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Summary

This inscription is dated in the 1[7]th year of the reign of **Rājarāja**, (*alias*) **Rājakēsarivarman**, and carries the list of his conquests as far as **Kaliṅgam**. It appears to record that the village assembly assigned a daily supply of rice and oil to the temple of **Mahāśāstā**.[1] Some words in lines 7, 9 and 10 cannot be read and explained satisfactorily. A clause near the end of the inscription imposes a fine on those who would sell betel elsewhere but at the temple of **Piḍāri**.[2]

[1] Śāstā, 'the master,' or, in Tamil, Śāttaṉ is one of the names of the village god Aiyaṉār. Compare Vol. II. p. 48, note 9.

[2] This is the name of a village goddess; see *ibid.* note 10.

Edition

svasti śrī [||] tirumakaḷ polapperunilaccelviyu¿t?〈n〉taṉakke Urimai pūṇṭa¿ṉam?〈mai〉 maṉakkoḷ kāntaḷ¿u?〈ū〉r (c)ālai kalama〈2〉ṟuttaruḷi veṅkainā(ṭu){m}ṅkaṅkapāṭiyum taṭikaipāṭiyum nuḷampapāṭiyum kuṭamalaināṭum ko〈3〉llamum kaliṅkamum tiṇṭiṟal veṉṟittaṇṭāṟkoṇṭa taṉṉeḷil vaḷar¿u?〈ū〉ḷi Ūḷiy¿ū?〈uḷ〉〈4〉 Ellāyā(ṇṭu){m}nto(ḷu)takai viḷaṅkum yāṇṭe ceḷiñaraittecu koḷ kovi**rājarājarāja**ke**sari**va**nma**〈r〉k〈5〉ki(yā)ṇṭu 10 (7) Āvatu kāliyū(r)k(o)ṭṭattu taṉ kūṟṟu **śi**va**cūḷā**maṇimaṅkalamākiya **śrīvikramābharaṇaccatu(r){v}ve**¿ti?〈di〉maṅ〈6〉kalattu Iv〈vā〉ṭṭai **(dhan-mav)ā**ri(ya)pperumakkaḷum (U)〈ḷ〉ḷiṭṭa **mahāsabhai**yom Emm¿u?〈ū〉r taṇṭalu{U}ṭaiyāṅkaḷ maka〈7〉ṉ nāramaka(**tra**k=ka)ṉ va(pp)¿(u)?〈ū〉(r) ki(ḻava)r ka**(nmi)**kaṉ (vak=kuka)nteyārum Em(mūr) cāttakaṇattārum (A)mpala〈t〉til vaṭakkil **m¿ā?〈a〉hāśā**〈8〉**stā**viṉ koyi〈li〉(l)e (Iru)n(tu) paṇitta Eḻuttu [|] Em(mū)r **mahāśāstā**vu〈kku〉 **tri¿ś?〈s〉andh¿a?〈i〉**kkuppoḻtu Irunāḻ¿a?〈i〉yā〈ka〉 O(ru)nā(ḷai)k=ku ⟦**A**⟧ (Aṟu)〈9〉nāḻi(k=ku)m **trisa¿s?〈n〉dhi**k=kum (po)tu 2 10 [1+] Eṇṇaiyāka (E)ṇṇai ¿(cū)?〈Ā〉ḻ(ā)kke(y) Iruceviṭaraik=kumāka Iva(mu)ri [1+] m miṭākai vi (൨) pakka Em(mūr)〈10〉 (ki)ḻam(ai)yuṭ(ṭaiya taṭṭū)r kiḻavaṉ caṭai(na)kka**śma** makaṉ Aruḷ**śma**nāṉa Eḻunū mā(ṇiye ma)〈11〉ṅkalamiṭi n(e)l(lu)ppiṭit-tukk(o)ṇṭum veṟṟilai vaṭṭil (Uri)y nellum veṟṟi〈12〉lai paṭalikai(aiyā)l Oruparṟu veṟṟi-laiy¿ū?〈u〉m ko¿ṇi?〈ṇ〉ṭu (I)ppa(ri) muṭ=ṭām(e) ca**(ntr)ā**ti〈t〉tavaṟce〈13〉yv(ā)kavum [|] (I**ddha**ṉ)mam cāttakaṇattārey **rakṣi**ppā(rā)kavum [|] I〈t〉ta(ṉ)〈14〉ma¿tat(tu)?〈ttukku〉 vi[**ghna**m] niṉṟār keṅkaiyiṭaikkumari(yiṭai)y paṭṭār ce〈15〉yta pā(va)m pa¿(ṭa)?〈ṭu〉v(ār)āka(vu)m [|] Iv(vū)ril (veṟṟi)lai viṟpār piṭāri koyililaṉ〈16〉ṟi viṟṟārai Erivā(ri)〈17〉(ya)pperumakkaḷe〈18〉 (E)ri〈k〉ku mutalāka kaḷa〈ñ〉(cu)〈19〉 p(o)ṉ taṇṭa¿tu?〈ṅ〉(ko)〈20〉(ḷ)¿ṉa?〈ḷa〉ppeṟuvāka〈21〉(vu)m [|] Ipparitu paṇi〈22〉tto(m) **mah⟦a⟧〈〈ā〉〉(sa)bhai**yom [|] **sabhai**yuḷḷiruntu paṇi keṭṭeḻu(tin)eṉ ma**dhyas¿t?〈th〉a**〈23〉ṉ (veṟ)ṟikkuṟi n¿a?〈ā〉l¿a?〈ā〉yiravaṉ makaṉ taṉma(p)piriyaṉeṉ [|||] ¿I?〈śrī〉 [||]

Apparatus

〈1〉 **svasti śrī** • These two words are engraved in large letters to the left of line 1 to 3.

