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Summary

The subjoined record is also dated in the 30th year of king **Parakēsarivarman Parāntaka** I. Later on, in the body of the inscription (l. 11) his 35th year is mentioned. It follows that the epigraph must have been engraved on the stone not earlier than the 35th year of the king and that till then it must have been preserved in the royal archives. It registers a gift of gold for a lamp to the temple of **Tiruvoṟṟiyūr** by prince **Kōdaṇḍarāma**, the eldest son of (*the Chōḷa king*) **Śōḻa-Perumāṉaḍigaḷ** (Parāntaka I.).

A portion of this gold is stated to have been invested with the residents of **Veḷḷivāyil** who agreed to pay interest once in six months on the deposited amount and to give two meals every day to the man that came to demand the interest thereon. The rate of interest was three *mañjāḍi* per *kaḻañju* per annum (*i.e.*, fifteen per cent). **Veḷḷivāyil** is evidently the same as **Tiruveḷḷavāyal**, eight miles east of Poṉṉēri.

The temple of **Kōdaṇḍarāmēśvara** at **Toṇḍamaṉāḍ** was also called **Ādityēśvara** and Mr. Venkayya surmised from this that **Kōdaṇḍarāma** must have been a surname either

of **Rājāditya**, the eldest son of **Parāntaka** I., or of his second son **Gaṇḍarāditya**[1]. The subjoined inscription calling **Kōdaṇḍarāma** the eldest son of Parāntaka proves conclusively that the former must be identical with Rājāditya of the large Leyden plates. It might further be remarked that in the **Tirumālpuram** inscription (No. 142) printed below, the **Chōḷa** king **Āditya** I. is called **Toṇḍaimāṉāṟṟūr-tuñjiṉadēva**. Mr. Venkayya identifies the village **Toṇḍaimāṉāṟṟūr** with **Toṇḍamaṉāḍ**. If this identification is correct it follows that the temple of **Kōdaṇḍarāmēśvara** or **Ādityēśvara** at **Toṇḍamaṉāḍ** may have been so called after Āditya I. who died at Toṇḍamaṉāḍ and who, it is not improbable, also held the title **Kōdaṇḍarāma**, just like his grandson **Rājāditya**.

Edition

〈1〉 dī(pa)daṇḍau ca [6+]〈2〉 pratidina¿Mni?〈madi〉śa¿n?〈d〉d¿ī?〈i〉padī¿ṣ?〈p〉tyai [5+]

〈3〉 matiraikoṇṭa kopparakecariva**rmma**ṟku yā(ṇṭu) [1+]〈4〉 muppatāvatu tiruvoṟṟiyūr **mahāde**varkku co(ḷap)〈5〉perumā¿nn?〈ṉ〉aṭikaḷ **parake(sa)ri**va**rmma**r tirumaka¿nn?〈ṉ〉ār mu(t)〈6〉tapiḷḷaiyār **śrīkodaṇḍar(ā)ma**r **Ā**ca**ndra**tāramum Iraṇṭu (na)〈7〉**ndā**viḷakku Erippataṟku mu¿(ḷu)?〈ṭi〉cc(o)ḷaṇāṭṭuc ciṟṟina〈vāḷ〉〈8〉 Eccaperumāṉ meykāppāṉ koyina**(llū)**r (na)〈9〉ṭaiyyūraṉum kaṇkāṇiyāḷ Iraṇṭu na**ndā**vi(ḷakki)〈10〉ṉukku vaitta poṉṉūṟkaṟcem(m)ai **A**ṟu(pati)〈11〉(ṉ ka)ḷañcu [||] Ippoṉṉilikkovukku muppattaiñ(c)āva(tu) (puḷal)〈12〉koṭṭattu puḷalerikiḷnāṭṭu ve(ḷḷivā)yilūroṅ koṇ(ṭa poṉṉū)〈13〉ṟkaṟcemmai muppatiṉkaḷa(ñ)cu (Ippoṉṉu)kku palicaiy [5+]〈14〉 ḷañciṉvāy mu〈ṉ〉ṟu mañcāṭiyā〈kak〉 ko(ṇ)ṭa nāṟ(kaḷañca)rai poṉ [1+]〈15〉 mācimutal(āṟā)ṟu tiṅkaḷilirukaḷañcekā(l) poṉṉā [5+]〈16〉 n tiruvoṟṟiyūrāṇikkiḻe koṇṭu ceṉ [5+] ppo [2+]〈17〉 poṉṟaṇṭavaṉtār〈k〉ku nicati yi{r}(ṟira)ṇṭu coṟu kuṭupp(o) [3+]〈18〉 taṟṟiṟampil **dha(r)mmāsa**nattu nicati pan(ni)rukāṇan taṇ(ṭa) [5+]〈19〉 kuṭutto{m}miṭṭa taṇṭañ ceṉṟu niṉṟum pa [2+] ku [6+]〈20〉 (t) tomāṉom meṟ collappaṭṭa veḷ(ḷi)vā(yil) [7+]〈21〉 [10+]

