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Edition

〈1〉 svasti śrimaN vijayāditya-sa[tyāśra]ya-śri-prithivi-bhallabha-mahārā〈2〉ja-Athirāja-paramēśvara-(bha)ṭāraḷa vijayarājya-saṁva〈tsa〉raṁbu〈3〉 prathama-r¿ē?〈ā〉jya[ṁ]buna rēṇḍ-agun ēṇḍu vaṇarājuL vaṁga〈nū〉ru〈4〉viṣaya[ṁ]bu Ēḷa v¡a!〈ā〉ri p¡a!〈ā〉ḷa caḷki ḷēnṟurājula niṭuru paṭu〈5〉 gana Ēḷucu gamuṇḍalli gōtra[ṁ]buna vēḷāla-guṇḍiya pāṟa veneyaṟēgari〈ki〉〈6〉 r¡a!〈ā〉camānaṁbuna Ēbhadi maṟuntuṟlu Iccinadi dēni〈7〉ki sākṣi gōṇaya bōḷu kundābākaḷu vē-dari bōḷu v(ē)laya〈8〉ṟuneduṁbālu paṭṭi gāpuḷu jan(n)a-p¡a!〈ā〉ṟu Ājjava-pāṟu〈9〉 v(ē)rasāma¡(pa)!〈pā〉ṟu (va)ccamuḷu dēnik(i) vakra(ṁ)bu vaccuvāru pa[ñ]ca〈10〉mahāpātaka-sa(ṁ)yuktul agu{ḷca}

1. Anuṣṭubh

svadatt〈ā〉(ṁ) paradatt(ā)[ṁ] vā
yō harēt¿i?〈a〉 vasu〈11〉 ndhar〈āṁ〉
ṣaṣ¿thi?〈ṭi〉-va¿ruṣa?〈rṣa〉sa〈hasrāṇi〉
〈viṣṭhāyāṁ jāyate kṛmiḥ〉

Apparatus

〈1〉 śrimaN ◇ *śrīmaN* Ramesh & Ramachandra Murthy 1969–1970. — 〈1〉 sa[tyāśra]ya ◇ *saṁya* Ramesh & Ramachandra Murthy 1969–1970 • The scribe omitted one *akṣara* in the word *saṁvatsaraṁbu* of the same line, and he might therefore simply have forgotten two akṣaras in this word. There might be a chance, however, that it is sort of an abbreviated way of writing the *biruda*. The editors state in a footnote that *saṁya* has to be read *satyāśraya*. — 〈1〉 śri-prithivi-bhallabha ◇ *śrī-¿pri?〈pṛ〉thivī¿bha?〈va〉llabha* Ramesh &

Ramachandra Murthy 1969–1970. — 〈1〉 mahārā〈2〉ja-Athirāja ◇ *¿mā?〈ma〉h(ā)rā〈2〉ja-Adhirāja* Ramesh & Ramachandra Murthy 1969–1970.

〈2〉 saṁva〈tsa〉raṁbu ◇ *saṁvarabuṁ* Ramesh & Ramachandra Murthy 1969–1970 • In many cases the *ansuvāra* is written on top of the *akṣara* it is supposed to be pronounced before instead of after in Telugu inscriptions. It is noteworthy, that the first *anusvāra* is written on top of the 〈sa〉 and the second on top of the 〈bu〉 in this word; but the second *akṣara* has to be read 〈ṁbu〉. The same occurs with 〈ṁbu〉 in line six. The editors state in a footnote that the word has to be read *saṁvatsaraṁbu*.

〈3〉 r¿ē?〈ā〉jya[ṁ]buna ◇ *rājyabuna* Ramesh & Ramachandra Murthy 1969–1970. — 〈3〉 vaṇarājuL ◇ *¿va?〈vā〉ṇarājuL* Ramesh & Ramachandra Murthy 1969–1970. — 〈3〉 vaṁga〈nū〉ru ◇ *vagaṁru* Ramesh & Ramachandra Murthy 1969–1970 • The *anusvāra* is written on top of the 〈ga〉 but pronounced before this *akṣara* as is often the case in Telugu inscriptions; the reading *vaṁga* is furthermore secured by other inscriptions (see Ramesh & Ramachandra Murthy 1969–1970, p. 334, № 56 B, l. 3). The editors state in a footnote that the word has to be read as *vaṁganūru*. Regarding the misspellings in line 2 and line 1 (if it is not an abbreviation) a further slip at this spot is possible as well.

