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Summary

This inscription (No. 132 of 1895) is engraved on the east wall of the second *prākāra* of the **Mahāliṅgasvāmin** temple at **Tiruviḍaimarudūr**[1] in the Kumbhakōṇam tāluka of the Tanjore district. This village is mentioned in Tiruñāṉasambandar's *Dēvāram* as **Iḍaimarudu**. The Sanskrit equivalent of this name is **Madhyārjuna**,[2] in which *madhya* corresponds to *iḍai*, 'the middle,' and *arjuna* to *marudu*, 'Terminalia alata.' In the subjoined inscription the village is called **Tiruviḍaimarudil**[3] and its temple **Tiruviḍaimarud-Uḍaiyār** (*i.e*). the lord of Tiruviḍaimarudu). It belonged to **Tiraimūr-nāḍu**, a subdivision of **Ulaguyyakkoṇḍa-Śōḷa-vaḷanāḍu**.[4] The inscription records a

[1] No. 160 on the *Madras Survey Map* of the Kumbhakōṇam tāluka.

[2] Compare the *Madhyārjuna-Māhātmya*, No. 1079 in my *Reports on Sanskrit Manuscripts in Southern India*, No. II.

[3] The same form of the name occurs in the Tanjore inscriptions; *e.g.* above, Vol. II. p. 279 and note 7.

[4] In No. 64 above this district is called Uyyakkoṇḍār-vaḷanāḍu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Ariśil and Kāvērī rivers.

grant of 120 sheep for two lamps. The *Pūjāris* of the temple and the inhabitants of Tiruviḍaimarudil and Tiraimūr were appointed trustees of the grant. **Tiraimūr** I do not find on the map; but, as its inhabitants seem to have had a share in the management of the temple at Tiruviḍaimarudūr, it was probably not far distant from the latter.

The date is the 172nd day of the 26th year of the reign of **Kulōttuṅga** I. The historical introduction agrees with that of the 20th year (No. 71 above), but adds that the king conquered the **Kaliṅga-maṇḍalam** (l. 4). Other inscriptions refer to a single queen, who is styled 'the mistress of the whole world,'[5] 'the mistress of the whole earth,'[6] or 'the mistress of the world,'[7] and who is perhaps identical with **Madhurāntakī**, the daughter of Rājēndradēva.[8] In addition to this queen,[9] the subjoined inscription mentions three other queens, *viz.* **Dīnachintāmaṇi, Ēḻiśai-Vallabhī**,[10] and **Tyāgavallī**. Of the last of these the *Kaliṅgattu-Paraṇi* (x. verse 55) states that "she had the right to issue orders together with the orders of the Śeṉṉi (*i.e.* the Chōḷa king)."

Edition

〈1〉 ~‖ **svasti śrī** ‖~ pukaḻ (cū)〈l〉nta puṇari Akaḻ cūḻnta (pu)viyil ponkemi Aḷavum tan n(e)mi naṭappa vi(ḷa)ṅku **ja**yamakaḷai Iḷaṅc(o)pparuvattuccakkarakoṭṭattu vikkiramattoḻilāṟputumaṇam puṇarntu mat¿u?〈a〉var(ai) Īṭṭam (vayi)rākarattu vāri A(yi)lmu(ṉai) ko(ntaḷava)raicar ta(n) taḷami(ri)ya vāḻuṟai kaḻittu to(ḷ) vali kāṭṭi porppari naṭā(t)ti k¿i?〈ī〉r(t)tiyai (ni)ṟutti vaṭaticai vākai (cū)ṭi(tt)e(ṉ)ṟicaittemaru(kamalappūmaka)ḷ (po)tu(m)aiyum (p)oṉṉi(y)ā(ṭai) naṉṉilappāvai taṉi(mai)yum (ta)virttu pu(ṉi)ta¿(ṟ)?〈t〉tirumaṇimakuṭam Urimaiyiṟcūṭi taṉṉaṭi Iraṇṭuntaṭamuṭiyākattonnilaventar cū(ṭi) mu(ṉṉai) manuvāṟu peruka kaliyāṟu va(ṟu)ppa ceṅkol ticai〈2〉(t)oṟuñcella ve(ṇ)kuṭai (I)runi(la)v¿i?〈a〉(ḷ)ākammeṅkaṇuntaṉātu tirunilaveṇṇil(ā)ttica(ḻa)vorutaṉi meruviṟpuli viḷaiyāṭa vārkaṭaṟṟ¿i?〈ī〉vāntarattuppūpālar tiṟai viṭutanta (kala)ñ(c)o(ri) ka¿(ḷu)?〈ḷi〉ṟu muṟai niṟ(pa) vilaṅkiya piṟkulappiṟai pol (ni)ṟpiḻaiyeṉṉuñcolletirkkoṭiṟṟallatu taṉ kai vill(e)tirkkoṭā (vi)kkalan kal(la)¿k?〈t〉ar naṅ(ki)li tuṭaṅ(ki ma)ṇa(lūr naṭuvena tu)ṅkaṭattir(ai) (pu)katturatti ¿ve?〈E〉ṅkaṇum paṭ(ṭa) veṅkaḷiṟu(m) viṭṭa (ta)n (m)ānamuṅ(kū)ṟiya v¿i?〈ī〉ra-

