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Summary

This inscription is dated in the 5th year of the reign of **Rājakēsarivarman**, *alias* **Vīrarājēndradēva** (I.), and on a week-day (l. 37) which will probably admit of astronomical calculation if a second, similarly dated record of the same reign should be discovered. It opens with a long and interesting historical passage, the first portion of which agrees on the whole with the introduction of the **Karuvūr** inscription of the same king (No. 20 above). But the statement that the king conferred certain titles on some relatives of his (No. 20, ll. 1 to 3) is omitted here. For the reconstruction of the text of the fresh portion of the introduction no materials are available besides the incomplete introduction of the **Takkōlam** inscription and some stray fragments of the **Gaṅgaikoṇḍa-Śōḻapuram** inscription.[1]

Vīrarājēndra I. is said to have defeated the **Kēraḷas** at **Ulagai**, which seems to have been a place on the western coast, and to have tied in his stables the elephants of the

[1] No. 2 (Tk.) and No. 4 (G.) on p. 31 above.

Chālukyas and **Pāṇḍyas** (l. 16 f.). In a battle on the bank of an unspecified river he cut off the heads of a number of chiefs, some of whom are mentioned by name, but cannot be identified (l. 17 ff.). As the **Gaṅga** and **Nuḷamba** chiefs figure among them, they were probably feudatories of the Western Chālukya king. Vīrarājēndra I. was going to exhibit the heads of his victims at **Gaṅgaikoṇḍa-Śōḻapuram**, when his old enemy, the **Chalukya** king (**Āhavamalla-Sōmēśvara** I.), prepared to take revenge for his former defeat at **Kūḍal** (or Kūḍalśaṅgamam)[2] and despatched an autograph letter, in which he challenged the Chōḷa king to meet him once more at Kūḍal (l. 20 ff.). Vīrarājēndra I. proceeded to **Kāndai** (or Karandai ?), which seems to have been a place near Kūḍal, on the appointed day. Though he waited there for a full month, his enemy did not put in his appearance, but took to flight (l. 24 f.). The Chōḷa king occupied and burnt **Raṭṭa-pāḍi** and planted an inscribed pillar of victory on the **Tuṅgabhadrā** river (l. 25 f.).

Then follows a passage which states that Vīrarājēndra I. appointed "the liar who came on a subsequent day" to be **Chalukya** king or heir-apparent, and that, in derision, he placed round the neck of the candidate a board on which was written that the bearer had escaped execution by an elephant and had run away in public (l. 26 ff.). The Maṇimaṅgalam inscription does not name the person who was the object of this mockery. But an inscription of the 7th year of Vīrarājēndra I. at **Tirukkaḻukkuṉṟam** (No. 175 of 1894) says that the king "tied (round the neck) of the **Śaḷukki Vikramāditya**, who had taken refuge at his feet, a necklace (*kaṇṭhikā*), (which) illumined the eight directions, and was pleased to conquer and to bestow (*on him*) the seven and a half *lakshas*) of **Raṭṭa-pāḍi**."[3] Thus it appears that the Chalukya king or heir-apparent appointed by Vīrarājēndra I. was **Vikramāditya** VI., the son of his enemy Āhavamalla-Sōmēśvara I., and that Vikramāditya's coronation was not a mere sham act, as which it is represented in the subjoined inscription. As it is now an established fact that, after the wars between Sōmēśvara I. and Vīrarājēndra I., the latter entered into friendly relations with Vikramāditya VI., it cannot be doubted any more that the Chōḷa king whose daughter, according to the *Vikramāṅkadēvacharita*, became the wife of Vikramāditya VI., is identical with **Vīrarājēndra** I.[4]

The king next undertook an expedition into **Vēṅgai-nāḍu**, *i.e.* the country of Vēṅgī, which he had already conquered on a former occasion[5] (l. 28). His army defeated the enemy "on the great river close to **Viśaiyavāḍai**," *i.e.* at **Bezvāḍa** on the **Kṛishṇā**,

[2] For a description of this battle see p. 37 above.

[3] Lines 6 to 8: *tanṉaṭiyaṭainta caḷu(k)ki vikkiramāti<t>aṉai Eṇṭicai nikaḻa(k)kaṇṭikai kaṭṭi (Iraṭṭa)pāṭi Eḻa(r)ai Ilakkamu(m) E<ṟi>ntu kuṭuttaruḷi*.

