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Summary

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (*malai*) in the **Aruḷāḷa-Perumāḷ** temple at Little Conjeeveram.[1] As in the inscription of Ravivarman,[2] the temple is here stated to be situated in **Tiruvattiyūr**, which belonged to **Eyil-nāḍu**, a subdivision of **Eyiṟkōṭṭam**[3] (l. 2).

The inscription is dated in the 9th year of the reign of **Parakēsarivarman**, *alias* **Vikrama-Chōḷadēva**. The short poetical introduction mentions nothing of historical importance besides the conquest of **Kaliṅga** and the name of Vikrama-Chōḷa's queen, **Mukkōkkiḷānaḍigaḷ**. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chōḷa of the inscriptions opening with the words

[1] For a few other inscriptions in the same temple see *Ind. Ant*. Vol. XXI. p. 122, Nos. I. and III.; *Ep. Ind*. Vol. III. pp. 71 and 118, and Vol. IV. p. 145.

[2] *Ep. Ind*. Vol. IV. p. 145 and note 3.

[3] See above, p. 143 and note 3.

pūmālai miṭaintu, who claims to have burnt the country of **Kaliṅga**,[4] and one of whose queens was named **Mukkōkkiḻānaḍi**.[5]

The inscription records that a private person made over to the temple 780 *kalam* of paddy, with the stipulation that the interest, which amounts here to 50 *per cent*., should be applied for the requirements of the worship on 13 days of every year, *viz.* on the days of the *nakshatra* Jyēshṭhā. In this *nakshatra*, we are told, were born the two Vaishṇava saints **Pūdattāḻvār** and **Poygaiyāḻvār**,[6] "who were pleased to compose hymns in praise of the god (*Āḻvār*) of **Tiruvattiyūr**" (l. 2). That portion of the *Nālāyiraprabandham*, which is entitled *Iyaṟpā*, opens with two hymns of 100 stanzas each, the first of which is ascribed to **Poygaiyāḻvār** and the second to **Pūdattāḻvār**. In the first (verse 77) reference is made to **Veḷkā**, and in the second (verse 95 f.) to **Attiyūr**. The second name has to be referred to the temple at Tiruvattiyūr, *i.e.* the Aruḷāḷa-Perumāḷ temple, and the first may be connected with the same temple, because Veḷkā is the Tamil name of the river Vēgavatī,[7] which flows past the temple of Aruḷāḷa-Perumāḷ. At any rate the mention of the two *Āḻvārs* as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 148), two other *Āḻvārs*, **Kulaśēkhara** and **Śaṭhagōpa**, are presupposed by an inscription of Kulōttuṅga I. at Śrīraṅgam. In the *Annual Report* for 1899-1900 (p. 10) Mr. Venkayya states that an inscription of **Śōḻa-Kēraḷadēva**, whom he places in the 11th century of the Christian era, quotes the hymn *Tiruneḍundāṇḍagam*. This is the name of the last hymn of the *Periyatirumoḻi*, that portion of the *Nālāyiraprabandham* which was composed by **Tirumaṅgaiyāḻvār**. The upper limit of this *Āḻvār* is the beginning of the 8th century A.D.; for he celebrates in one of his hymns the temple of **Paramēśvara-Viṇṇagaram** at **Kachchi**, *i.e.* the Vaikuṇṭha-Perumāḷ temple at Conjeeveram, which seems to have been founded by the Pallava king Paramēśvaravarman II.[8]

Edition

〈1〉 **svasti śrī** [||] pūmātu puṇara(p)puvimātu va(ḷara) nā(m)ātu vi(ḷa)ṅka **ja**yamātu virumpattaṉnirupa(ta)ma(la)r ma(ṉ)ṉavar cūṭa maṉṉi(ya) Urimaiyāl maṇimuṭi

[4] Above, Vol. II. p. 311, and Vol. III. p. 184.

[5] Above, Vol. II. p. 311, and Vol. III. p. 75, No. 33, text line 14.

[6] According to the *Guruparamparāprabhāva* the former was born at Tirukkaḍaṉmallai (Māmallapuram) in Aviṭṭam (Śravishṭhā), and the latter at Kachchi (Conjeeveram) in Tiruvōṇam (Śravaṇa), during the Dvāpara-yuga (!).

[7] Compare above, p. 143, note 4.

