SII 38.489: original edition by S. Swaminathan

Emmanuel Francis

Alternative title: No. 489. (A.R. No. 489 of 1912.) ŪṬṬATTŪR, LALGUDI TALUK, TIRUCHIRAPPALLI DISTRICT. On the east wall, *maṇḍapa*, in front of the central shrine, Siddharatnēśvara temple

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Summary

King: Kulōttuṅga I Year 40: 1110 A.D.

This inscription records the origin of the *iḍaṅgai* class, as described by themselves. It is said that inorder to destroy the demons (who disturbed) his sacrifices sage Kāśyapa made them (ie, the *iḍangai* group) to appear from the fire pit. Accordingly they protected the sacrifices. Now it is stated that *Chakravartin* Arindama honoured the learned sages by carrying them in a chariot and led them to a *agarm* newly established by him. On this occasion they (ie., the *iḍangai* class) were made to take their seats at the backside of the car and to carry the slippers and umbrellas of those sages. Eventually, with these brāhamaṇa sages they were also made to settle down in the villages of Tiruveḷḷarai, Pāchchil, Tiruvāśi, Tiruppiḍavūr, Ūṟṟattūr and Kāraikkāḍu of Seṉṉivala-kūṟṟam. They received the generic class name *Iḍaṅgai* because the sages (while they got down their cars) were supported by them on their left side. The ancestors of their sect had lost everything they had in jungles and bushes and were ignorant of their origin. Having now learnt about their origin the members of 98 sects of the *Iḍaṅgai* class entered into

a compact, in the 40th year of the king, and promised to behave like the sons of the same mother and share what good or evil might befall on any one of them.

If anything derogatory happens to the *Iḍaṅgai* class, they would jointly assert their rights. It is also recorded that during the congregational meetings of the *Iḍaṅgai*, insignia like horns, bugle and parasol must be displayed. In order to facilitate identification all were instructed to wear their distinguishing symbols, *viz.*, the feather of crane and the loose-hanging hair. The horn and the conch-shell were to be sounded in front of them and bugle blown. Those who acted in contravention to these rules were to be treated as enemies. One Tirunallūr-uḍaiyāṉ Iḷaiyakōyil Tiruchchiṟṟambalam-uḍaiyān wrote the document at the order of five *nāṭṭar*.

Edition

〈1〉 **svasti śrī** 〈||〉

tribhuvaṉacakkaravattikaḷ **śrītribhu**vaṉa vi [6+]〈2〉 yāṇṭu 4 10 Āvatu Ūṟṟattūruṭaiyār tokama [7+]〈3〉koyil Uttamacoḻantirumaṇṭapattu [5+]〈4〉 (ni)ṟaivaṟa niṟaintu kuṟaivaṟapperuka Iruntuṟa kārai muta〈5〉lā(na) Iṭaṅkai toṇṇūṟṟeṭṭuc camayattukkum I [2+]〈6〉 kaccappiṭipāṭu Iṭṭa paricāvatu nāṅkaḷ **kāśyapa ṛṣi** yāgaM **Asu**rava〈7〉**dha**m paṇṇa Eṅkaḷaiyum A**gni**kuṇṭattile toṟṟivitta nāṅkaḷum〈8〉 yā**ga**ṅ kāttuc cellā niṉṟa kālattu Arintamancakkaravatti A〈9〉ntar veti **ṛṣi**kaḷai AkaramEṟṟi terile Eḻuntaruḷuvikkiṟa kālat(tu)〈10〉 Ivarkaḷ ceruppum kuṭaiyum Eṭukka teruyiṟ taṭṭi leṟṟi ko〈11〉ṭu pontu tiruve(ḷḷa)ṟaiyilum pāccililum tiruppiṭavūrilum Ū〈12〉ṟṟattūrilum ceṉṉivalakūṟṟa kāraikkāṭṭilum Eṟṟi Eṅka〈13〉ḷukku mutalikaḷāṉa **ṛṣi**kaḷ kai Aṭaikkiṟakkiṟa kālattu Iṭaṅkai [4+]〈14〉 l Aṭaittalālum Iccamayattār ceṭiyilu〈m〉 mukattilum Eṅkaḷ cātaṉa〈15〉ṅkaḷum Iṭṭuppotukaiyālum Ippaṭiyai Iṉṉāḷ varaiyum Aṟiyā〈16〉mal niṉṟu Eṅkaḷ piṟappuṇarntu kaiyaṭaipparikaiyāl Ittevaṟku〈17〉 nāṟpatāvatu mutal cantirātittiyavarai Iṭaṅkai toṇṇūṟṟeṭṭu E〈18〉camayattuṭaṉum kūṭa Oru niḻaṟkiḻiruntu Orutti peṟṟa makkaḷāy Oruva〈19〉ṟku vantaṉa Aṉaiva(ṟku)m Oppatākavum Iṭaṅkaikkut tāḻvuvantaṉa〈20〉 nāṅkaḷe Eṟaṭṭu cātik kaṭavomākavum ner veṇṭuvaṉa Umi kaṭai māṇi〈21〉 kkan talai Āka Iviḻukkāṭu Okka Iṭak kaṭavomākavum Eṅkaḷukku (mi)kka〈22〉 ciṟa(p)orāka kulataṇṭa Iṭumiṭattu meḻikompuṅ kāḷam kuṭai Uḷḷiṭṭa cātaṉa〈23〉ṅ[ka*l] Iṭṭāre namakkum piḷḷaikaḷākak kaṭavarkaḷākavum Eṅkaḷ Aṭaiyāḷam pe〈24〉ṟak kaṭavār kokkiṟku viṭu(ma)yir Uḷḷiṭṭa Aṭaiyāḷam peṟavum Eṅkaḷ muṉṉu〈25〉Ivvaṭaiyāḷaṅkaḷe Eṭuppatākavum Eṅkaḷ kāṇippaṟṟāṉa Iṭaṅkaḷilum cūra(tu)〈26〉ṅkal nāṭṭavum Āṇai kompuṅkāḷamum Eṅkaḷ mun kompu caṅkūtavum kāḷam Iṭaṅ〈27〉kai niyāyam piṭikkavum

