

TRINCOMALEE INSCRIPTIONS SERIES - No. 2

**Three Cōla Inscriptions
from
Trincomalee**

Appropriate Technology Services
121, POINT-BELMO ROAD
NALLUR, JAFFNA
No.

Selladurai Gunasingam

PERADENIYA, 1979

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121, POINT-PEPPE ROAD
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To

Rev. S. K. SOMASKANDA IYER

(Chief Incumbent, Pathirakali Amman Kovil, Trincomalee)

whose generosity and kindness towards me considerably lightened
the labours of my field activities in Trincomalee.

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In this **Series** it is intended to publish editions of inscriptions discovered in the Trincomalee District. I believe that there are many more inscriptions in the district which have not yet come to light. As and when these are found I hope to edit these too as part of this **Series**.

A FRAGMENTARY SLAB-INSRIPTION OF THE TIME OF RÄJARÄJA I (A. D. 985-1014)

When the Kônèswaram temple of Trincomalee attained the zenith of its fame and reputation in the first half of the seventeenth century to such an extent that it was at that time, according to a Catholic historian, Father Queyroz, 'the Rome of the gentiles of the Orient and more frequented by pilgrims than that of Ramanacoir near the Shoals of Chilao, and that of Canjavarao, two days journey from S. Thome and Tripiti and Tremel in Bisnaga and Jagarnati in Orixá and Vixanti in Bengal, which are the most frequented in these days by the gentiles', it was subjected to the sacrilegious activities of the Portuguese general Constantine De Saa in 1622 A. D.¹ While the temple was demolished, a considerable portion of its structure in pieces was devoured by the sea as still evidenced by the heaps of stone which one can see along the coast and far down into the water washing the foot of the rock at certain points of which the old structure of the present temple of Kônèswaram was located.

Sporadic and desultory attempts seem to have been made from time to time to trace the remains of the demolished temple structure by such distinguished under-water explorers as Mike Wilson, Arthur Clarke and Jonklaas despite obstacles consisting of an immense jumble of stone natural and artificial-covering many hundreds of square feet of the seabed.²

The inscribed fragmentary slab was brought out in the course of the search for antiquities by divers in 1961 along with a lithic figure of Sivalingam.³ While the discovery of the lingam was then given adequate prominence in the local dailies, the existence of the inscribed slab seems not to have kindled the interest of the people there probably because of their ignorance of the characters in which the slab is engraved and of its historical importance.

After a lapse of about eleven years from the time of its having been recovered, the existence of the slab was brought to the notice of the present writer by Mr. N. Thambirajah, former chairman, Village Council, Sämpaltivu on 23rd July 1972.⁴ Following the information received, the present writer visited the place where the slab is preserved now, and secured an estampage of it with the assistance of Mr. Thambirajah and subsequently announced to the public the existence and the importance of the inscribed slab through two Tamil dailies.⁵

This fragmentary slab which is presently found in a mandapa in the right side of the Kôṅṣwaram temple with the images of Siva and Pärvati is only a middle portion of what was evidently a larger slab. The remaining slab measuring one foot long and six inches wide, contains only nine lines of writing. The contents of the slab are a portion of the meykkirti (prasasti) of Räjaraġa I and the concluding line, though not very distinct, ends with a part of the traditional phrase expressing the throne name of Räjaraġa I and his regnal year.

The first line of the available portion in the engraved fragmentary slab begins with 'nätun kollamum' and with the missing letters being restored on the strength of Räjaraġa I's other prasastis found in South India and Sri Lanka, it could be read as 'kudamalai nätun kollamum'. In Räjaraġa I's prasasti, the word 'kollamum' is invariably followed by the word 'kalingamum'.⁶ But it is contrary to the invariable structure of Räjaraġa I's prasasti, that the second line and the first part of the third line of the fragmentary slab contain letters not referring to 'kalingamum' but to something else. Though the word 'polil' in the second line is very distinct, the whole expression covering the second and the first part of the third lines in this slab cannot be made out by reason of the fragmentary nature of the slab as well as of the fact that what is left of second line cannot be seen in the whole range of Räjaraġa I's prasastis found in South India as well as Sri Lanka. The distinct word in line 2 'polil' means greatness, park, grove, flower garden etc.⁷ and the second part of the third line together with the fourth line refers to Sri Lanka.

There is, therefore, some reason to conjecture that the expression in the second and the first part of the third lines, which cannot be made out in the present state of preservation of the slab refers to one of the characteristics of Sri Lanka.

The fact that this record does not mention some places conquered by Rājarāja I, that were included in the prasasti of the inscription of the same monarch discovered among the ruins near the Padaviya tank about eighty years ago, is significant.⁸ Its importance, therefore, lies in the fact that this is the earliest of all Cōla inscriptions so far found in Sri-Lanka and the earliest of all the Tamil records discovered so far in the Trincomalee District. This record may thus be used to assert that Trincomalee was one of the regions which felt the impact of Cōla rule from the beginning of that rule.

The text as found in the slab

1.nätun kollamu.....
2. polil
3. endisai
4.dalamunth thin.....
5.ndär kon.....
6.rūliyul le.....
7.(th) olutakai vila.....
8.liyaraith the
9.rājakesari va.....

