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Summary

This interesting record registers a gift of gold made by a military officer for strengthening the bund of a tank, by depositing on it the silt-removed from that tank. The gift, however, appears to have been utilized subsequently for feeding four Brāhmaṇas in the local temple, for the merit of the four heroes who fell in a battle on the occasion when the donor **Tīraṉ Śeṉṉippēraraiyaṉ** of **Araiśūr** made a frontal attack with his colleagues on the enemy, in a fierce battle (*astikkaḍai*) fought at **Vēḷūr** between **Perumāṉaḍigaḷ** (*i.e.*, Parāntaka I.) and the allied **Pāṇḍya** and **Ceylon** kings. The result of the battle is not stated; but from the **Udayēndiram** plates published above, in Volume II, pages 375 ff., Parāntaka I. is known to have conquered Madura after defeating its ruler the Pāṇḍya king **Rājasiṁha** and to have repulsed an army of the king of Laṅkā (Ceylon), thereby earning for himself the surname **Saṅgrāmarāghava**. The Ceylon king who at this time must have sent his army in support of the Pāṇḍya could have been no other than **Kassapa** V. who, according to the traditional account given in the *Mahāwamsa*, would have reigned from A. D. 906 to 916 (*Journal of the Royal Asiatic Society*

for July 1913, page 525 f.). The commencement of the reign of **Parāntaka** I. has been fixed by Professor Kielhorn to lie between 15th January and 25th July A.D. 907.

Edition

〈1〉 **svasti śrī** [||] matiraikoṇṭa kopparake**saripatma**ṟkku yāṇṭu paṉṉiraṇṭā-vatu koṭṭanāḷ nūṟṟirupattoṉpatu paṭuvūrkkoṭṭattu kkāvatippākkamākiya Amaṉinārāyaṇa(c)catu**rvve**timaṅkalattu [7+] Ivvāṭṭaik kuṭumpuvārikapperu〈ma〉k=kaḷun toṭṭa(v)ārikapperu〈ma〉k=kaḷuṅ kaḷaṉivārikapperumak=kaḷum vaṭakaḷaṉi〈2〉vārikap-perumak=kaḷum **bha**ṭṭarkaḷum vi**śiṣṭa**rkaḷum Uḷḷiṭṭa **mahāsabhai**yār paṇiyāl (Iv)vāṇṭu Erivārikañ ceykiṉṟa Erivārikapperumakkaḷom coḻa(nā)ṭṭup pāmpuṇikkūṟṟa(t)tu (Ar)aicūr Araicūruṭaiy [5+] ṉ tīraṉ ceṉṉipperaraiyar pakkal Oṉpa(tarai)māṟi niṟai nūṟṟirupatiṉ kaḻañcu poṉ koṇṭu Innūṟṟirupati〈3〉ṉ kaḻañcupponṉum Emmur periya Eri karai maṇṇaṭṭukiṉṟa Oṭanāyaṉmārk kiṭuvaṭaṟku mutalāka koṇṭu Innūṟṟiru-patiṉ kaḻañcu ponnālum van=ta **vṛ¿t?〈d〉thi**yāley pāṇṭiyaṉum Īḻattaraiyaṉum vantu perumāṇaṭikaḷoṭu veḷūr **Asti**kaṭaiceyta nāṉṟu Icceṉṉipperaraiyar tām (n)eṟṟi ceṉṟa Iṭattup paṭṭa cevakar kārimaṅkalamuṭaiyāṉukkum valikku(ṭṭi)kkum pe-runāyakaṉukkum Aḻiyānilai māṭampikkum Āka Innālvaraiyum cārtti Emmur〈4〉 (pār)yāṟṟaṅkarait tirukkarapurattup perumāṇaṭika(ḷ) Amutuceyyumpoḻtu tāmeṭup-pitta cālaimaṇṭakattey ve**da**m valla **A**pū**rvvi**kaḷ(e)y nicati nālvar **brāhma**ṇ¿i?〈a〉ṟku nālu kaṟiyum meyveṟu Āḻākku neyyum meyveṟu nāḻit=tayirum Aṭṭi **Ācantra**kālamum muṭṭ¿a?〈ā〉mey Ipparicu A**gra**m ¿U?〈Ū〉ṭṭuvippomākavum Ivarkaḷ A**gra**m Uṇṭapoḻtu Ivar〈ka〉ḷukku meyveṟu Iraṇṭu k(āyu)m Ilaiyum Iṭuvatākavum Ipparicu A**gra**m Ūṭṭuvippatu [|] I nālvar **brahma**ṇaraiyu〈5〉m A〈v〉vavvāṇṭu Ērivārikañ ceyyum Erivārikapperumakkaḷey **Ā**c**andra**kālamum kaṭaikkaṇṭu Ūṭṭuvippā〈rā〉kavum | I **dhanma**m **rakṣitt(ār·) Aśvamedha**ñ ceyta **phala**¿mm?〈m〉ey〈tu〉vārākavum | I **dhanma**ttukku viro**dha**ñ ceytār **geṁ**kaiyiṭaikkumariyiṭaic ceyta pāvattu(p pa)ṭu-vārākavum | paṇittom Iv=vāṭṭai Erivārikapperumakkaḷ U(ḷḷi)ṭṭa ma**hāsabhai**yom ||| Itukuṟiyuḷḷiruntu I**vvā**ṭṭai Erivārikapperumakkaḷ paṇikka Eḻutiṉeṉ **madhyasta**ṉ civakkuṟi nūṟṟeṇmaṉeṉ |||

