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Alternative title: XI.—INSCRIPTIONS OF PARAKESARIVARMAN PARANTAKA I. No. 96.—ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE IN THE CHANDRASEKHARA TEMPLE AT TIRUCHCHENDURAI. No. 316 of 1903

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Summary

In this inscription which is dated in the 3rd year of **Parakēsarivarman**, we have a reference to the construction of the Śiva temple at **Tiruchchenduṟai** which was a *brahmadēya* suburb of **Īśānamaṅgala**, by **Pūḍi Ādichchapiḍāriyār (Ādityapiḍāri)**. This lady is here distinctly called the daughter of **Teṉṉavaṉ Iḷaṅgōvēḷār** (another name of **Maṟavaṉ Pūdiyār)**[1] and the queen of **Arikulakēsariyār**, the son of **Śōḻa-Perumāṉaḍigaḷ** (*i.e.*, **Parāntaka** I.). Consequently, **Parakēsarivarman** to whose reign the record belongs is **Parāntaka** I. It may be noted that the 60 *kaḻañju* of gold granted by **Pūdi Ādichchapiḍāri** for sacred offerings to the god, was weighed by a stone called after **Veḍēlviḍugu** which was the surname of the Pallava king **Teḷḷāṟṟeṟinda Nandippōttaraiyar**.

[1] *Madras Epigraphical Report* for 1908, page 88, paragraph 90.

Edition

〈1〉 **sasti śrī** [||] ko parakecaripaṉ¿mm?〈m〉a〈r〉kku yāṇṭu 3 Āva〈2〉tu Ivvāṇṭu coḻaperumāṉaṭikaḷ makaṉār Arikulakeca〈3〉riyār **de**viyār teṉṉavaṉiḷaṅkoveḷār makaḷār pūtiĀticca〈4〉piṭāriyār piramateyam {piramateyam} Īcāṉamaṅkalattu tiru〈5〉ccenturai tām Eṭuppicca karṟaḷi perumāṉaṭikaḷukku ceṉṉaṭai〈6〉tiruvamutukku mutalāka kuṭutta veṭelviṭukukallāl tuḻaippoṉ A〈7〉rupatiṉ kaḻañcu [||] Ivvaṟupatiṉ kaḻañcu poṉṉum Īcāṉamaṅkalat〈8〉tu paruṭaiyom koṇṭu Ippoṉṉāl palicai kaḻañciṉvāy pūvi〈9〉l tūṇi patakku nellāka Āṭṭu Aṟupati〈ṉ〉 kala nel cūlakāllāl kārttikaiy〈10〉 Akappaṭa muppatiṉ kalamum picāṉam paṅkū¿ṉ?〈ṇ〉i Aka〈p〉paṭa mu〈p〉patiṉ kala〈11〉mum Āka nel Aṟupatin kalamum **cantrāditya**vat· Aṭṭuvomāṉo〈m〉〈12〉 pariṭaiyyom [||] pa〈t〉teṭṭu kuttal paḻavarici kuṟuṇi nāḷ tiruvamu〈tu〉kkum Uccam〈13〉potaikku¿mm?〈m〉āka [||] Itu paṉmā**heśvarara**{k}**kṣai [||]**

Apparatus

〈1〉 ko • A symbol resembling the Tamil letter *ō* is inserted between *kō* and *pa*.

〈4〉 piramateyam {piramateyam} • *piramateyam* is repeated twice by mistake.

Translation by Krishna Sastri 1920

(Line 1.) Hail ! Prosperity ! In the 3rd year of (*the reign of*) king **Parakēsarivarman, Pūdi Ādichchapiḍāriyār**, daughter of **Teṉṉavaṉ Iḷaṅgōvēḷār** (*and*) queen of **Arikulakēsariyār** (*who was*) the son of **Śōḻa-Perumāṉaḍigaḷ** (*i.e.*, **Parāntaka** I.), gave, in this year, sixty *kaḻañju* of (*pure gold called) tuḻaippoṉ*[2] (*weighed*) by the (*standard*) stone **Veḍēlviḍugu**,[3] as capital (*from which*) sacred offerings at the holy shrine (*śeṉṉaḍai) (have to be provided*) to the lord of the stone temple constructed by her at **Tiruchchenduṟai**, (*a hamlet*) of **Īśāṉamaṉgala** which was a *brahmadēya*.

[2] *Tuḻaippoṉ* or *tuḻainiraippoṉ*, sometimes also preceded by the name of the stone on which it was tested or by which it was weighed, was apparently a term for pure gold. This is explained by the passage *cuṭṭu veṭṭic cūṭukku tantu kāccāṟṟik kaicelvatu kaḻañciṟpertta tuḻaippoṉ uraiyum tuḻaiyum vaḻuvātatu . . . . nakarakkallāl . . . . poṉ*, *i.e.*, the gold *tuḻaipoṉ* which was heated, cut, melted (?), cooled after melting and made current, cut off from the *kalañju*, which was neither wanting in fineness nor in *tuḻai* (impression ?) and which was tested or weighed by the city stone." It occurs in a record of Rājarāja I. (No. 218 of 1911). It was evidently a practice to allow the currency of gold in any transaction only after putting it to test by special officers appointed for the purpose. It may therefore be presumed that *tuḻaippoṉ* represented gold that had passed through this test. It is not unlikely also that an impression was always left on such gold as a hall-mark.

[3] The correct form of this word is Viḍēlviḍugu which is the surname of Teḷḷāṟṟeṟinda Nandippōttaraiyar.

(L. 7.) And we, (*the members of*) the assembly (*paruḍai*) of **Īśāṉamaṅgala**, having received this sixty *kaḻañju* of gold, we (*the members of*) the assembly agreed to measure out as long as the moon and the sun (*endure*), sixty *kalam* of paddy per year (*measured*) by the *śūlakkāl, viz*., thirty *kalam* at the end of *Kārttigai* and thirty *kalam* in the harvest (*piśāṉam*) at the end of Paṅguṉi—in all sixty *kalam* of paddy—as interest on this gold (*calculated*) at (*the rate of) (one) tūṇi* and (*one) padakku* of paddy on (*one) kaḻañju* for (*each) pū* (*crop*).

(L. 12.) One *kuṟuṇi* of old rice pounded ten or eight times shall be (*used each day*) for (*providing*) sacred offerings at the dawn (*nāḷ*) and in the mid-day (*uchcham). (The assembly of*) all *Māhēśvaras* shall protect this (*charity*).

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 228–229, item 96.