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Emmanuel Francis

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Summary

The inscription is dated in the 16th year of king **Parakēsarivarman** *alias* **Madhurāntakadēva Uttama-Chōḷa** and states that the temple of **Tirukkuraṅgāḍuturai** (*i.e.*, the modern **Āḍuturai** near Tiruviḍaimarudūr) was built of stone by the king's mother **Uḍaiyapirāṭṭiyār Mādēvaḍigaḷār** *alias* **Śembiyaṉmādēviyār** and that certain documents of grants made to the god in former times having become old and damaged were now re-engraved on the walls of the newly-constructed temple.

The temple of **Tirukkuraṅgāḍuturai** is already mentioned in the *Dēvāram* and as such it should have been in existence in some form or other in the seventh century A. D. It is not unlikely, therefore, that prior to the construction of it in stone by the king's mother there was, perhaps, a smaller stone structure[1] with inscriptions (*laksaṇha*) on it. Consequently what is recorded here must refer to the renovation of the temple by the queen mother. In this connexion it may be noted that two inscriptions of the Pāṇḍya

[1]The temple of Tiruviḍaimarudūr which was also rebuilt of stone, refers to earlier records preserved in underground cellars and to their re-engraving on stone; see page 260 above.

king **Mārañjaḍaiyaṉ**[2] which are earlier in point of time than the present record and are also found on the temple walls, must have been copies of older grants.

Edition

〈1〉 **sva(sti) śrī** |||~ **śrī**maturāntaka**de**varāṉa **śrī** Utta〈ma〉coḻar**ai**t tiruvayi(ṟu) vāytta Uṭaiyapirāṭṭiyār mātevaṭika(ḷārāṉa **śrī**)cempiyaṉmāt(e)viyār tiraimurnāṭṭu tirukku〈ra〉ṅkāṭu(tu)ṟai Āḻvārkku Eṭuppittar¿i?〈u〉ḷiṉa Ittirukkaṟṟa(ḷiyi)ley muṉpu (Ittevarku ca**ndr)ā**tittaval ceytaṉa **la(kṣa)**ṇapaṭi kaṇṭu I〈2〉〈v〉vila**kṣa**ṇaṅkaḷ mūṭtupoka **śrī** Uttamacoḻa**de**varāṉa koparakecaripa(ṉ)maṟku yāṇṭu 10 6 Āvatu kalmel (veṭṭiṉa) |||~

Translation by Krishna Sastri 1920

Hail ! Prosperity ! In this sacred stone temple which **Uḍaiyapirāṭṭiyār Mādēvaḍigaḷār** *alias* the glorious **Śembiyaṉ-Mādēviyār** who had obtained in her sacred womb the glorious **Madhurāntakadēva** *alias* the glorious **Uttama-Chōḷa**—had graciously caused to be built to the god (*āḻvār*) at **Tirukkuraṅgāḍuṭuṟai** in **Tiraimūr-nāḍu**, were engraved on stone, in the 16th year of (*the reign of*) the glorious **Uttama-Chōḷadēva** *alias* king **Parakēsarivarman** (*such) lakshaṇas (i.e., inscriptions ?*) as were made to this god in former times (*to last*) as long as the moon and the sun, and which *lakshaṇas* on examination were found to have become old.

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. Page 294, item 144.

[2] See Nos. 358 and 364 of 1907.