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BY

T. A. GOPINATHA RAO, M.A.,
Superintendent of Archaeology, Travancore State



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No. VII

Trivandram Museum Stone Inscription of Maranjadaiyan

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TRIVANDRAM MUSEUM STONE INSCRIPTION OF MARANJADAIYAN.

While editing his article on the 'Eight Vaṭṭeluttu Inscriptions of the Chōḷa Kings, published in 1898, Prof. E. Hultzsch has observed ⁽¹⁾ that "Prof. Buhler in his Indian Palaeography (p. 72, f. of the German Edition) and Mr. Venkayya in his paper on the Kōṭṭayam plates of Virarāghava (above Vol. IV., p. 293) have lately urged the necessity of publishing Vaṭṭeluttu inscriptions, the dates of which can be fixed with certainty. Hence I take this opportunity for issuing mechanical copies of eight Chōḷa Inscriptions. None of these is in a condition of complete preservation; but I trust that even in their necessarily imperfect state the accompanying *fac-similes* will prove useful for tracing the development of the Vaṭṭeluttu-alphabet." Since then only four more *fac-similes* of Vaṭṭeluttu inscriptions have been published; ⁽²⁾ nor are these of well preserved records. The complaint, that we have not got a sufficient number of plates of Vaṭṭeluttu inscriptions published, has been re-iterated by Mr. Venkayya in his Annual Report for the year 1906-7. Says he; "It is unsafe to base any definite conclusions solely on the Vaṭṭeluttu portion, because a sufficient number of inscriptions in that alphabet have not yet been published with photo-lithographic plates for comparison." ⁽³⁾ This paper is the first of a series intended to supply this want of Vaṭṭeluttu inscriptions with plates.

The sub-joined inscription is engraved on a black, hard stone on the back of which is sculptured in bas-relief a hero, with a bow in one hand standing facing the proper right. It is meant to represent Raṇakirti, in whose name and memory the stone was set up. The epigraph was discovered by the late Prof. Sundaram Pillai, M. A., of the Travancore Educational Service near Āramboḷi, one of the frontier stations of the Travancore State. Recognising its antiquity and historical importance, he got the stone bearing it removed to the Trivandram Museum, where it is now set up on the southern side of the western or the main gate, exposed to wind and weather. The inscription in consequence is now somewhat worn out. I now edit it from the impressions prepared by my copyists.

The inscription under consideration is written on a neatly dressed surface which measures a foot by two and a quarter feet. It has been previously ruled and between every two lines the letters are engraved. There are on the whole eighteen lines but the last does not show any writing. The whole inscription is bounded on its four sides by four deep cut lines. The record is tolerably well preserved. Its alphabet is Vaṭṭeluttu of the same vertical type as that employed in the Tirupparangunnam inscription and the Madras Museum grant of Māraṇjadaiyaṇ. The peculiar shape of the letters ṛ, ṭ, ṇ, ṅ and ṇ, which have their lower portions horizontal, is worth noting. In the later inscriptions the ends of the lower portions of these letters are curled upwards and inwards, lending them a roundish appearance (from which the alphabet derived its present name Vaṭṭeluttu, meaning the round characters.). The letter ṇā retains the older shape, roughly a semicircle with its opening turned below. The letter ṽ is almost similar in form to the later ṽ. The secondary ā in this record is also slightly different from the later symbol. The secondary ī always tends to be on the top rather on the side of the consonants as in the later-alphabet. This is a characteristic feature of the older forms both in the Tamil and Vaṭṭeluttu alphabets and affords us a test of the comparative antiquity of the record in which it occurs.

⁽¹⁾ Ep. Ind., Vol. IV., p. 41.

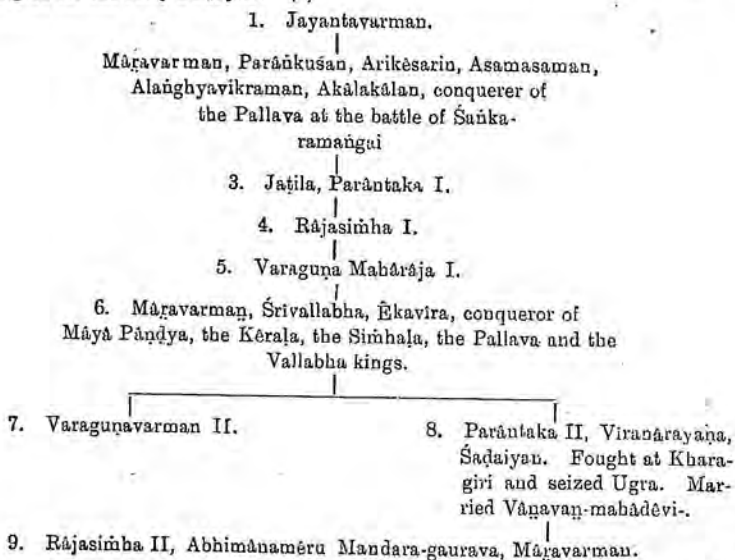
⁽²⁾ "Three memorial stones" by Dr. Hultzsch, Ep. Ind., Vol. VII., pp. 22-25; and the Ambāsamudram inscription of Varaguna Paṇḍya by Mr. Venkayya. Ibid., Vol. IX., pp. 84-94.

