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Summary

The officer **Śiṟṟiṅgaṇuḍaiyāṉ Parāntaka Mūvēndavēḷāṉ** who has been mentioned in the previous records (Nos. 200 and 202) is stated to have enquired into the temple affairs and to have enhanced the scale of offerings from the unpaid balance of paddy collected from the assembly of **Tiraimūr** which was a *dēvadāna* village of the temple. The record belongs to the 4th year and the 170th day of the reign of **Parakēsarivarman** who took the head of the Pāṇḍya king.

As shown in the *Madras Epigraphical Report* for 1916, page 118, paragraph 15, the days given after the regnal year of the king have to be taken as those that expired after the completion of that year.

Edition

〈1〉 **(svasti śrī)** [||] pāṇṭiyaṉai talaikoṇṭa kopparake**śa**ripa**nma**〈r〉k=ku yāṇṭu (4) Āvatu (nā)ḷ 100 7 10 ṉāl tiruviṭaimarutil (Āḷvār) koyilil muṉpil kūṭatte tiruviṭaimarutil Ā(ḷ)vā(r) **śrīkā**¿**thy?**〈**ryy**〉**a**m Ā(rā)ykiṉṟa Atikārikaḷ ciṟṟiṅkaṇ Uṭ(ai)yāṉ k¿e?〈o〉yilmayilai Āṉa parā¿t?〈n〉takamuventaveḷāṉ tiruviṭaimaruti〈〈l〉〉 Āḷvār tevatāṉam tiraimur tevatāṉa**brahma**te(ya)mum **sā**tana(p)paṭi keṭṭu **sā**tanattil tiraimur tevatānam kuṭi¿ñi?〈nī〉kki kiṭa¿t?〈n〉tamaiyi¿ll?〈l〉um〈2〉 (tir)aimur tevatāṉa**brahma**teyam **sā**tana〈p〉paṭi pañcavāram I(runūṟṟu Ampa)ttu Aṟukalanel Aṭṭa〈k〉kaṭavār(ka)ḷ [||] paṭim(ā)ṟṟu keṭṭu paṭimāṟṟil nūṟṟu Aṟupatiṉ kalame Aṭṭavarukiṉṟamaiy⟦i⟧ālum tiraimur teva(tā)ṉam Irupatiṟṟu veliyum kuṭi¿ñi?〈nī〉kki¿cc?〈ṟṟ〉illai Eṉṟu Eṉṇūṟṟuk kalame Aṭṭivārāniṉṟamaiyil tiraimur tevatāṉam cetapaṭi **sā**tanam (ko)ṭuvaruka Eṉṟu **sā**tanam keṭṭu Inta **sā**tanattil kuṭinikki kiṭa¿t?