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Summary

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first *prākāra* of the **Ādhipurīśvara** temple at **Tiruvoṟṟiyūr** in the Saidāpēṭ tāluka of the Chingleput district.[1] The name of the temple is derived from *Ādhipura,*[2] *i.e.* 'the mortgagevillage,' which is the Sanskrit equivalent of *Oṟṟiy-ūr*. That this Śiva temple is a very ancient one, follows from the fact that **Oṟṟiyūr** is mentioned by each of the three authors of the *Dēvāram*.[3]

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of **Rājakēsarivarman**, *alias* **Rājēndra-Chōḷadēva** (II.). From the Chellūr plates of Vīra-Chōḍa[4] we know that Rājēndra-Chōḍa was the original name of

[1] No. 27 on the *Madras Survey Map* of that tāluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyūr.'

[2] This name occurs in a short Sanskrit inscription of Kulōttuṅga I. at Tiruvoṟṟiyūr; *Ep. Ind*. Vol. V. p. 106.

[3] See above, Vol. II. pp. 152, 252 and note 9; and *Ep. Ind*. Vol. III. p. 277 f.

[4] Above, Vol. I. p. 52.

Kulōttuṅga I., who is distinguished from his maternal grandfather Parakēsarivarman, *alias* Rājēndra-Chōḷa I., by the surname Rājakēsarivarman. That the Rājēndra-Chōḷa of this inscription is identical with Kulōttuṅga-Chōḷa I. follows from its historical introduction, which mentions the capture of elephants at **Vayirāgaram** and the conquest of the king of **Dhārā** at **Śakkarakōṭṭam**. The first of these two deeds is also referred to in the later inscriptions of Kulōttuṅga I.[5] And both these and the *Kaliṅgattu-Paraṇi* report that he conquered Śakkarakōṭṭam when still a *Yuvarāja*.[6] Further the subjoined inscription says that he took possession of the eastern country, by which his original dominion, the country of **Vēṅgī**,[7] may be meant. Perhaps he took Vēṅgī from his uncle **Vijayāditya** VII., who appears to have received it from the Chōḷa king **Vīrarājēndra** I.[8] The southern limit of the dominions of Rājēndra-Chōḷa II. in the second year of his reign is perhaps roughly indicated by a line connecting **Tiruvoṟṟiyūr, Tiruvālaṅgāḍu** and **Kōlār**, the localities of the inscriptions Nos. 64 to 66. The subjoined inscription implies that he felt himself already at that time as a member of the **Chōḷa** family to which his mother and grandmother belonged,[9] and not as an Eastern Chālukya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chōḷa country on the banks of the Kāvērī. For, his victory over the Kuntala king (Vikramāditya VI.) and his accession to the Chōḷa throne are referred to only in later inscriptions of his, and in these he bears the new name Kulōttuṅga, which, to judge from verse 11 of the Chellūr plates,[10] he assumed on the very occasion of his coronation as Chōḷa king and after his victory over Vikramāditya VI.[11]

The purpose of this inscription is to record that a general, whose name we know already from an inscription of **Adhirājēndra**,[12] granted 240 *kāśu*, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like **Tiruvoṟṟiyūr** itself, to **Puḻal-nāḍu**, a subdivision of **Puḻaṟkōṭṭam**; one to a subdivision of **Puliyūr-kōṭṭam**; and the last to **Eḻumūr-nāḍu**. Both Puḻal[13] and Puliyūr[14] now belong to the Saidāpēṭ tāluka. Puḻal-nāḍu must have comprised the north-eastern portion of that tāluka, where we find Tiruvoṟṟiyūr and two of the three other villages which the

[5] See above, Vol. II. p. 235.
[6] See *ibid.* p. 230 and note 4.
[7] See above, Vol. I. p. 51.
[8] See above, p. 128, note 9.
[9] See, *e.g.*, the Table in Vol. II. p. 232.
[10] Above, Vol. I. p. 59.
[11] This view is supported by the fact that the *Vikramāṅkadēvacharita* does not yet call him Kulōttuṅga, but Rājiga, which is a familiar abbreviation of his original name Rājēndra-Chōḷa; see above, Vol. II. p. 231.
[12] Above, No. 57, text line 6 f.
[13] See above, p. 76, note 15.
[14] See above, p. 49, note 9.

inscription locates in Puḷal-nāḍu, *viz.* **Maṇali**[15] and **Āmbilavāyil**.[16] Eḷumūr-nāḍu owes its name to **Eḷumbūr** (Egmore), now a portion of the city of Madras.