[4] See my *Annual Report* for 1891-92, p. 5, and above, Vol. II. p. 231 f.

[5] See page 37 above.

proceeded to the **Gōdāvarī**, and passed **Kaliṅga** and **Chakra-kōṭṭa** (l. 29 f.). The king bestowed the country of Vēṅgī on **Vijayāditya** (l. 30 f.). Formerly I identified this prince with the Eastern Chalukya viceroy Vijayāditya VII.[6] But Mr. Venkayya aptly suggests that he may be the same as **Vishṇuvardhana-Vijayāditya**, a younger brother of Vikramāditya VI., who bore the title 'lord of the province of Vēṅgī.'[7]

On his return to **Gaṅgaikoṇḍa-Śōḻapuram** the king assumed the surname **Rājādhirājarāja** and exhibited the booty which he had brought from the country of Vēṅgī (l. 31 ff.).

In lines 36 ff. the inscription records that 4,450 *kuḻi* of land near the village were granted to the temple by the *Sēnāpati* **Jayaṅkoṇḍa-Chōḻa-Brahmādhirāja**, whose mother had made the grant described in the preceding inscription of Rājēndra (No. 29). The land had been purchased from the villagers by **Mañjippayaṉār**,[8] *alias* **Jayasiṁhakulāntaka-Brahmamārāyar**, the father of the *Sēnāpati*.

Edition

〈1〉 **~|| svasti śrīḥ** [||] tiru vaḷara tiraḷ puyattirunilavalaiyan=taṉ ma(ṇi)ppūṇeṇattāṅkippaṉ〈2〉maṇikkoṟṟaveṇkuṭai (ni)ḻal kuvalaiyattuyirkaḷaipperṟa tāyiṉum peṇi maṟṟuḷavaṟai〈3〉kaḻalarayar tanaṭi niḻalotuṅkavuṟaipila(t)tuṭai kali (O)tuṅ(ka) muṟai ceytu viraimala¿ṟṟ?〈rtt〉eriyal vikkalaṉṟaṉ〈4〉noṭu vari(ci)lai(t)taṭa(k=k)ai m(ā)cāman=tarai(k=ka)ṅkapāṭik=kaḷat(ti)ṭaini(ṉ)ṟu(n=tu) ṅkapat(ti)ri (pu)katturattiyāṅkavar veṅkainaṉāṭ(ṭi)ṭai (mīṭṭu)〈5〉mavar viṭṭa tāṅkarum peruva(litta)ṇṭu keṭattā(k=ki) mātaṇṭa(n)āyaka(ṉ) cāmu(ṇ)ṭa(rā)yaṉaicceṟṟavaṉ cirattiṉaiyaṟut(tu ma)ṟṟavanoru(ma)kaḷākiya〈6〉 Irukayaṉṟevi nākavaiyeṉṉu(n=t)okayañ(cāya)lai mukattoṭu (mūk=ku v)eṟā(k=ki pa)kai(tteti)r (mū)ṉṟām vicaiyiṉume(ṉ)ṟetir porutu paripava〈7〉nt¿i?〈ī〉rva¿na?〈tu〉 Eṉak=karutipporupuṉa(l) kūṭal{r}caṅ(ka)ttākavamallaṉ ma(k=ka)ḷākiya (vi)k=kala(ṉ) ciṅkaṇaneṉṟivartammoṭumeṇil cāman=ta(r)ai veṉṟaṭu(tū)〈8〉ci muṉai viṭṭuttaṉṟuṇai maṉṉaru(n=t)āṉum (pi)n=na(ṭu)ttirun=tu (va)ṭakaṭaleṉa vaku(t)tavattāṉai(yai)k=kaṭak=ka(ḷi)ṟoṉṟārkalak=ki Aṭaṟpari kocalai ciṅkaṉai ko〈9〉ṭippaṭai muṉṉal (tū)ci veṅkaḷiṟṟoṭun=tuṇittu kecu(va)taṇṭanāyakaṉ tā¿ṟk?〈rkk〉e(ttara)yaṉ tiṇṭiṟa(l) mārayaṉ ciṉappottaraya(ṉi)reccayaṉi¿y?〈k〉al ce〈yya〉 poṟ〈10〉kotai (mū)vattiyeṉṟārttaṭutu(p)pilanekacāman=tarai cinna(pi)ṉṉañc(e)ytu

[6] Above, Vol. II. p. 232.

