Nareṅgal, Kalamēśvara Temple, time of Vikramāditya VI, Śaka year 872 (948 CE)

Antonella Santoro

Author of digital edition: Antonella Santoro

Contributor: Antonella Santoro

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Summary

This inscription is referred to the reign of Tribhuvanamalladēva (Vikramāditya VI)and records the gift of land made by Muṇḍeyara Śrīvanta Gāvuṇḍa to Nīlakaṇṭha Paṇḍitadēva, for the benefit of the temple of Mūlasthānadēva, built by him in the centre of the southern quarter of Narayaṅgal.

Palaeographic description

...

Edition

〈1〉 〈Zone A〉 □ Oṁ namaḥ śivā(ya)

1. Anuṣṭubh

namas [tuṁga-śiraś-cuṁbi]-
[-candra-cāmara-cāravē]
[trailokya-na]garāraṁbha-
-mūla-staṁbhāya ¡s!〈ś〉(aṁbhave)||

2. Anuṣṭubh

〈2〉 jayaty-ānanda[⏑⏑⏑⏑∪––⏑]
[⏑⏑⏑⏑∪–∪⏑]
[⏑⏑⏑⏑∪––⏑]
samasta-bhuvane-śivaḥ||□

〈3〉 〈Zone B〉 □śrī-rāmā-ramaṇīya sārava-śrī-nivāsa-v amaḷa-yaśōvistāra〈ṁ〉 samasta-bhuvanādhāraṁ cāḷakya-vaṁśa-v esadudu dhareyoḷ|| kramadiṁdaṁ pa(labar)〈4〉 jagaj-jana-nutar ccāḷukya-bhūpar pparākramadiṁ pāḷisutaṁ baral dharaṇiyaṁ tad-vaṁśa-jātaṁ nṛpōttama-ratnaṁ jayasiṁhan apratima-tējaṁ (tā)〈5〉ḷdidaṁ prājyaṁ rājyaman ātmīya-caritra-tīrtha-jaḷa-dhautāśēṣa-dhātrī-taḷaṁ ||ene negaḷda-bhūpaniṁ tat-tanayaṁ dhātrīśan ādan āhava-kēḷī-vinu(ta)〈6〉 bhuja-darpa-vīrāvani-vallabha-nikara-mallan āhavamallaṁ|

vṛ||

3. Śārdūlavikrīḍita

ā-bhū-vallabhaniṁde rājya-nirataṁ tat-sūnu-sōmēśvaraṁ
bhū-bhārōddhara(ṇa)〈7〉-kṣamaṁ catur-upāyōpēta-paṁcāṁga-maṁ-
trābhidyōtita-rāja-nīti-vinutaṁ tī¡b!〈v〉ra-pratāpāva-lē-
pābhīḷaṁ bhuvanaikamallan esedaṁ prakhyāta-vīrōttamaṁ||

vṛ||

4. Śārdūlavikrīḍita

aṁtā〈8〉bhūpanin avanī-kāntā-patiy ādan atan anujaṁ
ghana-vikrāṁtaṁ tribhuvanamallaṁ kauṁtēya-bhuja-pratāpan
apratirūpaṁ|| taṁnājñe taṁna tējaṁ taṁnuṁnati nagaḷe
rājya〈9〉r iṁnuṁ muṁnaṁ taṁna dore-y-eniparill〈a〉eṁb〈u〉aṁnaṁ

permāḍi-rājyan esedaṁ jagadōḷ||

□svasti samasta-bhuvanāśraya-śrī-pṛthvīvallabha-mahā(rā)〈10〉jādhirāja-paramēśvara-parama-bhaṭṭaraka-satyāśraya-kuḷa-tiḷaka-cāḷukyābharaṇa-śrīmaṭ〈t〉-

trībhuvana-malladēvara-vijaya-rā(jya)<11>m uttarōttarābhivr̥ddhi-pravarddhamānam
ā-ccaṁdrārkka-tāraṁ saluttamire|

