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Emmanuel Francis

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Summary

These are five copper-plates belonging to the **Pārijātavanēśvara** temple at **Tirukkaḷar**, a village ten miles south-east of Mannārguḍi in the Tanjore district[1]. A short notice of these appeared in Dr. Hultzsch's *Annual Report on Epigraphy* for 1902—03, paragraph 17. The report also contains a list of 23 stone inscriptions which were copied from the same temple.[2] These five copper-plates, strung on a copper-ring of 5" diameter, have flat rims, measure 1'(7/8)" x 5(1/2)" each, weigh together 566 tolas and have ring-holes bored in the middle of the left margin about an inch from the edge. They contain in them five complete inscriptions of different Chōḷa kings. The first of them, which is also the earliest, is a record of **Parakēsarivarman Rājēndra-Chōḷa** I who ascended the **Chōḷa** throne in A.D. 1012. It begins with the king's usual historical introduction

[1] Sewell's *Lists of Antiquities*, Vol. I, p. 280.

[2] Nos. 642 to 655 of the Madras Epigraphical collection for 1902. They belong to the reigns of the Chōḷa kings Tribhuvanachakravartin Rājādhirāja, Rājarāja, Vīrarājēndra and Kulōttuṅga, the Pāṇḍya kings Jaṭāvarman Tribhuvanachakravartin Śrīvallabha and Māṟavarman Kulaśēkhara and the Vijayanagara sovereigns Viruppaṇṇa and Vīra-Bhūpati.

commencing with the words *tiru maṉṉi vaḷara*, enumerates his conquests up to the capture of **Kaḍāram**, is dated in the 18th year of his reign and registers the extent of the *dēvadāna* lands belong-ing to the temple of **Mahādēva** at Tirukkaḷar which is said to be a village in **Puṟaṅgarambai-nāḍu**, a subdivision of **Arumoḻidēva-vaḷanāḍu**.

Compared with the inscription of this king found at Tirumalai[3], dated in the 13th year of reign and his Tanjore epigraph[4], dated in the 19th year of reign, the present inscription furnishes a few differences in reading which are noticed in foot-notes.

The identification of all the place names occurring in the historical introduction has been made by Professor Hultzsch[5], and it remains to note here only a few facts in this connection. **Iḍaituṟai-nāḍu** which has been taken to be **Yeḍatore**, a small village in the Mysore district by Mr. Rice, has since been shown by Dr. Fleet to be identical with the territorial division **Eḍedoṟe, two thousand**, a tract of country lying between the rivers Kṛishṇā on the north and Tuṅgabhadrā on the south, comprising a large part of the present Raichur district[6]. The Kanyākumāri inscription of Vīrarājēndra shows that **Maṇṇaikaḍakkam** is not to be identified with **Maṇṇe** in the Nelamaṅgala taluk of the Bangalore district but is the same as **Mānyakhēṭa**, which Rājēndra-Chōḷa is said to have made a playground for his armies[7]. **Chakkara-kōṭṭam** has been satisfactorily identified by Rai Bahadur Hira Lal with **Chitrakūṭa** or **ºkōṭa**, eight miles from **Rājapura** in the Bastar State: he has also adduced epigraphical evidence to show that its king was really **Dhārāvarsha** in A.D. 1111[8], as stated in the epigraphs of Kulōttuṅga I. **Dakshiṇa-Lāḍam** has been taken to be **Dakashiṇa-Virāṭa** or Southern Berars; but it looks likely that it is identical with **Dakshiṇa-Rāḍha** in Bengal[9]. **Śrī-Vijaya** appears under the form **Śrī-Vishaya** in a **Kaṇḍiyūr** inscription[10] of the same king; and the large Leyden grant states that **Māravijayōt-tuṅgavarman** was the overlord of this territory[11]. This has been taken to be the same as **San-fotsai** of the Chinese annals and has been identified with **Palembang**, a residency of Sumatra[12].

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[3] Edited in *Ep. Ind.*, Vol. IX, pp. 229 ff.

[4] *Above*, Vol. II, pp. 105 ff. No. 20.

[5] *Ep. Ind.*, Vol. IX, pp. 230-1.

[6] *Ibid*, Vol. XII, p. 296.

