

No. 10.— VANAPALLI PLATES OF ANNA-VĒMA.— SAKA-SAMVAT 1300.

By E. HULTZSCH, PH.D.

The original of this inscription was "found by a workman while excavating some earth in an old site" in the village of Vanapalli in the Amalapuram talukâ of the Gôdâvarî district. The find came to the notice of Mr. P. V. S. Gopalam, Pleader, Cocanada, who reported it to the Superintendent, Archæological Survey, Madras, on the 23rd May 1892. The plates were subsequently presented to Government by their owner, Vissapragada Krishnayya, and are now deposited in the Madras Museum.

The inscription is engraved on three copper-plates of $10\frac{1}{4}$ by $5\frac{1}{2}$ inches. The rims are slightly raised for the protection of the writing. The preservation of the plates is fairly good; on plates i.b, ii.b, and iii.a, some letters are partially eaten away by verdigris. The three plates are strung on a copper ring, which measures about $3\frac{3}{4}$ inches in diameter, and about $\frac{7}{16}$ inch in thickness. It is not soldered and can be detached from the plates by bending it asunder. Instead of the usual seal, the ring bears a well-carved recumbent figure of the sacred bull Nandi, which is about $1\frac{1}{2}$ inch long, and placed on a plain pedestal.— The alphabet of the inscription is Telugu, and the language Sanskrit. With the exception of a few words in lines 1, 49, 53, 57 f. and 65, the whole of the text is in verse. The signature of the king at the end of the document is in the Telugu language.— As regards orthography, the writer of the inscription follows the same system which is observed in other inscriptions from the Telugu and Kanarese countries. Thus, *andh* is written instead of *dth*, if the letter *dh* is doubled either after *r* (e.g. in *ardhdha* for *ardha*, l. 47) or through *saindhi* (e.g. in *sidhdha* for *siddha*, l. 21, and *udhdharan* for *uddharan*, l. 1). Similarly, *chhchh* takes the place of *chchh* (e.g. in *châmarachhchhatra* for *châmarachchhatra*, l. 35 f.). The letters *k*, *g*, *d*, *t*, *d*, *dh*, and *v* are sometimes doubled after an *anusvâra* (e.g. in *laimkka*, ll. 48, 52 and 61; *amggana*, l. 50; *gamdâ*, l. 27; *vimddamtté*, l. 37; *baimdhdu*, l. 26; and *sainvatsara*, l. 41). A superfluous *anusvâra* is sometimes inserted before double *m*, before double *n*, or before *n* followed by a consonant (e.g. in *Immmaði*, ll. 42 and 52; *Amna* for *Anna*, l. 40; and *sâmânnya* for *sâmânya*, l. 58). Further irregularities are,— *brômhma* for *brahma* (l. 56), *dhammma* for *dharma* (l. 58), *sihvâsana* or *sihvâsana* for *simhâsana* (ll. 29, 30 and 38), *pâlanijya* for *pâlanîya* (l. 59), and *uchchaté* for *uchyaté* (l. 57). The unaspirated letter takes the place of the aspirate (e.g. in *palaka* for *phalaka*, l. 31, and *bima* for *bhîma*, l. 34); the sonant the place of the sord (e.g. in *dha* for *atha*, ll. 49 and 53), and *vice versa* (e.g. in *phâla* for *bhâla*, l. 7); and the dental *n* the place of the lingual *ṇ* after *r* (in *varna* for *varṇa*, l. 9, *arnava* for *arṇava*, l. 25, and *irnaya* for *irṇaya*, l. 49).

The plates record a grant by a member of the so-called Reddi dynasty of Konḍavidu,¹ a hill-fort in the Narasarpupêta talukâ of the Kistna district.² The inscription opens with invocations of Vishṇu in his Boar-incarnation (verse 1), Gaṇapati (v. 2), and the moon on the head of Śiva (v. 3). It then refers to the creation of the world by Brahmâ at the command of Vishṇu (v. 4), and to the fourth (or Śûdra) caste, which, like the river Gaṅgâ, was produced from the foot of Vishṇu (v. 5). A member of this caste was king Prôla (v. 6), who must not be confounded with the Kâkatîya king of the same name.³ His son was king Vêma (v. 7), who built a flight of steps and a hall at Śrîsailam (v. 10), the well-known Śaiva shrine in the Karnûl district.⁴ Vêma had two sons, Anna-Vôta (v. 11) and Anna-Vêma

¹ Compare Wilson's *Mackenzie Collection*, Madras edition, pp. 79 ff.; Mr. Mackenzie's *Manual of the Kistna District*, p. 9 f.; and Mr. Sewell's *Lists of Antiquities*, Vol. II. pp. 118 f. and 187.

