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Summary

This inscription records, that a number of people agreed to found a temple, called **Okkaniṉṟa-nāyaṉār**, and granted to it three *velis*[1] of land belonging to **Tiru-Viruñchapuram**, *i.e.*, **Viriñchipuram**, and a *tirumaḍaiviḷāgam*.[2] **Okkaniṉṟa-nāyaṉār** was evidently the name of the **Vakkaṇāpuram** Temple, and may be connected with the modern name of the village. A shrine of **Chaṇḍeśvara-nāyaṉār**,[3] the god, who is supposed to preside over the temple treasury, seems to have been attached to the temple.

Further, some land was granted to **Vaṛittuṇai-nāyaṉār**, "the lord who is a companion on the road." This is the Tamil equivalent of **Mārgasahāyeśvara**, the name of the **Viriñchipuram** Temple, which occurs in No. 58.

[1] 1 *veli* consists of 5 *kāṇis*, 1 *kāṇi* of 100 *kuṛis*, and 1 *kuṛi* is equal to 576 square feet.

[2] This term seems to signify "the environs of a temple;" compare No. 86, line 24.

[3] Compare **Ādidāsa Chaṇḍeśvara** in six other inscriptions (Nos. 84, 85, 89, 110, 112 and 131), and **Ādichaṇḍeśvara** in Carr's *Seven Pagodas*, pp. 121, 128. The Tanjore Temple also contains a small shrine of Chaṇḍeśvara.

The whole grant was entrusted to a certain **Kambavāṇa-bhaṭṭa**, whose name also appears among the signatures, which are attached to this document. Among these there are some curious denominations, which show that the villagers were fond of bearing royal names. Thus we find **Vīra-Śoṛa-Brahmā-rāyaṉ**, **Mīṉavarāyaṉ**,[4] **Devarāyaṉ**, **Nandivarman**, **Muvendirayaṉ**,[5] and **Chedirāyaṉ.** One of the witnesses signs half in Tamil, half in Sanskrit;[6] another was called after **Śiṟṟambalam**[7] and a third hailed from **Periya-nāḍu**.

Edition

West.

〈A1〉 **śubhamastu** [||] ca**ṇḍeśvara**nāyaṉār Aruḷicceytapaṭikku Āḷvār kampavāṇapa**ṭṭa**rkku [||] **siddhā**ttiva**ruṣaM** kāttikai ൧ mutal tiruviruñcapurattil kollaiyil tevanerikku〈A2〉 teṛkku kollainilattile nāyaṉār Okka(ni)ṉṛa nāyiṉāraiyum Eḷuṉtaruḷa paṇṇi Okkaniṉṛāṉ Eriyum kaṭ=ṭi Iṉta Eri (ki)ḷum maṟṟum Iṉta nirku Ervai Āṉa Iṭaṅkaḷilum tirutta〈A3〉lāna nilam tirutta kaṭavarākavum [|] tiruttumiṭattu Inṉāyanār Okkaniṉṛa nāyiṉārkku Iṉta Eri kiḷe kaṭṭaḷai cera muṉṛu veli nilam tevatānam Āka **sarvva**mā**nnya** Iṛaiyili Āka **cantr(ā)**〈A4〉**(di)tya**varaiyum cella kaṭavatākavum [|] Iṉta mūṉṛu veli nilamum Oḷiṉtu Eṟṟam Uḷḷa nilam Uṭaiyār vaḷittuṇai nāyaṉārkku tevatānam Āka kaṭavatākavum [|] Iṉta Okkaniṉṛa nāyaṉār〈A5〉 tirukkoyilai cūḻṉta Iṭattilum caṉṉatiyilum Eṛiṉa pala kuṭikkum koḷḷum vācalpaṇam Uḷpaṭṭa kaṭamai Uḷḷatu Iṉta Okkaniṉṛa nāyinārkku **sarvvamānnya** Iṛaiyili Āṉa tiruma〈A6〉{ma}ṭaiviḻākam Āka kaṭavatā〈ka〉vum [|] Iṉta tirumaṭaiviḻākamum Iṉta tevatāṉam mūṉṛu veli nilamum Oḷiṉtu Eṛa tiruttiṉa nilattukku tiruttiṉa varu**ṣa**ttukku pala Upātiyum〈A7〉 Uḷpaṭa nūṛu kuḷikku kalaṉe nāṉāḻi nellum kāl paṇamum viḻukkāṭu koḷḷa kaṭavatākavum [|] Itaṛkku Etirāmāṇṭukku pala Upātiyu〈m〉 Uḷpaṭa kalapaṟṟu Aṟṟa makitāriyil kāl varicai〈A8〉 koḷḷa kaṭavatākavum [|] Itaṛkku Etirāmāṇṭukku kalapaṟṟu Aṟṟa makitāriyil Arai varicai koḷḷa kaṭavatākavu[m |] Itaṛkku Etirāmāṇṭu mutal Aṉaittāṇṭum kalapaṟṟu Aṟṟa makitāriyil〈A9〉 Oṉṛu mukkāl koḷḷa kaṭavatākavum [|] Ip(pa)ṭikku tirumalaiyile Eḷuttu veṭṭi koḷḷavum [|] Itu **śrīmaheśvararakṣai** ൟ Ivai Atikāram Ilakkappaṉ Eḷuttu Ivai kampavāṇapaṭ=ṭaṉ Eḷuttu

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[4] **Mīṉavaṉ**, "the bearer of the fish-banner," is an epithet of the **Pāṇḍya** kings.

