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Summary

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth *prākāra* of the **Raṅganātha** temple on the island of **Śrīraṅgam** near Trichinopoly. It is dated in the 19th year of **Kulōttuṅga-Chōḷa** III. on a day which corresponds to Tuesday, the 12th November A.D. 1196,[1] and recorded an order of the king, the contents of which are lost.

Edition

〈1〉 ||~ **hari** (ഩ) **svasti śrī** [||] puyal vāyttu maṇ vaḷara puli(yā)ṇaiyum cakkaramuñceyal vā(yt)ta manunūluñceṅkolunticai naṭa(k)ka(k)ko(r̲)r̲ava(nu)ṭa(n̲) tiru

[1] See *Ep. Ind.* Vol. IV. p. 219, No. 17.

makiḻakkoṭuṅkali k(e)ṭa〈2〉kkuḷir veṇkuṭaikkaṟpakālam paṭi kavikkakkatiravan kulamuṭi kavittu(t)tani yāṉai viṭṭāṇmai cey(tu) vaṭamaṉṉar(ai)ttaṟaippaṭutti (mu)nivāṟakkac(ci pu)k(ku) mu(ḻu)t(ā)〈3〉caiyuntiṟai (ka)varntu taṇṭo(ṉ)ṟāl vaḻuti maintanai m¿u?〈ū〉kka(ri)ntu tamimmatur(ai) (k)oṇṭu vi**(kra)**mapāṇṭiyaṟkkukkoṭuttu m¿i?〈ī〉ṇṭa pin paripavattāleṭuttu van=tu neṭṭ¿u?〈ū〉〈4〉(ri)letirnta (v)¿(i)?〈ī〉(ra)pāṇṭiyanai muṭittalai koṇṭamar muṭittavaṉ maṭakkoṭiyai ve(ḷam) Eṟṟittiruviḻanta teṉ(ṉa)vanuñceralanum van=taṟaiñciyariya(ṇaiyiṉ) k¿i?〈ī〉(liru)kka Ava(ṉ mu)ṭi mela〈5〉ṭi vaittuppa(ṭi) vaḻaṅ(ki) mu(ṭi) vaḻaṅki pā(ṇṭi)yaṟkku vi(ṭ)ai (ku)ṭuttu koṭi vaḻaṅku vi(llava)ṟ(kku) k(oṟṟa)va(r) peṟā tiru va(ḻa)ṅki (vīra)keraḷaṉ vi(ra)l taṟittu ve(ṉai) k¿o?〈a〉ṇṭu vaṉ(ti)ṟ(ai)ñca(pp)āraṟiya vā(ḻvaruḷi)〈6〉(ppari)kalattila(mu)taḻittupparutiku(la)patiyeṉṉuntirunā(ma)m pa(ri)tta pāṇṭiyaṟ(ti)ru(n)e(ti)yamum pa(ri)caṭṭamumilaṅkuma(ṇi)kkalaṉum (na)l(ki) tiyākavīrakkoṭiyeṭuttu (v)āk(ai) vīrakkaḻal kaṭṭit(tik)keṭṭume〈7〉val keṭppa cakkaraveṟpil pukaḻeṟippaccempon vīra**(si)ṅ·hāsa**ṉattuppuvaṉamuḻuṭuṭaiyāroṭum v¿i?〈ī〉ṟṟiruntaruḷiya kopparakecaripaṉmarāṉa **tribhu**vaṉaccakkaravarttika(ḷ maturai) koṇ〈8〉ṭu pāṇṭiyaṉ muṭittalai koṇṭaruḷi(ya) **śrī**kulottu(ṅ)kacoḻa**de**vaṟku yāṇṭu 10 9 Āvatu **vṛścika**nāyaṟṟu Aparapa**kṣa**ttu pañcamiyuñcevvāykkiḻamaiyum peṟṟa pūcattu (nā)ḷ **prasā**〈9〉**da**ñceytaruḷiṉa tirumuka(p)paṭi ||~

EtaT trailokyanirmmāṇattrāṇasaṁhārakāraṇaM [|] śrīmacrīraṁganāthasya śāsana¿M?〈ṁ〉 śāśvataM paraM ||~

nam variyilāṟkku nam kuṟaipaṟṟil pū

Apparatus

〈3〉 tamimmatur(ai) • No. 170 of 1902 reads *tamiḻ*.

〈4〉 van=taṟaiñci • No. 170 of 1902 reads *vantiṟaiñci*.

〈6〉 tiyākavīrakkoṭiyeṭuttu • Instead of the passage beginning with *tiyāka* and ending with *pukaḻeṟippa*, No. 170 of 1902 reads:— *Īḻattān muṭi vāḻa vāḻattāḷiṇai cūṭṭi*.