² *ibid.* Vol. I. p. 70 f.

³ *Ind. Ant.* Vol. XXI. p. 197.

⁴ According to the *Kurnool Manual*, p. 183, Anna-Vêma-Reddi built two *mandapas* at Śrîsailam.

(vv. 13, 16, 17, 18, 20 and 21), **Ana-Vēma** (vv. 19 and 28) or (in Telugu) **Ana-Vēmu** (l. 65). The second of these resided at **Koṇḍaviṭi** (v. 14), *i.e.* Koṇḍaviḍu, and bore the surname. **Jaganobbagaṇḍa** (v. 13), **Kshurikā-Kali-Vētāla** and **Karpūra-Vasantarāya** (v. 19). Two references to **Hēmādri** (vv. 9 and 11) show that his *Dānakhaṇḍa* was considered an authority at the time of the grant.

The immediate object of the inscription is to record that king **Anna-Vēma** granted a village as an *agrahāra* to a certain **Immaḍi** of the *Lôhiṭa gôtra* (v. 21), who was the son of the minister **Mallaya** (v. 23) and appears to have been the minister (v. 22) and spiritual preceptor (v. 24) of the king. The date of the grant was the *fourteenth tithi* of the *dark fortnight of Māgha* in the cyclic year **Siddhārthin** and the **Śaka year 1300** (v. 21). The *Siddhārthi-samvatsara* does not correspond with Śaka-Samvat 1300, but with 1301 expired or 1302 current (A.D. 1379-80). Mr. Dikshit kindly informs me that the European equivalent of the date is **Monday, the 6th February, A.D. 1380**. The granted village was named **Immaḍilaṅka** (vv. 21, 24, 27 and 28) after the donee, and also **Anna-Vēmapura** (v. 24) after the donor. The western boundary of the granted village was the **Gautamī** (v. 26), which may mean either the *Gôḍāvarī* river in general, or its northern branch below the present Anicut. Mr. Gopalam, the discoverer of the inscription, remarks that **Vanapalli**, where the plates were found, "lies on the southern side of the *Gautamī*, a branch of the *Gôḍāvarī*, and there is a hamlet called **Immaḍivāriṅka** to the north of the village." The southern boundary of **Immaḍilaṅka** is stated to have been "a straight line (?) between a *pīpal* tree on a platform (?) in the village of **Prakhyā** and the house of **Mugguḷasanda**" (v. 25 f.). Mr. Gopalam says:— "There are two villages, called **Prakkilaṅka** and **Mugguḷa**, above the Anicut, and I entertain some doubt whether the inscription under enquiry relates to any grant near those villages." If this is really the case, the granted village of **Immaḍilaṅka** cannot be identical with the modern **Immaḍivāriṅka**, which is not above, but below the Anicut. I am unable to say which of these two possibilities is correct, nor have I any means for identifying the boundaries in the east (*Kriḍḍēvī*, v. 25) and in the north (**Koṇḍūri** and **Koṇḍepūṇḍi**, v. 26).

After the usual imprecatory verses follow two verses in which the composer of the inscription, **Trilôchanārya**, praises his own poetical merits (v. 28 f.). The document ends with an invocation of **Śiva** and with the signature of the king.

TEXT.

First Plate; First Side.

- 1 अविन्नमस्तु । अन्त्यादिभुः किरिवपुर्भुवमुध्वरन्व²
- 2 श्लेषस्यटामणिसहासगतस्वबिंबः³ । सुव्यक्तमाश्रित-
- 3 जनाय तदादरेण स्वीयं विभाति कथयन्निव सर्वं-
- 4 गत्व[म्*] ॥ [१*] शंभोर्हारफणारत्नैः कर्तुं हारं समुत्सु-
- 5 कः । तानि सुशुभ⁴ पितुर्व्यक्तं पश्यन्⁵ पातु गजाननः [२*]
- 6 सा चंद्ररेखा जयति श्रीकंठस्य जटास्थिता । या यत्ते⁶ पार्व-
- 7 तीफालफलकश्रियमुज्ज्वलां⁷ ॥ [३*] विष्णोर्नाभिसरोजाताजात-

¹ From the original copper-plates.

