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A déposer dans repository « tfa-tamilnadu-epigraphy ».

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<p>This edition by Valérie Gillet and Emmanuel Francis>, based on autopsy and photographs<!--(<ref target="https://didomena.ehess.fr/concern/data\_sets/\*\*\*\*">by Valérie Gillet, 20\*\*</ref>)-->.</p>

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In text:

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°a, °ā, etc. A, Ā, etc.

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In translation:

words in italics >>> <foreign>

was lying (*kiṭaṉta*) without

>>>

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in translation only: [abc] >>> supplied reason=subaudible

in translation only: (abc) >>> supplied reason=explanation

Keep as it is:

[[abc]] double square brackets in the editions mark a letter or a passage which was clear when they established an earlier edition but which is no longer legible. — but be ware, there exists also [abc]

{abc} curly brackets mark a comment which is not a part of the original text. — but be ware, there exists also {{abc}}

#1 (Figs. 11–12). a) Ericcāvuṭaiyār temple; b) on a stela now kept in the stores of the Government Museum in Chennai; c) personally accessed and photographed in 2010; d) ARE 1905, no. 105; SII 14, no. 13, pp. 9–10; EI 9, no. 10, pp. 84–94 (edited by V. Venkayya, with introduction, translation and estampage); IEP 46; e) the 12th year opposite to the 4th year (i.e. 16th regnal year) of the reign of Varaguṇa Mahārājar; end of the 9th century.

First side

(1) *svasti śrī* *bhaṭārar anugraha*ttiṉ[[ā]]

(2) ṟ muḷḷināṭṭiḷaṅkoykkuṭi t {broken}

(3) ruppottuṭaiyār *śrī*koyil *bhaṭāra*kku mu {broken}

(4) keṭāmai poli koṇṭu nāṟku kālamun ti {broken}

(5) tu celuttuvatāka varakuṇa *maharajar* toṇṭainā {broken}

(6) peṇṇaikkarai ˚ araicūr viṟṟiruntu ˚ iḷaṅ {broken}

(7) ṭic cavaiyār kaiyyiṟ kuṭutta kācu ˚ irun {broken}

(8) ṇ[ṇu]ṟu ˚ ivaṟṟāṟ kāciṉvāy iru kalam āka {broken}

(9) varai cavaiyār aḷakkum poli nel ˚ ain n[ū]ṟṟeṇpa {broken}

(10) ṉ kalam ˚ ivai koṇṭu *bhaṭāra*r paṇi makkaḷum ˚ i {broken}

(11) kokkuṭic cavai vāriyarum ˚ uṭaṉiṉṟu varaku {broken}

(12) *maharaja*rkku *rājyavaṣa*m nāṉkāvatukku ˚ e {broken}

(13) panniraṇṭā yāṇṭu tulā ñāyiṟu mutalāka ni {broken}

(14) yāka nāṉku kālamun tiruvamitu celuttu[m pa]

(15) ṭi ˚ oru poḻutaikku veṇṭuvaṉa ˚ arici cenn[e]ṟ

(16) ṟiṭṭal nāṉāḻi kummāyattukku paya[ṟṟu]

(17) pparuppuri nivetikka pacuviṉ ṉaṟuney [[u]]

(18) ḻakkup pacuviṉṟoy tayir urik karuvāḻai

(19) p paḻa nāṉku carkkarai ˚ oru palam kaṟi ˚ am[[i]]

(20) rtu kāykkaṟi ˚ oṉṟu puḷiṅkaṟi ˚ iraṇṭu puḻu

(21) kkukkaṟi ˚ oṉṟu porikkaṟi ˚ oṉṟu ˚ eṟṟikkaṟi

(22) ˚ aiñciṉukkuṅ kaṟi patiṉ palam

(23) kaṟi tumikkavum porikkavum pacuviṉ aṟu ne

(24) y ˚ āḻākkuk kūṭṭukku pacuviṉ toyta[yi]

(25) r urik kāyam ˚˚ iru ceviṭṭu ˚ ilai ˚ amirtu

(26) veḷḷilai ˚ iraṭukku ˚ aṭaikkāy pattu

(27) n[u]ṟu ˚ oru ceviṭṭu ˚ āka nikati nāṉku

(28) poḻutaikku veṇṭuvaṉa ˚ arici ce

(29) nneṟ ṟiṭṭal patiṉ ˚ a nāḻi

Second side

(30) ˚ ā[ka] ˚ orāṭṭaikku ˚ arici cenn[[e]]

(31) ṟ ṟiṭṭal ˚ aṟupattu nāṟ

(32) [ka]lam ˚ ivai kalav aricikku mukka[[la]]

(33) nellāka nūṟṟut toṇṇ[[ū]]ṟṟiru kala

(34) m payaṟṟup paruppiru

(35) nāḻi ˚ ivai nāḻip paruppu

(36) kku munnāḻi nellāka ˚ orāṭ

(37) ṭaikku nel ˚ irupattu nāṟkalam

(38) pacuviṉ ṉaṟuney nāḻiy[[u]]ri ˚ i

(39) vai nāḻi nekku muppati ṉāḻi [n]e

(40) llāka ˚ orāṭaikku nel nūṟṟeṇpa

(41) tiṉ kalam pacuvaṉṟoy tayi

(42) [r] nāṉāḻi ˚ ivai nāḻit tayirkku

(43) munnāḻi nellāka ˚ orāṭṭaikku ne

(44) l nāṟpatteṇ kalam karuvāḻaip pa

(45) ḻam patiṉāṟu ˚ ivai ˚ iraṇṭukk[u]

(46) nāḻi nellāka ˚ orāṭṭaikku ne[l]

(47) muppattiru kalam carkkarai nāṟṟap pa

(48) lam ˚ itu ˚ oru palattukku nāḻi

(49) yuri nellāka ˚ orāṭṭaikku nel

(50) ˚ irupattu nāṟkkalam kaṟi nāṟpa

(51) tiṉ palam ˚ ivai paṉ pa[la]

(52) ttukku nāḻi nellāka ˚ orā[ṭ]

(53) ṭaikku nel paṉaṟu kalam kāyam

(54) ˚ āḻakke mucceviṭṭu ˚ itu

(55) ˚ uḻakku kāyattukkaṟu nā

Third side

(56) ḻ[i] ne[llāka] ˚ orāṭ[ṭai]

(57) kku nel pattoṉ[pa]

(58) [ti]ṉ kalaṉe mukkuṇi

(59) ˚ ilai amartu veḷ

(60) [ḷi]lai ˚ iraṇṭu paṟṟu

(61) ˚ ivai ˚ oru paṟṟukk[[i]]

(62) [[ru]] nāḻi nellāka ˚ or[[ā]]

(63) [ṭṭai]kku nel pati

(64) ṉ aṟu kalam aṭai[[kkā]]

(65) [y] nāṟpatu ˚ ivai [[i]]

(66) rupataṭaikkāy[[kku mun]]

(67) nāḻi[y]uri nellāka

(68) ˚ orāṭṭaikku nell[[i]]

(69) [ru]patteṇ kalam n[ū]ṟu

(70) nāṟ ceviṭṭu ˚ itu

(71) nāḻikkiru nāḻiyā[[ka]]

(72) ˚ orāṭṭaikku nel

(73) panniru kuṇi ˚ el

(74)- lām ˚ eṟṟi ˚ orāṭ

(75) ṭaikku veṇ nel ˚ ai[[n]]

(76)- nūṟṟeṇpatiṉ kala[[m]]

