Sūḍi, Kaḷacurya Saṅkama, ?

Antonella Santoro

Author of digital edition: Antonella Santoro

Contributor: Antonella Santoro

Identifier: DHARMA_INSKalyanaCalukya01023

Repository: Kalyāṇa Cālukya (tfb-kalyanacalukya-epigraphy)

File path: xml-provisional/DHARMA_INSKalyanaCalukya01023.xml

Languages: Kannada [Kannada], Sanskrit [Kannada]

Commit: 2026-11-06 05:05 (744d196), last modified 2026-09-18 16:57 (a106205)

Palaeographic description

...

Edition

1. Anuṣṭubh

□Namas tuṁga{ś}-¡c!〈ś〉iraś-cuṁbi
caṁdra-cāmara-cāravē〈|〉
traiḷōkya-nagarāraṁbha-
-mūla-staṁbhāya śaṁbhavē‖

2. Śārdūlavikrīḍita

〈2〉 śrī-dhāmaṁ puruṣōttamāśrayam ahīnōdbhāsitaṁ sarvva-sat〈t〉v-
ādhāraṁ dvija-rāja-rājitav udaṁcat-kīrtti〈3〉gaṁgānvitaṁ

prādhānyaṁ bhuvan-aika-jīvanak' enipp' oḷp' uṇme nāgēśvara-
-śrī-dhanyāk¡ri!〈r〉tiyol ma〈4〉naṁ go¡l!〈ḷi〉sitō ratnākaram śrī-karaṁ‖

3. Mahāsragdharā

Adu jaṁbū-dvīpamaṁ khāṁgaṇame-baḷasid' ant' irddud' aṁ〈5〉bhaḥ-karīṁdr〈ō〉-
dradan āghātōccaḷat-śikara-makara-karāsphāḷa-pāṭhīna-puccha-
-cada-na¡ḍ!〈k〉rōdvakra-kūrmma-pra〈6〉kupita-viluṭhac-ciṁśumāra-prahāra-
pradalat-
-phēna-pravāha-prabaḷa-ghanaghanārāva-raudraṁ〈7〉 samudram‖

Aṁtu sogayisuva muṁnīre mērey āgi nikhiḷa-dvipa-kuḷa-kadhara-kuhara-kuṁja-
raṁ〈8〉jitamuṁ aśēṣa-doṣāpaharaṇa-pariṇata-prabhāva-sukṣētramum enisi sogay-
isuva jambū〈9〉dvīpada naṭṭa naḍuve‖

4. Mattēbhavikrīḍita

sura-kāṁntā-rata-kūjita-pratirava-prōj〈j〉¡ri!〈r〉ṁbhitaṁ kiṁnarī-
-vara-gītārava-mōhita-¡dh!〈d〉vi〈10〉pa-kulam siddhāṁganā-pāda-pam-
karuha-prāṁcita-kuṁkuma-sthagita-caṁcac-caṁdra-kāntōpaḷaṁ
karam opp' i〈11〉ppudu ratna-kūṭa-ramaṇīyaṁ mēru-dhātrīdharaṁ‖

Ā kāṁcanācaḷada dakṣina-dig-bhāgadoḷu bharata〈12〉kṣ〈ē〉tram eṁbud' ippud'
adaro¡lū!〈ḷu〉‖

5. Mahāsrgdhārā

polan ellaṁ gandha-śāli-prakara-pariv¡ri!〈r〉taṁ nandana-śrēṇiy ellaṁ
phaḷa-bhār¡o!〈ā〉namna〈13〉cūtāvani-(ja)-vaḷayitaṁ dīrgghik' ānīkam ellaṁ
daḷitāṁbhōjāta-rēṇu-sthagita-lalitam ūrūrggaḷ ellaṁ prajā〈14〉saṁ-
kula-gō-dhānya-prakīrṇṇāṁcit¡e!〈a〉m enal eseguṁ kuṁtaḷ-ōrvvī-viḷāsaṁ‖

tat-kuṁtal-ādhipati‖

svasti sa〈15〉masta-bhuvanāśrayaṁ śrī-p¡ri!〈r̥〉thvī-vallabhaṁ mahārājādhirāja-
paramēśvara-kāṭāṁjara-pura-varā〈16〉dhīśvaraṁ suvarṇṇa-v¡ri!〈r̥〉ṣabha-
dhvajaṁ ḍamaruga-tūryya-nirgghōṣaṇa kadana-pracaṁḍa māna-kanakācaḷa sub-
haṭa〈17〉rāditya kaligalaṁ-kuśa calad-aṁka-rāma sanivāra-siddhi giri-durgga-mallaṁ
kalacuryya-kula-kamaḷa-mārttaṁ〈18〉ḍa niśśaṁkam-mallaṁ cakravartti-saṁkama-
dēvarasaru sukha-saṁkathā-vinōdadim rājyaṁ geyyuttam ire‖ viḷasita〈19〉m enipa
kuṁtala-dēśadoḷu bahu-phala-dhānya-dhēnu-dhana-pūrṇṇam enisuv ūrggaḷa nele
naḍu kisukāḍu‖

