SII 2.75: original edition by Eugen Julius Theodor Hultzsch

Emmanuel Francis

Alternative title: III. INSCRIPTIONS OF THE CHOLA DYNASTY. No. 75. ON A PILLAR AT UYYAKKONDAN-TIRUMALAI

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv02p0i0075

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII02/DHARMA_INSSIIv02p0i0075.xml

Language: Tamil [Grantha, Tamil]

Commit: 2026-11-14 15:07 (85a1dec), last modified 2026-09-29 11:08 (2b36d53)

Summary

This short inscription is engraved on a pillar in the south-east corner of the veranda which surrounds the shrine of the **Ujjīvanātha** temple at **Uyyakkoṇḍāṉ-Tirumalai**, a village 3 miles west of Trichinopoly. It records the gift of a perpetual lamp in the 34th year of the reign of **Madirai-koṇḍa Kō-Parakēsarivarman**, *i.e.*, of the **Chōḷa** king **Parāntaka** I.[1] The donor was **Pirāntakaṉ-Mādēvaḍigaḷār**, a queen of **Pirāntakaṉ-Kaṇḍarādittadēvar**. The only king with a similar name, of whom we know, is **Gaṇḍarādityavarman**, the second son of **Parāntaka** I.[2] As the inscription belongs to the time of Parāntaka I. himself, and as it prefixes the word *Pirāntakaṉ* to the name of Kaṇḍarādittadēvar,[3] it is evident that Gaṇḍarādityavarman, the son of Parāntaka I., is actually meant here. The name Parāntaka also forms the first member of the name

[1] See p. 365, note 5.
[2] See lines 38, 48 and 60 of the large Leyden grant.
[3] Compare *Parāntakaṉ-Kundavaiyār, i.e.*, 'Kundavai, (the daughter of) Parāntaka (II.),' in No. 6, p. 68.

of the queen of Kaṇḍarādittadēvar; Pirāntakaṉ-Mādēv-aḍigaḷār probably means 'the devotee (of the temple) of Mahādēva, (founded by) Parāntaka (I.).'

The hitberto published inscriptions of Parāntaka I. are dated in the 13th,[4] 15th,[5] 24th[6] and 26th[7] years of his reign. The latest sure date hitherto found is the 40th year in an inscription of the Pañchanadēśvara temple at Tiruvaiyāṟu.[8]

The large Leyden grant (l. 48 ff.) states that Gaṇḍarādityavarman, the second son of Parāntaka I., "founded, for the sake (of bliss) in another (world), a large village, (called) by his own name, in the country on the northern bank of Kavēra's daughter (*i.e.*, the **Kāvērī** river)." This village appears to be identical with **Gaṇḍarāditya-chaturvēdimaṅgalam**, which is mentioned in several Tanjore inscriptions[9] as belonging to a district on the northern bank (of the Kāvērī), and with the modern **Kaṇḍarādityam** in the Uḍaiyārpāḷaiyam tālluqa.[10] The fifth of the nine Śaiva hymns known as *Tiruviśaippā* was composed by **Kaṇḍarāditta**ṉ, who calls himself 'king of the people of **Tañjai**,' *i.e.*, Tanjore, and must be accordingly identified with the Chōḷa king Gaṇḍarādityavarman.[11] The carpenter **Kaṇḍarāditta-Perundachcha**ṉ in No. 66, paragraph 505, is apparently named after Gaṇḍarādityavarman, the grand-uncle of the then reigning king Rājarājadēva.

According to the subjoined inscription, the ancient name of Uyyakkoṇḍāṉ-Tirumalai was **Nandipanmamaṅgalam**, which suggests that the place may have been founded by one of the **Pallava** kings named **Nandivarman**. The temple was called **Tirukkaṟkuḍi-Paramēśvara**. This enables us to identify it with **Kaṟkuḍi**, a shrine which is referred to in the *Periyapurāṇam* as situated in the Chōḷa country to the south of the Kāvērī river.

Edition

〈1〉 matirai koṇṭa koppara〈2〉kecari**(pa)nma**rkku yāṇṭu mu〈3〉(p)pattunālāvatu ten〈4〉karai **bra(hma)**teyam nan=tipa**nma**ma〈5〉ṅkalattu tirukkaṟkkuṭi**para**〈6〉**mesvara**ṟkku pirāntakan kaṇ〈7〉ṭarātittatevar teviyār〈8〉 maḷaperumāḷ makaḷār pirā〈9〉ntakaṉmāte-

[4] *Ep. Ind.*, Vol. III, p. 280 f.
[5] Vol. I, Nos. 82 and 83, and Vol. II, No. 76.
[6] *Madras Christian College Magazine*, Vol. VIII, p. 104 ff.
[7] *Ep. Ind.*, Vol. III, p. 147, and the endorsement of No. 74 above.
[8] No. 232 of 1894 in my *Annual Report* for 1894-95.
[9] No. 6, paragraph 14; No. 69, 78; and No. 70, 65.
[10] See Vol. I, p. 112, note 6.
[11] See Mr. P.Sundaram Pillai's valuable article on the Age of Tiruñāṉaśambandar in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 511; and *Ep. Ind.* Vol. III, p. 280 f.

vaṭikaḷār〈10〉 Orutirunontāviḷakku I〈11〉ravum pakalum Erivatāka nica〈12〉tam cūlaUḷakkāl Uḷakku〈13〉 neyaṭṭi cantirātittava〈14〉l Erip(pa)tāka vaitta cāvā〈15〉 m¿u?〈ū〉vāpperāṭu toṇṇū〈16〉ṟu [||] **(panm)āheśvara〈ra〉kṣai** [||]

Translation by Hultzsch 1895

In the thirty-fourth year (*of the reign*) of **Madirai-koṇḍa Kō-Parakēsarivarman,—Pirāntakaṉ-Mādēvaḍigaḷār**, the daughter of **Maṛa-Perumāḷ** (*and*) queen of **Pirāntakaṉ-Kaṇḍarāditтadēvar**, gave ninety full-grown ewes, which must neither die nor grow old,[12] to (*the temple of*) **Tirukkaṛkuḍi-Paramēśvara** at **Nandipanmamaṅgalam**, a *brahmadēya* on the southern bank (*of the* Kāvērī *river*), for supplying, every day as long as the moon and the sun endure, (*one*) *uṛakku* of ghee (*measured*) by the *uṛakku* (*stamped with*) a trident,[13] in order to feed one sacred perpetual lamp which shall burn day and night. (*This charity is placed under*) the protection of all *Māhēśvaras*.

Bibliography

Digital edition of SII 2.75 by Hultzsch 1895 converted to DHARMA conventions by Emmanuel Francis.

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1895. *South-Indian inscriptions: Tamil inscriptions of Rajaraja, Rajendra-chola, and others in the Rajarajesvara temple at Tanjavur. Volume II, Part III: Supplement to the first and second volumes*. South Indian Inscriptions 2.3. Madras: Government Press. Pages 374–375, item 75.

[12] *I.e.*, which have to be replaced by fresh ones when they die or grow old; *see* Vol. I, p. 114, note 1.
[13] *Śūla* is used for *triśūla*.