⁽³⁾ An. Rep. on Ep. for 1906-7, p. 67.

The letter *no* occurring in *I.8*, in the compound *viññ-orrāi* has the older form, which resembles roughly the Arabic numeral 2. The secondary *ü* sign in *mü* and *vi*, occurring in the words *Perumür* and *Koļuvür* in *II.13* and *12* respectively, is added vertically below instead of, as usual, at the bottom of the right side of the consonants *m* and *v*. The language of the inscription is old Tamil and is defective in construction.

The inscription belongs to the 27th year of the reign of the Pāṇḍya king *Mārañjadaiyan* and records that in the battle of *Vilññam* the Pāṇḍya forces left the Chēra army in confusion outside *Vilññam* and retired to the fort of *Karaikkōṭṭai*. The Chēra army, later on rallying round, pursued the enemy and set themselves to destroy the fort of *Karaikkōṭṭai*. In this attempt they inflicted some loss on the Pāṇḍya forces and *Raṇakirtti*, a faithful servant of the Pāṇḍya king, fighting bravely, and killing several of the opponents, fell struck by the arrow of a man named *Tadaṇ Perum-tiṇai* of *Perumür*.

The *Śiṅṅamaṇṇr* plates of *Rājasimha II* discovered by Mr. G. Venkoba Rao (*) and the *Aṇaimalai* inscriptions discovered by myself and published by Mr. Venkoba Rao (**) form the starting point in the genealogy and chronology of the Pāṇḍyas. The former is said to yield the following pedigree for the early Pāṇḍyas:— (†)



The information contained in this inscription is slightly different from that obtained from the other *Śiṅṅamaṇṇr* grant, as also from that of the *Velvikudi* record. Until the texts of these most valuable documents are made available to the public, nothing could be said definitely about the accuracy of the genealogy.

(*) *Ibid.*, for 1907—8, p. 62.

(†) *Ep. Ind.*, Vol. VIII., p. 317.

(†) I classify the Pāṇḍyas into three divisions, the Early, the Medieval and the Later Pāṇḍyas. The first class includes those as far as *Rājasimha II* and a few others; the second class comprises the large number of *Sundara Pāṇḍyas*, *Kulasēkhara Pāṇḍyas*, *Vikrama Pāṇḍyas* etc.; and the last consists of those who seem to have removed their capital to *Tinnevely* and were crowned in the *Viṣṇvāthasvāmin* temple at *Tepkāṭi* and were ruling as vassals under the *Vijayanagara* kings.

If the table given above is examined closely, it becomes apparent that the Pāṇḍyas alternately bore the names *Māḡavarman* and *Jaṭilavarman* (Śaḡaiyaṅ), just in the same way the Chōḷa king called themselves alternately Rājakesari and Parakēsari. Thus the kings Nos. 2, 6 and 9 in the table are called Māḡavarman while Nos. 3 and 8 are called Jaṭila, Śaḡaiyaṅ or Neḡuṅjaḡaiyaṅ. From this we might conclude that Nos. 1 and 5 should have been also known as Śaḡaiyaṅ and No. 4, a Māḡavarman. I might go a step farther and state that the father of Jayantavarman (No.1) and his (No.1) great grand-father must also be Māḡavarmans or Neḡumāraṅ. Let me now proceed to investigate the history of some of these king as gathered from inscriptions and literature, in so far as the latter does not militate against epigraphical results.

According to the Tirutṭoṅḡa-tṭogai a decade of verses giving a list of the sixty-three Śaiva devotees of the Tamil land sung by one of them, Sundaramūrtti Nāyaṅar, and according to the Periyapurāṇam of Śaḡkiṅar, which deals with, in detail, the lives of these saints, the Pāṇḍya contemporary of the great saint, Tirujñānasambandar, was a Neḡumāraṅ or Niṅṅa-śir-Neḡumāraṅ (?) (Neḡumāraṅ of lasting glory). This Niṅṅa-śir-Neḡumāraṅ was also one of the sixty-three Śaiva devotees and had married Maḡaiyarkkaśi, the daughter of the Chōḷa king. (8) His minister, Kulachchiriyār, a native of Maḡamēḡkuḡi (9) was also another of the sixty-three. The age of Tirujñānasambandar has been fixed as the middle of the 7th century A. D. (10) From the Aṅṅimalai inscription of Māḡaṅjaḡaiyaṅ alias Parāṅtaka (No. 3 of the above table) we learn that he belonged to the latter half of the 8th century. (11) Calculating at the usual rate of thirty years for each generation, we find that the contemporary, of Tirujñānasambandar must be the great grand-father of Jayantavarman. (12) As a deduction from my generalisation I called him a Neḡumāraṅ or Māḡavarman and this was precisely the name he bore according to the Tirutṭoṅḡatṭogai and the Periyapurāṇam.

(7) See Periyapurāṇam, The Life of Niṅṅa-śir-Neḡumāraṅ, pp. 375-76, (Madras Edition).

(8) Ibid, The Life of Tirujñānasambandamūrtti Nāyaṅar, verses 603-658.

