Dakshiṇāmūrti-Bhatta, a wise Brahmā of Alḥūr,1 Krishna-Dvipāyana Yajvan, Jannaya Ritvij of Vēda-Kōṁbura,2 (and) the two persons named Arulāḷa, who were born at Kirāṭī,3 together with Rāma, born at Tāṇaka. These were written down as the only witnesses of (this) pious gift. Let the best of kings and the devotees of Śiva protect this grant!

No. 22.—KONDAVIDU PILLAR INSCRIPTION OF THE TIME OF KRISHNARAYA OF VIJAYANAGARA;
SAKA-SAMVAT 1442.
BY H. LÜDERS, PH.D.; GÖTTINGEN.

Inked estampages of this inscription were sent to me by Dr. Hultzsch through Prof. Kielhorn with the following note: “On four faces of a pillar near the āgraḥāra at Kondavīdu. The pillar is supported on two sides (north and south) by stones which made it impossible to copy and ink the top lines of the inscription in full.”

The inscription contains 166 lines of writing. The average size of the letters is \( \frac{1}{3} \).—The alphabet is Telugu and, with few exceptions, resembles that of the Maṭgalagiri inscription.5 Several times \( ka \) appears here in the old form; see e.g. ll. 3, 6, 15, 16, 30, 31, 111, 114, 115, 118, 119, 145 (\( ka \)); 127, 111 (\( kō \)); 142, 146 (\( kē \)); 11 (\( kē \)); 17, 157 (\( ku \)); 7 (\( krō \)); 11 (\( kō \)); 142 (\( kku \)), while such forms as \( kes \) may be called transitional. The \( sha \) occasionally shows the younger form occurring also in the Vāṇapalli plates; see ll. 69 (\( sha \)); 24 (\( šīṭha \)); 33 (\( kṣma \)). \( leader \) appears throughout in the form of the Bitraguṭa grant and the Vāṇapalli plates. In \( dha \) the \( ottu \) is used only in ll. 19 (\( varam nidhir \)), dhi in ll. 72, and in the subscript \( dh \) of \( dhā \) in ll. 34. But in \( qa \) and \( qha \) it is used quite regularly, and in \( bhu \) it is only missing in \( bhā \), \( bhū \), \( bhō \) in ll. 163, and in \( bhrī \) in ll. 5, 59 and \( bhya \) in ll. 17 on account of the subscript sign. In the groups \( rma, rya \) and \( rva \) the full sign of \( r \) is generally used, but in \( ryā \) in ll. 20 and \( rmmayā \) in ll. 23 it appears in the secondary form, as in all other combinations, and in \( rmdha \) in ll. 163 and \( rmda \) in ll. 165 it is expressed both by the full and the secondary sign.—The language is Sanskrit from the beginning to ll. 108, and again from the middle of ll. 162 to the end. The rest is in Telugu.7 With exception of the concluding words \( sṛ tṛ sṛ tṛ \) in ll. 108, the Sanskrit portion is in verse, whereas the Telugu portion is in prose throughout.—The orthography calls for few remarks. In the interior of a word \( k, g, \dot{g}, h, \ddot{t}, \dddot{d} \) and \( v, \ddot{v} \), if followed by a vowel, are generally doubled after \( anusvāra \); exceptions are \( sāṅkur \) (ll. 20), \( -āṅkuraḥ \) (ll. 21), \( -āṅka \) (ll. 34), \( saptāṅgo- \) (ll. 29), \( pāṅkhā- \) (ll. 107), \( mâṅdāra \) (ll. 12), \( Mâṅdavīmū \) (ll. 102), and several words in the Telugu portion (see for \( māṅk \) ll. 127, 145; \( ngā \) ll. 113, 115, 130, 141, 156, 158; \( nēh \) ll. 117, 118, 119, 145, 153, 157; \( nād \) ll. 111, 121, 125). \( s \) also is doubled in \( sṛkhaṁḍ̄a \) (ll. 76), \( Kōṅḍavīṭtī (t) (ll. 98, 111), and \( dh \) in \( bāṅdhākhuṇa \) (ll. 40), \( ārūmāṅḍ̄hātī (l. 41) ; compare also \( chiniḥtapaiṇḍhānu \) for \( s-paiṇḍu \) in ll. 134. \( tr \) is written \( tr \)