Iṭakkuṅ kalappai koṭṭavum Ippaṭi tavira kaiyyaṭai pa〈28〉ṭi vaḷuviṉār Uḷarākil Eṅkaḷ cātippakaivarkaḷ paṭṭatu paṭuttak kaṭavomākavum Ippaṭi〈29〉 tavira Eṅkaṅkaḷ piṟappup pontapaṭi tavira Iṭaṅkai niyāyattu vaḷuvinomākil〈30〉 (curuti)māṉkaḷ Aṉṟiyile Oḷiyavum Eṅkaḷ māṟupāṭāṉa cātikaḷukku tāḻvu ce〈31〉ytomāvomākavum Ippaṭic cammatittu Iṭaṅkai toṇṇūṟṟeṭṭu camayat〈32〉tukkum kacca〈〈p〉〉piṭipāṭu yiṭṭu Iṅkum Uṭaiyār tiruppaññili Uṭaiya [nā*ya]nār ko〈33〉yililum kalveṭṭik kuṭuttom I〈ṉ〉ṉāṭṭu curutimāṉkaḷom |||൧

Aiñcu nā〈34〉ṭṭār paṇiyāl Inta Orumaik kaccam Eḷutineṉ tirunallūruṭaiyān〈35〉 Iḷaiya koyil tirucciṟṟampalamuṭaiyān Eḷuttu tiru(ṇa)ccurutimā〈36〉nkaḷukkuc camaintu tukumāmaṇi kulottuṅkacoḷa nāṭāḷvān〈37〉 Eḷuttu taraṇiccuruti mānkaḷukkuc camaintu kollimalai nāṭāḷvān E〈38〉[4+] Uṭaiya curutim[ā*ṉ] Aiñcūrani perumāḷ poṉmalai nāṭāḷvān〈39〉 cayicañātanmaikkum kāḷumaṇiyan vattarāya nāṭāḷvān cayiñātana(m)ai

Apparatus

〈32〉 kacca〈〈p〉〉piṭipāṭu • The letter ‘p’ is found engraved below the next letter ‘pi’.

Commentary

〈39〉 Incomplete.

Bibliography

Digital edition of SII 38.489 (ARIE/1912-1913/B/1912/489) by Swaminathan 2019 converted to DHARMA conventions by Emmanuel Francis.

See also digital edition by Dorotea Operato (INStfaSIIv38p0i0489).

Primary

[SII] Swaminathan, S. 2019. *South Indian inscriptions. Volume XXXVIII: Inscriptions collected during the year 1912*. South Indian Inscriptions 38. New Delhi: Archaeological survey of India (Director General). Pages 580–583, item 489.

Secondary

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