Translation by Krishna Sastri 1920

(Line 1.) Hail ! Prosperity ! In the 12th year of (*the reign of*) king **Parakēsarivarman** who took **Madirai** (Madura)—the day of the gift (*koṭṭa-nāḷ*[1]) (*being*) one hundred and twenty nine—at the command of the members of the great assembly which included (*in it*) the great men of the *wards-committee*, the great men of the *garden-committee*, the great men of the *fields-committee*, the great men of the *north-fields (vaḍa-kaḻaṉi)-committee*[2] , the *Bhaṭṭas* and other distinguished men (*viśishṭas*) of this year. . . . . .**Kāvadippākkam** *alias* **Amaṉinārāyaṇa-chaturvēdimaṅgalam** in **Paḍuvūrkōṭṭam**, the great men of the *tanks-committee*, who do the *ēri-vāriyam* for this year, received from **Araiśūruḍaiy[āṉ]. . . . . Tīraṉ Śeṉṉi-Pēraraiyar** of **Araiśūr** in **Pāmbuṇi-kūṟṟam** (*a subdivision*) of **Śōḻa-nāḍu**, one hundred and twenty *kaḻañju* weight of gold of nine and a half degrees of fineness[3] .

(L. 3.) Receiving this one hundred and twenty *kaḻañju* of gold as a fund for paying the ferry-men depositing mud on the bund of the big tank of our village, we shall, from the interest accruing on this one hundred and twenty *kalañju* of gold, for (*the merit of*) these four servants (*viz.,*) **Kārimaṅgalam-Uḍaiyāṉ, Valikkuṭṭi, Perunāyagaṉ** and **Aḻiyānilai-Māḍambi** who died when this (*i.e., the above-mentioned*) **Śeṉṉi-Pēraraiyar** himself made a frontal attack on the occasion when the **Pāṇḍya** (*king*) and the king of **Ceylon** marched (*against*) **Perumāṉaḍigaḷ** and fought with him a deadly battle[4] at **Vēḷūr**. in the manner described below, feed regularly at the time when offerings are made to the lord (*perumāṉaḍigaḷ*) of our village of **Tirukkarapuram**, on the bank of the **Pāryāṟu**[5], in the feeding hall (*śālai-maṇḍagam*) constructed by him (*i.e.*, Śeṉṉi Pēraraiyar), without any break as long as the moon (*lasts*), four *apūrvi*[6] Brāhmaṇas versed in the **Vēdas**, with rich meals (*agram)*[7] supplying four vegetables (*kaṟi*), one *āḻākku* of ghee for each individual and one *nāḻi* of curd for each individual.

[1]The word *koṭṭanāḷ* occurs for the first time. Other inscriptions use only *nāḷ*. The exact significance of the word is doubtful.

[2]*vaṭakaḻaṉi vārikapperumakkaḷ*. The function of this body as distingnished from *kaḻaṉivārikapperumakkaḷ* is not clear.

[3]*māṟi* is the word actually used. It has been taken to correspond to the modern *māṟṟu*.

[4]*astikkaṭai ceytanāṉṟu*. The translation of this phrase by "a deadly battle" is purely conjectural. It is not found in the dictionaries. The word may also mean "a fight on elephants."

[5]Pāryāṟu must evidently be the Pālāṟu on which the present village of Tiruppāṟkkaḍal is situated.

[6]The technical term *apūrvi* as applied to Vēdic Brāhmaṇas is also found in an inscription from the Vishṇu temple at Eṇṇāyiram (No. 333 of 1917). In describing a school for the students of the Vēdas, it mentions three students and teachers of the Ṛig, Yajus, etc., Vēdas who either studied *apūrva* or taught it. It is not improbable that the term was intended to convey a special method of studying the Vēdas and was an accepted synonym for Vēdic literature which included Rig, Yajus, Chhāndōgya-Sāma, Talavakāra-Sāma, Vājasanēya, Atharva, Bandhāyanīya-Gṛihya, Kalpa, Gaṇa and Kāṭhaka.

[7]*Agram* is still used in Malabar in connexion with the term *agra-śālā*, 'cooking houses in temples' and

(L. 4.) After these are richly fed, two areca-nuts (*kāy*) and leaves shall be given to each of them. Thus shall the rich repast be given. The great men of the *tank-committee* who perform (*the duties of) ēri-vāriyam* year after year shall themselves supervise and feed the four Brāhmaṇas as long as the moon (*lasts*). Those who protect this charity shall obtain the merit of the performance of Aśvamēdha (*sacrifice*). Those who obstruct this, charity shall incur the sins committed (*by sinners*) between the Ganges and Cape Comorin. We, the members of the great assembly including the great men of the *tankcommittee* of this year, have ordered (*in the aforesaid manner*). I, the arbitrator (*madhyastha*) **Śivakkuṟi Nūṟṟeṇmaṉ**, wrote (*this document*) under the orders of the great men of the *tank-committee* of this year, being (*myself*) present in the assembly.

Bibliography

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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 Tiruvalangadu plates of Rajendra-Chola I*. South Indian Inscriptions 3.3. Madras: Government Press. Pages 231–233, item 99.

with *agraśāla-para* a special measure used in these cooking houses. *Agram* also means excellent or chief. When applied to a meal it means perhaps the chief meal provided for in a temple.