Mākarappi grant of Pulakeśin II

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Palaeographic description

The halanta T in L26 is not quite clear in the scan but seems to be a small subscript ta complete with loop, probably with a short vertical, not horizontal, line above it.

The final punctuation mark (not transcribed by Fleet) is a single horizontal stroke with a strong bulge upward and to the left, like a ? without the dot, rotated 90° counter-clockwise. (Perhaps classify as a minimalist spiral mangala sign of the The punctuation mark after mahībhr̥tāṁ in line 5, not shown by Fleet, is faint and located below the anusvāra.

There are two different kinds of r̥ mātrā; one resembles subscript r̥ but with more of a curl at the end and not extending back up into body space (what I know as a regular r̥ mark; e.g. l2 mātr̥bhiḥ, mātr̥bhir, l4 bhr̥tāṁ l5 °āvabhr̥tha), and another that bends downward, sort of resembling a subscript l (l4 kr̥tā°; l27 kr̥ṣṇāhayo). Is this driven by the consonant to which r̥ is attached? There are also two forms of ka: the regular form and what may be a cursive one, where the upper part looks like a mirrored Z. Some of these (l1, kārttikeyā°; l4, kariṣṇu) follow anusvāras and could have been intended for ṅk, but the same shape is fould in l12, śaka.

Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti śrīmatāṁ sakal¿o?〈a〉-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ ¡hārītī!-putrāṇāṁ sa〈2〉pta-loka-mātṛbhiḥ sapta-mātṛbhir abhivarddhitānāṁ◦ kārttikeyānugraha-parirakṣaṇa-prā〈3〉pta-kalyāṇa-paraṁparāṇāṁ bhagavan-nārāyaṇa-prasāda-samāsādita-varāha-lā〈4〉◯ñchanekṣaṇa-vaśī-kṛtāśeṣa-mahībhṛtāṁ(◦) ¡calikyānāṁ! kulam alaṁkariṣṇ¿u?〈oḥ〉〈5〉 ◯Aśvamedhāvabhṛtha-snāna-pavitrī-kṛta-gātrasya satyāśraya-śrī〈6〉-polekeśi-vallabha-mahārājasya pautraḥ parākramākrānta-vanavā¡ś!yādi-para-nṛ〈7〉pati-maṇḍala-pratibaddha-viśuddha-kīrtti-patākasya kīrttivarmma-vallabha-mahā〈8〉rājasya tanayo naya-vinayādi-guṇa-vibhūty-āśrayaḥ śrī-satyā〈Page 2r〉〈9〉śraya-p¡ri!thivī-vallabha-mahārājaḥ samara-śata-saṁghaṭṭa-saṁsakta-para-(n)ṛpati-parā〈10〉jayopalabdha-parameśvarāpara-nāmadheyaḥ sarvvān ājñāpayaty

astu v(o) viditaṁ ma〈11〉yā vātāpī-nagarīm adhitiṣṭhatātmanaḥ pravarddhamāna-rājyābhiṣeka-saṁvatsare tṛtī〈12〉◯ye śaka-nṛpati-saṁvatsara-śateṣu catus-triṁśā(dh)ikeṣu pañcasv at(ī)teṣu bhādra〈13〉◯padāmāvāsyāyāṁ sūryya-grahaṇa-nimitta(ṁ) mātā-pitror ātmanaḥ puṇyā〈14〉◯vāptaye vāsiṣṭha-sagotrāya taittirīyāya tagarādhivāsine〈15〉 catur-vvedāyoṁbarakheḍa-kula-nāmadheyāya jyeṣṭhaśarm-maṇe rolku〈16〉ṟuky-uttarataḥ kadappa-grāma-dakṣiṇataḥ mākarappir nnāma grāmaḥ〈Page 2v〉 〈17〉 sanidhiḥ sopanidhiḥ sakḷptaḥ soparikaraḥ pañca-mahā-yajña-nirvvāpa〈18〉ṇārttham udaka-pūrvvakaṁ dattaḥ

Ayam asmad-dāyo 〈’〉nyair āgāmi-nṛpatibhir anuma〈19〉ntavyo varddhanīyaś ca〈.〉 yo vājñānād ajaram amaraṁ vātmānaṁ manyamāno 〈’〉pa〈20〉◯haret sa pañca-mahā-pātaka-saṁyukta¡ḥ! bahūni kalpa-saha〈21〉◯srāṇi narakaṁ vasati〈.〉 yaḥ pālayati tāny eva svarggaṁ vasati〈.〉〈22〉 Uktañ ca bhagavatā veda-vyāsena vyāsena

1. Anuṣṭubh

bahubhir vvasudhā bhuktā
〈23〉 rājabhis sagarādibhiḥ
yasya yasya yadā bhūmis
tasya tasya〈Page 3r〉 〈24〉 tadā phala¡ṁ!

2. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā
yatnād rakṣa yudhiṣṭhira

mahīṁ mahī〈25〉matāṁ śreṣṭha{ṁ}
dānāc cchreyo 〈’〉nupālana¡ṁ!

3. Anuṣṭubh

ṣaṣṭim varṣa-sahasrāṇi
svargge〈26〉 modati bhūmi-daḥ
Ācch¿a?〈e〉ttā cānumantā ca
tāny eva narake vaseT

4. Anuṣṭubh

vindhyā〈27〉◯ṭavīṣv atoyāsu
śuṣka-koṭara-vāsinaḥ
kṛṣṇāhayo hi jā〈28〉yante
bhūmi-dānaṁ haranti ye◦

5. Indravajrā

dattāni yānīha purā narendraiḥ
dānāni dha〈29〉rmmārttha-yaśas-karāṇi_
nirmālya-vānta-pratimāni tāni_
ko nāma sā〈30〉dhuḥ punar ādadīta{ḥ}◦

Iti∼

〈Page 3v〉

Apparatus

〈2〉 abhivarddhitānāṁ◦ • The uninterpretable character after *abhivarddhitānāṁ* is a circle like an *anusvāra*, but at baseline level. It may be a correction mark to the alternative shape of *k* in the next character (see Commentary), or possibly a space filler added subsequently where the scribe spaced characters too widely (along with what is read as a superfluous *visarga* in line 8).

〈6〉 -polekeśi- ◇ *-polikeśi-* JFF • The second character is very different from that of *calikyānāṁ*: it lacks the extended tail (like the cursive *lo*) and has no clear *i mātrā*. I am quite certain it is *le*.

〈8〉 -vibhū{(ḥ)}ty- ◇ *◦vibhū{ṁ}ty◦* JFF • The circle Fleet transcribes as a superfluous *anusvāra* is at headline height, whereas all other *anusvāra*s are well above, including that in *laṁ* (l4), which is to the right of the character. (The *anusvāra* of *saṁvatsare*, l11, is practically at baseline height and to the right of *sa*, but that is because of *stu* hanging

down from above. Here there is nothing preventing the circle being higher.) There is probably another mark below this circle at baseline height, so if it is a superfluous character, then it is probably a *visarga*. Neither the circle, nor the fainter, comma-like mark below are visible in Sir Walter Elliot's estampage.

〈9〉 -p¡ri!thivī- ◇ *pṛthivī* JFF.

〈14〉 rolku〈16〉ɼuky- ◇ *rolkū*〈16〉*ɼuky-* JFF.

〈15〉 °kheḍa- ◇ *°khe¿da?*〈*ḍa*〉*-* JFF • Fleet tentatively emends to *ḍa*, but the character seems to be *ḍa* to begin with.

〈27〉 hi ◇ *pi* JFF.

〈28〉 ye◦ • A circle or dot at headline height at the end of the stanza, possibly signifying a change of metre?

〈30〉 ādadīta{ḥ}◦ • Again a circle at headline height, though slightly lower than the upper part of the *visarga*. I believe this is another punctuation mark, though I agree with Fleet that the two dots on the left are a superfluous *visarga* (i.e. the punctuation mark does not consist of three dots, only the one on the right).

