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Summary

This inscription is dated in the *Viśvāvasu* year, which was current after the expiration of the Śaka year 1286,[1] and during the reign of **Kambaṇa-uḍaiyar**. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of **Kambaṇa-uḍaiyar**, the son of **Vīra**. The date of No. 88 is the **Kīlaka** year and the reign of **Vīra-Kambaṇṇauḍaiyar**. As it mentions **Koppaṇaṅgaḷ**, an official, whose name occurs also in Nos. 86 and 87, and as the signatures at its end are identical with some signatures at the end of No. 87, the date of the inscription No. 88 cannot have been very distant from that of Nos. 86 and 87, and the *Kīlaka* year must correspond to Śaka 1291. The inscription No. 87, which reads *Vīra-kumāra-Kambaṇa-uḍaiyar*, i.e., **Kambaṇa-uḍaiyar**, the son of **Vīra**, suggests that *Vīra-Kambaṇṇa-uḍaiyar* in No. 88 is an abbreviation for **Kambaṇṇa-uḍaiyar**, (*the son of*) **Vīra**. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with **Kambaṇa-uḍaiyar**, the son of **Vīra-Kambaṇa-uḍaiyar** and father of that **Ommaṇa-uḍaiyar**, who according to the **Tirumalai** inscription No.

[1] This is probably a mistake for 1287, as the *Viśvāvasu* year corresponds to the current Śaka year 1288.

72, above, was reigning in the *Ānanda* year, which was current after the expiration of the Śaka year 1296. The subjoined table shows the results of the above remarks.

[[table]] [C1]*Inscription No. 72.* Vīra-Kambaṇa-uḍaiyar. [C2]*Inscriptions Nos. 86, 87 and 88.* Vīra. [C1]Kambaṇa-uḍaiyar. [C2]Kambaṇa-uḍaiyar *or* Kambaṇṇa-uḍaiyar (*Śaka* 1288 *and* 1291). [C1]Ommaṇa-uḍaiyar (*Śaka* 1297).

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain **Koppaṇaṅgaḷ,**[2] **Koppaṇṇaṅgaḷ**[3] or **Koppaṇaṉ**[4] to the authorities of the temple. Koppaṇaṅgaḷ was probably the executive officer of **Kambaṇa-uḍaiyar** at **Kāñchīpuram**. The **Kailāsanātha** Temple is designated by three different names, *viz.*, **Rājasiṁhavarmeśvara,**[5] **Eḍudattu-āyiram-uḍaiya-nāyaṉār** and **Tirukkaṟṟaḷi-Mahādeva.**[6] The last-mentioned term means "the holy stone-temple (*of*) **Śiva**." The meaning of the second is not apparent. The first name, **Rājasiṁhavarmeśvara**, shows that the **Pallava** king **Rājasiṁha**, the founder of the temple, was not yet forgotten at the times of Kambaṇa-uḍaiyar, and that his full name was **Rājasiṁhavarman.**[7]

From the inscription No. 86, we learn that, at the time of **Kulottuṅga-Choḷa-deva**, the **Rājasiṁhavarmeśvara** Temple at **Kāñchipuram** had been closed, its landed property sold, and its compound and environs transferred to the temple of **Aṉaiya-padaṅgāvuḍaiyanāyaṉār.**[8] **Koppaṇaṅgaḷ** ordered, that the temple should be reopened and that its property should be restored.

Edition

〈Zone A: West face.〉 〈1〉 **svasti** [||] **śrī**¿maṉu?〈**man·**〉ma**hā**ma**ṇḍa**〈2〉ḷe**śvara** Arirāyavi**bhāṭaṉ**〈3〉 pāṣa**i**kkuttappuva rāya〈4〉r kaṇṭaṉ pū**rvvapaścimasamu**〈5〉**drādhipa**ti **śrī**kampaṇa〈6〉Uṭaiyar **p¿ri?〈ṛ〉¿dh?〈th〉iv**¿i?〈ī〉rā〈7〉**jya**m paṇṇi Aru〈8〉ḷāniṉṟa **śakābdam·** Āyi〈9〉rattuIrunūṟṟuEṇpa〈10〉ttuĀṟiṉ mel cel〈11〉lāniṉṟa vi**śvā**〈〈va**su**〉〉varu**ṣa**〈12〉ttu Āṭi mātam mutal **śrī**〈13〉¿matu?〈**mat·**〉koppaṇaṅkaḷ〈14〉 kāñcipurattil Irā**ja**〈15〉**siṁha**paṉmi**śva**ramu〈Zone

[2]No. 86, lines 13 and 67; No. 88, line 23.
[3]No. 87, line 15.
[4]No. 87, line 62.
[5]No. 86, line 15; No. 87, line 17.
[6]No. 88, lines 15 to 17.
[7]See page 9, above.
[8]This temple is situated close to the Kailāsanātha Temple. In the hymns of **Tiruñāṉasambandar** and of **Nambi Ārūraṉār**, *alias* **Sundaramūrti**,—who, as the Tanjore inscriptions prove (see paragraph 9 of my *Progress Report for July, August and September* 1888, Madras G.O., 7th November 1888, No. 1050, Public), lived before the **Choḷa** king **Rājarāja-deva**,—it is mentioned under the name *aṉēkataṅkāpatam*.

