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Summary

This inscription is dated in the 29th year of the reign of the **Chōḷa** king **Rājarāja** I. and opens with the usual historical introduction, where, however, this inscription and No. 16 read **Taḍīga-pāḍi** instead of Taḍigai-pāḍi or Taḍiya-vaḷi.[1]

The inscription records that the citizens of **Mēṟpāḍi** granted to the **Aṟiñjigai-Īśvara** temple 5, 136(1/2) *kuḷi* of land, which was bounded in the east by the river Nugā, and in the north by the Chōḷēndrasiṁhēśvara temple. **Nugā** is evidently the original name of the river Nīvā (or Poṉṉai), on the western bank of which Mēlpāḍi is situated, and **Chōḷēndrasiṁhēśvara** is the ancient designation of the Sōmanāthēśvara temple.[2].

[1] See above, page 5.
[2] See the preceding page, and below, p. 29.

Edition

〈1〉 **svasti śrī** [||] tirumakaḷ polapperunilaccelviyun=taṉakkeyurimai (pūṇ)ṭamai maṉakkoḷkkān=ta(ḷ)¿(u)?〈ū〉(r) c(ā)lai kalamaṟuttaru(ḷi) (v)eṅkaināṭuṅkaṅkapāṭiyu(nu)ḷam-papāṭiyuntaṭīkapāṭiyuṅkuṭamalaināṭuṅkollamuṅkaliṅkamumeṇṭicai pukaḷ taravīḻamaṇṭalamumiraṭṭapāṭiyeḻaraiyilakkamun=tiṇṭiṟal veṉṟittaṇṭāṟkkoṇṭa tanṉeḷil vaḷarūḻi Ellā(y)ā(ṇ)ṭun=toḷutak¿a?〈ai〉 viḷaṅkum yāṇṭey ceḻiyarait-tecu koḷ **śrī**kovi**rājarāja**ke**sa**ripa**nmarā**na **śrīrājarājade**varkku yāṇṭu 2 10 9 Āvatu **ja**yaṅkoṇṭacoḻamaṇṭalattupperumpāṇappāṭittūñāṭṭu (m)eṟppāṭiyā(ki)ya **rājāśra**yapurattu nakarattom Āṟṟ¿u?〈ū〉rarttuñciṉa tevarkkuppaḷḷipaṭaiyāka Uṭaiyār **śrīrājarājade**var Eṅkaḷ nakarat(ti)leṭuppittaru(ḷi)ṉa (ti)ru Aṟiñcikai**(ī)śva**rattu **mahāde**var **(śrī)**ko(yi)lukkun(ti)ruccuṟṟālaikkun(ti)rumuṟṟattukkun(ti)runantaṉavaṉattukkum〈2〉 maṭaviḷākattukkumā(ka) nāṅkaḷittevaṟkukkuṭutta nilattukkellai nukāveṉṉu(m)āṟṟukku meṟkum Ivvūr (mu)mmaṭicoḻapp(e)runteruvil **vyā**pāri Āccerumāṉ vayiramekaṉ toṭṭappā(ḷ)āṉa (ni)lattiṉ vaṭavarukey nukāvāṟṟiniṉṟumirukolakalattāl meṟku nokki(p)poṉa peruvaḷi Eṇpatteḻu(ko)lācaṟutikku vaṭakkumivvācaṟutiyey vaṭakku nokkiccoḷe**ntrasiṁ(h)¿(i)?〈ī〉śva**ramuṭaiya tevar teva(ra)ṭiyār mattavāṇacceriy-eye(ṟa)ppoṉa teruvukkukkiḻakkuñco (ḷe)**(ntra)siṁhīśva**ramuṭaiyār koyiliṉ teṟkil ti(ru)nantaṉavaṉattiṉ (te)eṉṉarukey nukaraveṉṉumāṟṟukkey kiḻakku nokki nāṟkolakalattāṟpoṉa pe(ru)vaḻikkutteṟkuminnāṟperellaiyuḷḷumakappaṭṭa nilam Eṅkaḷ¿u?〈ū〉raḷantu kūṟiṭṭa patiṉeṇcāṇko{ḷ}lāṟkuḻi Aiyyāyiratt(orun)¿(u)ra?〈ū〉ṟṟu mu〈p〉pattāṟaraiyumitteva(ṟ)kuttevatāṉa Iṟaiyiliyākakkuṭutto(m) [|] I(n)ni(la)tt(āṟey) nukaraveṉṉu(m)āṟṟiṉiṉṟum Itte〈3〉varinnilattukkumilupp(ai)kkaḷaṉikkunīr pāynta vāykkāl kāṟkolakalattāl Ittevarinnilattukkumiluppaikkaḷaṉikkun¿i?〈ī〉r pāyappeṟavumippari(cu) tevatāṉa(I)ṟaiyiliyākaccilālekai ceytu kuṭuttomeṟpāṭiyāṉa **rājāśra**yapurattu nakarattom [|] Innakarattār colla Eḻutiṉeṉ Innakarakkaraṇattāṉ nārāyaṇaṉaṭaikkalavaṉeṉ [|] Ivaiyeṉṉeḷ¿a?〈u〉ttu ||~ Itu (pa)ṉmā¿bh?〈h〉**eśva〈ra〉rakṣai** ||~

