Sūḍi, backyard attached to the house of *kulkarṇi*
Lacappā, Śaka 996 (1075 CE)

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〈2〉 □ svasti samasta-bhuvanāśraya-śrī-pṛithvī-vallabha-mahārājadhirāja〈3〉paramēś-vara paramabhaṭṭārakaṁ satyāśraya-kuḷa-tiḷakaṁ cāḷukyābharaṇaṁ śrīmad-bhuvanaikamallavallabhaṁ‖

2. Mattēbhavikrīḍitā

baḷavac-cōḷa-narēṁdra-darppa-daḷanaṁ māḷavya-vaṁ¡s!〈ś〉ārṇṇava-
-jvaḷad-aurbhānaḷan[1] aṁga-vaṁga-khasa-vēṁgi-pāṇḍya-saurāṣṭra-kē-

[1] read *aurvānaḷan*

〈5〉raḷa-nēpāḷa-turuṣka-cēra-magadha-kṣmāpāḷa-dhārādharā-
-niḷan aṁbhōdhi-vṛitāvanī-vaḷayadoḷ cāḷukya〈6〉kaṇṭhīravaṁ

3. Kanda

vīrāvatāran akhiḷā-
-dhāraṁ bhuvanaikamalla-vallabhan āḷdaṁ
dhāriṇiyam ēka-cakrade
vīraṁ〈7〉 nuta-sakaḷa-cakravartti-lalāmaṁ||

Ōm ant' enisi negaḷda śrīmad-bhuvanaikamalla-dēvara vijaya-rājya〈8〉m uttarōttarābhivṛiddhi-pravarddhamānam ā-caṁdrārkka-tāraṁ sukha-saṁkathā-vinōdadiṁ rājyaṁ geyyuttam iḷdu〈9〉 rājadhāni sūṇḍiya nagarēśvarada pratibaddham appa paṁca-liṁga-dēvayyar|

4. Campakamāla

sugatadoḷ ādi-bu〈10〉ddhan akaḷaṁkadol ādi-jinam pramāṇa-mā-
-rgga-gatadoḷ akṣapādan akhiḷārttha-vivēka-caṇaṁ kaṇādan ā-
-tma-gatado〈11〉ḷ akke vākya-gatadoḷ neṟe jaimini śabda-lōka-mā-
-rgga-gatadoḷ ā bṛihaspatiy enalu negaḷdaṁ nagarēśvarādhipaṁ||

5. Mattebhavikrīḍitā

〈12〉 hariṇāṁkāṁka-jaṭā-viṭaṁka¡m!〈ṁ〉 urigaṇ vyāghrājinaṁ [2+] ā-
-bharaṇār [4+] triśūlam enisirrd' ī ci〈13〉hnam ill' eṁban itt'
eraḍ' illīśvaran eṁban ēm [4+]ḷ sōmēśvaraṁ lākuḷī-
śvara [5+] prabhāvaman adi〈14〉nnē vaṇṇipoṁ baṇṇipaṁ||

□Ant' enisi negaḷda yama-niyama-svādhyāya-dhyāna-(dhāraṇa-maun)ānuṣṭhā¡ṇ!〈n〉a-ja〈15〉pa-samādhi-śīḷa-guṇa-saṁpannar lākuḷāgama-prasannar sāṁkhya-sarōvara-rāja-haṁsar naiyāyika〈16〉kāminī-karṇṇāvataṁsar vai¡s!〈ś〉ēṣika-¡s!〈ś〉ikhāmaṇigaḷu sakaḷa [12+] appa śrīmat〈17〉sōmēśvara-panditargge paṁca-liṁga-dēvar aṁga-bhōgakkaṁ vidyā-dānakkam alliya vi(dva)t-tapōdhanar āhāra-dāna〈18〉kkam endu svasti ¡s!〈ś〉aka-varṣa 996neya Ānanda-saṁvatsarada ¡p!〈ph〉ālguna [9+][2] Āditya-vāradandu〈19〉 kisukāḍ' eḷpattaṟa baḷiya vikramapuradoḷ palavuṁ devasa [9+] śrīmad-bhuvanaika〈20〉malla-dēvar paṇḍitara kālaṁ karcci hastōdakaṁ geydu sarbba-namasyaṁ (sāṣta)-bhōgaṁ māḍi kottar[3] kisukād ē〈21〉ḷpattara baliya bāḍaṁ musiyageṟey adaṟa catus-sīme mū¡d!〈ḍ〉alu māciya keṟe| ā(gnē)〈22〉yadalu kalla-manūra gulugavaḷḷiya mugguḍḍe pārtthada mēḷey alli niṟuṁgallu| teṁkalu bicce〈23〉y ēriya mēgaṇa aṁkōleya mēḷe alli niṟuṁgallu|nai¡ri!〈ṟ〉tyadalu gulugavaḷḷiya arahina

[2]Barnett 1919–1920: the last six *akṣara*s look somewhat like *bahuḷa dasami*.
[3]we should expect *koṭṭa*