பிரதி கல்வெட்டில் உள்ளபடி

1.நாடுங் கொல்லமு.....
2.பொழில்
3.எண்டிசை(ச).....
4.டலமுந்தின்.....
5.ண்டாற் கொண்.....
6.நுழியுள் ளெ.....
7.ாமுதகை விள.....
8.ழியரைத் தெ.....
9.ராஜகெசரி வ.....

The text as restored

- kudamalai nätun kollamum
 polil
 endisai pugai
 tara ilamandalamunth thin
 diral venrith thandär konḍa tan
 nelil valaruliyu lelläyän
 dunth tholutakai vilangum yän
 dey seliyaraith thesukol
 ko rājakesarivarmarāna ...

முழுமையாகப் பெறப்பட்ட பகுதி

- குடமலை நாடுங் கொல்லமும்
பொழில்.....
எண்டிசை புகழ்
 தர ஈழமண்டலமுந் தின்
 டிரல் வென்றித் தண்டாற் கொண்ட தன்
 னெழில் வளநுழியு ளெல்லாயசண்
 டுந் தொமுதகை விளங்கும் யாண்
 டெய் செழியரைத் தெசுகொள்
 கொ ராஜகெசரிவர்மராண்.....

(Ayi and Chembulingam made and donated to the Kāli Amman (Kāli deity) in January 1878 Ācāri)

It is evident that the inscribed pillar under question, which is much older, was taken from archaeological ruins originally found at the present site or was brought from somewhere when building materials were assembled for the construction of the temple. The desire of the present writer to know more about the history of the inscribed pillar from the owner of the temple Rev. S. K. Somaskanda Kurukkal, now also officiating as the priest of the temple enabled him to have access to a deed dated 1863 which refers to a pillar as 'missing pillar' formerly found somewhere on the side of the main road. It is, therefore, possible that the 'missing pillar' can be identified with the one now in question and if this identification is accepted, this pillar might have been utilized in the renovation of the temple in the later period.

The discovery of this inscription too was brought to the notice of the present writer by Mr. Thambirajah on 21st June 1972 and the reproduction of the relevant portion of his letter which is in Tamil, dated 19th June 1972, to illustrate his enthusiasm in the discovery of antiquities is not inappropriate here:

"As usual I went to worship the Kōṅṣwaram temple on 18-06-1972. As an immediate reward, I was informed by a person of respect about a long pillar engraved in Tamil and Grantha letters. Immediately after receiving this, I went to that temple and saw the inscription. When others also came to know about this inscription they were filled with wonder. Measures are being taken to enable us to decipher this inscription. I am of the opinion that this inscription contains important matters. This pillar inscription is 15 feet long and 10 inches wide and is engraved in three sides."

There is, therefore, some reason to conjecture that the expression in the second and the first part of the third lines, which cannot be made out in the present state of preservation of the slab refers to one of the characteristics of Sri Lanka.

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1. nātun kollamu.....
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post script :

“This inscription is found in the Sannidāna mandapa of the Pathirakāli Amman temple, Trincomalee and has been painted over. The inscription engraved on three sides can be deciphered. One side has been built in. On receiving permission from the Trustee of the temple I will send you a letter soon.”²

The temple is well maintained also by its being repeatedly painted and when the inscribed pillar too received the same treatment almost every year for a long period, the accumulated paint concealed the letters on the pillar to the ordinary eye. It is, therefore, not an overstatement to assert that had it not been for Thambiraja's fair knowledge of inscriptions and his unbounded enthusiasm in this sphere, this inscription would not have come to light so soon.

The present writer and professor K. Indrapala who was sometimes associated with the present writer in the archaeological survey in the Trincomalee District engaged themselves for about two days with the kind assistance of some others from Trincomalee including Thambirajah and Rev. Somaskanda Kurukkal, in removing the cumulative layers of the paint on the pillar, and finally succeeded in preparing an estampage of the inscription.^{2a}

Though the estampage is not clear, a few words which are distinct here and there in the estampage gave the present writer an idea of the prasasti of Rājendra Cōla I and a subsequent comparison of Rājendra's prasasti with the present inscription enabled the present writer to successfully decipher the available portion of the record in its entirety. The discovery of the inscription was announced in the form of an article to the public through the Tamil daily Virakesari by the present writer on 16th July 1972.³

The inscribed pillar measures 9 feet and 2 inches long and 9 inches wide. Letters are found only on three sides and the fourth side has been built in. The inscription starts from the

eastern side of the pillar and continues in southern and western parts. Complete lines of writings, though indistinct, exist on all three sides available. Although the edges of the western and eastern sides of the pillar had been built in, no letters figuring in these sides have been obliterated. But these letters are relatively more indistinct than those in other parts of the pillar. The lines are not written straight and the letters are of varied sizes and lack uniformity and this tends to show that the engraver of this inscription has not used a high degree of care. This is unlike what we notice with regard to other inscriptions of the same period found in Sri Lanka, which are neatly engraved. The available three parts of the inscription form only a section of the prasasti of Rājendra Cōla I and it is assumed that the object of the record would have been engraved on the fourth side that has been unfortunately built in.

