



TELUGU CHOLAS INSCRIPTIONS FROM TIRUPPALAIVANESVARA TEMPLE AT TIRUPPALAIVANAM

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ABSTRACT

Nellore Chodas(also known as Nellore Cholas) were one of the Telugu Chola families who ruled over parts of Andhra Pradesh in 11th and 12th centuries. They were chieftains to Kakatiyas and Kalyani Chalukyas and ruled over the Nellore region. The study temple contains totally 12 inscriptions belongs to the Telugu Cholas. And one of the inscriptions from this temple Tiruppalaivanam (1207 CE) found engraved on the south wall of the main shrine which records that the Tammu - Siddhi traces the genealogy of Tammu - Siddhi from Karikala - Chola of the solar race through Madhurantaka, Tilunga - vijja, Nalla - Siddhi, Era - Siddhi and Betta and registers the assignment of the taxes on a village to the temple. The temple namely Tiruppalaivanam was played vital role in the medieval period and it is proved from the temple inscriptions.

KEYWORDS: *Tirupalaivanam, Telugu Cholas, Temple, Inscription.*

INTRODUCTION:

The Telugu Chola of Nellore were feudatories who acknowledged the over lordship of Chola monarchs. *Betta* was a feudatory of *Vikrama Chola*. Many inscriptions at *Tondai-mandalam* including those at *Tiruppachur* bear testimony to their position of vassalage of *Kulottunga III*. During the closing years of the reign of *Kulottunga III* the Telugu Cholas under *Nalla siddh* rose in revolt against the central authority and even brought *Kanchi* under their sway for a short time. This necessitated *Kulottunga III* to take an expedition against them and to recover *Kanchi* from them. After this the Telugu Cholas were loyal to the Cholas. But during the period of *Rajaraja III and Rajendra III*, they strengthened their position and asserted their independence. It was when the Telugu Cholas were in charge of *Kanchi* normal subjugation to *Kakatiya Ganapati*, came the Pandya invasion of *Tondai-mandalam of Jatavarma Sundara Pandya I* (acc. 1251) and advanced against *Kanchi*. His inscription claims that he had the Telugu Chola king *Gandagopala* and put the latter's brother in charge of *Kanchi*.¹

ORIGIN AND RISE



In the lineage of Karikala was born Madhurantuka Pottapichola, his name indicating his conquest of Madhura and the founding of Pottapi in the Andhra country. In his race was born Telugu Vidya or Bijja, the creator of a pillar of victory with the figure of a Garuda at the top of it at Ujyapuri. Bijja, a Yama to his enemies killed the twelve men of Ballaha along with him in the capital and got the title—Padumvaraganda. The achievements of M.P.C. and Telugu Vidya are referred in

the assumption “that one of these Telugu cholas should have extended his conquests beyond the Kaveri if another boasts to have taken Madura”.

HISTORY

These Chodas claimed their descent from the famous Karikala Chola. They ruled over their kingdom consisting of the Nellore, Cuddapah, Chittoor, Tiruvallur and Kanchipuram, districts with Vikramasimhapuri (modern Nellore) as their capital.

Chola Bijjana was the principal significant boss in the Nellore Choda group. As a feudatory of Someswara I of Western Chalukyas, he partook in the wars of the Chalukyas and Later Cholas. In acknowledgment of the reliability and administrations of his relatives to the Chalukyas of Kalyani, Vikramaditya II selected them as leaders of Pakanadu.²

Later Tikka (1223–1248), the dad of the popular Manumasiddhi, stretched out his kingdom to as far south as the waterway Kaveri. He owed ostensible devotion to the officially injured Later Cholas. Alongside the Hoysala Vira Narasimha, he helped the Later Cholas ruler Rajaraja Chola III in reestablishing him back to his honored position by rebuffing the assaults of Aniyanka Bhima, Kopperunchinga II and the Pandyas.

Accordingly, when the Hoysala Vira Narasimha's successor Someshvara, envious of making the Later Chola ruler a manikin in his grasp, held hands with the Pandyas and assaulted Rajendra III, Choda Tikka acted the hero of the Chola sovereign. He vanquished both the Hoysala and the Pandyan powers and got subsequently the Tondaimandalam locale for himself. He even expected the title Cholasthapanacharya. During the rule of Tikka's child and successor Manumasiddhi II (1248–1263), the intensity of the Nellore Cholas was at its low ebb.

About the year 1260, a risky fight broke out among Manumasiddhi and Katamaraju, the head of Erragaddapadu in Kanigiri area. The quarrel was on the issue of the privileges of the two sovereigns to utilize certain wide glades as eating reason for their herds of steers. It prompted the furious commitment of the different sides and the grisly fight was battled at Panchalingala on the Paleru stream. Manumasiddhi's powers driven by Khadga Tikkana, the cousin of artist Tikkana won the fight, yet the pioneer died. This quarrel and the subsequent fight framed the subject of the prominent melody entitled "Katamaraju Katha". Soon after this awful fight, Manumasiddhi died.³

With the demise of Manumasiddhi II, the Nellore kingdom lost its singularity, turned into a fight ground between the Kakatiyas and the Pandyas and changed hands much of the time. In the rule of Kakatiya Prataparudra II, the Nellore district turned out to be an integral part of the Kakatiya domain and lost its political criticalness.