〈4〉 p¡a!〈ā〉ḷa • This word may be connected with skt. *pāla-*. It occurs in a few other Telugu inscriptions. — 〈4〉 ḷēnṟurājula ◇ *ḷenṟurājula* Ramesh & Ramachandra Murthy 1969–1970 • The length of the vowel is rather probable since the structure of the first compound member seems to be a result of the typical metathesis in Telugu, i.e. ḷē- from *iḷa or *eḷV plus the Telugu ending -nṟu; the cognate may be Kannaḍa *eḷa* 'tenderness, youth' (Kittel 1894, p. 284), e.g. in *eḷa-arasar* 'prince' (Gai 1946, p. 179 referring to Rice 1905, p. 2, № 7) that represents the same construction as *ḷēnṟu-rāju*. The title also appears in at least two other inscriptions (Ramesh & Ramachandra Murthy 1969–1970, p. 333, № 56 A, l. 4 and Panchamukhi 1935–1936, p. 98, ll. 23-24). — 〈4〉 niṭuru paṭu〈5〉 gana ◇ *niṭ¡u!〈ū〉ru paṭu〈5〉 ¡gana!〈gānu〉* Ramesh & Ramachandra Murthy 1969–1970 • The auslauting -a could be a spelling mistake but could also represent the so-called 'emphatic particle' if it was a linguistic reality (Sastri 1969, p. 260).

〈5〉 gōtra[ṁ]buna ◇ *gōtraṁbuna* Ramesh & Ramachandra Murthy 1969–1970. — 〈5〉 veneyaṟēgari〈ki〉 ◇ *venaya-ṟeṁgari〈ki〉* Ramesh & Ramachandra Murthy 1969–1970 • The name seems to go back to *veni-ay(y)a-ṟē-gāru (confer similar instances where *Xi-ay(y)a is realized as Xey(y)a as in *bādeyya* (Ramayya Pantulu 1948, p. 329, № 598); this realization is one of several options). The element ṟē- is the result of the Telugu metathesis and corresponds to Kannaḍa eṟe 'ruler'. As for the first element *veni- com-

pare *(vi)ni〈22〉yaṇa* (Nilakanta Sastri & Venkataramayya [1956] 1947–1948, pp. 234–236, № 42G, ll. 21-22). Both elements *may* go back to Telugu *vinu* 'sky'.

〈6〉 maṟuntuṟlu ◇ *maṟuttuṟlu* Ramesh & Ramachandra Murthy 1969–1970.

〈7〉 v(ē)laya〈8〉ṟuneduṁbālu ◇ *valaya〈8〉ṟu neḍu-b(ō)lu* Ramesh & Ramachandra Murthy 1969–1970 • The editors supply a *daṇḍa* after this name obviously to indicate the conclusion of a section. The inscription clearly shows 〈bā〉 (one may also compare 〈bō〉 of line 7). It is therefore questionable whether *bōlu* is really meant here since it would also deviate from the spelling in the other occurences. The expression *paṭṭi gāpuḷu* denotes 'the farmers of the village' which could be referred to e. g. the village that the inscription was issued in. On the other hand, it may refer to what is written before. The element vēla- or vela- occurs in composition with -nāṇḍu in several inscriptions, yaṟu- is attested at least once with -nela (ya(ṟu)nelala (Krishna Sastri 1923, pp. 331–332, № 1014, l. 7)), and niduṁbaṟu (edited as nidubaṁṟu) appears as a place name in a Sanskrit inscription (Fleet 1891). It may be noted that the *akṣara* 〈ḍu〉 could also be read 〈du〉 because the difference is minute to non-existing, the regular 〈da〉 characters having a round belly while this *akṣara* in question being a little bit rectangular, a subscript 〈ḍa〉 in line 3 being quite rectangular as well. On the other hand, another subscript 〈°ḍa〉 of this inscription is round (line 5) while a 〈da〉 in line 11 is also a little bit rectangular.The question remains, however, whether these elements, insofar as they represent the counterparts of the elements in this inscription, could form a place name together that, indeed, would be quite long.