² Read °मुध्वर°.

³ Read स्फटामणिसहास; स is corrected by the engraver from र.

⁴ Read सुशुभ.

⁵ Read पश्यन्.

⁶ Read यत्ते.

⁷ Read भाल.

⁸ Read °मुज्ज्वलाम्.

- 8 स्वरसिजासनः । तदात्रया जमत्सर्वं ससर्ज सचरा-
 9 चरं ॥ [४*] तत्र चतुर्थी वन्नश्शैरेः पदपद्मसंभवी जयति ।
 10 यस्य सहजा स्रवन्ती त्रिभिः प्रवाहैः पुनाति भु-

First Plate ; Second Side.

- 11 वनानि ॥ [५*] तस्मिन्नभूदिंदुरिवांबुराशौ प्रोलक्षितेशौ जगर-
 12 पालः^१ । कळानिधेर्यस्य निजावतारस्संतर्पणायैव
 13 बुधानां ॥ [६*] तस्य पुण्योदयाज्जातस्सुपुत्रः प्रे
 14 वेमावनीश्वरो नाम पुण्यश्लोको नृपाग्रणीः ॥ [७*] नृपे शास-
 15 ति धर्मश्लो महीत्ववान् प्राप्य महीवधूटी । स्वोयं^२
 16 हरिश्चंद्रनृपालमुख्यैर्वियोगदुःखं सहसा
 17 सुमोच ॥ [८*] हेमाद्रिदानान्यकरोदशेषाख्यभुङ्क्त^३ भूमिं^४
 18 द्विजभुक्तशेषां । यस्संततीस्सप्त चकार तस्य किं वर्ष-
 19 ते वेमविभोश्चरितं ॥ [९*] सोपानानि विधाय वेमनृपतिः पाता-
 20 ङ्गंगापधे^५ स्तंभत्वं निजधर्मशासनविधेः श्रीशैलमेवानयत् ।

Second Plate ; First Side.

- 21 आस्थाने^६ सुरसिध्दसंयमिगणैरासेव्यमानस्सदा वत्तैस्तत्पुरु-
 22 षादिभिः कवयते देवो यदीयं यशः ॥ [१०*] आसीदप्रतिमप्रताप-
 23 महिमा हेमाद्रिदानव्रती वीरश्रीपतिरन्नवीतनृपतिर्वेमचित्ती-
 24 शात्मजः । बाहाखड्गवशादशादसुमतीमेकातपत्रश्रियं यश्चक्रे च
 25 यशःप्रवाहनिवहैस्त्रैलोक्यमेकार्त्तवं^७ ॥ [११*] जित्वा महीं जिष्णुरिव स्व-
 26 शक्त्या दत्वाग्रहारान् धरणीसुरेभ्यः । कृत्वा कृतार्धं^८ निजबन्धुवर्गं^९
 27 जनेः फलं प्राप स भूमिपालः ॥ [१२*] तस्यानुजन्मा जगनीब्बगंड-
 28 ः कीर्त्तिप्रियो भूपतिरन्नवेमः । वृत्तिर्यदीया भुवि मातृकाभूध्वम्ना^{१०}
 29 ^{११}ध्वकामाचरणोद्यतानां ॥ [१३*] श्रीकोड्डीवीटोपुरिराजधान्यां सिंहासन-^{१२}
 30 स्थे^{१३} सति यत्र रात्रि । महीग्रसिंहासनवन्महीद्रान्^{१४} व्रजन्ति सेथा^{१५} इव
 वै-

^१ Read वर्षः.

^२ Read जगदेकपालः.

^३ The *anusvāra* stands at the beginning of the next line.

^४ Read °भुङ्क्त.

^५ The *anusvāra* stands at the beginning of the next line.

^६ Read °पधे.

^७ The group स्थ looks as if it consisted of स and घ.

^८ Read सिद्ध.

^९ Read °कार्णवम्.

^{१०} Read कृतार्धं.

^{११} Read वन्मु; the *anusvāra* stands at the beginning of the next line.

^{१२} Read मातृकाभूध्वम्°.

