[read with VVG]

Fortune! Prosperity! This is the 15th year of Kōpparakesarivarman; to us, the Nāṭṭār of Kuṉṟakkūṟṟam, Aṭikaḷ Paḻuvēṭṭaraiyar Kaṇṭaṉ Maṟavaṉār [ordered]: having removed (*nīkki*) the old (*paḻaṅ*) cultivators (*kuṭiyum*)[[1]](#footnote-1) and the old (*paḻam*) name (*pērum*) of Uṟattūr of this nāṭu, to the chieftain (*kōṉār*) of Viṟaināṭu, the Lord (uṭaiyaṉ) of Karuppūr, Veṅkaṭavaṉ[[2]](#footnote-2) Araṅkaṉ *alias* Cempiyaṉ, having made it into a kāṇi (*kaṇiceytu*) with the name (*pēriṉāl*) of Karuppūr (*karuppūr-eṉṉum*) as birth-land (*janma bhūmiyai* > from his birth > for his life); to this (*itukku*), every year (*āṭṭai-vaṭṭam*), twenty five (*irupattayaṅ*) *kaḻancu*s of wordly (*tālam*)[[3]](#footnote-3) fine gold (*cemmai poṉ*), as long as the sun and the moon endure, has to be (*āvatākavum*) a permanent tax (*nilai iṟai*); having come (*pōtu*) to make (*ceyyum*) the assessment/ranking (*tarañ*) of this *nāṭu*, the assessment/ranking (*tarañ*) should not be made (*ceyyātākavum*) more than (*allatu ēṟa* > lit. so that it does not rise above/above that which is not) twenty five *kaḻañcu*s; in this manner (*ipparicu*) having made (*ceytu*) as *kāṇi* (*kāṇiyāka*), as long as the sun and the moon endure, we gave (*kuṭuttōm*); when he[[4]](#footnote-4) graciously gave the order (*aruḷic ceyya* > lit. graciously made) “you also (*niṅkaḷum*) the Nāṭṭār, having made (*ceytu*) in this manner (*ipparicu*), you give (*kuṭuṅkaḷ*)[[5]](#footnote-5)” (*eṉṟu*), we all the Nāṭṭār (*nāṭṭōmum*), having removed (*nīkki*) the old (*paḻaṅ*) cultivators (*kuṭiyum*) and the old (*paḻam*) name (*pērum*) of Uṟattūr of this nāṭu, having taken (*ākki* > lit. having become) the name (*pēyar*) of Karuppūr (*karuppūr-eṉṉum*), having fixed (*ākki* > lit. having become) twenty five *kaḻañcu*s of wordly (*tāla*) fine (*cemmai*) gold (*poṉ*) for permanent tax (*nilai iṟai*) every year (*āṭṭaivaṭṭam*), we the Nāṭṭar (*nāṭṭōm*), when making (*ceyyum*) the assessment/ranking (*tarañ*), we should not make (*ceyyātatākavum*) the assessment (*tarañ*) above (*ēṟa*) that which is not (*allatu*) twenty five *kaḻañcu*s of gold (*poṉ*);

in this manner (*ipparicu*), to the chieftain (*kōṉār*) of Viṟaināṭu, Lord (*uṭaiya*) of Karuppūr, Veṅkaṭavaṉ Araṅkaṉ *alias* Cempiyaṉ, as *kāṇi* (*kāṇiyāka*), as long and the sun and the moon endure, with the name Karuppūr as a birth-land (*janma-pūmiyāka*), having made (*ceytu*) the palm-leaf (*ōlai*) drum-beating (*aṟai*),[[6]](#footnote-6) we gave (*kuṭuttōm*), we the Nāṭṭār (*nāṭṭōm*) of Kuṉṟakūṟṟam; all small taxes (*ciṟṟiṟaiyum*) XXX [last line unlegible];

The series of signatures comes above, starting with the Paḻuvēṭṭaraiyar king himself:

Those (*ivai*), I Paḻuvēṭṭaraiyaṉ Kaṇṭaṉ Maṟavaṉ, I have written (*eṉṉeḻuttu*) these (*ivai*); we have agreed (*icaintōm*) in this manner (*ipparicu*); I the Lord (*uṭaiya*) of Marutūr, Kāṭaṉ Māṟuyaṉ, I have written (*eṉṉeḻuttu*) these (*ivai*); [end of the line blank]

The series of signatures, probably to be related to the same order in this inscription, continues on the next panel (the eastermonst panel of the southern façade), on top.

