Uttiramērūr, time of Kampavarman, year 15

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Summary

Donation.

Edition

〈1〉 **[svasti śrī]**

kō-vicaiya-kam·pa-va**rmma**r̲·kku ‡ yāṇ·ṭu pa‡ti‡n̲ aint-āvatu

(kā)liyūr-k-kōṭṭattu ‡ taṉ kūr̲‡r̲u Uttara**meru**-c-catu**(r)vve**ti-maṅkalat〈2〉[tu] [ca. 3×]l Aṅkāṭi tēvaṉtai kaḷu‡kkuṉ̲ṟa‡n̲-ēṉ̲ Eḷut(tu)

kāliyūr-k-kōṭṭat‡tu taṉ ‡ kūr̲r̲u Ut=ta**rameru-c-ca**tu**rvve**ti-maṅkalattu〈3〉 [vayi-ramē]ka-taṭākattukku-**{d} dha**〈r〉**mma**m āka nā‡n̲ nūr̲‡r̲uk kaḷañcu poṉṉum Iru-patte‡ṇ kāṭi ne‡llum kuṭuttēṉ̲

I¡n̲!〈n〉-nūr̲r̲u-k ka〈4〉[l̲añcu] (po)ˀṉṉālum Iru[pat]t’ eṇ-kāṭi nellā‡llum Ā‡ṭṭāṇṭu-tōr̲um nilamum ¿n?〈ñ〉āy¿a?〈i〉r̲um Uḷḷa ‡ tuṇaiyu‡m poli-y ūṭṭu kaḷañciṉ̲ vāy

Iraṇṭu〈5〉 [mañcāṭi]-(p) palicai-y āka tiraḷ patiṉ kaḷañcu ‡ poṉṉu‡mu-k-kāṭi nār-nellum

Ip-patiṉ kaḷa‡ñcu po‡ṉṉum mu-k-kāṭi I(ṟai) nellum Iv〈6〉[vayiramē](ka)-taṭākattukkē-y vai¿yy?〈k〉āci mutal (ā)‡ka Iraṇṭu ‡ tiṅkaḷ Akappaṭa patiṉ kaḷañcu poṉ‡ṉum mu‡-k-kāṭi (I)¡r!〈ṟ〉ai nellum Aṭṭi-k kuḷi kutti-k (ka)〈7〉[rai mē](l-ē)y Aṭṭiv¡iy!〈i〉ppārkaḷ āka

Ippa‡ricu **dha〈r〉mma**‡m āka-k kuṭuttēṉ tēvaṉtai kaḷukkuṉ‡ṟa¡n!〈ṉ〉-ēṉ

sa‡bhaiyōmum Ip-paric-ē-y ivv-ēri-k〈8〉kē-y Ip-pat(i)ṉ kaḷañcu poṉṉum Im-mu-k=kāṭi I(ṟai) nel‡lum Iv‡v-er(i)kk-ēy **dha〈r〉mma**m āka kuḷi kutti (kaḷ/karai) mē¡ll!〈l〉ē ‡ Aṭṭuvō‡m āṉōm Āṭṭāṇṭu-tōṟum Aṭṭi〈9〉vippōm āṉōm **sabhai**yōm

Itu ‡ Aṉṟ’ eṉ‡ṟār I-**dha〈r〉mma**m Iṟakkiṉa pāvattil-p pa‡ṭuvār‡ka¡l̤l̤!〈l̤〉 āka-p

paṇitt(ō)ṁ **sabhai**yō〈10〉m

I-**dha〈r〉mma**ttai ra¿t?〈k〉ṣittār **śrī-pāda**m Eṉ ‡ (ṟa)lai mē¡l‡l!〈l〉aṉa

I(vvai) Eḻuttu veṭṭinēṉ ciṟṟalaṉ ‡ makaṉ tē‡vaṭiyēṉ ⇝

Apparatus

〈1〉 **[svasti śrī]** • Obvious restoration, not made by Subrahmanya Aiyer 1928 nor by Mahalingam 1988. — 〈1〉 pa‡ti‡ṉ ◇ *pa(ti)ṉ* SII • The character *ti* is clearly engraved on the perpendicular side of the pilaster, which is an integral part of the block. This is the only occurrence in this inscription of a character is engraved on the perpendicular side of such a pilaster. — 〈1〉 Uttara**meru**-c-catu**(r)vve**ti° ◇ *Uttara**meru-c-caturvveti**°* SII •

〈3〉 °taṭākattukku-**{d} dha〈r〉mma**m āka nā‡ṉ ◇ *°taṭākattu(k)ku **dha〈r〉mma** [3+] ṉ* SII.

