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Summary

This inscription (No. 82 of 1895) is engraved on the south wall of the second *prākāra* of the Vaidyanātha temple at **Tirumalavāḍi** in the Uḍaiyārpāḷaiyam tāluka of the Trichinopoly district.[1] The village is mentioned as **Maḷapāḍi** in Tiruñāṉasambandar's *Dēvāram* and as **Tirumaḷuvāḍi** in the subjoined inscription (l. 38 f.).

The inscription is dated in the 15th year of the reign of **Parakēsarivarman**, *alias* **Vikrama-Chōḷadēva** (l. 36 f.). The introduction, like that of the Tanjore inscription,[2] records that the king defeated the **Teluṅga Bhīma** at **Kuḷam** and burnt the country of **Kaliṅga** (l. 8), stayed in **Vēṅgai-maṇḍalam** (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as **Chōḷa** king).[3]

[1] See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 266.

[2] Above, Vol. II. No. 68.

[3] The Chōḷa kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kāvērī.

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at **Chidambaram**. At the end of the passage describing these gifts mention is made of the very day of these donations:—Sunday, the day of Hasta and the thirteenth *tithi* of the bright fortnight of Śittirai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn's calculation this date corresponds to Sunday, the 15th April A.D. 1128, on which day, however, the *nakshatra* was Chitrā, not Hasta.[4]

The end of the historical introduction gives the names of two queens, *viz.* **Tyāgapatākā** (l. 31), surnamed **Tribhuvanamuḻuduḍaiyāḷ** (ll. 32 and 36), and **Dharaṇimuḻuduḍaiyāḷ** (l. 35).

Edition

〈1〉 **svasti śrī** [||] (pū)mālai (miṭ**ai**)ntu ponmā〈2〉lai tikaḻapp(ā)〈mā〉lai malinta parumaṇittiraḷ puyattiru〈3〉nilamaṭant**ai**yoṭu **je**yamakaḷiruppatakanavar**ai**〈4〉 mārvan(ta)natenapp(e)ṟṟuttirumakaḷorutaniyiruppa(k)〈5〉kalaimaka(ḷ) coṟṟiṟam puṇarnta caṟpi(ṉaḷ)āki viruppoṭu n(ā)〈6〉vakat(ti)rup(pa ti)c**ai**(t)oṟunti(ki)riyoṭu ceṅkol naṭappa Akilapuvanamuṅka(vi)〈p〉〈7〉pato(r)putumati (p)ol veṇkuṭ**ai** m¿i?〈ī〉mi¿c**ai**?〈cai〉 niḻaṟṟa karuṅkaliyoḷittu vanpilattiṭ**ai**(ka)〈8〉(ki)ṭappakku(ḷa)ttiṭ**ai**tteluṅkavīman vilaṅkalmic**ai**yeṟavuṅkaliṅkapūmiyaikka(na)l(e)〈9〉ri paruka(vu)m (Ai)mpaṭ**ai**(p)paruvattu vempaṭ**ai** (t)āṅ(ki){yu(m)} veṅk**ai**maṇṭalattā(ṅkiniti)ru(na)tu (va)ṭa〈10〉tic**ai**(vaṭi)ppaṭuttaruḷi tenṟic**ai**ttarumamu(n)tava(mu)ntāṉamuntaḻ**ai**ppa veta(mu)m me(y)〈11〉m**ai**yu(mā)tiyukam polattalaittalaicciṟappa (va)n(ta)ru(ḷi) veṟka(ru)m po¿ṟ?〈rp〉puliyāṇai pārt-tiva(r) cūṭa niṟ**(ai)**〈12〉maṇi ma(ku)ṭam muṟ**ai**m**ai**yiṟcūṭi ma¿nn?〈ṉṉ〉uyiṟkkel-lāmi¿nn?〈ṉṉ〉u(yi)ṟtā¿y?〈ya〉 polattanṉoḷi parappit(ta)¿na?〈ṉi〉t(ta)¿ni?〈ṉi〉 p(ā)〈13〉rttu ma(ṇ) muḻutuṅkaḷippa manu neṟi vaḷarttu tan k(o)yiṟkoṟṟavācal puṟattu maṇi nāvoṭuṅka mura(cu)〈14〉(kaḷ) mu(ḻaṅ)ka vic**ai**yamum pukaḻum meṉmeloṅ(ka) vāḻi vāḻi Im(m)ānilaṅkākkattirumaṇippoṟ(ṟo)〈15〉(ṭṭ)e(ḻu)tu pattāṇṭu (va)rutiṟ**ai** munne mannavar cumantu (ti)ṟ**ai** (ni)r**ai**ttuccorinta ce〈16〉mpoṟku**vai**yāl (tan kula)nāyakan tāṇṭavam payiluñcemponnampalañcūḻ tirumā〈17〉ḷik**ai**yum kopuravācal kūṭacālaikaḻum Ulaku valaṅkoṇṭoḷi viḷaṅku nemikku〈18〉lavar**(ai)** Uk**ai**yakuṉṟamoṭu niṉṟeṉappacumpon me〈y〉ntu (pa)li vaḷar (pī)ṭamum vicumpo(ḷi)〈19〉 ta(ḻ)**ai**ppa viḷaṅku pon me〈y〉ntu Irunilantaḻ**ai**ppa Im**(ai)**(ya)var ka(ḷi)ppa periya tirunāḷ pe-rum〈20〉 pi(ya)r (vi)ḻāvenu(m) Uyar (pu)raṭṭāti Uttiraṭṭātiyil Ampalaniṟ**ai**(n)ta Aṟ(pu)takkūttar In〈21〉(par) vāḻa Eḻuntaruḷuva(ca)ṟkuttirutteṟkoyil cempon me〈y〉ntu (pa)run(ti)ra(ḷ) mut(ti)n〈22〉 payil vaṭam parappi niṟ**ai**maṇi māḷik**ai**

