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Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. IV. INSCRIPTIONS AT TIRUMALAI NEAR POLŪR. No. 67. ON A PIECE OF ROCK ON THE TOP OF THE TIRUMALAI HILL

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Summary

This inscription is dated in the 12th year of **Ko-Parakesarivarman**, *alias* **Uḍaiyār Rājendra-Choḷa-deva**. It opens with a long list of the countries which the king had conquered. Among these we find “the seven and a half *lakshas* (of revenue) of **Iraṭṭapāḍi**,” which **Rājendra-Choḷa** took from **Jayasimha**. This conquest must have taken place between his 7th and 10th years, as another of Rājendra-Choḷa’s inscriptions, which is dated in his 7th year,¹ does not mention it, while it occurs in some unpublished Tanjore inscriptions of the 10th year.² The **Jayasimha** of the present inscription can be no other than the Western **Chālukya** king **Jayasimha** III. (about Śaka 940 to about 964), who, according to the Miraj grant, “warred against the Chola,”³ and who, in another inscription, is called “the lion to the elephant **Rājendra-Choḷa**.”⁴ Consequently,

¹Madras Christian College Magazine, Vol. V, p. 41.

²The conquest of “the high mountains of **Navanedikkula** (?)” took also place between the 7th and 10th years, but subsequently to the war against **Jayasimha**.

³Ind. Ant. Vol. VIII, p. 18.

⁴Rājendra-Choḷa-gaja-mṛigarāja; Ind. Ant. Vol. V, p. 15, lines 13 f. Mr. Rice’s *Mysore Inscriptions*, p. 149.

“the seven and a half *lakshas*. of *Iraṭṭapāḍi*” have to be taken as a designation of the **Chalukyan** empire,⁵ which, in two Eastern **Chalukya** grants, is called “the Dekhan which yields seven and a half *lakshas*.”⁶ As both **Rājendra-Choḷa** and **Jayasimha III.** boast of having conquered the other, it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If, in order to identify **Rājendra-Choḷa**, the enemy of **Jayasimha III.**, we turn to the table of the Eastern **Chalukya** Dynasty, which is found on page 32, above, we find that he cannot be that **Rājendra-Choḷa**, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of **Jayasimha III.** was that **Rājendra-Choḷa** of the *Sūryavarmśa*, whose daughter **Ammaṅga-devī** was married to the Eastern Chalukya king **Rājarāja I.**⁷ (Śaka 944 to 985). He is further identical with that **Rājendra-Choḷa**, who was the son of **Rājarāja** of the *Sūryavarmśa*, and whose younger sister **Kūṇḍavā** was married to the Eastern Chalukya king **Vimalāditya**⁸ (Śaka 937 (?) to 944). From certain Tanjore inscriptions it can be safely concluded, that he was the successor of his father **Rājarāja-deva**, whose time I have tried to fix in the introduction of No. 40, above. **Rājendra-Choḷa**’s name occurs also on the seal of the large Leyden grant, and he is in all probability identical with the **Madhurāntaka**, *i.e.*, “the destroyer of Madura,” who issued that grant after the death of his father **Rājarāja**.⁹

Among the other countries, which **Rājendra-Choḷa** is said to have conquered, the two first in the list are **Idaiturai-nāḍu**, *i.e.*, the country of Eḍatore, the head-quarters of a tālluqa in the Maisūr District, and **Vaṇavāśi**, *i.e.*, Banawāsi in the North Kanara District of the Bombay Presidency. With **Koḷḷippākkai** compare **Koḷḷipāke**, which, according to Mr. Fleet,¹⁰ was one of the capitals of the Western **Chālukya** king **Jayasimha III.** **Īram** or **Īra-maṇḍalam** is Ceylon. “The king of the South” (*Tēṇṇavaṇ*) is the **Pāṇḍya** king. Of him the inscription says, that he had formerly given the crown of **Sundara** to the king of Ceylon, from whom **Rājendra-Choḷa** took that crown of **Sundara**. The name **Sundara** occurs in the traditional lists of **Pāṇḍya** kings.¹¹ In the present inscription, the term “the crown of **Sundara**” seems to be used in the sense of “the crown of the **Pāṇḍya** king,” and the composer of the historical part of the inscription seems to have known **Sundara** as a former famous member of the **Pāṇḍya** dynasty. But no conclusions as to the date of **Sundara** can be drawn from this mention of his name. The names of the **Pāṇḍya** king,

