

Tiruvāṇṇattur, Gomuktīśvara temple, time of Parakesarivarman, year 36

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Summary

Land donation, after sale/purchase, by Tāyaṇ Kaṭaṇ, lord of Vīramāṇkuṭi, to the Lord (ālvār) of Tiruvāṇṇattur, for appointing hymn singers, gardeners, and flower garnishers, for daily food offerings for the god and for feeding Śivayogins and Paṇmāheśvaras (great devotees of Śiva) on seven specified festival days.

Palaeographic description

No distinction between *e* and *ē*, nor between *o* and *ō*.

Edition

<Zone A: First Wall Portion> <A01=01> namaś śivā<A01=02>ya svasti śrī

- nicati-p paṭi nāṭ-p pōṇakattukku patto<B9=45>ṭṭu kuttal paḷa-v-arici nā-nāliyum kummāya<B10=46>-Amitiṇukku parupp' uriyum neyy-amitu<B11=47> (O)ru piṭiyum tayir-amitu Uriyum (p)ori-k-kaṇi-A<B12=48>mitum Aṭai-k-kāy-amitu nālum Amitu ce<B13=49>yvippitiṇukku tiru-k-kōyil Uṭaiyār [1×]<B14=50>[4×] koṇṭa nilam Itan̄ kṇil<i>[i]>lai Eṭṭu māvu<B15=51>m

Itan̄ kṇil<i>[i]>lai-c cat{ti}tra-vilākam vēli-c ceyu<B16=52>m koṇṭu vṇil<i>[i]>ra-māṇkuṭaiyāṇ tāyaṇ-kāṭaṇ va<B17=53>liyiḷārum panmāheśvararum Uruttira-p-perumakka<B18=54>ḷum Iṭa-p-paṭṭa maṭa-pati Ic-cattira-vilākam vēliyu<B19=55>m

Aṭuttu-k koṇṭu Aṭuvitāṇa Arici (Aim/Arū)-patt' iru-ka<B20=56>lamum payaru Aiṇ-kalamum

tiru-k-koṭi Illicca sna<B21=57>ṇma?<pa>nattukku poṇ kaḷaṇcum Ivv-ēḷu nāḷu Ip-pa<B22=58>ṭi Ūṭṭuvikka māṭṭāta maṭa-patiyai tiruttam āṭiṇa pirṇai nā<B23=59>ṇru Urudra-kaṇa-perumakkaḷum panmāheśvararum tāyaṇ<B24=60>-kaṭaṇ valiylārum Āka t(ā)ṇ mārṇi Āvāṇ or maṭa<B25=61>-patiyei Iṭuvit' ākavum

(Iv-ai)mpatt' iru-kalamum Aḷa<B26=62>ppi<cc!<tt>u-k (koṇ)ṭu I[ta]ṇ kaṇkāṇi(yo)ṭum tiru-vil(ā)<B27=63> Eṭutta nāl

- mṇul<ū>la-mutal Aṭa-k kaṭava Ari{y}ci civayōgi<B28=64>kaḷukku patakum panmāheśvararkku Aṭum arici tūṇiyum
- <B29=65> ṇpūrātatti? nāṇru civayōgika(ḷukku) Aṭum A<B30=66>rici tūṇi-p patakum panmāheśvararkku Aṭum a<B31=67>rici kalamum
- Uttirātatti nāṇru civayōgi(kaḷu)<B32=68>kku Aṭum arici kalamum panmāheśvararkku Aṭum a<B33=69>rici mu-k-kalamum
- tiruvōṇatti nāṇru civayō<B34=70>gikaḷukku Aṭum arici Iru-kalamum panmāheśvarar<B35=71>kku Aṭum Arici Arū kalamum
- Avitṭatti nāṇru<Zone C: Third Wall Portion> <C1=72> civayōgikaḷukku Aṭum arici mu-k-kalamum<C2=73> panmāheśvarark' aṭum arici Ēḷu kalamum
- ca<C3=74>taiyatti nāṇru civayōgikaḷukku Aṭum a<C4=75>rici nār-kalamum panmāheśvarark' aṭum a<C5=76>rici Eṇ-kalamum
- tiruttam aṭum pūrattāti<C6=77> nāṇru civayōgikaḷukku Aṭum arici Aiṇ<C7=78>-kalamum panmāheśvarark' aṭum arici paṇṇiru<C8=79> kalamum