[4] *Ep. Ind.* Vol. VII. p. 5, No. 59.

neṭuntiruvīti tana tiruvaḷar piyarālcce〈23〉y(tu ca)m**(ai)**ttaruḷi p〈ai〉mpoṟkuḻitta parikalamutalāl cempoṟkaṟpakatcoṭu paricci(n)〈24〉(na)mu(m) Aḷavilātana(v)oḷi peṟavam**ai**ttuppattāmāṇṭil (cit)tir**ai**ttiṅka(ḷ) Atta〈25〉m peṟṟa Ātittavārattu(t)tiruvaḷar matiyin **tra**yo**daśi**ppakkat(tu) Inna palava(m I)nitu〈26〉 (ca)m**ai**ttaruḷi Orukuṭ**ai** (ni)ḻa¿k?〈r〉kīḻ (ta)lamuḻutuṅkavippacceḻiya(r) veñcuram puka c(e)ralar (ka)〈27〉ṭal (puka Aḻitaru ciṅka)ṇa(r) A(ñ)ci ne(ñ)calama(ra ka)ṅkar tiṟ**(ai)(yi)**ṭa(kkan)naṭar venniṭa koṅ〈28〉karotuṅka koṅkaṇar cāya (maṟ)ṟ(e)ttic**ai** manna〈29〉runtanta(ma)kkaraṇeṉa tirumala¿ṟ?〈rc〉ce(vaṭi) Urim**ai**〈30〉yiliṟ¿a?〈ai〉ñca Āṅkavan (ma)kiḻu(ṅ)ka(ṅ)k**ai**yoppākiya〈31〉 teri**vai**yar tilatan**tyā**kapatāk**ai** puricūḻal maṭap(pi)〈32〉ṭi punitakuṇavanit**ai** tiripu(va)ṉa(mu)ḻu(tuṭ)**ai**yāḷ Avan ti〈33〉ruvuḷattaru(ḷ) muḻutumuṭ**ai**yāḷeṉa(vu)ṭaniruppa Ūḻ¿i An?〈yun 〉neṭumālāka(t)tup〈34〉 piriyā(t)eṉṉuntirumakaḷiruntateṉa mātar maṭa(ma)yil pūtalattaruntati Araṇiya〈35〉 kaṟpiṟtaraṇimuḻutuṭ**ai**yāḷi(va)n tiru(m)ārvattaruḷoṭu(mi)ruppaccemapon (vī)ra**(si)**〈36〉 **ṁhāsa**nattu tiripuva(ṉa)muḻutuṭ**(ai)**yā(ḷ)oṭum v¿i?〈ī〉ṟṟiruntа〈ru〉ḷiya kopparakecariva**mma**rā(ṉa)〈37〉 tiripuvanaccak**ra**varttikaḷ **(śrī)**(vi)k{**ra**}(ki)ramac(o)ḻa**de**(va)ṟku yāṇṭu 10 5 Āvatu〈38〉 tiripuvanamuḻutuṭ**ai**vaḷanāṭṭuppoyk**ai**nāṭṭu Uṭ**ai**yā(r) tirumaḻu〈39〉vāṭi Uṭ**ai**yār koyilil Ād**ica**ṇ**ḍeśvarade**var Ād**eśa**m Aru(ḷ)āl I〈40〉(k)koyilil **śrīmāheśvara**romum **śrī**kāriyañceyvārum Ikkoyil (ka)ṇakku〈41〉 nelkupp**ai**yuṭ**ai**yānum Uḷḷiṭṭa **sthā**nattom Eḻuttu [||] Ik(k)oyilil〈42〉 **(śrī)**na**ndi**keś**varade**var**ai** Eḻuntaruḷuvitta Aḷḷiyūruṭ**ai**yān Ec(ci)l maṇ [10+]