[5] *puvaṉamuḻututaiyāḷ*, above, No. 64, l. 1, No. 67, l. 2, and No. 68, l. 2; Vol. II. No. 77, l. 2, and No. 78, l. 2.

[6] *avanimuḻututaiyāḷ*, above, No. 71, l. 16 f., and No. 74, l. 2.

[7] *ulakuṭaiyāḷ*, above, No. 31, l. 3.

[8] See verse 12 of the Chellūr plates of Vīra-Chōḍa, above, Vol. I. p. 59, and verse 11 of the Piṭhāpuram plates of the same prince, *Ep. Ind.* Vol. V. p. 77.

[9] *puvanamuḻututaiyāḷ*, l. 5.

[10] The first part of this name, *ēḻ-iśai*, means 'the seven principal notes.'

muṅkiṭappa Eṟiṉa (ma)laikaḷu(mu)tuku neḻippa Iḻiṉta netikaḷuṅkaḻa(ṉṟu)ṭaintoṭa viḻunta kaṭalkaḷunta(lai)virittala(ma)ra<3>kkuṭa(ti)c**ai**ttaṉṉā(ḷu)kantu tāṉuntā**(nnai)**yum pa(ṉ)ṉāḷiṭṭa palapala mu(tu)ku(m) paya¿t?<n>te¿(ri)?<tir>(m)āṟiya **ja**yapperuna(ti)ruvum pa(ḻi)yu(ka)ɲ(tu) kuṭutta pukaḻ¿uñ?<iṉ>celviyum vāḷāroṇkaṇ maṭantaiyar¿i?<ī>ṭṭamum m¿i?<ī>ḷātu kuṭutta veṅkari ṉir(ai)yum kaṅkama(ṇ)ṭala(mu)ñciṅka(ṇa)me(ṉ)ṉum pāṇiyiraṇṭu(m)oruvicai kaikko(ṇ)t¿i?<ī>(ṇ)ṭiya pukaḻoṭu(m) pāṇṭi(ma)ṇṭala(ṅ)koḷ(ḷattiru)vu(ḷ)ḷattaṭaittu veḷ(ḷa)varuparitta(ra)ṅkamum porukari¿tt?<kk>a¿r?<l>aṅka¿m?<ḷ>um (ta)ṉtiravāriyumuṭaittāy vaṉtu vaṭakaṭal tenkaṭal pāy<va> polattaṉ peruñce(ṉaiy)aiyevippañcavar Aiyvarum poruta por<4>kkaḷattañci veru neḻittoṭi Araṇeṉappukka kāṭa(ṟa)ttuṭaittu nāṭṭaṭippaṭuttu (ma)ṟṟavartammai vanacarar tiri(yu)m po(ṟ)ṟai veñcurameṟṟi k(o)ṟṟavi**(ja)**ya**(staMbha)**t(tic)ai(t)oṟum niṟutti mu(t)tiṉ calāpamu(mu)ttamiṭpotiy¿a?<i>(lu)mat(ta)veṅkari paṭumaiyyaccaiya{va}mum kanniyuṅkaikkoṇṭu tennāṭṭellai (k)āṭṭi kuṭamalain(āṭṭu)ḷḷa cāveṟellām tani vi¿ta?<cu>(m)peṟa māveṟiya var¿u?<ū>t¿an?<iṉ>it(ta)laivaraikkuṟukalar kulaiyakkoṭṭāṟuṭa(pa)ṭa ne(ṟi)toṟum nilaikaḷiṭṭaruḷi maṟipunal kali(ṅka)maṇṭalaṅ(k)aippaṭu(tta)ruḷi tiṟa(l) koḷār¿u?<a>m¿a?<u><m> tiru<5>ppuya(t)talaṅkalum po(l)¿(vi)?<vī>ramum tiyāka(mu)m viḻaṅ(ka) pār toḻaccivaniṭattumai{y}(y)enatt¿i?<ī>(ṉa)cintāmaṇi puvaṉamuḻututaiy(ā)ḷirup(pa) Avaḷuṭaṉ kaṅkai v¿i?<ī>ṟṟiruṇteṉa (maṅ)k¿a?<ai>yar tilatam Eḻicaiva(l)lapi Eḻulaka(mu)ṭaiyāḷ vāḻi Amar(ṉ)tinitiruppa Ūḻiy¿a?