Tirukaṇṭēcuvaram, Tirumūlanātar temple, time of Rājakesarivarman Kulottuṅga, year 34

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Palaeographic description

The *repha* in conjunct is a dot above the letter.

Edition

〈1〉 **svasti śrī**

1. Āciriyappā

pukaḷ cūḻnta puṇari Akaḷ cūḻnta puviyil
ponnēmi Aḷavun taṉ nēmi naṭappa
viḷaṅku Aiyamakaḷai Iḷaṅkō-p paṭuvattu
cakkarakoṭṭatu vikkiramat toḻilāl
putumaṇa〈2〉m puṇarntu mutuvarai-y iṭṭa
vayirākarattu vāri Ayirmuṉai-k
kontaṉa-v araicar tantaḷa miriya

vāḷuṟai kaḷittu-t toḷvili kāṭṭi-p
po[r]ppari naṭātti-k kirttiyai niṟutti
vaṭaticai vākai cūṭi-t teṉṟicai-t
tēmaṭu kamala-p pūmakaḷ pōtumaiyum
po〈3〉ṉṉi-y āṭai naṉṉila-p pāvai
taṉimaiyun tavira vantu punitaṟ
ṟirumaṇi makuṭa muṟaimaiyiṟ cūṭi-t
taṉṉaṭi Iraṇtu[m]n taṭa muṭi-y āka-t
toṉṉila ventara cūṭa muṉṉai
maṉuvāṟu peruka-k kaliyāṟu vaṟuppa-c
ceṅkōl〈4〉 ticaitōṟum cella veṇkuṭai
Irunila vaḷākam veṇkaṇun taṉatu
tiruniḻal veṇṇilā-t tikaḻa Orutaṉi
mēruviṟ puliviṉai yāṭa vārkaṭaṟ
ṟivāntarattu-p pūpālar tiṟaiviṭu
tanta kalañcori kaṉuṟumuṟai niṟppa vilaṅkiya
teṉṉavaṉ karuntalai〈5〉 [parun]talaitti[ṭ]〈6〉 [t]tan
po¡n!〈n̲〉〈7〉ṉaka[r](k) puṟatti〈8〉ṭaik kiṭa-p〈9〉pa Iṉṉuḷ
piṟkula-p piṟaipōl niṟpiḻai yeṉṉum
pi〈10〉ṟ kulapi ai〈11〉ṟa pō[l] naṟpi[ḻai]yeṉṉuṅ
colletir koṭiṟ ṟallatu taṉkai
villetir koṭā veḻkulattaracar kallatar
naṅkili tuṭaṅki maṇalūr namaveṉa-t
tuṅka pattirai yaḷavuṟṟu veṅkaṉum
paṭṭaveṅkaṉuṟu viṭṭa taṉmāṉamum
kūṟiṉa v¿i?〈ī〉ramum kiṭappa ēṟiṉa
malaikaṉu mutu〈12〉ku neḷippa Iḻinta
natikaṉuñ cuḻaṉṟuṭain tōṭa viḻunta
kaṭalun talai vi[ri]-t talamarak kuṭaticai-t
taṉṉuṉukantu tāṉun tāṉaiyum
paṉṉuḷ iṭṭamum palapala mutukum
payantetir māṟi aiyapperun tiruvum
paḻiyukantu kuṭutta pukaḻum celviyum
vā(ḷā)voṇkaṇ maṭantayariṭṭamu
〈13〉 miḷātu kuṭutta veṅkari niraiyuṅ
kaṅkamaṇ ṭalamum ciṅkaṉa veṉṉum
pāṇi Iraṇṭum Oru vicaik kaikkoṇṭu
Īṇṭiya pukaḻ ōṭum pāṇṭi maṇṭala[ṅ]

koḷḷat tiruvuḷḷat taṭaittu veḷḷa
varuparit[tara]ṅlaṉum
tantira vāriyu muṭait〈14〉tāy van=tu
vaṭakaṭal teṉkaṭal paṭarvatu pōla-t
taṉperuñ ceṉaiyai Ēvip pañcavar
aivarum poruta mokkaḷat tañci
veruneḷit tōṭi Araṇaiṉap pukka
kāṭaṟat tuṭaittu nāṭṭaṭi-p paṭuttu
maṟṟavar〈15〉 tammai vaṉacarar tiriyum
poṟṟai veñcura mēṟṟi koṟṟa
vicaiya**s ta**mpan ticaitōṟu niṟutti
mutti[ṉ] calāpamum muttamiḻ-p potiyilu
matta[7+]〈16〉
yuṅ kaikkoṇṭaruḷi teṉṉuṭṭ'
e[l]lai kāṭṭiv malai nāṭṭuḷḷa
cāveṟ ellān taṉi vicumpēṟa
māvē ṟiya taṉ varu taṉit talaivarai-k
kuṟukalar kulaiya-k [2+]
〈17〉 nilaikaṉiṭṭ' aruḷi tiṟakoḷa
v¿i?〈ī〉raviṅṅā**sa**ṉan tiriyaviṭ ṭaruḷi
poṅkoḷi yārmunnirum puya-t talaṅkalum viḷaṅka-p
[5+]〈18〉-t tiyāka valli pol viramun tiyākamum
puvaṉam uḻutu[ṭai]yā ḷikuppa avaṉuṭa¡n!〈ṅ〉
kaṅkaiv¿i?〈ī〉ṟ ṟiruntateṉa maṅkaiyar tilatam
Eḻicai vallapi Eḻulaka muṭai[yā]ḷ
vāḻi malar[n]tiṉi tiruppa vaḻiyum
〈19〉vāḷōṭum viṟṟ-irunt-aruḷiya