vr̥||

5. Śārdūlavikrīḍita

ā cāḷukya-kulakke bhaktar enisirdd' atyaṁta-vikrāṁta-lī-
lācāryya(r kka)<12>danaika-dhuryar avanī-prastutya-śuddha-prasi-
ddhācārar jjagad-ēka-vīra(ra)-sadr̥kṣa-kṣatra-saṁvēdya-vi-
dyā-cāturyyaR udagra-dhairyyar eseda(r siṁ)<13>dānvayōr vvībhujar·||

vr̥||

6. Śārdūlavikrīḍita

tad-vaṁśa-prabhavaṁ prabhūta-vibhavaṁ nānā-kaḷā-kōvidaṁ
vidviṣṭāvani-pāḷa-jāḷa-vijaya-prōccaṇḍa-dōr-ddaṇḍa(n u)
(dya)d-vīrāgraṇi maṇḍaḷēśa-tiḷakaṁ siṁdānvaya-khyāti-saṁ-
pad-vistāri-caritran ācugi-nr̥paṁ prakhyātiyaṁ tāḷdidaṁ||

anupama-śauryyaṁ cā(ḷu)<15>kya-narēṁdrana muṁde haṭṭigāḷegadōḷ p¿a?<e>ṁp¿a?<i>na-
p¿a?<e><ṁ>paṁ parapidan eṁdene subhaṭar ddoreyi bagevaḍ<a> ācugi-nrpanōḷ||ene
nega<16>rdd<a> ācugi-bhūmipan anujātar nnāka-nr̥pati siṁga-nr̥paṁ dāsa-nr̥paṁ
dāva-nr̥paṁ cauṇda-nr̥paṁ cāva-nr̥pan ene guṇōnnatar esedar|| avaro(ḷa)<17>ge
rājya-lakṣmī-nivāsan ene negaḷdan akhiḷa-ripu-bhīkara-sauṣṭhava-bhuja-baḷaṁ yaś-
śrī-bhavanaṁ kadana-pracaṇḍa-cāvuṁḍanr̥paṁ|| en¿e?<i>(si)<18>dā bhūpaniṁḍaṁ
negaḷdan akhiḷarājyāṁ ganā-vallabhaṁ tān ene dōr vvikrāṁtadiṁda ācuginr̥pa
tan¿e?<a>yaṁ baṁma-bhūpaṁ raṇābhīḷa-nr̥pā(ḷ ō)<19>ttaṁsan urvvī-dhara-vibhuta-
naya-ādhīśvara-śrī-padābjā-vana-madbhr̥ṁgaṁ guṇa-aṁbhōnidhi-budhajana-labdha-
praśaṁsā-avataṁsaṁ|| ā-nr̥patiyiṁda rā(jya)<20>śrī-nārī-ramaṇan enisidaṁ guṇa-
niḷayaṁ bhū-nuta-śastrakaḷā-vijñānaṁ maṇḍaḷikatiḷakan ācugidēvaṁ|| palavuṁ
durggaṁgaḷaṁ koṇḍa<21>vinata-nr̥paraṁ tū(ḷdi) beṁkoṁḍu darppāviḷaraṁ
mārkkoṁḍ<u>arāti-kṣitipatigaḷa dēśaṁgaḷaṁ kūḍekai-koṁḍu lasat-puṇya-kriyā
saṁbhava-vi(bha)<22>vaman aṁtōccataṁ gòṁḍu lakṣmī-lalanā-kāntaṁ samaṁtā-
carasan akhiḷa-saukhyās-pada-khyātan ādaṁ|| caṁḍāṁśu-pratibhāsi-pōysaḷanan
ā(rddē)<23>rvvaṭṭidaṁ gōviyaṁ koṁḍaṁ lakṣmanan ājiyoḷ tavisidaṁ vikrāṁ-
tadiṁd<a> eydi beṁkoṁḍaṁ pāṁḍyanan āvagaṁ malavaraṁ tūḷdaṭṭidaṁ koṁkaṇaṁ
goṁ<24>ḍaṁ vikrama-cakravartti besasalu saṁgrāma-kaṇṭhīravaṁ||

