Kōgali Basadi Inscription of the Reign of Taila II, Śaka 914

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〈1〉 svasti〈||〉

samasta-bhuvanāśraya śrī-prithvī-vallabha-mahārājādhirāja-paramēśvara-parama-bhaṭṭāraka-satyāśraya-kuḷa〈2〉tiḷakaṁ cāḷukyābharaṇaṁ śrīmad-āhavamalla-dēvar□

cōrāri-māriḍāmarōpasargaṁgaḷ-amaḷgisi nā〈3〉nā-dēsāḍīsaraṁ vasagata(ṁ)myāḍi duṣṭaraṁ nigrahisi visiṣṭaraṁ pratipāḷisi mahādānaṁ geydu cōḷiya〈4〉 keyan-olagisida nūrayvatt' āneyumaṁ-roddada bīḍinoḷ-koṇḍ' uttarottarābhivriddhi-pravarddhamāna-vijaya〈5〉rājyam ā candrārkka-tāraṁ saluttam ire

tat-pāda-padmōpajīvitaṁ samadhigata-paṅcamahāśabda-mahāsāma〈6〉ntan-anēkar praṇutōnnata-lalāṭa-nirīkṣaṇōpalakṣita-kadaṁbakuḷācaḷōditādityaṁ paramēsvara-makuṭa-〈7〉ghaṭṭata-caraṇāravindaṁ śākhāmṛga-dhvajan uttuṁga-siṁgha-lāṁchanaṁ mahā-paṭu-paṭaha-rava-prapūrṇna-di〈8〉gantarāḷa-virājamāna-caturāśīta-nagarādhiṣṭhitam himavanta-¡sakti!〈śakti〉-sthāpitan appa daśāśvamedhādīkṣita-

kuḷapra〈9〉sūtaṁ banavāsi-puravarēsvaram aṇiyaṁkakāṟa(ṁ)n āha[vādi]tyaṁ sāhasa-bhīmaṁ śauca-veḍaṁga-guṇa-pūrṇṇa-mēru-〈10〉bhṛtya-cintāmaṇi śrīmad-ādityavarmarasar·kōgaḷiy' aynūṟuvaṁ sundavatti panneraḍumann āḷuttamire||

〈11〉 □¡saka!〈śaka〉-nṛpa-kāḷātīta-saṁvatsara-sataṁga 914 neya naṁdana-saṁvatsaraṁ pravartise tadvarṣābhyaṁtara pauṣya bahuḷa bā〈12〉rasi ¡sukravārav!〈śukravārav〉' uttarāyaṇa-saṁkrāntiy' andu || saṁsāra-jaḷadhi-jaḷa-vaḷaya-vēlā [ca. 3*]nupamakara-kṣōbhitava〈13〉rttāgarttāntaṟ patita-bhavya-jīvōttaraṇa-sāmarthyōpētar appa śrīmat·kōgaḷiya sthānādhipatigaḷ appa gaṇa〈14〉dhara-deva-bhaṭṭārakar pramukhavāgi nālkuṁ yugada poḷal kōgaḷiya kāḷayyaseṭṭiya koṭiseṭṭi Ajavarmmaseṭṭi Āyja〈15〉seṭṭi baddiyammaseṭṭi pōcayyaseṭṭi sācayyaseṭṭi kāḷiseṭṭi Int' ī seṭṭiyargaṁ māḷimayyaṁ jōgimayyaṁ māramayyaṁ〈16〉 nāgavarmayyaṁ Āyavarmayyaṁ maruḷayyaṁ gōvin-dayyaṁ nāgamayyaṁ Int' ī pannasigarggaṁ kaliyammaṁ caṭṭayya kō〈17〉gaḷi-vārayya Eḍavāycayya Eṟejōgayyaṁ baṁkayyaṁ kēkayyaṁ Āycagāvuṇda kannayyaṁ Int' ī gāvuṁḍuga〈18〉ḷuṁ paṁca-maṭa-sthānakkaṁ koṭṭu vyavasthey' ent' endaḍe Eḷunūṟ-ayvattu mattar' ereyu mūnūṟ-ayvattu mattar kkisukāḍum antu baḷa〈19〉kke sāyirada-nūraṁ mattarāgi seṭṭiyargge mattar eṇchāsiraṁ avargge mānyaṁ mattar eṁṭunūṟu tōṁṭam eṁṭu pannasi〈ga〉rgge〈20〉 mattar eṇchāsiramavargge mānyam eṁṭunūru tōṁṭam eṁṭu gāvuṇḍagaḷgaṁ mattar ppannircchāsiram avargga mānyaṁ mattar ssāsi〈21〉rad' iḷnūṟu tōṁṭaṁ panneraḍu ant' avar avara baḷada perggaḍegaḷge mānyaṁ mattar mūvattu toṁṭam-ondu kuttaṁgiya gāvuṇḍugaḷa pāda〈22〉mūlaṁ basadiy' aḷiviṁge muṁde nilvar·

