmarudeśa lost their beauty; the kings of Vargadeśa gave up their pride on hearing his voice and betook themselves to the Ganges; the kings of Nishāladeśa saw in him their destruction; the kings of Chinadeśa were humbled in battles; and the kings of Turaska, whose bows fell down, were parched up with fear.

* Or does it mean under pretext of, as it were, fixing the scales for presuming to weigh him(?)

47. It is a wonder that the clouds in the form of enemies' elephants, which look beautiful with the rain-bow of Sindura on their heads, whose roaring is loud and awful; in which flash lightning in the form of tusks which are as black as the oiled hair of a woman's head, being, in their time, pierced with his arrows, immediately pour down much blood (instead of water)!!

48. When his best horses neighing sweetly, showing their pride with great honour, in battles marched along, their heavy steps raised columns of dust causing darkness, which deprived the sun the destroyer of that darkness of his eyesight; he should indeed rest satisfied, considering himself fortunate that he can make out his own horses, whose colour has also been changed.

49. His adversaries and their ministers thought that they would not be able to escape his wrath even to the end of the directions, as they are illuminated with the beautiful brilliant rays of the sun; nor would they be able to fly from him as the ocean lies like a barrier; so it is good to do homage to King Mokala and always pay him (tribute) money.

50. He, who is the first among the wise and who is strong, causes to be plastered the vessel-like Brahmāṇḍa, which in its middle appears to be (dark) light-coloured on account of the spreading of a large quantity of smoke issuing from the burnt cities of his numerous strong enemies, by the directions, his maids-servant, that are surrounded with gifts, with (his) brilliant glory, which appears more so, for having white specks of stars on it.

51. He, who is a leader, a protector, intelligent, and fond of battles made king Piroza of the north who was humbled with his army, a flower to adorn his glory, his wife. The lords of villages, talking of this exploit naturally compare it with the crushing of a deer in mere sport by a lion fond of tearing the temples of mad elephants.

52. The Sun when he enters into the (Libra) Tūlā has to sever his connection with Kanyā (Virgo) that appears beautiful with the Chitrā and Hasta (Nakshatras), and thus attains a lower position; but when king Mokala, who is a steady man, enters into the Tūlā (balance) he ever attains the highest position and marries many kanyās (daughters) of other kings.

53. He who is mindful of protecting his marching armies, and whose observance of morals is not a bit less than that of Manu, is not conscious of his own glory as a lion is not of his own strength. I believe Brahmā puts it in the form of shining gold in the balance against him, but he still hangs lower and lower! Is he conscious even of this!

54. The grammarians who were all struck with the same idea began to doubt on seeing millions of gold prepared for gifts far in excess of the actual

weight, whether the word *Tulā* is used in respect of *Surataru* that gives gold on being prayed to by Indra, or in respect of *Chintāmani*, or in respect of a piece of *Hemādri*.

55. The wives of his enemies seeing the day-time much prolonged imagine, when Mokala who acts upto his word is engaged in battle, that the horses of the sun march slowly on account of the confusion caused to the driver by the injury received in the loss of his eyes by the particles of dust raised from the earth by the tossing of the hoofs of numerous, prancing, tall, and excellent horses of his heroes.

56. What learned man does not know, that in the last of the Yugas, viz. Kaliyuga, Dharma (Religion) being on one leg has lost all support; and could not consequently walk among the deceitful. (But) He enters into Śrī Mokaleṇdra, and through him into many assemblies of the learned;—Mokaleṇdra, who is fit to support him on account of his good descent which is like a stick to him, who is pure both externally and internally (at heart), and who is strong.

57. Really Indra, while playing with dice with Śrī Mokala, staked Mount Meru, and Mokala the clever and intelligent won it; for otherwise whence these large quantities of gold on the face of the earth, which he gives away without feeling a single pang.

58. When by the pouring of *ghee* (clarified butter) into the sacred fire there arises much smoke, the numerous eyes of Indra are injured and blinded; and he is rendered unable to receive the part of the oblations offered to him. I think through the spiritual merits of this king the sun with his numerous *karas* (hands or rays) rambles having laid aside his idleness and covers (to soothe them) the eyes (of Indra).

59. He who having gained a spotless *Mandala* (court and disc) and having been *Kṛitatulā* (weighing himself against some rich materials; and standing in the *Tulā rāśi*), is the cause of joy to *Puskara* (the place so called, and the lotus) and is full of lustre—how should he not be the first of the illustrious?—he, again, from whom the earth receives all kindness being made *Nispamka* (void of the wicked, hand dry) and from whom spring good *Rājahamsas* (kings and geese) and from whom his relatives derive prosperity and thus add to his worthy greatness.

60. His numerous enemies who live in the mountains situate on the sea-shore being ever afraid of him, believe that when he would set out for conquests the fore-part of the hoofs of his numerous horses would dig up the earth, and would thereby fill up the sea and make way for them to cross over.

61. He had for his guest Śrī Dvārkādhiśa, who supports the three worlds; to whom he built a temple according to the prescribed form and accompaniments;

which the friendly god of the lotuses (the sun) looked upon with fear; thinking it to be the Vinḍhyāchala, the best of the mountains, freed from the binding effect of the unfailing word (of Agastya).

62. When he caused all the metals to be melted in large quantities, and poured them on the earth in large streams, the throat of the Faṇindra was parched up leaving little saliva in it. After teaching the *Bhāṣhya* to his pupil, he plainly told the lord of Lakshmi that the glory of Mokaleṇdra surpassed that of Garūḍa (who causes similar effects in him).

63. The sea is unable to bear its separation from Dvārkānātha for a moment so it lives before his feet with great love assuming the form of this lake; and the Vinḍhyāchala lies here with great humility believing that none but he the spotless under the instructions (?) of Agastya Muni would free him from the curse.

64. There is not to be seen such a bank as this lake has, which is as it were a companion of the top of the Vinḍhyāchala, which has by its bulk and weight made a well of the sea, where the waves break being sent forth violently by the breasts of women playing in the water, where the water-insects are satisfied, where the bridge breaks the rapid flow of the rivers and rivulets,—(bridge) which is the cause of the world's prosperity, and which has a banner flying over it.

65. The Chitrakūṭāchala is victorious, situated in the midst of the kingdom of this king, which looks very awful from a distance, being surrounded with large caves, whose middle portion like that of Mahodara (Ganesha) is not be known by any other mind, and whose glory is most sacred.

66. Let there be mountains lofty with seven peaks and more, but they would not bear comparison with the wonderful Chitrakūṭa, the abode of *Tīrthas* (places of pilgrimage):—Chitrakūṭa, which proudly thinking that the rivers rising from itself should not have a lower course, bears on its top Kshīra-sāgara, the abode of the growth of lotuses.

67. The forests do not know (experience) the happening of the *Dāvānala* in Grishma rītu, which spreads round, its (Dāvānala) birth (beginning) being prevented by the streams of juice produced from large flowers of the young plants of the Sālatrees wet with a great deal of sprinkling from the numerous drops of water thrown up by the streams (issuing from) the beautiful villages on this mountain.

68. There is a river of clear water on this mountain; wherein fishes, which are active in swallowing the large number of sesamum seeds thrown in handfuls of water while performing the *Pitṛi tarpana* (offering of water to the manes of

dead ancestors) forgetting in sport to distinguish the one from the other run about to pick up the particles of black collyrium washed out of the eyes of beautiful women bathing in it.

69. What is Lankā the fortress protected by the sea, and what is even Alakā, surrounded by large numbers of the birds that have lost their pride in the rainy-season, when compared with one that, with great honour, bears on itself the Kshirasāgara, which is difficult of access to other Rājahamsas (kings and swans), which is an ornament of the earth, and which occupies a large extent of land;—such is Chitrakūta the Victorious.

70. Bhagavati Bhavāni who is the source of good-fortune, who lives with her husband, and who is like a preceptor to women faithful to their husbands, keeps herself waking in this mountain; so does the god (Saṅkara) the compound for whose dance is made fragrant with the particles of honey falling from the numerous flowers of the Saptāna tree (?) offered by all the women in heaven.

71. The deer-eyed women, who bathe in the fine water that has taken of the great fragrance when Bhavāni took a bath to make herself comfortable on sweating at once with a great deal of overflowing devotion towards the actions of Saṅkara who is always prayed to by gods that he might order them to do some service, are equal to her (Bhavāni) in respect of fidelity as well as devotion to their lord.

72. Mount Kailāsa is shown to be incapable of bearing the dance, from the time it was removed from its original position with the hands of Rāvaṇa; so Saṅkara, the companion of Śrī Gauri, lives now on the prosperous land of this mountain which looks naturally fine.

73. The King having erected to him a palace (temple) each of whose stone is full of all artistic beauty, and which is as it were a mirror for the face of the quarters, appointed, delighted and liberal as he is, the proper village of Dhanpur whose revenues are sufficient to defray all the expenses incidental to the worship (of the god).

74. King Mokala established the god in the year 1485 after the time of Vikramārka on Thursday the 3rd of the Kṛishṇa paksha (dark-half) of the sacred month Fālguna, when the sun was in Capricornus, Jupiter was in Aquarius, and the nakshatra was Uttarā Fālguni.

75. May the hand of king Mokala, the wealthiest, protect the earth as long as Indra who is praised by the wives of gods, while going to attend sacrifices or marching for battles, rules over the city of the gods, and as long as the thousand heads of Śeṣha Nāga are in existence to bear the earth on them one after another.

1. This fine inscription was composed by Ekanātha son of Viṣṇu-bhaṭṭa of the splendid Daśapura caste.

2. Vijala had a son named Manā, who had great merits and was famous. He had (a son) Viśala who was an artist and possessed many good qualities. He caused his many servants to build the temple of Śaṅkara with very high pinnacles and surrounded by many temples.

3. May that Viśala live long who wrote the whole of this inscription in praiseworthy hand and unerring in the palace of Srīman Samādhīśa Maheśvara.

4. This inscription was engraved by Viśala son of Sutrādhāra Manā, an artist and son of Vidyādhara.

5. Artist Viśala wrote and engraved this splendid inscription in fine letters in the palace of Samādhīśa. Sam: 1485. Śaka 1350. 3rd of Māgha Śukla (bright-half).

VII.

A stone inscription of Adabadanāthaji at Nāgadd near the temple of Ekalingaji. Dated Samvat 1494.

The temple of Adabadanāthaji is a Jain temple near the village of Nāgadd and on the bank of a lake called Nāgahrida in the neighbourhood of the temple of Ekalingaji. In this temple there is a Jain idol in the base of which this inscription is to be found engraved in a white marble stone. It is 4 ft. 4 in: by 1, containing eight lines of Sanskrit prose composition in Devanāgarī character. The stone is, of course, well preserved being inside the temple. It mentions the name of king Kumbhakarna of Meywar, son of Mokāśasimha, in whose time Shā Saranga, a wealthy merchant of Śrī Devakulapāṭaka, caused to be made and established an idol of Śrī Śānti Jinavara. It is dated Samvat 1494. A. D. 1438.

TRANSLITERATION.

- १ संवत् १४९४ वर्षे माघशुदी ११ गुरुवारे श्री
- २ मेदपा(ट)देशे श्रीदेवकुलपाटकपुरवरे नरेश्वरश्रीमोकल पुत्र
- ३ श्रीकुम्भकर्ण मूपतिविजयराज्ये श्रीउसवंसे(वे)श्रीनवलक्षशास्त्रमंडनसा लक्ष्मी
- ४ धरसुत सा लाधू तत्पुत्रसाधुश्री रामदेव तद्भार्या प्रथमा मेलादे द्वितिया मास्वहणदे । मेलादेकुक्षिसंभूत
- ५ सा श्रीसाहणपाल मास्वहणदेकुक्षिसरोजहंसोपम जिनधर्मकर्पूरवातसचधीनुक सा सारंग सदंगनादीमादे लक्ष्मादे-

- ६ प्रमुखपरिवारसहितेन सारगे(ण) निबभूजोपाजितलक्ष्मीसफलीकरणार्थे निरुपममद्रुतं श्रीमहत श्री-
शान्तिजिनवरार्षेवं सपरिकरं कारितं
- ७ प्रतिष्ठितं श्रीवर्द्धमानस्वाम्यन्वये श्रीमत्स्वरतरगळे श्रीजिनराजसूरिपट्टे श्रीजिनवर्द्धनसूरित(स्त)स्पष्टे श्रीजिनचंद्र-
सूरित(स्त)स्पष्टपूर्वाचलवृत्तिकारसहस्र(स)करावतारैः श्रीमज्जिनसंगरसूरिभिः
- ८ सदावर्द्धते षटितं सूत्रधारमदनपुत्र धारणावीकाभ्यां आचंद्रार्कं नंथात् ॥

TRANSLATION.

During the victorious reign of king Śrī Kumbhakarṇa, son of the best of kings Śrī Mokala in the best city of Śrī Devakulapāṭaka, in the country of Śrī Medapāṭa, (there lived) Sādhū Śrī Rāmadeva, son of Shah(?) Ladhu, son of Shah (?) Lakshmidhara, (and) an ornament in the branch of Navalakhā in the family of Usa (Ukesa). He had two wives Melāde and Mālhaṇade. Shah (?) Śrī Sahagapāla was born of the womb of Mālhaṇade, was like the scent of camphor in the Jain religion, the leader of the community (?), with his two wives Himāde, Sakhmāde, and other relatives, caused a very beautiful and wonderful idol of Śrī Śānti Jinavara to be made with all the appertenances, thus to make proper use of his acquired riches. The ceremonies of its establishment were performed by Jina Sāgarsuri: the sun covering with his numerous rays the pūrvāchala-like seat of Śrī Jina Chandrasuri, the successor of Śrī Jina Vardhanasuri, the successor of Śrī Jina Rājasuri of the Śrī Kharataragachha and of the family of Śrī Vardhamānasvāmin. Formed by Dhārāṇā (and) Vikā, sons of Sūtradhāra (mason) Madana * * may there be happiness as long as the sun and moon endure.

VIII.

A stone inscription in a Jain Temple at Rāṇapura near Sādaḍi in Jodhpore territory. Dated Samvat 1496.

This inscription stone is built up in a pillar to the left of the entrance into the temple of Rāṇakapuraji at Rāṇapura which is about 6 miles South-West of the village of Sādaḍi under Jodhpore. The stone, a slab of white marble, measures 3 ft. 3 inch. : by 1 ft. 1 inch containing forty seven lines of Sanskrit prose in modern Devanāgarī Characters. It being inside the temple is very well preserved. In respect of its contents it is also very much important inasmuch as it gives a regular list of some forty one kings of the Śūrya dynasty of Meywar beginning with Bappa and ending with Rāṇā Kumbhakarṇa, the well known Kumbho Rāṇo. In the reign of the last mentioned king Dhanāśā, a devout Jain, caused to be built a Vihāra (temple) to Chonukhaji, a Jain God, with the permission of the ruling chief. The date of the inscription is Samvat 1496, A. D. 1440.

L. 15.

- १ स्वस्ति श्रीचतुरमुखाजितयुगादीश्वराय नमः ॥
 २ श्रीमद्विक्रमतः १४९६ संख्यवर्षे श्रीमेदपाटराजाधिरा-
 ३ जश्री वण्ण १ श्री गुहिल २ भोज ३ शील ४ कालभोज
 ४ ५ भर्तृभट ६ सिंह ७ महायक ८ राक्षीसुत गुतस्वसुव
 ५ ण्णुलातोलक श्री खुम्माण ९ श्रीमदलह १० नरवाह
 ६ न ११ शक्तिकुमार १२ शुचिवर्म १३ कीर्त्तिवर्म १४ योगराज
 ७ १५ वैरट १६ वंशपाल १७ वैरीसिंह १८ वीरसिंह १९ श्री अरी
 ८ सिंह २० चोडसिंह २१ विक्रमासिंह २२ रणसिंह २३ खेमसिंह
 ९ २४ सामंतसिंह २५ कुमारसिंह २६ मथनासिंह २७ पद्मासिंह
 १० २८ जैत्रसिंह २९ तेजस्वीसिंह ३० समरसिंह ३१ चाहुमा
 ११ न श्री कीर्त्तिकृप श्री अल्लावदीनसुरत्राणजैत्रवण्ण
 १२ वंश्य श्री भुवनसिंह ३२ सुत श्री जयसिंह मालवेश
 १३ गोगादेवजैत्र लक्ष्मसिंह ३४ पुत्र श्री अजयसिंह
 १४ ३५ भ्रातृ श्री अरिसिंह ३६ श्रीहम्मीर ३७ श्री खेतसिंह ३८
 १५ श्री लक्षाद्वयनरेंद्र ३९ नंदनसुवर्णबुलादिदानपुण्य
 १६ परोपकारादिसारगुणसुरद्रुमविश्रामनंदन श्रीमोकल
 १७ महीपति ४० कुलकाननपंचाननस्य विषमतमाऽभेगसारंग
 १८ पुरनागपुरगागरनराणकाऽजयमेरुमंडोरमंडलकरबुदी
 १९ खाट्टचाटसुजानादिनामहादुर्गलीलामात्रग्रहणप्रमाणि
 २० तजितकाशित्वाभिमानस्य निजभुजोज्जितसमुपाजितानेकभ
 २१ द्रगजेंद्रस्य म्लेच्छमहीपालव्यालचक्रवालविदलनविहंगमें
 २२ द्रस्य प्रचंडदोर्दैवखंडिताभिनिवेशनानादेशनरेशमालमा
 २३ लालालितपादारविदस्य अस्खलितललितलक्ष्मीविला-
 २४ सगोविंदस्य कुनयगहनदहनदवानलायमानप्र(ता)
 २५ पपलायमानसकलबलूलप्रतिकूलक्षमापश्चापदवृंदस्य
 २६ प्रबलपराक्रमाकांतदिल्लीमंडलगुर्जरवासुरत्राणदत्तातप
 २७ त्रप्रथितहिंदुसुरत्राणविरुद्धस्य सुवर्णसचागारस्य षट्दशी
 २८ नभर्मोधारस्य चतुरंगवाहिनीवाहिनीपारावारस्य कीर्त्तिवर्मप्र
 २९ जापालनसत्यादिगुणक्रियमाणश्रीराममुधिष्ठिरादिनरेश्वरानुका
 ३० रस्य राणाश्रीकुम्भकर्णसर्वोर्वापतिसावित्रीमस्य ४१ विजय
 ३१ मानराज्ये तस्य प्रसादपात्रेण विनयविवेकधैर्यौदार्यशुभकर्म
 ३२ निर्मलशीलायद्भुतगुणमणिमयाभरणभासुरगात्रेण श्रीमदहम्मद
 ३३ सुरत्राणदत्तपुरमाणसाधुश्रीगुणराजसंघपतिसाहचर्यकृताश्च
 ३४ यंकारिदेवालायाडंबपुरःसरश्रीशत्रुंजयादितिर्ययात्रेण अजा
 ३५ हरिर्पिंडरवाटकसालेराविजडुस्थानवीनजैनविहारजीर्णोद्धार

- १६ पदस्थापनाविषमसमयसत्रागारनानाप्रकारपरापेकारश्रीसंघस
 १७ त्काराचगण्यपुण्यमहायक्याणकपूर्वमाणभवाणवितारणक्षम
 १८ मनुष्यजन्मयानपात्रेण प्राग्वाटवंशावतंससं० सागरसुतसं० कुर-
 १९ पालभा० कामलदेपुत्रपरमार्हतसं० वरणाकेन ज्येष्ठभ्रातृसं० रत्नामा०
 ४० रत्नादेपुत्रसं० लाषासजासोनासालिगस्वभा० सं० धारलदेपुत्रजाया
 ४१ जावडादिप्रवर्द्धमानसंतानयुतेन राणपुरनगरे राणाश्रीकुम्भकर्णे
 ४२ नरेंद्रेण स्वनाम्ना निवेशिततदीयसुप्रसादादेशतल्लोकोक्तदीपका
 ४३ भिधानः श्रीचतुर्मुखयुगादीश्वरविहारः कारितः प्रतिष्ठितः
 ४४ श्री बृहत्तपागच्छे श्रीजगच्चंद्रसुरि श्री देवेंद्रसूरीसंताने श्रीमत्
 ४५ श्री देवसुंदरसूरिपट्टभ्राकरपरमगुरुसुविहितपुरंदरगच्छादि
 ४६ राजश्रीसोमसुंदरसूरिभिः ॥ ॥ कृत मिदं च सूत्रधारदेपाकस्य
 ४७ अयं च श्री चतुर्मुखविहार आचंद्रार्क नंदतात् ॥ शुभं भवद् ॥

TRANSLATION.

Hail, Salutation to the revered Jina, the first lord of the *yuga* *having four faces. In the year numbering 1496 after the illustrious Vikrama, the mighty potentate of Śrī Medapāṭa, Śrī Bappa, 1; Śrī Gubila, 2; Bhoja, 3; Śīla, 4; Kāla-bhoja, 5; Bhartṛi-bhāṭa, 6; Sinha, 7; Mahāyaka, 8; Śrī Khumina, the weigher of the weight in gold of himself with his son and wife, †9; the famous Allāṭa, 10; Nara-vāhana, 11; Śaktikumāra, 12; Suchi-varman, 13; Kīrti-varman, 14; Yoga-rāja, 15; Varata, 16; Vamsapāla, 17; Vairi-sinḥa, 18; Vira-sinḥa, 19; Śrī Ari-sinḥa, 20; Choḍa-sinḥa, 21; Vikrama-sinḥa, 22; Raṇa-sinḥa, 23; Khema-sinḥa, 24; Sāmant-sinḥa, 25; Kumāra-sinḥa, 26; Mathana-sinḥa, 27; Padma-sinḥa, 28; Jaitra-sinḥa, 29; Tejasvi-sinḥa, 30; Samara-sinḥa, 31; Śrī Bhuvana-sinḥa, a descendant of Bappa and the conqueror of Śrī Allāvaddina Sultan‡ and of the Chāhumāna§ king Śrī Kitūka, 32; (his) son Śrī Jaya-sinḥa, 33; Lakshma-sinḥa, the vanquisher of Gogā-deva, the king of Mālavā, 34; (his) son Śrī Ajaya-sinḥa, 35; (his) brother Śrī Ari-sinḥa, 36; Śrī Hammira, 37; Śrī Khet-sinḥa, 38; the king named Śrī Laksha, 39; (his) son king Śrī Mokala, who was like the

* It may mean "the lord of the *yugas*," i. e., Time, corresponding to Chronos, the Ancient of Days, or according to the Zendiks, Zravāna Akarana.

† Referring to the custom of giving gifts to Brāhmaṇas of as much gold, silver, &c., as equals the weight of the body,—commonly called तुलदान.

‡ सुरवाण—A strange Sanskritised form of the Arabic Sultan, from Semitic root, Salita or Saluta, to exercise power,—vide Cherbonneau's Dictionary. Suratrāṇa may either mean "protected by the gods," or, "protector of the gods" or Brāhmaṇas, who are called Bhū-devas or earth-gods. The Hindus must evidently have meant the former.

§ i. e., Chohāṇa.

Nandana,* the repose of the tree of paradise†, on account of his excellent qualities such as liberality, in the form of suvarṇa-tula‡ and others, righteousness, beneficence, etc., 40; in the illustrious reign of the greatest of all monarch, Rāṇā Śrī Kumbhakarna, 41;—who was the lion of his race which was like a (luxuriant) forest;—who had demonstrated the pride of conquering Kāśī by seizing, in mere play, the several great fortresses (such as those) of the very inaccessible and impregnable Sāranga-pura, Nāga-pura, Gāgarāṇana Rānakā, Ajayameru, Maṇḍora, Maṇḍala, Kara, Būḍi, Khāṭṭa, Chāṭṭa, Sujāna, and others, who was powerful by his own arms and had acquired many excellent elephants, who was a *garuda* in destroying the hoards of the snake-like Mlechchha kings,—whose foot-lotus was carressed by rows of the fore-heads of the kings of various countries whose obstinate resistance was baffled by his terrible arm,—who was a Govinda for his amorous dalliance with the faithful and lovely Lakshmi—who acted like the wild fire to burn the thicket of bad state-policy, and by the force of whose valour drove of the beast-like hostile kings the Balālas—were fleeing away,—whose title as the Hindu Sultan was made known by the umbrella of royalty given (him) by the Sultan protecting Gurjara and the territory of Dhilli which was conquered by his great exploits,—(who was) the asylum of the sacrifice of gold,§—who was the supporter of the duties (enjoined) in the six systems of philosophy,—who was the ocean of the river of his quadripartite army, who imitated Śrī Rāma, Yudhisṭhira and other kings by his fame, virtue, protection of his subjects, truthfulness and other qualities, by his favourite the Sangha-pati|| Dharanaka, the most excellent follower of Jaina,—the son of Kāmalade, the wife of Sangh, Kurapāla, the son of Sangh, Sāgara who was the crest-jewel of the family of Prāgvāta,—whose body shone with ornaments studded with the gems of modesty, discrimination, fortitude, generosity, virtuous, acts, virtuous disposition and other eminent qualities,—who had made pilgrimages to the sacred Śatruṇjaya and other holy places, after the commencement of (building) magnificent temples, &c., in company with the saintly Guṇarāja, the leader of a company of pilgrims, with the farmān of the illustrious Ahammāda, the Sultan—who was a person worthy to be the vessel of humanlife able to cross the mundane ocean which was being filled with the great acts of innumerable merits, such as the good treatment of the (Jain) community (and)

* Name of a grove or garden frequented by the gods, especially Indra's pleasure-ground or elysium.

† i.e., the Kalpa-vriksh, a fabulous tree in Indra's paradise or Svarga, granting all desires—hence also used figuratively for a generous person.

‡ The gift to a Brāhman of as much gold as equals the weight of the body.

§ i.e., who performed sacrifices and liberally distributed gold among the Brāhmanas.

|| The leader of a company of pilgrims.

various kinds of beneficent acts (consisting of the erection or opening) of alms-houses in hard times, the installation of the foot-marks (of the Jain God), the repairs of old and (the erection of) new Jain temples at Ajā-hari, Piṇḍaravātaka, Sābra and many other places, with (his) increasing progeny consisting of Jādnyā, Jāvādā and others, (who were) his sons by his wife Sangha—Dhāralade. Lāshā, Sajā, Sonā, Sāliga—the sons of Ratnāde, the wife of Sangh. Ratnā, his (i. e. Dharaṇāka's) elder brother, (being directed) by the king Rāpā Śrī Kum-bhakarṇa, the temple, founded in his (Kumbhakarṇa's) own name, of the first lord of the Yuga—Śrī Chatur-mukha,—called Trailokya-dipaka, was, by his order and favour, built in the city of Rānapura and was consecrated by Śrī Soma-sundarsuri of Śrī Vrihattapāgachchhaḍ, who was made the superintendent of Purandargachchha by the great Guru who was (as it were) the sun of the gūdi of the illustrious Śrī Devasundar-sūri, (and) who was among the pupils of Śrī Jagach-chaṇdrasūri and Śrī Devendra-suri. This is made by the architect Depāka. And may this Śrī Chaturmukha-Vihāra prosper till the sun and the moon (shine). May happiness attend it.

IX.

*A stone inscription of Ekalingaji near Udeypore in Meywar.
Dated Samvat 1545.*

The inscription is placed in the temple of Ekalingaji, the tutelary god of the Sisodia kings of Meywar, at the time of its complete repairs in the reign of Mahārājā Śrī Rāyamalaji. It is a very long inscription containing one hundred Sanskrit verses, and gives an account of different gifts of villages by the kings of Chitore for the maintenance of the temple. By way of eulogium it also mentions the wars with the Mussalman kings of Delhi and Gujarat in the times of Mokā, Kumbhakarṇa and Rāyamalla. Then the writer Maheśvara gives his own genealogy and mentions his own position in the court as poet laureate. The inscription gives the date of the repairs as Samvat 1545, A. D. 1489.

TRANSLITERATION.

॥ श्रीगणेशाय नमः ॥ ॐ नमः शिवाय ॥ आनंदोद्दाममूर्तिभिर्भुवनभवनस्थितपायोत्तकीर्तिर्विध्वानुप्यातधामा
निखिलसुरनरैरेकलिंगोचनामा ॥ इदो रौद्रारिवीरप्रकरतद्वरव्यासहव्यांसमुद्रो माद्यन्मायोर्द्धकायः
स्पृहयतु जगदुत्साहसंबर्द्धनाय ॥१॥
यदागमविदो विदो पदममंदमाचक्षते यमिन्दुकृतशेखरं हरमतीतविश्वापदं ॥ ययामति महोदयं तमिह काव्य
मातन्वतां शिवं काविकलावतां प्रमथनाथमभ्यर्चये ॥२॥
उत्साहं सुंदरी वो दिशतु पशुपतेर्वत्सुपापावर्णेदोः संयोजतः संचितांतस्तिमिरपर मधिश्चद्वानं धुनोति ॥दिव्य-

अव्यप्रमोदं कविकुमुदवनं निःप्रदोषं च तन्वन् काव्यामोषीम(न)वीसि(ति)धितिषुजवरसश्रीयुजश्चक-
रीति ॥३॥

स्फुटं यस्याः पारिप्लवनयनकोणैकक्षणः कपालिकोधाग्निज्वलितवपुरौद्धत्यमघृत ॥ मनोभूरप्यस्या हिमगिरिसुतायाः

सकरणः कटाक्षव्याक्षेपो दिशतु कवितं नः परिणताम् ॥४॥

कासौ मत्कवितौषिती क महिमा खुम्माणभूमिभुजामेवं सत्यापि राजमल्लुपतेर्जागति काचित्कृपा ॥ यामासाद्य
महेश्वरः कविगिरां मार्गे चराम्यर्धकोऽप्युप्रे व्यग्रमुखस्य कंटककुलस्याशाय मौलौ पदे ॥५॥

अरित स्वरितमती सुपर्वजगती सौंदर्यसर्वस्वभूमिरिश्मीर्महती महो विदधती श्रीमेदपाटावनिः ॥ भृष्टुदारकवृन्दमं-
दिराशिरःस्फुञ्जैत्यताकोच्छलच्चेलोदोलनवीज्यमानतरणिभिर्भाजिराजन्वती ॥६॥

श्रीमेदपाटवसुधा वसुधाधिपत्यनिहं बभार मुकुटं किल चित्रकूटं ॥ नो चेदियं महिमपास्य मही महीपैरन्याभवं
कथमनाधत्त नाथमस्याः ॥७॥

वाप्यान्वावाधरणरिमणप्रभावादुर्वीमिर्भा नहिपरः परिवोभवीति ॥ एवं गणः परिगणव्याशिवस्य कोऽपि श्रीचि-
त्रकूटशिखरे नगरं व्यधत् ॥८॥

यत्र निर्झरविहारिशंकराडंबरोच्छलदमंदविदधः ॥ अंबरं सुरसरिन्निरंतरं चक्रुरक्रमचलाश्चतुर्दशः ॥९॥

नेह मंदिरमधीरमीक्ष्यते धीरमदिरमनिदिरे न च ॥ नेदिरा वसति दानवजिता नासति स्फुरति दानक-
ल्पना ॥ १० ॥

एकलिंगाशिवदत्तवैभवैस्तत्र भूमिरमणैरभूयत ॥ बहुगानणुमणीगणः कविक्षमाभुजां भवति कंठभूषणं ॥११॥

श्रीमेदपाटभुवि नागहृदे पुरेभूद्वायो द्विजः शिवपदापिताचित्तवृत्तिः ॥ यत्कीर्तिकेतककिरन्मकरंदविदुरिन्दुः प्रचं-
डरुचिरेष च यद्यतापः ॥१२॥

आनंदसुंदरमनिदिरेमप्युदारमिदीवरद्युतिवर्णितकंठपीठं ॥ श्रीमन्निकूटगिरिमंदिरमारराबहारीतराशिरिह शंकर-
मेकलिंगं ॥१३॥

भक्त्या तपःप्रगुणया प्रससाद शंभुरेतस्य वाञ्छितमथच्छदतुच्छमच्छं ॥ संवर्द्धमानपरमर्द्धिरदःप्रभावादन्वग्रहीत्य
च मुनिस्तमिह द्विजैर्दं ॥१४॥

हारीतराशिरभवद्भुकरस्य साक्षादाराध्य शंभुमभजत्परमां मुदं यः ॥ आशास्यतेऽशकृपया मुनिना च तेन वंशेस्य
निश्चितविरुद्धमधीश्वरत्वं ॥१५॥

हारीतराशिवचनाद्वरमिदुमौलेरासाय स द्विजवरो नृपतिर्बभूव ॥ पथ्यग्रहीन्नुपसुता शतशः स्वशक्त्याजैषीच्च
राजकमिलां सकलां बुभोज ॥१६॥

दत्त्वा महीमच्छगुणाय सूनवे नवेदुमौलौ हृदि भावयन्नुपः ॥ जगाम बाष्पः परमेश्वरं महो महोदयं योगयुजाम-
संशयं ॥१७॥

कति कति न बभूवुर्भोजखुम्माणमुख्या रणभरनिरपाये वाष्पभूषान्वाये ॥ तदपि समुपनीतामंदसंपत्समूहः स-
मभवदरिसंहः केवलं वीतमोहः ॥१८॥

त्रिवदुर्गगिरिदुर्गरक्षणं स क्षणेन विरचन्महारणे ॥ जीवितं परिजहारनोर्जितं वीरवर्त्तमानं समर्पितं यशः ॥१९॥

नरपतिररिसंहः पारसीकैः समीकं यद्यमभयचित्तश्चित्रकूटे चकार ॥ असुकुसुमसमूहैरेनमानर्चं चासाविति हि-
तरतिरेतद्वंशजानोजहाति ॥२०॥

तदनु तदनुभावः शाश्वतवारण्यदावः कुसुमविशिखमूर्तिविश्वविस्फारकीर्तिः ॥ अमितसामितिशूरस्तोषितातिष्ठपुरस्स
मजनि जयशाली श्रीहमीरौशुमाली ॥२१॥

केलिवाटपुटभेदनादटकोटिवाटककैरवीवटत् ॥ चेलवाटमटवीषटोत्कटं श्रीहमीरधरणीपुरंदरः ॥२२॥

स्फुरद्वाटीषां च सुरगसुरविभुषणधरणीसमुन्मीलत्पांशुप्रतिहतपथे भास्कररथे हमीरक्षोणीद्रो विधृतरणमुद्रो रघुवर्ष-
रटक्षिप्तह्रीपल्लीतटपटकुटीरं व्यरचयत् ॥२३॥

बालि कर्णे पार्थ सुरतद्वरं रोहणगिरिं धनेशं स्वधेनुं जनिमनुविनिर्माय जगतां ॥ हमीरं निर्मित्सुधेनकनकदानो-
न्नतकरं रणेधीरं मन्ये विधिरधिकमम्यासमधृत ॥२४॥

चलहलवलज्जलं तुरगनकचक्राकुलं महागजगिरित्रजं प्रचुरधीररत्नसज्जं ॥ इलाचलसमुद्भवं समितिजैत्रकर्णार्णवं
भुशोष मुनिपुंगवः किल हमीरभूमीधवः ॥२५॥

शरीरराज्यसंभारमसारं भावयन्नृपः ॥ हमीरः शिवपूजार्थं सिंहवल्लीपुरं ददौ ॥२६॥

शशिखंडमंडनखंडशासनं मवभारमीदरपयातयातनं ॥ स्थिरमैश्वरं जिगमिषुविनश्वरं वपुस्तसज्जं सहमीरभू-
धवः ॥२७॥

क्षेत्रं धावत्य नेत्रं नयविनयवतो राजकृत्तस्थगानं धर्मस्यातोमहीपात्रिखिलवृषकलाकौशलानां च पात्रं ॥ जैत्रं-
हम्मीरवंशे (वि)चुरवनिभुजं मित्रमार्थिब्रजानामालीदासिधुर्वंधोद्धृतवृषतिनुतः क्षत्रसिंहः क्षितीशः ॥२८॥

सग्रामोद्भुरविद्रिगोद्धिष(द्धत)शिखाः शामिन्नमंत्रोज्वलैरभ्युक्ष्य क्षणलक्षितार्थचरितः प्रौढासिधाराजलैः ॥ यौमी-
साहिमहाहिगर्वगरलं मूलादवादीदहत् सक्षत्र क्षितिभृत् प्रभूतविभवः श्रीचित्रकूटेभवत् ॥२९॥

प्राकारमैलमभिभूय विभूय वीरानादाय कौशमखिलं खलु खेतासिंहः ॥ कारांधकारमनयद्रणमल्लभूपमेतन्महीम-
कृत तत्सुतसायसस्र ॥३०॥

दंढाखंडितचंडमंडलकरप्राचीनमावृण्यत् तन्मथ्योद्धतधीरयोधनिधनं निर्माय निर्मायधीः ॥ हाडामंडलमुड-
खंडनधृतस्फूर्जैत्कबंधोद्धुरं कृत्वा संगरमात्सदाद्रसुमतीं श्रीखेतसिंहोव्यधात् ॥३१॥

ग्रामं पनवाडपुरं च खेतनरनाथः ॥ सततसपर्यासंभृतिहेतोर्गिरिजागिरीशयोरदिशत् ॥३२॥
इष्टापूर्तैरिष्टदेवानयाक्षीन्नानाद्रव्यैर्विष्टदैन्यान्वधाक्षीत् ॥ भारं भूमेक्षांगजे योजयित्वा शैवं तेजः क्षत्रवर्मां वि-
वेश ॥३३॥

श्रीखेतक्षितिपे पुरंदरपुरीसाम्राज्यमासेदुषि क्षोणीः लक्षदृषोभिनव्ययुधतीं प्रीत्या बुभोज क्रमात् ॥ मंदमंदमुदाज-
हार मधुरं विश्रमभ्यानयन्नक्रुरं करमादधे न परंप चक्रे हृदापीडनं ॥३४॥

जोगादुर्गोधि(पं यः) समरभूवि पराभूय लक्षः क्षितींद्रः कन्यारत्नान्यहाधार्त्सिहगजतुरगैर्यौवराज्यं प्रपन्नः ॥ प्रत्य-
हव्यूहमोहं प्रणिधिभिरवधूयाखिलं राजकृत्ते निर्व्याजं जागरूको हरचरणरतः पैश्वराज्यं बुभो-
ज ॥३५॥

भूतंदारकवृत्तसादकृत यल्लक्षो महीमंडलं मन्येतन्महिमानमीरिदुमना ब्रह्मापि जिज्ञायते ॥ दंतिव्राताति यत्कचि-
त्काचिदजद्राजिन्नजल्यंजसा कापि स्वर्णति रत्नति कचिदिलांदोलहृदुकूल्यपि ॥३६॥

लक्षो बलक्षकीर्तिश्चीरवनगरं व्यतीतरद्गुचिरं ॥ चिरवरिवस्यासंभृतिसंपत्तावेकलिंगस्य ॥३७॥

गयातीर्थं व्यर्थीकृतकथ(था)पुराणस्मृतिपथं शकैः क्रूरालोकैः करकटकनिर्यत्रणमधात् ॥ मुमोचेद भित्वा धनकन-
कटंकैर्भवभुजां सहप्रत्यावृत्त्या निगडमिह लक्षक्षितिपतिः ॥३८॥

लक्षः क्षोणिपतिर्द्विजाय विदुषे क्षोडिगनाम्ने ददौ ग्रामं पिप्पलिकामुदासविधिना राहूपरुद्धे रवौ ॥ तद्वज्रहृदघने-
श्वराय रुचिरं तं पंचदेवालयं प्रादाद्धर्ममतिर्जलेश्वरादिशि श्रीचित्रकूटाचलात् ॥३९॥

लक्षं सुवर्णानि ददौ द्विजेभ्यो लक्षस्तुलादानविधानदक्षः ॥ एतदग्रमाणं विधिरित्यतोसावजेन सायो(यु)ज्यसुखं
स्तिपेवे ॥४०॥

नालं कलिः प्रभवितुं भवितुं न चैनो यस्मिन्प्रशासति मर्हि महितप्रभावे ॥ श्रीमोकलः समुदितो भुवि लक्ष-
भूपात् पायोनिधेरिव सुधानिधिरिद्धतेजाः ॥४१॥

शैशवे सदुपदेशमाददे यौवने च विदधे रिपुशयं ॥ संततावभिललाष भामिनीं पुष्पसायकभिया न मोकलः ॥४२॥
 सत्यशः प्रतिपक्षलक्षवलभेजिष्णुर्महासंगरे दूतानंतद्विगुन्मिषन्मखरतिः श्रीमोकलोभूपतिः ॥ आजि जाजपुरे प्र-
 भूतपुरैरालम्ब्य दंमोलिभूषय्यो नाथधराधरोद्गरशिरःस्कंधानभांशीत्क्षणात् ॥४३॥
 कौ कुणितकर्णधारविभवः धूमोकलो भूषवः प्रौढि नावमुपेयुषो जलचरः पीरोजपृष्ठीभुजः ॥ स्कंधावारमपारवार-
 णमज्जवाजिज्जवाकुलं व्यावल्गत्तरवारिवारिणि रणाकूपारगमोक्षेपत् ॥४४॥
 स्वर्धेनुःकोशवेश्मन्यभिवलति फलत्संगणे कल्पशास्त्री चितारत्नं वियत्नं वसतिमधिवसत्यस्य किञ्चेत्ति भूपः ॥ प्रा-
 प्याकूप्यं सरूप्यप्रकरमाभिमतं मोकलक्षोणिपालांजामुभिमन्कैः कवीशैः प्रतिदिशमनिशं संशयानैर्वभू-
 वे ॥४५॥
 ग्रामं बाधणघाटं रामाग्रामं चमोकलो नृपतिः ॥ शिवभूतागमशुक्लं शिवभोगार्थं समर्पयामास ॥४६॥
 आमज्य संगरसरस्तरवारिवारिण्यासज्य राजशिवरं च करे कृपाणं ॥ निर्भिष्य चंडशचिर्मंडलमाविवेश शैवं महः
 किमपि मोकलभूमिपालः ॥४७॥
 उदियाव धराधरादमुष्मादवनीमंडलचंडरोचिच्यैः ॥ अरिसिधुरवंधुरांधकारप्रतिवर्णः पृथिवीशकुम्भकर्णः ॥४८॥
 निनीपुरतनुव्ययं जनकवैरमुर्वीतले विलेशयरिपुवजं प्रचुरसंगरः स्थंदिले ॥ जुहाव भुजतेजसि ज्वलति कुम्भकर्णो
 विभुर्नवीनजनमेजयः प्रवलमत्र नुवासिना ॥४९॥
 कुम्भः कुंभलमेकमवरमणिः सूतांतराले चलन्नानानिर्झरवारिहारिणि गिरौ विष्ये व्यधादुन्नतं ॥ दुर्गं दुर्गमधिल-
 कामधित्तुर्द्वारं विक्कायोचकैः प्राचीनं परिणद्धमारविबरं तत्रोरविद्याधरं ॥५०॥
 अचीलनत्सतसरांसि भूमृद्विशोककोकानि निजांशुजालैः ॥ यथाश्रितः श्रीपतिरेष शशत् शय्यासुखान्वयुनिधौ
 न दध्यौ ॥५१॥
 रथरथमाधिरुढमुच्चकूटेऽनतिलेदं विदधेन चित्रकूटे ॥ अगणितगुणगोपुरावरुद्धप्रतिवर्गं किलकुम्भभूमिपालः ॥५२॥
 अचीकरन्मंदिरमिदिरापतेरमुत्र दुर्गे किल कुम्भभूपतिः ॥ यच्छृंगारिगद्वधमंगशंकया रविश्वरत्युत्तरदक्षिणाश्रितः ५३
 माग्रन्मालवनाथमूर्ध्नि चरणं दत्त्वा रणेदीदहत् श्रीसारंगपुरं सफौरनिकरं कुम्भो धराधीश्वरः ॥ धूमस्तज्जनिस्त्रज-
 गाम गगने मन्ये तदुल्लासितश्रीलीकुंतलकालिमा निरुपमे तारिन्समुन्नीयते ॥५४॥
 प्रत्यर्थिक्षोणिपालान् समरभूवि पराभूय काश्चिद्रुपहीताः काश्चित्सौंदर्यरागादपद्धतमनसश्चात्मनैव प्रपन्नाः ॥ काश्चित्त-
 द्रंशमुख्यैरुपद्धतिपदवीमापिता भूमिमर्त्रा भूमृत्कन्यानर्वाणाः परिणयति पुराशंकरः कुम्भकर्णः ॥५५॥
 रामकुंडमनुमंडनीभवत्पद्मल्लङ्घचलदंडजत्रजं ॥ कुम्भभूपतिरचीलनज्जनानंदमंदिरमपारशेखरं ॥५६॥
 स्वर्धेनुर्न धिनोति नामरतस्तोत्रं विधत्ते न वा चित्ते रोहति रोहणोपि न मर्नाश्रितामणौ मायति ॥ वृत्तिर्वन्न-
 चेतसोपि वितरत्येतावदुर्वीपतौ श्रीकुम्भे कतमस्तु कर्णमहिमा मोजे च कीदृग्जयः ॥५७॥
 नागहृदं च कठडावणनामधेयं ग्रामं तथा मलकलेटकसंज्ञमन्यं ॥ भीमाणनामकमयच्छुदुमामहेशपूजोपहारविधये
 नृपकुम्भकर्णः ॥५८॥
 दधौ गीतगोविंदसंज्ञप्रबंधे स्फुरच्चित्रद्वारिचूर्णः कुम्भकर्णः ॥ विनिर्म्माय विश्वोपकाराय शास्त्रं रसोल्लासि संगीत-
 राजाभिधानं ॥५९॥
 संख्यावद्भिर्न संख्या निरवधिसदिता नो विलेख्यलक्ष्मीं यदत्तेभोभिर्भोगनिधिरधिमलिनैर्यावदापूरितोयं व्यक्तं
 नकादिवं नो लिखति दशशतस्त्रीतहस्तः समस्तं श्रीकुम्भक्षोणिभर्तुर्गुणगणमवतौ कोविनिर्णेतुमिष्टे ॥६०॥
 सार्द्धं सर्वधरावतंसविभवेभौगेन लक्ष्मीवतामुल्लासेन मनोभवस्य सुकवेर्भोत्वद्रसव्यापृतैः त्रासेन प्रतिभूतमनुगत-
 क्षोणीभुजामुखस्रवैः काले क्वापि जगाम कुम्भनृपतिः श्रीचंद्रचूडास्पदं ॥६१॥
 श्रीकुम्भकर्णदर्शोपेक्षजोतोरितिमिरापद्धत् धत्ते कुवलयामोदं राजमल्लसुधाकरः ॥६२॥

योगिनीपुरगिरिं ब्रकंदरं हीरहेममणिपूर्णमंदिरं अथ्यरोहदहितेषु केसरी राजमल्लजगतीपुरंदरः ॥६३॥
 अवर्षेत्संग्रामे सरभसमतौ दाडिमपुरे धराधीशस्तस्मादभवदननुः शोणितसरित् स्वलन्मूलस्तुलोपमितगरिमा
 क्षेमकुपतिः पतन् तीरे यस्मास्तद्विदपिवाटे विघटितः ॥६४॥
 श्रीराजमल्लनृपतिर्नृपतीवतापातिग्मयुतिः करनिरस्तखलांधकारः सच्चिन्नकूटनर्गमिद्रहरिद्रिरीद्रमाकामतिस्मजवना
 धिकत्राजिजगैः ॥६५॥
 श्रीकर्णादिलवंशं प्रमथपतिपरीतोषसंप्राप्तदेशं पापिष्ठो नाधितिष्ठेदिति मुदितमना राजमल्लो महीन्द्रः तादृक्षोभूत्
 सपक्षं समरभूवि पराभूय मूढोदयाह्वं निर्धोस्या(या)ग्नेयमाशाभिमुखमभिमत्तैरग्रहीत्कुम्भमेवं ॥६६॥
 आसज्येष्वं हरमनुमनःपावनं राजमल्लो मल्लीमालामृदुलकवये श्रीमद्देशाय तुष्टः ग्रामं रत्नप्रभयमभवावृत्तये रत्न-
 खेटं क्षोणीभतो व्यतरदरुणे सैहिकेयाभिगुक्ते ॥६७॥
 यंत्रायं हि हलाहलि प्रविचलद्तावल्याकुलं वरुगद्वाजिवलकमेलककुलं विस्फारवीरारवं तन्वानं तुमुलं महासिंह-
 तिभिः श्रीचित्रकूटे गलद्गर्वं ग्यासराक्षसं व्यरचयत् श्रीराजमल्लो नृपः ॥६८॥
 कश्चिद्गौरी वीरवर्षेः शकौषं युद्धेमुष्मिन् (प्रत्यहं) सं जहार तस्मादेतन्नाम कामं बभार प्राकारांशश्चित्रकूटेकशृंगं ॥६९॥
 योधानमुत्र चतुरश्वतुरो महोच्चान् गौराभिधान्समाधिष्ठंगमसावचैपात् श्रीराजमल्लनृपतिः प्रतिमल्लगर्वसर्वस्वसंह-
 रणचंडभुजानिवाद्रौ ॥७०॥
 मत्पे धीचित्रकूटान्नलशिखरशिरोध्यासमासाद्य सद्यो यद्यो धौ गौरसंज्ञो सुविदितमहिमा प्रापदुच्चैर्नभस्तत् प्रव्यस्ता-
 नेकजग्रच्छकविगलदसृक्पूरसंपर्कदोषं निःशेषीकर्तुमिच्छुर्नृजति सुरसरिद्वारिणि स्नातुकामः ॥७१॥
 जहीरलमहीधरं धराणिदृजिद्विक्त्रमादटकटककंदकिमुमसमावृतेरुचतं विभिद्य भितुरासिभिर्निपुलपक्षमक्षीणवी-
 रुदक्षिपदिबोपलं समिति राजमल्लो विभुः ॥७२॥
 वंशहाटकहविष्यदहौषीत्कोपहव्यमुजि तत्पारितुष्टः शौर्यदैवतमयछदतुछां कीर्त्तिमस्य नृपतेः शशिगौरां ॥७३॥
 वृद्धत्वं वासुधायाः सदनमनुसरत्यंबुराशिः क्षिप्तुत्वं विस्तारं वा हिमांशुगिरिधरणिमिमां मानसं वाध्यवात्सीध् श्री-
 रामावहं सरो यन्नरपतिरतनोद्राजमल्लस्तदासौ प्रोत्फुल्लंभोजमित्थं वि (त्रि)दशदशभिर्नो हंत संशेरतेस्म
 ॥७४॥
 अजीवनच्छांकरनामधेयं महासरो भूपतीराजमल्लः तन्मानसं यज्जलकेलिलोभाज्जाश्रियते गिरिजामिरीशौ ॥७५॥
 श्रीराजमल्लविमुना समयासंकटमसंकटे सलिले अंबरचूवितरंगं सेतौ तुंगं महासरो व्यरचि ॥७६॥
 मौलौ मंडलदुर्गमव्यधिपतिः श्रीमेदपाटावनेम्राहं ग्राहमुदारजाफरपरीवारोरुवीरज्जं कंठछेदमचिक्षिपक्षितिले श्री-
 राजमल्लो दुतं ग्यासक्षोणिपतेः क्षणान्निपतिता मानोजता मौलयः ॥७७॥
 खेरावादतरुन् विदार्थं यवनस्कंधान्विभियासिभिर्दंडान्मालवजान्बलादुपहरन् भिदंश्च वंशान्विषां स्फुर्जत्संगरसूत्रभू-
 द्विरिधरासंचारिसेनातरैः कीर्त्तिमंडलमुच्चकैर्व्यरचयत् श्रीराजमल्लो नृपः ॥७८॥
 यत्पाणिस्तांतकुंताहतरिपुषधिरप्रोत्सृतासिंधुरोभोरंगप्रोन्मत्तयातुद्धतयुवतिजने तन्वति प्रौढनृत्यं ॥ उद्रच्छद्वाजि-
 राजत्वरदलितधरोद्धूतधूलिनितां नीलांतश्वेललीलां भजति स जयति क्षोणिभृद्राजमल्लः ॥७९॥
 माद्यन्मंडपचंडभूषणहरिहिल्लीहदोन्मूलनम्रीदाहं कृतिरद्वैतसिंधुधरणीपाथोधिर्मंथाचलः ॥ स्फुर्जहुर्जरचंद्रमंडलराशिः
 काश्मीरकंसाच्युतः कर्णाटांधकभूर्जटिपिजयते श्रीराजमल्लो नृपः ॥८०॥
 वागिनिर्ममलयामले कृतमतिस्तंत्वे विचित्रे विधौ काम्ये राजति राजमल्लनृपतेर्गौपालभट्टो गुरुः यस्य स्वस्त्यनै
 रमुष्य विषये संवदित्ता संपदो राज्यप्राज्यमभूदपाथिमभजन्तुच्चैररातिथिः ॥८१॥
 प्रगीतामुताथानुपादानमेकं परं ब्राह्मणप्राप्ततरु प्रहाणं ॥ अदो दक्षिणामधिने राजमल्लो ददातिस्म गोपालभट्टा-
 य तुष्टः ॥८२॥

