Sūḍi, Jōḍu-kalaśada guḍi, Śaka 981 (1060 CE)

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Identifier: DHARMA_INSKalyanaCalukya01013

Repository: Kalyāṇa Cālukya (tfb-kalyanacalukya-epigraphy)

File path: xml-provisional/DHARMA_INSKalyanaCalukya01013.xml

Languages: Kannada [Kannada], Sanskrit [Kannada]

Commit: 2026-11-06 05:05 (744d196), last modified 2026-10-01 15:48 (34bbeea)

Palaeographic description

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Edition

〈1〉 □ svasti jayaś cābhyudayaś ca|

1. Anuṣṭubh

jayatyāviṣkṛitaṁ viṣṇōr
vvārāhaṁ kṣōbhitārṇṇavaṁ〈|〉
dakṣiṇōnnata〈2〉-daṁṣṭrāgra-
viśrānta-bhuvanaṁ vapuḥ||

svasti samasta-bhuvanāśrayaṁ śrī-pṛ{i}thvīvallabhaṁ mahārājādhi〈3〉 rāja paramēś-vara paramabhaṭṭārakaṁ satyāśraya-kula-tilakaṁ cāḷukyābharaṇaṁ śrīmat-traiḷōkyamalla-va〈4〉 llabhaṁ ||

2. Mattebhavikrīḍita

baḷavac-cōḷa-narēṁdra-darppa-daḷanaṁ māḷavya-vaṁśārṇṇavā-
khilad' aurbbānaḷan aṁga-vaṁga-khasa-vēṁgī〈5〉¡ś!〈p〉āṇḍya-¡ś!〈s〉aurāṣṭra-kē-
raḷa-nēpāḷa-turuṣka-cēra-magadha-kṣmādhīśa-dhārādharā-
niḷan aṁbhōdhi-vṛ{i}tāvanī-vaḷaya〈6〉doḷ cāḷukya-kaṇṭhīrava‖

ant' enisida śrīmad-āhavamalla-dēvara vijaya-rājyam uttarōttarābhivṛ{i}ddhi-
pravarddhamānam ā-caṁdrārkka-tāraṁ saluttamire| tat-pāda-padmōpajīvi-
samadhigata-paṁca-mahā〈8〉śabda-mahā-sāmantādhipati-mahā-pracaṇḍa-
daṇḍanāyakaṁ satya-rādhēyaṁ śaucāṁjanēyaṁ〈9〉 sujana-prasannaṁ nuḍidu-
mattennaṁ śrīmat-traiḷōkyamalladēva-pādābja-bhṛ{i}ṁgaṁ sāhasōttuṁgaṁ nāmādi-
samasta-pra¡s!〈ś〉a〈10〉sti-sahitaṁ śrīman-mane-verggaḍe-daṇḍanāyakaṁ nāgadē-
vayyaṁ‖

3. Mattebhavikrīḍita

vasudhēśāgraṇi cakravartti-tiḷakaṁ traiḷō〈11〉kyamallaṁ nijā-
vasathāmatya-padakke māḍe mahimāvaṣṭaṁbhamaṁ tāḷdi sā-
dhisidaṁ munnam aśādhyar app' ahitaraṁ ta〈12〉d-dravyamaṁ tandu puṁ-
jisidaṁ svāmig' apāra-pauruṣa-guṇaṁ śrī-gaṇḍa-nārāyaṇaṁ‖

4. Mahāsragdhara

jalarā¡s!〈ś〉i-śrēṇiyoḷ pāl-gaḍal ama〈13〉ra-kuja-śrēṇiyoḷ pārijātaṁ
kuḷa-śaiḷa-śrēṇiyoḷ mandaram akhiḷa-nadī-śrēṇiyoḷ gaṁgey ent' a-
ggaḷam e〈14〉 nt' ārādhyam ant' ī catur-udadhi-taṭī-sthūla-kallōḷa-māḷā-
viḷa-bhāsvad-bhūri-bhūgōḷaka-janita-vibhu-śrēṇiyoḷ nāgadēvaṁ¡|!〈‖〉