TAMMUSIDDHA

From *Tiruppalaivanam* temple (1207 CE) the epigraph found engraved on the south wall of the main shrine which records that the *Tammu - Siddhi* traces the genealogy of *Tammu - Siddhi* from Karikala - Chola of the solar race through *Madhurantaka*, *Tilunga - vijja*, *Nalla - Siddhi*, *Era - Siddhi* and *Betta* and registers the assignment of the taxes on a village to the temple.⁴

The chronology followed by Robert Sewell is that after *Tammu - Siddha*, came *Tikka I alias Aluntikka Kalatti I*, who ruled roughly from CE.1223 to 1250 CE. After him came *Nalla - Siddha II* (who ruled between 1250 and 1291 CE). *Tikka II of Tirukkalatti* (about CE. 1278 - 1280) and *Manma Siddha III alias Vira Gandagopala* (about CE. 1290 to 1316)⁹⁰ There is a considerable difference of opinion among Cholas as to whom *Jatavarman Sundara Pandya* claims to have killed. While some Cholas hold that it was *Vira - Gandagopala* who was killed by the Pandya ruler, other hold that it was *Vijaya-ganda-gopala*.⁵

Some Cholas called these rulers as Telugu Pallavas since they endow with the *prasasti* of the Pallavas.

VIJAYA -GANDAGOPALADEVA (1250-1291 CE)

There are six inscriptions belongs to *Vijaya -Gandagopaladeva* from *Tiruppalaivanam temple* issued during in his 7th, 15th, 16th, 18th, 20th and 25th regnal years respectively. The earlier one is referring (1257 CE)⁶ the gift of 5 3/4 *Gandagopalan - madai* for providing offerings and worship to the god on the day of *Uttarayana - sankranti* by *Kadarattariyar Samippillai - kovappillai*.

The 15th regnal year inscription (1265 CE) of the ruler states the assignment of *maganmai* - taxes to the temple by *Srikaryam Pallavarayar* in a meeting of the *Nagarattar and Paradesis* of several *mandalas*.⁷

Yet another epigraph on the south wall of the main shrine dated in his 16th regnal year records (1266 CE) the gift of sheep by *Arani - Vannakkan Perambalakkuttan - vettaiyalagiyan* for burning a perpetual lamp in the temple. Yet Another inscription also registers the gift of money for a lamp by a *Vanigaṇ*.⁸

A record registers a remission of taxes granted by *Madhurāntaka – Pottappichcholan alias Vijaya - Gaṇḍgopala* on the villages *Tiruppalaivanam and panaimbakkam* belonging to the temple.⁹

The gift of gold by the daughter - in -law of *Tyagasamudra - Pallavaraiyar of Injur* in *Paiyur - kottam*, for a lamp in the temple.¹⁰

RĀJARĀJA - GAṆḍA - GŌPĀLADĒVA

There is only one inscription of this king from *Tiruppalaivanam temple* issued in his 35th regnal year dated 1290 CE . It registers the sale a of land by the trustees of the temple to *Tiruvekambamudaiyan Śerigadiṇchelvaṇ*, a resident of *Virudaraja bhayankara nallur in kakkalur - nadu*, a sub -division of *Ikkattu - kottam* in *Jayangonda chola - mandalam*, who endowed it for a flower - garden to the temple. Mention of the measuring rod called 'Valavandan - kol'¹¹

ALLUM- TIRUKKAḌATTIDEVA- GANDAGOPALADEVA (1278-1280 CE)

Four inscriptions of *Allum- Tirukkalattideva- Gandagopaladeva* available from *Tiruppalaivanam temple*. Three inscriptions are belongs to his 3rd regnl year, and one inscription his fourth regnal year respectively. An inscription registers the gift of 6 *Gaṇḍagōpālan - māḍai* by a merchant of *Tiruppalaivanam*, to the temple of *Tiruppalaivanam - Udaiya - Nayanar*, for sacred bath, offerings and festival on the day of *Arudra* in the month of *Mārgali*.¹²

Another epigraph issued in his 3rd regnal year records the gift of land by the headman of *Nayaru alias Jayangonda chola nallur in Nayaru - nadu*, a sub - division of *Pulal - kottam* alias *Vikramachola - Valanadu*, a district of *Jayangondachola - mandalam*, for burning a lamp in the temple.¹³

An inscription found on the south wall of the main shrine registers a gift of land *Āraṇi - Vannakkaṇ Kavadaian - Suryadevan* to the temple of *Tiruppalaivanam Udaiya - Nayanar* for offerings.¹⁴

The 4th regnal year inscription found on the west wall of the main shrine dated 1282 CE states the gift of land by the headman of *Nayaru alias Jayangonda - chola - nallur*, for burning a lamp in the temple.¹⁵

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The location of Tirupallaivanam village



Inscriptions on the south walls of the main shrine



Inscriptions on the adistana of the main shrine



Inscriptions on the north side walls of the main shrine