Ūṟṟattūr, Siddharatnēśvara temple, time of Kulōttuṅka Cōḷa

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Summary

Compact between the 98 sub-groups of the *Iṭaṅkai* class of Ūṟṟattūr and nearby villages. Contains a record about the origin *Iṭaṅkai* class, as described by themselves.

Palaeographic description

No distinction between *o* and *ō* nor between *e* and *ē*.

Edition

〈1〉 **svasti śrī**

tri-bhuvaṉa-cakkara-va〈r〉ttikaḷ **śrī-tri-bhu**vaṉa-vi [6+]〈2〉 yāṇṭu 4 10-Āvatu

Ūṟṟattūr Uṭaiyār tokam a [5+]〈3〉 kị̄o!〈ō〉yil Uttama-cị̄o!〈ō〉lạ̄n!〈n̄〉 tiru-maṇṭapattu [5+]〈4〉 (ni)ṟai-vaṟa niṟaintu kuṟai-vaṟa-p peruka Irunt' uṟa kārai muta〈5〉l-ā〈n̄a〉 Iṭaṅkai toṇṇūṟṟ' eṭṭu-c camayattukkum I [2+]〈6〉 kacca-p-piṭi-pāṭu Iṭṭa paric' āvatu

nāṅkaḷ

- **kāśyapa-ṟṣi**-yāgam· **Asu**ra-va〈7〉**dha**m paṇṇa Eṅkaḷaiyum Agni-kuṇṭattil¡e!〈ē〉 tị̄o!〈ō〉ṟṟi vitta nāṅkaḷum〈8〉 yāga**ṅ** kāttu-c cellā niṉṟa kālattu
- Arintama¡n!〈n̄〉 cakkara-va〈r〉tti A〈9〉ntar v¡e!〈ē〉ti **ṟṣi**kaḷai Akaram ¡e!〈ē〉ṟṟi tēril¡e!〈ē〉 Eḻunt' aruḷuvikkiṟa kālat(tu)
- 〈10〉 Ivarkaḷ ceruppum kuṭaiyum Eṭukka tēriyiṟ taṭṭi veṟṟi ko〈11〉ṭu-pōntu tiru-ve(ḷḷa)ṟaiyilum pāccililum tiru-p-piṭị̄a!〈ā〉vūrilum Ū〈12〉ṟṟattūrilum ceṉṉi-vala-kūṟṟa-kārai-k-kāṭṭilum ¡E!〈Ē〉ṟṟi Eṅka〈13〉ḷukku mutalikaḷ-āṉa **ṟṣi**kaḷ kai Aṭaikkiṟa{kkiṟa} kālattu

Iṭaṅkai [4+]〈14〉l Aṭaittalālum Ic-camayattār ceṭiyilu〈m〉 mukattilum Eṅkaḷ cā-taṉa〈15〉ṅkaḷum Iṭṭu-p-pōtukaiyālum Ip-paṭiyai Iṉṉāḷ varaiyum Aṟiyā〈16〉mal niṉṟa Eṅkaḷ piṟapp' uṇarntu kai-y-aṭai-p-paṟikaiyāl

It-t¡e!〈ē〉vaṟku〈17〉 nāṟpat-āvatu mutal cantirātittiya-varai Iṭaṅkai toṇṇūṟṟ' eṭṭu E〈18〉camayatt' uṭaṉum kūṭa Oru niḻaṟkiḻiruntu Orutti peṟṟa makkaḷ-āy Oruva〈19〉ṟku vantaṉa Aṉaiva(ṟku)m Oppat' ākavum

Iṭaṅkaikku-t tāḻvu vantaṉa〈20〉 nāṅkaḷ¡e!〈ē〉 ¡E!〈Ē〉ṟaṭṭu cāti-k kaṭav¡o!〈ō〉m ākavum

n¡e!〈ē〉r v¡e!〈ē〉ṇṭuvaṉa Umi kaṭai māṇi〈21〉kkan talai Āka Iviḻu-k-kāṭu Okka Iṭa-k kaṭav¡o!〈ō〉m ākavum

Eṅkaḷukku (mi)kka〈22〉 ciṟa-p(ō)r-āka kulataṇṭa Iṭum iṭattum ¡e!〈ē〉ḻi-kompuṅ kāḻam kuṭai Uḷḷiṭṭa cātaṉa〈23〉ṅ〈ka〉(l) Iṭṭār¡e!〈ē〉 namakkum piḷḷaikaḷ āka-k kaṭavarkaḷ ākavum