〈5〉 **catu(r)vve**ti • Read ***caturvedi***.

〈8〉 O(ru)nā(ḷai)k=ku • Here follows a Grantha, *a*, which appears to have been cancelled by placing over it a curve resembling *i*.

〈9〉 2 10 [1+] • The symbol following *2 10* looks like ***nṟ*** and may be an abbreviation of a word denoting some small measure for liquids. — 〈9〉 Iva(mu)ri [1+] m • The symbol

preceding *m* looks like ***nda***. — 〈9〉 vi (ൟ) pakka • This symbol [[**(ja)**]] is an abbreviation for *nellu*; see p. 7, note 8.

〈10〉 **śma** • Probably an abbreviation for ***śarman·***. — 〈10〉 Eḷunū • Probably an abbreviation for *eḷunūṟṟuvaṉ*.

〈14〉 vi [2+] • Read *vi**ghna**m*.

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! In the 1[7]th year (*of the reign*) of king **Rājarāja-Rājakēsarivarman**, who, in his long life[3] of growing strength, during which,—(*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (*at*) **Kāndaḷūr-Śālai**, and conquered by (*his*) army, which was victorious in great battles, **Vēṅgai-nāḍu, Gaṅga-pāḍi, Taḍigaipāḍi, Nuḷamba-pāḍi, Kuḍamalai-nāḍu, Kollam** and **Kaliṅgam**,—deprived the **Śeḻiñas** of (*their*) splendour at the very moment when **Udagai**, which is worshipped everywhere, was (*most*) resplendent;—(*the subjoined*) document was drawn up by (*the following persons*) who were present in the temple of **Mahāśāstā**, in the hall (*ambalam*) to the north (*of it):* We, the great assembly of **Śivachūḷāmaṇimaṅgalam**, *alias* **Śrī-Vikramābharaṇa-chaturvēdimaṅgalam**, (*a village*) in its own subdivision of **Kāliyūr-kōṭṭam**, including the great men elected for (*the management of*) charities (?) during this year; . . . . . in our village; and the commissioners[4] (*in charge of the temple*) of **Śāttaṉ** in our village.

(L. 8.) To (*the temple of*) **Mahāśāstā** in our village, at each of the three times of the day[5] two *nāḻi* (of rice), *i.e.* on each day six *nāḻi*; at each of the three times of the day, 20 . . . . . of oil, *i.e.* (one) *āḻākku* and two *śeviḍu* and a half of oil . . . . . .

(L. 9.) **Aruḷś[ar]man**, *alias* **Eḻunū[ṟṟuvaṉ]**, the son of **Śaḍai[na]kkaś[ar]ma[n]**, the headman of **[Taṭṭū]r**, who is (*also*) the headman of our village, ... having taken paddy (*in his hand*) and having taken (one) *uri* of paddy (*on*) a betel-leaf tray (*vaṭṭil*) and one bundle (?) of betel-leaves on a betel-leaf plate (*paḍaligai*),—it shall thus be done without fail as long as the moon and the sun exist.

(L. 13.) The commissioners (*of the temple*) of **Śāttaṉ** shall protect this charity. Those

[3]This inscription reads *taṉṉeḻil vaḷarūḻi ūḻiyuḷ* instead of *taṉṉeḻil vaḷarūḻiyuḷ*.

[4]The term *gaṇattār* occurred before in No. 1, l. 4.

[5]The 'three times of the day' (*trisaṁdhi* or *trikāla*) are sunrise, noon, and nightfall. Compare Vol. I. No. 53, and Vol. II. No. 9, paragraph 2; No. 24, paragraphs 2 and 3; and No. 35, paragraph 2.

who cause obstruction to this charity, shall incur (*all*) the sins committed between the **Gaṅgā** and **Kumari**.

(L. 15.) The great men elected for (*the supervision of*) the tank shall be entitled to levy a fine of (one) *kaḻañju* of gold in favour of the tank-fund from those betel-leaf sellers in this village, who sell (*betel-leaves*) elsewhere but at the temple of **Piḍāri**.

(L. 21.) Thus we, the great assembly, have ordered. Having been present in the assembly and having heard (*their*) order, I, the arbitrator **Dharmapriyaṉ**, the son of **[Veṟ]ṟikkuṟi Nālāyiravaṉ**, wrote (*this*). Prosperity !

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1899. *South-Indian inscriptions. Volume III: Miscellaneous inscriptions from the Tamil country. Part I: Inscriptions at Ukkal, Melpadi, Karuvur, Manimangalam and Tiruvallam*. South Indian Inscriptions 3.1. Madras: Government Press. Pages 9–11, item 6.