⁵ See the remarks of Sir W. Elliot in Carr’s *Seven Pagodas*, pp. 138 ff.

⁶ See No. 39, line 26, and *Ind. Ant.* Vol. XIV, p. 51, line 29.

⁷ See p. 51, above.

⁸ *Ind. Ant.* Vol. XIV, p. 50.

⁹ See lines 86 to 88 of the large Leyden grant; Dr. Burgess’ *Arch. Survey of S. India*, Vol. IV, p. 208.

¹⁰ *Kanarese Dynasties*, p. 44.

¹¹ Sewell’s *Lists of Antiquities*, Vol. II, pp. 218 ff. Dr. Caldwell’s *Comparative Grammar*, pp. 139 ff. of the Introduction and pp. 535 ff.

who was conquered by the king of Ceylon, and of the king of Ceylon, who was conquered by **Rājendra-Choḷa**, are not mentioned. The inscription further records that Rājendra-Choḷa vanquished the **Keraḷa**, *i.e.*, the king of Malabar. With **Śakkara-koṭṭam**, whose king **Vikrama-Vīra** was defeated by Rājendra-Choḷa, compare **Chakrakoṭa**, whose lord was conquered by the Western **Chālukya** king **Vikramāditya VI.**,¹² and **Chakragoṭṭa**, which was taken by the **Hoysala** king **Vishṇuvardhana**.¹³ **Madura-maṇḍalam** is the **Pāṇḍya** country, the capital of which was Madura. **Oḍḍavishaya**, the country of the **Oḍḍas** or **Oḍras**¹⁴ and the **U-cha** of Hiuen-Tsiang,¹⁵ is the modern Orissa. **Kośalai-nāḍu** is Southern **Kosala**, the **Kiao-sa-lo** of Hiuen-Tsiang,¹⁶ which, according to General Cunningham, corresponds to the upper valley of the Mahānadī and its tributaries.¹⁷ **Takkaṇalāḍam** and **Uttiralāḍam** are Northern and Southern **Lāṭa** (*Gujarāt*). The former was taken from a certain **Raṇasūra**. Further, Rājendra-Choḷa asserts that he conquered **Vaṅgāḷa-deśa**, *i.e.*, Bengal, from a certain **Govindachandra** and extended his operations as far as the **Gaṅgā**. The remaining names of countries and kings I have been unable to identify.

The inscription mentions **Tirumalai**, *i.e.*, “the holy mountain,” and records a gift to the temple on its top, which was called **Kundavai-Jinālaya**, *i.e.*, the **Jina** temple of **Kundavai**. According to an Eastern **Chalukya** grant¹⁸ (and an unpublished Chidambaram inscription¹⁹), **Kūṇḍavā** (or **Kundavai**) was the name of the daughter of **Rājarāja** of the **Sūryavamśa**, the younger sister of **Rājendra-Choḷa**, and the queen of the Eastern **Chalukya** king **Vimalāditya**. The Tanjore inscriptions mention another, still earlier **Kundavai**, who was the daughter of the **Choḷa** king **Parāntaka II.**, the elder sister of the **Choḷa** king **Rājarāja-deva**, and the queen of the **Pallava** king **Vandyadeva**.²⁰ It seems very probable that it was one of these two queens, *viz.*, either the younger sister or the aunt of the then reigning sovereign **Rājendra-Choḷa**, who founded the temple on the top of the **Tirumalai** Rock and called it after herself. As **Tirumalai** is much closer to the **Pallava** country, than to the country of the Eastern **Chalukyas**, we shall scarcely be wrong in attributing the foundation of the temple rather to the king’s aunt, who was a

¹²Dr. Bühler’s *Vikramāṅkacharita*, sarga iv, verse 30.