Translation by Fleet 1877

〈1–10〉 Hail! The grandson of the Great King Satyāśraya-Śrī-Polikeśivallabha, whose body was purified by ablutions performed after celebrating horse-sacrifices, and who adorned the family of the glorious Calikyas, who are of the kindred of Mānavya which is praised over the whole world, and who are the descendants of Hāritī[sic], and who have been nourished by seven mothers who are the seven mothers of mankind, and who have attained an uninterrupted continuity of prosperity by the favour and protection of Kārttikeya, and who have had all kings made subject to them by the mere sight of the sign[1] of the Boar which they acquired through the favour of the holy Nārāyaṇa; the son of the Great King Kīrttivarmavallabha[sic], the banner of whose pure fame was hung up in the territories of the hostile kings of Vanavāsī and other countries that had been invaded by his prowess; the favourite of the world, the Great King Śrī-Satyāśraya,— who is the abode of the power of statesmanship and humility and other good qualities, and who has acquired the second name of 'Supreme Lord' by victory over hostile kings who applied themselves to the contest of a hundred battles,— issues his commands to all people:—

[1] Crest, signet, or ensign.

〈10–22〉 “Be it known to you that, five hundred and thirty-four of the years of the Śaka king having elapsed, in the third year of my own installation in the sovereignty, on the day of the new-moon of 〈the month〉 Bhādrapada, on account of an eclipse of the sun, in order that my parents may acquire my own religious merit, the village of Mākarappi, with its treasures and deposits and assignments and major taxes,[2] to the north of 〈the village of〉 Rolkūṛuki and to the south of the village of Kadappa, has been given by me, while governing 〈at〉 the city of Vātāpīnagarī, with libations of water, for the purpose of celebrating the five great sacrifices, to Jyeṣṭhaśarmā, whose family name is Umbarakheda, of the kindred of Vāsiṣṭha, and of the school of the Taittirīyas, an inhabitant of 〈the city of〉 Tagara,[3] who is acquainted with the four Vedas. This my gift should be recognized and increased by other kings who may come after me. He shall incur the guilt of the five great sins and shall dwell for many thousands of ages in hell, who, through ignorance or because he esteems himself incapable of decay or immortal, may confiscate it; he, who preserves it, shall dwell for the same duration of time in heaven!” And it has been said by the holy Vyāsa, the arranger of the Vedas:—

1.

Land has been enjoyed by many kings, commencing with Sagara, &c.!

2.

O Yudhiṣṭhira, best of kings!, carefully preserve land that has been given, whether by thyself or by another; preservation 〈of a grant〉 is better than making a grant!

3.

He, who bestows land, enjoys happiness in heaven for sixty thousand years; he, who revokes 〈a grant〉 or connives at such an act, shall dwell for the same number of years in hell!

4.

They, who confiscate a grant of land, are born as black serpents, dwelling in dried-up hollow trees in the forests of the Vindhya mountains, which are destitute of water!

5.

What good man would resume those gifts which have been made in former times by

[2] Dániel Balogh: Fleet notes he is uncertain about translating *kḷpta* and *uparikara*.

[3] Probably the ancient city mentioned by the author of the Periplus and Ptolemy, and of which the remains may be traced over a wide area, on the plateau to the south of Rozah, about four miles from Daulatābād (formerly Devagiri), not far from the cave temples of Elora. [Fleet’s editor in IA]

kings, and which produce piety and wealth and fame, but which ⟨if revoked⟩, are like the remains of an oblation that are vomited forth?![4]

