SII 1.51: original edition by Eugen Hultzsch

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Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. II. INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR. No. 51. ON A ROCK ON THE TOP OF THE BAVĀJI HILL NEAR VELŪR

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Identifier: DHARMA_INSSIIv01p0i0051

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII01/DHARMA_INSSIIv01p0i0051.xml

Language: Tamil [Grantha, Tamil]

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

Summary

This rock-inscription is written in bold archaic letters; the lines are irregular and very close to each other. The inscription is dated in the twenty-sixth year of a king called **Kaṉṉara-deva**, and records that **Velūr-pāḍi** was given to the temple of **Paṉṉapeśvara** on the top of the hill of **Śūdāḍupārai** (*Śūdāḍupārai-malai*) by **Nuḷambaṉ Tribhuvanadhīra**, *alias* **Muḍi-melaṉ Śrī-Pallava-Murāri**. Another **Nuḷambaṉ**, the first part of whose name is indistinct on the stone, and who was probably a relation of Nuḷambaṉ Tribhuvanadhīra, seems to have received **Velūr-pāḍi** together with the hill of **Śūdāḍupārai** from **Vīra-Choḷa. Velūr-pāḍi** is probably the same as **Velapāḍi**, a suburb of Vellore, near which the Bavāji Hill is situated, and which is supposed to be the oldest part of the town.[1] **Śūdāḍupārai-malai** must have been the old name of the **Bavāji** Hill. It was situated in the north of **Paṅgaḷa-nāḍu**, a division of **Paḍuvūr-koṭṭam**. The **Śiva** temple on its top had been founded by, and was called after, a certain **Paṉṉappai**.

[1] See *North Arcot Manual*, p. 187.

Besides the present Tamil inscription, five obliterated Telugu inscriptions are found on the top of the **Bavāji** Hill. Four of them mention a certain **Nallaguruvayya**; one of these four inscriptions is dated in Śaka 1539, the *Piṅgaḷa* year.

Edition

〈1〉 || **svasti** [||] **śrī**kaṉṉaratevaṟku yāṇṭu Irupattāṟāvatu〈2〉 paṭuvūrkkoṭṭattup-paṅkaḷanāṭṭu vaṭakkil vakai(n=ta cū)〈3〉tāṭupāraimalai melppaṉṉappai Eṭuppitta〈4〉 paṉṉape**śva**rattukku pokamāka Innāṭṭu velū〈5〉rppāṭi E[1+]makan nuḷampaṉ vīracoḻar pakkal〈6〉 cūtāṭupāraimalai Akappaṭa **dhā**rai Aṭṭuvittu ko〈7〉ṇṭu **śandrā**tittaruḷḷavum U**da**ka**pūrvva**ñcey〈8〉tu kuṭutteṉ nuḷampaṉ tiripuvaṉatīraṉeṉ [|]〈9〉 I**dharma rakṣi**ttāraṭiEṉ muṭimelaṉ **śrī**palla〈10〉vamurāri [|] I**dharma** Iṟakkuvāṉ kaṅkai kumariyiṭaicce〈11〉ytār ceyta pāvaṅkoḷvāṉ ||

Apparatus

〈5〉 E[1+]makan • The second letter of this word is quite indistinct; *eṉ makaṉ*, "my son," might be conjectured.

Translation by Hultzsch 1890

Hail! In the twenty-sixth year of (*the reign of*) the illustrious **Kaṉṉara-deva**, I, **Nuḷam-baṉ Tribhuvanadhīra**,[2] gave, with a libation of water, to (*the temple of*) **Paṉṉapeśvara**, which **Paṉṉappai** had caused to be erected on the hill of **Śūdāḍupārai** (*Śūdāḍupārai-malai*), which is situated in the north of **Paṅgaḷa-nāḍu** in **Paḍuvūr-koṭṭam**, to be enjoyed as long as the moon and the sun endure, **Velūr-pāḍi**, (*a village*) of this *nāḍu, (which)* . . . . . **Nuḷambaṉ** had received from **Vīra-Śoṛar**, together with the hill of **Śūdāḍupārai**, as a lasting gift.[3] I, **Muḍi-melaṉ**,[4] the illustrious **Pallava-Murāri**, (*shall be*) the servant of those who protect this charitable gift. He who injures this charitable gift, shall incur the sin committed by those who commit (*a sin*) near the **Gaṅgā** (*or*) **Kumari**.[5]

[2] *I.e.*, "the brave(st) in the three worlds."

[3] ***dhā**rai aṭṭuvittu koṇṭu* means literally "having received with a libation of water;" compare *tārai vārt-tukkoṭukka*, "to give irrecoverably by pouring water into the hand of the person receiving the gift" (*Winslow*).

[4] *I.e.*, "he who wears a crown on (*his head*)."

[5] **Kumari** is the Tamil name of the sacred river near Cape Comorin and corresponds to the Sanskrit **Kumārī**, just as the High Tamil form **Kāviri** to the Sanskrit **Kāvērī**.

Bibliography

Digital edition of SII 1.51 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 76–77, item 51.