[7] *Trav. Arch. Series*, Vol. III, pp. 119 and 156.

[8] *Ep. Ind.*, Vol. IX, p. 179. Mr. Hira Lal would substitute "Kulōttuṅga conquered king Dhārāvarsha at Chakrakōṭṭa" for "Kulōttuṅga conquered the king of Dhārā at Chakrakōṭṭam": See foot-note 2.

[9] Memoirs of the Royal Asiatic Society of Bengal, Vol. LXI, p. 7 ff.

[10] *Annual Report on Epigraphy* for 1894-5, paragraph 12.

[11] *Arch. Survey of Southern India*, Vol. IV, p. 218.

[12] *Encyclopaedia Britannica*, Vol. XXVI, p. 73 and *Ep. Ind.*, Vol. XVII, p. 313.

Edition

〈Page 1r〉 〈1〉 **svasti śrī** || tiru maṉṉi vaḷara Irunilamaṭantaiyum porccayappāvaiyum cīrtta〈2〉ṉic celviyun taṉ peruntēviyarāki yiṉpuṟa neṭitiya lūḻiyu ḷiṭaituṟai〈3〉 nāṭum tuṭarvaṉavelip paṭar vaṉavāciyum c¿ū?〈u〉ḷḷic cūḻūmatiṭ koḷḷippākkaiyu〈4〉m naṇṇaṟ karumaraṇ maṇṇai kkaṭakkamum porutaṭarīḻattaraiyarta muṭiyu māṅkavar teviya〈5〉 roṅkeḻiṉmuṭiyu muṉṉavar (pa)kkaṟ ṟeṉṉavar vaitta cuntaramuṭiyu mintiranāramun te〈6〉ṇṭirai yīḻamaṇṭala muḻuvatum Eṟipaṭaik ke〈ra〉ḷar muṟaimaiyiṟ cūṭuṅ kulataṉa〈7〉mākiya palar pukaḻ muṭiyum ceṅkatirmālaiyum caṅkatir velait tolpe〈8〉ruṅkāvaṟ pala paḻantīvum ceruviṟ ciṉavi lirupattorukā laraicukaḷai kaṭṭa paracurā〈9〉maṉ mevaruṅ cāntimattīvaraṇ karuti yiruttiya cempoṟ ṟiruttaku muṭiyum payaṅko〈10〉ṭu paḻi mika muyaṅkiyil mutukiṭṭoḷitta cayaciṅkaṉ Aḷapperum pukaḻoṭu piṭiy¿i?〈a〉liraṭṭapāṭi yeḻa〈11〉rai yilakkamum navaṉetikkulapperumalaikaḷum v¿ī?〈i〉kkiramavīrar cakkarakoṭṭamu mutirvaṭavallai matu〈12〉ra maṇṭalamum kāmiṭaivaḷa nāmaṇai{y}kkoṇaiyum veñcilai vīrar pañcappaḷḷiyum pācaṭaippa〈13〉ḻaṉa mācuṇitecamum Ayarvilvaṇpūrttiyaiyātiñakaravaiyiṟ cantiraṉ ṟolkulattintirātaṉai (vi)〈14〉ḷaiyamarkkaḷattuk kiḻaiyoṭum piṭittup palataṉattoṭu niṟaikulataṉakkuvaiyum kiṭ ṭaruñce〈Page 1v〉〈15〉ṟimiḷai y(o)ṭṭavi**ṣai**yamum pūcurar cer nalk kocalaiñāṭum taṉmapālaṉai vemmuṉai yaḻittu va〈16〉ṇṭuṟai colait taṇṭaputtiyum Iraṇacūraṉai muraṇuka ttākkit tikkaṇai kīrttit takkaṇalāṭamum ko〈17〉vintacantaṉ māviḻintoṭat taṅkāta cāral vaṅkāḷatecamum toṭukaḻaṟ caṅkuvoṭṭal mayipālaṉai ve〈18〉ñcamar viḷākat tañcuvittaruḷi yoṇṭiṟal yāṉaiyum peṇṭir paṇṭāramum nittila neṭuṅkaṭalu〈19〉ttiralāṭamum veṟimalarttīrat teṟipuṉaṟ kaṅkaiyum Alaikaṭaṉaṭuvaṭ palakalañ celuttic caṅkirāma〈20〉vi**jai**yottuṅkapaṉmaṉākiya kaṭārattaraiyaṉai vākaiyam poru(ka)ṭakku(mpa)kkari〈21〉yoṭu makappaṭu(t turi)maiyiṟ piṟakkiya perunetip piṟakkamum Ārttavaṉakaṉakarp po〈22〉rttoḻil vācalil viccātara {to}toraṇamu moyttoḻir puṉaimaṇipputavamum kaṉa〈23〉maṇikkatavamum niṟai **śrī**vi**jai**yamum tuṟainīrppaṉṉaiyu maṉmalaiyūreyiṟ ṟoṉ malai(yū)〈24〉rum Āḻkaṭalakaḻcūḻ māyiruṭiṅkamum kalaṅkā valviṉai ¿yi?〈I〉laṅkāco¿p?〈k〉amum kāppuṟu niṟai〈25〉puṉal māppappāḷamum kāvalampuricai mevilimpaṅkamum viḷaippain tūṟuṭai vaḷaippaintū〈26〉ṟum kalaittakkor pukaḻ talaittakkolamum tīyatamāvalviṉai mātamaliṅka(muṅ kalā)mutir kaṭuntiṟal Ilāmu〈27〉ritecamum teṉakkalar poḻil māṉakkavāramun toṭukaḻaṟkāvaṟ kaṭumuraṭ kaṭāramu māpporu taṇṭāṟ ko〈ṇ〉ṭa ko〈28〉pparakecaripaṉmarāṉa Uṭaiyār **śrīrāje**ntiracoḻatevarkku yāṇṭu patiṉeṭṭāvatu Arumoḻiteva(va)〈29〉ḷanāṭṭu puṟaṅkarampai nāṭṭu veṅkūrkkaḷa tirukkaḷar **mahāde**var **de**vatānam nilam 1/2〈30〉 10 9 **kha ma pa** nṉilam vaḷai(yi)ṟcuṟṟu mik¿i?〈u〉tikkuṟaivu Uḷḷaṭaṅka || ൧

