

SOME MANUSCRIPTS IN GRANCHA SCRIPT IN BANGKOK-II¹

by
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In a previous paper which appeared in 1969, I discussed a set of manuscripts in the National Library in Bangkok which, through the kindness of Acharn Choosri, to whom I am ever indebted, I was allowed to examine and to photograph in December 1967. These MSS, written in orpiment on black paper in two forms of Grantha script which I term OG (ordinary Grantha) and DG (decorative Grantha), were sufficiently numerous to warrant more than a single paper; they are moreover of great interest being based on both Tamil and Sanskrit originals. Accordingly I first attempted a discussion of the scripts involved² and examined most of the texts that are Tamil in origin. They are Śaiva, and are versions of hymns in *Tevāram* and *Tiruvācakam*.

It seems unnecessary therefore further to discuss the script, save where new features have been noticed, or where preferable readings have suggested themselves. Principal among these latter is the character in the OG texts 3 which, on the basis of the one or two instances of it in the Tamil texts I tentatively read as (*ch*), aspirate, since there are already two characters for unaspirated *c* in this script, one originating in Grantha, the other in Tamil.³ A similar character in the DG texts was also

- 1) After some reflection, I decided to use the same title as that of my previous article, which appeared in *BSOAS* XXXII, ii (1969) pp. 281-322 and plates I-VI, since this is a continuation of the examination of these MSS. There may indeed be a third offering. Those who were baffled by the Tamil quotation at the head of the previous paper, see *BSOAS*, *ibid.*, p. 281, might be helped by the fact that the text originates in a non-Indian language and, romanized, runs: *autuyūtūmai leti ayūm verikilātu cīyū*.
- 2) See *BSOAS*, *ibid.*, pp. 283-303. I would like here to record my thanks to Professor E.H.S. Simmonds, Professor of Languages and Literatures of South East Asia in the University of London, and to Mrs. Judith Jacob and Mr. Peter Bee, the lecturers in Cambodian and Tai respectively in the School of Oriental and African Studies, for their continuing interest and encouragement in this project.
- 3) See *BSOAS*, *ibid.*, pp. 287, 302, and text (b) 1.3, on p. 313. The group herein should now read *rāvārudraiyya* for Ta. ... *tta aruļ cēy* . . ., admittedly further removed. But the Skt. evidence is more compelling.

read as (*ch*), but it should be noted that the DG MSS do not show a Tamil-based character for *c*.¹ It now seems much better to read this character as *dra*, as it occurs in three places in the Sanskrit portion of the OG MS catalogued XVII 37 (i) where it is quite unambiguous: fol. 249, line 5 has *harapucacra*² *'surendra*, clearly *haraputrasurendra*; f. 250 has *surarendra*; f. 251, l. 1 has *madamastugajendra* for *madamasta (ka) gajendra*.

In this paper will be presented two of the texts in the Sanskrit portion of the OG MS XVII 37 (i), including a puzzling passage that also occurs in the DG MS catalogued XVII 37 (v) on fol. 165; the two versions will be shown in parallel. There will also be included an interesting text from the DG MS XVII 37 (iii). In addition, the second part of the DG version of the Tamil text *Tiruvempāvai* will be included. It will be recalled that the first part only of this text was given in the previous article,³ and that *Tiruvempāvai* occurs in the DG MS in two successive texts. Entitled *Pūjamuraiypoṭayaiy*⁴ and *Pūjamuraiyotakalāmī*, these run from fols. 127-135 and 136-142 of the DG MS catalogued in the National Library, Bangkok, under XVII 37 (v). The former text represents vv. 1-11 of *Tiruvempavai*, the latter the remaining nine verses.

Still outstanding are the two baffling Tamil texts in DG in the same MS, fols. 143-148, i.e. running straight on after the second part of *Tiruvempavai*, and fols. 179-185. The former, entitled *Svatmuraiyathānbra : nārāy*, is unusual in being a Vaiṣṇava text, and it embodies two lines of Aṇṭāl's *Tiruppāvai*, v. 1, as a repeating-unit, six times.⁴ The second text so far defies identification. It is entitled in DG Grantha script *Pitpratūśivālaiy*, but it is very different from the Ta. OG text under this name in the MS XVII 37 (i) that consists of excerpts from *Tevāram* IV and VII.⁵

1) The resemblance between Ta. *ca*, used as a sibilant, and 5, *ta*, may throw fresh light upon the interplay of sibilant and dentals in loanwords in Tamil: e.g. *tāci* or *tāti* for Skt *dāstī*.

2) See *BSOAS*, *ibid.*, pp. 307-8 and 315-319, also plates IV-VI.

3) By an oversight, this was transliterated as . . . *potayyai*; but see *BSOAS*, *ibid.*, p. 295.

4) For part of this text, see *BSOAS*, *ibid.*, pp. 309-10.

5) For contents of these MSS, catalogued XVII 37 (i), (iii) and (v), see *BSOAS*, *ibid.*, pp. 303-4.