1 A village of the same name is mentioned in two inscriptions at Maṇimāṅgalam; South-Ind. Insocr. Vol. III, pp. 73 and 74. It may be identical with ‘Allur’ in the Madurantakam talukka between the ‘Pernumbair’ and ‘Olakur’ railway stations.
3 The same place is mentioned in an inscription at Tirukkaḻukkumram; South-Ind. Insocr. Vol. III, p. 168.
4 No. 242 of the Government Epigraphist’s collection for the year 1892.
5 This defect is not very serious, as the few missing \( abhāras \) in ll. 87-88 can easily be replaced from other inscriptions.
6 See my remarks, above, p. 108 f.
7 The text and translation of the Telugu portion have been contributed by Mr. H. Krishna Sastri.
after anuvāra in the word mantri in ll. 30, 85, 103, but with a single t in ll. 40, 92. Final anuvāra has caused the doubling of g in -garavāma gaṇadā (l. 17). As first letters of a group t and d are doubled in tīrīṣaya (l. 29), puttrā (l. 35), kāḷaṭṭri (l. 43), puttrāv (l. 44), dārumāna (l. 7), pāyādāraghū (l. 8), kalpaddrūma (l. 72), dāgō (l. 80), whereas a double mute is represented by a single mute in ataec (l. 89) and ujvalataraṇa (l. 98). After r a consonant is doubled in -ārka (l. 78), mārggayaṁiṭṭa (l. 33), mārggaṇa (l. 80), mārchehaṇa (l. 78), -ātivarta (l. 35), kāṛa (l. 50), kāṛiti (ll. 54, 106), hārmanyā (ll. 28, 92), and in the Telugu samarpayin奉ch (l. 121). ḍh is always written ḍh. A superfluous anuvāra has been inserted in pragrāṇnaḥ (l. 68), -āṭikṛṣṇaṇā (l. 32) and some Telugu words in ll. 119, 125, 161. In amṛtapaṭaṇaṁ (l. 119 ff.) and kāṛiṇaḷa (l. 138), the double t is expressed by ū + ū. In accordance with the pronunciation of Sanskrit in the Telugu country we find a nasal inserted before ṇ, followed by a consonant, in praṇāve-śhāra (l. 3) and grāṁhyā (l. 164), and even with the complete loss of the v in ājūhāla (for ājūhāla; l. 58). On the other hand this pronunciation has led to the erroneous insertion of a v after an original ṇh in śītvadōma (l. 14). The words maṇḍapa and pradhāna are always written maṇḍapa and prathāna; compare ll. 95, 116; 23, 88, 113, 153.

The object of this inscription is to record some grants by Nāḍiṇḍa-Gopa, the governor of Kondavidi, during the reign of Krishnāraya of Vijayanagara. The inscription has much in common with the Maṅgalagiri and Kāḷa pillars inscriptions edited above, p. 108 ff. Up to v. 26, it contains only 3 verses not found in those inscriptions (vv. 1, 3 and 7), among which only v. 7 deserves to be noticed, as Krishnāraya is styled here a descendant of Yadu. This is apparently a mistake of the author; for, though Yadu was actually the reputed ancestor of the first dynasty of Vijayanagara, the second dynasty, to which Krishnāraya belonged, traced their origin back to Yadu’s younger brother Turvasu. Nevertheless the inscription is of some importance because it clearly shows that in Saka 1442 Gopa was governor of Kāḷa-Gopa, the verses about Appa’s dignities being omitted here altogether.

With v. 26 begins a list of some gifts made by Nāḍiṇḍa-Gopa. V. 26 is identical with v. 29 of the Maṅgalagiri inscription and refers to the same gift as that mentioned in the next verse. Vv. 27-28 record that in the Saka year counted by the eyes (2), the yugas (4), the oceans (4), and the moon (1), in the year Vikrama (i.e. Saka-Samvatsara 1442 expired), he presented, by order of Sālva-Timma, the minister of king Krishnāraya, an exceedingly high temple (prāśāda) furnished with nine gilt domes (kalaṣa), a gate-tower (gopura), a wall (prākara), and a festive hall (utsava-maṇḍapa), to the holy Rāmabhadrā, and images for processions (utsava-nirgraha), golden ornaments, two pearl necklaces, a great quantity of excellent beautiful ornaments, and the performance of nīyoga, exceeding seventy-two, to Rāma in the town of Kondaviti for the benefit of Sālva-Timma, the husband of Lakšmi. V. 29 adds that, by order of Sālva-Timma, he assigned to the temple of the holy Rāghava, the lord of the town of Yajñavāṭi, the customs on all the roads in the country of Kondaviti and the village of Mainḍavūḷu, at the same time keeping up the former donation of the village of Lemballe.

