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Summary

In the first volume I published an inscription of **Kambaṇa-Uḍaiyar**, which records that, in the time of **Kulōttuṅga-Chōḷadēva**, the **Rājasiṁhavarmēśvara** temple at **Kāñchipuram** had been closed, its landed property sold, and its compound and environs transferred to the temple of **Aṉaiyapataṅgā**.[1] This temple is situated close to the Rājasiṁhavarmēśvara (now Kailāsanātha) temple. In its inscriptions and in the *Dēvāram,*[2] it bears the slightly different name **Aṉēkataṅgāpadam.** It contains three inscriptions, one of which records a private grant,[3] while the two others (Nos. 77 and 78) are dated during the reign of Kulōttuṅga-Chōḷadēva.

[1] See Vol. I, p. 118.

[2] See Vol. I, p. 118, note 7.

[3] This inscription (No. 23 of 1890) appears to be dated in the Naḷa *saṁvatsara*, and records that the authorities (*tāṉattār*) of the Aṉēpataṅgā (thus) temple assigned 1400 *kuṛis* of the temple land to certain weavers (*? kaikkōḷar*) who were connected with the temple.

The king to whose reign the inscriptions Nos. 77 and 78 belong, is identical with **Kulōttuṅga-Chōḷadēva** I. This follows from the fact that, in other inscriptions which open with the same introduction,[4] he receives the surname **Kō-Rājakēsarivarman**, which was borne by Kulōttuṅga-Chōḷa I.,[5] and that, in a few inscriptions with the same introduction,[6] he is said to have put to flight **Vikkala** and **Śiṅgaṇa**, who must be identified with **Vikramāditya** VI. and **Jayasiṁha** IV. of the Western **Chālukya** dynasty.[7]

The subjoined inscription records that, in the 20th year of his reign, Kulōttuṅga-Chōḷadēva granted to the Śiva temple of **Aṉēkataṅgāpadam** in **Kāñchipuram** three *vēlis* of land in the village of **Tāmar**, *alias* **Nittaviṉōdanallūr**, in **Tāmar-nāḍu**, a subdivision of **Tāmar-kōṭṭam**. According to Mr. Crole's *Chingleput Manual* (p. 439), the district of "Tamāl-kottam" was situated in the west of the Conjeeveram tālluqa. The village of Tāmar must be accordingly identified with the modern **Dāmal**.[8] As in an inscription of Kambaṇṇa-Uḍaiyar (Vol. I, No. 88), **Kāñchipuram** is here said to have belonged to **Eyiṟ-kōṭṭam**, a district of **Jayaṅkoṇḍa-Śōṛa-maṇḍalam. Eyil**, after which the district of Eyiṟ-kōṭṭam was called, must be distinct from the distant village of Eyil in the South Arcot district, with which I proposed to identify it on a former occasion.[9] Perhaps the term Eyil, *i.e.*, 'the Fort,' refers to Kāñchipuram itself. Jayaṅkoṇḍa-Śōṛamaṇḍalam is another name of **Toṇḍaimaṇḍalam**.[10]

Edition

〈1〉 **svasti śrīḥ** [||] pukaḻmātu viḷaṅka **ja**yamātu virumpa ni(la)makaḷ nilava malar-makaḷ puṇara Urimai(yi)ṟ(ci)ṟanta ma(ṇi)muṭi cūṭi (mī)ṉa(var ni)lai keṭa (vi)llavar kulaitara Eṉai ma(ṉṉa)va(riri)yaluṟ(ṟiḻi)tarattikkaṉaittuntaṉ cakkaranaṭāt(ti) vi**ja**yā**bhiṣe**kam paṇ(ṇi) v¿i?〈ī〉ra**siṁhāsa**ṉattu〈2〉 puvaṉamuḻututaiyāḷoṭum vīṟṟiruntaruḷiya **śrī**kulottuṅkacoḻatevaṟku yāṇṭu Iru(pa)tāvatu tiruvāy moḻin-taruḷa **ja**yaṅkoṇṭacoḻamaṇṭalattu Eyiṟkoṭṭattu nakaram kāñci(pu)rattu Āḷuṭaiyār tiruvaṉekataṅkāpatamuṭaiya mahā**de**vaṟ〈3〉ku nitta(ni)mantañceluttukaikku Antarāyamuṭpaṭa Iṟaiyili tevatāṉam viṭṭa tāmarkkoṭṭattuttāmarnāṭṭu(tt)āmar(āna) nit-taviṉotanallūr Ūrkku meṟku [|] vaṭapā(ṟ)kel(lai) kaṇa(pa)tiyār koyilukku te¿kk?〈ṟk〉um

[4] *E.g.*, the smaller Leyden grant; Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 224.
[5] See page 230 above.
[6] See below, p. 391, note 7.
[7] See page 231 above.
[8] No. 1 on the *Madras Survey Map* of the Conjeeveram tālluqa.
[9] Vol. I, p. 123.
[10] See page 312 above.