¹³Mr. Fleet’s *Kanarese Dynasties*, p. 66.

¹⁴Sanskrit: **Oḍra**; Telugu: **Ōḍhrulu**, the inhabitants of **Ōḍhra-dēśa**; Kanarese: **Oḍḍaru**; Tamil: *oṭṭar* or *oṭṭiyar*, the inhabitants of *oṭṭam* or *oṭṭiyam*.

¹⁵Beal’s *Si-yu-ki*, Vol. II, p. 204.

¹⁶*Ibid.* p. 209.

¹⁷*Arch. Survey of India*, Vol. XVII, p. 68.

¹⁸*Ind. Ant.* Vol. XIV, p. 53, lines 60 f.

¹⁹See paragraph 5 of my *Progress Report for February, March and April 1888*, Madras G.O., 27th July 1888, No. 745, Public.

²⁰See paragraph 8 of my *Progress Report for July, August and September 1888*, Madras G.O., 7th November 1888, No. 1050, Public.

Pallava queen, than to his younger sister, who was married to an Eastern Chalukya king.

According to this and the next inscription, the village at the foot of the Tirumalai Hill bore the name of Vaigavūr and belonged to Mugai-nāḍu, a division of Paṅgaḷanāḍu, which formed part of Jayaṅkoṇḍa-Choḷa-maṇḍalam.

With the text of the subjoined inscription, I have compared four other inscriptions of Rājendra-Choḷa, viz., 1. the inscription No. 68, which is likewise dated in the 12th year; 2. an undated inscription of the Kailāsanātha Temple at Uttaramallūr in the Chingleput District, an impression of which I owe to the kindness of Mr. R.Sewell; 3. an inscription of the Br̥hadīśvara Temple at Tanjore (15th year); and 4. an inscription of the Chidambaram Temple (24th year).

Edition

<1> svasti śrī [||] tirumaṇṇi vaḷaraviru nilamaṭan=taiyum porccayappāvaiyuñcirt-
tañiccelviyuntaṇ perunteviyarāki Inṇuru neṭu tiyal Ūliyuḷ Itaitu<2>rainātun-
tuṭar vaṇavelippaṭar vaṇavāciyuñculliccūḷ matitkollippākkaiyunanṇarkaru mu-
raṇ maṇṇaikkaṭakkamum poru kaṭal Ilattaracar tamuṭiyum Āṅka<3>var tevi-
yaroṅkelinmuṭiyumuṇṇavar pa(k)kalttenṇavar vaitta cuntaramuṭiyum Intiranāra-
munteṇṭirai Ilamaṇṭalamuḷuvatum Eri paṭaikkeraḷar<4> muṇaimaiyircūṭuṅku-
lataṇamākiya palar pukaḷ muṭiyuñceṅkatir mālaiyuñcaṅkatir velaittol peruṅkā-
vaṇpala paḷantivuñceruvircēṇa<5>vil Irupattoru kālaraicukaḷai kaṭṭa paracurā-
maṇ mevaruñcāntimattivavaraṇ karuti Iruttiya cem poṇṇiruttaku muṭiyum
payaṅkoṭu paḷi mika mucāṅkiyil mu<6>tukiṭṭolitta cayaciṅkaṇ Aḷapperum pukaḷoṭum
pīṭiyal Iraṭṭapāṭi Eḷarai Ilakkamunavanetikkulapperumalaikaḷum vikkiramavīrar
cakkarakoṭṭamu<7>mutirapaṭavallai maturamaṇṭalamum kāmiṭaivaḷaiyanā-
maṇaikkonamum veñcilaivīrar paṇcappalliyum pācuṭaippaḷanaṇmācuṇiteca-
mum Ayarvi<8>l vaṇ kirttiyātinakaravaiyircaṇ=tiraṇṇol kulattiratarāṇai viḷaiya-
markkaḷattukkiḷaiyoṭum pi(ṭit)tuppala taṇattoṭu niṇai kulataṇa(k)kuvai<9>yuñ-
ciṭṭaruñce(ri) miḷaiyoṭṭaviṣaiyamum pūcurar cer nalkkocalaināṭun=taṇmapāḷaṇai
vem muṇaiyaḷittu vaṇṭurai colaittaṇṭayuttiyumiraṇa<10>cūraṇai muraṇuṇat-
tākkittikkaṇai kirttittakkaṇalāṭamuṅkovin=tacaṇ=taṇ māvilin=toṭattaṅkāta cāral
vaṅkāḷatecamun=toṭu kaṭarcaṅkukoṭṭaṇ mahīpāḷaṇai<11> veñcama vaḷākattaṅcu-
vittaruḷi Oṇṭīral yāṇaiyum peṇṭir paṇṭāramunittilanēṭuṅkaḷalutti(ra)lāṭamum veṇi
maṇarṇirttatterī puṇarṇaṅkaiyumā(p)<12>poru taṇṭārkoṇṭa kopparakecaripaṇmarāṇa