Inscriptions belonging to the reign of Rājendra Cōla I have been found already in the Trincomalee District⁴ and, therefore, the discovery of the present inscription attains no particular importance. As to the general importance of the discovery of this inscription, we may say that it increases the numerical strength of the Cōla records found in the Trincomalee District and contributes to further strengthen the conclusion that the Trincomalee District received greater attention from the Cōlas than any other district in Sri Lanka.⁵

TEXT

East

Side I

- | | | |
|---------------------------|------------------------|-------------------------------------|
| 1. Svasti Siri | 8. (perunthevi) | 15. velip (patar) |
| 2. tirumanni va | 9. yarāki i | 16. (vana) vā(si) |
| 3. <u>l</u> ara irunila | 10. n(pura) <u>n</u> e | 17. yum <u>sullic</u> |
| 4. mata(antai) | 11. tūthiyal <u>ū</u> | 18. (cū) <u>l</u> mathil <u>k</u> o |
| 5. yu(m) (po) <u>r</u> sa | 12. liyul <u>i</u> ḍa | 19. <u>l</u> lippā |
| 6. yap (pāvai) | 13. (thurai) nā(tum) | 20. kkaiyum |
| 7. (yu)m tan | 14. (thotarvana) | 21. <u>n</u> anna |

22. rkarumura
23. n man
24. naikkata
25. kkamum
26. porukata
27. l̄ilatta

South

Side 2

1. suntera
2. mutiyum
3. intira
4. nāramu
5. m ten
6. dirai īla
7. mandala
8. muluvatu
9. m eripa
10. taik kera

West

Side 3

1. tiruttaku
2. mutiyum
3. paya(n)kotu
4. palimika
5. muyang
6. kiyil
7. muthuki
8. ttu o
9. (litta)
10. Ja(ya)si
11. (ng)kan
12. alapparum

28. raisartam
29. mutiyum
30. āngavar
31. teviyar ō
32. nkelil

11. lan muraima
12. yir (cutung)
13. (kulatana) mā
14. kiya pala(r)
15. pugal mu
16. tiyum
17. songati
18. r mālai
19. yum sang
20. katir ve
21. lait to
22. l perungā
23. var palpa

13. pukalo
14. tu p̄iti
15. yal i
16. rattapa
17. ti ēla
18. rai ilak
19. kamum na
20. vanetik
21. kulap pe
22. rumalai
23. kalum

33. mutiyum
34. munnavar
35. pakkal te
36. nnavar
37. vaitta

24. lan t̄ivum
25. seruvil (si)
26. nai vi iru
27. pa(t toru) kā
28. l araisu
29. (ka) lai katta
30. parasurāman
31. mevarum
32. sa(n) tima (t)
33. t̄ivaran ka
34. ruti (iru)
35. t̄tiyase
36. mpor

Lines 24 — 37

are badly

damaged.

கிழக்கு

பக்கம் 1

1. ஸ்வ ளி ஸ்ரீ
த
2. திருமன்னிவ
3. ளர இரு நில
4. மட (ந்தை)
5. யு (ம்) (பொ)ற்ச
6. யப் (பாவை)
7. (யு) ம் தன்
8. (பெருந் தெவி)
9. யராகி இ-
10. ன் (புற) நெ
11. டுதியல் ஊ
12. ழியுள் இட
13. (துறை) நா (டும்)
14. (தொடர்வந)
15. வெளிப் (படர்)
16. (வன) வா(சி)
17. யும் சுள்ளிச்
18. (சூ) ழ்மதில் கொ
19. ள்ளிப்பா
20. க்கையும்
21. நண்ண
23. ற் கரு முர
23. ன் மண்
24. னைக்கட
25. க்கமும்
26. பொருகட
27. லீழத்த
28. ரைசர்தம்
29. முடியும்
30. ஆங்கவர்
31. தெவியர் ஓ-
32. ன் கெழில்
33. முடியும்
34. முன்னவர்
35. பக்கல் தெ
36. ந்நவர்
37. வைத்த

தெற்கு

பக்கம் 2

1. சுந்தர
2. முடியும்
3. இந்திர
4. னூரமு-
5. ம் தெண்
6. டிரை ஈழ
7. மண்டல
8. முழுவது
9. ம் ஏறிப
10. டைக் கெர
11. ளன் முறை ம
12. யிற் (குடுங்),
13. (சூலதந) மா
14. கிய பல(ர)
15. புகழ் மு-
16. டியும்
17. செங்கதி
18. ர் மாலை
19. யும் சங்
20. கதிர் வெ
21. லைத் தொ
22. ல் பெருங்கா
23. வற் பல்ப
24. ழந் தீவும்
25. செருவில் (சி)
26. னைவி இரு
27. ப(த் தொரு) கா
28. ல் அரைச
29. (க) னை கட்ட
30. பரசராமன்
31. மெவரும்
32. சா(ந்)தி ம (த்)
33. தீவரண் க
34. ருதி (இரு)
35. த்திய செ
36. ம் பொற்

மேற்கு

பக்கம் 3

1. திருத்தகு
2. முடியும்
3. பய(ங்)கொடு
4. பழிமிக
5. முயங்
6. கியில்
7. முதுகி
8. ட்டு ஒ-
9. (ழித்த)
10. ஜ (ய) சி
11. (ங்) கன்
12. அளப்பரும்
13. புகழொ
14. டு பீடி
15. யல் இ
16. ர ட்டபா
17. டி ஏழ
18. ரை இலக்
19. கமும் ந
20. வ (டு) நதிக்க
21. குலப்பெ
22. ருமலை
23. களும்

வரிகள் 24 தொடக்கம்
37 வரை கல்லில்
முற்றுகச் சேத
மடைந்து விட்டன.