^{१३} Read °र्थ.

^{१४} Read सिंहासन.

^{१५} The group स्थ looks as if it consisted of स and घ.

^{१६} Read सिंहासनवन्महीद्रान्.

^{१७} Read सेथां.

- 31 रिभूपाः ॥ [१४*] यत्खड्गपलके^१ छाया स्फुरत्यतिविनिर्मलाः
अनतक्षीणि-
- 32 पालानां भाग्यरेखा इवाहताः ॥ [१५*] तेनान्नवेमच्चितिपेन दान-
Second Plate ; Second Side.
- 33 चात्रैकतानेन महोन्नतेन । चतुर्दिगन्ता धरणी कृतासीदपारिजाता च
34 सपारिजाता ॥ [१६*] खड्गो जिष्णुश्शुचिः कालः क्रव्यात्पाशो प्रभञ्ज
। श्रीदो विमो-^२
- 35 न्नवेमस्य धत्ते दिक्पालडंबरं ॥ [१७*] केचिद्देशाधिपत्यं कतिच
शिविकाचाम-
- 36 ^३रक्कत्रशोभां केचिद्राज्यं स्वकीयं कतिचन विभवैरग्रहारानुदारा-
37 न् । विद्वंते लोकरक्षाविधिमहितमहाभागधेयेन्नवेमक्षीणीपाले सभा-
38 यां सकलगुणनिधौ रत्नसिंहासनस्थे^४ ॥ [१८*] क्षुरिकाकलिवेताळः कर्पूर-
39 वसन्तरायविरुदांक^५ । निस्सीमभूमिदान[ः*] श्रीनिधिरनवेमभूपति-
40 र्जयति ॥ [१९*] अन्नवेमप्रबोर्लक्ष्मी^६ विबुधानां विभूतये । तस्मैव^७ की
जा-
- 41 ता तेषामपि सरस्वती ॥ [२०*] शाकाब्दे गगनाभ्रविश्वग
^८सिध्वाभिर्धिसंवत्सरे मा-
- 42 धे कृष्णचतुर्दशीशिवतिधौ^९ वीरान्नवेमप्रभुः । प्रादादिंमडिलंकसं-^{१०}
43 न्नमतुलं कृत्वाग्रहारोत्तमं ग्रामं लोहितगोत्रजाय विदुषे
44 श्रीयिंमडीन्द्राय सः ॥ [२१*] नीतौ मंत्रीश्वरो विद्यागोष्ठेषु ि
धायणी[ः*] ।
- Third Plate ; First Side.*
- 45 मित्रं हितोपदेशेषु भूभुजामिमडीश्वरः ॥ [२२*] स यिंमडीन्द्रसक-^{११}
46 ^{१२}लार्ध्ववेदी मानाधिको मल्लयमंत्रिसुतुः । लब्ध्वाग्रहारं लसदन्तरा-
47 त्मा प्रा[दा*]त्तदध्व^{१३} धरणीसुरेभ्यः ॥ [२३*] वीराध्यापकम
गौतमकन्या-
- 48 प्रवाहपरिवीतं । भाति बहुसस्यशोभितमिमडिलंकन्नवेमपुर-^{१४}
49 मनञ्चं ॥ [२४*] अध^{१५} सीमानिनयः^{१६} ॥ क्रिद्देवीपञ्चि[मा]श्वध्याः^{१७} ।
याम्ये तु

^१ Read फलके छायाः.^२ Read भीमो.^३ Read रक्कच.^४ Read सिंहासन.^५ The *anusvāra* of दां is corrected from a *visarga*.^६ Read प्रबोर्लक्ष्मीविं.^७ Read तस्मैव.^८ Read सिद्धार्थि.^९ Read तिधौ.^{१०} The *anusvāra* stands at the beginning of the next line.^{११} Read इमडीन्द्रः.^{१२} Read लार्ध.^{१३} Read दध्वं.^{१४} Read लब्ध्वाग्रहारं.^{१५} Read अध.^{१६} Read निरणयः.^{१७} Read श्वध्याः.

