SII 1.82: original edition by Eugen Hultzsch

Emmanuel Francis

Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. VI. INSCRIPTIONS OF THE KAILĀSANĀTHA AT KĀÑCĪPURAM. No. 82. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIṀHAVARMEŚVARA SHRINE

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv01p0i0082

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII01/DHARMA_INSSIIv01p0i0082.xml

Language: Tamil [Grantha, Tamil]

Commit: 2026-11-09 23:45 (242ff60), last modified 2026-09-29 11:08 (2b36d53)

Summary

The following inscription is dated in the fifteenth year of **Madirai-koṇḍa Ko-Parakesarivarman**. The same names are borne by the **Choḷa** king **Parāntaka** I., *alias* **Vīranārāyaṇa**, in a copper-plate grant published by Mr. Foulkes.[1] As **Madirai** seems to stand for **Madurai** (*Madura*), the capital of the **Pāṇḍyas,—Madirai-koṇḍa**, "who took Madura," might also be considered as the Tamil equivalent of **Madhurāntaka**, "the destroyer of Madura." This was the name of a grandson of **Parāntaka** I. according to the large Leyden grant.[2] Another **Madhurāntaka**, who was the son of **Rājarāja**, issued the Sanskrit portion of the Leyden grant after his father's death.[3] He is probably identical with **Rājendra-Choḷa-deva**, who, according to Nos. 67 and 68, conquered the **Maduramaṇḍalam**. The three kings just mentioned are Nos. 3, 9 and 11 of the subjoined table, which I insert for ready reference. It contains the pedigree of the

[1] *Salem Manual*, Vol. II, pp. 369 ff.

[2] Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, pp. 204 ff. **Madhurāntaka**, and not Mathurāntaka, is the reading in lines 48, 62 and 87 of the original, an impression of which I owe to Dr. Burgess.

[3] See page 96, note 8.

Choḷas according to the large Leyden grant. The first three kings of the table are also named in Mr. Foulkes' above-mentioned grant.[4] On inscriptions of the two last kings and on other conquests of theirs, see the introductions of Nos. 40 and 67, above.

[[genealogical table]] [C1]1. Vijayālaya of the *Sūryavaṁśa*. [C1]2. Āditya I. [C1]3. Parāntaka I., *alias* Vīranārāyaṇa or Madirai-koṇḍa Ko-Parakesarivarman. He covered the Śiva Temple at Vyāghrāgrahāra[5] with gold, married the daughter of the king of Keraḷa and conquered the Bāṇa king, Vaitumba,[6] the king of Laṅkā (Ceylon) and Rājasiṁha Pāṇḍya.[7] [C1]4. Rājāditya, was killed in a battle with Kṛishṇarāja.[8] [C2]5. Gaṇḍarādityavarman, founded a village called by his name on the northern bank of the Kāverī.[9] [C3]6. Ariṁjaya. [C1]7. Parāntaka II., *alias* Rājendra, fought a battle at Chevūr.[10] [C1]8. Āditya II., *alias* Karikāla, fought in his youth with Vīra-Pāṇḍya. [C1]9. Madhurāntaka I. [C1]Kundavai, married to the Pallava king Vandyadeva.[11] [C3]10. Rājarāja, *alias* Rājāśraya or Rājakesarivarman, made certain gifts in Śaka 926[12] and conquered the Western Chālukya king Satyāśraya II. (Śaka 919 to about 930). [C1]11. Rājendra-Choḷa, *alias* Madhurāntaka II. or Parakesarivarman, fought with the Western Chālukya king Jayasiṁha III. (about Śaka 940 to about 964). [C1]Kūndavā, married to the Eastern Chalukya king Vimalāditya (Śaka 937 (?) to 944). [C1]Ammaṅga-devī, married to the Eastern Chalukya king Rājarāja I. (Śaka 944 to 985).