TRANSLATION OF THE TEXT

Hail. Prosperity- in (his) life of high prosperity, (durinā which he) rejoiced that, while fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,- conquered with (his) great and war-like army Idaiturai nātu; Vanavāsi, whose warriors (were protected by) walls of continuous forests; Kollippākkai, whose walls were surrounded by sulli (trees); Mannaikkadagam of unapproachable strength; the crown of the king of Īlam, who came to close quarters in fighting; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara and the pearl-necklace of Indra, which the king of the south (i. e., the Pāndya) had previously given up to that (king of Īlam); the whole Īlamandalam on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (king of) Kārāla rightfully wore; and many ancient islands, whose old and great guard was the sea, which sounds with conches; the crown of pure gold, worthy of Lakshmi, which Parasurāma, having considered the fortifications of Sāndimattivu impregnable, had deposited (there), when, raging with anger, (he) bound the kings twenty-one times; the seven and a half lakshas of Iratta-Pādi, (which was) strong by nature, (the conquest of which was accompanied) with immeasurable fame, (and which he took from) Jayasimha, who, out of fear (and) full of vengeance, turned his back at Muyangi and hid himself; and the principal great mountains, (which contained) the nine treasures.⁶

Notes :

1. உ காளி அம்மனுக்கு
அயி + செம்புலிங்கம்
செய்து கொடுத்தது
1878

தை மீ

ஆசாரி

2. கல்வெட்டுப்பற்றிக் கடிதத்திற் குறிப்பிடப்பட்ட பகுதி :

“ 18-06-1972 இல் வழமைபோல் கோணேஸ்வரப் பெருமானைத் தரிசிக்கச் சென்றேன். கைமேல் பலன் கிட்டியது சுமார் 15 அடி நீளமாகவும் 10 இஞ்சி அகலம் கொண்ட நெடுந்தூண் சிலாஸனத்தில் தமிழ் கிரந்த எழுத்துக்கள் பொறிக்கப்பட்டு இருப்பதாக தகவல் ஒரு பெரியார் தந்தார். உடனே அந்தக் கோவிலில் சென்று கண்டுகொண்டேன். இதை அறிந்த பலர் அதிர்ச்சியும் ஆச்சரியமும் அடைந்தார்கள். இதை நாம் வாசிக்க ஏற்பாடுகள் நடைபெற்றுக் கொண்டிருக்கிறது. பல அரிய அதிசயங்கள் இக்கல்வெட்டில் அடங்கியுள்ளது எனவே எனது அபிப்பிராயம். கல் தூண் கல்-வெட்டின் உயரம் சுமார் 15 அடி அகலம் 10 இஞ்சி. மூன்று பக்கங்கள் எழுதப்பட்டுள்ளன.”

(ஒப்பம்) நா. தம்பிராசா

பிற்குறிப்பு :

இக்கல்வெட்டு திருகோணமலை பத்திரகாளி அம்மன் சன்னிதான மண்டபத்தில் தூணை நிறுத்தப்பட்டு மைபூசப்பட்டுள்ளது. மூன்று பக்கம் வாசிக்கலாம். ஒரு பக்கம் கோவில் கட்டிடத்தில் வைத்துக் கட்டப்பட்டுள்ளது. கோவில் தர்மகர்த்தாவீடம் அனுமதி கிடைத்தவுடன் பதில் உடனே அனுப்புவேன்.

(ஒப்பம்) நா. தம்பிராசா

19-06-1972.

- 2^a. The author wishes to thank also Mr. N. Sandrakanthan, Teacher, Kiliveddy Mahavidyalayam, Muthur, Mr. S. Nadasarajah, former principal, Hindu College, Trincomalee and Mr. S. Sinnathamby, Teacher, Konesar Vidyalayam, Trincomalee for their kind co-operation in preparing the estam-
page of the inscription.
3. S. Gunasingam, 'Kidāratil kaṇḍedutta Kāli Amman vikrakam' (Image of kāli Amman found in a cauldron), **Virakesari**, 16th July 1972

4. See: A. Velupillai, **Ceylon Tamil Inscriptions** (CTI), part I (Peradeniya, 1971), pp, 15 - 18; CTI, part II (Peradeniya, 1972), pp. 2 - 5; K. Indrapala, 'Fourteen Cōla Inscription from the Ancient Rājarāja - Perumpalli (Velgam Vehera/Natanar Kovil) at Periyakulam,' **Epigraphia Tamilica**, (Jaffna, 1971), Vol. I, part I, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10.
5. See for detailed knowledge: S. Gunasingam, **Some Aspects of the impact of Cōla rule in the Trincomalee District**, a paper read before the Ceylon Studies Seminar, 19th Sept. 1973
6. **South Indian Inscriptions**, ed. E. Hultzsch, vol. II, part I, (Madras, 1891), no. 9, p.92; no. 11, p.95; no. 20, p.108.