The DG *Pitpratūṣivālaiy* is in 15 ‘verses’ numbered successively, and not in repeating blocks of 4 as are the *Tiruvēmpāvai*-text and the Vaiṣṇava one that follows it using two lines of *Tiruppāvai* as refrain. Two ‘verses’ of the DG *Pitpratūṣivālaiy* are here given, and a solution to their source and meaning invited :

DG: XVII 37 (v) fol. 179. Excerpt from text of ? Tamil origin,
entitled *pitpratūṣivālaiy*

devaruddināñe tarumum mikuttarovo¹
mikvuraññarannum murumuraiyguvin dāsisaiyঠhā²
di adinatiye yapbulomum šilaiyādanān³
yedalandum [◎] ranattālumvāyālum vanrunavuru
voravaiynum nimišsatāraiyyelān daranye⁴
ranattā lummedum gudaiyvilenim bhanlavō⁵
bhan pādañkanlayā mujaiyyabhatdatin [◎]

1) Possible Tamil word herein : ... *tarumam mika ttariuvāy*

2) " " " " ... *mulumurai* ...

3) " " " " ... *cilaiyātanān*

4) " " " " ... *nimišattaraiy* *ellām* ...

5) " " " " ... *kutai vil* *ennum* ...

Viewed as a whole, the OG MS XVII 37 (i) that includes *Tevāram* is a Śaiva collection, and its opening texts, in Sanskrit, are further evidence of this. From a reference to their contents, it is clear that most of these MSS are handbooks or *paddhatis* of Śaiva brahman priests, and are thus comparable to the much wider corpus of material from Bali discussed by Dr Hooykaas.¹

The first text in MS XVII 37 (i) is an instance of *digbandhana*, propitiation of the gods at the eight points of the compass, a widely-attested Hindu invocation that has been fully discussed by Hooykaas² with reference to Balinese texts, and by others.³ The Bangkok text runs from fol. 241, 1.1 to 1.8, and appears to be in prose. Each *dikpāla* mentioned is bracketed by the Śaiva *pancākṣara* formula *namah śivāya*, and the use in this throughout of a double sibilant representing *namaś-**śivāya*, suggests a South Indian origin for this text, which is hardly surprising. It is of interest that not all the protectors' names agree with the usual list and that, while the East is mentioned first as customary, enumeration is not of all eight in succession clockwise. Those at the four cardinal points are mentioned first, and then those of the half-cardinals, starting with Indra in the NE; the protector for NW is unintelligible. Of the three points in the vertical plane, only *adhaḥ*, 'below', is mentioned, and no protector is named. These features are shown in fig. 1:⁴

1) especially in his *Āgama īrtha*, Amsterdam, 1964, and *Surya-sevana*, *ibid.*, 1966.

2) See, for example, T. Goudriaan and C. Hooykaas: *Stuti and stava*, p. 17 and text 157, pp. 102-3; also Hooykaas: *Surya-sevana*, p. 143.

3) e.g. S. Kramrisch: *The Hindu temple*, p. 40.

4) For circular *versus* square ground-plans see Alice Boner & Sadāśiva Rath Sarmā: *Śilpa prakāśa*, Leiden, 1966, Intro., p. xxxix, and, more fully, S. Kramrisch: *The Hindu temple*, pp. 21 & seqq.

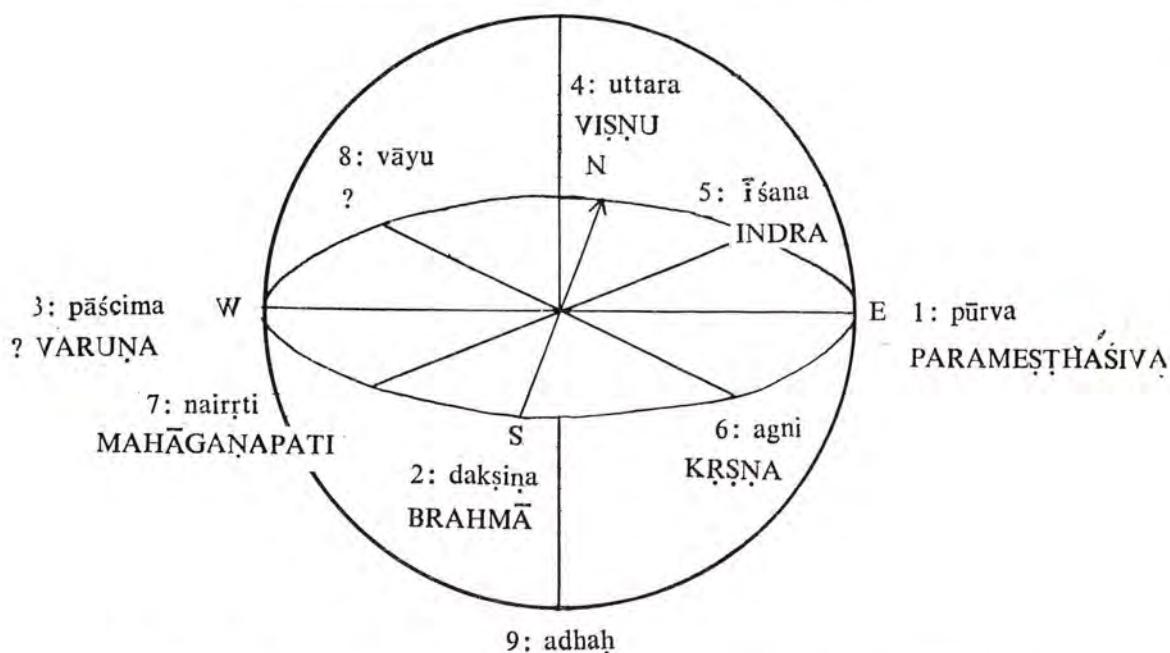


Fig. 1 The eight directions and nadir according to Bkk. OG MS XVII 37(i) text 1 (f. 242)

Now follows the text upon which the accompanying diagram is based. The following symbols have been used in all the text-transcriptions that follow:

- () conjecture
- [] suggested reading; character blurred or erased.
- ⌚ initial vowel-character follows without space in group; use of a capital letter indicates initial vowel-character subscripted beneath a consonant.
- ॥ , ॥ ॥ *danda*; half-*danda*
- : *visarga* character used in text for reasons that are not clear.¹

1) See BSOAS, *ibid.*, p. 284.