〈8〉 jan(n)a-p¡a!〈ā〉ṟu ◇ *janna-pāṟu* Ramesh & Ramachandra Murthy 1969–1970.

〈9〉 v(ē)rasāma¡(pa)!〈pā〉ṟu ◇ *varasām(i)-pāṟu* Ramesh & Ramachandra Murthy 1969–1970 • The editors' reading represents a Prakrit form of Sanskrit *varasvāmī* or *parasvāmī* and might be what was intended. — 〈9〉 (va)ccamuḷu ◇ *vaccamuḷu* Ramesh & Ramachandra Murthy 1969–1970 • The ambiguity in reading the first *akṣara* results from its being very close to 〈ṭa〉, 〈ḍa〉, 〈da〉, or a slightly damaged 〈va〉 in this inscription. — 〈9〉 dēnik(i) vakra(ṁ)bu ◇ *dēniki vakrabu* Ramesh & Ramachandra Murthy 1969–1970. — 〈9〉 pa[ñ]ca° ◇ *pañca°* Ramesh & Ramachandra Murthy 1969–1970.

〈10〉 agu{ḷca} ◇ *aguḷcu* Ramesh & Ramachandra Murthy 1969–1970 • As to my knowledge, there is no grammatical option to integrate 〈ḷcu〉 into the verbal form. It therefore must be seen as yet another lapsus of the scribe. — 〈10〉 ṣaṣ¿thi?〈ṭi〉-va¿ruṣa?〈rṣa〉 ◇ *ṣaṣ¿thi?〈ṭi〉〈r〉-va¿ruṣa?〈rṣa〉* Ramesh & Ramachandra Murthy 1969–1970 • The standard appearance of the verse contains the multiplicativum *ṣaṣṭis* 'sixty times'. Yet, in the standard spelling a consonant is doubled after a

repha. Hence, there is a certain chance that the scribe wrote *ṣaṣṭi-varṣasahasrāṇi* 'sixty year-thousands'.

Commentary

The scribe did not differentiate between long ⟨°ī⟩ and short ⟨°i⟩. Since this could reflect an actual indifference towards distinguishing vowel length in pronunctiation in this respect, the text was not "normalized". In the scribe's ductus the *akṣaras* ⟨da⟩ and ⟨ṭa⟩ look alike. He further does not differentiate between ⟨dha⟩ and ⟨tha⟩ both of which are written with a dot in the middle. A *viṣaya* or *nāṇḍu* with the name *vaṁganūr* is mentioned (and written clearly) in [1958] 1949–1950, № 14, l. 2 and also mentioned in 1948, № 604, l. 2. The place name consists of the elements *vaṁgan(V)* and *ūru* "village"; the first element could go back to Telugu *vaṁka* "crooked", compare Kannaḍa *vaṁka* "the winding course of a stream" (Kittel 1894, p. 1370), with locative suffix. Hence, the place name could mean "village at the river curve". The modern village *Vaṁganūr* actually is situated at a curve of the Pennar river. It might hence be possible that the *viṣaya* was also simply called *vaṁgana* "at the river curve" (Ramesh & Ramachandra Murthy 1969–1970, № 56 B, l. 3) if it wasn't really *vaṁganūr*. The attested *vaṁgaru* on the other hand (Ramesh & Ramachandra Murthy 1969–1970, № 56 C, l. 3) very probably is a misspelling for *vaṁganūru* because of etymological reasons. As for the place name *kundābākaḷu*, a *bāka-nāṇḍu* is mentioned in Desai [1958] 1949–1950, pp. 67–70, № 12, ll. 2-3. The inscription stops after the first third of line 11 although the imprecation verse is not completed and plenty of space is still left. It is possible that the inscription originally continued in the next line but regarding the flaws that the scribe seems to be responsible for it is also possible that he simply forgot to complete his task.

Bibliography

The inscription was noted in A. R. No. B 10 of 1959-1960 and first published by K. V. Ramesh and S. S. Ramachandra Murthy with annotations and a picture (1969–1970, pp. 334–335, № 56 C).

Secondary

Ramesh, K. V. & S. S. Ramachandra Murthy. 1969–1970. "Seven inscriptions of the Chalukyas of Badami." EI 38, pp. 331–340. Pages 334–335, item 56 C.