(9) Ibid, The Life of Kulachchiriyār, p. 244, verse 1.

(10) Ep. Ind., Vol. III., p. 278.

(11) Ibid., Vol. VIII., p. 318.

(12) Jaṭila (No. 8) must have come to the throne some time after A. D. 760 the alleged period in which the battles at Śaṅkaramaḡai, Nalvēli etc., were fought between the Dramiḷas and Udayachandra, the general of Nandivarman Pallavamalla. One of the Dramiḷa kings who took part in these battles was, as would be seen in a subsequent portion of this paper, Jaṭila's father, Parāṅkuśa. So, he (Parāṅkuśa) must have lived till at least about A. D. 760 and possibly some time after that. Anyhow, A. D. 770 forms a limit for his existence; for, we know this year belonged to the reign of his son Jaṭila. We might take 770 or thereabouts to be the beginning of his reign. Hence, leaving Jaṭila, whose reign had begun in A. D. 770, I have deducted from 770 five times thirty years, for the five generations beginning with Parāṅkuśa up to the great grand-father of Jayantavarman; that is, $770 - 150 = 620$ A. D. This gives approximately the beginning of the reign of the fifth ancestor of Jaṭila; so then, the middle of the reign of the fifth ancestor of Jaṭila would be the middle of the 7th century. This was established by another line of reasoning to be the age in which Tirujñānasambandar flourished, and visited the Pāṇḍya and converted him from the Jaina to the Śaiva faith. The synchronism between the Pāṇḍyas and the Paḡavas would then be as follows:—

Pāṇḍyas
Māḡavarman (I)
|
Jaṭilavarman
|
Māḡavarman (II)
|
Jayantavarman
|
Parāṅkuśa

Pallavas
Narasimhavarman (I)
|
Paramēśvaravarman (I)
|
Narasimhavarman (II)
|
Paramēśvaravarman (II)
|
Nandivarman Pallavamalla

Of these I identify the Māḡavarman, whom I have provisionally called the first, as the contemporary of the Śaiva saint, Tirujñānasambandar and the Niṅṅa-śir-Neḡumāraṅ of the Periyapurāṇam

Of the kings who succeeded Māṇavarman, the contemporary of Tirujñānasambandar, down to Jayantavarman we know at present nothing definite and so let us pass on to the reign of **Parāṅkuṣa** *alias* **Arikēśari**, the son of Jayantavarman. I have elsewhere shown that he is the hero of a poem, three hundred and odd verses of which are quoted in the commentary of the classic Tamil work, the *Iṭṭaiyaṅṅar-agapporuḷ*. He is described therein as the victor in a battle that was fought by him at Śaṅkaramaṅgai with the Pallava. He fought with the Chēra at Viḷḷiṅam, Kōṭṭāra, Pōlandai, Sēvūr, Naṟaiyāra, and Kaṭṭayal. With some unmentioned opponents he fought the battles of Śennilam, Aṟṟukkuḍi, Pāḷi, Māttūr, Nelvēli, Vallam, Maṇṇṇi, Kolattūr, Neḍuṅḡlam and Kuḷandai. He went by the various names Parāṅkuṣaṅ, Arikēśari, Raṇōdayan, Vijayacharitan, Śatrudurandaran, Vichāritan, Varōdayan and Mānadan⁽¹³⁾. The king mentioned in this poem must be No. 2 of the table; for, both of them have fought a battle at Śaṅkaramaṅgai and borne the names Arikēśari and Parāṅkuṣa.

For considerations which will be explained later on, we can take the Māraṅjaḍaiyaṅ of our record as identical with No. 3 of the table and the same as the king mentioned in the *Āṇaimalai* inscription. The latter record is dated, as we know, in the year A. D. 770. Hence his father who is reported to have won a victory at Śaṅkaramaṅgai over the Pallava must, as Mr. Venkayya rightly surmised, be the contemporary of Nandiavarman Pallavamalla, whose general Udayachandra is also said to have defeated the Dramiḷas at Śaṅkaragrāma (Sanskritised form of Śaṅkaramaṅgai).⁽¹⁴⁾ The Tamil work already referred to mentions a battle fought at Nelveli by Neḍumāraṅṅ; the same place was, according to the Udayendram plates of Nandiavarman Pallavamalla, also the scene of an action between the Pallava and the Dramiḷas.⁽¹⁵⁾ From these facts we might rightly conclude that Arikēśari Māṇavarman *alias* Parāṅkuṣa was identical with the Neḍumāraṅṅ of *Iṭṭaiyaṅṅar-agapporuḷ*. If this conclusion is correct, the age of Nilakanṭhaṅṅar, the compiler of the commentary of Nakkirar on the *Iṭṭaiyaṅṅaragapporuḷ*, must have been after the first half of the 8th century.⁽¹⁶⁾