[not read with VVG]

[that which is] signed (*eḻutiya* > lit. written) by the signatories (*eḻutaṉār-ai*), having signed (*eḻuttu*) XXX (*aṟai-y-ōlai* > the palm-leaf proclaimed along the drum-beating) XXX.

I, the Lord (*uṭaiya*) of XXmallūr, Caṅkaṉ NakeXkamāṉ, have signed (*eḻuttu*);

I, the Lord of Puttūr, Tūcaṭikōṉ, have signed (*eṉattu* > *eḻuttu*);

The Lord (*uṭaiya*) of Āraṇitallūr, Ceruvanuta Cōmitēvaṉ Cuvāmi, has signed (*ettu* > *eḻuttu*);

The Lord (*uṭaiya*) of Cāttaṉūr, Tiṇeyāṉ Māyilaṭṭi, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Mēlmaruttūr, Tiṇaiyāṉ Kuṭitaraṅki, has signed (*eḻuttu*);

The Paṭṭuṭaiyaṉ Ciṅkaṉeyyoṟaṉ has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Umapaḷakkāṉattūr, Oṉeṉpāmpaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Āṇpāṉcukūr, Cāttaṉ Nampaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Kuṟṟūr, Ne XXX

The Lord (*uṭaiya*) of Vākūr, Oṉeṉvampal, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of XXX, Velitaraṅki, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Āttūr, Cāttaṉ TaraX, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Kuḷattūr, Aṉaiyaṉamutaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Varākupāṭi, Māṉtaṉpperaiyaṉ, has signed (*eḻuttu*);

Eastern panel

The Lord (*uṭaiya*) of Caṅkaṇamur, KāraXXmukaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of XXX, Vaṭukaṉ Pūti, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Timmi, Cuntara Cōḻapperuntiṇai, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Puttūr, Āramālakkōṉ Peraiyaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Peraṟconi, Araiyaṉāccaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Ciṅkaraṉattūr, Perumāṉ Maḻapāṭi, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of XXXppaṭi, KaliyivaXXX, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of KūraṅX, Maṟava Kōṉ PerunaXṇai, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Kaṟakāṭṭur, Vempaṉuḷveli, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Pokaḻi, KaṇṭamalaiyamaXṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Kiḷi, NāraṇaṉāXṅkay, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of XXX, KaṇṭappeXXX, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Ciṅkaṇamur, Paṭaipperaiyaṉ A*ddha*yāṟaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Aruṅkarayil, Āccaṉ Nakkaṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Āṉaiñallūr, Nakkaṉ Kumaraṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Vaṭavacukūr, Nirupa/vaX KacaramalaiyaXXṉ, has signed (*eḻuttu*);

The Lord (*uṭaiya*) of Mālvāyil, Manavakōṉ Peraiyaṉ, has signed (*eḻuttu*).

1. It is not settled whether there is a physical eviction of the previous tenants or if only their rights were revoked. On this question, see R. Tirumalai (1987: 93–98), Veluthat (2012: 160; 229–230). [↑](#footnote-ref-1)
2. VVg suggests that Veṅkaṭavaṉ is the name of the father of Cempiyaṉ. [↑](#footnote-ref-2)
3. *tāla* is clearly legible but it is very difficult to make sense of it here in relation with gold. It means, besides earth & world, Palmyra tree, metal plate, tongue. [↑](#footnote-ref-3)
4. Probably the Paḻuvēṭṭaraiyar. [↑](#footnote-ref-4)
5. VVG thinks it is a spoken form. [↑](#footnote-ref-5)
6. VVG says that it is traditionally considered that they were reciting the text of the palm leaf along with the beating of the drum, and here *aṟai-tal* should be taken as referring to the beating of the drum. [↑](#footnote-ref-6)