[7] Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454, and above, p. 52 and note 8.

[8] A *Daṇḍanāyaka* named Mañjippayaṉ had been decapitated by Vīrarājēndra I.; see text line 18 of this inscription.

piṉṉai muta(liy)āṉa matuvaṇaṇoṭa (viri)ttalaiyo<ṭu vikkala>〈11〉noṭa (c)erutto(l̤i)laḷin=tu ciṅka(ṇaṇo){ṭ}ṭa Aṇṇa¿(ma)?〈la〉mutali(yara)ṉai(va)rumamar porppaṇṇi(ya) pakaṭiḷin=toṭa naṇṇiyavākavama(l)laṉumava¿(r̤)k?〈rkk〉u mu(no)〈12〉ṭa vekav(eṅ)kaḷir̤r̤iṉai (vi)lak=ki vākai koṇṭaṅkavar tāramumavar kulataṉa(mu)ñca(ṅ)kun=toṅkalun=tāraiyum peri(yu)m veṇcāmaraiyumekaṭampamum cūkarakk(oṭi)yu(m)〈13〉 makara(t)oraṇa-mum puṭpakappiṭiyum porukaḷir̤r̤īṭṭamum (pā)yparit(to)kaiyoṭu(m) paṟittu cey(o)l̤i vīraci(ṅ)kācanam p(ā)r (to)l̤aveṟi Eḷil tara Ula(ka)muḷututai(y)ā(l̤o)〈14〉ṭum vi-cai(ya)maṇikuṭa(me)yn=tu Eḷil koḷ ta(t)tumāpura(vi)ppottap(pi)ven=taṉai (vā)ra(ṉai) va(ṉ)kaḷaṟkeraḷaṉr̤aṉṉai **jaṉ**anātaṉr̤ampi(y)aippo〈15〉rk=kaḷat(ta)laṅkalcūḷ pacun=ta-laiyarin=tu p¿u?〈o〉(la)ṅkaḷal (t)eṉṉaṉai **śrī**valla(va)ṉ makaṉ ciṟu(va)ṉ miṉṉav-ilma(ṇi)muṭi vīrakecari(y)ai matavaraiyoṉr̤ā〈16〉(lutaippittu)lakaiyiṟkeraḷar ta(ṅ)ku-laceṅkīraiyoṭum veraṟappaṟin=to(ṭi) melkaṭal vīḻa vāraṇama(ruku)l̤i cel¿i?〈u〉tti vāriyileṇṇaruṅkaḷir̤r̤iṉ〈17〉 Iraṭṭaraik=kavarn=ta kaṉṉiyar kaḷir̤r̤oṭuṅkaṭ(ṭi) paṇṇup(piṭi)yoṭu(mā)ṅkavar (vi)ṭu tiṟai k(o)ṇṭu (mī)ṇṭu cūḻpu(ṉaṟ)k(o)ṇ(ṭā)r̤r̤uṟav-iṟkuṟitta vem〈18〉poril taṇṭanāyakartammil tiṇṭiṟal malliyaṇaṉaiyumañcip-payaṉaiyum pilkumatak=kaḷir̤r̤u(p)piramatevaṉai(yu)n=taṇ(ṭ)āracokayaṉr̤aṉṉaiyu-moṇṭi〈19〉r̤aṟcattiyaṇaṉaiyuñcan=tuvi**gra(ha)**ppattiyaṇa(ṉ)r̤aṉṉaiyumatataku temaruteriyal vīmayaṉr̤aṉṉaiyumāmati