iṁtu dharmma-nirmmaṇa-tat-paran enisida mahāmaṇḍaḷēśvaraṁ ācarasan ā
(ma)<25>hāsati|| parama-pati¡b!<v>rate-nirmaḷa-carite-mahāpuṇyasati-mahādēvi
jagad-vara-maṇḍaḷēśa-rājñī-śirō-vibhūṣaṇa-v-enalke ja(sa)<26>maṁ taḷidaḷ ||

enisida mādēvigavā jana-nuta nṛpatiḷaka¿n?<ṁ> enisida ācara-saṁgaṁ janiy-isidaṁ sakaḷa-jagaj-janaharṣaṁ janiyisalke (permmā)<27>ḍi-nṛpaṁ‖ jita-vīra-dviṭ-puraṁ nirjjita samada-mahīnātha-yūthaṁ bhujōpārjjita-nānā-maṇḍaḷaṁ tarjita-ripu-nṛpa-tī¡b!<v>ra-pratāpō(da)<28>yaṁ varjjita-kāḷē[ya]-prabhāva-prabhava-kaluṣan asphūrjjitārāti-lōkōrjjita-cāritraṁ mahāmaṁḍaḷika-timira-caṁ(ḍāṁ)<29>śu-permmaḍidēvaṁ ‖[‖amamā]permmāḍabhūpaṁg<e>ene suci-carita-snāna-dēvārccanā-hōma-mahādāna-brataugha-dvija-gu(ru)<30>-muni-pūjādi-puṇya-kriyā-prakramadiṁ dharmmārtṭha-śāstra-śrutiyin akhiḷa-divyāṁna-dānaṁgaḷiṁd<a> uttama-nānā-navya-kāvya-śravaṇa-<31>sarasa-gōṣṭhī-viḷāsaṁgaḷiṁdaṁ‖ sale-saphaḷa-v-enisi divasaṁ saluttam-ire sad-vinōdadi rājya-śrī-la[la]ne-y-oḍagūḍi sukha(diṁ)<32>naliyutirppa<ṁ> salīlan abhinava-bhōjaṁ‖□ svasti samadhi-gata-paṁca-mahā-śabda-mahā-maṁḍaḷēśvara| Udāra-vīra-lakṣmīśvara| sinda-ku<33>ḷa-kamaḷa-mārttaṁḍa| maṁḍaḷika-kusuma-kōdaṁḍa| sūkaḷa-hayārūḍa-prauḍa-śikṣāvica-kṣaṇaṁ| pari-pūrṇṇa-subha-la<34>kṣaṇa| kavi-gamaka-vādivāgmi-jana-saṁstūyamāna| guṇa-gaṇa-nidhāna| śivāgama-samā-karṇṇana- karṇṇapūra| sakaḷa-vidvaj-janādhā<35>ra| apāra-parahitācāryya| asahāya-sauryya| nānāyōpāya-nipuṇa-cāṇakya| acaḷita-vākya| śastra-śā<36>strādi-satkaḷāpa-pravīṇa| raṇāṁgaṇa-dhurīṇa bhōgōpabhōga-saṁkraṁdana| anūna-dāna- ravinaṁdana|anēka-vidha-durgga-vargga-tri<37>ṇētra| ādirāja-caritra| śaraṇāgata-vajra-paṁjara | maṁḍaḷika-dik-kuṁjara| kāvya-gīta-rasānubhava-vinōde| śrī-mūlasthāna-dēva<38>labhda-vara-prasādādi-nāmāvaḷī-virājitarappa-śrīman-mahāmaṁḍaḷēśvaran permmāḍi-dēvarasar kisukāḍeppattuṁ keḷavāḍi-(mū)<39>nūṟuṁ bāgaḍage E¿rp?<p>pattu<ṁ> narayaṁgalu-panneraḍum iṁt<e>-initaṟ ubhaya-sāmyamaṁ duṣṭa-nigraha-viśiṣṭa-pratipāḷanayiṁd-e(raṁ)<40>barageya nele-v-īḍinoḷu sukha-saṁkathā-vinōdadiṁ rājyam geyyuttam irddu purātanamappa-dharmmaṁgaḷaṁ pratipāḷi(su)<41>tta-dharmma-prasaṁgamādalli dharmmaṁgaḷgella-sāsanam āgalv erkkum eṁdu kāruṇyaṁgeyyal‖

