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Summary

The rock-cut Śaiva shrine at **Vallam** near Chingleput[1] bears two Tamil inscriptions. One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door-pillar.[2] It records the gift of a lamp in the 14th year of **Sakalabhuvanachakravartin Kōpperuñjiṅgadēva**[3] (*i.e.*, Kō-Perum-Siṁhadēva) to the temple of

[1] Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 191.

[2] This inscription (No. 186 of 1892), opens as follows:— [1.] *cakalapu[va]ṉacca[k*]kara-* [2.] *vattikaḷ [śrī]k[o*]-* [3.] *pperuñciṅka-* [4.] *tevarkku yāṇṭu* [5.] 10 *4[Āvatu] ka[ḷa]ttūr-* [6.] *kko[ṭ]ṭattu vallanāṭṭu valla-* [7.] *[t]tu Uṭaiy[ā*]r tiruvayanticuramu[ṭai]-* [8.] *[ya] nāyaṉāṟku* . . . . . .

[3] This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Abhishēkamaṇḍapa in the Aruḷāḷa-Perumāḷ temple at Little Kāñchī (No. 38 of 1890), which begins thus:— ***svasti śrī śakābdaM*** *Āyirattorunūṟṟu Eṇpattiraṇṭiṉ mel cellāniṉṟa cakalapuvaṉaccakkaravattikaḷ* ***śrī****kopperuñciṅ[kat]evaṟku yāṇṭu 10 8*[Āvatu] ***vṛiścika***-nāyaṟṟu ***Apa****ra****pakṣa***ttu ***daśami***yum nā[yi]ṟṟukkiḻamaiyu[m]*:* "Hail ! Prosperity ! On Sunday, the tenth *tithi* of the second fortnight of the month of Vṛiśchika in the 18th year (*of the reign*) of Sakalabhuvana-chakravartin Śrī-Kōpperuñjiṅgadēva, which was current after the Śaka year 1182." The remainder of the date is built in. Other inscriptions of Kōpperuñjiṅgadēva are found at

Vayandīśura (*i.e.*, **Vasantēśvara**) at **Vallam** in **Valla-nāḍu**, (a subdivision) of **Kaḷattūr-kōṭṭam**.[4] The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by **Skandasēna**, the son of **Vasantapriyarāja**, who was a vassal of Mahēndrapōtarāja. From the later inscription of Kōpperuñjiṅgadēva, it follows further that Skandasēna called the temple Vasantēśvara after his father Vasanta. **Mahēndrapōtarāja**, whose vassal Vasanta professes to be, must have been a **Pallava** king. This is already suggested by the first part of his name, which occurs twice in the list of the Pallavas, as far as it is known (Vol. I, p. 11). The second part of the king's name, Pōtarāja,[5] forms part of Īśvarapōtarāja,[6] as the Pallava king Paramēśvaravarman I. is called in a grant of Vikramāditya I. (Vol. I, p. 145), and of Nandipōtarāja,[7] which is used as an equivalent of Nandivarman in the Kaśākūḍi plates (No. 73 below, line 90). Finally, the *birudas* which the king receives in the Vallam cave-inscription, have their parallels in other Pallava inscriptions. With **Lalitāṅkura** compare Lalita and Nayāṅkura in the Dharmarāja Ratha inscriptions (Vol. I, p. 3). **Śatrumalla** and **Guṇabhara** occur also in the two cave-inscriptions on the Trichinopoly rock (Vol. I, p. 29). Though *birudas* are a somewhat unsafe basis for identification, it may be provisionally assumed that both the **Trichinopoly** cave-inscriptions of Guṇabhara, *alias* Śatrumalla, and the **Vallam** cave-inscription of Mahēndrapōtarāja belong to one of the two **Pallava** kings called **Mahēndravarman**, *i.e.*, to the first half of the seventh century of our era.[8]

Chidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruviḍaimarudūr (No. 135 of 1895), and at Drākshārāma (No. 419 of 1893).

[4]This district is the 20th in Mr. Crole's list, *Chingleput Manual*, p. 439. It owes its name to Kaḷattūr, now a large village after which the next Railway station south of Chingleput is called; see *Ind. Ant.*, Vol. XXI, p. 197, note 1. Tirukkarukkuṉṟam was situated in Kaḷattūr-kōṭṭam; see *Ep. Ind.*, Vol. III, p. 279.

[5]*Pōta* in Sanskrit and *pōttu* in Tamil mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarāvatī pillar inscription (Vol. I, No. 32, verse 8) and the Kaśākūḍi plates (No. 73 below, verse 17) derive the name of Pallava, the supposed ancestor of the Pallava dynasty.

[6]In the Kaśākūḍi plates (No. 73 below), both the first and second Paramēśvaravarman are called Paramēśvarapōtavarman.

[7]Compare Nandipōtavarman and Narasiṁhapōtavarman in the Vakkalēri plates, Vol. I, p. 146. Mr. Venkayya has published a Kāñchī inscription of the 18th year of Nandippōttaraiyar (*Madras Christian College Magazine* for August 1890), and a Chōḷa inscription at Tirukkaṟukkuṉṟam, which refers to Vātāpikoṇḍa Naraśiṅgappōttaraiyar, *i.e.*, Narasiṁhavarman I., the conqueror of Vātāpi (*Ep. Ind.*, Vol. III, p. 277).

[8]Since this was written, Mr. Venkayya has shown, on the basis of certain facts reported in the *Periya-purāṇam*, that the Mahēndrapōtarāja of the Vallam inscription is probably identical with Mahēndravarman I.; see *Ep. Ind.*, Vol. III, p. 277 f.

Edition

A. On the left pillar.

〈1〉 pakāppiṭuku laḷitāṅkuraṉ

B. On the right pillar.

〈2〉 catturummallaṉ kuṇaparaṉ〈3〉 mayentirappottarecaru Aṭiyāṉ〈4〉 vayantappiri-Arecaru makaṉ kantaceṉa〈5〉ṉ ceyivitta tevakulam [||]

Translation by Hultzsch 1895

Kandaśēṉaṉ **(Skandasēna)**, the son of Vayandappiriareśaru **(Vasantapriyarāja)**, the servant of **Pagāppiḍugu**[9] Laḷidāṅguraṉ **(Lalitāṅkura)** Śatturummallaṉ **(Śatrumalla)** Kuṇabaraṉ **(Guṇabhara)** Mayēndirappōttareśaru **(Mahēndrapōtarāja)**, caused (*this*) temple (*dēvakula*) to be made.

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1895. *South-Indian inscriptions: Tamil inscriptions of Rajaraja, Rajendra-chola, and others in the Rajarajesvara temple at Tanjavur. Volume II, Part III: Supplement to the first and second volumes*. South Indian Inscriptions 2.3. Madras: Government Press. Pages 340–341, item 72.

[9] *I.e.*, 'the thunderbolt which cannot be split.' The second member of this *biruda* is the Telugu-Kanarese *piḍugu*, 'a thunderbolt.' Compare the village name Māṟapiḍugudēvi-chaturvēdimaṅgalam (No. 69, paragraph 103, and No. 70, paragraph 92), and Ka[ḍu]mbiḍuguśēri, the name of a quarter of Māmallapuram (Vol. I, p. 66).