| Ekkala gāvuṇḍan oḷavāgi panneraḍu gāvuṇḍaran ella vāḷgi-gāvuṇḍana jīya-mānasadiṁ baḷike kāḍ' ā〈23〉yamaṁ nōḍiyuṁ kīḷ-ōkkal· pasugege mūvattu mattarum ondu tōṁṭa-mum āge baṟikke-patti mūvatt' eraḍum ante-pattig' ¿aravaṇaṁ?〈aruvaṇaṁ〉〈24〉 mūru gadyāṇaṁ maḷta porisaṁ biṭṭa maryāde |

Eṇtaneya śrāhege pattige mūṟu dharaṇaṁ mūṟeneya śrāhege teṟe ne〈25〉ṟedu mūṟu gadyāṇamaṁ pattige tiṟuvar ellā kālakkam iduve marryāde pañcārasa-varjjitaṁ seṭṭi-yargaṁ pannasigargaṁ gā〈26〉vuṇḍagaḷgaṁ biṭṭa koṭṭaṇaṁ bīḍu besaṁ poṟagu phalavāda maṇgey' āṟuvaṇaṁ eleyabaḷḷi 1000rakke mūṟu〈27〉 gadyāṇaṁ karvvina tōṇṭa mattariṁge gadyāṇa geṟde mattarge dharaṇaṁ kāḷ-keyge mattariṁge paṇaṁ|

phalavāgada maṇge Aruvaṇa〈28〉villa||

kōgaḷiya ¿caturāghāṭṭadoḷ?〈caturāghāṭadoḷ〉 āda maṇṇa-nīra sāṁyakkaṁ daṇḍad' ōsam ella basadige seṭṭiyar ppannasigar gāvu〈29〉ṅḍagaḷ śrōdal' āgi mānyakāṟar mūru śrāhege pariyara gadyāṇav' ant' iṟuvar· Avara kīṟ' okkal uḷta barisaṁ peṭṭi-ma〈30〉ryyāde Eraḍaneya śrāhege padinayd' arave mūṟeneya śrāhege purbba sthitiyoḷ

kare basadig' ett' iruvar· basadige taḷavṛtti〈31〉 sāyira mattaru¡m!〈ṁ〉 irpattu nālku-mattaru gaddeyuṁ|

mattu tōṇṭavuṁ|

nandanavanamuṁ sarbba-bādhā-parihāraṁ|

pañca maṭha-sthānamam〈32〉 pūrva-maryādeyoḷ vṛtti-pāḷisuvudu|

mūṟu baravuvilla mūr-mmane vārtegara mane pokkaḍe p panneraḍu gadyāṇa daṇḍa|

haradarakka〈33〉n' aṁgadoḷ vāradarigeya paccavaṁ koṇḍu pādarigeya mūgan' aridu pādariganaṁ kolvaru|poydaṁg' eṁṭu paṇaṁ āṇeyaṁ mikkaṁge panne〈34〉raḍu paṇaṁ mīṟidaṁge panneraḍu gadyāṇaṁ daṇḍa|

