Donation of a *pannasa* to the great brahmin Īśarēnṟu

Mallampalli Sōmaśēkhara Śarma

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Palaeographic description

The inscription contains halantas. However, they are not always discernible purely based on their shape which might be due to the quality of the published picture. Halanta N is written slightly smaller (apart from *akuN* in line 4 where the N is very small) and lacks the horizontal line on top of the *akṣara*. Halanta M is still rudimentarily visible on the picture but can not be clearly delineated from ⟨ma⟩ in line 1 and 4. The *akṣara* ⟨ḷa⟩ is written in the standard form in line 3 (i. e. resembling a softly drawn w with inwardly curled edges) but is written with the curled edges drawn right into the middle so that they meet (like in the process of cellular meiosis) in line 1. The *akṣara* ⟨le⟩ is written with the vowel element almost forming a circle on top. This form of ⟨le⟩ albeit unusual can be found in several other inscriptions.

Edition

〈Face A〉 〈1〉 svasti śrī sōḻa-mahārājull ēḷaN In-puḻōli〈2〉 Aṇapōtulu rēvaṇakālu puddaṇakālu Iccina pa〈3〉nnasa pen-pāṟa Iśaṟēnikiṉ tēni ḻaccinavānṟu (pa)〈4〉[ñca]mahāpā(ta)kunṟ akuN〈Face B〉 〈5〉 Asivairuvu likitaM

Apparatus

〈1〉 sōḻa ◇ *sōṣja* MS. — 〈1〉 ēḷaN ◇ *oḷana* MS • Radha Krishna has the same reading as Sōmaśēkhara Śarma. K. M. Sastri notes that "[i]t would appear that the reading here is *ēḷan*, and not *oḷana* as given by M. S. Sarma for, compare other Rēnāṭi Cōḻa inscriptions with *ēḷa*(*n*) in similar context" (???). — 〈1〉 In-puḻōli ◇ *Inpuṣjōli* MS.

〈2〉 pa〈3〉nnasa • The picture of the estampage even may show 〈pā〉. — 〈2〉 Aṇapōtulu ◇ *Aṇapotulu* MS • The reading *pōtulu* is more probable (the script does not differentiate between /o/ and /o:/) because *pōtu* can be found as element in names (e. g. the poet Pōtana).

〈3〉 Iśaṟēnikiṉ ◇ *Iśeṟēnikiṉ* MS • Radha Krishna has the same reading as Sōmaśēkhara Śarma. There is a line protruding from the middle of the left side of 〈śa〉 but it seems to be a scratch on the stone since also another prominent scratch is right next to it. — 〈3〉 ḻaccinavānṟu ◇ *ṣjaccinavānṟu* MS. — 〈3〉 (pa)〈4〉[ñca] • The *akṣara* 〈ñca〉 was written under 〈nna〉 of line 3 so that the top of 〈ñca〉 was written on the bottom line of 〈ma〉. The estampage does not cover the space that the *akṣara* seems to have been written in.

Translation

Svasti! While Cōḻa-Mahārāja was ruling, a pannasa given to the great brahmin (*pen-pāṟa*) Īśaṟēnṟu by Aṇapōtulu, Rēvaṇakālu and Puddaṇakālu (inhabitants) of this city. Whoever impedes it will be (guilty) of the five great sins. Written by Asivairuvu.

Translation by Sastri 1969

Hail! While the illustrious Cōḻa-Mahārāja was ruling, Rēvaṇakālu and Puddaṇakālu, officers in charge of Inpuḻōli granted a *pannasa* to the great brahmin Iśeṟe-. He who destroys it will incure the five great sins. (This is) written by Asivairuvu.

Translation by Somasekhara Sarma 1933

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[(This) is a pannasa given by the *ājñaptis* Rēvaṇagāru and Puddanagāru of Inuprōlu who were under the authority of Cōḻa-Mahārāju. Who spoils whatever (donation) will be [guilty; word added] of the five great sins. (translation by Jens Thomas)]

Commentary

The inscription was published twice by Sōmaśēkhara Śarma whose second edition I could not obtain. The text as published by Radha Krishna, however, may reflect this second edition that seems to basically only differ in the correct representation of the *akṣara* ⟨ḷ⟩ as opposed to the edition in Vyāsasaṁgrahamu. The *akṣara* ⟨ḷ⟩ is clearly written in the inscription. The spelling ⟨ṣja⟩ in Sōmaśēkhara Śarma's first edition must have been chosen due to the lack of a proper printing option at the time. The reading as presented here is my own based on the picture in Vyāsasaṁgrahamu. The deviating readings as published by Radha Krishna have been assigned to himself although they may reflect the readings in Sōmaśēkhara Śarma's second edition. Lines 1-4 are written on the broader and polished side of the "red stone" (□□□□□□□□□) and line 5 on either side of the stone (Somasekhara Sarma 1933, pp. 301, 304). Sōmaśēkhara Śarma interpreted *Aṇapotulu* (with short o) to be a Prakrit form of *ājñāpati* or *ājñapti* (with Telugu plural suffix) and read *oḷana* (instead of *ēḷaN*) which he phrased as "in subordination to" (□□□□□□□□□□) or "in the authority of" (□□□□□□□□□□□□□) (the ruler) (1933, pp. 308–309). In this case the donation would have been made by the ruler and the two other persons could have been *ājñaptis* although the syntax would be a little bit odd. It may be noted that in Sōmaśēkhara Śarma's Telugu translation *Aṇapōtulu* is written (with long ō), probably by mistake. As it seems to me the inscription provides the usual formula *XYZ ēḷaN* which only refers to the reign of a ruler so that the agents (donors) are the three other persons. The name *Aṇapōtulu* is a honorific plural and seems to consist of *a(ṇ)ṇa* 'elder brother' (normally used as second element in names) and *pōtu* 'male'. The same elements in a different order can be found in the name of the poet *Pōtana* (with later decerebralization). The place that is referred to in the inscription (*In-puḷōlu* 'this city') must be either Poṭladurti or Mālēpāḍu because the inscription was found near the road between these two villages. Another inscription that mentions the rule of Cōḻa-Mahārāja and the scribe Asivairuvu is DHARMA_INSTelugu00015.

Bibliography

The inscription was published by Sōmaśēkhara Śarma in Vyāsa-Saṁgrahamu together with a picture, a discussion and a translation into modern Telugu. The same author later published another article on the inscription in Āndhra Patrika. I could not obtain this latter article. The inscription was re-published by K. M. Sastri, who added an English translation, and B. Radha Krishna.

Primary

[MS] Somasekhara Sarma, Mallampalli. 1933. "Poṭladurti-Mālepāḍuśāsanamu." In: *Vyāsasaṁgrahamu*. Guṇṭūru: Telikicerla Veṅkaṭaratnaṁ, pp. 301–310. Pages 301–310.

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Secondary

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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 285–286, item 9.