Edition

〈1〉 **svasti śrī** [||] (ti)ru maṉṉi vi(ḷa)ṅkumiruku(va)ṭaṉaiya taṉ to(ḷu)m vāḷun=tuṇaiye(ṉa)kkeḷalar vañcaṉai (ka)ṭan=ta vayirākarattukku(ñ)carakkuḷām pala vāriyeñcalil cakkara(k)oṭṭat(tu)t(t)ārāvaracaṉai(tti)kku nikaḷa(t)tiṟai koṇṭa(ru)ḷi A(ru)kkanutaiyattācai(yi)li(ru)kkuṅkamalama(ṉai)ya nilamakaḷta(ṉṉai) muṉ¿(ṉi)?〈ṉī〉rkku(ḷi)t(tavaṉṉā)ḷ tirumālātikke(eḷa)lāki (y)ā(tu)ñcaliyā vakaiy-iṉiteṭuttutta(ṉ) kuṭai (ni)ḷaṟk¿i?〈ī〉ḷ Iṉpuṟavi(ru)ttittikiriyām puviyānticaito(ṟu)m naṭāttip(pu)kaḷunta(ru)mamum puvitoṟum niṟu(t)ti v¿i?〈ī〉ramu(n=ti)yākamu(m) mā(ṉamu)ṅka(ru)ṇaiyum Urimaiccuṟṟamāka(p)piri(y)āttalanikaḷa (ca)ya(mu) ¿(vi)?〈vī〉ṟṟi(ru)n=tu kulamaṇi(ma)ku(ṭamu)ṟaimaiyil cūṭitta(ṉ) kaḷal (ta)rātipar (cū)ṭacceṅkol nāvalampuvitoṟum naṭāṭti(ya) ko **rāja**ke**sari**va**nmarā**(ṉa) U(ṭ)aiyār **śrīrājentra**coḷa(te)varkku yāṇṭu Iraṇṭāvatu **ja**yaṅkoṇṭacoḷamaṇṭalattuppuḷaṟkoṭṭa(ttu)ppu(ḷa)lnā(ṭ)ṭut(tiru)voṟṟi(yū)r Uṭaiyār koyilil kārā(ṇai)viṭa[ṅkat(e)var (ti)rucc]ān=tāṭa(lu)kku (v)eṇ(ṭum) niva(n=taṅkaḷu)kku (**se**ṉā)pati(ka)ḷ (coḷa)maṇ(ṭa)lattu Uyyakkoṇṭār(va)ḷanāṭṭut-tir¿a?〈ai〉m¿u?〈ū〉rnāṭ(ṭu naṭ)ār kiḻār **rājarāja**ṉ paranirupa**rā(kṣa)sa**nārā(ṉa) v¿i?〈ī〉racoḷaiḷaṅkoveḷār Ittevar paṇṭārattu Oṭukkiṉa Aṉṟāṭu naṟkācu Irunūṟṟu nāṟpatu [|] Ikkācu Irunūṟṟu nāṟpatum Ittevar paṇṭārattu (O)ṭukki Ikkā(cu)kku (I)t**de**vatā(ṉa)m puḷaṟkoṭṭattuppuḷalnāṭṭu ma(ṇa)liyāṉa ciṅkavi**ṣṇu**ccat**u(r)vve**timaṅkalattu **sabhai**yo(mum) Iṉnāṭṭu (Ā)mpilavāyilum Ikaṇaiyūrum puliyūrkkoṭṭattut-tuṭarmu(ṉ)ṉināṭṭu (v)eḷacā(ṟ)ṟum (E)ḻum¿u?〈ū〉rnāṭṭuppi(raya)pu(ra)ka(ka)t(tu)m Ūrom ni(la)vilaiyā〈2〉vaṇakkai(y)ye(ḻuttu) [|] [10+]

Apparatus

〈1〉 (ka)ṭan=ta • Nos. 65 to 67 read *kaṭan=tu*. — 〈1〉 tirumālātikk(eḷa)lāki • Nos. 65 to 67 add *Eṭuttaṉṉa*. — 〈1〉 tikiriyām • No. 66 reads *tikiriyum (pu)liyun*. — 〈1〉 viṭa [10+] ān=tāṭa • Read *viṭaṅkat(e)var (ti)ruccān=tāṭa* as in line 4. — 〈1〉 tiramurnāṭ(ṭu) • Read *tiraimūrnāṭṭu* in accordance with No. 57 above, text line 6. In text line 7 of the same inscription fill up *Iḷaṅkoveḷārum* on the strength of the present inscription. — 〈1〉

[15] No. 26 on the *Madras Survey Map* of the Saidāpēṭ tāluka.