〈n〉tamai〈3〉(yil Iṉ)ṉilam Irupatiṟṟu veli(yum) Ivaṟke yāṇṭu mū mū〈ṉṟu〉 (3) Āva(tu) [5+] Olaippaṭi tiruviṭaimaruta(ṉe)ṉṉum marakkālāl Iraṇṭāyiratteṇṇūṟṟukkalattuk=kum Aṭai Olai(p)pa(ṭi) Ā [5+] ttum Ittevar (te)vat(āṉa)**brahma**teyam tiraimur **sabhai**yār muṉpu nūṟṟu Aṟupatin kalame Aṭṭi varukiṉṟamaiyil [5+] **(s)ā**tanam keṭṭu Inta **sā** taṉattil pañ(cavāram I)runūṟṟu Ampattaṟu kala ne〈l〉lu Aṭṭakkaṭava〈r〉kaḷātamaiyilum Ipparicu muta〈4〉lākki Ittevaruṭaiya muṉpil pa(ṭim)āṟṟu keṭṭu Eṟa nivanta〈ñ〉ce(y)tu [6+] ṉṟu **śrīkārya**m Ārā〈y〉kiṉṟa Ati(kā)rikaḷ ciṟṟiṅkaṇ Uṭaiyāṉ koyilmayilai Āṉa parāntakamuventaveḷāṉ (E)va tirai(y)mur [5+] (ti)ruviṭaimarutil nakarattārum Iruntu nicata〈p〉paṭi paṭimāṟṟu ṉivaṉta〈m〉 ceytapa(ṭi) Ā(ḷ)vārku ceṉ(ne)l kuttal Arici{y} ciṟu(kālai)kku ti(ruvamu)ta(ri)ci paṉIrunāḷiyum Ucca〈m〉 potaikku tiruAmutarici patiṉ Aññāḷiyum Ucca〈m〉 potaikku〈5〉 pali A [4+] yum (Irā)vaikku tiruAmutarici pa〈ṉ〉ṉirunāḷiyum Irāvai〈6〉kku pali Arici [2+] yum A**(r)ddha**yāmattukku tiruAmutarici Eṇṇāḷiyum piḷ(ḷai)〈7〉yār kaṇavatiyā(rkku ciṟukālai)kku tiruAmutarici Irunāḷiyum U(cca)m potaikku tiruAmu(tari)〈8〉ci Irunāḷi(yu)m (Āka) [8+] Amutarici ¿A?〈Ai〉mpattumuṉṉāḷi〈yu〉m [4+] Arici (tū)〈9〉ṇippatakku A(ñnāḷiyum tūp)paru〈p〉pu nicati nānāḷi Uriyum piḷḷaiyārku paruppu Uriyum〈10〉 palakāyam ni(ca)ti miḷaku Āḷākkum kaṭuku Uḷakkum kaṟiAmutukku kāykkaṟi Amutu Oṉṟum〈11〉 puḷiṅka(ṟi)Amutu (O)ṉṟum porikkaṟi Amutu Oṉṟum nicati caṟkaraiAmutu nā〈12〉ṟpalavaraiyum vāḻaippaḻam nicatam Irupatum ney Amutu nicati〈13〉 nāḷi Uriyum tayiramutu nicati Eṇṇāḷiyum Aṭaikkā〈y〉 Amutu nicati Eṇpa〈14〉tum veṟṟilai Amutu teri muṉṟu paṟṟum ṉ¿ū?〈i〉ṟṟamutum Uppamutu〈m〉 Ip〈15〉paricu nivan〈ta〉m Āk(ki I)tu **cantrā**tittaval Itu **panmāheśvararakṣai** [||]

