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Summary

This inscription is dated in the 8th year of the reign of **Parakēsarivarman**, *alias Tribhuvanachakravartin* **Rājarājadēva** (l. 5), and opens with a panegyrical passage, from which we learn nothing of any importance but that his queen bore the name or title **Mukkōkkiḻāṉaḍigaḷ**.[1] It records that some land near the village was purchased from **Sāhaṇai Mādhava-Bhaṭṭaṉ** and assigned to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

At the time of the inscription the overseer of the *Śrī-Vaishṇavas* was **Araṭṭamukkidāsaṉ**. As the same officer is referred to in two inscriptions of the 12th and 28th years of the reign of **Kulōttuṅga-Chōḷa** III. (Nos. 36 and 37 below), it may be assumed either that Parakēsarivarman, *alias* Rājarājadēva, was identical with that Rājarājadēva who succeeded Kulōttuṅga-Chōḷa III. or that he was the predecessor of the latter. I am inclined to adopt the second alternative, because the present inscription mentions as

[1] Mukkōkkiḻānaḍi had been the name of the chief queen of Vikrama-Chōḷa; see above, Vol. II. p. 309.

the person from whom the granted land was purchased a certain **Sāhaṇai Mādhava-Bhaṭṭaṉ**, whose name occurs in a similar connection in the inscription of **Kulōttuṅga-Chōḷa** II. (No. 34 above). Hence the king to whose reign the subjoined inscription belongs has to be styled **Rājarāja** II., and the successor of Kulōttuṅga-Chōḷa III. will be Rājarāja III. The reign of Rājarāja II. would fall between A.D. 1132, the latest date of Kulōttuṅga II.,[2] and A.D. 1178, the date of the accession of Kulōttuṅga III.[3]

I have impressions of two other inscriptions of Rājarāja II. which open with the same panegyrical introduction. The first of them, in the Śvētāraṇyēśvara temple at **Kaḍappēri** near Madurāntakam in the Chingleput district (No. 132 of 1896), is dated in the 9th year; and the second, in the **Ēkāmranātha** temple at Conjeeveram (No. 9 of 1893), is dated in the 15th year of the reign, "on the day of *Punarvasu*, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of *Tai*."[4]

Edition

〈1〉 **svasti śrī** [||] pū maruviya tirumātum puvimātum **ja**yamātum ṉā maruviya kalaimātum pukaḷmātum nayantu (pu)lka (Aru)maṟaivitine(ṟi)ya〈2〉(ṉai)ttumaruntamiḻun=ta(ṉi) taḷaippavarumuṟai (U)rimaiyiṉ ma(ṇi)muṭi cū(ṭi)ttiṅkaḷ veṇkuṭ(ai)tticaikkaḷiṟeṭ(ṭun=taṅ)ku tanitti(ṭa)〈3〉n=tāṉeṉa viḷaṅkakkaruṅkalippaṭṭiyaicceṅkol turappapporuvaliyāḻi pu(vi) vaḷarttuṭaṉ vara villa(var) teluṅkar m¿i?〈ī〉ṉavar〈4〉 ciṅkaḷar pallavar mutaliya pārtti(va)r pa(ṇi)ya Eṇṇaruṅkaṟpamaṇṇakam puṇarn=tu cempo(ṉ vī)ra**siṁhāsa**ṉa(t)tu Ulakuṭai muk〈5〉kokkiḻāṉaṭikaḷoṭum (vī)ṟṟirun=taruḷiya kopparakecarip**anma**rāṉa **tribhu**vaṉaccakkaravarttikaḷ **śrīrājarājajade**〈〈va〉〉ṟku yāṇṭu 8〈6〉 Āvatu [|] **ja**yaṅkoṇṭacoḻamaṇṭala〈t〉tu kulottuṅkacoḻavaḷaṉā〈〈ṭ〉〉ṭu kuṉṟattū(rṉā)ṭṭu maṇima(ṅ)kalamāṉa pāṇṭi〈7〉ya(ṉai)Irumaṭi(m)eṉ(koṇṭaco)ḻacca(tu)〈r〉ppe(tima)ṅkalat(tu) **ma**h**(āsa)bhai**yo〈〈m〉〉 Eḻut(tu) [|] (nammū)r (vaṇṭuvar)ā(vati E)mp(e)ru〈8〉mān koyilil **śrī**kāriya(m) ce〈〈y〉〉kiṟa Irāyūr vi**ṣṇubha**ṭṭaṉu(m) **śrī**(v)ai**ṣṇa**va〈〈v〉〉āriya{m}ñce〈〈y〉〉kiṟa Araṭṭamukki**dāsa**ṉum kaṇṭu〈9〉 namm¿u?〈ū〉r vaṇṭuvarā(va)ti Em(p)erumāṉukku ciṟukālai**sa**n=tikku (mu)ṉpākattiru〈〈ma(n=tira)〉〉poṉakam Orutiruppoṉakam ṉāṉāḻi〈10〉 Ariciyāl A**mṛ**tu ce〈y〉taru(ḷu)kaikku Immaṇṭalattu (Ū)ṟṟukkāṭṭukk(o)ṭṭattu Ūṟṟukkā〈〈ṭṭu〉〉ṉā(ṭ)ṭu Ūṟṟukkāṭāṉa Aḻaki(ya)coḻanallūr ma(ṅ)kalaṅkiḻān v(e)ḷā〈11〉n malaikini(ya)ṉiṉṟā(ṉ) nammūr **(s)ā**kaṇai mā(ta)vapaṭṭaṉ pa(k)ka(l)kkācu

