SII 3.12: original edition by Eugen Julius Theodor Hultzsch

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Summary

This inscription is dated in the 37th year of the reign of "**Parakēsarivarman**, the conqueror of Madirai (Madhurā)," *i.e.* of the **Chōḷa** king **Parāntaka** I.,[1] who reigned from about A.D. 900 to 940.[2] It records that the villagers granted to the temple the village of **Śōdiyambākkam**, which was situated to the north of their own village. Śōdiyambākkam[3] still bears the same name and lies 3 1/4 miles north of Ukkal.

In the preceding inscription (No. 11, l. 7), which belongs to the 16th year of **Parakēsarivarman, Śōdiyambākkam** is designated as 'a village (belonging to) this god,' *i.e.* to the Vishṇu temple at Ukkal. At first sight it might be concluded from this that No. 11 is of later date than No. 12, and consequently, Parakēsarivarman one of the successors of Parāntaka I. On the other hand, it is but natural to assume that Parāntaka I. prefixed

[1] See Vol. II. pp. 374 and 379 f.
[2] See *ibid.* p. 381.
[3] No. 246 on the *Madras Survey Map* of the Arcot tāluka.

the title *Madirai-koṇḍa* to his name *Parakēsarivarman*, in order to distinguish it from earlier Chōḷa kings named Parakēsarivarman, and that any Parakēsarivarman who succeeded Parāntaka I. would have followed the example of the latter and adopted a similar distinguishing epithet. Hence I believe that the inscriptions of Parakēsarivarman[4] belong to an earlier king than Parāntaka I. The subjoined inscription would then record a mere renewal or confirmation of the gift of the village of Śōdiyambākkam, which had already belonged to the temple in the time of Parakēsarivarman.

Edition

〈1〉 **svasti śrī** [||] matirai koṇṭa kopparake**sa**ripa**(r)mma**ṟku yāṇṭu muppa(t)t(e)ḷāvatu kāliyūrkkoṭṭattuttaṉ kūṟṟuccivacūḷā〈〈(maṇi)〉〉ma(ṅ)ka(la)māki(ya) **śrīvikra**〈2〉**mābhara**ṇaccatu**rvvedima(ṁ)ga**lattu **sabhai**yom [|] Emmūrppu〈〈va〉〉ṉi(m)āṇikkavi**ṣṇugṛha**ttupperumāṉa**devabhoga**mā〈3〉ka Ivar muṉṉuṭaiya periya nan=tavāṉamuṭpaṭa Emmūr vaṭapiṭākaiccotiyampākkamāṉa Ūru(m) Ūrirukkaiyum Eriyu〈4〉naṉceyyum puṉceyyum vaḷaiyiṟcuṟṟu Uṭumpoṭi Āmai tavaḷntatepperppaṭṭatum (I)ppuvaṉimāṇik〈5〉kavi**ṣṇugṛha**t(tu)pperumāṉaṭikaḷukku Ārā**dhi**ppārkkum **A(r)cca**nā**bhoga**ttukku**ntrikāla**nti(ru)va**mṛ**tukku Iraṇṭu no(n=t)āviḷakku〈kku〉m **sa(ndhi)**kaḷil **(dī)pa**〈6〉m(ā)lai(ka)ḷukkum tiruvu**tsa**vattukkum (A)yaṉamum vi**ṣu**vum **¿gṛ?〈gra〉haṇ**amum **snapa**nañce(y)vatākavum **śrībali**kkuntiruvuṇṇāḻikaippuṟamaṟṟumep〈7〉perppaṭṭatukkun**(d)evabhoga**māvatākavum [|] Ivvūr (cu)ṭṭi Epperppaṭṭa Iṟaiyuṅkāṭṭapeṟātomākavum [|] Ivvūr Eṟiṉa kuṭikaḷai **sabhā**niyo**gatt**(ā)l **sa¿M?〈ṁ〉vatsara**〈8〉vāriyañceyvomum E(ri)vāriyañceyvomum toṭṭavāriyañceyvomum Ikkuṭikaḷai veṭṭi(yu)m veti(ḷai)yum vālakkāṇamum koḷḷapperātom(ā)〈9〉kavum [|] Ivvūrkkuṭika(ḷai)kkuṟṟan**doṣa**maṉṟu⟦ṭu⟧〈〈(p)〉〉āṭu **de**varey **(da)ṇḍi**ttukkoḷvatākavum [|] Oṭṭikkuṭut(tu) **¿ślā?〈śilā〉lekhai** ceytu Eḻuttu veṭṭikkuṭuttom **sa**〈10〉**bhai**yom [|] Ita(ṉ)ṟe(ṉ)ṟu Iṟa〈k〉(ka) nikā**¿ntya?〈ta〉**ñco(ṉ)ṉom kaṅkai Iṭaikkumari Iṭaicceytār ceyta pāva(ṅ)koḷv¿(ā)r?〈om〉ākavum [|] Itaṟ(ti)ṟampi(ṉom)e **śraddhāma(nda)**〈11〉(r)ey mey veṟu nicati nūṟṟeṭ(ṭukkā)ṇan(ta)ṇṭappaṭa Oṭṭikkuṭuttom **sabhai**yom [|] I**ssabhai**yuḷḷirun=tu **sa(bh)ai**yār paṇippaveḻu(tiṉ)e(ṉ) Ivvūr **maddhya(stha)**ṉ (po)ṟṟik=kuṟi **brahmapri**ya〈ṉ〉e〈ṉ ||〉