Referring to the Tirupparaṅṅuṅṅam inscription of Māraṅjaḍaiyaṅ, Mr. Venkayya wrote that "It now seems to me that the former (the Tirupparaṅṅuṅṅam record) might be posterior to the latter, (the Madras Museum Plates). At any rate the identification of Māraṅjaḍaiyaṅ must be based upon better evidence than the mere identity of the second portion of the two names."⁽¹⁷⁾ I confess I do not quite grasp the reason adduced by him in favour of his view. It appears to me that there is no difficulty in accepting the identity of the king mentioned in all the three inscriptions, the Madras Museum plates, the Tirupparaṅṅuṅṅam and the Trivandram Museum stone inscriptions, with the king of the same name found in the *Āṇaimalai* record. For, the name Māraṅjaḍaiyaṅ implies that Śaḍaiyaṅ or Jaṭilavarman was the son of Māraṅṅ⁽¹⁸⁾. Hence, the latter half, of the name Māraṅjaḍaiyaṅ is the proper name of the king, and as it is, the identity of this portion of the name is most important. Sometimes the simple name Śaḍaiyaṅ is amplified into Neḍuṅjaḍaiyaṅ either because of the exigencies of metre or for diction, as in the Madras Museum plates etc. The same record states that Jaṭila or Neḍuṅjaḍaiyaṅ bore also the name Parāntaka, the name by which he is called in the *Āṇaimalai* inscription.

(13) *Ind. Ant.*, Vol. XXXVII, pp. 193-8.

(14) *An. Rep. on Ep.* for 1907, p. 108.

(15) *S. I. L.*, Vol. II., p. 364.

(16) See *Śendamiḷ*, Vol. VI., p. 59.

(17) *An. Rep. on Ep.* for 1907, pp. 62-66.

(18) Compare the name with the following that occur in inscriptions:—Parāntakaṅ-Kundavvai, Kriṣṇaṅ-Ramaṅ, Pāḷiyiḷi-Śiṟiyanaṅgai, Nakkaṅ-Korri etc.

(19) *Ep. Ind.*, Vol. IX., p. 86, f. u. 13.

Again, there is a close resemblance in the Vatteluttu letters employed in these various documents which lends all probability to the notion that all these records belong to the reign of Jaṭila or Parāntaka. For the reasons given above the opinion of Mr. Venkayya seems doubtful.

He thinks that the Trivandram Museum inscription may be a record of the king Varaguna Paṇḍya, though, he says, this is not absolutely certain⁽²⁰⁾. As usual he does not give any reasons for his assumptions, nor does he state whether it is the first or the second Varaguna Paṇḍya of the table who is taken by him as identical with the king mentioned in the Trivandram inscription. I should think that the surmise of Mr. Venkayya is not correct as the alphabet employed in the Trivandram document belongs to a much earlier period than that of the time of Varaguna Paṇḍya, the first or the second. I believe that Mārañjadaiyaṅ of our record is the same as Parāntaka of the Aṅaimalai inscription and hence lived about the second half of the 8th century.

Having determined the age of Mārañjadaiyaṅ, let me summarise the history of his reign. The Uttara-mantri of this king in the year 770 A.D., was Māraṅkāri (Saus. Mārasūnu, Kāri the son of Māraṅ) alias Muvēndamaṅgala-ppērariyaṅ, a native of Karavandapuram and belonged to the clan of *vaiśyas*.⁽²⁰⁾ In his Madras Museum plates Mārañjadaiyaṅ calls himself a *parama-vaiśya* and in conformity with the faith of his master and perhaps his own also, this Uttara-mantri began the excavation of the Narasiṅha shrine in the Aṅaimalai hill.⁽²¹⁾ His brother Māraṅ-Eyinaṅ⁽²²⁾ alias Paṇḍi-maṅgala-viśaiyariyaṅ, who succeeded him to the place of Uttara-mantri after his death, completed the shrine.⁽²³⁾ In the 6th year of the reign of the king, his mahāśāhanta was Śāttan-Gaṇavadi alias Paṇḍi-amirdamaṅgala-varaiyaṅ.⁽²⁴⁾ Before the 17th year of his reign he had fought the battles of Viṅṅam, Veḷḷūr and Śeḷiyakkūḍi with some unknown foes. He defeated Adigaṅ in the battles of Āyiraveli, Āyirūr, and Puḡaḷiyūr and drove the Pallava

⁽²⁰⁾ The Aṅaimalai Inscription, Ep. Ind., Vol. VIII.

⁽²¹⁾ It is curious to note that a shrine for Narasiṅha, the Brāhman Lion God, was excavated in the Aṅaimalai hill (the Jaina Elephant hill). Perhaps it was intended to symbolise that the lion of Brāhmapism put down the elephant, the Jainism.

⁽²²⁾ I owe this reading to Mr. G. Venkoba Rao.

⁽²³⁾ In his paper on the Aṅaimalai inscriptions, Mr. Venkoba Rao, reading the word *nirattali* as *nirttali* corrects it further into *nirtteli* and translates it as 'sprinkle water', 'consecrate' and compares the expression with the Saṅskrit *prōkṣhaṇam*. The passage distinctly reads *nirattali*; there is no *pulli* over the letter *r*. As it is, the word is a compound of *niratta* and *alittal*: *nirattu* means bring to order, completion or perfection and *alittal*, to bestow or confer upon. Hence the compound means 'to bestow upon (the public) after causing it to be completed'.