(77) ˚ ipparicu niyati

(78)- [p]paṭi muṭṭ[ā]mai

(79) neṭuṅkālamuñ ce

(80) luttuvatāka vaitā

(81) r *śrī* varakuṇa *maharā*[*ja*]

Fortune! Prosperity! By the grace of (*anugrahattiṉ-āl*) Bhaṭārar! For Bhaṭāra in the Śrīkōyil of Tiruppōttuṭaiyār in Iḷaṅkōykkuṭi in Muḷḷināṭu, with (*koṇṭu*) the interests (*poli*) without destroying (*keṭāmai*) the capital (*mu*{{*tal*}}), for (*āka*) sacred food offerings (*ti*{{*ruvamu*}}*tu*) to be dispatched (*celuttuvatu*) four times (*nāṉku kālamum*) [a day], Varakuṇa Mahārājar, who is sitting in Araicūr on the bank (*karai*) of the Peṇṇai (river) in Toṇṭainā{{ṭu}}, gave (*kuṭutta*) in the hands (*kaiyyil*) of those of the Sabhā of Iḷaṅ{{kōykku}}ṭi, two hundred and ninety (*irun*{{*ūṟṟutto*}}*ṇṇuṟu*) *kācu*s.

With those (*ivaṟṟār*), at the rate (*āka*) of 2 *kalam*s (*iru kalam*) per *kācu* (*kācu-iṉ-vāy*), every year ({{*āṇṭu*}}*varai*), the members of the Sabhā (*cavaiyār*) will measure (*aḷakkum*) five hundred and eighty (*ain nūṟṟeṇpa*{{*ti*}}*ṉ*) *kalam*s of paddy (*nel*) as interest (*poli*);

Having taken those (*ivai koṇṭu*), the people (*makkaḷum*) who bow (*paṇi*) to Bhaṭārar and the committee (*vāriyum*) of the Sabhā of Iḷaṅkōykkuṭi, standing together (*uṭaṉ-niṉṟu*), in the 12th year opposite (*e*{{*tir*}}) to the fourth year (*nāṉkāvatukku*) of the reign (*rājyavarṣam*) of Varaku{{ṇa}} Mahārājar, beginning from (*mutal-āka*) the month (*ñāyiṟu*) of Tulā, will dispatch (*celuttum*) holy food four (*nāṉku*) times (*kālamun*) a day (*nicati-y-āka*), as follows (*paṭi*); what is required (*vēṇṭuvaṉa*) for one time (*oru poḻutaikku*), four *nāḻi*s of superior (*cennel*) pounded (*tīṭṭal*) rice (*arici*); one *uri* of green gram (*payaṟṟu paruppu*) for *kumāyam* (boiled dhal); one *uḻakku* of fragrant (*naṟu*) cow (*pacuviṉ*) ghee (*ney*) to offer (*nivētikka*); one *uri* of cow (*pacuviṉ*) thick (*tōy*) yogurt (*tayir*); four (*nāṉku*) plantain bananas (*karuvāḻai paḻam*); one *palam* of sugar (*carkkarai*); one vegetable dish (*kāykkaṟi*) for vegetable food offerings (*kaṟi amirtu*), two tamarin dishes (*puḷiṅkaṟi*), one boiled dish (*puḻukku kaṟi*), one fried dish (*pori kaṟi*), ten *palam*s of vegetables (*kaṟi*) for all [those] five (*aiñciṉukkuṅ*) various dishes (*ēṟṟi kaṟi*); one *uḻakku* (*āḻakku*) of excellent (*aṟu*) cow (*pacuviṉ*) ghee (*ney*) to fry (*porikkavum*) and to sprinkle (*tumikkavum*) on the dishes (*kaṟi*); one *uri* of cow’s (*pacuviṉ*) thick yogurt (*tōy tayir*) to mix (*kūṭṭukku*); two *ceviṭṭu*s of condiments (*kāyam*); for the leaves offerings (*ilai amirtu*), tow (*īr*) rows (*aṭukku*) of betel leaves (*veḷḷilai*), ten (*pattu*) arecanuts (*aṭaikkāy*), one *ceviṭṭu* of lime (*nūṟu*).

For four (*nāṉku*) times (*poḻutaikku*) every day (*nikati* > *nicati*), what is needed (*vēṇṭunaṉa*) is: at the rate (*āka*) of sixteen (*patiṉ a* > *patiṉ aṟu*) *nāḻi*s of superior pounded rice (*arici cennel tīṭṭal*), for one year (*orāṭṭaikku*) sixty-four (*aṟu pattu nāṟ*) *kalam*s of superior pounded rice (*arici cennel tīṭṭal*); at the rate (*āka*) of three *kalam*s (*mukkalam*) of paddy (*nellu*) for one *kalam* (*kalav* > *kalam*) of rice (*arici*), hundred and ninety-two (*nūṟṟut toṇṇūṟṟiru*) *kalam*s [of paddy]; two *nāḻi*s of green gram (*payaṟṟu paruppu*); at the rate of (*āka*) three *nāḻi*s of paddy (*nellu*) for one *nāḻi* of gram (*paruppu*), for one year (*orāṭṭaikku*) twenty four (*irupattu nāṟ*) *kalam*s of paddy; one *nāḻi* *uri* of frangrant (*naṟu*) cow’s (*pacuviṉ*) ghee (*ney*); at the rate of thirty (*muppati*) *nāḻi*s of paddy for one *nāḻi* of ghee (*nekku*), for one year (*orāṭikku* > *orāṭṭaikku*) hundred and eighty (*nūṟṟeṇpatiṉ*) *kalam*s of paddy (*nel*); four *nāḻi*s (*nāṉāḻi*) of thick cow’s yogurt (*pacuvaṉ ṟoytayir* > *pacuviṉ tōytayir*); at the rate of (*āka*) three *nāḻi*s of paddy (*nellu*) for a *nāḻi* of yougurt (*tayirkku*), for a year, fourty eight *kalam*s of paddy; sixteen (*patiṉāṟu*) plantain bananas (*karuvāḻaippaḻam*); at the rate of (*āka*) one *nāḻi* of paddy (*nellu*) for two (*iraṇṭukku*) [bananas?], for one year, thirty-two (*muppattiru*) *kalam*s of paddy (*nel*); four (*nāṟṟa* > *nāṟ*) *palam*s of sugar (*carkkarai*), for one *palam* of this (*itu*), at the rate of one *nāḻi* and one *uri* of paddy, for one year, twenty-four (*irupattu nāṟ*) *kalam*s of paddy; fourty (*nāṟpatiṉ*) *palam*s of vegetables (*kaṟi*), at the rate of one *nāḻi* of paddy for ten (*paṉ* > *patiṉ*) *palam*s, for one year, sixteen (*paṉaṟu* > *patiṉaṟu*) *kalam*s of paddy; three *ceviṭṭu*s and one *uḻakku* (*āḻakku*) of condiments (*kāyam*), at the rate of six (*aṟu*) *nāḻi*s [of paddy] for one *uḻakku* of condiments (*kāyattukku*), for one year, nineteen (*pattoṉpatiṉ*) *kalam*s and three *kuṟuṇi*s (*kuṇi* > *kuṟuṇi*) of paddy (*nel*); two (*iraṇṭu*) bundles (*paṟṟu*) of betel leaves (*veḷḷilai*) [for] leaves offerings (*ilai amirtu*), at the rate of two (*iru*) *nāḻi*s of paddy (*nellu*) for one (*oru*) bundle (*paṟṟukku*), for one year, sixteen (*patiṉaṟu*) *kalam*s of paddy; fourty arecanuts (*aṭaikkāy*), at the rate of three *nāḻi*s and one *uri* of paddy for twenty (*irupatu*) arecanuts, for one year, twenty-eight (*irupatteṇ*) *kalam*s of paddy (*nellu*); four *ceviṭṭu*s of lime (*nūṟu*), at the rate of two *nāḻi*s [of paddy] for one *nāḻi* [of lime], for one year twelve *kuṟuṇi*s (*kuṇi* > *kuṟuṇi*) of paddy; having added (*ēṟṟi*) all (*ellām*), for one year, the paddy required (*vēṇ* > *vēṇṭu*) is five hundred and eighty *kalam*s.

