Tiruvōr̲r̲iyūr, Ādhipurīśvara temple, time of Vīrarājendra, year (6/7)

Renato Dávalos

Author of digital edition: Renato Dávalos

Identifier: DHARMA_INStfaSIIv38p0i0128

Repository: SII adapted (tfa-sii-epigraphy)

File path: DHARMA_INStfaSIIv38p0i0128.xml

Language: Tamil [Grantha, Tamil]

Commit: 2026-10-19 18:42 (65fc39d), last modified 2026-09-29 11:09 (1120f60)

Summary

A record of the king discovering unused lands belonging to the temple and later allocating them as *nivantams*. The income from these lands was intended to cover the expenses of the temple, including those associated with festivals and staff, such as priests, musicians, dancers, and temple women. The endowment specifies the amount given for a reciter to chant mantras (*mantrageyam*) during the awakening ritual (*tiruppaḷḷi eḻucci*). Furthermore, fifty-three gold coins were donated for sacred food offerings in the festival of Māṟkaḻi-Tiruvātirai, during which the Lord Kāraiṇai-viṭankar was carried in procession while hearing the *Tiruvempāvai*. Twenty-two temple women *taḷiyilār* were added to the existing staff to sing and dance during this festival. Among the signatories appears the pontiff of the *maṭha*, Caturānapaṇṭitaṉ.

Edition

〈1〉 **svasti śrī**

1. Meykkīrtti

vīramē tuṇaiyākavuṉ tiyākamēyaṇiyākavum ceṅko{l}
lōccik karuṅkali kaṭi**n**tu
〈taḷiya〉 kūṭal caṅka〈ma〉ttu Ākava
malla{ṉ}ṉai y-añcu vittu vikkalaṉaiyuñ
ciṅkaṇaṉai〈yu〉m uṭaipuṟaṅ k¿a?〈ā〉ṇṭu maṟṟavar
mā〈kā〉 tēviya rōṭum vas**t¿a?〈u〉**
vā**ha** na¿m?〈ṅ〉kai-k koṇṭu Iraṇṭām
vicaiyinum kuṟitta kaḷattākava
mallaṉai y-añcu vittu vēṅkai
nāṭu m¿i?〈ī〉ṭṭuk koṇṭu taṉṉuṭan
piṟan=ta munnavar viratamum muṭittu
muṉṟām vicaiy{iṉ}umcō m¿i?〈ī〉**śva**raṉ kaṭṭiya
kaṇṭikai Aviḻppataṉ munnam kampili
cuṭṭu-k kaṟaṭi-k kallil **ja**yas**ta**mpa
nāṭṭit tēvanātaṉ mutal mācu
mantarai cakkara-〈k〉 kōṭṭattu turatti
maṟṟavariṉattār muṭipiṭittu-k koṇṭu[1]
〈kuṉṉa〉 kucci〈yu〉 m¿i?〈ī〉ṭṭu Ellai
kaṭa**n**tu nilaiyiṭṭu vi**j**¿e?〈aya〉 **j**
abhiṣekam paṇṇi vira**siṁhāsa**nattu Ulaka muḻutu[9+][2]

〈2〉 koṇṭa cōḻa-maṇṭalattu(p) puḻaṟ-kōṭṭattu-p puḻa〈l〉-nāṭṭu Uṭaiyār tiru Ōṟṟiyūr uṭaiyār tēvatāṉa{m}m-āṉa Ūrkaḷil muṉpu nivaṉtañ ceyyātu kiṭakkum nilattilum nellilum poṉṉilum kācilum Uḻḷaṉa Aṟi**n**tu namakkum naṅkulattukkum nam piḻḷaikaḷukkum naṉṟ'āka tiruvōṟṟiyūr uṭaiyārkkum Aṅkuḻḷa (taḷimaṅkaḷukkum) nivantañ ceyya veṇṭuvaṉa Aṟintu nivantañ ceytu kalveṭṭu (vik)ka v-eṉṟu tiruvāymoḻintaruḷa It-tēvatāṉam-āṉa Ūrkaḷil

ciṅka-viṣṇ' ac-caruppēti-maṅkalattu Uva¿ñ?〈c〉ca{ḻa}rum kaḻikoppumāy-t taram peṟātu kiṭakkum nilattu nilaṉ Aṟupati¡n!〈ṉ〉aṟu vēliyum v¿i?〈ī〉**ra-rājē**nta(ra) viḻākam eṉṉu nāmattāl putu tirutt' ākki

