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Summary

This inscription (No. 266 of 1901) is engraved on the east wall of the *maṇḍapa* in front of the shrine in the **Tāndōṉṟīśvara** temple at **Perumbēr** and is dated in the 7th year of **Vīrarājēndra** I. It records a grant of land to the **Tiruttāṉtōṉṟi-Mahāśrīkaraṇa-Īśvara** temple at **Perumbēṟūr** *alias* **Tribhuvananallūr**. As in another Perumbēr inscription (No. 78 above), Perumbēṟūr is here called a hamlet of **Śrī-Madurāntakachaturvēdimaṅgalam**, the modern Madurāntakam. Line 16, which is incomplete, mentions **Vīra-Śōḷaśēri**, a portion of the city which is also referred to at the end of No. 78 above.

Edition

〈1〉 **svasti śrī** [||] (vī)ramey tuṇaiyākavun=tiyākameyaṇiyākavum ceṅkoloc-

cikkaruṅkali kaṭin=tu teṉ〈2〉naṉaitta(lai) ko(ṇ)ṭu cerala(ṉai)ttiṟai koṇṭu ciṅkaḷatecam ¿va?〈A〉ṭippaṭuttu veṅkaḷattā**ha**vama(l)〈3〉laṉai Ai¿ya?〈m〉(ma)ṭi meṉ koṇṭu (v)eṅkainā̱ṭu mīṭṭukkoṇṭu ta(ṉṉuṭa)ṉ piṟan=ta muṉṉavar virata-muṭi〈4〉ttu va(n=ta)ṭi pa(ṇi)n=ta caḷukki vi**jai**yātittarkku maṇṭalam Aruḷikkaḷalaṭi paṇin=ta ma(ṉ)ṉarkkukkaṭāram Eṟin=tu kuṭu(t)ta〈5〉ru(ḷi) com¿i?〈ī〉**(śva)**raṉ kaṉ(ṉa)ratecam kaiviṭat(tu)ratti van=taṭi vaṇaṅkiya caḷukki vikkiramātittaṉai Eṇṭicai〈6〉 nikaḷ kaṇ(ṭi)kai cūṭṭi Iraṭṭapāṭi Eḷarai Ilakkamum Eṟi(n=tu) kuṭut-taruḷi (vi)**jai**ya**si**ṅkācaṉattulakamuḷututaiyā〈7〉ḷoṭum v¿i?〈ī〉ṟṟirun=taruḷiya kov¿ī?〈i〉{ra}**rāja**kecariva**nmarā**na Uṭaiyār **śrī**v¿i?〈ī〉ra**rājentrade**vaṟku yāṇṭu Eḷāvatu [|]〈8〉 muraṭcaḷukki(y)ai muṭakkāṟṟil mutuku kaṇṭu munivāṟi Iraṭṭarā**ja**kula(k)ā〈〈la〉〉ṉ (Ika)l vīra**rājentra**ṉ puyaṅkoṇṭu potu n¿i?〈ī〉〈9〉kki Āḷkiṟa **ja**yaṅkoṇṭacoḻamaṇṭalattu kaḷattūrkoṭṭattu taniyūr **śrī**maturān=takacaruppetimaṅkalat〈10〉tu peruṅkuṟi**sabhai**yom Eḷuttu ~ namm¿u?〈ū〉r pi(ṭ)ākai perumpeṟūrāṉa tiripu-vananallū(r) tiruttāṉtoṉṟi**ma**〈11〉**hāśrī**karaṇa**Īśvara**muṭaiy¿a?〈ā〉rkku Iṟaiyiliyāka viṭṭa nilam perumpeṟūr (E)ri karaikku teṟkum Ivverini(n)〈12〉ṟum Ampalattu tūmpiṉṉiṉṟum teṉmeṟku nokki pona vāykkālukku meṟku Ivvāykkāl(ni)〈13〉ṉṟum Ittevar k(o)yile Eṟa pona vaḷi varampukku vaṭakkum Ittevar koyilil kiḻakkil catu-ravaṟutikku〈14〉 kiḻakkum (na)ṭuvuḷ pa(ra)ppum tāḻvum Iṉṟi mañcikkamāka kiṭan=ta nilattil m¿u?〈ū〉nṟu pāṭakam tirutti Itte〈15〉vaṟku tiru(c)ceṉṉ¿a?〈e〉(l)naṭaikkum tiruvārātaṉai ceyv¿a?〈ā〉rkkumāka Iṟaiyiliyāka kuṭuttom peruṅkuṟi**sa**〈16〉**bhai**yom [|] paṇittār v¿i?〈ī〉racoḻaceri (v)e [10+] ta paṇiyāl (ca)ruṭai [5+]

Apparatus

〈3〉 meṉ koṇṭu • No. 15 of the list on p. 193 above reads *veṉ kaṇṭu*.

〈4〉 maṇṭalam • No. 15 reads *veṅkaimaṇṭalam*.

〈5〉 vikkiramātittaṉai • No. 15 reads *tittaṟku*.

