Commemorative stone of Cākala

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Palaeographic description

The inscription was published without a picture. According to ARIE the inscription is written in ”archaic characters”.

Edition

〈1〉 svasti śrī puliya〈2〉(ḍi)ya makaṉru E〈3〉mmu(du)ru Ēḷuvari〈4〉 koḍuku Uppa(du)la cā〈5〉kala guṇḍu gu(da)liya〈6〉 kalavaṉru

Translation

Svasti! Upp(ā)ḍula Cākala, ”hero” of Śrī Puliyāḍi, son of the ruler of this Madūru, is (here) at the confluence of the Kuṇḍu (river).

Commentary

The text is given as in the edition but spaces have been added where a word boundary was deemed probable. The translation follows a slightly emended text. The personal name puliya(ḍi)ya seems to be Puliyāḍi, lit. ”smoeone who is like a tiger” (with the Kannaḍa suffix -āḍi/āḷi). The suffix -ya is a genitive and ”Kannaḍism” as can be often found in the earlier inscriptions. Makanṟu (later magaḍu), lit. ”a man”, can denote different things: a son, husband, hero, or ruler. I opted for ”hero” since Cākala seems to have been a subordinate of Puliyāḍi, and since koḍuku is used for ”son” later. It may be noted, however, that magaḍu (in its earlier spellings) is attested as ”son” in the old Telugu inscriptions and that three generations are sometimes mentioned, e. g. in INSTelugu00083 (Ramayya Pantulu 1948, p. 337, № 621). Therefore, it is also possible that Cākala was the grandson of Puliyāḍi. Emmu(du)ru *might* be equivalent to im-Madūru ’this Madūru’. The inscription was found in Kāmanūru and a village named Madūru is situated approximately 4 km to the south-east of Kāmanūru. Another village of that name can be found in a distance of approximately 50 km. Hence, the qualification ”this Madūru” may have been meaningful. Since dental ⟨da⟩ and retroflex ⟨ḍa⟩ can be very similar in the older script, Uppa(du)la was interpreted as Uppāḍula and gu(da)liya as gūḍaliya. The vowel lenght is added in reference to the place name Uppāḍa (that probably is not the place referred to in the inscription). Gūḍaliya is probably an inflected form of kūḍali ’joining, union’, confer Kannaḍa kūḍal ’confluence of a river’. The suffix -ya was interpreted as locative although the regular form should have been -na. Guṇḍu is the name of the river (Kuṇḍēru) that flows in the south and west of Kāmanūru. According to ARIE the inscription was found ”in the bed of the stream at Kâmanûru”. At this location there is a confluence of the Kuṇḍēru with another smaller river the name of which I could not find. It is possible, however, that this smaller river was (or is) also called Kuṇḍu wherefore only this single name was mentioned.

Bibliography

The inscription was noted in ARIE 1906–1910, p. 35, appendix B/1906, № 469 and first published by J. Ramayya Pantulu (1948, p. 334, № 610). K. M. Sastri and B. Radha Krishna re-editet the text based on that edition. K. M. Sastri provided a summary: “Refers to the son of a certain Puliyaḍiyamakanṟu, ruler of Emmuduru.” (1969, p. 334).

Primary

[RP] 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 334, item 610.

Secondary

ARIE 1906–1910. *Annual reports on Indian epigraphy (1906-1910)*. Reprint. New Delhi: Director General, Archaeological survey of India, 1986. Page 35, appendix B/1906, item 469.

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. Page 334, item 70.

Radhakrishna, Budaraju. 1971. *Early Telugu inscriptions (up to 1100 A.D.): with texts, glossary & brief linguistic history*. Hyderabad: Andhra Pradesh Sahitya Akademi. Page 45, item 63.