7. Kanda

jaḷa-nidhi-parivṛta-vasudhā
ta(ḷa)doḷ bharatōrvvig-eseva-kuntaḷa-dēśaṁ
tiḷakam enisirdd<a> udadaṟoḷ
phaḷa-bharitaṁ narayagalu karaṁ raṁjisuguṁ

vṟ‖

8.

adu nānādivya-gandha-prasara-kusuma-vāṭaṁgaḷiṁ sāra-saukhya-pradaśītāṁbhas-taṭākaṁgaḷin ati-bahaḷārāma-śaṁḍaṁgaḷiṁ vyāpta(di)

〈44〉gaṁcad gandhaśāḷi prabhṛti sarasa-sasyaṁgaḷiṁ celvudetirppu pāntha-¡b!〈v〉rāta-cētōhara-v-akhiḷa-jagat-bhavyam atyaṁta-sēvyaṁ‖

〈45〉 aṁtoppuva-narayaṁgall〈i〉eraḍuṁ baḷadoḷ agaṇya-puṇyam uditōdita-mappa puṇya-pur〈u〉ṣariṁda dharmma-prati(pā)〈46〉ḷanāpararappa prabhu-gāvuṁḍugaḷiṁda-v-esadum alli taṁkaṇa bhāgada ūra-naḍuvaṇa śrīmūlasthana-dēvara dēgulamaṁ mā(ḍi)〈47〉si devar-aṁgabhōgakke sakavarṣa-872-deneya-saumya-saṁvatsarada puṣyamasa-suddha-puṇyami-sōmavāra-sōma-grahaṇam uttarāya(ṇa)-〈48〉saṁkrānti-y-aṁdu muṁḍeyara śrī¿v?〈m〉anta-gāvuṁḍaṁ nīlakaṇṭha-panḍita-dēvargge dhārā-pūrvvakaṁ māḍi p¿ā?〈a〉ramēśvaradatti sarvva-namaśyavā(gi)〈49〉 biṭṭa-bhūmiya-sthaḷa〈ṁ〉 muduvoḷala-dāriyiṁ baḍaga-navaya-vaḷadiṁ teṁka-vāsi-gāvuṁḍana baḷediṁ mūḍa-kara-bhūmiyiṁ paḍuva〈50〉 sarvva-mānyemu〈ṁ〉| sarvvar bbhādha-parihāramum āgiy ā-caṁddrārkka-tāraṁ baraṁ naḍavaṁtāgi biṭṭa-mattaru-mūvattāṟakke liṁgamuṁ tapōḍha(na)〈51〉ruṁ kavileyuṁ berasu māḍi-niṟisida-kiṁnarigalla-guḍḍe-nālku| muduvōḷala-dāriyiṁ teṁka-bannira-bamma-gāvuṇḍana baḷadiṁ〈52〉 baḍiga-karabhūmiyiṁ mūḍa-kā¿ṭ?〈ḍ〉ig¿āṁ?〈ā〉vuṇḍana baḷadiṁ paḍuva-sarvva-namasyamage maṭṭārākaṁ liṁgamuṁ tapōdhanaruṁ kavileyuṁ〈53〉 barasu māḍi-niṟisida kinnarigalla-kuḍḍe-nālku| tippēśvara-dēvara keyyi-kuyyuvaḷadiṁ paḍuva-ciguravaḷadiṁ mūḍa-karabhūmiyiṁ〈54〉 baḍaga-mattaṁ karabhūmiyiṁ taṁka-sa(vva)-namasyada mattarāṟakkaṁ nālku-gōṁṭiṁgaṁ liṁgamuṁ tapōdhanaruṁ kavileyuṁ bera〈55〉su māḍi-nirisida kinnarigalla-guḍḍa-nālku〈| 〉dēvara tōṁṭada sthaḷa[2+]navayara-kēta-gāvuṇḍana mogeyiṁ mūḍa-cavuṇḍameyi-daṇḍa-nāyakana〈56〉 mogeyiṁ paḍuva-kara-bhūmidiṁ baḍaga-beḷgeṟeya baṭṭayaṁ teṁka-sarvvamānyada mattaroṁdakkaṁ nālku-gōṁṭiṁgaṁ liṁgamuṁ〈57〉 apōdhanaruṁ kavileyuṁ berasu māḍi-niṟisida kinnarigalla-guḍḍa-nālku| dēvara niveṣaṇaṁ cuṁgīśvaradiṁ baḍaga-rāja-vīthiyiṁ teṁka-(śrī)-〈58〉vāgiliṁ paḍuva mattaṁ rāja-vīthiyiṁ mūḍa-v-intī-sthaḷadoḷage naḍeva Aṣṭabhōga svāmyam āge dēvara nandādīvigege sarvva-nama(sya)〈59〉vāgi biṭṭa-gāṇa[5+]-mūlasthāna-keli-dēva-svāmige aṟuvata-okkalu〈ṁ〉gāvuṁḍugaḷuṁ mukhyavāgi mā[6+]〈60〉[10+]ēvara paṭṭakke koṭṭa gadyāṇavōṁdu[10+]