The Sanskrit part of the inscription concludes with a verse in praise of Sālva-Timma (30) found also in the Maṅgalagiri inscription, and another (31) stating that the mahāpāḍhyāya, who

1 Vv. 1 and 3 are in praise of Rāma. V. 1 alludes to the legend quoted above, Vol. III. p. 251, note 9.
3 Vv. 21 and 35 of the Maṅgalagiri inscription.
4 Regarding this term see note 1 on p. 119 above.
5 Regarding this term see note 3 on p. 114 above.
6 Mālavas is a Telugu word about which see below, p. 332, note 6.
was acquainted with the doctrine of the five fires, the performer of the dvaraśākha ceremony, Lōlla-Lakshmidhara Yajvan,1 was the author of the record.

In the Telugu portion (1, 109 ff.), the date given above is further specified, and a more detailed account of Gōpā’s donation is given, especially as regards the establishment of the customs. It may also be noted that Nādīṇḍla-Timma is incidentally said here (1, 114) to have been a follower of the Yājuṣmāna and the Āpastambasūtra, and that Sālva-Timma’s wife is called here Lakshmamma (l. 155). Mr. H. Krishna Sastri contributes the following translation of the Telugu portion:

(L. 109.) “Hail! Prosperity! On the auspicious occasion of a lunar eclipse, on Wednesday the 16th (līthi) of the bright (half) of Vaiśākha in the (cyclic) year Vīrakama which corresponded to 1442 of the years of the victorious and increasing Śālivāhana-Saka,—Gōpāsayaṇgāra,2 the son of Nādīṇḍla-Timmaraja who belonged to the Kaṇākagōtra, followed the Āpastambasūtra, and was a student of the Yājuṣmāna,—and the nephew of Śālva-Timma’s, the glorious chief minister who bore the burden of the empire of the glorious Kṛishṇadēva-mahārāya,—built a spire for the sacred (temple) of the god Raghunāyaka of Yājuṣvāṭīka in Kōṇḍavīdu, carried out the whitewashing (in connection with other) spires, maṇḍapas and towers, set up golden pinnacles, built the hall surrounding the temple,3 and the enclosure (prākara), presented idols (to be carried) in processions (utsava-vigraha), restored the village of Lemballe which had previously been granted (to the temple), and bestowed the village of Maindavolu for all enjoyments,4 rice5 and festivals, [and assigned] mālāvīsas6 at all places in the country (śima) of Kōṇḍavīdu where tolls were paid, (viz.) at vasantaragūra7 in (the town of) Kōṇḍavīdu, at water-sheds,8 at salt-beds and market-towns,9 and at roads frequented (by people), such as (those to) the Tirumala hills.10

(L. 125.) . . . . . . “At the rate of half a paśaṃku11 on every bag of the following (articles): great millet, millet, . . . . . . salt, mangoes, myrobalan fruits, brinjals, clearing-nuts, and māveṇa;12 at one paśaṃku on every bag of the following: green gram, black gram, Bengal gram, horse-gram, red gram, wheat, sesamum seeds, oil seeds, black pulse, pulse, cotton, tamarinds, gall-nuts, myrobalan seeds, yam, chāma, (and) chitrugaṇa