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- 50 दिङ्मुखे [1*] प्रख्याग्रामांगणाश्वध्वसुगुळ्ळसंदवेश्मनीः¹ । [२५*] ऋज्वी या
 51 माध्यमा क्छाया² प्रतीच्यां दिशि गौतमी । उदीचामपि कौडूरी-
 52 कौडुपूंडीवटांत्तरं । [२६*] सीमा इन्मडिलंक्कस्य ग्रामस्य परि-
 53 कीर्त्तिताः ॥ [२७*] अध³ पुराणवचनानि लिख्यन्ते । दानपालनयोर्मध्ये
 पालनं⁴
 54 परमं यशः । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ॥
 55 स्वदत्ता[द*]दिगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण
 56 स्वदत्तं निष्पलं⁵ भवेत् ॥ न विषं विषमित्याहुर्ब्रह्मस्व⁶ विष-

Third Plate; Second Side.

- 57 मुञ्चते⁷ । विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकं । राम-
 58 चंद्रेणोदीरितं च ॥ सामान्योयं धर्मसेतुं⁸ नृपाणां कालि
 59 कालि पालनित्यो⁹ भवद्भिः[.]* । सर्वानिवं भाविनः¹⁰ पार्श्विवेद्रान् भूयो
 60 भूयो याचते रामचंद्रः ॥ श्रीम[त्*]त्रिलोचनार्थस्सुकविः कवि-
 61 वंशदीपको जयति । अनवेमनृपतिदत्तस्येन्मडिलंक्कस्य शास-
 62 नं कृतवान् ॥ [२८*]¹¹ महानटजटाक्कटानटदमंइमंहाकिनोकल-
 63 ¹²क्कणितकंकणत्रजविजृभिवाग्गुंभनः¹³ । कविः कविकुलोद्भ-
 64 वो भुवनभव्यदिव्योदयश्शिवागमविशारदो जयति शार-
 65 दावल्लभः ॥ [२९*] श्रीम[त्*]त्रिपुरांतकः । अनवेसु ब्रालु ॥¹⁴

TRANSLATION.

(Line 1.) Let there be freedom from obstacles !

(Verse 1.) Let him (Vishnu) protect (you), the boar-shaped lord, whose image, while he rescues the earth (from the ocean), is reflected in the thousand jewels on the hoods of (the serpent) Śeṣha, (and) who (thus) clearly (and) emphatically demonstrates, as it were, his omnipresence to (his) devotees !

(V. 2.) Let him protect (you), the elephant-faced (Gaṇapati), who, desirous of making a necklace of the jewels on the hoods of (the snakes which form) the necklace of Śambhu (Śiva), is touching these (jewels) (and) looking at the face of (his) father !

(V. 3.) Victorious is that sickle of the moon on the matted hair of Śrīkaṇṭha (Śiva), which possesses the luminous beauty of the smooth forehead of Pārvatī.

(V. 4.) The lotus-seated (Brahmā), who was produced from the lotus on the navel of Vishnu, created the whole movable and immovable world at his (Vishnu's) command.

¹ Read अश्वत्व.

² Read काया.

³ Read अथ.

⁴ The anusvāra stands at the beginning of the next line.

⁵ Read निष्पलं.

⁶ Read इर्ब्रह्मस्वं.

⁷ Read मुञ्चते.

⁸ Read धर्मसेतुंनृपाणां.

⁹ Read पालनीयो.

¹⁰ Read पार्थिवं.

¹¹ Read जटाक्कटा.

¹² The anusvāra of ककण is corrected from क.

¹³ Read वाग्गुम्भनः.

¹⁴ The line ends with three symbols, viz. a lotus-flower, a square resembling a svastika, and a discus.

(V. 5.) In this (*world*) is victorious the fourth caste, which was produced from the lotus-foot of Śauri (Vishṇu), (*and*) whose sister, the river (Gaṅgā), purifies the (*three*) worlds by (*her*) threefold course.

(V. 6.) From this (*caste*), as the moon from the ocean, sprang king Prôla, the only protector of the earth, a treasury of knowledge, whose appearance always satisfied learned men, as that of the moon does the gods (*whom she supplies with nectar*).

(V. 7.) In consequence of the good deeds (*in former births*) of this king Prôla, there was born (*to him*) an excellent son, called king Vêma, the virtuous chief of princes.

(V. 8.) While this righteous prince was ruling, the goddess of the Earth witnessed great festivals and suddenly forgot the pain of her separation from king Hariścandra and other (*virtuous ancient kings*).