Apparatus

〈2〉 yiṉpuṟa • Tr. reads *iṉpuṟu*. Here and in the following foot-notes, Tr. denotes the Tirumalai inscription of Rājēndra-Chōḷa I, published in *Ep. Ind.*, Vol. IX, pp. 229 ff. — 〈2〉 neṭitiyal • Here and in the following foot-notes, Tj. denotes the Tanjore inscription of Rājēndra-Chōḷa I published in Vol. II, above, pp. 105 ff. Tj. and Tr. read *neṭutiyal*.

〈3〉 cūḻū° • *cūḻ* is the reading in Tr. and Tj.

〈4〉 karumaraṇ • *muraṇ* is the reading in Tr. and Tj. — 〈4〉 porutaṭa • This reading occurs in Nos. 9, 10 and 82 of *South-Ind. Inscrs.*, Vol. II.

〈10〉 muyaṅkiyil • Tr. has *mucaṅkiyal*, while Tj. reads *muyaṅkiyal*. The change of *ca* and *ya* is quite ordinary. — 〈10〉 Aḷapperum • Tj. has *Aḷapparum*. — 〈10〉 piṭiy¿i?〈a〉l • Tr. and Tj. read *piṭiyal*. Correct *piṭiyil* into *piṭiyal*

〈11〉 vaṭa • Tr. reads *paṭa*.

〈12〉 vaḷa nāmaṇai{y}kkoṇaiyum • In place of *vaḷa nāmaṇai{y}kkoṇaiyum*, Tr. reads *vaḷaiy nāmaṇaikkoṇamum*, but Tj. has *vaḷanāmaṇai kkoṇaiyum*. — 〈12〉 veñcilai • For *veñcilai* (= of fierce arrow) of Tr. and Tk., Tj. has *veñciṉa* (= of fierce anger). — 〈12〉 pācaṭaippa〈13〉ḻaṉa mācuṇitecamum • For *pācaṭai paḻaṇamācuṇi tecamum* of Tj. and Tk., Tr. has *pācuṭai paḻanaṉ mācuṇitecamum*.