On **Rājendra-deva**, the probable successor of (II) **Rājendra-Choḷa**, see the remarks on No. 127, below. In the introduction of No. 67, I might have added that the Miraj grant of the Western Chālukya king Jayasiṁha III.[13] calls **(Rājendra-) Choḷa** *Pañcha-Dramilādhipati* (read thus instead of *yaṁ Chaṁdramilādhipati*[14]), "the lord of the five

[4] *Salem Manual*, Vol. II, pp. 369 ff., verses 4 to 11, 24 and 25.

[5] As discovered by my assistant, V. Venkayya, M.A., **Vyāghrāgrahāra** is the Sanskrit equivalent of **Puliyūr**, "the tiger-village," one of the names of **Chidambaram**. The report of the Leyden grant is confirmed by the *Koṅgu Chronicle*, which says twice, that **Parāntaka** I. "built the **Kanaka-sabhā** or Golden Hall" at **Chidambaram**; *Salem Manual*, Vol. I, p. 40.

[6] Compare "the Vaidondai race" and "Vaidumba-raya" in the Rev. Taylor's translation of the *Koṅgu Chronicle, Madras Journal*, Vol. XIV, Part I, pp. 15 and 16, and **V[ai]dumba** in No. 144, below.

[7] See note 1.

[8] This seems to have been the **Rāshṭrakūṭa** king **Kṛishṇa** IV., whose grants range between Śaka 868 and 879. The Amoghavarsha, who is mentioned in Mr. Foulkes' grant (verse 16) is probably identical with the **Rāshṭrakūṭa** king **Śarva Amoghavarsha I.** (Śaka 737 to at least 800).

[9] In Sewell's *Lists of Antiquities*, Vol. I, p. 265, a village called **Kaṇḍarādityam** in the Trichinopoly District is mentioned.

[10] Mr. Sewell, *u.s.*, pp. 168 and 207, mentions two villages of this name in the North and South Arcot Districts.

[11] See page 97, note 9.

[12] See page 64, note 1.

[13] *Ind. Ant.* Vol. VIII, p. 18.

[14] This correction was suggested by my assistant, V. Venkayya, M.A.

Draviḍa (*nations).*[15]" The village, which was the object of the Miraj grant, belonged to "the **Eḍadore** (read thus instead of *Paḍadore*) Two-thousand." Accordingly, the country of **Eḍatore** in **Maisūr** must have been in the possession of **Jayasiṁha** III. in Śaka 946 (expired). The same country of **Eḍatore** (*Iḍaiturai-nāḍu*) occupies the first place in the list of the conquests of **Rājendra-Choḷa-deva**.[16]

The subjoined inscription records that a certain **Chaṇḍaparākrama-vīra** gave to the god of "the holy stone-temple" (*i.e.*, the Rājasiṁhavarmeśvara Temple[17]) at **Kachchippeḍu** (*i.e.*, Kāñchīpuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain **Chaṇḍaparākrama-maṉṟāḍi**, who seems to be distinct from the donor, pledged himself, that he and his descendants would supply the ghee daily or otherwise incur certain fixed fines.

It is worthy of note, that in this very archaic inscription the *puḷḷi* or the dot above consonants, which corresponds to the Nāgarī *virāma*, occurs five times.[18] It is represented by a short vertical stroke. The same sign is found in the Tamil portion of the **Kūram** plates of the **Pallava** king **Parameśvaravarman** I. (No. 151, below.)