Text :

f. 241

⑩ prā : rājabhi dīkhinpramahamsamuça o tamtaipūjā & dita omkānyakabra :
pyaihā & triyambhāvāy

⑪ ḡa : massivāyya : pūrā : pramesthāsivāyya : prasiddimenama : | ḡa :
namah śivāya pūrva parameṣṭhaśivāya prasiddaye namah na-

massivāyya : dakaśinbrahmadehāya pra : sitdimenama : | ḡamasśivāyya :
mahśivāya dakṣinabrahmadevāya prasiddhaye namah namah śivāya

pacīmavandīnprasidhimenama : | ḡa : massivāyya : utavisṇuk [ā] dhāyya :
paścima (varuṇa) prasiddhaye namah namah śivāya uttaraviṣnu ?

prasiddimenama : | ḡa : massivāyya : iśānīndāyya : pra : śiddimenama :
prasiddhaye namah namah śivāya iśānendrāya prasiddhaye namah

namassivāyya : āgneyekraṣṇa : rāyyanāy : pra : śiddimenama : | namassi
namahśivāya āgneyakṛṣṇa (rājne) prasiddhaye namah namah si-

vāyya : nairṛtimahāgna : patīne pra : śiddimenama : | ḡamassivāyyavāy
vāya nairṛtimahāgaṇapataye prasiddhaye namah namah śivāya vā-

y [u] : ḡedeva : kāṇḍa : vigināy prasiddimenama : | adhadisapūjāvidiproka
yu ? ? prasiddhaye namah adhodiśapūjāvidhipro-

saṇambbhāsanānāśittavā ghuruvantuṇomam galam || १०८
kṣaṇam ? ? maṇgalam

The rest of f. 242 of the same MS is interesting, if somewhat hard to decipher. Moreover, it has a close parallel on f. 165 of the DG MS XVII 37(v). It seems to consist of a possibly Sanskrit text in which is embedded part of a line from Appar's first patikam in *Tevāram* IV,¹ one of the Tamil texts used that appears in another place in the OG MS XVII 37(i), in fols. 270 1.5 to 275, 1.8.² The two extracts are here shown together (a) being from f. 242 of XVII 37(i), and (b) from f. 165 of XVII 37(v). As with the Tamil excerpts given in the earlier paper, italicized are those portions of the Tamil that do not appear to be represented in the Bkk. version:

| | | |
|---|------------------------------------|--------|
| (a) | | f. 242 |
| @@ omkāra yamahatadarupratatirutacum | sadhānam tra : na : mate na : maça | |
| (a) oñkānyammahatdarūprattitrattum | śadānamtraṇamateṇa | f. 165 |
| omkāra ? ? | ? ? | |
| (a) jre daju : khetatapin la:vila:tā naturai ammāthadugan | | |
| (b) matjeu dajakgettarpinlavililatānaturaiy ammā [d] adu | | |
| .. kēṭila vīraṭṭānatturai ammāne | | |
| (a) di dha : mudakakimudakagayittavā ghran̄pa : tighri hasavinaturo | | |
| (b) gandi damudakki---muḍakgayittavā gunnatigri haşşavinaturo | | |
| ... ruṭakki muṭakkiyiṭa ārttār punalār atikaikkeṭila | | |
| (a) harriharvo . | | |
| (b) harihavaro . | | |
| ? | | |

1) *Tev.* IV, 1, verse 5, ll. 3-4. Also, part of the ending of most of its verses: kēṭila vīraṭṭānatturai ammāne.

2) For an extract from this, see *BSOAS*, *ibid.*, pp. 314-5, where it is shown in parallel with another version in Thai script.

One of the most interesting of the Sanskrit texts in the same MS is one which, without any title or preamble other than *hari om* enumerates twelve names of Śiva. Commencing at 1.6 of f. 251, it finishes on f. 252, 1.8. It follows upon a text that is clearly addressed to Gaṇapati, but one that remains tantalizingly out of reach, despite the regularly repeated 'refrain' *vādevigāṇa : vināyyakāram*, which could represent the Sanskrit *vande'ham vighnavināyakam*.¹

We are told that enumeration of these twelve names of Śiva will ensure release from sin and entry into Śiva's kingdom:

*mucyate sarva pāpebhyo śivaloke sa gacchatī.*²

Its particular interest lies in the fact that it is an extremely close parallel to a text with the same object that is included by Goudriaan and Hooykaas in *Stuti and stava*.³ To make this point clear the Bangkok version is presented below, with the probable Sanskrit underneath, and beneath that the Balinese text, line by line. Again, italicized are those portions that are not reflected in the Bkk. text. The bracketed portions of the Bali text are those that differ from the Bkk. text, which is in any case defective in the middle: name 7 is followed by name 12, which *pāda* is repeated after name 9, so that names 8, 10 and 11 do not appear at all:

1) OG MS XVII 37(i) ff. 249 line 3 to 251, line 6.

2) MS XVII 37(i) f. 252, line 7.

3) pp. 418-9, hymn no. 694.