〈13〉 vaṇpūrttiyaiyātiñakara • *vaṇpūrtti{yai} yātiñakar* of the Tk., generally occurs as *vaṇkirtti āti nakar* (Tr. and Tj.). The change of *nakar* into *ñakar* is correct. — 〈13〉 kulattintirāṭaṉai • For *kulattintirāṭaṇai* of Tj. and Tk., Tr. has *kulattiraṭaṇai* where *ntira* is perhaps omitted before *raṭaṇai*.

〈14〉 kiṭṭaruñ • For *kiṭṭaruñ* of Tj. and Tk., Tr. has *ciṭṭarum* which is perhaps an engraver's mistake.

〈16〉 muraṇuka • For *muṟaṇuka* of Tj. and Tk., Tr. has *muraṇuṟa*.

〈17〉 toṭukaḻaṟ caṅkuvoṭṭal • The reading *toṭu kaḻaṟ caṅkuvoṭṭal* agrees with that given in Tj., but Tr. has *caṅku koṭṭaṉ*.

〈19〉 veṟimalarttīrat teṟipuṉaṟ kaṅkaiyum • While Tj. reads *veṟimalarttīrttat teṟipuṉalkkaṅkai*, Tr. has *veṟimaṇaṟṟīrttat teṟipuṉaṟkaṅkai*; and Tk. *veṟimalarttīrat teṟipuṉaṟkaṅkai*. — 〈19〉 ṉaṭuvaṭ • For *ṉaṭuvaṭ* of Tk., *ṉaṭuvuṭ* is the reading in Tj. Both are correct.

〈20〉 vākaiyam • While Tk. reads *vākaiyam*, Tj. has *vākayam*. — 〈20〉 poru(ka)ṭakku(mpa)kkari • In place of *kaṭakkumpakkari*, an Uttaramallūr inscription reads *kaṭal kumpakkari*. (see note 6 on page 107 above).

〈22〉 viccātara • A different reading of this is *viccātira:* see *South-Ind. Inscrs*., Vol. II, p. 107.

〈23〉 **śrīvijai**yamum • Tj. reads ***śrī**vicaiyamum* and one of the Tiruvallam inscritions reads *cīrvicaiyamum*. — 〈23〉 maṉmalai • Tj. reads *vaṉmalai*.

〈24〉 yilaṅkācopamum • Read *Ilaṅkācokamum* as in Tj.

〈25〉 viḷaippaintū • Tj. reads *viḷaippantū*. — 〈25〉 vaḷaippaintū • Tj. reads *vaḷaippantū*.

〈26〉 tīyata • Tj. has *tita*. — 〈26〉 mātamaliṅka(muṅ) • *mātamaliṅkamum* occurs as *mātamāliṅkamum* in Tj.

〈27〉 teṉakkalar • For *teṉakkalar*, Tj. has *teṉakkavār*. — 〈27〉 kaḷaṟkāvaṟ • *kaṭalkkāval* is the reading in Tj.

Translation by Krishna Sastri 1929

Hail! Prosperity! In the eighteenth year (*of the reign of*) king **Parakēsari-varman** *alias* **Uḍaiyār Śrī-Rājēndra-Chōḷadēva**, in (*his*) life of high pros-perity, while **Tiru** (Lakshmī), having become constant, was increasing, (*and*) while the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame rejoiced to have become his great queens,—conquered with (*his*) great, warlike army (*the following):—*

Iḍaiduṟai-nāḍu, Vanavāsi, whose unbroken hedge of forest (*trees*) was extending; **Koḷḷippākkai**, whose walls were surrounded with brushwood; **Maṇṇaikkaḍakkam**, whose fortification was unapproachable; the crown of the king of **Īḻam** who came to close quarters in fighting; the exeedingly fine crowns of the queens of that (*king*); the beautiful crown and **Indra's** pearl necklace, which the king of the south (*i.e.*, the Pāṇḍya) had previously deposited with that (king of Īḻam); the whole **Īḻa-maṇḍala** (*on*) the transparent sea; the crown praised by many and the garland emitting beautiful rays, family treasures, which the (*kings of*) **Kēraḷa**, whose armies possessing missile weapons, rightfully wore; many ancient islands whose old, great guard was the ocean which resounds with its conches; the crown of pure gold, worthy of **Tiru** (Lakshmī) which **Paraśurāma**, having considered the fortifications of **Śāndimattīvu** impregnable, had deposited (*there*), when, in anger (*he*) bound the kings twenty-one times in battle; the seven and a half *lakshas* of **Iraṭṭapāḍi** (*which was*) strong by nature, (*and which he took*), together with immeasurable fame, (*from*) **Jayasiṁha**, who, out of fear, turned his back at **Muśaṅgi** and hid himself (*thus earning*) great infame; the principal great mountains (*which contained*) the nine treasures (of Kubēra); **Śakkarakōṭṭam** (*guarded by*) brave warriors; the ancient and strong northern **Madura-maṇḍala; Nāmaṇaikkōṇam**,

