

APPENDIX.

AIVALLI INSCRIPTION, A.D. 634.¹

VICTORIOUS is the holy one, Jinendra; the whole world is, as it were, an island in the centre of the sea which is the knowledge of him who was born from! After that, victorious for a long time is the mighty ocean of the Chalukya family, which is immeasurable, and which is the origin of jewels of men, who are the ornaments of the diadem of the earth! Victorious for a very long time is Satyáshraya, who adheres to his promises even though they are not actually enforced by precept, bestowing charity and honour on the brave and the learned at the same time and at the same place. Many members of that race, desirous of conquest, whose title of 'favourite of the world' enjoyed for a long time the condition of being a title the meaning of which was obvious and suitable, having passed away: There was a famous king Jayasinhavallabha of the Chalukya lineage, who, with his bravery, won for himself the goddess of fortune, fickle though she is, in warfare in which the bewildered horses and foot-soldiers and elephants were felled by the blows of many hundreds of weapons, and in which there flashed thousands of the rays of the rhinoceros-hide armour of dancing and fear-inspiring headless trunks.

His son was he who bore the name of Ranarága, of god-like dignity, the sole lord of the world; verily, through the excellence of his body, mankind recognised, even while he was asleep, that he was of more than human essence.

His son was Polekeshi, who, even though he possessed (the city of) Indukánti, and though he was the favourite of the goddess of fortune, became the bridegroom of the bride which was (the city of) Vátápipuri.² Even now no kings upon the earth can imitate his practice of the three pursuits of life; and the earth became radiant in being endowed by him, who celebrated horse-sacrifices, with the purificatory ablutions that are performed after sacrifices.

His son was Kirttivarmá, the night of death to the Nalas and the Mauryas and the Kadambas; though he withheld his thoughts from the wives of other men, yet his mind was attracted by the goddess of the fortunes of his enemies. Straightway the *kadamba* tree, which was the confederacy of the mighty Kadambas, was broken to pieces by him, the mighty one, a very choice elephant of a king, who had acquired the goddess of victory by his prowess in war.

When he had concentrated his desires on the dominion of power and dignity of the lord of the gods³ his younger brother Mangalisha, whose horses were picketed on the shores of the oceans of the east and the west, and who covered all the points of the compass with a canopy

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¹ Mr. J. F. Fleet, C. S., C.I.E. in *Indian Antiquary*, VIII, 243-245.

² From this expression it is to be inferred that it was Polekeshi or Pulikeshi I. who first made Vátápipuri the capital of the family, and that he came from a previously held capital named Indukánti, which is probably to be looked for somewhere in the north.

³ That is, when he died.

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through the dust of his armies, became king. Having with hundreds of scintillating torches, which were swords, dispelled the darkness, which was the race of the Mátangas, in the bridal pavilion of the field of battle he obtained as his wife the lovely woman who was the goddess of the fortunes of the Katakchuris.¹ And again, when he wished quickly to capture (the island of) Revatidvipa, straightway his mighty army, which abounded in splendid banners, and which had beset the ramparts, being reflected in the water of the ocean, was if it were the army of Varuna, that had come at his command.

When his elder brother's son named Pulikeshi, of dignity like that of Nahusha, was desired by the goddess of fortune,² and had his actions and his determination and his intelligence perverted by the knowledge that his uncle was enviously disposed towards him, he, Mangalisha, whose advantage of power was completely destroyed by the use of the faculties of counsel and energy that were accumulated by him, lost his not-slender kingdom and life in the attempt to secure the sovereignty for his own son. The whole world, which then, in this interregnum, was enveloped by the darkness of enemies, was lit up by the masses of the lustre of his unendurable splendour; otherwise, when was it that the dawn (again) bespread the sky, which was of a dark colour, like a swarm of bees, by reason of the thunder-clouds which had the glancing lightning for their banners, and the edges of which were bruised (by striking against each other) in the rushing wind? And when, having obtained an opportunity, Govinda,³ who bore the title of Áppáyika, came to conquer the earth with his troops of elephants, then at the hands of the armies of him who was straightway assisted even by the western (ocean), he, whose path was the ocean of the north, acquired in war a knowledge of the emotion of fear, the reward which he there obtained.⁴ When he was laying siege to Vanavási, girt about by (the river) Hamsánadi which disports itself in the theatre which is the high waves of the Varada,⁵ and surpassing with its prosperity the city of the gods, the fortress which was on the dry land, having the surface of the earth all round it covered by the great ocean which was his army, became, as it were, in the very sight of those that looked on, a fortress in the middle of the sea. Even the princes of the Gangas and Alupas, though they had already acquired prosperity, were always eager in drinking the nectar of close attendance upon him, being attracted by his dignity, and having abandoned the seven sins. In the Konkanas, the watery stores of the pools which were the Mauryas were quickly ejected by the great wave which was Chandadanda who acted at his command. When he, who resembled the destroyer of cities, was besieging Puri, which was the goddess of the fortunes of the western ocean, with hundreds of ships that had the resemblance of elephants mad with passion, the sky, which was as blue as a newly opened lotus, and which was covered with masses of clouds, became like the ocean and the ocean was like the sky. Being subdued by his prowess, the Látas and the Málavas and the Gurjaras became, as it were, worthy

¹ Probably the Kalachuris are referred to.

