Vākūr (Pākūr) plates, time of Nṛpatuṅgavarman, year 8

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Summary

Grant of three villages (Ceṭṭuppākkam, Viḷāṅkāṭṭāṅkaṭuvaṉūr and Iṟaippuṇaiccēri) in the Kīḻvaḷivākūrnāṭu in the Aruvānāṭu as *vidyābhoga* and *brahmadeya* to the *vidyāsthāna* of Vāgūr/Vākūr.

Palaeographic description

Sanskrit spelling influenced by Tamil usage. Grantha *ṛ* and *ra*, *pa* and *va* not distinguished. Grantha *ba* and *ya*, *bha* and *ha*, *ga* and *śa* very similar. Tamil medial *i* and *ī* not distinguished and interchangeable. Tamil medial *u* and *ū* not always distinguished and interchangeable. Tamil oblique suffix *-iṉ* with initial *i*. The punctuation marks, *gomūtra*-like, at the end of stanzas have various forms. In several instances, the first element looks like a *visarga*, whereas in other instances, there is really a *visarga* at the end of the verse. Hyphen-like horizontal line occasionally used at the hemistiche. For further paleaographical details, see Hultzsch 1925–1926, pp. 5–6.

Edition

〈Page 1r〉 〈1r1=1〉 svast¡ī!〈i〉 śrī

1. Drutavilambita

diśatu va〈ḥ〉 śriyam ambuja-locanas
tridaśa-mauli-nighṛ〈1r2=2〉ṣta-padāmbujaḥ
sakala-loka-bhayaṁ-kara-rākṣasa-
praśama-hetur a〈1r3=3〉j¿e?〈o〉 madh¿a?〈u〉-sūdanaḥ ⇝

2. Praharṣiṇī

śrī-bhartuś śayana-parasya netre
yat teja〈ḥ〉 sthiti-laya-sū〈1r4=4〉ti-hetuḥ
tan-nābher ajani samasta-b¡i!〈ī〉jam
abjam ātma-yonis tato 'bhavat ⇝

3. Anuṣṭubh

〈1r5=5〉 A〈ṁ〉girās tata utpan(n)o
loka-nāthāc catur-mmukhāt
bṛhaspatis tato〈1r6=6〉 mantr¡i!〈ī〉
śakrasya vala-bhedinaḥ ⇝

4. Anuṣṭubh

tataś śaṁyus tato j¿e?〈a〉jñe
bharadvāja-sa〈1r7=7〉māhvayaḥ
tato droṇo maheṣvāsas
samare śakra-vikramaḥ ⇝

5. Anuṣṭubh

tato〈1r8=8〉 dro(ṇā)n mahā-bāhus
sarvva-yu〈d〉dha-viśāradaḥ
Aśvatthāmā kilāṁśena
sa{(r)}mba〈1r9=9〉bhū¿pa?〈va〉 pinākinaḥ ⇝

6. Anuṣṭubh

aśvatthāmnas tato rājā
pallavākhyo babhūva ¿U?〈yaḥ〉
ra〈Page 1v〉〈1v1=10〉ra¡t!〈k〉ṣa nava-khaṇḍa-sthān
bhūpatīn sa-kṛṣ¡i!〈ī〉valān· ⇝

7. Drutavilambita

vimala-koṁkaṇikādi ta〈1v2=11〉d-anvayād
ajani bṛndam ari-pramadānatam·
nihita-śāsanam anya-nṛpeśv api
〈1v3=12〉 priyatamañ jaya-ghoṣam anāratam· ⇝

8. Anuṣṭubh

bhuktvā bhuvaṁ sva-v¡i!〈ī〉ryyeṇa
catus-(sā)〈1v4=13〉gara-mekhalām·
tata〈ḥ〉 svargga¡m!〈ṁ〉 vimānena
gateṣu vimalādiṣu ⇝

9. Anuṣṭubh

Ā〈1v5=14〉s¡i!〈ī〉t purandara-samo
rājā dṛ¿p?〈ḍha〉a-bhaktir mmura-dvi¿p?〈ṣ〉i
¿t?〈d〉antivarmmā mahā-(b)āhuḥ
¿t?〈k〉ṣmā〈1v6=15〉pāla-makuṭānataḥ ⇝

10. Anuṣṭubh

dharmmeṇa pālanā¿t?〈d〉 bhūmiṁ
kalāv api yuge nṛpaḥ –
va〈1v7=16〉rṣaṇād api dānasya
parjjanya Iva nirbabhau ⇝

11. Anuṣṭubh

Ātmano bandi-yuktān〈y〉ā(ṁ)
ya〈1v8=17〉mālaya-didṛ¡t!〈k〉ṣayā –
pātheyam iva kṛtvār¡i!〈ī〉n
¿pa?〈kā〉ṇḍāni visa〈sa〉rjja yaḥ ⇝

12. Anuṣṭubh

nandi〈1v9=18〉varmmā mahā-bāhus
sa〈ṁ〉jāto ¡ta!〈da〉ntiva〈r〉mmanaḥ
samare vijitā bhūmir
asahāye〈Page 2r〉〈2r1=19〉na yena saḥ ⇝

13. Anuṣṭubh

Āsīc chaṅkhāhvayā dev¡i!〈ī〉
tanv-aṁgī nandivarmmaṇaḥ

rāṣṭra〈2r2=20〉kūṭa-〈ku〉le jātā
la¿t?〈k〉ṣmīr iva mura-dviṣaḥ ⇝

14. Anuṣṭubh

kṣamāvatī dharitrīva
mā〈tṛ〉vaj jagataḥ〈2r3=21〉 priyā
babhau śaṁkhāhvayā devī
rājña〈ḥ〉 śrīr iva rūpiṇī ⇝