5. Mahāsragdhara

〈15〉 subhaṭar ttan annar illeyum ene negaḷdaṁ cōḷa-kāḷāntakaṁ bhō-
ja-bhujaṁgāhi-dviṣaṁ gūrjjara-mada-haraṇaṁ sēguṇa〈16〉dhvaṁ akaṁ cē-
ra-bhaya-bhrānti-pradaṁ kōṁkaṇa-baḷa-daḷanaṁ hāra-nīhāra-tārā-
-nibha-śuṁbhat-kirtti-daṇḍādhiparoḷ atuḷa-dōr-vvikra〈17〉maṁ nāgadēvaṁ‖

ant' asama-samara-rasa-rabhasa-parigata-ripu-nikara-kari-vara-śiraḥ-p¡i!〈a〉r¡a!〈ī〉pāṭan
ācaraṇanuṁ〈18〉 karṇṇē-japa-tamaḥ-paṭaḷa-vighaṭana-khara-kiraṇanuṁ| cāḷukya-
cakrēśvara-kaṭaka-bāhattara-niyōgi-nivaḥ ārādhyanum〈19〉 para-balakk' asād-
hyanuṁ| kāryyadol bṛ{i}haspatige sariyuṁ śrīmad-āhavamallana kēsariyum
eṁenisi kisukāḍ ēḻpattumam〈20〉 toragarey-aruvattumaṁ bāḷaguḷi kāriṭṭage
modalāge-palavuṁ bhatta-grāmegaḷumaṁ sarbbābhyantara-siddhiyiṁ duṣṭa-nigraha-
vi〈21〉śiṣṭa-pratipāḷanaṁ geydu sukha-saṁkathā-vinōdadin āluttam iḷdu‖

6. Mahāsragdhara

himavat-k¡ū!<u>tkīḷadiṁd' unnatam idu rajatādriṁdra<22>diṁ tānē vistīr-
ṇṇam id' eṁd' urbbī-talaṁ baṇṇise pura-vadoḷ sūṇḍiyoḷ viśva-lōkō-
ttamamaṁ nāgēśvaraṁ gettisidan ati<23>śayāvāsamaṁ cāru-cakrē-
śa-mahāmātyaṁ pradhān āgrani viśada-yaśō-rājitaṁ Nāgadēvaṁ||

7. Kanda

nāḍāḍiy-allad' antire mā-
<24> ḍisidaṁ dēva-niḷayad' eraduṁ keladoḷ kūḍe
dhavaḷāramaṁ
sura-nīḍam ivene sūḷe-gēriyaṁ budha-nilaya||

8. Kanda

sogayisuva sūṇḍiyo<25>ḷ dhare
pogale jasaṁ negaḷe pāl-gaḍalgaṁ peṁpiṁ
migil' enipa taṭākaman osed'
agaḷisidaṁ rāya-maṁtri-cūḍā-ratnaṁ||

9. Kanda

mānasa sarōvarakkaṁ tā-
ne<26> migil nāga-goṇḍam ene kal-vesadim dāna-ni-
dhi māḍisidan abhimāna-dha
nam nāgadva-daṇḍādhīśa¡|!<||>

antu māḍisi ¡s!<ś>aka-varṣa 981neya vikāri<27> saṁvatsarada māghada puṇṇame sōma-vāradandu śrīmat-traiḷōkyamalla-dēvar dakṣiṇa-dig-vijayam geydu cōḷanam yayaṁ geydu maguḷe<28> bijayaṁ geyyuttaṁ sindavādi-nāḍa baliya grāmaṁ puḷiy-appayaṇa-viḍinol sōma-grahaṇa-nimittaṁ dharā-pūrbbaka-purassaraṁ<29> kisukāḍ ēḷpattara baliya sivuṇūraṁ sarbba-namasyam āge tāṁbra-śāsanamaṁ cakravartti kuḍe paḍedu rājadhāni sūṇḍiya nagarēśva<30>rada pratibaddha nāgēśvarada sōmēśvara-paṇḍita-dēvargge||