² That is, was preferred by the people to Mangalisha and his son.

³ Probably a Ráshtrakuta king, several of whom bore this name, and who were always famous for their elephants.

⁴ The meaning would seem to be that Govinda came in ships by way of the sea from the north, and that Pulikeshi was assisted to defeat him by some seafaring allies of the western coast.

⁵ The modern Varda which flows close under the walls of the town of Banavási in North Kánara. Hamsánadi is probably a tributary of the Varda.

people, behaving like chieftains brought under subjection by punishment. Envious because his troops of mighty elephants were slain in war, Harsha, whose lotuses, which were his feet, were covered with the rays of the jewels of the chiefs that were nourished by his immeasurable power, was caused by him to have his joy melted away by fear. While he was governing the earth with his great armies, the Revá, which is near to the venerable (mountain of) Vindhya, and which is beauteous with its varied sandy stretches, shone the more by virtue of his own glory, though it was deserted by its elephants from envy of the mountains in the matter of their size. Being almost equal to Shakra by the three constituents of kingly power that were properly acquired by him, and by his own virtues which were his high lineage and others, he attained the sovereignty of the three (countries called) Maharáshtraka which contained ninety-nine thousand villages. The Kosalas and the Kalingas, who, by possessing the good qualities of householders, had become eminent in the three pursuits of life, and who had effected the humbling of the pride of other kings, manifested signs of fear at (the appearance of) his army. Being reduced by him, the fortress of Pishtapura became not difficult of access; the actions of this hero were the most difficult of all things that are difficult of attainment. The water which was stirred up by him having its interstices filled by his dense troops of elephants, and being coloured with the blood of the men who were slain in his many battles, surpassed the hues of evening, and was like the sky when it is full of clouds and of swarms of cuckoos.¹ With his armies, which were darkened by the spotless flyflaps and hundreds of banners and umbrellas that were waved over them, and which annoyed his enemies who were inflated with valour and energy, and which consisted of the six constituents of hereditary followers &c. he caused the leader of the Pallavas, who aimed at the eminence of his own power, to hide his prowess behind the ramparts of (the city of) Kánchipura, which was concealed under the dust of his army. When he prepared himself speedily for the conquest of the Cholas, the (river) Káveri, which abounds in the rolling eyes of the carp, abandoned its contact with the ocean, having (the onward flow of) its waters obstructed by the bridge formed by his elephants from whom rut was flowing. There he caused the great prosperity of the Cholas and the Keralas and the Pándyas, but became a very sun to (melt) the hoar-frost which was the army of the Pallavas. While he, Satyáshraya, possessed of energy and regal power and good counsel, having conquered all the regions, and having dismissed with honour the (subjugated) kings, and having propitiated the gods and the Bráhmans, and having entered the city of Vátápi, was governing the whole world, which is girt about by a moat which is the dark-blue water of the dancing ocean, as if it were one city :

Thirty (and) three thousand, joined with seven centuries of years (and) five years, having gone by from the war of the Bharatas up to now; and fifty (and) six (and) five hundred years of the Shaka kings having elapsed in (their subdivision of) Kali time; This stone temple of Jinendra, which is the abode of glory was caused to be constructed by the learned Ravikirtti, who had acquired the greatest favour of that same Satyáshraya whose commands were restrained (only) by the (limits of) the three oceans.² The accomplished Ravikirtti himself is the composer of this

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¹ The clouds are compared with the elephants and the cuckoos with the blood.

² That is, who was the king of the whole country bounded by the eastern, the western, and the southern oceans.

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culogy, and the person who caused to be built this abode of Jina the father of the three worlds. Victorious be Ravikirti, who has attained the fame of Kálidása and of Bháravi by his poetry, and by whom, possessed of discrimination as to that which is useful in life, the firm abode of Jina has been invested with a dwelling place! This is the possession of this (god) (The hamlet of) (?) Mulavalli, (the town of) Velmaltikaváda, (the village of) Pachhannur, (the village of) Gangavur, (the village of) Puligere, (and the village of) Gandavagrám. To the west of the slope of the mountain (there is) (?) (the field called) Nimuvári, extending up to the boundary of (the city of) Mahápathántpura, and on the north and on the south¹

¹ The last word of the inscription can only be partly read, and the effaced letters cannot be supplied. It is probably the name of some place.