Art. XIX.—Translation of an Inscription in the Sanskrit Language, and inscribed in the Purvada Halla Character, on three Copper Plates, found in the Karnataka, or Southern Mahratta Country. Dated saka 980 (A. D. 1058.)

W. H. Wathen
Facsimile of the Devotee CHIKADEVA worshipping the LINGA and NANDI, inscribed on the back of the first of the Three Copper Plates containing the Inscription, No. 4.
No. IV. OF MR. WATHEN'S ANCIENT INSCRIPTIONS.*

* See Vol. II. p. 378.
तांत्रिकमहामांडलिकश्रीमारसिंहदेव: ॥ निजराजधानीश्रीकिलगिलदुर्गेनुसकथाविनोदनराजंक्वतिवन्तदाससरेश्रीसिंहस्वरूप
श्रीकप्याशुरतगामकृताभिनववच: ॥ वनवासितमुच्छविरलसङ्गमपितसंगरितमहस्तिकः सुनीं: ॥ दूरेरिहरुकुटिरि: श्राधा:स
कलभूजनमनुजानं ॥ धीरस्यऽपि: श्रीमाराजचित्रीविमुखसंसार: ॥ श्रीकलामुनालवज्रशृङ्गशरीरतात्त्वाराधिधानि: ॥ जिज्ञासितः
सुमार्गविच्छेदवृत्तिमुखीनिग्रंथयुः ॥ श्रीदयायथिया: समसतागममः मदनकुमारलिहितादिशोष्ट्रू: ॥ सुवहःसुजस्तः सुर्खोऽप्रतीपः ॥
प्रदात्रस्त्रीशोभुसुभुमदानं श्रीमलयालोदेव: तस्याविशेषज्ञपतिसत्युः ॥ श्रीरिंजनगरभूमिसारमभोजनिलक्षुकृष्णनिधि: कामीरातिभुजुकुम्रुः
हरंपननारकवृद्धिरागिनीसहितमिन्दरकलारकारनपितानिवादयादयां: ॥ कर्मदानप्रश्नास्वागरेणकारणं दातानसुकुमारुभृंगनिः
मुद्रानिविष्कलांकलिणिनिरितत्संततप: श्रीयुतश्रीढेवं: ॥ द्रान्धरस्त्रपं: श्रीरक्षकं वषंवदारिशु ॥ चिन्कटेवसमोनालस्किन्नरूरीतीविश्वमिः
श्रवणसुकृतातीतसंज्ञात्रशृङ्गन्तपितसंिन्तमनीक्ष्मेनमशायात्मकसंस्थानं क्षेत्रालिधितात्त्वाधिनिश्चिताधिकारिनि:श्रृः सुन्तंत्रम्बुतान: अद्वैतुः
श्रावणमधुसुधमानिन्द्रीकृष्णदेवोदेशस्त्रियानि सत्याविशेषज्ञानां पश्चात्: स्वरूपमयांश्रीका विकृष्णदेवम्
जिज्ञासितः स्वरूपमयांश्रीका विकृष्णदेवम्

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लक्षितान्यथास्त्रिर्भूषणभूमिपूर्वाकत्वं: ॥ लक्षितान्यथास्त्रिर्भूषणभूमिपूर्वाकत्वं: ॥
MR. WATHEN'S TRANSLATION OF THE PRECEDING INSCRIPTION.—(No. 4, of his Collection.)

CAT. XIX.—Translation of an Inscription in the Sanskrit Language, and inscribed in the Purvada Halla Character, on three Copper Plates, found in the Karnataka, or Southern Mahratta Country. Dated saka 980 (A.D. 1058.)

"INVOCATION."

PROSPERITY.—1. May that Samba,1 who is adorned with brown braided hair, from whom proceed mighty sovereigns, the source of all sciences, knowledge, charity and instruction! may this lord of the three worlds be always victorious!!

"DESCRIPTION OF THE DONOR'S FAMILY," &c.

BE PROSPERITY.—2. The frontal ornaments of the Silahar family, the increaser of the fame and power of the children of Jimúta-Váhana, on whose flag is the figure of a golden eagle (Garuda) possessor of this ocean-girt globe. A king whose praises are celebrated by the princes of the Karnataka2 country, who hath the auspicious mark called Malayanka, king of kings endued with great wisdom; dreaded by inimical princes; protector of the country of the city of Tagara3 (or the Tagaranagara-country-protector), "Tagaranagara-bhupalakah," of splendid fame, of unchangeable determination, of renowned valour, who dwelt as a lion in the strong hill-fort of Panna;4 of fair and vast valour, supreme lord of great princes, who seized the treasures of his enemies; such was the king Sri-Jatiga.