Āka Ivv-ēḷu nāḷum aṭa-k kaṭava A<C9=80>rici Aim-patt' iru-kalamum Aṇaiccu nāḷaik<C10=81>kum āka payar' aiṇ-kalamum

Ip-paṭi maṭa-pati<C11=82> Ūṭṭi tiruttam āṭiṇa pirṇai nāṇru

- tiru-k-koṭi<C12=83> Illicca **sna****m****!****<p>**aṇa-dravyattukkum puṭavaikkum āka<C13=84>p poṇ Arai-k kaḷaṇcum
- Ācā**<r>**yya-pūjai (kā)<C14=85>lum
- kalacamu<m> macālu<m> makuṭamu<m> mak(i)lamum I<C15=86>ṭum ku-cavaṇukku poṇ kālum
- kalacatti<C16=87>(ṇ) [ca. 8×] mum perun t[i]ru-[A](mir)<C17=88>t(u)kku ce**ṇṇ**?<n>-nelli kalamum kari-y-amirtukku<C18=89>m neyy-amirtukkum tayir-amirtukkum Aṭai<C19=90>-k-kāy-amirtukkum āka nelli tūṇi-p patakkum<C20=91> Āka

catra-viḷakam vēliyum koṇṭu Iv-ūṭṭuṭṭi<C21=92> Ip-paṭi ceyvvikku maṭa-patikkum Itaṇ **k****il****<i>**lai-k ka<C22=93>rreyyūṇ koṇṭu **v****il****<i>**ra-māṇkuṭaiyāṇ tāya<C23=94>ṇ-kāṭaṇ valiyilār Ēlu nālum maṭa-patiyoṭē ni<C24=95>ṇru Iv-arici Aḷappiccu-k koṇṭu kaṇkāṇiyā(l)<C25=96> Aṭuviccu (Ū)ṭṭuvippaṇukku nicati patakk' āka Ari<C26=97>ci kalaṇē patakkum kuṭuttu ip-paṭi ceyviccu I<C27=98>p-paṭi Ūṭṭi Iṇ-ṇivan=ta-p paṭi ceyviccu niṇra puṇ<C28=99>-ceyyilum kollaiyilum kiḷakk' aṭaiya A<C29=100>ru mā nilam tiru-na<n>tavāṇam ceyviccu teṇkum ā<ka><C30=101>vum

maṇru<m> mēṇpa**c?****<y>**ir(Ūṇ)ṇa Ellāṇ koṇṭu maṭa-pati<C31=102>yē tiru-nāl Ēlu nāḷaikkum Iv-ūṭṭukku vēṇṭum<C32=103> vicattukku koḷvit' ākavum

niṇra puṇ-ceyum kol<C33=104>laiyum Aṭuttu-k koṇṭu neykkum Aṭṭuvi-tiṇu<C34=105>kkum kaṇikkum pākkiṇukkum vēṇṇilaikkum Uppu<C35=106>kkum puḷikkum maṇrum pala-kāyttukkum Eṇṇai<C36=107>yum viṇakum maṇrum vēṇṭum vicattukkum It<Zone D: Fourth Wall Portion><D1=108>-tiru-nāl Ēlu nāḷaikkum Ūṭṭukku vēṇ<D2=109>ṭum kalam iṭum kucavaṇukku poṇ Arai-k-ka<D3=110>ḷaṇcum

Ivaṇukku Ēlu nāḷaikkum nicati kuṇu<D4=111>ṇi Arici y-āka Ēlu kuṇuṇi Aricikkum āka nan=tavā<D5=112>ṇam pōkki niṇra puṇ-ceyum kollaiyum A<D6=113>ṭuttu-k koṇṭu It-taṇaiyum kuṇai v-aruttu<D7=114>-k koṇṭu maṭa-pati Ūṭṭuvit' ākavum