15. Vasantatilakā

tasyām·〈2r4=22〉 (ba)bhūva mati-kānti-kalādi-matyām
mānyaḥ kulena guṇavān bhuvana-traye〈2r5=23〉śaḥ
Utpadyamāna-tapanādhipa-tulya-tejā
jiṣṇuḥ kalā¿vān?〈pa〉-samare〈2r6=24〉 nṛpatu(ṁ)ga-devaḥ ⇝

16. Anuṣṭubh

yat-prasādā〈r〉jjitā senā
pāṇḍyena samare purā
〈2r7=25〉 pārericit sa rājā(gn)ir
ddadāha ripu-saṁhatim· ⇝

17. Anuṣṭubh

nṛpatuṁga Iti khyāto
〈2r8=26〉 bālo 'pi bhuvaneśvaraḥ –
khyāto na kevalam bhūmāv
amuṣminn api rāmavat〈2r9=27〉 ⇝

18. Anuṣṭubh

tasyopakāra-saṁyukto
rājñaḥ kuru-kulodbhavaḥ
veśāli-vaṁśa-m(ā)〈Page 2v〉〈2v1=28〉(r)ttā(ṇḍaḥ)
prajānāṁ śaraṇe rataḥ ⇝

19. Anuṣṭubh

śaśivat tilako loke
gāmbhīryyādau〈2v2=29〉 samudravat
sū〈r〉yyavad rakṣaṇāl lokā¿n?〈ṁl〉
lokānān nilayo nṛpaḥ ⇝

20. Anuṣṭubh

〈2v3=30〉 tasmāt tasyocitan nāma
n(i)laitāṁgīti devavat
Athavā sutarān nāma
pra〈2v4=31〉tyakṣatvād viśām pateḥ ⇝

21. Anuṣṭubh

grāma-trayaṁ sva-rāṣṭre saḥ
kuru-vaṁśa-vivarddha〈2v5=32〉na(ḥ)
vijñā[pya] nṛpatuṁgeśāl
labdham ājñapti-pū(r)vvaka(m·) ⇝

22. Anuṣṭubh

ceṭṭu〈2v6=33〉p-pākkam phalādhāraṁ
grāmam ekam a(thā)param·
grāma¿ḥ?〈ṁ〉 vidyāviḷāṁgādi-
re¿(bh/h)?〈ph〉ā〈2v7=34〉nta-pada-nāmaka(m·) ⇝

23. Anuṣṭubh

tasmād iṟaippuṉaiccerin
tṛtīyaṁ sarvva-(sampa)dam
(E)vaṁ〈2v8=35〉 grāma-trayaṁ labdha¡m!〈ṁ〉
vidyā-sthānāya dattavān ⇝

24. Anuṣṭubh

mandākin¡i!〈ī〉ṁ samāyānt¡i!〈ī〉m
ū(r)mmi〈2v9=36〉v(e)ga-samākulām·
sa (ba)bhāra yathā devo
dhū〈r〉jaṭir jaṭayaikayā

25. Anuṣṭubh

〈Page 3r〉 〈3r1=37〉 vidyā-nad¡i!〈ī〉 tathāg¿ath?〈ādh〉ā
caturddiśa-gaṇākulā
vāgū(r)-grāma-juṣ[āṁ]〈3r2=38〉 sthānaṁ
vyāpya yasmād vyavasthitā ⇝

26. Anuṣṭubh

tat sthānam evaṁ viduṣāṁ
vidyā〈3r3=39〉sthānam pracakṣate

tebhyo da<t>tvā sa bhūpālo
gramān ājñapti<3r4=40>pu(r)vvakān ⇝

27. Anuṣṭubh

hasti-sañcāri-s¡i!<ī>māntān
ātmānam bahu-manyate
yuktān sa<3r5=41>rvva-par¡i!<ī>hārair
akaratvena rakṣitān ⇝

28. Anuṣṭubh

Ājñaptir uttamaśīlas
trai-lo<3r6=42>kyeśvara-pūjitaḥ
(ma)ntrī bṛhaspati-prakhyo
rājña<ḥ> śrī-tuṁgava(r)mmaṇaḥ ⇝

29. Anuṣṭubh

<3r7=43> Āgāminaḥ prajāpālān
yācate kuru-nandanaḥ
dha<rmma>syaitasya sāmānyā<3r8=44>t
pālanīya Iti svayam· ⇝

30. Anuṣṭubh

dāsa<ḥ> sthānasya vidyāyā
vāgūr-grāma-juṣām a<3r9=45>yam·
kṛtavā¿n?<ñ> śāstra-ta<t>tva-jñaḥ
praśa(s)tin nāgayas su<kṛ>t ⇝

kō-vicaiya-**nṟ**<Page 3v><3v1=46>(pa)t¡o!<u>ṅkava**rmma**ṟku yāṇṭu Eṭṭāvatu

vēcāli-p-pēraraiyaṉ viṇṇap<3v2=47> pattāl viṭēlviṭuku-kāṭupaṭṭi-t-tamiḻ-p-pēraraiyaṉ Āṇaṭṭi Āka<3v3=48> Aruvā-nāṭṭu k-k¡i!<ī>ḻ-vaḻi-vākūr-nāṭṭu nāṭṭār kāṇka

ta¡n-n!āṭṭu ceṭṭu<3v4=49>p-pā<k>kam-um viḷaṅkāṭṭaṅkaṭuvaṉūr-um Iṟaippuṇaiccēri-y-u<3v5=50>m āka I-m-muṉṟūr-um paḻ¡a!<ai>ya-v-aṟam-um **brahmade**yam-um n¡i!<ī>kki mu<3v6=51>ṉ-peṟṟār-ai māṟṟi yāṇṭu Eṭṭāvatu vākūr **vidyā-sthāṉ**at<3v7=52>tārkku **vidyā-bhoga**m-āka-p paṇittōm

