Kāndalgām plates of Pulakeśin II

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1. Anuṣṭubh

jayaty āviṣk¡ri!t¿i?〈aṁ〉 viṣṇor
vvārāha〈ṁ〉 kṣobhitārṇava〈M〉
dakṣi〈2〉ṇon〈n〉ata-da〈ṁ〉ṣṭrāgra-
-viśrānta-bhuvana〈ṁ〉 vapu〈ḥ〉

śrīmatā〈ṁ〉 sakala-bhu〈3〉vana-sa〈ṁ〉stūyamāna-mānavya-sagotrāṇ(ā)〈ṁ〉 hār¡i!t¡i!-putrāṇā〈ṁ〉〈4〉 sa◯pta-loka-māt¡ri!bhi〈ḥ〉 sapta-māt¡ri!bhir abhivardhitānā〈ṁ〉 kārti〈5〉keya-parirakṣaṇa-prāpta-kalyāṇa-paraṁparāṇā〈ṁ〉 bhagavan-〈n〉ārā〈6〉yaṇa-prasāda-samāsādita-vārāha-¡lācchan!〈lāñchan〉ekṣaṇa-kṣaṇa-vaś¿i?〈ī〉〈7〉k¡ri!tāśeṣa-mah¿i?〈ī〉bh¡ri!tāṁ ¡calukyā!nā〈ṁ〉 kulam ala〈ṁ〉kariṣṇ(o)r aśvam¿a?〈e〉〈8〉dhāva〈Page 2r〉〈9〉bh¡ri!tha-snāna-pavitrī-k¡ri!tagātrasya satyāśraya-śr¿i?〈ī〉-p¡ri!thiv¿i?〈ī〉-va〈10〉l〈l〉abha-mahārājādhirāja-parameśvara-śr¿i?〈ī〉-pulakeśi-val〈l〉abha〈11〉-mahārājādhirāja-parameśva〈ra〉-

bhaṭṭāraka-samadhigata-pañca〈12〉-mahāśa{r}bd¡a-A!〈ā〉vāpta-parama-pauruṣāpara-nāmadheya-saka〈13〉lo¿(rt)?〈tt〉arāpathādhipati-śr¿i?〈ī〉-harṣavarddhana-parājayopa〈14〉la{r}bdha-parama-nāmadheyasya vijaya-rājya-saṁva〈t〉sare pa〈15〉ñcame māgha-māsa-saptamyāṁ mākoṭāvagāhana-kṛta〈Page 2v〉〈16〉-śar¿i?〈ī〉reṇa draviḍa-viṣaya-vāstavya-kāśyapa-sagotrāya somasvā〈17〉mi-pu〈trā〉ya kumārasvā〈mi〉-pautrāya pomasvāmi-¡naptāya! nārāyaṇasvāmi〈18〉ne ¡brāh-maṇasya!〈brāhmaṇāya〉 sodaka-pūrva〈ṁ〉 dat〈t〉aḥ revatī-dv¿i?〈ī〉pe ¡mahānadyot-tara!-k(ū)¡(ḷ)!〈l〉e vi〈19〉ndiri◯-¡purastā!〈purastāt〉 khuddikā-dakṣiṇata(ḥ) churā-vaṇasya paścimena〈20〉 pirigipa nāma grām¡a!〈o〉 {r}bali-caru-vaiśvadevārttha〈ṁ〉 mātā-pi〈21〉tror ātmanaś ca 〈puṇyābhivṛddhaye〉 ¡A!cāṭa-bhaṭa-praveśya〈ḥ〉 sarva-parihāraḥ〈22〉 sarva-nirādeyaḥ sarva-s¿i?〈ī〉mā-pari¡ch!inna〈ḥ〉 samast¡a!〈o〉〈Page 3r〉 〈23〉 y¿e?〈o〉 〈'〉smad-vaṁśyair anyair v¡ā A!bhipratipālan¿i?〈ī〉yo mā-nan¿i?〈ī〉yaś ca〈.〉〈24〉 yas tasya vik¡r(i)!tiṁ ¡vujato! sa pañcabhir mahā-pātakair upa〈25〉pātakaiś ca saṁyukto narake maj〈j〉ati〈.〉 Uktañ ca bhagavatā veda-vyāse〈26〉na vyā◯sena〈.〉

2. Anuṣṭubh

sva-dat〈t〉āṁ para-dat〈t〉āṁ vā
yo hareta vasundharā(ṁ?)
ṣaṣṭi〈27〉 -varṣa-sahasrāṇi
viṣṭhāyāṁ 〈jāyate〉 k¡ri!mi(ḥ?)