धनिनि निधनमातेपत्यहीने तदीयं धनमवनिपभोग्यं प्रादुरर्थागमहाः ॥ विदितनिखिलशास्त्रो राजमल्लस्तदुद्भूतं
विशदयति यशोभिर्वाष्पमूपान्वयाय ॥८३॥

या भूर्वाङ्मणसात्कृता नृपतिभिः सुस्माणवशोद्भवैर्माभूत्तज्जनि वस्तु मत्कुलमुषामादेयमापस्त्वपि ॥ इत्याज्ञानवाङ्-
डिमध्वनिमरैरुत्साहयन् वाडवान् धर्मज्ञो भुवि राजमल्लजगतीजानिर्विजेजीयते ॥८४॥

कुम्भकर्णनृपवंशभूमिपैरप्रहारजगतीजनि वित्तं ॥ नैव भोग्यमिति राजमल्लगीर्मात्यतामगमदश्वभूभुजा ॥८५॥

पूर्वक्षोणिपतिप्रदत्तनिखिलग्रामोपहारार्पणाकालेलोपमवाप आचनजनैः प्राप्तादभंगोप्यभूत् ॥ उद्धृत्योन्नतमेकालिग-
निचयं ग्रामांश्चतानूर्ववदत्वा संप्रतिराजमल्लनृपतिर्नौवापुरं चार्पयत् ॥८६॥

आपो यस्मिन्नमलकमलाः शाखिनः सद्रसालाः शालेयाव्यः सुलभसखिला मेज्जुमौद्गीनमाला ॥ इक्षुक्षेत्रं मधुर-
मददात् भद्रगोपालनाम्ने श्रुग्रामं तमिह गुरवे राजमल्लो नरेंद्रः ॥८७॥

यदि त्रिभुवनोदरे स्फुरति दुग्धचारांनिधिः शशी सुराभिरुल्लसन्मृगमदावदावद्युतिः विभुक्चन(भजति केतकं यदि
कञ्चि)त्तदोपमानं यशो लभेत् विशदप्रभं सुरभि राजमल्लप्रभोः ॥८८॥

धरामारं यस्मिन्नज्जुजुगुणेनोद्धृतवति स्फुटं श्रीहम्मोरक्षितपतिकुलामोजतरणौ फणीशो यत्कीर्त्तिप्रचुरघनसारै-
रुपरत्तिकयः सर्पवृद्धे विलसति जयत्येष नृपतिः ॥८९॥

यन्नित्यं न हि तन्नमित्तरचना मंचल्यपारं च यज्ञो तत्पारदमात्मनेपदमदीन स्यात्परस्मैपदं ॥ दानं कांचनचाव
तद्वितनुते श्रीराजमल्लो विभुधर्मस्तत्र वितन्वते विहरिणस्तिष्ठति सर्वे सुखं ॥९०॥

वंशे भृगोभंगवतो भुवनप्रकाशे चंद्रावतंसचरणांबुजचर्चराकः ॥ आसीत्पवीत्रचरितानुवसंतयाजी श्रीसोमनाथध-
रणीविभुषो धरण्यां ॥९१॥

तस्यात्मजो नरहरिहरेरेव साक्षादान्विश्वकीकमलकाननतिग्मराक्षिः ॥ आसीदिलातलविरंचिरिति स्फुटार्थं यो
वेद वेदवसतिविशदं नभार ॥९२॥

तस्मादंबुजिनीपतेरिव मनुश्चंद्रद्युतिः कस्यपादभोजासनजो भृगुजलनिधेर्धद्रस्तुषादीधितिः ॥ संजातो नृहरेरहीन-
महीमा श्रीकेशवः कीर्त्तिमान् यो झोटिंग इति पृथामुदवहृद्वादिपंचाननः ॥९३॥

अत्रित्तत्तनयो नयैकनिलयो ज्ञानी विदांतस्थितिर्मीमांसारसमांसलातुलमतिः साहित्यसौहित्यवान् ॥ मान्यश्रीगुही-
लान्वयांबुजवनीविद्योतनस्याभवत् श्रीमत्कुम्भमहीपतेर्देशपुरातिद्विजाग्रेसरः ॥९४॥

अत्रेः सूनुर्महेशोस्ति राजमल्लस्य संसदि ॥ यो विवादिदुले वृक्षे धत्ते मत्तेभविष्कर्म ॥९५॥

अत्रेः सूनुरनूपयपदवीभंगीभिरंगीकृतप्रौढिर्भट्टमहेश्वरः कविवरः श्रीराजमल्लप्रभोः ॥ स्वोपबन्धगुणः प्रशस्तिनिबधे
शस्तां प्रशस्तिं व्यधादुद्यद्दीररसां नवीनरत्न(च)मारस्यैकालिगालये ॥९६॥

उर्वी यावदहोद्विद्रोखेररुचं धत्ते तुषारत्विषं श्रीकण्ठः शिरसि स्ववक्षसि हरिः श्रीवत्समंभौवुधिः ॥ तावद्राज्य-
मखंडितं कलयतः श्रीराजमल्लप्रभोरेषा कीर्त्तिलता परेव विजयं धत्तां प्रशस्तिभिरं ॥९७॥

यज्ञोच्चोन्नतप्रपंचरचनाचातुर्यवेतोहरे लब्ध्वानंदभरं मराजतगिरिं सस्मारसर्वेश्वरः ॥ देवः सूत्रमृदुर्जुनो व्यरक्षयत्
श्रीशशिवं मंदिरं रम्यं रम्यतमामिमां मुदकिरसात्मिन् प्रशस्तिं सुधीः ॥९८॥

धत्तरे नृपतिविक्रमात्ययात् वाणवेदशरभूमिसंमति १५४५ चैत्रशुक्लदशमीगुरुवारे पूर्णतामलभत स्तुतिपट्टिः ॥९९॥

एकालिगमतिरंगमिति रंगसंगमिर्भंगजीवनेः कुर्वती जयति पद्मेती वशे विध्यवत्सुवसतिमंहारसैः ॥१००॥

गीर्वाणबाणामाविचक्षणेनरैस्तुखावसेयानि वचांसि कानिचित् ॥ सदेशभाषामनुसृत्य भूपतेरनुश्रुत्या लेख्यपथं
नयामहे ॥१०१॥ श्री एकलिंगप्रसादि प्राप्तपरमानन्द श्रीहारीतराशिमुनिवचन प्राप्तमेदपाट प्रमुख-
समस्त वसुमती साम्राज्यश्रीबापा सुम्मान शालिवाहन नरपाहन भोजकर्णदिक, अनेकमहाराजा
इणीवंशहुआ, इणीहीजवंशी अरिशीह चिजोडगट इटप्राकारप्रकारप्रचंडभुजदंडमंडलित को-
दंड हुआ तियिरो पुत्र विषमधाडपचायण कलिकालकलंकीवाराय केदार हमीर हुआ, तिगश्री-
एकलिंग चतुर्मुखमुर्ति धरावी शीहेलोग्रामदेवभोगार्थचडाव्युं, तियेरो पुत्र आमोक्षराय मोक्षदाताराय
गुरुदानगुरुकुल गुरुबागागलाराइ परमगुरु लखणसेन हुआ तिणी चुरवो ग्राम एकलिंग भोगार्थ
चडाव्युं तियिरापुत्र द्वापरधर्मावतार चिद्वज्जनदैव्यदवदहन दावानल पीरोजखान मानमर्दनराजइन्त-
परमाचार्य श्री मोकलेंद्र हुआ, तिणी बाधणवाडो आनि रामुविग्राम अनि शिवरात्रि नवशरी
जीकाईदाग देलवाडिक ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥

TRANSLATION.

1. Bow to Sri Gaṇeśh; Bow to Siva. May Saṅkara, whose form is resplendent with bliss, whose fame is built on the creation preservation and destruction of the three worlds, whose lustre is meditated upon by all the gods and men in the Vindhyāchala mountains, who is Ekalinga of the great name, who is Rudra known by the oblations in the form of great trees *viz.* very valorous and fierce enemies, whose *māyā* (illusion) is ever powerful, and who has half body, wish for increasing the happiness of the world.

2. I worship according to my intelligence the lord of Pramatha (Saṅkara), who is known as the abode of unfailing knowledge to those who know the Vedas, who is Hara, having his crest made of the moon and free from the misery of earthly bonds, who is light itself and the giver of success to poets making poems.

3. May the wife of Paśupati give you happiness, whose favour like the brilliancy of the full moon destroys the increasing amount of darkness collected in the heart, which takes away the defects of the poets like those from the forests and waterlilies which find novel pleasure (in it) and which infuses beauty into the ocean of poetry running in the land of study.

4. May the soft glance of the daughter of the Himālaya, in a corner whereof even Kāmadeva, burnt as he was by the fire of the anger of *kapāli* found a proud shelter, point us the way to sublime poetry.

5. How wide the disparity between my muse and the greatness of the Khumāṇa kings. Still I Maheśvara, a mere child, walk on the terrible path of poetry under the shelter of king Rājamalla's favour, placing a firm foot on the head of the numerous thorns scattered thereon with their points ready to pierce, (alluding to the malicious critics).

6. There is the land of Medapāta happy, the abode of everything that is beautiful in the world, great with immense wealth, brilliant, fawning the sun with the flags on the tops of the houses of the Brāhmaṇas flowing actively, and ruled over by good kings.

7. The land of Śrī Medapāta has for her crown Chitrakuṭa in token of its dominion. Had it not been so why should the other lands throwing off their lords, other kings, seek protection from the lord of this land.

8. Some Gaṇa of Śaṅkara built a beautiful city on the top of the fine Chitrakuṭa, believing that this land is not accessible to any enemy on account of the glory of the kings descended from Bâpâ Râvala.

9. Where the incessant drops of water flying up by the sports of Shambara in the streams, make the firmament filled as it were with the waters of the heavenly Ganges, and the four directions as if moving about for no reason.

10. Here no house is without its man with strength of character and having such a man it is not without wealth, such wealth not being without its use in gifts, and gifts never flowing to low persons.

11. On this (Chitrakuṭa) there have been kings who are endowed with prosperity by Ekalinga Śaṅkara, whose numerous and large and jewel-like virtues serve for ornaments on the necks of poets and kings.

12. In the city of Nāgahrida in the beautiful land of Medapāta there lived a Dvij named Bashpa whose mind was devoted to the feet of Śaṅkara, a drop from the pollen of the Ketaka of whose fame is the moon, and the valour of whose great strength is the sun.

13. Ekalingaji, who was beautiful for his pleasantness, who was liberal though without wealth, whose neck looked as fine as the beautiful black lotus and whose temple is on the beautiful Tricūṭāchala was worshipped by Hāritarāśi,

14. Śaṅkara was pleased with his devotion increased by austerities and gave him his much and purely desired object. That Dvijendra was also there kindly received by the Muni whose prosperity was increasing by the favour of Śaṅkara.

15. Hāritarāśi who was much delighted after worshipping Śaṅkara, became himself the Guru (preceptor) of this (Bāshpa), and by the mercy of Śaṅkara the Muni wished his descendants undisputed rule.

16. By the word of Hāritarāśi the best of the Dvijas being favoured by Śaṅkara became king. He married by the force of his own power, daughters of many kings, conquered a number of subordinate kings, and enjoyed all the land.

17. King Bāshpa handing over his kingdom to his virtuous son and meditating upon the God who bears the new moon in his crown, was no doubt merged into the light of Śaṅkara, the light of those who practise *yoga*.

18. There were many kings like Bhoja, Khunāpa and others in the line of Bāshpa, never flinching in battle. Still one deserves mention *viz.* Arisimha, who acquired great prosperity and was totally free from all sensual pleasures.

19. He (Arisimha) fighting great battles for protecting Mount Chitrakūṭa, abandoned life in a moment, but not the great fame acquired in the path of brave men.

20. As this Arisimha who possessed a dountless heart, fought with the Parsis and worshipped Śaṅkara with the flowers of the lives of the dead, his descendants are not abandoned by him (Śaṅkara).

21. He was succeeded by the sun-like Hamira, whose glory was equal to his, who was like a great fire in his forest-like enemies, who in form resembled Kāmadeva, whose fame was spread in the world, who was the hero of numerous battle-fields, who satisfied great numbers of the learned, and who appeared beautiful with success.

22. Śrī Hamira, who was like Indra on this earth surrounded Chelavāṭa with millions of roads from the city of Kelavāṭa (which was surrounded by terrible dense forests).

23. When the course of the sun's chariot was blocked up by the particles of dust raised by the hoofs of horses running to the smiling gardens, Hamir, who had assumed the emblems of war and who was the law of the earth, brought king Raghu to the rank of a small chief in a small tent made of cloth and surrounded by crickets making a noise.

24. I believe that in order to acquire skill for creating king Hamira, whose hands were raised in making gifts of gold and who was calm in battle, Brahmā studied a great deal by previously creating Balirājā, Karna, Arjuna, Kalpa-tree, mount Meru, Kubera, and Kāmadughā.

25. The best of the Munis Agastya like king Hamira, dried the ocean-like Karna, an unfailing conqueror in battles, whose moving forces spread like water, which appeared active on account of the numerous horses like so many alligators in it, with large elephants like numerous mountains, and having a necklace of jewels of the numerous brave men, and who lives eternally in this world.

26. King Hamira, who believed bodily and royal pleasures evanescent made a gift of Simhavallipura for the worship of Śaṅkara.

27. King Hamira abandoned this *mortal* body being afraid of the troubles of birth and rebirth, to obtain that *immortal* and permanent one which has for his ornament a piece of the moon, whose commands are unbroken and which is free from pain and everlasting.

28. From him was descended Kshetrasimha, who was the field of the duties of a Kshatri, the eye of political and civil virtues, the body of religion, the successful receptacle of all the accomplishments and virtues of a king, the moon among all the kings, the friend of the needy, and who was extolled by the dethroned kings who ruled up to the sea-coasts.

29. He, the lord of the Kshatriyas, reigned in Chitrakuṭa he who was possessed of great wealth, who evinced his intention in every act, and who deprived the great snake Yaūmisāhi of his poison as also (those enemies) who were strong in fighting who had raised their heads through arrogance, with the water of the edge of his sword glistening with the power of mantras that never fail to cure—as with Sāmitra mantras.

30. Khetasimha having destroyed his fortresses, ॐ (?) defeated his warriors, captured all the treasures, put king Rapamala into prison and by force placed his land in possession of his son.

31. Khetasimha who was honest and intelligent reduced the king of the East who took fines, and whose administration and taxation were very severe. He destroyed active and calm heroes who were between (him and the king of the East) and subdued the land after severe fightings in which the heads of the clan of the Hādā-kshatris were cut off and their trunks wandered about.

32. Khetasimha gave away the village of * * * and Panavaḍa-pura to maintain the worship of Śaṅkara and Pārvati for ever.

33. Kshetravarmma after worshipping his tutelary deity with Iṣṭa and Āpūrta (Yajnyas and building of Dharmashallah and digging tanks &c.) ceremonies and destroying the poverty of the learned by various kinds of gifts and entrusting the burden of the land to his son entered into the light of Śaṅkara.

34. When Śrī Khetasimha acquired the sole sovereignty of Indrapuri, Lakshasimha enjoyed the earth like a newly married wife. He secured her confidence and spoke very sweetly and gently (with her), and did not lay cruel hands (taxes) on her nor did he terrify her most with any roughness.

35. Lakshasimha rājā who became king in his youth defeated the lord of the fort of Jagā on a battlefield and deprived him of his elephants, horses and jewel-like daughters, honestly enjoyed the kingdom of his ancestors keeping himself always wide awake and surrounding all obstacles with the aid of his servants and meditating on the feet of Śaṅkara.

36. As Lakshasimha gave away much lands in gift to the Brāhmaṇas, Brahmā resorts to various means to proclaim his glory: he sometimes comes in the form of herds of elephants, sometimes in the form of troops of horses, sometimes accidentally in the form of gold, sometimes in the form of jewels, and sometimes in the form of a floating piece of cloth on some land.

37. Lakshasimha of unalloyed fame made a gift of the town of Chiruvara for the maintenance of the worship of Ekalingji with all necessary things for ever.

38. The *tirtha* of Gayā, where the cruel Śaka (kings) had made Kathās, Purāṇas, and the Smṛiti doctrines useless, was freed (from them) by king Lakshasimha; who with strong golden chisels broke off the chains of rebirth, which are put on those who enjoy the world, and thus left this world.

39. Lakshasimha, who was religiously inclined made a gift of the village of Pishpalikā to a learned Brāhmaṇa named Jhoṭinga with all due ceremonies at the time of a solar eclipse; so also he made a gift of the village where there is the fine temple (Pañchadevālaya) to the west of Mount Chitrakuṭa to Dhaneśvara Bhatta.

40. Lakshasimha desirous of making gifts of his own weight in gold, made a gift of one lac gold coins to the Brāhmaṇas, which amounted to one hundred thousand gold coins. Brahmā is the witness to it. For this he had the happiness of being united with Brahma.

41. When he of very praiseworthy valour ruled the earth, the *kali yuga* was not able to make its appearance nor was any sin to be seen. King Lakshasimha had as his successor on this earth Mokala who was born of him like the brilliant moon from the ocean.

42. Mokala in his infancy received instructions from the good people, in his youth he destroyed his enemies and desired for a wife not for fear of Kāmadeva but for having children.

43. King Mokala, who was possessed of good assistance, who broke hundreds of thousands of the enemies' forces, who was a conqueror in great battles, whose spies were his innumerable eyes, whose brilliant face shone with great lustre, and who was a new Indra, fought with a large number of men at Jajpura the crest-heads and shoulders of the mountain-like lords of lands in a moment.

44. King Śrī Mokala, who was famous as a navigator and who sailed over waters threw the great army containing many elephants and appearing active with the marching of the horses of king Phiroz who sailed in strong ships, into the ocean of battle where the sword was moving as actively as water.

45. In all directions what poet has not remained in suspicion on frequently receiving from king Mokala gold with a large quantity of silver as to whether his treasure house contains a *Kāmadughā*, or a *Kalpa* tree bears fruits in his court-yard, or there is a *Chintamani* in his house, obtained without any effort.

46. King Mokala made a gift of the villages of Wādhaṇavāḷa and Rāmāgāma with their clear revenues for the enjoyment of Saṅkara.

47. King Mokala, well-versed in the use of the sword after having reached to the top of the crown of kings and after bathing himself in the water of swords in the lake of battle entered into the indescribable light of Saṅkara, passing through the Sūryamaṇḍala.

48. From this king sprang forth (like the sun from the Udayāchala) Kumbha Kārṇa, the lord and ruler of the earth and the Sun incarnate on this land destroying the enemies' elephants like darkness.

49. King Kumbha Kārṇa who was desirous of continuing his father's wars without much loss to himself like a new Janmejaya, with the sword strongly wielded and with the fire of the valour of his hands burning bright, made offerings of all his snake-like enemies on earth into the Sacrificial ground, battle.

50. The Sun-like Kumbha Kārṇa built the large fortress of Kumbhala-meru with four gates having brazen doors, built in ancient times, inaccessible and inhabited by many Vidyādhara, high on the table-land of the Vindhyāchala mountains, in the midst of which there is the sun and which looks charming on account of the flowing waters of the streams therein.

51. The King caused to be dug seven lakes, the Chakravāka birds in which were freed from the pangs of separation by his own numerous rays and where the lord of Lakshmi resided never thinking of the happiness enjoyed while lying on the ocean.

52. King Kumbhakārṇa caused to be carried without difficulty big chariots that were kept in large numbers before the gate on mount Chitrakūṭa having high peaks.

53. King Kumbhakārṇa caused to be built a temple to the lord of Lakshmi in this fortress, through fear of breaking his chariot on the pinnacle of which the sun keeps moving between the north and south.

54. Kumbhakārṇa, the lord of the earth, trampled under his feet the proud king of Mālava-Deśa in a battle, burnt Sarangapura with its numerous inhabitants; the smoke issuing therefrom went towards the sky which it is believed made the long hair of the women of Chāṭila-deśa incomparably dark.

55. The lord of the earth after defeating his royal enemies on battlefields received their daughters in marriage; some came to him of themselves being attracted towards him with love for his beauty while others were presented to him by the principal persons of their families. Thus Kumabhakarṇa, the source of all happiness, married several young princesses.

56. King Kumabhakarṇa caused to be dug Rāmakuṇḍa which has for its ornament a large number of lotuses, in which swarm many birds, which contains immeasurable water, and which gives pleasure to the people.

57. Śrī Kumabhakarṇa, the lord of the earth, makes gifts even beyond the expectations (of the receivers) so much so that the kāmādughā can not please (them), the kalpa tree is unable to satisfy (them), the Rohaṇa mountain can not meet (their) wants, the Chintāmaṇi fails to gratify the mind, the fame of Karṇa is nothing before his, and the success of king Bhoja falls into the shade.

58. King Kumabhakarṇa made a gift of the villages of Naghṛida, Kāṭhaḍavaṇa, Malakakeṭaka, and Bhīmāṇa for maintaining the worship &c., of Umā-maheśvara.

59. King Kumabhakarṇa whose mind is devoted to the poem of Gitagovinde composed a work called Saṅgitarāja full of *rasa* to oblige the world.

60. The virtues of Śrī Kumabhakarṇa are so innumerable that when those who can count them were unable to do so, the sky was too small to record them and the thousand armed ocean extending day and night and full of deep blue waters can not take a note of them, who on this earth is able to fix (their) number.

61. At a certain time Kumabhakarṇa joined Śaṅkara with all his worldly splendour, with all the enjoyments of a wealthy man, the pleasures of Kāmadeva, all the sweet sentiments of good poets, his terror to the apposing kings, and with the joy of his allied princes.

62. Śrī Kumabhakarṇa, produced a son Rajamalla as the ocean does the moon, who (like the moon) destroys all darkness (in the form of enemies) and gives delight to the earth (in the case of Rajamalla; in the case of the moon 'assuming the fragrance of a lotus').

63. Rajamalla, a lion among his enemies and Indra on earth entered the cave in the mountain near Yoginipura having its temples full of diamonds, gold and jewels.

64. The lord of the earth in the battle of Dāḍimpura threw arrows like showers of rain, causing a river of blood, in which the king named Kshema, his

greatness becoming as light as a straw, suffered the fate of a tree standing on its bank having fallen down on account of its roots being broken.

65. King Rājamalla, who was like the sun on account of his unbearable brightness towards other kings, and who had destroyed the darkness of wickedness with his hands (or rays) ascended with his numerous swift horses mount Chitrakuṭa, the lord of the mountains in the east.

66. King Rājamalla, whose heart was delighted to see that there was no sinful being in the territory acquired through the favour of Pramathapati (Śaṅkara), was himself equally sinless in the family of Śrī Karpāditya. He captured Kumbhameru with the assistance of his favourites facing the south-east after defeating his enemy named Muḍhodava with his allies.

67. King Rājamalla who was devoted to Śaṅkara, who is sacred and fit to be worshipped, being pleased with the poet named Maheśa, who was as soft as a garland of *Malli* flowers, granted him the village of Ratnakheṭa which produced (ratnas) jewels, at the time of the conjunction of the sun and Rāhu for preventing a repetition of incarnation on this earth.

68. King Rājamalla deprived Gyāsaśakeśvara of his pride on the (near the) Chitrakuṭa, who fought with instruments of capturing, gave blows with ploughs, bewildered (the enemies) with (his) elephants, had numerous and active troops of horses and camels, had many heroes who fought with loud war-cry, and who fought with terrible blows.

69. In that battle, a great hero called Gaūr (white) constantly destroyed the army of the Śaka; therefore a peak of the Chitrakuta being a portion of the fort bears his name.

70. King Rājamalla, who was wise, put four statues on the four peaks of this mount of the four warriors called Gaūra (the white) ready as it were with their strong arms to put down the hardy and robust warriors of the opposite side.

71. When the great hero Gaūr who acquired fine and wide spread glory, reached the sky by being placed on the top of the peak of the high Chitrakuṭāchala, I believe, he went to bathe himself into the waters of the Surasarit (Gungā) being desirous of freeing himself from the Sin committed by touching a great quantity of blood shed from the living Śakas,

72. The lord Rājamalla, who was of never-fading beauty, the Indra of the earth, overturned like a pebble, having destroyed his large *Pakshas* (wings in the case of the mountains and allies in the case of enemy) with his cleaving sword, the mountain-like Jahirala, whose roving bands were like a thorn and who was safe on account of having found refuge in thick forests.

73. Because he made offerings of the descendants (of his enemies) and (their) gold to the fire of his anger the god of valour being pleased granted him fame as white as the moon.

74. When king Rājamalla dug the Rāmatalāva with blooming lotuses, even the oldest of the gods became doubtful whether the ocean had grown younger, or whether the moon had extended itself, or whether the Mānasa lake was transferred to this hilly region.

75. King Rājamalla caused to be dug a large tank called Śaṅkara through desire of playing in whose waters Girijā and Girīśa do not now resort to lakh Mānasa.

76. Śrī Rājamalla the great made a large tank called Samayāsaṅkṛta having abundant water, with its waves touching the sky and having a high setu.

77. Rājamalla who was lord of the forts in the territory of Medapāṭa catching hold of the crests of numerous heroes of the family of mighty Jāfara beheaded them. He also soon threw down the crowns of king Gyāsa, raised up with pride.

78. King Śrī Rājamalla earned great fame through his other armies, moving in accordance with the motion of the thread of war which he kept to himself by carrying forcibly off a large fine from Mālava after tearing up the trees round Kherāwāda, and cutting down numerous Yavanas into pieces with the sword, and by uprooting the families of his enemies.

79. Glory to that Rājamalla the dust beaten up by the hoofs of whose horses serves as a dark bordered cloth to the wives of Rākshasas dancing in joy on the banks of the river of blood flowing from the enemies killed by whose lance.

80. Glory to happy king Rājamalla; who was Indra to the mountain-like lord of Maṇḍapa, who took pride in taking off the (kingdom of) Delhi by the roots, who was to the beautiful land of Sindhudeśa like Maṇḍhachala to the ocean, to the splendid Gurjara like the sun to the moon, to Kāsmira, Achyuta to Kamsa, and who was to Karṇāṭaka like Dhurjati to Andhaka.

81. Gopālabhaṭṭa, preceptor of king Rājamalla, who was clever in speech, who had learnt well the spotless Yāmalaṭaṇṭra full of various rites and fit to be learnt. By his blessings prosperity increased in this country, dominion became extended and the wealth of enemies fled away.

82. Rājamalla was pleased to make a gift of the village called Prahaṇa to Gopālabhaṭṭa as *Dakṣiṇā*—village which was quite apart from that of the

Brāhmaṇas, and in which it was declared that even his son was not to receive any money from it.

83. The Arthaśāstra declares that a wealthy man dying without issue forfeits his wealth to the king. Rājamalla who knew all the *Śāstras* gave up such wealth and thus purified the family of Bāshpa by his fame.

84. Rājamalla, who knew his duty and who has the earth for his wife, shone with immense glory, proclaiming with the beating of drums the new order pleasant to the Brāhmaṇas that none in my line should ever use even in time of need anything produced from lands made over to the Brāhmaṇas by the kings of the Khumāṇa family.

85. King Rājamalla's word that the wealth from the villages of the Brāhmaṇas should not be made use of by the descendants of king Kumbbakaraṇa was assumed by the future kings as a necklace.

86. Gifts of villages made by former kings had been in course of time resumed by the yavanas and temples destroyed. King Rājamalla repaired the temple of the great Ekalingaji and granted again the resumed villages and gave away Nāivapura in addition.

87. King Rājamalla granted to (his) Guru (preceptor) named Gopālabhaṭṭa the village of Thura, where there are lakes full of lotuses, where the trees are all very fruitful, where the rows of rice-fields get water very easily, where there is a fine rosary of *Mudgas* and where there are fields of sweet sugar-cane.

88. If the Kshirasāgara could spread itself in the midst of the three worlds, if the moon could send out fragrance, if the musk could become white at once and if the lord Śaṅkara could adorn himself with the *ketaka*; then can the white and fragrant fame of Rājamalla find something to be compared with.

89. Glory to this king, the sun of the lotus-like family of king Hāmira, on those bearing the burden of the earth with the strength of his own arms, the Śeṣhā stands free from his burden like an ordinary snake, smelling the camphor of his immense fame.

90. That which is eternal can never be an object of creation, that which is boundless can never have limit, and that which is *Ātmanipada* (confined to one's self) can never be *Parasmaipada* (transferred to another); but king Śrī Rājamalla does make extensive gifts of gold, does compass all religion, and allows all to stand free and happy.

91. There was a brāhmaṇa named Śrī Somanātha on this earth in the family of Bhagvān Bhṛigu known throughout the world, devoted like a wasp to the lotus-like feet of Śaṅkara, of holy actions and performing sacrifices in every *Vasanta*.

92. His son Narahari, who was like the sun to the grove of the lotus-like science of Anvikshikā, was Hari incarnate, and being the illustrious abode of the four *Vedas*, was a Brahmā on earth.

93. Like Manu from the sun, Sūrya from Kasyapa, Bhrigu from Brahmā, the moon from the ocean, Śrī Keśava, of incalculable fame, a lion to all opponents, known by the name of *Jhotīnga*, was born from Narahari.

94. His son Atri who was the abode of virtues, was above all the wise and the learned, was possessed of prodigious intelligence feasting upon the essence of the Mimāṃsā, was a genius in the poetic art, lived as a leader of the Brāhmaṇas of the Daśapura caste, and was highly respected by the lord Kuṃbhā, the sun of the large forest of the lotuses of the line of Gubila.

95. Maheśa son of Atri, who is in the court of Rājamalla bravely conducts himself against those who contest with him as a mad elephant does against trees.

96. Maheśvara son of Atri, whose style of composition is acknowledged by those versed in the high way of poetic composition, who is the poet of king Rājamalla, and who is a man of good parts and knowledge, added this eulogistic poem to the collection already existing—poem full of heroic sentiments and placed in the fine temple of Śrī Ekalingaji which is beautiful in its new arrangement.

97. May this eulogy, which is like another creeper of the fame of lord Rājamalla, made by me wishing his rule to last as long as the earth bears the beauty of the crest-jewel of Alindra (Śeṣha), as long as Śrīkuṇṭha (Saṅkara) bears on his head Tusharatrishā (the moon), as long as Hari bears the (sign of) Śrī Vatsa on his chest, and as long as the ocean contains water, prosper in all its splendour.

98. Sarveśvara (Saṅkara) finding great pleasure in this (mountain) attracting his mind with the excellent arrangements skilfully made, did not remember on this hill the Rājatgiri (Kailasa). The skilful *Sutrādharma*, Arjuna, built this fine temple of Saṃbhā and engraved this most beautiful eulogy.

99. This inscription-stone (of eulogy) was finished on Thursday, the 10th of Chaitra Śuklapakṣa (bright half) of the year 1545 of king Vikrama. (A.D. 1489)

100. May Pārvati, who by her gestures that are the abode of Kāmadeva, merges Ekalingji in one great sentiment with perfect joy, be successful! she residing in the Vinḍhyāchala mountains.

101. Now we begin to write similar sentences in the vernacular language by the order of the king, to make the above sentiments more intelligible to those who are not well-versed in the Sanskrit language.

- १७ मासौ १५ भ्राताऽन्यः पोमावहः पतिभक्ता दानशीलगुणयुक्ता पद्मापाटमदेव्यौ पुत्री माणिक्यहीराद्वौ
१६ बंधुर्गणस्तु
- १८ तीयोभार्या(यै) गुणरत्नराशिबिख्याता(ति)गउरांगधरदेव्यौ पुत्रो देवामिधो भेयः १७ त्रयो दशरथनामा भा-
र्या(यै) तस्या(स्य)स्ति(स्तः) देवगु
- १९ कभक्ता(के) देवरदुर्मदेव्यौ पुत्रः कोव्हामिधो भेयः १८ भ्राताऽन्यो भोजाख्यः भार्या(यै) तस्या(स्य)स्ति
(स्तः) सकलगुणयुक्ता(के)
- २० भावलहर्षमदेव्यौ पुत्रः श्रीमंडणो जीयात् १९ सदा सदाचारविचारचारुचतुर्थ्यैर्धादिगुणैः प्रयुक्तः श्री-
कर्म्मराजो
- २१ भनि(शि)नी च तेषां जीयात्सदा सृहविनामधेया २० कर्माख्यभार्या प्रथमा कपूरादेवी पुनः कामलदेहिती-
या श्रीभीषे(ख)जी
- २२ कः स्वकुलोदयाद्रिसूर्यप्रभः कामलदेवीपुत्रः २१ श्रीतीर्थयात्राजिनाविजयपदप्रतिष्ठादिकधर्मधुर्यः सुपात्र
दानेन प
- २३ वित्रगात्राः सर्वेदशाः सत्यरुषाः प्रसिद्धाः २२ श्रीरत्नसिद्धराज्ये राज्यव्यापारभारधोरयः श्रीकर्मसिद्धदक्षो
मुख्यो
- २४ व्यवहारिणां मध्ये २३ श्रीशत्रुंजवमाहात्म्यं श्रुत्वा सत्पुरुषाभिधौ तस्योद्धारकृते भावः कर्मराजस्य दृढभूत्
२४ आग
- २५ त्व गौर्जरे देशे विवेकेन नरायणे वसंति विवुधालोकाः पुण्यश्लोका इवाद्भुताः २५ तत्रास्ति श्रीवराधीश
श्रीमत्
- २६ बाहादरो नृपः तस्य प्राप्य स्फुरन्मानं पुंडरिके समाययौ २६ राज्यव्यापारधोरयः खानश्रीमान् महादकः
तस्य गेहे म
- २७ हामंत्री रवाख्यो नरासिंहकः २७ तस्य सन्मानमुजाप्य बहुवित्तव्ययेन च उद्धारः सप्तमस्तेन चक्रे शत्रुंजये
गिरी
- २८ २८ श्रीपादलिप्तललासरशुद्धदेशे सद्वाद्यमंगलमनोहरगीतनृत्यैः श्रीकर्मराजसुधिया जलयाविकायां चक्रे
महोत्स
- २९ वनरः सुगुरुपदेशात् २९ चंचलैर्गमूदंगैर्गरचना भेरीनफेरीरया वीणावंशविशुद्धतालविभवा साधर्मि(भ्यं)
वात्सल्य
- ३० कं बन्धालंकृतिहेमतुंगदुरगादीनां च सद्दर्शनमेवं विस्तरपूर्वकं गिरीवरे विषप्रतिष्ठापनं ३० विष्णुसमया-
तीते ति
- ३१ विमितसंवत्सरेऽश्वसुवर्षे १५८७ शाके जगन्निवाणे १४५३ वैशाखकृष्णषष्ठ्या च ३१ मिलिताः सूरयः संघा मा-
र्गणा मु
- ३२ निपुंगवाः बहुमाने धनुर्लङ्घने प्रतिष्ठा कारिता वरा ३२ लावण्यसमयाख्येन पांडितेन महात्मना सप्तमोद्धारसक्ता
३३ च प्रवास्तिः प्रकटीकृता ३३ श्रीमद्बाहदरक्षितेशवचनादागत्य शत्रुंजये प्रासादं विदधाप्य येन नृपमार्ह-
द्विबमा
- ३४ रोप्य च उद्धारः किल सप्तमः । कलियुगे चक्रे ध(ध)नादुत्सवी जीयादेय स दोशवंशमुकुटः श्रीकर्मराज-
श्विरं ३४ य-
- ३५ कर्मराजेनकृतं सुकार्यमन्येन केनापि कृतं हि तन्नो ॥ यम्लेच्छराज्योपि नृपाह्वयैवोद्धारः कृतः सप्तम एष्येन ३५
- ३६ सत्यु(पू)(रुपा)यानि बहूनि संघे कुर्वन्ति मय्याः परमत्र काले कर्माभिधानव्यवहारिणैवोद्धारः कृतः श्रीवि-

- ३७ मलाद्रिशृंगे ३६ श्रीचित्रकूटोदयशैलशृंगे कर्माख्यभानोदयान्वितस्य शत्रुजये विवक्षितारकृत्यकर्मा
 ३८ बलीयं स्फुरति विचित्रं ३७ श्रीमदपाटे विषये निवासिनः श्रीकर्मराजस्य च कीर्तिउ(व)ज्जला देशेष्वनेकेष्वपि
 ३९ संचरत्यहो ज्योत्स्नेव चंद्रस्य नभोविहारिणः ३८ दत्तं येन पुराधनं बहुसुरनाणाय तन्मानतो यात्रा येन वृ-
 ४० णां च संघपतिना शत्रुजये कारिता साधूनां सुगमैवसात्ववहिता चक्रे प्रतिष्ठाहर्तामित्थं वर्णनमुच्यते किय-
 ४१ दहो श्रीकर्मराजस्य तु ३९ येनोद्धारः शुभवति नगे कारितः पुंडरीके स्वात्मोद्धारो विशदमतिना दुर्ग
 ४२ तः स्वेन चक्रे येनाकारि प्रवरविधिना तीर्थनाथप्रतिष्ठा प्राप्तास्तेन त्रिमुषनतले सर्वदेवप्रतिष्ठा(?) ४० सौम्यत्वे
 ४३ न निशामणि दिनमणिस्तीव्रप्रतापेन वा वंशोद्दीपनकारणात् गृहमणिश्चितामणिर्दानतः धर्मात् सिद्धशिरोम
 ४४ निर्मदविषध्वंसान्मणिमौगिनः एकोनेकमयो गुणैर्नैव नवेः श्रीकर्मराजः सुधीः ४१ तोलासुतः सुतनयो
 ४५ विनयोज्वलश्च लीलसुकुक्षिन्लिलीभुचिराजहंसः सन्मानदानविदुरो मुनिपुंगवानां सद्बुद्धबांधवसुतो
 ४६ जयकर्मराज ४२ कर्मा श्रीकर्मराजोयं कर्मणा केन निर्ममे तेषां भुभानि कर्माणि यैर्दृष्टः पुण्यवानसौ ४३
 ४७ आदीशः पुंडरीकस्तु मरुदेवा कपदिराट् आरुश्रीकर्मराजस्य सुप्रसन्ना भवत्वमी ४४ श्रीशत्रुजयतीर्थोद्धार
 ४८ कमठावसानिधारक सांजहता भांवाहचां पु पुत्रनाथा भ्रातृकीना अहमदावादावस्तव्यसुत्रधारकोला
 ४९ पुत्रसूत्रधारविरूपा सूंभीमा ठंवेला ठंवेला श्रीचित्रकूटादागतसूंटीला सूंपोमा सूंगांगा सूंगेरा
 सूंछाला
 ५० सूत्रं देवा ॥ सूत्रं नाकर सूंनाइआ सूं गोविंद सूंविणायग सूंटीला सूंवेला सूंभाणा सूंकान्हा
 सूत्र
 ५१ देवदास सूंवीका सूंठाकर सूंकाला ठांविणायग ठांछाम ठांहीरा दामोदर ठांहराजसूधाना
 ५२ मंगलं आदिदेवस्य मंगलं विमलाचले मंगलं सकलसंघस्य मंगलं लेखकस्य च विवेकधरिणगिनालिखि
 ५३ ताप्रवास्तिः पूजयं समयरक्षशिष्यं लावण्यसमयस्त्रिसंव(ध्वं) श्रीआदिदेवस्य प्रणमतीतिभद्रं श्री
 ५४ पहरपतिठांहांसा ठांमूला ठांकृष्णाठांकान्हा ठांहर्षा सुंमाधव सूंबादु लो सवहज ॥

TRANSLATION.

1. In the year Samvat 1587 during the victorious reign of Pātshāh Śrī 5 Bahādoor Shāh, who adorned the throne of Pātshāh Śrī Madāfar Shāh, who had ascended the throne of Pātshāh Śrī Mahimud, in the beneficent and beautiful land of Gujerāt, Khān Śrī Mazād Khān, who bore the burden of administration, was minister. At this time this inscription is written on account of the seventh repair made by Dośi Karmā, an inhabitant of Śrī Chitrakūṭa, on the beautiful mount Śatrunjaya. May Jina Nāyaka be successful, who is giver of blessings, wealth, and happiness, who is refulgent being all knowledge, who adorns the Vimalāchala, and who is the beginning of all the Yugas.

2. In Medapāṭa deśa, of wide-spread fame, looking grand through affection, and well-known throughout the Universe, there is Śrī Chitrakūṭa, which is like the crown of all wealth and beautiful.

3. Śrī Chitrakūṭa, which gives pleasure to good men, which is like the Kalpa tree among the donors, which is of a beautiful colour, which is all made of gold, which though high is like a play-ground, and which on account of स्नात्र (?) holy Jineśvara is considered sacred is like a mountain of the Gods (Meru).

4. Mount Chitrakûṭa, where there are large Sâl trees, which is like the eye of the earth, which is beautiful, which astonishes the eyes of men, and which has wonderful peaks, is a place where all people are free from deceit.

5. In the Chitrakûṭa, there reigned king Kumbharāya, who was like Agastya Muni having drunk up the ocean of his enemies in this world in a moment.

6. His son was Râjamalla, who was like a wrestler among (other) kings. He had a son king Saugrâmasimha, conqueror in battles.

7. Ragasimha, an ornament to the throne, as brave as the lion, and the king of the royal fortune, rules (there) at present.

8. In Mount Gopa from hence was one Âmarāja, who was great, who was taught by Śrī Bappabhatti, and who was married to a daughter of some trader.

9. In the family of him who was of the line called Usa, which is pure like a vessel full of spiritual merits, and who belonged to the Gotra called *Râjakoshtâ*, were born the following.

10. Śrī Sâraṇadeva and his son Râmadeva, his son Lakshmîsimha, and his son called Bhuvanapâla.

11. His son called Bhojarāja, who had a son called (Ama) rasimha. His son Khetâka, who had a son like Nrisimha (man-lion).

12. His son called Tolâ, whose wife Târâdê otherwise called Lilâdê, who was born in a high family, was possessed of sacred beauty, and was holy.

13. Of the womb of this Lilâ were born six sons, who were like the branches of the *Kalpa-tree*, ever ready to engage (themselves) in religious duties, wealthy and benevolent.

14. The first son was called Ratna exhibiting great beauty, who of his own accord caused a palace to be built on Śrī Chitrakûṭa.

15. He had a wife called Ijamaladevi, worthy of being nourished like a tender creeper, and ever pure. Their son was this Śriranga.

16. The second (son) was called Pomâ, who had two wives Padma and Patanâdevi, devoted to their husband, charitable, good-natured and virtuous. His sons were called Mânikya and Hirâ.

17. The third (son) brother was called Gaṇa, who had for his wives Gairâ and Gâravadevi, known for their numerous jewel-like merits. (Their) son was known as Deva.

18. The fourth was called Daśaratha; his wives were Devala and Duramadevi, devoted to the gods and the preceptor. (Their) son was known as Kolhâ.

1., 18.

19. The fifth brother was called Bhoja, who has for his wives Bhāvala and Harshamadevi having all virtues. (Their) son is Maṇḍaṇa. May he be victorious.

20. Then came Śrī Karmarāja who wisely ever thought of good conduct and was possessed of qualities such as cleverness, patience and others. His sister is Suhavi. May they be victorious.

21. Karmarāja had for his first wife Kapuradevi; his second wife was Kāmaladevi. By Kāmaladevi he had a son Śrī Bhikhaji-the sun rising on the Udayāchala of his family.

22. All these good men were greatly devoted to pilgrimages to holy places, to the worship of Jineśvara, to the establishing of idols at holy places, and other religious acts. They had made their bodies holy on account of their worthiness and religious gifts; and they were all famous.

23. In the reign of Śrī Ratnasimha, Karmasimha bore the great burden of the administration of the state, and was the chief and wise among all the merchants.

24. He, having heard of the greatness of Śrī Śatruṅjaya from his preceptor (gurū), made up his mind to repair it.

25-26. He respectfully entered Gurjardeśa, where learned men like Puṇyaśloka inhabit, which is full of watering-places, and where the wealthy king called Bahādoor, lord of the earth, rules. From him he met with public reception and then went into the Puṇḍarika.

27-28. There was Mazādaka, the administrator of the kingdom. He had for his minister a man named Ravā, who was like a lion among ministers. From him he received great honors, and then made repairs for the seventh time in the Śatruṅjaya mountains at a large expense of money.

29. Karmarāja of pure intellect observed a great festival called *jalayātrā* at the desire of his good preceptor accompanied with the playing of sweet instruments, pleasant and beautiful songs, and dancing at the pure religious place of beautiful Śrī Padalīpta (Pālītānā).

30-31. The installation of the idol in this best of the mountains was fully celebrated with the beautiful and active *mṛidangas* playing, all kinds of pleasures, the sounding of the *nagāṛās* and *feris*, the playing on the *tamburs* and *Vaṇsalis* with the regular keeping of time, and the neighing of tall horses caparisoned with clothes, ornaments and gold; on the 6th of the *Kṛishṇapakṣa* (dark-half) of the month of Vaiśākha of the year 1453 of the Śaka era and 1587 after the time of Vikrama.

32. Suris, assemblies of ascetics, Mārganās (those who performed the ceremonies of installation), and best *Munis* assembled (there) performed this best installation when there was *Dhana lagna* (i. e. when the sign of Sagittarius was on the horizon).

33. This (eulogy) inscription about the seventh repair was composed by a Pandita called Lāvanya Samaya, who was a great man.

34. May this Karmarāja be prosperous for ever, who, at the desire of Śrī mān Bahādoor Rājā went to Śatrunjaya, built a temple, installed an idol of Arhant Śrī Rīṣabhadeva, and who ceremoniously made this seventh repair in this *Kalīyuga*, and who is (therefore) like the crown of the cheerfull family of the Dośīs.

35. None has done so good an act as Karmarāja; because in the territory of a Mlechchha he made this seventh repair at the desire of the King.

36. At this time many good men performed many good and holy deeds; (but) the merchant called Karmā only caused to be made this repair on the summit of Vimalādri.

37. Oh! the row of temples, prepared for these idols on the Śatrunjaya by the rising-sun-like Karmā on the summit of the Udayāchala-like Śrī Chitrakūṭa, stands in full prominence.

38. Oh! the white fame of Śrī Karmarāja living in Śrī Medapātadeśa spreads in innumerable countries as the light of the moon, that wanders in the sky.

39. Karmarāja, as the leader of the Saṅgha, paying a large sum of money to the Suratrāṇa (Sultān), took all men, under his (Sultan's) honourable protection, on a pilgrimage to Śatrunjaya, especially the Sādhus, for whom it was made more convenient; he also installed idols of Arhants to last for ever. Thus how much can we say of Karmarāja.

40. He, whose mind was pure, caused to be made repairs in (the temple of) Puṇḍarika on the mountain where there is everything good; and thus freed himself (soul) from the worldly miseries. In this way one who installs Tīrthanātha with best ceremonies derives the merits of installing all the gods on the face of the three worlds.

41. Karmarāja, who was of sharp intellect, was like the moon for (his) calmness, the sun for (his) bright glory, a jewel in the house for making his family famous, a crown-jewel among faithful persons for (his) faith in religion and a serpent-jewel for destroying the poison of vanity; (thus) having possessed different qualities, he was like many persons in one.

42. O Karmarāja! May you be glorious! you, who are a son and a good son of Tolā, who are bright for your politeness, who are like a *rājahansa* (swan) in the lotus-like beautiful womb of Līlā, who know how to honor and bestow gifts on the best Munis, and who are surrounded by good elders and brothers.

43. For what *Karmas* was this fortunate Śrī Karmarāja created! He who has seen this meritorious person must have acquired good *Karmas*.