<u>(m) tirumālācattu piriyā(t)e¿nt?<nṟ>a tirumakaḷ tikaḻenattiyāka(val)litta(m) Ulakuṭaiyā(ḷi)ruppa māvi(ṉi)l (pu)vanamuḻututaiyāḷoṭum v¿i?<ī>ṟ(ṟiru)ntaruḷiya kovi**rāja**ke**sa**ri(pa**nma**)rāṉa cakkiravattikaḷ **śrī**kulottuṅkac(o)ḻatevarkku yā(ṇ)ṭu 2 10 6 Āvatu (ka)l veṭṭum pa(ṭi y)āṇṭu 2 10 6 Āva(tu n)āḷ 100 7 10 2ṉāl Ulakuyya(k)<6>(k)oṇṭacoḻavaḷanāṭṭuttiraim¿u?<ū>rn(ā)ṭṭu Uṭaiyār tiruviṭaimarutuṭaiy(ār)kkuttiru(no)ntāviḷakkukku (pa)ṭṭiyūr U(ṭai)yā(ṉ) nampa(ṉ) ma(tu)rānata(ka)te(va)nāṉa kulottuṅkacoḻa(vi)ṟ(ainā)ṭṭu m¿u?<ū>ventaveḷā(ṉ) (v)aitta tiruno(n)tāviḷakkukkal veṭṭuvikkaveṉṟu tiruviṭaimarutuṭaiyār (**śrī**)pātam¿u?<ū>lap(paṭṭu)ṭai pañcācāriya(t)te(va)rkan**mi**kaḷ (ti)raim¿u?<ū>r **sabhai**yārk(ku)m tiruviṭaimarutil nakarattār(kku)m tiraim¿u?<ū>r Ūr¿a?<ā>rkkum **śrī**kāriyam vaṭacāttamaṅkalamuṭaiyāṉ kūttaṉ comatevanā(ṉa) kaṉṉa(ki)tarapāṇim¿u?<ū>ventave(ḷ)ā(ṉu)kkum **śrī(m)āheśvara**k(kaṇ)<7>kāṇi p(ā)ratāyaṉ (Eṭu)ttapātam I(ṉ)puṟṟiruntānāṉa (p)oṟkoyil nampi(k)kum (kara)ṇattā(ṉuk)ku(m) **śrī**(mu)kam pira**sā**tañceytaruḷi varatatalai mel k(o)ṇṭu pira**sā**tappaṭṭu paṭ(ṭiyūruṭ)aiyāṉ nampaṉ matu**rā**ntakatevanāṉa kulottuṅkacoḻa(vi)ṟaināṭṭu¿(mu)?<mū>ventaveḷāṉ vaitta (ti)runontāvi(ḷak)ku Iraṇṭiṉukku vaitta Āṭu 100 2 10 [|] (Iv)vāṭu nūṟ(ṟiru)patum ko(ṇ)ṭu Ekanāyakanāl (nitta)m U(ri)y ney(ya)ṭṭuvatā(ka)k(k)oṇṭa ma(ṉ)ṟāṭi tāmo(tira)ṉ veṇ(k)āṭaṉum tevaṉ Iṭaṅ(k)oṇṭāṉum (ma)ru(ta)ṉ (t)evaṉu(m) paṭṭa(ṉ)p(e)rṟāṉum Inta Āṭu<8> nūṟṟirupa(tu)ṅ(k)o(ṇ)ṭu nittam Ekanā(ya)kanāl Uriy ney

śantirātit(ta)val Iṉney ta(ṇ)ṭi I(tti)runontāviḷakku Iraṇṭum E(ri)ppikka kaṭavomāṉom tevar kan**(mi)**kaḷuntiraim¿u?〈ū〉r **sabhai**yārum tiruviṭaimarutil na(ka)rattārum tiraim¿u?〈ū〉r (Ū)rāru(m) [||] I(vai **śrī**)koyil (ka)ṇakku koṟṟa(maṅka)lamuṭaiyāṉ Arumoḻi poṟkāri Eḻuttu [||] Itu pan**māheśvara(ra)kṣ(ai)** ||๑

Apparatus

〈2〉 vilaṅkiya • Here the engraver has omitted a long passage.

〈5〉 piriyā(t)enta • No. 76 reads *(piri)yāteṟṟu*; read *teṉṟa*.