[8] See above, Vol. II. p. 344.

cūṭicceṅkol ceṉṟu ticaitoṟu<m> vaḷar(ppa) veṅkali (nī)ṅki meyyaṟan=ta(ḷ)aippakkaliṅkamiriyakkaṭamalai naṭāṭṭi vaḷa(ṅkoḷ)āḻivaraiyāḻi tiriya Ir¿i?<u>cuṭara(ḷa)vumorukuṭai niḻaṟṟa vi**¿j(ai)A?<jaiya>bhiṣe**kam pa(ṇ)ṇi (vī)ra**siṁhāsa**nattu mukkokkiḻānaṭikaḷoṭum (vī)ṟ<2>ṟi(run=ta)ruḷiya kopparakecarip**anmarā**na t**ribhu**vana**cca**¿kra?<kra>va¿t=ti?<rti>kaḷ **śrī**vikkiramacoḻatevarkku yāṇṭu Oṉpatāvatu **ja**yaṅkoṇṭacoḻa(ma)ṇṭalattu Eyiṟkoṭṭattu Eyilnāṭṭuttiru(va)ttiyūrāḻvāraippāṭiyaruḷina **śrī**(pū)ta(t)tāḻ(v)ārum **śrī**poyk(ai)yāḻvārum (pi)ṟan=ta tirukke(ṭ)ṭ(ai) nāḷ Aruḷāḷa(p)perumāḷ puṟa(p)paṭṭa(ru)ḷi **Ekāśī**ti tiru(ma)ñca(na)mu(m) perun=tiruvamutuñceytaru(ḷa)ttiru(ma)ñcanattukkuttirumuḷaiccār(t)ta tirumu<3>ṉaippālikai muppattāṟukkuppālikai Oṉṟukkaṭikk¿i?<ī>ḻaṭṭa nellu Uriyāka nelluppatakkirunāḻiyum tirumu(ḷai)ppī¿t?<c>aṅkoḷḷa Arici ṉānāḻiyum ¿pu?<pu>**ṇyā¿g?<h>adakṣ¿a?<i>**ṇ(ai)kku (A)rici Aṟunā(ḻi) U(ḷa)kkum **(balidra)vya(ttu)**kku Arici Irunāḻi Uriyum tirumu(ḷai)kkutti(ru)nan=tāviḷakkukku nā(ḷ)o(ṉ)ṟukku Eṇṇai Uḷakkāka nāḷañcuk(ku) Eṇ(ṇai) nāḻi Uḷa(k)kuṅ**kṛta hāroha**ṇattukku ney (mu)vuḷakkāḻākkum tirumañ<4>canattukkuk(ka)lacam Eṇpattoṉṟukku Aṭik(kī)ḻ nellu (Ai)ṅkuṟuṇi Uriyum kum(pa)nālukku nellu nānāḻiyum tiruccuṇṇakkalacamo(ṉ)ṟukkaṭikk¿i?<ī>ḻari(ci) Irunā(ḻi)yuṅkalacañcūḻakkāṇavilai(yiṉ pu)ṭa(v)ai pa(ti)nm¿u?<ū>ṉṟuṅkalacañcuṟṟa nūlar(ai)ppalamum tirumañcanattukku ney muṉṉāḻiyum tenāḻiyum pāl muṉ<5>ṉāḻiyu(m) tayir (muṉ)ṉā(ḻi)yum **sna¿m?<p>ana dravya**ṅkaḷ veṇṭuva(na)vum pañcaloka(mu)m pañca¿ran=na?<**ratna**>mum tiruccuṇṇattukku nāṭa(ṉ)mañcaḷ nāṟpatin palamu(m) tiruviḷakkeṇṇai Uriyum **homa**ttukku ne(y)yuriyum cā<r>t=ti Aru(ḷa)cca(n=ta)namukka(cum) kaṟpūramāṟu (m)āvum Aki(la)r(ai)kka(ḷa)ñcuṅka**stū**ri ma(ñ)cāṭiyumiraṇṭu māvu(m) puḻuku(ne)yyiraṇṭu mañcāṭiyunālu mā(vum)āttiraikkarici nānāḻiyu(m p)e<6>ruṉtiruvamutukku A(ri)ci mukkalaṉe kuṟuṇiyum paruppuppatakkirunāḻi Uriyum palavaṟkattukkaṟi niṟai Eṇṇūṟṟirupattaimpalamu(m) kaṟiyamutukku Uppu nānāḻiyumiḻaku Uriyum kaṭuku Āḻākke Iruceviṭaraiyum c¿i?<ī>r¿ā?<aka>māḻakku(ñca)ṟkar(ai) I(ru)pa(tiṉ) palamum neyyuriyum Amutil pa(ṭ)aikka caṟkarai (mu)ppattirupalavaraiyum ney patinorunāḻi Āḻakkum vā<7>ḻ(aip)paḻamaimpattañcum tayir tūṇiyum kaṇṭacaṟkar(ai) mukkacum tirukkaṇ(ṇā)maṭ(ai)kkarici Irunāḻiyuneyyuḻakkum caṟkarai Irupatiṉ pala(mu)m vāḻaippaḻam pattum A(ppa)Amutukkarici patakkum ne(y)yirunāḻi Uriyum caṟkarai Eṇpatin palamumi(ḻak)āḻa(k)ku(m) ¿(ci)?<cī>(ra)ka(mi)ru(c)eviṭaraiyum viṟaku kaṭṭu m¿u?<ū>(ṉ)ṟum kucak(ka)laUruvukku nellukkalamu(m taṇṇ)¿(i)?<ī>(ramu)tukkela(m)oruceviṭaraiyum A<8>ṭaikkā<y>amutukku pākku nānūṟṟ(ai)m(pa)tu veḷḷilaipparṟronpatum tiru(vi)ḷakkeṇṇai nāḻi Uriyum tiruvi(ḷa)kkuṭaiyārkaḷ kuḻāy panniraṇṭukkeṇ(ṇai mu)nnāḻiyum pāvaiviḷakkukkeṇ(ṇai I)runāḻiyum Āka Ilaiyiṟṟukku niman=tamā(ka)cce(l)va(t)āka Iṭṭa (ca)mavilaippaṭiyālikkoyil (ci)la(va)ḷakkumarumoḻinaṅkai(ma)ra(k)kālāl tirukkeṭṭai nāḷonṟu<9>kku nellu mu(p)patin