which was surrounded by dense groves; **Pañchapaḷḷi** (*protected by*) warriors (*who bore*) cruel bows; the moth (*-grown*) ancient **Māśuṇidēśa**; a large heap of family-treasures, together with many (*other*) treasures (*which he carried away*) after having captured **Indraratha** of the old race of the moon, together with (*his*) family, in a fight which took place in the beautiful city of **Ādinagar**, filled with unceasing abundance; **Oḍḍa-vishaya**, which was difficult to approach, (*and which he subdued in*) close fight; the good **Kōśalai-nāḍu**, where Brāhmaṇas abounded; **Daṇḍabutti**, in whose gardens beetles abounded (*and which he acquired*) after having destroyed Dharmapāla (*in*) a hot battle; **Takkaṇa-Lāḍam**, whose fame reached (*all*) directions (*and which he occupied*) after having forcibly attacked **Raṇaśūra; Vaṅgāḷa-dēśa**, where the rain-wind never stopped (*and from which*) **Gōvindachandra** fled, having descended (*from his*) male elephant; elephants of rare strength and treasures of women, (*which he seized*), after having been pleased to put to fright on a hot battle-field, **Mahīpāla**, decked (*as he was*) with ear-rings, slippers and bracelets; **Uttira-Lāḍam** in the neighbourhood of the expansive ocean abounding in pearls; and the **Gaṅgā**, whose waters dashed against the banks filled with fragrant flowers; and (*who*), having despatched many ships in the midst of the rolling sea and having caught **Samgrāma-vijayōttuṅgavarman**, the king of **Kaḍāram**, along with (*his*) rutting elephants, which put up rare fight and brought victory,—(*took*) the large heap of treasures, which (*that king*) had rightfully accumulated; the (*arch called*) **Vidyādhara-tōraṇa** put up at the "gate" of his wide inland city provided with accoutrements of war; the "jewel-gate", adorned with great splendour; the "gate of large jewels" the prosperous **Śrī-Vishaiya; Paṉṉai** with a ghat of (*bathing*) water; the ancient **Malaiyūr** (*with*) a fort situated on a fine hill; **Māyiruḍiṅgam**, surrounded by the deep sea (*as*) a moat; **Ilaṅgāśōgam** (*i.e.*, Laṅkāśōka) undaunted (*in*) fierce battles; **Māppappāḷam**, having abundant high waters as defence; **Mēvilimbaṅgam**, having fine walls as defence; **Vaḷaippandūṟu**, possessing (*both*) cultivated land (?) and jungle; the principal (*city of*) **Takkōlam**, praised by great men (*versed in*) the sciences; the island of **Mādamaliṅgam**, of strong battlements; **Ilāmuri-dēśam**, provided with scientifically ripe excessive strength; the great **Nakkavāram**, whose gardens (*abounded in*) flowers dribbling honey; and **Kaḍāram**, of fierce strength, protected by foot-soldiers wearing *kaḷal*; the *dēvadāna* lands (*belonging to the temple*) of the **Mahādēva** at **Veṅgūrkkaḷa-Tirukkaḷar** in **Puṟaṅgarambai-nāḍu** (*a sub-division*) of **Arumoḻidēva-vaḷanāḍu**, measured 1/2 (*vēḷi*) 19 1/4, 1/160 and . . .[13]. This land was inclusive of excess and deficiency (in measurement) of the surrounding parts.

[13]Here is a figure resembling ***pa***.

Bibliography

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Primary

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