44. May Âdiśvara Puṇḍarika, the Marudevas, the lord Kapardin be favourable to the faithful Śrī Karmarāja.

(Names of) those who made the repairs on the Śrī Śaṭraṅjaya and completed the Maṭha (monastery). — Kinā, brother of Nāthā, son of Bai Chāmpu, wife of Sā Jaiṭā; Sūtradhāra (mason) Virudhā, son of Su, Kotā, Su, Bhimā, Thakara Velā, and Thakara Vāchhā, inhabitants of Ahmedābād. Su. Tilā, Su. Pomā, Su. Gāṅgā, Su. Gorā, Su. Dholā, Su. Dewā, Su. Nākara, Su. Nāiā, Su. Goviṇḍa. Su. Viṇayaga, Su. Tila, Su. Vachhā, Su. Bhāṇā, Su. Kānā, Su. Devadāsa, Su. Vikā, Su. Thākara, Su. Kālā, Thakara Viṇayaga, Tha. Chhāma, Tha. Hirā, Tha. Dāmodara, Tha. Harāja, and Su. Thānā were brought from Śrī Chitrakūṭa.

May this god be propitious; may there be happiness in the Vimalāchala; may the whole Saṅgha (company) be happy; and may the writer be happy. (This) eulogy was written by Paṇḍita Vivekadhīragani and composed by Paṇḍita Lāvanya Samaya disciple of Paṇḍita Samaya Ratna who is worthy of being worshipped and who bows to Âdideva three times.

May they be blessed, Śrī Patela Harapati, Tha. Hānsā, Tha. Mūlā, Tha. Kriśṇā, Tha. Kānā, Tha. Harśa, Su. Mādhava, Su. Bādhu and Su. (Blacksmith) Sahaja.

XI.

A stone-inscription in the temple of Âdinātha at Nārālāi dated Samvat 1597.

The village of Nārālāi, where the temple of Âdinātha is built, is situated on the confines of Meywār and Mārwad near the fort of Deśuri of the Mahārāja of Jodhpur. The temple is to the west of the village and a stone-pillar to the left contains this inscription. The face of the block of stone measures 60" by 9" containing fifty-five lines and a half of Sanskrit prose composition in modern Devanāgarī characters. It mentions that in the time of King Rāyamalla, son of Kumbhārāṇā and a descendant of Mahārājādhirāja Śrī Śiladitya of the Śūrya dynasty of Meywār, Siṃha and Samadā of the Ukeśa caste established an idol of Śrī Âdiśvara in this temple by the permission of Śrī Prithvirāja, the eldest son of Rāṇā Rāyamalla. It is dated Samvat 1597; A.D. 1541.

TRANSLITERATION.

- १ ॥५०॥ श्रीयशोभद्रसूरिगुरुपादुकाभ्या ।
- २ नमः संवत् १५९७ वर्षे वैशाखमासे ।
- ३ शुक्लपक्षे षष्ठ्यां तिथौ शुक्लवासरे पुन
- ४ वसुवृक्षप्रतिचंद्रयोगे । श्रीसंदेरगच्छे ।

- ५ कलिकालगौतमावतारः समस्तभवि
- ६ कञ्जमनोऽवुजविबोधनैकदिन
- ७ करः । सकललब्धिविभ्रामः युगप्रधानः ।
- ८ जितानेकवादीश्वरबुद्धः । प्रणतानेकनर
- ९ नायकः मुकुटकोटिप्र(पु)ष्टपादारविन्दः । श्री
- १० सूर्य इव महाप्रसादः चतुःषष्टिसुरैर्द्रसं
- ११ गीयमानसाधुवादः । श्रीषण्डेरकीयग
- १२ णवुभावर्तसः । सुभद्राकुक्षिसरोवररा
- १३ जहंसः यशोवीरसाधुकुलावरनभोम
- १४ णिः सकलचारित्रिचक्रवर्तिवक्त्रबूडाम
- १५ णिः भ०प्रभुश्रीयशोभद्रसूरयः । तत्प
- १६ हे श्रीचाहुमानवंशशृंगारः । लब्धसम
- १७ स्तनिरवशविद्याजलधिपारः श्रीबद
- १८ रादेवीदत्तगुरुपदप्रसादः । स्वविमलकु
- १९ लप्रबोधनैकप्राप्तपरमयशोवादः । भ
- २० ०श्रीशालिसूरिः त० श्रीसुमत्तिसूरिः ।
- २१ त० श्रीशालिसूरिः त० श्रीशैश्वरसूरिः । ए
- २२ वं यथाक्रममनेकगुणमणिगणरो
- २३ हणसिरीणां महासूरीणां वंशे पुनः
- २४ श्रीशालिसूरिः त० श्रीसुमत्तिसूरिः
- २५ तत्पट्टालंकारहारभ०श्रीशालिसूरि
- २६ वराणां सपरिकराणां विजयराज्ये ॥
- २७ अयेह श्रीमेदपाटदेशे । श्री
- २८ सूर्यवंशीयमहाराजाधिराजश्री
- २९ सि(शि)लादित्यवंशे श्रीगुह्मिदत्तराउल
- ३० श्रीव्याकश्रीसुमाणादिमहारा
- ३१ जान्वये । राणाहमीरश्रीषे(खे)त
- ३२ सिंहश्रीलखमसिंहपुत्रश्रीमो
- ३३ कलमृगांकवंशोद्योतकारकप्रता
- ३४ पमात्तैडावतार । आसमुद्रमहीमं
- ३५ डलालडल । अतुलमहाथलराणा
- ३६ श्रीकुंभकर्णपुत्रराणाश्रीरायमल्ल
- ३७ विजयमानप्राज्यराज्ये । तत्पुत्रम
- ३८ हाकुमारश्रीपृथ्वीराजानुशासना
- ३९ त् । श्रीजकेशवंशे रायजडारीगोत्रे
- ४० राउलश्रीलाष(ख)णपुत्रमं०दूदवंशे
- ४१ मं०मयूरसुत मं०सादूकः । तत्पुत्रा

- ४२ न्यां मं०सीहासमदाभ्यां सद्वाधव
 ४३ मे०कर्मसीधारालाखादिसुकु
 ४४ टंवयुताभ्यां श्रीनंदकुलवत्यां पु
 ४५ यौ सं१६४श्रीयशोभद्रसूरिमे
 ४६ त्रयक्तिसमानीतायां त०सायर
 ४७ कारितदेवकुलिकायुद्धारतः ।
 ४८ सायरनामश्रीजिनवसत्यां ।
 ४९ श्रीआदीश्वरस्य स्थापना का
 ५० रिता(कृता)श्रीशांतिसूरिप
 ५१ हे देवसुंदरहृत्पराशिष्य
 ५२ नामभिः आ०श्रीईश्वरसु
 ५३ रिभिः । इतिलवृष्यशस्तिरि
 ५४ ये लि० आचार्यश्रीईश्वरसूरि
 ५५ णा उत्क्रीर्णां सूत्रधारसोमाके
 ५६ न ॥ शुभं.

TRANSLATION.

Salutation to the wooden slippers of Guru Śrī Yaśo-bhadra-sūri. In the Samvat year 1597, in the month of Vaisākha, on the sixth day, in the bright fortnight, on Friday, the moon being in the asterism Punar-vasu, the venerable and noble lord Yaśo-bhadra-sūri, belonging to the Sandhera Gachchha,* an incarnation of Gautama in the Kali age, a sun for opening the lotus-like minds of all devout men, the resort of all acquisitions, the chief lord of the *yuga*, the vanquisher of a crowd of many great religious disputants, whose foot-lotus is rubbed by the rims of the diadems of great many kings prostrating themselves before him, exceedingly gracious like the sun, whose excellent praises are being sung by the sixty-four Surendras, an ear-ornament† of the learned men in the Shandherakiya class, the royal swan belonging to the lake, namely (his mother) Subhadra's womb, the sun‡ of the sky, namely the family of the sage Yaśo-vira, (and) the crest-jewel of all the best eloquent reciters of histories; the noble lord Śrī Śāli-sūri who followed him in his Paṭṭa (the seat of the Guru), who was an ornament of the family of Śrī Chāhumāṇa, who had crossed the ocean of all the faultless (or excellent) sciences, who had been shown the favour of the title of Guru by Śrī Badarā Devī, (and) who had won words of great praise by his

* A section of the Jain community.

† शुभ means "with Buddhists one who is perfectly enlightened, the wise, the enlightened i. e. one who by perfect knowledge of the truth is liberated from all existence, and who before his own attainment of Nirvāṇa or annihilation reveals to the world the method of obtaining it".—Prof. M. William's Dictionary.

‡ lit. sky-jewel.

preaching to his own community; also Śrī Sumati-sūri; and Śrī Śānti-sūri; and Śrī Īśvara-sūri; thus, in succession, in the line of the great sūris,* who were like hills where grow many jewels of virtues; again † Śrī Śāli-sūri; and Śrī Sumati-sūri; and the noble lord Śrī Śānti-sūri, a garland of ornaments of his Paṭṭa,—under the priestly sovereignty of these best of sūris, now here in the country of Medapāṭa, in the family of Śilāditya, who was the king of kings and belonged to the solar dynasty, in the family of the great Kings Śrī Guhidatta Rāula Śrī Bappāka, Śrī Khumāṇa and others, in the glorious political kingdom of Rāṇā Śrī Rāya-malla, the son of Rāṇā Śrī Kumbha-karṇa (who was) of incomparable and great strength, the Indra of the ocean-bound earth, an incarnation of the sun, possessed a prowess which exalted the lunar race, (and) the son of Śrī Mokala, (who was) the son of Lakhama-sīha (who was the son of) Śrī Sheta-sīha (the son of) Rāṇā Hamira; by the order of Mahā—Kuara Śrī Pṛithvī-rāja by Sīhā and Samadā,—the sons of Mayūras son Sādūla, belonging to the family of Dūda, (who was) the son of Rā-ula Śrī Lāshauā, of the Rāyajāḍari gotra belonging to the family of Śrī-Ūkeśa,—with their relations Karmasi, Dhārā Lākṣhā and other members of the family, the consecration of (the image of) Śrī Ādiśvara was caused to be performed in the Jain monastery, called Sāyara from its temples, &c., being repaired by the Sāyara†, and which was brought by magical incantations into the city of Nandakula-vatī in Samvat 964. It (the consecration ceremony) was performed by the Āchārya (= spiritual preceptor) Śrī Īśvara-sūri whose other name as a pupil was Deva-sundara and who belonged to the Paṭṭa of Śrī Śānti-sūri. Thus this short inscription was written by the spiritual preceptor Śrī Īśvara-sūri and engraved by the lapidary Somāka. Hail.

XII.

A stone inscription of a Vāpi (Vāv-well) at Sādadi under Jodhpore.

Dated Samvat 1654.

This inscription-stone is placed in the right-side wall of a Vāv near the village of Sādadi situated on the borders of Meywār and Mārward, and forming part of the territory of the king of Jodhpore. The face of the stone on which the inscription is cut measures 15" by 8" containing twenty-two lines of Sanskrit composition in modern Devanāgarī characters. It is well preserved. It mentions the digging and constructing of a Vāv (Vāpi) by an Osvāla Baniā

* *सूरि* is a title given to the Jain teachers.

† i.e., Śāli—Sūri II., Sumati—sūri II., and so on

‡ It means perhaps the community of the Jains, or the Sangha, as it is called in Gujarātī.

named Sūratānaji in the time of Mahārājā Śrī Amarasimhaji of Meywār. The date entered therein is Samvat 1654; Śakē 1520. (A. D. 1598.)

TRANSLITERATION.

- १ ॥६०॥श्रीगणेशाय नमः ॥ श्रीब्रह्मणे नमः ॥
- २ लक्ष्मीनारायणाय नमः ॥ श्रीउमामहेश्वर्यै नमः ॥
- ३ श्रार्यै नमः ॥ अयश्रीनृपविक्रमार्कसमर्थे
- ४ त् ॥ संवत् १६५४ वर्षे शक १५२० प्रवर्त्तमाने
- ५ महामांगल्यप्रदवैशाखर्षेस्ते कृष्णपक्षे द्वि-
- ६ तीयायां तिथौ बृहस्पतैवासरे श्रीसादडी
- ७ नगर्यै ॥ महाराजाधिराजमहाराणाश्री श्री
- ८ अमरेश्वजीविजयराज्यैः उस्वालान्नाती
- ९ यकावेडीयगोत्रश्रावकवरदविराजमान
- १० साहश्रीभारमलतद्धार्याशीलालंकारवा
- ११ रणी अनेकनुत्यपुरुषार्थमहापुण्यकार
- १२ णी नादेवागोत्रगावित्री गंगाजलनैर्मला
- १३ माईश्रीकपूरानाक्षी तथैस पुत्रस्य साहश्री
- १४ ताराचंदस्य एकादशसतीसहितसंपुण्यार्थे
- १५ श्रेयार्थे श्रीतारावाविनामकं तीर्थं कारितं
- १६ तत्पुत्रेणसाहश्रीसुरताण, जीनर्मकेन प्रैतं
- १७ पस्यमानविजीयोना ॥ शुभंभवतुः ठः
- १८ यावत्कूर्मधृता धरा विजयते यावद्भुजंगा
- १९ धिपः । पाताले पत्रमानपुरिततनुयावद्रावि
- २० श्रेष्ठमाः । तावत्तिष्ठतु तीर्थमेतदमलं वा
- २१ पी महामंडपा साहश्रीसुरताणकेन वि
- २२ हितं मांगल्यपुष्टिप्रदं ॥ श्री रस्तु । श्री ॥

TRANSLATION.

Bow to Śrī Gaṇapati; Bow to Brahmā. Bow to Lakshminārāyaṇa. Bow to Umāmāheśvara. On Thursday the 2nd day of the Kṛishṇapaksha (dark half) of the beneficent month Vaisākha of the year 1654 of King Śrī Vikramārka corresponding with the Śakē year 1520, when Mahārājādhirāja Rājā Śrī Amarasimhaji was reigning successfully at Śrī Sājīndi there was Śāha Śrī Bhārmalla of the Osvāla caste, Kāvedī Gotra and a follower of the Jain religion. He had a

- * भ्यां. १ राम्या. २ या. ३ वर्षे. ४ शक. ५ ख. ६ मा. ७ ति. ८ रे. ९ सि.
 १० ज्ये. ११ कृष्ण. १२ गायत्री. १३ नि. १४ माता. १५ तस्याः. १६ पुण्यार्थे.
 १७ ना. १८ ति. १९ पा. २० जयोनम.

wife named Mai Śrī Kapurā, who was adorned by all the virtues; who made large meritorious gifts to deserving persons; who was as holy as *Gāyatri* and as pure as the water of the Gangā, belonged to the Nadechā *gotra*. She with her victorious son Śāha Śrī Sartānaji caused to be made a *tīrtha* called Tārā Vāpi for the merits and welfare of her son Tārāchanda, his eleven wives (who had become *Satis*) and his sons. May there be happiness. May this pleasant and propitiating pure *tīrtha* in the form of a Vāpi with a large *maṇḍapa* endure as long as the earth remains successful supported on the back of the tortoise, as long as there is *Śeṣha Nāga* in the *pāṭāla* with his body sustaining on wind, and as long as the sun and the moon exist. May there be wealth, Śrī.

XIII & XIV.

*Stone inscriptions of the Rāyasāgara Tallo near Rājānagar in Meywār.
Dated Samvat 1732.*

As these inscriptions are in respect of the same subject-matter and are placed on the same spot near each other it is convenient to treat them together.

There are some twenty five such inscription-stones on the Navachoki *ghaut* of the Rāyasāgara lake, copies of two of which have been obtained. These appear to have been copied down from a book called *Rājaprasasti* composed by a Paṇḍit named Rīnachhoda giving an account of the kings of the Sūrya dynasty from a very remote period. These two inscriptions contain the 2nd and 3rd *Sargas* (cantos) of the original poem. The former brings down the genealogy to the time of Vijayabhūpa, and the latter to that of Rāhapa, who was the first person styled Rāṇā. Lake Rāyasāgara where these inscription-stones are seen is situated between the two small towns of Rājānagar Kāṇkaroli, and is so called on account of its being dug and built by Rāṇā Rāyasimhaji of Udeypore. The face of each of the slabs,—which are of white marble—measures 36" by 29" feet containing thirty-eight and thirty-six lines respectively. The composition is in Sanskrit verse and is written in Devanāgarī characters. They are dated Samvat 1732, A. D. 1676; when the work of the lake appears to have been begun under the orders of the king.

TRANSLITERATION.

- १ ॥ श्रीगणेशाय नमः ॥ गुंजापुंजामरणनिचयं चंद्रकान्तिः किरिटे गात्रे चक्रं करकमलयोर्जितं चित्रवस्त्रं ॥
२ मध्ये पीतं वसनमपरं किंकरीवस्त्रवेणीं नासां मुक्ता विदधति मुदे तेस्तु गोवर्द्धनेन्द्रः ॥१॥ आदौ जल
३ मयं विश्वं तत्र नारायणः स्थितः हिरण्यहारी तन्नाभौ पद्मकोष इहामवत् ॥२॥ ब्रह्मा चतुर्भुज(ख)स्तस्य म
४ रीचिः कश्यपोस्तु । सुतो विवस्वांस्तस्यासीत् मनुश्वाकुलस्य सः ॥३॥ विकुक्षिः स शशादान्यनामा
L. 19,

- ५ तस्य पुरंजयः ॥ ककुत्स्थापरनामायमस्यानेनास्ततः पृथुः ॥४॥ ततोभूद्विश्वरंक्षितु ततश्चद्रस्ततोभव
६ त युवनाश्वस्य शवस्तो बहदश्वस्य चात्मजः ॥५॥ ततःकुवळयाश्वोभूदुधुमारापरामिधः दृढाश्वस्यास्य ह
७ यश्वो निकुंभस्तस्य वा ततः ॥६॥ बर्हणाश्वः कुशाश्वस्य सेनजित्तस्य वा ततः युवनाश्वस्य मांधाता व्रसह
८ स्वपराभिधः ॥७॥ चक्रवर्त्यस्य तनयः पुरकुलोस्य वा सुतः ॥ व्रसहस्युद्वितीयोऽस्मादनरण्यस्ततो भवत् ॥८॥
९ हर्षश्वस्यारुणस्तस्य त्रिबंधननुपास्ततः ॥ सत्यप्रतस्त्रिंशंकुस्तु तस्य नामान्तरं ततः ॥९॥ हरिश्चन्द्रो रोहितोस्य
१० तस्य वा हरितस्ततः ॥ वपस्तस्य सुदेवोऽस्माद्विजयो भरुकोस्य वा ॥१०॥ तस्माद्रुको वाहुकोस्य तत्पुत्रः स-
गरः स च ॥
११ चक्रवर्ती सुमत्यां तु पत्न्यां तस्याभवन्सुताः ॥११॥ श्रेष्ठाः षष्ठिसहस्रोवत्सख्याः सागरकारकाः ॥ सगरस्यान्यप
१२ न्यां तु कश्चिन्नामसमंजसः ॥१२॥ ततोऽशुमान्दिलीपोऽस्मात्तस्माज्जातो भगीरथः ॥ ततः श्रुतस्ततोनाभः
सिंधुद्वीपोस्य
१३ तत्सुतः ॥१३॥ अयुतायुस्तस्य जातः ऋतुपर्णस्तु तत्सुतः सर्वकामः ॥ सुदासोस्य तस्मान्मित्रसहः पतिः ॥
॥१४॥ यदपत्यःसकस्मा
१४ पपादान्माख्योस्य चाश्मकः ॥ मूलकोऽस्मादशरथस्तत एवविडस्ततः ॥१५॥ जातो विश्वसहस्त
१५ स्मात् खटवांगश्चक्रवर्त्यतः ॥ दीर्घबाहुर्दिलीपोस्य रघुरस्याज इत्यतः ॥१६॥ जातो दशरथस्तस्य कौश
१६ स्वायां सुतोभवत् ॥ श्रीरामचंद्रः केकेयां भरथोतो रामभक्तिमान् ॥१७॥ सुमित्रायां लक्ष्मणश्च शत्रुघ्नश्च
१७ वि रामतः श्रीसीतायां कुशोजातो लवश्चेति कुशादभूत् ॥१८॥ कुमुद्वत्यामतिथिको निषधोस्यत
१८ तो नलः ॥ ममोस्य पुण्डरीकोस्य क्षेमधन्वा ततोऽभवत् ॥१९॥ देवानीकरस्ततोऽहीनः पारियात्रोस्य तत्सुतः ॥ व
१९ लस्तस्य स्थलस्तस्माद्रजनाभस्ततोभवत् ॥२०॥ सगणस्तस्य विधृतिः पुत्रस्तस्य सुतोभवत् हिरण्यना
२० भः पुष्योऽस्माद् भुवविद्विस्ततोभवत् ॥२१॥ सुदर्शनोऽस्याग्निवर्णस्तस्य श्रीप्रस्ततो गस्त ॥ ततः प्रसुः श्रु-
तस्त
२१ स्मात्संक्षितस्य तु मर्षणः ॥२२॥ ततोमहत्वांस्तस्याभूद्विश्वसाहूः प्रसेनजित् ॥ ततस्ततस्तक्षको
२२ स्माद्बृहद्गुल इतित्वयं ॥२३॥ महाभारतसंग्रामे निहतस्त्वभिमन्युना ॥ एतेत्वतीवा व्यासेनसंग्रोका भार
२३ ते नृपाः ॥२४॥ अनागतान्जगादैर्वा व्यासस्तत्र वदामि तान् ॥ बृहद्बलाद्बृहद्रणस्तस्योरुक्रिय इत्यतः ॥
२५॥ वत्स
२४ बृद्धः प्रतिव्योमस्तस्यास्माद्भानुरस्य वा ॥ दिवाकस्तस्य पदवीवार्हनीपतिरित्यभूत् ॥२६॥ तस्यासीत्सहदेवो
२५ स्य बृहदश्वस्ततोभवत् भानुमान् वाप्रत्यकाश्वोस्य तस्मात्सुप्रतीककः ॥२७॥ ततोभूमवदेवोस्मः ॥ सुनक्षत्रो
२६ स्य पुष्करः ॥ ततोतरिश्चः सुतपस्तस्मान्मित्रजिदस्यतु ॥२८॥ बृहद्राजस्ततो बहिस्तस्मात्तस्य कृतंजयः ॥
तस्माद्र
२७ णंजयस्तस्य संजयः शाक्य इत्यतः ॥२९॥ शुद्धोऽस्मात्पुंगवोस्य प्रसेनजिदयस्ततः ॥ क्षुद्रकस्तस्य रुण-
कस्त
२८ स्यासीत्सुरथस्ततः ॥३०॥ सुमित्रस्तु सुमित्रांत इक्ष्वाकोरन्वयोभवत् ॥ उक्तं भागवतस्कंधेनवमे ते मयो-
दिताः ॥३१॥
२९ द्वाविंशत्यप्रशतकमेषां संख्यां कृतां वदे ॥ प्रसिद्धात्सूर्यवंशस्थात् वज्रनाभोभवत्ततः ॥३२॥ महारथीतिराजेंद्र
३० स्तस्मादतिरथी नृपः ॥ तस्मादचलसेनस्तु सेनास्यत्वप्रहारणे ॥३३॥ तस्मात्कनकसेनोस्य महासेनोऽंग
इत्यतः ॥ त
३१ स्माद्विजयसेनोऽस्याजयसेनस्ततोऽभवत् ॥३४॥ अभंगसेनस्तस्मात् मदसेनस्ततोऽभवत् ॥ भूपः सिंहरथ-
स्त्वैते अ

- ३२ योधावासिनो नृपाः ॥३५॥ तस्माद्विजयभूषोय मुक्तायोध्यां रणागतान् ॥ जित्वा नृपान् दक्षिणस्थानवस-
दक्षिण
३३ क्षितौ ॥३५॥ तत्रास्याकाशवाण्यासीन्मुक्त्वा राजाभिधामपि ॥ आदित्याख्या तु धर्त्तव्या भवता भवदालये
॥३७॥ जा
३४ ता विजयभूपाता राजानो मनुष्वकाः ॥ वीराः संख्येजितं तेषां पञ्चविंशयुतं शतं ॥३८॥ आसीदित्यादि-
द्वितीयः सर्गः ॥
३५ संवत् ॥१७॥१८॥ वैश्वे माघमासे कृष्णपक्षे सप्तम्यां तिथौ रायसमुद्रमुहुरतराणे राजसांयजीकीधो ॥ संव .
३६ त् ॥१७॥३२॥ वैश्वे माघमासे सुक्लपक्षे १५ तिथौ राजसमुद्रप्रतिष्ठाकौरापितागजधरमुख्यः रामश्रीकल्याणम्
३७ स्तु । सुत उरज्जग गजधर सुषदेव गजधर केसा सुंदर लाखा सोमपरा ज्ञाति चतुरापुरका रामराम
काचजी जी ॥

TRANSLATION.

1. Salutation to the holy Ganeśa. May Krishna who wears on the body, a number of ornaments (made) of a quantity of *gunjds**, on the diadem the brilliancy or lustre of the moon, in the two hands the discus and the skirt of a parti-coloured upper garment, (and) on the waist a yellow garment and a braid of cloth with small bells attached to it,—give you happiness.

2-3. In the beginning the whole world consisted of water; therein lay Nārāyaṇa on whose navel shone the calyx of a lotus bearing the beauty of gold; here appeared the four-faced Brahmā; of him (was born) Marīchi; of him Kaśyapa; his son was Vivasvat; his Manu (Vaivasvata); his Ikshvākū.

4. His Vikukshi, otherwise called Saśāda; his Puranjaya, having for his other name Kakutstha; his (was) Anonas; his Prithu.

5. Of him was born Viśvarandhi; of him Chandra; of him was born Yuvanāśva; of him Sāvasta†; and his son (was) Brihadāśva.

6-7. Of him was born Kuvalayāśva, having for his other name Dhundhu-māra; of him Dridhāśva; of him Haryaśva; and of him Nikumbha; of him Varhañśva; of him Kriśāśva; and of him Prasajāit; of him Yuvanāśva; of him Māndhātṛi,‡ otherwise called Trasad-dasyuṣ.

१ वर्षे. २ वर्षे. ३ शुक्लपक्षे. ४ कारिता.

* It is a small shrub, *Abrus Precatorius*, bearing a black and red berry which forms the smallest of the jeweller's weights.

† Also called Śāvasta.


‡ "Yuvanāśva had no son, which grieved him much. Some holy sages near whom he lived instituted a religious rite to procure progeny for him. One night they placed a consecrated vessel of water upon an altar as part of their ceremony, and the water became endowed with prolific energy. Yuvanāśva woke up in the night thirsty, and finding the water, he drank it. So he conceived, and in due time a child came forth from his right side. The sages then asked who would suckle the child, whereupon Indra appeared, gave his finger for the child to suck, and said "he shall suck me," ममयंभासति. These words were contracted, and the boy was named Mān-dhātṛi."—Dowson's Hindu Mythology.

§ It literally means "frightening evil beings."

8. His son (was) Purukutsa, a universal monarch; of him (was) Trasadasya the second; of him was born Anaranya.

9-10. Of him Haryaśva; of him Aruna; of him king Tribandhana; of him Satyavrata, his other name (being) Trisanku; of him Harischandra; of him Rohita; and of him Harita; of him Bappa; of him Sudeva, of him Vijaya and of him Bharuka. *

11-12. Of him Vrika; of him Bāhuka; his son (was) Sagar, and he (was) a universal monarch; to him were borne by Su-mati sixty thousand illustrious sons, the diggers of Sāgara †; of Sagra (was), by another wife Keśini, Asamanjas.

13-15.  (was) Anśumat; of him Dilipa; of him was born Bhagirath; of him Śruta; of him Nābha; of him Sindhu-dvīpa; his son (was) Ayutāyus; of him was born Rituparna; his son (was) Sarva-kāma; of him (was) Sudāsa; of him (his son) king Mitrasaha, whose other name was Kalmāsha-pāda‡; and of him (was) Āsmaka‡; of him Mūlaka; of him Daśaratha; of him Eḍaviḍa.

16. Of him was born Viśvasaha; of him Khaṭvānga, a universal monarch; of him Dīrgha-bāhu; of him Dilipa; of him Raghu; and of him Aja.

17-19. Of him was Daśaratha; (to him) was born, from Kauśalyā, a son, Śrī Rāmachandra, from Kaikeyī, Bharata, devoted to Rāma, and from Sumitrā, Lakshmana and Satrugna; to Rāma, Lava and Kuśa were born from Sītā; to Kuśa was born Atithika from Kumudavati; of him (was) Nishadha; of him Nala; of him Nabhas; of him Puṇḍarika; of him was Kshema-dhanvan. •

* Also written Kuruka or Ruruka.

† समर, meaning "Ocean," was the name given by Sagar to the chasm which his sons had dug while endeavouring to recover the horse of the Asva-medha carried off by Kapila to Pātala or the infernal regions.

‡ "The indignant sage Vasishtha once cursed the king that his appetite should be excited only by human flesh for 12 years. The angry king took water in his hands to pronounce, in his turn, a curse upon Vasishtha, but was dissuaded from his purpose by his wife, Madayanti. Unwilling to cast the water on the ground, lest it should wither up the grain, and equally reluctant to throw it up into the air, lest it should blast the clouds and dry up their contents, he threw it upon his own feet, and they were so scalded by it that they became black and white and so gained for him the name of Kalmāsha-pāda, spotted feet! Every day for twelve years, at the sixth watch of the day, he gave way to his cannibal appetite, and devoured multitudes of men. On one occasion he devoured a Brāhman in the midst of his cannibal happiness, and the Brāhman's wife passed upon him a curse that he should die whenever he associated with his wife. At the expiration of Vasishtha's curse, the king returned home; but mindful of the Brāhman's imprecation, he abstained from conjugal intercourse. By the interposition of Vasishtha, his wife, Madayanti, became pregnant, and bore a child in her womb for seven years, when she performed the Caesarean operation with a sharp stone, and a child came forth who was called Āsmaka from *asman*, 'a stone.'"—Dowson's Hindu Mythology.

20. (Of him was) Devānika; of him Alūna; of him his son Pāripātra; of him Bala; of him Sthala; of him was born Vajranātha.

21. (Of him) Sagana; (of him) his son Vidhrariti; of him was born his son Hiranyanābha; of him Pushya; of him was Dhruva-siddhi.

22. Of him Sudarśana; of him Agnivarna; of him Śighra; of him Maru; of him Prasūruta; of him Sandhi; of him Amarshana.

23-24. Of him Mahasvat; of him Viśvasāhva; of him Prasenjit; of him Takshaka; of him Brihadbala. He was killed by Abhimanyu in the great war of the Bhāratas. These have been mentioned by Vyāsa in the Bhārata as kings that have existed.

25-26. In the same manner Vyāsa has spoken there of kings that were yet to come. I recount them (here). From Brihadbala (came) Brihadraja; of him Urakriya; of him Vatsavridha; of him Prati-vyoma; of him Bhānu; of him Divāka; of him was Padavi, commander of the forces.

27. Of him was Sahadeva; of him Brihadaśva; of him was born Bhānumat; and of him Pratyakāśva; of him Supratikaka.

28. Of him was born Marudeva; of him Sunakshatra; of him Pushkara; of him Antariksha; of him Sutapas; of him Mitrajit.

29. Of him Vrihadraja; of him Varhi; of him Kṛitanjaya; of him Rana-aya; of him Sanjaya; of him (one) called Śākya.

30. Of him Suddhoda; of him Lāngala; of him Prasenajit; of him Aya; of him Kshudraka; of him Rugaka; of him was Suratha.

31. (Of him) Sumitra. The race or family of Ikshvāku ended with Sumitra. Those that are mentioned in the ninth book of the Bhāgavata-Purāna are recounted by me.

32-33. They are enumerated to be one hundred and twenty-two. I recount (them here). From him (Sumitra), renowned and born in the Solar dynasty, sprang Vajranābha; of him the king of kings called Mahārathi; of him king Atirathi; of him Achala-sena, who, in battle, slew the fore-part or front of armies.

34-35. Of him Kanaka-sena; of him Mahāsena; of him (one) called Anga; of him Vijaya-sena; of him Ajaya-sena; of him Abhanga-sena; of him Madasena; of him was king Sinha-ratha. These (were) kings dwelling in Ayodhyā.

36. Now Vijaya-bhūpa, a son of his, left Ayodhyā, conquered the southern kings who had come to the battle and settled in the southern country.

37. There to him spoke an aerial voice: "Leaving even the title of 'king,' the title of 'Āditya' must be assumed by you in your country."

38. Kings commencing with Manu and ending with Vijaya-bhūpa became heroes; their successive battle lasted for 135 years.

Thus (ends) the second canto. In the Saṃvat year 17-18, in the month of Māgha, in the dark fortnight, on the 7th day,* the ceremony of digging the Rāya-sāgara lake was performed by Rāṇā Rāja-Singhaji. In the Saṃvat year 1732, in the month of Māgha, in the bright fortnight, on the 15th day, the inauguration ceremony † was caused to be made. Blessed be Rāma, the head lapidary. Rāma, Rāma (salutations) from his son Urajana Gajadhara‡, Kesā, Sundara, (and) Lakhā, of the Somaparā caste, of Chaturāpura. १.

TRANSLITERATION.

- १ श्रीगणेशायनमः उद्गोलीभवदुन्नतासुरभूपुल्लङ्घ्याचामरः सद्गोवर्धनधन्यगोत्रविलसच्छत्रो जितेंद्रो व
- २ ह्रीं ॥ गोपालैः कलितश्च गोपतनयैर्गोपीप्रियः प्रेमयान् पायाद्गोधनभक्तरक्षणपरः सच्चक्रवर्ती हरिः ॥१॥
ततो वि
- ३ जयभूपस्य पद्मादित्योभवस्तुतः ॥ शिवादित्योस्य पुत्रोभूद्धरदत्तोस्य वा सुतः ॥२॥ सुजसादित्यनामाऽस्मात्सुमु
- ४ खादित्यकस्ततः ॥ सोमदत्तस्तस्य पुत्रः शिलादित्योस्यचात्मजः ॥३॥ केशवादित्य एतस्माच्चगादित्योस्य
चात्म
- ५ जः ॥ भोगादित्योस्य पुत्रोभूदेवादित्यस्ततो भवत् ॥४॥ आशादित्यः कालभोजादित्योस्मात्तनयोस्य तु ॥
गुहादित्य इहा
- ६ दित्याश्चतुर्दशमितास्ततः ॥५॥ गुहादित्यसुताः सर्वेगुहिलोताभिधायुताः ॥ जाता युक्तं तेषु पुत्रो ज्येष्ठो वप्पा-
मिषोभव-
- ७ त् ॥६॥ यं दृष्ट्वा नदिनं गौरी दृशो बाष्पं पुराऽसृजत् ॥ नदीगणोसौ बाष्पोपि प्रियादृक्बाष्पदोऽभवत्
॥७॥ हारी
- ८ तराशिः स मुनिश्रृङ्गः शम्भोर्गणोभवत् ॥ तस्यश्रिण्योभवद्वाष्पस्तस्याज्ञातः प्रसादतः ॥८॥ नागहृदपुरे तिष्ठन्ने
- ९ कलिंगशिखप्रभोः ॥ चक्रे बाष्पोऽर्चनं चास्मै वरान्करो ददौ ततः ॥९॥ चित्रकूटपतिस्त्वं स्यास्त्वद्भयच-
रणाधु
- १० वं मागच्छताश्चित्रकूटः संततिः स्यादखंडिता ॥१०॥ प्राप्येत्यादिवरान्वाष्प एकस्मिन्शतके गते ॥ एकाम्रनव
- ११ तिसृष्टे माघे पञ्चवलक्षके ॥११॥ सप्तमीदिवसे बाष्पः संपन्नदशवत्सरः ॥ एकलिंगेशहारीतप्रसादान्नाग्यवा-
नभूत् ॥१२॥
- १२ नागहृद्रास्ये नगरे विराजी नरेश्वरः खड्गधरेषु धन्यः बलेन देहेन च भोजनेन भीमो रणे भीमसमो
- १३ रिपूणां ॥१३॥ पंचाधिकत्रिंशदमंदहस्तप्रमाणयुक्पट्टपटं दधानः ॥ वभौ निचोलं किल षोडशोद्यत्करप्र
- १४ मार्गं विमलं वसानः ॥१४॥ श्रीएकलिंगेन मुदा प्रदत्तं हारीतनाम्ने मुनयेथ तेन ॥ दत्तं दधानः कटकं च
हैमं पंचा

* From this the language is Gujarāṭī mixed with Hindi.

† i. e. that of declaring it open for public use.

‡ It means a "lapidary."

§ It seems to be the name of a place.

- १५ शत्रुघ्नपलमानमास्ते ॥१५॥ द्वात्रिंशदुत्तमदम्बुकाद्यैः प्रस्थाभिषैः शेषरैः कृतस्य ॥ मणस्य चैकस्य
 १६ भरै हि चत्वारिंशन्मितौविभ्रदांसि दधानः ॥१६॥ एकप्रहारान्महिषी महांसौ दुर्गार्चनायां जवतो विनिघ्नन् भुं
 १७ जन्महाछागचतुष्टयं स अगस्त्यशस्त्य प्रवभूववाष्पः ॥१७॥ ततः स निर्जित्य हृपे तु मोरीजातीयभूपं
 १८ मनुराजसंज्ञं ॥ गृहीतवाञ्छितचित्रकूटं चक्रैत्रराज्यं नृपचक्रवर्ती ॥१८॥ राज्यातिपूर्णत्ववरत्नलक्ष्मीमय
 १९ त्वशब्दादिमवर्णयुक्तां ॥ तां रावलाख्यां पदवीं दधानो बाष्पाभिधानः स रराज राजा ॥१९॥ ततः खुमाणा
 २० भिधरावलोत्साद्रोविंदनामाथ महेंद्रनामा ॥ आलुनृपोस्मादथ सिंहवर्मा तस्यात्मजः शक्तिकुमारनामा
 ॥२०॥ जा
 २१ तस्ततो रावलशालिवाहनस्तस्यात्मजोभूजरवाहनस्ततः ॥ अवाप्रसादोस्य च कीर्तिवर्मकस्तत्पुत्रा
 २२ सोन्नरवर्मनामकः ॥२१॥ ततो नृपालो नरपत्यमित्यस्त्वथोत्तमोस्मान् नृपमैरवोस्मात् ॥ श्रीपुंजरा
 २३ जोभवदस्य कर्णादित्यः सुतोस्यापि च भावसिंहः ॥२२॥ श्रीगान्धर्वांसिहोय सहस्रराजः सुतोस्य सुनुः शुभ
 २४ योगराजः ॥ सवैरडाख्योय सवैरसिंहस्ततोस्य वा रावलतेजसिंहः ॥२३॥ ततः समरासिंहः पृथ्वीराज
 २५ स्य भूपतेः ॥ पृथास्यायामगिन्यास्तु पतिरित्यतिहार्दतः ॥२४॥ गोरीसाहिबदीनेन गज्जनीशेन संगरं
 २६ कुर्वतोऽखर्वगर्वस्य महासामतशोभिनः ॥२५॥ दिल्लीस्वरस्य चोहाननाथस्यास्य सहायकृत ॥
 २७ सद्वादशसहस्रैः स्ववीराणां सहितो रणे ॥२६॥ बध्वा गोरपतिं देवात्स्वयांतः सूर्यविवभित् भीखारासापुस्त
 २८ केस्य युद्धस्योक्तोस्तिविस्तरः ॥२७॥ तस्यात्मजोभून्नृपकर्णरावलः प्रोक्तास्तु षड्विंशतिरावला इमे ॥
 कर्णात्मजो
 २९ माहपरावलोभवत्सङ्गंराये तु पुरे नृपो बभौ ॥२८॥ कर्णस्य जातस्तनयो द्वितीयः श्रीराहपः कर्णनृपाश्च-
 योयः ।
 ३० वात्सेन वा शाकुनिकस्य गत्वा मंडोवरे मोकलसीं स जित्वा ॥२९॥ तातांतिकेत्वनयतिस्म भद्रं । कर्णोस्य
 राणाविक
 ३१ दं गृहीत्वा ॥ मुमोच तं चारु ददौ तदीयं रानाभिधानं प्रियराहपाय ॥३०॥ भव्याशिषा ब्राह्मणपण्डित्वाल्-
 हातीयविप्र
 ३२ छरशक्त्यनामः ॥ श्रीचित्रकूटे वल्लभधराज्यं चक्रे ततोराहप एष वीरः ॥३१॥ ततो बभौ चित्रकूटे राहपो
 बाहपोषकः ॥
 ३३ पूर्वं सांसोदनगरे वासात्सांसोदीवास्मृतः ॥३२॥ रानाविकदलाभेन रानेत्युक्तोऽखिलैर्बभौ ॥ वंशेस्याग्रे
 भविष्यं
 ३४ त्ति रानाविकदिनो नृपाः ॥३३॥ राजेंद्रराजीपूज्योयं नारायणपरायणः ॥ विशेषणादिष्वर्णानां बोरोराना-
 मिधां दधी
 ३५ ॥३४॥ आसीद्भास्करतस्तु माधवबुधोस्माद्रामचंद्रस्ततः सत्सर्वेश्वरकः कटोडिकुलजो लक्ष्म्यादिनाथस्ततः
 ३६ तैलंगोस्य तु रामचंद्र इति वा कल्पोस्य वा माधवः पुत्रोभून्मधुसूदनस्त्रय इमे ब्रह्मेशविष्णूपमाः ॥३५॥ यस्या
 ३७ सौन्मधुसूदनस्तु जनको देणी च गोस्वामिजामून्माता रणछोड एष कृतवान् राजप्रशस्त्याद्वयं ॥ काव्यं
 सान्वयरा
 ३८ जसिंहसुगुणश्रीवर्णनाथं महद्दोराकं समभूस्तृतीय इह सत्सर्गः सुसर्गः स्फुटं ॥३६॥ इतिश्रीतैलंगहातीयक-
 टोडीप
 ३९ तिपंडितोपनाममधुसूदनमधुवरणछोडकृते राजप्रशस्त्याद्वये महाकाव्ये तृतीयः सर्गः ॥ सं० १७२२ नवें
 माघशु० १५ रायसमुद्रप्रशस्तिः ॥४॥

TRANSLATION.

Salutation to Sri Ganeśa. May Hari, the best and supreme ruler, engrossed in protecting his devotees, and possessing wealth consisting only of cows, loving and beloved of the cow-herdresses (of Vṛndāvana), surrounded by the cow-herds and by the sons of cow-herds, possessed of power, a vanquisher of the god of rain, having for his splendid umbrella the blessed hill of the excellent Govardhana,* and whose *chowri* is made of the undulating upraised and white mass (or tuft of hair) on the tail of his cows,—protect (you). 1.

Then of Vijaya-bhūpa was his son, Pamāditya; (then) his son Sivāditya; and (then) his son Hara-datta. 2.

Of him (one) called Sujasāditya; of him Sumukhāditya; (then) his son Somadatta; and (then) his son Śilāditya. 3.

Of him Keśavāditya; and (then) his son Nāgāditya; (then) was his son Bhogāditya; (and) of him was Devāditya. 4.

Then Āśuditya; of him Kāla-Bhojāditya; (and then) his son Guhāditya. Here are Ādityas numbering fourteen. Then all the sons of Guhāditya came to be called Gahilota; of them the eldest was called Bappa. 5-6.

Nandi, the personal attendant (of Śiva), seeing whom Gaurī (or Pārvatī) shed tears from her eyes in olden times, became Bāshpa,† producing tears in the eyes of his beloved wife. 7.

Chañḍa, a *gana* (or personal attendant) of Śambhu, became the sage Hārīta-ṛṣi.‡ Bāshpa became his pupil, and, through his favour and by his directions, dwelt in the city of Nāgahṛida and worshipped Eka-līnga (an image of Śiva) and Rudra then gave him boons. 8-9.

Mayst thou be the lord of Chitra-Kūṭa, and may Chitra-Kūṭa never go out of the hands (lit., feet) of thy descendants; may thy lineage be uninterrupted. 10.

And such other boons, Bāshpa having obtained, (and) one hundred and ninety-one years having elapsed, on the 7th day in the bright fortnight, in Māgha, that Bāshpa, attaining the age of fifteen years, became happy through the favour of Hārīta, and Śrī Eka-līngeśa. 11-12.

He reigned over the city called Nāgahṛida, (was) blest amongst swordsmen, (and was) like Bhīma to his foes in battle by his might, his body and the quantity of food he consumed. 13.

* This celebrated hill in Vṛndāvana was lifted up and supported by Kṛṣṇa upon one finger for seven days to shelter the cow-herds from a storm of rain sent by Indra to test Kṛṣṇa's divinity.

† Bāshpa and Hārīta-ṛṣi were incarnations of Nandi and Chañḍa respectively.

He verily looked splendid with (lit., wearing) a turban measuring 35 long hands and with (lit., wearing) his mantle measuring 16 long hands. 14.

And he wore a golden anklet, weighing 50 *palas*,* which was given him by the sage called Hārīta to whom it was given by Śrī Eka-linga when (the God was) pleased. 15.

He kept (lit., wore) a sword weighing one *mana* made of 40 *paccā* *fers* called *prasthas* (each weighing) 32 large *dhabbus*† and such other (coins). 16.

Bāshpa was like Agastya, quickly killing, during the worship of Durgā, ‡ two buffaloes with one stroke of his great sword and making a meal of four big goats. 17.

Then having conquered the king called Manu-rāja, § of the race of Mori, he took Chitra-kāṭa variegated (with vegetation), and reigned there like a supreme monarch. 18.

Holding the title of Rāvala formed of the first letters of the words राज्यतिपूर्ण (fullness of kingdom), अत्त (supremacy), and लक्ष्मीयत्त (opulence), the king, called Bāshpa, became eminent. 19.

Of him (was born) the Rāvala named Khumāga; of him one called Govind; then one named Mahendra; of him king Ālū; || then Siphavarman; (then) his son called Śakti-kumāra. 20.

Of him was born Rāvala Sālivāhana; then was born his son Nara-Vāhana; of him Ambā-prasāda; of him Kīrti-Varmaka; then followed his son called Nara-varman. 21.

Then followed the king called Nara-pati; then Uttam; of him king Bhairava; of him was Śrī Punja-rāja; of him Karṇāditya; of him his son Bhāva-siṃha. 22.

Then Śrī Gātra-siṃha; then that Haṃsarāja, (his) son; (then) his son Subha-yogarāja; then that (king) named Vairāṭa; then that Vairi-siṃha; and of him Rāvala Tejasīṃha. 23.

Then Samara-siṃha, being the husband of king Prithvi-rāja's sister, named Prithā, rendered aid, through great affection, with his 12,000 heroes, to Chohāna-

* *Paḷa* is a particular weight = 4 *Karshas* = 1/100 of a *Tulā*.

† A *dhabbu* is a Jodhpur coin and is so called from Tipoo whose name it bears. It weighs about 2 rupees.

‡ Referring to the festival in honour of the goddess Durgā, held in the month of Āśvīṇ.

§ Commonly called Māna-mori.

|| This a colloquialism for Allāṭa; c. f. = Jim for James, in English; and Navalo for Navanidh. in Gujarāṭi.

nātha (*i. e.* Prithvī-rāja), the lord of Dillī, who being very proud and distinguished by his powerful feudatory princes, was waging war with Gori-sāhibādīna, the king of Gajjanī,—took Gori-pati captive in battle, and, through fate, went to heaven (*i. e.*, died) penetrating the solar disk. A description at length of this battle is given in the work, Bhīkhā-rāsā. 24-27.

His son was Karna Rāvala. There are mentioned twenty-six Rāvalas. The son of Karna was Māhapa Rāvala. He became king in Dūngara and other cities. 28.

The second son of Karna was Śrī Rāhapa. He, (getting) furious, went, by the order of king Karna and by the auspices declared by the augurs, to Maṇḍora, conquered Mokalaśī and brought him (prisoner), in a laudable manner, to his father. Karna, depriving him of his title of Rānā, released him and transferred it to (his) dear Rāhapa. 29-30.

By the auspicious blessings of a Brāhmana, named Śara-sālaya, of the priestly class of Pallivāla, this heroic Rāhapa ruled over his kingdom, obtained by valour, in Chitra-kūṭa. 31.

Then Rāhapa became an eminent breeder of horses (*lit.*, draught animals) in Chitra-kūṭa, (and was) called Śīsodiya from his formerly residing in the city of Śīsoda. 32.

Having obtained the title of Rānā, he came to be called Rānā by all, (and) the kings in his family shall, in future, hold the title of Rānā. 33.

This hero assumed the title of Rānā formed by the first letters of the epithets, राज्ञराजपुत्र्य (worthy of being respected by a line of kings) and नारायणपरायण (wholly devoted to Nārāyaṇa). 34.

(Descended) from Bhāskara was Paṇḍit Mādhava, from him Rāma-chandra, then the good Sarveśvara, then Lakshmyā-dinātha, born in the family of Kaṭhoḍ, of him (was) Tailanga or Rāma-chandra; his were three sons Kalpa, Mādhava and Madhu-sūdana, like Brahmā, Śiva and Viṣṇu. 35.

Raṇchhoḍa, whose father was Madhu-sūdana and mother Veṇī, the daughter of Go-svāmin, composed this great heroic poem, called Rāja-praśasti, describing the good qualities of Rājasīpha and his family. Here evidently ends the excellent and third canto. 36.

Thus ends the third canto in the great poem, called Rāja-praśasti, composed by Raṇchhoḍa, the son of Paṇḍit Madhusūdana Bhaṭṭa, the best of the Kaṭhoḍis and of the Tailanga caste. The 15th of Māgha Śudī, Saṃvat 1722. Rāya-samudra Praśasti.

XV.

A stone-inscription of the temple of Śrī Dakṣiṇāmūrti at Udeypore.

Dated Samvat 1770.

The temple in which this inscription is found is built to the south of the royal palace at Udeypore. It appears to have been built in the time of Rāṇā Saṅgrāmasiṃhaji by the instruction of a sage named Śrī Dakṣiṇāmūrti whose religious pupil the king was. The Śivaliṅga therein placed after due ceremonies was called Rajarājeśvara. The stone on which the inscription is cut measures 19" by 13" inches containing twenty-nine lines of Sanskrit verse written in modern Devanāgarī characters. The date of the inscription is Samvat 1770, Śaka 1635. (A. D. 1714.)

TRANSLITERATION.

