A pannavīśa of Immaḍi Īto during the reign of Uttamāditya-cōḻa-mahārāju

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Edition

〈Face A〉 〈1〉 svasti śrī〈2〉 Uttamā〈3〉ditya-cō〈4〉ḻa-mahā〈5〉rāju pri〈6〉thivirājya(ṁ)〈7〉 cēya〈8〉 Immaḍi〈9〉 Īto Icci〈10〉na pannavī〈11〉śa kōsiya〈12〉 paṟa cēdi〈13〉śarmma¡ko!〈ki〉cciri〈Face B〉 〈14〉 Eya(ra)〈15〉kallu kuḻa〈16〉 gaṭṭuḻu〈17〉 vendaraṁbu〈18〉ḻu vēṇa〈19〉vōja〈20〉nṟu cakṣi〈21〉 (dē)niki va〈22〉kraṁbu va〈23〉〈Face C〉 [1 lost or illegible line]〈24〉 pañcama〈25〉hāpāta〈26〉kunṟugu〈27〉 kacēṟu pā〈28〉¡ḻa!〈ṟa〉 Eṟama〈29〉 (vṟā)siri〈30〉 koṭṭali〈31〉 kuṇaṇḍā〈32〉ḻuvānṟu〈33〉 koṭṭe

Apparatus

〈1〉 śrī • The subscript 〈r〉 is written in an ornate manner and looks like the vocalic form.

〈9〉 Īto • The editors state in a note that this word could also be read as *ratō* (Nilakanta Sastri & Venkataramayya [1956] 1947–1948, p. 241, n. 1).

〈10〉 pannavī〈11〉śa • There might be a misprint in the edition in that the accent of the 〈ś〉 can be found after the 〈a〉. On the other hand the misprint might be this accent itself and what has to be read is 〈sa〉.

Translation by Nilakanta Sastri & Venkataramayya [1956] 1947–1948

Hail! Prosperity! While Uttamāditya-Chōḻamahārāja was ruling the earth, Irmmaḍi[1] Itō gave to Chēdiśarmmā, the Brāhmaṇa of Kōsiya, (*i.e.*, of the Kauśika-*gōtra*) a *pannavīsa*, Eya[ra]kallu-Kula-gaṭṭuḷu and Vendaraṁbuḷu-Vēṇavōjanṟu being the witnesses. He who destroys this (*gift*) becomes guilty of the five great sins. Eṟama, the Brāhmaṇa (?) of Kacēṟu wrote this. (*This is*) engraved by the *Koṭṭali*, Kuṇaṇḍāḷuvānṟu.

Translation by Sastri 1969

Hail! Prosperity! While Uttamāditya-Cōḻamahārāja was ruling the earth, Immadi Īto gave to Cēdiśarmma, the brahmin of Kōsiya, (i.e. of the Kauśika gōtra) a *pannavīsa*, Eya(ra)kallu-Kuḻa gaṭṭuḷu, Vendaraṁbuḷu and Vēṇavōjanṟu being the witnesses. He who destroys this (gift) becomes guilty of the five great sins. Eṟama, the brahmin (?) of Kacēṟu wrote this. (This is) engraved by the engraver (*koṭṭali*) Kuṇaṇḍāḷuvānṟu.

Commentary

The word 〈Immaḍi〉 very probably means 'double' or 'twofold'and comes from *inumaḍi*. This word can still be found in older dictionaries but is obsolete today. Sircar suggested that attributes like *immaḍi*, *mummuḍi* ('threefold') etc. were "prefixed to the names of certain kings in order to distinguish them from their predecessors bearing the same name" (Sircar 1966, p. 131).

[1]The edition reads *Immaḍi*; yet, the editors seem to interpret this word as coming from *iru-maḍi* (with graphemic duplication of the consonant after the lost repha) rather than *inu-maḍi* with assimilation of the dental nasal. The latter is more probable.

Bibliography

The inscription was noted in A. R. No. 297 of 1937-1938 and first published by K. A. Nilakanta Sastri and M. Venkataramayya with translation, annotations and a picture ([1956] 1947–1948, pp. 240–242, № 42 J). K. M. Sastri, while relying on this edition, re-edited the text and provided another translation (1969, pp. 297–299, № 24).

Secondary

Nilakanta Sastri, K. A. & M. Venkataramayya. [1956] 1947–1948. “Telugu Chola records from Anantapur and Cuddapah.” EI 27, pp. 220–251. Pages 240–242, item 42 J.

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 297–299, item 24.