〈4〉 Iru[pat]t’ ◇ *Irupatt’* SII • The stone appears to have suffered recent damage.

〈5〉 [mañcāṭi]-(p) • This restoration implied in Mahalingam 1988’s summary is very likely.

〈6〉 vai¿yy?〈k〉āci ◇ *vaiyāci* SII. — 〈6〉 (I)¡r!〈ṟ〉ai ◇ *Irai* SII; *Iṟai* IP. — 〈6〉 (ka)[rai mē](l-ē)y ◇ *(ka) [8+] (la)y* SII; *(ka) [8+] (k=kapaṭṭā)lēy* SII; *(ka) [8+] (l)y* IP • The first Subrahmanya Aiyer 1928’s reading is that of his first reading of line 7, the second that of his second reading of line 7, that is, his line 8. The reading by Mahalingam 1988 appears to be a typo in reproducing Subrahmanya Aiyer 1928’s second reading.

〈7〉 **dha〈r〉mma**‡m ◇ *dharmma‡m* SII.

〈8〉 I(r̲ai) nel‡lum Iv‡v-er(i)kk-ēy ◇ *Irai Ce [1+] lum Iv(v-eri)kk-ēy* SII. — 〈8〉 **dha〈r〉mma**m āka kuḷi ◇ ***dharmmam āka kuḷi*** SII • As the *u* in *ku* extends below the preceding character *ka*, one could alternatively read ***dharmmam āk=kuḷi***, which does not however make sense. — 〈8〉 (kaḷ/karai) ◇ *karai* SII • I read *kaḷ* on pictures, but the correct reading must be *karai*. — 〈8〉 Āṭṭāṇṭu-tōr̲um Aṭṭi〈9〉vippōm ◇ *Āṭṭāṇ [4+]〈9〉vippōm* SII.

〈9〉 I-**dha〈r〉mma**m ◇ *I-**dharmmam*** SII. — 〈9〉 pāvattil-p ◇ *(p)〈ā〉vat{ā}til-p* SII. — 〈9〉 paṇitt(ō)ṁ **sabhai**yō〈10〉m ◇ *paṇit [4+]* SII.

〈10〉 I-**dha〈r〉mma**ttai ◇ *I-**dharmmattai*** SII. — 〈10〉 En̲ ‡ r̲alai ◇ *En̲ (r̲a)lai* SII. — 〈10〉 mē¡l‡l!〈l〉aṉa ◇ *mēl(liṉa)* SII. — 〈10〉 ciṟṟalan̲ ◇ *(pi)ṭṭayan̲* SII.

Translation

〈1〉 [Prosperity! Fortune!]

〈1〉 Fifteenth year of the victorious king Kampavarman̲.[1]

〈1–2〉 Writing/Writ of I, Tēvan̲tai Kaḷukkuṉṟan̲ of the [...] ¿market? (*aṅkāṭi*) of Uttaramērucaturvedimaṅgala in Kāliyūrkkōṭṭam, in the division of the same name.

〈2–3〉 I (*nāṉ*) have given one hundred *kaḷañcu*s of gold and twenty-eight *kāṭi*s of paddy as pious gift for the Vayiramēkam (Sanskrit vajra-megha) tank of Uttaramērucaturvedimaṅgala in Kāliyūrkkōṭṭam, in the division of the same name.

〈3–5〉 With these four hundred *kaḷañcu*s of gold and and twenty-eight *kāṭi*s of paddy, each and every year, as long as the earth and the sun 〈last〉 (*nilamum ñāyiṟum uḷḷa tuṇaiyum*[2]), whereas the interest rate is (*palicai-y āka*) two ¿*mañcāṭi*s? 〈per〉 *kaḷañcu* (*kaḷañciṉ vāy iraṇṭu mañcāṭi*) 〈yielding〉 earning interest (*poli-y ūṭṭu*), 〈there is thus〉 a total (*tiraḷ*) of ten *kaḷañcu*s of gold and three *kāṭi*s of ... paddy (*nār-nel*).