OG : XVII 37 (i) fols. 251 line 6-252 line 8. The 12 names of Śiva.

Text, Sanskrit equivalent, and closely parallel Indonesian
text in Hooykaas : Stuti and stava, p. 418, no. 694.

② hari om prādhamahādeva : ḍhitiyetu ma : hesavāra : ||
hari om prathamastu mahādevo dvitiyastu maheśvaraḥ
prathamastu Mahā-devo dvitīyastu Mahēśvaraḥ

tratiñāmṣam kharancaiva : cacatudhvrasa gatadrayam ||
tr̥tiyam śañ-karam caiva caturtham vṛṣabhadhvajam
tr̥tiyah Śaṅkaro jñeyaś caturtho Vṛṣabhadhvajah

f. 252

pañca : mañ śūlapāñataca : sattamam kāmām gañāśanam
pañcamam śūlapāñiśca ṣaṣṭham kāmāṅga nāśanam
pañcamah Śūla-pāñiś ca ṣaṣṭhaḥ Kāmāṅga-nāśanah

saptamam iśva : rāmproktam dādaśam śiva : ru : taca : te ||
saptamam iśvaram proktam dvādaśam śiva ucyate¹
saptamo (Devadevēśah Śrīkaṇthaś cāṣtamo bhavet)²

nauva : mañ iśvaram proktam dādaśam śiva : rutaca : te ||
navamam iśvaram proktam dvādaśam śiva ucyate¹
navama iśvarah proktu (daśamah Pārvatī-priyah)
(Rudra ekādaśaś cāiva,) dvādaśah Śiva ucyate³

1) Or possibly śivo rakṣate.

2) The *pādas* bracketed in the Hooykaas version do not appear in the Bkk. text.

3) Here in its correct place; appears twice in the Bkk. text, both times out of sequence, (7, 12, 9, 12)

aiḍāniḍā dasamāṇi crikutamayā patesavara : ||
 ete dvā-daśanāmāni kr̄tamayah pateśvaraḥ
 ete dvādaśā nāmāni (trisandhyam̄ yaḥ paṭhen narah)

gahoranacavā ha : garanca : gurunāmruta : tas̄a : pa : ka : ||
 ghorāś¹ caiva kṛtaghnaś ca gurunām vratatalpakah
 (go-ghnaś) caiva kṛta-ghnaś ca (brūṇa-hā) guru-talpakah

itribhālahā lagancaiva sūrāpenṇa : na : dhevaca : ||
 strībālaghātakaś caiva surapo viṣalepakah²
 strībālaghātakaś cāiva, sura-po viṣa-lepakah

[n]uca : tesavā pāpahayo śiva : loke sa : gatajati || @www
 mucyate sarvapāpebhyo śivaloke sa gacchati
 mucyate sarva-pāpebhyo (Rudra)-lokañ ca gacchati.

1) Or *goghnah*, following Hooykaas; see S&S p. 418.

2) following Hooykaas, S&S, ibid., though only same vowels in fact correspond!

The DG MSS XVII 37(iii) and (v) contain a number of Sanskrit texts in addition to those from Tamil sources noted above. For example immediately after the puzzling text in XVII 37(v) running from f. 179 to 183, there occurs a *digbandhana* that is essentially the same text as that noted above from the OG MS. In XVII 37(iii) there is included a DG version of the *Mantraśāstram*, the alliterative litany that provided the key for the OG script in the previous article;¹ it precedes the sheet containing the complete DG syllabary that was figured previously.²

Another interesting Sanskrit text in DG script also occurs in XVII 37(iii). Unlike most of the Sanskrit and Tamil texts discussed so far, it does not seem to be connected with frequent or daily worship, for it sets out the *padadevatās* connected with *vāstupuruṣa*, the 'site-man' as is envisaged in the ground plan of the Hindu temple according to the *śilpaśāstras*.³

The accompanying diagram, fig. 2, based on the *vāstupuruṣamandala* given by Stella Kramrisch,⁴ shows the *padadevatās* as given in the Bangkok text which are enumerated clockwise starting south of south-east. It will be seen that not all the deities in the Bkk. text are in fact *padadevatās*, following Kramrisch, some are inner *devatās*. They are enumerated in clockwise direction as one would expect, until the NE corner is reached, when the list seems to go somewhat awry. But the list totals 32, the usual number for these deities.

Each *devatā*-name is prefixed by two syllabic mantras and followed by the formula *vāstupuruṣabrahmane svāhā*. For reasons of space the full line is given only at the beginning and, for reference, wherever the fol. number appears on the MS.

1) See *BSOAS*, *ibid.*, p. 283 & plate I opp. p. 306.

2) See *BSOAS*, *ibid.*, plate II.

3) See Kramrisch, *op. cit.*, pp. 29 & seqq.; she draws particularly upon the *Bṛhat-samhitā*.

4) *op. cit.*, fig. on p. 32.

Fig. 2 Devatās and padadevatās in order of enumeration in Bangkok MS XVII 37 (iii), and in their locations on the *Vāstupuruṣamandala* acc. to S. Kramrisch, *Hindu temple*, p. 32. Locations for Nos. 27, 29 and 32 uncertain. Names in lower case are those given by Kramrisch, where these differ.

DG : XVII 37(iii) fols. 47-50. No heading; consists of salutations to the *Padadevatās*.