[2] *Ind. Ant.* Vol. XX. p. 285.

[3] *Ep. Ind.* Vol. IV. p. 266.

[4] *yāṇṭu patiṉañcāvatu taimā**sa**ttu pū**rvva**pa**kṣa**ttu puṇarpūcamum **ca**tu**(r)dda**ciyum viyāḻakkiḻamaiyumā(ṉa) nāḷ.*

Iṭṭu(k)koṇṭu viṭṭa n̲ilam [|] (I)vvūr kākka(m)pilāl karuṇākarapaṭṭan̲ pakkal I<m>māta(va)paṭṭa<12>n koṇṭuṭai(ya) Ivvūrpperun=tūmpiniṉṟu va(ṭa)kku n̲(o)k(ki)ppon̲a peruvāykkālukkukkiḻakkum Ālavatikku vaṭakku Iraṇṭāṅkaṇṇāṟṟu (k)ākkampirālccīrā<13>ma(cī)riḷaṅkokkuḻi (Iru)n̲ūṟṟañcaraiyum Ivvatikku vaṭakku n̲ālāṅ(ka)ṇṇāṟṟukkāk(ka)mpirāl (cīr)āma(cīri)ḷaṅkokkuḻi I(ru)n̲ūṟṟoru(pa)ttelum Itin̲{ṅ} kiḻakku Ipperuṭaiya<14> taṭi Oṉṟiṉālkkuḻi n̲ū<<ṟ>>ṟon̲patum Itin̲ vaṭakku Immātavapaṭ<<ṭa>>n̲ (Ikku)ṭi tiruveṅkaṭapaṭṭan̲ (pa)kkal **supra**ti**graha**mākakkoṇṭuṭaiya **sāha**ṇai paṭṭaraiya(n̲) pulat(ti)laṟa(tta) t(e)ṟ<15>kkiṭaiyakkuḻi Eṇ(pa)tum Ākappottakappaṭi kuḻi Aṟuṇūṟṟorupattiraṇṭaraiyu(m) [|] Immaṅka(la)ṅkiḻān veḷān malaikiṉiyaṇiṉṟān (pa)kkal Iṉ(n̲i)lam Iṟaiviḻu(t)tukaik(ku)<16> veṇ(ṭu)m pon̲ koṇṭu ca**ntrā**tittavarai Iṟaivi(ḻu)ttikkuṭut(t)om **mahāsabhai**yom [|] (I)n̲n̲ilan=tā(n̲) veṇṭu per Iṭṭukkalli(lu)m cempilum veṭṭikko<<ḷ>>vatā<17>kavum I<v>va**mṛ**tu ceyta **prasāda**ttilccempāti(yum) Apūrvi **śrī**vai**ṣṇa(va)**rāy van=tāṟ(kku) Iṭu(va)tā(ka)vum [|] Ivvūr naṭuviṟttirumuṟṟattukkūṭṭaṅkuṟaivaṟakkūṭi Iru¿(n=tu)?<nta> **sabhai**<18>yuḷ n̲iṉṟu Araṇaippuṟattuppuruṣottama**bhaṭṭa**n̲ paṇippappaṇi keṭṭeḻutinen ma(ṇima)ṅkalamuṭ(ai)yān (Ā)n̲a**(nta)bo(dha)**n̲ veḷān c¿i?<ī>rāmatevanen [|] Ivai En̲ Eḻuttu [|] Ippaṭi<19>kku Ivvūrttaccakk<<ā>>(ṇi) cempāti(yu)ṭaiya (ta)ccan̲ vaṭukan̲ātan̲ tiruvāykkulamān̲ t(o)ṇṭaiṉāṭṭācāriyanen̲ [|] Ivai En̲ Eḻut(tu) [|] It**dhanmam śrī**v(ai)**ṣṇa**va**rakṣai{ḥ} [|] ha**ri [||]