3. Anuṣṭubh

{r}bahubhir vasudhā bhuktā
〈28〉 rājabhi〈ḥ〉 sagarādibhiḥ
yasya yasya yadā bhūmis
tasya tasya〈29〉 tadā phalaṁ

Iti〈.〉 likhitaṁ ca guṇadevena lekhakena〈.〉

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Apparatus

〈7〉 °kariṣṇ(o)r aśvam¿a?〈e〉dhā° ◇ *°kariṣṇ¿ā?〈o〉r aśvamedhā°* KTT.

〈14〉 °la{r}bdha-parama-nāma° ◇ *la{r}bdh¿a?〈ā〉para-nāma* KTT • See also the commentary.

〈17〉 pomasvāmi- • Telang says *pomasvāmi* may be *paumasvāmi*. The reading is clearly *po*;

he may be thinking of emending to *pauma* as a Prakritic form of *padma*. More likely in my opinion, *poma* may be a scribal mistake for *soma*, in which case his great-grandfather had the same name as his father. — 〈17〉 -¡naptāya! • Telang suggests emending to *naptre*, or perhaps *praṇaptre*. Indeed, the intent of the composer must clearly have been great-grandson, but I prefer not to interfere in the text.

〈18〉 mahānadyottara • Telang normalises to *mahānady-uttara*, which is perfectly plausible. Alternatively, this may be hypersandhi for *mahānadyāḥ+uttara*.

〈24〉 vik¡r(i)!tiṁ ¡vujato! • Telang emends to *vikṛtiṁ bhuñjato*. But *vikritiṁ* actually looks like *vikrītiṁ*, while *vujato* looks rather like *vrajato*. Estienne-Monod translates "Celui qui cause du tort à cette (donation)", but even with emendations, the text does not really mean that. Maybe sale, *vikrīti*, is actually meant? Normally, I would expect a clearer phrase meaning "prevents the donee from enjoying it".

Translation into French by Estienne-Monod 2008

〈1〉 Prospérité !

1.

Victoire à la forme de Viṣṇu, manifestée en sanglier, dont la pointe des défenses, levées vers le Sud, soutient le monde aux flots agités ![1]

〈2–26〉 〈Par le frère〉 de celui qui orne la lignée des Calukya, illustres, du même gotra que les descendants de Manu, honorés dans l'univers entier, fils de Hāriti, rendus prospères par les Sept mères, mères des sept mondes, qui perpétuent la prospérité obtenue grâce à la protection de Kārtikeya, auxquels tous les rois furent soumis en un instant à la vue du signe du sanglier, obtenu grâce à la faveur du bienheureux Nārāyaṇa, dont le corps fut lavé par les bains purificatoires de l'aśvamedha, l'illustre Satyāśraya Pṛthivī Vallabha, souverain suprême des grands rois, illustre seigneur, l'illustre Satyāśraya Pulakeśin Vallabha, souverain suprême des grands rois, seigneur suprême,[2] illustre seigneur, qui rassembla les cinq grands sons, obtint cet autre nom par son excellente force, seigneur de tout le Nord, ayant reçu cet autre nom en vainquant l'illustre Harṣavardhana, lors de la cinquième année de son règne victorieux, le septième jour du mois de Māgha, celui-ci[3] dont le corps excellent fut baigné dans le

[1] L'ordre des pāda n'a pu être restitué.

[2] Cette répétition soulève une difficulté : si le premier Satyāśraya correspond à Pulakeśin I et le deuxième à Pulakeśin II, alors le scribe aurait omis Kīrtivarman.

[3] Il faut ici suppléer *tena bhrātrā*, « par ce frère ». [DB: understand *tasya bhrātrā*. But I do not know what grounds she has for this, instead of simply supplying or understanding *tena*, with Telang.]

Mākoṭa[4] donne au brahmane Nārāyaṇasvāmi, habitant le viṣaya de Draviḍa, du gotra de Kaśyapa, fils de Somasvāmi, petit-fils de Kumārasvāmi, arrière petit-fils de Pomasvāmi, après avoir fait une libation d'eau, le village nommé Piri, sur une île de la Revatī, dans le kula[5] de Mahānadyuttara, à l'est de Vindiri, au sud de Khuddikā, à l'ouest de Churāvaṇa, en vue ⟨de l'accomplissement⟩ du bali, caru[6] et du vaiśvadeva,[7] ⟨pour l'accroissement du mérite de⟩ sa mère, son père et le sien,[8] ⟨village⟩ dont l'entrée est interdite aux troupes régulières et irrégulières, exempté de toute taxe, libre de tout prélèvement, et dont toutes les frontières sont délimitées. Tout ceci doit être protégé et respecté dans son intégrité par le rois de notre lignée et par les autres. Celui qui cause du tort à cette ⟨donation⟩ est lié aux cinq grands crimes et aux crimes secondaires et plonge en enfer. Et ceci a été dit par le bienheureux, compilateur des Veda, Vyāsa.

