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Summary

This inscription (No. 62 of 1892) is engraved on the east wall of the third *prākāra* of the **Raṅganātha** temple[1] on the island of **Śrīraṅgam** near Trichinopoly. It mentions Śrīraṅgam as **Tiruvaraṅgam** (l. 16) and the temple as **Tiruvaraṅgadēvar** (l. 10).

The date is the 18th year of the reign of **Kulōttuṅga** I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years[2]. The inscription records that a certain **Kāliṅgarāyar** granted to the temple 6 1/4 *kāśu* with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya,[3] the subjoined inscription fixes the time before which

[1] Regarding a few other inscriptions in the same temple see *Ind. Ant*. Vol. XXI. p. 344; *Ep. Ind*. Vol. III. pp. 7 and 117, and Vol. IV. p. 148.

[2] See below, p. 151, note 1.

[3] See above, Vol. II. p. 252, note 7.

two of the twelve Vaishṇava **Āḻvārs**, who were the authors of the *Nālāyiraprabandham*, must have lived. For, (1) it refers to the recital of the text beginning with *Tēṭṭarundiṟal* (l. 13), which is the 2nd chapter of the sacred hymns of **Kulaśēkhara**; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaishṇava saint **Śaṭhagōpa** or **Nammāḻvār** was already at that time well known and highly venerated.[4] As noticed before, his work, the *Tiruvāymoḻi*, is presupposed already in an inscription of Rājarāja I.[5] These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Āḻvārs in the 12th or 13th century.[6]

Edition

〈1〉 **svasti śrī** (||) pu(ka)ḻ cūḻn=ta puṇari (A)kaḻ cūḻnta (pu)[viyil] p(oṉ)ne(mi)ya(ḷavun=tan) nemi naṭappa vi(ḷa)ṅku **ja**yamakaḷai Iḷaṅkopparuvattu ca(k)karakoṭṭat(tu vi)k(ki)ramatto(ḻa)lāl putumaṇam puṇar〈n〉tu ma¿(tu)?〈ta〉var(aiyī)ṭṭam vayirā(karat)tu vāri Ayirmu(ṉai)kko(n)taḷavaracar tan taḷamiri(ya v)āḷuṟai kaḻittuttoḷ vali kāṭ(ṭi)ppo(rp)pari naṭāttik¿(ki)?〈kī〉r(t)tiyai〈2〉 (ni)ṟutti vaṭaticai vākai cūṭitte[ṉṟicaitte]ma(ruka)ma(la)ppūmakaḷ potumaiyum ponniyāṭai na(ṉ)nilappāvai tanimaiyuntavira vantu pu¿n?〈ṉ〉ita¿ṟ?〈t〉tirumaṇimakuṭam U(ri)maiyiṟcūṭitta(ṉ)naṭi Iraṇṭum taṭamuṭiyākattonnilaventar (cū)ṭa munṉai (ma)nu(v)āṟu peruka kaliyā〈3〉ṟu vaṟu(ppa)cceṅkol ticait(o)ṟu(ñ)[cella veṇ](ku)ṭai (I)ru(ni)lavaḷākam Eṅkaṇu(n=ta)nātu tiruniḻal (v)eṇṇilāttikaḷa Orutani meruviṟpuli vi(ḷai)yā(ṭa) vārkaṭaṟṟ¿i?〈ī〉vān=tarattuppūpālar tiṟ**ai** viṭutan=ta kalañcori kaḷiṟu muṟai ni(ṟ)pa vilaṅki(ya) t(e)n(nava)n karu(n=ta)lai paru(n=ta)lai〈4〉ttiṭattan ponna(kar) puṟattiṭai(k)ki(ṭappa In)[nāḷ pi](ṟ)ku(lap)piṟai pol ni(ṟ)pi(ḷ)aiyennuñcolletir koṭiṟṟallatu tan kai villetir koṭā vikkalan tānaṅkili (tu)ṭaṅki ma(ṇa)lūr naṭu(v)enattuṅkapattirai(ya)ḷa(vu)ntura(t)ti ¿ve?〈E〉ṅkaṇum〈5〉 paṭṭa veṅkaḷiṟum viṭ(ṭa) tan mā(na)muṅ(kūṟi)na v¿i?〈ī〉ramuṅ(ki)ṭa(ppa) E(ṟi)na malaikaḷumutuku ne(ḷi)ppa Iḻin=ta nati(ka)ḷu[m cuḻa]nṟuṭaintoṭa (vi)ḻunta kaṭalkaḷuntalaivirittalamara(k)kuṭaticaitta(nnā)ḷu(ka)n=tu tānu(m) t(āṉaiyum) pannāḷiṭṭa pa(la)pala mu(tu)ku pa(ya)tte(ti)r māṟ¿a?〈iya〉 **ja**〈6〉yapperuntiruvum (pa)ḻiyukan=tu kuṭutta pukaḻin celviyum vāḷār(oṇ)kaṇ maṭan=t¿a?〈ai〉yar¿i?〈ī〉ṭṭamu¿(mi)?〈mī〉ḻātu viṭṭa veṅ(kari) niraiyum kaṅkamaṇṭalamum ciṅkaṇamennum pāṇi Iraṇṭum Oru(vicai)kkai(k)koṇṭ¿i?〈ī〉ṇṭiya pukaḻoṭu pā[ṇṭimaṇṭalamum] k(o)ḷḷattiruvu〈7〉ḷḷattaṭait(tu) veḷḷa(va)ruparittaraṅka¿ḷ?〈m〉um poru[kari]kk¿u?〈a〉laṅka[ḷum]