Im-ma<D8=115>ṭa-patiyē cāṭṭaṇūr It-tiru-viḷā-vāriyaṇ<D9=116>ku Iv-ēlu nālum Ik-kōyil-k-kāvaṇam<D10=117> Iṭuvi**cc!****<tt>**u It-tiru-viḷā ceyvikkum vāriya-p<D11=118>-perumakkaḷukku nicati Aiṇ-kuṇuṇi Oru nālī A<D12=119>rici y-āka Ēlu nāḷaikkum peṇum arici mu-k-kalamum<D13=120> maṭa-pati tāṇ peṇum kār ceyilum Aṭṭuvi<D14=121>t' ākavum

It-taṇaiyum kuṇai v-aruttu In<D15=122>-ṇ**il****<i>**r-nilam Iraṇṭē kālum kollaiyum puṇ<D16=123>c(e)yum koṇṭu nan=ta-vāṇattu mēṇ-payiru<D17=124>ṇ koṇṭu In-ṇivan=ta-p paṭi ceyya-k kaṭavāṇ<D18=125> ceyvittu It-taṇaiyum kuṇai v-aruttu

ko<D19=126>ṇṭu Ivv-ēlu nālum Ivv-ūtṭu Ip-paṭiyē ma<D20=127>ṭa-paṭiyē vṇi!<i>ra-
māṇkuṭaiyaṇ tāyaṇ kāṭaṇ valī<D21=128>yilār kaṇkāṇiyōṭum Ūṭṭi In-nivan=ta-p
paṭi<D22=129>ceyvi-p-pat' ākavum

In-nilam ciṇu-puliyūrilum<D23=130> ciṇṇāṇaiccūrilum Irai-Ili vilai koṇṭu
kal<D24=131>li-t tiruttiṇa ṇṇi!<i>r-nilamum kollaiyum puṇ<D25=132>-ceyum In-
nilam It-taṇaiyum tiru-v-āvaṭu-tu<D26=133>rai mahā-devaṇku In-nilam Ip-paṭi
koṇṭu<D27=134> In-nivan=tam ceytu kuṭuttēṇ vaṭa-karai mi(rai)<D28=135>-k-kūrṇattu
vṇi!<i>ra-māṇkuṭaiyāṇ tāyaṇ kāṭaṇ-ēṇ

<D29=136> Id-dhanmam panmāheśvarar Irakṣai

Id-dhanmam<D30=137> Irakṣippār śrī-pādayūḷi Eṇ talai mēla<D31=138><<ṇa>>

tāyaṇ kāṭaṇ ciṇu-puliyūr cabhaiyā<D32=139>r iṭai Irai-Ili koṇṭa nilam

In=nila<D33=140>ttu(k)ku Aṭṭa-k kaṭava nellu patiṇ kalam

<D34=141> Ip-pati<ṇ> kalamum Aṭṭa-k kaṭavōm Iru (y/10) poṇ koṇṭōm tiru-v-
ā<D35=142>vaṭu-turai tiru-k-kōyil uṭaiyōm

Apparatus

<11> Ivv-iraṇ<A12=12>ṭu [1×] • The illegible, that is undeciphered, character looks like a *kāl* or a *daṇḍa*. See also line 34.

<22> veḷḷa(ru)-t (ta)ṇi • Alternatively *veḷḷ Atcuṇi*.

<34> Iraṇṭu [1×] • The illegible, that is undeciphered, character looks like a *kāl* or a *daṇḍa*. See also line 11.

Translation

<01–02> Homage to Śiva. Prosperity! Fortune!

<1–3> 36th year of the king Parakesarivarman, who took Maturai.

<1> Homage to Śiva. Prosperity! Fortune!

<3> This is the 36th year of the king Parakesarivarman, who took Matirai.

<4–11> For the Lord (*ālvār*) <of> the glorious Tiruvāvaṭuturai <in> Cāttanūr, <which is> a *brahmadeya* in the Tiraimūrnāṭu on the southern bank, <there is> a land that I,

Tāyaṅ Kaṭaṇ, lord of Vīramāṅkuṭi in the Mīraikkūrṟam, a servant of him(*ivar aṭiyēṇ*¹), obtained tax-free from (*iṭai*) the members of the assembly <of> Cīrupuliyūr, and a land, made tax-free, obtained <in> Cīṟṟāṇaiccūr.

