Gift of Lōkama at Bhairavakoṇḍa

J. Ramayya Pantulu

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Summary

The inscription refers to a donation that was given by Lōkama, daughter of (Kū)japōṟēru and grand-daughter of Gōyindapōṟēru.

Edition

〈1〉 sṙī goyindapoṟēri manmaṟāḷu〈2〉 [1*]japoṟēri kuntuR̲ (lō)kama〈3〉 nilpina stānaṁbu

Apparatus

〈1〉 goyindapoṟēri • K. M. Sastri enumerates this name in the list of orthographical errors in the inscriptions. He regards *gōyindapōṟēri* to be the correct spelling (Sastri 1969, p. 277).

Translation by Sastri 1969

The gift endowed by Lōkama, daughter of ..japoṟēri, and grand-daughter of Śrī Goyindapoṟēri.

Translation

The place (*stānaṁbu*) (was) established by Lōkama, the daughter of (Kū)japōṟēru (and) grand-daughter of Gōyindapōṟēru.

Commentary

It is not entirely clear whether the spelling *kuntuṟ lōkama* in Ramayya Pantulu's edition represents a *halanta* ‹ṟ› or is a simplified visual representation of a compound character. Although there is no picture of the inscription in the edition and K. M. Sastri's republication the reading could be altered on the grounds of attested forms in other inscriptions. If the element *gōyinda* is a variant of skt. *govinda* the length of the ‹ō› is probable. The reading pōṟēri may be correct due to 1) similar attestations and 2) the etymology. Because of the absence of a graphemic differentiation between /o/ and /ō/ the spelling is ambivalent. 1) The element appears as part of names in *vasantipōṟi* ([1956] 1947–1948, p. 235, № 42 G), *maṁkhipoṟṟiyāru* ([1956] 1947–1948, p. 239, № 42 I), and *kūcapōṟiyāri*, *kūcapōṟiki* ([1956] 1947–1948, p. 244, № 42 K). Via Zvelebil's rule the spelling *poṟṟi* indirectly points towards *pōṟi* as well. 2) The word *pōṟi* means 'young' (probably originally gender neutral) and corresponds to forms with long vowel in modern Telugu (like *pōṟigāṁḍu* 'young man, boy'(Sītārāmācāryulu 1922, p. 534). The incomplete name -japōṟēri could perhaps be complemented as *kūjapōṟēri; confer Nilakanta Sastri & Venkataramayya [1956] 1947–1948, p. 244, ll. 8-9, № 42 K. The female donor's name is *lōkama* with the suffix -ama, probably from *amma* 'mother'. The inscription was found "[o]n top of a niche containing a liṅga" (ARIE 1921–22, p. 79). This niche is probably referred to by *stānaṁbu*. The inscription is one of the fewer that mention a woman as donor.

Bibliography

The inscription was noted in the Annual Report and first published by J. Ramayya Pantulu without translation and picture. K. M. Sastri republished the inscription based on Ramayya Pantulu's edition together with a translation.

Primary

[S] Sastri, Korada Mahadeva. 1969. *Historical grammar of Telugu with special reference to Old Telugu c. 200 B.C. - 1000 A.D.* Anantapur: Sri Venkateswara Univ. Pages 283–284, item 5.

Secondary

ARIE 1921–22. *Annual report on Indian epigraphy for the year 1921-1922*. Edited by G. Venkoba Rao. Madras: Government Press, 1923. Appendix C/1922, page 79, item 281.

Ramayya Pantulu, Jayanti. 1948. *South-Indian inscriptions (texts). Volume X: Telugu inscriptions from the Madras Presidency*. South Indian Inscriptions 10. Delhi: Manager of Publications. Page 20, item 56.