6. Kanda

Ā nā〈20〉 ḍan ālvan artthi-jan-
ānandaṁ siṁnda-maṇḍalika-tilakaṁ tē-
jō-nidhi-vikramadēvaṁ
śrī-nandanan eseye taṁnna lalitākāraṁ||

〈21〉 Ā jagad-vīran anvayāvatāram ent' endoḍe||

7. Kanda

moneyoḷu kūrppaṁ tōṟutum
anavarataṁ baladol a〈22〉marutum vikrama-bhū-
pana kaṭṭiḍala¡dh!〈g〉in aṁt' ese-
van ācarasa-maṁḍalēśvaram bhū-taladol¡¡ū!〈u〉!||

8. Campakamālā

dorev-aḍed' ādi-maṇḍali〈23〉kan ācugi tat-sahajātan appa Nā-
karasana siṁha-bhūbhujana dāna-mahīśana dāma-dhāriṇī-
śvarana cavuṁḍa-maṇḍa〈24〉ḷika-v¡i!〈ī〉rana cāma-narēṁdran oḷpu vi-
staridudalli siṁgarasan ātmajan ācugi-maṁḍalēśvaraṁ||

9. Kanda

Ā negaḷdācarasam〈25〉 gaṁ
mānini siriyā-dēviyarasigaṁ puṭṭidan
urvvī-nuta-vibhavaṁ sat-
tya-nidhānaṁ permmāḍi-dēvan apratima〈26〉 yaśaṁ||

Ene negaḷda permma-bhūbhujan anujan vidviṣṭa-maṇḍaḷēśvara-kāntā-jana-karṇṇa-
patra-vicchēdanan apratima-pratāpi〈27〉 c(ā)vuṁḍa-n¡ri!〈r̥〉paṁ||

Tat-paṭṭa-mahādēvi||

11. Mattēbhavikrāḍita

nara-nāthāgraṇi bijjalaṁ Kaḷacuri-kṣmāpāḷan ayyaṁ gu〈28〉ṇā-
karey ād' ēcala-dēvi tāyi n¡ri!〈r̥〉pa-varaṁ śrī-vajra-dēvaṁ sahō-
daran atyuṁnata-simda-vaṁśyan adhipaṁ cāvuṇḍan eṁ〈29〉(daṁde dal)
siriyā-dēviyolār' eraḷ-kuḷadoḷaṁ saṁpūjyeyaru rāṇiyaru||

tat-tanūjar¡ū!〈u〉||

12. Mattēbhavikrāḍita

dhareyaṁ pāḷisa(l eṁ)〈30〉(de gaurige gajāsya)ṁ ṣaṇ(m)ukhaṁ sīteg' ud-
dhura-tējaṁ lava-bhūbhujaṁ kuśa-n¡ri!〈r̥〉paṁ śrī-dēvakī-dēvig' ā-

daradiṁdaṁ bala-k¡ri!〈r̥〉ṣṇar udbhavi〈31〉(pa vol lōkōttamar ppu)ṭṭidar
ssiriyā-dēvige vīra-bijjala-n¡ri!〈r̥〉paṁ vikkayann eṁb' ātmajar¡ū!〈u〉||

Avar oḷage||

13. Mattēbhavikrāḍita

(prajeyaṁ)〈32〉(pālisi dharmmaṁ nilisi śiṣṭa-brātamaṁ kād' ari)-
-brajamaṁ sōd(u niraṁtaraṁ vipuḷa-lakṣmī-dhāman ādaṁ) mahī-
bhuja (cūḍāmaṇi)〈33〉 (siṁda-vaṁśyan ajitaṁ śrī-vikramāditan ā)-
(pta-janōdyan-nidhi maṁḍaḷēśa-tiḷakaṁ cāvumḍa-dēvātmajaṁ||)

〈34〉 Almost wholly illegible.

Apparatus

〈28〉 tāyi ◇ tā *for metrical reason* Barnett 1919–1920.

Translation by Barnett 1919–1920

〈1〉 Homage to Śambhu, beautiful with a yak-tail fan consisting of the moon kissing his lofty head, the foundation-column for beginning the city that is the triple universe.

〈2–4〉 A site of wealth [or, of Fortune[1], a dwelling of the noblest of men [or, of Puruṣōttama], illumined to perfection [or, illumined by the Lord of Serpents], origin of all living beings [or, of all the *sattva* element], made bright by kings of birds [or, by Garuḍa], connected with the brilliantly glorious Ganges [or, having a Ganges-like white stream of brilliant glory], pre-eminent, the true essence of the single watery element [or, sole life] of the universe, causing welfare [or, being the origin of Lakṣmī]:-like the happy aspect of the splendour of the Serpent's Lord [Viṣṇu], the jewel-mine [Ocean] verily delights the mind.

〈4–7〉 The Ocean stands like the ethereal space encompassing this Jambūdvīpa, with drizzle springing up from the blows of the huge tusks of great water-elephants, with streams of foam bursting out from the lashing of dolphins' arms and from the beating of *pāṭhīna* fishes' tails and fins and of alligators, crooked turtles, and angry wallowing porpoises, and hideous with the roar of mighty dense clouds.[2]

[1]The double meaning running through this verse are meant to compare the real ocean with the mythical Milk Ocean, the home of Viṣṇu

[2]the Ocean is thus compared to the sky, which is blue, emits rain and snow and contains storm-clouds.

