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Emmanuel Francis

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Summary

This inscription records that in the 4th year of **Parakēsarivarman**, two residents of **Kaḍuttalai** in the country called **Irumaḍichchōḻar Kaṉṉāḍaga (Karṇāṭaka)**, gave four *kaḻañju* of gold for feeding a devotee in the Jain temple on the hill at **Vaigāvūr** in **Paṅgaḷa-nāḍu** which was a subdivision of **Palakuṉṟakōṭṭam**. The name **Irumaḍichchōḻar Kaṉṉāḍaga** indicates that the country in which Vaigāvūr was situated, was so called after **Irumaḍichchōḻa** who is perhaps to be identified with **Parakēsarivarman** in whose reign the record is dated. **Irumaḍichchōḻa** means 'the twice (*powerful*) Chōḻa' as **Mummaḍichchōḻa**, the surname of **Rājarāja** I. means 'the thrice (*powerful*) Chōḻa'. **Parakēsarivarman Parāntaka** I. was actually the second powerful king in the **Vijayālaya** line.

Edition

〈1〉 **(svasti śrī)** [||] (kop)parakecaripaṉma〈r〉kku yāṇṭu nālā〈2〉vatu palakuṉṟakkoṭṭattup paṅkaḷaṉāṭṭu vai〈3〉ykāvūrt tirumalaippaḷḷiyil nicatamoru Aṭikaḷmārkku〈4〉c coru vaittār Irumaṭiccoḷar kaṉṉāṭakakkaṭuttalaiŪr〈5〉 **de**vakaṉmi Eraṉ puttukaṉum maturāntakakkarampuḷā(rāna)〈6〉 kaṭuttalaiy comaṉāyakaṉ cantayaṉāyiravaṉumivvi〈7〉ruvoñ cantirātittaruḷḷaḷavum ni¿r?〈ṟ〉ka vaittomita〈8〉ṉukku nāṟkaḷaiñcu poṉṉāl vanta palicaiyyālippa〈9〉ḷḷiyāḷvāre Ūṭṭuvikka vaittom [||]

Apparatus

〈4〉 vaittār • {vaittōm} would be more appropriate.

Translation by Krishna Sastri 1920

Hail ! Prosperity ! In the 4th year of (*the reign of*) king **Parakēsarivarman**, we, the two following persons (*viz.*) **Eraṉ Puttugaṉ**, a temple servant (*dēvakaṉmi*) of the village of **Kaḍuttalai** in **Irumaḍichchōḷar-Kaṉṉāḍaga** (*country*) and **Madurāntaka Karambuḷār** *alias* **Sōmanāyagaṉ Śandaiyaṉ Āyiravaṉ** of **Kaḍuttalai**, provided to give food regularly[1] to one devotee (*aḍigaḷ*) in the Jaina temple (*paḷḷi*) on the sacred hill (*tirumalai*) at **Vaigāvūr** (*a village*) in Paṅgaḷa-nāḍu (*which was a district*) of **Palakuṉṟa-kōṭṭam**. We deposited for this (*purpose*) four *kaḷañju* of gold to last as long as the moon and the sun endure, so that, with the interest accruing (*from this gold*), the managers of this *paḷḷi* shall themselves feed (*the devotee*).

Bibliography

Digital edition of SII 3.97 by Krishna Sastri 1920 converted to DHARMA conventions by Emmanuel Francis.

Primary

[SII] Krishna Sastri, H. 1920. *South-Indian inscriptions. Volume III: Miscellaneous inscriptions from the Tamil country. Part III: Inscriptions of Aditya I, Parantaka I, Madiraikonda, Rajakesarivarman, Parantaka II, Uttama-Chola, Parthivendravarman and Aditya-Karikala and the*

[1] In *South-Indian Inscriptions* (e.g., Vol. III, Part II, p. 146) this word is translated as 'daily.' It is doubtful if *niśadam*, which also sometimes occurs as *niśadi*, is to be taken as a Tamil corruption of the Sanskrit *niyata* or if it is only another form of *nichcham* (skt. *nitya*).

Tiruvalangadu plates of Rajendra-Chola I. South Indian Inscriptions 3.3. Madras: Government Press. Pages 229–230, item 97.