His son was Sri-Gonkala-Rája,5 an excellent prince, of great valour, the destroyer of the armies of his foes, resembling serpents; an inestimable gem of the demigod-descended race.

3. Whose majesty was dazzling as the sun; he delighted in war, great king of kings; one who by the fear inspired by his voice resembling the roaring of a lion, and by the dread inspired from the appearance of his flaming sword, (obtained and enjoyed the country

1 Siva. 2 The word Karnataka does not appear in the original, and the whole passage is evidently inaccurate.—H. H. W.
3 It merely means king of the city of Tagara.—H. H. W.
4 Near Kolapore. 5 The text has गोनका,—H. H. W.
of Kurrrar. From the terror of his name alone the land of Mirija\(^2\)
and the vast territory of the Konkan were surrendered to his dominion.)
Ever generous and ever valiant was this noble prince.

"DESCRIPTION OF DONOR."

Sri-Marasinha-Rájá, lord of men, now reigns, famed for his
science and state policy. He is of himself an assemblage of all
virtues, ever cheerful and happy, who hath the mark Guhalankha,\(^3\)
whose court is the asylum of all that is great and good; who is
favourable to those of virtuous conduct; as a snake so destroyeth
he inimical armies; as an ankusha\(^4\) to guide elephant-like chieftains,
who is always in command of his passions, of perfect self-possession.
He showeth no mercy towards those evil princes who
are seeking to usurp the kingdoms of others; (in whose possession
is the strong hill-fort of Kiligila-Dúrgha.) A hero conquering other
powerful sovereigns; one constantly desirous to overcome and
humble conquerors; endowed with every excellent virtue, equal to
the Sri-Gonkala-Rájá above described. Acquainted with every
description of science, protector of the three worlds; overcoming
his powerful enemies, famed for being the first to rush on his
every in the field to battle.

His sword is all-powerful of itself to destroy his foes; the poor
even can he raise to wealth, such are his riches; continually rejoicing
the hearts of his bards with gifts and largesses, whose hand is
always employed in giving away in charity (such is the great king
Sri-Marasinha-Déva); his arm is always held forth extended. His
body is as that of Madana (Cupid). As a lion so doth he destroy
the pride and arrogance of his foes.

A magnanimous hero, the abode of bravery, who possesseth
every heroic virtue, ever generous. Such is Sri-Marasinha-Déva!

Whose wishes in every respect are completed by the favour of the
divine Lakshmi, beautiful and handsome, and in the prime of his
youth.

Whose thighs are worn with marks from being constantly
mounted on his war-horse.

A most perfect prince, whose propitious fortune is the dread of
other chiefs.

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\(^1\) Karaháta and other countries having passed Ganja. (?)

\(^2\) Meritch or Mirij, in the Dekkan.

\(^3\) This has no meaning, and may be intended for a name, the Guvala of the
inscription in the "Bombay Transactions."—H. H. W.

\(^4\) Iron goad.
By the force of his own arms alone, he hath obtained victory; most skilled in the art of governing; a most ambitious hero, beloved by reason of his perfect beauty.

Whose pure fame is spread over the eight points of the compass as a white canopy, his government resembleth that of Rama and other Rájás; such is Sri-Marasinha-Déva, lord of the earth!

Who enjoyeth the five great blessings, who is king of kings, chief prince of Tagara city (Tagara-pura-varádhrísvara), of the Silahar race, descended from king Jímúta-Váhana.

On whose flag is a golden eagle. In ability this prince is as the Marubaka serpent, a lion to his elephant-resembling enemies, as the moon, the boar, and the sun (possessing mildness, power, and splendour), as Parayana in appearance. A second Vikramáditya in this kali-age, possessing many horses, much riches, and beauteous damsels.

With him is the favour and blessing of Maha-Lakshtmi (the goddess of good fortune), whose court is adorned by its being the residence of many kings. (This sovereign is residing at Kiligildurga, being at this place engaged in listening to the recital of pleasing tales, and in the full enjoyment of his kingdom.)

At such fortunate moment.

"DESCRIPTION OF DONEE."

In an impenetrable forest, deserted both by animals and birds, from the dread inspired by the roaring of the lions which infested it, dwelt an holy devotee, whose praises were constantly raised by the humming of the swarms of bees, and myriads of other beautiful insects, that flew from flower to flower, and formed with their tones a delightful harmony. This pure saint had cast away from his mind all sinful desires; had attained such perfection as to render him worthy of adoration. He was paid reverence to by all princes, his devotion was most deep, the observances of his penance were most rigid. He was meek and humble, and had overcome and rendered useless the darts of Madana. His mind was free from all the cares of this sinful world, deeply was he skilled in divine knowledge, and well acquainted with the nature of the divine essence.

