Bāgali Kallēśvara Temple Inscription of the Reign of Taila II 2, Śaka 903

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Edition

〈1〉 svasti〈||〉

sakanr̥pa-kālātīta-saṁvatsara-sataṁgaḷ〈2〉 903 neya khara-saṁvatsaraṁ pravartise tadvari〈3〉ṣābhyantarade māgha suddha paṁcamī maṁgaḷavāra〈4〉d’ andu śrī-pr̥thvī-vallabha-mahārājādhirāja-paramēśvara〈5〉n ellaram-aruḷaṁ teri-viḷāsaṁ madha-gaja-mallan āne-veḍaṁ〈6〉ga-śrī-kannara-dēvana māḍida maryyāde Eleya pēr̥ige E〈7〉raḍu paṅa-vaḍḍaṁ suṁka-samucchaya naḍevudu

kōgaḷiy’ aynū〈8〉r̥uvan-āditya-varmm’ arasar āḷuttavire suṁkad’ anyāya per̥cida〈9〉ḍe bāḷguḷiy’ayvadiṁbaruṁ siddhaseṭṭi sōbhanayya mallayya〈10〉seṭṭi aṇnamman intavar pramukhavāgi taṁbuliga sāsirvvaruṁ A〈11〉ynūrvvaruṁ pōgi śrīpr̥thvī-vallabha-mahārājādhirāja-pa〈12〉ramēśvara-parama-bhaṭṭārakaṁ satyāśraya-kuḷa-tilaka-cāḷu〈13〉kyābharaṅaṁ srīmad-āhavamalla-dēvara śrīpādagaḷge śāṣṭāṁga〈14〉m er̥agi poḍevaṭṭu binnapaṁ-geydaḍe kannaradēvana marryādeya〈15〉l’ āda suṁkada

marryādeyuṁ tappade naḍayim-endu biṭṭan-int' ī〈16〉 sthitiyaṁ tappi koṇḍutaṁ vāṇarāsiyuṁ kavileyuṁ kurukṣētramu〈17〉man-aḷida paṁca-mahā-pātakaṁ □

1. Śālinī

sāmānyōyaṁ〈18〉 dharmasētu〈ḷ〉 nṛpāṇāṁ
kālē kālē pālinīyō bhavadbhiḥ|
sarvvānē〈19〉tān-bhāginaḥ pārtthivēṁdrānu
bhūyō bhūyo yācatē rāmabhadraḥ ||

2. Anuṣṭubh

〈20〉 sva-dattaṁ para-dattaṁ vā
yō harēti vasundharā〈ṁ〉|
ṣaṣṭir-varṣa-sahasrāṇi
viṣṭāyāṁ〈21〉 jāyatē kṛmiḥ |

yayvadiṁbaruṁ sāsirvvaru(ṁ)v' irdu bārikēcaṁge koṭṭaru|

〈vo〉〈22〉 kkalalu hāga talevoṛege bēḷe |

candōja māḍida 〈||〉

Translation

〈1〉 Benediction

〈1–7〉 A multitude of years having elapsed since the time of king Śaka, the boundary made by the auspicious Kannaradēva — the lord of the earth, king of kings, supreme lord, he who blesses everyone, *teri-viḷāsaṁ*, the one who wrestles intoxicated elephants, the one with the grace of an elephant — during the khara samvatsara of 903, in the very middle of the year, on Tuesday during the bright fortnight of Magha, 〈stated that〉 for the distribution of the 〈betel〉 leaves there was to proceed the collection of two ¿units? (*vaḍḍa*) of money (*paṇa*)

〈7–17〉 When the five hundred 〈*mahājanas*〉 of Kōgali and king Ādityavarma were ruling, as soon as the violation of the boundary increased, the five hundred of Bāḷguḷi, the thousand ¿〈leaders〉? of the betel leaf merchants — with members such as Siddhaseṭṭi, Sōbhanayya, Mallayyaseṭṭi and Aṇṇaman promiment among them — and the five hundred, went to Āhavamalla Dēva — lord of the earth, king of kings, supreme lord, most venerated, the ornament to the family of Satyāśraya, ornament to the Cāḷukyas — and having prostrated themselves before his auspicious feet, stretching their abdomens forward, as soon as they made a respectful petition, he declared that the boundaries

that were set for the collection of the toll under the jurisdiction of Kannaradēva would proceed. Having said this, he who defaults on this state of affairs (*sthiti*) will incur the five great sins of destroying Varanāsi, brown cows, and Kurukṣētra.

17–19.

This ⟨grant⟩ which is a bridge of *dharma* for kings, from time to time is to be protected/maintained by you, all the kings who are partaking of it, [as] requested again and again by Rāmabhadra.

19–21.

Whether given by oneself or another, he who robs/destroys that which is another's, for sixty thousand years he will be born as a worm in excrement

⟨21⟩ the five hundred and the thousand being present, they gave this to Bārikēca

⟨21–22⟩ ¿pulses for the quarter headload of the farmers?

⟨22⟩ made by Candōja

Bibliography

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