[2+]〈24〉 muggudde aṁkōleya mēḷe alli niṟuṁgallu| paḍuvalu dogendelan aṁkōleya mēḷe alli niṟuṁga[llu|]〈25〉 vāyavyadalu nariy-oṟavina kūraṁgiya bettada būda-nanaṁdhareya kalla kuppi|[4] baḍa[ga]〈26〉lu per-beṭṭa| īśānyadalu turaḷakabbeyiṁ badagana kūraṁgiya mālageṟeya sīmeya muggudḍe|〈27〉 alli niruṁgallu| Antu cātur-āghātad' oḷagaṇa bhūmiy-ellaṁ taḷa-vṛittiyāgi sarbbābhyantara-siddhiyiṁ〈28〉 grāmaṁ sarbba-namasyaṁ|□ sūṇḍiyoḷ āditya-vāradoḷ nereva santheya siṁgavaṭṭigeya suṁkamaṁ〈29〉 dēvara n¡e!〈i〉vēdyakke biṭṭar|| dēvālayaṁgaḷa baḍagalu keṟeya keḷage biṭ(ṭa)[2+]oṭṭi mattar eraḍu||□〈30〉 Int' ī dharmmamaṁ sūṇḍiy-aṟuvar-ggāvuṇḍugaḷum eṇbar-sseṭṭiyaruṁ kai-koṇḍu sva-dharmmadiṁ rakṣisu〈31〉ttamirp-par||

Translation by Barnett 1919–1920

〈2–3〉 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, Bhuvanaikamalla-vallabha:-

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

〈6–7〉 Of heroic descent, a support of the universe, a hero, a renowned ornament of all emperors, Bhuvanaikamalla-vallabha has ruled the earth with sole dominion.

〈7–9〉 While the victorious reign of king Bhuvanaikamalla, who is thus renowned, was proceeding in a course of successively increasing prosperity, 〈to endure〉 as long as moon, sun, and stars, and he was reigning in the enjoyment of pleasant conversations, the gentleman of the god Pañcaliṅga, who is attached to 〈the temple of〉 Nagarēśvara in the capital city Sūṇḍi-

〈9–11〉 A primal Buddha to the Buddhist, a primal Jina to an Akalaṅka, an Akṣapāda (Gōtama) to the student of logic, a Kaṇāda skilled in discrimination of all meanings to the student of 〈the science of〉 the soul, and likewise a Jaimini indeed to the student of 〈scriptural〉 texts, a Bṛhaspati to the student in the realm of grammar: thus was the master of 〈the temple of〉 Nagarēśvara renowned.

〈12–14〉 Sōmēśvara ... lacking the tokens 〈of Śiva〉 consisting of a mass of braided locks

[4]Barnett 1919–1920: possibly *kurppi*.

〈shaped-like〉 a dovecot and decorated by the deer-figured 〈moon〉, the fiery eye, the tiger-skin, ..., ornaments, the trident, yet an Īśvara without (peer).... how now can a panegyrist 〈fitly〉 praise his mastery (over the doctrines of the) Lākuḷīśvara sect?

〈14–18〉 To Sōmēśvara-paṇḍita-dēva, who is thus renowned, possessing the merits of practice of the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, favouring the Lākuḷa traditions, a royal swan in the lake of Sāṅkhya doctrine, an ear-jewel of the lady of Nyāya doctrine, a crest-jewel of Vaiśēṣika doctrine ... for the personal enjoyment of the god Pañca-liṅga, for the dispensation of knowledge and dispensation of food to local learned men and ascetics,-

〈18–21〉 Hail! On Sunday ... of Phālguna in the Śaka year 996, the cyclic year Ānanda, king Bhuvanaikamalla, (having passed) several days in Vikramapura, within the Kisukāḍ seventy, laved the feet of the Pandit, poured water over his hands, and assigned to him as a universally respected estate with the eight rights of enjoyment the town of Musiyageṛe, within the Kisukāḍ seventy.

〈21–28〉 Its bounds are: on the east, Māchi's Tank; on the south-east, the *mugguḍḍe* of Kaḷḷamanūr and Guligavaḷḷi, the hillock *mēḷe* of Pārtha, there a dressed stone; of the south, the hillock of the *aṅkōle* shrub above the dry-land bank, there a dressed stone; on the south-west, the *mugguḍḍe* of Gulugavaḷḷi and ... the hillock of *aṅkōle* shrubs, there a dressed stone; on the west the hillock of *aṅkōle* shrubs belonging to Dogendela, there a dressed stone; on the north-west, the stone-heap of the Būda-nanaṁdhare at the point of the Jackal's Spring and the hill of Kūraṁgi; on the north, the great hill; on the north-east, the *mugguḍḍe* of the boundary of Kūraṁgi and Mālageṛe on the north of the 〈estate of〉 Turalakabbe, there a dressed stone. Thus all the land within the four sides of access 〈was granted〉 on *taḷa-vṛtti* tenure with establishment of all internal rights, a village universally respected.

〈28–31〉 The tolls of Siṁgavaṭṭige belonging to the markets meeting on Sundays at Sūṇḍi they granted for 〈defraying〉 the food-offerings of the god. Two *mattar* of ... were granted below the tank on the north of the temples. Thus the six Gāvuṇḍus and the eight Seṭṭis, taking charge of this pious foundation, shall maintain it according to its proper rule.

Bibliography

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Barnett 1919–1920, pp. 97–100, № H