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Summary

This Sanskrit inscription supplies some additional information about **[Pirāntakaṉ] Iruṅgōḷār** *alias* **Śiṟiyavēḷār** mentioned in the two previous records. He is here called **Śiruvēḷā** the foremost member in the family of the daughter of king **Pirāntaka** and the light of the **Iruṅgōḷa** race. The first of the attributes is interesting and has perhaps to be understood with reference to the marriage of a member of the **Koḍumbāḷūr** family named **Samarābhirāma** to the **Chōḷa** princess **Anupamā**[1] mentioned in an inscription from Mūvarkōyil. If this is so, it follows that Anupamā was a daughter of king **Parāntaka** I. It is also known that prince **Arikulakēsari**, son of Parāntaka I., married **Pūdi Āditta-Piḍāri**, daughter of **Teṉṉavaṉ Iḷaṅgōvēḷār**, another member of the same family which was called Irukkuvēḷ, Iḷaṅgōvēḷ or Iruṅgōḷa.

In the 5th year of king **Sundara-Chōḷa** this chief **Śiruvēḷa** (*i.e.*, Śiṟiyavēḷār) is stated to have given to the god at **Śrīviśalūra** (*i.e.*, Tiruviśalūr), some *māshakas* of gold for rice *offering* and the *gatānakas* (*gadyāṇakas*) which accrued to the king as revenue

[1] See *Madras Epigraphical Report* for 1908, page 87.

from the village **Nimba** or **Nimbāgrahāra** for repairs, and a lamp. Nimba or Nimbāgrahāra on the northern bank of the Kāvērī is apparently the modern **Vēppattūr** called **Amaninārāyaṇa-chaturvēdimaṅgalam** in Tamil inscriptions.

Edition

〈1〉 [6+] (dhā)mni śrīviśalūranāmni vasato devasya madhyandine śālyan¿t?〈n〉ena sabhājanāya (ni)yata(m) 〈vaṁśa〉p¿ra?〈ṛ〉d¿i?〈ī〉p¿o?〈ā〉yi¿d?〈t〉o〈2〉 [4+] ma sukṛtī (pañc)o¿(ddh)?〈tt〉(a) rā(nm)āṣakān (niṁba)grāmagatānak¿a?〈ā〉nsudha¿(bṛ)?〈kṛ〉te rāj¿a p?〈ap〉radeyā¿d?〈n〉api |||〈3〉 pr(ādādi)ruṁkoḷakulapradīpaḥ pirāntakasyā(nma)javargavaryyaḥ [|] dīpammudā śrīviśalūradhā¿nm?〈mn〉e harāya ¿ba?〈bhū〉bhṛcciṛuveḷanā(mā) [||] śrīmatsundaracoḷabhūpatilakasyābde vare pañcame kāveryy(ā)staṭa Uttare guṇanidh(au) niṁ¿(bh)?〈b〉āgrahārāhvaye [|] grāme śrīviśalūradhāmni niratāyeśā(ya dī)pammudā ¿m?〈d〉attanta¿ñ?〈c〉ci ṟuḷa(venā)mavahatā rakṣantu m¿a?〈ā〉heśvarāḥ |||~

Apparatus

〈1〉 pradipoyido • Read *pṛdīpāyito*.

〈2〉 Line 2 • Eight letters appear to have been lost at the beginning of this line.

〈3〉 Line 3 • The line begins with the Tamil passage *maṟkuyāṇṭu 5 Āvatu* on the estampage. It is doubtful if this formed part of the inscription under publication. — 〈3〉 babhṛcci • The formation of the letter *ba* is very irregular; read *bhūbhṛcci*.

Translation by Krishna Sastri 1920

(Verse 1.) The light of his race, the fortunate one . . . . . (*gave*) . . . . . *māshakas* increased by five for offering in perpetuity cooked rice in midday to the god dwelling in the temple . . . . . named **Śrīviśalūra**. (*He*) also (*gave*) for whitewash (*i.e.*, repairs) the *gatānakas* (*gadyāṇakas ?*) of the village **Nimba**, which were payable to the king.

(V. 2.) The king named **Śiruvēḷa** who was the light of the **Iruṅkōḷa** race and the foremost (*member*) in the family of the daughter of (*king*) **Pirāntaka** gave with delight a lamp to **Hara** (*Śiva*) whose abode was at **Śrīviśalūra**.

(V. 3.) May the *Māhēśvaras* protect the lamp presented with delight in the prosperous fifth year of (*the reign of*) the best of kings, the illustrious **Sundara**-Chōḷa, by him who bore the name **Śiruvēḷa**, to **Īśa** (*Śiva*) who was pleased (*to dwell*) in the abode (*temple*) of Śrīviśalūra (*situated*) in the virtuous village named **Nimbāgrahāra** on the northern bank of the (*river*) **Kāvērī**.

Bibliography

Digital edition of SII 3.121 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 Tiruvalangadu plates of Rajendra-Chola I*. South Indian Inscriptions 3.3. Madras: Government Press. Pages 257–258, item 121.