Kurhatti Hanumān Temple Inscription of the reign of Taila II, Śaka 902

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〈1〉 □

1. Kanda

śrīmad-ravija-sphura-duru
-dhāmaṁ rēvanta-nātan’ anvayadoḷ saṁ-
grāma-ja〈2〉yi keṁcan eṁbō ni-
ḷā-mahitaṁ vīran arkka-sutanin-udāra[ṁ] ||

2. Kanda

piḍid’ aḍasi navila〈3〉 kond’ aḍi
giḍe taḷt’ ikki beda vaḍeyaṁ ballāḷ-

paḍedaṁ beḷvalamaṁ nōḷ
paḍe〈4〉 munnaṁ baḷikke nele navilgundapuraṁ |

3. Kanda

mēr-ttale yenisi¡doṁ!〈daṁ〉 kali
to〈5〉r̲ tuḷid’ uḷid’ ikke pareya bhānūdayadoḷ-
karttaley ant’ ire ripugaḷ’
kartta〈6〉le vesar’ ādud’ ātan’ okkal vesaruṁ ||

4. Kanda

sirimuddan emban ātana
piriya magaṁ〈7〉 negaḷdan atanu bhuja-vikraman ē
doreyara[m ā]tana bhuja-bala
d’ orege〈8〉 varal ner̲eyar ēṁ pratāpiyo muddaṁ ||

5. Kanda

Avar’ anvaya-tilakaṁ lō
ka-viśrutaṁ pi〈9〉riya [kō]ṭi-gāvuṇḍaṁ saṁ-
bhavisidan ātana māḍida-
śivagr̲hamu[ṁ jai]nasāle〈10〉yuṁ ¿bhā?〈bhū〉-vidita |

6. Kanda

nayamaṁ mer̲evaṁ tat suta
n ayanāya[ṁ] paran enisi nega〈11〉 ḷda pi-
riy’ āycanan āśrayaṇīyan ādan ā kṣa-
triyādigaṁ sakaḷa-sama〈12〉 yi[gaṁ bu]dha-janakaṁ |

7. Kanda

caṇḍa-bhuja-¡viṁkramaṁ!〈vikramaṁ〉 bhū
maṇḍala-vikhyāta-nātaniṁ baḷikaṁ-gā-
〈13〉vuṇḍdige nindan āhava-
śauṇḍaṁ toṇḍaṁ tad anvavāyana jīyaṁ |

8. Kanda

piriya magaṁ kā〈14〉ḷiduran
dhara-nāthaṁ toṇḍiga[ṁ]ge meccisidōṁ kan-
nara-dēvana nāḍoḍeyar-
ppariṇata〈15〉[r ā]r kkanduka[kke][ca. 2*]rēvantanan ēṁ |

9. Mahāsragdharā

baḷavad-vidviṭtamō [–ᴗ–ᴗ–ᴗᴗᴗ] r̥e-mitraṁ bujaṁga〈16〉ḷ nija śrī
nilaya[t·] [ca. 4*] vikasise [kha]ḷa-va[r]ggōtpaḷa-tējō-
naḷa-ta〈17〉ptaṁ dīna-vr̥ddha-dvija-naṭa-bhaṭa-saccakra-yugmaṁ sarugmaṁ-
naliyuttaṁ nōḍe tannaṁ be〈18〉ḷaguvan eḷeyoḷ beḷval' ādityadēvaṁ ||

¡ātmaṁ!〈ātma〉-jñāna prasaṁgaṁ dorekoḷe [besagō]〈19〉ṇḍa[ṁ] phaḷa[ṁ] bhūmidā[nānci]ta [ca. 1*] ḷi [ca. 4*] darppar-ppaṭu mō〈20〉nāṁga [ca. 2*] tajñātāśīṣāgama[r nniści]ta-[ma]tim a[ma]ge [ca. 3*] rjja〈21〉 tōr-vviśa-[sā]ṁkhyā-sama-samaya [ca. 6*] maṭhav' ī nāga-sō〈22〉mayāji pravara-caturvvēdi-bhaṭṭa [ca. 4*] nubhavar akhiḷa-śāstra-paṭuga[ḷ·]〈23〉 dvēdigaḷ jāta-vēda-bhaṭṭar nnegaḷdar· |

[āvēdārṅnava jātarāsi] tanayaṁ cāvuṅḍda〈24〉 bhaṭṭaṁ vacaśrī-vistārita-bhūtaḷa[ṁ] ¡sadamaḷaṁ!〈sadamaḷa〉[cēta]śrītar-vviṣṇu-sa〈25〉hiṣṇu-dharmma-nirataṁ [mu]ḷgunda-vāstavya-[nāśā]-viśrānta-yaśaṁ budhapriyan a〈26〉gastyar-ṣanva-vāyōdbhavaṁ |

enisida puṇya-mūrtigaḷ a[dhi-śru]ta-kīrttigaḷ-iṣṭa〈27〉dāna-sadguṇa [ca. 2*] mellam o[nd' i]rppareṁ[b' ī kṣiti]yoḷ] [ca. 5*][gu]〈28〉 ṇanidhi vēda-śāstra-pariniṣṭhita-vāgvibhavar kkaḷāvidāgraṅi dorekoḷvad' embu〈29〉d' idu puṇya-phaḷaṁ kr̥ta-puṇya[noḷ] ||

[ca. 8*]khanidhi 902 mā〈30〉na śakāṁkada vikramābda phālguṇa da [ca. 7*] dviditadi [ca. 2*] hadoḷ prabhu ka〈31〉rcci kālan ā guṇanidhig' itta nartiyo[ḷe] [ca. 2*][le]ydu [dha] rmmam amānyam āge kāra〈32〉ṅa guri-paṭṭiyaṁ dvija[ca. 4*] tāgrahāramaṁ |