[4] See below, p. 151, notes 3, 5 and 6.
[5] See page 2 above.
[6] *Comparative Grammar*, p. 143 of the Introduction.

tan=tiravāriyum Uṭaittāy van=tu vaṭakaṭal tenkaṭal paṭa(r)vatu polattan peruñceṉai Evippañcavar Aiyvarum (po)ruta moykkaḷattañci veru n¿o?⟨e⟩ḷitto[ṭi Araṇeṉappukka kāṭaṟa]ttu⟨8⟩ṭaittu nā¿na?⟨ṭ⟩ṭippa(ṭu)ttu maṟṟavartammai vanacarar tiriyum poṟṟ¿a?⟨ai⟩ (ve)ñcurameṟṟikakoṟṟavi**jai**ya**sta**(mpa)m ticai(to)[ṟuniṟu] mutti(na) calāpamumuttamiṭpotiyilumattaveṅ(kari) pa(ṭu)maiyyaccayyamuṅkanni(yu)ṅkaikko(ṇ) [10+]⟨9⟩ ¿kaṭal?⟨kuṭa⟩malai(n)ā(ṭ)ṭu(ḷ)ḷa cāveṟe(l)lām tani (vi)cum(p)eṟa māveṟiya (ta)n va¿(rukaniṟ)?⟨rūtiṉit⟩¿ṟ?⟨t⟩alai(var)ai [kuru]kalar kulaiyakkoṭṭāṟuṭpaṭa ne(ṟi)toṟu(ni)laika(ḷi)ṭṭaru(ḷi)t(ti)ṟai koḷ **(vī)rasiṁhā(sa)ka**n=tiriya viṭṭaruḷip(poṅ)ko(ḷi)yāramun=ti(ru)p(pu)ya(tta)¿r?⟨l⟩aṅka¿(ḷu)?⟨lu⟩m poliya (vī)ramu(n=tiyā)kamum (vi)ḷaṅkappārmicai mevalar va[ṇaṅka] (vī)ṟ(ṟi)run=taru(ḷi)ya⟨10⟩ kovi**rāja**ke**sa**ripanmarāna **(ca)kra**vattika(ḷ) **śrī**kolottuṅkaco(ḷa)**de**vaṟku yā(ṇ)[ṭu pati]ṉ[e]ṭṭāvatu (൭) Āḷvār (ti)ruvaraṅkatevarkku **śrī**kāriyañceykiṟa Ati(kā)rikaḷ ni**ṣa**(ta)rā**ja**r Eval paṭiyum **śrī**va(yi)**ṣṇa**⟨va⟩vāriyam (ti)ruveḷu(ti)nāṭu**dāsa**(ru)m vaṭamaturappiṟan=tānampiyum Irāyūrā(ḷi)na(m)piyum [3+] (r) nārā(ya)ṇanampi⟨11⟩yum perum(pa)ṟṟappuliyūr **śrī**caṭakopa**dāsa**rum mārkkamaṅkalattu Ariku(la)vāraṇana(mpiyu)m **śrī**(pa)ṇṭāravāriyam Āritan kurukaikāvalan Ārāvamutum Āri(ta)n (ti)ruvāykkulamuṭaiyān c¿i?⟨ī⟩rākavanu(m) Ā(ri)tan kecuva(n ta)niIḷa(ñ)ciṅkamum pāratāyan kecuvan Aṟivariyānu(m) pāratāya(n tiru)va(raṅ)kanārāyaṇa⟨12⟩n **śrī(kṛ)ṣṇa**num pāritan (Ā)rāva(mu)tu c¿i?