paradan' ār bbandaḍav' aṁgaḍiy' apājikadiṁd' iṟey anyāyadoḷ paradhanaṁ poydaḍe sā〈35〉vu sālvar·|

nakarakkaṁ|mahājanakkaṁ gāvuṁḍagaḷgaṁ|pañcamaṭasthānakkaṁ biṭṭiyilla|

baṭṭala-taṁbulaṁ baḍevant' ī maryyāde yellam ā〈36〉ytavarmm' arasara māḍisid' eraḍun dēgulaṁ kōgaliya praje verasi mūṟeneya dēgulaṁ idan aḷidoṁ prayāgeyuvaṁ kurukṣētra〈37〉vumaṁ|bāṇarāsiyuvaṁ kaḷbappuvaṁ sāsira kavileyuvaṁ|sāsirbbar pparvvaruvaṁ|sāsirbar· riṣiyuruvan aḷida pātakanu〈38〉 brahmātikāranum-akkuṁ

1. Anustubh

svadattaṁ paradattaṁ vā〈|〉
yō harēti vasundharāṁ|
ṣaṣṭirvvarṣasahaśrāṇi〈|〉
viṣṭyāṁ jāya〈39〉tē〈ḥ〉 krimi〈ḥ〉〈||〉

2. Anustubh

na viṣaṁ viṣamityāhu〈r〉〈|〉
devasvaṁ viṣamucyate〈|〉
viṣamēkākinaṁ hanti〈|〉
dēvasvaṁ putrapautrikaṁ||

Translation

〈1〉 Benediction

〈1–5〉 Āhavamalla-dēva — the refuge of the entire world, lord of the earth, king of kings, supreme lord, most venerable, ornament to the Satyāśraya family, ornament to

the Cāḷukyas -- having paired thieves and enemies with illness and omens of death, having brought under his control the leader of the Nānādēśi sect, having punished the wicked and protected the lawful, having performed the ritual of the great gift, the one who brought the one hundred fifty elephants which swung the arms of the Coḷa to the streets of his residence at Rodda — his rule was growing, attaining new heights of prosperity; as long as sun, moon, and stars exist:

〈5–10〉 One sustained by his lotus feet — having attained the five great sounds, the mahāsāmanta, the rising sun over the mountain 〈which is〉 the Kadamba family, characterised by the sight of eminent, upheld foreheads, the lotuses of whose feet are touched by the crests of other kings, the one with the monkey emblem and the raised lion crest, the one who governs 84 towns 〈which〉 illuminate the sky, 〈which is〉 filled with the piercing sound of drums the one who established himanvanta śakti, born in the family which performed ten horse sacrifices, lord of the town of Banavāsi, champion of beauty, sun of war, a terror to the cruel, the wish-fulfilling jewel, filled with purity, beauty, and virtue, who serves Meru -- was the prosperous Ādityavarma; while he was ruling the Kōgaḷi 500 and the Sundavatti 12

〈11–12〉 A number of years having elapsed since the time of king Śaka, while the year nandana of 914 was progressing, during the dark half of the month, in the week associated with Puṣya, on the Friday, during the passage of the sun to its northern course