The second of the two Aṅaimalai records is taken by Mr. Venkoba Rao as a supplement to the first; Māraṅkāri, occurring in it, has been taken by him to be identical with Maḍburakavi alias Mārasūnu of the first inscription. While admitting that Māraṅkāri excavated the cave and set up the image of the god in it and bestowed upon Brāhmanas immensely rich *agrahāras*, Mr. Venkoba Rao asserts that he died without consecrating it. The distribution of lands among the Brāhmanas etc., takes place always during the consecration ceremony and there is no need for him to have gone out of the way and say that the consecration was not yet over when the first record was engraved. The consecration was in fact performed but some minor works including the construction of the *mūḷha maṅḍapa* were left incomplete by Māraṅkāri and these were finished by his brother Māraṅ-Eyinaṅ, as soon as he became the Uttara-mantri.

Again I cannot understand why, in an inscription which uses Saṅskrit words such as *anujans*, *varggārōhaṇam* etc., freely, the Tamil word conveying in a way the sense of the Saṅskrit word *prōkṣhaṇam* or *samprōkṣhaṇam* should have been employed. If the writer had the idea of consecration in his mind, I have no doubt, he would have used the word *prōkṣhaṇam* or some thing more expressive, in Saṅskrit itself. I regret I am obliged to entirely differ from Mr. Venkoba Rao in this matter.

⁽²⁴⁾ Tirupparangūram Inscription of Mārañjadaiyaṅ, Ind. Ant. Vol. XXII. p. 69.

⁽²⁵⁾ This is the modern Pērūr in the Coimbatore District. It is distinctly called Kaṅḍivāy-pPērūr in the Periyapuramam; "Kongir-Kāṅḍivāy-pPērūr kuṅḍigār" (He, Sundaramurti, approached Kaṅḍivāy-pPērūr in the Kōṅḍu country). See Īyarkōṅkalikkūma Nayaḡara purāṇam, verse 58.

and Chêra who came to his aid to the quarters from which they came. He then proceeded against the Koṅgu country, captured its king alive and sent him to Madura, his capital, as a prisoner of war. Entering victoriously Kāñchivāyppērūr (25) he was pleased to erect there a large temple for Vishṇu. Neḍuñjaḍaiyaṅ then turned his attention towards his southern neighbours. He invaded the Veṇāḍu whose king he despatched to the other world. The stronghold of the Chêras, Viññam, was next destroyed. The king afterwards set about strengthening his frontier fort of Karavandapuram; he built strong and high walls of fortification and surrounded it with deep moats. In the same record he is styled Paṇḍitavaksalaṅ, Virapurōbhaṅ, Vikramapāragalaṅ, Parāntakaṅ, Parama-vaishṇavaṅ and Neḍuñjaḍaiyaṅ. His mahāsāmānta in the 17th year of his reign was Dhīrataraṅ Mūrtti-Eyinaṅ *alias* Viramaṅgalappēraraiaṅ and the commander of the elephant brigade (*mataṅgajūḍhyaksha*) was Saṅgaṅ-Sīridaraṅ *alias* Paṇḍi-Iṅḡōṅaṅgalappēraraiaṅ of Koḷuvūr. (26)

Mārañjaḍaiyaṅ once again invaded the Chêra country, defeated and left the Chêra army in confusion outside Viññam and retired to Karaikkōṭṭai. There, he was besieged by the Chêra army which caused some loss to his forces. (27)

The name of the queen of Mārañjaḍaiyaṅ appears to be Nakkañ-Korri (Korri, the daughter of Nakkaṅ). (28)

The following are the names of places that occur in this document: Viññam, Karaikkōṭṭai, Koḷuvūr and Perumūr, Viññam is at present a popular fishing village in S. Travancore. Koḷuvūr appears to be in the Paṇḍya country and is mentioned in a number of inscriptions copied in the Madura and Tinnevely Districts. I am not able to identify Karaikkōṭṭai and Perumūr.

Text (1)

1. பூநீ கோமாதஞ்சடையற் [சு இ]-
2. ருபத்தேழாமாண்டு [||*] சேரமா-
3. னூர் படை விழுஞ்சுத்து (2) புறத்து
4. விட்டுழக்கக் கரைக்கோட்டை அழி-
5. ப்பான்வர பெருமானடிக்குள-
6. [ன்பு] மிக்கூள (3) இரணகிர்த்தி [யு]-
7. ம் அமர்க்கழியும் உள்வீ-
8. ட்டி.னெற்றைச் சேவகர் கோட்-
9. டை அழியாம (4) காத்தெறி-

(26) The Madras Museum Plates.

(27) Travandram Museum Inscription.

