SII 1.40: original edition by Eugen Hultzsch

Emmanuel Francis

Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. I. INSCRIPTIONS AT MĀMALLAPURAM. No. 40. ON THE SOUTH BASE OF THE SHORE TEMPLE

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv01p0i0040

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII01/DHARMA_INSSIIv01p0i0040.xml

Language: Tamil [Grantha, Tamil]

Commit: 2026-11-14 15:07 (85a1dec), last modified 2026-09-29 11:08 (2b36d53)

Summary

This inscription is dated in the twenty-fifth year of **Ko-Rājarāja-Rājakesarivarman**, *alias* **Rājarāja-deva**. It states, that the king "built a jewel-like hall at **Kāndaḷūr**," and then gives a list of the countries, which he is said to have conquered. Among them **Veṅgai-nāḍu** is the well-known country of **Veṅgī; Gaṅga-pāḍi** and **Nuḷambapāḍi** are found on Mr. Rice's Map of Mysore;[1] **Kuḍamalai-nāḍu**, "the western hillcountry," is Coorg; **Kollam** is Quilon; **Kaliṅgam** is the country between the Godāvarī and Mahānadī rivers; **Īṛa-maṇḍalam** is Ceylon; **Iraṭṭa-pāḍi** is the Western **Chālukyan** empire;[2] and the **Śeṛiyas** are the **Pāṇḍyas**. I have been unable to identify **Taḍigaipāḍi**.

Sir Walter Elliot's and Dr. Burnell's tentative lists of **Choḷa** kings[3] contain a king **Rājarāja**, who reigned from 1023 to 1064 A.D. These figures rest on three Eastern **Chalukya** grants, of which two have since been published by Mr. Fleet and one has been edited and translated above (No. 39). From these three grants it appears, that the Rājarāja, who

[1] *Mysore Inscriptions*, p. lxxxiv.
[2] See the introduction of No. 67, below.
[3] *Coins of Southern India*, p. 131; *South-Indian Palaeography*, 2nd edition, p. 40.

reigned from Śaka 944 to 985, was not a **Choḷa** king, but a king of **Veṅgī**, and that his insertion in the list of **Choḷa** kings was nothing but a mistake.

The historical portion of the subjoined inscription is almost identical with lines 166 to 173 of the large Leyden grant[4] and must belong to the same king. The Leyden grant states that **Rājarāja** conquered **Satyāśraya** (line 65). This name was borne as a surname by no less than six of the carlier Western **Chalukya** kings and was also the name of one of the later Western **Chālukyas**. From certain unpublished inscriptions of the Tanjore Temple it can be safely inferred, that **Rājarāja-deva** was the predecessor of **Rājendra-Choḷadeva**, the enemy of the Western **Chālukya** king **Jayasiṁha** III., who ruled from about Śaka 944 to about 964.[5] Hence the **Satyāśraya** mentioned in the Leyden grant might be identified with the Western **Chālukya** king **Satyāśraya** II., who ruled from Śaka 919 to about 930;[6] and the **Choḷa** king **Rājarāja**, who issued the large Leyden grant and the inscriptions Nos. 40, 41 and 66 of the present volume, with that **Rājarāja** of the *Sūryavaṁśa*, whose daughter **Kūndavā** was married to the Eastern **Chalukya** king **Vimalāditya**,[7] who reigned from Śaka 937 (?) to 944. As **Rājarāja-deva** boasts in his inscriptions of having conquered **Veṅgai-nāḍu**, the country of the Eastern **Chalukyas**, this marriage was probably a forced one and the result of his conquest of **Vimalāditya**.[8] The identification of the **Rājarāja-deva** of the Leyden grant and of Nos. 40, 41 and 66 with the father of **Kūndavā** is confirmed by the *Koṅgu Chronicle*, where some of his charities are placed in Śaka 926.[9] The **Koṅgu Chronicle** further suggests the probability of identifying **Kāndaḷūr**, where **Rājarāja-deva** built a hall (*śālā*), with **Chidambaram**, as it records that "he enlarged the temples at Chidambaram and erected all kinds of towers, walls, *maṇḍapas*, flights of steps, etc., and other matters."

From this and the next-following inscription we learn that **Māmallapuram** belonged to **Āmūr-nāḍu**,[10] a division of **Āmūr-koṭṭam**, and that the name of the Shore Temple was **Jalaśayana**. The purport of the inscription is a new division of the land of the town of **Māmallapuram**, which had been agreed upon by the citizens.

---

[4] Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 204.