10. Mahāsragdhara

kṣitiyol divya-bratīṁdrar ppalar olar avargg' ond' uḷḷod' oṁd' illidē<31>n eṁ-
ba tapō-vikhyātiy ēn emb' amaḷina-carita-khyātir ēneṁba khyātiy ēn
eṁba vidyā-caturatva-khyātiy ēn eṁb' akhiḷa-guṇa-gaṇa-khyātiy eṁb' ondu pemp'
ū<32>rjjitam āyt' eṁdande sō-
mēśvara-yati-patiyaṁ baṇṇisal ballan āvoṁ||

11. Mahāsragdhara

sakaḷa-kṣṁāpāḷa-cūḍāmaṇi-kaṣaṇa-kiṇ-ōpēta-pādābja-vaiśē-
ṣika-cū〈33〉 ḍāratna-naiyāyika-sarasija-mārttaṇḍa-¡ś!〈s〉āṁkhya-prabhāvā-
dhikha-śabda-jñāna-padmāsana-ninag' eṇeyār eṁbinaṁ sanda mīmāṁ-
¡ś!〈s〉aka-gōtra-trāsi-sōmē〈34〉 śvara-yati-pati bhūlōka-vikhyātan ādaṁ‖

12. Mahāsragdhara

śiva-gēha-vyūha-khaṇḍa-sphuṭita-nava-sudhā-karmma-nirmmāpaṇakkaṁ
śiva-pūjā-vyāptigaṁ tac-civa-ma〈35〉 hima-mahā-bhōga-saṁpat-padakkaṁ
śiva-yōgīṁdra-brajakkaṁ śiva-pada-yugaḷ-ānamna-vidyārtthigaḷgaṁ
sivuṇūraṁ koṭṭan ēṁ puṇyada kaṇi〈36〉 yo ja¡dh!〈g〉ac-cakradoḷ nāgadēvaṁ‖

13. Mahāsragdhara

jasam urbbī-bhāgamaṁ dig-vivaraman amarāvāsamaṁ tīve dharmma-
-vyasanaṁ kaig' aṇme sūṇḍī-puradal eseva nē〈37〉 gēśvarāvāsamaṁ mā-
ḍisi taddevāḍi-dēvaṁg' aṛikeya sivuṇūraṁ śiḷā-¡sa!〈śā〉sanaṁ mā
ḍisi biṭṭaṁ daṇḍanāthāgraṇi sakaḷa-jagan-maṇḍanaṁ nāgadēvaṁ‖

〈38〉 □śrīman-nāgadēvēśvarakk' āḷva dēva-bhōgaṁ sivuṇūra catur-āghāṭada sīme mūḍaṇa¡ṁ!〈ṇa〉-deseyal biliya kalla muggu¡ṁ!〈ggu〉ḍḍe| āgnēyadoḷ〈39〉 piriya kiriya kalla mugguḍḍe| teṁka-deseyal gōsāsiya kereya teṁkaṇa meyya banniya marada mug-guḍḍe| nair〈r̥〉ityadoḷ per' baḷḷaṁ mēre paḍuval pe〈40〉rbaḷḷada paḍuvaṇa meyya-belada maraṁ mēre vāyavyadoḷ ā per' baḷḷada deseya vāyavyada gōṁṭinol keccan' appa kalgaḷ| baḍagaṇa deseg' ā per' baḷḷadā deseya keraṁku〈41〉gallu Īśānyadoḷ up-pina paḷḷaṁ mēre| antu catus-sīmeyiṁ olagulḷa bhūmiy-ellamaṁ taḷa-vr̥tti māḍi pac-cikk' ida sama-kaṭṭinol dēvargge śrīkhaṇḍa-dhūpa-nivēdya〈42〉khaṇḍa-sphuṭitakke mattar nūr̥avyattu| Alliya tapōdhanar āhāra-dānakke mattar mūnuru tapōdhanargge vakkhāṇisutam irppa bhaṭṭargge mattar mūvattu|〈43〉 maṭhada māṇiyaran ōdisuv' ōjhargge mattar Eṁṭu| Hōmaṁ geyva brāhmanar irbbarggaṁ mattar Eṁtu| ghaḷigeya māṇiyar nnālvarggaṁ mattar irpattu| nāga-goṇḍakke mattar irppattu|〈44〉 dēvara bhōgakke naḍeva piriyara-vāḷa-sūlege mattar irppattu perggaḍe-vāla-sūlege mattar padinaydu bala-vakkad' eḍa-vakkada kaṁbada sūleyar nnālvarggaṁ mattar nnāl-vatt' Eṁtu〈45〉 bala-vakkad' eḍa cāmarada sūleyar nnālvarggaṁ mattar nālvatt Emtu| pātra-nālvarggaṁ mattar nālvatt' Eṁtu| bhōgada sūleyar irbbarggaṁ mattar irppatta-nālku paṟe-kā〈46〉ṟaṁge mattar irppatta-nālku vaṁśigaṁge mattar panner-aḍu sūḷevālaṁge mattar panneraḍu kalkuṭiga-candōjaṁge mattar mūvattu sivuṇūra manneya-sā〈47〉myada teṟeyaṁ manneyaṁ daḍigayyaṁ| doḍḍayyaṁ ajjārayyan inti-var mmodal ā manneyar ellaṁ tan tamma putra-pautrikaṁ śrīman-nāgēśvara-dēvarg' āvakālamuṁ naḍasu〈48〉vantāgire sōmēśvara-paṇḍita-dēvara kālaṁ karcci dhārā-