Iṉ-nilattāl vēli Oṉṟiṉukku **rāja**kēcariyāl nel A¿r?〈ṟ〉upatiṉ [7+]

〈3〉pu nivantañ ceyyātu niṉṟa kācu Aiñ¡n!〈ñ〉ūṟṟ' aṟupatt-eṭṭuṅ koṇṭu cakkaravatti **śrī**-v¿i?〈ī〉**ra-rāje**n**tra**-tēvar tirumēṉi kalliyāṇa tirumēṉi y-ākavum tirukku-

[1]This verse is not found in any other *meykkīrtti*.

[2]Judging by the fact that the *meykkīrtti* covers most of the standard campaigns that are mentioned of this king, it might be safe to assume that the inscription as made in the final years of king Vīrarājendra.

lam vat=tikkavum nampirāṭṭimār tirumaṅkalliyam perukavum piḷḷaikaḷ ti(ru)mēṉi kalliyāṇa tirumēṉi y-ākavum

cōḻa-maṇṭalattu tiruveṇkāṭṭu poṉṉūr uṭaiyāṉ ta¿n?⟨ṉ⟩i **māheśva**raṉ Āccaṉ civalōka-nātaṉ Ik-kōyilil patipātam¿u?⟨ū⟩la-p-paṭṭ'uṭai⟨ya⟩-p pañcācāriya tēvakaṉmikaḷaiyum **śrī**-kāriyam k¿a?⟨ā⟩va¿n?⟨ṉ⟩u⟨r u⟩ṭaiyāṉ piccaṉ **ja**yaṅkoṇṭāṉaiyum Ik-kōyilil mutaṟ kaṇakku nūṟṟeṇmaṉ Oruppaṉayaṉaiyum Ik-kōyilil maṭam uṭaiyacaturāṉa-paṇṭitaraiyum kūṭa vaittuk ko⟨ṇ⟩ṭiruntu ni(vanta)ñ ceytum Uṭaiyār tiruvōṟṟiyūr uṭaiyār (kōyilil) vaikāci-t tiṅkaḷ tiruviḻā v-eḻuntaruḷi-t tiruvāyilaiya nāḷāl tīrttam Āṭiyaruḷa vēṇṭum

nivantaṅkaḷukku-k kācu Irunūṟṟi(rupatu Ākavum) v¿i?⟨ī⟩ra-rā**jen**t**ra**ṉ tirucā(ṉ) [6+] vēṇṭum

nivanta(ṅ)ka{ḷ}ḷukku kācu nūṟṟeṇpatteṭṭu [12+]⟨4⟩ ⟨vakkā?⟩ṇippāṉ[3] Oruvaṉukku nellukkum poṉṉukkum kācu muppattāṟum Uṭaiyārai tiruvār¿a?⟨ā⟩tiṉai ceyvār Iruvarkku kācu nāṟpatum v¿i?⟨ī⟩ra-rā**jen**t**ra**ṉ tiruppaḷḷi eḻ¿i?⟨u⟩ccikku man**trage**yam viṇṇappañ ceyyum tillai-viṭa(ṅ)kaṉ poṟkā(cu)kku nellukkum poṉṉukkum [3+] tānukku Itu Ivaṉukku kāṇi y-ākavum

mārkaḻit tiru⟨vā⟩tirai-t tirunāḷāl kāraṇai-viṭaṅkar tiruvōlakkamāy Eḻuntaruḷi Iruntu tiruvempāvai keṭṭaruḷi-t tiruvamirtu ceytaruḷukaikkum In-nāḷālu⟨m⟩ (Eṉ) vaḻakkattukku kācu Aimpattu muṉṟum Āka-k