- १ स्वस्तिश्रीमन्महागणपतये नमः ॥ श्रीगुरुभ्यो नमः ॥ बालन्यग्रोधवं-
- २ शान्तिभासमानसुषांशवे ॥ मंत्रदैवतरूपाय गुरुवे कुसुमाञ्जलिः ॥१॥ ब्रा-
- ३ ह्म्यं(सं) तेजो दधानः श्रुतिविषयलसन्मन्त्रभावैरनेकैः शंभोरास्योल्लुसद्भिरुय(र)
- ४ गणितमनुभी रौद्रमाधत्त एव ॥ श्रीतस्मात्तत्क्रियाभिधिगलितकलुषः पोषय-
- ५ न् विप्रवं(वृं)दं कारुण्यैर्दार्ययुक्तः स जयति नितरां दक्षिणामूर्तिरेकः ॥२॥ कलाजु
- ६ पि कलाधरः प्रथितकीर्तिरभोनिषेधदारगुणसंयुतः सकलशास्त्रसारोचितः ॥ त-
- ७ पोमयतनुः स्वयं निगमतन्त्रबोधोल्लुसत्पराभृतपरिप्लुतः सजयतीह विभ्राग्रणीः ॥३॥
- ८ बाने देवगुरुः प्रतापव्रुलितः कालामिन्द्रोपमस्तेजस्वी जमदग्निवज्रितद्वयीकः कार्ति-
- ९ केयोपरः ॥ इष्टापूर्तक्रियासु प्रतिनिधिरनिशं यास्रवल्क्यः स साक्षादाचार्यस्ये वशि(सि)ष्ठः
- १० स जयति नितरां दक्षिणामूर्तिरेकः ॥४॥ सनाथीकुर्वन्वैयदुदयपुराधीशमनिशं नृपो
- ११ हृक्ते शश्वत् प्रतिवसति संग्रामनरपं ॥ ततः श्रेयोधिक्यं सकलदुरितध्वंसनविधिं विधत्ते
- १२ निर्विघ्नः स च जनपदः सोपि नृपतिः ॥५॥ श्रीमद्भानुरिचप्रतापमहसा प्रोन्मीलितान्शः स्वयं
- १३ शत्रुञ्चांतनिवारणेऽतिनिपुणः संसारसौख्यप्रदः ॥ स्वर्णोभयपरिपूर्णसद्गुणद्वन्द्वः सन्नि
- १४ त्रपद्माटवीहर्षोत्पादनहेतवे स मुदितः संग्रामासिंहः प्रभुः ॥६॥ यत्सैन्ये चलति श्रिता
- १५ वरिजयप्रस्तारकर्मण्ययो गर्जत्कुंभिमदारङ्गगडमिलितैर्मृगैरनेकैः(ः) कटं ॥ पीत्वा मोदि-
- १६ तविग्रहैरनुदिशं संकारशब्दान्वितैः श्रीसंग्राममहीपतेः प्रतिदिनं मन्ये यक्षो गीयते ॥७॥
- १७ दोह्रीलादैलितारिदतिनिवहः कीर्त्या शरच्चद्रिकासधिन्या धवलीकृतश्रितितल
- १८ प्रोद्दामसार्थान्वितः ॥ पाङ्गुण्यामलधीस्त्रिवर्गकुशलः शक्तित्रयालङ्कृतो मेवारप्रभुरी
- १९ च्छित्तार्थफलदो वर्वाति सर्वोपरि ॥८॥ अथश्रीदक्षिणामूर्तिः शिवालयमकारयत् ॥
- २० बार्पाच माधुर्यजलां ब्राह्मोक्तविधिना ततः ॥९॥ स्वस्तिश्रीविक्रमादित्यराज्योर्द्वै
- २१ गतकालतः ॥ गगनाद्यश्वसुसंख्ये (१७७०) वत्सरे शोभनाब्ध्ये ॥१०॥ तथाच शकवं

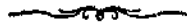
१ गुरुवे २ भु ३ ण्यौ ४ भः ५ कैः ६ दलितारिदतिनिवहः ७ तथ

- २२ शस्य शालिबाह्वनभूषतेः पंचान्यष्टिप्रमितिके १६३५ ऽस्त्वनिमे हरास्यदे ॥११॥ सौम्या
 २३ यने सवितरि गुरुशुक्रोदये भुभे ॥ चैत्रस्य पौर्णिमायां च शंभोस्तु वृत्तमाचरन् ॥१२॥ विप्रा
 २४ नयुतसंख्याकान् वेदविद्याविशारदान् ॥ यज्ञांतकर्मकुशलान् सर्वस्वमिह संवृतान् ॥१३॥
 २५ कुशमंडपनिर्माणं निगमागममानंतः ॥ विधाय कोटिहोमं तत्कल्पाकल्पसमन्वितं ॥१४॥ प्रति
 २६ पदिवसे प्राप्ते ज्योतिर्विद्भिर्निवेदिते ॥ नित्यं नैमित्तिकं कर्म नीतिप्रोक्तेन वर्त्मना ॥१५॥
 २७ न्यायतः शुचिरासीनो विप्रश्चंद्रपुरःसरं ॥ नदद्भिः पंचवायैश्च वेदध्वनिपुरःसरं ॥१६॥ अर्घ्या
 २८ ॥ ब्राह्मणान् शतसंख्याकान् पूजाद्रव्याद्यलंकृतान् ॥१७॥ नि
 २९ योज्य पृथिवीपालः स्वस्तिवाचनकर्मणि ॥ प्राणप्रतिष्ठां करोद्राजराजेश्वरस्य च ॥१८॥

TRANSLATION.

Hail ! Bow to the propitious and splendid Gaṇapati ; bow to the Gurū. I offer a handful of flowers to the Gurū who is like the young moon shining forth from the ocean-like family of Nyagrodha and who is an incarnation of all the *mantras* and the presiding dieties put together. May the unrivalled Dakṣiṇāmūrti be successful who bears the light of Brahma, who shines in the very essence of the *Vedas*, who assumes the form of Rūdra surpassing even the Manus by the force of innumerable *mantras* flowing out of the mouth of Śaṅkara, whose sins are destroyed by the performance of ceremonies prescribed in the *Śrūtis* and *Smṛitis*, who protects all Brāhmanas, and who is merciful and liberal. He shines illustrious here ; he, who is like the moon among those who follow arts, whose fame is wide-spread, who is full of the virtues of the ocean, in whom pervades the essence of all the *Śāstras*, whose body is an incarnation of austerities, who has attained the most beautiful (*moksha*) eternal rest by the knowledge of *Vedas* and *Tantras* and who is the leader of the Brāhmanas. Inasmuch as the king declaring him the lord of the lords of Udepura worships him, and inasmuch as he then constantly resides by the side of the lord Saṅgrāma (singh) the king as well as the country, all free from obstacles of every description, acquire great felicity and do away with all their sins. The lord Saṅgrāmasiṅha shining with the lustre of his valour like the sun with that of his heat and therefore skillful in driving away his darkness-like enemies, the giver of happiness to the world, the deep lake of virtues filled with golden water has risen for giving joy to the forest of lotus his good friends. When his armies go about on the earth extending his conquest over his enemies, the wasps, coming round the temples of roaring elephants wet with rut and humming in all directions with their bodies entranced by drinking of the same, sing, I believe, the songs of his fame every day. The king of Mevāḍa, who has cut to pieces the hordes of the elephants of his enemies by the valour of his hands, who is surrounded by crowds (of kings) on the face of the earth, which is brightened by his glory like

the moon-beams of the *Śarada Rītū*, whose intellect is purified by six (*viz* ; peace, war, marching, halting, sowing dissension, and seeking protection) virtues, who is well-versed in the three *vargas* (*Dharma*, *Artha* and *kāma*), who, is adorned with the three *Śaktis* (*Prabhāva*, *Mantra* and *Utsāha*) and who is the giver of desired fruits, is at the head of all. Śrī Dakṣiṇāmūrti then caused to be built a temple and after that a Vāpi having fresh water, with ceremonies prescribed by the *Sāstras*. In the year 1770 after the beneficent king Vikramāditya's reign known as *Sounana Samvatsara* and the year 1635 of Śālivāhana, the establisher of the Śaka era, on the fullmoon day of the month Chaitra, the constellation being *Aświni*, the sun being north of the equator, Jupiter and Venus having risen, he observed the *Vṛita* of Śaṅkara. Having performed a sacrifice with ten million and with proper ceremonies in the *Mandapa* made of kuśa-grass as prescribed in the *Vedas*, at the hands of ten thousand Brāhmaṇas who know the *Vedavidyā*, and were well up in the ceremonies of the *Yajnas*, &c., and were selected for that purpose ; on the first day (of the dark half of Chaitra) fixed by astrologers, he who was holy and had performed the *Nitya* and *Naimitika karmas* as required by the *Niti Śāstra* and who was sitting in front of the crowds of Brāhmaṇas reciting the *Veda*, with the five instruments being played upon, † † † † engaged one hundred Brāhmaṇas adorned with things used in worship for performing the *Swastivāchana* and established this Rājārājesvara with due ceremonies.



GOHILA DYNASTY.

I.

Stone inscription of Sothadi Vāo at Māngrol in Saurāshtra.
Dated Samvat 1202.

While entering into the town of Māngrol, one of the ancient towns in the Province of Kāthiāvād, by the gate called the Gadi's gate there is a Vāo (Vāpi) in a street to the left. In the wall to the right in descending into the Vāo, there is a stone built up in it which contains this inscription. It is a hard black stone well preserved, measuring 18 inches by 15 inches with twenty-four lines and a half of Sanskrit verses in Devanāgarī characters.

It mentions that during the reign of Kumārapāla at Anahilapura, there ruled at Māngrol a Gohila king named Muluka, son of Sahajiga and grandson of Śrī Sahāra, who caused to be built a temple called Sahajigesvara in memory of his father Sahajiga, and assigned several dues from the customs revenues. The Mahājanas (the leading citizens) of Choravād also assigned a Vāo called Deguā for the use of the temple. This Vāo is on the way to the village of Visanaveli from Choravāda.

It is dated Vikram Samvat 1202, Simha Samvat 32. A. D. 1146.

TRANSLITERATION.

- १ ॥ॐ॥उैनमःशिवाय॥ मुकुटः स हरस्य पादु वः शशिपंकेरुहकेदकांश्रया ॥ गंगनादचिरेण य—
- २ व सा सुरहंसीव पपात जान्दवी ॥ कुत्वा राज्यमुपारमन्नरपतिः श्रीसिद्धराजो यदा दैवादुत्तम—
- ३ कीर्त्तिमंडितमहीपृष्ठो गरिष्ठो गुणैः ॥ आचक्राम ऋगिल(शटित्य)चित्यमहिमा तद्राज्यसिंहासनं श्रीमा—
- ४ नेष कुमारपालवृपतिः पुण्यप्ररुदोदयः ॥ राज्येऽमुष्य महीभुजोभवदिहश्रीगूहिला—
- ५ खवान्वये श्रीमाहारश्चि प्रभुनगरिमाश्राने श्रगमंडनं ॥ चैलुङ्गांगविगृहकः सहजिगः रत्ना—
- ६ तस्मिन्वस्मन्तस्मिन्नुत्रा वल्लगां चमवृचनं सौगधरश्चाश्रमाः ॥ एवामेकनमा वारः साम—
- ७ राज इति क्षितौ ॥ विख्यातो विदधे देवं पितुर्नाम्ना महेश्वरं ॥ श्रीसोमनाथदेवस्य जगत्यां पु—
- ८ प्यवृद्धये ॥ इंदुकुंदयशाश्रके कीर्त्ति मेरुसमाश्रितं ॥ पूजार्थमस्य देवस्य भ्राता ज्येष्ठस्य मूलुकः ॥
- ९ सुराष्ट्रानायकः प्रादाच्छासनं कुलशासनं ॥ ॐ श्रीसहजिगपुत्र ० श्रीमूलुकेन श्रीसहजिगे
- १० श्रदेवस्यानवरत्नचोपचारपूजाहेतोः श्रीमन्मंगलपुरशुक्कमंडपिकायां दिनंप्रति कां १
- ११ तथा तलारामाच्यमध्याव्दिनंप्रति का १ तथा बलीवद्दंडाटमाणकामाच्ये (डा)टांप्रति १ क
- १२ णमृतगडकंप्रति का ४ तथा रासभछाटंप्रति का ० ॥ तथा समस्तलोकेन निःशेषबल्लीकरै—

१ग. २ह. ३ति. ४तां. ५ठाकोर. ६कार्पाण.

Aho ! Shrutgyanam

- १३ पञ्चरात्रीहराकेरीवाटुयाप्रभृतीनां प्रत्येकका० ॥ तथा पञ्चभूतजटमरकप्रतिका ॥
 १४ तथापञ्चभूतगर्जाप्रति द्रैक्षेत्रप्रतिउच्चताभाव्येका ॥ तथा आगरमध्ये खुटितैखरालिहासाप्रति
 १५ का० तथा अन्यैव स्थित्या चौर्यावाडे बलहजे चम्राह ॥ तथा लाठिवद्रापथके बहंतशुल्कमंडपि
 १६ कामध्यात् दिनप्रति ठ० श्रीमुलुकेन रूपकैकः प्रदत्तः ॥ तथा चौर्यावाडेन्यसमस्तबृहत्पुरुषैरे
 १७ कमतीभूय चतुराधाटनविभुद्धा यथा प्रसिद्धपरिमोना सवृधमालाकुला वीसणवेलीग्राममार्गस—
 १८ मासला देगुवावावीनामवापी राजानुमत्या श्रीसहजिनेश्वराय प्रदत्ता ॥ तथा श्रीवामनस्थत्यांशुल्क—
 १९ मंडपिडैपिकायांदिनप्रति का १ तथा युतमध्ये दिनप्रतिका १ तथा पत्रकुस्यांभराप्रतिपत्रदात १ तथावी
 २० बहराकेरीवाटुयाप्रभृतीनां प्रत्येक पत्र १० तथा तलाराभाव्यमध्यात् ताबुलिकहट्टप्रतिप्रतिदि
 २१ नंपत्र २ मंडावापूग १ देवदार्थ समस्तोयं समस्तैर्माविभूमिपैः पालनीयोनुमान्यश्च दानाच्छेयोनु
 २२ पालनं ॥ शिवः पार्न जनो दाता पालकः पुण्यमक्षापरालोपकृच्च महापापी विचार्यैवं प्रपालयेत् यत
 २३ उक्तं ॥ वैहुमिर्बुधा बुक्ता राजभिः सगगादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ श्रीमद्विक्रमसं
 २४ वत् १२० २ तथा श्रीमिहसंवत् ३२ आश्विनवदि १३ सोमे ॥ प्रवस्तिरियं नि (मिता) ॥ इति रियं परमपाशुप
 २५ ताचार्यार्थमहापंडितश्रीप्रसन्नचरणः ॥

TRANSLATION.

Om! Om! Salutation to Śiva. May the diadem of Hara, where Jānharī swiftly descended from the sky, as a celestial female swan with the desire of (getting) the stem of the moon-lotus, protect you. When the Prince Śrī Sīdharāja, who had adorned the surface of the earth with his high fame, and who was noble on account of his virtues, having reigned, died accidentally, the illustrious Kumārāpāla, whose greatness was inconceivable, and whose good fortune had taken a firm hold on account of his merits, at once took possession of the throne of his kingdom. There flourished here in the reign of this sovereign, in the family of the name of Śrī Gōhila Śrī Sāhāra, the possessor of extensive greatness and an ornament of the earth. Then (there lived) his famous son Sahajiga, the commander of the forces of Chaulukya. His sons became powerful on the earth and were able to protect Saurāshṭra. Of them one, known on the earth as Somarāja and who was heroic, set up (an idol of) the god Māheśvara after the name of his father. He, whose fame was like the moon and like the jasmine, for the increase of religious merit in this world, made the fame of Śrī Somanātha Deva cherished on Meru (spread as far as Mount Meru). His elder brother, Mūluka, the Nāvaka (chief) of Saurāshṭra, made (this) royal grant (which is) to be observed by his descendants, for the performance of religious rites of gods: (That) by Thākkura Śrī Mūluka, the son of Thākkura Śrī Sahajiga, for the continuous five-fold service of the god Śrī Sahajigeśvara (be taken): 1 Kārshāpapa every day from the custom-house of Śrī Mangalpura: and 1 kārshā-

१५२. २४२. ३२४. ४०५६७८९०. ५००. ६००. ७००. ८००.

pāṇa on every day from the revenue of Talārā: and 1 kārshāpāṇa on every Māpakā taken from the pannier of a pack-bullock: 4 kārshāpāṇas on every cart-load of grain: and $\frac{1}{2}$ kārshāpāṇa on every pannier of a donkey: and by all the people and by all the betel-leaf growers, $\frac{1}{2}$ kārshāpāṇa on every bundle of (betel) leaves and on every vidaharā, kerī, vāṭayā, and the like: and $2\frac{1}{2}$ kārshāpāṇas on every load of camel laden with (betel) leaves: and 1 dramma on every cart laden with (betel) leaves: and 1 kārshāpāṇa on every field yielding the best crop: and $\frac{1}{4}$ kārshāpāṇa on every khuntī, kharāli and hānsā, in a salt-pan: and in the same manner to be taken in Choruyāvaḍa and Vala-ija. And one silver piece was (to be) given by Ṭhākkura Śrī Māluka every day from the transit duties collected at the custom-house on the road to Lāṭhivadrā: and the Wāva by name Deguyāvāvi, situated near the road (leading) to the village of Viṣaṇaveli, (and) surrounded by rows of trees, well known (as a public place of) enjoyment (amusement), having four distinct boundaries, was given with the sanction of the king, to Saṃajigeśvara by all the other leading personages in Choruyāvāḍa, (they) having become of one mind. And from the custom-house at Vāmanasthali one kārshāpāṇa every day: and one kārshāpāṇa on gambling every day and one hundred (betel) leaves on every bundle in a (betel) leaf-shed: and fifty (betel) leaves on every Vidaharā, kerī, vāṭayā and the like: and two (betel) leaves and one unhusked betel-nut every day from every shop of a (betel) leaf-seller—out of what is produced at Talārā. All these (which constitute) the portion (set aside as an offering) to the god, must be agreed to and accepted by all the future kings, (for) the continuance (of gifts) is of greater merit than the gifts (themselves). Śiva is the donee, man is the donor, the person who continues these gifts is surely the enjoyer of religious merit; one who annuls (these) a great sinner: bearing this in mind one should continue them. Because it is said: by Sagar and many other kings the earth has been enjoyed: whose-soever was the land, his was the fruit (religious merit). This inscription was made on Monday the 13th Āśvin Vadi, Vikrama Saṃvat 1202 and Siṃha Saṃvat 32. This is the composition of the great Paṇḍit Śrī Prasadvadnya, a great and venerable follower of Śiva.

II.

Stone Inscription of the Kāma Nātha's Orasī at Ghelānā near Māngrol in Saurāshtra. Dated Valabhi Saṃvat 911.

This inscription is cut in the stone of Orasī* used in the temple of Kāmanāth—a Śiva temple—at Ghelānā, a village near the sea-port town of Māngrol

* Orasī is a piece of stone with a round surface used for rubbing a sandal wood piece upon to get *chandana*, which is used in worshipping the phallic idol of Śiva.

STONE INSCRIPTION OF THE KĀMANATHA'S GRASIA AT GHUĀNĀ NEAR MĀṆGROL IN SAURĀSṬRA.

DATED VALABHI SAMVAT 911.

PLATE XXXVIII.



on the south-west coast of Kāthiāvād. The inscription measures 19 in. by 2 in. containing a line and a half of incorrect Sanskrit prose in Devanāgarī characters. The stone is a white sand-stone, a little broken in the middle.

It mentions the grant of an *Asana* (some sort of seat) for the Bhṛigu *Maṭha* (monastery) in the reign of Rāṇaka son of Thakore Mulu. The date of the inscription is Valabhi Samvat 911; A. D. 1230.

TRANSLITERATION.

- १ ॥७०॥ श्रीमद्वलभीसंवत् ९११ वर्ष ॥.....उदयशुके प्रत्ययजनकठमूलमुतरांगकराज्ये
२ श्रीभृगुमठे देवपूजार्थे आसनपट्टः प्रदत्तः ॥

TRANSLATION.

In the illustrious Valabhi Samvat 911 on the 4th of the bright half of *
* on Friday (this stone) seat was presented for the worship of the god in Śrī Bhṛigumaṭha * * in the reign of Rāṇaka the son of Mûlû, awakening confidence.

III.

This is the last leaf of a book called *Vishṇu Bhakti Chandrodaya*, obtained from Talājā under Bhāvnagar. The book was written by one Śrī Nṛsiṃhāranya Muni. The present copy was prepared in Samvat 1469, A. D. 1413-14, when Malik Śrī Usmān and Rāol Śrī Sārāṅgī were in power at Goghā, a sea-port town on the east coast of Kāthiāvād, about twelve miles south-east of Bhāvnagar. It contains in all 4500 Sanskrit verses, and is in a good state of preservation.

TRANSLITERATION.

इति श्रीनृसिंहारण्यमुनिविरचिते श्रीविष्णुभक्तिचंद्रोदयेषोडशकलाप्रकरणं समाप्तं ॥ छ ॥ समाप्तश्चायं विष्णुभक्ति-
चंद्रोदयः ॥ छ ॥ अथ ग्रंथसंख्या ४५०० ॥ यादृशं पुस्तके दृष्टं तादृशं लिखितं मया ॥ यदि शुद्धमशुद्धं वा मम दोषो न-
दायतां ॥ १ ॥ संवत् १४६९ वर्षे फाल्गुनशुद्धि १२ रवावच्छेद धौषावेलाकुळे महामलिकश्रीउसमान्तथाराडलश्रीसार-
गदेवर्षचकुलप्रतिपत्तौ ललाटज्ञाती.....आव्हापटनायमहं वाछाकेन श्रीविष्णुभक्तिचंद्रोदयस्य
पुस्तिका लिखिता ॥ छ ॥ तैलाद्रक्षेजलाद्रक्षेद्रक्षेच्छिद्यं च नान् ॥ परहस्तगताद्रक्षेदेवं वदति पुस्तिका ॥ १ ॥ शुभं भव-
तु ॥ मंगलमस्तु ॥ ॥ ॥

१ वर्षे २ शुद्धि ३ राज्ये

L. 21.

TRANSLATION.

Thus the chapter of the sixteenth *kald* of *Vishnubhakti Chandrodaya* composed by Śrī Nrisimbaranya Muni is finished. This is the end of *Vishnubhakti Chandrodaya*. The number of verses in this book is 4500. I have copied the book as I found it. So if there is any error the fault should not be attributed to me. Mehta Vāchhā copied this book of Śrī Vishnubhakti Chandrodaya for * * Alhā of the Lalāta caste, when the great Malek Śrī Usmān and Raol Śrī Sārāṅgadeva with his *pancha kula* were in power at the part of Ghogha, this day on Sunday the 12th of Fālguna Sudi (bright half) of the year Samvat 1469. The book says it should be protected from oil, from water, from loose binding, and from falling into strange hands. Let there be peace and joy.

IV.

Stone Inscription in the temple of Lakṣmī Nārāyaṇa at Mahuvā under Bhāvnagar. Dated Samvat 1500.

This stone is built up under the seat (Simhāsana) of the god Lakṣmī Nārāyaṇa, whose temple is near Darbārgadha of the sea-port town of Mahuvā on the southern coast of Kāthiāvād, and which is the principal town of the district of the same name under Bhavnagar State. It is a hard black stone with a face measuring 21 in. by 12 in., and contains eighteen lines of Sanskrit verses, and prose in Devanāgarī characters.

It mentions the digging of a *Vāo* (Vāpi) to the west of the town by a Modha Vāṇiā, Śelha Mokāl, in Samvat 1500, A. D. 1444, during the reign of Gohila Sārāṅgajī. It also mentions the different names of the town of Mahuvā at different times, from which it can be inferred that the town exists from very ancient times.

TRANSLITERATION.

- १ ॥७॥ॐ नमः श्रीसर्वेश्वर्य स्वस्ति स्वस्तिमति प्रसिद्धनृपातिश्रीविक्रमातिक्रमात् संवद्विष्णुपदेद्वये
- २ पुज्यगतीसंख्ये प्रजानांपतौ ॥मित्रे चोतरगे प्रचंडकिरणे धन्ये मधौ माधवे शुक्ले पूर्णतिथौ गुरौ च गुरुभे
- ३ सद्योगभोगक्षणे ॥१॥वालाकांतगैरे पुरे मधुमतांसंखे निवासोचिते ऽश्रीमत्कामगवीश्वरोद्धवभवे वंदे
- ४ शिवे संभवः श्रीरामार्पितचामरातपहरप्रौढिप्रतिष्ठान्वितः श्रेष्ठिश्चैतन्यपाल एव समभूत् श्रीकृष्णसेवा(प)रः
- ५ ॥२॥तत्पुत्रोऽतः पवित्रो हरिपरिचरणः श्रेष्ठिमल्लोऽत्र पल्लस्तस्मादप्याविरासीदमितवितरणोऽब्रह्म सत्य
- ६ स्वभावः ॥श्रेष्ठिश्रीरामनामा कृतसुकृतवयः संयुतो जानुसत्त्वा सन्मत्वा विष्णुभक्त्या (नि)वसति सदाने ब्रह्मणो वेदवेदः
- ७ ॥१॥तदनुजनितपूर्वादुःप्रपुण्यप्रभावात् कलिबलदलनेऽलं मोकलो निष्कलायां प्रणयति वरवापी तत्पती

१पद २रगे ३ट

- ८ चीनभूमौ मधुरसलिलपूर्णा श्रेयसे तत्र पित्रोः ॥४॥ अनुविष्टे दधिधानं मृष्टायां दधानिज्जले । सतिर्दधि—
 ९ ह्यमुद्विष्टं दिष्टैस्त्रिविष्टे ॥५॥ नीलोद्वाहं योहरिमेध सुनिपानं कुर्यात् पुत्रो गोत्रपवित्रोऽभिजनेनः (न) ॥
 १० दद्यादन्नं भूमिगजाश्लोभयवक्त्राभूयाद्वाततीर्थसुपर्वादिजभक्तः ॥६॥ गोहिल्लो लो रणे शूरः सारंगः शार्ङ्गसे
 ११ वक्रः तदुर्वी कुरुते वापी धर्मधोर्मोदमोकलः ॥७॥ उक्तश्रीभारते ॥ गोमासे गोगवाक्रांते गोरसे गंगे
 १२ गते गोमात्रं गोरसं दद्याद्गोसहस्रफलं लभेत् ॥८॥ श्रीक्रांत कृतदैत्यांत देव सेवकवत्सल त्वया विमा प्र
 १३ भुः कोऽत्र ब्रातुं कर्म क्रियापदे ॥९॥ पुराणपुरषः पायादपायात् त्वां कृपादृशा जलशायी प्रणीतोऽत्र यो ल—
 १४ ह्म्या सह मोकल ॥१०॥ उक्तं धर्म्मोरण्यपुराणे ॥ पुरा सृष्टिसमारम्भे स्वयंभूर्मगवान् स्वयं । अस्थापयन्महास्था
 १५ नमिदं मोहविमोहनं ॥११॥ धर्म्मोरण्यं कृते प्रोक्तं वेतायां सत्यमंदिरं । द्वापरे वेदभुवनं कलौ मोहेर—
 १६ कं मते ॥१२॥ स्वस्तिश्रीमन्पुष्पविक्रमार्कसमयातीतसंवत् १५०० वर्षे प्रजापतिनाम्नि संवत्सरे उत्तरायणे व—
 १७ संतऋतौ वैशाखशुक्लपंचम्यां गुरौ । श्रीमधुमत्याः पश्चिमे प्रदेशे निर्जले मातासतीर्वाहजानुपिताश्रेष्ठिश्री
 १८ रामाभ्रातृश्रेष्ठराघवश्रेयसेश्रेष्ठिमोकलः । भ्रातृसंगलीवासहितो मार्गे शृंगाटके मुष्टोदकपूर्णा वापी निमिमीते । श्री

TRANSLATION.

Om ! Salutation to the omniscient (God.) After the death* of the celebrated King Śrī Vikrama in the very prosperous 1500 called Prajā-pati,† the hot-rayed sun having gone to the north (of the equator) in the auspicious vernal season, in (the month of) Vaisākha, in the bright half (of the month), on the day of full moon, or Thursday, (the moon being) in Pushya, at an auspicious moment under a favourable conjunction of the stars. 1.

In the town called Madhu-matī, in Vālāka, which is fit to live in, there flourished this Sheṭh Śrī Nara-pāla, a devotee of Śrī Kṛishṇa, and possessed of glory and grandeur arising from the chowri and the umbrella given to him by Śrī Rāma, (and whose) birth was in the prosperous family deriving its origin from the hoofs of the illustrious Kāma-dhenu. 2.

Of him (was born) his pious son Pālha, the chief of the Sheṭhs and a devotee of Hari; of him came the Sheṭhs Śrī Rāma who was of a truthful nature and whose donation of food was immeasurable; he was conversant with the Vedas and, having collected a hoard of merits, he lived in the abode (or heaven) of Brahmā with his devotedness to Viṣṇu, a kindly disposition, and with the Sottee Jānu. 3.

After him Mukala, able to resist the might of Kālī on account of his former noble merits, constructs, for the final beatitude of his parents, there on the waterless spot, situated to the west of it (Madhu-matī), an excellent Wāva filled with fresh water. 4.

* lit., passing away.

† The fifth (or thirty-ninth) year in a sixty years' cycle of Jupiter.

‡ i. e., who distributed food in abundance in charity.

He, who would sink a fresh water (Wāva) in a region which is observed to be waterless, would obtain in heaven a desired (seat) particularised and assigned by the wise. 5.

That son, who is pious on account of his family and descent, who constructs a well, performs an equine sacrifice, celebrates the marriage ceremony of a dark-coloured bull,* gives an assurance of safety, gives food (to the needy), and is devoted to Brāhmanas, to auspicious occasions (holydays) and to holy places, will get lands, elephants and horses on account of his devotion. 6.

The Gohila Sāranga is brave in battle and a worshipper of Sārangin (Vishṇu). In his land Mokala, a Modha (Vāpiā), well versed in religion, constructs a Wāva. 7.

It is said in the Bhārata: In the month of Chaitra, (or Vaiśākha) when (even such a small quantity of) water (as it) trodden under the hoof of a cow is evaporated, he who provides† for (as much of) water (as might be) sufficient for one cow (to drink), will receive his reward (in heaven) equal to (that received by one who gives) a thousand cows (in charity).‡ 8.

Oh God, (who art) beloved of Lakshmi, a slayer of the Daityas, (and) dear to thy devotees, who, except thee, is able to know *karman* here in this world of *karmanas*? 9.

May Vishṇu, (whose image is) set up here with (that of) Lakshmi reposing (on his serpent-couch) in the waters, protect thee, Oh Mokala, with a kind look, from calamities. 10.

It is said in the Dharmāranya-purāṇa || that formerly at the commencement of the creation of the world the self-existent Brahmā himself made this great city the infatuator (Mohavimohana). 11.

In Krita yuga called Dharmāranya, in Tretā Satya-mandira, in Dvāpara Vedabhuvana, in Kali believed to be Moheraka. 12.

* This refers to the customs of नीलेड्डाह, that is to say, performing the marriage ceremony of a dark-coloured bull and its mate after the death of a person. A *nila-vriśa* is thus defined:—
लेहितो वस्तु त्वेन पुच्छयेण तु पाण्डुरः ॥ श्वेतःसुरविषाणाभ्यां स नीलवृष उच्यते ॥

† By building a Wāva.

‡ दिग्दृष्टिरोधितिसर्ग वज्रवायुवाणवारिषु भूमौ पशं च गोशब्दो विद्वद्भिर्देशमुत्सृतः ॥ Hence as the sun's rays (गो=दीपितो) are exceptionally hot in चैत्र as well as in वैशाख, the month is here called गोमास. In the same manner गौरस, water, may thus be derived: गो(=भूमि) the earth and रस a liquid.

§ Deeds meritorious or otherwise.

॥ धर्मरण्य Name of a sacred forest in Madhya-deśa into which Dharma is said to have retired: पुराण, a legendary history.

In the Samvat year 1500, after the time of the prosperous and illustrious king Vikramāditya, in the year called Prajā-pati, the sun having gone to the north (of the equator), in the season of spring, on the 5th of Vaisākha Sudi, on Thursday, in the waterless region to the west of Śrī Madhu-matī, for the final beatitude of his mother Jānu, (who was) a Sutte, of his father Sheth Śrī Rāmā and of his brother Shetha Rāghava.—Shetha Mokala, with his brother Sānga and Limba, constructs, in Śringātaka, by the road, a well, filled with fresh water.

V.

Stone Inscription of Varteja, a village near Bhāvnagar, of the time of Rāol Dhunāji Dated Samvat 1674.

This is a monumental stone-pillar raised in memory of a woman of the Kaṇḍoliā Brāhmaṇa caste, who committed herself to flames (*i. e.* became a *Sati*) on the death of her husband. The stone is situated near the Darbar's lodging-house at Varteja, a small village about six miles to the south-west of Bhāvnagar. The part containing the inscription measures 12 in. by 8 in., having eight lines of mostly incorrect Sanskrit prose in Devanāgarī characters. The letters in the last two lines are greatly obliterated. It is of the time of Rāol Dhunāji, a Gohil chief and is dated Samvat 1674; Śāke 1539; A. D. 1617.

TRANSLITERATION.

- १ ॥स्वस्तिश्री जुंयोयो मंगलाम्युदयश्च
- २ ॥संवत् १६७४ वर्षे शाके १५३९ प्रवर्तमा
- ३ ॥नेनाम्नि संवत्सरे गृहगुण.....श्रीसूत्र
- ४ ॥शरदृतौ मांगलप्रदकार्तिकमासे शुक्र—
- ५ ॥पक्षे १॥तिथौ शनिवासरेदिने दर्श
- ६ ॥षटीसमये श्रीकंडोलजातीय.....
- ७ ॥पावकपरिवर्त्तनप्रारंभं (ध्रुवा) तस्यासुधना
- ८ ॥दिस्त्वे (च)बुद्धी (राओलधुनाजीरु)पादत्ता
- ९ ॥मन...नियमं कृत्वा.....३०००००
- १० ॥स्वर्ग.....वि.....वर्षवत्सौ

TRANSLATION.

Hail! Wealth, glory, and joy * * * of Śrī Kaṇḍoliā caste on Saturday, the first of the bright half of the auspicious month Kārtika in the Śaradapitu

१शो(वधाराओ) २शु ३शरदृतौ ४मांगल्य ५वासरे ६श ७ध्वा

accompanied by good (positions of the) planets and qualities (peculiarities) of the Samvatsara called * * during the year Samvat 1674, Sâke 1539, when the sun had risen ten *ghadis* (four hours) hearing (her!) going round the fire * * * and her house * * * Râola Dhunâji . * * * paid * * * 300000 * * *

VI.

Stone-Inscription at Bâdi a village near Goghâ.

Dated Samvat 1748.

This is a monumental stone raised near the bank of a small stream flowing between the small villages of Hoidaḍa and Bâdi under the British district of Goghâ in Kâṭhiâvâd. It appears to have been raised in the memory of Râol Sursinghaji, who was killed in a fight with the Musalmâns. The inscription measures 9 in. by 8 in. having nearly six lines of Gujarâti prose in Devanâgarî characters. The whole of it is in good state. It is dated Samvat 1748, A.D. 1691.

TRANSLITERATION.

संवत् १७४८ वैरघेमागेशरईद १२ दिने राओल
शारंजीशुतराअलजीवणजीशुतराओ
लशुरशैयजीवाघेलाभाराजीमकंद
जीनाभाणैतरकवीदीवीदादधाननी
फोजशामालैकीसुआ.....राअलशैतरश
लजीतपाहमीरजीनाभतरीजा

TRANSLATION.

Râol Surasanghji, son of Râol Jiwanji, son of Râol Sârangaji, (and who was) a sister's son of Waghelâ Bhârâji Makandaji, and nephew of Râols Satar Sâlaaji and Hamiraji was killed in Samvat 1748, on the 12th of the month of Mâgasara Sûda, (while) fighting against the army of the Turk Vidi Vidâdakhâna.

VII.

Stone-Inscription in a temple at Dihora, a village near Talâjâ under Bhâvnagar.

Dated Samvat 1757.

The temple in which this inscription-stone is found is built on the bank of a river flowing by the village of Dihora, which is about six miles north of Talâjâ.

१वर्षे २मार्गशीर्षे ३शुद्धि ४दिने ५सु ६सु ७म ८सु ९शत्रुशत्यजी

well-known as Tālādhvaja in inscriptions and copper-plates, and which is under the Bhāvnagar State. The stone is built up in the wall near the entrance and measures 12 in. by 7 in. It contains six lines of Gujarāṭī in Devanāgarī characters of which the fifth line is almost lost. It mentions the erection of the temple in memory of one Hamiraji Gobila, in Samvat 1757; A. D. 1701.

TRANSLITERATION.

ॐ श्री॥

ॐ ॥ श्रीगणेशाय नमः ॥

ॐ ॥ श्रीमहादेवजीनामः ॥

रसादातथाइनेकराबुछेमोजे

श्रीदीहोरमांरावळश्रीगजसंघजी

ना.....श्रीह

मीरजीनुकराबुछेसंवत १७५७ वरखेमाघवैद ७ रवेउदने श्री श्री श्री

TRANSLATION.

(I) bow to Śrī Guṇeśha.

Ravala Śrī Gajasinghaji's * * * * * has caused to be built (this by favour of Śrī Mahadevaji in memory) of Śrī Hamiraji in Samvata 1757 on Sunday the 7th of the month of Māgha Vada.

VIII.

Stone-Inscription of the well called Dholiā in the compound of the Darbār's buildings at Mahuvā under Bhāvnagar. Dated Samvat 1805.

This inscription-stone is found in the top-wall of the well called Dholiā well in the compound of the Darbār's lodgings at Mahuvā, a small town under Bhāvnagar, on the south coast of Kāthiāvād. The stone is 15 in. by 14 in. and contains six lines of Gujarāṭī in Devanāgarī characters. There is hardly a single line which has not lost some of its letters. It mentions the digging of the well and a grant of some land to a Bāva named Rāmadās Tulsidās by Vakhataśimhji. It is dated Samvat 1805; A. D. 1749.

TRANSLITERATION.

१ नाराय

२

३ पाणकरादा करावी

- ४ राज्यश्रीवस्तुसौ विजय
 ५ ज्ये खोरगढमधेपरागदीतथा
 ६ क्षत्रीमावजी सेठमेतादे
 ७ वजीतथामित यालईसंनीदौ
 ८ धोलोकुवोवंधाव्यो धरतिविवा ६०
 ९ दी बावारासदासतलसीदासेरामा
 १० संवत् १८०५ पोषशुद्ध ४

TRANSLATION.

In Samvat 1805, Posha Suda 4th, during the reign of Vakhatsinghji Vijayasinahaji the Dholia well was built, and 50 *bighas* of land were given to Bāwā Rāmādāsa Talasidāsa.

IX.

*Stone-Inscription in the temple of Bhūlabhānjana at Lāthī in Kāthiāwād.
 Dated Samvat 1809.*

The Śiva temple of Bhūlabhānjana in which this inscription-stone is placed is out side the small town of Lāthī, the principal place of a small State of the same name in the Gohilavād division of the Province. It has a square surface measuring 6 in. by 6 in., and contains thirteen lines of Gujarāṭī in Devanāgarī characters. It mentions the building of the temple by some Kapola Vāṇiās of the town. The reigning chief was Gohila Saughaji. It is dated Samvat 1809; A. D. 1753.

TRANSLITERATION.

आगणेशायनमः श्रोसारदाओ(यै)नमः ॥ श्रीरणछोड जो
 सत(त्य)छे ॥ श्रीजयोमंगलाचरणश्रीश्रीसेवत्
 १८०९ वर्षमासवतममासश्रावणमासे
 शुक्लपक्षे तैथी अष्टमीवारगुरुज्योतिषां
 एवंपंचांगसंघीतदादेवलमीडमंजणशंभु
 नुपणात् ॥ आदिश्रीलाटीमधेगेहेलश्री
 संघजीवैराजमानराजकरेलेश्रीवणीकफो
 लगनातीगोत्रमंडलसंघवीश्री ५ कल्याणजी ?
 केसवतदाभार्यावाई उभयकुलवसुधावाइअ

१ मासोत्तमे २ ज्ये ३ श्ले ४ ति ५ म्यो ६ यो ७ शुद्धो ८ म्ये

मलसंपुत्रसंघवीहेमराजतथासंघवीवाठल

जीपुत्रपीतामर॥श्रीभीडभंजनसंभुदेवल

चणावताजेवैसरणजेथैहोयतेसर्वतुलसीपत्रेछेश्रीकर्मोपण श्री मां श्री श्री

श्री श्री श्री श्री श्री

TRANSLATION.

(I) bow to Śrī Gaṇeśa (and) Śrī Śārādā, Śrī Raṇachhodaji is the truth. May success crown this act. (I) Śrī. Śrī. On Thursday the eighth-day of the bright half of the best Month Śrāvaṇa in the year Samvata 1809 (A. D. 1753) when there being Anī yoga, all these five points of the calender were favourable, the temple of Bhīḍabhaṇjana Saṃbhu (Śiva) was finished. At which time illustrious Gohila Śrī Saṅghaji is reigning. Śrī Vaṇika Kapola Jnyāti, Gotra Maṇḍal Saṅghavi Śrī 5 Kalyaṇji Keśava had a wife Bāi Amala, who was of spotless descent from either side (father and mother). Her son Saṅghavi Hemarāja and Pitāmbar son of Saṅghavi Viṭhalji gave away in the name of Śrī kṛishṇa with a leaf of Talsi plant any amount that the building of the temple of Śrī Bhīḍabhaṇjana Saṃbhu (Śiva) might have cost them.

X.

Stone-Inscription of Gaṇapati in the temple of Bhīḍabhaṇjana at Lāṭhi in Kāthiāwād. Dated Samvat 1820.

This inscription is found in the seat of Gaṇapati placed in the temple of Bhīḍabhaṇjana at Lāṭhi, which is mentioned in the last inscription. The face of the inscription measures 10 in. by 3 in. and contains three lines of a mixture of Sanskrit and Gujarāti about the idol caused to be prepared by some Vāṇiās of the town. The character is Devanāgarī. It mentions the name of Gohil king Lākṣhāji, who ruled at the time. It is of the year Samvat 1820, A. D. 1764.

TRANSLITERATION.

श्रीगणेशायनमः॥संवत् १८२०वर्षे कारतकवद ७वनेरैवीवाशरेश्री

गणपतिनुसंरूपयुछे श्रीलाटीमधेगोहललाषाजीनी

शेषवी कलाणकेसवसुतपीतामर श्रीगणपतिनमः ॥

TRANSLATION.

(I) bow to Śrī Gaṇeśha. In Śrī Lāṭhi the idol of Śrī Gaṇapati was made on Sunday the 7th of the month of Kārtika Vadi in Samvata 1820, (by) Gohela Lākṣhāji and Pitāmbar son of Saṅghavi Kalyāṇa Keśava. (It bow to Śrī Gaṇapati.)

१स्य २कृष्णापण ३दि. ४वि. ५स. ६स्वरु.

L. 22.

XI.

*Stone-Inscription found at the Museum at Walā in Kāthiāwād.
Dated Samvat 1828.*

The small town of Walā, which is situated near the ruins of ancient Valabhipur, is a chief town of a small principality of the same name about twenty-five miles north-west of Bhāvnagar. There is a museum of archæological collections where this inscription-stone is placed. It is a white marble-slab measuring 12 in. by 8 in., and contains five lines of Gujarāti in Devanāgarī characters. It mentions the sinking and building of a *Vāo* in the reign of Gohil Visāji Bhāvasimhaji in the year Samvat 1828; A. D. 1772.

TRANSLITERATION.

- ૧ : સંવત ૧૮૨૮ વર્ષે વૈશાખ સુદ (દિ) ૨ વ(દિ)ને વા
૨ લાશ્વીશુરજીએ (વંધા)વી છે તે વાવ અંધા
૩ રીમાં મારોજી ફરામજીએ વંધાવી છે
૪ નારોશ્રીશુરજી છે રાજ્યશ્રીરાવલ.વી
૫ શામારે માવચંચજીનું છે શ્રીસ્તુ

TRANSLATION.

On the 2nd of Vaisākha Sudi (bright half) of the year Samvat, 1828 VALA Sri Suraji caused to be built a Vāo in the *andhāri** through Bhārāji Farāmaji. Its *nālo*† is to the east. At this time Rāvala Visābhāi Bhāvasimhaji is the king. May there be fortune.

XII.

*Inscription in the temple of Gopānāth of the time of Vijayasimhaji.
Dated Samvat 1876.*

This inscription is cut on a plastered wall near the eastern gate. It is seen on the right hand just as we enter the gateway. It is written in Gujarāti characters and mentions the building of a loft in Samvat 1876; A. D. 1820, during the reign of Vijayasimhaji at Bhāvnagar, in whose territory the temple is situated, being about twelve miles south of Tālāja, on the sea-coast.

* Within the limits of the Village lands any place where there is a dense grove of trees is called *andhāri*.

† The long part, apart from the well, dug out for making steps to descend into is called a *nālo*.

TRANSLITERATION.

संवत् १८७६ नावर्षे चतुर्दश २
 नंदाडामंडी श्रीगोपीनाथनी चणा
 वीछे भमचारी ननजीभाई
 नुनामछे तेनाचणनार कडी
 आभी नवानगरनाछे जेडातथावडा
 राजावजेशागदीवानजी भा
 इएनाराजमां कीधीछे

TRANSLATION.

In Samvat 1876 on the 2nd of the month of Chaitra, during the reign of king Vajesinga Divāñjibhāi (!) the *medi* (loft) of Śrī Gopānātha was caused to be built by Brahmachāri Nāñjibhāi. The builders (masons) are Jethā and Ruḍā of Nawanagar.



THE SOLANKI DYNASTY.

I.

Stone-Inscription of the time of king Kumārāpāla of Kerāḍu near Bādamera in Mārṇād. Dated Samvat 1209.

Kerāḍu, is a small village near Hāthamo under Bādamera in Mārṇād. It contains ruins of many temples, buildings &c., in one of which this inscription was found cut into a stone of pillar. It is a white stone which appears to have suffered a great deal from weather as well as other causes, which makes the inscription difficult to decipher properly. The stone measures 17 ft. by 17 ft. and contains twenty lines and a half of Sanskrit composition in modern Devanāgarī character, to the effect that on particular sacred days no life was to be taken under a penalty of fine to those belonging to the royal family and of capital punishment to others. This order was passed under the auspices of King Kumārāpāla, who had but recently ascended the throne of Gujārāta. The date of the inscription is Samvat 1209, A. D. 1153.

TRANSLITERATION.

- १ संवत् १२०९ माघवादि १४ शनी अष्टमश्री राजाधिराजप
- २ रमेश्वर उमापतिवरलब्धप्रौढप्रताप निजितसकलराज
- ३ भूपालश्रीमत्कुमारपालदेवविजयराज्ये पश्रीमहादेवे श्री
- ४ श्रीकरणादौ समस्तमुद्राव्यापारान् परिपु प्रभुप्रसादावा
- ५ तश्रीकिराटकूपलाटहदशिव महाराजश्रीआलण
- ६ देवः शिवरात्रिचतुर्दश्यां शुचिर्दे पापे यशोऽति
- ७ वृद्धये प्राणिनामभयप्रदानम् राजतरावृत्ति
- ८ कसमस्तप्रकृतीन् संवोध्य अभय वाशिष्ठभय
- ९ यो पक्षयोः अष्टमीएकादशीचतुर्दशी ह श्रेयोऽनंत
- १० रं एतासु तिथिषु नगरत्रयेऽपि जी(व) जाचव्यतिक्रम्यजी
- ११ वानां वधं कारयति करोति वासव्यापा आचंद्रार्कं याव
- १२ त् केनापि न लोपनीयं अपरं पुरोहितार्थं सर्वैरपरैश्च ए
- १३ वा अमारिरुद्धः प्रमाणीकार्यो ॥य कालेन श्रीयते
- १४ फलं ॥एष (तं) स्वामयदानस्य श्रयं त्वस्य प्रदत्ताभ
- १५ यदक्षिणा न तु विप्रसहसेभ्यो कोपि पापिष्ठतरो जी

१तीः

- १६ वषष्ठं कुरुते तदा सपंचद्रमैर्देवनीयः नाहराष्ट्रि कस्यैको
 १७ द्रम्भोस्ति > स्वहस्तोयं महाराजर्थाभिलक्षणदेवस्य महाराजपुत्रश्रीकेल्लण
 १८ देवमतमेतत् ॥+महाराजपुत्रसांघिविग्रहिक ठ०खेलादित्येनलि—
 १९ खितमिदं ॥श्रीनरलपुर वासिप्राग्याटवंशप्रभूतशुभंकरामिधानः श्रावकः तत्पुत्री शि
 २० तितले धर्मतया विख्यातौ पूतिगशालिगौ ताम्भ्यामातिरूपापरावाराभ्यां प्राणिनामभयदानश्च
 २१ सनं विज्ञप्य करापित्तं(कारित)मिति॥छा॥उत्कीर्णं गजाहलेन

TRANSLATION.

To-day on Saturday the 14th of Maha Vadi (dark half) in the year Samvat 1209 * * * during the victorious reign of Rājādhirāja Śrīmān Kumārpāladeva, who has conquered all kings * * * by his great prowess consequent upon the grace of Śaṅkara, the lord of Pārvaṭi * * when Śrī Mahādeva was incharge of the signet and the seal &c. * * Śrī Kīrāta, Lāta, Hada, got by the grace of God * * * Mahārāja Śrī Ālanadeva on the sacred day of Śivarātri chaturdaśī (the night being the favourite of Śiva) * * * (gave) security for the lives of animals for greatly increasing (his) fame * * * having explained the rightfulness (of it) to all the Kārbhāries (ministers) * * * on the 8th, 11th and the 14th of both the fortnights * * * and then on those days in the three towns also * * * he who kills or causes to be killed any animal disregarding the order should be put to death * * * . No one shall disobey the order till the sun and the moon endure. Then for further good * * * all others should follow this custom of respecting the lives (of animals) * * * fruits become extinct by lapse of time, (but) this gift of security of lives will never-become extinct * * * . This gift of security made by himself not even to a thousand Brāhmanas * * If a great sinner kill any animal he should be fined five *drammas* * * * says. A person of a royal family (shall pay) one *dramma*. > This (the sign of dagger) is the signature in Mahārāja Śrī Ālanadeva's own hand* * * (His) son Mahārāja Śrī Kelhaṇadeva is also of the same opinion. (His) son Mahārāja * * * . This is written by Thakar Khelāditya, the negotiator of peace and war. This edict of granting security (of lives) was caused to be promulgated by merciful Putiga and Śāliga who were sons of Śravaka Śubhankara who was born in the family of Pragavat and was an inhabitant of the city of Śrī Nadrola and who were well-known throughout the world as religious. This edict was engraved by Gujāl.