vaṅkāraṉaiyum nāmaveṟkaṅkaṉai nuḷa〈20〉mpa(ṉai)kkāṭavar koṉai maṅkumatay(ā)ṉai vaitumparāyaṉaiyi(ru)n=ta-lai(ya)rin=tu pe(rum)puṉaṟr̤aṉā(tu) kaṅkai(m)ānakar taitta miṉ tiṅkaḷil vaḷi varu caḷuk=ki〈21〉 paḷiyoṭu vāḻvatiṟcāvatu cālananṉreṉr̤evamuṟr̤in=ni(ya)cin=tayanāki muṉṉam putalvarun=tānumu(tu)kiṭṭuṭai(n=ta) kūṭalaṅka(ḷa)me(ṉa)k=kūṟitta kūṭa(li)〈22〉l vārātañciṉar maṉṉavarallar porppe(ru)mpaḷippiraṭṭarākave(ṉ)r̤iyāvaru-maṟiyaveḻutiya (pa)t¿a?〈i〉kamevarumolai viṭaiy(o)ṭuṅkuṭuttaviraṭṭa〈23〉pāṭip-piraṭṭarkaḷ kaṅkā(k)ettaṉaiyeva (Aṅ)kava(ṉ) vantaṭiyiṇai vaṇaṅkiy v(āca)ka-muṇa<r>ttalum cin=taiyumukamu(n=ti)ruppu(ya)miraṇṭumen=teḻilukav(aiyo)ṭiru〈24〉(maṭaṅ)ku poliyappon=tappork=ka(ḷa)m pukun=tu kān=taiyil va(lla)var koṉai va(ra)vu kāṇātu colliya nāḷiṉ melumortiṅkaḷ (pārttirun=ta pi)〈25〉ṉ(ṉai)ppot(ta)vaṉ kāl keṭavoṭi melkaṭaloḷittalun=tevanātaṉuñ(ci)ttiyuṅkeciyum¿u?〈ū〉varun=taṉittaṉi mutukiṭap-paravaru(mi)raṭṭapāṭiyeḻaraiyilak=ka〈26〉muraṭṭoḻilaṭak=ki muḻaṅkeri m¿u?〈ū〉ṭṭi veṅkatiṟpuliyeṟu viyan=tu viḷaiyāṭa(t)tu(ṅ)kapattirik=karai **ja**yapa(t)tirattūṇ nānilam paraca nāṭṭi menāḷ va〈27〉n=ta piraṭṭaṉai vallavanāk=kiccun=tarak=ka(ṇ)ṭikai kaṭṭi purac¿a?〈ai〉yāṉai puḻaik=kaiyiṟpiḻaittivvu(la)kamaṟiyavoṭiya paricoru-palakaiyiṟpaḻu(ta)r̤aveḻutiya piṉṉai cārtti〈28〉ṉavuṟ(ai)yuñcaḻuk=kipatam peṟr̤a pūttiṇamārvoṭum pūṭṭippert(tu)n=tāṉ kaikkoṇṭa veṅk(ai)naṉ(n)āṭu mīṭṭukko(ṇ)ṭalā(l) m¿i?〈ī〉ḷkila(ṅ)keṭṭi n¿i?〈ī〉 val(laṉā)kil va(n=tu)〈29〉 kākke(ṉ)r̤u colliyeṭuttavattāṉai vic(ai)yavātaiyo(ṭa)ṭut(ta) per(ā)r̤r̤il (ta)ṭutta **ja**ṉanāta(ṉai)yun=taṇṭanāyaka(ṉā)mi(ṉa)mārkaṭak=kaḷir̤r̤irā**ja**mayaṉaiyumupparacaṉaiyumutalākavuṭai(ya)vapperuñce