Edition

〈1〉 || **svasti śrī** || matirai (ko)〈2〉ṇṭa kopparakecaripaṉmak(ku)〈3〉 yāṇṭu patinañcāvatu ka(cci)〈4〉ppeṭṭupperiya (tiru)〈5〉kkaṟṟaḷi **mahāde**var(ku)〈6〉 caṇ〈ṭa〉parākkirama〈ma〉nṟāṭiyen (E)〈7〉ḷuttu [||] tirukaṟtaḷi tevarku mū(n)〈8〉ṟu no**nd(ā)**viḷakku **candrāditya**r Uḷa〈9〉ḷavum caṇṭaparākkiramavira v¿a?〈ai〉tta〈10〉 cāvā mūvā perāṭu Irunūṟṟu〈11〉Eḷupatu [|] Ivvāṭṭā〈l〉 nicati mū(ḷa)〈12〉kku ney koṇṭu ceṉṟu U(ṇ)〈13〉ṇāḷi(kai) Uṭaiyarkaḷ kai(yi)〈14〉l ṉāluḷakku valuvā(ta) nāḷi〈15〉yāl En makkaḷ makkaḷ (va)〈16〉ḷi valᵢ (Eṉṟum A)ṭṭuven [|] Aṭ(ṭe)〈17〉ṉāyil **dharmmā(sa)**(na)ttil nica(ti)〈18〉 nālekāl (taṇṭapaṭuve)ṉā(ṉ)e〈19〉ṉ [|] Ittaṇ(ṭapaṭṭum Iṉe)y mu(ṭ)〈20〉ṭāme Aṭṭuve(ṉāneṉ) [|] (mu)ṭṭil A〈21〉ṉṟāḷ ko(vukku nicati ma)ñcāṭi〈22〉 poṉ manṟa (Oṭṭi kuṭutteṉ)〈23〉 [5+] (vi)rama [5+]〈24〉 (I)**ddharmma**m **(ca)ndrā(ditya)** [4+]〈25〉 [10+]

[15]The "five Draviḍas," as opposed to the "five Gauḍas," are the chief tribes or languages on the south of the Vindhya:—Draviḍa proper (Tamil), Āndhra (Telugu), Karṇāṭa (Kanarese), Mahārāshṭra and Gurjara; see Böhtlingk and Roth's *Sanskrit Dictionary, s.v. draviḍa,* and Winslow, *s.v. tiraviṭam.*

[16]See pages 96 and 99, above.

[17]See page 118, below.

[18]Line 2: *ṇ* of *koṇṭa; ṉ* and *k* of *paṉmakku*. Line 3: *ṇ* of *yāṇṭu*. Line 12: *ṇ* of *koṇṭu*.

Translation by Hultzsch 1890

Hail! Prosperity! In the fifteenth year of (*the reign of*) **Madirai-koṇḍa Ko-Parakesarivarman**, (*the following*) written agreement (*was made*) with **Mahādeva** of the large holy stone-temple at **Kachchippeḍu** by me, **Chaṇḍaparākrama-maṉṟāḍi. Chaṇḍaparākrama-vīra** gave two hundred and seventy undying and unending[19] big sheep to the god of the holy stone-temple, (*in order to keep*) three *nondā* lamps[20] (*burning*) as long as the moon and the sun exist. From (*the milk of*) these sheep,—myself, my sons and my further descendants shall take three *uṛakkus* of ghee daily[21] and shall, for ever, pour them out into the hands of those, who are in charge of the *nāṛigai (measure*) within (*the temple*), with a *nāṛi (measure*) which is equal to four *uṛakkus*.[22] If I do not pour them out, I shall be liable to a fine of four and a quarter (*uṛakkus*) daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I solemnly agree to pay one *mañjāḍi*[23] of gold daily to the king who is then ruling. . . . . This meritorious gift *[shall last as long as]* the moon and the sun.

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 111–114, item 82.

[19] This seems to mean, that the sheep, if dead, had to be replaced by fresh ones.

[20] In other inscriptions, we find the spelling *nantāviḷakku* for *nontāviḷakku*, which occurs also in No. 83, line 8, and in No. 147, line 5.

[21] *nicati* seems to be connected with *niccam, nitam, nittam* or *nittiyam* (Sanskrit *nityam*).

[22] According to the Tamil dictionaries, 1 *nāṛi* or *paḍi* consists of 4 *uṛakkus*.

[23] 1 *manjāḍi* weighs 4 grains.