II.

*Stone-Inscription of the time of King Viradhaval at Delavādā on Mount Abu.
Dated Samvat 1267.*

This inscription is engraved on a piece of black marble, which is built up in a side-wall of a *Dharmasāla* to the right of the temple of Śrī Ādinātha at Delavādā, a small town on mount Ābu. The face of the stone measures 39 ft. by 31 ft. and contains seventy-four verses in Sanskrit in forty-seven lines. The character is modern Devanāgarī. The stone as well as the inscription appear to be carefully preserved. It mentions certain repairs and additions made to the temple of Ādinātha by the two brothers and ministers of the kings of Anahilvāḍa, Vastupāla and Tejapāla. It also gives the genealogy of king Viradhavala who then ruled over a part of Gujarāt, and who belonged to the Wāghelā branch of the Solanki dynasty and whose father was the chief minister of Bhimadeo II., of Gujarāt. It also gives the names of some six persons of the Parmār dynasty of whom Krishnarāja seems to be the contemporary of Viradhavala, and Yaśodhavala of Kumārapāla. There are again described the great works of public utility and charity caused to be done by the two Jain ministers. The date of the inscription is Samvat 1267; A. D. 1211.

TRANSLITERATION.

- १ ॐ॥वंदे सखस्तीं देवीं याति या कविमानसं नीयमाना निजेनेव यानमानसवासिना १ यः शांतिमानप्यह.
- (णः) प्रकोपे *शांतोऽपि दीतः स्मरनिग्रहाय निमीलिताक्षोऽपि समग्रदक्षीं स वः शिवायास्तु शि
- २ वातनूजः २ अणहिरमसि स्वस्तिपात्रं प्रजानामजरजिद्रुमुत्सैः पात्यमानं बुलुवैः चिरमतिरमणीनां
- यत्रवक्त्रैः(कैः)दुर्मदीकृत इव सितपक्षप्रक्षेप्यंघकारः ३ तत्र प्राग्वाटान्वयमुकुटं कुटजप्रसून
- ३ विशदयशः दानविनिर्जितकल्पद्रुमसंज्ञंघणः समभूत ४ चंडप्रसादसंज्ञः स्वकुलप्रासादहेमदंडोऽस्य प्रसर-
- त्कीर्तिपताकः पुण्यविपाकेन सूनुरभूत् ५ आत्मगुणैः किरणैरिव सोमो रोमोद्भवं सतां कु
- ४ वैन् उदगादगाधमध्याहुधोदाधिबांधवात्तस्मात् ६ तस्मादजनि जिनाधिनाथमार्कं विभ्राणः स्वमनसि सशरा-
- जः तस्यासीदयिततमा कुमारदेवी देवीव त्रिपुररिपोः कुमारमाता ७ तयोः प्रथमपु
- ५ त्र्योऽभूमन्त्रौलूगिगसंज्ञया दैवादवाप बालोपि सालोक्यं वासवेन सः ८ पूर्वमेव सचिवः सकोविदैर्गण्यते स्म
- गुणवत्सु लूगिगः यस्य निस्तुपमतेर्मनीषयाधिकृतेव धिषणस्य धीरपि ९ श्रीमल्लदेवधि
- ६ तमल्लदेवस्तस्यानुजो मंथिमतल्लिकोऽभूत् बभूव यस्यान्यधनांगनासु लुब्धा न बुद्धिः शमलश्चबुद्धेः १०
- धर्मविधाने भुवनश्छि(छि)द्रपिधाने विभिन्नसंधाने सृष्टिकृता न हि सृष्टः प्रतिमल्लो मल्लदेव
- ७ स्य ११ नीलनीरदकदम्बकमुक्तश्वेतकेतुकिरणोद्भरणेन मल्लदेवयशसा गलहस्तो हस्तिमल्लदशानांशुषु दत्तः १२
- तस्यानुजो विजयते विजितेन्द्रियस्य सारस्वतामृतकृतान्मुतहर्षवर्धः श्रीवत्सु
- ८ पाल इति भालतल्लस्थितानि दौल्याक्षराणि सुकृती कृतीनां विलुपन् १३ विरचयति वस्तुपालश्चुलुक्यस-
- चिवेषु कविषु च प्रवरः न कदाचिदर्थहरणं श्रीकरणे काव्यकरणे वा १४ तेजःपालः पालितस्ता

* Probably the word is प्रकोपे

- ९ मितेजःपुंजः सोयं राजते मंत्रिराजः दुर्दृष्टानां शंकरनीयः कनीयानस्य भ्राता विश्वविभ्रांतकीर्तिः १५ तेजःपा-
लस्य विष्णोश्च कः स्वरूपं निरूपयेत् स्थितं जगन्नीतृत्वं यदीयोदरकंदरे १६ जाल्लूमाकुंसाकु
१० वनदेवीसोहगावधनुकाख्याः पदमलदेवी चैषां क्रमादिमाः सप्त सौंदर्यः १७ एतेऽश्वराजपुत्रा दशरथपुत्रास्त
एव चत्वारः किल पुनरवनावैकोदरवासलोभेन १८ अनुजन्मना समेतस्तेजःपा
११ लेन वस्तुपालोयं मदयति कस्य न हृदयं मधुमासो माधवेनेव १९ पंधानमेको न कदापिगच्छेदिति स्मृति-
प्रोक्तमिव स्मरंतौ सहोदरौ दुर्धरमोहचौरैः संभूय धर्माध्वनि तौ प्रवृत्तौ २० इदं सदा सो
१२ दरयोददेतु युगं युगव्यापतदोर्युगश्री(श्रि)युगे चतुर्थेप्यवर्णेन येन कृतं कृतस्यागमनं युगस्य २१ मुक्तामयं
शरीरं सोदरयोः सुचिरमेतयोरस्तु मुक्तामयं किल महीवल्लभमिदं भाति यत्कीर्त्या २२ पा
१३ कोत्पत्तिनिमित्तौ यद्यपि पाणी तयोस्तथाप्येकः वामोभूदनयोर्न तु सोदरयोः कोऽपि दक्षिणयोः १२३ धर्मे-
स्थानांकितामूर्वी सर्वतः कुर्वतामुना दत्तः पादो बलाहृष्टयुगलेन कलेर्गले २४ इतश्चौलुक्यवीरा
१४ णां वंशे शाखाविशेषकः अणोर्राज इति ख्यातो जातस्तेजोमयः पुमान् २५ तस्मादनंतरमनंतरितप्रतापःप्रा-
पक्षिति क्षतरिपुल्लवणप्रसादः स्वर्गापगाजलवलक्षितशंखशुभ्रा बभ्राम यस्य लवणाग्निधमतीत्य कीर्तिः
१५ २६सुतस्तस्मादासीदशरथककुत्स्थप्रतिकृतेः प्रतिश्मापालानां कवलितवलो वीरधवलः यशःपूरे यस्य प्रसर-
ति रतिह्लांतमनसामसाध्वीनां भग्नाऽभिसरणकलायां कुशलता २७ चौलुक्यः सुकुती स वीरधवलः क
१६ णैजपानां जपं यः कर्णेपि चकार न प्रलपतामुद्दिश्य यौ मंत्रिणौ आभ्यामभ्युदयातिरेकचरिरे राज्यं स्वभ-
र्तुः कृतं घाहानां निवह्य घटाः करटिनां बद्धाश्च सौभाग्ये २८ तेन मंत्रीद्वयेनायं जानेजानूपवर्ति-
ना ब्र(प्र)
१७ भुर्भुजद्वयेनेव सुखमातिष्ठयति भ्रियं २९ इतश्च गौरीवरस्व(श्व)सुरभूधरसंसंभोयमस्त्यर्बुदः ककुदमाद्रिकदं-
बकस्य मंदाकिर्नां धनजटे दधुत्तमांगे यः श्यालकः शशिभुतोऽभिनयं करोति ३० कचिदिह विहरंतीवी
१८ क्षयमाणस्य रामाः प्रसरति रतिरंतर्नीक्षमाकांक्षतोऽपि कचन मुनिभिरभ्यर्च्य पश्यतस्तीर्थवीथीं भवति भववि-
रक्ताधीरधीरात्मनोऽपि ३१ श्रेयःश्रेष्ठवशिष्ठोमद्भु(ह्)तमुकुंजान्मृतंजात्मजप्रद्योताधिकदेहदीधितिभ
१९ रः कोप्याविरासीजरः तं मत्वा परमारणैकरसिकं स व्याजहार श्रुतेराधारः परमार इत्यजनि तन्नामाथ त-
स्यान्वयः ३२ श्रीधूमराजः प्रथमं बभूव भूवासवस्तत्र नरैर्द्रव्ये भूमीभुतो यः कृतवानभिज्ञान् २(प)
क्षद्रयोच्छे
२० दनवेदनासु ३३ धंधुकप्रुवमयादयस्ततस्ते रिपुद्विपघटाजितोभवत् अत्कुलेऽजनि जगन्मनोरमो रामदेव इति
कामदेवजित् ३४ रोदःकंदरवर्तकीर्तिलहरीलितामृतांशुशुतेरप्रद्युम्नवशोयशोधवल इ
२१ त्यासीत्तनूजस्ततः यश्चौलुक्यकुमारपालनृपतिप्रत्यधिभायागतं मात्रासत्त्वसमं च मालवपति बल्लालमान्धवान्
३५ शत्रुश्रेणीगलविदलनोच्चिद्रनिस्त्रंशधारे धारावर्षःसमजनि सुतस्तस्य विश्वप्रशस्यः ॥ क्रौडाक्रांतोप्य
२२ धनयसुधानिश्चले यव जाताश्च्योतन्नेत्रोत्पलजलकणाः कौकणाधीनपल्यः ३६ सोयं पुनर्दोशरथिः पृथिव्या-
मव्याहृतौजाः स्फुटमुज्जगाम मारीचवैरादिवयोऽधुनापि (स्व)राज्यमव्यग्रमतिः करोति ३७ सामं
२३ तसिंहसमितिक्षितिविश्वतौजाः श्रीगुर्जरक्षितिपरक्षणदक्षिणाभिः प्रह्लादनस्तदनुजो दनुजोत्तमारिचारिधमत्र
पुनर्वज्रलयांचकार ३८ देवीसरोजासनसंभवा किं कामप्रदा किं सुरसौरभेयी प्रह्लादनाकारधरा
२४ धरायामायातवत्येष न निश्चयो मे ३९ धारावर्षसुतोयं जयति श्रीसोमसिंहदेवो यः पितृतः वीर्यं विद्यां पितृव्य-
काहानमुपयतो जगदे ४० मुक्ता(क्ता)विप्रकरानरातिनिकरात्रिजित्य तत्किंचन प्राप्तं प्रति सोम
२५ सिंहनृपतिः सोमप्रकाशं यशः येनोर्वीतलमुज्ज्वलं रचयता प्युजाम्यतामीश्वर्या सर्वेषामिह विद्विषां न हि मु-
खान्मालिन्यमुन्मूलितं ४१ वसुदेवस्येव सुतः श्रीकृष्णः कृष्णराजदेवोस्य मात्राधिकप्रतापो यशोद

- २३ (द)वासंभितो जयति ४२ इतश्च अन्वयेन विनयेन विद्यया विक्रमेण सुकृतक्रमेण च आपि कोऽपि न पु-
मानुपैति मन्वस्तुपालसदृशो दृशोः ग्रथि ॥४३॥ दयितालालितादेवी सुनयमती तनयमापसचिवैर्द्रात् ना-
म्ना जयत-
- २७ सिंहं जयंतमिद्रान्द्रु(सु)लोमपुत्रीव ॥४४॥ यः शैशवे विनयवैरिणि देवधार्यं घृते नयं रचि(तदा)यगणोदयं
च सोयं मनोभवपराभवजागरूकरूपो न कमनसि चुंबति चैत्रासिंहः ॥४५॥ श्रीवस्तुपालपुत्रः कल्पा-
युरयं जयं
- २८ तसिहोस्तु कामादधिकं रूपं निरूप्यते यस्य दानं च ॥४६॥ श्रीतेजःपालः संचिवश्चिरमस्तु तेजस्वी येन जना
निश्चिताश्रितामणिनेव नंदति ॥४७॥ यश्चाणक्यामरगुरुमरुद्वथाधिद्युक्तादिकानां प्रागुत्पाद्यं व्यथित सु-
चरितं
- २९ मंत्रिणां बुद्धिधात्रां ॥चक्रेभ्यासः स खलु विधिना नूतमेनं विधातुं तेजःपालः कथमितरथा धिक्क्य(तां) प्रा-
प्य)प तेषु ॥४८॥ अस्तिस्वस्तिकेतनं तनुभ्र(भु)तां श्रीवस्तुपालानुजस्तेजःपाल इति स्थितिं बलिहृता-
सुर्वीतले पालयन् । आत्मीयं च
- ३० इ मन्थते नहि गुणधामं च कामंदकिश्वाणक्योपि चमत्करोति न ह्र(ह)दि प्रेक्षास्पदं प्रेक्ष्य यं ॥४९॥ इतश्च
महं श्रीतेजःपालस्य पत्न्या श्रीअनुपदेव्या पितृवंशवर्णनं ॥प्राग्वाटान्वयमर्द्धनैकमुकुटः श्रीसांद्रचंद्रावति-
वास्तव्यस्त
- ३१ वनीयकीर्तिलहरीप्रक्षालितश्मातलः श्रीयांगाभिधया मुदीरजनि यद्वत्तानुरागादभूत् ॥ को नासप्रमदो नदो-
लितधिरा नोद्धतरोमा पुमान् ॥५०॥ अनुसृतसज्जनसरणिर्भरणिगनामा बभूव तत्तनयः ॥स्वप्रवज(जे) यथा
- ३२ गुणिना हारेणेव स्थितं येन ॥५१॥ त्रिभुवनदेवी तस्य त्रिभुवनविरूपातशीलसंपन्ना दयिताभूदनयोः पुनरंगं
द्वेषा मनस्त्वेकं ॥५२॥ अनुपमदेवी देवीसाक्षाद्वाक्षायणीव शीलेन तद्वहिता सा दत्ताश्रीतेजःपाल
- ३३ पत्येभूत् ॥५३॥ इयमनुपमदेवी । दिव्यव्रतप्रसूनव्रततिरजनितेजःपालमंत्रीशपत्नी नयविनयविवेकैर्मित्यदाक्षिण्य-
धामप्रमुखगुणगणैर्दुद्योतिताशेषगोत्रा ५४ लावण्यसिंहस्तनयस्तयोरयं रयं जयेतं
- ३४ द्वियदुष्टबाजिनां लक्ष्म्यापि मीनध्वजमंगलं वयः प्रयाति धर्मैकविधायिना धु(ध्व)ना ५५ श्रीतेजपालतनय-
स्य गुणानमुष्यश्रीलुणसिंहकृतिनः कति न स्तुवंति श्रीवंधनोद्धरतरैरपि यैः समंताद्भुक्तीमलानिजगति क्षि
- ३५ यतेश्म कीर्त्तिः ५६ गुणधननिधानकलशः प्रगटोयमसेवितश्च खलसर्पैः उपचयमयते सततं सुजनैरुपजीव्य-
मानोऽपि ५७ मल्लदेवसचिवस्य नंदनः पूर्णसिंह इति लीलुकासुतः तस्य नंदति सुतोऽयमल्लहण
- ३६ देविभूः सुकृतधेशपेयः ५८ अभूदनुपमा पत्नी तेजःपालस्य मंत्रिणः लावण्यसिंहनामायमाधुष्मानेतयोः
सुतः ॥५९॥ तेजःपालेन पुण्यार्थं तयोः पुत्रकलत्रयोः हर्म्यं धीनेमिनामस्य तेने तेनेदमनुदे ६०
- ३७ तेजःपाल इति क्षितीदुसचिवः शंखोज्जलाभिः शिलाभेणीभिः स्फुरद्दिदुक्कुंदरुचिरं नेमिप्रमोर्मेदिरं ॥ उ-
च्चैर्महपमत्र राजाति जिनावासद्विपंचाशतं तत्पाशेषु बलानकं च पुरतो निष्पादयामासिबान् ६१ श्रीमच्छं
- ३८ पसंभवः समभवच्छंभ्रसादस्ततः सोमस्तत्प्रभवोऽश्वराज इति तत्पुत्राः पवित्राशयाः श्रीमल्लूणिगमल्लदेवतन-
याः श्रीवस्तुपालद्वयास्तेजःपालसमन्विता जिनमतारामा नमस्तीरदाः ६२ श्रीमंत्रीश्वरवस्तुपालतनयः श्रीजै
- ३९ त्रसिंहादकपस्तेजःपालसुतश्च विश्रुतमतिर्लावण्यसिंहाभिधः एतेषां दशपुत्रयः(?) करिवरस्कंधाधिददाश्विरं रा-
जंते जिनदर्शनार्थगतयो दिह्नायकानामिव ६३ मुकुटीनामिव पृष्ठतः करिदधुःस्वेषप्रतिष्ठाजुषा तन्मू-
र्त्तिविम
- ४० लावण्यसज्जकमताः कांतासमेता दश चौलुक्यक्षितिपालवीरधवलस्थाद्वैतबाहुः सुधीस्तेजःपाल इति व्यधापय-
दयं श्रीवस्तुपालानुजः ६४ तेजःपालः सकलत्रः जायाजीव्यस्य वस्तुपालस्य सविधे विभाति सफलः

- ४१ सरोवरस्त्र्येष सहकारः ६५ तेन भ्रातृयुगेन या प्रतिपुरग्रामाध्वशैलस्थले वापीकूपनिपानकाननसरःप्रासादस्तत्रा-
दिका ॥धर्मस्थानपरंपरातिरुचिरा चक्रेथ जीर्णोद्धृता व्याख्यातुं किमु शक्यते यदि परं सा मेदि
४२ निमोदनी ६६ दंभोः श्रासंगतागतानि गणयेथः सन्मत्तियौऽथवा नेत्रोन्मीलनमीलनानिकलयन्माकेडनाग्रो
मुनेः संख्यातुं हृदि चंद्रसीधुकणिकामेतामपेतापरव्यापारः शुभसत्रकीर्तनतति सोप्युजिजहीते न हि
४३ ६७ सदाप्रवर्ततां कीर्त्तिरश्वराजस्य शाश्वती ॥सुकर्तुमुपकर्तुं च जानीते यस्य संततिः ६८ आसीचंडपमंडिता-
न्वयगुहः संशुद्धबुद्धिः साधुर्हेममतिश्चचारुचरितः श्रीशांति
४४ सूरिस्तलोप्याचंद्रामरसूरिणः समुदयचंद्रांशुदीप्तश्रुतिः ६९ श्रीजैनशासनवनीनवनीरवाहः श्रीमांस्ततो
.....नविद्यविद्यःख्यातस्ततो मेरुमुनीश्वरोयं ७० शाना
४५ मृतक्षमापात्रं ।सूरिरस्त्युदयप्रभः मौक्तिकानीव सूक्तानि ।भांति यत्प्रतिभांनुधेः॥ ७१ एतद्धर्मस्थानं धर्मस्था-
नस्य तस्य यः कर्त्ता तावदद्वयामिदमुदियादुदयत्यमर्बुदो यावत् (७२)श्रीसेमेश्वरदेवश्चलुक्चयनरदेव-
सेवितपाद
४६ युगः ॥स्त्रचयांचकार रुचिरां धर्मस्थानप्रशस्तिमिमं ॥७३॥श्रीनेमेरविकायाश्च प्रसादादर्बुदाचले ॥वस्तुपा-
लान्वयस्यास्तु प्रशस्तिः स्वस्तिशालिनी ॥७४॥गजधरकान्हडस्य पुत्रकडुबाकेन प्रशस्तिरियमुत्कीर्णा ॥
४७ श्रीविक्रमसंवत् १२६७ वर्षे फाल्गुनवदि १० सौम्यदिने

TRANSLATION.

I bow to the Goddess Sarasvati, who settles herself in the mind of poets being led there as it were by the swans, her vehicles, living on the Mānasarovara.

May Gaṇapati, the son of Pārvatī, be for your welfare—Gaṇapati who though calm is red in anger (probably red at his trunk-like face), who though quiet is kindled in chastising Kāma (or in curbing passions) and who is the seer of every-thing though his eyes are closed.

There is Anahilapûrapaṭaṇa, a happy place for its subjects to live in, protected by the Chulukyās who are like the Raghus conquerors of Ajara (?), a place where even at the end of the bright fortnight darkness is as it were diminished for a long time by the moon-like faces of beautiful women.

In this city there flourished Chāṇḍapa who was like a crest-jewel of the Prāgvāṭa family, whose fame was pure as the flowers of *Kutaja*, and who surpassed the kalpa-tree in gifts.

He had a son by name Chāṇḍaprasāda, a fruit of his meritorious deeds, who was like a golden pillar to his palace-like family and whose banner of fame was ever flowing.

From him who was like the milky-ocean was born śeṣ who by his merits made erect the hairs on the body of the good as by its rays the moon produced from the milky-ocean.

From him was born Śaśvarāja bearing in his mind a great devotion for the worship of Jineśvara. He had a beloved wife in Kumārdevi who was like Pārvati the wife of God Śiva and the mother of Kārtavīrya-swāmi.

Śaśvarāja and Kumārdevi had for their first-born son Luṇiga, who was a minister and who went to the region of Indra (died) in his youth by the decree of fate.

The learned place this minister Luṇiga foremost among the meritorious.

He with his clear understanding and wisdom surpassed even the intellect of Brihaspati.

His younger brother was Mallideva* a dependant of Malladeva* and who was the best of the ministers. His mind was so contented that it was never attracted by the wives or wealth of other persons.

No mortal the creator ever formed who can vie with Malladeva in observing duties, in veiling the faults of others and in bringing about a reconciliation of the separated (or of the quarrelled).

The fame of Malladeva while uplifting the rays of the moon let fall from collections of black clouds made friendship as it were with the rays of the tusks of powerful elephants.

Victory to Vastupāla, who was younger brother of Malladeva the master of his senses, who meritorious as he was brought on a wonderful shower of pleasures by (his versatility in) the nectar-like Śārasvata, and hence defaced the letters of pain mark on the forehead of the good.

Vastupāla, the best of the ministers and poets of the Chaulukyas, never accepts nor takes any money either for his poems or for increasing his wealth.

His younger brother Tejapāla, who has kept up the large quantity of the splendour or prowess of his master, who was ever dreaded by bad people and whose fame has spread all round the world, stands glorious as the chief of ministers.

Who can describe the personality of Tejapāla as also of Viṣṇu; because both of them have in their stomach-like cave and cave-like stomach the governing springs (reins) of the three worlds.

He had seven wives (married) in the following order Jālā, Māku, Sāku, Vanadevi, Sohagā, Vayajukā, and Padamaladevi.

Certainly these four sons of Aśvarāja are the four sons of Daśaratha descended to this world, as if attracted by a desire to live in the same womb.

* Probably the words are reversed. Instead of Malladeva we must read Mallideva and vice versa.

Whose heart is not delighted by this Vastupāla joined with Tejapāla his younger brother as by the month of Chaitra followed by Vaiśākha. ?

Both the brothers used to traverse, always together, the path of religion which is infested with irresistible thieves in the form of *Moha* (delusion), as if ever keeping in mind the Smṛiti-text that "a man shall never go alone on the road."

May the eternal fame of the two brothers, whose arms are as long as a *yoga* last for *yugas*. For they, who have discharged all the three debts, have indeed brought *kṛit-yuga* even in this fourth (*kali*) age.

May the bodies of the two brothers always remain free from disease, whose fame has made the expansive earth white as pearls.

Though these brothers had hands capable of producing and preparing every-thing, none of them (the hands), always *Dakṣiṇa* (right; well-meant), became *Vāma* (left; ill-intentioned).

These two brothers have crushed under their foot the throat of the *Kali-yuga* by dotting the earth everywhere with religious places.

Then came the famous Arjorāja who multiplied the branches of the brave Chaulukya family and who was full of splendour.

Immediately after him was Lavāṇaprasāda, whose splendour was never tarnished, who commanded the whole earth, who destroyed his enemies, and whose fame white as the conchshell whitened by the waters of the celestial Ganges spread far beyond the Lavāṇādhi.

Lavāṇaprasāda who was like Daśaratha and Kakutstha, had (a son) Viradhavala destroyer of the armies of his enemies. In the flowing flood of his fame was frustrated the skill in secretly going to their lovers of unchaste women whose mind was tired of love-sports.

Viradhavala born of the Chulukya family, whose actions were good, did not give ear to those scandal-mongers who spoke evil of (his) two ministers (Vastupāla and Tejapāla). These ministers in their turn made the reign of their king very brilliant by reason of great prosperity by counting a large number of horses and elephants in the compound of the royal palace.

King Viradhavala was made as it were to embrace with pleasure Lakshmi with his two hands in the form of the ministers, both Jānupavarti (hanging up to the knees; ever sitting at his feet).

Description of Mount Âbu :- Arbuda (mount Âbu) begotten by the father-in-law of the lord of Pārvati, is the best of the group of mountains. He, the

brother-in-law (of God Śiva) imitates as it were God Śiva as he bears the celestial Ganges on his top with the *Jatā* of clouds.

Here at times on seeing the women sporting, there enters in the mind of persons desirous of emancipation a desire for enjoyment. Here it is on the contrary that even men of an unsteady mind on seeing the ways to the place of pilgrimages resorted to (solicited) by the Munis sometimes experience dispassion for the world.

Description of the Paramāras :—A man came out of the sacrificial altar of the great Śrī Vasishṭha best in conferring good, whose body was more brilliant (beautiful) than Mārtaṇḍa, and whom Vasishṭha Muni the upholder of the Vedas called Paramāra, as he was intent on killing (his) foes. From that time his family was called by that name.

Dhumarāja who was Indra of earth was the first king of the Paramāra family, for he made the Bhūmibritāṇ (mountains and kings) feel the pangs of having both their Pakshas (wings ; parties) lopped off.

Of Dhumarāja there were Dhandhuka, Dhṛūvabhata and others who conquered hordes of elephants of their enemies. Rāmādeva, who was the joy of the world and who surpassed Kāmādeva was, then, born in their family.

From him who besmeared the moon with waves of his fame, which spread through the caves both of heaven and earth, was born Yaśodhava never subject to Pradyumna (Kāma). He (Yaśodhava) captured Ballāla, lord of Mālavadeśa, who had become an enemy of the Chaulukya king Kumārāpāla and whose strength was equal to his.

Yaśodhava had a son Dhārāvarsha known throughout the world, the sharp edge of whose sword was ever at work in cutting the throats of the hordes of his enemies. Even at the mere anger of him who was as steady as land without wealth (?), the wives of the kings of the Koṅkanadeśa shed tears from their lotus-like eyes.

It appears as if Rāma, son of Daśaratha whose strength was never baffled, has returned into this world, which he of a steady intellect still continues to rule as if to satisfy his enmity with the demon Mārīcha.

His younger brother Pralhādāna again brought into light the deeds of Viṣṇu the greatest enemy of Daityas by frequently giving protection to the king of Gurjaradeśa whose strength was destroyed on this earth in war with Sāmaprasihṇa.

I am not certain whether Sarasvatī daughter of Brahmā or the milk-cow Kāmāduḡhā of the Gods, giver of all wished-for-things was born on this earth in the form of Pralhādan.

Glorious is Somasinha son of Dhāravarsha who received bravery from his father, learning from his uncle, and charity from both.

King Somasinha acquired unparalled fame bright as the moon by delivering Brāhmanas from hordes of enemies, having conquered them. He, who though brightened the face of the earth by such fame, did not clear of dirt the faces of his enemies who raised up their heads out of jealousy.

Victory to king Shri-Kṛishnadeva, son of Somasinha, who is very powerful and who possesses fame and mercy (यशोदयत्त्रितः) and hence who is like Kṛishna son of Vasudeva who was protected by Yaśodā (यशोदयत्त्रितः).

(Here begins the description of the family of Vastupāla).

(Description of Vastupāla)—No one comes within my ken who is equal to Vastupāla in point of family, politeness, learning, glory, and order of merit.

As Indrāṇi got a son named Jayanta by Indra, so the beloved Lalitādevi of good morals got a son named Jayantasiṅha by the great minister Vastupāla.

He (Jayantasiṅha) showed great virtues fit for Gods even at an early age, which is an enemy of modesty, and brought into light the merits of (his) brothers. Whose heart is not pleased by Jayantasiṅha of a form surpassing in beauty the body of Kāmadeva.

May this Jayantasiṅha son of Vastupāla live for a *kalpa*—he whose beauty excels that of Cupid and whose gifts are beyond desires.

May the minister Tejapāla have his power last long—he by whom as by a Chintāmaṇi all people are freed from anxiety.

The study which God Brahmā made in creating Chāṇakya, Brihaspati, Marudvyadhi, Śukra and other talented ministers, was expended by Him in creating this Tejapāla. For otherwise how can He make Tejapāla surpass them all. (?)

Tejapāla, the younger brother of Vastupāla an abode of welfare of all embodied beings, observes on this earth the conduct of king Bali.

Indeed on seeing him, the treasure of all worth, Kāmaṇḍaki refrains from making much of his many merits and Chāṇakya ceases to wonder at his own ability.

(Here begins the description of the family of the father of Anupadevi, wife of Tejapāla).

There flourished Modi Gāṅgā, who was the crown of the Prāgvāta family, who lived at the Chandrāvatinagari; and who washed the face of the earth with

the waves of his praiseworthy fame. Who would not nod his head or have his hair erect on learning her devotion to Vritas (observances, austerities).

She had a son Dharaniga who followed the path of good men, who *Guri* (virtuous) as he was, stood properly in his place as a garland *guri* (tied by a thread) as it does the same.

He had a wife Tribhuvanadevi whose virtue was known in the three worlds and who was very dear to him. Their bodies only were separate, but their mind was one.

They married their daughter Anupamadevi to Tejpāla—Anupamadevi who a Goddess incarnate was like Pārvati in her conduct.

This Anupamadevi, wife of the great minister Tejpāla, a night to celestial flowers in the form of observances and an eternal abode of liberality brightened her whole family like the moon, by her good morals, modesty, politeness, propriety and wisdom.

This Lāvanyasiṃha son of these two, subdued the rash speed of the wicked-horses of his senses; and behaved on the path of morality though in the age most open to Kāmadeva.

Who do not praise the good virtues of fortunate Luṅasiṃha son of Tejpāla; virtues which though liable to be vitiated by great wealth, are by this intelligent scion held up to cherish his fame. (?)

The famous Luṅasiṃha, who is like a jar full of the treasure of virtues, and who is not served by vile serpent-like persons, is growing daily in spite of his being enjoyed by good men.

The minister Malladeva had a son Pūrṇasiṃha, who had a son Pethāḍa of beautiful form born of Alhaṇadevi.

The minister Tejpāla had a wife Anupamā. Of them was born a son Lāvanyasiṃha of long life.

For religious merits of his son and his wife, Tejpāla caused to be made this temple of Neminātha on Mount Arbudāchala.

Tejpāla, the best minister on this earth, caused to be built with stones, white as couch-shells, this temple of Neminātha with high *Maṇḍapa*, beautiful as the shining moon or the blooming *Kuṇḍa*. He erected near it 52 houses of Jinās on its sides and a *Balānaka* in the front.

The wealthy Chaṇḍapa had a son Chaṇḍaprasāda, whose son was Soma. He had a son Aśwarāja whose sons Śrīman Luṅiga, Malladeva, Vastupāla and Tejpāla were of holy hearts, were devoted to the Jaina-doctrines and had humbled even the clouds by the force of their religious merits.

Jaitrasinha, son of Vastupāla, the greatest of the ministers, and Lāvāṅgī, son of great intelligence, son of Tejapāla, were like the presiding deities of the quarters. Their ten daughters appear beautiful when they daily go to worship Jīneśvara, riding on elephants.

Tejapāla the younger brother of Vastupāla, who was like an unparalleled arm of the Solanki king Viradhavala and who had a good intellect, afterwards caused to be erected ten stone statues of the daughters (?) on elephants in this Jaina temple.

Tejapāla with his wife appears in the palace of Vastupāla, the support of his wife, as a mango-tree with fruits standing near a lake.

Who can describe the numerous fine places such as Vapis, wells, reservoirs of water, groves of trees, tanks, temples, places for alms-giving which were erected by these two brothers in all villages, in all cities, on all roads and mountains, as also the places which being old were repaired by them which made the earth delightful.

A man of good intelligence, giving up all other work can reckon the inspirations and expirations of Śaṅkara, or twinklings of the eyes of Mārkaṇḍeya Muni, or may try to reckon the particles of nectar oozing from the moon; but none can reckon the large number of praises bestowed at the good places of alms-giving.

May the eternal fame of Aśvarāja always spread far and wide, whose progeny know how to do good deeds and to oblige others.

The wise Hemamati of pure heart was a preceptor of the splendid family of Chāṇḍapa. After him was Śāntisuri of good deeds; then came Chāṇḍrāmara-suri whose beauty was as brilliant as the rays of the rising moon.

After him came * * * who was like a new cloud in the garden of the splendid Jaina Edicts. * * * Of him was this Merū Munisvara of high learning, famous and * * *

Udayaprabhasuri is the treasure of the nectar of knowledge and of forbearance. His ocean-like intellect gives out pearl-like beautiful precepts.

May this religious place and the person, who caused it to be made, flourish as long as Mount Arbudāchala.

This fine eulogy of the religious place was composed by Śrī Someśvaradeva whose feet are worshipped by the Chātulukya kings.

May this eulogy of the family of Vastupāla be beneficent and splendid in the Arbudāchala by the favour of Śrī Neminātha and Arbikā.

This eulogy was engraved by Kadva son of Gajadhara Kanhaḍa.

On Wednesday the 10th of Fālaguna Vadi (dark half) of the year 1267 of the Vikrama Samvata * * *

III.

Stone-Inscription of the time of King Kumārāpāla in the temple of Bhūtanātha at Junāgaḍh. Dated Vallabhi Samvat 850.

This inscription is cut into a hard black stone measuring on its surface 20 ft. by 12 ft. It is at present kept in the Siva temple of Bhūtanātha built by Mr. Nriṣiṅhaprasād Hariprasād, a respectable Nāgar Brāhmaṇa of Junāgaḍh. It has nothing to do with the building of the temple. But it relates to the building of two Siva temples and a grant of a village for their maintenance by the wife of Dhavala probably Yaśodhavala mentioned in the preceeding inscription, a minister of king Kumārāpāla. The inscription, however, has lost a great part of its contents in the middle, where the letters have been entirely defaced. There are in all thirty-four lines of Saṅskṛit written in modern Devanāgarī characters. The dates given therein are interesting as they mention two different eras, viz: the Valabhi and the Siṅha. The year of the former era is 850 which corresponds to year 60 of the latter, both of which correspond to the year 1169 of the Christian era.

TRANSLITERATION.

- १ उँस्वस्तिजयोभ्युदयश्च॥अजेयुणा त्रिशूलेन कंदर्पत्रिपुरांधकान् योवधीत् सोऽश्वरध्वंसी धनेधी
- २ न्यौषिनोदु (वः) ॥१॥ प्राक् श्रीमत्पण्डित्लपादकपुरे श्रीमूलराजः प्रभुशैलुन्वयोदयकृदभूव नृ
- ३ पतिश्चामु द्वौ नरपती भीमो नृ भूमिपतिः कर्णोऽस्माञ्जयसि
- ४ हृदेवदृपतिः दस्य कुमारपालदृपतिः प्रत्यक्षलक्ष्मीपतिः
- ५ स्तस्मा गयेमुनात्र देवनगरे श्रीकीर्तिवास
- ६ ध्वजः म त्रिमान् ॥३॥ धान्यामेवंविधेकाले शिवा
- ७ लयवि तारव्योभ्यते च अः॥४॥ श्रीमदानंदनगरे
- ८ य विपश्चितां ॥५॥ शुचित्वं भट्टपुत्रत्वं ये
- ९ नैर्मासू लक्ष्मीपतेः ॥६॥ सेवार्थं धावतस्तस्य
- १० जम इत्तमा ॥७॥ (सानुराधुः) पिता यस्या
- ११ राधुः रिक्साजणिः॥८॥ तस्या (स्मात्) सोमदेवोभू
- १२ त पुत्रदेव ॥९॥ निजानुजानधामृष्यतात—
- १३ राणि जिणा॥१०॥ यदैवदक्षिणादेशे पित्रा
- १४ न ॥११॥ श्रीसोमेशः सोमदेवो दे

- १५ वट्जीर ॥१२॥ प्रौढायस्य ह
 १६ दामतिः ॥१३॥ प्रगस्मिन्नणहिलुपाट्कपुरे धार
 १७ पुरीसुन्दरे जारविभूदमात्यधवलः प्र
 १८ ख्यातमेधातिथिः द्वेपले प्रवभूवतुः प्रियत
 १९ मेप्रापा मूर्तिपूर्णवनीः कोष्ठागारनियो
 २० गपंचकमि का निःकल्मषाकेतुका ॥१५॥
 २१ प्रौढ्यारि विनायकी पुत्रावधानकार्यताम् ॥१६॥
 २२ देशे दशे रूपितः पुण्याकलायत् १७
 २३ अत्युच्चवि विशोपकद्वयं ॥१८॥ धामा
 २४ पद्यां कृमानां कृता स्थितिः ॥१९॥
 २५ निर्माय नंदनः स्वयमप्यिते ॥२०॥
 २६ खल्लय र्गलाग्रामं देवयोरनयोरदात् ॥२१॥
 २७ प्रतिष्ठि यातं प्रमुषयोगयुक् ॥२२॥
 २८ निधेविता ॥२३॥ प्रासा
 २९ ददिज बभूव ध्रुवं ॥२४॥ श्रीद्विक्रम
 ३० संवदंतर दिने नंदा कृप पिता
 ३१ प्रशस्ति मितं ॥२५॥
 ३२ शकतो मंगलं माश्री॥
 ३३ बलमी कीकाकेन समुत्कीर्णा सूत्रधारस्य सूनुना ॥२६॥
 ३४ बलमीसेवत् ८५० श्रीसिहसंवत् ६० वर्षे सूत्र० आलादित्यसुतकीकाकेनोत्कीर्णा ॥ ॥ ॥

TRANSLATION.

May there be welfare and prosperity. May that Sankara, who killed Kāma-deva, Tripārāsura, and Andhakasura with arrows like Vishnu, and a trident; and who interrupted the *yajña* of (Daksha Prajāpati) satisfy you with wealth and food.

Once there flourished at Anahilpura king Mulraja who made prosperous the Chaulukya dynasty. (Then came) the two kings, Bhima, the lord of the earth and the king Karna. From him was the king Jayasinhadeva. * * * His son was Kumārpāla, who was like the lord of Lakshmi incarnate.

After this the inscription is much defaced and it is impossible to make it out properly, but from what can be read it appears to the following effect:—

He built a Sivalaya at Anandanagar (Vaḍanagar). There was a minister named Dhavala, who was like Medhātithi Rishi and who was an inhabitant of the splendid Anahilapurapātana, which was like Dhārāpuri. He had two children who were very dear to him. Their mother was innocent. She built two temples and made a gift of a village for (the maintenance of the two) gods (therein), in the Vallabhi year 850 and Siṃha year 60.

This inscription was engraved by Kikāka son of Sutrādhāra-Ālāditya an inhabitant of Vallabhi.

IV.

Stone-Inscription in the temple of Bhadrakālī at Prabhās Pātana of the time of King Kumārāpāla. Dated Valabhi Samvat 850.

Prabhāsapātana, also called Somanāthapātana on account of the celebrated temple of Somanātha, is a small town under Junāgaḍh on the south-west coast of Kāthiāvād. There is a temple dedicated to the goddess Bhadrakālī in this town, in which this stone is to be found to the right of the entrance-door. It is a large black stone measuring 28 in. by 18 in. on its surface, and has fifty-four closely cut lines. The lower part of the stone has crumbled down and has destroyed a part of the inscription. The letters are not deep cut, and this makes it a difficult task to get a good copy of it. It mentions the building and repairing of several temples of Śiva and Ambikā as well as the digging of a Vāḍa, and grants of lands to learned Brāhmaṇas by king Kumārāpāla through the influence of his religious preceptor Bhāva Bṛihaspati. It bears the year 850 of the Valabhi era, corresponding to A. D. 1169. The composition is in Sanskrit verse and the character Devanāgarī.

TRANSLITERATION.

- १ उन्नमः शिषाय येनाहं भवतः सहे सुरधुनीमंतर्जयानामतः कर्णे लालयसि क्रमेण कितवोत्संगेऽपि तांशस्यसि
हलद्रेः सुतया सकोप
- २ (मुख्यो)क्ताबोचदायै भुवोर्मूषेयं गुहगंडकीर्तिरिति वः सोव्याह्वानीमियः १ श्रीविभ्राजविजयस्व नमोऽस्तु
तुभ्यं वाग्देवते त्वज नवोक्तिवि
- ३ धि यतोहं जिह्वे समुल्लस सखि प्रकरोमि यावत् सर्वेश्वरप्रवरगंडगुणप्रशस्ति २ सोमः सोस्तु जयौ समरां-
गदहनो ये निर्मल निर्ममे गौर्याः शाय
- ४ (बलेन वै) कृतयुगेऽहदयस्वर्मोपेयुषां प्रादात्पाशुपतार्यसाधुसुधियां यः स्थानमेतत्स्वयं कृत्वा स्वामथ पद्वति
शशिभूतो देवस्य तस्याभया
- ५ इकलौ किञ्चित्कान्ते स्थानकं वीक्ष्य विस्तुतं तदुद्धारकृते शंभुर्नंदीश्वरमथादिशत् ४ । अस्ति श्रीमति
कान्यकुब्जविषये वाराणसीविश्व
- ६ (ता) पुर्यस्यामधिदेवताकुलग्रहं वर्मस्य मोक्षस्य च तस्मामीश्वरशासनोद्दिजपतेर्गेहे स्वजन्मग्रहं चक्रे पाशुप-
तवृत्तं च विदधे नंदीश्वरः
- ७ (सर्ववि)त् ५ तीर्थयात्राविधानाय भूभुजां दीक्षणाय च स्थानानां रक्षणार्थाय निर्वयौ स तपोनिधिः ६ श्रीम-
द्भावनृहस्पतिः समभव
- ८ (सखि) यविश्वार्चितो नानातीर्थकरोपमानपदबीमासाय धारां पुरीं संप्राप्तो नकुलीयसन्निभतनुः संपूजितस्ता-
पसैः कंदर्पप्रतिमश्च
- ९ (शास्त्र)मस्तिलस्वीयागमोद्घाटनं ७ यद्यन्मालवकान्यकुब्जविषयेऽर्चसां सुतप्तं तपो नीता शिष्यपदं प्रमारपत्यः
सम्यग्भाटाः पालिताः

- १० प्रीतः श्रीजयसिंहदेवदृपतिर्भ्रातृत्वमात्यंतिकं तेनैवास्य जगत्त्रयोपरिलसत्त्वयापि धीर्भूमितं ८ संसारावतरस्य कारण
- ११ मसौ संस्मारितः शंभुना स्थानोद्धारनिर्वचनं प्रति यतिं चक्रे पवित्राशयः तस्मिन्नेव दिने कृताञ्जलिपुटः श्री-सिद्धराजः स्वयं चक्रेऽ
- १२ मुग्धं महत्तरत्वमसमंचायेत्वमत्यादरात् १ तस्मिन्नाकमुपेयुधि क्षितिपतौ तेजोविशेषोदयी श्रीमद्दीरकुमारपालन्
- १३ पतिस्तद्राज्यसिंहासने आचक्राम श्रुत्यचिन्त्यमहिमा बल्लादधाराधिपः श्रीमज्जंगलभूपकुञ्जरशिरःसंचारपंचा-
ननः १० पृथं
- १४ राज्यमनारतं विदधति श्रीवीरसिंहासने श्रीमद्दीरकुमारपालनृपतौ त्रैलोक्यकल्पदुमे गंडो भावबृहस्पतिः
स्मररिपोरुद्धीक्ष्य
- १५ देवालयं जीर्णं भूपतिमाह देवसदनं प्रोज्झुमेतद्वचः ११ आदेशात् स्मरशासनस्य सुबृहत्प्रासादानिष्पादकं
चातुर्जातिकसंमतं स्थिर
- १६ धियं गार्गेयवंशोद्भवं श्रीमद्भावबृहस्पतिं नरपतिः सर्वेशगणेश्वरं चक्रे तं च सुगोत्रमण्डलतया ख्यातं धरित्री-
तले १२ दत्तालंकरणं क
- १७ रेण तु गले व्यालंभ्य मुक्त्वा प्रणम्याग्रतः उत्सायास्मिहत्तमं निजतमामुच्छिद्य मुद्रामदात् स्थानं भव्य
- १८ पुराणपद्धतियुतं निस्तम्बभक्तव्ययं १३ प्रासादं धदकारयत् स्मररिपोः कैलासशैलोपमं भूपालस्तदतीव हर्ष-
मगमत् प्रोवाच चेदं वचः श्री
- १९ मत्तुङ्गमहामतिं प्रति मया गंडत्वमेतत्तव प्रत्तं संप्रतिपुत्रपौत्रसहितायाचंद्रताराकृषं १४ सौवर्णं सोमराजो रजत-
मयमथो रावणोदार
- २० वीर्यः कृष्णश्रीमीमदेवो रचिरतरमहामावभी रत्नकूटं तं कालाज्जीर्णमेष क्षितिपतितिलको मेरुसंज्ञं चकार
प्रासादं सप्रभावः सकल
- २१ गुणनिर्भेगैरुत्तमैश्चरस्य १५ पश्चाद्गुर्जरमण्डलक्षितिभूजा संतोषदृष्टात्मना दत्तो ब्रह्मपुरीति नामविदितो ग्रामः
सबृहोदकः कृत्वा
- २२ धेपुटता(प्र)घासनविधिं श्रीमण्डलीसन्निधौ त्वत्पुत्रैस्तदनुवतैः स्वकुलजैः संभूज्यतां स्वेछया १६ उद्धृत्य
स्थानकं यस्मात्कृतं सोमव्यवस्थया ब्रह्म
- २३ तिस्रो गण्डो नामूना भविता परः १७ बहुकुमतिजगंडैर्द्रव्यलोभाभिभूतैर्नृपकुसुचिवृंदैर्नाशितं स्थानमेतत्
सपादि तु गुरुगंडेनोद्धृतं दंत
- २४ कोटीस्थितधरणिवराहस्पदं लीलयैव १८ के के नैव विडंविता नरपतेरग्रे विपक्षत्रजाः केषां नैव मुखं कृतं
सुमलिनं केषां न दण्पो हृतः
- २५ केषां नापद्धतं पदं हटतया दत्त्वा पदं मस्तके के वानेन विरोधिनो न बलिना भिक्षात्रतं ग्राहिताः १९
सुस्थामभिर्बहिरिदं बहुभिर्यदीयैर्गाढं गुणै
- २६ नियमितं यदि तामविष्यत् नूनं तदंतरखिलं सुभृतं यशोभिर्ब्रह्मांडभाण्डकमणु स्फुटमस्फुटिष्यत् २० यद्भूषे-
क्षणं छया शतमुखो धत्ते सहस्रं
- २७ दृशां संसीमगुणस्तुतौ कृतधियो धातुश्चतुर्वक्त्रता यन्माहात्म्यमराजलेति वसुधा सोवाचलैः कीलिता यत्की-
र्तिर्न भूवि प्रमास्यति ततो नूनं त्रिलोकी कृता
- २८ २१ उद्धृत्य वृत्तयो येन सवाङ्माभ्यंतरस्थिताः चातुर्जातिकलोकेभ्यः संप्रदत्ता यस्तोयिना २२ स्वमर्यादां विनि-
र्माय स्थानकोद्धा

- ३९ रहेतवे पंचोत्तरां पंचशतीमार्याणां योन्यपूजयत् २३ देवस्य दक्षिणे भागे उत्तरस्यां तथा दिशि विधाय विधमं
दुर्गं प्रावर्द्धयत् यः पुरं २४ गौ
- ३० यां भोमेश्वरस्याथ तथा देवकर्पादनः सिद्धेश्वरादिदेवानां यो हेमकलशान् दधौ २५ नृपशालां च यश्चक्रे
सरस्वत्याश्च कृषिकां महानसस्य
- ३१ भुङ्क्ष्वर्धे सुस्नापनजलाय च २६ कर्पादनः पुरोभागे सुस्तेभां पट्टशालिकां रौप्यप्रणालं देवस्य मंडुकाननमेव
च २७ पापमोचनदेवस्य प्रासादं जी
- ३२ गम्यद्वृतं तत्र त्रीन् पुरुषांश्चक्रे नथां सोपानमेव च २८ युग्मं येना क्रियत बहुशो ब्राह्मणानां महागृहाः
विष्णुपूजनवृत्तीनां यः प्रोद्धारमचीकरत् २९
- ३३ नवीननगरस्थातः सोमनाथस्य चाध्यनि निर्मिते बापिके द्वे च तत्रैवापरस्वाडिका ३० गंडिनाकृतबापिकेय-
ममला स्फारप्रमाणामृतप्रख्या स्वादुजला
- ३४ सहेलविलसद्युत्कारकोलाहलैः भ्राम्यद्भूरितरारवद्वद्भटिका मुक्तांधाराशतैर्या पीतं घटयोनिनापि हसतावां-
भोनिधिं लक्ष्यते ३१ बाशि
- ३५ भूषणदेवस्य चंडिकां सन्निधिस्थितां यो नवीनां पुनश्चक्रे स्वश्रेयोराशिलिप्सया ३२ सूर्याचंद्रमसोग्रहे
प्रतिपदं येनाश्रिताः साधवः सर्वज्ञाः प
- ३६ रिपूजिता द्विजवरा दानैः समस्तैरपि तद्वत्स्यसु पर्वसु धितितलस्थितैश्च दानकर्मैरेन क्षमा परितोषिता
गुणनिधिः क (स्तत्समोन्यः पुमान् ३३)
- ३७ भक्तिः स्मरद्विषि रतिः परमात्मदृष्टौ श्रद्धा श्रुतौ व्यवसिता च परोपकारे श्रान्तौ मतिः सुचरितेषु कृतिश्च
यस्य विश्वभरेंऽपि च नुतिः सुतरां सुखाय ३४
- ३८ एतस्यामर्वादेदुसुंदरमुखी पत्नी प्रसिद्धान्वया गौरीव त्रिपुरद्विषो विजयिनी लक्ष्मीमुरारेरेव श्रीगंगेव
सरस्वतीव यमुनेवेहाप्रकोत्या गिरा कांत्या
- ३९ सोदलसंभवा मूवि महादेवीति या विश्रुता ३५ लावण्यं नवचंपकोद्वतिरथो बाहुः शिरीषावली हाडिः कौंच...
- ४० महासः कुंदमर्मदरोध्रकुसुमान्युचा कपोलस्थली यस्या मन्मथाशिल्पिना विरचितं सर्वतुल्यस्या वपुः ३६ ...
- ४१ सिद्धाश्चत्वारस्ते दशरथसमेनास्य पुत्रोपमानाः आद्यस्तेषामभवदपरादित्यनामा ततोभूद्वजादि । त्व
.....(अ)
- ४२ (न्यः) सोमेश्वर इति कृती भास्करश्चापरोभूदेते रामादिभिरुपमिताः सत्यसौभ्रात्रयुक्ताः निः
- ४३ द्रवविनिहिता बाहवः श्रीमुरारेः ३८ धन्या सा जननी नूनं स पिता विश्वेश्वरं यावज्जी.....
- ४४ दलोपरि लुठत्यानीयविंदूपमा लक्ष्मीः संभूतवाजिचामरगजाविद्युद्विलासस्य आ
- ४५ येन गुणिना कीर्तिः परं संचिता ४० सत्वेनाय दिविदधीचिरधवा तीराब्जया रा (वण):.....
- ४६ शुचिष्ठिरः क्षितिपतिः किं वा बहु ब्रूमहे हत्येतेऽभिधया बृहस्पतितया सर्वेपि.....
- ४७ कुमारपालस्य भागिनयो महाबलः ४२ प्रेमलुदेव्यास्तनयो भोजः.....श्रीसोम
- ४८ नाथपूजां यच्छशांकग्रहणक्षणे कारितो गंडराजेन तेन प्रीतिमगा
- ४९ यथाक्रमं ४५ हिरण्यतटिनीतीरे पापमोचनसन्निधौ गंडधि.....
- ५० (ददौ) तस्मै माहेश्वरनृपाग्रणीः ४७ शासनीकृत्य ददता ग्राम.....
- ५१ (वशप्र) भवैः पुत्रपौत्रकैः भोक्तव्यं प्रमदाभिश्च यावच्चंद्रा
- ५२ (गंडगु) णप्रशांति चकार यः शीघ्रकविः सुकाव्यैः ५०
- ५३ (५१) लक्ष्मीधरसुतेनेयं लिखिता रुद्रसुरिणा
- ५४ बलभीसेवतं ८५० आषा

TRANSLATION.

