Aracampaṭṭu, time of Nandīśvaravarman, year 4

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Summary

Foundation of a *pāḷi*, that is, a stone-bed or a hermitage.

Edition

〈1〉 **śrī**

kō-vicaiya-nantīccuvara-parumaṟku yāṇṭu nāl-ā〈2〉vatu

śrī-kalikkuṟi Aracar ceyvitta pāḷi

〈3〉 **śrī**-mallaṉ tukkili

Translation

〈1〉 Fortune!

〈1–2〉 Fourth year of the victorious king Nantīccuvaraparumaṉ.[1]

[1] Sanskrit Nandīśvaravarman.

〈2〉 The *pāḻi*[2] that the Glorious Kalikkuṟi Aracar had made.

〈3〉 The glorious Mallaṉ Tukkili.[3]

Bibliography

Edited in Avanam (Āvaṇam 7.4). Text in Dayalan 2005.

This digital edition by Emmanuel Francis, based on previous edition(s).

Primary

Avanam

[D] Dayalan, D. 2005. *Computer application in Indian epigraphy (Pallava period)*. 3 vols. New Delhi: Bharatiya Kala Prakashan. Volume 3, appendix I, page 1310, item 73.

Secondary

ARIE 1996–97. *Annual report on Indian epigraphy for 1996-97*. Edited by M. K. Bhadri. New Delhi: Archaeological Survey of India, 2006. Page 42, appendixes B/1996-1997, item 80.

[2]The term *pāḻi* has several meanings according to the *Madras Tamil Lexicon*, such as: temple, hermitage, cave, mountain cavern, sleeping place for human beings, small tank, pond, flight of steps leading into a tank. This is a stone-bed according to ARIE 1996–97. In Avanam it is suggested that it is a *toṭṭi*. There are three different entries for this word in the *Madras Tamil Lexicon*, with the following meanings, among others: water-trough, tub, cistern, reservoir; climbing nettle; fence, yard, pound. As the inscription was found according to ARIE 1996–97 "on the surface of a sloping rock", it is difficult to assess which is the more appropriate referent of *pāḻi* in the present insription.

[3]This is the name of the stone-bed according to ARIE 1996–97.