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Emmanuel Francis

Alternative title: X.—INSCRIPTIONS OF THE TIME OF RAJAKESARIVARMAN ADITYA I. No. 89.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE GHRITASTHANESVARA TEMPLE AT TILLASTHANAM. No. 286 of 1911

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Summary

The inscription registers a gift of 100 sheep for a lamp by **Kaḍambamādēvī**, the wife of the chief **Vikki-Aṇṇaṉ**, who was the recipient of several royal honours and of the hereditary title **Śembiyaṉ Tamiḻavēḷ** from the **Chōḷa** king **Rājakēsarivarman** who 'overran **Toṇḍai-nāḍu**' and was the conqueror of 'kings that possessed many elephants (***pal-yāṉai-kōkkaṇḍaṉ***)'[1] and from the **Chēra** king **Sthāṇu Ravi**.

The **Tiruvālaṅgāḍu** plates state that the **Chōḷa** king **Āditya** I. defeated the **Pallava Aparājita** and captured **Toṇḍai-maṇḍalam** from him. We also know that **Āditya's** son, Parāntaka I., was called **Parakēsarivarman** and there is not therefore much doubt that the **Rājakēsarivarman** referred to in this inscription is **Āditya** I. The fact that he and

[1] Kōkkaṇḍaṉ which forms the second half of the adjunct *pal-yāṉai-kōkkaṇḍaṉ* appears independently used as a title in two early records at Veḷḷalūr in the Coimbatore district, of Kōkkaṇḍaṉ Ravi and Kōkkaṇḍaṉ Vīranārāyaṇa of the Chandrāditya family who were probably Chēra kings. It is not impossible that in the translation below we have to take *palyāṉai kokkaṇṭaṉ* as an adjective qualifying the Chēra king Sthāṇu Ravi.

the **Chēra** king **Sthāṇu Ravi** conferred honours on **Vikki-Aṇṇaṉ** suggests that these **Chēra** and the **Chōḷa** kings might have been contemporaries.

Edition

〈1〉 **svasti śrī** [||] toṇṭaināṭu pāviṉa coḻaṉ pal〈2〉y(ā)ṉaikkokkaṇaṭaṉ¿āī?〈ayi〉ṉa **rā-jakesaripatmaṉā**〈3〉luñ ceramāṉ kottāṇuiravi(y)ālun tavicuñ c(ā)〈4〉maraiyuñ civikaiyun timilaiyuṅ koyilum poṉa(ka)〈5〉muṅ kāḷamuṅ kaḷiṟṟuniraiyuñ c(e)mpiyaṉṟamiḻaveḷe〈6〉ṉṉuṅ kulappiyarum peṟṟa vikki Aṇṇaṉṟevi¿v?〈y〉āṉa〈7〉 kaṭampamātevi tiruneyttāṉattu mātevark koru nantāviḷak(ki)〈8〉ṉuk(ku) kuṭutta Āṭu (nūṟu) **pa(tm)āheśvararakṣai ||~**

Apparatus

〈1〉 pāviṉa • We have perhaps to correct this word into paramṉa.

Translation by Krishna Sastri 1920

Hail ! Prosperity ! One hundred sheep were given for a perpetual lamp to the **Mahādēva** *(i.e., Śiva)* of **Tiruneyttāṉam** by **Kaḍambamādēvī**, the wife of **Vikki-Aṇṇaṉ** who had received a *(feudatory)* throne *(taviśu ?)*, fly-whisk, palanquin, drum *(timilai)*, mansion, *pōnagam (sumptuary allowance)*, bugle, an army of male elephants and the hereditary title of **Śembiyaṉ-Tamiḻavēḷ** from **Rājakēsarivarman**, the **Chōḷa** (*king*) who overran[2] **Toṇḍai-nāḍu** and from the **Kōkkaṇḍaṉ** of (*i.e., the conqueror of kings that possessed*) many elephants, the **Chēra** king **(*Śēramāṉ*) Sthāṇu Ravi.** (*The assembly of*) all ***Māhēśvaras*** shall protect this (*charity*).

Bibliography

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[2] *paraviṉa* literally means “one who has spread.” The word seems to be used here in the sense of “extended (his conquests to)” or “overran.”

Primary

[SII] Krishna Sastri, H. 1920. *South-Indian inscriptions. Volume III: Miscellaneous inscriptions from the Tamil country. Part III: Inscriptions of Aditya I, Parantaka I, Madiraikonda, Rajakesarivarman, Parantaka II, Uttama-Chola, Parthivendravarman and Aditya-Karikala and the Tiruvalangadu plates of Rajendra-Chola I*. South Indian Inscriptions 3.3. Madras: Government Press. Pages 221–222, item 89, plate VII.