Takua Pa, Tank inscription

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Summary

An inscription related to a tank.

Palaeographic description

The *puḷḷi* is used.

Edition

〈1〉 [...] (ya)varmanku [...]

〈2〉 [...] (m)ān tān naṅkū(r A)ṭai [...]〈3〉 [...] (t/n) toṭṭa kuḷam(·) pēr **śrī**-(A)[va]〈4〉[ni]-nāraṇam(·)

maṇi-k-kirāmat(·)tār〈5〉[k](k)um cēṉā-mukattārkkum(·)〈6〉 (muḻu)tārkkum Aṭai-k-kalam(·)

Apparatus

〈1〉 [...] (ya)varmanku [...] ◇ *[...] **ra**varma¿(t)?〈r〉ku [...]* H1; *[...] ravarman ku(ṇa) [...]* H2; *[7+] (ya)varmatku (y) [5+]* EI; *[2+] (ra)varman ku[ṇā]* S1; *[8+] (ya) varmakku [1+]* S2; *[...] (ya)ravarmakku* K K&S.

〈2〉 [...] (m)ān tān ◇ *(m)ān tān* H1; *(m)ān tān* H2; *[3+] (m)ān tān* EI; *[2+] mān tān* S1 S2; *[2+] (m)āṉ tāṉ* K; *[...] māṉ tāṉ* K&S. — 〈2〉 naṅkū(r A)ṭai [...]〈3〉 [...] (t/n) ◇ *naṅkar(aiy)ai〈3〉t* H1; *naṅkūr a(ṭ)ai [...]〈3〉 (t)* H2; *naṅ(ku) rayai [5+]〈3〉 [2+] t* EI; *naṅk(ū)r(u)ṭai(yā)〈3〉n* S1 S2; *naṅk(u)r(u)ṭaiy(a)〈3〉(n)* K; *naṅ(kurutaiya)〈3〉(ṉ)* K&S • The standardised reading *naṅkūr-utaiyāṉ* would make good sense, but it does not appear possible to us, as it is not clear if letters are lost at the beginning of the line 3 and if *toṭṭa*, in the same line 3, is preceded by *t* or *n*.

〈3〉 toṭṭa ◇ H1 H2; *[2+] (t)toṭṭa* EI; *n toṭṭa* S1 S2; *(n) toṭṭa* K; *(ṉ) toṭṭa* K&S. — 〈3〉 kuḷam(·) pēr ◇ *kuḷamp-ēr* H1; *kuḷam pēr* H2 EI S1 S2 K K&S. — 〈3〉 **śrī**-(A)[va]〈4〉[ni]-nāraṇam(·) ◇ ***śrī**〈4〉 nāraṇam* H1; ***śrī**(Ava)[ni]〈4〉nāraṇam* H2; ***śrī**〈4〉nāraṇam* EI; ***śrī** (Avani)〈4〉nāraṇam* S1; ***śrī** A(vani)〈4〉nāraṇam* S2 K K&S • The syllable *ni* that most editors supply as omitted at the end of line 3 might in fact be supplied as lost at the beginning of line 4. It is in fact not clear whether letters have been lost on the left, on the right, or on both sides of the slab.

〈4〉 maṇikkirāmat(·)tār〈5〉[k](k)um ◇ *maṇikkirāmattār(k)〈5〉(k)um* H1 K; *maṇikkirā-mattār[k]〈5〉(k)um* H2; *maṇikkirāmattār〈5〉[k]kum* EI; *maṇikkirāmattār(k)〈5〉kum* S1 S2; *maṇikkirāmattārk〈5〉kum* K&S • The syllable *k* that most editors supply as omitted at the end of line 4 might in fact be supplied as lost at the beginning of line 5. It is in fact not clear whether letters have been lost on the left, on the right, or on both sides of the slab.

〈6〉 (muḻu)tārkkum ◇ ***(cā)**(pa)〈t〉tārkkum* H1; *(m uḻu)tārkkum* H2; *(ku)la〈t〉tārkkum* EI; *[1+] patārkkum* S1; *[...] pātarkkum* S2; *[...] apatārkkum* K K&S • Hultzsch 1914 suggests that *uḻutār* is used here in the sense of *uḻavar* or *uḻunar*, "cultivators".

Translation by Hultzsch 1913

〈1–3〉 [...] of [...] ravarman [...] the hoofs of the team of oxen touching our boundary (?) Prosperity !

〈4–6〉 Nāraṇam (is) the refuge of the members of Manikkirāmam and of the members of the detachment and of the bowmen (?).