〈12–22〉 The shore enclosing the ocean of transmigration ... the end of hollow existence agitated by the excellent power, he who is endowed with the capability of crossing the wicked, wordly existence, the superintendent Gaṇadharadēva-bhaṭṭāraka being the chief of Kogaḷi, the city measuring four yugas. Of Kogaḷi, the following merchants: Kālayyaseṭṭi: Koṭiseṭṭi Ajavarmmaseṭṭi, Āyjaseṭṭi, Baddiyammaseṭṭi, Pōcayyaseṭṭi, Sācayyaseṭṭi, Kāḷiseṭṭi; the following revenue collectors: Āyavarmayyaṁ, Maruḷayyaṁ, Gōvindayyaṁ, and Nāgamayyaṁ; the following village headmen: Kaliyammaṁ, Caṭṭayya, Kōgaḷivārayya, Eḍavāycayya Eṟejōgayyaṁ Baṁkayyaṁ, Kēkayyaṁ, Āycagāvuṇda, and Kannayyaṁ having made a donation for the institution of the five *maṭhas*, the settlement was as follows: Combining 750 *mattar* of black soil and 350 *mattar* of red soil, finally totalling to 1100 *mattar* for the army of the merchants. 8000 *mattar* as their tax-free land. 800 *mattar* and 8 groves for the revenue collectors, and 8000 *mattar* as their tax-free land. For the village headmen, 800 groves and 12000 *mattar* as their tax-free land. 1700 *mattar* and 12 groves in total as tax-free land for the administrators of their respective armies. 30 *mattar* and one grove for the village headman of Kuṭṭaṁgi's attendant, who will stand in front for the protection of the *basadi*.

〈22–24〉 All the twelve village headmen, including Ekkala-gāvuṇḍa, with the aquiesence of Vāḷgi-gāvuṇḍa, having seen the measure of the surroudning forests for the division of the lower tenacy, 30 *mattar* and one grove will be the ¿front? division, 32 〈*mattar*〉 for the ¿rear? division, 3 *gadyāna* is the tax to be collected. These are the stipulations as released by the council.

〈24–28〉 They will proceed with a share of 3 *dharaṇa* coins for the eighth year, and a share of three *gadyānas* beyond the collected tribute for the third year. This is the stipulation for all time, provided by the five kings for the donation released to the merchants, revenue collectors, and village headmen. For the grants which come to fruition outside of the prescription for uncultivated land, the tax for the eleyabaḷḷi 1000 is three *gadyānas*, for the *mattar* of sugarcane groves, two *gadyānas*, for the *mattar* of wetlands a *dharaṇaṁ*, and for the *mattar* of ¿grain? a copper coin. There is no tax on those grants which do not bear fruit.

〈28–32〉 For the proprietorship/fees for rituals of the muddy water within the four boundaries of Kōgaḷi all of the fines and fees are for the *basadi*. The merchants, revenue collectors, and village headmen being hearers, the holders of the rent-free lands will, for three years, maintain the running fee of a *gadyāṇa*. Their lower tenants, for the remainder of the year 〈will pay〉 box/chest-payments 〈as follows〉: for the second year, fifteen *arave*, for the third year, they will have raised for the black *basadi* according to the previous conditions. For the *basadi*, a grant of adjoining land for livelihood is 1000 *matttar* and 24 *mattar* of paddy-land. As well as groves. As well as a garden, free from all troubles.

〈31–32〉 The institution of the five maṭhas is to maintain the grant of land for livelihood according to the previous stipulations.

〈32–34〉 In the ¿body of the adulteress, having taken the adulterer's clothes, his nose will be cut off and he is to be killed. The one who slays him is promised 8 copper coins. For the remaining, 12 copper coins, and for he who committed the crime a 12 *gadyāṇa* fine.?

〈34–35〉 As long as the trader's six shops which provide the prescribed cuisine exist respectfully, he who steals another's wealth attains death.

〈35〉 For the merchants, the revenue collectors, the village headmen and the institution of the five mathas, there is no obligatory, unpaid labour

〈35–38〉 All of these stipulations are like striking an areca nut. The two temples build by King Āytavarma having spread the offspring of Kōgaḷi, he who destroys this, the third one is a great sinner who has destroyed a Prayāga, Kurukṣētra, Varanasi, kaḷbappu, a

thousand brown cows, a thousand brahmins, and a thousand ascetics. He would also be the killer of Brahmins.

1.

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

2.

Poison is not poison, but the ⟨wrongfully siezed⟩ endowment is poison, it is said. Poison kills only one but the endowment kills sons and grandsons.

Bibliography

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