〈5–7〉 〈With〉 these ten *kaḷañcu*s of gold and three *kāṭi*s of taxable paddy, let 〈the members of the assembly〉 sabhaiyars) be those who have the silt removed (kuḷi kutti aṭṭi viyppārkaḷ) [[IP: for deepening and raising the bunds]] for this Vayiramēkam (Sanskrit vajra-megha) tank, so that two lunar months (*tiṅkaḷ*) be included (*akappaṭa*) beginning in the Vaikāci (month) (that is, the term is fixed for two months starting from Vaikāci month), by remitting/contributing (*aṭṭi*[3]) ten *kaḷañcu*s of gold and and three *kāṭi*s of taxable paddy.

[1] Sanskrit Kampavarman.
[2] Literally: up to the extent which is that of the earth and the sun.
[3] Literally: by pouring, putting.

〈7〉 In this wise (*ipparicu*), have I, Tēvaṉtai Kaḻukkuṉṟaṉ, given 〈these〉 as pious gift.

〈7–9〉 〈As for〉 We, the members of the assembly, in this wise, for this tank, so that these ten *kaḻañcu*s of gold and these three *kāṭi*s of taxable paddy be a pious gift for this tank, We, the members of the assembly, will, each and every year, remove (*aṭṭuvōm āṉōm*) the silt (*kuḻi kutti*) and have 〈it〉 removed (*aṭṭivippōm āṉōm*) [[add literal translation?]] above the banks (*karai mēl-ē*).

〈9〉 Those who say "This is not 〈so〉", let them undergo the sin of injuring this pious gift.

〈9–10〉 〈Thus〉 have We, the members of the assembly, declared.

〈10〉 Those who protect this pious gift, their feet are on my head.

〈10〉 I, Tēvaṭi, son of Ciṟṟalaṉ, have engraved these letters/this writ.

Commentary

On three superposed rows of blocks, some displaying projecting pilasters, of the southern base of the smaller platform of the Vaikuṇṭhaperumāḷ temple. The first row (lines 1–2) is made of 3 blocks. The second row (lines 3–7) is made of 2 blocks. The third row (lines 8–10) is made of 3 blocks. The milestone unit is however "area" since in the first row a character (*ti* in *pattiṉ*) is engraved on the perpendicular side of the pilaster, which is an integral part of the block.

Subrahmanya Aiyer 1928, followed by Mahalingam 1988 edit 11 lines of text whereas there are only 10 lines. The reason is that Subrahmanya Aiyer 1928's lines 7 and 8 are in fact two readings of the same line 7, included in the edition due to oversight.

Subrahmanya Aiyer 1928 and Mahalingam 1988 locate the lacunae at the end of the lines, while the examination in situ makes it clear that the lacunae are in the beginning of lines, as the fragmentary blocks are blocks a and d, the left parts of which are lost, not the blocks c and f. Furthermore, these lacunae on the edges of blocks concern only lines 1–7, not lines 1–9. The lacunae are longer in lines 1-2 (block a) than in lines 3–7 (block d). Restorations of these lacunae are made in the present edition, while Subrahmanya Aiyer 1928 and Mahalingam 1988 do not suggest any restoration except at the beginning of the second reading of line 7, that is, their line 8.

Note the notarial/administrative style, replete with redundances and repetions.

Bibliography

Reported in ARIE 1897–98 (ARIE/1897-1898/B/1898/90).

Edited in Subrahmanya Aiyer 1928 (SII 6.375). Text and summary in Mahalingam 1988 (IP 218).

This revised edition, with substantial revisions, by Emmanuel Francis from autopsy and photos (2019).

Primary

[SII] Subrahmanya Aiyer, K. V. 1928. *South-Indian inscriptions (texts). Volume VI: Miscellaneous inscriptions from the Tamil, Telugu and Kannada countries*. South Indian Inscriptions 6. Calcutta: Government of India, Central Publication Branch. Page 172, item 375.

[IP] Mahalingam, T. V. 1988. *Inscriptions of the Pallavas*. New Delhi; Delhi: Indian Council of Historical Research; Agam Prakashan. Page 553, item 218.

Secondary

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