⟨ī⟩rāmanum **sabhai**kkaṇak(ku) Arayan Ampala [8+] ṟṟuvappiriyanum **śrī**vayi**ṣṇa**vakkaṇakku tiruveṅkaṭavan comanāna (pa)tineṭṭunāṭukiḷavanum Uḷḷiṭṭa Āḷ(v)[ār ka]¿n?⟨ṉ⟩mikaḷom (A)ra(ya)n (**ga**ru)**ḍa**(v)ā**ha**nāna kāliṅkarāyarkku nāṅkaḷ **sa**mma(ti)ttutt¿i?⟨ī⟩ṭṭukku[ṭutta] pari(c)āvatu [|]⟨13⟩ (A)p(pi)kai (t)erttirunā(ḷilu)m paṅkū(ni)t(ti)runā(ḷi)lum (tī)rttam pira**(s)ā**tittaru(ḷi)na (A)n(ṟi)rā (ti)ruppunn(ai)kk¿i?⟨ī⟩ḷ Eḻuntaruḷi Iruntu teṭṭarun=tiṟal keṭṭa(ruḷu)m p(o)tu (Iṟṟ)ai nāḷāl tirunāḷ Onṟukku Amuti ceytaruḷum Appamutu nūṟu(k)ku veṇ(ṭu)m paḻavarici patakkum paruppu mun=nāḻiyum ney munnā(ḷi)yu(m) caṟka⟨14⟩(r)ai (nū)ṟṟu(p)palamum miḷaku muḻākkum c¿i?⟨ī⟩(ra)kam Uḻ(āk)kum Uppu muḻākkum vāḻai(p)paḻam (Ai)mpatum teṅkāy Aiñcum Iḷan¿i?⟨ī⟩ramutu pattuma Aṭaikkāyamutu nūṟṟirupatum kaṟpūrata¿p?⟨y⟩ilam Oruceviṭaraiyum teriI(lai)ppaṟṟu pan=ni(raṇ)ṭum kaṟ(pū)ra(m) Iraṇ(ṭu) mañcāṭiyum Appamutukku māviṭippārkkun¿i?⟨ī⟩raṭṭuvār⟨15⟩k(kum vi)ṟaki(ṭu)vār(k)kum Appamutu cu(ṭu)vā(r)kkum ku[cak](ka)lattukkum Uḷḷiṭṭu maṟṟum veṇṭu(va)navaiyiṟṟukku[ñ ca]n=tirāti(t)taval cella Ivar Oṭukkina kācu Āṟe kāl [|] Ikkācu Āṟe kāluṅkoṇṭu policaiyāl Ira(ṇ)ṭu ti(ru)nā(ḷilu)m Ippaṭiyey can=tirātittaval Amuti ce(y)vikkakkaṭavomāka⟨16⟩vum [|] Ippaṭi kal veṭṭi(vi)ttukko(ḷḷa)ppe [5+] (vu)m [|] Ip(paṭi I)cain=tu **sa**mmātatt¿i?⟨ī⟩(ṭ)ṭukkuṭut(to)m (Ā)ḻvār kanmikaḷom [|] Itu can=tirātittaval c(elu)ttu(vi)kka (ka)ṭa¿p?⟨v⟩omā¿n?⟨ṉ⟩om tiruvaraṅkat(tu) ma**hāsa(bhai)**yom [|] Itu **śrī**vayi**ṣṇa**va**rakṣai** (||~)

Apparatus

〈11〉 Ariku(la) • An erased *ā* seems to stand after *Ari.*

〈12〉 **śrī(kṛ)ṣṇa**num • A few indistinct letters are here entered below the line. — 〈12〉 pāritan • This is perhaps a mistake for *Āritaṉ* or ***hā**ritaṉ*.