Apparatus

<2> tanitti(ṭa) • Two other inscriptions of the same king read *taṉikkūṭa*.

<9> ma(n=tira)poṉakam • The word *ma(n=tira)* is entered above the *pe* of *poṉakam*.

<16> veṭṭikkoḷvatā • The *ā* [[i.e. the *kāl*]] of *koḷ* is entered above, and *ḷ* below the line.

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! While the goddess of prosperity, who carries a (*lotus*) flower, the goddess of the earth, the goddess of victory, the goddess of learning, who resided on (*his*) tongue, and the goddess of fame lovingly embraced (*him*), and while all the rules prescribed in the sacred Vēdas and the elegant Tamiḻ flourished exceedingly, (*the king*) put on the jewelled crown by right of royal descent.

(L. 2.) The moon of (*his*) white parasol was glittering as if it were a matchless hall in which the eight elephants of the quarters abided;[5] (*his*) sceptre drove away, (*like*) a

[5] *I.e.* he ruled over the whole earth.

prostitute, the dark Kali (*age*); and (*his*) discus, powerful in battle, accompanied (*his sceptre*), extending (*his conquests on*) the earth.

(L. 3.) Having won the heart (*of the goddess*) of the earth for countless ages, (*he*) was pleased to be seated on the throne of heroes, (*made*) of pure gold, with (*his queen*) **Mukkōkkiḻāṉaḍigaḷ**, the mistress of the world, while the Villavar **(Chēras), Teluṅgar**, Mīṉavar **(Pāṇḍyas), Śiṅgaḷar, Pallavar** and other kings prostrated themselves (*before him*).

(L. 5.) In the 8th year (*of the reign*) of (*this*) king **Parakēsarivarman**, *alias* the emperor of the three worlds, **Śrī-Rājarājadēva**.

(L. 6.) The writing of us, the great assembly of **Maṇimaṅgalam**, *alias* **Pāṇḍiyaṉai-irumaḍi-mēṉ-koṇḍa-Śōḻa-chaturvēdimaṅgalam**, in **Kuṉṟattūr-nāḍu**, (*a subdivision*) of **Kulōttuṅga-Śōḻa-vaḷanāḍu**, (*a district*) of **Jayaṅkoṇḍa-Śōḻa-maṇḍalam**.