No. III

A SLAB-INSRIPTION OF THE TIME OF RĀJĒNDRA I FROM FORT

OSTENBURGH, TRINCOMALEE

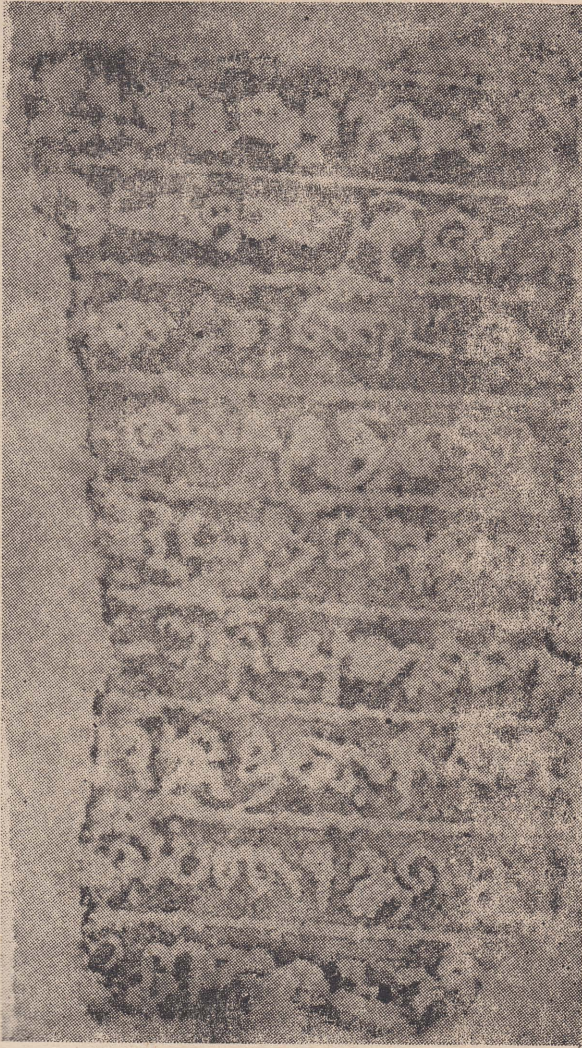
Facsimiles of three inscriptions, lithographed by Jas. Prinsep are given in the page 554 of the volume V of the **Journal of the Asiatic Society of Bengal** for the year 1836. The following description of their discovery and their situation furnished by D. W. Bland of H. M. Ship Wolf, has been incorporated by W. E. Baker and H. M. Durand in their joint article entitled "Facsimiles of ancient inscriptions, lithographed by Jas. Prinsep", **Inscriptions of Trincomalee**".¹

"The three inscriptions are at present in Fort Ostenburgh, which stands on a high rocky tongue of land, forming the south side of the entrance to Trincomalee harbour; these three separate stones have been laid down to form part of the platforms for the guns of the fort. Anciently on the site of this fort stood a venerable temple of the Buddhists, which was destroyed by the Portuguese, and its remains used in the construction of a place of defence. No. 1 is 16½ inch. long and 11" broad, the letters 1½ inch. long, with a groove between each line two inches apart.

No. 2, the same size, and its composition the same, and although found in a different bastion, has all the appearance of having at one time been united. No. 3, 14 inches long, and 12 broad, letters one inch long, all distinctly cut in the stone, but appears to have been formerly much larger. Great care has been taken to give an exact facsimile of the inscriptions. The slightly marked letters near the end were more worn, and made so in copying. As this may meet the eye of someone conversant with ancient Sanscrit or its cognate dialects, you will oblige those interested on such matters by publishing these inscriptions."

