

vai:ṣ?<ś>ākha-p(au)rṇṇamāsy:ṣa?<ā>ṛṇ taṭāk:ē?<o>dyamane<12> devagaṇasv:ṣa?<ā>mine
kāśyapa-sagotrā:ṇṇaḥ?<ya> tiyare-gr:ṣa?<ā>ma<ḥ><Page 3r> <13> sinnā-ṭaṭe Udaka-
pū(r)vva<ṛṇ> sabhogah<.>

bahu{r}bhīr vvasudhā bhukt;*a?*<*ā*>
rā<*14*>ja;*ḥ*(*nai*)?<*bhiḥ*> sagarādhībhi<*ḥ*>
yasya yasya yadā bhūmi<*ḥ*>
tasya ta<*15*>(sya ta)dā phalaṃ

sva-dattārṃ para-dattā(rṃ) vā
yo haret_ie?<a> vasundharārṃ
(ṣa?)s(t)i_ivarṃ?<rṃ va>va{rī}rṣa-s_iā?<a>hasr_ia?<ā>ṇi
viṣ_it?_t<th>āy_ia?<ā><rṃ>j_ia?<ā>yate k_irīl(m)i<h>||

$\langle 3 \rangle$ -(vri)tta- $\diamond$ *ḍbhra?⟨vr⟩tta* GK • The first consonant (subscript to *d* of the preceding word) may be *v* with its bottom line incomplete, and there seems to be a small *i* marker attached on the left of the head (though other *i* markers are larger and sit squarely on top). — $\langle 3 \rangle$ svinna- $\diamond$ *svinna{h}*- GK • Only one dot is visible here, not two. I believe it is a by-product of the hammering of the edge to raise the rim, not a character.

⟨11⟩ -parameśva[h]⟨⟨rah⟩⟩ ◇ -*parameśvarah* GK.

⟨12⟩ -gr_ia?⟨ā⟩ma⟨h⟩ ◇ -gr_ia?⟨ā⟩ma⟨m⟩ GK • Gai and Katti suggest supplying *prādāt* or an equivalent verb at the end of the sentence. I prefer to supply *tena* and *pradattam* (bracketing the sentence) because *sabhogaḥ* seems to be quite clear in line 13.

⟨13⟩ sabhogaḥ ◇ *sabhogaṃ{ḥ}* GK • I see no superfluous *anusvāra* here; there is a conspicuous dot above and to the left of *ga*, but that is not a position *anusvāra* takes anywhere else in the plates, so I take it to be an artefact of the raising of the edge. —

⟨13⟩ rā⟨14⟩ja_i(nai)?⟨bhiḥ⟩ GK • The second character is completely obscured in the scanned photo by a blotch, except for part of a headmark and a small vowel mark (for *e* or part of *ai*) on the left of that. I assume Gai and Katti's reading is correct, but wonder if perhaps *rājakaiḥ* was in fact inscribed.

⟨16⟩ (ṣa?)ṣ(t)i_ivarṃ?⟨m va⟩va{ri}rṣa- ◇ _iṣ?⟨ṣ⟩aṣ(t)i⟨r⟩va{mri}rṣa- GK • The first character is indiscernible in the photo. Though there are some strokes that could be part of *ṣa* if this character was lowered for some reason, I'm more inclined to believe that *ṣa* was correctly inscribed. For the whole of the string, I think my emendation is what must have been intended: *anusvāra* has been shifted to the right several times above, and I believe the extra *ri* comes from a Prakritic pronunciation *variṣa* rather than a totally garbled attempt at writing *rvarṣa*.

Translation

⟨1⟩ Greetings!

1.

Victorious is the Boar, who—with his appearance dark like a sky with a bank of clouds or like a blue waterlily, with a great, flashing necklace of gems and jewels swaying on his neck, and with his face sweaty from ⟨the effort of⟩ holding the mountains steady—resembles a cloud whose midsection is partly wrapped in lightning.

⟨3–11⟩ In the dynasty of the Calukyas—who were deliberately appointed (to kingship) by the majestic Lord Mahāsenā, who are of the Mānavya *gotra*, who are the sons of Hārītī, and whose heads have been hallowed through washing in the purificatory ablutions (*avabhr̥tha*) of the Agniṣṭoma, the Agnicayana, the Vājapeya, the Pauṇḍarīka, the Bahusuvarṇaka and the Aśvamedha (sacrifices)— was born a full moon of the sky that is the Calukya dynasty: son of that Kīrtivarman whose wide reputation was attained through his unlimited valour, grandson of Hiraṇyagarbha who performed the Aśvamedha, an overlord of numerous kings who attained his kingdom through the strength of his own arm and his valour.

⟨11-13⟩ <By him, Pulakeśin II,> the village Tiyaṛe on the bank of the Sinnā along with <all> its revenues <was given> (in a ceremony) accompanied by (a libation of) water to Devagaṇasvāmin of the Kāśyapa *gotra* on the full-moon day of (the month) Vaiśākha, on the occasion of the damming of a reservoir.

2.

Many kings, beginning with Sagara, have enjoyed the bountiful land. Whosoever at any time owns the land, the fruit {reward (accrued of granting it)} belongs to him at that time.

3.

He who would seize land, whether given by himself or by another, shall be born as a worm in faeces for sixty thousand years.

Translation into French by Estienne-Monod 2008

⟨1⟩ Om ! prospérité !

1.

Victoire à Varāha, pareil à un lotus dans un ciel couvert d'une multitude de nuages, dont le cou supporte le mouvement de colliers de grands bijoux brillants, pareil à un nuage, dont le cœur serait cerclé d'éclairs, dont le visage était en sueur, en raison de ce fardeau qu'était le port la terre !

⟨3-13⟩ Né dans la lignée des Calukya, qui méditent au pied de l'illustre seigneur Māhasena, du même *gotra* que les descendants de Manu, fils de Hāritī, dont les têtes furent lavées par les bain purificateurs de l'*agniṣṭoma*, de l'*agnicayana*, du *vājapeya*, du *pauṇḍarīka*, du *bahusuvārṇa*, de l'*aśvamedha*, pleine lune dans le ciel de la lignée des Calukya, le fils de Kīrtivarman - dont la gloire immense fut acquise par un courage incommensurable, - le petit-fils de Hiranyagarbha, qui accomplit l'*aśvamedha*, dont le royaume fut acquis par la vaillance et la force de son bras, seigneur suprême des nombreux rois, (donne) lors du jour de pleine lune du mois de Vaiśākha, à l'occasion de la construction d'un étang, à Devaganasvāmin, du même *gotra* que les descendants de Kāśyapa, le village de Tiyaṛe, sur la rive de la Sinnā, après une ablution, avec la jouissance de celui-ci.

2.

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

3.

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

Commentary

⟨9⟩ All unclear markup in l9 is mine; GK have none here. The photo in EI has dark spots along the top edge.

Bibliography

First noticed in the Marathi magazine *Itihāsa-saṃgraha* for April 1909 (not traced). First noticed in English in ASI Western Circle Report for 1912-13, No. 2595.¹ Edited by G. S. Gai and M. N. Katti (1969–1970) with estampages but without translation. The present edition by Dániel Balogh is based on a collation of Gai and Katti's edition with the published facsimile.

Primary

[GK] Gai, Govind Swamirao & Madhav N. Katti. 1969–1970. "Modlimb plates of Chalukya Pulakesin II." EI 38, pp. 215–218.

¹Not traced; this does not seem to be the "Progress Report of the ASI Western Circle for the year ending 31 March 1913"