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Summary

This inscription (No. 207 of 1902) is engraved on the south wall of the *maṇḍapa* in front of the shrine in the **Tintriṇīśvara** temple at **Tiṇḍivaṉam**, the head-quarters of a tāluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of **Vīrarājēndra** I. and records the gift of 12 cows to the **Tiruttiṇḍīśvara** temple at **Giḍaṅgil** in **Ōymā-nāḍu**.[1] Giḍaṅgil is now the name of a suburb of Tiṇḍivaṉam.

[1] See above. p. 148 and note 3.

Edition

〈1〉 **sva(sti) śrī** [||] (vī)rame tuṇaiyākavun=tiyākameyaṇiyākavu(ñ)〈c〉(e)〈ṅ꜀〉〈2〉k〈o〉loc-cikkaruṅkali kaṭin=tu kūṭalcaṅkamattā**ha**vamallaṉaiyañ〈3〉cuvittu vikkalaṉaiyuñ-ciṅkaṇaṉaiyu〈mu〉ṭai puṟaṅkaṇṭu maṟṟavaṉ **mahāde(vi)**〈4〉yaroṭu vas**tu(v)āha**naṅkaikkoṇṭu Iraṇṭām vicaiyiluṅkuṟitta〈5〉 kaḷattā**ha**(va)mallaṉai Añcuvittu veṅ〈6〉kaināṭu m¿i?〈ī〉ṭṭukkoṇṭu taṉnuṭaṉ piṟanta muṉṉavar viratamuṭittu m¿u?〈ū〉ṉṟām vi〈7〉caiy-ilum com¿i?〈ī〉**śvara**n kaṭṭiya kaṇṭikai Aviḻppataṉ (mu)nna(m) kampili cuṭṭu (ka)〈8〉(ṟaṭi)kallil **jaya**s**taMbha**nāṭṭi tevanātan mutal mācā(ma)n=taraic(ca)kka(ra)〈9〉kkoṭṭat-tutturattiyavarkaḷuriya tāram piṭittukkoṇ(ṭu)〈10〉 kucci m¿i?〈ī〉ṭṭu Ellai kaṭan=tu nilaiyiṭṭu vi**jaiya**s**iṁhāsa**ṉattu Ulakamuḻututṭ(ai)yāḷo〈11〉ṭum (vī)ṟṟirun=taruḷiya ko **rāja**ke**saripanmarā**ṉa Uṭaiyār **śrīv**¿i?〈ī〉ra**rājentrade**vaṟku yā¿ṉ?〈ṇ〉ṭu 6 vatu〈12〉 O(y)mānāṭṭukki〈〈ṭa〉〉ṅkilttiruttiṇṭī**śvara**{m}muṭaiya **mahāde**varkkut〈13〉(ti)runāyaṟṟu〈14〉kkiḻamai puṟam〈15〉pu **śrība**li Eḻun=taru〈16〉ḻumaṟṟaikku A(mu)tu〈17〉 ceytaruḷat(ta)yi〈18〉r nāḻiyum ney〈19〉 Aḻākkum **h(o)**〈20〉mattuk(ku) Aḻā〈21〉kkum **śrība**li**kku** ney Uriyum Āka ney muvuḻakkukkum viṭṭa pacu panniraṇṭum viṭṭeṉ **Īś-vara**n〈22〉 ciṅkamāṇiyāṉa toṇṭaimān c(o)ḻapperiyaraiyanen [|] Ippacuppanni-raṇṭuṅkoṇṭu I〈23〉nni**ma**ntañcan**trā**ti〈t〉tavaṟcce(lu)ttakkaṭavomāṉom Ikkoyililttiru-vuṇāḻikai**sa**〈24〉**bhai**yom [|] Itu pa**nmāhē(śva)ra**r **rakṣai** [||]

Apparatus

〈8〉 māca(ma)n=tarai • There is an erasure between *ma* and *n=ta*.

〈10〉 kucci • Before *kucci* the writer seems to have omitted *kaṉṉa*; compare above, No. 28, ll. 1 and 4, and No. 29, l. 5. No. 13 on p. 193 above has a break and after it *cciyumiṭṭu*.

〈12〉 O(y)mānāṭṭu • See above, p. 146 and note 3.

〈24〉 **rakṣai** [||] • Here follows a passage which is mutilated at the end, and which records that the same *toṇṭaiyamāṉ coḻapperiyaraiyaṉ* gave 30 *kāśu* for offerings of rice on Sundays.

Translation by Hultzsch 1903

(Line 1.) Hail ! Prosperity ! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*).

(L. 2.) (*He*) terrified **Āhavamalla** at **Kūḍalśaṅgamam**, saw the retreating back of

Vikkalaṉ and **Śiṅgaṇaṉ**, and seized riches and vehicles along with his (*viz*). Āhavamalla's) great queens.

(L. 4.) (*He*) terrified **Āhavamalla** yet a second time on the (*previously*) appointed battle-field, recovered **Vēṅgai-nāḍu**, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (*he*) burnt (*the city of*) **Kampili** before **Sōmēśvara** could untie the necklace which (*he*) had put on,[2] and set up a pillar of victory at **Kaṟaḍikal**.

(L. 8.) (*He*) expelled the great *Sāmantas*) beginning with **Dēvanātha** from **Śakkarakōṭṭam** and seized their wives.

(L. 10.) (*He*) recovered **[Kaṉṉa]kuchchi** (*i.e.* Kanyakubja), crossed the boundaries and fixed (*them*). In the 6th year of (*this*) king **Rājakēsarivarman** *alias*) the lord **Śrī-Vīrarājēndradēva**, who was pleased to be seated on the throne of victory together with (*his queen*) **Ulagamuḻuduḍaiyāḷ**,—I, **Īśvaraṉ Śiṅgamāṇi** *alias*) **Toṇḍaimāṉ Śōḻapperi-yaraiyaṉ**, granted twelve cows to (*the god*) Mahādēva of the **Tiruttiṇḍīśvara** (*temple*) at **Giḍaṅgil** in **Ōymā-nāḍu**. (*These cows were*) granted in order to (*supply*) three *uḻakku* of ghee, *viz.*[3] one *uri* of ghee for the *śrībali*, one *aḻākku* (of ghee) for the *hōma*, and one *aḻākku* of ghee and one *nāḻi* of curds for offerings on those holy Sundays on which (*the god*) is carried outside (*for*) the *śrībali*.

(L. 22.) Having received these twelve cows, we, the members of the assembly (*in charge*) of the store-room[4] of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (*gift is placed under*) the protection of all *Māhēśvaras*.

Bibliography

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[2] From the next following inscription (No. 84, l. 5 f.) it appears that Sōmēśvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramāditya VI., who had made his peace with Vīrarājēndra I.

[3] In accordance with Vol. II. p. 48, note 5, 1 *uri* + 1 *aḻākku* + 1 *aḻākku* are equal to 3 *uḻakku*.

[4] See above, p. 20, note 5.

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 200–202, item 83.