kalamāka Orāṭṭai nāḷaikku veṇṭuvatāna nellu mu(ṉ)ṉūṟṟuttoṇṇūṟṟukkalattukkum coḻamaṇṭalat(tu) vi**ru**ta**rājabha**yaṅkaravaḷanāṭṭu ma(ṇ)ṇināṭṭu vaṅkamuḻaiyūr mu(ḻ)aiyūruṭaiyān veṇkāṭan Ātittatevanāna vaṅkat(ta)r(ai)yan Ittevar paṇṭā(ra)ttuccilavaḷakku(ma)ru(m)o(ḻi)naṅkaimarakkālālaḷan=ta nellu〈10〉 Eḻunūṟ(ṟ)eṇpatin kalaminnelleḻunūṟṟeṇpatin kala(t)tukku mā**sa**ntoṟum nellu muppattirukalane tūṇippatakkāka yāṇṭu varai <kalam> Ar**ai**ppolicaiyāl palicai polivatāna nellu muṉ(ṉū)ṟṟuttoṇṇūṟṟukkalaminel(lu mu)nnūṟṟutto(ṇ)ṇūṟṟuk(ka)lattukkum Aruḷāḷapperumā(ḷ) mā**sa**n=toṟum tirukkeṭṭai nāḷ puṟappaṭṭaru(ḷi)〈11〉 tirumañcanamum peruntiruvamutum ceytaru(ḷa) (v)e(ṇ)ṭu(va)navaiyiṟṟukku Inniman=tappaṭiye pa(ṇ)ṭārattile viṭṭu**ccantrādi**t=tava**t·** niman=tamākacceyyakkaṭavatākaccilālekai ceyvittukkuṭukatom Ikkoyilil **śrī**koyil vāriyam (pu)ṇṭa(va)t=tanat=tu **rājarāja**k**ra**(ma)vit=tanum tūta**hari** niṉṟanārāyaṇakkiramavittanum **mṛhasthalattu**〈12〉 p(ā)ṇṭavatūtakkiramavit=tanum puṇṭavat=ta(nat)tu Iḷaiyakokkiramavittanum tūta**hari** v(e)ṇṇaikkūttakkirama(vit)tanum tūta**hari** Iḷaiyaruḷā(ḷa)kakiramavittanum koyiṟkaṇakku Uttiramelūruṭaiyānāna Eṭṭi tirukkā(ḷa)tti Uṭaiyāṉum Ivvakaivom [||] Ippaṭik(ku) Iv(ai) Ut(ti)rame(lū)ruṭai(y)āṉ Eṭṭi tirukkāḷattiyuṭaiyāṉ Eḻuttu || (๑)

Apparatus

〈2〉 **ca**k**ra**vat=ti • Read ***cakra**varti*.

〈3〉 pu**ṇyāgadakṣa**ṇ(ai)kku • Read ***puṇyāhadakṣi**ṇai*.

〈6〉 cirā • Read *cīraka*.

〈10〉 <kalam> • This [[*kḷa*]] is the abbreviation for *kalam*; compare above, p. 7, note 10.