<12–27> After using gold so as to take care of the taxes (*iṟai kāppat’ āka*²) as long as the sun and moon perdure, <depositing it> with (*iṭaiyum*) the members of the assembly of these two villages, the boundaries of <these> plots of land, made tax-free, are <as follows>:

- the eastern boundary is to the west of the sand dunes (*maṇal-iṭu*) <of> this god and to the land <of> the god of the Āditya-gr̥ha (*ātitta-karam*³) of this god;
- the southern boundary is to the north of the Kaṭampaṇ channel which he (*ivaṇē*⁴) has given (*iṭṭa*) after digging (*kalli*) within the land, which I obtained tax-free from (*iṭai*) the inhabitants of Cīṟṟāṇaiccūr (*cīṟṟāṇaiccūrār*⁵);
- the western boundary is to the east of the land which, after purchase (*vilai koṇṭu*), I had caused to be dug (*kalluvitta*), for feeding, in front of the god,⁶ the Brahmins who are the unmatched (*taṇi*) experts in the (Uttama)-Sāmaveda from the Veḷḷāru (*veḷḷāru*) <area> for the Lord of Tiruvāvaṭuturai;
- the northern boundary is to the south of the departing (*pērum*) great road, of the sand dunes (*maṇal-iṭu*) <of> the god and of the glorious flower garden <named> Civaṇaṭu.

<28–33> Comprised within these four boundaries, <there are> sylvan tracts (*kollai*), dry-land (*puṇ-cey*), and further to the south <of these>, a wet-land (*nīr-nilam*) which I have caused to be dug (*kalluvitta*) myself, as well as the old Kaṭampaṇ channel (*vāyum*), which was already dug (*kallina*), and dry-land and sylvan tracts, already dug (*kallina*), on both banks <of> this channel.

<34–36> After digging a pit (*kalli*) in both these lands, <there are> two quarters <of a vēli> of wet-land ... (*mayakkiṇa*), bordering on the south in the land ... (*mayakkiṇa*).

<36–51> <Comprised> within these two quarters <of a vēli>, a *patiyam*, bordering on the west, <is provisioned as follows>:⁷

¹That is, the Lord of Tiruvāvaṭuturai.

²That is, to secure the payment of taxes with the capital interest.

³This possibly refers to be the present-day Cūriyāṇār Kōyil in the village of same name, in the Tanjore district, less than 10 km west of Tiruvāvaṭuturai.

⁴That is, Kaṭampaṇ or the donor, Tāyaṅ Kaṭaṇ.

⁵That is, the *ūrārs* of Cīṟṟāṇaiccūr?

⁶This phrase appears to mean that the Sāmaveda reciters are fed in front of the god.

⁷Two quarters *vēli*, that is half a *vēli*, make 20 *mās*, which are distributed as follows: 6 + 4 + 2 + 8 *mās*.

- six *mās* so that two singers may sing (*pāṭa*) <at> two *cantis* for the Lord of Tiru-vāṭaṭuturai;
- four *mās* east of this, for two persons who draw (*īraippār*) water (*tiruttam*) <in> the glorious flower garden;
- two *mās* east of this, for two gardeners, who, after plucking (*parittu*), string (*ceṇippār*) flower garlands;
- eight *mās* east of the land obtained by the Lord of the temple, for having food-offerings made (*amitu ceyvippitiṇukku*) daily (*nicati-p paṭi*): four *nālis* of husked and seasoned paddy for noon (*nāṭ*) feeding, one *uri* of lentils (*paruppu*) food-offering, one *piṭi* of butter food-offering, one *uri* of curd food-offering, one fried food-offering, and four areca-nut food-offerings.