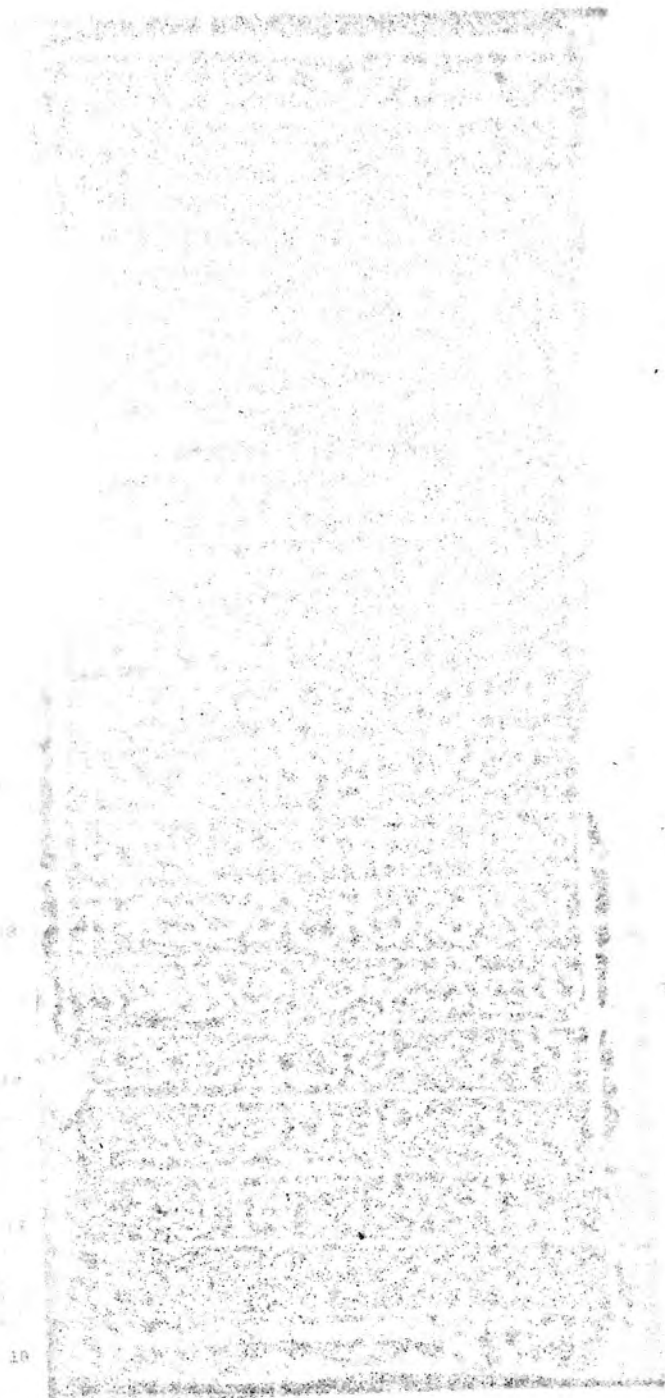
(28) Mr. Venkayya takes Nakkañ-Korri as the wife of Śāttaṅ-Gaṇavadi. My reasons for differing from him are; one, as soon as the date is given in the regnal year of the king, the inscription introduces Śāttaṅ-Gaṇavadi with the expletive particle *mayyu*; Nakkañ-Korri is also similarly introduced. Two, the king is referred to, in the first instance, that is, when Śāttaṅ-Gaṇavadi is spoken of, as *avaṅku*, an honorific plural form of the third personal pronoun *avaṅku*, whereas Śāttaṅ-Gaṇavadi is referred to only in the singular number, as in *sāmānta*, *vaiyaṅ* and *araiyaṅ*. In the second instance, that is, while Nakkañ-Korri's name is mentioned, the same *avaṅku* is used thereby referring the king. If she had been the wife of the *sāmānta*, to be consistent with the other portions of the inscription, she should have been described as *avaṅku dharmma-panniyūgiya Nakkañ-Korri*.

(1) This inscription together with an eye copy has been published in the Travancore State Manual. I republish it from inked impressions prepared by my copyists.

(2) Read விழிஞ்சுத்து.

(3) Read மிக்கூள

(4) Read அழியாமே.



T. A. GOPINATHA RAO.

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TRAVANCORE ARCHAEOLOGICAL SERIES

...Chera who came to his aid to the quarters from which they came. He then proceeded to the Zhab country, captured the king after and went on to Madra, his capital, as a prisoner. ... During his absence, Radeh... he was pleased to erect... for Chera. ... the Chera king he... The... of... the... ..

...Chera army... ..

The name of the queen of Marajaditya appears to be Nalkai-Koppi (Kopi, the daughter of Nalkai).⁽⁴⁶⁾

The following are the names of places that occur in this document. Viliñai, Karalkhōṭṭai, Kōḷuvai and Perumai. Viliñai is at present a popular fishing village in S. Travancore. Kōḷuvai appears to be in the Pāḍya country and is mentioned in a number of inscriptions copied in the Madras and Tinavelly Districts. I am not able to identify Karalkhōṭṭai and Perumai.