tāṅkaḷ-um paṭākai naṭan<3v8=53>tu kallum kaḷḷiyum n¿a?<ā>ṭṭi Aṟai-y-ōlai ceytu viṭu takav' eṉ(ṟu)<3v9=54> nāṭṭārkku-t tirumukam viṭa nāṭṭār tirumukaṅ kaṇṭu toḻutu talai<3v10=55>(k)ku vaittu-p paṭākai naṭantu kalluṅ kaḷḷiyu<m> nāṭṭi Aṟai-[y]-(ō)[lai]<Page 4r> <4r1=56> ceytu nāṭṭār viṭunta Aṟai-y-ōlai-p paṭi nilattukk' ellai

viḷā<4r2=57>ṅkāṭṭaṅkaṭuvaṉūrk=kuñ ceṭṭuppāk=kattuk=kum-āka Iraṇṭūrk=kuṅ

- kⱡi!<ī><4r3=58>ḷpāṟk' ellai kāṭṭu Ellaiⱡiṉṉ!<y-iṉ>um neṉmalippāk=kattu Ellaiⱡi!<y-i>ṉ<4r4=59> mēṟkun
- teṉpāṟk' ellai neṉmalippākkatt' Ellaiⱡiṉṉ!<y-iṉ>un nelvā<4r5=60>yippāk=katt' ellaiⱡiṉṉ!<y-iṉ>um Uṟattūr ellaik=ku vaṭak=kum
- mēlpā<4r6=61>ṟk' ellai māmpāk=katt' ellaiⱡiṉṉ!<y-iṉ>um Iv-viḷāṅkāṭṭ¿ā?<a>ṅkaṭuvaṉū<4r7=62>r-p pāṟ piramatēyam-āⱡi!<yi>ṉa Aṟupatu ceṟuvuk=ku k=kiḷakkum
- vaṭapāṟk' ellai vā<4r8=63>kūr ellaiⱡi!<y-i>ṉ ṟeṟkum

Iṟaippuṇaiccērikk' ellai

- kⱡi!<ī>ḷpāṟkellai natta<4r9=64>m Uḷḷiṭṭa kāṭṭuk=ku mēṟkun
- teṉpāṟk' ellai neruñci kuṟumpiṉ Ellai<4r10=65>ⱡi!<y-i>ṉ vaṭakku
- mēlpāṟk' ellai vākūr ellaiⱡi!<y-i>ṉ kiḷak=kum
- vaṭapāṟkellai<Page 4v> <4v1=66> kiṟimāṉpātti Ellaiⱡi!<y-i>ṉ ṟeṟkum-āka

Ivvicaitta perunāṉk' ellai<4v2=67>kaḷil-um akappaṭṭa nilaṉ nⱡi!<ī>r-nilaṉum puṉ-ceⱡyy!<y>um Ū¿ma?<ru>m Ūr-irukkaiyu<4v3=68>maṉaiyu maṉai-p-paṭappu maṉṟuṅ kaṉṟu-mēⱡyi!<y>-pāḷuṅ kuḷamuṅ koṭṭakāra<4v4=69>muṅ kiṭaṅkuṅ kēṇiyuṅ kāṭuṅ kaḷarum Ōṭaiyum Uṭaipp-um Uḷḷiṭṭu nⱡi!<ī>(r)<4v5=70>pūci neṭum paramp' eṟintu Uṭump' ōṭi Āmai tavaḷntat' ellā<4v6=71>m Uṇṇilaṉ oḷi-v-iṉṟi vākūr-**vidyā-sthā**ṉattārkku **vidyā**{[1×]}<4v7=72>**bhogam**-āyi vākūrōṭē Ēṟi vākūr peṟṟa pari**hā**ram-um **vyavas¿te?<thai>**(yu)<4v8=73>m peṟṟu **sarvva-parihā**ram-āyi **brahma**tēyam-āyi-p para**datti** ceṉṟa<4v9=74>tu ⇝

31. Vasantatilakā

puṇyaṁ samaṁ kṛtavatām· parirakṣatāñ ca
tad rakṣateti nṛpatir nnṛ<4v10=75>patuṁgavarmmā
Āgāminaḥ kṣitipatⱡi!<ī>n praṇamaty ajasram·
mūrd(dhnā mu)kunda-(caraṇā)<m><Page 5r><5r1=76>buja-śekhareṇa ⇝

32. Āryā

Uditodita-kula-tilaka<ḥ>
suvarṇṇa-kṛt sarvva-ś[āstra]<5r2=77>niṣṇātaḥ
Alikhan nṛpatuṁgākhyaḥ
pallava-kula-(m)ūla-bhṛtyo 'tra ⇝

〈5r3=78〉 kaccipēṭṭu k¡i!〈ī〉l̲-paicārattu U**di**to**da**ya-peru〈n〉-taṭṭā〈n̲〉 makaṉ̲ mā**de**vi-peru〈n〉-taṭṭā〈5r4=79〉n̲ maka¡n!〈n̲〉 **nṛpatuṁga**〈n̲〉 Eḷuttu ⇝

〈Page 5v〉

Apparatus

〈1〉 svast¡ī!〈i〉 śrī ◇ *svasti śrī〈ḥ〉* EI.

〈3〉 yat teja〈ḥ〉 ◇ *yat teja〈ḥ〉* EI • EI suggets to read *'bhūt tejaḥ*.

〈8〉 dro(ṇā)n ◇ *droṇān* EI • The *ṇā* is akwardly written. — 〈8〉 sa{(r)}mba〈9〉bhū¿pa?〈va〉 ◇ *samba〈9〉bhūva* EI • According to EI, pa and va are not distinguished.

〈9〉 ¿U?〈yaḥ〉 ◇ *¿U?〈yaḥ〉* EI.

〈14〉 °(b)āhuḥ ◇ *°(b)āhuḥ* EI • The letter *bā* looks like *yā*.

〈16〉 yuktānā(ṁ) ◇ *yuktā¿(nāṁ)?〈nyān〉* EI • EI's emendation is tentative.