1. Bow to Śiva. May Śaṅkara the beloved of Bhavāni protect you, who when thus addressed by his consort with anger. "Because I allow the presence of Gaṅgā in your *Jatā*, you O cheat! cause her to play on your ears and by degrees you have brought her into your lap," said oh! best of women! this the fame of Guru Gaṇḍa, is only as an ornament of my eyebrows.

2. May Vighnarāja (*i. e.* Gaṇapati) be victorious, I bow to you; may you Sarasvatī favour me with the power of fresh diction that my tongue may flow on—as long as I work at the eulogy of the virtues of the good Gaṇḍa.

3. May the moon be victorious, who has been purified by Śaṅkara, the consumer of the body of Kāmadeva; and who at the command of that God who bears her (the moon) on his crest having herself propagated this creed, gave it to the intelligent followers of the Paśupata doctrine who had disappeared in the *Satyuga* by the curse of Pārvatī.

4. When some part of the *Kaliyuga* had elapsed Śaṅkara seeing the temple in a delapidated state ordered Nandīśvara to repair it.

5. The omniscient Nandīśvara took birth by the order of Śiva in the house of the best of Brāhmaṇas in the city of Vārāṇasī in the beautiful country of Kāṇyakubja where the gods reside and which is famous for its being the abode of *Dharma* (religion) and *Moksha* (final emancipation) and observed the vow of Paśupati.

6. He the treasure of penances, set out to make pilgrimages, to initiate kings and to protect the places (of Paśupati).

7. Bhāva Brihaspati, who was very learned, who was worshipped by the whole world, who had attained the title of being the *Upamāna* (model, standard) of those who make various pilgrimages, whose body was like Nakulīśa, who was worshipped by ascetics, who was like Kāmadeva, and who was as it were all the *Sāstras* put together elucidating his own *Āgama*,—he who was such went to Dhārāpuri.

8. The intellect of Bhāva Brihaspati appears most brilliant in all the three worlds by the austerities he performed in the countries of Mālvā and Kāṇyakubja, and at Ujena, by his making the Paramārs his disciples and well preserving the *Mathas* and by his acquiring the brotherly regard of Jayasīṃhadeva-rāja much pleased with him.

9. The day on which Bhāva Brihaspati, the holy-minded, being reminded by Sambhu of the reason of his taking birth in this world, thought of repairing the temple, Siddharāja gave him the greatest honour as a preceptor with folded hands and performed his service with great devotion.

10. When that king went to heaven, Kumārapālarājā, splendid on account of his peculiar valour, ascended the throne,—he who was of unimaginable prowess, who was the lord of Ballāladeśa and Dhārānagari, and who was a lion prowling on the heads of elephant-like kings of the wealthy city of Jāngala.

11. When the fortunate Kumārapālarājā, who was like a *Kalpa-tree* in the three worlds, was thus constantly reigning on the beautiful and successful throne, Gaṇḍa Bhāva Brihaspati seeing the temple of Śiva in a ruined state said to the king to repair the temple of the god.

12. That Kumārapāla made the fortunate Bhāva Brihaspati—who caused to be built the great temple by the order of Saṅkara, who was respected by the four *Varnas* (castes), who was steady-minded and who was born in the Gārgeya family—famous on the face of the earth as Gaṇḍeśvara, lord of all, on account of his being of the best Gotramandala.

13. He (Kumārapāla) adorned him with ornaments with his own hands, put a necklace of pearls on his neck, besmeared his two feet with *Chandana*, bowed down his head before him with reverence, gave him his own ring setting aside his greatness and made a gift of the place where the good old creed was followed and where food was daily distributed.

14. The king was much delighted to see the temple of Saṅkara made like the Mount Kailāsa and said thus to the most intelligent blessed Gaṇḍa 'I now bestow this appellation of Gaṇḍa on you with your sons and grandsons till the moon, the stars and the sun endure.'

15. The temple of Gaṇḍa, the lord of all and the treasure of virtues, was caused to be made of gold by Somarāja, of silver by Kṛishṇa equal in valour to Rāvaṇa, and of large fine stones with numbers of gems set in them by Śrī Bhimadeva; the same being dilapidated by time was repaired and called Meru by the best and most glorious of kings.

16. Afterwards the king of Gujarātadeśa, who was greatly satisfied, gave a village by name Brahmapuri, with its trees and water and all, in the presence of the whole assembly, with an order inscribed on three copper-plates, to be enjoyed without any disturbance by the sons, grandsons, and descendants of his family.

17. Because this Gaṇḍa, who is like Brihaspati rebuilt the temple by the support (management) of Soma, (it is clear) there has not been ever such a man, nor will there be in future.

18. This building which was destroyed by the bad ministers of kings, who were *Gaṇḍa* (mad) with evil genius, and were blind with avarice, is now repaired

by Guru Gaṇḍa, in mere sport, as if to vie with the great Boar (i. e. Viṣṇu in the incarnation of Varāha) who uplifted the earth on its tusks.

19. By him the powerful, what opponents were left unconquered in presence of the king? Whose faces were left unsullied? Whose pride was not humbled? Whose position was not forcibly shaken, by planting his foot on their heads and what opponents were not turned beggars?

20. If this small pot of the Universe, had not been well pressed on the out-side by his good merits, it would have surely burst from within through his great glory contained in it.

21. Verily, Indra desiring to see his beauty assumes one thousand eyes; Brahmā is obliged to bear four mouths being intent upon praising his immeasurable virtues; the earth being shaken by the weight of his greatness is kept in position by mountains and, in sooth, the three worlds seem to be created to hold his fame which the earth could not contain.

22. He desirous of acquiring glory renovated the four outward and four inward duties of the four *Varnas* and allotted one to each.

23. For the proper repair of the temple, having fixed a limit, he worshipped five hundred and five good men.

24. He extended the town by building a strong fortress on the north and the south of the god (temple).

25. He placed gold-pinnacles (lit. jars) on the (temple of) Gaūri; Bhimeśvara, Kapardi (Śiva), Siddheśvara and other divinities.

26. He made a court-room for the kings to assemble. For getting pure water for kitchen and bath he made a *Vāpi* of Sarasvatī.

27. He made a room in front of the (temple of) Śaṅkara supported on beautiful strong pillars and a seat of Śiva in the form of a frog having a silver water-course.

28. He repaired the temple of the god Pāpamochana, erected three statues of men* (?) there, and caused to be built a flight of steps in the river.

29. He built very large houses for Brāhmaṇas and helped up the worship of Viṣṇu.

30. In the new town on the way to Somanātha he made two *Vāpis* and there established another *Chandikā*.

31. This *Vāpi*, which was caused to be made by Gaṇḍa is pure, is of large dimensions, has sweet water and is named *Amṛita*. This *Vāpi*, whose water is

* Can it be, equal in height to three men?

being drunk by hundreds of brass-buckets, which make pleasant rippling sound, seems to laugh at the ocean though its water was drunk by the sage Agastya, born from a *Kumbha* (an earthen water jar).

32. He desirous as he was of acquiring religious merits, renewed the Chandikā near the God Śiva, who is adorned by the moon.

33. What person can rival this treasure of virtues, who on (the days of) the Solar and lunar eclipses worshipped at every step learned and meritorious Brāhmaṇas who came to him, after giving them all (kinds of) gifts, and who pleased also the earth by making regular gifts, well-known on the surface of the earth, on the five holidays.

34. He is devoted to the enemy of Kāmadeva (Śaṅkara), takes delight in the knowledge of *Brahma*, has faith in the *Śrutis*, is very fond of charity, is of a forbearing nature, conducts (himself) properly and prays to Śaṅkara for eternal bliss.

35. His wife, well-known in this world by the name of Mahadevi, had her face beautiful like the moon, was of a well-known family, was like Pārvati to Śaṅkara the enemy of the demon Tripura, and glorious Lakshmi to Viṣṇu and was born of Sodhal, equalling in fame, speech and beauty the Ganges,* Sarasvati and Yamunā respectively.

36. Her form was like the flower of *Chāmpā*; her arms were like a chariot of Love; her eyes were like a row of *Śirish* flowers; * * * * * her smile was like the flower of *Mogra* and her temples were like the full blown flowers of *Lodhra*; so (it appeared that) her body was made by the artist, Kāmadeva, with beauties of all seasons.

37-38. He, who was like Daśaratha * * * * * had for his sons four Siddhas (adepts) like his (Daśaratha's) four sons; the first of whom was called Aparāditya; next (to him) was Ratnāditya; * * * * * the third was called Someśvara who was well-versed in all things; and the fourth was Bhāskara. They were as true and fraternally devoted to one another as Rāma, &c. * * * * * the hands of (Viṣṇu) Śrī Murāri dipped in juice * * * * *

39-40. Fortunate indeed is the mother and also the father who is like a pinnacle of the world; he till the end of his life and * * * * * Lakshmi (wealth), which is like drops of water rolling on leaves and which abounds in horses, chauries, and elephants * * * * * of the flash of lightning * * * * * he, who was meritorious, acquired great fame.

* i. e. Her fame was bright like the Ganges, &c.

41-42. Now he was the king Śibi or the sage Dadbichi in the quality of goodness and was like Rāvaṇa in issuing strict orders * * * * *
 * * * was like king Yudhiṣṭhira, * * * what more can we say? He was like Brihaspati. All of them.....
the sister's son of Kumārāpāla, very strong † * * * *

43-45. Bhoja, son of Premalladevi * * * * *
 * * * * * as Gaṇḍarāja officiated at the worship of Somanātha at the time of the eclipse of the moon, he was highly pleased * *
 * * * * * respectively.

46-47. Gaṇḍa * * * * * near Pāpamochana on the bank of the river Hiranyā gave * * * * * him, who was in advance of all the great lords, the kings.

48-50. He who gave a village by a deed of gift with order.....
to be enjoyed by sons, grandsons, and women born in the family as long as the sun and the moon (endure)..... The *Shighrakavi* composed this eulogy of Gaṇḍa's qualifications.

51. Rudrasuri son of Lakshmidhara wrote this..... Vallabhai Samvat 850, Ashā (dha)

V.

Copper-plate grant of Rājā Bhimadeva I of Anahilapura. Dated Vikrama Samvat 1086.

There are two plates of this grant as it is generally to be found in Valabhi grants, measuring 8½ in. by 6 in. They were received from Rādhanapur, the principal place of a small Mahomedan principality of the same name in the Palanpur Agency to the north-west of Ahmedabad. The plates are written on one side only having twelve and ten lines and a half of Sanskrit prose in Devanāgarī characters. They are in a good state of preservation. They mention the grant of a village named Masur situated in the Kutch district to a Brāhmaṇa named Bhaṭṭārka Ājapāla son of Āchārya Maṅgala Śiva by king Bhimadeva Solanki of Gujarāt on the sacred day of the full-moon day of the month of Kārtika in the year Samvat 1086, A.D. 1029. It mentions the boundaries of the village as well as the religious merits of such a grant and the demerits of depriving any person of it.

† Mahabala may be the name of the sister's son of king Kumārāpāla.

TRANSLITERATION.

PLATE I.

- १ विक्रम संवत् १०८६ कार्तिक शुदि १४ अघोह श्रीमदणहिल
- २ पाटके समस्तराजावलीविराजितमहाराजाधिराजश्रीभी
- ३ मदेवेः स्वभुज्यमानकच्छमंडलांतःपातिषडहडिकाद्वादश
- ४ के मसूरग्रामे समस्तराजपुरुषान् ब्राह्मणोत्तरांस्तन्निवा
- ५ सिजनपदांश्च बोधयत्यस्तु वः संविदितं यथा अद्यकार्ति—
- ६ कीपर्वणि भगवंतं भवानीपतिमभ्यर्च्य कच्छमंडलमध्यव—
- ७ तिनवणीसकस्थानचिनिर्गताय आचार्यमंगलशिवसुता
- ८ य भट्टारकआजपालाय सहिरण्यभागः सदेडदत्ता(शा)पराधः
- ९ सर्वादायसमेत उपरिलिखितमसूरग्रामः शासनेनोद—
- १० कपूर्वमस्माभिः दत्तो यस्य पूर्वस्यां दिशिषडहडिकाग्राम—
- ११ मो दाक्षिणस्य, पंकथिकाग्रामः पश्चिमायां धरवडिकाग्राम—
- १२ उत्तरस्यां डाऊरिकाग्राम इति चतुराधाटोप—

PLATE II

- १ लक्षितं मसूरग्रामं मत्वा तन्निवासिभिर्वशा दीय
- २ मानभागभोगादि सर्वं सर्वदा आक्राश्रवण
- ३ विधेयैर्मत्वा(भु)त्वाऽस्मै आजपालाय समुपनेतव्यं सामा
- ४ न्यं चैतत्पुण्यफलं बुध्वाऽस्मदंशजैरपि भाविभो
- ५ क(कृ)भिरस्म(त)प्रदत्तधर्मदायोवमनुमंतव्यः पाल
- ६ नीयश्च उक्तं च भगवता व्यासेन षष्टि(ष्टी)वर्षसहस्राणि
- ७ स्वर्गै(र्गै) तिष्ठति भूमिदः आच्छेत्ता चानुमंता च तान्येव
- ८ व नरकं वसेत् लिखितमिदं कायस्थ(स्थ)कांचनसुते(न)
- ९ वटेश्वरेण दूतकोऽत्र महासन्धिविप्राहिकश्रीचंड—
- १० शर्मा इति मंगलं महाश्रीः श्रीभीमदेवस्य(स्य भीम)दे(वे)
- ११ स्वरजीस्थापी(पि)तः

TRANSLATION.

To-day on the 14th of Kārtika Sūklapaksha in the year of Vikrama Samvat 1086 Mahārājādhirāja Śrī Bhīmadeva, adorned with the attendance of all the kings at the beautiful Anahilapātana, orders all his subjects and royal personages together with the Brāhmaṇas, at the village of Masura, one of the twelve villages of Gaḍabaḍi, &c., situated in his own territory of Kachchha Maṇḍala, that they should bear in mind that the above-mentioned village of Masura with its cash revenues, fines and revenues arising from the commission of ten kinds of crimes has been granted by me with a right of perpetual enjoyment and with due *Sankalpa* after worshipping god Śiva on this day, the full moon day of



ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 अथ श्रीभक्तिसूक्तम् ॥
 सत्त्वगुणरूपं ब्रह्म तस्माद्ब्रह्मैवमात्मनः
 कर्तुं शक्नुते तदात्मनो ब्रह्मैवेत्येवमुच्यते ॥
 ब्रह्मविद्यायां श्रीधर्मपरायणयोगो नाम
 प्रथमोऽध्यायः ॥
 अथ श्रीकृष्ण उवाच ॥ दशभूमिषु स्थितः
 पश्यन् प्राप्नुयान्नियतात्मो योगीन्द्र ॥
 भूतलानि च पादौ धामनि स्फुरन्निभः
 सूर्यश्चन्द्रश्चक्षुराग्नेर्धामनि वारुण ॥
 इन्द्रोऽस्य विश्वेश्वरः स्वर्गायामृतमहा
 मृत्योर्धामनि विद्यमानोऽस्य महात्मनः ॥
 अथ श्रीकृष्ण उवाच ॥ एतानि भूतलानि
 पश्यन् प्राप्नुयान्नियतात्मो योगीन्द्र ॥

Kārtika to Bhattārka Ājapāla son of Ācharya Mangalaśiva, who has immigrated from the place called Navanīśaka in Kachehhamandala. The four well-known boundaries of the village of Masura are the villages of Gadahādī to [the east, Paṅkaijī to the south, Dharavaḍī to the west, and Dāhūri to the north. Accordingly the inhabitants of the place should promptly obey the orders of Ājapāla and always send him the usual portion and enjoyments, &c. Our descendants and future landholders shall observe and maintain this religious grant believing it to be equally beneficial to all. Bhagavān Vyāsa says "a person making a grant of land enjoys heaven for sixty thousand years; (while) he who resumes such land or supports such resumption lives in *Naraka* (hell) for the same period."

Composed by Vateśvara son of Kāyastha Kāñchana. The instructor of this grant is Śrī Chaṇḍa, the negotiator. Thus may there be blessings and great wealth. Śrī Bhimadeva's (grant).

VI.

Stone-Inscription at the Mōḷā Durvājā or the grand gate at Prabhāsapāṭana, of the time of King Bhimadeva II. Dated Samvat 1273.

Prabhāsapāṭana is a small town under the Junāgaḍh State on the south-west coast of Saurāśtra, where there is the celebrated temple of Somanātha. In the town-wall of this place and near the gate this stone is found. It has a square surface measuring 26 in. by 26 in. and contains forty-seven lines of Sanskrit verse in Devanāgarī character. It mentions the building of two temples at Pātana dedicated to gods Viṣṇu and Śiva respectively by Śrīdhara, a minister of Rājā Bhimadeva of Gujaraṭ,—whose geneology it gives together with that of his minister,—for the religious merits of his mother Rohiṇī and his father Valla who was a great favourite of king Kumārpalā. The date of the inscription is Vikrama Samvat 1273; A. D. 1217.

TRANSLITERATION.

- १ (कैनमः) शिवाय मनोमत्यादि रूप्येत तत्वमालावर्णनं । उपास्महे परं तत्त्वं पंचकृत्यैककारणम् ॥ १
विषद्वायुर्वैष्णवमवनिर्दिष्टदिनकरश्चिदाधारश्चेति त्रिभुवनमिदं यन्मयमभूत् । स वः श्रेयो देया
- २ (त्परमसु) रनाथः सुरनदी सरुपां विघ्नाणः शिरसि गिरिजाशेषविषयं ॥ २ पुण्यात् स्फुरदन्नविभ्रमभृतः
कृष्णस्य वक्षस्थले प्रैवत्कौस्तुभकांतिभिः कवचिता लक्ष्मीकटाक्षावाढः या संभोगभरालसा तनुत—
- ३ (ये सौ) जन्यविनासमुदोरिद्यद्गुमदावपावकशिखाकारानिर्देशः वः श्रियं ॥ ३ ॥ श्रीसीमनाथायतनस्य रेखा
मुमेरिकाद्वौगुलिरव भाति । अनन्यसाधारणशोभमेतत् परं परारेरिति सूचयंती ॥ ४ महीवदनपंकजं
भवन

- ४ (व्वास) भुषाविधानिः सकलसंपदां त्रिपुरवैरिणः संमतं । तदेतदातिदुःसहस्रवविनाशसिद्धौ पुरा शशांक-
रचितं पुरं जयति वारिधेः सन्निधौ ॥ ५ अस्ति स्वस्तिमदंबुजासननिमैरप्यासितं यज्जभिर्भूमस्थामलितं
- ५ (च) लांबरतलं स्थानं त्रयीकेलिभूः अत्यर्धे द्विजपुंगवाज्ञगरमित्यद्वंद्वचुडामणिः प्रादादष्टकुलान्वयापरचतुः
पण्ड्यै स्वकीर्त्या तुष्ट्यै च यत् ॥ ६ शाडित्याख्योदग्रवंशाग्रकेषु गोत्रं ख्यातं नाम वस्त्राकुलं यत् ऊया
- ६ (व) धे देवयुस्तत्र जज्ञे दैवज्ञत्वं यस्य सान्वर्थमासीत् ॥ ७ यदीयाशिर्वादैरमरपातिकाप्यन्यजनकं भुनक्ति
स्मा(स्वा)यतीनिहतरिपुराज्ये चिरतरं(नं) । निहत्स्य क्षमापालानगहिलपुरे मूलनृपातिः प्रभुत्वं तत्पुत्रेष्वकृत
सुकृतार्थव्यवसितं । ८ गंगाप्रवाह
- ७ प्रतिमा बभूवुस्तस्यात्मजा माधवलुलमाभाः तेषुलराजेन पुरस्कृताश्च भगीरथेनेव यशोवतंसाः ॥ ९
वापीकृतपडागकुट्टिममटप्रासादसत्रालयान् सौवर्णध्वजतोरणापणपुरग्रामप्रपामंडपान् ॥ किंतिश्रीसुकृत-
प्रदानरप
- ८ तिः श्रीमलराजकिमिस्तेरआसनिमैर्व्यधापयदयं चौलुक्यचूडामणिः ॥ १० यद्याज्ञासु तुरंगमोद्धुरलुचुज(ण्)
क्षमामंडलक्षोदच्छन्नदिगंतमंवरमभूदेकातपत्राकृति आशाकूजरकर्णकोटरतटोरप्यु
- ९ चर्गडोपलान् मिदानः पटहृष्वनिः श्रितिधरश्रेणीषु बभ्राम च ॥ ११ तस्मिन् भूभुजि नाकनायकसभामध्यासिते
भूपतिः प्रत्याथिथिपालशैलकुलिशश्चामुंडराजोभवत् । प्रीत्या ग्रामवरं ददौ निजपितुमित्रा
- १० य कन्देश्वरं यः श्रीमाधवनामधेयकृतिने तस्मै महामंत्रिणे ॥ १२ यस्योत्तुंगतुरंगतांडवभवः पांशुत्करः
सैनिकः स्वः सीमासु मरुद्वशाभयमहावप्रप्रकारोऽभवत् । शक्रेणासुरगोष्ठिकप्रशमनं दृष्ट्वाऽतितुष्टा
- ११ स्मना निःशंकं निदधे शचीकुचतटे चेतश्चिरेण ध्रुवं ॥ १३ तस्यात्मजस्तदनुदलभराजनामा यस्यारिराज-
मकरध्वजशैकराख्या । पृथ्वीं बभार परिपंथिशिरःकिरीटरत्नधृतिहुरितशोणितभद्रपीठः ॥ १४ तदनु तदनु
- १२ जोऽभूद्वल्लभो भूभुवःस्वस्त्रितयपाठितकीर्तिमूर्तिमाद्विक्रमश्रीः । यदरिनुपपुरेषु स्थूलमृत्पाफलांका मृगपतिपदपं-
क्तिरक्ष्यते चत्वरेषु ॥ १५ क्षोभीचकैकशक्रेभूत चंद्रकांति णे । ... त्रैलोक्यतापप्र-
तिहतनि
- १३ खिलारातिराज्यसैन्यः । तस्मिन्देवांगनानां निविडतरपरीरंभभाजि श्रुतीशे कर्णः कीर्णा(कर्णो)नित्या)मिया-
तिर्भुवमभूतभुजे भोगिभृन्मस(स्त)रेण ॥ १६ तस्मिन्नसह्यभुवनानि जय.....
- रभूजयसिंहदेवः । यस्य क्षपाक
- १४ रक(र)प्रतिमल्लमूर्तिः कीर्तिज्जगत्सु नरिनतिनटांगनेव ॥ १७ पाणौ कृत्य जयभियं क्षितिभुजामग्र समग्रां
महीमेकछत्रपरिछदां विदधता वीरेण विस्मा(स्ता)रितः । येनारातिनृपा रणि
वृढाभिर्भुशं संधुस्य क्षु
- १५ भित्तैर्वसंभिभसमुखेपः प्रतापानलः ॥ १८ तस्मिन्पुंद्रत्वमनुप्रवृत्ते त्रैलोक्यरक्षाक्षमविक्रमांकः । लोकप्र(कंवृ)
णैरात्मगुणैरलंध्यः कुमारपालः प्रवभूव भूपः ॥ १९ यदरिनुपपुरेषु व्याघ्रविनासवातप्रस्रमरपटुकी
- १६ लालीढदिकः प्रतापः ऋषयाति धनकेनस्फारकट्टाललालं जलनिधिजलमद्याप्युत्पातिष्णु प्रकामं ॥ २० आसं-
डलप्राङ्गणिक च तस्मिन्भुवं बभाराऽजयदेवभूपः । उच्छारयन् भूपतस्त्रकांडासुवापयो
- १७ नैगमधर्मवृक्षान् ॥ २१ यत्तत्रधाराजलमग्ननामानातृपेंद्रविकांतिथशप्रशस्तिः । बभ्राज तत्पुष्करमालिकेव
श्रीमूलराजस्तदनुदियाय ॥ २२ तस्यानुजन्माजयति क्षितीशः श्रीभीमदेवः प्राथितप्रतापः । अ
- १८ कारि सोमेश्वरमंडपोऽयं येनावमेवध्वनिनामधेयः ॥ २३ लुलात्मनः समजनिष्ठ विशिष्टमाय्यो भाभाख्यया-
सुभटमीमनूपस्य मित्रं । लुलाख(ख्य)या त भवजीवनपूर्णकुंभः श्रीभीमभूपतिसमार्णवपूर्णचंद्रः ॥
- १९ ॥ २४ तस्याऽभवद्भुवनमंडलमंडनाय शोभाभिधः प्रियसुदृजयसिंहनाम्नः । अस्यात्मजः सचिवतामधिगम्य
बल्लुः सम्मानयामास कुमारपालं ॥ २५ अयोपयेमे दयितां च रोहिणीमुभाभिवेशः कम

- २० लामिवाच्युतः । अजायतास्यां कुलकैरवाकरप्रबोधकः भीरनामचंद्रमाः ॥ १६ क्षीरोदपूरपरिपांडुरपु(पु)
प्यकीर्तिनीयेण एष पुत्रायुषमातनोति भूपालराजपरिभूतनामंत्रशक्तिः भीभीमभू
- २१ पतिनियोगिजनैकमान्यः ॥ २७ आशीःपरंपरा सेर्यं याभूयते(नव्याभूविब हवयते) । चौलुन्यवक्त्राकुलयोरा-
कल्पपीतिरक्षता ॥ २८ कांत्या चंद्रतितेजसा
मुक्त्याचानपदात्मजलवि
- २२ लसंपत्या घनाध्यक्षति वृत्त्या सागरतिप्रभावविधिना नित्यं विरचित्यसौ कीर्त्या रामति रूपसुंदरतया कंदर्पति
श्रीधरः ॥ २९ निःसीमसंपदुदयेकनिधानहेतुराकल्पमानजनतागुहभिनिवद्धः सौजन्यनी
- २३ रनिधिरुत्ततलसीमा जायति चास्य हृदये पुत्रः पुराणः ॥ ३० भीधरोऽपि न वैकुण्ठः सर्वेशोऽपि न नास्ति-
वित् । ईश्वरोऽपि न कामारिर्द्रोऽपि न च वृत्रहा ॥ ३१ तस्याऽनिशं विधुषपादपकामधेनुमुख्याः स
२४ मस्तजनवाञ्छितदा भवंतु । कित्स्य संत्यभयदानवशंवदत्वविस्मेरवक्रविनयप्रमुखा विद्येयाः ॥ ३२ बंबालस्तु-
हिनायते पिकततिः श्रीराजहंसायते कालिंदी जलदायते हरगलः क्षीरोदवेल
- २५ यते । शौरिः सौरधरायतेजनगिरिः प्रालेयशैलायते यत्कीर्त्या सुपयस्यते क्षिति गर्वा राहुः शशांकायते ॥ ३३-
निर्माल्यं चंद्रदेवो रघुपतिरचितः सेतुबंधः प्रणाक्षी क्षीरोदः पादशौचाम्
- २६ तमचलपतिर्दहसंवाहपंकः । उच्छिष्टं पांचजन्यः सुरसारिदमलस्वेदतोयोदयश्रिरित्वेवं यस्य कीर्तिस्त्वयमकृत
नुतं सोमनाथेऽतिश्रद्धः ॥ ३४ (यत्कीर्तिनाशु) इयसी (सि) त्रिलोकीर्मोलोन्य
- २७ संकीर्णनिवासमस्याः । वैषा विलस्यस्तुतिमाततान तवास्ति नान्या सदृशीति नूनं ॥ ३५ अशौ वीरो दांतः
सुचरितपरिस्पंदसुभगःपरिणवगिरां कोपि सुकृती ॥ अमुं पूर्वं ज
- २८ न्यन्यखिलगुणविस्तारमधुरं । नुनाव स्वछंदं विमलमिव वाष्मीकिरसकृतं ॥ ३६ यदीयगुणवर्णनभ्रवणकौटुको-
च्छेदयाकमलवाशीलयतामिगमान् । मनः किमिव रज्यतेऽ
- २९ नुचितवेदिभिर्वैषस्तदस्य कविमानिभिर्न च चरित्रमुद्योत(स्व)ते । ३७ दिग्दंतावलकणतालविलसत्तत्कुभरं
गांगणे यत्कीर्तिर्मदमत्त(वारवनितातुल्यं पदा)वृत्त्याति रोदःकंदरूपरुण
- ३० प्रणयिनी निःशंकमात्मभरिर्भेदंती तमसां कुलं कलमलप्रध्वंसवद्धोत्सवा ॥ ३८ लोकालोकालवाला जलानि-
धिसलिला सिक्तमुक्ता वहंती शोभोर्मुद्गावलंभीन्यखिलगुणमये
- ३१ रंजुरैः कीर्तिवल्ली । यस्याः प्रालेयभानुप्रविकचकुसुमोदारतारापरागैर्दिक्चक्रं व्यापयंती जयति फणिपतिग्रां
सुमूला जगत्यां ॥ ३९ (तस्यपत्न्यस्तु) सावित्रीलक्ष्मीसौभाग्यदेव्याख्याः
- ३२ इच्छाशानिक्रमाख्येया यद्वदीशस्य शक्तयः ॥ ४० तामिर्भुवनवंचाभिः संध्याभिरिववासरः । भीधरः शोभते
शश्वल्लोकव्याप्येकदीपकः ॥ ४१ उत्तानभालवतमालवनायमानसेनागज
- ३३ प्रकरमंगुरितांबुदं यः । सूर्यं स्थिरां(रं) सपदि मंत्रवलंन कृत्वा भीदेवपत्तनमपालयदात्मशक्त्या ॥ ४२ प्रलय
जलधिवेलोलोलकल्लोललोलं चरणधरणमाधापातसंपिष्टशैलं दलितधरणि
- ३४ चक्रं वीरहृत्मीरचक्रं बहुतुणमकरोयः भीधरो दुर्गदर्पः ॥ ४३ मातुः कैवल्यहेतोर्मुग्गरिपुमवनं रोहिणी-
स्वामीनाम्ना नूनंमभिती मंदिरं केशवाद्यैः नाम्ना ता
- ३५ तस्य तद्वच्छिखंभवनमपिजयाख्यं भामश्रीमाच्छिवस्य प्रतिहतदुरितं कारितं भुरिशोभं ॥ ४४
वल्लो दौवारिकोमुदरिगिरिदाकृष्टागुर्बराशानिजनिपुण
- ३६ सूनूनामालिगम्यं ॥ येनेदं(नायं) श्रीधरीयो हननगरपदे योजितस्त(तं त)स्य नाम्ना प्रासादः श्रीधरेणाप्यय-
मवनिजयः कारितः शंकरस्य ॥ ४५पद्मधनस्तोमोश्चमत्कारिणः
- ३७ किञ्चिन्नृपनायिकाभिरभितः क्रीय कुक्षारतरागीर्वाणाधिपचापसादरमहारजसुरलज्योतिर्वा । नैते मेरुमहीधरः
शशिदशमाकार ॥ ४६ ॥ द्विजोत्तमो भूद्विजवृद्धिभाषः ।

- ३८ समानदीर्घाः सगुणाः.....तारकामाहेश्वरव्याकरणोपमानाः ॥ ४७
आद्योदया.....केपि मुधा वैशेषिका इव ॥
- ३९ ॥ ४८ चित्तवृत्तिनग.....मुनयो यथा ॥ ४९
विभवा.....भ्यवर्गाः सततविहित
- ४० धूपोद्भूतधाराधन.....देते ॥ ५० एषां सुसिद्धाय
कथाश्रयाय मठं विधाय स्वपदेन वक्ता ।
.....रज्जुचेतः ॥ ५१ अथ क
- ४१ थमपि देवादागतः श्री (निवासी)
.....श्रीधरेण । प्रतिचुपतिमतं यः पंडितमन्य.....भिवजलधि..... । ५२
भुपाल कुलसङ्ग
- ४२ रुः । जीमूतबाहन..... । । ॥ ५३
.....दधिपरि.....सचिवः सुधिः सद्विद्या.....क्रतोर्जित.....
पावनोद्यतिपति
- ४३ यस्यां द्वि(त्रि)पूजाविधिः..... । ।
..... । । ५४ दलद्रदूरे प्रसरपीरणते ।
..... ।शानिकमतमहाश्याल
- ४४ संरमासिपुः । । ।तदा
दिर्धिमलशिवमुनिम्मन्त्रिनीयो नवैतुः ॥ ५५
.....वीर्यचपादप
- ४५ ओ अंगीकृता..... । । ।प्रभूतनिःशेषपार्श्वसृ-
णालपंडः भक्त्यास्य तुष्टः प्रतिपन्नदर्शो प्रशस्तिमेतामयमुद्धार ॥ ५६ याव
- ४६ द्विष्णोदररिः.....यावद्वाणी विहरति विधुर्वक्त्र(क)पिंडातरलेता.....विलयमखिलं गंड
वंतीयमस्य ॥ ५७ एते.....वेनप्रासादाः
- ४७ सूत्रिताः शुभाः । लिखि..... । ।
॥ ५९ श्रीमद्विष्णुसंस्कृतसंस्कृत १२७३वर्षे वैशाखशुद्ध ४ शुक्रनिःपादितमिति ॥ शिवमस्तु ॥ छ ॥ मंगलं महाश्री ॥

TRANSLATION.

Bow to Siva. I worship that great essence which through mind and intelligence is the support of the series of *Tatvas*, and which is the one cause of the five effects.

May Sankara the great lord of the gods be for your welfare ; who inheres in the three worlds consisting of ether, air, fire, water, the moon, the sun, and the source of consciousness (soul) and who bears on his head the Ganges, the cause of Pārvatī's slight.

May the oblique glances of the Goddess Lakshmi mixed as they are with the lustre of the Kaustubha Jewel shining on the breast of Krishna who bears the

beauty of a bright cloud, ever nourish your Lakshmi (wealth)—glances which are sluggish owing to the heaviness caused by enjoyment, which give a peculiar beauty to the body and which are as it were the flames of great conflagrations to the forest of the trees of poverty.

The temple of Somanātha here is like a finger of the earth raised up to point out as it were that this city, the like of which does not exist, belongs to Śaṅkara.

... This city, the lotus on the face of the earth, the ornament of the cities of the world, the treasure-house of all kinds of wealth, the favourite (place) of Śiva stands above all near the sea, being created by the moon in former ages, to free herself as it were from the insufferable pain of consumption.

This beneficent place is inhabited by Brahmā-like men who perform sacrifices with due ceremonies, has the earth and the sky about it dark with smoke constantly issuing (from sacrifices) and is the play-ground of the three Vedas. God Śiva, who has the half-moon on his crest thinking that the invaluable city is for the best of Brāhmanas, gave it to sixty-four best Brāhmanas of eight families for his own satisfaction.

The Vastrākula *Gotra*, which is the best and is like the flag (of all the *gotras*) of the Śaṇḍilya family, is well-known. There was one Devayu of this *Gotra*, spotless as cotton, who was significantly called a Daivajña (as he knew the past and future).

He by whose blessings Mularāja enjoyed for a long time his kingdom of Anahilapura void of all foes, putting to slight even the reign of Indra—he after killing the Kings gave the sovereignty with all good deeds to their sons.

His three sons Mādhava, Lūla, and Bhābhā were like the three streams of the Ganges. They, who were adorned with fame, were placed in front by Mularāja as (the streams) by Bhagiratha.

King Mularāja, who was the head jewel of the Chaitlukyas, caused to be made, through these three who were like Agrāsa (?), *vāpis*, wells, ponds, *koṭadis*, monastries, temples, *Saddhritas* (places where alms are daily given,) golden flags, arches, shops, towns, villages, and *Parabas* (places where water is freely given,) thus acquiring fame, wealth, and virtue.

When he marched, the canopy of the heaven (on the head) became one uniform umbrella being covered to its ends in all directions, with dust raised from the earth reduced to powder by the hoofs of his horses, and the sound of the beating of his drums piercing even the cave-like ears of the elephants of the quarters, as also their rock-like temples, pierced through the row of क्षितिपत (mountains and kings).

When the king entered into the council of Indra, he was succeeded by Chāmunda who was like a *Vajra* (thunder-bolt) to the mountain-like hostile kings.

He made gift of the village of Kandeśvara to Mādhava, his father's friend and great minister.

The dust raised by the prancing of the big horses of his army went up as far as the limits of heaven and served as a rampart which relieved the gods of their fear. Indra seeing that the demons are destroyed by this king confidently turned his mind, after a long time, with great delight to the breasts of Indrāṇi.

He was succeeded by his son Durlabharāja, who was such a great enemy of Kāmadeva that he was styled Śaṅkara.

He whose foot-stool was reddened by the diamonds fixed in the crowns on the heads of his enemies, protected the earth.

He was succeeded by his younger brother Vallabha, whose fame was sung in the three worlds *Bhur*, *Bhuvā* and *svara*; and who was a personification of the god of heroism. The streets of the cities of his royal foes are marked with the lines of the foot-steps of lions, strewn with pearls.

When this king, who was like an Indra on the face of the earth * * * * *; and who was as beautiful as the moon * * * * * went to receive the warm embraces of the Devāṅganās, he was succeeded by Kārṇa, who by his continued bravery destroying the armies of all his enemies bore the earth in his hand, as if in rivalry of the great Śeṣa.

When the king went to heaven he was succeeded by Jayasimhadeva whose fame resembling the rays of the moon was dancing ever on the earth like a rope-dancer female.

He who got possession of the fortunes of victory over all the kings had brought the earth under one *Chhatra* and who was a brave king, extended the fire of his prowess resembling the flash of the great Vadavānala by * * *

When he became the friend of Indra, he was succeeded by Rājā Kumārapāla, possessed of valour, able to protect the three worlds, and intransgressible by his virtues, which were satisfactory to the people.

The fire of his valour emblazoned by the wind of the roar of tigers in the cities of his royal enemies spreading in all directions still causes the ocean to boil, whose waters are moving and foaming with waves, being desirous as it were of coming out again.

When the king went to the court of Indra, Ajayadevarāja assumed the throne, who rooted out the tree-like kings, his enemies, and planted the trees to the Vedas.

The praises of the brave deeds of many kings submerged in the water-like edge of his sword, looked as beautiful as a garland of lotuses on his breast. He was succeeded by Śrī Mularāja.

His younger brother Śrī Bhimadeva, whose prowess was well-known and who was the greatest of all, caused to be made this *Maṇḍapa* of Someśvara called Meghadhvani.

Lulā's son was Bhābhā honoured by the good and the friend of the brave Bhimadeva. By the name of Lulā he was the moon to the ocean-like court of king Bhimadeva, being as it were a pot full of the nectar reviving the whole world.

He had a son Sobha, who adorned the face of the earth and who was a great friend of Rājā Jayasiṃha. His son Valla became a minister of Kumārapāla and did him great honour.

Valla then married Rohiṇi as Saṅkara did Pārvati and Viṣṇu did Lakṣmi. By that wife he had a moon-like son Śrīdhara that expanded the water-lily of his family.

He, whose life was prolonged to the full-age of one hundred years, whose brilliant fame was as white as the flow of the Kṣhīrasāgara, who was free from all diseases and who possessed various powers befitting an adviser, was respected by all the servants of Śrī Bhimarāja.

By him who made the attachment between the families of Chāḷukya and Vāstrā indissoluble till the end of the *Kalpa* has been put forth a new line of blessings.

In respect of splendour Śrīdhara is like the moon; in brilliancy * * * * *; in point of attaining eternal bliss he is like the son of Uttānapāda (Dhruva); in respect of all kinds of wealth he is like Kubera, the lord of wealth; in point of the depth of his heart he is like the ocean; in respect of prowess he is like Brahmā; in point of fame he is like Rāma and in respect of the beauty of form he is like Kāmadeva.

He was like a treasure of unlimited wealth and prosperity. He remains attended for a *Kalpa* by honour, by people in general and by great men. He was an ocean of goodness, and he was like the boundary of great strength. In his heart lived waking the Eternal Being.

Though Śrīdhara (1, a proper name and (2) the lord of Lakṣmi-wealth), he is not Viṣṇu; though Sarvajña (1 Omniscient and (2), Budha), he is not a believer in Śūnyavāda; though Iśvara (1 a king and (2) Śiva—the supreme), he is not the enemy of Kāma; though Indra (1 the master and (2) a God of that name), he is not the destroyer of Vṛitrāsura (a demon destroyed by Indra).

L. 26.

Let the Kalpa-Taru (the tree of Gods) and the Kāmadhenu fulfil the desires of all men; but he is still superior to these two as he possesses in addition (to the quality of fulfilling the desires of all men) the virtue of giving fearless shelter, mastery over senses and smiling face, modesty and other virtues.

By his fame the moss appears like snow, the cuckoos like swans, the (black-watered) Jamunā like (white) clouds; the (blue) throat of Śaṅkara like the shores of the Kshīrasāgara; Śrī Kṛishṇa like Balabhadra; the mountain of soot like the Himālayas; the earth-cow like a cow giving fine milk and the Rāhu like Chandra.

He (Śrīdhara) with great faith in Somanātha prayed to the God with such praises as the following:—the moon is made of offerings made to him and taken away; the Setubandha made by Rāmachandra is his water-course; the Kshīrasāgara is the water with which his feet were washed; the lord of the mountains is the dirt washed off his body when cleaned; the conch-shell Pāṇchajanya is his rejected food; the Suranadi (the Ganges) is the beautiful and pure perspiration coming out (of him).

Brahmā seeing his glory purify the three worlds, and seeing that it had made its habitation in all places, praised her by saying that there was no other like her.

It appears that Vālmīka Rishi was often praising him in his previous birth as being a hero, as one who kept his senses under restraint, as one who was fortunate with his good acts wide spread, as one who * * * * * in new speech, as one who was meritorious, as one who was fine by the great number of his virtues, and as one who was self-dependent and pure.

By the description of whose virtues, the mind * * * how can that of Brahmā be pleased by the words of those believing themselves poets and using improper language, or how can the great fame of (this man) be described by them?

His fame—which fills with affection the caves of the earth and the sky, nourishes itself fearlessly, pierces the large quantity of darkness, and is energetic in destroying the impurities of the *Kali-yuga*—proudly dances (like a dancing girl intoxicated by liquor) on the court-like temples of elephants with the fan-like ears beating time.

The creeper of his fame grows victorious in the world, which has for its bed the Lokāloka mountains, which is watered by the waters of the ocean that bears pearls in it, which has spread on the head of Śaṅkara with all its sprouts in the form of virtues and which having, as it has, a stem as big as the lord of snakes is spreading in all quarters with its pollens in the form of snow, sun (light), blooming flowers and brilliant stars.

(His wives) named Sāvitrī, Lakshmi, and Saubhāgyadevi are like the three powers Will, Knowledge and Action of God.

Sridhara, who is like a light pervading the whole world, appears beautiful with his wives worthy of respect, as does the day with the three *Sandhyās*.

He (Sridhara) the sun protected by his might the city of the Gods by at once keeping it stable by the power of his *Mantras*, the city where the clouds were broken by the herd of elephants in his army which were as tall as the Tamālu trees in Mālawā.

He proud of his forts, turned the country of Hammira Rājā into a meadow—the country, which trembled as it were under the waves of the sea at the time of the general deluge, the mountains in which were trodden down by the mere falling of his footsteps, and the earth of which was pounded (to dust).

He caused to be built a temple to Vishnu by the name of Rohiṇisvāmi for the emancipation (Moksha) of his mother, certainly * * * * *
* * * * * In the same manner he built an extremely beautiful temple to Śaṅkara by the name of * * * * * Jaya (in memory of his father) which destroyed sins.

Valla became the *Dvārapāla* (one who guards the gate) * * * * *
Sridhara was made in his name in the site in the city of Śaṅkara; and he also caused to be made a temple to Śaṅkara called Avaniyaya.

The dancing girls of the king * * * * * who seized a portion of the wealth, and who was wonderful, * * * * * like the brightness of large jewels which shone like the bow of Indra * * * * * mount Meru, whose sight was like the moon * * * * *.

He was the best of the Brāhmanas and possessed greatness and qualities of one who encourages the Brāhmanas; * * * * * and equal to the grammar of Māheśvara, had chiefly risen * * * * *
Like some of the Vaiśeshikas.

Whose bent of mind * * * * * like the Munis.

Splendour * * * * * clouds produced by the constant flow of incessantly burnt incense, * * * * *.

* * * * * Valla caused to be built a Maṭha for hearing *Kathās* giving spiritual benefit there * * * * *.

Then Śrī Nivāsi who happened to arrive there * * * * * by Sridhara * * * the so-called learned men who followed the opinions of the rival king * * * * * near the sea.

Meghavāhana * * * the good preceptor of the royal family * * *

* * * Minister who had good intelligence and was a good learned man and whose feet were worshipped by the lord of holy Saṃnyāsis* * *.

* * * Who was like a sea of anger towards the great snake of the Kṣhaṇika Vāda * * *.

* * From that time he like the new moon was respected by the Śaiva sages.

This eulogy has been composed by one who has destroyed the collection of threads of lotus like hereticisms * * who is pleased with his (king's) devotion, and who has subdued pride.

So long as Viṣṇu * * * so long as speech plays in the circle of the face of the moon * * *.

These * * * fine places were built * * *.

In the year 1273 of the splendid king Vikrama, on Friday the 4th of Vaiśākha Śudi (bright-half) this was done.

May be happy, prosperous, and wealthy.

VII.

Stone-Inscription at Bharāṇā under Jāmanagar of the time of Bhimadeva II.

Dated Samvat 1275.

Bharāṇā is a small village near Khambhāliā, a sea-port town in the gulf of Cutch under Jāmanagar in Kāthiāwāḍ. To the west of the village there is a Bāvā's *Matha* or monastery wherein there is a small open verandah with the picture of Gaṇapati on its side. In this side this inscription-stone is built up, having also a cow's figure on it. It measures 15 in. by 8 in. and contains nine lines of which the last two and a few letters in the first and fourth lines have become quite indistinct. It mentions the name of Śrī Sāmatasiṃha, then governor of Saurāshṭra sent by Rājā Bhimadeva who ruled at Anahilapura. By the order of the governor a *Vāḍ* was caused to be made and some part of the transit duties of the village of Bharāṇā was assigned for its maintenance. It is written in Devanāgarī character, the composition being Sanskrit prose. It gives the year Samvat 1275, A. D. 1219.

TRANSLITERATION.

- १ श्रीविक्रमात् संवत् १२(७)५ वर्षे भाद्रपदशुदि.....अवेह श्रीमदणदि
 २ लपाटकाधिष्ठितसमस्तराजावलीसमलंकृतमहारा—
 ३ जाधिराजश्रीमद्भीमदेवकल्याणविजयराज्ये श्रीसौ
 ४ ...देशाभियुक्तमहंश्री...लवः श्रीसाम्बतसी(सिंह)
 ५ । कस्यादेशेन च विनियुक्तमहं(महान्)श्रीअरिसी(सिंह)श्रीज
 ६ यसीहाम्यां श्रीमातरादेवीवापिकायाः पत्रासनं का
 ७ रितं ॥ तथा स्थानीयेषु पूजार्थं भद्राणकमंडपिकायां
 ८हि.....देवप्रति.....श्रीपि
 ९

TRANSLATION.