Translation by Hultzsch 1903

(Line 1.) Hail ! Prosperity ! While the goddess with the lotus (*i.e.* Lakshmī) wedded (*the king*), while the goddess of the Earth prospered, while the goddess of Speech was resplendent, while the goddess of Victory loved (*him), (and*) while (*all other*) kings bore (*on their heads*) his two lotus-feet, (*he*) put on the jewelled crown by established right. While (*his*) seeptre went and made all regions prosper, the cruel Kali (*age*) was driven away, and true righteousness flourished. (*He*) despatched mountains of rut (*i.e.* elephants) to subdue **Kaliṅga**. (*His*) discus wandered (*as far as*) the circular mountain surrounding (*the earth*), (*and his*) single parasol cast its shade up to the two luminaries (*i.e.* the sun and the moon). Having performed the anointment of victory, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*) **Mukkōkkiḻānaḍigaḷ**.

(L. 2.) In the ninth year (*of the reign*) of this king **Parakēsarivarman**, *alias*) the emperor of the three worlds, **Śrī-Vikrama-Śōḷadēva**.

When on the day of Tirukkēṭṭai (Jyēshṭhā), on which were born the saint **Pūdattāḷvār** and the saint **Poygaiyāḷvār**, who were pleased to compose hymns in praise of the god (*Āḻvār*) of **Tiruvattiyūr** in **Eyil-nāḍu**, (*a subdivision*) of **Eyiṟkōṭṭam**, (*a district*) of **Jayaṅgoṇḍa-Śōḷa-maṇḍalam**, (*the god*) **Aruḷāḷa-Perumāḷ** is carried out, is bathed eighty-one times, and receives great offerings,—one *padakku*) and two *nāḻi*) of paddy (*are required*) for thirty-six pots of sprouts[9] to be offered at the bath, *viz.* one *uri* of paddy to be spread underneath each pot; four *nāḻi* of rice to purchase seeds for sprouting; six *nāḻi* and one *uḻakku*) of rice as fee (*for wishing*) an auspicious day (*puṇyāha*); two *nāḻi*) and one *uri* of rice for offerings (*balidravya*); one *nāḻi* and one *uḻakku* of oil for a perpetual lamp (*burning*) near the sprouts on five days, *viz.* one *uḻakku* of oil on each day; three *uḻakku* and one *āḻākku* of ghee for the *kṛitahārōhaṇam;*[10] five *kuṟuṇi* and one *uri* of paddy (*to be spread*) underneath eighty-one water-pots (*kalaśa*) for the bath; four *nāḻi* of paddy for four large pots (*kumbha*); two *nāḻi* of rice (*to be spread*) underneath one water-pot (*coated with*) chunnam; thirteen pieces of cloth costing one *kāṇam* (of gold), to wrap round the water-pot; half a *palam* of thread, to tie round the water-pot; for the bath, three *nāḻi* of ghee, one *nāḻi* of honey, three *nāḻi* of milk, three *nāḻi* of curds, the necessary ingredients for the bath, five metals and five gems; forty *palam*) of saffron (*nāḍaṉ-mañjaḷ), (to be mixed*) with the chunnam; one *uri*) of lamp-oil; one *uri*) of ghee for burnt oblations (*hōma*); three *kaśu*[11] of sandal, six twentieths of camphor, half a *kaḻañju* of agallochum, one and two twentieths *mañjāḍi* of musk, and two and four twentieths *mañjāḍi* of civet-fat, to be rubbed on (*the image*); four *nāḻi* of rice for *māttirai* (?); for the great offerings, three *kalam* and one *kuṟuṇi* of rice, one *padakku*, two *nāḻi* and one *uri* of pulse, and eight hundred and twentyfive *palam* in weight of vegetables of various kinds; for the vegetables, four *nāḻi* of salt, one *uri* of pepper, one *āḻākku* and two and a half *śeviḍu* of mustard, one *āḻakku* of cumin, twenty *palam* of sugar, and one *uri* of ghee; to offer with the rice, thirty-two and a half *palam* of sugar, eleven *nāḻi* and one *āḻakku* of ghee, fifty-five plantains, one *tūṇi* of curds, and three *kaśu* of sugar-candy; for *tirukkaṇṇāmaḍai (?)*, two *nāḻi* of rice, one *uḻakku* of ghee, twenty *palam* of sugar, and ten platains; for cakes, one *padakku* of rice, two *nāḻi* and one *uri* of ghee, eighty *palam* of sugar, one *āḻakku* of pepper, two *śeviḍu* and a half of cumin, and three bundles of fire-wood; for pots, one *kalam* of paddy; one and a half *śeviḍu* of cardamoms, (*to be mixed*)

[9] *Muḷaippāligai* are pots with earth in which seeds are made to sprout at the *aṅkurārpaṇam*, a ceremony preliminary to a religious or nuptial feast (Winslow).