Translation by Hultzsch 1914

〈1–6〉 The tank, (by) name Śrī-[Avani]-Nāraṇam, which was dug near Naṅkūr by [...] ravarman Gu[ṇa] [...] [m]āṉ himself, (is placed under) the protection of the members of Manikkirāmam and of the men of the vanguard and of the cultivators (*uḻutār*).

Translation by Gopinatha Rao 1925–1926

〈1–6〉 (The year) [...] of (the reign of the king) [...] yavarman [...]; [...] man [...] dug a tank in our [...]. Its name is Śrī-Nāraṇam. This is placed under the protection of the Maṇikkirāmattār, the Cēṉamukattār and (his own) descendents (*kulattār*).

Translation by Nilakanta Sastri 1932

〈3–6〉 The tank called Avani-nāraṇam dug by the lord of Naṅkūr (is placed under) the protection of the members of Manigrāmam, the residents of the military camp and [...].

Translation

〈1〉 [Xth year] of [...]varman.[1]

〈2–4〉 The name 〈of〉 the tank that [...][2] has dug (*toṭṭa*[3]) 〈at?〉 Naṇkūr ... 〈is〉 the glorious Avaninā̤raṇam[4].

〈4–6〉 It is a help (*aṭaikkalam*[5]) for the members of the Maṇikkirāmam (*maṇikkirāmat-*

[1]Hultzsch 1913 suggests that, if his "purely tentative" reading of lines 1-3 is correct, then several lines ("a lenghty passage") would be missing at the beginning of the inscription. We follow here Gopinatha Rao 1925–1926, who suggests that we have here the usual beginning of a Tamil inscription, with the name and regnal year of the king, whence his reading of the last letter in line 1 as *y*, as the last remnant of the word *yāṇṭu*. According to Hultzsch 1913 and Hultzsch 1914 the name of the king is perhaps Bhāskaravarman. Contra, see Gopinatha Rao 1925–1926, Nilakanta Sastri 1932. Nilakanta Sastri 1932, p. 305 suggests to read *mataku*, "sluice", which would make sense in relation to a tank, but must confess his uncertainty.

[2]If the standardised reading *naṅkūr-utaiyāṉ* is accepted, this "lord of Naṅkūr" would be the commissioner of the tank. See Nilakanta Sastri 1932, p. 308, who is tempted to identify him as a native of Nāṅkūr in the Tanjore district.

[3]Past *peyareccam* of *toṭu-tal*.

[4]The tank might have named after the *biruda* Avaninā̤raṇaṉ (Sanskrit Avaninārāyaṇa) of the Pallava king Nandivarman III. See Nilakanta Sastri 1932, p. 306. The inscription has thus been dated to the reign of this king.

[5]We follow here Hultzsch 1913 against others: the tank is made for the use of these persons, not put under their protection.

tār[6]), for the members of the Cēṉamukam (*cēnāmukattār*[7]), and for the cultivators (*uḻūtār*[8]).

Bibliography

Edited and translated in Hultzsch 1913, with an estampage; revised edition and translation by Hultzsch 1914. Edited in Gopinatha Rao 1925–1926, Nilakanta Sastri 1932, Nilakanta Sastri 1949 (without diacritic marks!). Text in Cœdès 1929, after Hultzsch. Text and summary in Mahalingam 1988 (IP 148).

This revised edition by Emmanuel Francis, based on previous edition(s), published visual documentation and a photo (2012, kindly supplied by Nicolas Revire).

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[S2] Nilakanta Sastri, K. A. 1949. "Takuapa and its Tamil inscription." JMBRAS 22 (1), pp. 25–30. [URL].

[IP] Mahalingam, T. V. 1988. *Inscriptions of the Pallavas*. New Delhi; Delhi: Indian Council of Historical Research; Agam Prakashan. Page 432, item 148.

[6] Maṇikkirāmam is the name of a Tamil merchant guild, from Sanskrit *maṇigrāma*.

[7] Cēṉamukam is usually considered as the name of another Tamil merchant guild, from Sanskrit *Senāmukha*. See e.g. Subbarayalu 2012, p. 44. The etymology suggests however a soldiers' group, possibly attached to the protection of the merchants. Mahalingam 1988, p. 432 translates as "the residents of the military camp". See translations in Hultzsch 1913, and in Hultzsch 1914. See also Gopinatha Rao 1925–1926, p. 72 on sanskrit *senāmukha*.

[8] We follow here Hultzsch. Contra, see Nilakanta Sastri 1932, p. 306

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