Ciṉṉayyāṉ Pēṭṭai, time of Kampavarman (?), year 6

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Summary

Hero-stone inscription commemorating the death of a hero.

Edition

〈1〉 kō-vicaiya-kampōtaArki y(ā)〈2〉ṇṭu Āṟ-āvatu

mi̱īy!〈ī〉koṉṟai-nāṭṭu-p〈3〉 puḷiyūr iruntu vāḻuñ cākāṭa〈4〉-c-ciṟṟaṉ puḷiyū〈r〉 Erumai koṇṭa〈5〉 ñāṉ(ṟu) pūcal ōṭi mē〈6〉 maṇikkala [4+]

〈7〉 [1 lost line]

Translation

〈1–2〉 Sixth year of Kampavarman.[1]

[1] *kampōtaArki* in the original text, that is, Kampavarman according to Nākacāmi 1972.

〈2–6〉 Cākāṭacciṟṟaṉ, who lives (*vāḻum*[2]) in (*iruntu*[3]) Puḷiyūr in Mīkoṉṟainmāṭu, having run battle at the time 〈enemies[4]〉 seized buffaloes 〈of/in〉 Puḷiyūr … (*mē maṇikkala*) […] [died].

〈7〉 […]

Bibliography

Edited in Nākacāmi 1972 (CN 1971/58). Not included in Mahalingam 1988.

This digital edition by Emmanuel Francis, based on previous edition(s) and visual documentation from Kumaravel Ramasamy's Facebook (2021-02-27 post) pointed out to me by Centamiḻ Celvaṉ.

Primary

[CN] Nākacāmi, Irā. 1972. *Ceṅkam naṭukaṟkaḷ*. TNSDA publication 21. Ceṉṉai: Tamiḻnāṭu Aracu tolporuḷ Āyvuttuṟai. Item 1971/58.

[2] Or rather, "who you used to live," if Cākāṭacciṟṟaṉ is indeed the commemorated dead hero.

[3] Literally: being.

[4] Cākāṭacciṟṟaṉ could also grammaticaly be the subject of *koṇṭa*, but it does make much sense that he seized buffaloes from his village of residence. Alternatively, on could consider that Cākāṭacciṟṟaṉ is the one who attacked Puḷiyūr and that a hero, whose name is lost in the lacuna, living in Puḷiyūr, died on this occasion. In that cas *vāḻum* would not qualify Cākāṭacciṟṟaṉ.