śrīmaccāḷukya〈33〉taccakrīya pada-kamaḷāmōda-puṣṭāṁgaṁ [ca. 3*] na [śōbanaṁ] beḷvala-purika〈34〉ra-dēśādhipaṁ kūrtakāntaṁr̥aḷicaru [ca. 4*] ghrayaṁ [pū]jisidan' ī dhanadiṁ dhanyar ā〈35〉 mānyar agni-ṣṭōmāptōryyama[r ssarvva]kratu-sa[va]nōpēta[ṁ] biṭṭudaṁ cakri kēḷdaṁ |

alligi〈36〉tāmeḷtand' andallade santōṣam āge dēva[rgge]ndam' ati ballahan ambaḷiyaṁ dviguṇōllasitaṁ〈37〉garghyam entu koṭṭan ana[gha-dhanaṁ] catramaṁ dēvara-cīraṁ kanaka-daṇḍaṁ bhēri yendind' ēvaṁ vai〈38〉ri-vadhō-vaidhavya-dīkṣā-guru sakaḷa-mahī-vallabhaṁ rāgadind' āhavamallaṁ koṭṭa [naṁ]〈39〉bī mahīma[rgge]dore-vertt' irppante geydan atyutsavadindaṁ vājapēya kratuva〈40〉n udita-sat-kīrtir-cāmuṇḍabhaṭṭaṁ ||

avarindaṁ kir̥iyar llākuḷe[da] siddhānta-nayavē〈41〉 digaḷ ār avara-vōl iṣṭā-pūrttōtsava-yukta[r ddhē]vabhaktar amaḷar-ssāktar· |

kappurada〈42〉 karaṇḍageg' eṇeyappa sabhā-maṇṭapa[kke] nārāyaṇam intappudu mukha-kāntiyu〈43〉 g' oppidud' idu ali tam ādud' ene maḍisidar· ||

ritvig-pārvvaṇe satra-pūje bahu〈44〉lōkēṣṭā[ḷi]-mṛṣṭāṁnna-dā-nityaṁ dēva-saparyya-maṁtram akhiḷaṁ saṁpūrṇṇamo sōmayā〈45〉jityaṁ tatvagam endu baṅṅise janaṁ yajñakriyōpātta-saṁpat-varss' and' eṟeyamma〈46〉dīkṣitaravōl matt' ār ddharābhā-gadoḷ |

antavar mmanneyadoḷ sarvva-namasyamaṁ śrī[ma]〈47〉[d-ā]havamalla-dēvar alli mūnūṟu gadyāṇaṁ dharmma Ettaj-geyye pa[ñcā]rasaṁ vajam-āgi pya〈48〉ḍedu |

ūruṁ vidyajjanakk' ādaradoḷ bharaṇaṁ geydu [gāmu]ṇḍar samyaktāmōdar ssaṁkhyeya〈49〉mmāḍidar adipatiga[ḷ tānu]m aynūru mattarumaṁ tammaṁg' ī nūṟāytadaṟ oḷag' adaṟo〈50〉ḷ mattar irppatan ā bhūsāraṁ satrakke biṭṭa heggaḍe [mahī-taḷaṁ] rakṣipar ggō-jātar· |

dēvariṁge〈51〉 tu [diya] kaṁbava [su]riyal mattar āṟu idan' aḷidaṁ pañca-mahā-pātaka[ṁ] □

1. Śālinī

〈52〉 sāmānyōyaṁ dharma-sētur nrpāṇāṁ
kāḷē kāḷē pāḷinīyō bhavadbhiḥ |
ssarvvān ētāṁ bhāginaṟ pār〈53〉 tthivēṁdran·
bhūyō bhūyo yācatē rāmabhadraḥ |

yasya yasya yathā bhūmis tasya tasya [tadā phalam] [...]

Translation

1.

In the family of Lord Rēvanta — the great light of a flashing comet — was the victor in war known as Keṁca — celebrated in the world, the valorous one, more generous than the offspring of the sun.

2.

Having caught and attacked, he brought Navilgunda to his feet, he conquered the fierce army, and he obtained valour. Even before he saw Beḷvaḷa he shook the place, Navilgundapura.

3.

He was called *mēr-ttale*; when he resisted, trampled, and defeated 〈his〉 enemies it was as if he was darkness to their rising sun 〈and so〉 the name, "darkness to his enemies" came to be his only name.

4.

That lord's elder son, called Sirimuddan, shone; he of the valorous arms. Who can come close ⟨in comparison⟩ to the crushing power of the strength of his arms? How majestic is Muddan?

5.

The forehead ornament to their lineage, celebrated by the world, the senior Kōṭi-gāvuṇḍa was born. The Śiva temple and the Jain hall which he made were known across the world

6.

The one who displays proper conduct on this path is his son, he shone, praised as the supreme, the senior Āyca. He became one in whom to seek refuge, that superior warrior, the wise father to all sects.

7.

From the hero with violent arms, the lord who is known all over the circle of the earth, and to Baḷikaṁ-gāvuṇḍi was born the passionate lover of war, Toṇḍa, the master of his lineage.

8.

For Toṇḍiga, the elder son ⟨was⟩the lord Kāḷidurandhara; he pleased the skillful province-governor of Kannaradēva. For this world, who is [...] the king, what?

9.

Powerful, violent [...]friend of [...] his arms being the dwelling of the goddess of wealth [...] expanding

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