Apparatus

〈1〉 śivā¿yaḥ?〈ya〉 ◇ *śivāyaḥ* LR; *śivā[ya]* Fl.

〈3〉 ¿ca?〈cā〉ḷukya Fl ◇ *caḷakya* LR. — 〈3〉 sārava LR ◇ *sār¿ava?〈augha〉* Fl.

〈4〉 cāḷukya Fl ◇ *caḷakya* LR. — 〈4〉 cāḷukya Fl ◇ *cālekya* LR.

〈5〉 tanaya Fl ◇ *taneya* LR. — 〈5〉 negaḷda Fl ◇ *negarḷda* LR.

〈9〉 muṁnaṁ LR ◇ *muṁn¿a?〈u〉ṁ* Fl. — 〈9〉 śrīma〈t〉tribhuvanamalla Fl ◇ *śrīmatribhuvanamalla* LR.

〈15〉 p¿a?〈e〉ṁp¿a?〈i〉na Fl ◇ *paṁpana* LR. — 〈15〉 p¿a?〈e〉〈ṁ〉paṁ Fl ◇ *papaṁ* LR.

〈17〉 en¿e?〈i〉(si)〈18〉dā ◇ *enesida* LR; *en¿e?〈i〉¿sa?〈si〉〈r〉dā* Fl.

〈18〉 tan¿e?〈a〉yaṁ Fl ◇ *taneyaṁ* LR.

〈20〉 kōṇḍa LR ◇ *kōṇḍ¿a?〈u〉* Fl.

〈28〉 kāḷē[ya] ◇ *kāḷē[1+]* LR; *kāḷī[ya]* Fl.

〈29〉 [‖amamā] Fl ◇ *[3+]* LR.

〈32〉 naliyutirppa〈ṁ〉 ◇ *naliyutirppa* LR; *naliyut〈t〉irppa〈ṁ〉* Fl.

〈38〉 keḷavāḍi LR ◇ *k¿e?〈ē〉ḷavaḍi* Fl.

〈39〉 E¿rp?〈p〉pattu〈ṁ〉 ◇ *erppattu* LR; *¿e?〈°ye〉ppattuṁ* Fl.

〈44〉 ¡b!〈v〉rāta Fl ◇ *brata* LR.

〈45〉 pur〈u〉ṣariṁda Fl ◇ *purṣariṁda* LR.