Apparatus

〈9〉 (p)āṭu • The *pa* of *pāṭu* is corrected from *ṭu*.

[4]See above, p. 17, note 4.

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! In the thirty-seventh year (*of the reign*) of king **Parakēsari-varman** who conquered **Madirai**,—we, the assembly of **Śivachūḷāmaṇimaṅgalam**, *alias* **Śrī-Vikramābharaṇa-chaturvēdimaṅgalam**, (*a village*) in its own subdivision of **Kāliyūr-kōṭṭam**, (*ordered as follows):—*

(L. 2.) To the god of the **Puvaṉimāṇikka-Vishṇugṛiham** in our village shall belong, as a divine gift (*dēva-bhōga*), the village called **Śōdiyambākkam**, a hamlet (*piḍāgai*) to the north of our village,—including the great flower-garden which belonged to this (*temple*) previously,—the site of the village,[5] the tank, the wet land, the dry land, and everything within (*its*) limits, on which the iguana runs and the tortoise crawls,[6] for the worshippers of the god of this **Puvaṉimāṇikka-Vishṇugṛiham**, for the requirements of the worship, for oblations (*tiruvamṛidu*) at the three times (*of the day*),[7] for two perpetual lamps, for rows of lamps at twilight, for festivals, for the bathing (*of the idol*) at solstices, equinoxes and eclipses, for offerings (*śrībali), (for*) supplies[8] to the store-room[9] of the temple, and for all other purposes.

(L. 7.) We shall not be entitled to levy any kind of tax from this village. We, (*the great men*) elected for the year, we, (*the great men*) elected for (*the supervision of*) the tank, and we, (*the great men*) elected for (*the supervision of*) gardens, shall not be entitled to claim, at the order of the assembly, forced labour (*veṭṭi*),[10] *vēdi[ḷai]* and *vālakkāṇam* from the inhabitants settled in this village.

(L. 9.) (*If*) a crime (*or*) sin becomes public, the god (*i.e.* the temple authorities) alone shall punish the inhabitants of this village (*for it*). Having agreed (*thus*), we, the assembly, engraved (*this*) on stone.[11]

(L. 10.) If we utter the untruth that this is not (*as stated above*), in order to injure (*the charity*), we shall incur (*all*) the sins committed between the **Gaṅgā** and **Kumari**. We, the assembly, agree to pay a fine of one hundred and eight *kāṇam* per day, if we fail in this through indifference[12] . . . . .[13]

[5] The term *ūr-irukkai* occurs in the Tañjāvūr inscriptions, Vol. II. Nos. 4 and 5.

[6] Compare Vol. II. p. 360, note 1.

[7] See above, p. 11, note 3.

[8] On *puṟam* see above, p. 6, note 9.

[9] This translation of *uṇṇāḻigai* is conjectural. The same word occurs in Vol. I. Nos. 82, 83, 145 and 150. Compare *iḍanāḻi*, 'a passage between two rooms,' in Dr. Gundert's *Malayāḷam Dictionary*, p. 100.

[10] See *Ep. Ind.* Vol. III. p. 323, note 1.

[11] The 'engraving' is expressed twice, first in Sanskrit and then in Tamil.

[12] Compare above, No. 7, l. 6.

[13] On *mey veṟu* see above, p. 13, note 1.

(L. 11.) Having been present in this assembly, I, the arbitrator of this village, **[Po]ṟṟikkuṟi Brahmapriyaṉ**, wrote (*this*) at the order of the assembly.

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1899. *South-Indian inscriptions. Volume III: Miscellaneous inscriptions from the Tamil country. Part I: Inscriptions at Ukkal, Melpadi, Karuvur, Manimangalam and Tiruvallam*. South Indian Inscriptions 3.1. Madras: Government Press. Pages 18–20, item 12, plate III.