In this manner (*ipparicu*), Śrī Varaguṇa Mahārāja gave (*vaittār*) for [all this] to be dispatched (*celuttuvatāka*) for a long time (*neṭuṅ kālamum*) without fail (*muṭṭāmai*) according to this order (*paṭi*), every day.

#2. (Fig. 13). a) Ericcāvuṭaiyār temple; b) on the inner faces of the door jambs of the small shrine south of the main shrine: the first 9 lines are engraved at the bottom of the northern door jamb and, from line 10, are engraved on the inner face of the southern one; c) personally accessed and photographed in 2023; d) ARE 1916, no. 298; SII 14, no. 36; e) 35th year of a king whose name is not given;[[1]](#footnote-2) f) this inscription was read on 25th August 2023 during a Dharma project workshop in Pondicherry, with G. Vijayavenugopal, Emmanuel Francis, Uthaya Velluppilai, T. Rajarethinam, R. Sathyanarayanan, M. Vigneshwaran, Dominic Goodall.

(1) *svasti śrī*

(2) yāṇṭu mup

(3) pattaiñcu

(4) ivvāṇṭu

(5) ve[ḷā]nāṭ

(6) ṭup pāppā

(7) r i[ru]kkai

(8) [p pāratā]yaṉ {end of what we see at the bottom of the door-jamb}

(9) [[centaṉaikaṉ]] {this line is no longer visible}

(10) muḷḷi nā {first line on the opposite doorjamb}

(11) ṭṭup pi

(12) ramateya

(13) m ˚i[ḷaṅ]

(14) koykku

(15) ṭit tirupo

(16) ttuṭaiy[āḷ]

(17) vār ˚aka[[nāḻi]]

(18) kaiyār munn[[ū]]

(19) ṟṟuvañ cen

(20) taṉ[u]mā[ṉa] na

(21) kkañ c[e]ka

(22) la civa[ṉu]

(23) m vacam

(24) tiruppo

(25) ttuṭaiyā

(26) ḷvārkku

(27) vaicca ti

(28) runontā

(29) viḷakku

(30) oṉṟukku

(31) nicati ˚u

(32) ḻakku ney

(33) aṭṭa vai[ca]

(34) cāvāmūvā pe

(35) rāṭu ˚aimpatu

(36) ˚ivai ko[ṇ]ṭu

(37) cantirā[ti]

(38) tavaṟ co[ti]

(39) viḷakkerip

(40) patu itu ˚i

(41) ḷaṅkoykku[ṭi]

(42) capai vāriyarum

(43) paṉmāyecuva

(44) rarum [[ra*kṣai*]]

(45) yāka vai[ttatu]

(46) ||

Fortune! Prosperity! The 35th year. In this year, Pāratāyaṉ Cēntaṉaikaṉ, resident (*irukkai*) of Pāppār of Vēḷānāṭu,[[2]](#footnote-3) gave (*vaicca*) for Tiruppōttuṭai Āḷvār in the care of (*vacam*) Nakkan Cekala (>Cakala) Civaṉ alias Cēntaṉ [of] the Three Hundred (*munnūṟṟuvañ*), priest/priests (*akanāḻikaiyār*) of Tirupottuṭai Āḷvār of Ilaṅkōykkuṭi, a *brahmadeya* of Muḷḷināṭu; to supply (*aṭṭa*) ghee (*ney*) for one *uḻakku* everyday for one perpetual lamp, he gave (*vaica*) fifty (*aimpatu*) undying and non ageing great goats. Having taken those (*ivai*), a lamp (*viḷakku*) on Cōti (*coti* > *cōti*, the 15th Nakṣatra) has to burn (*eripatu*), as long as the sun and the moon last. This has been placed (*vaittatu*) under (*āka*) the protection of the committee (*vāriyarum*) of the Sabhā (*capai*) of Iḷankōykkuṭi and of the Paṉmāheśvaras.

#3 (Figs. 14–15). a) Ericcāvuṭaiyār temple; b) on a stone now kept in the stores of the Government Museum in Chennai; c) personally accessed and photographed in 2010; d) ARE 1905, no. 104; SII 14, no. 38, pp. 29–30; e) 39th year of a king whose name is not given; f) this inscription was read on 25th August 2023 during a Dharma project workshop in Pondicherry, with G. Vijayavenugopal, Emmanuel Francis, Uthaya Velluppilai, T. Rajarethinam, R. Sathyanarayanan, M. Vigneshwaran, Dominic Goodall.

(1) *svasti śrī* yāṇṭu muppattoṉpatu ˚iyyāṇṭu muḷḷināṭṭup pira

(2) mateyam ˚i[ḷa]ṅkoykkuṭi tiruppottuṭaiya *bhaṭā*rarku ˚i[n]nā[ṭ]ṭ[u]

(3) [ku]ḷantur tav[a]ṇirāṉ cāttaṉ ˚a[nta]ri vaicca tiruviḷakku ˚oṉṟu teṉkaḷavaḻināṭṭu

(4) māṇi[lai] ve[ṇ]mā[ṉ]iṭam ˚iraiyā[ṉ ˚iraiciṅkam vai]cca viḷakku ˚oṉṟu ˚ivaḷ taṅ[kai] ˚i

(5) [raiyāṉācciya vaicca viḷakku ˚oṉṟu ˚āka viḷakku mūṉṟu ˚immūṉṟu viḷakkiṉukku] {line partly covered by cement}

(6) [[niyati mūḻakku neyyaṭṭi ˚eritāka vaytta cāvāmūp perāṭu nūttaiyampa[tu]]] {last line under cement}

Fortune! Prosperity! The year thirty-nine. In this year, for Bhaṭārar of Tiruppōttuṭaiya of Iḷaṅkōykkuṭi, a *brahmadeya* of Muḷḷināṭu, for three lamps: Tavaṇirāṉ Cāttaṉ Antari of Kuḷantūr in this *nāṭu* gave for one holy lamp; Iraiyāṉ Iraiciṅkam of (*iṭam*) Māṇilai Veṇmāṉi[[3]](#footnote-4) of Teṉkaḷavaḻināṭu gave for one lamp; the mother (*ācciya*) of Iraiyāṉ, her younger sister (*ivaḷ taṅkai*) gave for one lamp. For these three lamps to burn (*eritāka* > *erivatāka*), to supply (*aṭṭi*) three uḻakku (*mūḻakku* > *mūvuḵakku*) of ghee every day, hundred and fifty (*nūttaiyampatu* > *nūṟṟaimpatu*) undying and non ageing great goats were given.

#4. (Figs. 16–17). a) Ericcāvuṭaiyār temple; b) at the bottom of the door jambs of the small shrine south of the main shrine: begins on the northern door jamb and probably continues on the southern one; c) personally accessed and photographed in 2023; d) ARE 1916, no. 299; SII 14, no. 63, pp. 43–44; e) probably the 2nd year opposite the 11th year of Caṭaiyamāṟaṉ.