〈17〉 ¿pa?〈kā〉ṇḍāni ◇ *¿pa?〈kā〉ṇḍāni* EI • EI's emendation is tentative.

〈22〉 (ba)bhūva ◇ *(ba)bhūva* EI • The letter *ba* looks like *ya*.

〈23〉 kalā¿vān?〈pa〉° ◇ *kalā¿vān?〈pa〉°* EI • EI's emendation is tentative. As EI notes, the metre requires the last syllable of this word to be short.

〈24〉 nṛpatu(ṁ)ga° ◇ *nṛpatuṁga°* EI • The letter *ṁ* looks like a medial *e*.

〈27〉 °m(ā)〈Page 2v〉〈28〉(r)ttā(ṇḍaḥ) ◇ *°mā〈Page 2v〉〈28〉rttāṇḍaḥ* EI.

〈31〉 saḥ ◇ *sa{ḥ}* EI.

〈34〉 iṟaippuṉaiccerin ◇ *iṟaippuṇaiccerin* EI.

〈36〉 (ba)bhāra ◇ *(ba)bhāra* EI • What must be *ba* looks like a conjunct or corrected letter.

〈37〉 tathāg¿ath?〈ādh〉ā ◇ *tathāg(ā)¡th!〈dh〉ā* EI. — 〈37〉 jus̱[āṁ] ◇ *juṣ(āṁ)* EI.

〈40〉 pū(r)vvakān ◇ *pūrvvakān* EI.

〈44〉 a〈3r9=45〉yam· ◇ *ayam* EI • Hultzsch notes: "The reading *imām* would be more suitable." But see B (p. 741, fn. 1476):"Les autres éditeurs proposent *imām* au lieu de *ayam*. Cette correction est possible, mais pas absolument nécessaire; *praśastim*, en effet, peut être dépourvu de démonstatif, et *ayam* servir de déterminant à *nāgayaḥ*, ce qui aurait pour effet de mettre en relief le nom de l'auteur."

〈53〉 viṭu takav' eṉ(ṟu) ◇ *viṭukka-v eṉru* JD1905; *viṭu¿tka?〈kka〉-v eṉru* EI • The editor of SII adds in note: "This word may be read as *viṭutaka*". See also Zvelebil. We follow here a suggestion by Jean-Luc Chevillard in reading *viṭu takavu eṉṟu*, "It is suitable to send".

〈61〉 viḷāṅkāṭṭ¿ā?〈a〉ṅkaṭuvaṉū〈62〉r ◇ *viḷāṅkāṭṭāṅkaṭuvaṉū〈62〉r* EI • In its other two occurrences (lines 49 and 56) this village's name is spelled *viḷāṅkāṭṭaṅkaṭuvaṉūr*. See Hultzsch 1925–1926, p. 15, n. 1.

〈67〉 Ū¿ma?〈ru〉m ◇ *Ū¿ma?〈ru〉m* EI.

〈71〉 **vidyā**{[1×]}〈72〉**bhogam** ◇ ***vidyā{bho}〈72〉bhogam*** EI • It seems that the engraver intended to write *bho* at the end of this line, but found place only for *bhe*, and thus decided to write the full syllable *bho* at the beginning of the next line.

〈75〉 mūrd(dhnā mu)kunda-(caraṇā)〈m〉 ◇ *mūrddhnā mukunda-cara(ṇām)* EI.

〈76〉 °ś[āstra]° ◇ *°(śāstra)°* EI.

Translation by Hultzsch 1925–1926

〈1〉 Hail! Prosperity!

1.

Let Madhu's destroyer (Viṣṇu) grant you prosperity, the lotus-eyed one, whose lotus-feet are rubbed by the diadems of the gods (bowing to him), the unborn one, (who became) the means of the destruction of demons that terrified the whole world!

2.

In the eye of the sleeping husband of Śrī (Viṣṇu) was produced the luminary' (i.e. the Sun?), (which is) the means of duration, destruction, and production. From (Viṣṇu's) navel arose a lotus-flower, the germ or all. From this (flower) the self-born one (Brahmā) was produced.

3.

From this four-mouthed lord or fhe world, Aṅgiras was born, (and) from the latter, Bṛhaspati, the minister of Śakra (Indra), the splitter of (the demon) Vala.

4.

From him was born Śaṁyu; from him, he who was named Bharadvāja; from him, the great archer Droṇa, whose valour equalled that of Śakra in battle.

5.

From this Droṇa was produced, it is said, hy a portion or Pināk̄in (Śiva) the long-armed Aśvatthāman, who was skilled in all fights.

6.

From this Aśvatthāman was born a king named Pallava, who ruled the kings residing in the nine continents, together with the ploughmen.

7.

From his family arose a group (of kings) commencing with Vimala and Koṅkaṇika, which was bowed to by the wives of enemies; which imposed commands even on other rulers of men; which was much beloved; (and) which continually shouted 'victory.'

8–9.

Then, after Vimala, etc., having enjoyed by their own valour the earth girt by the four oceans, had gone to heaven on aerial cars, there was the long-armed (king) Dantivarman, who resembled Purandara (Indra), showed firm devotion to Mura's foe (Viṣṇu), (and) was bowed to by the diadems of the rulers of the earth.

10.

By ruling the earth according to right even in the Kali age, and by showering gifts, (this) ruler of men shone like a rain-cloud.

11.

He dispatched arrows, furnishing (them) with provisions for (their) visit of the nether world under the guise of (the blood of those of his) enemies who were not (already) confined in his own prisons.[1]

12.

From Dantivarman was born that long-armed Nandivarman who subdued the earth unaided in battle.

13.

Just as Lakṣmī (is the consort) of Mura's foe (Viṣṇu), (the wife) of Nandivarman was the slender queen named Śaṅkhā, who was born in the Rāṣṭrakūṭa family.

14.