Apparatus

〈3〉 kanavar**ai** • Three other inscriptions read *kkaṉavarai*.

〈11〉 veṟka(ru)m • Two other inscriptions read *velaṟkarum*.

〈12〉 tanṉoḷi • Five other inscriptions read *taṇṇaḷi* or *taṉṉaḷi*.

〈15〉 (va)rutiṟ**ai** • The Ālaṅguḍi inscription reads *varumuṟai*.

〈21〉 teṟkoyil • The Ālaṅguḍi inscription reads *terkkoyil*.

〈27〉 (ciṅka)ṇa(r) • Three other inscriptions read *ciṅkaḷar*.

〈33〉 Ūḻ¿i An?〈yun 〉 • Read *Ūḻiyun*; compare above, p. 157, note 12.

〈42〉 Eḻuntaruḷuvitta • *ḷu* seems to be corrected from *ḷi*. — 〈42〉 Ec(ci)l maṇ [10+] • The remainder of the inscription is lost.

Translation by Hultzsch 1903

(Line 1.) Hail ! Prosperity ! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession) (his*) chest, (*which resembled*) a solid mountain, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue.

(L. 6.) (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid[5] (*i.e.* in spring)[6] (*he*) grasped the cruel weapon, so that at **Kuḷam** the **Teluṅga** Vīmaṉ (*i.e.* **Bhīma**) ascended the mountains (*as refuge*), and so that hot fire consumed the country (*bhūmi*) of **Kaliṅga**. (*He*) joyfully stayed (*a while*) in the **Vēṅgai-maṇḍalam** and was pleased to subdue the Northern region.

(L. 10.) (*He*) was pleased to arrive (*in*) the Southern region, in order that charities, austerities and gifts might prosper (*and*) that the Vēdas and truth might flourish (*in*) every place as (*in*) the first age.

(L. 11.) While (*all other*) kings bore (*on their heads*) the orders (*sealed with the crest*) of the warlike tiger which is hard to conquer, (*he*) put on by right the crown set with jewels.

(L. 12.) Like a sweet dear mother, (*he*) extended his kindness to all living beings and took care of each (*of them). (He*) cultivated the path of Manu, so that the whole earth rejoiced.

(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent;[7] the drums were sounding; (*and his*) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (*as*) tribute, and poured out by kings, before there came in due course the year ten (*after the time*) when a gold leaf (*set with*) royal gems was engraved (*with the words):* "May (*the king*) live long (*and*) protect this great earth !"[8] —(*he*) covered (*with*) fine gold the

[5] See above, Vol. II. p. 311, note 1.

[6] This explanation is more probable than the one I gave on p. 311 of Vol. II.

[7] See above, Vol. II. p. 311, note 3.