(1) *svasti śrī*

(2) koccaṭai

(3) yamāṟak[[ku]]

(4) ˚iyāṇ[[ṭu]]

(5) [2] ˚itaṉe[[ti]]

(6) r ma ka ˚i[v][[ā]]

(7) [ṇṭu] muḷḷ[[i]]

(8) [nāṭ]ṭu pi[[ra]]

(9) [ma]teya[m] [[˚i]]

(10) [ḷa]ṅko[[ykku]]

(11) [[ṭi tirupa]]

There are a few lines on the opposite doorjamb which may belong to the same inscription:

(1) [[X]] [ṇ]ṭi [nā]ṭ

(2) [[X]] lanta [˚a]

(3) [[X]] [tu/ṟu] veṇ[pai]

(4) [[X]] ṭi[[cceri]]

(5) [[X]] [ppā/vvā]ṇica

(6) [[X]] komāṉ [ca]

(7) [[X]] cci maka

(8) [[X]] [[maka]][ṉ nāra]ṇa

(9) [[X]] [[mikaḻi]]

(10) [[X]] [[˚a]][vaṉai] [[ca]]

(11) [[X]] [tti] X X

(12) {unlegible}

Fortune! Prosperity! The 11th (*ma*>10?; *ka*>1) opposite two of Kōcaṭaiyamāṟaṉ. In this year, … Tirupa… of Iḷaṅkōykkuṭi, a *brahmadeya* of Muḷḷināṭu…

The second part of the inscription is too fragmentary to propose a translation.

#5. a) Ericcāvuṭaiyār temple; b) on the southern façade of the *ardha-maṇḍapa* of the small shrine south of the main shrine, unfinished and engraved very shallowly; c) personally accessed and photographed in 2023; d) ARE 1916, no. 301; SII 14, no. 77, p. 49; IEP 89, p. 107; e) regnal year lost of Caṭaiyamāṟaṉ.

(1) [[*śrī* koc]]caṭ[ai]yamāṟakku yāṇṭu [pani] X

(2) X ṇṭu muḷḷi[nā]ṭṭu ˚iḷa[ṅko]ykkuṭi

(3) ttu[ṭai] *bha*[*ṭ*]āraku [[maṉa*bha*]]raṇa po[tiyil/takil ve]

(4) [ṇa][[vā]]

The year … of Kōccaṭaiyamāṟaṉ. For Bhaṭārar of …ttuṭai of Iḷaṅkōykkuṭi in Muḷḷināṭu, Maṉabharaṇa Potiyil Veṇavā…

#6. (Figs. 18–19). a) Ericcāvuṭaiyār temple; b) on the southern façade of the small shrine south of the main shrine: the stones have been reorganised and some are lost; c) personally accessed and photographed in 2023; d) ARE 1905, no. 101; SII 14, no. 95, pp. 60–61; EI 25, no. 6, pp. 35–42 (by A.S. Ramanatha Ayyar, with estampages); IEP 113; e) dated with the 12th reganl year of Virapāṇḍya (959–960 CE?) and then with the 5th year opposite to the 15th year of the same king; f) parts of this inscription were discussed on 25th August 2023 during a Dharma project workshop in Pondicherry, with G. Vijayavenugopal, Emmanuel Francis, Uthaya Velluppilai, T. Rajarethinam, R. Sathyanarayanan, M. Vigneshwaran, Dominic Goodall.

(1) *svasti śrī* coḻaṉṟalai [koṇ]ṭa kovirapāṇṭiya[tevaṟku] yāṇṭu paṉṉiraṇṭu ˚ivvā[ṇ]ṭu [mi]tuṉa [ñā]yi[ttu/ṟṟu] *sūrya* X[[4]](#footnote-5)

(2) muḷḷināṭṭu *brahma*teyam ˚iḷaṅkoykkuṭi tiru[p]pottuṭaiya *bhaṭā*rakku ˚iññāṭṭu vaḻiti ˚ūr X […]

(3) ˚āṟu pāccal nilaṉ patiṟṟu veli paṟṟu veli˚um kuṭikaḷitu kārāmai ˚ākavu[m] tevaritu mi […]

(4) tāṉam ˚āka ˚urupu poṉ maṉṟav[ā]ri ˚uṭpaṭa ˚eṅ[[ka]]rumam ˚ārācci mel eḻattuc ceykiṉṟa *maha* […]

(5) ṟṟattu kāṭantai kuṭippā {pilaster} ṭit tamiḻaveḷāṉ ˚āyi[[ṉa]] {pilaster} […]

(6) vum[[5]](#footnote-6) maṇalūrkkuḷakkiḻ {pilaster} [[˚i]]raṇaciṅkamaṅkalattu p {pilaster} […]

(7) [ṉ] ˚araiyaṉ māṉāparaṇaṉ ˚evimu {pilaster} [[ta]]l ākavum ˚iṭaiyāṟṟunāṭṭu {pilaster}

(8) [m ˚olai] ˚eḻuttākavum ˚aṇṭanāṭṭu {pilaster} kkuva[lai]ya[ci]ṅkanallūr ˚āyi[[ṉa]] {pilaster} [[meyūr tiruppattūr]][[6]](#footnote-7) […]

(9) ḷāmaṇikiḻavaṉ vākeḻvi ˚ā {pilaster} kavum koḻuvū[r]k kūṟṟattu kiḻ kuṇṭāṟṟu {pilaster} veḷiyāṟṟūr vi [[ [[kkira]]mapāṇṭiya muventa]][[7]](#footnote-8)

(10) [[ve]]ḷāṉ ˚āyiṉa kaṭṭi nakkaṉ ˚i[ra]ṉaṉ pa[ṇ] {pilaster} ṭārap pottakam[[ā]]kavum ˚iḷaṅkoykkuṭit t[[i]] {pilaster} [[ru]]ppottuṭaiya [[*ra*[me][[cura]] paṭāra koyilil ˚ir[[un]]tu]]

(11) [[ṉ]]ṉiraṇṭāmāṇṭu mituṉa nāyiṟṟu *sū* {pilaster}[*r*]*ya grahaṇa*tti X potu ˚ivvāṇṭiṉ ˚etirāṇṭu {pilaster} [[muta]]l kuṭiniṅkāt te [[ [[va]]tāṉa ˚āka kuṭuttom tāṅka]]

(12) [[ḷum]] [˚i]tu kaṇṭu pāṟpaṭuttuk kuṭukka pullaṅ koṟṟa {pilaster} ṉ ˚eḻuttu ˚eṉṟa ˚it[[t]]irumukappaṭi koṇṭu ˚atikāra {pilaster} ñ ceyk[[i]]ṉṟa coḷāntaka [[ [*bra*]*hma*mārāyar ˚ippatir]]

(13) [[ṟu]] v[[e]]liyaiy nivantam ˚aṭaicca paṭi ka {pilaster} lmel ˚eḻuttu v[[e]]ṭṭuka ˚eṉṟu patiṉa[ñ]cām yā {pilaster} ṇṭiṉ ˚etir ˚añcām yā [[ṇṭu *śrīkārya* peṟṟa *ba*]]

(14) X māṇaṉukku ˚amacucu ˚ittiruppottu {pilaster} ṭaiya tevarkku *śrīk*[*ā*]*rya* ceykiṉṟa tevaṉ kiriṇ[a] {pilaster} ṉ colla kalme ˚e[ḻu] [[ [[t]]tu veṭṭiṉapaṭi tiru]]