Full or patience like the earth, beloved by the people like a mother, the queen named Śaṅkhā shone as if she were the embodied fortune of the king.

[1] i.e. he either imprisoned or shot his enemies.

15.

By her who possessed intelligence, beauty, arts, etc., was born the virtuous Nṛpatuṅgadeva, the lord of the three worlds, noble by birth, resembling the rising sun in splendour, (and) victorious in fights with arrows.

16.

Resembling fire, this king, by whose favour the Pāṇḍya had obtained an army formerly, burnt a confederation of enemies in a battle on the further bank of the Aricit (river).

17.

Even in his youth (this) lord of the world (was) renowned (by the name) of Nṛpatuṅga (i.e. 'the high one among rulers of men'). (He was) renowned not only on earth, (but) even in the other (world), like Rāma.

18.

Provided by this king with benefits (was) Mārtāṇḍa of the family of Veśāli,[2] a descendant of the family of Kuru, (and) intent on (affording) refuge to (his) subjects.

19.

An ornament to the world like the moon, (and) resembling the ocean in profundity, etc., (this) ruler of men (became) the resort of the people by protecting the people as if (he were) the sun.

20.

Theerefore the (sur)name Nilaitāṅgi (i. e. 'the support of the world') (was as) suitable to this ruler of men as (unto) a god, or because (his real) name (Mārtāṇḍa, i.e. the sun) was quite manifest (to all).

21–23.

This promoter of the family of Kuru gave to a seat of learning (*vidyāsthāna*) three villages in his own province (*rāṣṭra*) which, at (his) request, (he had) received, provided with an executor (*ājñapti*), from that lord Nṛpatuṅga. viz. the village of Ceṭṭuppākkam, rich in fruit, then another village whose name (consisted of) a word ending in an *r* and beginning with Vidyāviḷaṅgā,[3] (and) thirdly the very prosperous (village of) Iṟaippuṇaiccēri.

[2]Verse 19 and 20 suggest that the word *Mārtāṇḍa* (i.e. the sun) is not a mere metaphor (*rūpakam*), but has to be taken here as a proper name.

[3]According to the Tamil portion, the full name of this village was Viḷaṅkāṭṭaṅkaṭuvaṉūr, to which the word *vidyā* is still prefixed here because it was granted for the promotion of learning.

24–26.

Just as the god Dhūrjaṭi (Śiva) carried on the single lock of (his) hair the approaching Mandākiṇī (Gaṅgā), agitated by the velocity of waves, thus the deep river of learning, filled with troops (of scholars) from the four directions,[4] stayed after it had filled the seat of the residents of the village of Vāgūr. Therefore they call this seat of scholars a seat of learning.

26–27.

This ruler of land thinks highly of himself after he has given to those (scholars) the (three) villages, provided with an executor, their limits having been circumambulated by an elephant,[5] accompanied by all immunities, (and) protected by freedom from taxes.

28.

The executor (was) Uttamaśīla, worshipped by the lord of the three worlds,[6] the minister, resembling Bṛhaspati, of the glorious king Tuṅgavarman.

29.

The descendant of Kuru himself entreats future kings:—'As this charity is common (to all kings), it must be preserved (by you as well)!'

30.

The servant of the seat of learning of the residents of the village of Vāgūr, the pious Nāgaya, who knew the truth of sciences, composed this eulogy (*praśasti*).

〈45〉 In the eighth year (of the reign) of king Vijaya-Nṛpatuṅgavarman, at the request of Veśāli-pēraraiyaṉ; Viṭēlviṭugu-Kāṭupaṭṭu-Tamiḻa-pērarāiyaṉ being the executor (*āṇatti*). Let the headmen of Kīḻvaḻi-Vākūr-nāṭu, (a subdivision) of Aruvā-nāṭu, see (this order):[7]

〈48〉 In the eighth year (of our reign), we have granted three viIlages of *nāṭu*, viz. Ceṭṭuppākkam, Viḷāṅkāttaṅkaṭuvaṉūr, and Iṟaippuṇaiccēri,—dispossessing the former tenants, (and) excluding ancient charities and *Brahmadeyas*,—to the residents of the

[4]With *caturdiśa-gaṇa* cf. the expression cātudīsasa *bhikhu-sa[ṁ*]ghasa* at Nasik, above, Vol. VIII, p. 73, text line 5.

[5]The local authorities fixed the boundaries by letting an elephant walk round the limits. Cf. *piṭi naṭappittu* or *piṭi cūḻntu* in the Leyden plates, *passim*; *kariṇī-parikramaṇa-vipaṣṭa-sīmā-catuṣṭayam . . . . . grāmam*, ibid. l. 85 f.; *ibhī-parīta-sīmānam*, above, Vol. XV, p. 63, text line 109 f.; *piṭi cūḻntu*, ibid., p. 64, text lines 134-136, and p. 65, text line 165: *piṭi naṭatti*, Travancore Arch. Series, Vol. II, p. 70.

[6]i.e. king Nṛpatuṅga; see verse 15.

[7]Cf. line 105 of the Kācākuṭi plates.

seat of learning at Vākūr as a source of revenue for the promotion of learning (*vidyā-bhōga*).

〈52〉 And issued an order (*tirumukam*) to the headmen of the *nāṭu*, telling them to circumambulate the limits,[8] to plant stones and milk-bush (along the boundaries), and to draw up and submit a report (*aṟaiyōlai*)!

〈54〉 When the headmen of the *nāṭu* saw the order, thet raised (their) joined hands (before it), placed (it) on (their) heads, circumambulated the limits, planted stones and milk-bush, and drew up a report.