〈8〉 Iraṭṭarā**ja**kula(k)ā〈〈la〉〉ṉ • The *la* is entered below the following *ṉ*.

〈9〉 **ja**yaṅkoṇṭacoḻamaṇṭalattu • Instead of the passage beginning with line 8 and ending here, No. 16 has the following:— *ve(ṟi) ku(ṟi)t(ta) kaḷan=tanṉil porkkaḷattu puṟaṅkoṇṭu Ira(ṭ)ṭakoṉai pura(ṭ)ṭaṭakki Ikal vīrarā**jentra**〈ṉ〉 (ni)laṅkoṇṭu potu nī(k)ki āḻkiṉṟa **ja**yaṅkoṇṭa-coḻamaṇṭalattu*.

Translation by Hultzsch 1903

(L. 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*). (*He*) took the head of the king of the South (*i.e.* the **Pāṇḍya**),[1] levied tribute from the Śēralaṉ (*i.e.* the **Chēra** king), and subdued the Śiṁgaḷa (*i.e.* **Siṁhala**) country.

(L. 2.) (*He*) saw the back of (*i.e.* put to flight) **Āhavamalla** five times in hot battles, recovered **Vēṁgai-nāḍu**, fulfilled the vow of the elder brother who was born with him, and bestowed the **[Vēṁgai]-maṇḍalam** on the **Śaḷukki** (*i.e.* Chalukya) **Vijayāditya** who came and worshipped (*his*) feet.

(L. 4.) Having conquered (*the country of*) **Kaḍāram**, (*he*) was pleased to give (*it*) (*back*) to (*its*) king who worshipped (*his*) feet (*which bore*) ankle-rings.

(L. 5.) (*He*) chased **Sōmēśvara** (*and forced him*) to abandon the **Kaṉṉara** country, invested the **Śaḷukki Vikramāditya**, who came and bowed to (*his*) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (*to him*) the seven and a half *lakshas* of **Raṭṭapāḍi**.[2]

(L. 6.) In the seventh 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**.

(L. 8.) The writing of us, the great assembly[3] of **Śrī-Madurāntaka-chaturvēdimaṁgalam**, an independent village[4] in **Kaḷattūr-kōṭṭam**, (*a district*) of **Jayaṁgoṇḍa-Śōḻa-maṇḍalam**, which is ruled over—having conquered (*it by the strength of his*) arm and having made it his exclusive property[5] —by the warlike **Vīrarājēndra**, the god of Death to the family of the **Raṭṭa** king, (*whose*) anger abated (*only*) after seeing the back of the obstinate **Śaḷukki** (*i.e.* Chalukya) on *the bank of*) the winding river.[6]

(L. 10.) (*The following*) land was granted, free of taxes, to the god of the **Tiruttāṉtōṉṟi-**

[1] As will appear from No. 88 below, the 'taking of the head of the Pāṇḍya' means that the king, being seated on his throne, placed his foot on the head of the latter.

[2] This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).

[3] See above, p. 176, note 2.

[4] On *taṉiyūr* see above, p. 3, note 7.

[5] Literally, 'having stopped its being the common property (of other kings).' The same phrase (*potu nīkki*) occurs in a description of the reign of Rājamahēndra; see p. 191 above, clause *b*.

[6] Compare above, p. 191 and note 8. In No. 16 of the list on p. 193 above, the whole passage runs as follows (see above, p. 203, note 3):—"Jayaṁgoṇḍa-Śōḻa-maṇḍalam, which is ruled over—having conquered the earth and having made it his exclusive property—by the warlike Vīrarājēndra, (who) put a stop to the deceit of the Raṭṭa king after seeing (his) back in an encounter on the battle-field which (the enemy) had appointed (in his) fury."

Mahāśrīkaraṇa-Īśvara (*temple*) at **Perumbē̱rūr** *alias* **Tribhuvananallūr**, a hamlet of our village.

(L. 11.) Three *pāḍagam*[7] in the land which had been lying as *mañjikkam,*[8] without being levelled and dug up, within (*the following boundaries):* to the south of the bank of the tank at **Perumbē̱rūr**; to the west of the channel running towards the south-west from the (sluice called) *Ambalattu-tūmbu* of this tank; to the north of the margin of the road leading from this channel up to the temple of this god; and to the east of the end of the square (*field*) on the east of the temple of this god.

(L. 14.) Having reclaimed (*this land*), we, the great assembly, gave (*it*) to this god, free of taxes, for (*supplying*) paddy of the red kind to the temple[9] and for (*supporting*) those who perform the worship in the temple.

(L. 16.) (*This*) was ordered by . . . . . of **Vē̱rpuṟam**, (*in charge of*) **Vīra-Śō̱laśēri** . . . . . .

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 202–204, item 84.

[7] See above, p. 177 and note 3.
[8] Compare above, p. 30 and note 4.
[9] *tiruccennelnaṭai* is evidently the same as *tiruccennaṭainel*, which occurs in Vol. I. p. 117, line 5.