(V. 9.) How¹ can it be described, the conduct of the lord Vêma, who performed all the gifts (*described by*) Hêmâdri,² who enjoyed (*only as much of*) the earth as remained (*after the deduction of that portion*) which was enjoyed by the twice-born, (*and*) who produced the seven kinds of offspring?³

(V. 10.) Having built (*a flight of*) steps on the path of the Pâtâlaganṅâ,⁴ king Vêma converted Śrîsailam into a pillar (*which records*) his pious gifts. Being worshipped in the hall (*âsthâna*) by crowds of gods, demi-gods, and ascetics, the god continually proclaims his (*the king's*) fame by (*his*) faces, *viz.* that of Tatpurusha⁵ and the other (*four*).⁶

(V. 11.) King Vêma's son was king Anna-Vôta, the greatness of whose valour was unequalled, who was devoted to the gifts (*described by*) Hêmâdri, who was the husband of the goddess of heroes, who ruled the whole earth⁷ by means of the sword in (*his*) arm, and who converted the three worlds into a single ocean by the streams of the flood of (*his*) fame.

(V. 12.) Having conquered the earth by his power, as Jishṇu⁸ by his spear, having bestowed *agrahâras* on Brâhmanas, (*and*) having fulfilled the desires of the multitude of his relatives, this king obtained the fruit of (*his*) birth (*i.e.* he died).

(V. 13.) His younger brother (*was*) king Anna-Vêma, (*surnamed*) Jaganobbaganḍa,⁹ who was beloved by (*the goddess of*) Fame, (*and*) whose conduct on earth became a standard for those who are engaged in the practice of virtue (*dharma*), wealth (*artha*), and pleasure (*kâma*).

(V. 14.) While this king is seated on the lion-throne in (*his*) capital, the prosperous city of Koṇḍaviṭi, hostile kings, out of jealousy as it were, migrate to mountains which bear the lairs of very terrible lions.¹⁰

¹ *Kim* appears to be used in the sense of *katham*.

² Hêmâdri, the author of the *Dândkhanda*, was the minister of the two Yâdava kings Mahâdêva and Râmachandra; see Dr. Bhandarkar's *Early History of the Dekkan*, p. 88 f. Compare also *Ep. Ind.* Vol. I. p. 368, note 58.

³ The seven kinds of offspring (*samtâna* or *samtati*) are seven duties, whose performance is equally meritorious as the procreation of a son. They are thus enumerated in verse 43 of the Ganapésvaram inscription of Ganapati (No. 15 below):— संपादितैश्यावत्सुतकृतिनिधिवनविवाहसुरगेहेः । सवटाकैर्यः सप्तभिरितैः संतानवान्भवति ॥

⁴ According to Brown's *Telugu Dictionary*, this is "the name of that branch of the Kṛishṇâ which flows past Śrîsailam." See also the *Kurnool Manual*, p. 183.

⁵ According to Winslow's *Tamil Dictionary*, s. v. *tarpurudam*, this is "one of the five faces of Śiva, indicative of his attributes as preserver."

⁶ It may be concluded from the second half of this verse that Vêma built a hall in the temple of Śrîsailam.

⁷ Literally, "the earth which possessed the splendour of a single (royal) parasol."

⁸ This word appears to be used here as a name of the god Subrahmanya, whose attribute is the spear (*śakti*). In verse 17 it is used for Indra.

⁹ *i.e.* "the only hero in the world." Compare Brown's *Telugu Dictionary*, s. v. *ôbba*.

¹⁰ The real cause for this action of the kings was, of course, that they had to flee before Anna-Vêma.

(V. 15.) On the blade of his sword glitter extremely bright images, which appear to be the annexed lines of fortune¹ of kings who have refused to submit (*to him*).

(V. 16.) This noble king **Anna-Vêma**, who is exclusively addicted to liberality and bravery, has made the earth up to the four points of the horizon free from the crowd of enemies (*apa-ari-jâta*), but at the same time endowed with the *Pârijâta*.²

(V. 17.) The sword of **Anna-Vêma** bears resemblance to the regents of the points of the horizon, as it is victorious, bright, black, carnivorous, fettering, destructive, liberal, (*and*) terrible.³

(V. 18.) While king **Anna-Vêma**, the treasury of all virtues, whose great fortune is praised (*as he employs it*) for the protection of the world, is seated in the *darbâr* on the jewelled throne, some people receive the sovereignty over a country (*dêsa*), others the distinction of a palanquin, a *chauri*, and a parasol, others their (*confiscated*) kingdom, (*and*) others *agrahâras*, full of wealth.⁴

(V. 19.) Victorious is king **Ana-Vêma**, (*who is also called*) **Kshurikâ-Kali-Vêtâla**,⁵ who bears the surname (*biruda*) **Karpûra-Vasantarâya**,⁶ whose gifts of land are boundless, (*and*) who is a treasury of wealth.

