%%A. D. 1190‒1436

%%Ś. 1112‒1358

%%( From 1184—19-9-1264 A. D.)

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No. 140

Kūrmeśvara Temple at Śrīkūrmaṃ<1>

( S. I. I. Vol. V, No. 1171; A. R. No. 290 of 1896;

Edited by H. Krishna Sāstri in E. I. VI, PP. 263 — 6 ff.

I. M. P. Vol. I, P. 687, No. 168 )

Ś. 1203

S

(1.) deva[ḥ]śrīkamalāvilāsalaharīpātraṃ kalipro[nmi]latkleśa-

kliṣṭajanekhilakṣi[ti]tale maṃllola(na)vodho-

(2.) daye<2> [.] svīya śrīpadapaṅkajaikaśaraṇān [saṃ]rakṣituṃ

sanmunijjati[ḥ] śrīpuruṣottamābhidha [ma] . (ma)-

(3.) hā[tī]tthassumatyagraṇīḥ . [1] yanmunibhāṣitabhāṣyaṃ

vā(bhā)ṣyaṃ kila tīrtthikapravarasa ghai [] u-

(4.) nmadavādidviradapratikubbhamakuśa bhavati .. [2]<3> tasya

jñānakalākalodayakalo vaiyya(yyā)-

(5.) sī(si)kaṃ gogaṇaṃ (.) made[rbhi]nnapathapradhā(tā)ritamalaṃ

suvyaktabhede pathi sadhṛtada ḍa-

<1. On the east and north faces of the ninth pillar in the Tirchuttu-manḍapa of this temple.>

<2. Lines 2—5 are written within parallel lines.>

<3. The second half of the verse is not correct so far as the metre is concerned.>

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(6.) maṃḍitakaro yaḥ prādurāsīnmuni vrātaissevyapadāraviṃddayugalā-

dānaṃdatī[rtho mu]-

(7.) niḥ . [3] yanmukhani[ḥ] sṛtabhāṣā lalitā lalitaprakāra-

padavinyāsā kamalāpa[ti]padakamalaṃ bha-

(8.) jate bhajamānabhavabhayārā[tiṃ] [4] ānantīyaṃbhagavat -

pādācāryyasarasvatī [] loketra

(9.) haripādābjayugalaprāptayena(nu), sā . [5] tasmāllokasurakṣaṇā-

tinipuṇātsa prāptaka-

(10.) rttavyadhīdve(dve)dhāmutra tadhā(thā)tra yovati janāt

ka(kā)ligabhūsa [bha]vān<1> pityrācāramupaiti

(11.) sū[nu]riti sannītisthito dharmmataśśatrukṣmāpativarggadurgga

nivahān bhītānabhīta[ḥ] svayaṃ . [6] yaśca

(12.) śrīka<2>maṭhādhināyakamahākāyyaikavaddhavratastasya pra[cyu]ti-

vāraṇāya śavarānīka-

(13.) kṣitīdhrāśani [.] vatte [sa]tkaravālamasya ta[ḍi]tā

saṃtyakrajīve ripau haṃtavyānavaśeṣaṇā-

(14.) nnijavidhinno(rnno) yasya vodhyastarāṃ . [7] tenānena

śrīmannaraharitīrtthākhya<3> munivareṇyena [.] ka-

<1. The word kāliṃgabhūsambhavān is written on an erasure.>

<2. Read kāryyeka . >

<3. According to Krishna Sastri, “Narahari Tīrtha succeeded to the pontifical seat in A. D. 1324 and died in A. D. 1333. His governorship to the Kaliṅga country, which took place before his becoming a Guru must therefore be placed in the period before A. D. 1324.” (Vide E. I. VI, P. 262 f.)>

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(15.) lisamaya prahlādapravā(bhā)va paritoṣyanṛharirūpeṇa .. [8]

svasti śrīśakavatsare dutavaha-

(16.) vyoma-dvaya-kṣmā yute meṣe śuklaśaśāṃkkaśekhara [di]ne vāre

[ca] saumye vare<\*> [.] prāsādaṃ kamaṭhā [dhi]-

(17.) pasya purato nirmmāya śammaprado yogānadda nṛsiṃhva(ha) e[ṣa]

bhagavān prītyā pratiṣṭhāpi

(18.) taḥ . [9]

<\* The inscription is incised on Wednesday, in the eleventh day (śaśakiśekharadine) of the bright fortnight in the month of Mesha Krishna Sastri wrongly gives the tithi as Ashṭamī. The corresponding date is the 2nd April, 1081 A. D., Wednesday. The tithi is Dvādaśi and not Ekādaśi. On the date of this inscription Prof. Kielhorn remarks that the corresponding date should be the 19th March, A. D. 1281, Saturday (E. I. VI, P. 266). But the reading is Saumya or Wednesday. For this, he suggests to read śaure (Saturday) for saumye . But, I think, the tithi is śaśakiśekhara ‒ 11th day. So, it is Ekādaśī.>