(15) ppottuṭaiya tevarkku [n]āṉku potaik[ku] {pilaster} ˚ari muppattir[u] nāḻi˚um ˚aṉṉa paliku {pilaster} ˚arici ˚aṟu nāḻi˚u [[ [m kaṟi ˚amitukku ˚ari]]

(16) [[ci]] nāḻi˚um tiru[ve]ṅkaṭanilai tēva[r] {pilaster} kku nicati ˚arici nānāḻi˚um tirumū {pilaster} lattāṉattut tevarkku [[ [n]icati ˚arici [n]ānā]]

(17) [[ḻi]]˚um kaṇavatiyāṟkku ˚arici ˚iru nāḻi˚um ˚e[ṟ]ṟi nicati ˚ari nāṟppatto {pilaster} ṉpati nāḻi˚um ˚āka ˚o

(18) X X X X kku nelk kalaney ˚oṉpatiṉ ku {pilaster} ‡ [[8]](#footnote-9)ṟuṇi ˚irunāḻiyuri ˚orāṭṭaikku nel ˚a[ṟu] {pilaster} [nū]ṟṟu ˚eṇpatte

(19) yeṭṭu mākkāṇiyum ˚ācārcciyaṉ munnūṟṟuva ‡ ṉ centaṉukku nilaṉ ˚araiyum kaṇakka paṇṭārañce {pilaster} [y]kiṉṟa colai viru [[periyaṉukku nilaṉ ˚arai[yu] [[mā]] ]][[9]](#footnote-10)

(20) ṇ ˚eṭṭiṉukku nilaṉ ˚oṉṟaraiye yiraṇṭu mā ‡ ˚ivaṟṟuḷ munnūṟṟuvaṉ centaṉuṭaiya māṇ muṉṟu {pilaster} mmunnūṟṟuvaṉ ci [[ [[r]]iyāṉ māṇ oṉṟu[m] kaca[[ṉāk]] ]]

(21) kalaṉuṭaiya māṇālum tevar patuvāram ˚eḻi[l o] ‡ ṉṟu ˚uvaiccakaḷukkum puṭavai mutal ākavum ˚āṟu kū {pilaster} ṟum ˚eṭṭu māṇ[u]kku [[ [[m]] puṭavai mutal ākavum ˚uvai [c] [[ca]] ]]

(22) ṉ [ka]ṇavati kumāraṭi mutal pattāḷukku nilam o ‡ ṉṟekāl *śrī* kācciyamārāvāṉukku niyatam arici nāṉā {pilaster} ḻiyiṉāl ni [[ [la]m ˚ēḻumā kucavaṉukku n[i] ]]

(23) lam iraṇṭu mā viṟakiṭuvāṉukku nilam iraṇṭu ‡ mā tirumeḻukkuppiṟa nilam iraṇṭu mā ˚īraṅko {pilaster} llikku nilam ira [[ [ṇ]ṭu mā tiruviḻāppuṟam [ni] ]]

(24) laṉ veli putukkuppiṟa ˚ittirukkaṟṟaḷi ‡ ceyca ˚ācāriyaṉ māṉāparaṇaṉ centaṉuk {pilaster} ku nilaṉkālu [[m āka nilaṉ patiṟṟu ve]]

(25) liyum cantirātittavala[ñ] celvatāka v[ai]ttār co ‡ ḷāntaka tevar ˚itu paṉ*maheśva*rar *rakṣai*

Fortune! Prosperity! The twelfth year (*paṉṉiraṇṭu*) of king Vīrapāṇṭiyatēvar, who took the head of the Cōḻa; in this year, in the month (*nāyiṟṟu*) of Mituna, the sun…

For Bhaṭārar, lord (*uṭaiya*) of Tiruppōttu in Iḷaṅkōykkuṭi, a *brahmadeya* in Muḷḷināṭu, ten (*patiṟṟu*) *vēli*s of land (*nilaṉ*) irrigated by the river (*āṟu pāccal*) … in Vaḻutiyūr (*vaḻiti* > *vaḻuti*) in this *nāṭu*, in these ten *vēli*s (*paṟṟu* > *patiṟṟu veliyum*), as gift ([*tēva*]*tāṉam*?), there are (*ākavum*) cultivation rights (*kārāmai* > *kārāṇmai*) for tenants (*kuṭikaḷitu*) and overlordship (*mi* > *mī*[*yāṭci*]?)] for the god (*tēvaritu*) …

when Maha… made (*ceykiṉṟa*) the writing (*eḻattu* > *eḻuttu*) above (*mēl*), having looked after (*ārācci*) our (*eṅ*) affairs (*karuman*) including (*uṭpaṭa*) the counting (*maṉṟavāri*) of gold per item (*urupu poṉ*) …

… alias Tamiḻavēḷāṉ, [from] the town (*pāṭi*) of Kāṭantaikuṭi, of …kūṟṟam …;

… Māṉāparaṇaṉ, chieftain (*araiyaṉ*) … of Iraṇaciṅkamaṅkalam, under the irrigation of/east of (*kiḻ*) Maṇalūrkkuḷam … is the officer [who gives command] (*ēvimutal ākavum*);

and … of … Iṭaiyāṟṟunāṭu is [the one in charge of] writing on palm-leaf (*olai eḻuttākavum*);

and the landowner/chieftain (*kiḻavaṉ*) …ḷamaṇi … of Meyūr Tiruppattūr alias Kuvalaiyaciṅkanallūr in Aṇṭanāṭu is (*ākavum*) [the carrier of] royal command (*vākēḻvi* > *vāykēḻvi*);

and Kaṭṭi Nakkaṉ Iraṉaṉ alias Vikkiramapāṇṭiya Mūvēntavēḷaṉ, of Veḷiyaṟṟūr of Eastern (*kīḻ*) Kuṇṭāṟu of Koḻuvūr Kūṟṟam is (*ākavum*) [the keeper of] the accounting registers (*paṇṭāra pottakam*);

Having sat (*iruntu*) in the temple (*kōyilil*) of Bhaṭārar (*patāra* > *paṭārar*) Paramecura (*ramecura* > *paramecura*) of Tiruppōttuṭaiyar in Iḷaṅkōykkuṭi, we gave (*kuṭuttōm*) as *devadāna* (*tēvatāṉa* > *tēvatāṉam*) without removing the tenants (*kuṭiniṅkā*), from (*mutal*) the year opposite (*etirāṇṭu*) to this year (*ivvāṇṭiṉ*) at the time (*pōtu*) of the solar (*sūrya*) eclipse (*grahaṇatti*) in the Mituṉa month (*nāyiṟṟu*) in the 12th year …

You all (*tāṅkaḷum*) give (*kuṭukka*) the established shares (*pāṟpaṭuttu*) after seeing (*kaṇṭu*) this (*itu*) [order]. This is the writing/signing (*eḻuttu*) of Pullaṅ Kōṟṟaṉ;

As per (*paṭi*) this spoken (*eṉṟa*) royal order (*ittirumukam*), Cōḻāntaka Brahmamārāyar, who performs the duty of high officer (*atikāran ceykiṉṟa*), said (*eṉṟu*): ‘engrave (*veṭṭuka*) on stone (*kalmēl*) as per (*paṭi*) what was given (*ataicca*) as donation (*nivantam*), these ten *vēli*s’;

