

**Uttiramērūr, Vaikuṇṭhaperumāl, donation  
of the time of Kampavarman, year 15  
EpiDoc encoding Emmanuel Francis  
intellectual authorship of edition Emmanuel Francis**

**DHARMA**

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tfaPallava218



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DHARMAbase

Creation of the file

svasti śrī

kō-vicaiya-kam-pa-varmmaṛ-kku ‡ yāṇ-tu paṭṭiṭṭiṇ aint-āvatu

kāliyūr-k-kōṭṭattu ‡ taṇ kūrṭṭu Uttarameru-c-caturvveti-maṅkalat  
tu [...]/l Aṅkāṭi tēvaṇtai kaḷuṭṭkkuṇṭṭaṇ-ēṇ Eḷuttu

kāliyūr-k-kōṭṭatṭu taṇ ‡ kūrṭṭu Ut=tarameru-c-caturvveti-maṅkalattu  
vayiramēka-taṭākattukku-d dharmmam āka nāṭṭiṇ nūrṭṭruk kaḷaṅcu poṇṇum Iru-patteṭṭiṇ kāṭi neṭṭillum  
kuṭuttēṇ

Iṇṇ-nūrṭṭru-k ka

laṅcu poḷṇṇālum Irupatt' eṇ-kāṭi nellāṭṭlum Āṭṭṭāṇṭu-tōṭum nilamum n [sic]ñāya [sic]iṭum Uḷḷa ‡  
tuṇaiyuṭṭu poli-y ūṭṭu kaḷaṅciṇ vāy Iraṇṭu  
maṅcāṭi-p palicai-y āka tiral patiṇ kaḷaṅcu ‡ poṇṇuṭṭu-mu-k-kāṭi nār-nellum

Ip-patiṇ kaḷaṭṭiṇcu poṭṭṇum mu-k-kāṭi Iṭrai nellum Iv  
vayiramēka-taṭākattukkē-y vaiyy [sic]kāci mutal āṭṭka Iraṇṭu ‡ tiṅkaḷ Akappaṭa patiṇ kaḷaṅcu poṇṭṭum  
muṭṭ-k-kāṭi Iṭrai nellum Aṭṭi-k kuḷi kutti-k ka  
rai mēl-ēy Aṭṭiviyippārkaḷ āka

Ippaṭṭricu dharmmaṭṭu āka-k kuṭuttēṇ tēvaṇtai kaḷukkunṭṭaṇṇ-ēṇ

saṭṭbhaiyōmum Ip-paric-ē-y ivv-ēri-k  
kē-y Ip-patṭiṇ kaḷaṇcu poṇṇum Im-mu-k=kāṭi Irai nelṭṭlum Ivṭṭv-er/kk-ēy dharmmam āka kuḷi kutti  
kaḷkarai mēllē ṭṭ Atṭuvōṭṭm āṇōm Āṭṭāṇṭu-tōrum Atṭi  
vippōm āṇōm sabhaiyōm

Itu ṭṭ Anr' enṭṭrār I-dharmmam Irakkiṇa pāvattil-p paṭṭuvārṭṭkalḷ/ āka-p

paṇittōṃ sabhaiyō  
m

I-dharmmattai rat [sic]kṣittār śrī-pādam En ṭṭ ralai mēḷṭṭl/ṇa

Ivvai Eluttu veṭṭinēṇ ciṇṇalan ṭṭ maṇaṇ tēṭṭvaṭiyēṇ

svasti śrī

Obvious restoration, not made by ❷ nor by ❸.

paṭṭiṭṭiṇ ❶ paṭṭiṇ

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.

