SII 1.91: original edition by Eugen Hultzsch

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Alternative title: PART III. NOTES AND FRAGMENTS. No. 91-94. INSCRIPTIONS AT THE VELŪR TEMPLE. No. 91. ON THE PILLAR TO THE LEFT IN FRONT OF THE GOPURA

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Summary

The four subjoined inscriptions are written in modern Tamil characters and record "the perpetual devotion"[1] of a certain **Chandra-piḷḷai** of **Kāṭṭeri**.

There are several similar inscriptions in other parts of the temple, viz., two on the pedestals of the two *dvārapālakas* in front of the *gopura*, one on the left outer wall of the inner *prākāra*, and five on the floor of the *alaṁkāra-maṇḍapa*, of which two are written in Tamil, two in Telugu, and one in very faint Nāgarī characters.

[1] *catācervai* seems to represent the Sanskrit *sadā-sevā*. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, *kīrti* and *kīrtana* have sometimes the meaning "a monument of fame;" see Mr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 212, note 6.

Edition

〈1〉 kopuravācal〈2〉 kumā〈3〉racūvā〈4〉miyār〈5〉 la**kṣi**〈6〉kka kā〈7〉ṭṭeri〈8〉 cantira〈9〉piḷḷai〈10〉 Atiyā〈11〉ri catā〈12〉cer〈13〉vai [||]

Translation by Hultzsch 1890

In order that (*the god*) **Kumāra-svāmin** at the gate of the *gopura* might protect[2] (*him*), the magistrate (*adhikārin*) **Chandra-piḷḷai** of **Kāṭṭeri** (*made this gift, which records his*) perpetual devotion.

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Page 127, item 91.

[2] *la**kṣi**kka* seems to be a vulgar form for ***rakṣi**kka*.