Text (4)

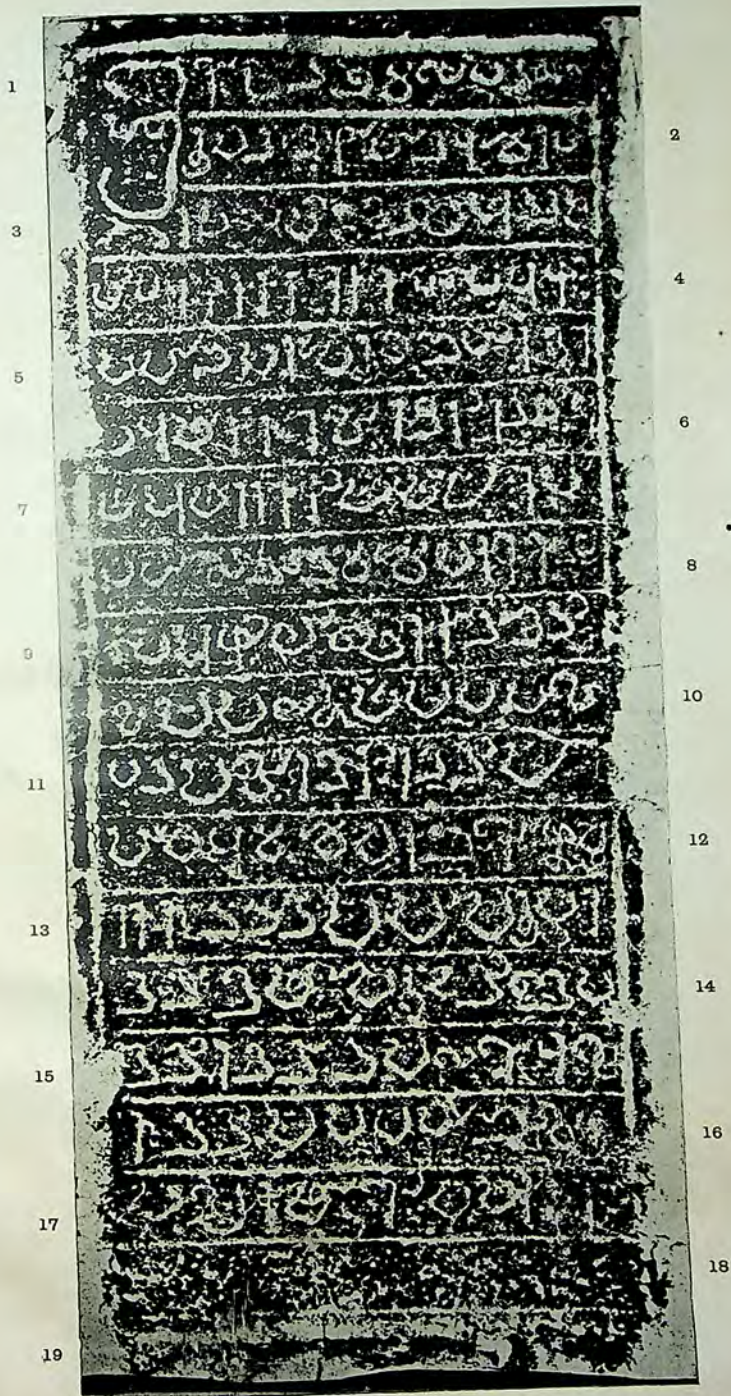
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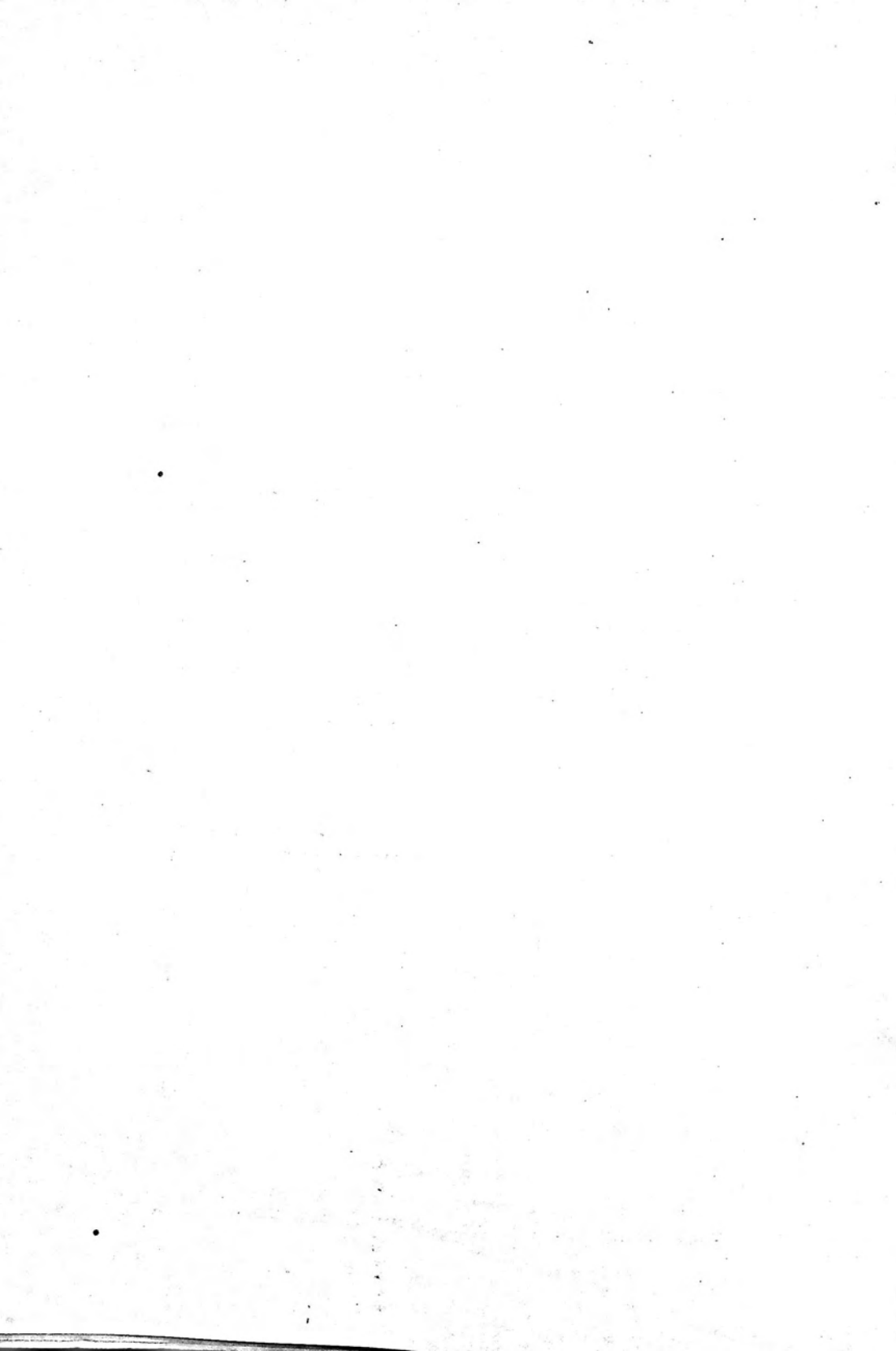
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10. ந்து பலரும் பட்ட இ-
11. டத்து இணகீர்த்தி உள்-
12. விட்டுச்சேவகன் கொழுநூ-
13. ர்கூற்றத்துப் பெருமூர்-
14. த்தாதம் பெருந்திணை [அ]-
15. த்திரத்தாற் பலரொடு [ங்]-
16. சூத்திப்பட்டான் (5) இ,ரு].
17. பது-சமரளி.....