To-day on the.....of the bright half of Bhādarvā of the Vikrama Samvata 1275, this inscription was engraved by Mahan Śrī Arasiṃha and Thakar Jayasiṃha in connection with the Mātaraṇī Devi Vāpi, who were appointed to conduct business by the order of Śrī Samatsiṃha Deva, who was appointed in Sorathadesa during the beneficent and victorious reign of Mahārājādhirājā Śrinat Bhimadeva whose court was adorned with a line of all the kings and lived at the splendid Anahilapūrāpātana. It is to the effect that for the (expenses of) worship of this place from the transit duties of Bharāpā. * * * *

VIII.

Stone-Inscription at Ratanapura under Jodhapur of the time of Kumārapāla.

Ratanapura is a dependency of the Native State of Jodhapur in Mārvād, west of Rajaputānā. To the west and outside the town is an old Śiva-temple; in the dome of which this stone is placed facing inside. It measures 4 ft. -by 1 ft. and contains ten lines of Sanskrit prose in Devanāgarī characters. The stone has crumbled down in several parts and thus the first and the seventh lines have become almost illegible. The inscription mentions the publication of a notification by Śrī Puṇapāksha-deva, the holder of the Ratanapura *Chowraṣi* (*Chowraṣi* means a group of eighty-four villages), ordering his subjects to refrain from killing any animal on the *amāvāsī*, i.e. the last day of each of the months and on other special holy days. There is no precise date mentioned in this inscription except that it was composed when Kumārapāla, whose reign extended from A. D. 1143 to 1174, was ruling over the country.

TRANSLITERATION.

- १ उँ नमः शिवाय भूर्भुवःस्वश्चरं देवं वंदे पीठं पिनाकिनं स्मरति श्रेयसे यस्तं
..... पुरा समस्तराजा
- २ वलिविराजितमहाराजाधिराजपरमभट्टारकपरमेश्वरनिजभुजविक्रमु(म)रणांगणविनिर्जित
पार्नतोपीतिवरलब्धप्रौढप्रतापश्रीकुमारपालदेवकल्याणविजयराज्ये
- ३ स्वे स्वे वर्त्तमाने श्रीशंभुप्रसादावाप्तस्वच्छपूरलपुरचतुराशिकायां महाराजभूपालश्रीरायपालदेवान्महासन्
प्राप्तश्रीपूनपाक्षदेवश्रीमहाराज्ञी श्रीगिरिजादेवी संसारस्यासारतां
- ४ विचिंत्य प्राणिनामभयदानं महादानं मत्वा अत्र नगरनिवासी(सि)समस्तस्थाना(न)पीतब्राह्मणान् समस्ताचा
र्यान् समस्तमहाजनान् तांबोलिकान् मङ्कती(ति)किङ्कती(ति)नः संबोध्य संविदितं शासनं संप्रयुजति
यथा अद्यज
- ५ मावास्यापर्वणि प्राणिनामभयदानं शासनं प्रदत्तं स्या(स्ना)त्वा देवपितृमनुष्यान् — केन संतर्प्य वारावार...
पूर्वैवतां प्रस्व(सा)य ऐहिकपारत्रिकफलमंगीकृत्य प्रेत्य यशोभिवृद्धये जीवस्य अमारिदानं
- ६ मासे मासे एकादस्यां चतुर्दस्यां अमावास्या(यां) उभयो(ः)पक्षे(पक्षयोः)श्रेष्ठतियौ भूषहायशासनोदकपूर्वं
स्वित्तरं पराभिः प्रदत्तं अस्मदीयभुवि भोक्ता महामाल्यः सांघिविग्रहिकप्रतीतस्वपुरोहितप्रभृति
- ७ समस्तठकुराणां तथा सर्वान् संबोधयत्यस्तुवः संविदितं
..... कारापनाय(करणाय)
- ८ महाजनानां पणेन लिख्यते राज्ञा समयं निग्रहणीयः श्रुत्वा शासनमिदमाचंद्रार्कं यावत् पालनीयं उक्तं च
यथा व्यासेन बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमी तस्य तस्य तदा फलं
सर्वानित्थं भाविनः
- ९ पार्थिवैर्द्रान् भूयो भूयो याचते रामचंद्रः सामान्योयं धर्म(से) दुर्दृष्टाणां काले काले पालनीयो भवन्निः
अस्मद्वंशसमुत्पन्नो धन्यः कोपि भविष्यति तस्याहं करसंलग्नो न लोप्यं मम शासनं अमावास्यां पु-
ण्यतिथिं भांडप्रजा(ज्वा)लनं च (पौर्विकैः) कुम्भकारैश्च नो कार्यं
- १० तामु तिथिष्ववज्ञाविभयः प्राणिवधं कुर्वते तस्य शिक्षापनांदधि द्रष्टृत्वचारि नडूलपुरवासी प्राग्वाटवंशजः
शुभंकराभिधानः सुश्रावकः साधुधार्मिकः तत्सुतौ इह हि योनौ जातौ पूतिगसालिगी तै(ताभ्यां) कृपा
(पया)प्राणिनामर्थे विहृष्य शासनं
- ११ ॥ २०० ॥ स्वहस्तः श्रीपूनपाक्षदेवस्य लिखितमिदं पारि० लक्ष्मीधरसुतठ० जसपालेन प्रमाणमिति ॥

TRANSLATION.

Hail ! Bow to Siva, who is (called) Pithapināka, and who moves in the three worlds (called) Bhur, Bhuvar, and Svar, and is remembered by people for welfare * * * . During the beneficent and successful reign of Rājā Śrī Kumārpāladeva, who looked splendid being surrounded by all the kings, who is the lord of great lords, who is the greatest of all warriors, who is the most powerful, who has been victorious in battles by his own arms * * * , and who is very illustrious by the favour of Saṅkara, lord of Pārvati, Śrī Punapākshadeva, who had acquired through the favour of Mahārājā Bhūpāl Śrī Rāyapāladeva a throne in the territory of Ratna-

pura Chowrâsi obtained by the favour of God Siva, and Mahârâni Sri Girijâdevi seeing that there was no good (to be derived) in this world and that to give *abhayaâdâna* (immunity from being killed) is the greatest gift, notified throughout the Ratanpura Chorâsi, after informing all the Bhrâhmana inhabitants, the Âchâryas, the Mahâjanas, the Tambolis and those who were in the habit of doing mean deeds, that from this day the holy day of Amâvâsyâ all the animals are ordered to be exempted from being killed.

Having bathed and performed the *Tarpana* to (satisfy) the Devas, the Manes (ancestors) and the men with * * * and for the (presiding) gods of the town * * * ; with a desire to gain the good fruits of this world and of others and to increase fame after death, is passed this order, supported as it is by a grant of land, to make a gift of life to animals on the 11th, 14th and 15th days of both the fortnights of each month and on other sacred days. The chief minister who enjoys land from us and our preceptor who is a maker of peace and war and in whom we have trust, and all the Thakores and others are hereby informed that they should be aware of what we declare to-day; that * * * this is enforced on the solemn affirmation of the Mahâjanas that the king shall cause (people) to fear by fining (them). This our order shall be obeyed from the day of its being made public till the sun and moon endure. No one shall break (it). It is said in the Mahâbhârata, that Sagara and many other kings enjoyed the earth; whose is the earth for the time being, his is the fruit. Râmachandra often requests all the would-be kings that to act according to (their) religion is the common duty of all the kings, so all of you in your own times should act accordingly. I am connected with those who are my good descendants, so they shall not disobey my order. On the sacred day of Amâvâsyâ, not even the potters of this city shall burn their pots. He who will kill any animal on those days disregarding any fear, shall have to pay four *Drammas*. A citizen of Nâdolapûra and of the Prâgvâta family, named Subhakara, who was religious and a good Śrāvaka, had two sons, Putiga and Sâliga. This order favourable to the animals is made public through them. (This sign) is in Punapâkshadeva's own hand. This is written by Pâri: (Pârekha) Lakshmidhara's son Tha: (Thâkore) Jasapâla, (and) is witnessed (by him) thus.

IX.

Stone-Inscription in the ruins of a Siva temple at Hâthamo in Mârvaḍ.

The temple of Siva in which this inscription was found is entirely delapidated being situated in the ruins of a village called Kerâḍu near Hâthamo under Bâḍamer in Mârvaḍ. The stone is built in a pillar but it has crumbled down

from the middle and has left a very small portion in a readable condition. No date is found nor is there any thing to show the object of writing the inscription. The only thing worth knowing is the name of king Bhimadeva. The stone measures 17 in. by 4 in. with four lines of Sanskrit in Devanāgarī character. The date of this inscription cannot be fixed as there were two kings of the same name, who ruled at an interval of nearly one hundred and fifty years.

TRANSLITERATION.

- १ सं
 मसराजावलीविरा
 २ जितपर
 (प्रौ) दप्रतापभ्रीमद्रीम
 ३ देवकल्या
 श्रीकरणादिमुद्राव्या
 ४ पारान्
 महाराजाधिराज

This inscription can not be fully made out; the only thing worthy of our notice is the name of Rājā Bhimadeva of Gujarāt.

X.

Stone-Inscription at Verāval under Junāgaḍh of Bhimadeva II.

Verāval is a small sea-port town on the south-west coast of Kāthiāvād in the Junāgaḍh territory. In the *fouzdār's* or Chief Police officer's lodging this stone is lying loose. Its superficial measurement is 21 in. by 17 in. which contains forty-five lines of Sanskrit verse in Devanāgarī characters. It has lost some of its lower portion, as well as a few letters here and there in other parts. It mentions the names of some kings of Chaulukya dynasty, the last of which mentioned in this inscription is Bhimadeva II, son of Mularāja also called Bāla Mularāja, who caused a temple to be built to Somanātha and called it Meghanāda. As there is no precise date to be found in it, it can only be said that it must have been written between A. D. 1179 and A. D. 1243, when Bhimadeva II was on the throne of Anahilapura.

TRANSLITERATION.

- १ उं स्वस्ति जयोभ्युदयश्च ॥ देवाद्रः कलिकालकल्पविटपी कल्याणलीलासुखप्रागल्भ्यानुनिवेः सुधांशुरमरी-
 करैक
 २ हेतुः शिवः । यस्येच्छापरिणामतास्त्रिजगती जागर्ति निद्राति च प्रालेयांशुवपूरसायनमसौ श्रेवांसि सोमेश्वरः
 ॥ १ ॥ वि

- ३ श्वत्क्लेशां वकारमुक्त्वापरिभवा योयतानामिवैदुश्रेणीनां लालयतः श्रियमाखिलभवभ्रांतिधिविच्छत्तये वः । आरक्ता-
ग्रांगुलीनामदण्ड
- ४ चिचयोच्चावचश्रीभिरुच्चैर्मास्वङ्गामंडलानां पदनखकिरणाः संतु विश्वेश्वरस्य ॥२॥ मातः सरस्वति मदी-
यमुदारकांतिपंकैरुहप्रतिममांस्वमलं
- ५ कुरुष्व विश्वेशगंडचरितोपनिषाद्विज्ञानमद्यैव यावदधमर्षणमातनोमि ॥३॥ कलौ युगे कुक्षितिपालस्तुतां
धर्मस्थितिं वीक्ष्य पिनाकपाणि
- ६ : ॥ विचष्ट संकेतवशाद्विश्वत्तस्वस्थानकोद्धाराधिया निजांशं ॥४॥ श्रीकान्यकुब्जे द्विजपुंगवानां त्रेताहुताशाधारिता-
शुभानां मीमांसया शांतभु
- ७ चां गृहेषु निन्येऽवतारं जगतां शिवाय ॥५॥ युग्मं ॥ विद्यादशादौचतुष्टयः संक्रमानपेक्षं शिभुरस्य चासीत्
। पूर्वेण संस्कारवशेन तस्माद्देशा
- ८ दवंतां तपसे जगाम ॥६॥ श्रीवीक्षनाधवेश्यो बभूव तपसां निधिः स विप्रैः तत्पुरुषराशिशिष्यो मटेमहा-
कालदेवस्य ॥७॥ दसमुकुलितनेत्रयो
- ९ तिरुच्चैर्विचित्रवन् किमपि स निरपायं तत्त्वतादात्म्यमुक्तं (गरिम) गुणविलासं श्रीमहानंदरूपं कतिपयदिवसान्वा
वत्सरानप्यनैषीत् ॥८॥ ततश्च ॥ यं यं
- १० मंदरमथ्यमानविलुल्लसत्प्राथम्यैपृथ्वीपातिक्षीरोदार्यवतः सः चंडो ऽ परो ऽ जायत । यत्राहर्निशमुज्जे
निजवलक्ष्मपालसीमंतिनीवक्ता (का)
- ११ भोजकदम्बकानि कति न व्याकोशलक्ष्मी दभुः ॥९॥ तत्पाखंडविखंडितं परिभृशं श्रद्धाद्रूढादमणिक्लातुं श्रीमद-
वतिखंडतिलको देवः स्वकी
- १२ यं पुरं दत्त्वा तस्य कुमारपालनूपतेः सत्त्वोपदेशं मग(ता)धिष्ठातारम् रणयोत्सपाविधि जितं
॥१०॥ युग्मं ॥ प यवरेचौरिव शशिनि
- १३ कला पश्चिनीवकैहाना कंदपोत्सारीतांगी रतिरिव कमलेनातोरः तांगी । जीमूतापालितेव
पुत्री प्रियस्य मा
- १४ गैती मार्गमस्मान्निदशगुरुगृहे ऽपत्यतां प्राप्य नित्यं ॥११॥ समस्तसौंदर्यविवेकभूमिः प्रतापदेवी गुरुगंडपुत्री ।
..... वागूदेवेष्टिभू—
- १५ गर्जभवेव सीता ॥१२॥ किं लावण्यमहासरः कमलिनी किं कामिनी श्रीपतेः किं वा बालसरस्वती स्मरारिपोः
..... पुनः इत्थं या कविपुं
- १६ गवैरहरहः श्लाघ्यान्वया तर्क्यते कल्याणप्रकरैकसंगमग्रहं सा नंदना भूतले ॥१३॥ ये चत्वारः सुरपतिगुरोः
सूनवः प्रावभूवन् पारावारा इव
- १७ वसुमतीमंडनं श्रीनिधानं । आयस्तेषामभवदपरादित्यनामा ततो ऽभूद्धर्मादित्यो रिपुजनमनोराज्यदुर्दैवसिद्धः
॥१४॥ ततश्च सोमेश्वरदे
- १८ वनामा धर्माध्वनीतो दूरितानुपास्यः । तस्यानुजन्माजनि भास्कराख्यः कंदर्पेदप्यपि हारूपमाप ॥१५॥ श्रीकासी-
श्वरमालवक्षितिपतिश्रीसिद्ध
- १९ राजादिभिर्भूपालैरिह धर्मबंधुरिति यः संपूजितः श्रद्धया । श्रीमद्भाषवृहस्पतिः स जगतीवेद्यां हुताश्रमः पुत्रै-
वैदसमैश्चतुर्भिरभवद्द्वय
- २० : स्वयंभूरिव ॥१६॥ देवानां त्रितयं चक्रे त्रिगुणात्मकमेव यः । विदधे वापि सोपानं गात्रोत्सर्गस्य रोधसि ॥१७॥
अथांतरे विजगतीतिलका

- २१ यमानो देवः स्वयं स तपसांनिधिमादिदेश । श्रीसोमनाथ इति तं रजनीविरामे स्वप्नेषु विश्वेश्वरराशिसंज्ञं
॥१८॥ तात त्वमस्माकमि
- २२ द्वावतीर्णञ्जातुं निजं स्थानकमुपतेजाः । अंशस्तदस्मिन्विपरीतवृत्ताभिप्राहितारः प्रभुणा त्वया ते ॥१९॥
युग्मे॥ संचितयन् वृत्तमिदं नि
- २३ शायो प्रातःपुनस्तत्पतिनाथितः सन् । उद्धर्तुमिच्छन्नमृतांभुसंस्थामायौ बभूवाथ सहस्ररश्मिः ॥२०॥ ज्योत्स्ना-
कलावानिव चंद्रमौलिः
- २४ शक्तिं त्रयीमर्कइवोत्तेजाः । अनन्यरूपप्रतिमानमूर्तिः प्रतापदेवीं दयीतामुवाह ॥२१॥ संक्रंदना
द्धसिनभाजि तस्मिन् याते दिवं
- २५ वीरकुमारपाले भ्रमंगमात्रेण जितारिचक्रो बभूव राजा जयपालदेवः ॥२२॥ श्रीसोमेश्वरलोकजीवितमहाभुद्रा-
पनाय स्थितिः प्रोद्ध
- २६ त्याज्यपालदेवनृपतेः प्रौढावचस्तत्त्वतः । श्रीलोमस्थितिरुद्धता प्रभुरपि प्राज्ञेन येनेति तं योग्यं गंडपदे चकार
नृपतिः श्रीगंड
- २७ तिर्येश्वरं ॥२३॥ श्रीमच्चतुर्ज्जालकहारवल्लीविराजितो नायकतां प्रपद्य । रेजे पिनाकीव कृपासनस्थः पुरंदरात्रैः
समुपास्यमानः ॥२४॥ त
- २८ स्मिन्नशमध्यास्य कलावेशांगसंभवे । संहृत्य धर्मविद्विप्रा(भ्रा)न् राक्षि याते निजं पदं ॥२५॥ तत्सुनुरभवद्राज
मूलराजः प्रतापवान् ॥ सोपि
- २९ ॥त्रैः पूजितं समपूजयत् ॥२६॥ चौलुक्यराजान्वयपूजितस्य मस्यानुभावादबलापि संख्ये । हम्भीर-
राजं तरसा जिगाय तस्मान्नकेपासनतः
- ३०(२७)स ययौ पितृवात्सल्यादिबोक्तास्मिदिवं शिशुः ततः श्रीभीमदेवोभूद्राज्यलक्ष्मीस्वयंवरः ॥२८॥
क्षितीशप्रस्तोलमुकुटमणिदीप्रयु
- ३१श्रीपरिचरणीराजितपदः । प्रतापज्वालाभिः प्रतिरिपुणं दावदहनः प्रफुल्लव्यापाराशियमृ-
दुबहयोऽद्भुतमहाः ॥
- ३२जगदेव इति प्रसिद्धः । योनालपोतेः सहितं प्रयत्नाच्छ्रीभीमदेवं समवर्द्धयच्च ॥२९॥ यद्वाहुचंड-
द्वयमायते
- ३३यथासीत् प्रधिराजराज्ञीराजीविनिधीवितशतिरोचिः ॥३१॥ तेनापि जगतोजि-
ष्णुर्विष्णुपूजाप्रपंचवान् । मुक्ता.....
- ३४(३२).....सोमनाथस्य जगदेवमकारयत् मेघनादाभिधं श्रीमान्.....
.....ताय यः ॥३३॥ कुत्वा च मंड).....
- ३५ ॥प्रातीहारशिरोमणिः । ३४ । आदौतावदवाप्य राज्यपदवीं यः कृत्य
चित्ताभख्यग्रोपि प्र
- ३६तेतिमुहुरित्यादाय सत्पादरात्पुण्यं प्र ... यतिनाविजयितलकं श्रीगंडवि(श्वे).....
- ३७वंशां श्रीविश्वेशः सोमराजस्य गेहे प्रासादस्याकारवेयं ॥
- ३८यथावा कासारथे ... नित्यं वा सर्वकारमुकोत्सव इति
- ३९(परं) परानिरविशं यत्पादपकेरुहश्रद्धावंधुरराज्यलाभेन
- ४०लनीव बंधुरासिलाः के के न नीतिदुहः ॥३६॥ चौडधृ
- ४१(सा)दप्रतिष्ठाम् । साम्ये विख्यातसंवित्सकलसचि

| | |
|----|----------------------------------------------------|
| ४२ | प्रियो इतिपतेः सौंदर्यमिदोमहालं कृ(ति) |
| ४३ | लुमाक्षयामिध इति श्रीगण्डवि |
| ४४ | जीव । नीर्विग्रहस्यादा |
| ४५ | ॥ ल विधा |

TRANSLATION.

1. May Someśvara bless you, who is like a Kalpa tree in the *Kali-yuga*, who is like the moon to the ocean of the excess of happiness consisting of supreme bliss, who is the sole cause of immortality; by whose volition the three worlds awake and sleep and who is the *rasādyana* (elixir) to (preserve) the body of the moon.

2. May the rays of the nails of the reddish fingers, effulgent with high lustre and beauty, of the feet of Viśveśvara, appearing as if tossing about the beauty of a line of moons rising to destroy the deep darkness of the miseries of the world, destroy the whole of your delusion of his world.

3. O, mother Sarasvatī! adorn this face of mine which is beautiful like a full-blown lotus, as long as I describe the Upanishad of the life of Gaṇḍa, the lord of the universe, which destroys all sins.

4-5. The Trident-holder (Pinākapāṇi=Śaṅkara) seeing that religion was disappearing under bad kings in this *Kaliyuga*, thought of reincarnating a part of himself as was arranged with the desire of repairing his abode, and took birth for the welfare of the world in the house of the best of Brāhmaṇas in the beautiful country of Kānya Kūbja, who had destroyed his sins by offering oblations to the three sacred fires, and whose sorrows were ended by the reflection of the Vedic texts or by the Vedānta.

6-7. This Brāhmaṇa, who was descended from Śrī Viśvanātha, who was a treasure of *Tapas* (austerities), who when a child had mastered the fourteen *Vidyās* without teaching by virtue of the residua of former births, and who was a disciple of the devotees in the Maṭha (Monastery) of the god Mahākāla-deva, went to Avantī to practise religious austerities.

8. This Brāhmaṇa, passed many days or rather years in meditating hard, with his eyes closed a little, on his identity with the supreme imperishable principle which is the cause of the Guṇas in the form of the world, and which is eternal bliss.

9. Then from the hostile king-like milky ocean which was agitated when being churned by mount Mandarāchala * * became second Chāṇḍa. Which of the numerous lotus-like faces of the wives of kings in his army did not bear the beauty of full-blown lotuses when he was shining day and night.

10. Śaṅkara, the bearer of the crescent moon on His head, the ornament of Avanti, thinking of the havoc caused by his false doctrines gave correct instructions to king Kumārāpāla, with the desire of protecting his own city and to the ruler of the Maṭha * * * * *

11-12-13. A daughter by name Pratāpadevi was born in the house of this preceptor of the gods, who was ever in search of her beloved who * * * in the (śva) *yamvara* was like the heavens without the moon, the lotus without the sun, Rati deserted by Kāmadeva, the Kamalā (Lakshmi), the * * * preserved by the clouds. She the daughter of Guru Gaṇḍa, the abode of all beauties and politeness * * * was like Sītā, who came forth from the ground of sacrifice, whom of a worthy family and the abode of all blessings centered in one place, the best of poets imagine variously to be a lotus-stalk in the lake of gracefulness, the wife of Śripati (Vishṇu)? infant Sarasvatī? and * * * of Smararipu (Śaṅkara).

14. The four sons of the preceptor of the Surapati were like oceans the ornament of the earth and the abode of all wealth and fame. The eldest of them was Aparāditya and from him was Dharmāditya, a great misfortune to the desires of his foes.

15. His (son) was called Someśvaradeva, who well-followed the path of religion and was untouched by sins. His younger brother was called Bhāskara, whose beauty humbled the pride of Kāmadeva.

16. The lord of Śrī Kāśī, the king of Mālavadeśa, Śrī Siddharāja and other kings worshipped him with faith believing him to be the Champion of religion on earth. Śrī Bhāva Brihaspati, who was on this Veda-like earth as bright and beautiful as fire, became with his four Veda-like sons a fit object of veneration as Brahmā.

17. Bhāva Brihaspati established the gods (Brahmā, Vishṇu, and Rudra) having three qualities or properties (Satva, Rajas and Tamas) and caused to be made a flight of steps at (that part of) the bank of the Dehotsarga.

18. In the meantime that Śrī Somanātha, the ornament of the three worlds, ordered an ascetic named Viśveśvararāśi in a dream at the break of day.

19. O child! you, mightily illustrious as you are, are a part of me born here to preserve your own abode, so you—who are powerful enough—will punish those who are hostile or whose conduct is against religion.

20. Meditating on what had happened at night, and being prayed to in the morning by the lord of the abode, he, who was desirous of resuscitating this abode of the (god with the) moon shone like the thousand rayed sun.

21. He, (Viśveśvararāṣi), who had like God Śiva lustre and Kalā, who was as brilliant as the sun, and whose body was incomparably beautiful, took for his beloved wife Pratāpadevi who was like the three Śaktis (Prabhāva, Mantra and Utsāha.)

22. When Kumārāpāla, the hero, went to heaven and enjoyed half the seat of Indra, Jayapāla, the mere raising of whose eyebrows was sufficient to destroy his enemies, became king.

23. (This Śloka [verse] is not quite clear, but the gist appears to be that) as he improved the state of Śri-Soma to please the people of the place at the bold speech of king Jayapāla, he was established by the king in the seat of Gaṇḍa as Gaṇḍatīrtheśvara.

24. He, beautiful with the creeper-like neck-lace of the fine *Chaturjātaka*, on obtaining the leadership looked as fine as Pināki (Śaṅkara) seated on his bull and worshipped by Indra and other gods.

25-26. When this king who was born from a small part of the *Kālā* (of Śaṅkara), who destroyed all difficulties by constantly worshipping Nandīśa (Śiva) attained the eternal station (Nijapada), his son king Mularāja, who knew religion and was famous, succeeded him. He also worshipped * * * * * who was worshipped by * * * * *

27. By his prowess,—he, who was worshipped by the family of Chāṭlukya, even a woman easily conquered king Hamira in a battle, who * * *

28. He (Mularāja) went to heaven even in youth as if he were desirous of (meeting) his father there. Then Bhimadeva became the self-elected husband of Royalty.

29. He, who was like the crest-jewel in the diadems of kings, whose feet were adorned by the splendour of * * * who by the flames of his prowess was like a forest-conflagration to the cities of his enemies, who was very active and of wonderful power, bore the yoke of royalty.

30. * * * known as Jagadeva * * * who carefully assisted Bhimadeva with his boy-friends.

31. His two rod-like hands * * * (he) proved a moon to the lotus like queen of Prithirāja (?).

32. By him also * * * the conqueror of the world (=was Indra on this earth) spread the worship of Vishnu.

33. He, who was wealthy caused to be built a temple to Somanātha called Meghaṇḍa * * * *

34. Having built a *Man(dapa)* * * * *

35. Though just after attaining the royal seat he was busily engaged in thinking about the state-affairs * * * often worshipped Sri Ganda Visvesvara with great respect, who was the ornament of the Brāhmanas and who was worthy of being worshipped * * *

(The eight lines following are totally defaced and they cannot be read.)

XI.

Stone-Inscription at Cambay in Gujarāt.

This inscription is found in the temple of Kuṇṭnātha at Khambhāta, better known as Cambay, the principal place of a small Mahomedan principality of the same name under Kheda collectorate in Gujarāt. It is engraved in a white marble slab built up in the wall on the right side of the entrance. The novel feature of this inscription is that it has been left unfinished. It measures 31 in. by 16 in. with nineteen lines of Sanskrit verse in Devanāgarī character giving the names of four personages of the Wāghelā branch of the Solanki dynasty. The last person named therein is Visaladeva, who was the first Wāghelā king of Gujarāt. As it is incomplete it is impossible to say the date or the probable time of the inscription.

TRANSLITERATION.

- १ ॥ ६० ॥ अहं ॥ श्रेयांसि प्रतनोतु वः प्रतिदिनं श्रीनाभिजन्मा जिनो यस्यांकस्थलसीमि केशपटलीभिर्नेदनी-
लप्रभा ॥ सोत्कण्ठं परिरंभसंभ्रमजुषः साम्राज्यलक्ष्म्या विदं
- २ कंकणकिणश्रेणीषं संभाव्यते ॥ १ ॥ सोऽव्यात्पार्श्वविमुनेतौ कणीपतेः सप्तस्यचूडामणिसंकांतः किल योऽष्टमूर्ति-
रजनि स्पष्टाष्टकर्मछिदे ॥ यद्भक्तं देशदिग्जनव्रजमभिधातुं तथा
- ३ सेविर्तुं यं यत्पादनखाविशत्तनुस्मृदेकादशांगोऽपि सः ॥ २ ॥ त्रैलोक्यालयसतनिर्भयभयप्रपञ्चसलीलाजयस्तं
भादुस्तरसतदुर्गतिपुरद्वारोर्वरोर्धागलाः ॥ प्रीतिप्रोक्षितस
- ४ सतत्वविटपिप्रोद्भूतनूलाङ्कुराः शीर्षे सप्तभुजंगपुंगवकणाः पार्श्वप्रभोः पातु वः ॥ ३ ॥ लोकालोकलसद्विचार-
विदुरा विस्पष्ट निःश्रेयसद्वारः सारगुणालयस्त्रिभुवनस्तुल्यामिपिकेरुहः ॥ श
- ५ श्वद्विश्वजनीनधर्मविभवो विस्तीर्णकल्याणभा आद्योन्मोऽपि मुदं जनस्य ददतां श्रीतीर्थराजः सदा ॥ ४ ॥
दैत्यारिभियतावतारनिरतस्तत्रापि कालमितं त्राताकंदुभवान्ववाय
- ६ पुरुषास्तेषु व्रुटस्पर्षाः ॥ कः कर्ता दितिसूनुसूदनामिति ध्यातुर्विधातुः पुरा संख्यांभश्चलुकाद्भयोभवदसि
दैत्यैः समं कंपयन् ॥ ५ ॥ चोलुक्पादभूतः समुद्ररसनोद्धोरकधोरयतादुद्ध
- ७ वादुदभुद्वंद्वदभयश्चोलुक्यनमान्वयः ॥ जातास्तत्र न के जगज्जयप्रारंभनिर्देभदोस्तंभस्तंभितविश्वविक्रम-
चमत्कारोर्जिता भूभुजः ॥ ६ ॥ तेषामुद्दामधोऽन्नामसमतममहः संपदां ।
- ८ संप्रदायैर्वीरश्रीदर्पणानां दिवसपतिरिव द्योतकोऽभूत् ॥ राजाणोराजनामा रणरुधिरनदीशोणमणोधिमरणो
भारैर्द्विजैः साद्राजननयनभयैः स्वामतामानयथः

- ९ ॥७॥ यस्यासिः समरावरं नुधरवद्वाराप्रपातैरिपुल्लीगडस्तनभिचिचिवरचनाः स्मर्तव्यमात्राः सजन्
तेनेकामपि तां प्रतापतडितं यस्यायुतिर्द्यौततेद्यापि स्थाणुललाटलोचनदिनस्वाम्यौर्ध्वगिहच्छ ॥
१० लात् ॥८॥ अंगवंगीमतंगितरंगा रंगदुल्लवणागुणप्रगुणश्रीः ॥ राजनीतिरिव यस्य नरैर्दोर्वल्लुभाज्जनि
सलक्षणदेवी ॥९॥ तस्मिन्निदुकलोपदंशकसुधाकल्पद्रुदत्तासत्रस्वादेभ्यो ध्रुवध्वजाधर
११ सं संनुध्यमानेऽधिकं ॥ तत्तुत्रोलवणाभितीरविलसद्दीरप्रणादो जयप्रासादो लवणप्रसादनृपतिः पृथ्याः
प्रपदे पतिः ॥१०॥ रणप्रगुज्जतिरमनः प्रसादः सधर्मकर्मोत्तथिवप्रसादः
१२ दानप्रदानक्षतविप्रसादः कस्यानमस्यो लवणप्रसादः ॥११॥ खेदीः खेदीश्वरोभूदुरुभयतरलः कुंतलः
कामरूपः कामं निष्कामरूपः कलहकलहयच्छेदशीर्षो दशार्णः ॥ कांबोजस्तु
१३ ह्यदोजःदिधितरितसरलः केरलः सूरसेनस्वामी निःशूरसेनः प्रसरति परितो यत्र दिग्जैत्रयात्रे ॥१२॥
रम्यसर्वविषयाद्भुतलक्ष्मीकाननाशिखरिजातिमनोन्या(क्षा) ॥ प्रेयसी मदनदेवीरमंदं त
१४ स्य संमदमदत्त महीव ॥१३॥ किनोऽस्वप्रतयाध निज्जर्जतया मृत्युंजयत्वेन वा नित्यं दैत्यजयोद्यमेन
नयतः प्राणप्रियाकेलयः ॥ इत्यर्चि व्यसदारणैर्दनुजनुनिर्दोरणैर्दक्षैर्लुपत्यत्र
१५ सुतोऽस्य वीरधवल्लो भारं वभार क्षितेः ॥१४॥ श्रीदेव्या नव्यनीलोत्पलदलपटलीकल्पिताकोलिशय्यास्तु-
ज्जैह्वाहूष्मन्होर्नाखिलारिपुवनप्रोविणो धूमपंक्तिः वीरत्वे दृष्टिदोषोद्भू
१६ यविलयकृते कञ्जलस्यांकलेषा(क्षा) पाणौ कृष्टारिलक्ष्याः श्रुततरकवरी यस्य रेजैसियष्टिः ॥१५॥
भूपस्थास्य प्रतापं भूवनमभिभविष्यंतमत्यंततापं जाने ज्ञानेन भत्वा पृथुद्वयभिया पूर्वमेव प्रतेने ॥
१७ यन्निर्वेधोप्रभाले शशिकरशिधिरस्वर्धुनीसंज्ञिधाने वाङ्मौर्वी निवासं पुनरिह मिहिरो मज्जनोन्मज्जनानि
॥१६॥ गौरीमृतमूजगमश्चिरा रुचिपीतकालकूटधरा ॥ अकलंकितविभूत्यविधुर्यत्की
१८ तिर्जयति शिवमूर्तिः ॥१७॥ बहुविग्रहसंगरचितमहसा धनपरमहेलया श्रितया । जयलक्ष्म्येव सदेव्या
वयलदेव्या दिदेव नरदेव(ः) ॥१८॥ तस्मिन् शंभूसभासदां विदधति प्रौढप्रभावप्रभाप्राग्भारैः परमेष्ठा
१९ दर्शनपरानंदस्पृशां विस्मयं ॥ तज्जन्मा जगतीपतिविजयते विश्वत्रयीविश्रुतः ॥ श्रीमान् विश्वलदेव इत्य-
रिचलक्ष्वातेषु शश्वं क्षिपन् ॥ १९ ॥ यं युद्धसज्जमिव चापधरं निरीक्ष्य स्वप्ने विपक्षनृपतिः प्राति
(अधुनं) ॥

TRANSLATION.

1. Bow to the sages (Arhantas). May (Rishabhadeva) Jina, born of the navel always be for your welfare; the curls of hair, rivalling or mixed with the lustre of Indranila jewel falling on whose shoulders, appear as if they were marks caused by the natural wristlers on the wrists of Paramount Royalty who is in the habit of embracing (him) with great eagerness.

2. May Pārśvanātha protect you, who as it were assumed eight forms for destroying the eight sins when his form was reflected in the seven crest-jewels on the heads of the Seshanāga who came to bow to him: Seshanāga also in his turn assumed as it were eleven forms, being reflected in the nails (of his feet), to protect the groups of devotees residing in all the ten directions.

3. May the seven hoods of Seshanāga, spread over the head of Śrī Pārśva-nātha, protect you,—hoods which are like so many pillars of conquest made in

sport, as it were, to allay all fears by ensuring the safety of the inhabitants of the three worlds, which are like so many bolts to secure the seven gates of the way to hell difficult to go through, and which are like so many buds of the tree of the seven elements* watered by love.

4. After him, may the first Tirtharāja ever give joy to men :—Tirtharāja who knows all that passes between the two mountains Loka and Aloka (*i. e.* the world), who is an open door to final beatitude, who is the (store) house of good qualities, whose lotus-like feet are worshipped by the three worlds, who is always full of merits resulting from religious duties common to all men, and who appears beautiful on account of the wide spread lustre of his beneficence.

5. Vishnu the enemy of the *Daityas* assumes certain incarnations which also come to an end in short time. The kings of the solar and lunar races, who can protect, lose their manliness. Who, then, will destroy the son of Diti?—Once upon a time when Brahmā was thus thinking a warrior suddenly came out of the Chuluka (water he held in his hand) while performing *Sandhyā*, shaking his sword with the *Daityas*.

6. From Chaūlukya, who was all full of over-flowing valour and who saved the ocean and earth, descended the fearless race of the Chaūlukyas. What kings of this race were not well-known by the way in which they held the whole world in surprise with their pillar-like hands ever setting about the conquest of the three worlds and yet remaining without any pride?

7. In this line of glorious fame flourished king Arjorāja, who like the sun gave light by his brilliant manners to the mirror-like splendour of brave men whose bravery was of the highest kind. He changed the waters of the sea into black, they being formerly red by the flowing into it of the rivers of blood shed in battlefields, by mixing with it the thick soot which flowed down (with tears) from the eyes of the wives of his enemies.

8. Whose sword, with its incessant sharp falls like those of rain from a cloud, making the paintings on the forehead and breasts of the wives of his enemies a thing of the past, has spread such a brilliant lightening that its brilliancy can still be seen in the form of the eye of Śiva on his forehead, of the sun, and of the Vajravāṇa (the great fire in water.)

9. The king had for his wife Salakshṇādevī, who like Rājanīti (policy of a king) is full of pure parts, and the glory of whose great virtues is immense.

10. When he (Arjorāja) preferred the taste of the nectar on the lips of the heavenly nymphs to the taste of the nectar of the moon-beams and of the juice extracted from the Kalpa tree, his son Lavaṇaprasāda, whose cry of valour

* The सप्तपदार्थाः are what are popularly included in the सप्तमंगी or साक्षाद्.

resounded on the coast of the Lavana Samudra, and who was like a palace of victory, became king.

11. Who will not consider Lavanaprasāda worthy of respects—Lavanaprasāda who put an end to the joys of his foes in battle-fields, who gained the favour of Śiva by religiousness and good deeds, and who destroyed the difficulties of the Brāhmanas by his far extending gifts.

12. When he (Lavanaprasāda) set out for conquest in all directions, the king of Chedi took fright, the king of Kuṇṭala began to roll in great fear, the king of Kāmarūpa became devoid of Kāmarūpa (all beauty), the lord of Daśārṇa was, as it were, torn up by the hoofs of the horses of battle (?), the strength of the king of Kāmboja was broken, the king of Kerala became pliant, and the lord of Śurasena was left with his army devoid of all valour.

13. Lavanaprasāda was proud of his dear wife Madanadevi as well as of his dear land ; the former was in every way beautiful, and had a wonderfully beautiful face, and would please his mind like Pārvati. The latter also had beautiful countries on it, had wonderfully beautiful forests, and different kinds of beautiful mountains.

14. What even if we are not obliged to sleep ! what even if we do not get old ! and what even if we have conquered death ! when we are unable to enjoy our dear wives on account of being always engaged in conquering the demons. When he (Lavanaprasāda) went to the gods to overcome these their difficulties by fighting fierce battles, in which the demons were killed, his son Viradhavala began to bear the burden of this world.

15. His sword shone, like a bed for the sporting of Śrīdevi made of the newly blossomed blue lotus-flowers, like a line of smoke issuing from the strong fire of the warmth of the arms moving on all sides to burn the forests in the form of hordes of (his) foes, like a line of soot made to keep off the influence of the evil eye, and like the loosened braid of hair of the Lakshmi of his enemies dragged with his hands by the hair.

16. I believe (the writer says) that it is on knowing by intuition that the prowess of this king is of great heat, overpowering the world and fearing of the possible burning, that the fire found out from the first a resting place in the forehead of Śiva near the moon and the cool Gaṅgā, that the Vadāvānala went to live into the ocean and that the sun began to dive and redive into the ocean.

17. His fame is like the body of Śiva ; because the body looks beautiful with Gāūrī (wife of Śiva), the Bhutas (spirits) and the serpents and with the lustre of the *Kṛlakṣa* poison drunk off with pleasure and with the spotless

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(new) moon. So his fame appears beautiful with the serpents made all white, with having destroyed all darkness and with having made even the moon spotless.

18. He (Viradhavala) appeared beautiful with his wife Vayajaladevi, who was like the goddess of victory, as the goddess is served by the brilliancy acquired from a large number of battles and by all the best kinds of sports, (while) she (Vayajaladevi) is served by many best women whose beauty is enhanced by their beautiful limbs.

19. When he (Viradhavala) went to astonish by his great heroism the members of Śiva's assembly, who enjoyed the greatest pleasure of seeing the Parameśvara (great god), his son Visaladeva, whose power was known in the three worlds and who darted a thorn in the hearts of his enemies, became the lord of the earth.

20. Seeing him in their dreams with his bow ready for a battle, the hostile kings * * *

XII.

*Stone-Inscription at Delavādā on Mount Ābu of Viradhaval.
Dated Samvat 1287.*

The temple of Ādinātha at Delavādā on Mount Ābu contains this inscription cut into a white marble slab measuring 36 in. by 22 in. It is built up in the southern wall of the temple and has thirty-three lines of Sanskrit in Devanāgarī character. It mentions the building of a Jain temple to Neminātha by the celebrated Jains Vastupāla and Tejapāla, ministers to Wāghelā Rānā Viradhavala whose father Lavanaprasāda was a tributary king and minister of Bhimadeva II. Lavanaprasāda also had for his contemporary Somasimphadeva, chief of Śirahattī probably Sirohi, who appears to have made the grant of a village named Havāni in his territory for the maintenance of the temple. The date of the inscription is Samvat 1287, A. D. 1231, the time when the power of the Solanki kings at Ayāhilapur was moving and other branches of the family were coming into power, of whom the Wāghelā at last got the upper hand.

TRANSLITERATION.

१ द० ॥ उ०मः..... संवत् १२८७ वर्षे लोकि काल्पुनर्वदि ३ खौ अवेह श्रीम-
दणहिलपादके चौलुक्ककुलकमलराजहंससमस्तराजावलीसमलंकृतमहाराजाधिराजश्रीस
२ विजयिगं..... श्रीविशिष्टकुड्यजतानलोद्गतश्रीमद्भूमराजदेवकुलोत्पन्नमहामंडलेश्वर राजकुल
श्रीसोमसिंहदेवविजयिराज्ये तस्यैव महाराजाधिराजश्रीभीमदेवस्य प्रसादात्

- ३ राष्ट्रमंडले चौलुक्यकुलोत्पन्नमहामंडलेश्वरराणकश्रीलवणप्रसाददेवसुतमहामंडलेश्वरराणकश्रीवीरधवल देव सत्कसमस्तमुद्राव्यापारिणा श्रीमदणहिलपुरवास्तव्यश्रीप्राग्वाटश्रीतीय ठ० श्रीचंड
 ४ चंडप्रसादात्मजमहं० श्रीसोमतनुज ठ० आसराजभार्या ठ० श्रीकुमारदेव्याः पुत्रमहं श्रीमल्लदेव संघपतिम हं श्रीवस्तुपालयोरनुजसहोदरभ्रातृमहं० श्रीतेजःपालेन स्वकीयभार्यामहं० श्रीअनुपमदेव्यास्तत्कुक्षिं
 ५ भवितुपुत्रमहं० श्रीलूणसिंहस्य च पुण्ययशोभिवृद्धये श्रीमदनुदाचलोपरि देउलवांडाग्रामे समस्तदेवकुलि कालंकुतविशालहस्तिशालोपशोभितं श्रीलूणसिंहवसंहिकाभिधानं श्रीनेमिनाथदेवचैत्यमिदं कारितं
 ६ प्रतिष्ठितं श्रीनागेंद्रगळे श्रीमहेंद्रसूरिसंताने श्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्रीअमरचंद्रसूरिपट्टालकरण प्रभुश्रीहरिमद्रसूरिशिष्यैः श्रीविजयसेनसूरिभिः ॥६॥ अत्र च धर्मस्थाने कृतश्रावकगोष्ठिकानां नाम
 ७ तयथा महं० श्रीमल्लदेवमहं० श्रीवस्तुपालमहं० श्रीतेजपालप्रभृतिभ्रातृत्रयसंतानपरंपरया तयामहं० श्रीलूण- सिंहसक्तमातृकुलपथे श्रीचंद्रावतीवास्तव्यप्राग्वाटश्रीतीयठ० श्रीसांवदेवसुतठ० श्रीशालिगतनुजठ०
 ८ श्रीनागरतनयठ० श्रीगांगापुत्रठ० श्रीधरणिगभ्रातृमहं० श्रीराणिगमहं० श्रीलीला तथाउ० श्रीधरणिगभार्यामहं० श्री विहुलदेविकुक्षिसंभूतमहं० श्रीअनुपदेविसहोदरभ्रातृठ० श्रीलीम्वसिंहठ० श्रीआम्बसिंहठ० श्रीऊदल
 ९ भार्यामहं० श्रीलीलासुतमहं० श्रीलूणसिंहतथाभ्रातृठ० जगसिंहठ० रत्नसिंहानांसमस्तकुटुम्बेन एतदीयसंततिपरं परयात्र एतस्मिन् धर्मस्थाने सकलमपिस्नपनपूजासारादिकं सदैवकरणीयंनिर्वाहणीयं च ॥ तथा ॥ १०
 १० श्रीचंद्रावत्याः सत्कसमस्तमहाजनसकलजिनचैत्यगोष्ठिकप्रभृतिश्रावकसमुदायः तथा उवरणीकीसरउलीप्रा- मीयप्राग्वाटज्ञा० श्रेरासलउ० आसभर तथा ज्ञा० माणिमद्रउ० आल्हाण तथा ज्ञा० श्रे० देल्हणउ० स्त्रीम्वसि
 ११ हृषकटज्ञातीयश्रे० नेहाउसाल्हा तथा ज्ञा० थउलिगउ० आसचंद्र तथा ज्ञा० श्रेवहुदेवउ० सोमप्राग्वाटज्ञा० श्रे० सावडउ० श्रीपाल तथा ज्ञा० श्रेजांदाउ० पाल्हणधकटज्ञा० श्रेपासुऊ० सादाप्राग्वाटज्ञातीयपूनाउ० सा
 १२ ह्हा तथा श्रीमालज्ञा० पूनाऊ० साल्हाप्रभृतिगोष्ठिका अमीभिः श्रीनेमीनाथदेवप्रतिष्ठावर्षग्रंथिः यात्रायाही कार्या देवकीयचैत्रवदी ३ तृतीयादिने स्नपनपुजाबुत्सवः कार्यः ॥ तथा कासद्रदामीयउएसवालज्ञा
 १३ तीयश्रे० सौहियउ० पाल्हण तथा ज्ञा० श्रे० सलखणउवालणप्राग्वाटज्ञा० श्रे० सांतुयऊदेल्हुय तथा ज्ञा० श्रे० गो- सलउ० तथा ज्ञा० श्रे० कोला ऊ० आम्बावा तथा ज्ञा० श्रेपानचंद्र उ० पुनचंद्र तथा ज्ञा० श्रे० जसधीर उ० ज
 १४ गा तथा ज्ञा० ब्रह्मदेव उ० राल्हा श्रीमालज्ञाकहुडुयराउकुलधरप्रभृतिगोष्ठिका अमीभिस्तथा ४ चतुर्थदिने श्रीनेमीनाथदेवस्य द्वितीयाष्टहीकामहोत्सवः कार्यः ॥ तथा ब्रह्माणवास्तव्यप्राग्वाटज्ञातीयमहाजनी
 १५ आमिग उ० पनड ऊएसवालज्ञा० महा० धाधा ऊ० सागर तथा ज्ञा० महा० सादा उ० वामदेव प्राग्वाटज्ञा० महा० पाल्हण उ० उदयपाल इसवालज्ञा० महा० आवोधन उ० जगसिंह श्रीमालज्ञा० उ० महावीसल उ० पासदेव प्रा
 १६ ग्वाटज्ञा० महावीरदेव उ० अरसिंह तथा ज्ञा० श्रेधणचंद्र उ० रामचंद्रप्रभृतिगोष्ठिका ॥ अमीभिस्तथा ५ पंच- मीदिने श्रीनेमीनाथदेवस्य तृतीयाष्टाहीकामहोत्सवः कार्यः तथा षउलीग्रामीयप्राग्वाटज्ञातीयश्रेसा
 १७ जणउपासवीर तथा ज्ञा० श्रेवोहडीउपुना तथा ज्ञा० श्रेजसडुयउजेगण तथा ज्ञातीयश्रे० साजणऊसोला तथा ज्ञापासीलउपुनुय तथा ज्ञाश्रेराजुयउसावदेव तथा ज्ञादुगसरणउ० साहणीयउइसवाल ९
 १८ श्रेसंधीरणउगुणचंद्रपाल्हा तथा श्रेसोहीउआम्बेसर तथा श्रेजेजाउ० खाखण तथा ज्ञा० श्रे० सलखणउ० महंजोगा तथा ज्ञाश्रे० देवकुयारउ० आसदेवप्रभृतिगोष्ठिका अमीभिस्तथा ६ षष्ठीदिने श्रीनेमीनाथदेवस्य चतुर्थाष्टा- हिकामहोत्सवः कार्यः ॥ तथामुडस्थलमहातीर्थवास्तव्यप्राग्वाटज्ञातीय
 १९ श्रेसंधीरणउ० गुणचंद्रपाल्हा तथा श्रेसोहीउआम्बेसर तथा श्रेजेजा उ० खाखण तथा श्रीलीग्रामवास्तव्यश्री मालज्ञा० बापलगाजणप्रमुखगोष्ठिकाः । अमीभिस्तथा ७ सप्तमीदिने — श्रीनेमीनाथदेवस्य पंचमा- षाहिकाम

- २० होत्सवः कार्यः ॥ तथा हंडा उग्रग्रामनेडवाणीग्रामवास्तव्यश्रीमालक्ष्मीयश्रेः आम्बयउ० जसरा तथा झा० श्रे० लखम-
मणउ० आसु तथा झा० श्रे० आसलउ० जगदेव तथा झा० श्रे० समीगउ० धणदेव तथा झा० श्रे० जिणदेवउ० जाला
- २१ प्राग्वाटन्ना० श्रे० आसलउ० सादाश्रीमालक्ष्मीश्रेदेवाउ० विसल तथा झा० श्रे० आसघरउ० आसल तथा झा० श्रे०
थिरदेवउ० वीडुय तथा झा० श्रे० हरीआउ० हेसाप्राग्वाटन्ना० श्रे० लखमण
- २२ उ० कडुयाप्रभृतिगोष्टीकाः । अमीभिस्तथा ८ अष्टमीदिने श्रीनेमीनाथदेवस्य षष्ठाहिकामहोत्सवः कार्यः ॥ तथा
मडाहंडवास्तव्यप्राग्वाटन्नातीयश्रे० देसलउ० ब्रह्मसरणु तथा ज्ञाजतकरउ० श्रे० धणीया तथा झा० श्रे०
- २३ वेल्हणउ० आल्हा तथा झा० बालाउ० पद्मसिंह तथा झा० श्रे० आयुयउ० वोहडां तथा झा० श्रे० केशरीउ०
पुनदेव तथा झा० श्रे० वीडुयउ० साजण तथा झा० श्रे० पाऊयउ० जिणदेवप्रभृतिगोष्टीकाः अमीभिस्तथा
नवमीदिने
- २४ श्रीनेमीनाथदेवस्य सप्तम्यष्टाहिकामहोत्सवः कार्यः ॥ तथा साहिलवाडावास्तव्यउ० देसवालक्ष्मीयश्रे० देल्हाउ०
पाल्हणश्रे० नागदेवउ० आम्बदेवश्रे० काल्हणउ० आसलश्रे० वोहीथउ० लाखणश्रे० जसदेवउ० वाहडश्रे०
- २५ सील्हणउ० देल्हणश्रे० बहुदाश्रे० नहधाराउ० धणपालश्रे० पुनीगउ० वापाश्रे० पोमलउ० बहुदाप्रभृतिगोष्टीका
अमीभिस्तथा १० दशमीदिने श्रीनेमीनाथदेवस्य अष्टमाष्टाहिकामहोत्सवः कार्यः तथा श्रीअनुदोपरि
देल्वाडां
- २६ वास्तव्यसमस्तश्रावकैः श्रीनेमीनाथदेवस्य पंचापिकल्पाणीकानि यथा नित्यं भ(वेयुस्तथा) प्रतिवर्षं कर्त्तव्यानि
एवमित्यव्यवस्था श्रीचंद्रावतीपतिराजकुलश्रीसोमसिंहदेवेन तथा तत्पुत्रराज० श्रीन्हडदेवप्रमुखकुमारैः स-
मराजलोकैस्त
- २७ या श्रीचंद्रावतीयस्थानपतिभट्टारकप्रभृति कविलासतथागुलीब्राह्मणसमस्तमहाजनगोष्टिकैश्च तथा अयुंदाचलो-
परि श्रीअचलेश्वरश्रीवशिष्ठ तथा संनिहितग्रामदेउलवाडाग्रामश्रीश्रीमातामहवुग्रामअयुयाग्रामनरासा-
ग्रामउ०
- २८ मरळग्रामेसीहरग्रामसालग्रामहेठउ० जीग्रामआलीग्रामश्रीधांधलेश्वरदेवीकोटडीप्रभृतिद्वादशग्रामेषु संतिष्ठमा-
नस्थानपतितपोधनगुणलिब्राह्मणरावीयप्रभृतिसमस्तलोकैस्तथा भालीसाडाग्रामप्रभृतिग्रामे संतिष्ठमानश्री-
प्रतिहा
- २९ खंशीयसर्वराजपुत्रैश्च आत्मीयात्मीयस्वेष्टया श्रीनेमीनाथदेवस्य मंडपे समुपविश्योपविश्य महेश्रीतेजःपाल-
पार्श्ववस्थीयस्वीयप्रमोदपूर्वकं श्रीलूणासिंहवहिकाभिधानस्यास्य धर्मस्थानस्य सर्वोपि रक्षोपचारः स्वी-
कृतः ॥ तदेतदा
- ३० स्मीयवचनं प्रमाणीकुर्वन्निरेतैः सर्वैरपि तथा एतदीयसंतानपरंपरया च धर्मस्थानमिदमात्रं द्राक्कं यावत्परि-
रक्षणीयं ॥ यतः किमिहकपालकमंडलुवस्कलसितरक्तपटजटापटलैः वृतमिदमुज्ज्वलमुन्नतमास्यं प्रति-
पन्नं निर्वर्णं(निर्वहणीयं)
- ३१ तथा महाराजकुलश्रीसोमसिंहदेवेन अस्यां श्रीलूणासिंहवहिकायां श्रीनेमीनाथदेवस्य पूजापचारार्थं वाचिरह-
ट्यां हवाणीग्रामः शासनेन प्रदत्तः ॥ पंचश्रीसोमसिंहदेवाभ्यर्चनया प्रमाराव्यभिचाराचंद्राक्कं यावत्
प्रतिपाल्यं
- ३२ क्षेत्रज्ञैर्नमितिप्रसिद्धं महिमार्थाशुद्धासिद्धोगिरिः श्रीमान् रैवतकोपि चित्रविहितक्षेत्रं विमुक्तैरिति तद्वत् क्षेत्र-
मिह द्वयोरपि तयोः श्रीअनुदस्तत्प्रसुसंजाते कथमन्यथा समसीमे श्रीआदिनेमिस्वयसंसा
.....
- ३३ म... प्रजीवेशदृष्टावि... कायने भयने तवास्मिन्पूयपरंचयीदृष्टि... व... श्रीकपीयश्रीप्रत्नवुदसुरारीणासु०
(सिंहराज)..... वणपुत्रसीहराजसाधुं

TRANSLATION.