1 [In the colophon of his commentary on Sāṅkarācārya’s Saundaryalokaḥ (Dr. Hultzsch’s Reports on Sanskrit Manuscripts, No. I. p. 75, No. 333), Lakshmidhara-Deśika calls himself the seventh in descent from the mahāpādhityōga Mahādēvāchārya, who was the ‘founder of the doctrine of the Lōlla-kula’ and the ‘commentator on the Lōlla-praṇantra.’ The author of the inscription, Lōlla-Lakshmidhara Yajvan, who also calls himself a mahāpādhityōga, may have belonged to the same school or sect.—H. Krishna Sastri.]  
2 The affix ayyaṇaḍu or ayyaṇḍu is the plural of ayya, a taddhāva of ārya. The appellation ayyaṇḍu is now monopolised by a class of Śrī-Visṇuṇava Brāhmaṇas, while ayya, ayyaṇḍu and its Tamil equivalent aiyar are restricted to non-Visṇuṇava Brāhmaṇas. That ayyaṇḍu and ayyaṇḍu are both used in the inscription for the same person, shows that in the 16th century these two appellations bore no religious or sectarian significance.  
3 Tiruchūttumla or tiruchūttumlika (above, Vol. IV. p. 330, text line 14) are corruptions of the Tamil tiručchukkuṟṟumḷiṟṟa, which occurs in the Tanjore inscriptions; see South-Ind. Inscr. Vol. II. p. 130.  
4 Regarding ayaṟṟamaraṟṟa see above, Vol. IV, p. 269 and note 2.  
5 For ariṟṟaṟṟa see South-Ind. Inscr. Vol. I. p. 82, note 5.  
6 For the fiscal term eḻa see above, Vol. V. p. 23 and note 5.  
7 This word is not found in Brown’s Telugu Dictionary. Perhaps it denotes a rest-house somewhat like the modern vasantaragūra, which, according to Dr. Kittel’s Kannada-English Dictionary, means ‘a shed exeeded in gardens, near roads and temples, used during the hot weather for recreation’s sake etc.’  
8 Aravaṇaṇa is apparently the same as the Kannarese araṇaṇa, araṇaṇa or aaraṇaṇa, which means ‘a water-shed.’ Another Kannarese word which occurs in this inscription is kēḷi (l. 125).  
9 Kēḷovēḷa is the same as the Sanskrit kēḷovēḷa, ‘a market-town.’  
10 This refers to the hill of Tirupati in the Chandragiri tāluka of the North Arcot district.  
11 According to Brown’s Telugu Dictionary, paśaṃku means ‘a small copper coin, a farthing, a half-penny.”  
12 This is perhaps the same as mādama, which means ‘a fragrant root like sarasparilla.’
(roots); at one damma\(^1\) on every bag of the following: onions, turmeric, dammer, fenugreek, cumin, mustard, salalas\(^2\) of new gunny bags, green ginger, lime fruits, (and) cocoa-nuts; at two dammas on every bag of the following: jaggery, cleaned cotton, ghee, castor oil, saagadi,\(^3\) flowers of the Bassia Latifolia (tree), dry ginger, iron, and steel chisels; at three dammas on every bag of the following: jaggery, cleaned cotton, ghee, castor oil, sanga, ji, J flowers of the Bassia Latifolia (tree), dry ginger, iron, and steel chisels; at two dammas on every bag of mango jelly; at three dammas on every bag of the following: sugar, areca-nuts, cotton thread, and betel leaves; at six dammas on every bag of the following: long pepper, pepper, sandal, cloves,\(^4\) nutmeg, mace, lead, tin, (and) copper; and at one chavela\(^6\) on a double bullock-load of women's garments:— the mūlavas levied at this rate from many (people) were granted (to the temple) by Nāṇḍīla-Goparsayyāgāru for the merit of the glorious chief minister Sāḻava-Timmaresayyagāru and his wife Lakshamma.

(L. 157.) "If (any) Oḍḍa kings\(^6\) and Telungu kings shall violate this charity, they shall incur the sin of killing cows on (the banks of) the Gaṅgā; if (any) Turukā (i.e. Musalman) kings shall violate (this charity), they shall incur the sin of eating pigs."

The inscription ends with one of the usual imprecatory verses in Sanskrit and the first half of another. Although the Saka year is called a current year, the addition of the cyclic year leaves no doubt that really the expired year was intended. For Saka 1442 expired= Vikrama the date corresponds, according to Prof. Kielhorn's calculation, to Wednesday, the 2nd May A.D. 1520, when a partial eclipse of the moon, visible at Vijayanagara, took place 18 h. 14 m. after mean sunrise.