Aṭaviyiṟpācci k(o)tāviriyil taṉ potakanīruṇṇak=kaliṅkamuṅkaṭa(n=ta)p(pā)l (ca)k=karakoṭṭat(ta)p(pu)〈30〉ṟattaḷavu mevaru(n=t)āṉai(t)tāvaṭi celutti veṅkainaṉā(ṭu mī)ṭṭukkoṇṭu taṉ pūṅkaḷaṟkaṭaik=ka(la)m pukun=ta pa(ṭ)aik=kalattaṭak=kai vi**jai**〈31〉yātittaṟkaruḷi vicai koṭu mīṇṭu viṭṭa(ru)ḷi Ikaliṭ(ai)p(pū)ṇṭa **ja**yattiruvoṭuṅkaṅkāpuri pukun=taruḷi Aṅke **rājā(dhi)rājarāja**n〈32〉ne(ṉat)tarā(ti)parāka(t)tam niya〈ma〉ttiyaṟṟip-paṭiyil maṉṉavaraṭi toḻutetta v¿ī?〈i〉ṉmaṇippīṭattirun=tu veṅk(ai)naṉāṭṭiniṟkoṇṭavi〈33〉rune(ti)ppiṟak=kam (va)ricaiyiṟk(ā)ṭṭi Āḻiyunikaḷamu(ṅ)kaḷaṟṟiyāṅkavar vā(ḻi)ya viratamāṟṟi (pū)ḻi-mañce(tu) varampāṭceṅk(o)l celu〈34〉tti metiṉi viḷak=ki mītuyar vīrattanikkoṭi (tiyā)kak=koṭiyoṭumeṟpava(r) varukeṉṟu niṟpa portto(ḻi)lu(ri)m(aiyi)le〈35〉y(ti) Aracu 〈〈vīṟ〉〉ṟirun=tu mevarumanun(e)ṟi (vi)ḷak=kiya k(o)**rāja**ke(cari)va**(nma)**rāṉa Uṭ(ai)yār **śrī**vīra**rājen¿t?〈d〉ra**〈36〉**de**vark=ku yā(ṇ)ṭu Añcāvatu **ja**yaṅkoṇṭacoḻamaṇṭala(ttu) ceṅkāṭṭukkoṭṭattu mākaṇūrnāṭṭu ma(ṇi)maṅkalamāṉa **rāja**cūḻāmaṇiccatu**(r)vve**tima(ṅ)kala〈37〉ttu **mahāsabhai**yom Ivvāṭṭaik=kaṉṉināyaṟṟu A**parapakṣa**(t)tu catu**rddaśi**yun=tiṅkaṭkiḻamaiyum peṟṟa Uttirat(tu) nāḷ Emm¿u?〈ū〉r **brahmas¿t?〈th〉ā**〈38〉ṉam periyamaṇṭapatte **dha¿t?〈r〉mi** ceytu kūṭṭakkuṟaivaṟakkūṭiyirun=tu Ivvūr **jī**vitamu(ṭai)ya **s(e)**nāpatikaḷ **ja**ya〈〈(ṅ)〉〉koṇṭacoḻa**brahmādhi**rāja**r** tamappan(ā)〈39〉r mañcippayanārāṉa **ja**yaciṅkakulān=taka**brahma**mārāyar pak=kal nāṅka(ḷ) **(sva)**ṅkoṇṭu muṉpivark=ku Iṟ(ai)yiliyāka(k)kuṭuttu Ivarutāyiva(r) A〈40〉nupavittu varukiṟa nilamāvatu [|] Ivvūr perun=tūmpuniṉṟum poṉa peruṅkālukku k¿ī?〈i〉ḻak=ku pāra(ta)vāy〈k〉kāluk=ku vaṭak=ku Ivar vilai koṇṭuṭai〈41〉¿m?〈y〉a kamukan=toṭṭaṅkuḷi Irunūṟṟaimpatum periyeri karaik=ku kiḻa(k=ku pa)ṉaiya(n=ta)ñcerittūmpuk=kālu(k=ku){ttеṟkum} vaṭak=ku kora(ñci Uru)**(drakra)**mavittan〈42〉 toṭṭat(tu)k=ku teṟku peruvatikku meṟku{ṅkiḻak=ku}maṟṟu **de**va(t)āṉam (nī)kki kuḻi nālāyirattu Irunūṟum Āka Ivvūrkkolā〈43〉l kuḻi nālāyirattu nā(nū)ṟṟaimpatum Ivvūr **śrīma〈d·〉dvārā**pati **śrī**kāmakkoṭiviṇṇakar Āḻvārkku **A(r)¿cch?〈c〉a**nā**bh(o)**kamāka In=ta〈44〉 (ma)ñcip-payanār ma(ka)nār **se**nāpatikaḷ **ja**yaṅko(ṇ)ṭacoḻa**brahmā**ti**rājar** kuṭuttār [|] I(ṉ)nilam nālāyirattu nānūṟṟaimpa〈45〉tu kuḻiyum **(ca)n¿t?〈d〉rādi¿tta?〈tya〉**va¿(t)?〈t·〉 In=ta (Ā)ḻ(v)ārk=ku **(sa)bhai**yome Iṟaiyiṟuttuk=kuṭuppomāno(m) **mahāsab-hai**yom [|] **sabhai**yu〈46〉ḻirun=tu karaiyiṭṭu karaippon=tu paṇittār piṟān=tūr **bha**vanan=ti**sahasra**num Araṇaippuṟattu ti(ṇ)ṭakūḷamātava**kra**mavittanum Īvu〈47〉ṇi mātava**kra**mavittanum paṇippaṇiyāl paṇi keṭṭu Eḻu(tin)eṉ Ūrk=karaṇattāṉ vaṭukaṉ p(ā)k=karaneṉ [|] Ivai Eṉ Eḻuttu [||]