〈7–9〉 In the very middle of Jambūdvīpa, which, with the ocean thus resplendent as its bound, is brilliant in being a blessed adorned with grotto-bowers in the central mountains of all the continents and in being a blessed land richly endowed with power to remove all guilt-

〈9–11〉 Conspicous indeed is Mount Mēru, charming with jewelled peaks, which is full of echoes of the murmurs of celestial damsels' amorous dalliance, where the tribes of birds are fascinated by the sounds of Kinnarīs' sweet songs, and where brilliant moonstones are besmeared with lustrous saffron from the lotus-feet of Siddhas' wives.

〈11–12〉 On the south of this Golden Mountain is the land of Bharata; in it-

〈12–14〉 All the fields are compassed by lines of fragrant rice-crops; all the series of parks encircled by mango-trees bending with the weight of fruit; all the multitude of pools charmingly powdered with pollen of bursting lotuses; all the towns splendidly abounding in crowds of people, kine, and grain: thus appears the bright aspect of the land of Kuntaḷa.

〈14–18〉 As to the lord of this Kuntaḷa:-When-hail!-the asylum of the whole world, darling of Fortune and Earth, great Emperor, supreme monarch, lord of Kāḷāṁjara best of cities, whose banner 〈bears the device of〉 a golden bull, who is 〈heralded by〉 the noise of the double drum and 〈other〉 musical instruments, awful in battle, a Golden Mountain in dignity, a sun of warriors, a goad to the valiant, a Rāma in boldness of character, successful 〈even〉 on Saturdays, a man of valour in mountain fastnesses, a sun to the day-lotuses of the Kaḷacurya race, an intrepid man of valour, the Emperor Saṅkama-dēvarasa, was reigning with enjoyment of pleasant conversations:-

〈18–19〉 In the bright land of Kuntala is Kisukāḍ, a province containing towns that are full of abundant fruit, grain, kine, and money.

〈19–21〉 The ruler of this province is a delight to the needy, an ornament of Sinda Maṇḍalikas, a treasure of splendour, Vikramadēva, a child of Fortune,[3] whose own charming form is conspicuous.

〈21〉 As regards the lineage of this world-hero:-

〈21–22〉 The Maṇḍalēśvara Ācarasa 〈I〉 appeared on earth like the embodied (or, wielded) sword-edge of king Vikrama, displaying valour in battle [or, sharpness at its point], constantly associated with might [or, with the right hand].

〈22–24〉 In dwelling upon the excellence of the illustrious first Maṇḍalika Ācugi (Ācarasa I) and of his brother Nākarasa, king Siṁha (Siṅga I), king Dāna, king Dāma, the

[3] *Śrī-nandana, a play on the name of his mother Siriyā-dēvi(see vv.11-12)*

valiant Maṇḍalika Cavuṇḍa ⟨I⟩, and king Cāma, ⟨it should be said that⟩ the Maṇḍalēśvara Ācugi ⟨II⟩ was the son of Siṅgarasa (Siṅga II).

⟨24–26⟩ To this distinguished Ācarasa ⟨II⟩ and his high-spirited consort Mādēviyarasi was born Permāḍidēva of world-renowned majesty, a treasure of truth, incomparable in glory.

⟨26–27⟩ The younger brother of this distinguished king Perma was king Cāvuṇḍa ⟨II⟩, who plucked away the leaves in the ears of hostile Maṇḍalēśvaras' mistresses, incomparable in majesty

⟨27⟩ His chief consort:-

⟨27–29⟩ Seeing that her father was the Kaḷacuri monarch Bijjala, foremost of lords of men, her mother Ēcaladēvi, a mine of virtues, her brother the blest Vajradēva, best of kings, her husband Cāvuṇḍa ⟨II⟩, the scion of the most exalted Sindas, what queens in the two races were so highly honoured forsooth as Siriyādēvi?

⟨29⟩ Their sons-

⟨29–31⟩ As to Gaurī, for the protection of earth, were born the Elephant-faced (Gaṇēśa) and Ṣaṇmukha, as to Sītā king Lava immense of splendour and king Kuśa, as to the blest lady Dēvaki by act of grace Bala and Kṛṣṇa were born, so were born to Siriyādēvi the hero king Bijjala and Vikkayya as sons, best of the world.

⟨31⟩ Of these ⟨two sons⟩

⟨31–33⟩ Guarding his subjects, establishing religion, protecting men of culture, driving away foes, the blest Vikramāditya, crest-jewel of monarchs, scion of the Sindas, invincible, an exalted treasure to his friends, an ornament of feudal princes, the son of Cāvuṇḍadēva, has been everlastingy a seat of abounding fortune.

Bibliography

Re-edited here for DHARMA (ERC n° 809994) by Antonella Santoro (2025).

Barnett 1919–1920, pp. 109–112, № K