In the year five (*añcām*) opposite (*etir*) to the year (*yāṇṭiṉ*) fifteen (*patiṉañcām*), having prepared (*amacucu* > *amaiccu*) for Ba…māṇaṉ who got (*peṟṟa*) [the position of] *śrīkāryam*, Tēvaṉ Kiriṇaṉ, who performs (*ceykiṉṟa*) the duty of *śrīkāryam* to this god Tiruppōttuṭaiyar,[[10]](#footnote-11) spoke (*colla*):

As per (*paṭi*) the letters (*eḻuttu*) that were engraved (*veṭṭiṉa*) on the stone (*kalmēl*), for the god (*tēvarkku*) Tiruppōttuṭaiyar, for four (*nāṉku*) times (*potaikku*), thirty-two (*muppattiru*) *nāḻi*s of rice (*ari* > *arici*), six (*āṟu*) *nāḻi*s of rice (*arici*) for food offerings (*aṉṉa balikku*), one *nāḻi* of rice for vegetable food offerings (*kaṟi amutu*), four *nāḻi*s (*nānāḻiyum*) of rice (*arici*) everyday (*nicati*) for the god (*tēvar*) Tiruveṅkaṭanilai, four *nāḻi*s (*nānāḻiyum*) of rice (*arici*) everyday (*nicati*) for the god of the Tirumūlattāṉam, two (*iru*) *nāḻi*s of rice for Gaṇapatiyār (*kaṇavatiyāṟkku*), piling up (*eṟṟi*) to forty-nine (*nāṟppattoṉpati*) *nāḻi*s of rice (*ari* > *arici*), … *kalaney* of paddy (*nel*), nine (*oṉpatiṉ*) *kuruṇi*s, two *nāḻi*s and one *uri*, for one year (*orāṭṭaikku*) the paddy (*nel*) [amounts to] six hundred and eighty-eight *mākkāṇi*s;

For Ācārcciyaṉ (>*ācārya*?) Cēntaṉ (of the) Three Hundred (*munnūṟṟuvaṉ*), half (*araiyum*) [*mā*] of land (*nilaṉ*);

For Colaivīru Periyaṉ, who performs the duty of accountant (*kaṇakka paṇṭāram*), half [*mā*] of land;

For the eight (*eṭṭiṉukku*) Brahmacaris (*māṇ* > *māṇi*), two (*iraṇṭu*) *mā*s and one half (*oṉṟaraiye*) of land (*nilaṉ*); among them (*ivaṟṟuḷ*), three (*muṉṟu*) Brahmacaris (*māṇ*) of (*uṭaiya*) Cēntaṉ of the Three Hundred, one (*oṉṟu*) Brahmacari (*māṇ*) of Ciriyāṉ of the Three Hundred, and four Bhramacaris (*māṇālum*) of (*uṭaiya*) Kacaṉākkalaṉ;

One seventh (*eḻil oṉṟu*) of the income of the god (*tēvar patuvāram*) as capital (*mutal ākavum*) for the cloths (*puṭavai*) for the drummers (*uvaiccakaḷukkum*), and six shares (*āṟu kūṟum*) as capital (*mutal ākavum*) for the cloths (*puṭavai*) for the eight Brahmacaris;

One quarter (*oṉṟekāl*) of land (*nilam*) for the ten men (*pattāḷukku*) starting from (*mutal*) for the drummer (*uvaiccaṉ*) Kaṇavati Kumāraṭi;

Seven *mā*s of land with four *nāḻi*s (*nānāḻiyiṉāl*) of rice (*arici*) everyday (*niyatam*) for Śrī Kācciyamārāvāṉ;[[11]](#footnote-12)

Two *mā*s of land for the potter (*kucavaṉ*);

Two *mā*s of land for the firewood supplier (*viṟakiṯuvaṉ*);

Two *mā*s of land for land endowment (*piṟa* > *puṟa*) for the holy cleaners (*tirumeḻukku*);

Two *mā*s of land for washermen (*īraṅkolli*);

One *vēli* of land for land endowment (*puṟam*) for the holy festival (*tiruviḻā*);

And ten (*patiṟṟu*) *vēli*s of land[[12]](#footnote-13) (*nilaṉ*) as lands (*nilaṉkālum āka*) for Ācāriyaṉ Māṉāparaṇaṉ Cēntaṉ, who made (*ceyca* > *ceyya*) this stone temple (*ittirukkaṟṟaḷi*) to be renovated (*putukku piṟa*).

Cōḷāntaka Tēvar gave (*vaittār*) as wealth (*celvatāka* > *celvattāka*) as long as the sun and the moon endure (*cantirātittavalam*). This is under the protection of the Paṉmāheśvaras.

#7 (Fig. 20). a) Tirumūlanātha temple; b) on a stela set outside the entrance, today almost entirely defaced: I had to rely on the previous editions, which I followed here; c) personally accessed and photographed in 2022; d) ARE 1907, no. 89; SII 14, no. 27, pp. 23–24; IEP 22; e) dated with a lost regnal year of Māṟañcaṭaiyaṉ.

(1) *svasti śrī* komāṟa

(2) ñcaṭaiyaṟku yāṇ

(3) ṭu . . . ivvāṇṭu maka

(4) ra ñāyiṟ[ṟu] veṇpaikkuṭi

(5) nāṭṭu iḷaveṇpaikaṭatti

(6) rukkaik kāvati[yār] muḷḷināṭṭu

(7) iḷaṅkoykkuṭi tiruccālait

(8) tuṟai niṉṟaruḷiṉa perumāṉa

(9) ṭikaḷukku nontāviḷakku o

(10) ṉṟiṉukku nicatam ney urikku

(11) mutal keṭāmaip poliūṭ

(12) ṭu koṇṭu eṉṉum eṟṟik kā

(13) ṇamuṅ kuttukkāṟpaṭāmaic

(14) celuttuvatāka iḷaṅko

(15) ykkuṭic cavaiyār kaiy

(16) yil kuṭutta niṟai kuṟaiyār

(17) taṉ paḻaṅkācu patiṉain

(18) tu tiruccālaittuṟait ti

(19) rumulattāṉattup paṭārar

(20) kku tirunantā viḷakku

(21) oṉṟiṉukku niyati ne

(22) y uri āka meṟppaṭi

(23) celuttuvatāka meṟpa

(24) ṭi kuṭutta niṟai kuṟaiyā

(25) ta[ṉ] paḻaṅkācu patiṉai

(26) ntu eṟṟik kācu muppa

(27) tu ikkāciṉāṟ [poli]