〈47〉 puṇyami LR ◇ *puṇ¿y?〈ṁi〉am¿i?〈e〉* Fl.

〈48〉 śrī¿v?〈m〉anta Fl ◇ *śrīvanta* LR. — 〈48〉 gāvuṁḍaṁ ◇ *gāvuṁḍa[ṁ]* LR. — 〈48〉 p¿ā?〈a〉ramēśvaradatti Fl ◇ *pāramēśvaradatti* LR.

〈49〉 sthaḷa〈ṁ〉 Fl ◇ *staḷaṁ* LR.

〈50〉 sarvvamānyemu〈ṁ〉 Fl ◇ *sarvvamānyemu* LR.

〈52〉 kā¿ṭ?〈ḍ〉ig¿āṁ?〈ā〉vuṇḍana ◇ *kāṭigāṁvuṇḍana* LR; *kādig¿āṁ?〈ā〉vuṇḍana* Fl.

〈53〉 ciguravaḷadiṁ LR ◇ *¿c?〈b〉iguravaladiṁ* Fl.

〈55〉 sthaḷa LR ◇ *sthaḷa〈ṁ〉* Fl. — 〈55〉 mogeyiṁ LR ◇ *m¿o?〈ō〉geyiṁ* Fl.

〈56〉 mogeyiṁ LR ◇ *m¿o?〈ō〉geyiṁ* Fl. — 〈56〉 beḷgeṟeya LR ◇ *b¿e?〈ē〉ḷgeṟeya* Fl.

Translation

〈1〉 Oṁ! Praise to Śiva!

1.

Obeisance to Śambhu, beauteous with the *cāmara* like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.[1]

2.

The joy wins [...] the whole earth Śiva

〈3〉 The Cāḷukya family, whose wife is the Fortune, that has spread the spotless fame up to the glorious abode in the succession, that supports the entire world, shines on earth.

〈3–5〉 The Cāḷukya kings, praised by many people, in succession: Jayasimha, the best jewel among kings, he who was born in that family in order to continue 〈the dynasty〉 and keep the earth protected with heroism; he, of incomparable splendour, held a vast kingdom; by whose conduct the entire surface of earth, was purified like by the waters of a sacred ford.

〈5–6〉 Just like that, from that famous king, his son Ahavamalla became king: the proud hero, whose arm was praised in the game of the battle, the best warrior among the husbands of the earth.

4.

From that king (Ahavamalla), his son Sōmēśvara〈was born〉, devoted to the kingdom, capable of bearing the weight of the earth, praised for 〈his〉 regal conduct,provided with the four means of success and illuminated by the *paṁcāṁgamaṁtra*. He was fearful due to the ornament of 〈his〉fierce valor, renowned as the best hero on earth, the best among glorious heroes.

5.

Thus, from that king, his younger brother Tribhuvanamalla became the illustrious protector of the earth, who had a great prowess, incomparable, who had the power of Kuntēya's arm. At that time Permāḍirājya shone on earth, so that his command, his splendor, his greatness were famous, 〈and〉mo kings, from the past, present and future, could be said to be comparable to him.

〈9–11〉 Hail! May the victorious reign of the glorious Tribhuvanamalladēva, the shelter of the world, who was the beloved of the glorious earth, the great king among kings, the supreme Lord, *paramabhaṭṭaraka*, the distinctive mark of Satyāśrayakuḷa, who was the ornament of the Cāḷukya lineage, keep increasing its prosperity further and further as long as the moon, the sun, and stars keep shedding their light.

[1]This is the translation here complete, from a well-known verse by Harṣa.

6.

The kings of Sinda race, who were devoted to this Cāḷukya family, masters in battle, in which they had endless vigor; the best heroes of the world; their pure and established conduct was praiseworthy ⟨on⟩earth; they were the best leaders in battle, incomparable experts in everything that can be known of the military power; possessed of indomitable courage, they shone.