Eṅkaḷ Aṭaiyāḻam pe〈24〉ṟa-k kaṭavār kokkiṟku viṭu-(ma)yir Uḷḷiṭṭa Aṭaiyāḻam peṟavum Eṅkaḷ muṉṉu〈25〉 Ivv-aṭaiyāḻaṅkaḷ¡e!〈ē〉 Eṭuppat' ākavum

Eṅkaḷ kāṇi-p-paṟṟ' āṉa Iṭaṅkaḷilum cūra(tu)〈26〉ṅkal nāṭṭavum Āṇai kompuṅ kāḻa-mum Eṅkaḷ mun kompu caṅkūtavum kāḻam Iṭaṅ〈27〉kai niyāyam piṭikkavum Iṭakkuṅ kalappai koṭṭavum Ip-paṭi tavira kai-yy-aṭai pa〈28〉ṭi vaḻuviṉār Uḷur' ākil Eṅkaḷ cāti-p-pakaivarkaḷ paṭṭatu paṭutta-k kaṭav¡o!〈ō〉m ākavum

Ip-paṭi〈29〉 tavira Eṅkaṅkaḷ piṟappu-p pōnta paṭi tavira Iṭaṅkai niyāyattu vaḻu-vin¡o!〈ō〉m ākil〈30〉 (curuti)māṉkaḷ Aṉṟiyil¡e!〈ē〉 Oḻiyavum Eṅkaḷ māṟu-pāṭ' āṉa cātikaḷukku tāḻvu ce〈31〉yt¡o!〈ō〉m āv¡o!〈ō〉m ākavum

Ip-paṭi-c cammatittu Iṭaṅkai toṇṇūṟṟ' eṭṭu camayat〈32〉tukkum kacca-〈〈p〉〉-piṭi-pāṭu y-iṭṭu Iṅkum Uṭaiyār tiru-p-paññili-uṭaiya 〈nā〉(ya)nār k¡o!〈ō〉〈33〉yililum kal-veṭṭi-k kuṭutt¡o!〈ō〉m I〈n̲〉-n̲āṭṭu curutimān̲kaḷōm ||൧

Aiñcu nā〈34〉ṭṭār paṇiyāl Inta orumai-k kaccam Eḻutin¡e!〈ē〉n̲

- tiru-nallūr-uṭaiyān〈35〉 Iḷaiya k¡o!〈ō〉yil tiru-c-ciṟṟampalam uṭaiyā¡n!〈n̲〉 Eḻuttu
- tiru(ṇa)-c-curutimā〈36〉nkaḷukku-c camaintu tuku-māmaṇi kul¡o!〈ō〉ttuṅka-c¡o!〈ō〉ḻa nāṭ-āḻvā¡n!〈n̲〉〈37〉 Eḻuttu
- taraṇi-c-curutimānkalukku-c camaintu kolli-malai nāṭ-āḻvā¡n!〈n̲〉 E〈38〉[ḻuttu]
- Uṭaiya curutim〈ā〉(n̲) Aiñcurati perumāḷ poṉ-malai nāṭ-āḻvā¡n!〈n̲〉〈39〉 cayicañā-tanmaikkum
- kāḷumaṇiyan vattarāya nāṭ-āḻvā¡n!〈n̲〉 cayiñā-tan(m)ai

Apparatus

〈37〉 E〈38〉[ḻuttu] ◇ *E〈38〉[4+]* SII.

Translation

〈1〉 Prosperity! Fortune!

〈1–2〉 40th regnal year of king Tribhuvanacakravartin Śrī Tribhuvana [...]

〈2–6〉 This is the manner in which the Left-hand class ... (*kārai mutal-〈āṉa〉*) made/issued a binding agreement/compact (*kacca-p-piṭi_pāṭu*) in the glorious *maṇḍapa* of Uttamacōḻaṉ in the temple of [...] of the lord of Uṟṟattūr for all the ninety-eight subgroups (*camayattukku*) so as to be established (*irunt' uṟa*) and to prosper (*peruka*) fully, without deficiency.

〈6–16〉 We 〈the members of the Left-hand class〉,

- at the time when, in order to kill (*vadham paṇṇa*) the demons 〈who disturbed〉 the sacrifice (*yāgam*) of the sage Kāśyapa, we were made to emerge from the sacred fire (*agni-kuṇṭattilē*) and were continuously protecting (*kāttu-c cellā niṉṟa*) the sacrifice,