pūrbbakaṁ māḍi manneya sāmyada tereyaṁ parihāram āge biṭṭar Intī dhārmmamaṁ sūṇḍiy-aruvar ggāvuṇḍugaḷu〈49〉m eṁbar sseṭṭiyaruṁ kai-koṇḍu svadharmmadiṁ rakṣisuttam irppar‖

14. Mahāsragdhara

goravar kk¡a!〈ā〉ḷāmukhar nnaiṣṭhikar enisadoḍaṁ bhōgadoḷ mūṟu porttuṁ
vara-kāntā-saṁkuḷaṁ〈50〉 bandirade taḍev-aḍaṁ viśva-vidyārtthigaḷ bi-
ttaradiṁd' ā porttum ōduttiradoḍam irisalk' āgad' enduṁ varādhī-
śvarar end' ī dharmmamaṁ nirmmisi niyamisidaṁ sūṇḍiyoḷ nāgadēvaṁ‖

15. Mattebhavikrīḍita

〈51〉 □kaṇi-vidyā-vibhavakk' udāharaṇey artthōpārjjanakk' ekka-lā-
vaṇam udyad-guṇa-ratna-rāji-geṟe-vaṭṭaudāryya-saṁpattigē
gaṇaj' end' ī guṇi-śaṁ¡kh!〈k〉anaṁ pogaḷuguṁ jhātkāri-jhaṁjhā〈52〉 samī-
raṇa-saṁbhūta-taraṁga-saṁbhṛ{i}ta-payōdhi-prāvṛtōrbbi-talaṁ‖

16. Mahāsragdhara

besanaṁ daṇḍādhināthāgraṇi sakaḷa-jagan-maṇḍanaṁ Nāgadēvaṁ
besasal kaikoṇḍu sūṇḍī-purada na〈53〉 ḍuve nāgēśvarāvāsamaṁ ci-
ntisal' ārggaṁ bārad' eṁb' antuṭaṇa kaḷa¡s!〈ś〉a nirbbāṇam app' annegaṁ mā-
ḍisidaṁ vakrōkti-vācaspati pa¡ṁ!〈pa〉ti-hitar ācāryyan ī śaṁ¡kh!〈k〉arāryyaṁ‖□

17. Śalinī

〈54〉 sāmānyōyaṁ dharmma-¡ś!〈s〉ētur nṛ{i}pāṇāṁ
kāḷē kāḷē pāḷanīyō bhavadbhiḥ
sarbbān ētān bhāvinaḥ pārtthivēṁdrān
bhūyō bhūyō yācatē rāmaca〈ṁ〉draḥ‖