kācu Aiññūṟṟupatteṭṭum It-tirunāṭkaḷ Uḷḷiṭṭu Ittevarkku Āṭavum pāṭavu muṉpuḷḷa taḻiyilār mēl Eṟṟamāka Eṟṟiṉa taḻiyilār irupattiruvarkku nāḷ Oṉṟukkup poṉ Irā**ja**kecariyāl (nel)k kuṟuṇiyāka van=ta nellu Aṟunūṟṟarupatiṉ kalaṉē Itil [1+] Aṭuv¿a?⟨ā⟩rkaḷ Āṭṭuvikkum naṭṭuvaṉ Oruvaṉukku nāḷ Oṉṟukku nellu-t tūṇippatakkāka nellu nūṟṟeṇpatiṉ [6+] maṭṭuvāṉukku nāḷ oṉṟiṉukku nellu mukkuṟuṇiyāka nellu-t toṇṇūṟṟu-k kalamum muṉpu nima⟨5⟩ntam uṭaiya-tēvar-aṭiyā⟨r⟩ mēl Eṟṟam āka tiruppatiyam viṇṇappañ ceyya peṇṭukaḷ paṉ¿n?⟨ṉ⟩iruvarkkum ka(va) [1+] piṇi ceyvār nālvarkkum Ittevaraṭiyār pati¿n?⟨ṉ⟩aṟuvarkku nāḷ Oṉṟukku-p pērāl nellu nānāḻiyāka nāḷ Oṉṟukku nellu Iru tūṇi y-āka

Ōrāṭṭaikku nellu Iruṉūṟṟunāṟpati¡ṉ!⟨n⟩ (ka)lamum parupp' amirtu camaippār nālvarkkup perāl nellu Iru nāḻiyāka nāḷ Oṉṟukku nelluk kuṟuṇi y-āka

nellu muppatiṉ kalamum Āka nellu Āyirattiru nūṟṟu-k kalam I¡ṉ!⟨n⟩-nellukku-c ciṅka-(viṣṇu)c-caruppēti-maṅkalattu-k k¿i?⟨ī⟩ḻ [3+] k¿i?⟨ī⟩ḻ pāṟkellai kaṇapati-vatikku

[3]Inscription SII 38.131 (also from the same temple) seems to confirm this interpretation, as it also lists the various intellectual activities that took place here. However, if that were the case, the actual text or discipline that the person in charge expounded (vakkāṇi) would have been lost.

meṟku tirucciṟṟampala-vatikku k¿i?〈ī〉ḷakkum teṉpāṟkellai cuntara-cōḷa-c caruppēti-maṅkalattum vāṉavaṉ mātēvi-c caruppēti-maṅkalattum k¿i?〈ī〉ḷ pi(ṭ)ākai cerkkāṭṭur Ellaikku vaṭakku Icaṇaiyūr Ellai y- āka

Uṭpaṭum nilattil **śrī** [3+] kōlāl nilaṉ (patiṟṟu) vēliyum van=ta nellukkum (1) kācukkum can=tirāti-t tavaṟ 〈ce〉l(vat) āka

nivan=tañ〈6〉 ceytu kalveṭṭu vittēṉ puravu-vari-tiṇaikkaḷa-nāyakañ ceyta marutūr uṭaiyāṉ kā [4+][e]ḷuttu

I〈p〉paṭikku Ik-kōyilil mutaṟ kaṇakku nūṟṟeṇmaṉ Iruppāṉaiyanēṉ Ivai Eṉ Eḻuttu

Ippaṭikku maṭam uṭaiya caturāna-paṇṭitan ēṉ Ivai Eṉ Eḻuttu

Ippaṭi ni(van=tañ) ceytu veṭṭu vittēṉ cōḷa-maṇṭalattu-t tiruveṇkāṭṭu-p poṉṉū{r}r uṭaiyān ta¿n?〈ṉ〉i māheśvaran Āccaṉ civalokanātaneṉ Ivai Eṉ Eḻuttu

śrī pa¿n?〈ṉ〉**māheśvara〈 ra〉kṣai ||** ൧

Translation

〈1〉 Hail! Prosperity!