(28) yālt tiṅkaḷ nāḻi ne

(29) yyākak koṇṭu tirunantā

(30) viḷakku iraṇṭiṉuk

(31) kum niyata ney nā

(32) ḻiyāka mutal keṭāmai

(33) p poli ūṭṭukko

(34) ṇṭu . . ikkā[ṇa]muṅ ku

(35) ttukkāṟ paṭāmai ca

(36) vaiyār kaṇkāṇiyākac

(37) celuttuvatāka oṭṭi

(38) ikkācu koṇṭom i

(39) ḷaṅkoykkuṭi cavaiyo

(40) m cavai paṇikka eḻuti

(41) ṉeṉ

Fortune! Prosperity! The … year of king (kō) Māṟañcaṭaiyaṉ. In this year (*ivvāṇṭu*), in the month of Makara, Kāvatiyār, resident of (*irukkai*) Ilaveṇpaikaṭam in Veṇpaikkuṭināṭu, for Perumāṉaṭikaḷ who graciously stands (*niṉṟaruḷiṉa*) in Tiruccālaittuṟai, in Iḷaṅkōykuṭi in Muḷḷināṭu, for one *uri* (*urikku*) of ghee (*ney*) everyday (*nicatam*) for one (*oṉṟiṉukku*) perpetual lamp (*nontāviḷakku*), with (*koṇṭu*) the feeding (*ūṭṭu*) of interests (*poli*) without damaging (*keṭāmai*) the capital (*mutal*), having added (*ēṟṟi*) all (*eṉṉum*), he gave (*kuṭutta*) fifteen old *kācu*s (*paḻaṅkācu*) undiminished (*kuṟaiyār*) in weight (*niṟai*), in the hands (*kaiyil*) of the Sabhā of Iḷaṅkōykuṭi, so that they dispatch (*celuttuvatāka*) the shares (*kāṇamum*), without leg piercing (*kuttukkāṟ paṭāmai*) [if one hurts his leg, he cannot work, i.e. without fail][[13]](#footnote-14); For Bhaṭārar of Tirumūlattāṉam of Tiruccālaittuṟai, for one perpetual lamp, to dispatch (*celuttuvatāka*), as per the order above (*mēṟppaṭi*), one *uri* of ghee every day, he gave (*kuṭutta*), as stated above (*mēṟpaṭi*), thirty (*muppatu*) *kācu*s added (*ēṟṟi*) to the fifteenth old *kācu*s not deficient (*kuṟaiyātaṉ*) in weight (*niṟai*). At the rate of (*āka*) one *nāḻi* of ghee (*ney*) monthly (*tiṅkaḷ*) with the interests (*poliyāl*) of these *kācu*s (*ikkāciṉāṟ*), at the rate of one *nāḻi* of ghee everyday (*niyata*) for two (*iraṇṭiṉukku*) perpetual lamps with the feeding of interests (*ūṭṭu*) without destroying (*keṭāmai*) the capital … having undertaken (*oṭṭi*) to dispatch, as supervisor (*kaṇkāṇiyāka*) of those of the Sabhā (*cavaiyār*), the shares (*kāṇamum*) without leg piercing (*kuttukkāṟ paṭāmai*), we have taken (*koṇṭōm*) these *kācu*s, we the Sabhā (*cavaiyōm*) of Iḷaṅkōykkuṭi. I have written (*eḻutiṉēṉ*) as ordered (*paṇikka*) by the Sabhā (*cavai*).

#8 (Fig. 21). a) Tirumūlanātha temple; b) on the northern side of the base of the *mukha-maṇḍapa* in front of the shrine sheltering Viṣṇu (see Figs. 8 [the inscription is covered with white powder]–9); lines 4 to 7 are difficult to read, and I have followed the previous edition; c) personally accessed and photographed in 2023; d) ARE 1907, no. 86; SII 14, no. 56, p. 41; IEP 70; e) dated with the 9th year opposite to this 2nd (i.e. 11th) year of Caṭaiyamāṟaṉ; f) some of the terms of this inscription were discussed on 25th August 2023 during a Dharma project workshop in Pondicherry, with G. Vijayavenugopal, Emmanuel Francis, Uthaya Velluppilai, T. Rajarethinam, R. Sathyanarayanan, M. Vigneshwaran, Dominic Goodall.

(1) koccaṭaiyamāṟakku yāṇṭu ˚iraṇṭu [˚i][[taṉ etir]] ˚o[ṉpatu mu][[ḷḷināṭ]][ṭu] *brahma*teyam[[14]](#footnote-15) ˚iḷaṅkoykkuṭi

(2) [*sabh*]*ai*y[ā]r[i]ṭai ˚ūriṉ me[lū]r puṟṟu teṟṟiy[u]māyk kiṭanta pā[ḻ] [[iṟai]] kāṭṭātitāka vi[[lai koṇ]]

(3) ṭu vacak[[ki]] [vayalum kuḷamum ˚ākki ˚ik kuḷattāl nir] [[mi]][kuvatu vaccu nel viḷaiccu ˚añ ñāḻik kālā] {after this, lines difficult to read}

(4) [[ [l] māttāl kalaṉey tūṇi nellu ikkuḷam iṟaikku ōrāḷuṅ kuṭuppatāka kiṭaippuṟam itu vikkūṟu vayakkum vā*ryya*-

(5) rkkuk kuṭuppatākavum toral intatu avi . . rkkūṟum vilai koṇṭu paṟaiyaṉ vacakkaleṉṟu periṭṭu kū-

(6) ḻ peṟṟa kari yeṉṟu piyariṭṭuk kiṭaippuṟam vaittāṉ araiyaṉ aṇukkaril puvaṉ paṟaiyaṉeṉ canti-

(7) rātittaval niṟpatāka vaittatu mikku ne uriyy*yā*ka kuṭutta pacu oṉṟu kaṉṟum kuṭutte pūm paṟaiyaṉe itu]]

The ninth (*oṉpatu*) year opposite to this (*itaṉ*) second year of king (*kō*) Caṭaiyamāṟaṉ. Having bought (*vilai koṇṭu*) a tax-free (*iṟai kāṭṭātitāka*) waste land (*pāḻ*) lying (*kiṭanta*) with (*āy*) mounds (*teṟṟiyum*) and holes (*puṟṟu*) to the west (*mēlūr*) of this village (*ūriṉ*) from (*iṭai*) those of the Sabhā of Iḷaṅkōykkuṭi, a *brahmadeya* in Muḷḷināṭu, having improved the land (*vacakki*) with (*ākki*) fields (*vayalum*) and a tank (*kuḷamum*), having placed/given (*vaccu* > *vaiccu*) that which has come as excess water (*nir mikuvatu*) from this tank (*ik kuḷattāl*), having produced (*viḷaiccu*) paddy (*nel*), one *kalam* and one *tūṇi* of paddy (nellu) per *mā* (*māttāl*) with the standard measure (*kālāl*) of five *nāḻi*s, and one person (*ōr āḷum*) who will irrigate (*iṟaikkum*) from this tank (*ikkuḷam*); that which was given (*kuṭuppatāka*) as donation for Vedic recitation/Vedic school/religious school (*kiṭaippuṟam*); that has to be given (*kuṭuppatākavum*) to the Vāryyar (supervisors?) to improve (*vayakkum*) this share (*ik kūṟu*);

Having bought (*vilai koṇṭu*) the shares (*kūṟum*) … (*toral intatu avi*?), having named it (*periṭṭu*) ‘the improvement (*vacakkal*) of Paṟiyaṉ’ (*eṉṟu*), having called it (*piyariṭṭu*) ‘kūḻ peṟṟa kari’, [i.e. the burnt place (*kari*) which got (*peṟṟa*) food (*kūḻ*)?], I, Pūvaṉ Paṟaiyaṉ, in the *aṇukkar* (*aṇukkaril*) of the king (*araiyaṉ*), gave (*vaittāṉ*) as a donation for Vedic recitation/Vedic school/religious school (*kiṭaippuṟam*);

That which was given (*vaittatu*) eternally (*niṟpatāka*) as long as the sun and the moon last; one calf (*kaṉṟu*) and a cow (*pacu*) were given (*kuṭutta*) for (*āka*) one *uri* of superior (*mikku*) ghee (*ne* > *ney*); I have given (*kuṭuttē* > *kuṭuttēṉ*) this (*itu*), I Pūvam (*pūm* > *pūvam*) Paṟaiyaṉ (*paṟaiyanē* > *paṟaiyanēṉ*).