The village of Maindavolu is the modern Mayidavolu,\(^7\) 12 miles east-south-east of Narasaravupeta. The village of Lemballe I am unable to identify. Yajñavāṭipura seems to have been the name of a quarter or a suburb of the town of Konḍavīḍu.

**TEXT.**\(^3\)

**North Face.**

1. श्रीनामच(ि) श्रीमान्तनोत् श्रीत-

2. सहायसु सनिधिस्मपि यहाँचिरप्रेषीर-

3. शुरासीदासमनियायामनकशेरूनैः ॥ [18] प्रञ्जड्रादिगीरी-

4. मणिच्छिद्वितिसमाधयवाहायन स्वपुश्चिनवमन्त्रवासिलमैह-

5. रीमुर्म्याक्षिपुरिवारि ॥ संजीरकपौरितिमहाउष्टितमासुङ्ख-

6. नैरवितिवंं शंसा रामपदविचिन्द्रवं वंगस्रवकानव-

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\(^{2}\) According to Brown's Telugu Dictionary, salaga or selaga is 'a word used in measuring grain etc., one lot from which a new reckoning begins.'

\(^{3}\) This term is not intelligible. It occurs in the obscure biruda Saagadirakshapālaka of a Reddi king, in an unpublished Amaravati inscription (No. 258 of 1897).

\(^{4}\) Kardinbhui is probably the Tamil karambu or kirambu, 'cloves.'

\(^{5}\) I.e. chalamamu, 'the fraction \(\frac{1}{6}\) (of a pagoda etc.).' According to Brown's Telugu Dictionary this is about one shilling.

\(^{6}\) I.e. kings of Orissa. The special mention of these kings and of the Muhammadans in the imprecation shows that they were continually disturbing the peace of Krishnarāya's dominions.

\(^{7}\) See above, p. 54 and note 4.

\(^{8}\) From inked estampages supplied by Dr. Hultzsch.

\(^{9}\) The last akṣara has been corrected.
After the superfluous य has been effaced, 

1. Read दः.
2. Read ऊः.
3. Read ऋः.
4. Read ऋः.
5. Read ऋः.
6. अभिधि शिलालिङ्गः.
7. शिलालिङ्गः.
8. शिलालिङ्गः.
9. शिलालिङ्गः.
10. शिलालिङ्गः.
11. शिलालिङ्गः.
12. शिलालिङ्गः.
13. शिलालिङ्गः.
14. शिलालिङ्गः.
15. शिलालिङ्गः.
16. शिलालिङ्गः.
17. शिलालिङ्गः.
18. शिलालिङ्गः.
19. शिलालिङ्गः.
20. शिलालिङ्गः.
21. शिलालिङ्गः.
22. शिलालिङ्गः.
23. शिलालिङ्गः.
24. शिलालिङ्गः.
25. शिलालिङ्गः.
26. शिलालिङ्गः.
27. शिलालिङ्गः.
28. शिलालिङ्गः.
29. शिलालिङ्गः.
30. शिलालिङ्गः.
31. शिलालिङ्गः.
32. शिलालिङ्गः.
33. शिलालिङ्गः.
34. शिलालिङ्गः.
35. शिलालिङ्गः.

The anusvadra stands at the beginning of the next line.
36 रामताकविद्वेसदनान्नविद्विनिनिधि: काथि च [च परं] ।
37 [वोळ] जनकाक्षान्तान्तकास स तान । प्रां तान ग [पालाहिब] ।
38 चिन्त जनमानीरतृशाचातन्त चोक्षानविद्विनिनिधि: ।
39 [वःः] चोक्षानविद्विनिनिधि: । [१६०] कौमिलाक्ष्यसंतृतान नारंदेशु ।
40 कुळ्येक्षर: । अस्ति तिम्मार्तराज्ञोसमाटनसर्वेच्युथः । [१६०] ।
41 कालानाच्छयते । नूनं भद्रवाचुक्तं । धनसुह ।
42 चिन खण्डनारन्तृति गुरुते । [१६०] नारंदेशुतिम्मार्तानायामालः ।