<51–61> East of this, taking a plot of land of one *vēli* from the vicinity of the choultry, taking (*aṭuttu koṇṭu*) this *vēli* near this choultry for (*paṭṭa*) *maṭam*'s pontiff, to be appointed (*iṭa*) by those in the lineage (*vaḷiyilārum*) of Vīra Māṅkuṭaiyāṇ Tāyaṅkāṭaṇ, by the Panmaheśvaras, and Rudra's great people (*uruttira-perumakkaḷ*), <the provisions are as follows>:

- fifty-two *kalams* of cooked (*aṭuvitāṇa*?) rice, and five *kalams* of cereal seeds (*payaru*);
- a *kalaṅcu* of gold for the ritual bathing (*snapanattukku*) after lowering (*iḷicca*) the sacred flag;
- on the next day of the water-sprinkling (*tiruttam āṭiṇa piṇṇai nāṇru*), changing (*māṇṇi*) that *maṭapati* who is not able (*māṭṭāta*) to cause feeding (*ūṭṭuvikka*) in this way;

<61–81> After measuring (*aḷappittu*) these fifty-two *kalams*, the day determined for the festival, along with the superintendent (*kaṇkāṇi*), <the provisions are as follows>:

- starting with the Mūlam festival, what is necessary to cook (*aṭak kaṭava*): one *patakk* for the Śivayogins, and one *tūṇi* of paddy for the Panmaheśvaras;
- at the time of Pūrāṭatti: one *tūṇi* and one *patakk* of cooked rice for the Śivayogins, one *kalam* of rice for the Panmaheśvaras;
- at the time of Uttirāṭatti: three *kalams* of cooked rice for the Panmaheśvaras, one *kalam* of cooked rice for the Śivayogins;
- at the time of Tiruvōṇam: two *kalams* of cooked rice for the Śivayogins, and six *kalams* for the Panmaheśvaras;

- at the time of Avittam: seven *kalams* of cooked rice for the Panmaheśvaras, three *kalams* for the Śivayogins;
- at the time of Cataiyam: four *kalams* of cooked rice for the Śivayogins, eight *kalams* for the Panmaheśvaras;
- at the time of Pūraṭṭāti with the water ritual (*tiruttam āṭum*): five *kalams* of cooked rice for the Śivayogins, twelve *kalams* for the Panmaheśvaras;

that is, fifty-two *kalams* of rice <are> needed for all of these seven (*nakṣatra*) days and five *kalams* of pulse <are> needed for all these (*nakṣatra*) days.

<81–91> After the head of the *maṭam* feeds [the Śaivas] in this way, the day after (*pirrai nāṇru*) performing the ritual bath [of the idol] (*tiruttam āṭina*), <the provision are as follows>:

- for the items needed for the lowering (*ilicca*) of the sacred flag (*tirukkoṭi*), and for the cloth (*puṭavai*), half a *kaḷaṅcu* of gold;
- for the worship of the *ācārya*, one quarter (*kaḷaṅcu* of gold);
- for the potter (*kucavaṇukku*) who puts/brings (*iṭum*) water-pots (*kalacam*), torches (*macāl*), head ornaments/crowns (*makuṭam*), peacock-feathers (*makilamum*, that is, *mayilamum*?), one quarter (*kaḷaṅcu*) of gold;
- for the vegetable offering (*kari-amirtu*), for the ghee offering (*neyy-amirtu*), for the curd (*tayir-amirtu*), for the betel-nut offering (*aṭaikkāy-amirtu*), a *tūṇi* and one *patakk* of paddy.

<91–101> Taking (*koṇṭu*) the *vēli* next to the choultry (*cattira-viḷākam*), arranging for such feeding (of Śaivas) (*ūṭṭuṭṭi*), after measuring all this collection (*karreyyum*, that is, *karraiym*) [the land] east of this for the *maṭapati* who caused this to happen in this manner, those in the lineage (*vaḷiyilār*) of Vīramāṇkuṭaiyāṇ Tayan Katan, having measured (*aḷappiccu koṇṭu*) this rice standing (*ninru*) with the *maṭapati* for these seven days (*ēlu nālum*), giving one *kalam* and one *patakk* so that there is one *patakk* every day for the one who serves the food (*ūṭṭuvippaṇ*), which was cooked (*aṭuviccu*) by the *kaṇkaṇi*, after giving thus one *kalam* and one *patakk* of rice in this way in which it was ordered (*ceyviccu*), as per this provision (*inna-vanta paṭi*), six *mās* of land of the garden further west of the wet-land and the sylvan tracts should become a coconut land.

