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## Edition

<Face A> <1> □svasti śri cōḷa-ma<2>hārājādhirāja-pa<3>ramēśvara-vikramādi<4>tya-  
śakrikomara-vi<5>kramādityala koḍuk(u)<6>X kāśyapagōtru<7> śaty(ā)ditunṛu  
śiddhi<8>yu rēnāṇḍu Ēḷuv[ē]<9>[lu] Ēḷucu;nrui?<nri> ko(ma)<10>ṛi pāra rē-  
vaśa<11>r(mma) kāśyapagō<12>triniki Iccina<13> [di] (c)iḷumbūri Utta[ra]<14>[di]śa  
tū(r)punaṁ diśa<15> [1+]ḍujuggi pola(garu)<16> (su) da(k)ṣ[i]ṇa-diśa<17> <Face  
B> <18> Ēnu maṛutru-gā<19>nu tāgiri dēni<20> sakṣinavānīki<21> <22> <23>  
<24> diniki vakrambu<25> vaccuvanṛu<26> vadya<27> pañcama(hā)<28>(pā)takaṇ  
cēsi(na)<29>vāni lōka[m](bu)<30> [ca]nv[ā]nṛu □

## Translation by Krishna Sastri 1911–1912

Hail! Śatyaditunṛu (Satyāditya) of the Kāśyapa-gōtra, son of Śaktikomara Vikramāditya (and grandson of) the great lord, the glorious Chōḷa-Mahārājādhirāja Vikramāditya, while ruling the Śiddhi one thousand and the Rēnāṇḍu seven thousand (*districts*), gave to Rēvaśarmma of the Kāśyapa-gōtra, (*a resident*) of Komaripāra, five *marutru* (of land) at Chirumbūru . . . . on the north side . . . . east side . . . . the boundary of the fields of Juggi; (on) the south side . . . . . To him that maintains this (*charity*), (*shall accrue*) the merit of establishing a thousand temples, a thousand tanks (and) a thousand villages! He that obstructs this, shall live in the world of him who commits the five great sins (*such as*) murder of a son, the murder of a woman (*and*) the murder of a cow!

## Commentary

The inscription was written from the bottom up on both faces. H. Krishna Sastri comments on the word *marutru* (line 18): “*Marutru* is evidently the plural of *marutu*, which again is a corrupt form of the Kanarese *mattar*, *mattaru* 'a measrue of land'” (1911–1912, p. 346, n. 5).