Praise of a mountain stream (mid-7th c. CE)

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Edition

1. Upajāti

〈1〉 (kva ci)[⏑––⏑⏑]yānujātā
kva cic (ch)ilā-vāl(u)ka-nirggateyaṁ
kva cit prakīrṇṇā śubha-śīta-toyā
saṁprasrutā maṅgaka(rī)va gaṅgā

Apparatus

〈1〉 (kva ci) [⏑––⏑⏑]yānujātā ◇ *[kva cit suśucy-am]bu-ruhānujātā* C1; *[kva cit su]śu[cy-am]bu-ruhānujātā* C2; *[Iyant]uśu(cy)ambu-ruhānujātā* S • None of the available images support any reading with *buruhā*. — 〈1〉 saṁprasrutā C1 C2 ◇ *saṁprasrātā* S. — 〈1〉 maṅgaka(rī)va ◇ *m(eddhya)karīva* C1 C2 S • Dominic Goodall suggests that perhaps we can take the faint head-mark attached to the left horn of *ma* as an unusual *e*, in which case we can read *me 'ṅgakarīva*, "who, as it were, makes up my body (/makes up a part of me)". Given the way water spouts forth from numerous locations near the site of

the inscription, we might also fancy that we are dealing with a metrically conditioned equivalent to *matańga-karīva* “like one who has an elephant’s trunk”.

Translation

1.

At times overgrown by [...], at times disappearing in pebbles and sand, at times spreading out its pure and cool water, the Ganges gushes forth here, like a *mańgakarī*!

Translation by Chhabra 1970

1.

Gushing forth is this (stream), purifying as the Ganges, at some places bedecked with bright lilies and lotus flowers, at some places bubbling out from pebbles and sand, (and) at some places spreading out its pure and cool water.

Commentary

Our estimate of the inscription’s date follows the proposal first made by Krom (1931) and subsequently endorsed by Damais (1957, p. 611; 1964, p. 101) as well as De Casparis (1975). Chhabra 1970 pointed out that the inscription is inspired by Kālidāsa’s *Raghuvaṁśa*, canto 13, verses 54–57.

Bibliography

First published by H. Kern (1911); re-edited by B. C. Chhabra (1935, 1970) based on photographs by N. van Erp (OD 2158–2162). Re-edited here by Arlo Griffiths, using the same photographs but taking into account also the photogrammetry made by Adeline Levivier in October 2025.

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