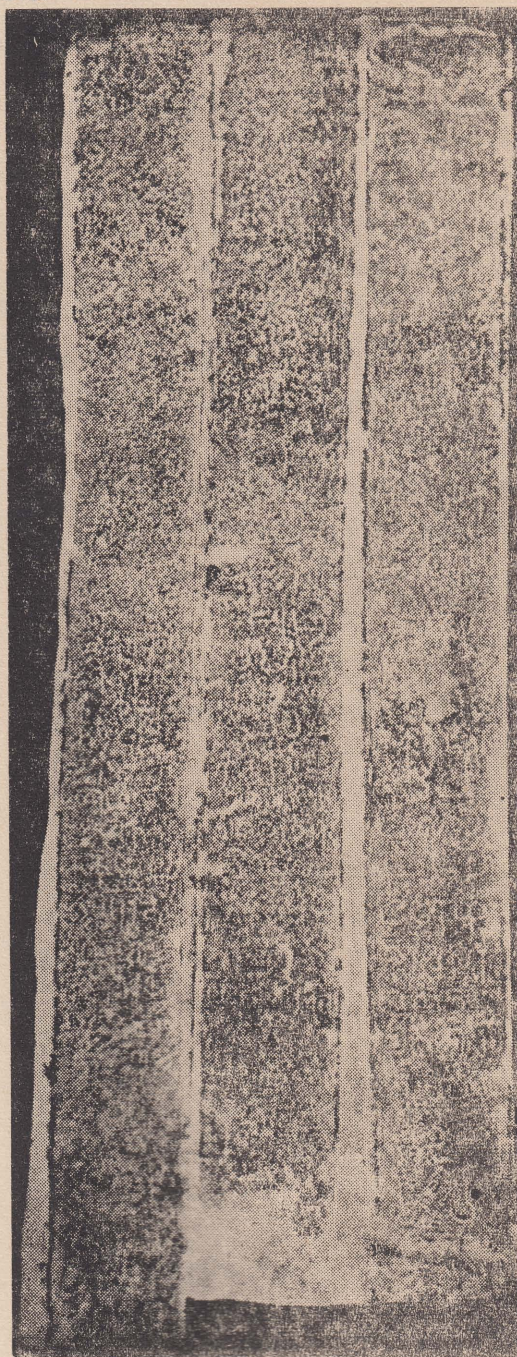
The study of antiquities assumes special significance at the present time because it is relevant to the question whether there are any areas in Sri Lanka which have traditionally been associated with particular communities or religious groups. We see that this fact is fully appreciated by various persons, some of whom are not above wilfully distorting the facts in order to sustain their assumptions.² Distortion of the results of archaeological research to serve the interests of particular groups of races or tribes is one of the most serious obstacles to the pursuit of historical truth and is by no means confined to one part of the world.³ We also see that the Department of Archaeology with a sudden burst of enthusiasm has demarcated declared areas for archaeological research. It is, therefore, fortunate that Mr. Bland should have bestowed the utmost care in giving the facsimile of the inscriptions as exactly as possible and in preserving the antiquities for further research and in giving an elaborate description of these antiquities. We are beholden to Mr. Bland for performing this vital service in furthering the interests of scholarship and historical knowledge. Distortion will become less easy as a result of Mr. Bland's endeavours. The same comment might be made of some of the contributions of Sir Alexander Johnston.⁴

The inscription given in No. 1 by Bland, which forms the subject of the present section, belongs to the time of Rājendra Cōla I (1012 A. D.- 1055). After going through the details of the discovery and the then situation of the inscription, the



Inscription of the time of
Räjaräja I, now at Kônæsvaram temple.

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Inscription of the
time of Rājendra I from
Pathirakāliamman
temple.

1

Side 1 East

2

Side 2 South

3

Side 3 West

1

2

3

Section of the
of the
of the

1
of the

2
of the

3
of the

INSCRIPTIONS at Fort Osterburgh, Ceylon.
1, on a stone slab - 14 inches by 12. Letters 1 in. long.

මහාසෞඛ්‍යානුකූලාභාදායකං
 ධර්මලාභාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං
 ආරාධනාදායකං ආරාධනාදායකං

Inscription of the time of Rājendra Cōla I

present writer made an attempt to have a look at the inscribed slab and despite his persistent search, his attempt met with no success. The reading given in this paper is therefore, based on the lithographed copy of the inscription prepared by Jas. Prinsep, which is reproduced here. The very distinct forms of the letters now found in the facsimile prepared by one who was not very acquainted with Tamil epigraphy and not familiar with the forms of letters in which the record is indited tends to show that the record was in a very good state of preservation when the facsimile was prepared.

The available portion as found in the facsimile, which runs into nine lines of writing constitutes only a part of the prasasti of Rājendra Cōla I.

As in the case of the inscription from the Patñthirakāli Amman temple given in No. 2 of this collection, the present inscription also assumes no special significance. But the general importance of this inscription too lies in the fact that it adds to the number of the Cōla inscriptions found so far in the Trincōmalee District and thereby contributes to the view that this district received greater attention of the Cōlas than any other district in the island - this is something which may be explained in the context of the maritime policy of the Cōla government in connection with the Indian Ocean.⁵

Text as lithographed

1. m nannar karumuran man(nai)kkai
2. katal Īlattaraiyar ta(m) mutiyum āng
3. yar ōnkelil mutiyum munnavar pakkal
4. vatta suntara mutiyum intiranāramum te(n)
5. (n) dala mulutūm eripataik keralanth mu
6. m kulatanamākiya palapugaḷ mutiyum seng
7. ng ka(ti)r velat tol perung kā(va)l (pal)
8. tandāl kōnda kopparakesa(ri) pa
9. (Cho) la tevarkku yāntu () vatu

Text as restored

1. päkkaiyum nannar karumuran mannaikkatakkamum
2. porukatal Ilattarayar tam mutiyum ängavar
3. teviyar önelil mutiyum munnavar pakkal ten-
4. navar vaitta suntara mutiyum intiranäramum tendirai
5. Ilamandala mulutum eripataik keralanth muramaiyir
6. cutum kulatanamäkiya palapugal mutiyum sengatir mälaiyum
7. sankatir velaith tol perung käval palpalanth iivum
8. mäpporu tandäl konda kopparakesaripanmaräna udaiyär
9. Siri Chola Räjendra tevarcku yäntu ... vatu