B: South face.><16>{mu}ṭaiyār Āṉa Eṭutattu<17> Āyiramuṭaiya nāyaṉār ko<18>yil tāṉattārṟkku nirupam [||] E<19>ṭutattu Āyiramuṭaiya nāyanār<20> tāṉattai muṉpe kulot<21>tuṅkacoḻatevar kālatti<22>le Iṟaṅkal Iṭṭu nāyaṉār<23> tirunāmattukkāṇiyumāṟi ti<24>ruviruppum tirumaṭaiviḷākamu<25>m Aṉaiyapataṅkāvuṭaiya ṉā<26>yaṉā<r>kku kuṭutta Ituvum Eṭuta<27>ttu Āyiramuṭaiya nā<ya><28>ṉār tāṉattai Iṟaṅ<29>kal Iṭṭa Ituvum **dharmma**<30>m Allātapaṭiāle<Zone C: East face.> <31> Iṉṉā<yaṉā>r tāṉam Iṟaṅka<32>l miṇṭu Āṭi mātamuta<33>l pūcai tiruppaṇi naṭak<34>kumpaṭikku teṉkarai<35> maṇaviṟkoṭṭa<36>ttu paṉmānāṭṭu muru<37>ṅkai Ūr Aṭaṅkalum **sarvva**mā<38>ṉ¿a?<i>yam Iṟaiy¿a?<i>li Āka<39> nāṟppāṟkkel<40>{kel}laikkuṭpaṭṭa<41> nilamum cantirātittava<42>raiyum naṭakkumpaṭik<43>kum [|] Iṉṉāyaṉār ti<44>ruviruppukku vaṭapāṟ<45>kellai vaṭatāḻampaḷ<46>ḷattu teṟkum [|] teṉ<Zone D: North face.><47>pāṟkellai kaḻaṉik<48>ku vaṭakkum [|] melpā<49>ṟkellai karai ⌜<50>meṭṭukku kiḻakkum [|] ki<51>ḻpāṟkellai vari<52> vāykkālukku me<53>ṟkkum [|] Inta nāyaṉār<54> cannatitteru Aṭa<55>ṅkalum **sarvva**mā<56>ṉṉiyam Ākaccanti<57>rātittavaraiyum ce<58>llumpaṭi muṉpu Iṟaṅ<59>kal Iṭṭa nāḷil ve<60>ṭṭiṉa kal veṭṭuppaṭi<61> tavirttu kuṭutta A<62>ḷavukku I¿vO?<vvo>lai<63>cātaṉam Āka kal<64>lum veṭṭi tāḻ<65>vaṟa naṭattikko<66>ḷḷavum pāṟpatu [||]<67> Ivai koppaṇaṅkaḷ<68> Eḻuttu [||]

Translation by Hultzsch 1890

Hail! From the month of *Āḍi* of the *Viśvāvasu* year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahāmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, the illustrious **Kambaṇa-uḍaiyar**, was pleased to rule the earth,—the illustrious **Koppaṇaṅgaḷ** (*addresses the following*) brder to the authorities of the temple of **Rājasiṁhavarmeśvaram-uḍaiyār**, *alias* **Eḍudattuāyiram-uḍaiya-nāyaṉār**, at **Kāñchipuram**. As it is opposed to the sacred law, that formerly, at the time of **Kulottuṅga-Śoṛa-deva**, the shrine of **Eḍudattuāyiramuḍaiya-nāyaṉār** was closed, that the temple-land (*tirunāmattu kāṇi*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumaḍaiviḷāgam*)[9] were given to **Aṉaiyapadaṅgāvuḍaiya-nāyaṉār**,—the closing of the shrine of this lord shall cease; the worship and the divine service shall be carried on from the month of *Āḍi* forward; the whole village of **Muruṅgai** in **Paṉmā-nāḍu**, (*a division*) of **Maṇaviṟkoṭṭam**[10] on the southern frontier (?), and the land included in the boundaries in the four directions shall belong (*to the temple*) as a *sarvamānya* (*and*) free

[9] See page 92, note 5.

[10] On **Paṉmā-nāḍu** and **Maṇaviṟkoṭṭam**, see the introduction of No. 151.

from taxes, as long as the moon and the sun exist. The northern boundary of the temple-compound of this lord is to the south of a pit on the north, where pandanus-trees grow; the southern boundary is to the north of a paddy field; the western boundary is to the east of a hillock, which forms the limit (?); and the eastern boundary is to the west of a channel near the road (?). The whole *saṁnidhi* street of this lord shall belong (*to the temple*) as a *sarvamānya*, as long as the moon and the sun exist. According to this edict on a palm-leaf, there shall be engraved on stone the amount of what had been cancelled and given away according to the writing on stone, which was formerly engraved on the day, on which (*the temple*) was closed. (*All this*) shall be managed and attended to without fail. This is the signature of **Koppaṇaṅgaḷ**.

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 117–120, item 86.