[०० धृम्]¹

१) om̄hāṁvataṭhāya vāstupuraśa brahmanesvāhā²
om̄hāṁ vitathāya vāstupuruṣabrahmaṇe svāhā

om̄hāṁgrakaśāya etc. om̄hāṁ bhṛhatkṣatāya . . .

om̄hāṁyāmāya etc. om̄hāṁ yamāya . . . (South)

om̄hāṁgaṇthavāya etc. , gandharvāya . . .

f. 47

om̄hāṁh [ra] garājyayya vāstupuraśa brahmanesvāhā²
om̄hāṁ bhṛngarājāya vāstupuruṣabramaṇe svāhā

om̄hāṁmragāya etc. om̄hāṁ mrgāya . . .

om̄hāmpitya etc. om̄hāṁ pitṛbhyo . . . (SW)

om̄hāṁdena³vārikāya etc. om̄hāṁ dauvārikāya . . .

1) Suggested reading; this note is in very small characters at the head.

2) Clearly a scribe's error for *dau*

3) Notice that, as with the pañcāḥṣara *namahśivāya* and the repeating portions of the Tamil texts, the repeating-unit here is much less corrupted, having been all the oftener repeated!

om̄hāṁsvatrvāya etc. om̄hāṁ sugrīvāya . . .

om̄hāṁpuspadantāya etc. om̄hāṁ puspadantāya . . .¹

०० . . . in

॥ **om̄hāṁjlā(th)²ipāya etc.** om̄hāṁ ? ? ३ (West)

om̄hāṁ⁴asurāya etc. om̄hāṁasurāya . . .

f. 48

om̄hāṁrogāya vāstupuraśa brahmanesvāhā
om̄hāṁ rogāya⁵ vāstupuruṣabrahmaṇe svāhā

om̄hāṁvāyyarave etc. om̄hāṁ ? vāyavyāya⁶ . . .

om̄hāṁnāgāya etc. om̄hāṁ nāgāya⁷ . . . (NW)

om̄hāṁmuvāya etc. om̄hāṁ mukhyāya⁸ . . .

om̄hāṁbhallakatakāya etc. om̄hāṁ bhallāṭāya . . .

1) SK gives *kusumadanta* here, p. 32.

2) See *BSOAS* XXXII, ii (1969) p. 298.

3) SK gives *varuṇa* here, *ibid.*

4) Initial vowel a— after *anusvāra*.

5) SK gives *śoṣa* at this point, and *roga* in the NW corner-box.

6) *pāpayakṣmaṇ* here, SK. This *devatā* is in the box adjacent to the NW, hence the reading suggested here.

7) *roga*, SK. See note 5 also.

8) SK has *ahi* here. This has apparently been omitted, for the evening order along the N side *mukhya* to *diti* is correctly maintained in the Bkk. text.

omhāmhamāya etc. omhām somāya (North)

omhāmrāśacāñe etc. omhām ? rājñē¹

omhāmādītate etc. omhāmaditaye

f. 49

omhāmśuciditye vāstupuraśa brahmanesvāhā
omhām ditaye vāstupuruṣabrahmaṇe svāhā

omhāmāpāya² etc. omhāmāpāya³ (NE)

omhāmāpavāṣāya etc. omhāmāpavatsāya⁴

omhāmārīṣavañe etc. omhām ? parjanyāya⁵ ...

omhāmsamvitatre etc. omhām savitre⁶

omhāmsāvitrāya etc. omhām sāvitrāya⁷ (East)

1) *bhujaga*, SK, p. 32. Rājñē tentatively suggested as based on Rājayakṣman; see SK, *ibid.*

2) See BSOAS XXXII, ii (1969) p. 303 (top).

3) After *dīti*, the sequence in the Bkk. alters; āpa and āpavatsa are inner *devatās* acc. SK, *ibid.*, of the NE.

4) āpavatsa: an inner *devatā* of the N.E.

5) Conjecture. Parjanya is the *padadevatā* adjacent to Agni of the NE corner-box, reading clockwise.

6) Again apparently a return to the inner *devatās*.

7) Inner *devatā*, but also = Sūrya, so appropriate for The East box; see SK, p. 32 diagram.

om̄hāṁviśavāte etc. om̄hāṁ ? viśva . . .

om̄hāṁjāyyandrāya etc. om̄hāṁ jayantāya¹ . . .

f. 50

om̄hāṁjandrājyāya vāstupuraśa brahmaṇesvāhā
om̄hāṁ ? ? vāstupuruṣabrahmaṇe svāhā

om̄hāṁmitadrāya etc. om̄hāṁ mitrāya² . . . (?SE)

om̄hāṁrūtadrāya etc. om̄hāṁ rudrāya³ . . .

om̄hāṁrūtadradeśāya etc. om̄hāṁ ? rudradeśāya . . .

1) Next but one box to Agni on the east side, reading clockwise; the last *padadevatā*-name recognizable in this list.

2) An inner *devatā*, acc. SK, p. 32, diagram, but of the West.

3) Also a West inner *devatā*, acc. SK, ibid.