பிரதி செய்யப்பட்ட பாடப் பிரதி

1. ம் நண்ணற் கருமுரண் மண்(ணை)க் க... ..
2. கடல் விழத்தரையர் தம் முடியும் ஆங்
3. யர் ஓங்கெழில் முடியும் முந்நவர் பக்கல் டெ
4. வத்த சுந்தர முடியும் இந்திரநாரமும் தெ(ண்)
5. (ண்) டல முழுதும் எறிபடைக் கெரளந் மு(ை)
6. ம் குலதநமாகிய பலபுகழ் முடியும் செங்.....
7. ங்க(தி)ர் வெலைத் தொல் பெருங் கா(வ)ல் (பல்).....
8. தண்டால் கொண்ட கொப்பர கெச(ரி)ப.....
9. (சொ)ழ தெவற்க்கு யாண்டு... .. வது

முழுமையாகப் பெறப்பட்ட பாடப்பிரதி

1. பாக்கையும் நண்ணற் கரு முரண் மண்ணைக் கடக்கமும்
2. பொருகடல் ஈழத்தரையர் தம் முடியும் ஆங்கவர்
3. தெவியர் ஓங்கெழில் முடியும் முன்னவர் பக்கல் தென்
4. னவர் வைத்த சுந்தர முடியும் இந்திரநாரமும் தெண்டிரை
5. ஈழமண்டல முழுதும் எறிபடைக் கெரளந் முறமையிற் .
6. சூடும் குலதநமாகிய பலபுகழ் முடியும் செங்கதிர் மாலையும்
7. சங்கதிர் வெலைத் தொல் பெருங் காவல் பல் பழந்தீவும்
8. மாப் பொரு தண்டால் கொண்ட கொப்பரகெசரி பன்மரான
உடையார்
9. சிறி சொழ ராஜெந்திர தெவர்க்கு யாண்டு... .. வது

Translation⁶

In the year (of his reign) of **Kô-Parakṣarivarman**, alias the Lord Sri - Rājendra Cōladeva, who conquered with (his) great and warlike army, the camp of Mannai, whose strength (i. e. fortifications) was unapproachable; the crown of the king of **Īlam**, who came to close quarters in fighting; the exceedingly beautiful crown of the queen of that (king) the beautiful crown and Indra's pearl-necklace which the king; of the south (i.e. the Pāndya) had previously deposited with that (king of **Īlam**); the whole **Īlamandalam** on the transparent sea; the crown praised by many and the garland (emitting) beautiful rays, - family treasures, which the (kings) of **Kārala**, whose armies overcame (opponents), rightfully wore; (and) many ancient islands, whose old and great guard was the sea, which resounds with conches... .. *

notes:-

1. W E. Baker and H. M. Durand, 'Facsimiles of Ancient Inscriptions, Lithographed by Jas. Prinsep', Inscriptions of Trincomalee', **The Journal of the Asiatic Society of Bengal**, Vol. V, Calcutta, 1836, pp. 554-55
2. The following recent articles and notes may be cited here as examples:
 - (a) A Special Correspondent, 'Vasabaha ruled Nagadipa -says Vallipuram gold plate inscription', **The Ceylon Daily News**, Tuesday, May 15, 1979
 - (b) Gunapala Senadeera, 'When A' Pura 'Controlled' Trinco', **The Sunday Observer**, 3rd June 1979.
 - (c) S. Ranawella, 'So-Called Tamil Kingdom of Jaffna,' **The Ceylon Daily News**, June 18th 1979.
 - (d) D. J. Kanagaratnam, 'Ancient Kōṅṣvaram,' **The Sunday Observer**, 15th July 1979.

(e) M. H. Somasiri, 'Gôkanna Vihara and Kônṣwaram,'
The Sunday Observer, 22nd July 1979.

(f) V. A. Singaravel, 'Trincomalee', **The Sunday Observer**,
17th June 1979.

(g) 'Clue to ancient mystery', **Weekend**, Sunday, 22nd
July, 1979.

- 3 The danger of the distortion of archaeological findings to serve the ends of particular groups is pin-pointed by Sigfried J. De Lafi in the very last page of his book **Archaeology and Its Problems**:

'It remains finally to denounce one more danger which menaces archaeological discipline. Its spectacular side has often made of it an instrument of propaganda in the hands of 'official' scholars of governments or of political parties. The memory is still very much alive in Belgium of the Nazi German *forschung* and of a certain large work upon the Frankish colonization in Belgium, which had only one purpose, namely to furnish a 'scientific' basis upon which to justify the political annexation of Belgium by the German Reich. Germany before 1945 had given much time and thought to this pseudo-science where the concepts of language, race, nation, and archaeological culture were systematically confused and kneaded into a concoction which would seem convincing to an uncritical reader with no specialized knowledge. It would be wrong to think that these regrettable tendencies were the exclusive monopoly of Germany and that they are no longer encountered today. Even now archaeological argument is frequently abused as much this side of as beyond the Iron Curtain. It is invoked both to justify excesses of the most extravagant chauvinism and to support the social ideologies of extreme left and extreme right. Unfortunately, professional archaeologists too often lend their support to these theories, which can only bring discredit upon the discipline as a whole. Archaeology can main-

tain its prestige only if those who practise it give proof of a balance of mind and of objectivity. Too much harm has already been done, and too often we show a tendency to accept as proved results which are based on false premises. It is high time for archaeology to submit itself to a severe critical revision and for us to re-examine the very basis of archaeological thought. This would be a most salutary thing for our discipline. It is only in this way that it can take on new life and occupy an eminent place among the auxiliary historical disciplines."