⟨13–15⟩ Born into that family, who had the grat glory, skilled in various sciences, he was the protector of the earth from enemies, possessing a fearsome arm, who had pride in victory, great and excellent hero, distinguished ruled, whose conduct was the vastness of ⟨his⟩success, and was the glory of the Sinda's lineage, king Ācugi obtained fame. Endowed woth the incomparable valor, tn the very presence of the Cāḷukya king in the battle-field: you could not think about it the king Ācugi, is there anyone else comparable in greatness to that valian warrior?

⟨16–17⟩ Like that, the well-known brothers of the king Ācugi—king Nāka, king Siṁga, king Dāsa, king Dāva, king Caunda, king Cāva—were distinguished as beholders of eminent qualities. Among them, the king Caunda, fearsome in battle, known as the dwelling place of the royal fortune, the force of whose excellent arm was terrible against all enemies, the glorious abode of fortune.

⟨18–19⟩ From that above-described king, king Bamma, the son of king Ācugi, became famous through the might of ⟨his⟩ arm as one who was beloved to the women of the entire kingdom. The best among the formidable kings in battle; eager bee to the glorious feet of lotus of the supreme lord; whose conduct was as elevated as a mountain; ocean of virtues; by whom a garland of praises had been received from the learned men.

⟨19–22⟩ From that king, the divine Ācugi ⟨was born⟩, known as the husband of glorious woman which is ⟨his⟩ kingdom, the abode of qualities, expert on the sciences and techniques that are praised on earth, he had the distinguishing mark of rulers; and, having chased away and run after the subdued kings who had conquered many forts, having killed those who were made turbid by their pride; having taken possession of territories of the enemy kings; having acquired the glory originated from bright and virtuous actions, and thus pleasure, the ruler Ācarasa, became famous as the husband of the lovely woman ⟨which is the⟩ Fortune, the shelter of all happiness.

⟨23–24⟩ The King Vikrama, shining like the sun, in order to command the lion in battle, who triumphed over the Hoysala, took Gōva, destroyed in battle Lakṣma by means of his might, removed Malva, such as defeated the Pandyas, furthermore, and

seized the Konkan. So that, the chieftain Ācarasa was known entirely dedicated to the production of dharma. That wife,

〈25〉 the extremely devoted wife, with pure conduct, the great pious wife, Mahādēvi acquired the glory being known as the ornament of the head, among the queens of the greatest chieftain of the world.

〈26〉 To Mādēvi, thus described, together with the king Ācara, who is described as the distinguished king praised by mankind, was born the king Permadi, in order to bring joy to the population of the entire world.

〈27–29〉 He conquered the hostile villages of the warriors; he subdued the flocks of furious kings; he acquired many countries with his strength; he threatened the rising of the excessive glory of the enemy kings; he purified the sin originated from the influence of the Kāḷi age. Whose deeds, famous in the world, silenced enemies; he who was the sun in the darkness of the great chieftains: such was Permadidēva.

〈29–31〉 Hail! To king Permadi, for it to proceed perpetually 〈his〉 success, every day, by means of his meritorious actions, such as his pure conduct, practice of ablutions, worship to the gods, practice of *hōma*, great donations, worship of the twice-born, the teachers and the ascetics; on the account [of his knowledge] of the Dharmashastra, Arthashastra and Vēdas; through the donation of all kind of celestial food; by means of the delight of the excellent assembly that listened to many news poems;

〈31–32〉 pleasantly enjoying with happiness together with 〈his〉 fortunate wife hich was 〈his〉 reign: he was the lovely new Bhōja.

〈32–37〉 Hail! The Great Chieftain; entitled to the five big drums; generous Lord of glory and wealth; the sun of the lotus flower of the Sinda's family; whose bow was made of flowers among chieftains; impetuous master, rider of restive horses; he who possessed the perfect characteristic marks; he who was praised by the group of poets, orators and *gamaka*; abode of a multitude of good qualities; who had for the ornament of 〈his〉 ear the good listening of the *Śivāgama*; he who was the support of all learned men; preceptor of abundant wellness; like Cānakya accurate with various means of success; he who was unmovable on 〈his〉 word; well versed in fine arts, science of weapons, etc; expert in the battlefield; like Indra in enjoying the pleasure; like Ravinandana in endless donations; like Śiva 〈against〉 the multitude of many types of forts; he who carried the conduct of the first king; he who was a diamond cage for those who take protection with him; he who was the elephant 〈which shows〉 the direction among chieftains; he who enjoyed the experience of the sentiment of poems and sacred songs.