〈1〉 *meykkīrtti* of king Vīrarājendra Cōḷa.

〈2〉 I (*namakku*) came to know (*aṟintu*) that the lands (*nilattilum*), the paddy (*nellilum*), the gold (*poṉṉilum*), and the gold coins (*kācilum*) have not been allocated previously (*ceyyātu kiṭakkum*) as endowments in the villages that are *devadāna*s for the Lord of Tiruvōṟṟiyūr who reigns over Puḷal-nāṭu in the Puḷaṟ-kōṭṭam within the Cōḷa maṇṭalam.

〈2〉 After coming to know (*aṟintu*) the requirements to make as endowments for the temples therein (*aṅkuḷḷa taḷimaṅkaḷukkum*), for the Lord of Tiruvōṟṟiyūr, for the benefit of our children (*nam piḷḷaikkum*), and for the benefit of our lineage (*nam kulattukkum*), and having established the endowments (*nivantam ceytu*), let them be gracefully ordered (*tiruvāymoḻintaruḷa*) and inscribed on stone that in the villages that are the *devadana*:

〈2〉 From the land that was left unclassified (*taram peṟātu kiṭakkum*) and was comparable to the waste land (*kaḷiku oppumāy*) of the drummers in Ciṅkaviṣṇu-caturvedimaṅgalam, which amounts to sixty-six *vēli*s of land, they have been converted into new fields (*putu tiruttu ākki*) under the title of surrounding areas (*vilākam*) of Vīrarājendra.

〈2〉 For each *vēli* from this land, sixty [...] of paddy 〈were measured〉 the *rājakēcari* 〈measure〉.

〈3〉 We took the five hundred and sixty eight gold coins that were left unused as endowments (*ceyyātu niṉṟa*)

- so that the body (*tirumēṉi*) of the glorious king Vīrarājendra Cōḻa is safe and sound (*kalliyāṉa tirumēṉi ākavum*),
- for the prosperity of the royal lineage (*irukkulam vattikkavum*),
- for the increase of the marriage-badge of the queens (*nampirāṭṭimār tirumaṅkalliyam perukavum*), and
- so that the body (*tirumēṉi*) of the children 〈of the king〉 are safe and sound (*kalliyāṉa tirumēṉi ākavum*).

〈3〉 After Taṉi Māheśvaraṉ Āccaṉ Civalōkanātaṉ, Lord of Poṉṉūr situated in Tiruveṅkāṭu in the Cōḻa-maṇṭalam, had assembled together (*kūṭa vaitta-k koṇṭ-iruntu*)

- the temple administrators (*tēvakaṉmikaḷ*), which are the five types of priests (*pañcācāriya*?) and hold the right to be at the feet of the Lord (*patipātamūlapaṭṭ-uṭaiya*?)[4] in this temple,
- Piccaṉ Jayaṅkoṇṭāṉ, administrator (*uṭaiyāṉ*) of the sacred service (*śrī kāryam*) in Kāvaṉūr,
- Nūṟṟeṇmaṉ Oruppaṉ, primary accountant (*mutal kaṇakku*) in this temple, and
- Caturāṉa Paṇṭitar, in charge (*uṭaiyāṉ*) of the maṭha in this temple,

he established the 〈following〉 endowment:

Bibliography

First reported in ARIE 1912–13 (ARIE/1912-1913/B/1912/128).

First edited in Swaminathan 2019 (SII 38.128).

Edited and translated by Renato Dávalos based on previous edition Hultzsch 1898–1899.

Primary

[SII] Swaminathan, S. 2019. *South Indian inscriptions. Volume XXXVIII: Inscriptions collected during the year 1912*. South Indian Inscriptions 38. New Delhi: Archaeological survey of India (Director General). Pages 115–117, item 128.

[4] It seems to be a very specific activity that these priests carry out. However, it does not seem to be very clear what that activity is from the inscription.

Secondary

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