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Edition

⟨₁⟩ svasti śrī raccayillu⟨₂⟩(m) jeṛuvuḷu guḷḷu gu[ca?]₃⟩pōrērivī Ip-prati(ma) vī⟨₄⟩ri
pedda koḍuku niḍumrāni kayya⟨₅⟩mbuna jaccinavānru⟨₆⟩ iru-gaṇḍug ārla paṭṭu
sēnu⟨₇⟩ bhaṭaraḷaku ra(ṭṭō)ḍi yiccinadi

Apparatus

⟨₁⟩ raccayillu⟨₂⟩(m) ◇ *raccayillu*⟨₂⟩(O) BR • The reading of B. Radhakrishna (i.e. ⟨O⟩) seems to be a printing mistake at first glance (and this might indeed be the case here). Yet, initial ⟨O⟩ in "archaic Telugu" - and that is what the script is described as - is quite similar to ⟨gu⟩ and this reading would make sense insofar as it could represent one of the several forms of the so called conjunctive or connective particle. It may be noted, though, that while this suffix is attested with a glide, the form is attested as ⟨vu⟩ and not ⟨gu⟩.

⟨₂⟩ jeṛuvuḷu ◇ *jeṛuvu* RP. — ⟨₂⟩ guḷḷu gu[ca?]₃⟩pōrērivī ◇ *guḷḷu gu*⟨₃⟩*pōrērivī* BR; *gullugu[ca. i*]*⟨₃⟩ *pō(ḍē)rivī* RP • The text of J. Ramayya Pantulu is edited in modern Telugu script where the retroflex double /ʃ/ is normally represented via ⟨ḷ⟩. The reading of B. Radhakrishna, however, makes clear that ⟨ḷḷ⟩ was written which was to be expected. The element *pōr(i)-* can be found in several proper nouns but it is always attributed or itself attribute. Hence, there is a certain probability that the last *akṣara* and another probably lost *akṣara* (B. Radhakrishna does not insert a dot in his edition) of line 2 form this attribute. In reference to Nilakanta Sastri & Venkataramayya [1956] 1947–1948, p. 244 (*kūcapōri-*) I have tentatively supplied the *akṣara* ⟨ca⟩ to form *guca-*

(i.e. *gūca*) without claiming that both names refer to the same person. The form *pōrēri* comes from **pōri-yāri* with the so called honorific suffix in gen. case

<4> niḍumrāni ◇ *niḍumrani* RP.

<6> āṛla ◇ *āḍla* RP.

<7> ra(ṭṭō)ḍi ◇ *ra(ṭṭo)ḍi* RP • The inscription is of old age (confer forms like (āṛla) and the information about the archaic script) wherefore we can assume a long vowel which is a contraction of the diphthong as a result of the loss of the intervocalic /g/: *raṭṭōḍi* from *raṭṭaguḍi/raṭṭakuḍi* (attested).

Translation by Sastri 1969

Hail. Prosperity. The court-house, the tank and the temple belong to (i.e. are endowed by) Pōḍēri. This sculpture is of his eldest son who died in the battle of Niḍumranu. The raṭṭōḍi gave land sowable with two *gaṇḍus* of paddy to the God.

Commentary

My reading consists in small changes on grammatical grounds which were done without consulting the original in absence of a picture in the editions. The basic reading is due to J. Ramayya Pantulu and the corrections of B. Radhakrishna. The content seems to be quite heterogeneous but there is no reason to assume originally distinct inscriptions here. An inner connection might be produced by the assumption that the *raṭṭōḍi* is identical with *Pōḍēru*. The *anusvāra* in the beginning of lines 2 and 5 shows that the *anusvāra* was written on top of the *akṣara* that it was meant to be pronounced before as it is the case in some inscriptions.

Bibliography

Secondary

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[BR] Radhakrishna, Budaraju. 1971. *Early Telugu inscriptions (up to 1100 A.D.): with texts, glossary & brief linguistic history*. Hyderabad: Andhra Pradesh Sahitya Akademi. Pages 47–48, item 67.

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