SII 3.52: original edition by Eugen Julius Theodor Hultzsch

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Alternative title: V.—INSCRIPTIONS AT TIRUVALLAM. No. 52.—ON THE WEST AND SOUTH WALLS OF THE BILVANATHESVARA SHRINE

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv03p0i0052

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII03/DHARMA_INSSIIv03p0i0052.xml

Language: Tamil [Grantha, Tamil]

Commit: 2026-11-14 15:07 (85a1dec), last modified 2026-09-29 11:08 (2b36d53)

Summary

This inscription is dated in the 20th year of the reign of the **Chōḷa** king **Rājarāja** I. and records the gift of a lamp by **Naṉṉamaraiyar** or Naṉṉamaṉ,[1] the son of **Tukkarai**. The donor belonged to the **Vaidumba** family and ruled over **Iṅgallūr-nāḍu**,[2] a district of **Mahārājapāḍi**.

The seven thousand (villages) of **Mārājavāḍi**, the chief town of which seems to have been **Vallūru**, are mentioned in an inscription of **Rājādhirāja** at Miṇḍigal in the Kōlār district (No. 279 of 1895); **Mārāyapāḍi** occurs in an inscription of **Pārthivēndravarman** at **Takkōlam** in the North Arcot district (No. 14 of 1897); and a copper-plate inscription of **Kṛishṇarāya** of Vijayanagara mentions some villages of the **Mārjavāḍa-rājya**, which are in the modern Cuddapah district.[3] Consequently, Vallūru has to be identified with

[1] See below, p. 107, note 5.

[2] There is a village Iggalūr in the Ānekal tāluka of the Bangalore district; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 39. But, as Dr. Fleet suggests to me, 'Inganur' near Kāḷahasti is a more probable location.

[3] See my *Progress Report* for October 1890 to March 1891, p. 5.

the present village of **Vallūru** in the same district.[4] The **Vaidumba** king was defeated by the Chōḷa kings Parāntaka I.[5] and Vīrarājēndra I.;[6] and **Vinayamahādēvī**, the mother of the Eastern Gaṅga king Vajrahasta III., belonged to the Vaidumba family.[7]

Edition

〈1〉 **sva(sti) śrī** [||] tirumakaḷ polapperunilaccel(vi)y¿ū?〈u〉ntaṉakke U(ri)mai (pū)ṇṭamai ma(ṉak)koḷkkāntaḷurccālai kalamaṟuttaru(ḷi) veṅkaināṭum kaṅkapāṭiyum nuḷampapā(ṭi)yum taṭikaipāṭiyuṅkuṭamalaināṭu(ṅ)kollamuṅka(li)ṅkamumeṇṭicai pukaḷ tara (yī)ḻamaṇṭalamuntiṇ(ṭi)ṟal veṉṟi[ttaṇṭāṟ] k(o)ṇṭa ta(ṉ)ṉe(ḻi)l vaḷar ¿vū?〈Ū〉(ḻi)yūḷḷellāyāṇ(ṭu)[ntoḻuta](k)[ai] (vi)ḷaṅkum yāṇṭe ce(ḻi)ñraittecu ko[ḷ **śrī**]kovi**rājarājarāja**ke**sa**ripanmarāṉa **(śrī)rājarājad(e)**vaṟku (y)āṇṭu 2 10 Āvatu (pa)ṭu〈2〉vūrkko(ṭ)ṭattu m¿i?〈ī〉yaṟain¿a?〈ā〉ṭṭu tiruvallattu tirut¿i?〈ī〉kkāli Āḻvā〈rk〉ku **mahārāja**pāṭi Iṅkallūrnāṭu Uṭaiya vaitumpaṉ tukkarai makaṉ naṉṉamaraiyar Itt¿i?〈ī〉kkāli Ā〈ḻ〉vārkku can(ti)r¿a?〈ā〉tittavaṟ Erippatāka vaitta na**ndā**viḷakku Oṉṟinukku vaitta cāvā mūvāpperāṭu 9 10 [|] I〈v〉v(ā)ṭu toṇ(ṇū)ṟu I〈v〉vāṭu to(ṇ) [5+] va tiruUṇṇāḻikai Uṭaiyār kai piṭi Ivar [5+] ṭa viḷakku nan=tāviḷakku Oṉṟu [||]

Translation by Hultzsch 1899

Hail ! Prosperity ! In the 20th year (*of the reign*) of the glorious king **Rājarāja-Rājakēsarivarman**, *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, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam**, and **Īḻa-maṇḍalam**, (*the conquest of which*) made (*him*) famous (*in*) the eight directions,—deprived the **Śeḻiñas** of (*their*) splendour at the very moment when **[Udagai]**, which is worshipped everywhere, was (*most*) resplendent;—**Naṉṉamaraiyar**, the son of **Tukkarai**, the **Vaidumba**, who possessed **Iṅgallūr-nāḍu**, (*a district*) of **Mahārājapāḍi**, gave one perpetual lamp, (*which*) was to burn as long as the moon and the sun exist, to (*the temple of*) **Tirutīkkāli-Āḻvār** at **Tiruvallam** in **Mīyaṟai-nāḍu**, (*a subdivision*) of **Paḍuvūr-**

[4] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 129.
[5] Above, Vol. II. p. 379.
[6] See p. 68 above.
[7] *Ind. Ant.* Vol. XVIII. pp. 164 and 175, and *Ep. Ind.* Vol. IV. p. 186.

kōṭṭam. For (*maintaining this lamp he*) gave 90 full-grown ewes, which must neither die nor grow old.[8] These ninety ewes[9] . . . . . .

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 106–107, item 52.

[8] See above, Vol. II. p. 375, note 3.

[9] The following sentence is damaged. On an adjacent portion of the same wall are three further lines of writing, which seem to be connected with this inscription, as they refer to ninety ewes given by *naṉnamaṉ*.