〈56〉 According to the report submitted by the headmen of the *nāṭu*, the boundaries of the land (granted are as follows):—Of the two villages of Viḷāṅkāttaṅkaṭuvaṉūr and Ceṭṭuppākkam, the eastern boundary is to the west of the boundary of a forest and of the boundary of Neṉmalippākkam; the southern boundary is to the north of the boundary of Neṉmalippākkam, of the boundary of Nelvāyippākkam, and of the boundary of Uṟattūr; the western boundary is to the east of the boundary of Māmpākkam and of sixty rice-fields (*ceṟuvu*) which form a *Brahmadeya* near this Viḷāṅkāttaṅkaṭuvaṉūr;[9] the northern boundary is to the south of the boundary of Vākūr.

〈63〉 The boundaries of Iṟaippuṇaiccēri (are):—The eastern boundary is to the west of a forest surrounding the village (*nattam*); the southern boundary is to the north of the boundary of Neruñcikuṟumpu; the western boundary is to the east of the boundary of Vākūr; and the western boundary is to the south of the boundary of Kiṟimāṉpātti.

〈66〉 Altogether, the land enclosed by the four great boundaries specified here, including wet land and dry land, villages and village-buildings, houses and house-gardens, clearings and young trees, waste grounds for grazing,[10] tanks, store-houses,[11] ditches, wells, forests, brackish ground, water-courses and breaches,[12] wherever watter is conducted (?), long harrows are applied,[13] iguanas run, and tortoises creep, not excluding

[8] *Paṭakai naṭandu* corresponds to *paṭākai valañ ceyitu* in line 110 of the Kācākuṭi plates; *piṭākai valañ ceytu* in a Tiruvallam inscription of Nandivikramavarman, SII. Vol. III, p. 91,1. 11; *piṭākai naṭantu* in the Leyden plates, *passim*; and *pradakṣiṇi-kṛtya* in Sanskrit

[9] In two other instances (ll. 49, 56 f.), the *ā* of *ṭṭā* is represented by short *a*.

[10] These three doubtful terms occur also in line 281 of the Leyden plates, and in the Aṉpil plates, above, Vol. XV, p. 65. text line 167 f., where they are translated by 'halls, wastes in which the calves graze.' I adopt M. Vinson's renderings of *maṉṟum* and *kaṉṟum* (as the Leyden plates read for *kaṉṟu*).

[11] For *koṭṭakāram*, see S.I.I., Vol. Il, p. 61, n. 2; above, Vol. XV, p. 71, n. 3; Travancore Arch. Series, Vol.. Ill, p 177, n. 3.

[12] See S.I.I., Vol. III, p. 64, n. 1.

[13] The expression *nīr pūci* occurs also in line 284 of the Leyden plates and *neṭum paramp-eṟintu* in line 305 (which ought to have been numbered 285) of the same. Both terms are used in line 434 ot the Tiruvālaṅkāṭu plates, S.I.I., Vol. III, p. 410.

the cultivated land,[14] being joined[15] to Vākūr itself as a source of revenue for the promotion of learning to the residents of the seat of learning at Vākūr, enjoying the immunities and agreements,[16] enjoyed by Vākūr, possessing all immunities, (and) being a *Brahmadeya*,—the grant was made.[17]

31.

'The good works of those who perform (them) and of those who preserve (them) are equally (meritorious). Therefore preserve you (this gift)!' Thus (requesting them), king Nṛpatuṅgavarman perpetually bows (his) head, which bears on its crest the lotus feet of Mukunda (Viṣṇu), to future kings.

32.

The ornament of the family of Uditodita, the goldsmith named Nṛpatuṅga, who was skilled in all sciences (and) a hereditary servant of the Pallava family, wrote (this).

〈78〉 The writing of Nṛipatuṅga, the son of Mātēvi-peruntaṭṭāṉ (who was) the son of Uditodaya-peruntaṭṭāṉ, (a resident) of Kīḻ-Paicāram in Kaccippēṭu.

Translation

〈1〉 Prosperity! Fortune!

1.

Let ... show you prosperity!

2.

...

3.

...

4.

...

[14] See S.I.I., Vol. III, p. 109, n. 2.

[15] *ēṟi* may be the intransitive form of *ēṟṟi*, 'having joined.'

[16] For *vyavasthā*, see S.I.I., Vol. I.40, ll. 20 and 56; Vol. II.98, ll. 58 and 62.

[17] The, two words *paradatti ceṉṟatu* occur also in line 133 of the Kācākuṭi plates, and in line 63 of the Vēlūrpāḷaiyam plates (S.I.I., Vol. II, p. 509), where I would read *paradatti* (with Grantha *da*) instead of *paraṭatti* and cancel the note on p. xiii of the Addenda aud Corrigenda. The Aṉpil plates (above, Vol. XV, p. 65, text line 180 f.) read *paradetti* for *paradatti*.

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15.

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16.

...[18]

[18]On the Aricit River and the Pāṇḍya king see Hultzsch 1925–1926, p. 7: “The name of this river must be a Sanskritized form of Aricil, a branch branch of the Kāvērī which enters the sea at Kāraikkāl (Karikal), [fn3: S.I.I, vol. II, p. 25, n. 3]. It may be concluded from verse 16 that Nṛpatuṅga allied himself with a Pāṇḍya king and undertook an expedition into the dominions of the Coḷa king.”

17.

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18.

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19.

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29.

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[19]The word *nilaitāṁgi* written here in Grantha character is a Tamil word, meaning "support (*tāṅki*) of the earth (*nilai*)."

30.

...[20]

〈45–46〉 Seventh year of the victorious king Nṛpatuṅgavarman.

〈46–48〉 May the *nāṭṭār*s of the Kīḻvaḻivākūrnāṭu in the Aruvānāṭu see 〈what follows, which is made〉 at the petition of Vēcālippēraraiyaṉ, whereas Viṭēlviṭukukāṭupaṭṭit-tamiḻppēraraiyaṉ is the executor.

〈48–52〉 In their *nāṭu*, Ceṭṭuppākkam, Viḷaṅkāṭṭaṅkaṭuvaṉūr, and Iṟaippuṇaiccēri, these three 〈villages〉, after removing the old pious donations and *brahmadeya*s, after ousting the earlier possessors, in 〈our〉 seventh year, we have ordered 〈their donation〉 as *vidyābhoga* for the members of the *vidyāsthāna* of Vākūr.