West Face.
43 कावीनी कालामान्यायः ।
44 तत् वरायायायायः-
45 गीतासामालधिकरी । [१६०] परिमावः [१६०] ।
46 अण्वितिमण्विमण्वः-
47 यस्युत्तिरनिविशाधवी:-
48 जन्मान्यासवातुनः-
49 सप्तसारसचारी:-
50 काल्पुर: । यथार्थ:
51 कार्तिकेंद्रु परिनिति निः-
52 जेः[ः] विद्विनिनिधिवत्यायः.
53 नारंदेशमयः प्रभुमणी:-
54 रोक्षनसूत्वाश्रीग्रामाधिकारः । [१६०] नोपादिनी [१६०] नस्ति.
55 'वावः वावः वावः वावः वावः- वावः'-
56 शायोत्त्वात्मानोत्त्वमणी:-
57 पाठोपातावकेकोकाराधिकारः
58 ली खन्नुयुःस्व बाहः । ली:-
59 ब्रह्मलोकमुख्यफळापि-
60 दिवृंदी रक्षते [सिध्वंसवकेशी:-] [१६०] [१६०] [१६०] [१६०] [१६०]
61 ये नारंदेशमयः प्रभुः-
62 वधिमार्तानायायायामालः । [१६०] नारंदेशमयः प्रभुः
63 गौतो नारंदेशमयः प्रभृः

1 Read उपिनिधि: ।
2 Read उपितुः.
3 Read उपित्ति: ।
4 Read उपितुः.
5 Read उपितुः.
6 The anusvara stands at the beginning of the next line; read जिन्नासा.
7 Read सिवः.
94. दालमोटक्षणविव,¹ चीराांवतिभाषण,² प्रासाद नव- 95. विषय हेमकाशीर्ष्यं गोपुरप्रायौकीलमचं- 96. पैसपचिं चीरामभूय पु. [[२३]] रामायणविवर- 97. हाय कन्याकलां शुरुवाचकी मुख्य चाररोपिष- 98. मुखयं चीरीकूड़ीतुषरे,³ हास्यलिखिका नियोग- 99. रचना नारिज्ञ गोपुरमतुल्कीनायकसारामतिमा- 100. सं वेछे पुष्पायु जलाश्यि [[२८]] [[श्रीवाज्ञपिनियय- 101. राजवायु चीरीकूड़ीरिचकवाच्य मूलविसान्। 102. लेखनी मायनपुराण च सङ्केतवुि चीराांवतिमा- 103. वचनादित गोपुरमचं [[२८]] यावज्ञकुतुरारिकं- 104. कस्मिनारुकिक्षापरमाणुपुराणेऽगुलते पुनरुि सुर्यं च ससिदा ² 105. चीरीकूड़ीपुरिरे। यावज्ञकुपुराणमारिकहः। 106. हेला विषय कविस्वागारामतिमारिकीतिकामुकाद्यज- 107. सं मूलिवः [[२०]] महोपायायमि चामरामिदेिितो दाद्याकक्तु।[[२४]] 108. रेडजिल्कूड़ीधरी रुज्जः पादित्थम्रमासिन्दू मह- 109. ब्रह्मा [[२४]] जयामहाभाष्यमारिवाणमासिकमुळु १४४२ 110. अगुण्ठि विक्रमासिकल्व वेषाक शुभः १३ वरुः। सोमप्रण- 111. पुस्कारामसंधु कीडीपिरे चीराांवाटिकारपुराणकुलायु 112. चीरीकाशद्वमचारायल सामाज्ञपुरुंडर श्रीम- 113. माहाप्रायान° सारामतिक्षाकंगारि भेनवाड़ैन कारिक- 114. गोीु भापसकंबु यजु।शाखाभायायुलेन नारिज्ञ- 115. तिम्मरावशा्णरि रुपांबैन गोपसंियाकं दे- 116. द्विविक्षिपक्ष महििविक्षिपसंपर्कमुरालु सुव- 117. वदु वेषविधी परिमदालु वेषविधी तिन- 118. वदुमालु माहारासु वादिविक्षिपसंपर्कमुळु[[१]]- 119. ल समस्तिविक्ष भंगमैथवालुबु धभुतपुरुः । 120. [[२]] उदवालुबु पुराण सागि वज्रच⁴ [[२]] लेखनीसास 121. सामिच्छ श्रीदोड़ी चामसु समस्तिविक्ष कीडीपिरे 122. सीमामोधी मुख्यो ासि साहित चोटनः मूलविसालु 123. [वो] [डो] [डू] [ड] वान्तगमुखालु चायाकालालु