18. Anuṣṭubh

svadattāṁ para〈55〉 dattāṁ vā
yō harēta vasundharām〈|〉-
ṣaṣṭir-varṣa-saha¡ś!〈s〉rāṇi
viṣṭāyāṁ jāyatē kṛ{i}miḥ‖

19. Anuṣṭubh

suvarṇṇam ēkaṁ gām ēkāṁ
bhūmēr apy ēkam aṁguḷaṁ〈|〉
haran narakam āpnōti
〈56〉 yāvad ā bhūta-saṁplavaṁ‖

20. Anuṣṭubh

bah<u>bhir vvasudhā bhuktā
rājabhiḥ sagarādibhiḥ<|>
yasya yasya yadā bhūmi¡ḥ!<s>
tasya tasya tadā phalaṁ||

21. Anuṣṭubh

na viṣaṁ viṣam ity āhu¡ḥ!<r>
dēva-¡ś!<s>vaṁ viṣa<57> m ucyatē<|>
viṣam ēkākinaṁ hanti
dēva-svaṁ putra-pautrakaṁ||

22. Anuṣṭubh

viṁdhyāṭavīsv atōyāsu
¡ṣ!<ś>uṣka-kōṭara-vāsinaḥ|
kṛiṣṇa-sarppāḥ prajāyantē
brahmadēva-svahārakāḥ||□

23. Vasantatilakā

madvaṁ¡s!<ś>a-jāḥ para-mahīpati-vaṁ¡s!<ś>a-jā vāḥ
pāpād apēta manasā[1] bhuvi bhūmipālāḥ<|>
yē pāḷayanti mama dharmmam idaṁ[2] samastaṁ
tēbhyō mayā viraci<59> tāmjaḷir ēṣa mūrdhni||□

Intī ¡s!<ś>āsana-maryyādeya dharmmamaṁ svadharmmadiṁ pratipāḷisidavargge śrī-kurukṣētraṁ prayāge vāraṇāsi śrīparbbatam a<60>rgghyatīrtthaṁgaḷoḷ śata-kratuvum aśvamēdhaṁ geyda phaḷamum ēḻkōṭi kavileya kōḍuṁ koḷagumaṁ ponnoḷaṁ paṁcha-ratnadolaṁ kaṭṭisi caturvvēdigaḷ appēḻkōṭi brāhma<61>ṇarggubhayamukhi-goṭṭa phaḷamum ā tīrtthaṁgaḷoḷ ēḻkōṭi tapōdhanarggā caṁdrārkka-tāram anna-dānam ikkida phaḷamum akkum ī dharmman upēkṣisi kiḍisidavargga<62>nituṁ tīrtthaṁgaḷol ēḻkōṭi kavileyum ēlkōṭi brāhmaṇarum ēḻkōṭi tapōdhanaruman alida pāpaṁ sārgguṁ||

nyūn ākṣaram adhikākṣaraṁ vā tat sarbbaṁ pramāṇam iti||□

<63> □baredaṁ sūṇḍiya kuḷakaraṇi rāvapayyan īśva[ra-p]āda-paṁkaja-bhramaraṁ maṁgaḷa [mahā-śrī] śrī śrī||□

[1]Barnett 1919–1920: Probably a mistake for the usual manasō
[2]Barnett 1919–1920: Probably an error for imaṁ; but dharma may also be neuter

Translation by Barnett 1919–1920

Hail! Victory and success!

〈1–2〉 Victorious is the Boar-form of Viṣṇu as itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk.

〈2–4〉 Hail! The asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Cāḷukyas, Traiḷōkyamalla-vallabha:-

〈4–6〉 A shatterer of the pride of the potent Cōḷa monarch, a submarine fire to the whole of the ocean that is the race of the Māḷavyas, a wind to the clouds that are the kings of the Aṅgas, Vaṅgas, Khasas, and Vēṅgī, the Pāṇḍyas, Saurāṣṭras, Kēraḷas, Nēpāḷas, Turuṣkas, Cēras, and Magadhas, is the Cāḷukyan lion in the circuit of the ocean-girt earth.

