SII 1.78: original edition by Eugen Hultzsch

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Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. V. INSCRIPTIONS AT PAḌAVEḌU. No. 78. ON THE EAST AND NORTH BASES OF THE AMMAIAPPEŚVARA TEMPLE

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Summary

This inscription is dated in the year, which was current after the expiration of the Śaka year 1180, and records a grant, which **Rājagambhīra-Śambuvarāyaṉ** made to the temple of **Ammaiappeśvara**. The name of the object of the grant must be contained in the final portion of the first line, which is buried underground. The donor is evidently identical with that **Rājagambhīra-Śambuvarāyaṉ**, who is mentioned in a **Tirumalai** inscription (No. 74), which seems to be dated in Śaka 1157-58. It may be further conjectured, that the **Ammaiappeśvara** Temple at **Paḍaveḍu** had received its name from **Ammaiappaṉ** or **Ammaiyappaṉ**,[1] one of the *birudas* of another **Śambuvarāyaṉ**, who was a contemporary and probably a relation of **Rājagambhīra-Śambuvarāyaṉ**.

[1] See the introduction of the Poygai inscriptions, p. 87, above.

Edition

〈1〉 **svasti śrī** [||] **śakābdaM** ĀyirattoruṉūṟṟuEṇpatiṉ meṟcellāniṉṟa kaṟkaṭakanā(ya)ṟṟu **pūrvvapakṣa**ttu tiṅkaṭkiḻamaiyum **saptami**yum **re**vatiyumāṉa Iṉṟu Uṭaiyār Amma-iAppīś**vara**muṭaiya nāyaṉāṟku Irā**jagaMbhī**racampuvarāya [10+]〈2〉 (ta)rattu muḷḷaṭi Ūrkkaṇakkavari Uvaccaṉperkkaṭamai Ācuvikaṉperkkaṭamai taṟiIṟai (ta)ṭṭārppāṭṭa-mum Iṉavari [.]e [2+] yattaṟi Iruntu parimāṟuvārum cekkukkaṭamai (v)ālamañcāṭi nilaiyāḷ veṭṭinellu Uṭpaṭ(ṭa) Eḷurppala taḷi tevatānam nīkki Innāyaṉārkkuttevatāṉam viṭṭeṉ Irā**jagaMbhī**raccampu(va) [10+]

Translation by Hultzsch 1890

Hail! Prosperity ! To-day, which is (*the day of the nakshatra) Revati* and Monday, the seventh lunar day of the former half of the month of *Karkaṭaka*, which was current after the Śaka year one thousand one hundred and eighty (*had passed*),—I, **Rājagambhīra-Śambuvarāya[ṉ]** gave to the god, who is the lord of the **Ammaiappeśvara** (*temple*), as a divine gift . . . . . excluding the divine gifts to the various temples (*at*) **Eḷūr**, including . . . . .[2] the tax for the village-accountant, the tax on **Uvachchas**, the tax on **Ājīvakas,**[3] the tax on looms, the tax on goldsmiths, ...[4] the tax on oil-mills, ... (*and*) the paddy for the *Veṭṭi*.[5]

Bibliography

Digital edition of SII 1.78 by Hultzsch 1890 converted to DHARMA conventions by Emmanuel Francis.

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district,*

[2]The meaning of *muḷḷaṭi*, which occurs also in line 15 of the Poygai inscription No. 64, is not apparent.

[3]On the **Uvachchas**, see page 82, note 4; on the **Ājīvakas**, page 88, note 5.

[4]Of the terms left untranslated, *iṉavari* occurs also in the Poygai inscriptions Nos. 61 and 62.

[5]See page 82, note 3. The *talaiyāri* or watchman and the *veṭṭiyāṉ* or scavenger are mentioned as members of the ancient village-establishment in the *Tanjore Manual*, p. 415. They used to get their share of the produce, as well as the accountant, the washerman and the other village-officers; *ibid.* pp. 421 f. In the Kanarese country, the corresponding officers were the *talāri* and the *tōṭi*, who likewise received their share of the crops; see Dr. Buchanan's *Journey from Madras through the countries of Mysore, Canara, and Malabar*, Vol. I. pp. 266 ff. Vol. II, p. 109. Vol. III, p. 449.

and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I. South Indian Inscriptions 1. Madras: Government Press. Page 108, item 78.