[5] This stands probably for **Muv-vēnd-irāyaṉ. Muvvēndu** would be a synonym of **Mūvaraśar**, "the three kings," *i.e.*, **Śeraṉ, Śoṛaṉ** and **Pāṇḍiyaṉ**.

[6] *Ivai* **dakṣiṇāmūrttibhaṭṭasya**.

[7] *Ivai tirucciṟṟampalapaṭṭaṉ Eḷuttu*. Śiṟṟambalam is the Tamil name of **Chidambaram**.

South.

〈1〉 Ivai **dakṣiṇāmūrttibhaṭṭasya** Ivai tirucciṟṟampalapaṭṭaṉ Eḷuttu Ivai caivvā**dhirājaṉ** Eḷuttu〈2〉 Ivai periyanāṭṭu nampi Eḷuttu Ivai viracoḷa**brahmā**rāyaṉ Eḷuttu Ivai Apparāṇṭi Eḷut(tu)〈3〉 Ivai camaiyamaṉtiri Eḷuttu Ivai **śrīmāheśvara**veḷāraṉ Eḷuttu Ivai miṉavarāyaṉ Eḷuttu Ivai t(e)varāyaṉ Eḷuttu〈4〉 Ivai naṉtipaṉmaṉ Eḷuttu Ivai Apimānapūṣaṇaveḷāṉ Eḷuttu Ivai koyil kaṇakku muveṉtirayaṉ Eḷuttu Ivai cetirāyaṉ Eḷuttu [||]

Translation by Hultzsch 1890

Let there be prosperity! According to the pleasure of **Chaṇḍeśvara-nāyaṉār**, (*the following gifts were made over*) to **Āṛvār Kambavāṇa-bhaṭṭa**.

From the month of *Kārttika* of the *Siddhārthin* year forward, the lord **Okkaniṉṟanāyaṉār** shall be placed in the dry land to the south of the **Devaneri** (*tank), (which belongs*) to the dry land of **Tiru-Viruñchapuram**, the **Okkaniṉṟāṉ-eri** (*tank*) shall be constructed, and the reclaimable land below this tank and in other places, which are above the level of this water, shall be reclaimed. After they are reclaimed, three *velis* of land below this tank shall be placed at the disposal of this lord **Okkaniṉṟa-nāyaṉār** as a divine gift, as a *sarvamānya (and*) free from taxes, to last as long as the moon and the sun. With the exception of these three *velis* of land, the elevated land shall be a divine gift to the lord **Vaṛittuṇai-nāyaṉār**. (*All the land*) which pays taxes,—including the door-money (*vāśalpaṇam*), which will be taken from all houses built round and in front of the holy temple of this **Okkaniṉṟa-nāyaṉār**,—shall belong to this **Okkaniṉṟa-nāyaṉār** as the environs of his temple (*tirumaḍaiviḷāgam*), which shall be a *sarvamānya (and*) free from (*other*) taxes. One *kalam*[8] and four *nāṛis*[9] of paddy and a quarter *paṇam* shall be taken, including all conditions (*? upādhi*), per hundred *kuṛis* of the elevated land, which is reclaimed, in the year during which it is reclaimed, with the exception of those environs of the temple and the three *velis* of land, (*which form*) that divine gift. [The meaning of the next three clauses, which contain some unintelligible terms, seems to be, that in the next-following year, one quarter, in the next, one half, and in each further year, three quarters more than in the first year should be taken.] A document to this effect shall be engraved on the holy mountain (*tirumalai)*.[10] Let the blessed **Maheśvara** protect this (*gift*).

This is the signature of the magistrate (*adhikāram*) **Ilakkappaṉ**. This is the signature

[8] Equal to 12 *marakkāls*.
[9] Equal to 1/2 *marakkāl*.
[10] By this the temple itself seems to be meant.

of **Kambavāṇa-bhaṭṭa**. This is (*the signature*) of **Dakshiṇāmūrti-bhaṭṭa**. This is the signature of **Tiruchchiṟṟambala-bhaṭṭa**. This is the signature of **Śaivādhirāja**. This is the signature of **Nambi** of **Periya-nāḍu**. This is the signature of **Vīra-Śoṛa-Brahmā-rāyaṉ**. This is the signature of **Appar-āṇḍi**. This is the signature of **Samaya-mantrin**. This is the signature of the illustrious **Māheśvara-veḷāraṉ**. This is the signature of **Mīṉavarāyaṉ**. This is the signature of **Devarāyaṉ**. This is the signature of **Nandi-varman**. This is the signature of **Abhimānabhūshaṇa-veḷāṉ**. This is the signature of **Muvendirayaṉ**, the accountant (*kaṇakku*) of the temple. This is the signature of **Chedirāyaṉ**.

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Pages 92–94, item 65.