Apparatus

〈1〉 **śrīkāthya**m • Read *śrīkāryyam*. — 〈1〉 tiruviṭaimarutil • The letter *l* appears to have been omitted first and inserted later on.

〈2〉 Aṭṭavarukiṉṟamaiy⟦i⟧ālum • In the impression we see the sign of *i* above *ya* which has been subsequently erased. — 〈2〉 Aṭṭivārāniṉṟamaiyil • The syllable *ma* written above the line in the impression just over the letter *yi* cannot be explained.

〈3〉 mū • *mū* stands for *mūṉṟu*.

〈6〉 Arici [2+] yum • The gap might have contained the syllables *nāḻi*.

〈14〉 ṉūṟṟamutum • Read *niṟṟamutu* which probably refers to the lime used in chewing betel-leaf.

〈15〉 Āk(ki I)tu • *Ākki Itu* may stand for *Ākkiyatu*.

Translation by Krishna Sastri 1920

(Line 1.) Hail ! Prosperity ! In the 4th year and the 170th day (*of the reign*) of king **Parakēsarivarman** who took the head of the **Pāṇḍya** (*king*), the officer **Śiṟṟiṅ-gaṇuḍaiyāṉ Kōyilmayilai** *alias* **Parāntaka-Mūvēndavēḷāṉ** examining in the front hall of the temple of the lord of **Tiruviḍaimarudil** the sacred temple business of the lord of **Tiruviḍaimarudil** heard the terms of the documents (*relating*) to the *dēvadāna* and *brahmadēya (village*) **Tiraimūr** which was a *dēvadāna* of the lord of **Tiruviḍaimarudil**, and found out that the *dēvadāna* of **Tiraimūr** was stated in the documents to be a *kuḍinīkki* village (*i.e.*, one freed from tenancy rights) and that the *dēvadāna-brahmadēya* village of **Tiraimūr** according to the (*above*) documents had to measure out two hundred and fifty-six *kalam* of *pañchavdra* paddy. (*But*) hearing the *paḍimāṟṟu* (customary scale) of expenses of the temple (*he*) found that for the *paḍimāṟṟu* only one hundred and sixty *kalam (of paddy)* was being measured out. Also (*it was asserted*) that the *dēvadāna (village)* **Tiraimūr** of 20 *vēli* was not a *kuḍinīkki* and that only eight hundred *kalam (of paddy*) were being measured. He then asked the (*original*) document which made **Tiraimūr** into a *dēvadāna (village*) to be produced (*before him*), heard it (*and found*) in this document that (*the village*) was stated to be *kudinīkki* (*i.e.*, freed from tenancy rights) and that this land of 20 *vēli*, according to the deed . . . . . in the 3rd year (*of the reign*) of this same (*king), (was to have measured out*) two thousand and eight hundred *kalam* of paddy by the measure (*called) Tiruviḍaimarudaṉ* according to the deed of contract (*aḍai-ōlai*). Since (*thus*) the assembly of **Tiraimūr**, the *dēvadāna-brahmadēya (village*) of this god, has been measuring out one hundred and sixty *kalam* only of *panchavāra* paddy in the past while,

according to the document examined, it is found that two hundred and fifty-six *kalam* of paddy have to be measured out (*under this head*), the thus (*accumulated balance)*[1] was converted into a capital and after hearing the existing scale of expenses in presence of this god, it was ordered that a higher scale of expenses (*may be adopted*). (*The following*) is the list of current daily expenses, drawn up according to the (*increased*) scale, ... of **Tiraimūr** and the merchants (*nagarattār*) of **Tiruviḍaimarudil** being present, under the orders of the officer **Śiṟṟiṅgaṇuḍaiyāṉ Kōyil Mayilai** *alias* **Parāntaka-Mūvēndavēḷāṉ** who scrutinizes the sacred temple business.

(L. 4.) Twelve *nāḻi* of pounded rice of superior paddy for the sacred rice-offering to the god in the early morning; fifteen *nāḻi* for the sacred rice-offering at midday; and one *nāḻi* [of rice] for the *bali* at midday; twelve *nāḻi* for the sacred rice-offering in the night and [one *nāḻi*] of rice for the *bali* at night; eight measures for the sacred rice-offering at midnight. To (*the god*) **Piḷḷaiyār Gaṇapati**, two measures for the sacred rice-offering in the early morning; two measures for the sacred rice-offering at midday; thus in all . . . . . fifty-three *nāḻi* for the [sacred] rice-offering . . . . . and (*one) tūṇi, (one) padakku* and five *nāḻi* of rice . . . . . four *nāḻi* and one *uri* daily of good *dhall* and one *uri* of *dhall* for **Piḷḷaiyār**. The sundry spices (*required*) every day (*were): (one) āḻākku* of pepper and (*one) uḻakku* of mustard; the daily vegetable-offering[2] (*consisted of*) one *kāykkaṟi-amudu*, one *puḷiṅgaṟi-amudu* and (*one) porikkaṟi-amudu*; four and a half *palam* of sugar-offering daily; twenty plantain fruits every day; (*one) nāḻi* and (*one) uri* of ghee offering daily; eight *nāḻi* of curd offering daily; a daily offering of eighty areca-nuts; three *paṟṟu* of choice betel-leaf offering; chunam(*nīṟṟu*) offering; and salt-offering. This is how the scale of expenses was drawn up. May this be under the protection of all *Māhēśvaras* as long as the moon and the sun (*endure*)!

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, Rajake-*

[1]The original text has evidently omitted to mention here the other discrepancy, *viz.*, that of measuring sight hundred *kalam* (*as landlord's share* ?) instead of 2,800 according to the *aḍai-ōlai*. The accumulated balance of this also should have been treated as capital.

[2]See *Epigraphia Indica*, Vol. IX, page 92.

sarivarman, 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 380–382, item 203.