SII 3.113: original edition by H. Krishna Sastri

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Alternative title: XII.—INSCRIPTIONS OF RAJAKESARIVARMAN, MADIRAIKONDA RAJAKESARIVARMAN OR GANDARADITYA. No. 113.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE GHRITASTHANESVARA TEMPLE AT TILLASTHANAM. No. 287 of 1911

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Summary

This inscription is dated in the 13th year of **Rājakēsarivarman**. It records gifts of gold made by **Teṉṉavaṉ Pirudimārāśaṉ** *alias* **Kaṭṭi Oṟṟiūraṉ** and **Varaguṇa-Perumāṉār**, the wife of **Parāntaka Iḷaṅgōvēḷār**, for two perpetual lamps to be burnt in the temple of **Mahādēva** (*Śiva*) of **Tiruneyttāṉam** which was a *dēvadāna (village)* in **Poygai-nāḍu**.

Among the boundaries described in the inscription the embankment **Karikālakarai** is worthy of mention.

Varaguṇa-Perumāṉār under the name **Varaguṇā** has been mentioned in the **Mūvarkōyil** inscription at **Koḍumbāḷūr**[1] as the wife of **Bhūti-Vikramakēsarin** whose other name was **Madhurāntaka-Irukkuvēḷ**. Perhaps **Parāntaka Iḷaṅgōvēḷār** of our inscription is the same as **Madhurāntaka Irukkuvēḷ**.

[1] *Madras Epigraphical Report* for 1908, pp. 87ff.

Mr. Venkayya considered that **Madhurāntaka Irukkuvēl** was a contemporary of **Āditya Karikāla II**.[2] The palaeography suggests a much earlier period for the inscription.

Palaeographic description

The *virāmas* are marked throughout by a zigzag line placed at the top of the letters and the length of the consonants is denoted by a symbol which looks like *ḷa*.

Edition

〈1〉 **svasti śrī** [||] **korājakesari**va**rmaṟ**ku yāṇṭu 10 3 Āvatu poykaiñāṭṭut〈2〉 tevatāṉan tiruneyttāṉattu **mahāde**va(rk)kut teṉṉavaṉ piru〈3〉timārācaṉāyiṉa kaṭṭi OṟṟiŪraṉ nicati Uḷakku neyyāloru nontāviḷa〈4〉kkerivatākak kuṭutta poṉ 2 10 5 <kaḷañcu> Um parāntakaviḷaṅkoveḷār teviyā〈5〉r varakuṇaperumāṉār Oru nontāviḷakkiṉukkuk kuṭutta poṉ 2 10 5 <kaḷañcu> Umākap po〈6〉ṉ 5 10 <kaḷañcu> ñciṉālum tevar (nilaṅ) kaṟai(yu)ntiṭaluṅ kalvi nirnilamāka macakkiṉa (nilat)〈7〉tukkellai karaikkiḻ viṣṇubhaṭṭāra(ka)r tuṭavaikku me〈r〉kkuṅ karikālakkaraikku vaṭakkun tevaruṭai〈8〉ya puṉceykkaṟāykkuk kiḻakkumantaṉūr (vā)ykkālukku(t) teṟkumivvicaiytta perunā〈9〉ṉkellaiyuḷ〈ḷa〉kappaṭṭa nilam ce pattucceyuṅ k¿ā?〈o〉ṇṭu nicatiyiraṇṭu nontāviḷa〈10〉kku **candrādi**t=taval Erippomāṉon tiruneyttāṉattu **sabhai**yum pātamulamumitu **panlāheśvarar· rakṣ(ai)** (||~)

Translation by Krishna Sastri 1920

(Line 1.) Hail ! Prosperity ! In the 13th year of (*the reign of*) king **Rājakēsarivarman, Teṉṉavaṉ Pirudimārāśaṉ** *alias* **Kaṭṭi Oṟṟi-ūraṉ** gave 25 *kaḷañju*[3] of gold for burning one perpetual lamp with (*one*) *uḻakku* of ghee every day, to the (*god*) **Mahādēva** (*Śiva*) of **Tiruneyttāṉam** which was a *dēvadāna* in **Poygāi-nāḍu**; and **Varaguṇa-Perumāṉār**, the queen (*dēviyār*) of **Parāntaka-Iḷaṅgōvēḷār**, (*also*) gave 25 *kaḷañju*[4] of gold for one perpetual lamp. With (*this*) total of 50 *kaḷañju*[5] of gold (*some*) land of the god was cleared of its borders and mounds and converted into a wet field. The boundaries (*of this reclaimed*) land (*are):—*

[2] *Ibid.*
[3] *Kaḷañju* is indicated by the symbol.
[4] *Kaḷañju* is indicated by the symbol.
[5] *Kaḷañju* is indicated by the symbol.

(L. 7.) West of the cultivated land (*tuḍavai*) of (*the god*) **Vishṇu-Bhaṭṭāraka** (*lying to the*) east of the border; north of the embankment (*called*) **Karikāla-karai**; east of the *kaṟāy* dry lands of the god; and south of (*the channel called*) **Andanūr-vāykkāl**. Having (*thus*) received the ten *śey* of cultivated wet land situated within the four great boundaries thus described, we, the assembly and the *pādamūlam*[6] of **Tiruneyttāṉam**, agree to burn daily two perpetual lamps, as long as the moon and the sun (*endure). (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 249–250, item 113.

[6] This term is now generally used as a polite term of respect for a high person, but seems to apply here to the priests of the *pādamūla, i.e.*, of God.