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Alternative title: V.—INSCRIPTIONS AT TIRUVALLAM. No. 43.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE

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Summary

This inscription and No. 44 are written continuously, the first two words of No. 44 occupying the end of line 46 of No. 43. The two first lines of No. 43 state that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the *maṇḍapa* of the temple was pulled down and rebuilt. Consequently the alphabet of Nos. 43 and 44 exhibits more recent forms than No. 42, though the date of No. 43 is anterior to No. 42.

No. 43 belongs to the 17th year of the reign of the same king as No. 42,—**Vijaya-Nandivikramavarman** (l. 3 f.). It records that three villages were granted to the temple at the request of the **Bāṇa** king **Vikramāditya** (l. 12 ff.). Two chiefs of this name are mentioned in the **Udayēndiram** plates of Vikramāditya II.[1] The grant recorded in these plates must be prior to the time of **Pṛithivīpati** II., because the Chōḷa king **Parāntaka** I. transferred to the latter the Bāṇa kingdom, which he had wrested from two **Bāṇa**

[1] *Ep. Ind.* Vol. III. p. 75.

chiefs.[2] The accession of Pṛithivīpati II. has to be placed before the 9th year of Parāntaka I., *i.e.* before about A.D. 909.[3] Consequently, as pointed out by Dr. Fleet,[4] **Kṛishṇarāja**, the friend of the Bāṇa king Vikramāditya II.,[5] seems to have been the **Rāshṭrakūṭa** king **Kṛishṇa** II. (A.D. 888 and 911-12); and the Bāṇa king Vikramāditya, who is mentioned in the subjoined inscription as a contemporary of Vijaya-Nandivikramavarman in the 17th year of this king, may be identified with **Vikramāditya** I., the grandfather of that Vikramāditya II. who issued the Udayēndiram grant.

One of the three villages granted was **Aimbūṇi** (l. 6), apparently the modern **Ammuṇḍi**[6] near Tiruvallam. The three villages were clubbed together into one village, which received the new name **Viḍēlviḍugu-Vikkiramāditta-chaturvēdimaṅgalam** (l. 9 ff. and l. 20 ff.). The executor of the grant was **Kāḍupaṭṭi-Tamiḻa-Pērarayaṉ** (l. 15). The same title was borne by the executor of the **Bāhūr** plates of **Vijaya-Nṛipatuṅgavarman**. In the transcript of these plates, which is in my hands,[7] he is called *vīṭōlaiviṭukkakāṭupaṭṭit-tamiḻappērarayaṉ*, which is evidently a mistake of the copyist for Viḍēlviḍugu-Kāḍupaṭṭi-Tamiḻa-Pērarayaṉ. This title and the surname of the village granted by the present inscription[8] suggest that **Viḍēlviḍugu**, *i.e.* 'the crashing thunderbolt,' may have been a surname of Vijaya-Nandivikramavarman and of his son Vijaya-Nṛipatuṅgavarman.

Of great interest is the mention of persons who had to sing the *Tiruppadiyam, i.e.* the *Dēvāram*, in the temple (l. 32 f.). Hitherto the earliest known mention of the *Dēvāram* was in an inscription of Rājarāja I.[9] The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

Edition

〈1〉 **svasti śrī** [||] ti(ruma)ṇṭapamiḻicciye(ṭu)ppa〈2〉taṟku muṉpuḷḷa cilālekaippaṭi [||]〈3〉 ko vi**ja**yanan=tivikkiramapa**nmar**(k)ku yā(ṇ)ṭu 10 7〈4〉 Āvatu paṭu(vūr)kk(o)ṭṭattu mīyāṟunāṭṭuttikk(ā)〈5〉livallamu(ṭ)aiya **parameśvarar**(kku)〈6〉

[2] Above, Vol. II. pp. 379 and 381.

[3] *Ep. Ind.* Vol. IV. p. 222.

[4] I am quoting from a manuscript article on the Bāṇas, which he has kindly placed at my disposal.

[5] *Ep. Ind.* Vol. III. p. 75.

[6] No. 2 on the *Madras Survey Map* of the Guḍiyātam tāluka. A different village of the same name (properly Aṉpūṇḍi, No. 101 on the map of the Vellore tāluka) is mentioned in Vol. I. pp. 87 f. and 135 f.

[7] See *Ep. Ind.* Vol. IV. p. 180.

[8] The second member of the triple compound Viḍēlviḍugu-Vikkiramāditta-chaturvēdimaṅgalam is the name of the Bāṇa chief at whose request the grant was made.

[9] See above, Vol. II. p. 252.

