# SII 1.66: original edition by Eugen Hultzsch

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Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. IV. INSCRIPTIONS AT TIRUMALAI NEAR POLŪR. No. 66. ON A BURIED ROCK IN FRONT OF THE GOPURA AT THE BASE OF THE TIRUMALAI HILL

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## Summary

This inscription is dated in the 21st year of **Ko-Rāja-Rājakesarivarman**, *alias* **Rājarāja-deva**, and again (*in words*) in the twenty-first year of **Śoṛaṉ Arumoṛi**, the lord of the river **Poṉṉi**, i.e., of the **Kāverī**. The greater part of the historical portion of this inscription is identical with that of the two **Māmallapuram** inscriptions Nos. 40 and 41. **Iraṭṭa-pāḍi** is, however, omitted from the list of the countries conquered by the king.[1] Consequently **Rājarāja-deva** must have taken possession of **Iraṭṭapāḍi** between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain **Guṇavīramāmunivaṉ** built a sluice, which he called after a **Jaina** teacher, whose name was **Gaṇiśekhara-Maru-Poṛchūriyaṉ**.[2] The

[1] The same is the case in the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 210) and in an inscription published by S.M. Naṭeśa Śāstrī (*Madras Christian College Magazine*, Vol. V, p. 36), both of which are likewise dated in the twenty-first year.

[2] **Gaṇiśekhara** means "the chief of (*Jaina*) teachers." With **Maru** compare **Marudeva** (*alias* **Nābhi**) and **Marudevī**, the names of the parents of the *Arhat* **Ṛishabha** (*Śatruṁjaya-māhātmya*, iii, 7; *Kalpasūtra*, edited by Jacobi, p. 74, line 2). **Poṛchūriyaṉ** means "the golden sun."

**Tirumalai** Rock is mentioned under the name **Vaigai-malai**, "the mountain of Vaigai." In Nos. 69 and 70, it is called **Vaigai-Tirumalai**, "the holy mountain of Vaigai." The name **Vaigai** seems to be connected with **Vaigavūr**, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

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## Edition

〈1〉 **svasti śrī** [||] tirumakaḷ polapperu nilaccel〈2〉viyuntaṉakkeyurimai pūṇṭamai maṉakkoḷakkāntaḷurccālai kalamaṟuttaruḷi veṅkaināṭuṅkaṅkapāṭiyu〈3〉nuḷampapāṭiyuntaṭikaipāṭiyuṅkuṭamalaināṭuṅkollamuṅkaliṅkamum Eṇṭicai pukaḷ taraviḷamaṇṭalamum tiṇṭiṟal veṉṟitta〈4〉ṇṭāṟkoṇṭa(tte)ḷil vaḷaruḷi Ellāyāṇṭum toḷuteḷa viḷaṅku yāṇṭe ceḷiñaraittecu koḷ **śrī**kovi〈5〉**rāja**I**rāja**kecaripa**nmarā**(ṉa)**(śrī)**I**rāja**i**rājade**varkku yāṇṭu 2 10 1 Āvatu Alai puriyum puṉaṟpoṉṉi Āṟuṭaiya coḷaṉ〈6〉 Arumoḷikku yāṇṭu Irupattoṉṟāvateṉṟuṅkalai puriyumatinipuṇaṉ veṇ kiḻāṉ〈7〉 kaṇicc(e)kkaramarupoṟcūriyaṉṟaṉ nāmattāl vāmanilai ni(ṟṟa)kuṅ〈8〉kaliñciṭṭu nīmir vaiykai malaikku nīṭuḷi Iru maruṅum nel viḷaiya〈9〉kkaṇṭoṉ kulai puriyum paṭai Araicar koṇṭāṭum pātaṉ kuṇaviramāmunivaṉ〈10〉 kuḷir vaiykaikkovey [||]

## Apparatus

〈3〉 nuḷampapāṭiyun • An *e* seems to stand above *yu*.

〈4〉 koṇṭa(tte)ḷil • The two inscriptions No. 40 and No. 41 read *taṉneḷil*. — 〈4〉 toḷuteḷa viḷaṅku • The inscriptions No. 40 and No. 41 read *toḷutaka viḷaṅkum*.

〈6〉 puriyumatinipuṇaṉ • *pu* looks like *yu*.

## Translation by Hultzsch 1890

Hail! Prosperity! In the 21st year of (*the reign of*) the illustrious **Ko-Rāja-Rājakesarivarman**,[3] *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, Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam**

[3]Instead of *rāja*, this inscription uses the Tamil form *irāja*, and consequently, instead of *Ko-Rāja*, which is found in the Māmallapuram inscriptions Nos. 40 and 41, the form *Ko-v-irāja*.

and **Īṛa-maṇḍalam**, which is famed in the eight directions; 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,—and (*in words*) in the twenty-first year of **Śoṛaṉ Arumoṛi**, who possesses the river **Poṉṉi**, whose waters are full of waves,—**Guṇavīramāmunivaṉ**, whose feet are worshipped by kings of destructive armies, the lord (*? ko*) of the cool **Vaigai**,—having given a sluice,[4] which is worthy of being preserved in a good state (*and which is called*) by the name of **Gaṇiśekhara-Maru-Poṛchūriyaṉ**, the pure master, who is skilled in the elegant arts and very clever,—saw the paddy grow for a long time on both sides of the high mountain of **Vaigai** (*Vaigai-malai)*.[5]

# Bibliography

Digital edition of SII 1.66 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 94–95, item 66.

[4] *kaliñcu* must be a corruption of *kaliṅku* which occurs in two other Tirumalai inscriptions (Nos. 69 and 77).

[5] This seems to mean nothing but that he lived to an old age.