〈52–53〉 It is suitable (*takavu*) that themselves, 〈after〉 having walked 〈with〉 the flag (*paṭākai naṭantu*[21]), having planted stones and thorny bushes, and having made the palm-leaves settling this (*aṟaiyōlai*), send (*viṭutaka*) 〈them〉.

〈52–53〉 While the royal order specifying (*eṉṟu*) 〈the above〉 was sent to the *nāṭṭār*s, the *nāṭṭār*s having seen the order (*tirumukam*), having payed homage 〈to it〉, having put 〈it〉 on their heads, having walked 〈with〉 the flag (*paṭākai*), having planted stones and thorny bushes, having made the palm-leaves settling this (*aṟaiyōlai*), the boundaries to the land according (*paṭi*) to the palm-leaves settling this (*aṟaiyōlai*) that the *nāṭṭār*s sent 〈are as follows〉:

〈56–63〉 As for both Viḷāṁkāṭṭāṅkaṭuvaṉūr and Ceṭṭuppākkam:

- the eastern-side boundary 〈is〉 west of the boundary of the forest and of the boundary of Neṉmalippākkam;
- the southern-side boundary 〈is〉 north of the boundary of Neṉmalippākkam, of the boundary of Nelvāyippākkam and of the boudary of Urattūr;
- the western-side boundary 〈is〉 east of the boundary of Māmpākkam and of the sixty fields which are the *brahmadeya* on the side of Viḷāṁkāṭṭāṅkaṭuvaṉūr;
- the northern-side boundary 〈is〉 south of the boundary of Vākūr.

〈63–66〉 As for the boundaries of Iṟaippuṇaiccēri:

- the eastern-side boundary 〈is〉 west of the forest which includes the *nattam*;

[20] It is noteworthy that the author of the Sanskrit portion is linked to Vāgūr.

[21] JD1905 translates (p. 225) as "en marchant avec la bannière" and comments (p. 237) "puis ils vont solennellement, précédés du drapeau ou de la bannière, reconnaître le terrain concédé". EI translates as "circumambulate the limits" and provides parallels in note.

- the southern-side boundary ⟨is⟩ north of the boundary of the *neruñci kuṟumpu*;
- the western-side boundary ⟨is⟩ east of the boundary of Vākūr;
- the northern-side boundary ⟨is⟩ south of the boundary of Kiṟimānpātti.

⟨66–74⟩ The land comprised within these four great boundaries ⟨just⟩ described --- ⟨that is⟩, wet land (*nīr-nilam*), dry land (*puñ-cey*), villages (*ūr*), villages' buildings (*ūr-irukkai*), houses (*maṉai*), gardens of the houses (*māṉai-p-paṭappu*), ... (*maṉṟu*), waste land for grazing calves (*kaṉṟu mey pāl*), tanks (*kuḷam*), store-houses (*koṭṭakāram*), canals (*kiṭaṅku*), wells (*kēṇi*), forests (*kāṭu*), ... (*kaḷar*), ... (*ōṭai*), ... (*uṭaippu*), including (*uḷḷiṭṭu*) ⟨all these⟩, ... (*nīr pūci neṭu*), ... (*paramp' eṟintu*), all ⟨the land where⟩ the iguana runs and the tortoise creeps (*uṭump' ōṭi āmai tavaḷntat' ellām*), the land included (*uṇ-ṇilam*) ⟨in the above⟩, without ⟨any⟩ exception --- becoming a *vidyābhoga* for the members of the *vidyāsthāna* of Vākūr, being joined with Vākūr, having obtained the exemptions and agreements that Vākūr has obtained, being endowed with all exemptions, becoming a *brahmadeya*, ⟨as far as it is concerned⟩, a donation ⟨as described above⟩ goes.

31.

...

32.

...

⟨78–79⟩ Writing of Nṟpatuṅga, son of Mahādeviperuntaṭṭāṉ, son of Uditodayaperuntaṭṭāṉ, of Kīḻpaicāram in Kaccippēṭu.

Translation into French by Brocquet 1997

⟨1⟩ Salut ! Prospérité !

1.

Qu'il vous montre la prospérité, celui dont les yeux sont des lotus, dont les pieds sont des lotus que les diadèmes des Trente usent de leur contact,
Celui qui causa la perte des Rākṣasa qui terrifiaient le monde entier, le Non né, le meurtrier de Madhu !

2.

Tandis que l'époux de Śrī demeurait allongé, de son œil jaillit un éclat, cause de permanence, de destruction, de création ;

De son nombril naquit, semence de toute chose, un lotus ; Celui qui est sa propre matrice en sortit.

3.

Puis Aṁgiras apparut, issu de ce maître du monde aux quatre visages ;
De lui naquit Bṛhaspati, le ministre de Śakra, qui pourfendit Vala;

4.

Puis Śaṁyu; naquit ensuite celui qu'on appela Bharadvāja; Puis Droṇa, le grand archer qui montre au combat le courage de Śakra.

5.

Issu de Droṇa, naquit ensuite, avec ses bras puissants, expert en toutes les formes de combat,
Aśvatthāman, que l'on connaît comme incarnation partielle de Pinākin.

6.

Puis Aśvatthāman engendra le roi nommé Pallava, qui
Protégea les habitants des neufs continents, rois et paysans.

7.

Dans sa descendance apparut une série de rois, dont les premiers furent Vimala et Koṁkaṇika, devant lesquels s'inclinèrent les épouses de leurs ennemis,
Qui imposèrent leur autorité jusqu'aux autres rois, se firent aimer au plus haut point, et répandirent de continuels cris de victoire.

8.