#9. a) Tirumūlanātha temple; b) it was probably on the base of the *mukha-maṇḍapa* in front of the shrine sheltering Viṣṇu but I could not locate it; I have thus followed the previous edition; c) inscription not located personally, and therefore not photographed; no estampage was published; d) ARE 1907, no. 87; SII 14, no. 81, p. 51; IEP 95; e) dated with the 4th year opposite to the 4th year (i.e. 8th year) of the king Virapāṇḍya; f) some of the terms of this inscription were discussed on 25th August 2023 during a Dharma project workshop in Pondicherry, with G. Vijayavenugopal, Emmanuel Francis, Uthaya Velluppilai, T. Rajarethinam, R. Sathyanarayanan, M. Vigneshwaran, Dominic Goodall.

(1) *svasti śrī* coḻaṉṟalaikoṇṭa kovirapāṇṭiyaṟku yāṇṭu nālu i

(2) taṉetir nālu ivvāṇṭu muḷḷināṭṭup pi[ṟa]mmateyam ilaṅ-

(3) koykkuṭit tiruccālaittuṟai nīṉṟaruliṉa emperumāṉukku *śrī*

(4) karaṇa tiruccittirakūṭattiruntu muppattiraṇṭu [ā]c

(5) caium aiñcu vāramum oti tāṉam pukkār taṉu nāi[ṟ]ṟu co

(6) ti nāḷ melaikaṭṭuṇpatāka veṇpuṇāṭṭu nālkūrt tiṇaikkaḷattāṉ

(7) cāttaṉ vilaikoṇṭu cavaiyār iṟai kāṭṭāti[tāka] vaitta pūmi kiḻurkku-

(8) ṇṭukaḷam canti[rā]tittaval niṟka nīroṭu aṭṭik kuṭuttatu

Fortune! Prosperity! This is the fourth opposite to the fourth year of king (*kō*) Vīrapāṇṭiyar who took the head of the Cōḻaṉ. In this year (*ivvāṇṭu*), for Emperumāṉ who graciously stands (*nīṉṟaruliṉa*) in Tiruccālaittuṟai, in Iḷaṅkōykkuṭi, a *brahmadeya* in Muḷḷināṭu, to feed (*uṇpatāka*) in the western (*mēlai*) building (*kaṭṭu*), on the day (*nāḷ*) of Cōti (the 15th Nakṣatra), in the month (*nāiṟṟu*) of Taṉu (*dhanus*), those who entered (*pukkār*) the place (*tāṉam*), having recited (*ōti*) the thirty-two (*muppattiraṇṭu*) Vedic hymns (*āccaium* > *accaiyum*) and the five (*aiñcu*) recitations (*vāram*), seated (*iruntu*) in the holy (*śrī*) hall (*karaṇa cittirakkūṭam*), Cāttaṉ, the accountant officer (*tiṇaikkaḷattāṉ*) of Nālkūr in Veṇpunāṭu, bought (*vilaikoṇṭu*) a land (*pūmi*) in Kīḻūr Kuṇṭukaḷam and gave it (*vaitta*) free of tax (*iṟai kāṭṭātitāka*) to those of the Sabhā. For [this donation] to stand (*niṟka*) as long as the sun and the moon endure, he poured water (*nīroṭu aṭṭi*) and gave it (*kuṭuttatu*).

#10 (Fig. 22). a) Tirumūlanātha temple; b) door jamb reused as a threshold for the entrance of the shrine sheltering Viṣṇu; c) too fragmentary to be able to prepare a meaningful edition; d) unnoticed and unpublished; e) no regnal year of king but script pertaining to the 9th or 10th century.

(1) [nā/vā/pā]kkā[ṇa]

(2) maka[ṉ/ṇ] [˚u/ma/pa]

(3) [pa/va]naṇamma

(4) X ḻākku

(5) X X ṭṭā

(6) X X [tuna]

(7) X X X X

(8) X X X X X

(9) [nārāyaṇa] X

(10) X X X

There is a much later graffitti (88 s.d.?) at the bottom.

1. The editors of those epigraphs identified him with Māṟañcaṭaiyaṉ based on other inscriptions of a Māṟañcaṭaiyaṉ with high regnal years. Other inscriptions from the same region are indeed dated with high regnal years of a Māṟañcaṭaiyāṉ: Kaḻukumalai (IEP 50, 59), Māṉūr (IEP 51), Paḷḷimaṭam (IEP 57), Talapaticamutiram (IEP 58), Ēruvāṭi (IEP 60), Talavāypuram (IEP 61). However, without working precisely on these sites and inscriptions, it is difficult to ascertain that they belong to the same king. The script, with round, large and well-spaced letters, points, in my view, to this inscription pertaining to the 9th or the early 10th century. [↑](#footnote-ref-2)
2. May this Vēḷānāṭu be the Vēḷnāṭu or Vēnāṭu of the southern Kerala (see Narayanan (2013), 179, 191–194)? [↑](#footnote-ref-3)
3. Taking Māṇilai Veṇmāṉi as a village name was suggested by G. Vijayavenugopal. [↑](#footnote-ref-4)
4. The editor of EI proposes to supply: *grahaṇatti* naṉṟu. IEP adds it into brackets. [↑](#footnote-ref-5)
5. The three editions (EI, IEP, SII) read *nāṭum*, but It is not what I see on the stone. [↑](#footnote-ref-6)
6. This part is illegible, on the stone as well as on the estampage. [↑](#footnote-ref-7)
7. This segment is no longer in place and I had to use the estampage to verify the edition. This is the same situation for the last part of the following lines, up to line 16. [↑](#footnote-ref-8)
8. The remaining part of the line is engraved on another stone embedded in the wall of the sanctuary. It is the case for all following lines until the end. The change of stone is marked by //. [↑](#footnote-ref-9)
9. The stone where this part of the line was engraved has disappeared. This is the case up to line 24. [↑](#footnote-ref-10)
10. This passage is not clear: there are two men, Ba…māṇaṉ and Tēvaṉ Kiriṇaṉ who both seem to be *śrīkāryam*. They may not be *śrīkāryam* of the same temple, or they may have taken this office at different periods: Ba…māṇaṉ when the donation was first made and Tēvaṉ Kiriṇaṉ, eight years later, when the donation is engraved. This, however, remains doubtful. [↑](#footnote-ref-11)
11. Śrī Kācciyamārāvāṉ may be a name, but as suggested to me by G. Vijayavenugopal, it may refer to a Śrīkāryam named Ārāvaṉ: Śrī kācciyam (for kārriyam) Ārāvaṉ. However, another name of the Śrīkāryam was given at the beginning of the order, and it is difficult to decide. [↑](#footnote-ref-12)
12. It is not clear here whether these ten *vēli*s of land refer to the entire donation mentioned at the beginning, and which would be administered by this Ācāriyaṉ, or if there is another similar and separate donation for him. The first option seems more plausible. [↑](#footnote-ref-13)
13. See the parallel in the long Tiruccentūr inscription (EI 21, No. 17) of the same period: *ipparicu celuttātu kuttukkāṟpaṭil ittevarkkey irupattaiñcu kācu taṇṭamum paṭṭuc celuttātu viṭṭa mutaliraṭṭiyuṅ kuṭuppatu* [lines 17-19] (in this manner (*ipparicu*), if one has a pierced leg (*kuttukkāṟpaṭil*) and does not pay (*celuttātu*), the fine (*taṇṭamum*) which occurs (*paṭṭu*) is 25 (*irupattaiñcu*) *kācu* for this god (*ittevarkkey*), and the double of the capital (*mutal iraṭṭiyuṅ*) has to be given (*kuṭuppatu*).) [↑](#footnote-ref-14)
14. The word *brahmateyam* is clearly added above. It may have been initially forgotten. [↑](#footnote-ref-15)