Apparatus

〈19〉 matataku • G. reads *mata(takar)*.

〈21〉 kūṭalaṅka(ḷa) • G. reads *kūṭaley kaḷa*.

〈27〉 puracayāṉai • Tk. has *pucai Āṉai*; read *puracaiyāṉai*.

〈32〉 niyatti • Read perhaps *niyamatti*.

〈33〉 (pū)l̲ima • G. reads *cūl̲ima*.

〈45〉 **(ca)ntrādi**ttava(t) • Read ***candrāditya**vat·*.

Translation by Hultzsch 1899

[The first 15 lines agree with ll. 1—10 of No. 20 above.]

(Line 16.) When at **Ulagai**[9] the **Kēraḷas** were uprooted along with the infants of their family, ran away and plunged into the western ocean, (*the* Chōḷa *king*) despatched (*his*) elephants for a rare bath (*in the ocean). (He*) tied in the stables the **Iraṭṭas** (*i.e.* the Chalukyas) whose elephants were numberless,[10] along with the elephants of the **Kaṉṉiyas**,[11] which (*he*) had seized. (*He*) took the tribute which they paid, along with female elephants (*which had*) trappings, and returned.

(L. 17.) Having occupied (*an island*) surrounded by water, (*he*) cut off in a hot battle, which had been appointed near the river, the great heads of the following *Daṇḍanāyakas:*—**Malliyaṇaṉ** of great valour, **Mañjippayaṉ**, Piramadēvaṉ (*i.e.* **Brahmadēva**), whose elephants dripped with rut, **Aśōkaiyaṉ**,[12] (*who wore*) a fresh garland, **Śattiyaṇaṉ** of brilliant valour, **Pattiyaṇaṉ**, (*the minister for*) peace and war, **Vīmayaṉ**, (*who wore*) a fragrant, excellent garland (*and who resembled*) a rutting elephant, and **Vaṅgāraṉ** of great wisdom, (*and the heads*) of the **Gaṅga** (*king), (who carried*) a dreadful lance, of the **Nuḷamba** (*king*),[13] of the king of the **Kāḍavas**,[14] and of the **Vaidumba** king,[15] the rut of whose elephants was diminishing (*through fear*).

(L. 20.) Before (*the* Chōḷa *king*) had nailed up (*the heads of these princes in*) the great city (*called after*) the great river **Gaṅgā**,[16] the **Śaḷukki**,[17] who came from the race of the

[9] Instead of this, the Takkōlam inscription reads Udagai, which seems to have been a city of the Pāṇḍyas; see above, Vol. II. p. 250, note 3.

[10] Perhaps the author means 'the numberless elephants of the Iraṭṭas,' and not 'the Iraṭṭas whose elephants were numberless.'

[11] This seems to be a designation of the Pāṇḍyas, in whose dominions Kaṉṉi, *i.e.* Cape Comorin, was situated.

[12] A *Maṇḍalin* Aśōkaiyaṉ is stated to have lost his life in the battle of Koppam; see p. 63 above.

[13] *I.e.* the Pallava chief of Nuḷambapāḍi; compare above, p. 59, note 1.

[14] *I.e.* the Pallava chief of Śeñji (Gingee); see *Ind. Ant.* Vol. XXII. p. 143.

[15] Compare above, Vol. II. p. 379, note 9.

[16] *I.e.* in Gaṅgaikoṇḍa-Śōḻapuram.

[17] *I.e.* the Western Chālukya king Āhavamalla-Sōmēśvara I., who was already referred to in the description of the battle of Kūḍalśaṅgamam; see the translation on p. 37 above.

Moon, reproached himself, saying:—"It is much better to die than to live in disgrace," became troubled in mind, and declared that the same **Kūḍal**, where, previously, (*his*) sons and himself turned their backs and were routed, (*should be the next*) battle-field.

(L. 21.) In order that all might know (*it), (he*) wrote as preamble of a letter, which was hard to be despatched, the words:—"He who does not come to the appointed **Kūḍal** through fear, shall be no king, (*but*) a liar (*who incurs*) great disgrace in war," (*and*) gave (*this letter*) along with the order for despatch (?) to the liars of **Iraṭṭa-pāḍi**,[18] who ordered **Gaṅgā[k]ēttaṉ** (*to deliver it*).