At the beginning of this paper, mention was made of the fact that the DG manuscripts XVII 37 (v) includes under two headings the text of *Tiruvēmpāvai*, the Tamil Śaivite poem by Māṇikkavācakar.¹ To conclude this paper, the portion that contains vv.12-20 of the poem will be given. It is arranged in exactly the same way as the first part,² each 8-line verse of the original being treated as four ‘verses’ numbered 1 to 4 in Thai script, the next verse being a fresh cycle of four, and so on. Only in the last verse is the text nearly hopelessly corrupt, lines 1 to 3 of the original being omitted altogether. Moreover, this 8-line verse is represented as a cycle of 5 ‘verses’ although less of the original verse in fact appears. Its ‘verses’ for the most part represent but one line of the original. The fact that the Tamil word *porri*, ‘praise’, commences each line seems to have proved too much for the memorizers in Thailand; four ‘verses’ have *batti* at the end as well as *batti* at the beginning, both being clearly representations of Ta. *porri*, and the occurrence of Ta. *ellām* in three of Māṇikkavācakar’s lines has led to a jump-line situation whereby *enlām* for *ellām* appears four times although the first line of the original that includes this word is absent altogether and 1.4 of the original is repeated twice. Unlike the other ‘verses’ of the Bkk. recension, these, save the 5th., are co-terminous with one line of the original plus the extra *porri*, only the fifth being coterminous with two lines, the last two, of the original. A concordance with the original Tamil text will make this clear :

| line | <i>Tiruvēmpāvai</i> , v. 20 | Bkk. ‘verse’ |
|------|---|-------------------------|
| 1 | <i>porriy aruluka ninn atiy ampamatamar</i> | |
| 2 | <i>porriy aruluka ninn antamāñ cēntalirkal</i> | |
| 3 | <i>porriy ellāv uyirkkun torramāñ pōrpātam</i> | |
| 4 | <i>porriy (ellāv uyirkkum)* pokamāñ pūnkalalkal</i> | + <i>porri</i> = 1 & 4* |
| 5 | <i>porriy ellāv uyirkkun īram inaiyatikal</i> | + <i>porri</i> = 2 |
| 6 | <i>porri (māñ mukanūñ kanata) puñtarikam</i> | + <i>porri</i> = 3 |
| 7 | <i>porriyam uyyavāñ? kōntarulūm punmalarkal</i> | |
| 8 | <i>porriyām mārkali nīr atel or ēmpāvay.</i> | } = 5 |

Bracketed are those portions of the original that seem not at all to be represented in the Bangkok version. The text of this, running from f.136 to f.142, line 5, is here given in full :

- 1) It is in fact vv.155-174 of his *Tiruvācakam* and, like the *Tiruvammāñai* that follows it, is in praise of Śiva at Tiruvaññāmalai, the Hill of Fire, referring to the fire-linga, the embodiment of the god as a pillar of fire the top and bottom of which could not be observed by Brahmā and Viṣṇu, since it was unending.
- 2) See *BSOAS*, *ibid.*, pp. 315-319 and plates IV-VI for the text and romanization of the first part of the Bkk. *Tiruvēmpāvai*.

DG : XXVII 37(v) fols. 136-142. Title : *pūjāmuraiyopotakalām*.

Contains verses 12-20 of Māṇikkavācakar's *Tiruvēmpāvai*.¹

vātt(r)abhuruvibhurugamyanā māttālimḍavittinyai

(12) ārta pīravittayarkēṭa nā marttātumtīrttāna-

thinlaicittammalam̄ daiyādīm guttanivaniṅgavālaiy mun
rrillaiccirrampalatte tīyaṭum kūttanivvānuṅkevalaya-mum

menlo muv²āttumganettummagaran dimmaṇlayādi vāttāna
mello muṇkāttumpatāttuñ-karan-tumviḷaiyāti vārttai

yimbheśivanḍralām pavaṇrigalaṅgam gatgaṇvātpravan caiy
yum pecivalaicilam-pa vārkalaika l ārpparavañ cēyya

nigulan devānakdatpA bhuttikamāmamaiygunṭuyāñ ba
va nīkelan melvantārppa ppūttikalumpōykaikuṭaintutaiyāñ pō

ruḍābhātham̄ ñethOrin̄nande lArimpāvāy
gpata mettiyiruñcunainīrā-ṭe lorēmpāvāy (12)

1) For the first part of this text, see *BSOAS* XXXII, ii (1969) text (e), pp. 315-319, and plates IV-VI (of DG : XXVII 37(v) fols. 127-135.)

2) Probably a scribe's error for *kh*, which would be closer to the Tamil original.

bheñkama : la¹kāñkamārāñ ciñkamalalakjakbhā-dāñ ni²oñrañ
 (13) **paiñkuvalaikkār malarār cēñkamalappaim po²tāl ankañ**

gurunatāñ virumviratgatpA ^① daññañmalañguruvāyyañ ki
 kurukinattār marav-attāl tañkañ malañkaluvumvārvantu

drākanliyāthiññāñbhirāntiyam menkamubAthisandi ^② yābhuk[n]u
 cārtalināl ēñkañ pīrāttiyum ēñkonumpōñricainta pōñku -

mvikbhakgabbādibādī ninañyeññāñjilāñ yiñvA : matgatpA ^③
 mañuvilpukappānytupānytu nañcañkañcilampaccilampu ārppa
 kalant'

guñgaiygañgumbuñayim bhupaibhum⁴ bhāñnaiy bhāñayapbhūm
 kōñkaikañpoñkakuñtaiyum puñal pōñka pañkayapūm

bhuñlabānde lArimpāvāy ⁵ gAgāguñlayādibem
 puñkalāñta kkotai kuñlāñta vañtinkulāñmā-ta

jAdidirambhādī sughamnetiñavalādī³ cittambalambhādī viñ
 ceñta puñalāñti cirrampalampāñti ve -

-
- 1) Suggesting original Ta. . . . *paiñkamala* . . . with similar meaning; probably a jingle with Ta. *cēñkamala* later in the same line.
 - 2) Grantha initial a-, often used for Ta. -o-, perhaps charged to -ā- here by scribe's error.
 - 3) This group is of unclear origin.