[|] k¿i?〈ī〉lpā(r)kkellai kumārakoṭṭattu〈4〉kkuḻiyaiyuṟṟu Ita(ṉ) teṟkukkāḷikoṭṭattaiyuṟṟu Ita(ṉ) teṟkuttūmpaṭiyaiyuṟṟum [|] teṉpāṟkellai tiruviṭaiyāṭṭamāṉa tūmpaṭiceṟuvukku vaṭakkum [|] melpāṟkellai Eri karai maṇpāṭṭukkukkiḻa(k)kum [|] naṭuvu Uṭpaṭṭa Uḷḷūr vīmīś**va**〈5〉ramuṭaiya nāyaṉār tevatānamāṉa pu(la)m Oṉṟum (nī)kki naṭuUḷpaṭṭa (nī)rni(la)m muvve(li) [5+] (mu) [5+] cem(pi)lu(m) v(eṭṭi) k(oḷkave)ṉṟu tiruvāy malarntaruḷa kulottuṅkacoḻa**brahmā**rāyaṉ〈6〉 kallu veṭṭuvitta paṭi [||]

Apparatus

〈1〉 Eṉai ma(ṉṉa)va(riri)yaluṟ(ṟiḻi)tara • Instead of *Eṉai maṉṉavaririyaluṟṟiḻitara*, four other inscriptions insert a different passage. Two of these (No. 61 of 1892, dated in the 15th year, and No. 9 of 1890, dated in the 26th year) read *vikkalan ciṅkaṇan melkaṭal pāya*; and two others (No. 145 of 1894, the date of which is lost, and the smaller Leyden grant) read *vikkalar ciṅkaṇar melkaṭal pāya*.

〈5〉 naṭuUḷpaṭṭa • Read *naṭuvuṭpaṭṭa*.

〈6〉 cem(pi)lu(m) • Before *cempilum*, *kallilum* must be supplied.

Translation by Hultzsch 1895

Hail! Prosperity! In the twentieth year (*of the reign*) of **Śrī-Kulōttuṅga-Śōḷadēva**, who,—while the goddess of Fame became renowned (*through him*), while the goddess of Victory was coveting (*him*), while the goddess of the Earth became brilliant (*with joy), (and*) while the goddess with the (*lotus*) flower (*i.e.*, Lakshmī) wedded (*him*),—had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (*authority*) to roll over all regions, so that the Mīṉavar **(Pāṇḍyas)** lost (*their*) firmness, the Villavar **(Chēras)** trembled, (*and*) the other kings were defeated and suffered disgrace;[11] and who, having anointed himself (*in commemoration of his*) victories, was graciously seated on the throne of heroes together with (*his queen*) **Puvaṉa-muḻudu-uḍaiyāḷ,**[12]—the king was pleased to order that it should be engraved [on stone] and on copper that three *vēlis* of wet land (*nīr-nilam*) were given,—for defraying the daily expenses,[13] including the *antarāyam,*[14] free of taxes, as a *dēvadāna*, excluding one field (*pulam*) which is situated within (*the land granted, and*) which is a *dēvadāna* of the temple

[11] Instead of the last few words, four other inscriptions read: "(and) Vikkala (and) Śiṅgaṇa plunged into the western ocean;" see note 1.

[12] *I.e.*, 'the mistress of the whole world.' In No. 78 this name has the slightly different form Puvaṉamuḻudum-uḍaiyāḷ.

[13] *Nimandam* is another form of *nivandam*, the Sanskrit *nibandha*; see p. 73, note 1, and p. 278, note 2.

[14] See the Index to Vol. I, *s.v.*

of **Bhīmēśvara** within the village,—to (*the god*) **Mahādēva** of the holy **Aṉēkataṅgā-padam** (*temple*), who is the lord of **Kāñchipuram**, a city in **Eyiṟ-kōṭṭam**, (*a district*) of **Jayaṅkoṇḍa-Śōṛa-maṇḍalam**.

(*The land granted*) is situated to the west of the village of **Tāmar**, *alias* **Nittaviṉōdanallūr**, in **Tāmar-nāḍu**, (*a subdivision*) of **Tāmar-kōṭṭam**. The northern boundary (*is*) to the south of the temple of **Gaṇapati**. The eastern boundary touches the *kuṛi*[15] *(belonging)* to the temple (*kōṭṭam*) of **Kumāra**, on the south of this the temple of **Kāḷi**, and on the south of this the bottom of a sluice (*tūmb-aḍi*). The southern boundary (*is*) to the north of a field (*śeṟuvu*), which is a *tiruviḍaiyāṭṭam,*[16] at the bottom of the sluice. The western boundary is to the east of the causeway (*? maṇpāḍu*) on the bank of the tank.

The king having ordered thus, **Kulōttuṅga-Śōṛa-Brahmārāyaṉ**[17] caused (*the above*) to be engraved on stone.

Bibliography

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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 390–392, item 77.

[15] According to the *Dictionnaire Tamoul-Français*, this is a land measure of 576 square feet.

[16] This term is probably synonymous with *dēvadāna*; see the Index to Vol. I, *s.v.* tiruviḍaiyāṭṭam, and *Ind. Ant.*, Vol. XXIV, p. 258, note 48.

[17] On similar surnames or titles see p. 139, note 1.