<101–103> While setting down/planting (*ūṇṇa*, that is, *ūṇṇa*?) other large vegetables (*mērpaiyir*), taking all of them, this should be taken for the things the *maṭapati* needs for this feeding for the seven special days.

⟨103–110⟩ Taking next the wet land and sylvain tracts, for the ghee, for the *āttuviti*⁸, for the vegetables, for the areca nuts, for the betel leaves, for the salt, for the tamarind, and for many other vegetables, the oil, the firewood and for all the other things needed, for the *kucavaṇ* who sets the time needed for the feeding during these seven days of festival, ⟨the provision is⟩ half a *kalañcu* of gold.

⟨110–114⟩ So that there be for him (*ivaṇukku*) one *kuṟuṇi* of paddy daily, so that there be seven *kuṟuṇis* for the paddy ⟨in total per week⟩, there should be, after excavating (*pōkki*) the garden, stipulating/taking the remaining (*niṇṇa*) wet-land and the sylvain tracts, and eliminating (*aruttu koṇṭu*) the deficiencies (*kuṟai*) on that much (*ittaṇaiyum*) land, feeding (*ūṭṭuvitu*) of the *maṭapati*.

⟨115–121⟩ This *maṭapati*, having set up a pandal in this temple during these seven days for the supervisors of this festival from Cāttanūr, for the great supervisors who manage this great festival, daily five *kuṟuṇis* and one *nāli* of rice, and the three *kalams* of rice taken daily, as well as the *kārceyil* obtained by the *maṭapati* himself should be cooked.

⟨121–129⟩ After eliminating the deficiencies of all these ⟨lands⟩, taking this wet land of two and one quarter ⟨*vēli*⟩s, the sylvain tracts and the wet-land, taking the other vegetables for the garden, according to this endowment (*innivanta-p paṭi*), after the person in charge to do it (*ceyya kaṭavāṇ*) has eliminated the deficiencies of these ⟨lands⟩, for these seven days, this feeding (*ivvūṭṭu*) should be done exactly in this manner (*ippaṭiyē*) by the head of the *maṭam* after feeding (*ūṭṭi*) Vīra-māṇkuṭaiyaṇ Tāyaṇ Kāṭaṇ and his descendants, along with the superintendent (*kaṇkāṇi*), as per this endowment (*innivanta-p paṭi*).

⟨129–135⟩ Having acquired this plot of land tax-free in Cīrupuliyūr and in Cīrṇāiccūr, and ⟨it comprises⟩ wet land which has been excavated, sylvain tracts, fertile land, having taken in this way this land for the great God of Tiruvāṇṭuṭurai, having done this agreement, I gave it. Vīra-māṇkuṭaiyaṇ Tāyaṇ Kāṭaṇ from the northern shore of the Mīraikūṟṟam.

⟨136⟩ This pious donation ⟨is under⟩ the protection of the many great devotees of Śiva.

⟨137–139⟩ The dust on the glorious feet of he who protects this pious donation are on my head.

⟨139–140⟩ ⟨There is⟩ a land that Tāyaṇ Kāṭaṇ obtained tax-free from the members of the assembly.

⁸Cooked food for horses?

⟨139–140⟩ For this land ten pots of paddy are to be provided.

⟨141–142⟩ We are appointed to provide these ten pots; we have obtained two gold coins, we the lords of the glorious temple of Tiruvāṇṭūrai.

Commentary

⟨1–4⟩ Lines 01-02 and 1-2 are layed-out in two 2-line-columns.

Bibliography

Reported in ARIE 1924–25 (ARIE/1924-1925/B/1925/111).

Edited here by Renato Davalos, Emmanuel Francis, Babu N. Ramaswamy and Margherita Trento, based on photos (EFE0, 2006; E. Francis, 2024) and autopsy (August 2024).

ASI transcript and estampage, if any, yet to be consulted.

Secondary

ARIE 1924–25. *Annual report on South-Indian epigraphy for the year ending 31st March 1925*. Edited by G. Venkoba Rao. Calcutta: Government Press, 1926. Page 25, appendix B/1925, item 111.