Uttameru-c-caturvveti° ❶ Uttameru-c-caturvveti°

°taṭākattukku-d dharmmam āka nāṭṭiṇ ❶ °taṭākattu/ku dharmma [...] ṇ

Irupatt' ❶ Irupatt'

The stone appears to have suffered recent damage.

mañcāṭi-p

This restoration implied in ❷'s summary is very likely.

vaiyy [sic]kāci ❶ vaiyāci Iṇrai ❶ Irai ❶ Irai

karai mēl-ēy ❶ ka [...] lay ❶ ka [...] k=kapaṭṭālēy ❶ ka [...] ly

The first ❷'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 ❸ appears to be a typo in reproducing ❷'s second reading.

dharmmaṭṭm ❶ dharmmaṭṭm Irai nelṭṭlum Ivṭṭv-er/kk-ēy ❶ Irai Ce [...] lum Ivv-eri/kk-ēy

dharmmam āka kuḷi ❶ dharmmam āka kuḷi

As the *u* in *ku* extends below the preceding character *ka*, one could alternatively read *dharmmam āk=kuḷi*, which does not however make sense.

kaḷkarai ❶ karai

I read *kaḷ* on pictures, but the correct reading must be *karai*.

Āṭṭāṇṭu-tōrum Atṭi

vippōm

❶ Āṭṭāṇ [...]

vippōm

I-dharmmam ❶ I-dharmmam pāvattil-p ❶ pāvātātil-p

paṇittōṃ sabhaiyō

m

❶ paṇit [...]

I-dharmmattai ❶ I-dharmmattai En ṭṭ ralai ❶ En ralai mēḷṭṭl/ṇa ❶ mēḷṭṭl/ṇa ciṇṇalan ❶

piṭṭayan

Prosperity! Fortune!

Fifteenth year of the victorious king Kampavikramavarman.

Writing/Writ of I, Tēvaṇtai Kaḷukkuṇṇaṇ of the [...] market *aṇkāṭi* of Uttaramērucaturvedimaṅgala in Kāliyūrkkōṭṭam, in the division of the same name.

I *nāṇ* have given one hundred *kaḷaṇcus* of gold and twenty-eight *kāṭis* of paddy as pious gift for the Vayiramēkam (Skt. vajra-megha) tank of Uttaramērucaturvedimaṅgala in Kāliyūrkkōṭṭam, in the division of the same name.

With these four hundred *kaḷaṇcus* of gold and and twenty-eight *kāṭis* of paddy, each and every year, as long as the earth and the sun last *nilamum ṇāyirum uḷḷa tuṇaiyum*, literally “up to the extent which is that of the earth and the sun”, whereas the interest rate is *palicai-y āka* two *maṇcāṭis* per *kaḷaṇcu kaḷaṇciṇ vāy iranṭu maṇcāṭi* yielding earning interest *poli-y ūṭṭu*, there is thus a total *tiraḷ* of ten *kaḷaṇcus* of gold and three *kāṭis* of ... paddy *nār-nel*.

With these ten *kaḷaṇcus* of gold and three *kāṭis* 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 (Skt. vajra-megha) tank, so that two lunar months *tiṇkaḷ* 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*, literally “by pouring, putting” ten *kaḷaṇcus* of gold and and three *kāṭis* of taxable paddy.

In this wise *ipparicu*, have I, Tēvaṇtai Kaḷukkuṇṇaṇ, given these as pious gift.

As for We, the members of the assembly, in this wise, for this tank, so that these ten *kaḷaṇcus* of gold and these three *kāṭis* of taxable paddy be a pious gift for this tank, We, the members of the assembly, will, each and every year, remove *aṭṭuvōm āṇōm* the silt *kuḷi kutti* and have it removed *aṭṭivippōm āṇōm* [[add literal translation?]] above the banks *karai mēl-ē*.

Those who say “This is not so”, let them undergo the sin of injuring this pious gift.

Thus have We, the members of the assembly, declared.

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

I, Tēvaṭi, son of Cīrralaṇ, have engraved these letters/this writ.

On three superposed rows of blocks, some displaying projecting pilasters, of the southern base of the smaller platform of the Vaikuṇṭhaperumāl 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 *pattiṇ*) is engraved on the perpendicular side of the pilaster, which is an integral part of the block.

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

❧ and ❧ 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 ❧ and ❧ 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 repetitions.

First edited by Subrahmanya Aiyer ❧ (SII 6, no. 375); text and summary in Mahalingam ❧ (IP no. 218); re-edited here, with substantial revisions, and first translated by Emmanuel Francis (2020) from autopsy and photographs (2019).

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