[5] See the introduction of No. 67, below.

[6] Mr. Fleet's *Kanarese Dynasties*, p. 42.

[7] *Indian Antiquary*, Vol. XIV, p. 50.

[8] See the remarks of Dr. Burnell, *S. I. Palaeography*, 2nd edition, p. 22, note.

[9] *Madras Journal*, Vol. XIV, Part I, p. 17.

[10] Instead of **Āmūr-nāḍu**, the present inscription uses the term "the fifty (*villages called after*) **Pudukkuḍaiyāṉ Ekadhīra**," which occurs also in lines 32 f. of No. 41.

Edition

〈1〉 **svasti śrī** [||] tirumakaḷ po〈2〉lapperu nilaccelvi(yu)n=taṉakke〈3〉yurim(ai) pūṇ(ṭa)mai maṉa(kk)oḷakkā〈4〉n=taḷuṟcālai kalamaṟut(taruḷi) veṅkai〈5〉nāṭuṅ(ka)ṅkapāṭiyu(nuḷa)mpapāṭiyu(n=ta)〈6〉ṭikaipāṭiyuṅkuṭama(lai)ñāṭuṅkol〈7〉lamuṅkaliṅkamum Eṇṭicai pukaḷ tara〈8〉 Īḻamaṇṭalamum Iraṭṭapāṭi Eḻaraiyila〈9〉kkamun=tiṇṭiṟal veṉṟittaṇṭāṟko〈10〉ṇṭa taṉneḻil vaḷa(ru)ḻiyuḷellāyā〈11〉ṇṭun=toḻutaka viḷaṅkum yāṇṭe ceḻi〈12〉yarai tecu koḷ **śrīkorājarājarāja**〈13〉**kesari**v**armmarā**ṉa **śrīrājarājade**vaṟku yā〈14〉ṇṭu Irupattaiñcāvatu [|] Āmu(rk)ko〈15〉ṭṭam vakai ceykiṉṟa (pu)tukkuṭai〈16〉yāṉ Ekatiraṉ Aiyampatiṉ maṉnakara〈17〉māmallapurattu **jalaśa**yaṉa**de**var te〈18〉ṟkkil tirunan=tāvaṉatte Iruk(ka) Iṉna〈19〉karattu nakarattomum periḷamaiyo〈20〉mum Emmilicain=tu ceyta **vya**va**stai**〈21〉yāvatu [||] Emmur nirnilamum veṇṇi〈22〉lamum toṭṭanilamum kollainilamu〈23〉m Iṟainilāmāmaccepperpaṭṭatu〈24〉m nūṟu ma(ṉai)kkiḻ nā(l kūṟā)ka Aṭai〈25〉ppatākavum [|] Ippa(ri)cu Aṭaiccu n(ā)〈26〉lu kūṟiṭṭa Oru kūṟu Innakarattu ka(ṭu)〈27〉mpiṭukucericcaṅkarappāṭiyā(rk)〈28〉ku Irupattaiñcu maṉaikku kūṟāva〈29〉tākavum [|] niṉṟa muṉṟu kūṟum Eḻu〈30〉pattaiñcu maṉaikkiḻ (kū)ṟāvatā〈31〉kavum [|] kūṟiṭṭa parice maṉaiyum nilamu〈32〉m viṟkkavum Oṟṟivaikkavum **dharmma**〈33〉**(d)ā**ṉañceyya peṟuvatākavum [|] ni〈34〉lamum maṉaiyum kū(ṟaṭai)t(ta) paric(e)〈35〉 **(la)kṣa**ṇañceytu kuṭuppatākavu〈36〉m [|] muṉpuḷḷa **lakṣa**ṇañc(āṅkam ki)〈37〉ḻivatākavum [|] kūṟaṭaitta nilaṅka〈38〉ḷil niṉṟa palluruvil pa(ḻa)maraṅka〈39〉ḷ Avvavakūṟuṭaiyāṉe peṟu〈40〉vāṉākavum [|] mañcikkattil niṉṟa〈41〉ṉa nūṟu maṉaikkuṅkū(ṟā)vatākavum [|]〈42〉 nilamiṉṟiye patiṉāṟu vaya**si**ṉ〈43〉 mel viyāpārañceytiruppārai〈44〉 Araikkaḻañcu poṉṉum kūli〈45〉kkucceytiruppārai Araikkā〈46〉l poṉṉum E〈47〉ruṭaiyarāy va〈48〉ricaikku muvārai〈49〉kkālppoṉṉu〈50〉m Āṇṭu varai〈51〉kkoḷvatākavum [|]〈52〉 Ipparicu Aṉṟe〈53〉ṉṟārai me(l) ve〈54〉ṟu Irupattaiṅkaḻañcu poṉ **da**ṇ〈55〉ṭaṅkoḷvatākavum [|] Ipparicu Em〈56〉millicain=tu **vya**va**stai** ceyto〈57〉m nakarattomum periḷamaiyo〈58〉mum [||] Ipparicu nakarattārum periḷa〈59〉maiyāruñcolla Eḻutiṉeṉ〈60〉 Iṉṉakarattu karaṇattāṉ tiruva〈61〉ṭikaḷ maṇi kaṇṭa ṉāṉ tiruveḷaṟai〈62〉 muvāyirattuEḻunūṟṟuvaṉeṉ [|] I〈63〉vai Eṉṉeḻuttu [||]

