SII 1.75: original edition by Eugen Hultzsch

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Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. IV. INSCRIPTIONS AT TIRUMALAI NEAR POLŪR. No. 75. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE AT TIRUMALAI

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Summary

This inscription is much obliterated. It consists of a passage in Tamil prose, a Sanskrit verse in the *Śārdūla* metre, and another Tamil prose passage, and records some gifts made by **Vyāmukta-śravaṇojjvala** or (in Tamil) **Viḍu-kādaṛagiya-Perumāḷ**, *alias* **Ati-gaimāṉ[i]**[1] of the **Chera** race. The name of the capital of this prince seems to have been **Takaṭā**. He was the son of some **Rājarāja** and a descendant of a certain **Yavanikā**, king of **Keraḷa**, or (in Tamil) **Eṛiṉi**, king of **Vañji**.[2] The king repaired the images of a *yaksha* and a *yakshī*, which had been made by **Yavanikā**, placed them on the **Tirumalai** Hill, presented a gong and constructed a channel. The Tirumalai Hill is here called **Arhasugiri** (*the excellent mountain of the* Arha[t]) and (in Tamil) **Eṇguṇaviṛai-Tirumalai** (*the holy mountain of the* Arhat). According to the Sanskrit portion of the

[1] This might be meant for *Ati-igai-māṉi*, "he whose pride consists in excessive liberality."

[2] **Vañji** or **Karuvūr** was the old capital of the **Chera** kingdom. Ptolemy calls it , "**Karūr**, the capital of the prince of **Keraḷa**;" see Dr. Caldwell's *Comparative Grammar*, 2nd edition, page 96 of the Introduction; Dr. Burnell's *South-Indian Palaeography*, 2nd edition, page 33, note 2; and Dr. Bühler in the *Zeitschrift d. Deutsch. Morg. Ges.* Vol. XXXVII, p. 99.

inscription, it belonged to the **Tuṇḍīra-maṇḍala**; this seems to be a Sanskritised form of the well-known **Toṇḍai-maṇḍalam**.[3]

Edition

〈1〉 **svasti śrī** [||]

ceravaṅ·**śa**ttu Atikaimā(ṉi) Eḷiṉi ceyta **dharmma**〈2〉 ya**kṣa**raiyum ya**kṣi**yāraiyum Eḷunta〈ru〉ḷuvittu Eṟimaṇiyum (I)〈3〉ṭṭukkaṭapperik(kālu)ṅkaṇṭu kuṭuttāṉ ||

1. Śārdūlavikrīḍita

śrīmaTkeraḷabhūbhṛ〈4〉tā yavanikānāmnā sudharmmātmanā tuṇḍīrāhvaya-maṇḍalārhasu〈5〉girau yakṣeśvarau kalpitau [|]
paścāttatkulabhūṣaṇādhika〈6〉nṛpaśrīrājarājātmajavyāmuktaśravaṇojvalena
ta(ka)(ṭānā)thena jīrṇo〈7〉(ddhṛ)tau ||

vañciyar kulapa(ti)y(e)ḷiṉi va(ku)ttaviyakkariyak(ki)yaro〈8〉ṭe(ñ)ciyava(ḷi)vu tirutti(yi)veṇkuṇaviṟai tirumalai vait(t)āṉ (A)〈9〉ñcita(ṉ) vaḷi varum (va)ṉ vaḷi mutali tali A(ti)kaṉavakaṉ [1+] nūl (vi)ñcaiyar〈10〉 **(stha)**la puṉai taka(m)aiyar kāvalaṉ viṭukātaḷakiya¿y?〈pp〉erumāḷey [||]

Translation by Hultzsch 1890

Hail ! Prosperity ! **Atigaimāṉ[i]** of the **Śera** race placed on (*the hill the images of*) a *yaksha* and a *yakshī*,—meritorious gifts (*formerly*) made by **Eṛiṉi**,—presented a gong and gave a channel, which he had constructed (*for feeding*) the **Kaḍapperi** (*tank*).

(*The images of*) the two lords of the *yakshas*, which were made on the excellent mountain of the **Arha[t]**[4] in the country (*maṇḍala*) called **Tuṇḍīra** by the illustrious and pious king of **Keraḷa**, called **Yavanikā**, were afterwards rescued from ruin by **Vyāmuktaśravaṇojjvala**, the lord of **Taka[ṭ]ā** and son of the illustrious **Rājarāja**, an eminent prince, who was the ornament of his (*Yavanikā's*) race.

Viḍu-kādaṛagiya-Perumāḷ . . . . . repaired the broken remains (*of the images*) of a *yaksha* and a *yakshī*, which had been given by **Eṛiṉi**, the lord of the race of the kings of

[3] In a Western Chalukya inscription, Toṇḍai-maṇḍalam is called **Tuṇḍāka-vishaya**; see the fac-simile in *Ind. Ant.* Vol. VIII, p. 26, plate iii*b*, line 1. **Toṇḍai-maṇḍalam** itself occurs in No. 81.

[4] *Arha* is probably a vulgar form for *Arhat*.

Vañji, and placed them (*on*) this holy mountain (*Tirumalai*) of the god who possesses the eight qualities.[5]

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 106–107, item 75.

[5] *Eṇ-guṇaṉ* is an attribute of an **Arhat**. The eight qualities are, according to the Jaina books: infinite wisdom, omniscience, omnipotence, boundless happiness, being nameless, without descent, without age and unobstructed. See Winslow, *s. vv. eṇkuṇaṉ* and *eṇkuṇam*, pp. 172 and 320, and Dr. Graul's note on verse 9 of Tiruvaḷḷuvar's *Kuṟaḷ*, p. 286.