- at the time when Arintaman Cakravartin established a Brahmin settlement (*akaram ēṟṟi*) for the sages within the sacrificial ground (*antarveti*) and graciously appeared (*aruḷuvikkiṟa*) on a chariot ⟨to lead them there⟩,
- at the time when—while we took their (*ivarkaḷ*) shoes and umbrellas (*ceruppum kuṭaiyum*), and he[1] ... (*taṭṭi*) in the chariot, carried them (*koṭu pōntu*) on the chariot ⟨as a symbol⟩ of triumph (?), and drove ⟨them⟩ in Tiruveḷḷaṟai, Pāccili, Tiruppiṭāvūr, Ūṟṟattūr, and Kāraikkāṭu of Ceṉṉivalakūṟṟam—the sages who are religious leaders (*mutalikaḷ*) to us stretched out their hands ⟨seeking for help⟩,

since they had stretched out their left hand [...], and since the members of this sub-group had thrown (*Iṭṭu-p-pōtukaiyālum*) all our *insigna* (*cātaṉaṅkaḷum*) in bushes and backwaters (*ceṭiyilum mukattilum*), and since, having learnt about our origins (*piṟapp' uṇarntu*[2]), of which we remained unaware (*Aṟiyāmal niṉṟa*) ⟨to us⟩ until this day, ... (*kai-y-aṭai-p-paṟikaiyāl*) ⟨we made the following agreement.⟩[3]

⟨16–19⟩ Starting from the 40th year of this lord[4] and till the moon and sun endure, whereas the ninety-eight sub-groups of the Left-hand class join together, such people should be considered equal as people who were born from ⟨the same⟩ mother and from the same shadow.[5]

⟨19–20⟩ Our caste should take upon (*ēṟaṭṭu*) themselves the faults (*tāḻvu*) that come to the Left-hand group.

⟨20–21⟩ We should grant (*iṭa-k-kaṭavōm*) to raise/set apart (*okka*) those who seek justice (*nēr vēṇṭuvaṉa*) ... (*umi kaṭai māṇikkan talai Āka Iviḻu-k-kāṭu*).

⟨21–23⟩ In all the places where ⟨our⟩ communities settled (*kulataṇṭa*), that are very important to us, we should also have the *insigna* of (these) venerable people (*iṭṭārē*), that include long horns (*ēḻi-kompu*), trumpet horns (*kāḷam*) and parasol (*kuṭai*), as ⟨their⟩ descendants (*piḷḷaikaḷ āka*).

⟨23–25⟩ Those who desire (*kaṭavār*) to obtain our *insignia* and also to obtain the *insignia* that include feathers taken from a rooster (*kokkiṟku viṭu-mayir*), should sound these *insigna* in front of us.

⟨25–28⟩ If there is anyone who deviates from and transgress this by establishing terror in all the places that belong to us (*eṅkaḷ kāṇi-p-paṟṟ' āṉa*), by blowing ⟨our⟩

[1] Arintaman Cakravartin.

[2] Literally: having realised our birth.

[3] We translate here as an independent sentence what in fact is a series of three instrumental-case phrases governed by *oppat' ākavum* (line 19).

[4] That is, the king mentioned at the beginning of the inscription in the date.

[5] Probably an expression to say "from the same parents."

insignia (*āṇai*), 〈that is〉, the horn and trumpet, in our presence, by 〈illegally〉 taking possession of the Left-hand right 〈to blow〉 the trumpet horn, by beating the drum (*kalappai*), they should endure what endures the enemies of our caste.

〈28–31〉 If we deviate from this, not acting according to what comes from our birth 〈rights〉, swerving from the rights of the Left-hand group, from that day itself we should be forgotten as *curutimāṉ*s[6] and become enemies (*māṟu-pāṭ' āṉa*) as we have done wrong to our caste.

〈32–33〉 Having thus agreed and having issued a binding rule for all the ninety-eight sub-groups of the Left-hand class, we, the *curutimāṉ*s of this district, have engraved this here 〈in Ūṟṟattūr〉 and at the temple of the lord (*uṭaiyār*), the lord (*nāyanār*) of Tiruppaññili.

〈33–34〉 I have written this binding agreement by order of the five *nāṭṭār*s.[7]

〈34–39〉 [List of signatories and witnesses]

Commentary

This inscription is incomplete.

This inscriptions belongs to the time of Kulōttuṅka Cōḻa III according to ARIE 1912–13 and Mahalingam 1991; it belongs to the time of Kulōttuṅka Cōḻa I according to Swaminathan 2019.

Based on the association to different Cōḻa kings, this inscription is dated to 1218 A.D. according to Mahalingam 1991 and to 1110 A.D. according to Swaminathan 2019.

Bibliography

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Edited in Swaminathan 2019 (SII 38.489).

This digital edition by Dorotea Operato, based on Swaminathan 2019.

[6] Sanskrit *śrutimant*, that is, "a sect of cultivators" according to ARIE 1912–13.
[7] That is, the members of the district assembly.

Primary

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