Iṉṉā(ṭṭu) Aim(pū)ṇiyum vi〈7〉ḷattūrum Ittevar te(va)〈8〉tā(ṉa)m Ama(ru)ṉṟi-
maṅka(lamu)〈9〉m viṭelviṭukuvikkiramā〈10〉tittaccaturvvetimaṅ〈11〉kalameṉṉum
perā〈12〉l Ekakkirāmamāka māvali〈13〉vāṇarāyaṉā(ṉa) vik(ki)ramā(tit)ta〈14〉vāṇarāyaṉ
viṇṇappat(t)ālu〈15〉m kāṭupa(ṭ)ṭittamiḻap(p)era〈ra〉(ya)ṉ〈16〉 Āṇattiyālum
Ekakkirāmamākki (I)v(va)〈17〉(ma)ruṉṟimaṅkalamuṉṉittīkarālivalla〈18〉muṭaiya
parameśvararkku Iṟuttu va〈19〉(ru)kiṉṟa ൭ Iraṇṭāyirakkāṭiyum〈20〉 poṉṉiru-
patiṉ kaḻañcumivvi〈21〉ṭelviṭukuvikkiramātittaccat¿i?〈u〉r〈22〉vvetimaṅkalattuc-
cavaiyār〈23〉 Iṟuppārākavumiṉṉellilt(ti)〈24〉ruvamirtukku nellu Aṟunūṟṟu〈25〉kkāṭiyum
tiruvuṇṇāḻikaiyuḷḷār(ā)〈26〉ti(t)tuppācarikkum **(śi)**(va)**brāhma**ṇa〈27〉rkku nellu
Aiñ〈28〉ñūṟṟukkāṭiyum **śrī**pa〈29〉li koṭṭuvārkku nellu〈30〉 Aiññūṟṟukkā(ṭiyu)m〈31〉
tiruppaḷḷittāmam〈32〉 paṟippārkkum tirup〈33〉patiyam pāṭuvāruḷḷi〈34〉ṭṭa palapaṇi
ceyvār〈35〉kku nellu nānūṟṟu〈36〉kkāṭiyum tiruko(n=t)ā〈37〉viḷakkukkum tirumeyp-
pūccuk(kum)〈38〉 citārik(ku)maṟṟum **khaṇḍas**¿p?〈ph〉**u**ṭitana(va)ka〈39〉¿n?〈r〉**m(ā)**¿t?〈d〉ikaḷukkummākap(p)oṉ
I(rupa)ti〈40〉ṉ kaḻañcum Āka Iṉ(ṉe)llum〈41〉 Ippoṉṉu(m) Ittevaṟkku〈42〉
ca**ntrā**tittavalliṟuppārkaḷā〈43〉(ka)vum [|] Ipparicu nivan=tamāka〈44〉cceytu
kuṭutto(m) [|]〈45〉 I**ddhmamma panmāhe**〈46〉**(śva)rarakṣai ||~||**൧

Apparatus

〈4〉 tikk(ā) • Read *tīkkā*.

〈17〉 tīkara • Read *tīkkā*.

〈19〉 ൭ • This symbol is an abbreviation for *nellu*; see above, p. 7, note 8.

〈36〉 ko(n=t)ā • Read *nontā*.

〈45〉 I**ddhmamma** • Read ***Iddharmam***.

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! (*The following is*) a copy of a stone inscription which existed before the *maṇḍapa* of the temple had been pulled down and re-erected.

(L. 3.) In the 17th year (*of the reign*) of king **Vijaya-Nandivikramavarman**.

(L. 4.) **Māvalivāṇarāya**, *alias* **Vikkiramādittavāṇarāya**, (*had made*) the request that to (*the temple of*) Paramēśvara (Śiva) at **Tīkkāli-Vallam** in **Mīyāṟu-nāḍu**, (*a subdivision*) of **Paḍuvūr-kōṭṭam**, (*should be given three villages*) in the same *nāḍu, (viz.*) **Aim[bū]ṇi, Viḷattūr** and **Amaruṉṟimaṅgalam**, a *dēvadāna* of this god, (*and that they should be clubbed together into*) one village, named **Viḍēlviḍugu-Vikkiramāditta-chaturvēdimaṅgalam**.

(L. 14.) In conformity with (*this request*), and **Kāḍupaṭṭi-Tamiḻa-Pēra[ra]yaṉ** being the executor,[10] (*the three villages*) were made into one village.

(L. 16.) The members of the assembly of this **Viḍēlviḍugu-Vikkiramādittachaturvēdimaṅgalam** shall have to pay two thousand *kāḍi* of paddy and twenty *kaḻañju* of gold, which were being paid before by this **Amaruṉṟimaṅgalam** to this (*temple of*) Paramēśvara at **Tīkkāli-Vallam**.

(L. 23.) Of this paddy, six hundred *kāḍi* of paddy (*are allotted*) for offerings; five hundred *kāḍi* of paddy to the *Śiva-Brāhmaṇas* who desire to be fed, beginning with those in charge of the store-room of the temple;[11] five hundred *kāḍi* of paddy to those who beat (*drums before*) oblations; four hundred *kāḍi* of paddy to those who pick (*flowers for*) temple garlands, and to those who perform various (*other*) services, including the singers of the *Tiruppadiyam*; and twenty *kaḻañju* of gold for the perpetual lamps, for anointing the idol, for bark,[12] and for repairing breaks and cracks, *etc.*

(L. 40.) (*The members of the assembly*) shall have to pay this paddy and this gold to this god as long as the moon and the sun exist.

(L. 43.) In this manner we[13] have given (*the village*) for (*providing*) the necessaries.

(L. 45.) This charity (*is placed under*) the protection of all *Māhēśvaras*.

Bibliography

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See also edition by Emmanuel Francis (INSPallava00132).

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 92–94, item 43.

[10] On *āṇatti* see *Ep. Ind.* Vol. V. p. 52, note 10.
[11] See above, p. 20, note 5.
[12] See above, Vol. II. p. 130, note 2.
[13] *Viz.* the king.