đapparulādī ṣarattamānambhādī ^{ल॒} tāñabhādī a :
tappōrūlpātiyappōrūlāmā— pāti ccotitīram pāti (a—

parulabhādī geñmanāndakkīA ^{म॑} bhedināmai vatañhitabe
(pporūlāmāpāti)¹...² antamāpāti petittunammai valartteñuttapēy

f. 138

varadām tibhirapbhīrambhān ramkārabhādelArimpāvāy ^{ल॒}
valaitan pāta ttīrampāti ^{ल॒} ātelorēmpāvāy (14)

avāgāygayumbhirumān oñganbhīrumān oñgangurunettān vi
(15) orōrukāl ēmpērumān...³ nampērumān cīrorukal* vāyovāl ci

rumbhiratdatpA ^{१०} neyarugāyniridāngān tripataruganbhan
ttañkañikūra ^{११} nīrōrukālovānēñuntāraikanpanippa

jirugāñvantaranayān menñCāñrettāñbhāniyān ^{ल॒} be
(cīrorukāl)*vanta-naiyāl viñnorai ttāñpaniyāl pera

raiyattingānnai bheratuvañdivārā vārimvāmivārā
raiyañ—kiññane pittoruvarāmāru māroruvarivvāñna

1) This should appear in the italicized position, but seems to be misplaced, being represented by 'a : parulabhādī' in the next line; it is therefore placed there, but in brackets.

2) The repetitive use of Ta. pāti seems to have defeated the Bkk. text! A section is missing altogether: ... vñkonraí ttārpañjati tīrampātiy antam &c.

3) Ta. ēnr'ēre omitted; possibly Bkk. oñgan stands for supposed omkāra.

vārimviratdatpA ^{၁။} vannayapbhummārayim vāmabhādī vara
^၁ vāru—ruva (ivvanṇa)^၂ ... ppūṇmulaiyīr vāyāranāmpātiyeruru

yapbhūñvinan**bhāñ** nibhiriṣede lArīmpāvāy ^၃ mu
 appūmpuñal pāynt' _____ āte—lorēmpāvāy (15) (16) mu—

nikāgatalaiy jakariñagamaiyyān gannippañnavinlām
 nnika—talai ceurukkiyēluntutaiyāl ēnnattikalnt'emmaiyāl

f. 139

lutdaiyyāñlutdaiyyim ^၄ minninañaptalimmiñ birāduvattade
 utaiyāl ittiñtaiyin minni ppōlīnt'ēm pirāt̄titiruvati

me jilampatjilañ pim(th)iritpararuvañ ^၅ genaijuvinattamaiy
 mer^၃ ...cilampircilam—pi ttiruppu—ruvam ēnnakulavinantammai

yāñ gañnikparanavinlām giñkamananpakkīA ^၆ muniñavāna :^၄
 yāñutaiyātāññirpirivilāv _____ ēñkomāñ anparkku munñiyavāna

makkī memurañmirule genñnaiybiriyāñbirise lArīmpā
 makku muncurakkuminnaruleyenappōliyāymalaiyel—orēmpā—

1) The Ta. original runs: (...māraruvar) ivvanṇa mātkōllum vittakartāl/(vāruruva...)

2) Possibly represented here, out of place, by vanṇa....

3) As n does not normally carry a vowel in this script, there is no need to show the initial a- by a capital letter.

4) Missing is Ta. ... pōñnam ...

vāy ^{la} jiñbhavañbhañadidrai muñjakabhāñ ^{la} īñkanum
 vāy (16) (17) cēñkañavāñpār ricai mukāñpār . . .¹ ēñkum

milanta(th)inrim arinđāśsamā ^o guñnumgarummarule nañdam
 ilā-tatorinpa nampälātā kkōñkuñkaruñkułali nant'am-

maiymatađatī jilamungabħādī arinturule ^{la} jiñkamaña
 mai kkotāttiy...² illāñkañorūm ēluntarulī eeñkamala

lapbhakbhāđam ḍan̄turulimše àñaghānaiy bhatdigām hatta
 ppōrþatan tant'aruluñ cev—a—kāñai . . .³ atiyon—kar—

f. 140

bhārumumaiy ^o iñhñubhirimāñnepbādī bhuyapbhuñbhanñhaiy
 k'āramutai nañkal pērumāñnaippāti nalantikala

biññayapbañbhu nañbāñbhāde lArimpāvāy ^{la} oñnammaley
 ppañkayappūm pu ñalpāynt'ātelorëmpāvāy (17) (18) aññāmalaiy—

riyānām bhamalañjimnaiy ravinñ ^{la} añramuttiyum ravi
 añañi-kamalañcēñriñaiñcum viñnor mutiyiñmañittokaivī—

radđdatpA ^o gaññāvirāvigaratgāñ garappa(th)uññāñ ma :
 r'arrārpol kaññāriravikatirvantukārkalappa ttanññār öli

1) Ta. *tevarkal pōl* . . . missing.2) Ta. . . . *iñku nam(m)* . . . is missing.3) Ta. . . . *ankan aracaíy* . . . is missing.

