SII 1.155: original edition by Eugen Hultzsch

Emmanuel Francis

Alternative title: PART IV. ADDENDA. No. 155. AN INSCRIPTION OF KULOTTUṄGA-CHOḶA AT CHIDAMBARAM

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Summary

The subjoined Grantha inscription is engraved on the outside of the east wall of the innermost *prākāra* of the great temple at **Chidambaram** in the South Arcot District. It consists of two verses in the *Sragdharā* metre, each of which eulogises the victories of **Kulottuṅga-Choḷa** over the five **Pāṇḍyas**. The first verse further states, that the king burnt the fort of **Korgāra** (*Korgāra-durga*) and defeated the **Keraḷas**. Korgāra is probably a Sanskritised form of **Koṟkai** in the Tinnevelly District, the ancient capital of the **Pāṇḍyas**.[1] The second verse records, that **Kulottuṅga-Choḷa** placed a pillar of victory on the **Sahyādri** mountain, *i.e.*, the Western Ghāṭs. This he must have done after his conquest of the **Keraḷas**, which is mentioned in the first verse.

According to a grant published by Mr. Fleet,[2] **Kulottuṅga-Choḍa-deva** was the name of two of the Eastern **Chalukyan** successors of the **Choḷa** kings. Of the first of these, who was also called **Rājendra-Choḍa** and ruled from Śaka 985 to 1034, the **Chellūr**

[1] For references on Koṟkai, see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 312.

[2] *Ind. Ant.* Vol. XIV, p. 55.

grant reports that he conquered the **Kerala** and **Pāṇḍya** countries.[3] From an unpublished **Chidambaram** inscription[4] it appears, that the surname **Kulottuṅga-Choḷadeva** was also borne by the maternal grandfather of the last-mentioned king, the **Choḷa** king **Rājendra-Choḷa-deva**, among whose conquests we find both the **Keraḷa** and **Pāṇḍya** countries.[5] Consequently, it is impossible to say to which **Kulottuṅga-Choḷa** the subjoined inscription has to be referred.[6]

Edition

〈1〉 svasti śrī || pāṇḍyāndaṇḍena jitvā pracuraśaramucā pañca pañcānanaśrīḥ dagdhvā korggāradurggantṛiṇamiva sa yathā〈2〉 khāṇḍavam· pāṇḍusūnuḥ [|] piṣṭvā tat· keraḷānām balamatibahaḷam śrīkulottu⟦ṁ⟧gacoḷaścakre śakrapratāpastribhuvanavijayastam·bhamam·bhodhitīre [|| 1]〈3〉 puṇye sa{ṁ}hyādriśṛiṁge tribhuvanavijayastam·bhamam·bhodhipāre svacchandam· pārasīnāntaruṇayuvatibhirggīyate yasya kīrttiḥ [|]〈4〉 sa śrīmānastaśatruḥ prabalabalabharaiḥ pañca pāṇḍyānvijitya kṣubhyat· kṣmāpālacakram savidhikamakarocchrīkulottuṁgacoḷaḥ || [2]

Apparatus

〈2〉 śrīkulottu⟦ṁ⟧ga° • The *anusvāra* is obliterated.

〈4〉 °śatruḥ • *śatruḥ* seems to be corrected from *śastraḥ*.

Translation by Hultzsch 1890

Hail! Prosperity! (*Verse* 1.) Having defeated the five **Pāṇḍyas** by an army, which discharged numerous arrows, having burnt, like straw, the fort of **Korgāra**, just as (*Arjuna*) the son of **Pāṇḍu** burnt the **Khāṇḍava** (*forest*),[7] and having crushed the extremely dense army of the **Keraḷas**,—the illustrious **Kulottuṅga-Choḷa**, who resembled Siva in

[3] See No. 39, verse 10, p. 59, above.

[4] See paragraph 5 of my *Progress Report for February, March and April* 1888, Madras G.O., 27th July 1888, No. 745, Public.

[5] See p. 97, above.

[6] This remark applies also to the various kings of the same name, who are mentioned in other inscriptions of this volume. These are:—Kulottuṅga-Choḷa-deva in No. 86; Ko-Rājakesarivarman, *alias* Kulottuṅga-Choḷa-deva in Nos. 89, 96 and 130; and Koṉeri Meṉ-koṇḍa Kulottuṅga-Choḷa-deva in No. 132.

[7] Compare No. 39, verse 3, p. 57, above.

splendour and Indra in might, placed a pillar (*commemorative of his*) conquest of the three worlds on the shore of the ocean.

(*Verse* 2.) (*Having placed*[8]) a pillar (*commemorative of his*) conquest of the three worlds on the sacred peak of the **Sahyādri** (*mountain*), and having defeated the five **Pāṇḍyas** by masses of powerful armies,—the illustrious **Kulottuṅga-Choḷa**, whose fame is voluntarily sung by the tender women of the **Pārasis**,[9] and who has driven away his enemies, made the trembling crowd of kings subject to his orders.[10]

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Pages 168–169, item 155.

[8] One would expect a gerund conveying this meaning instead of *ambodhipāre*, which seems to have crept into the text through the influence of *ambodhitīre* in verse 1.

[9] The composer of the inscription mentions the Persians (Tamil *pāraci*, Sanskrit *pārasīka*) merely as the representatives of the most distant nations which were known to him.

[10] *Savidhika* seems to be used in the sense of *ājñāvidheya*.