(L. 23.) He came, prostrated himself at the two feet (*of the* Chōḷa *king*), and declared (*the contents of*) the letter. The mind, the face and the two royal shoulders (*of the king*) became doubly brilliant with surpassing beauty and joy.

(L. 24.) (*He*) started and entered that battle-field. Not having seen the king of the **Vallabhas** (*i.e.* the Chalukyas) arrive at **Kāndai**,[19] (*he*) waited one month after the appointed day. Then the liar[20] ran away until his legs became sore, and hid himself in the western ocean, and each of the three: **Dēvanāthaṉ, Śitti** and **Kēśi**, turned their backs.

(L. 25.) (*The* Chōḷa *king*) subdued (*in*) war the seven and a half *lakshas* of the famous[21] **Iraṭṭa-pāḍi**, and kindled crackling fires. In order that the four quarters might praise (*him), (he*) planted (*on*) the bank of the **Tuṅgabhadrā** a pillar (*bearing*) a description of (*his*) victory, while the male tiger, (*the crest of the race*) of the Sun, sported joyfully.[22]

(L. 26.) (*The king*) appointed the liar,[23] who came on a subsequent day, as **Vallabha** (*i.e.* Chalukya king), and tied (*round his neck*) a beautiful necklace (*kaṇṭhikā).*[24] *(He*) wrote unmistakably on a board how (*the Chālukya*) had escaped the trunk of an elephant (*which had*) a cord (*round its neck*), and had run away with the knowledge (*of all the people*) of this earth.[25] Then, on the auspicious day on which (*the latter*) attained to

[18] *I.e.* the ministers of the Chālukya king.

[19] As *ra* and the secondary form of *ā* are expressed by the same character, the name of this place may have as well been Karandai.

[20] *Viz.* Āhavamalla, who had earned this epithet by not keeping the appointment at Kūḍal, which he had proposed himself.

[21] Literally, 'which is hard to praise.'

[22] The tiger was probably figured on the *jayastambha*, as on a pillar, which contains an inscription of Rājēndra-Chōḷa, on the top of Mahēndragiri; see my *Annual Report* for 1895-96, p. 7.

[23] An inscription of the 7th year at Tirukkaḷukkuṉṟam (see p. 65 above) shows that this 'liar' was Vikramāditya (VI.).

[24] On *kaṇṭhikā* as a symbol of the dignity of heir-apparent see *Ep. Ind*. Vol. IV. p. 227, note 10.

[25] It seems that Vikramāditya VI. had been condemned to be trampled to death by a *mast* elephant which was led by ropes, but that he escaped and was pardoned.

the dignity of **Śaḷukki**, (*the* Chōḷa *king*) tied on (*his*) breast (*that board*) and a quiver (*of arrows*) which was closed (*and hence useless*).

(L. 28.) Having moved (*his camp*), he declared:—"(*We*) shall not return without regaining the good country of **Vēṅgai**, which (*we had formerly*) subdued. You,[26] (*who are*) strong, come and defend (*it*) if (*you*) are able !" That army which was chosen (*for this expedition*) drove into the jungle that big army, which resisted (*its enemies*) on the great river close to **Viśaiyavāḍai** (*and*) which had for its chiefs **Jananāthaṉ**,[27] the *Daṇḍanāyaka* **Rājamayaṉ**, whose *mast* elephants trumpeted in herds, and **Mupparaśaṉ**.

(L. 29.) His elephants drank the water of the **Gōdāvarī**. (*He*) crossed even **Kaliṅgam** and, beyond (*it*), despatched (*for*) battle (*his*) invincible army as far as the further end of **Śakkara-kōṭṭam** (Chakra-kōṭṭa).[28]

(L. 30.) (*He*) re-conquered the good country of **Vēṅgai** and bestowed (*it*) on **Vijayādityaṉ**, whose broad hand (*held*) weapons of war, (*and*) who had taken refuge at his lotus-feet.[29]

(L. 31.) Having been pleased to return speedily, (*the* Chōḷa *king*) entered **Gaṅgāpurī**[30] with the goddess of victory, who had shown hostility in the interval,[31] and there made (*himself*) the lord of the earth, (*with the title*) **Rājādhirājarājaṉ**,[32] in accordance with the observances of his (*family*).

