Guḍimallam, Parameśurāmeśvara, time of Nantippōttaraiyar, year 23

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Identifier: DHARMA_INSPallava00144

Repository: Pallava (tfa-pallava-epigraphy)

File path: DHARMA_INSPallava00144.xml

Language: Tamil [Grantha, Tamil]

Commit: 2026-10-08 12:16 (1b1b17c), last modified 2026-09-29 11:09 (6edbbfa)

Summary

Stele with an inscription recording a donation, after purchase, of a land for supplying ghee for maintaining perpetual lamps.

Edition

〈Face A〉 〈1〉 **svasti śrī**

nanti〈2〉ppō〈t〉taraiyark〈3〉ku yāṇṭu Iru〈4〉pattu mūn̲r̲ā〈5〉vatu

vikkiramā〈6〉titt¿e?〈a〉-māvali〈7〉vāṇarāyar vaṭu〈8〉kaval̲i-mēr̲ku〈9〉 **pr̥thivirājya**ñ〈10〉 ceya {8} tiruvi¡p!〈pp〉ira〈11〉mpēṭ' āḷuṅ-kaṇa〈12〉ttār-uḷ muḷḷir̲ kil̲ā〈13〉r vēp-pampol̲a〈14〉ppāl̲ Ivvūr āḷu〈15〉ṅ-kaṇattār-uḷ ku〈16〉l̲aippa(lū)rk ka〈17〉ṇiyar **A**gniśarmma〈18〉n̲ vilai-**śrā**vaṇai〈19〉yāl viṟṟu koṇ〈20〉ṭu Ivvūr **paraśu**〈21〉**r¿a?〈ā〉m¡ī!〈e〉śvara**ttu **mahāde**〈22〉varkku tiruviḷak〈23〉ku-ney-p-puṟam-(ā)〈24〉ka kuṭuttār

〈Face B〉 〈25〉 Ivvūr **sabhai**yō¡mm!〈m〉um In-nilatt-ē I-v-vūr-c cekk-uḷḷaṉa Ellām〈26〉 naṭṭu-t tiruviḷakkukk-ē-y vāya Eṇṇai koḷvaṭ’ āka-p paṇittōm·

Apparatus

〈1〉 **śrī** ◇ *śrī-* EI • We believe that *śrī* is not a prefix to the name of the king, but part of the auspicious beginning. — 〈1〉 nantippō〈t〉taraiyarkku ◇ *na¿nti?〈**ndi**〉ppō〈t〉taraiyarkku* EI • The correction seems to us unnecessary, as we consider that the conjunct *nti* is in Tamil script and not in Grantha, both alphabets sharing these characters. Note that Mahalingam 1988 writes in the word *nanti* the same syllable *nti* is with two *eḻuttu*s.

〈4〉 mūṉṟāvatu • Venkayya 1911–1912 notes: “The secondary *ā* of *ṟā* is a separate symbol.”

〈10〉 ḥ • Venkayya 1911–1912 notes: “The *visarga* is used here as a sign of punctuation. Compare *South-Ind. Inscrs.* Vol. II p. 111, note 1.” — 〈10〉 tiruvi¡p!〈pp〉irampēṭ’ • Compare *tiruvippirampēṭ’* in IP 110, line 9, and *tiruviṟppirampēṭ’* in IP 181, line 17.

〈12〉 kiḻār ◇ *kiḻ(ā)r* EI • The medial *ā* is clear on the stone, but smaller.

〈17〉 **Agniśarmma**ṉ ◇ *(A)gniśa(r)mmaṉ* EI • All letters are clear on the stone.

〈18〉 **śrā**vaṇai ◇ *vilaiśrāva(ṇ)ai* EI • All letters are clear on the stone.

〈21〉 **mahāde**varkku • Venkayya 1911–1912 notes: “The *aksharas hādē* are much smaller than the rest of the inscription.”

〈25〉 cekk-uḷḷaṉa ◇ *(ce)kkuḷ(ḷa)ṉa* EI • All letters are clear on the stone.

〈26〉 vāya ◇ *vāy* IA. — 〈26〉 paṇittōm· • Venkayya 1911–1912 notes: “The *puḷḷi* which is conspicuous by its absence in the whole inscription is marked on the last letter *m*.”

Translation

〈1〉 Prosperity! Fortune!

〈1–5〉 Twenty-third year of Nantippōttaraiyar.[1]

〈5–24〉 …

〈25–26〉 …

[1] Sanskrit Nandin + Tamil Pōttaraiyar. That is, the Pallava king Nandin, that is, Nandivarman III.

Commentary

〈18〉 *vilai-**śrā**vaṇai*. Venkayya 1911–1912 notes: "The term *vilai-śravaṇai* occurs twice in a similar context in *South-Ind. Inscrs.* Vol. III. p. 105, text-line 5."

〈22〉 *tiruviḷakku-ney-p-puṟam*. Venkayya 1911–1912 notes: "With *tiruviḷakku-ney-ppuṟam* compare *ambala-ppuṟam* (above=*South-Ind. Inscrs.*, Vol. III. p. 285, text-line 7), *nandavāṉa-puram* (*South-Ind. Inscrs.* Vol. III. p. 5, text-line 5), *pudukku-ppuṟam* (ibid. p. 7, text-line 8) and *uṇṇāḻigai-ppuṟam* (ibid. p. 19, text-line 6)."

〈25〉 *cekk-uḷḷaṉa*. Venkayya 1911–1912 notes: "It is also possible that the reading is *cēkk-uḷḷana* (instead of *cekk-uḷḷaṉa*), in which case the translation would be "all (the crops) for which the fields of this village are (fit) shall be raised on this field, and the oil required for the sacred lamps shall be purchased (out of the produce)."

Bibliography

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This revised edition by Emmanuel Francis, based on photos (2019, kindly supplied by Valérie Gillet).

Primary

[IA] Gopinatha Rao, T.A. 1911. "Five Bana inscriptions at Gudimallam." IA 40, pp. 104–114. Item D, pages 111–113.

[EI] Venkayya, V. 1911–1912. "Five Bana inscriptions from Gudimallam." EI 11, pp. 222–240. Item A, pages 224–225.

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