kō-v-irā**ja**-kēcari-pa**nma**r-āṉa cakkara-va〈r〉ttikaḷ **śrī**-kulōttuṅka-**de**varkki yāṇṭu 3 10 4-Āvatu

virutarāja-payaṅkara-[vaḷa]〈20〉-nāṭṭu-k kaṭampaṅkiṭaiyāṉ kūttaṉ veṇkāṭu-tēvan-ēṉ kaṅkai-koṇṭa-cōḻa-vaḷa-nā〈21〉ṭṭu vākūr-nāṭṭu Aḻakiya cōḻa-c-caruppēti-maṅkalattu **sabhai** pakkal nāṉ vilai koṇ〈22〉ṭu Uṭaiya nilam āvatu

pavit**tra**-māṇikka-vatikku kiḻakki [rājen¡t!〈d〉ra]-cōḻa-vāykkālukku vaṭakki 6 kaṇṇāṟṟu 3ñ ca〈23〉tirattu kiḻakk' aṭai[ya] nilam Oru māvum 4-ñ catirattu mēṟk' aṭaiya nila mu-m-mā-v-araiyum Āka nilam nāṉ-mā〈24〉varaiyum

I-v-vūr Uṭaiyār **śrī**-mula**stā**ṉam-uṭaiya **mahā-de**varkku-t tiru-p-paḷḷi Eḻu〈25〉cci-p

puṟam-āka v-iṭṭu nila nimantañ ceyta paṭi tiru-v-amutukku Arici nā-nāḻiyum kaṟi-y-amutu〈26〉 Aiñcum ney Oru ceviṭai kālum tayir Uḻakkum Aṭai-k-kāy-amutu pākku munṟum veṟṟi〈27〉lai Aṟum tiru-viḻakku Eṭṭukkum cantirātitta-var varai nimantu viṭṭēṉ kaṭa[m]paṅk-uṭaiyā〈28〉ṅ-kūttaṉ veṇkāṭu-tēvan-ēṉ

Itu **śrī-ma(h)āgeśvara-rakṣai**

Translation by Kuppusamy & Vijayavenugopal 2010

〈1–19〉 Hail! Prosperity! While the wheel of his 〈authority〉 went as far as the golden circle (i.e. Mount Mēru) on the earth, which was surrounded by the moat of the sea, that was 〈again〉 surrounded by his 〈fame〉, 〈the king〉 newly wedded, in the time 〈when he was still〉 heir-apparent, the brilliant goddess of victory at Cakkara-k-kōṭṭam by deeds of valour and seized a herd of mountains of rut (i.e. rutting elephants) at Vayirgaram; 〈he〉 unsheathed 〈his〉 sword, showed the strength of 〈his〉 arm, and spurred 〈his〉 war-steed, so that the army of the king of Kuntaḷa, 〈whose appear had〉 a sharp point, retreated; having established 〈his〉 fame, having put on the garland of 〈the victory over〉 the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (i.e. Lakṣmī) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṉṉi, 〈he〉 put on by right 〈of inheritance〉 the pure royal crown of jewels, while the kings of the earth bore his two feet 〈on their heads〉 as a large crown; the river 〈of the rules〉 of the ancient king Manu swelled, 〈and〉 the river 〈of the sins〉 of the Kali 〈age〉 dried up; 〈his〉 scepter swayed over every 〈quarter of〉 this continent; the white light of the sacred shadow of 〈his〉 white parasol shone everywhere on the circle of the great earth; 〈and his〉 tiger 〈-banner〉 fluttered unrivalled on the Mēru 〈mountain〉; 〈before him〉 stood a row of elephants showering jewels, which were presented 〈as〉 tribute by the kings of remote islands whose girdle is the sea; the excellent head of the refractory king of the South (i.e. the Pāṇṭiya) lay outside his (viz., Kulōttuṅka's) beautiful city, being pecked by kites; not only did the speech of the kings of the seven clan 〈of the Vēḷ clan?〉:- after this day a permanent blemish 〈will attach to Kulōttuṅka〉, as to the crescent 〈which is the origin〉 of 〈his〉 family turn out wrong but the bow 〈in〉 the hands of the kings of the seven clans 〈of the Vēḷ clan?〉 were not 〈even〉 bent against 〈the enemy〉; everywhere from Naṅkili of rocky roads –with Maṇalūr in the middle – to the Tuṅkapattirai, there were lying low the dead 〈bodies of his〉 furious elephants, his lost pride and 〈his〉 boasted valour; the very mountains which 〈he〉 ascended bent their backs; the very rivers into which 〈he〉 descended eddied and breached 〈the banks〉 in their course; 〈and〉 the very seas into which 〈he〉 plunged became