¹ Read "श्रीविश्वासानं।" ² Read "श्रीमानं।" ³ Read "श्रीमनं।" ⁴ Read "विश्वासानं।" ⁵ तिम्मरावशा्णरि ⁶ द्विविक्षिपक्ष ⁷ वदुमालु माहारासु ⁸ उदवालुबु पुराण ⁹ ल समस्तिविक्ष ¹⁰ भंगमैथवालुबु ¹¹ [[२]] उदवालुबु पुराण ¹² सीमामोधी मुख्यो ¹³ [वो] [डो] [डू] [ड] वान्तगमुखालु चायाकालालु
125 [छ] चावरि [म]। . . . . [न बि]म[य] . . जें[ब]लु को[म]ल श्रा ...

East Face.

126 ढपु मामिकाकाल मुस[वि]।
127 अविष [विकालु] श्रु।
128 हुपाकाल मावन चिनिक।
129 [मो]ने १ वि चरपेक्ष लेखन। | एस-
130 लु सिनसुल समगलु दलवु-
131 लु कंहुला गीपुम-
132 लु नदुला अधिनाल व्रि
133 कारमबतलु चनसुलु प्रति
134 चित्रपान्धु करकाल दिशिरि。
135 ढपु बंद चाम चिकबार।
136 चिनिक मोने १ वि "धकसुलु "[१] जिह व।
137 शपु गुगिल मैत्त जिलकॊठ व्र।
138 वालु वीमगकोल सलग चल नि।
139 बारपन्धु ठकरालु चीनिक[वि] गोः-
140 ने १ वि "दमसुलु "[१] वेशसु हूदि [न]-
141 दे मासुरु संगिल ढपु गोः-
142 वि दमसु उकु रुः वीतिक।
143 गोने १ वि "दमसुलु रंगुलु "[१] मार[वि]।
144 [वि]तांढु गोने १ [वि] "दमसु[१]लु सुंढु "[१]।
145 पंचवार पाकलु नूलु तम।
146 लपाकलु वीन गोने १ वि दमसुलु।
147 नालुलु [१] पौपालं मरियालु गं-
148 नुम करतुमु जालिकार।
149 जालिकाँसु सोमसु तासरसु रा-
150 वि वीन गोने १ वि "दमसुलु चास [१] कोः-
151 कल मलगकु चवेल [१] धे महीः।
No. 23.—RADHANPUR PLATES OF GOVINDA III;

SAKA-SAMVAT 730.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

This inscription has already been edited, with a translation and a photo-lithograph, in the Indian Antiquary, Vol. VI. p. 59 ff., by the late Professor Bühler, to whom the original plates were lent by the authorities of Radhanpur, a Native State under the supervision of the Political Superintendent of Pálanpur, in the Bombay Presidency. As it is considered desirable to issue a true facsimile of this record, I now re-edit it from ink-impressions placed at my disposal by Dr. Fleet, who obtained the original plates on loan from the Political Superintendent of Pálanpur in 1884. There is no information as to whom the plates may actually belong to.

The inscription is on two copper-plates the first of which is engraved on one side only. It is incomplete; the third plate that would have completed it is lost; and so are the ring and seal which probably accompanied the plates. Either plate measures about 11¼" by 7¼". Their edges were fashioned thicker than the inscribed surfaces, so as to serve as rims to protect the writing; but the surfaces are a good deal corroded by rust—a fact which was altogether obscured by the manipulated photo-lithograph issued with Professor Bühler’s paper in 1877—and some letters, in

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1 Read ॐ भ्रा.  
2 Read ऋषद्.  
3 Read श्रीकह.  
4 Read तां।  
5 Read वी प्र.  
6 Read श्रीपु.  
7 The र of संवधार is expressed both by the full and the secondary sign.  
8 Read कर्यरा.  
9 The र of पालनग्रीमण्डल is expressed both by the full and the secondary sign.