Quand, après avoir, grâce à leur propre valeur, régné sur la Terre ceinte des quatre océans,
Vimala et ses successeurs furent partis au ciel sur un char céleste,

9.

Apparut un roi semblable à Purandara, infaillible dévôt de l'ennemi de Mura :
Dantivarman aux bras puissants, devant qui les monarques inclinèrent leurs diadèmes.

10.

Dans le dharma gouvernant la Terre, même dans l'âge Kali, ce roi,
Qui répandit aussi une pluie de générosités, resplendit comme un nuage.

11.

Ceux de ses ennemis qu'il n'avait pas réduits en captivité, comme si, déférant à leur désir de voir le séjour de Yāma,
Il leur faisait un viatique, il leur décocha ses flèches.

12.

Nandivarman aux bras puissants naquit de Dantivarman,
Qui au combat subjuga la Terre, sans allié.

13.

Nandivarman eut une reine nommée Śaṅkhā, au corps grâcieux,
Née dans la famille de Rāṣṭrakūṭa comme l'ennemi de Mura eut Lakṣmī pour épouse.

14.

Patiente comme la Terre, telle une mère aimée de l'univers,
La reine nommée Śaṅkhā resplendissait comme la Prospérité incarnée du roi.

15.

Possédant l'intelligence et la beauté, la maîtrise des arts ainsi que d'autres qualités, elle mit au monde, de noble lignée, le vertueux monarque des Trois Mondes,
Dont l'éclat ressemble à celui du souverain soleil à son lever, le vainqueur au combat de flèches : le seigneur Nṛpatuṁga.

16.

Ce roi, dont la faveur valut autrefois une armée à Pāṇḍya, dans un combat,
Fut l'incendie qui réduisit en cendres une coalition ennemie, sur l'autre rive de l'Aricit.

17.

Renommé sous le nom de Nṛpatuṁga même au cours de son enfance, sous celui de « Maître du Monde »
Il est renommé non seulement sur la Terre, mais aussi dans cet autre Monde, tel Rāma.

18.

Recevant l'appui de ce roi, un descendant de la famille des Kuru,
Mārtāṇḍa, qui appartient à la lignée des Veśali, se consacre à la protection de ses sujets.

19.

Comme la lune, il est pour le monde un ornement; par sa profondeur entre autres qualités , il ressemble à l'océan ;

Comme le soleil, par la protection qu'il étend sur les Mondes, des Mondes ce roi est le refuge.

20.

Aussi lui convient le nom de Nilaitāṁgi, comme à un dieu;
Ou plutôt, le nom de ce maître des peuples lui vient de ce qu'il paraît aux yeux de tous.

21.

Ce sont trois villages, situés dans son propre rāṣṭra, que cet homme, qui assure la prospérité de la famille des Kuru,
Sollicita et reçut du roi Nṛpatuṁga, avec un exécuteur ;

22.

L'un de ces villages est Ceṭṭuppākkam, où abondent les fruits; le second
Village porte un nom commençant par Vidyāviḷāṁgā- et se terminant par la lettre -r;

23.

Enfin, le troisième village est Iṛaippuṇaiccēri, pourvu de toutes sortes de richesses ;
Ayant reçu ces trois villages, il les donna à un établissement scientifique.

24.

La Mandākinī qui venait à sa rencontre, toute grouillante de ses flots impétueux,
Le dieu Dhūrjaṭi la porta sur son seul chignon ;

25.

De même, la profonde rivière de la science, toute grouillante d'une foule venue des quatre horizons,
Quand elle eut atteint l'établissement qu'occupaient les habitants du village de Vāgūr, s'y arrêta :

26.

C'est pourquoi cet établissement de savants reçoit le nom d' « établissement scientifique ».
Après leur avoir donné ces villages, avec un exécuteur,

27.

Et tracé leurs frontières en suivant la marche d'un éléphant, ce roi conçut pour lui même de l'estime ;
Il y adjoignit toutes franchises et assura leur sauvegarde sans prélever de taxes.

28.

L'exécuteur fut Uttamaśīla, honoré par le souverain des Trois Mondes,
Ministre, pareil à Bṛhaspati, du roi Śrī Tuṁgavarman.

29.

Aux Monarques à venir, celui qui fait le bonheur des Kuru adresse en personne cette demande :
« Puisque cet acte dharmique nous est commun, il doit être préservé ! ».

30.

Le serviteur de l'établissement scientifique des habitants du village de Vāgūr,
Le pieux Nāgaya, qui connaît la vérité des traités, a composé ce panégyrique.

Suit la portion tamoule (ll. 45-74).

31.

« Même caractère auspicieux revêt un acte pour qui le commet et pour qui le préserve - préservez celui-ci ! » : leur adressant ces mots, le roi Nṛpatuṁgavarman
Devant les souverains à venir incline, pour une éternelle révérence, sa tête que couronnent les lotus des pieds de Mukunda.

32.

Ornement de la famille Uditodita, l'orfèvre, versé dans tous les traités,
Qui porte le nom de Nṛpatuṁga, serviteur héréditaire de la famille Pallava, a gravé ici ces tablettes.

Commentary

IP dates the plates to circa 877, B to circa 862.

About stanza 2, Hultzsch 1925–1926, p. 6 notes: "The metre of verse 2 is Praharṣiṇī; but its fourth Pāda is Anuṣṭubh, and in each of the two first Pādas the tenth and eleventh syllables of the Praharṣiṇī metre are missing. I am unable to correct and translate this verse in a satisfactory manner."

The transliteration of Indian terms in the translation by Hultzsch 1925–1926 (EI 18.2) reproduced above have been standardised according to the DHARMA Transliteration Guide.

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This revised edition by Emmanuel Francis, based on previous edition(s), mostly that by Hultzsch 1925–1926, photos, and autopsy of the original plates in the BnF. Online images: https://gallica.bnf.fr/ark:/12148/btv1b52509208s. Note that plate 4 recto and verso are interverted.

Primary

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