(V. 20.) The wealth of the lord **Anna-Vêma** exists (*only*) for the enrichment of learned men, and their eloquence for his glorification.

(V. 21.) In the **Śâka** year reckoned by the atmosphere (0), the sky (0), and the **Viśvas** (13), (*i.e.* 1300), in the (*cyclic*) year **Siddhârthin**, in (*the month of*) **Mâgha**, on the fourteenth *tithi*, (*which is sacred to*) **Śiva**, of the dark (*fortnight*), this heroic lord **Anna-Vêma** granted the incomparable village of **Immaḍilaṅka**, the best of *agrahâras*, which he had founded, to the illustrious scholar **Immaḍindra**, a descendant of the *Lôhita gôtra*.

(V. 22.) **Immaḍisvara** (*is*) to kings the lord of ministers in politics, the chief of learned men in scientific discussions, (*and*) a friend in salutary counsels.

(V. 23.) This **Immaḍindra**, who had studied all subjects, who was superior in honours, (*and who was*) the son of **Mallaya-Mantrin**, having received the *agrahâra*, gave, with joyful heart, one half of it to (*other*) **Brâhmaṇas**.

(V. 24.) Resplendent is the sinless **Immaḍilaṅka**, (*alias*) **Anna-Vêmapura**, which is honoured (*through bearing the names of*) a hero (*and*) a preceptor,⁷ which is surrounded by the current of the daughter of Gautama (*i.e.* the **Gautami** river), (*and*) which is adorned with plentiful corn.

(Line 49.) The boundaries (*of this village*) are determined as follows:—

(V. 25 f.) In the east, (*a row of*) *pîpal* trees on the west of **Kriddêvi**; in the southern direction, a straight line (?) between a *pîpal* tree on a platform (?) in the village of **Prakhyâ** and the house of **Muggullasanda**; in the western direction, the **Gautami** (*river*); and in the north, the interval between the banyan-trees at **Konḍûri** and **Konḍepûndi**.

(V. 27.) The boundaries of the village of **Immaḍilaṅka** are (*thus*) declared.

(Line 53.) Now quotations from the **Purâṇas** are written:—

[Three of the customary verses.]

¹ The expression *bhâgya-rêkhâ* is probably borrowed from palmistry.

² *i.e.* he was as liberal as the *Pârijâta* tree, which here takes the place of the *Kalpa* tree.

³ These eight adjectives are, at the same time, surnames of the eight regents of the points of the horizon.

⁴ This verse is intended for an account of the daily transactions in the king's court.

⁵ *i.e.* " (he who resembles) a *Vêtâla* in battle with (his) dagger."

⁶ This epithet suggests that the king used to take part in the celebration of the spring-festival (*hól*), at which camphor and other substances are scattered about. Compare *Ep. Ind.* Vol. I. p. 370, note 64.

⁷ *i.e.* of king **Anna-Vêma** and of his preceptor **Immaḍi**.

(Line 57.) And Rāmschandra has said :—

[Another of the customary verses.]

(V. 28.) Victorious is the illustrious Trilôchanārya, the excellent poet, the ornament of a race of poets, who composed the edict (*concerning*) Immaḍilaṅka, which had been granted by king Ana-Vēma.

(V. 29.) Victorious is the poet, who was born from a race of poets, whose brilliant career is a blessing for the world, who is learned in the doctrine (*āgama*) of Śiva, who is the favourite of Śārada (Sarasvatī), (*and*) the stringing of whose words exhibits (*i.e.* resembles) the sweet-sounding spray of drops of the impetuous Mandâkinî (Gangâ), which dances on the coil of the matted hair of the great dancer (Śiva).

(Line 65.) (*Obeisance to*) the blessed Tripurântaka (Śiva)! The signature (*vraṭu*) of Ana-Vēmu.