[16] Now Āmulavāyal, No. 23 on the same map.

pi(raya)pu(ra)ka(ka)t(tu)m • Read *pirayapākkattum* or *piraiyapākkattum* as in lines 3 and 4.

Translation by Hultzsch 1903

Hail ! Prosperity ! With his arms which resembled two mountains, (*and between*) which the goddess of prosperity permanently rested and shone, and with (*his*) sword as (*only*) helps, (*the king*) overcame the treachery of (*his*) enemies; carried off many herds of elephants at **Vayirāgaram** (Vajrākara); and was pleased to levy tribute (*which*) illuminated (*all*) directions from the king of **Dhārā** at the rich[17] **Śakkarakōṭṭam** (Chakrakōṭṭa). (*He*) gently raised, without wearying (*her*) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,[18] —just as (*the god*) Tirumāl (Vishṇu), having assumed the form of the primeval boar, had raised (*the earth*) on the day when (*she*) was submerged in the ocean (*by the demon*) Hiraṇyāksha),—and seated (*her*) under the shade of his parasol, (*where she*) experienced delight. (*He*) made the wheel (*of his authority*) and the tiger (*-banner*) go in every direction and established (*his*) fame and justice in every country. While valour, liberality, pride and compassion, as (*his*) intimate relatives, were resplendent on the undivided[19] earth, he took his seat (*on the throne*) with (*the goddess of*) victory and put on by right the jewelled crown of (*his*) family. While the rulers of the earth bore his feet (*on their heads), (he*) wielded the sceptre in every (*quarter of the*) beautiful continent of the *nāval* (tree).[20]

In the second year (*of the reign*) of this king **Rājakēsarivarman**, *alias*) the lord **Srī-Rājēndra-Śōḻadēva**,—the general (*sēnāpati*) **Rājarājaṉ-Paranṛiparākshasanār**, *alias* **Vīra-Śōḻa-Iḷaṅgōvēḷār**, the headman of **[Naḍ]ār** in **Tiraimūr-nāḍu**, (*a subdivision*) of **Uyyakkoṇḍār-vaḷanāḍu**, (*a district*) of **Śōḻa-maṇḍalam**, deposited —for the expenses required for anointing (*the idol of*) **Kārāṇai-Viḍaṅgadēvar** in the temple of the god of **Tiruvoṟṟiyūr** in **Puḷal-nāḍu**, (*a subdivision*) of **Puḷaṟkōṭṭam**, (*a district*) of **Jayaṅgoṇḍa-Śōḻa-maṇḍalam**,—in the treasury of this god two hundred and forty good[21] *kāśu* current at the time. After these two hundred and forty *kāśu* had been deposited in the treasury of this god, (*the following*) deed of sale of land was drawn up in writing against (*the receipt of*) these *kāśu* by us, the assembly of **Maṇali**, *alias* **Siṁhavishṇu-chaturvēdimaṅgalam**,[22] a *dēvadāna* of this (*temple*) in **Puḷal-nāḍu**, (*a subdivision*) of **Puḷaṟkōṭṭam**, and by us, the villagers of **Āmbilavāyil** and **Igaṇaiyūr** in

[17] Literally 'not deficient.'
[18] *I.e.* he conquered the eastern country.
[19] *I.e.* not shared in by other kings.
[20] *I.e.* Jambūdvīpa. *Nāval* is the Tamil equivalent of *jambū*; compare above, Vol. II. p. 253.
[21] *I.e.* of full weight; compare p. 111 above.
[22] This surname may go back to the Pallava king Siṁhavishṇu; see above, Vol. II. p. 344.

the same *nāḍu*), of **Vēḷaśāṟṟu** in **Tuḍarmuṉṉi-nāḍu**, (*a subdivision*) of **Puliyūrkōṭṭam**, and of **Pirayapākkam** in **[E]ḷumūr-nāḍu**. . . . . .

Commentary

〈2〉 *kai(y)ye(ḷuttu) [[]].* I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by each of the five villages mentioned at the end of line 1.

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1903. *South-Indian inscriptions. Volume III: Miscellaneous inscriptions from the Tamil country. Part II: Inscriptions of Virarajendra I., Kulottunga-chola I., Vikrama-chola and Kulottunga III*. South Indian Inscriptions 3.2. Madras: Government Press. Pages 132–134, item 64.