2.

Qu'elle soit donnée par lui ou par un autre, celui qui prend une terre renaît ver de terre dans les excréments pendant soixante mille ans.

3.

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

⟨29⟩ Ceci a été gravé par le scribe Guṇadeva.

Commentary

Telang (1885, p. 330) reports Fleet's opinion that the plates are spurious (because of poor language and irregular characters), but the seal is probably genuine.

All lines are spaced very closely, with practically no vertical distance between them. As a result, a line in many places twists to make room for characters above; occasionally there are spaces (not marked up) to accommodate descenders: l2 vi_śrānta. Lines also twist in other places, apparently with the purpose of fitting a certain number of characters into each line (perhaps to preserve the original specimen's number of characters per line, on a smaller support?). Thus, in sakala-bhu at the end of l2, ka and

[4] Lieu sacré de Dākṣāyāṇī.

[5] Division territoriale. [DB: surely not?]

[6] Oblations consistants en offrandes de nourriture. Sur le caru, cf. VS. xxix. 6 TS. i ŚBr. Ait. Br. i , 1 & 7 KātyŚr. &c. (pl. Yājñ. i , 298) ; sur le bali, cf. RTL. 411 , 421 ; GṛŚrS. Mn. (esp. iii , 69 , 71) in Monier-Williams. Le bali et le caru sont aussi mentionnés in insc. nos 7 et 10.

[7] Sur ce sacrifice, consistant en offrande de nourriture cuite, cf. Kane, 1974, II, part. II, p. 741-748.

[8] Nous suppléons une formule telle que puṇyābhivarddhaye afin de préciser la fonction de ces génitifs.

la are very small, and are engraved on a diagonal, with ka below and to the right of sa, and la to the left of the top of bhu.

〈8〉 This line consists only of two characters, at the left-hand edge. They were probably not inserted subsequently; rather, the engraver thought he could start another line, but after engraving these two, he realised that the line above dips and he can't make it a full line, so he went on to the next page.

〈12〉 L12. Nearly all instances of b in the text are engraved as rb. Is this a result of a later copyist/forger trying to imitate the script of the original grant, but misinterpreting some strokes? Perhaps the original had v-s instead of (at least some) b-s, and somewhere along the copying/forging process, someone who knew these words ought to be spelt with b corrected that, but someone else interpreted the stems of v-s as rephas and added them back in? Or plain hyperSanskritisation? Positive examples are l12 śarbda; l14 larbdha; l20 grāmarbali; l27 rbahubhir. The only counterexample is l18 brāhmaṇasya, which is unclear in my scan, but probably indeed without a repha. It may be possible to explain grāmarbali and rbahubhir (following krimiḥ with a very unclear and possibly nonexistent visarga) as sandhi (though very non-standard in the first case), but given the other examples, this seems unlikely.

〈14〉 While Telang's emended reading *°apara-nāmadheyasya* can be said to make sense, *-parama-nāmadheyasya* is certain in the text and seems to make better sense, though it may perhaps be emended to *-parameśvara-nāmadheyasya* or *-parameśvarāpara-nāmadheyasya*. Compare *-para-nṛpati-parājayopalabdha-parameśvarāpara-nāmadheyaḥ* in lines 9-10 of the Mākarappi grant.

〈15〉 Telang adds a daṇḍa after saptamyāṁ which I find unnecessary; it's all one sentence with dattaḥ below as the main verb. Telang also says "tena" next to °śarīreṇa if we are to assume that Pulikeśin is the donor. This is probably correct, but it may perhaps be simply understood. At any rate, there seems to be more missing here; perhaps °āvagāhana-pavitrī-kṛta-?

〈17〉 The second to fourth characters (puyaku) are indistinct in my scan but seem to be correct and are probably legible in the actual facsimile.

Bibliography

First edited by K. T. Telang (1885) with inked rubbings but no translation. The present edition by Dániel Balogh is based on a collation of Telang's text with his published facsimile.

Primary

[KTT] Telang, Kashinath Trimbak. 1885. “A copper-plate grant of Pulikesin II.” IA 14, pp. 330–331.