Translation.

In the twenty seventh year of (the reign of) the prosperous king Mārañjadaiyañ ; while the army of the Śācanāpūr that was left in confusion (6) outside Viḷuñam, came for the purpose of destroying (the fort of Karaikkōṭṭai, Iraṇakirtti (Ranakirtti) one of the very loving servants of the Perumāñ (7) (the Pāñḷiya king, Mārañjadaiyañ) fought in defence of the fort together with the orrai-*chechévagar* of ulviḍu (8) against the army of the Chēra which was contending (9) to destroy it, and after stabbing several, died where several others had fallen, by the arrow of the orrai-*chechévagan* of ulviḍu, Tādan-Perundiñai (10) of Perūmūr in the Koluvūr-kūṅgam

(5) I am not able to make out the sense of what follows.

(6) *Muttal* means getting confused or distressed in mind. Cf. கண்ணிலான் பெற்றிமுத்தானை உழத்தான் காலவேலான். The wielder of the spear that resembles Kāla (Yama), felt distressed like that blind man who lost his sight (immediately) after he got it (by a miracle). Kamba Rāmāyaṇam, Bālakāṇḍam.

(7) Supreme lords are generally referred to as the Perumāṇḍiḷai or Perumāñ. We have the prominent instance of this usage among the Western Gaṅgas, who add *perumāṇḍi* to their names as almost a part of it : e.g., Eaha-veṇmaḍi, Rājamaḷia Perumāṇḍiḷai, Nitimārgga Perumāṇḍiḷai, etc. Madimi-koṇḍa Kō-pparakēgari varman is similarly styled Perumāṇḍiḷai in the Kīl-Muttugūr inscription (Ep. Ind. Vol.); but Dr. Hultzsch, the editor of the paper on that inscription, suspects if it cannot refer to a Western Gaṅga king. It appears that this suffix is no characteristic of the Gaṅgas only. In the Kīl-Muttugūr inscription it refers to Parāntaka. He is called by the same appellation Perumāṇḍiḷai and also Emberumāñ in his Uttaramallūr inscriptions. (Nos. I and 2 of the Madras Epigraphist's collection for 1898.)

(8) Compare *malaiyāna orrai-*chechévagar** occurring in an inscription of Tirukkōyilūr published by Dr. Hultzsch in Ep. Ind. Vol. VII. p. 141. There the compound has been interpreted as 'the unrivalled warriors of Malayālam'. It would surely have that meaning if *oru* instead of *orrai* had been used : for example, *oru tāṇ-āgi*, being oneself unrivalled by others ; *oru sudar*, 'the unrivalled light', (the sun) ; *oru sévagan*, 'the unrivalled warrior' etc. *Orrai* always signifies single, one only as opposed to many ; e.g., *orrai-kāsu*, 'a single cash', *orrai-kkāl Ori*, 'the single-legged Ori' etc. *Orrai-*chechévagar** might possibly be related to the word *orru* meaning a spy : the term *orrai-*chechévagar** might then be taken to mean the soldiers who are employed as spies.

(9) *Amar-kāṇḍal* is a compound made of *amar* and *kāṇḍal* meaning *battle* and *finishing* respectively. The literal meaning of the compound therefore is finishing the battle.

(10) Perundiñai appears to be the name of an office, and is here applied to the holder of it.