Apparatus

〈2〉 **pra**ti**di**naM**ni**ś**andīpadīṣṭyai** • Read ***dina**madiśaddipadīptyai*.

[1] *Madras Epigraphical Report* for 1904-05, page 50, paragraph 9.

Translation by Krishna Sastri 1920

(Line 1.) . . . . . gave two lamp-stands . . . . . for burning lamps every day.

(L. 3.) In the 30th year of (*the reign of*) king **Parakēsarivarman** who took **Madirai** (Madura), the eldest prince, the prosperous **Kōdaṇḍarāma**, the illustrious son of **Śōḻa-Perumānaḍigaḷ Parakēsarivarman**, deposited sixty *kaḻañju* of pure gold tested by the stone of the village, for two perpetual lamps under the supervision of **Echchapperumāṉ** of **Śiṟṟinavāḻ** in **Muḍichchōḻa-nāḍu** and of the body-guard (*meykāppāṉ*) **Naḍaiyūraṉ** of **Kōyinallūr**, for burning two perpetual lamps in (*the temple of*) **Mahādēva** (*Śiva*) at **Tiruvoṟṟiyūr** as long as the moon and the stars (*exist*). Out of this gold, in the thirty-fifth (*year*) of this king, the residents of the village (*ūrōm*) of **Veḷḷivāyil** in **Puḻalērikīḻ-nāḍu** (*a subdivision*) of **Puḻal-kōṭṭam**, received thirty *kaḻañju* of pure gold tested by the stone of the village. The interest on this gold. . . . . received, at the rate of three *mañjāḍi* per *kaḻañju, (viz.)* four and a half *kaḻañju* of gold . . . . . two *kaḻañju* and a quarter of gold for every six months commencing with (*the month of*) Māśi . . . . shall be received through the administrators of **Tiruvoṟṟiyūr**[2] . . . . . To the persons who come to demand the gold (*i.e.*, the interest), we shall give two meals every day. Failing (*to do*) this . . . . . to the *dharmāsana*, a fine of twelve *kāṇam* per day . . . . . gave . . . . . The fine being deposited, ... the standing . . . . we the above-mentioned . . . . . of **Veḷḷivāyil** . . . . . .

Commentary

〈1〉 It is very likely that one or two lines have been lost at the beginning.

Bibliography

Digital edition of SII 3.105 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*

[2] The phrase *tiruvoṟṟiyūrāṇikkīḻē* has been tentatively translated as "through the administrators of Tiruvoṟṟiyūr". The term *ūrāṇi* may be compared with *nīrāṇikkaṉ* 'one who takes care of the sluice of a public tank'.

Tiruvalangadu plates of Rajendra-Chola I. South Indian Inscriptions 3.3. Madras: Government Press. Pages 237–239, item 105.