Translation by Hultzsch 1890

Hail! Prosperity! In the twenty-fifth year of (*the reign of*) the illustrious **Ko-Rājarāja-Rājakesarivarman**, *alias* the illustrious **Rājarāja-deva**, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel (*-like*) hall (*at*) **Kāndaḷūr** and conquered by his army, which was victorious in great battles, **Veṅgai-nāḍu, Gaṅgapāḍi, Nuḷamba-**

pāḍi, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam, Īramaṇḍalam, which is famed in the eight quarters, and **Iraṭṭa-pāḍi**, (*the revenue from which amounts to*) seven and a half *lakshas*; who,—while his beauty was increasing, and while he was resplendent (*to such an extent*) that he was always worthy to be worshipped,—deprived the **Śeṛiyas** of their splendour,—We, the middle-aged citizens of this town, unanimously made the following contract, while assembled in the *tirunandāvana* to the south of (*the temple of*) **Jalaśayana-deva** at **Māmallapuram**, the chief town of the fifty (*villages called after*) **Pudukkuḍaiyāṉ Ekadhīra**,[11] which form part of **Āmūr-koṭṭam**.

(*Line* 21.) The wet land, white (?) land, garden land, dry land and all other[12] taxable (?) land of our town shall be divided into four lots of one hundred *maṉais*.[13] One lot of (*the land*), which has been divided into four lots according to this contract,[14] shall be a lot of twenty-five *maṉais (which belongs*) to the inhabitants of (*the quarter of*) **Ka[ḍu]mbiḍugu-śeri** (*alias*) **Śaṁkara-pāḍi** of this town. The remaining three lots shall be a lot of seventy-five *maṉais*. The *maṉais (of*) the land (*included in*) the contract of division into lots may be sold, mortgaged, or used for meritorious gifts; (*but*) the *maṉais (of*) the land shall be given away as defined by the contract of the division into lots. The previous definition shall be wholly cancelled. The fruit-trees, which stand in the various parts of the lands divided into lots, shall be enjoyed by the owner of the respective lot. Those (*trees*) which stand on the causeways between the rice-fields,[15] shall belong to (*the whole of*) the hundred *maṉais*. Among those who are without land and are over the age of sixteen,—from those who are engaged in trade half a *kaṛañju* of gold (*poṉ*), from those who work for hire one-eighth of a *poṉ* and for (*each*) turn as ploughmen (?) three-eighths of a *poṉ* shall be taken at the end of the year. From those who do not submit to this contract, further twenty-five *kaṛañjus* of gold shall be taken besides as a fine. We, the middle-aged citizens of the town, have unanimously established this contract.

(*Line* 58.) I, **Tiruveḷaṛai Muvāyirattu-eṛunūṟṟuvaṉ**, the *karaṇam* of this town, who worships the holy feet (*of the god*), wrote this contract according to the orders of the middle-aged citizens. This is my signature.

[11] *Pudukkuḍaiyāṉ* (Tamil) means "the owner of a new parasol," *i.e.*, one who has recently risen to royal power; *Ekadhīra* (Sanskrit) means "the singly brave."

[12] *maccu* is perhaps a corrupted from of *maṟṟu*.

[13] 1 *maṉai* is equal to 2,400 square feet.

[14] *paricu*, Sanskrit *sparśa,* originally means "the touching of water (*in a solemn declaration*)."

[15] *mañcikkam* seems to mean the same as *mañcil*.

Bibliography

Digital edition of SII 1.40 by Hultzsch 1890 converted to DHARMA conventions by Emmanuel Francis.

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. Pages 63–66, item 40.