[8] This benediction was apparently engraved on a gold leaf at the time of the king's coronation. Another reference to this custom is found in a rock-inscription at Taṇḍalam near Arkōṇam (*Ep. Ind.* Vol. VII. p. 26), which is dated in the tenth year "(from) the year when (the name of) Śatti, the king of the Kādavas, was entered on a gold leaf *(poṟṟōṭṭiliṭṭa)*."

enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold[9] where his family-god (*viz.* Naṭēśa) practises the *tāṇḍava* (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (*with*) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (*by it*); covered (*with*) pure gold and adorned with numerous strings of large round pearls the sacred car temple,[10] in order that, conferring long life on the delighted people, the miraculous dancer (*viz.* Naṭēśa) who occupies the (*golden*) hall might be drawn in procession (*at*) the great festival called 'the festival of the great name' (*perum-piyar-viḻā*) on the great (*days of*) Puraṭṭādi (*and*) Uttiraṭṭādi, so as to cause prosperity (*on*) the great earth (*and*) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (!) and called (*it*) after his royal prosperous name; and made numberless splendid *insignia*, beginning with dishes cut of fine gold, together with a Kalpa (*tree*) of pure gold.

(L. 24.) Having been pleased to make gladly many such (*gifts*) in the tenth year (*of his reign), (in*) the month Śittirai, on a Sunday which corresponded to Hasta, (*on*) the thirteenth *tithi*) of the fortnight of the auspicious waxing moon, (*he*) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śeḻiyas (*i.e.* **Pāṇḍyas**) entered hot jungles (*as refuge*); the Śēralas (*i.e.* **Chēras**) entered the sea; the Śiṁgaḷas (*i.e.* **Siṁhalas**), who deal destruction, became afraid and agitated in mind; the **Gaṅgas** paid tribute; the **Kaṉṉaḍas** turned their backs; the **Koṅgas** retreated; the **Koṅkaṇas** fled; the kings of all other regions duly worshipped (*his*) royal red lotus-feet as their protection.

(L. 30.) Tyāgapadāgai (*i.e.* **Tyāgapatākā**), the ornament of women, (*who had*) curly hair, (*who possessed the gait of*) a female elephant, a lady of pure virtues, the mistress of all the three worlds **(Tribhuvanamuḻuḍuḍaiyāḷ)**, dwelt with (*him*) as mistress of the full favour of his royal heart, resembling Gaṅgā at whom he[11] rejoices.

(L. 33.) **Dharaṇimuḻuduḍaiyāḷ** (*i.e.* the mistress of the whole earth), the peacock among women, an Arundhatī on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakshmī is inseparably clinging to the bosom of Neḍumāl (Vishṇu) to the end of the world.[12]

[9] *Poṉṉambalam* is the Tamil equivalent of the Sanskrit *Kanakasabhā*, "the golden hall," in the Chidambaram temple; see above, Vol. II. p. 379 f.

[10] By this expression the car itself seems to be meant.

[11] This pronoun refers to the word Śaṁkara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Mukkōkkiḻānaḍi with Umā (see *e.g.* above, Vol. II. p. 311), and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

[12] This simile is copied from the inscriptions of Kulōttuṅga I.; see above, No. 72. text line 5, and No. 76, text line 11.

(L. 35.) In the 15th year (*of the reign*) of this king **Parakēsarivarman**, *alias* the emperor of the three worlds, **Śrī-Vikrama-Śōḻadēva**, who was pleased to take his seat with **Tribhuvanamuḻuduḍaiyāḷ** on the throne of heroes, (*which consisted of*) pure gold, —(*at*) the order (*and*) by the favour of the god **Ādi-Chaṇḍēśvara**[13] in the temple of the lord of **Tirumaḻuvāḍi** in **Poygai-nāḍu**, (*a subdivision*) of **Tribhuvanamuḻuduḍaivaḻanāḍu**, (*the following*) was written by us, the temple authorities, *viz.* the *Śrī-Māhēśvaras*, the temple managers, the accountant of this temple: **Nelkuppai-Uḍaiyāṉ**, *etc.*

(L. 41.) **Aḷḷiyūr-Uḍaiyāṉ**, who had set up (*the image of*) the god **Śrī-Nandikēśvara** in this temple . . . . . .

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 182–186, item 79.

[13] Compare above, p. 171 and note 2.