Translation into French by Estienne-Monod 2008

⟨1–22⟩ Prospérité ! le petit-fils du grand roi illustre Satyāśraya Polikeśin Vallabha, dont le corps fut lavé par le bain purificatoire de l'aśvamedha, ornement de la lignée des Calukya, illustres, honorés dans l'univers entier, de la même lignée que les descendants de Manu, fils de Hāritī, choyés par les sept Mères, mères des sept mondes, eux qui acquirent une prospérité ininterrompue par la faveur et la protection de Kārtikeya, qui se rendirent maîtres de tous les rois, soumis par la vue du signe du sanglier, grâce obtenue de l'illustre Nārāyaṇa, le fils du grand roi Kīrtivarman Vallabha, qui dressa les bannières ⟨proclamant⟩ sa gloire immaculée dans les royaumes des rois ennemis de Vanavāsī et des autres ⟨villes⟩, vaincues par sa vaillance, le grand roi illustre Satyāśraya Pṛthivī Vallabha, en qui trouve refuge[5] l'art de diriger, la modestie et d'autres vertus, ainsi que la puissance, qui reçut pour autre nom celui de Parameśvara car il avait vaincu les rois ennemis engagés dans les heurts de centaines de batailles, ordonne à tous : qu'il soit connu de vous que, me trouvant dans la ville de Vātāpī, lors de la troisième année après ma consécration sur l'auguste trône, cinq cent trente quatre années s'étant écoulées dans l'ère Śaka, pour le sacrifice de la nouvelle lune du mois de Bhādra, à l'occasion d'une éclipse de soleil, en vue de l'acquisition des mérites de ma mère, de mon père ainsi que des miens, je donne à Jyeṣṭhaśarman, du même gotra que Vāsiṣṭha, de l'école de Taittirīya, habitant Tagara, maîtrisant les quatre Veda, dont le nom de famille est Oṁbarakheda, un village du nom de Mākarappi, au nord de Rolkūṟuki, au sud du village de Kadappa, avec ses trésors,[6] exempté des taxes de reversion,[7] avec les taxes régulières[8] et les taxes irrégulières,[9] après avoir fait une libation d'eau, pour que soient offerts les cinq grands sacrifices. Ce don que nous faisons doit être approuvé et augmenté par les autres rois à venir. Celui qui, soit par ignorance, soit parce qu'il pense n'être sous l'emprise ni de la vieillesse ni de la mort, prend ⟨une terre⟩, est lié aux cinq grands crimes et demeure en enfer pendant plusieurs milliers d'âges. Celui qui protège ces ordres-là demeure dans le ciel. Et le bienheureux Vyāsa, compilateur du Veda, l'a dit.

[4] Dániel Balogh: I'm not sure I understand Fleet's translation here, but surely the point of this stock verse is that re-granting land is like reusing a ceremonial garland or re-eating vomit.

[5] Ce composé glose le biruda satyāśraya.

[6] D. C. Sircar, 1966, p. 30.

[7] ibid., p.405 : dépôt qui reste la propriété du donataire.

[8] ibid., p. 159 : impôt fixé en fonction d'un revenu.

[9] ibid., p. 406 : taxe additionnelle.

1.

Beaucoup de rois ont joui de la terre, Sagara le premier, celui qui possède la terre en possède le fruit.

2.

Qu'elle soit donnée par toi ou par un autre, ô Yudhiṣṭhira, protège la terre, ô meilleur des possesseurs de la terre, la préservation d'une terre est plus méritoire que le don !

3.

Celui qui donne une terre se réjouit soixante mille années dans le ciel, que celui qui la prend ou le permet demeure aussi longtemps en enfer !

4.

Habitant les grottes arides des rivages sauvages du Vindhya, ceux qui prennent la terre donnée renaissent serpents noirs !

5.

Autrefois en ce monde des rois firent des dons, qui engendrent dharma, artha et gloire, semblables au reste de l'offrande que l'on recrache, quel homme de bien s'en emparerait ?

Commentary

Sir Walter Elliot's note accompanying his rubbings of these plates, preserved in several copies, goes as follows (with minor variation in the copies): "Copper Sasanam of four plates recording the grant of the village of Makarappi between Caddapa and Rólkúr as a Shradda gift by Satyasreya Cháḷukya of Callian in the year SS_ 534 being the third of his reign. The Sasanam belongs to Mahendra Shanta a Jain Guru of Hyderabad. From General Fraser."

Bibliography

First edited by J. F. Fleet (1877) with inked rubbings and translation. Fleet reconsidered the date in Fleet 1888, p. 141, № 8 and in Fleet 1891, pp. 2–3. The present edition by Dániel Balogh is based on a collation of Fleet's text with his published facsimiles and inked impressions from Sir Walter Elliot's collection.[10]

[10] Scans of these impressions were obtained by Emmanuel Francis from the Edinburgh University Library, the Bibliothèque nationale de France and the British Museum.

Primary

[JFF] Fleet, John Faithfull. 1877. “Sanskrit and Old Canarese inscriptions, no. XXVII.” IA 6, pp. 72–78.

Secondary

Fleet, John Faithfull. 1888. “Miscellanea: Calculations of Hindu Dates.” IA 17, pp. 141–143. Page 141, item 8.

Fleet, John Faithfull. 1891. “The Chronology of the Eastern Chalukya Kings.” IA 20, pp. 1–15, 93–104, 266–285. Pages 2–3.