〈6–10〉 While the victorious reign of king Āhavamalla, who is thus described, was proceeding in a course of successively increasing prosperity (to endure) as long as the moon, sun, and stars-one who lives upon his lotus-feet, who has attained the five *mahā-śabda*s. The *mahā-sāmantādhipati*, the great august General, who bears all titles such as "a Rādhēya (Karṇa) in truthfulness, an Añjanēya (Hanumān) in purity, gracious to the good one who changes not his words[3] a bee to the lotus-feet of king Traiḷōkyamalla, exalted in boldness, the Steward of the Household 〈and〉 General, Nāgadēvayya-

〈10–12〉 When the foremost of monarchs, the ornament of emperors, Traiḷōkyamalla, raised him to the rank of minister in his own house, he, being established in dignity, conquered previously unconquerable foes, he brought and piled up for his master their treasures, he who possessed the virtue of boundless valour, a blessed Nārāyaṇa of warriors.

〈12–14〉 Among oceans how eminent is the Milk-Ocean, among celestial trees the Pārijāta, among central mountains Mandara, among all rivers Ganges! So among the noble men born on the bright spacious earth stirred by the lines of massive billows along the shores of the four oceans how worshipful is Nāgadēva!

〈15–17〉 Nowhere are there warriors like to him: Thus was Nāgadēva illustrious, a slayer of the Cōḷa Kāla[4], a Garuḍa to the serpent Bhōja, a suppressor of the Gūrjaras' pride, a destroyer of the Sēguṇas, a cause of terror and confusion to the Cēras, a shatterer of

[3]Barnett 1919–1920: Literally, "who, having spoken, says not otherwise"

[4]Barnett 1919–1920: As Śiva was a destroyer *antaka* to Kāla, so Nāgadēva was a destroyer to the Cōḷa king

the hosts of the Kōṁkaṇ, one who has lustrous fame like pearl-strings, hoar-frost, and stars, pearless in valour of arm among commanders.

〈17–21〉 While he, thus known as being accustomed to split the skulls of noble elephants or attacking hosts of foemen that have an unequalled lust for battle, as dissipating like the hot-rayed (Sun) the mass of gloom consisting of slanderers, as being adored by the company of the seventy-two officers in the camp of the Cāḷukya emperor, as being unconquerable by hosts of foemen, as being like Bṛihaspati in management of affairs, and as being the lion of Āhavamalla, was administering the Toṛage sixty and Bāḷguḷi and Kāriṭṭage and many other provision-villages[5] with ful internal rights, so as to suppress the wicked and protect the cultured, in enjoyment of pleasing conversations:-

〈21–23〉 Nāgadēva, the Emperor's agreeble High Minister, foremost among councillors, radiant with brilliant glory, raised in the excellent townof Sūṇḍi for Nāgēśvara a surpassing dwelling pre-eminent in the whole world, so that the 〈people of the〉 earth praised it, saying that it is loftier than Himālaya or Kūtkīḷa, likewise more spacious than the great Silver MOuntain (Kailāsa.)

〈23–24〉 He, a home for sages, in a manner that was not that of a common man constructed on each side of the temple white-plastered buildings such as might be called a nest of gods, and a quarter for public women.

〈24–25〉 In fair Sūṇḍi, while the world praised him 〈and〉 his fame shone brightly, that crest-jewel of royal ministers gladly caused to be dug a pond which may be said to exceed in greatness the Milk-Ocean.

〈25–26〉 The General Nāgadēva, a treasure of bounty, rich in public spirit, constructered with craft of stone-work a Nāga-goṇḍa (Nāgas's tank) which in its turn surpasses the Mānasa lake

〈26–30〉 Having made these structures:-On Monday, the full-moon of Māgha in the Śaka year 981, the cyclic year Vikārin, when king Traiḷōkyamalla, having made a victorious expedition through the southern region and conquered the Cōḷa, was on return 〈back〉 holding a triumphal progress, in the halting-camp of Puḷi, a town within the Sindavāḍi province, on the occasion of an eclipse of the moon, the emperor having issued with pouring of water a copper-plate title-deed to the effect that the village of Sivuṇūr in the Kisukāḍ seventy should be held in universally respected tenure, 〈Nāgadēva〉 received 〈and assigned it〉 to Sōmēśvara-paṇḍita-dēva, 〈a votary〉 of Nāgēśvara, attached to the Nagarēśvara (City God) of the capital Suṇḍi:-