Uṭaiyār śrīrājendracoḷadevaṅku yāṇṭu 10 2 Āvatu (ja)yaṅkoṇṭacolaṁaṇṭalattu paṅkaḷanāṭṭu naṭuvil<13> va(k)ai mukaināṭṭuppaḷliccan=tam vaikavūrttirumalai śrīkun=tavaijinālayattu devaṅkupperumpāṇappāṭikkaraivaḷimalliyūr Irukkum vyā<14>pāri nan=nappayan maṇavāṭṭi cāmuṇṭappai vaitta tirunan=tāviḷakku [||] Oṇṇinukkukkācu Irupatum (tiru)vamutukku vaitta kācu pattum [||]

Apparatus

<1> Inpuṛu • Other inscriptions read *Inpuṛa*. — <1> tiyal • An inscription at Uttaramallūr reads *tūyar*.

<2> muraṇ • The *ra* of *muraṇ* looks almost like *ka*.

<4> ceṇa<5>vil • A Tanjore inscription reads *ciṇavi* for *ceṇavil*.

<6> cayaciṅkaṇ • *ci* looks like *cī*. — <6> Aḷapperum • A Tanjore inscription reads *Aḷap-parum*. — <6> pīṭiyal • An inscription at Uttaramallūr reads *pīṭi* instead of *pīṭiyal*.

<7> pācuṭai • Other inscriptions read *pācaṭai*.

<9> ciṭṭaruṇ • The Uttaramallūr and Tanjore inscriptions read *kiṭṭaruṇ*. — <9> miḷaiyoṭṭa • A Chidambaram inscription reads *punaḷoṭṭa* instead of *miḷaiyoṭṭa*. — <9> yutti • The Chidambaram and Tanjore inscriptions read *putti*.

<11> veṅcama • The inscription No. 68 reads *camar* for *cama*. — <11> veri • An Uttaramallūr inscription reads *Eri*.

Translation by Hultzsch 1890

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Uṭaiyār Śrī-Rājendra-Choḷa-deva, who,—during his long life (*which resembled that of*) pure people, (*and in which*) the great goddess of the earth, the goddess of victory in battle, and the beautiful and matchless goddess of fortune, who had become his great queens, gave him pleasure, while (*his own*) illustrious queen was prospering,—conquered with (*his*) great and warlike army Iḍaituṛai-nāḍu; Vaṇavāśi, the roads (*to which are bounded by*) continuous walls of trees; Koḷḷippākkai, whose walls are surrounded by *śuḷḷi* (*trees*); Maṇṇaikkaḍakkam of unapproachable strength; the crown of the king of Īraṁ, (*which is situated in the midst of*) the rough sea; the exceedingly beautiful crown of the queen of the king of that (*country*); the crown of Sundara, which the king of the South (*i.e., the Pāṇḍya*) had formerly given to that (*king of* Īraṁ); the pearl-necklace of Indra; the whole Īra-maṇḍalam on the transparent sea; the crown praised by many, a family-treasure,