Bow * * To-day on Sunday the 3rd of Falguna Vadi (dark-half) of the (*Laiika*) popular Samvat 1287, during the victorious reign of Rājā Śrī * * of splendid Anahilapūrapāṭṭaya, who was like a swan in the lotus-like family of the Chāulukyās and who was adorned by lines of all other kings and was the great lord of them all, * * During the victorious reign of the great Maṇḍaleśvara Rājakula Śrī Somasiṃhadeva born in the family of Śrī Dhūmarāja who came out of the fire of the sacrificial *Kunda* of Śrī Vasishṭha Rishi; by the favour of his great lord Śrī Bhimadeva * * When the charge of the seal of the Maha Maṇḍaleśvara king Virādhavala, the son of the Maha-Maṇḍaleśvara king Lavanaprasāda born in the family of the Chāulukyās, was in the hands of Thakara Śrī Chāṇḍa of the Prāgvāta caste, an inhabitant of Anahilapura * * * * *Mahan* (Mehtā) Tejapāl the half brother of the two brothers Malladeva and Vastupāla the sons of Kumāradevi the wife of Thakara Śrī Āsarāja son of Mahan (Mehtā) Soma, son of Chāṇḍaprasāda, caused for the increase of merits and fame of his wife Anupamadevi and her son Luṇasiṃha to be built this temple of Śrī Neminātha Deva in the town of Deulavādā on the beautiful mount Ābu adorned with the lines of all the families of gods and (also) with a large stable for elephants called Śrī Luṇasiṃha Vasāhikā. It was established by Śrī Vijayascenasuri, a disciple of the god-like Śrī Haribhadrāsuri an ornament to the seat of Śrī Ānandāsuri and Śrī Amarachandrasuri the disciples of Śrī Sāntisuri, descended from Śrī Mahendrasuri of Śrī Nāgeṇḍragachha.

The names of the Śrāvaka *Goshṭikas* (Shethiās or Mahājanas) of this temple, are as follow:—Mahan Śrī Malladeva, Mahan Śrī Vastupāla descendants of the three brothers Mahan Śrī Tejapāla and others; Mahan Śrī Luṇasiṃha's relatives on the mother's side, Mahan Śrī Rāniga and Mahan Śrī Lilā brothers of Thakar Śrī Dharaniga son of Thakar Śrī Gāṅgā son of Thakar Śrī Nāgara son of Thakar Śrī Śālīga son of Thakar Śrī Sāmvaḍeva of the Prāgvāta caste (and) an inhabitant of Śrī Chāṇḍrāvati; also Thakar Śrī Khimvasiṃha had Thakar Śrī Āmvasiṃha brothers of Mahan Śrī Anupamadevi being born of Mahan Śrī Vihuladevi wife of Thakar Śrī Dharaniga; the whole family and descendants of Mahan Śrī Luṇasiṃha the son of Mahan Śrī Lilā, the wife of Udala, and (his or her) brothers Thakar Śrī Jagasiṃha and Thakar Ratnasīṃha. All these should bathe and worship (the idols) and maintain this religious institution. And all the Mahājanas of Śrī Chāṇḍrāvati and all the Goshṭikas of the Jain temples and the Śrāvaka community of Śrī Chāṇḍrāvati as well as Sētha Rāsala and Āsadhara of the Prāgvāta caste inhabitants of Uvarani and Kisaruli, and Jpāti Maṇibhadra Sētha Alhaya, Jpāti Sētha Delhaya, Khimvasiṃha, Sētha Nehā and Sālā of the Dharkvata caste, Jpāti Dhaūliga, Āsachandra, Jpāti Sētha Vabudeva and Soma,

Setha Sāvada and Śrīpāla of the Prāgvāta caste, Jñāti Setha Jindā and Pālhaṇa, Setha Pāsu and Sādā of the Dhakvāta caste, Punā and Sālha of the Prāgvātā caste and Punā and Sālha of the Śrīmāla caste, and other Goshtikas, &c., should perform the *yātrās* on the anniversary day being the first day of the week of the establishment of Śrī Neminātha, *i. e.* on the 3rd of Chaitra Vadi (dark-half) by bathing, worshipping and making festivities.

In the same way the second day of the week being the 4th (of Chaitra Vadi) should be kept as a great holiday by Sohi and Pālhaṇa the Sethas of the Osvāla caste and inhabitants of Kāsadrada, the Jñāti Setha Salakhana and Vālaṇa, Setha Sāntuya of the Prāgvāta caste, Udolhuya, Jñāti Setha Goshala and Ālhā, Jñāti Setha Kolā and Āmvā Jñāti Setha Pānachandra and Punachandra, Jñāti Setha Jasadhira and Jagā, Jñāti Setha Brahmadeva and Ralhā, Kahuda, Yará and Kūladhara of Śrīmāla caste &c., and other Goshtikas.

The third day of the week being the 5th (of Chaitra Vadi) should also be observed in the same way by Āmiga and Punada, the Mahājanas of the Prāgvāta caste and inhabitants of Brahmāṇa, Mahājana Dhādha and Sāgara of the Osvāla caste, Jñāti Mahājanas Sādhā and Vāmadeva, Mahājana Pālhaṇa and Udayapāla of the Prāgvāta caste, Mahājana Āvodhana and Jagasiṇha of the Osvāla caste, Mahājana Visala and Pāsadeva of the Śrīmāla caste, Mahājana Viradeva and Arasiṇha of the Prāgvāta caste, Jñāti Setha Dhanachandra and Rāmachandra, &c., and other Goshtikas.

The fourth day of the week being the 6th (of Chaitra Vadi) beginning with the birth-day of Śrī Nemināthaji shall be observed in the same way as a day of great festival by Setha Sājana and Pāsavira of the Prāgvāta caste, Jñāti Setha Vohadi and Punā, Jñāti Setha Jasduya and Jogana, Jñāti Setha Sājana and Solā, Jñāti Pāsila and Punaya, Jñāti Setha Rājuya and Sāvadeva, Jñāti Dugasaraṇa and Sāhaniya, Setha Salakhana and Mahan Jogā of the Osvāla caste, Jñāti Setha Devakuyara and Āsadeva and other Goshtikas inhabitants of the town of Dhaūli.

The fifth day of Śrī Neminātha being the 7th (of Chaitra Vadi) should be in the same way observed as a great festival by Setha Sandhirana and Guṇachandra of the Prāgvāta caste, Setha Sohi and Ameśvara, Setha Jeṇā and Khākhana, inhabitants of Mundasthala, a place of great pilgrimage; and by Setha Bāpala and Gājana of the Śrīmāla caste and other Goshtikas, inhabitants of Filigrāma.

The sixth day of Śrī Nemināthaji being the 8th (of Chaitra Vadi) should also be observed as a day of great festival by Setha Āmvaya and Jasarā of the Śrīmāla caste Jñāti Setha Lakhamana and Āsu, Jñāti Setha Āsala and Jagadeva, Jñāti Setha Suniga and Dhanadeva, Jñāti Setha Jinadeva and Jālā, Setha Āsala and Sādā of the Prāgvāta caste, Setha Dedā and Visala of the Śrīmāla caste, Jñāti

Setha Âsadhara and Âsala, Jñāti Setha Thiradeva and Viduya, Jñāti Setha Gunachandra and Devadhara, Jñāti Setha Hariā and Hesā, Setha Lakhamaṇa and Kaḍuyā of the Prāgvāta caste and other Goshtikas, inhabitants of the towns of Hadāūda and Davāṇi.

The seventh day of Śrī Nemināthaji being the 9th (of Chaitra Vadi) should also be observed in the same way as a day of great festival by Setha Desala and Brahmasaraṇu of the Prāgvāta caste inhabitants of Madāhada. Jñāti Jasakara and Setha Dhaniā, Jñāti Setha Velahana and Ālhā, Jñāti Setha Vālā and Padamasimpha, Jñāti Setha Avuya and Vohaḍi, Jñāti Setha Kesari and Punadeva, Jñāti Setha Viḍuya and Sājana, Jñāti Setha Pāhuya and Jinadeva and other Goshtikas. The eighth day of Śrī Nemināthaji being the 10th (of Chaitra Vadi) should also be observed in the same way as a day of great festival by Setha Delhā and Pālhana of the Osvāla caste inhabitants of the Sāhilavada, Setha Nāgadeva and Āmvadeva, Setha Kālhana and Âsala, Setha Vokitha and Lakhana, Setha Jasadeva and Vāhaḍa, Setha Silhana and Delhana, Setha Bahudā, Setha Nahadharā and Dhanapāla, Setha Puniga, and Vāghā, Setha Somala and Vāhadā and other Goshtikas inhabitants of Sāhilavādā. All the Śrāvakas residing in Delavādā on mount Âbu should annually observe the beneficent five (*Niyamas*) regulated observances of Śrī Nemināthadeva as usual. This arrangement to follow all the observances connected with this place of religious worship named Śrī Luṇāsimpha Vasahikā has been agreed to, of their own pleasure, by Rājakula Śrī Somasiṃhadeva, king of Chandrāvati, his sons Prince Kāchaḷadeva and others, all the inhabitants, (Sthānapati?) Bhattārka and other Kavilāsa and Gugali Brāhmaṇas residing at Chandrāvati, all the Mahājana Goshtikas; by the Tapodhana and Gugali Brāhmaṇas, Raviyas and other people residing in the twelve villages of Śrī Achalesvara on mount Âbu, Śrī Vasishṭha, Deulavādā near it, Śrī Mātāmahavu, Âbnyā, Narāsā, Marachha, Sihara, Sāla, Hethaunji, Âkhi, and Kotadi of king Dhāṇdhleśvara; by the royal princes or Rājaputras of the Śrī Paribhārā dynasty residing in Bhilisādā and other villages who were sitting in the Maṇḍapa of Śrī Nemināthji with Mahan Śrī Tejapāla. All these, true as they are to their word, and their descendants should protect this place of religious worship as long as the sun and the moon endure. Of what avail are the Kamāṇḍalu made of skulls, the clothes made of the bark of trees, red and white clothes and the collection of braided hair in this world? They should observe as agreed to, this pure and great monthly sacred day. The descendants of the Parmār family should allow the enjoyment of the village of Havāṇi situated in Śrī Chirahatti Sthāna, which is given by the order of Mahārājakula Śrī Somasiṃhadeva, for the expenses of worship of Śrī Nemināthadeva of Śrī Luṇāsimpha Vahikā. The famous, splendid and pure *Siddhagari* (Śetrunjo) is known as a sacred place of the Jainas; and the magnificent Raivatāchala (Giranāra) is a wonderful sacred

place giving emancipation (Mukti). This mount Âbu has become a sacred place also giving the (fruits) advantages of both those places. If it were not so, how would Śrī Âdineminâtha will enter himself there ?

(Some lines after this cannot be deciphered.)

XIII.

Stone-Inscription in the temple of Harasiddhi at Verâval.

Dated Samvat 1320.

Though this inscription-stone is found built up in a wall of the temple of Harasiddhi *mâtâ* (goddess), it does not in any way relate to it. This temple is at Verâval, a small sea-port town on the south-west coast of Kâthiâvâḍ and is in the territory of the Nawâb of Junâgadh. The stone is built up in the wall to the right of the entrance-door and measures 31 in. by 17 in. There are forty-two lines closely cut into it in Devanâgarî character, mentioning the building of a *musjid* (mosque) by Khojâ Nur-ud-din Firoz, a great sea-faring man, who was an inhabitant of the island of Ormuz in the Persian gulf. He appears to have acquired a great deal of influence over the leading inhabitants of the town as they have agreed not only to set apart a piece of land for the purpose but also to make provision for its maintenance. It is also very useful in one respect, *viz* that it gives the years 1320, 945, 151, and 662 of four different eras :— the Vikrama, the Valabhi, the Simha and the Hijari respectively, when Arjunadeva of the Wâghelâ branch was king of Gujarât.

TRANSLITERATION.

- १ उैनमः श्रीविश्वनाथाय ॥ नमस्ते विश्वनाथाय विश्वरूप नमोस्तु ते ॥ नमस्ते सू(गु)न्यरूपाय
- २ लक्षा(क्ष्या)लक्ष(क्ष्य) नमोस्तु ते ॥१॥ श्रीविश्वनाथप्रतिवद्धसौ जनानां बोधकरसुलभहृदयसंघत् ६६२२
- ३ था श्रीनृपविक्रमसंवत् १३२० तथा श्रीमद्रत्नमीसं ९४५ तथा श्रीसिंहसंवत् १५१ वर्षे आषाढवदि १३२
- ४ वावयेह श्रीमदणहिल्लपाटकाधिष्ठितसमस्त राजावालिमलंकृतपरमेश्वरपरमभट्टारक
- ५ श्रीउमापतिवरलब्धप्रौढप्रतापानिःशंकमल्लुअरिराय(ज)हृदयशाल्यश्रीचौलुक्यचक्रवर्त्तिम
- ६ हाराजाधिराजश्रीमत् अर्जुनदेवप्रवर्द्धमानकल्याणविजयराज्ये तत्पादपक्षोपजीविनि
- ७ महामात्यराणकश्रीमालदेवे श्रीश्रीकरणादिसमस्तमुद्राव्यापारान् परिपंथयतीत्येवं का
- ८ ले प्रवर्त्तमाने इह श्रीसोमनात्त(थ)देवपत्तने परमपाश्रुपतान्त्रायमहापंडितमहचरधर्ममूर्त्ति
- ९ गंदश्रीपरवीरमद्रपारि०महं० श्रीअभ(य)सिंहप्रभृतिपंचकुलप्रतिपत्तौ तथाहुर्मुजवेला
- १० कुले अमीरश्रीदकनदीनराज्ये परिपंथयति सति कार्यवत(तया) श्रीसोमनाथदेवनगरस
- ११ मायातहमुंजदेसीयखोबानी०अब्बाहिमसुतनाखू०नोरदीनपिरोजेन श्री
- १२ सोमनाथदेवद्रोणीप्रतिवद्धमहायणां(जनां)तःपातिप्रलयवृहत्पुष्पठ०श्रीरामदेववृहत्पुष्पठ०श्रीपलुगिदेव

- १३ बृहत्पुरुषराजश्रीसोमेश्वरदेवबृहत्पुरुषठ०श्रीरामदेवबृहत्पुरुषठ०श्रीमीम
 १४ सिंहबृहत्पुरुषराज०श्रीछाडाप्रभृतिसमस्तमहल्लोक(महल्लोक)प्रत्यक्षं तथा समस्तजमा*
 १५ थ(त)प्रत्यक्षं च राज०श्रीनानासिंहसुतबृह०राज०श्रीछाडाप्रभृतीनां पार्श्वोत् श्रीसोमनाथ
 १६ देवनगरबाह्ये सीकोत्तरी मद्वायण(जन)पाल्यां संतिष्ठमानभूष(स्व)डनवनिधानसहि
 १७ तयथेष्टकामकरणीयत्वेन स्पर्शनन्यायेन समुपात्तं ॥ ततःनाखू०पीरोजे
 १८ न स्वधर्मशास्त्राभिप्रायेण परमार्थमिमेकेण भूत्वा आचंद्रार्कस्थायिनीकीर्त्तिप्र
 १९ सिद्धयर्थ आत्मनः श्रेयोर्थे उपर्यापितभूखंडस्य स्थाने पूर्वामिमख(मुखं) मिजिगिति
 २० धर्मस्थानं बृह०राजश्रीछाडासखायत्वेन धर्मबाधेन कारितं ॥ नाखू०पीरोजेन
 २१ अस्य मिजिगितिधर्मस्थानस्य वर्त्तापनार्थं प्रतिदिनं पूजादीपतैलपानीयतथाभा
 २२ लिममोदिनमासपाठक तथा नौचित्तकानां समाचारेण वरातिरातिखतमराति
 २३ विशेषमहोत्सवकारापनार्थं तथा प्रतिवर्षं छोहचूनाभग्नविशीर्णसमारच
 २४ नार्थं च श्रीसवधेश्वरदेवीयस्थानपतिश्रीपरजिपुरांतक तथा विनायकभट्टारक
 २५ पररतनेश्वरप्रभृतीनां पार्श्वोत् अग्रेह श्रीसोमनाथदेवनगरमध्ये श्रीधउलेश्वर
 २६ देवीवसमप्रप्लुटिकानानामुखतृणछायकवेलुकाछादितदृष्टैरुपेता तथा उक्त
 २७ राभिमुखद्विभौममेता परं अस्यामध्ये सूत्र०कान्हैआसक्तपूर्वामिमुखयद्दै—
 २८ कनाक्षं चतुराघाटपु अय्यग्रहिकारोपेता उक्तराभिमुखप्रतोलीप्रवेशानिर्गमोपे
 २९ ता यथावस्थितचतुराघाटनविभुद्धा यथाप्रसिद्धपरिभोगा तथा घणी १ सक्तदानपल
 ३० तथा अस्यामिजिगिति अग्रतः प्रत्ययनिर्मात्यलडासोढलमुतकलहणदेव तथा ठ०
 ३१ सोहणसुत लूणसीहधरणिस्त्रुपा तथा बल्यर्थकरणाधिष्ठितराण०आसवरप्रभृ
 ३२ तीनां पार्श्वोत् स्पर्शनेनोपात्तहृदयं एवमेतत् उदकेन प्रदत्तं ॥ अनेन आयपदेन आचंद्रग्रहवारकं यावत्
 नौपीरोजसक्तमिजिगितिधर्मस्थानमिदं नौ०पीरो
 ३३ जप्रेयोर्थे प्रीतिपालनीयं वर्त्तापनीयं (वर्त्तनीयं) भग्नवीचीर्णं समारचनीयं च ॥ अनेन आय
 ३४ पदेन धर्मस्थानमिदं वर्त्तापयतां प्रतिपालयतां तथा विशेषमहोत्सवं पर्वव्यये
 ३५ कुर्वतां च यत्किञ्चिद्द्रव्यमुद्विराति तत्सर्वद्रव्यं मयामदीनाधर्मस्थाने प्रस्थापं
 ३६ नीयं ॥ अस्वधर्मस्थानस्य आयपदं सदैव जमाय(त)मध्ये नाखुयानोरिकजमाय(त)त
 ३७ था खतीवसहितसमस्तआहृदसक्तधंचिकानां जमाय(त)तथाचुणकरजमाय(त)तथापा
 ३८ त्रप्रभृतीनां मध्ये मुसलमानजमाय(त)प्रभृतिभिः समस्तैरपि मिलित्वा आयपदमि
 ३९ दं पालनीयं धर्मस्थानमिदं वर्त्तापनीयं (वर्त्तनीयं) ॥ दाता च प्रेरकश्चैव ये धर्मप्रति
 ४० पालकाः ॥ ते सर्वे पुण्यकर्माणो नियतं स्वर्गगामिनः ॥ यष्कोऽ(वः को)पि धर्मस्थानमि
 ४१ दं तथा आयपदं च लोपयति लोपापयति(लुप्यति—लोपयति) स पपात्मा पंचमहापातकदोषेण लिप्यते
 नरकगामी भवति ॥

TRANSLATION.

Bow to Sri Viśvanātha, Bow to you Sri Viśvanātha, whose form is the uni-verse or who has all forms, who is Sunya (cipher) itself, and who is visible and

* जमाय(त) is an Arabic word meaning "community"

† छोह a prakṛita word meaning Chunam,

invisible. To-day on Sunday the 13th of Âshâdha Vadi of the year 662 of Rasulla Mahomed who preached to the people in Sri Viśvanâtha Nagari; 1320 of king Sri Vikrama Samvata; 945 of the splendid Valabhi Samvata, and 151 of Sri Simha Samvata, during the increasing, beneficent and victorious reign of Chakravarti Mahârâjâdhirâja Sri Arjunadeva of the Solanki race, who lived at the beautiful Apahilapurapâtana, who was the most powerful king being adorned with lines of all the kings, who was the greatest Bhattârka being an undoubted warrior and endowed with immense prowess by the favour of the lord of Sri Pârvasî, and who was a shaft in the hearts of his enemies—during his reign when his chief minister Râjâ Sri Mâladeva, who was maintained by his lotus-like feet, was in charge of the signet and the seal, and when the great Paśupatiâchârya, the greatest of the Paṇḍitas and the most religious Gâṇḍa Sri Śeṣtha Virabhadra, and Pârckha Mahan Sri Abhayasimha and other five families lived at Deva Pâtana Somanâtha, Nacoda Nuruddin Piroz son of Abu Ibrahim a Khojâ navigator who came there for business from Hurmza (Ormuz) which was (then) under the rule of Amira Sri Ruknuddin, took formal possession with nine Nidhânas (?) by what is called the Sparshana Nyâya of a piece of land situated in Sicotri out-side the city of Somanâtha and under the possession of Mahâjana, to use it as suited his desire, in the presence of the great men Thakar Sri Palugideva, Râjâ Sri Someśvaradeva, Thakar Sri Râmadeva, Thakar Sri Bhimasimha, Râjâ Sri Chhâdâ and others who had faith in the Devadroni at Somanâtha, as also in the presence of the whole *Jamḍta* (Mehomedan community). Then being a great religious man according to his faith, being devoted to his religion Piroz Nacoda for perpetuating his fame till the sun and the moon endure and for his (own) welfare, built a Masjida as a place for worship on the site with an eastern gate through his friend the great man Râjâ Sri Chhâdâ. For the maintenance of this Masjida, and for the expenses of daily worship, oil required for lamps, water, Mâlim, Modin (?), monthly reciters and preachers, and for special festivity to be celebrated as is usual with navigators on the Barâti (?) and Khâtama (?) nights and for the annual repair, the plastering and white-washing, he (Piroza) bought to-day in the City of Somanâthadevanagar from the great Sri Tripurântaka master of the sacred place of Sri Savaghaneśvara, Vinâyaka and Ratneśvara and others, all the sheds with the out-houses thatched with straw and sand together with two-storied houses, facing the north, and belonging to Sri Dhavaleśvara. In this is not to be included the house of Sutrâdhâra Kanphada having an eastern entrance. Thus surrounded and having a northern entrance, with all its boundaries duly defined, and whose all rights of enjoyment it now possesses is this land given. He also obtained grant of one *pali* (about an ounce) of oil from each of the oilmills. He also took two shops for the maintenance of this Masjida by the said Sparshana Nyâya from Kalhanadeva, son of Chhâdâ Sodhala,

Lunasinha son of Thakar Sohana, Dharaniga Supā, Rānā Āsadhara who was entitled to perform sacrifices and others. All these were given by him as gift. From this income this Masjid of the Navigator Piroz should be maintained and managed for the welfare of the same till the moon, constellations and stars endure, and any damage or breakage should be repaired, and those who manage the income of this place of religious worship, and those who maintain it, and those who spend at the great festivals and holy days should send any balance, that may remain, to the places of religious worship at Mecca and Medina. This income should be jointly managed by the communities (Jamātas) of the Nacodas, sailors, writers, oilpressers, Ahada, weavers, mussalman potters &c.; thus this place of religious worship should be maintained. Those who are donors and their instigators, and those who are the followers of their religion, always go to heaven being meritorious. He who (stops) cancels or causes to be cancelled this place of religious worship and the income, being a man of sinful mind, is stained with the five great sins and finds his way to hell.

XIV.

Stone-Inscription of Chintāmani Pārśvanātha at Cambay.

Dated Samvat 1352.

The Jain temple of Chintāmani Pārśvanātha where this inscription-stone is to be seen was built by a Modha Vāṇiā named Khalla at Khamblāt, commonly called Cambay, the chief town of a small Mahomedan principality in the Kheda collectorate in Gujarāt. The town is situated at the head of a gulf called after the town, The gulf of Cambay. The temple was built in the time of Rānadeo, son of Arjunadeo of the Wāghelā tribe in the year Samvat 1352, A. D. 1296. The inscription is cut into a block of hard black stone and is in a good state of preservation except a small portion of the upper left-hand corner, where a small piece has been chopped off. The surface measures 32 in. by 19 in. and contains twenty-nine lines of Sanskrit in Devanāgarī character.

TRANSLITERATION.

- १ । तो जातं विघ्नविघ्नसदैवतं
 ॥१॥ शठदलकमठेन श्रावसांघातमुक्तं प्रशमकुलिशवन्देः
 २
 . . . श्रियं वः ॥२॥ औदासिन्येन वेनेह विजितारातिवाहिनी ॥ पार्श्वनाथजिनं नीमि कौमारं
 मारुस्तुतं ॥

- ३ ३॥ . . . दिनादयं स चक्रे गुह्यगनाभ्युदितः सहस्रकांतिः ॥४॥ संवत् ११६५ वर्षे ज्येष्ठवदि ७ सोमे सजय(ति)
- ४ . . . पातिजगति ॥५॥
दिव्ये गुह्यरमंडलेऽतिविपुले वंशोऽतिदीप्तशुतिश्रौलुभ्यो विदितः परैरकलितः श्वेतातपत्रोज्ज्वलः ॥ श्मा
- ५ . . . पागतो निजभुजो
पाज्यो च राज्यश्रियं ॥ ६ ॥ श्रीमान् लूणिगुह्ये एव विजयी शंभुप्रसादोदितस्तस्माद्दीररसैकवीरधवलः
पुत्रः प्रजापालकः
- ६ . . . जयी येनाधीशमुदस्य कंदमिय
तं कीर्तिः पुना रोपितं ॥ ७ ॥ रिपुमल्लप्रमर्दी यः प्रतापमल्ल ईडितः ॥ तत्सूनुरर्जुनो राजा राज्येऽ-
जन्यज्जुनो परः ॥ ८ ॥ ऊ
- ७ . . . क्तिविजयी परेषां ॥ तज्जंदनोऽनिदितकीर्तिरस्ति
ज्येष्ठोऽपि रामः किमु कामदेवः ॥ ९ ॥ उभौ धुरं धारयतः प्रजानां पितुः पदस्यास्य च धुर्यकल्पौ ॥
कल्पद्रुमौ
- ८ . . . णौ भुवि रामकृष्णौ ॥ १० ॥ श्रीस्तंभतीर्थे तिलकं पुरा-
णां स्तंभं जवश्रोमहितं महद्भिः ॥ आस्ते पुरं प्रौढिममोढवशे सुभूषिते भूपतिवर्णनीये ॥ ११ ॥ निदर्शनं
साधुसुखसंस्थौ वं
- ९ . . . कीर्तिरामः ॥ खलाख्यया यो विदितो महाद्धिर्बुद्धि गतो धर्मधनी विनी-
तः ॥ १२ ॥ रूपलक्षणलौभाग्यधर्मदाननिदर्शनं जाताया प्रौढनारीषु सातोऽस्य वादडा . . .
१३ सं . . .
- १० . . . देशास्ताप्त्वी ह्यकाषाज्जीनपाश्वैत्यं यन्मंडलं नागपतेः कणाग्रत्नं नु किं पुण्यममूर्त्तमस्याः
॥ १४ ॥ अविकलगुणलक्ष्मीर्वीरकलः सूनुराजः समभवदिह पुण्यः शीलसत्यास
- ११ . . . लमुदयस्थं ह्येतयोरेन चक्रे रविरेव भुवनं यो मानितः सर्वलोकैः १५ सवि-
वृचैत्यस्य पुरः सुमंडपं योऽकारयत्पुण्यसुधर्ममंडनं ॥ स्वता च तस्याजनि रत्नसंश्लिष्टा सुरत्नसूर्या धन
सिंहपेहिनी
- १२ १६ भोमंडास्वहणकाकलवधजलखीमडगुणिमाथाः तयोर्वसूवस्तनया निजवंशोद्धरणधौरेयाः १७ पितृव्यक-
सुतैः सार्द्धं वशोवीरो यशोधनः । पालयन्नस्ति पुण्यात्मा शैवं धर्म्मं जिनस्यच
- १३ १८ आस्वडपुत्रौ . . . मुमदनपालामिधौ धन्यो वृत्तानंदितलोकौ प्रीतिं श्रामलक्ष्मणसहस्रौ(शौ) । १९ जाया
जाल्हणदेवीति स्वजनकैरवकीमुदी तस्य पुत्री तथा प्रसूतौ शब्दार्थाविव भारतीदेव्या २० पत्न्यैः तलः
क्षितिपति
- १४ गुणिगण्यो योच्छलत्कलियुगं सुविवेकात् सिंहशायवदभीधिययादिसिंहविभ्रुत हल्लेदुरयं किं २१ दिवं गते
भ्रातरि तस्य सूनौ लालामिधे धर्मधुराणमुख्ये श्रेयोऽधर्मस्यैव जिनैर्ब्रह्मैवे येनह जी
- १५ णोद्धरणं कृतं तु २२ जयताद्विजविंसिहः कलिकुम्भैकविदारणैककृतयत्नः निजकुलमंडनभानुगुणिदीनोद्धरणक-
ल्पतरुः २३ सद्रुचविमलकीर्तितस्यासिंहिणवंशभूः पुण्यपटोद्वैयक्ष्मा मृष्यठप . . .
- १६ षदीधिता २४ अनुपमा नाम सुवृत्ततोषि शिष्यादिदेवीसुभये तु जाये पुरोगंधधोरभवच्च तस्य कांता वरा सृह्वी
धर्मशीला २५ देवासिंहः सुतोऽप्यस्य मेरुधन्महिमास्पदं दीपवद् द्योतितं येन कुलं चाधीयमा . . .

- १७ २६ गुरुपटे बुधैर्वर्ण्यो यशःकीर्तिर्वशोनिधिः तद्भोषादहंतः पूजां यः करोति त्रिकालजां २७ हुंकारवंशजमहर्ष-
मर्णायमानः श्रीसांगणः प्रगुणपुण्यकृतावतारः तारेशसन्निभयशोबिनशा
- १८ सनाहो निःशेषकल्मषविनाशनमव्यवर्णः २८ सिंहपुरवंशजन्मा जयताख्यो विजितएनसः पक्षः ॥ शुभधर्म-
मार्गचारी जिनभूमौ ननु च कल्पतरुः २९ प्रह्लादनो महाभक्तो जिनपूजापरायणः ॥ पात्रदानामृतेनैव
क्षालितं वसुधात
- १९ लं ३० अपरं च अत्राऽगमन्मालवदेशतोऽमी सपादलक्षादय चित्रकूटात् आभानुजेनैव समं हि साधुर्षः
शामदेवो विदितोऽय जैनः ३१ धांघुर्बुधः साधुर्कल्हः प्रबुद्धो धन्यो धरिण्यां धरणीधरोऽपि श्रीसंभ
- २० मुनिमानसाधुर्हृल्लस्तथा राहड हृष्टदशी ३२ साधुर्गजपतिर्मन्यो भूपवेश्मसु सर्वदा राजकार्यविधौ दक्षो
जिनश्रीस्कंधधारकः ३३ नरवैषण धर्म्मोयं धामानामा स्वयं भुवि सुतोत्तमो विनीतोऽस्य जिनचिताम-
णिप्रभुः
- २१ ३४ नाम्ना नमोपतिरिहाधिपमाननीयः साधुः सुभक्तः सुद्धदः प्रसिद्धः नोड्केतः साधुमदात्कदापि योदानशौ-
डः शुभसौ (शौ) डनामा ३५ बेहडोऽपि सुधर्म्मस्थः साधुः सोमश्च सौम्यधीः दानमंडनसौभाग्यः.....
- २२ कः सतां मतः ३६ अजयदेव इह प्रकटो जने तदनुस्तेतहरिः कुशलो जयी अनुजपूनहरिहरिविक्रमः सुज-
ननामइहापि परिश्रुतः ३७ सल्लक्षणो बापणनामधेयो देवो विदां श्रेयतरश्च साधुः सना
- २३ पुरंद्रो जिनपूजनोद्यतो रत्नोपि रत्नत्रयभावनातः ३८ छात्रुः सुधीः पंडितमानमर्हन्ः साधुः सदा दानरतश्च
जैनः एते जिनाभ्यर्चनपात्रभक्ताः श्रीपार्श्वनाथस्य विलोक्यपूजां ३९ संभूय सर्वैर्विधिवत्सु
- २४ भव्यपूजाविधानाय विवेकदक्षैः श्रीधर्म्मवृद्धः प्रभवाय शशस्त्रीतिस्थितिः सुस्थितकं महाज्ञिः ४० । वल
खट्टथाकुष्ठमुकुमांसीसटंकणाचर्मरंगाद्यसद्रव्यमलत्यावृषमं प्रति ४१ एको द्रम्मस्तथा
- २५ मालतीलघुवस्तुतः गुडकंवलतैलाद्यतंगडादिवृषं प्रति ४२ श्रीपार्श्वनाथचैत्येऽस्मिन् द्रमादौ स्थितके कृतं
भव्यलोकस्य कामानां चित्तामणिफलप्रदे ४३ संवत् १३५२ वर्षे श्रीविक्रमसप्ततीतवर्षेषु
- २६ त्रिशता समं द्विपंचाशीद्विनैवं कालेऽस्मिन् रोपितं ध्रुवं ४४ यावत्तिष्ठति सर्वज्ञाः शाश्वतप्रतिमामयाः ताव-
त्त्रयादिमे भव्याः स्थितकं वात्र मंगलं ४५ श्रीमान् सारंगदेवः पुरवरमहितः स्तंभतीर्थं सुतीर्थं नं
- २७ याचैत्यं जिनामनघगुरुकुलं श्रावकादानधन्याः नानातेजाधनाद्याः सुकृतपथपुत्रो मोषनामाहरावहदेवो
राजादिदेवो जिनभवनविधौ मुख्यतां ये गतास्ते ॥ ४६ भावाढ्योभावभूपस्व
- २८ जनपरिवृतो भोजदेवोपि दाता जैने धर्म्मेऽनुरक्ताः श्रुतिगुणसहिताः साह्ररत्नौ वदान्यौ अन्येकेऽपि संतः
स्थितकमिह सदा पालयंत्यत्र वृद्धिं पुण्यतस्तेषु पार्श्वे विदधतु विपुलां
- २९ तीं तामहाश्रीः ४७ छ ६४ प्रशस्तिरियं लिखिता ठ० सोमेनउत्कीर्णा सूत्र० पाह्ला तेन ७४.

TRANSLATION.

1. * * * * * produced from * * *
the god that destroys obstacles.

2. Let go from a pile of stones, by the destroyer of rogues * * *
of the fire of Vajra * * * * * wealth to you.

3. I bow to Pārśvanātha Jina, the eternal Elivate (who is) praised by the
God of Love, and who conquered hordes of enemies, simply by indifference.

4. He risen in the sky-like gurû, with thousand fold fame, did * * day.

5. On Monday the 7th of Jeshtha Vadi (dark-half) of the year Samvat 1165 * * * he shines * * * in the world.

6. In the beautiful and extensive (Gujarât) Gurjara Maṇḍala there is the Chaṭlukya dynasty of brilliant glory, inscrutable by others, and white with white (umbrella) Chhatras; the earth * * * was * * * by royal fortune acquired with the strength of his own arms.

7. Splendid Lugigadeva, risen by the grace of Siva, was a brave conqueror. His son was Viradhavala, who was incomparable in heroism and who was a protector of (his) subjects. * * * the conqueror * * * who removing the king like a stalk of fame reinstalled him (?).

8. Then came Pratâpamalla, the destroyer of his brave enemies; his son was Arjuna, who, in the kingdom, was like second Arjuna (one of the Pândava brothers).

9. * * * the conqueror of his foes * * * his son was Râma of spotless fame, who though the eldest looked as if he were Kâmadeva.

10. Both of them were able to bear the yoke of the subjects. These who were the chief occupants of (their) father's throne and who were like *Kalpa* tree * * * (they) were (like) Râma and Kṛishṇa on (this) earth.

11-12. There is a famous city called Śrī Stambhatirtha (Cambay) which is foremost of all cities being as it were the pillar of all, praised by the great on account of its splendour. There lived one known by the name of Khelâ, who was an example to other good men, who was true to his word * * * * who was like Râma in his glory, whose great fortune, was his religious merit, who was prosperous, who had acquired great wealth, and was polite. He was of the Modha family, which was considered high, splendid, and fit to be praised even by kings.

13. His wife was Bâdadhâ, an example among her sex of beauty, good conduct, duty to her husband, and charity.

14. As desired * * * the virtuous lady caused to be built a temple to Pârsvanâtha Jina, which looked like the crest-jewel on the Śeṣa's hood or like her religious merit not incarnate (?).

15. She had a holy son named Vikala, the lustre of whose virtue was spotless and entire, * * * He honoured by all the people made his parents' house brilliant as does the all-honoured sun the world.

16. He caused to be built a *Mandapa* in front of the temple of Sūrya (the sun), an ornament of reverence and religion. His sister was Ratana, wife of Dhanasīṃha, resembling the wife of the sun with her many jewels.

17. These two had Bhimada, Jalhana, Kākala, Vayajala, Khimada, Gunima and other sons, who greatly exalted their family.

18. Yashodhana, the great hero, of a holy mind, followed with his cousins the Shaiva and Jina religions.

19-20. Aśvada had two sons * * * * * Madanapāla, who pleased people by their good conduct, and who in mutual affection were like Rāma and Lakshmaṇa, from his wife Jahlagadevi the moonlight to her lotus-like men, who gave birth to the two like Sarasvatī to words and meanings.

21. Khetala Rājā, the first of the virtuous, outwitted *Kali-yuga* by his good conduct. He known as Vijayasīṃha, being as dauntless as a lion's cub looked as if he were the moon on earth.

22. After the death of his younger brother named Lālā, who was a staunch follower of religion he repaired the temple of Jinendra for his welfare.

23. May Vijayasīṃha be victorious who single-handed tried to tear (to pieces) the elephant-like *Kali-yuga*, who was a sun in enlightening his family and who was like the *Kalpa Vriksha* (tree) in helping the virtuous and helpless.

24. Fame, spotless by good conduct, was as it were born from or a necessary result of his virtues, holy * * * *

25. He, whose brother was dead before him, had for his wives Anūpamā—the incomparable even for her good conduct—and Śrīyādevī, and for his third wife the very pious and holy Sūhavi.

26. His son Devasīṃha attained as much greatness as the Meru; and onlightened his family like a lamp * * * *

27. He worships the Arhata thrice a day, being taught (to do so) by Yasahkīrti, the treasure of fame, praised by the learned, and acknowledged by him as his religious guide.

28. In the Hunkāra family there was (one) named Sāṅgaṇa, who was a jewel of matchless value, who was born by his great spiritual merits, whose glory was like that of the moon, who was worthy to follow the Jain religion and who was brilliant on account of all his sins being totally destroyed.

29. There was (one) Jayata, born in the family of Sīṃhapura, who had subdued the course of sin, who conducted himself virtuously, and who was as it were a *Kalpa* tree on the land of Jain religion.

30. Pralhādāna, who was a very great man, and who was devoted to the worship of Jina, washed the face of the earth with *Amrita* (ambrosia) of religious gifts to the worthy.

31. Moreover, here came from Mālavadeśa, from Chitra-Kuta with one and a quarter lac (?), this ascetic with the younger brother Ābhā, who became known as Sāmbhadeva the Jaina.

32. There were also the Sādhus Dhandhu the wise, Kaibu the enlightened, Dharanidhara the happy on earth, the * * * * of the community Muni Mān, as also Hālla and Rābada the seers of the desired.

33. (Also) Sādhu Gājapati, who was always obeyed in kings' palaces, who was versed in politics and who bore the splendour of a Jina.

34-35. He by name Dhāmo, was Dharma (virtue) incarnate on this earth. He had a son, the polite lord Jina Chintāmaṇi, by name Nabhopati who was worthy of being honoured by kings, was well behaved, religious, friendly and well-known; nor was he ever proud of being all this, was ever devoted to make charitable gifts and was named Shaṇḍa.

36. Also Dhehada who was ever on the path of religion, was wise and shining, was intelligent, brilliant with the ornament of charity * * * * and honoured by the good.

37-38. And known to the people was Ajayadeva; after him came happy and virtuous Khetahari; his younger brother Pūnahari was as brave as a lion. Sujana possessed good name; Bāpaṇa possessed good qualities; Deda was the best of the learned Sādhus; Purendra was busy in worshipping Jina; and Ratnā had a liking for the three jewels * * * * * .

39-40. Chhāju, who humbled the pride of the learned, was an intelligent Sādhu, a follower of the Jain religion and had always a great liking for making gifts. All these were worthy devotees in worshipping Jina. Seeing the worship of Pārśvanātha, all great and polite persons assembled together and made some arrangements for worshipping (the god) with due ceremonies, for spreading the religion, and for establishing (his) fame for ever.

41-42-43. This Sri Pārśvanātha, who gives like the Chintāmaṇi, fulfilling all the desires of good people, will have for this temple one *dramma* levied on a bullock-load of webs of cloth, *kuṣṭha*, *murumānsi*, *taṇkara*, *Chemera*, * * and other good articles; and half a *dramma* on a bullock-load of less valuable articles, treacle, blankets, oils, *tagara*, &c.

44. This was permanently settled in the year 1352 after the time of Sri Vikramārka.

45. May the great men and the arrangement made by them be observed and may they be happy as long as all the Jinās remain in the form of idols.

46. Stambhatīrtha, a good place of pilgrimage Śrīmān Śārangadeva, the temple of Jinadeva, the sinless family of the Gūrū, Śrāvaka Nāno, Tejo, Dhano, &c., who were ever ready in making gifts, and Mosha, Haradeva, and Rājādeva who encouraged (virtuous observances) the doctrine of (their) religion, and those who are chiefly concerned in taking care of the Jain temple, may all these attain prosperity.

47. May Pārśvanātha of great beauty greatly bestow prosperity on Bhāvabhūpati, who has with his family much faith, the great-giver Bhojadeva, all those who are the followers of the Jain religion and who are praised for their merits * * * , the magnanimous Sālha and Ratna, and all other good men who will preserve and make additions to this arrangement.

This inscription (of eulogy) was composed by Tha : Soma and engraved by Sutra : Palhā.



શ્રી જિનશાસન જય હો !!!
 ॥ શ્રી ગૌતમસ્વામીને નમઃ ॥ ॥ શ્રી સુધર્મસ્વામીને નમઃ ॥

જિનશાસનના અણગાર, કલિકાલના શણગાર પૂજ્ય ભગવંતો અને જ્ઞાની પંડિતોએ શ્રુતભક્તિથી પ્રેરાઈને વિવિધ હસ્તલિખિત ગ્રંથો પરથી સંશોધન-સંપાદન કરીને અપૂર્વ જહેમતથી ઘણા ગ્રંથોનું વર્ષો પૂર્વે સર્જન કરેલ છે અને પોતાની શક્તિ, સમય અને દ્રવ્યનો સદ્વ્યય કરીને પુણ્યાનુબંધી પુણ્ય ઉપાર્જન કરેલ છે. કાળના પ્રભાવે જીર્ણ અને લુપ્ત થઈ રહેલા અને અલભ્ય બની જતા મુદ્રિત ગ્રંથો પૈકી પૂજ્ય ગુરુદેવોની પ્રેરણા અને આશીર્વાદથી સં.૨૦૬૫માં ૫૪ ગ્રંથોનો સેટ નં-૧ તથા સં.૨૦૬૬માં ૩૬ ગ્રંથોનો સેટ નં-૨ સ્કેન કરાવીને મર્યાદિત નકલ પ્રિન્ટ કરાવી હતી. જેથી આપણો શ્રુતવારસો બીજા અનેક વર્ષો સુધી ટકી રહે અને અભ્યાસુ મહાત્માઓને ઉપયોગી ગ્રંથો સરળતાથી ઉપલબ્ધ થાય.

પૂજ્ય સાધુ-સાધ્વીજી ભગવંતોની પ્રેરણાથી જ્ઞાનખાતાની ઉપજમાંથી તૈયાર કરવામાં આવેલ પુસ્તકોનો સેટ ભિન્ન-ભિન્ન શહેરોમાં આવેલ વિશિષ્ટ ઉત્તમ જ્ઞાનભંડારોને ભેટ મોકલવામાં આવ્યા હતા. આ બધાજ પુસ્તકો પૂજ્ય ગુરુભગવંતોને વિશિષ્ટ અભ્યાસ-સંશોધન માટે ખુબજ જરૂરી છે અને પ્રાયઃ અપ્રાપ્ય છે. અભ્યાસ-સંશોધનાર્થે જરૂરી પુસ્તકો સહેલાઈથી ઉપલબ્ધ બને તેમજ પ્રાચીન મુદ્રિત પુસ્તકોનો શ્રુત વારસો જળવાઈ રહે તે શુભ આશયથી આ ગ્રંથોનો જીર્ણોદ્ધાર કરેલ છે. જુદા જુદા વિષયોના વિશિષ્ટ કક્ષાના પુસ્તકોનો જીર્ણોદ્ધાર પૂજ્ય ગુરુભગવંતોની પ્રેરણા અને આશીર્વાદથી અમો કરી રહ્યા છીએ. તો અભ્યાસ તથા સંશોધન માટે વધુમાં વધુ ઉપયોગ કરીને શ્રુતભક્તિના કાર્યને પ્રોત્સાહન આપશો.

લી.શાહ બાબુલાલ સરેમલ બેડાવાળાની વંદના

મંદિરો જીર્ણ થતાં આજકાલના સોમપુરા દ્વારા પણ ઊભા કરી શકાશે.....!

પણ એકાદ ગ્રંથ નષ્ટ થતા બીજા કલિકાલસર્વજ્ઞ કે મહોપાધ્યાય શ્રી ચશોવિજયજી ક્યાંથી લાવીશું...???