[5]Barnett 1919–1920: Villages specially allotted for his maintenance

〈30–32〉 On the earth there are many godlike great ascetics; if these have some single 〈quality〉, they have not got another; but he has such unique rich distinction that men say 〈of him〉 "What eminence in asceticism! What eminence in stainless conduct! What eminence in erudite skill! What eminence in the series of all virtues!" Thus who now is able to praise 〈fitly〉 the great ascetic Sōmēśvara?

〈32–34〉 "O thou whose lotus-feet are scarred by the rubbing of the crest-jewels of all monarchs, crest-jewel of Vaiśēṣikas, sun to the lilies of Naiyāyikas, excellent in mastery of Sāṁkhya, a Brahman in grammatical science, who is peer to thee?" On this account the great ascetic Sōmēśvara, a worthy *Gōtra-trāsi*[6], has become renowned on earth.

〈34–36〉 For the reconstruction with fresh plaster-work of worn-out and broken 〈masonry〉 in a multitude of temples of Śiva, for the practice of the worship of Śiva, in order that this honour of Śiva should attain to a position of great felicity, for the benefit of the company of great Yōgins of 〈the cult of〉 Śiva, for the benefit of students bowing before Śiva's feet, he granted Sivuṇūr: what a mine of godliness in the domain of the world is Nāgadēva!

〈36–37〉 〈His〉 fame filling the regions of the earth, the divisions of space, and the abode of the gods, 〈and his〉 passion for religion becoming extreme, Nāgadēva, foremost of generals, ornament of the whole world, built a splendid dwelling for Nāgēśvara in the town of Sūṇḍi, and, having caused to be made a title-deed on stone, he granted the renowned Sivuṇur to the god of Taddevāḍi.

〈38–41〉 The bounds of the four sides of access of Sivuṇūr, the sacred estate administered for 〈the god〉 Nāgadēvēśvara, 〈are as follows〉: on the east the *mugguḍḍe* of the white stone; on the south-east, the *mugguḍḍe* of the Great Hog's Stone; on the south, the *meyya-banni* tree south of the Gōsāsi tank; on the Great River is the limit; on the west, the *meyya-beḷa* tree west of the Great River is the limit; in the north-west, the (?)red stones at the corner north-west of the same Great River; on the north, the rough stone in the same direction towards the same Great River; on the north-east, the Salt Stream is the limit.

〈41–46〉 Making thus all the land within the four bounds into a *taḷa-vṛitti* estate, by an arrangement of apportionment 〈he assigned〉 to the god for sandalwood, incense, oblations, and 〈repairs of〉 worn-out and broken 〈masonry〉 one hundred and fifty *mattar*; for gifts of food to the ascetics of the place, three hundred *mattar*; for the professors lecturing to the ascetics, thirty *mattar*; for the teacher giving lessons to the youths of the monastery, eight *mattar*; for the two Brāhmaṇs offering libations, eight

[6] Barnett 1919–1920: A variant on the title of Indra, *Gōtra-bhid*,"shatterer of mountain-fastnesses". *Gōtra-trāsi* "scaring mountains", also means "scaring families", here of Mimāṁsakas.

mattar; for the youths of the assembly-hall, twenty *mattar*; for the Nāga-goṇḍa, twenty *mattar*; for the public woman acting for the god's enjoyment who is attached to the *piriy-ara*, twenty *mattar*; for the public woman attached to the steward, fifteen *mattar*; for the four public women at the columns of the right and left sides, forty-eight *mattar*; for the four dancers, forty-eight *mattar*; for the four fan-bearing public women of the right and left sides, forty-eight *mattar*; for the two public women in use, twenty-four *mattar*; for the drummer, twenty-four *mattar*; for the flute-player, twelve *mattar*; for the steward of the public women, twelve *mattar*; for the stone-cutter Cāndōja, thirty *mattar*.