which the spearthrowing (*king of*) **Keraḷa** usually wore; the garland of the sun (?); many ancient islands, which are the old and great guards of the shore, against which conches are dashed; the crown of pure gold, worthy of **Lakshmī**, which **Paraśurāma**, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of **Śāndima** (i.e., *Śāntimat* ?) unapproachable, had deposited (*there*); the seven and a half *lakshas* of **Iraṭṭa-pāḍi**—through the conquest of which immeasurable fame arose—(*of*) **Jayasimha**, who, out of fear and full of revenge, turned his back at **Muśaṅgi** (?) and hid himself; the high mountains of **Navanedikkula**; **Śakkara-koṭṭam** (*belonging to*) **Vikrama-Vīra**; **Madura-maṇḍalam** with the fort of **Mudira-paḍa** (?); **Nāmaṇaikkōṇam**, which is surrounded by dense groves; **Pañchappalli** (*belonging to*) **Veñjilai-Vīra**²¹; the good **Māśuṇi-deśa**, where leaves and fruits are green; the large heap of family-treasures, together with many (*other*) treasures, (*which he carried away*) after having seized **Dhīratara** of the old race of the moon, together with his family, in a fight which took place in the hall (*at*) **Ādinagar**, (*a city*) which is famous for its unceasing abundance; **Oḍḍa-vishaya**, whose copious waters are difficult to approach; the good **Kośalai-nāḍu**, where *Brāhmaṇas* assemble; **Daṇḍabutti** (i.e., *Daṇḍa-bhukti*), in whose gardens bees abound, (*and which he acquired*) after having destroyed **Dharmapāla** in a hot battle; **Takkaṇalāḍam** (i.e., *Dakṣiṇa-Lāṭa*), whose fame reaches (*all*) directions, (*and which he occupied*) after having forcibly attacked **Raṇaśūra**; **Vaṅgāḷa-deśa**, where the rain does not last (*long*), and from which **Govindachandra**, having lost his fortune, fled; elephants of rare strength, (*which he took away*) after having been pleased to frighten in a hot battle **Mahīpāla** of **Śaṅgu-koṭṭam** (?), which touches the sea; the treasures of women (?); **Uttiralāḍam** (i.e., *Uttara-Lāṭa*) on the great sea of pearls; and the **Gaṅgā**, whose waters sprinkle *tīrthas* on the burning sand:—

Chāmuṇḍappai, the wife of the merchant **Nannappayan**, who lives at **Perumbāṇap-pāḍi**, (*alias*) **Karaivaṇi-malliyūr**, gave a *tirunandā* lamp to the temple (*called*) **Srī-Kundavai-Jinālaya** (*on*) the holy mountain (*Tirumalai*) (*at*) the *paḷlichchandam*²² of **Vaigavūr** in **Mugai-nāḍu**, a division in the middle of **Paṅgaḷa-nāḍu**, (*which forms part*) of **Jayaṅkoṇḍa-Śora-maṇḍalam**.

Commentary

The remainder of the inscription is written in faint and small characters, and seems to be a rough postscript, which was added after the bulk of the inscription had been carefully engraved by a skilled stonemason.

²¹Literally, “the hero of the cruel bow.” Compare *veñcilaccelvaṇ*, an epithet of **Vīrabhadra** as bearing a cruel bow (*Winslow*).

²²This term probably means “a village belonging to a temple,” “a holy village;” see p. 91, note 5.

Postscript. Twenty *kāśus* were given for one (*lamp*) and ten *kāśus* for the sacred food.

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. Pages 95–99, item 67.