(L. 32.) While (*all*) the kings on earth worshipped (*his*) feet and praised (*him), (he*) was seated on a throne of bright jewels and exhibited in order the heap of the great treasures which (*he*) had seized in the good country of **Vēṅgai**. (*He*) unlocked the rings and chains (*of prisoners*) and altered (*his previously made*) vow, according to which they ought to have lived (*in confinement). (He*) wielded a sceptre which ruled (*as far as*) the limits of (*the mountain*) surrounded by snow (*i.e.* the **Himālaya**) and of **Sētu** (*i.e.* Rāmēśvaram), and illumined the earth.

(L. 34.) In the fifth year (*of the reign*) of (*this*) king **Rājakēsarivarman**, *alias* the lord **Śrī-Vīrarājēndradēva**, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne), (which he*) had acquired by right

[26] This is addressed to the king who held Vēṅgī at the time.

[27] On a previous occasion Virarājēndra I. had decapitated the younger brother of Jananātha of Dhārā; see p. 37 above.

[28] See above, Vol. II. p. 234, note 9.

[29] This passage was already quoted *ibid.* p. 232, note 3.

[30] See above, p. 68, note 11.

[31] This is an admission of the fact that the Chōḷas had experienced reverses.

[32] The Gaṅgaikoṇḍa-Śōḷapuram inscription reads [Rā]jādhirājan-Rājarā[ja].

of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—"Let (*all*) supplicants come !"

(L. 36.) We, the great assembly of **Maṇimaṅgalam**, *alias* **Rājaśūḷāmaṇi-chaturvēdimaṅgalam**, in **Māgaṇūr-nāḍu**, (*a subdivision*) of **Śēṅgāṭṭu-kōṭṭam**, (*a district*) of **Jayaṅkoṇḍa-Śōḻa-maṇḍalam**, having given alms (?) and being assembled, without a vacancy in the assembly, in the large *maṇḍapa* (of) the *Brahmasthāna*[33] in our village, on the day of *Uttara(-Phalgunī)*, which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of *Kanyā* in this year, (*gave to the temple*) the following land, which we had formerly given on payment, free of taxes, to **Mañjippayaṉār**, *alias* **Jayasiṁhakulāntaka-Brahmamārāyar**, the father of the *Sēnāpati* **Jayaṅkoṇḍa-Śōḻa-Brahmādhirājar**, the owner of a living (*jīvita*) in this village, and which he was enjoying as his property.

(L. 40.) An areca garden of two hundred and fifty *kuḻi*, which he had purchased, to the east of the large channel which flows from the large sluice of this village, (*and*) to the north of the *Bhārata* channel, and four thousand and two hundred *kuḻi* to the east of the bank of the large tank, to the north of the channel (*which flows from*) the sluice of **Paṉaiyandañjēri**, to the south of the garden of **Kōrañ[ji Rudra-Kra]mavittaṉ**, and to the west of a large road, excluding other *Dēvadānas*,—altogether four thousand four hundred and fifty *kuḻi* by the rod (*kōl*) of this village were given to (*the temple of*) **Śrīmad-Dvārāpati**, (*alias*) **Śrī-Kāmakkōḍi-Viṇṇagar-Āḻvār** in this village, for the expenses of the worship, by the *Sēnāpati* **Jayaṅkoṇḍa-Śōḻa-Brahmādhirājar**, the son of that **Mañjippayaṉār**.

(L. 44.) We, the great assembly, are bound to pay the taxes and to give these four thousand four hundred and fifty *kuḻi* of land to this *Āḻvār* for as long as the moon and the sun exist.

(L. 45.) Having been present in the assembly and having heard the order of **Bhavanandi-Sahasraṉ** of **Piṟāndūr, Tiṇḍakūḷa-Mādhava-Kramavittaṉ** of **Araṇaippuṟam**, and **Mādhava-Kramavittaṉ** of **Īvuṇi**, who had distributed the blocks and inspected the blocks,[34] I, **Vaḍugaṉ** Pākkaraṉ (*i.e.* **Bhāskara**), the accountant of the village, wrote (*the above*). This (*is*) my writing.

[33] See above, p. 63 and note 1.
[34] See above, p. 64 and note 3.

Commentary

〈30〉 Line 30 stands above the second half of line 29, and the inscription continues to run upwards as far as line 35 inclusive.

Bibliography

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