〈46–49〉 In order that the seigniors Daḍigayya, Doḍḍayya, Ajjarayya, and all the other seigniors 〈of Sivuṇūr〉, their sons and grandsons, should continue to apply the revenues of lordship from the seigniory of Sivuṇūr for all time to 〈the cult of〉 the god Nāgēśvara, the laved Sōmēśvara-paṇḍita-dēva's feet and with pouring of water made over 〈to him〉 the revenues of lordships from the seigniory with immunity 〈from imposts〉. Thus the six Gāvuṇḍus and eight Seṭṭis of Sūṇḍi, taking charge of this pious foundation, shall maintain it according to its proper rule.

〈49–50〉 If the Goravas[7] who are Kāḷāmukhas should not be devout, if they should be so neglectful that the company of fair women should not come for three days for enjoyment, or if all the students should fail to study actively always, the worthy superintendents must never allow them to stay: to this effect has Nāgadēva established and regulated this pious foundation at Sūṇḍi.

〈50–51〉 The earth surrounded by the ocean filled with billows raised by the roaring storm-winds praises this worthy Śaṁka, calling him a mine of splendid learning, a model for the acquisition of wealth, a site of the series of jewels of exalted virtues, a crown of the perfection of generosity: what a *kaṇaju*!

〈50–51〉 When Nāgadēva, foremost of generals, ornament of the whole world, issued the command, this Śaṁkarārya, a Vācaspati of punning phrase, a teacher to the loyal, undertook the charge and constructed in the middle of the town of Sūṇḍi a dwelling for Nāgēśvara, so that the finials were completed in a manner that none could possibly imagine.

〈54–59〉 seven common Sanskrit admonitory verses: Rāmabhadra again and again (bhūyo bhūyaḥ) entreats (yācate) all (sarvān) future (bhāvinaḥ) kings (pārtthivēṁdrān) that they should from time to time (kāle kāle) protect (pāḷanīyaḥ) this bridge of virtue (dharma-śētuḥ), which is (ayaṁ) common (sāmānya) to all kings (nṛpāṇāṁ). Whoever (yo) should seize (harēta) the land (vasundharām), whether it was granted

[7] Barnett 1919–1920: Śaiva ascetics of the monastery.

by himself (svadāttāṁ) or (vā) bestowed by another (paradattāṁ), for sixty thousand (ṣaṣṭir sahasrāṇi) years (varṣa), he is reborn (jāyatē) as a worm (kṛmiḥ) in excrement (viṣṭāyāṁ). The earth (vasudhā) has been enjoyed (bhuktā) by many (bahubhir) kings (rājabhiḥ), such as Sagara and others (sagarādhibhiḥ): whosoever (yasya yasya) at any time (yadā) is the land (bhūmiḥ), his (tasya tasya) then (tadā) the fruit (phalaṁ). It is not (na) poison (viṣam) that is called (āhuḥ) poison (viṣam), the property of the gods/endowment (dēvasvaṁ) is called (ucyate) poison (viṣam). Poison (viṣam) kills (hanti) only one person (ēkākinaṁ), but the property of the gods/endowment (dēvasvaṁ) kills sons and grandsons (putra-pautrakam). Those who seize (hāraka) the property (sva) of Brahmins (brahma) or the gods (deva) are reborn (prajāyante) as black serpents (kṛṣṇa-sarpāḥ) dwelling (vāsinaḥ) in dry (śuṣka) hollows (koṭara) in the waterless (atoyāsu) forests (āṭavīsu) of the Vindhyas.

〈59–62〉 a prose Kanarese admonitory formula of the usual type, followed by a prose in Sanskrit formula

〈63〉 Rāvapayya, town-clerk of Sūṇḍi, a bee to the lotus-feet of Īśvara, wrote 〈this grant〉. Luck! Great fortune!

Bibliography

First edited in Barnett 1919–1920 (EI 15-F).

Re-edited here for DHARMA (ERC n° 809994) by Antonella Santoro (2025), based on the stone in situ.

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