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Summary

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east wall of the *prākāra* of the **Vāmanapurīśvara** temple at **Tirumāṇikuḻi** in the Cuddalore tāluka[1] of the South Arcot district. This village is called **Udavi-Māṇikuḻi** by Tiruñāṉasambandar, and **Udavi-Tirumāṇikuḻi** in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of **Rājarāja-vaḷanāḍu**, and according to other inscriptions to Mēlkkāl-nāḍu, **Mēṟkāṉāḍu** or Mēṟkā-nāḍu, a subdivision of Vaḍakarai-Rājēndra-Chōḷa-vaḷanāḍu, Virudarājabhayaṁkara-vaḷanāḍu,[2] or Rājarāja-vaḷanāḍu.

The inscription is dated in the 3rd year of **Kulōttuṅga-Chōḷa** III. on a day which corresponds to the 12th August A.D. 1180.[3] It records the gift of 32 cows for a lamp. The

[1] No. 154 on the *Madras Survey Map* of this tāluka, where the name is spelt 'Tirumankuli.'

[2] Compare page 152 above.

[3] See *Ep. Ind.* Vol. VII. p. 171, No. 66.

donor was a native of **Kūḍal**, which was situated in the same district as Tirumāṇikuḻi and seems to be identical with the modern Kūḍalūr (Cuddalore).[4]

Edition

〈1〉 **svasti śrī** [||] puyal peruka vaḷam perukkappoyyāta nāṉmaṟaiyiṉ ce(yal vāyppa)t(tirumakaḷum)j(e)yamakaḷuñ(ci)ṟantu vāḻa veṇmati poṟkuṭai (viḷa)ṅka vel(ve)ntaraṭi vaṇaṅka maṇmaṭantai maṉamaku(ḻa)〈2〉 maṉuviṉ neṟi taḻaittoṅkacca**kra**muñceṅkoluntaṉittaṉaittuñcela naṭakkakka(ṟ)pakkāla puvi kāppa poṟpamainta muṭi cūṭiccempon v¿i?〈ī〉ra**siṁhāsa**ṉattup**pu**vaṇamuḻututaiyāḷoṭum v¿i?〈ī〉ṟṟiruṉ〈3〉taruḷiya kopparakecaripaṟ**marā**ṉa **tribh¿ū?〈u〉**vaṉaca**kra**(va)ttikaḷ **śrīku**lottuṅkacoḻa**de**vaṟkku y(ā)ṇṭu m¿u?〈ū〉¿(n)?〈ṉ〉ṟāvatu **siṁha**nāyaṟṟu **Apara¿bh?〈p〉akṣa**ttu pañcamiyu**M** tiṅkaḷkiḻamaiy¿a?〈u〉m peṟṟa **Aśva**tināḷ **Irā-jarāja**vaḷa〈4〉ṉāṭṭu Uṭaiyār tirumāṇikuḻiyāḷuṭaiyanāyaṉāṟku Iṉṉāṭṭukkūṭalara-canārāyaṇaṉ Eḻicai(m)okaṉāṉa **ja**ṉaṉātakkacciyarāyaṉ vaitta tirunuṉtāviḷakku Oṉṟukku viṭṭa cāvā mūvāppacu 3 10 2 [|] I(p)pacu muppattiraṇ〈5〉ṭum kaikkoṇṭu Ittiru-nuntāviḷakku Onṟu(m) **¿san?〈can〉drādi¿tta?〈ty〉**varai celuttakkaṭavom Ikk(o)yilil tiru¿m?〈ṇ〉uṇṇāḻikai**sabhai**yo**M** [|] Ippaṭi **sa**mmatittu Iv(vu)**bhai**yaṅkoṇṭom [|] Itu paṉ¿mā?〈mā〉**he¿su?〈śva〉rarakṣai** || (๑)

Apparatus

〈2〉 taṉittaṉaittuñ • Other inscriptions read *tikkaṉaittuñ*. — 〈2〉 ka(ṟ)pakāla • Other inscriptions read *kaṟpakālam*.

Translation by Hultzsch 1903

(Line 1.) Hail ! Prosperity ! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (*and*) increased the fertility (*of his country*); while the conduct (*prescribed*) in the four true Vēdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at

[4]Compare Kōval for Kōvalūr in *Ep. Ind.* Vol. VII. p. 146. In Tamil literature Kūḍal is used as a synonym of Madurai (Madhurā). In an inscription of Vīrarājēndra I. Kūḍal occurs as a shorter form of Kūḍalśaṅgamam; see page 64 above.

(*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) In the third year of (*this*) king **Parakēsarivarman** *alias*) the emperor of the three worlds, **Śrī-Kulōttuṅga-Śōḻadēva**, who was pleased to be seated together with (*his queen*) **Bhuvanamuḻuduḍaiyāḷ** on the throne of heroes (*which consisted of*) pure gold,—on the day of Aśvinī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month Siṁha,—one perpetual lamp was given to **Āḻuḍaiyanāyaṉār** of **Tirumāṇikuḻi**, the god of **Rājarāja-vaḷanāḍu**, by **Aṟaśanārāyaṇaṉ Ēḻiśaimōgaṉ**, *alias* **Jananātha-Kachchiyarāyaṉ**, of **Kūḍal** in the same *nāḍu*. For (*this lamp he*) granted 32 undying and unaging cows.[5]

(L. 4.) Having received these thirty-two cows, we, the members of the assembly (*in charge*) of the store-room[6] of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(L. 5.) Having agreed thus, we took charge of this gift. This (*gift 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 209–210, item 85.

[5] Compare *Ep. Ind.* Vol. VII. p. 134, note 2.

[6] See above, p. 20, note 5 [[This translation of *uṇṇāḻigai* is conjectural. The same word occurs in Vol. I. Nos. 82, 83, 145 and 150. Compare *iḍanāḻi*, 'a passage between two rooms,' in Dr. Gundert's *Malayāḷam Dictionary*, p. 100.]].