Mahābalipuram, Kōṭikal Maṇḍapa, *biruda*

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Summary

A *biruda*.

Edition

〈1〉 **śrī-vāmā(ṁ)kuśaḥ**

Apparatus

〈1〉 **śrī-vāmā(ṁ)kuśaḥ** • Hultzsch 1909–1910, p. 8, n. 1 notes that the *anusvāra* is doubtful. It does not indeed appear clearly on the visual documentation published in Hultzsch 1909–1910, p. 8, № 19. *In situ*, it seems to be above the letter *ku*. • The *visarga* is clear *in situ*. Brocquet 1997, p. 586, n. 1056 reads *śrī-vāmāṅkuśa* and notes that this should be analysed as a Vocative form.

Translation

The glorious hook of Vāma (Śiva).

or

The glorious one whose hook is splendid/terrible/cruel.

or

The glorious pleasant hook.

Translation into French

Le glorieux croc de Vāma (Śiva).

ou

Le glorieux au croc splendide/terrible/cruel.

ou

Le glorieux aimable croc.

Translation into French by Brocquet 1997

Ô Śrī-Vāmāṅkuṣa[1] (le croc de Vāma).

Translation by Hultzsch 1909–1910

The glorious Vāmāṅkuśa (bearer of handsome elephant-goad).

Commentary

The inscription—the only one on the monument bearing it—consists in what appears to be a *biruda*, "gloryfying soubriquet." Although Pallava kings have had hundreds of their *birudas* engraved on their monuments, this one does not appear among these and is found only on this pillar of the Kōṭikal Maṇḍapa. Note that the *biruda* Vāma is engraved twice on the Dharmarājaratha at Mahābalipuram. Vāmāṅkuṣa might be the *biruda* of one among the Pallava *biruda*-bearers of Mahābalipuram or of an obscure

[1] En l'absence d'autre désinence, on peut interpréter cette forme comme un vocatif.

Pallava prince or, as suggested by Srinivasan 1964, p. 110, of a chief, subordinated to the Pallavas.

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Secondary

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