1 "Sveta Chatra" in original.
2 Or greatest prince of the Tagara country; probably this means greatest prince of those who are descended from the kings of Tagara-pura.
3 Meaning the hill-fort of Kiligila. The text adds his capital Rajadhant.—H. H. W.
His soul was constantly united with Brahma (the almighty divine spirit), his mind was always filled with the spirit of God.

In him was no evil, no falsehood; his religious practices were most excellent; he was a person alone fit in this world to perform properly the worship of Brahma and Siva. May his memory remain for ever!

His chief disciple was Malya-Deva, one well acquainted with the Sastras, one released from these evils, anger, pride, passion and covetousness.

Whose soul was firmly fixed in contemplation of the divine essence; who was an example in religion to the whole world, who was most discerning in the bestowing of gifts.

His successor is Chika Deva, one worthy of the praise of kings.

The Kalpavriksha (tree of abundance) to the sovereigns of the city of Mirija.

A lion in destroying those who forsake the right practices of religion, as a sun causing the true faith to expand its flower as a lotus, by his resplendent rays.

Who alone can explain the established systems of religion and philosophy. Who is the sole true director as to the right performance of the sacred rites, from whom alone can be learned the proper modes of bestowing charity.

As a bee he remains attached to the lotus-resembling foot of the Almighty.

Who hath no worldly affections, no passions, no sins.

The rigid and austere practices of whose penance and devotion have never been excelled. Such is this Chika-Deva!

In charity, penance, and devotion, in all the practices of Brahma-charyya, never was there one so perfect in former times, there exists not his equal at present, nor will any one in future ages ever resemble in perfection Chika-Deva.

The period past from the æra of King Saka (Salivahana) being nine-hundred and eighty years, in numerals 980, being the year (of the sexagenary cycle) called Vilambi, the seventh of the bright half of Pausa (month), on Thursday, on the occasion of the sun’s northern declination, having washed his (Chika-Deva’s) feet, water being poured into his hands.

"THE GRANT."

Thus:—In the country of Mirija, consisting of three thousand villages, and about four miles from Shirol, to the south of the Krishna-Vena river, and having to E. S. and W. the four villages,
Kanvada, Hardaliwada, Galkati, and Ulipahati, is situated the village of Kurandawada (Kurandwar.)

This village, with its four proper bounds, is given by me, the son of a king, to this holy saint.

All rights of sovereignty are resigned on this village.

A Panchayata of Siva, situated without the city of Mirija, is also herewith given.

Having granted these, I, the king Sri-Marasinha-Deva, have ordered this royal edict to be drawn up, and thus the devotee hath come into possession of the village and temples.

This holy Brahmana formerly wandered along the banks of the river (Krishna), but now hath he found an asylum worthy of his residence.

He hath attained the highest degree of perfection in mental abstraction; he is adorned by a constant unruffled mind, by constant prayer and by fixed devotion he hath become most pure.

Every month he performeth sacrifices, he hath the entire command of his passions and of his sensual organs. One most steadfast in the practice of the Brahma-charya rites; a reader of the holy Vedas, causing them to be read by others, by whom hath been acquired the favour of Siva.

He understandeth the first principles, a perfect Yogi, constant in the performance of his prayers.

With him reside his disciples, who are receiving his instruction, none else.

Among these five temples, the chief of which is dedicated to Siva, is one belonging to the lord of Sri-(Vishnu.) Here is penance constantly proclaiming; here are the inimical rājas obliged to pay their tribute to the mighty king. In this sacred precinct is also deposited a treasure. These temples are always pure, being so formed that the rays of the sun always pervade them.

Such five temples, the worship of which is worthy of Chika-Deva's performance, are thus granted.

"QUOTATION FROM MAHABHARATA."

Sagara and many kings, &c.
Ramchandra's sacred bridge, &c.

The prince-minister (Sachivotama) having examined this document hath caused it to be written. Chika-Deva hath also received it. Be propitious!!

W. H. WATHEN.
LIST OF KINGS IN NO. IV.

Jimútváhána, a demi-god called the Siláhára, whence the name of the race, who were Saivas.

2. Gonka.
3. Márasinha-déva, who appears to have reigned at Mirija.

N.B. Many names are left out, which may be seen in Captain Grant's inscription in the "Bombay Transactions."