[10] Mr. H.Krishna Sastri suggests that this corrupt term may be meant for *Kṛittikārōhaṇam*, the name of a ceremony which is still observed in the temples of the Mysore State.

[11] On *kaśu* or *kaiśu* see above, Vol. II. p. 75, note 2, and p. 130, note 1.

with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one *nāḻi* and one *uri* of lamp-oil; three *nāḻi* of oil for twelve torches (?) of the lamp-lighters; and two *nāḻi*) of oil for lamps (*held by*) images.

(L. 8.) Altogether, for each day of Tirukkēṭṭai, thirty *kalam* of paddy calculated by the average price (*and measured*) by the *marakkāl* of **Arumoḻinaṅgai**,[12] with which the requirements of this temple are measured, were given in order to defray these (*requirements*). Consequently, for (*thirteen*) days in one year three hundred and ninety *kalam*) of paddy are required.

(L. 9.) For (*this purpose*) seven hundred and eighty *kalam* of paddy were measured into the treasury of this god with the *marakkāl* of **Arumoḻinaṅgai**, with which the requirements are measured, by **Muḻaiyūr-Uḍaiyāṉ Veṇgāḍaṉ**[13] **Āditтadēvaṉ**, *alias* **Vaṅgattaraiyaṉ**, of **Vaṅga-Muḻaiyūr** in **Maṇṇi-nāḍu**,[14] (*a subdivision*) of **Virudarājabhayaṁkara-vaḷanāḍu**,[15] (*a district*) of **Śōḻa-maṇḍalam.** The interest on these seven hundred and eighty *kalam* of paddy—at the rate of thirty-two *kalam*, one *tūṇi* and one *padakku* of paddy per month—amounts to three hundred and ninety *kalam* of paddy per year—the rate of interest being one half *kalam* (per *kalam*).

(L. 10.) We, all the members of the temple committee[16] of this temple:—**Rājarāja-Kramavittaṉ** of **Puṇḍavattanam** (*i.e.* Puṇḍravardhana); **Dūtahari-Niṉṟanārāyaṇa-Kramavittaṉ**;[17] **Pāṇḍavadūta-Kramavittaṉ**[18] of **Mṛihasthalam** (*i.e.* Bṛihatsthala ?); **Iḷaiyakō-Kramavittaṉ**[19] of **Puṇḍavattanam; Dūtahari-Veṇṇaikkūtta-Kramavittaṉ**;[20] **Dūtahari-Iḷaiyaruḷāḷa-Kramavittaṉ**; and the accountant of the temple, **Uttiramēlūr-Uḍaiyāṉ**,[21] *alias* **Eṭṭi Tirukkāḷatti-Uḍaiyāṉ**,[22] caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety *kalam* of paddy—(*the required principal*) having been deposited in the treasury in accordance with this provision—for the requirements of (*the god*) **Aruḷāḷa-Perumāḷ** when, on the day of Tirukkēṭṭai in each month, (*he*) is carried out, is bathed, and receives great offerings.

(L. 12.) This (*is*) the writing of **Uttiramēlūr-Uḍaiyāṉ**, (*alias*) **Eṭṭi Tirukkāḷatti-Uḍaiyāṉ**.

[12] This had been the name of the queen of the Chōḷa king Virarājēndradēva I. ; see above, Vol. II. p. 233.
[13] Compare above, p. 159 and note 1.
[14] Muḻaiyūr in Maṇṇi-nāḍu is mentioned in an inscription of Kulōttuṅga I.; see above, p. 162 and note 3.
[15] On this district see p. 152 above.
[16] See above, p. 151, note 2.
[17] On Dūtahari and Pāṇḍavadūta see above, p. 164, note 5.
[18] On Dūtahari and Pāṇḍavadūta see above, p. 164, note 5.
[19] The word Iḷaiyakō may refer either to the Chōḷa heir-apparent or to Lakshmaṇa; see *Ep. Ind.* Vol. V. p. 72.
[20] Veṇṇeykkūttaṉ is one of the names of Kṛishṇa; see *loc. cit.*
[21] On Uttiramēlūr see above, p. 141 and note 1.
[22] Tirukkāḷatti is the Tamil form of Kālahasti in the North Arcot district.

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 186–190, item 80.