Translation by Hultzsch 1903

(Line 10.) In the [eighteenth] year (*of the reign*) of king **Rājakēsarivarman**, *alias* the emperor **Śrī-Kulōttuṅga-Śōḻadēva**, who *etc.*[7] —by order of the magistrate (*adhikārin*) **Nisha[dha]rājar**, the manager of the temple of the god **Tiruvaraṅgadēvar**, the following was agreed on and given in writing to **Arayaṉ[Garu]ḍa[v]āhaṉ**, *alias* **Kāliṅgarāyar**, by us, the *Pūjāris (kaṇmi)* of the god, such as (1) the members of the committee[8] of the *Śrī-Vaishṇavas:* **Tiruveḻu[di]nāḍu-Dāsar**,[9] **Vaḍamadurappiṟandā[ṉ]**-[10] **Nambi, Irāyūrā[ḷi]-Nambi, ... r Nārāyaṇa-Nambi, Śrīśaḍagōpa-Dāsar**[11] of **Perum[ba]ṟṟappuliyūr**, and **Arikulavāraṇa-Nambi** of **Mārkkamaṅgalam**; (2) the members of the committee of the temple treasury: **Kurugaikāvalaṉ**[12] **Ārāvamudu** of the Hārita (*gōtra*), **Tiruvāykkulam-Uḍaiyāṉ**[13] **Śrīrāghavaṉ** of the Hārita (*gōtra*), **Kēśuvaṉ** (Kēśava) **[Ta]ni-Iḷa[ñ]jiṅgam** of the Hārita (*gōtra*), **Kēśuvaṉ Aṟivariyāṉ** of the Bhāradvāja (*gōtra*), **[Tiru]va[raṅ]ga-Nārāyaṇaṉ Śrīkṛishṇaṉ** of the Bhāradvāja (*gōtra*), and **Ārāvamudu Śrīrāmaṉ** of the [H]ārita (*gōtra*); (3) the accountants of the assembly: **Arayaṉ Ambala** . . . . . and . . . . . **āṟṟuvappiriyaṉ**; and (4) the accountant of the *Śrī-Vaishṇavas:* **Tiruvēṅgaḍavaṉ**[14] **Sōmaṉ**, *alias* **Padineṭṭunāḍu-Kiḻavaṉ.**[15]

(L. 13.) During the car festival in (the month of) *Appigai* (Aippaśi) and during the festival in *Paṅgūni* (Paṅguṉi), on the night of that day on which the bathing-water (*of the idol*) is distributed, at the time when (*the idol*) has been placed under the sacred *puṉṉai* (tree)

[7] The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 15th year (above, Vol. II. No. 58).

[8] *Vāriyam* is probably connected with *vāra*, on which see Professor Kielhorn's remarks in *Ep. Ind.* Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.

[9] This person was named after the Vaishṇava saint Śaṭhagōpa, who, according to the *Nālāyiraprabandham*, came from Tiruvaḻudi-nāḍu.

[10] *I.e.* 'he who was born in the northern Mathurā,' *viz.* Kṛishṇa.

[11] See note 3 above.

[12] *I.e.* 'the protector of Kurugai.' The saint Śaṭhagōpa was the son of Kāri, the *adhikārin* of the city of Kurugai.

[13] This title is perhaps derived from Tiruvāykkulam, one of the names of the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam; see p. 49 above, and *Ep. Ind.* Vol. V. p. 72.

[14] This person was called after the god of Tirupati.

[15] *I.e.* 'the chief of eighteen districts.'

and is listening to (the recital of the hymn) *Tēṭṭarundiṟal*, (the following requirements have to be supplied) on this day of either festival:—For one hundred cakes to be offered (*to the god*) are required one *padakku* of old rice, three *nāḻi* of pulse (*paruppu*), three *nāḻi* of ghee, one hundred *palam* of sugar, three *uḻākku* of pepper, one *uḻākku* of cumin, three *uḻākku* of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty arecanuts, one *śeviḍu* and a half of camphor-oil, twelve bundles of *teri*[16] leaves, and two *mañjāḍi* of camphor. (*For all this*), for those who pound (*the rice into*) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he[17] deposited six and a quarter *kāśu*, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter *kāśu*, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun shall exist. Thus [it should be] caused to be engraved on stone. Having agreed thus, we, the *Pūjāris* of the god, gave a written agreement.

(L. 16.) We, the great assembly of **Tiruvaraṅgam**, shall be bound to continue this as long as the moon and the sun exist. This (*is placed under*) the protection of the *Śrī-Vaishṇavas*.

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1903. *South-Indian inscriptions. Volume III: Miscellaneous inscriptions from the Tamil country. Part II: Inscriptions of Virarajendra I., Kulottunga-chola I., Vikrama-chola and Kulottunga III*. South Indian Inscriptions 3.2. Madras: Government Press. Pages 148–152, item 70.

[16]This word is not found in the dictionary. Probably betel-leaves are meant.
[17]This refers to Kāliṅgarāyar (l. 12).