troubled and agitated; 〈the Cōḻa king 〉seized simultaneously the two countries (pāṇi) called Kaṅkamaṇṭalam and Ciṅkaṇam, troops of furious elephants which had been irretrievably abandoned (by the enemy), crowds of women, (the angles of) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace 〈on Vikkalaṉ〉, and the great goddess of victory, who changed to the opposite (side) and caused 〈Vikkalaṉ〉 himself and (his) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days; having resolved in (his) royal mind to conquer also the Pāṇṭimaṇṭalam with great fame, (he) dispatched his great army – which possessed 〈excellent horses resembling the waves of the sea〉, war-elephants (resembling) ships, and troops (resembling) water, – as though the Northern ocean was overflowing the Southern ocean; (He) completely destroyed the forest which the five Pañcavas (i.e. Pāṇṭiyas) had entered as refuge, when they were routed on a battlefield where (he) fought (with them), and fled cowering with fear; (He) subdued (their) country, drove them into hot jungles in hills where woodmen roamed about, and planted pillars of victory in every region; (He) was pleased to seize the pearl fisheries, the Potiyil (mountain) where the three kinds of Tamil (flourished), 〈the very centre of the mountain Caiyam〉 where furious rutting elephants were captured, and Kaṉṉi, and fixed the boundaries of the Southern 〈i.e. Pāṇṭiya 〉country; while all the heroes in the Western hill-country 〈Kuṭamalai-nāṭu〉 ascended voluntarily to heaven, (he) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (that which passed) Kōṭṭāṟu, in order that the enemies might be scattered, and took his eat on the throne acquired in warfare; He was pleased to be seated (on it) while (his) valour and liberality shone like (his) necklace of great splendour and (like) the flower-garland on (his) royal shoulders, (and) while (all his) enemies prostrated themselves on the ground; while Tiyākavalli Puvaṉamuḻut-uṭaiyāḷ was with him, the mistress of the seven worlds, Ēḻicaivallapi, eminent among women, was present, as Umā near Śiva, – may she prosper ...

〈19–24〉 In the year 34 〈of the reign〉 of the king Rājakēcaripanmar alias Emperor śrī-Kulōttuṅka- devar, the land I, Kaṭampaṅkuṭaiyāṉ Kūttaṉ Veṇkāṭu-tēvaṉ of Virutarājapayaṅkara-vaḷanāṭu, purchased from the assembly of Aḷakiya-cōḻa-c-caruppētimaṅkalam of Vākūr-nāṭu in Kaṅkaikoṇṭa- cōḻa-vaḷanāṭu: one *mā* of land situated to the east of Pavittramāṇikkavati, to the north of Rājendracōḻaṉ canal, and the east of the third square and the sixth channel and three and a half *mās* of land to the west of the fourth square – thus the land of four and a half *mās*;

〈24–28〉 I, Kaṭampaṅkuṭaiyāṉ Kūttaṉ Veṇkāṭu-tēvaṉ, having given as the land for the 〈ceremony of〉 waking up the Lord, for the great Lord of śrī-Mūlastāṉam of this village, and according to the land endowment, I have donated four *nāḻis* of rice for food

offerings, five side dishes, one *ceviṭu* and a quarter measure of ghee, one *uḻakku* of curd, three areca nuts, six betel leaves and eight sacred lamps, as long as the moon and the sun will last. This is under the protection of the Śaiva devotees.

Bibliography

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Primary

[PI] Kuppusamy, Bahour S. & G. Vijayavenugopal. 2006. *Pondicherry inscriptions. Part I: Introduction and texts with notes = Putuccēri mānilak kalveṭṭukkaḷ*. Pondichéry: Ecole française d'Extrême-Orient; Institut français de Pondichéry. Pages 38–41, item 29.

[PI] Kuppusamy, Bahour S. & G. Vijayavenugopal. 2010. *Pondicherry inscriptions. Part II: Translation, appendices, glossary and phrases, [and] preface = Putuccēri mānilak kalveṭṭukkaḷ*. Pondichéry: Ecole française d'Extrême-Orient; Institut français de Pondichéry. Pages 15–16, item 29.