Translation by Hultzsch 1903

(Line 4.)[11] (*He*) was pleased to seize the **Kaliṅga-maṇḍalam**, whose rivers were checked (*by dams*), and was pleased to take his seat (*on the throne*) with the mistress of the whole world who remained (*his*) chief consort,[12] while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole world, **Dīnachintāmaṇi**, was present, as Umā near Śiva; while the mistress of the seven worlds, **Ēḻiśai-Vallabhī**,—may she prosper !—the ornament of women, was calmly and joyfully seated, as Gaṅgā takes her seat with her (*viz.* Umā); (*and*) while his (*i.e.* the king's favourite) mistress of the world, **Tyāgavallī**, possessing the splendour of Lakshmī who is inseparably clinging[13] to the bosom of Tirumāl (Vishṇu) to the end of the world, was present.

(L. 5.) In the 26th year (*of the reign*) of this king **Rājakēsarivarman**, *alias* the emperor **Śrī-Kulōttuṅga-Śōḻadēva**,—the *Pañchāchārya*) (who wears) a silk garment (*in honour of*) the feet of the god[14] **Tiruviḍaimarud-Uḍaiyār**, and the *Pūjāris* of the god were pleased to send a letter (*śrīmugam*) to the members of the assembly of **Tiraimūr**, to the citizens of **Tiruviḍaimarudil**, to the villagers of **Tiraimūr**, to the temple-manager **Vaḍa-Śāttamaṅgalam-Uḍaiyāṉ Kūttaṉ**[15] **Sōmadēvaṉ**, *alias* **Kaṉṉa[gi]darapāṇi-Mūvēndavēḷāṉ**, to the overseer of the *Śrī-Māhēśvaras*, **[Eḍu]ttapā-**

[11] The introduction of this inscription is the same as in No. 69 as far as the words "in order that the enemies might be scattered" (p. 147 above).

[12] *māviṉil* may be dissolved into *mā+il+nil*.

[13] *eṉṟa* is derived from the root *el*.

[14] See above, p. 138 and note 12.

[15] See above, Vol. II. p. 257, note 5.

dam[16] **I[n̲]bur̤irundān̲**, *alias* **Poṟkōyil-Nambi**,[17] of the Bhāradvāja (*gōtra*), and to the accountant—to the effect that it should be engraved on stone[18] that, on the 172nd day of the 26th year (*of the king's reign*), **Paṭṭiyūr-Uḍaiyān̲ Nambaṉ Madurāntakadēvaṉ̲**, *alias* **Kulōttuṅga-Śōḻa-[Vi]r̤ainātṭu Mūvēndavēḷān̲**, had given a perpetual lamp[19] to (*the temple of*) **Tiruviḍaimarud-Uḍaiyār**, the lord of **Tiraimūr-nāḍu**, (*a subdivision*) of **Ulaguyya[kk]oṇḍa-Śōḻa-vaḷanāḍu**.

(L. 7.) When (*this letter*) arrived, (*the addressees*) placed (*it*) on (*their*) heads and felt honoured. **Paṭṭiyūr-Uḍaiyān̲ Nambaṉ Madurāntakadēvaṉ̲**, *alias* **Kulōttuṅga-Śōḻa-[Vi]r̤ainātṭu Mūvēndavēḷān̲**, had assigned 120 sheep for the two perpetual lamps given (*by him*), in order to supply one *uri*) of ghee per day by the *Ēkanāyakaṉ̲* (measure). These one hundred and twenty sheep were taken over by **Maṉr̤āḍi Tāmōdiraṉ̲** (Dāmōdara) **Veṇgāḍaṉ̲**,[20] **Dēvaṉ̲ Iḍaṅgoṇḍān̲**, **Marudaṉ̲**[21] **Dēvaṉ̲** and **Paṭṭaṉ̲ Peṟr̤ān̲**. We, the *Pūjāris* of the god, the members of the assembly of **Tiraimūr**, the citizens of **Tiruviḍaimarudil**, and the villagers of **Tiraimūr**, shall be bound to levy, as long as the moon and the sun exist, this one *uri* of ghee per day by the *Ēkanāyakaṉ̲* (measure) from (*the recipients of*) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (*is*) the writing of the accountant of the temple, **Koṟr̤amaṅgalam-Uḍaiyān̲ Arumoḻi Poṟkāri**. This (*is placed under*) the protection of all *Māhēśvaras*.

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 155–159, item 72.

[16] See *ibid.* note 1.

[17] The first part of this name refers to the 'Golden Temple' at Chidambaram; compare above, Vol. II. No. 66, paragraph 294.

[18] This order is expressed twice, *viz.* by *kal veṭṭum paṭi* in line 5, and by *cal veṭṭuvikka* in line 6.

[19] The word *tirunonatāviḷakku* is repeated in a clamsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.

[20] See above, Vol. II. p. 253 and note 1.

[21] See *ibid.* p. 259, note 4.