nariñnumāñ gaiygangāñnagamalA ^l bhunnājiyānāy ^l amalim
 maluñkittārakaika-tām aka-la pēññākiyāñāy aliy-

yāñ pilānguruše¹ pāiynattanatnādi vittañayamvin
 āy ppīrañkōlicer viññāki maññāki ittañaiyumve-

rāge ^m gunñāramumuyvāyiniñnañ garalañbhādī bhin
 rāki kkaññāramutamumāyinrāñ kalal pāti pēñ-

yapbhumbhunañvañ bhādide lArimpāvāy ² uñtagayitta
 neyipp—unal pāyntātel orēmpāvāy (18) (19) un—kaiyir

f. 141

bhilaiy ^l unattakai tataigañamañ gañiñuñbhalanjakgata :
 piññaiy una kkey añaikkalam ēñrañka ppalañcorputukkum

naiyviratpA ^o ñiañhañbhirimāñguraiypAñ guraiypAñ
 ēmmaccattāl ēñkal pērumāñ uñakk’onr’ uraippoñ

ñaiññAñAñaiyininañ vālañlāmAjetakA ^l aimñaiy ^l suma
 kel konkai ninnanpar allārtol cerarka ēñkaiy una—

takālā diet³ prapunjaiyyen ñeñiñuñramdaiyininan
 kkallāt’ ēppañiyuñcēyyañka kañkul pakal ēñkañ

1) An interesting representation of Tamil -c- by a sibilant, -s-.

2) The noticeable head-rhyming scheme of Ta. -VññV- has been quite lost !

3) For Bkk. -ie- see BSOAS XXXII, ii (1969) p. 295.

mattanumnetpA ^o ñamñitbhiše umakgamganangutamaiyyen
marrōnrum kāñarka iñkipparicey emakkēñkonalkuti _____ yel

genña : guruyimbhāde lArimpāvāy ^g bAttigenbām vi
 ēñkēlil ēñ ñāyirēmakke-lorēmpāvāy (19) (20)¹ porriyellāv— uyir

kumbhagamām bimtamāganbCattī ^o bAttigenlām vikumvaiy
 kkumpokamām pūñkalalkal (porri?) porriyellāv uyirkkum i—

rām ñantamāganbCattī ^l bAttigenlām vikummalayānām
 rām i ñaiyañi—kañ (porri)² porri (yellāvuyirkkum) ? ?³

buntamaganbCattī ^o bAttigenlām bAgatanām s in
 punñtarikam (porri) porri(yellāv....⁴ poka-mam

bintaramaganbCattī ^g bAttiyamuyavuyavām guntaralimpun
 pūñkalalkal (porri) porriyāmuuy vāt köñtarulum pon

maragan bAttiyananetcanirāde lArimpāvāy ^g
 malarkal porriyāmārkalinirātel orēmpāvāy (20)

1) The most corrupted text in this poem. Ta. porri appears eight times in the original, as the first word in each line. Lines 1 and 2 of the original are omitted altogether; see p.

2) cp. Appar : *Tev. VI*, poem 5, *passim*. See p.

3) Ta. māñāñ mukanuñ kāññāta is missing.

4) Ta. ellāv uyirkkum ... missing. In both these 'verses' the text seems to be partially a re-working. See p.

The occurrence of the *Digbandhana*, the Śiva name-litany and the *Vāstupuruṣa* text among those that are in Sanskrit, written in Bangkok in the Grantha script, leads one to suspect that there are a large number of such texts, the *paddhatis* of the brahman priests. One has but to recall the large amount of such material collected in Bali by Dr. Hooykaas.²⁵ And one would still hope that a large amount of new Tamil material will yet come to hand.

25) opp. cit.

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CORRIGENDA

| page | line | original | correction |
|------|-------------------|---------------------------------|---------------------------------|
| 61 | footnote 1 line 7 | <i>verikilāṭṭu</i> | <i>verikilāṭṭu</i> |
| 62 | 5 | footnote reference ² | footnote reference ¹ |
| 62 | 14 | footnote reference ³ | footnote reference ² |
| 62 | 15 | <i>Pūjamuraiyopotayaiy</i> | <i>Pūjamuraiyopotayaiy</i> |
| 62 | 15 | footnote reference ⁶ | footnote reference ³ |
| 63 | footnote 4 | <i>ĕllam</i> | <i>ĕllam</i> |
| 63 | footnote 5 | <i>ĕnnum</i> | <i>ĕnnum</i> |
| 71 | 6 | <i>Mantrasāstram</i> | <i>Mantraśāstram</i> |
| 72 | Block 19 | (Bhujaya) | (Bhujaga) |
| 73 | 9 | footnote reference ² | footnote reference ³ |
| 73 | 13 | footnote reference ³ | footnote reference ² |
| 75 | footnote 7 | The | the |
| 77 | 24 | <i>ampatamalar</i> | <i>ampātamalar</i> |
| 77 | 28 | <i>īram</i> | <i>īrām</i> |
| 77 | 29 | <i>kanata</i> | <i>kāñāta</i> |
| 77 | footnote 1 line 2 | refering | referring |
| 77 | footnote 1 line 3 | linga | liṅga |
| 79 | 6 | <i>ĕñkonumponricainta</i> | <i>ĕñkonumponricainta</i> |
| 80 | 8 | cīrorukal | cīrorukāl |
| 81 | 10 | footnote reference ³ | footnote reference ⁴ |
| 81 | 11 | footnote reference ⁴ | footnote reference ³ |
| 84 | footnote 4 line 2 | p . . . | p. 77. |