(L. 7.) With the knowledge of **Vishṇu-Bhaṭṭaṉ** of **Irāyūr**, the manager of the temple of **Vaṇḍuvarāpati-Emberumāṉ** in our village, and of **Araṭṭamukkidāsaṉ**, the overseer of the *Śrī-Vaishṇavas*.[6]

(L. 9.) In order that (*the god*) **Vaṇḍuvarāpati-Emberumāṉ** in our village might receive (*every day*) an offering of four *nāḻi* of boiled rice before early dawn, the *Maṅgalaṅgiḻāṉ* **Vēḷāṉ Malaigiṉiyaniṉṟāṉ** of **Ūṟṟukkāḍu**,[7] *alias* **Aḷagiya-Śōḻa-nallūr**, in **Ūṟṟukkāḍu-nāḍu**, (*a subdivision*) of **Ūṟṟukkāṭṭu-kōṭṭam**, (*a district*) of the same *maṇḍalam*, purchased for money from **[S]āgaṇai**[8] **Mādhava-Bhaṭṭaṉ** of our village (*the following*) land.

(L. 11.) Two hundred and five and a half *kuḻi* of **Kākkambirāl Śrīrāma-Śīriḻaṅgō** in the second *Kaṇṇāṟu*[9] to the east of the large channel which flows to the north from the large sluice of this village,[10] and to the north of the *Ālavadi* (road),[11] which that **Mādhava-Bhaṭṭaṉ** had purchased from **Kākkambilāl Karuṇākara-Bhaṭṭaṉ** of this village; two hundred and seventeen *kuḻi* of **Kākkambirāl Śrīrāma-Śīriḻaṅgō** in the fourth *Kaṇṇāṟu* to the north of this road; to the east of this, one hundred and nine *kuḻi*, equal to one *taḍi*[12] (and) bearing the same name; and to the north of this, eighty *kuḻi*, ... in the field of **Sāhaṇai Bhaṭṭaraiyaṉ**, which that **Mādhava-Bhaṭṭaṉ** had received

[6]The words ***śrī*vai*ṣṇa*vavāriyañceykiṟa** correspond to ***śrī*vai*ṣṇa*vakkaṇkāṇi** in other Maṇimaṅgalam inscriptions.

[7]This is a village in the Conjeeveram tāluka; see above, Vol. II. p. 345, note 4.

[8]This word is spelt Sāhaṇai in text line 14 below; see also above, p. 77, note 8.

[9]See above, p. 73, note 6.

[10]See No. 34, text line 6, and No. 30, text line 40.

[11]See above, p. 78 and note 9.

[12]Compare above, p. 58, line 1.

as a present from **Tiruvēṅgaḍa-Bhaṭṭaṉ** of this village,—altogether,[13] six hundred and twelve and a half *kuḻi* according to the land-register.[14]

(L. 15.) Having received the gold required for making this land free of taxes from that *Maṅgalaṅgiḻāṉ* **Vēḷāṉ Malaigiṉiyaniṉṟāṉ**, we, the great assembly, gave it free of taxes, for as long as the moon and the sun exist.

(L. 16.) The designation which he desires for this land shall be engraved on stone and on copper, and the better half of the leavings of these offerings shall be given to travellers who are *Śrī-Vaishṇavas* (and) have not (*received it*) before.[15]

(L. 17.) Having been present in the assembly, which met without a vacancy in the temple court in the middle of this village, and having heard the order of **Purushōttama-Bhaṭṭaṉ** of **Araṇaippuṟam**, I, **Maṇimaṅgalam-uḍaiyāṉ [Ā]na[nda]bō[dha]ṉ Vēḷāṉ Śrīrāmadēvaṉ**, wrote (*the above*). This (*is*) my writing.

(L. 18.) To this (*witness*) I, the carpenter **Vaḍuganādaṉ Tiruvāykkulamāṉ Toṇḍaināṭṭ-āchāryaṉ**, who possesses the better half of the land of the carpenters (*tachcha-kāṇi*) in the village. This (*is*) my writing.

(L. 19.) This charity (*is placed under*) the protection of the *Śrī-Vaishṇavas*. Hari !

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 79–82, item 35.

[13] By adding up the preceding amounts, only 611 1/2 *kuḻi* are arrived at.
[14] The same term (*pottagam*) occurs in Vol. II. No. 22, second tier, text line 4.
[15] The word *apūrvin* is used similarly in Vol. II. No. 25 , text line 36.