Becoming illuminated with bestowal of desired kindness obtained from the Glorious God who is the main pillar[2].

〈37–41〉 The king Permadideva, the Glorious main chief of the provinces, adorned with 〈this〉 multitude of name and other, obtaining the favor of the deity of the main pillar, was ruling the reign in 〈his〉 royal residence at Erambarage, with happiness and pleasing conversation. 〈He was ruling〉 impartially all of these: the Kisukaḍu Seventy, Kelavādi Three-hundred, Bagaḍa Seventy, Narayaṁgal Twelve. Protecting the ancient faiths, he would always proclaim all of 〈his〉 orders for acts of *dharma* on every religious occasion, in order to manifest 〈his〉 compassion.

〈41–42〉 The radiant Kuntaḷa region of the Bharata land became a distinctive mark on the surface of the earth, surrounded by the waters of the ocean. In that place was the beautiful Narayaṁgal land, full of fruits.

〈43–44〉 This 〈Narayaṁgal〉 with lotus-gardens diffusing various divine fragrances; with the tanks whose fresh waters provide excellent pleasure; with many restful groves; with grains savory, beginning with the fragrance of the Tāli, pervades throughout all of directions; it is beautiful, captivating the minds of travelers; the best in the world, to be honored perpetually.

〈45–51〉 In the two parts of the so charming Narayaṁgal, which shone by the excellents heads of the village, who were intent on protecting *dharma*, virtuous men, who had risen countless merits. There, in the middle of the village of the southern division, was built the temple for the Glorious local God Śrīmūlasthana for the *aṅgabhōga* of the God. Four landmark stones, composed of a *liṅga* together with, sages and a cow, were placed to the thirty-six *mattar*s 〈of land〉 which were free from all taxes to be paid to local authorities to be continued as long as the moon, the sun and stars might last: to the north from the way of Muduvoḷal, to the south from Navayavala, to the east from the rent-free of chieftain Vāsi, to the west of land on which revenue was paid.

〈52–53〉 Four landmark stones, composed of a *liṅga* together with ascetics and a cow, were placed 〈as boundary marks〉 to six *mattar*s that were made a grant to be respected by all: to the south of the road of Muduvōḷ, north of the rent-free land of Bannira-Bammagavunda, to the east of the land in which revenue was paid, and west of the rent-free of Kāṭigāvuṇḍa.

〈53–55〉 Four landmark stones, composed of a *liṅga*, ascetics and a cow as four wood sticks to six *mattar*s that were made a grant to be respected by all: to the west of Kuyyavaḷḷa, the cultivated land of Tippēśvaradēva, to the east of Chiguravala, to the

[2] Śiva

north of land on which revenue was paid, and to the south of land on which revenue was paid.

〈55–57〉 The garden place of the God: four landmarks stones, composed of a *liṅga* together with ascetics and a cow, were respectfully placed as the four boundary marks for one *mattar*: to east of the fertile soil of the chief Navayarakēta, to the west from the fertile land of Daṇḍanāyaka Cavuṇḍamēya, to the north of the land on which revenue was paid, and to the south of the path of Belegeṛe.

〈57–59〉 The temple of the God is to the north of 〈the temple of〉 Cuṁgiśvara, to the south of the main road, to the west of the main door, and to the east of 〈another〉 main road. Thus, the activities are going on with honor: *aṣṭabhōga*, the lamp of the God, the oil machine 〈for producing the oil for the dīpa〉[...]

〈59–60〉 One golden coin has been given for the tablet for engraving a royal edict of God[...]importantly the chieftains which are sixty farm holders for the Kelidēva God[...]

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