See: Sigfried J. De Lafi, **Archaeology and its problems**, published by Phoenix House Ltd., London, p. 124

4. Sir Alexander Johnston who was chief Justice during the governorship of Sir Thomas Maitland has made a contribution as regards the preservation of antiquities, similar to that of Mr. Bland.

See: Sir Alexander Johnston, "An account of an inscription found near Trincomalee in the island of Ceylon", **Transactions of the Royal Asiatic society of Great Britain and Ireland**, Vol. 1, (London, 1827), pp. 539-4

5. S. Gunasingam, **Some Aspects of the Impact of Cōla rule in the Trincomalee District**, a paper read before the Ceylon Studies Seminar, 19 th September, 1973
6. **South Indian Inscriptions**, Vol. II, (Madras, 1913), no. 82, p. 403

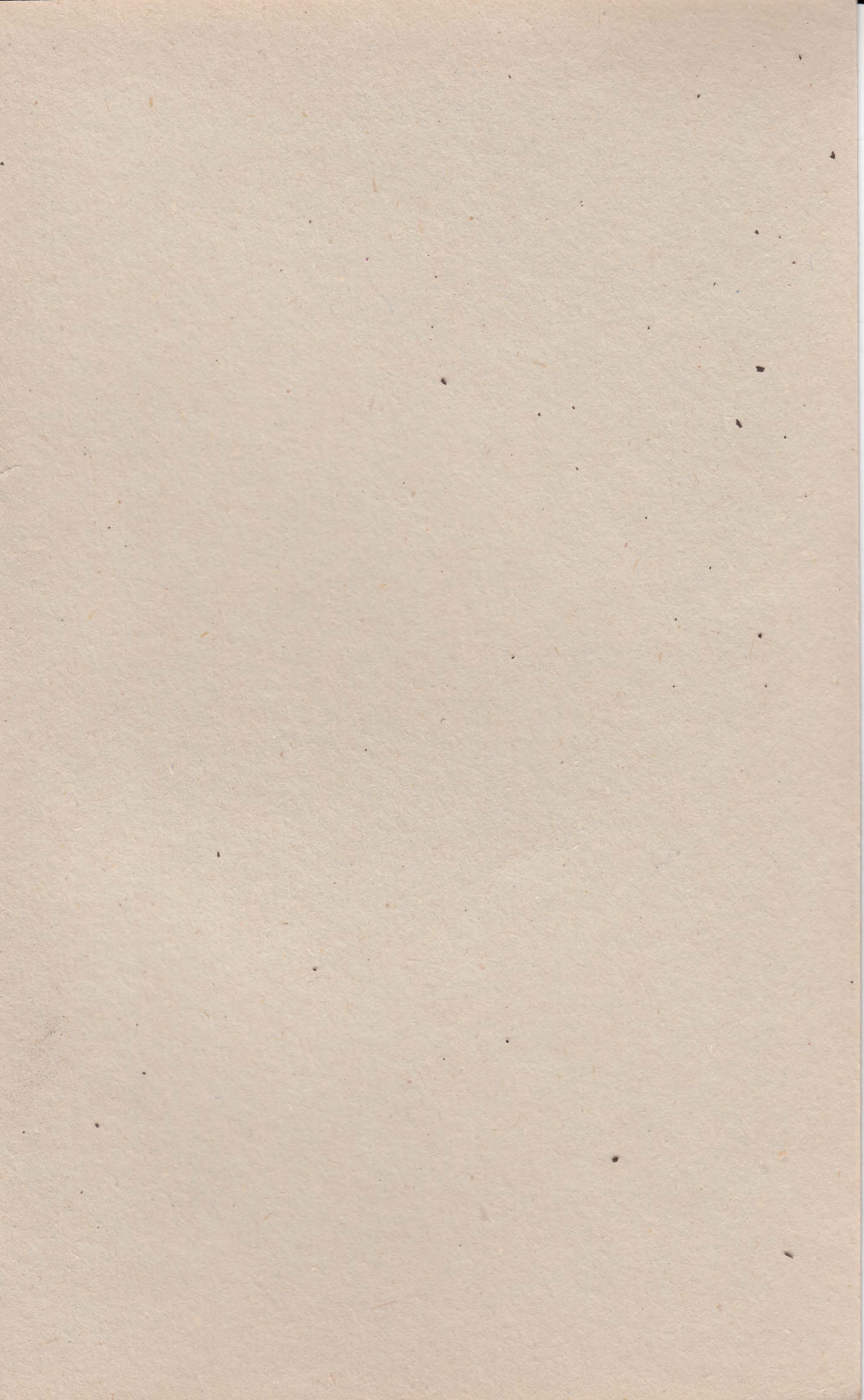
* The author wishes to thank Mr. K. Selvaratnam for his comments on this work.

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