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! In the 29th year (*of the reign*) of the glorious king **Rājarāja-Kēsarivarman**, *alias* **Śrī-Rājarājadēva**, who, (*in*) his life 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, Nuḷamba-pāḍi, Taḍīga-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam, Īḻa-maṇḍalam**, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the

seven and a half *lakshas* of **Iraṭṭa-pāḍi**,—deprived the **Śeḻiyas** of (*their*) splendour at the very moment when **Udag[ai]**, which is worshipped everywhere, was (*most*) resplendent;—we, the citizens of **Mēṟpāḍi**, *alias* **Rājāśrayapuram**, in **Tūñāḍu**, (*a subdivision*) of **Perumbāṇa-pāḍi** in **Jayaṅkoṇḍa-Śōḻa-maṇḍalam**, gave land to the god **Mahādēva** (Śiva) of the holy **Aṟiñjigai-Īśvara** (*temple*),—which the lord **Śrī-Rājarājadēva** had been pleased to build in our city as a resting-place (*? paḷḷi-paḍai*) for the king who fell asleep[3] at **Ārṟūr**,—for the sacred temple, for the temple enclosure,[4] for the temple court, for the temple garden, and for the environs of the temple.[5]

(L. 2.) The (*four*) boundaries of (*this land are*) to the west of the river called **Nugā**; to the north of the limit, eighty-seven rods (*in length*), of the high-road which, at a breadth of two rods, leads westward from the **Nugā** river along the northern extremity of the waste land of the garden of the merchant (*vyāpārin*) **Āchcherumāṉ Vayiramēgaṉ**, (*who resides*) in the high-street of **Mummaḍi-Śōḻa** in this village; to the east of the street which leads up northward from this limit to **Mattavāṇachchēri**, (*the quarter*) of the dancing-girls of the god of the **Śōḷēndrasiṁhīśvara** (*temple*); and to the south of the high-road which, at a breadth of four rods, leads eastward to the river called **Nugā** along the southern extremity of the temple garden on the south of the temple of the lord **Śōḷēndrasiṁhīśvara**. The land enclosed within these four great boundaries, (*which measures*) five thousand one hundred and thirty-six and a half *kuḻi* by the rod of eighteen spans, by which our village is measured and divided, we gave to this god as tax-free temple land. The channel, a quarter rod in breadth, (*which flows*) through this land from the river called **Nugā** (*and*) supplies water to this land and to the *iluppai*[6] field of this god, shall (*continue to*) supply water to this land and to the *iluppai* field of this god.

(L. 3.) Thus we, the citizens of **Mēṟpāḍi**, *alias* **Rājāśrayapuram**, having engraved (*this*) on stone, gave (*this land*) as tax-free temple land. At the bidding of these citizens, I, the accountant (*karaṇattāṉ*) of this city, **Nārāyaṇaṉ Aḍaikkalavaṉ**, wrote (*this*). This is my writing. This (*gift is placed under*) the protection of all *Māhēśvaras*.

[3] In the Appendix to Paṇḍit Śāmināḍaiyar's edition of the *Puṟanāṉūṟu*, Mr. V.Kanakasabhai Pillai suggests that the expression *tuñjiṉa* or *tuñjiya*, 'who slept,' which forms part of the designations of several Chōḷa, Pāṇḍya and Chēra kings, means 'who died.'

[4] *ālai* is a corruption of *ālaiyam* (*ālaya* in Sanskrit). Hence *tiruccuṟṟālai* is synonymous with *tiruc cuṟṟumāḷikai* and *parivārālaya*, on which see Vol. II. p. 151, note 1.

[5] Compare Vol. I. p. 92, note 5.

[6] This is the Tamil name of the tree *Bassia longifolia*.

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 23–24, item 15.