Translation by Hultzsch 1903

(Line 1.) (*Obeisance to*) Hari (*i.e.* Vishṇu) ! Hail ! Prosperity ! (*The king*) put on the crown of the race of the Sun, while clouds were abundant and (*hence*) the land was fertile; while the commands (*sealed with the crest*) of the tiger, the discus, the rules of Manu, (*by*) which (*good*) conduct prospered, and the sceptre ruled (*every*) region; while the goddess of Fortune rejoiced (*to be united*) with the king; while the cruel Kali (*age*) perished; (*and*)

while the cool white parasol (*of the king*) overshadowed the earth to the end of the world.

(L. 2.) (*He*) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered **Kachchi** when (*his*) anger abated, and levied tribute from the whole (*northern*) region.

(L. 3.) By a single army (*he*) cut off the nose of the son of the **Vaḷudi** (*i.e.* the Pāṇḍya king), took the **Madurai** of the **Tamiḷ** (*country*) and gave (*it*) to **Vikrama-Pāṇḍya**. (*He*) took the crowned head of **Vīra-Pāṇḍya**,[2] who, after (*the* Chōḷa *king*) had returned, started because (*he felt his*) disgrace and faced (*him*) at **Neṭṭūr**. (*He*) put an end to the war and caused his (*viz*). the Pāṇḍya's) young wife to enter (*his*) harem (?).[3]

(L. 4.) When the **Teṉṉavaṉ** (*i.e*). the Pāṇḍya king), who had lost (*his*) fortune, and the **Śēralaṉ** (*i.e*). the Chēra king) came (*to the* Chōḷa *king*), bowed (*to him*) and sat down at the foot of (*his*) throne, (*he*) placed (*his*) feet on the crown of the former, granted (*him*) land, granted (*him*) a crown, and gave the **Pāṇḍya** permission (*to go*); and to the **Villavaṉ** (*i.e.* the Chēra king), who (*formerly had*) distributed crores, (*he*) granted a fortune which (*other*) kings could not obtain.

(L. 5.) (*He*) cut off a finger of **Vīra-Kēraḷa** and saw (*his*) back (*i.e*). put him to flight); (*but*), when (*the latter*) came and bowed (*to him), (he*) bestowed riches (*on him*) in public[4] and gave (*him*) to eat from the (*royal*) plates.

(L. 6.) To the **Pāṇḍya** who bore the glorious name of 'chief of the family of the Sun' (*he*) granted great treasures, robes, and vessels (*set with*) brilliant jewels. (*He*) raised the banner of liberality and heroism and put on the *vāgai*[5]) (garland) (*and*) the ankle-rings of heroes. The eight quarters obeyed (*his*) orders, (*and his*) fame shone on the mountain surrounding (*the earth).*[6]

(L. 7.) In the 19th year of (*this*) king **Parakēsarivarman**, who was pleased to be seated together with (*his queen*) **Bhuvanamuḻuduḍaiyār** on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, **Śrī-Kulōttuṅga-Śōḻadēva**, who, having taken **Madurai**, was pleased to take the crowned head of the **Pāṇḍya,**[7]

[2]See above, p. 215, note 4 [[From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words *talai koṇḍa* by 'who cut off the head;' see above, pp. 21 and 43, and *Ep. Ind*. Vol. IV. p. 219.]].

[3]The word *vēḷam* is not found in the dictionaries. It is perhaps connected with *vēḷ*, 'Kāma, desire, lust.'

[4]Literally, 'so that the (whole) earth knew (it).'

[5]The tree *Mimosa flexuosa*. Garlands of the flowers of this tree are worn by conquerors.

[6]Instead of the two last sentences, No. 170 of 1902 has:—"(He) placed (his) pair of feet—may (they) prosper long !—(on) the crown of the king of Īḻam."

[7]See above, p. 215, note 4 [[From No. 88 below, text line 4 f., it appears that this phrase implies that

—on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month Vṛiśchika,—the following order was issued (*by the king*).

(L. 9.) This (*is*) the everlasting great order of the holy **Śrīraṅganātha** (*who is*) the cause[8] of the creation, protection and destruction of the three worlds.[9]

To our revenue officers[10] . . . . . .

Commentary

〈9〉 *nam kuṟaipaṟṟil pū*. The remainder of the inscription is lost.

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 217–219, item 88.

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[8] *Kāraṇam* is meant for *kāraṇasya*, which would, however, offend against the metre.

[9] In this Sanskrit verse the king's order is represented as emanating from the god of Śrīraṅgam himself.

[10] See above, p. 44, note 10 [[*varikku kūṟu ceyvārkaḷ* (which occurs also in Vol. II. No. 21, second section, l. 4) corresponds to *variyilār* in No. 20, l. 21.]].