SII 3.66: original edition by Eugen Julius Theodor Hultzsch

Emmanuel Francis

Alternative title: VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I. No. 66.—INSCRIPTION AT KOLAR

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv03p0i0066

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII03/DHARMA_INSSIIv03p0i0066.xml

Language: Tamil [Grantha, Tamil]

Commit: 2026-11-14 15:07 (85a1dec), last modified 2026-09-29 11:08 (2b36d53)

Summary

This inscription (No. 131 of 1892) is engraved on the east wall of the **Kōlāramma** temple at **Kōlār** in the Mysore State. In the Chōḷa inscriptions of the temple the goddess is called **Piḍāri**,[1] and Kōlār itself **Kuvaḷālam**. As the traditional capital of the Gaṅga family it is mentioned under the names of Kuvaḷālapura,[2] Kōḷāḷapura and Kōlāhalapura.[3] According to the subjoined inscription (l. 5) it belonged to **Kuvaḷāla-nāḍu**, a district of **Vijayarājēndra-maṇḍalam**.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named **Vīraśikhāmaṇi-Mūvēndavēḷār** inspected the temple and appointed a committee,[4] which seems to have

[1] Compare above, p. 9 and note 6. Piḍāri is evidently a corruption of Bhaṭṭārikā, a name of Durgā.

[2] Above, Vol. II. p. 380.

[3] See *Ep Ind.* Vol. IV. p. 200, note 1.

[4] One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirājēndra; see below, p. 139, note 2.

made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (*māḍai*), but was subsequently converted into supplies of paddy. We learn that one *māḍai* corresponded to two *kāśu* (l. 11) and that one *kāśu* purchased about 2 3/4 *kalam* of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirājēndra one *kāśu* corresponds to four *kalam* of paddy.[5] The Tanjore inscriptions of Rājarāja I. and Rājēndra-Chōḷa I.[6] fix the interest per *kāśu* at 3 *kuṟuṇi* of paddy or one eighth *kāśu*, from which it follows that one *kāśu* corresponded to 24 *kuṟuṇi, i.e.* 2 *kalam*. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:—**Vīrabhadradēva** (l. 12), **Brahmāṇī, Īśvarī** (l. 13), **Vaishṇavī** (l. 14), **Indrāṇī** (l. 15), **Gaṇapati** (l. 16), **Chāmuṇḍēśvarī** of the chief shrine (*mūlasthāna*) (l. 17), **Kshētrapāladēva, Mahāśāstā**[7] (l. 18), **Sūryadēva** (l. 19), **Yōginī** and **Yōgēśvara** (ll. 24 and 27). At the worship of the two last deities intoxicating drinks (*madya-pāna*) were consumed.[8]

Edition

〈1〉 **svasti śrī** [||] tiru manṉi viḷaṅkumiruku(vaṭaṉaiya) tan toḷum vāḷun=tuṇaiyeṉakkeḷa [5+]〈2〉 ṉai ka(ṭa)n=tu vayirākarattukkuñcarakkuḷām pala vāri Añcali cakkarakoṭṭattuttārāva(ra)ca(ṉai)ttikku nikaḷattiṟai koṇṭaruḷi A(ru)kkaṉutaiyat(tācaiyi)liruk(ku)ṅkamalamaṉaiya nilamakaḷtaṉṉai muṉ(ṉī)[rkkuḷitta]〈3〉 vannāḷ tirumālātikkeḷalākiyeṭutta〈ṉ〉ṉaviyātu(ñ)caliyā(va)kaiyiṉiteṭuttuttaṉ kuṭai niḻaliliṉpu(ṟa) Iruttittikiriyum (pu)liyun=ticaitoṟunaṭāttippukaḻun=tarumamu(m puvitoṟu)m niṟutti (vī)ramun=tayākamumāṉamuṅkaruṇaiyum Urimaic [8+]〈4〉 yāttalanikaḷa **ja**(ya)mun=tāṉum vīṟṟirun=tu kulamaṇimaku(ṭa)muṟaiyiṟcūṭittaṉ kaḻal tarātivar cūṭacceṅk(o)l nāvalampuvitoṟum naṭāttiya ko **rāja**ke**sari**va**nma**rāṉa (Uṭai)yā〈r〉 **(śrī)rājentra**coḷa**de**varkku yāṇṭu Iraṇṭāvatu Atikāri[kaḻ **ja**yaṅkoṇṭaco]〈5〉 (ḻama)ṇṭa(la)ttukkāliyūrkk(o)ṭṭattu(pp)erumpuliyūrn(ā)ṭṭup-

[5] See page 117 above.

[6] Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.

[7] See above, p. 9 and note 5.

[8] *yo**gi**niyo**geśvarapūjai**kku matti(ya)pānam Irukalattiṉāl neṟkalam* (l. 27), "one *kalam* of paddy for two *kalam* of intoxicating drinks for the worship of Yōginī and Yōgēśvara."

pāṇṭiyampākkattu(p)pāṇṭiyampākkamuṭaiyā(n̲) Am(pa)la(va)n tirupp(o)n=taiyārāna vīracikāmaṇi(mū)v(en=ta)veḷ(ā)r vi**jai**yarā**jentra**maṇṭalattukkuvaḷālanā[ṭṭukkuvaḷāla]〈6〉 ttuppiṭāriyā(r) (k)oyiliṉuḷḷāl tiruc(cu)r̲r̲umaṇṭapattukkoyir̲(ka)ruma(m)ārāyāvirun=tu Ittevar (t)evatānamān̲a (Ū)rkaḷāl va(n=ta) m(ā)ṭ(ai) nellākki Ittevarkkum patipātam¿u?〈ū〉lappaṭṭuṭai¿y?〈p〉[pañcācāriya]〈7〉 palapaṇi nivan=takkāra〈r〉kku(m niva)n=tañ(c)eyta paṭi Uṇṭoveṉr̲u Ittevarkku māṭāpattiyañce(y)kir̲a kanṉāṭakapaṇṭitarai(yu)m pati(p)ātam¿u?〈ū〉lappaṭ(ṭu)ṭaip(pa)ñ(cā)cāriyattevaka**nmi**kaḷaiyuṅkeṭka Uṭai(y)ār (**śrī**)[**rājendra**co]〈8〉 l̲a**de**varkku yāṇṭu Iraṇṭāvatu varai(yum) nivan=tañce(y)tatillai(y)eṉr̲u c(o)lla (m)e(r̲)paṭiyārkaḷaiyum puravu(va)ri(tiṇai)kaḷattu (mukav)e(ṭ)ṭi (p)ai(y)yūrkk(oṭṭa)ttu (Ā)raṇi nilai mummuṭicol̲a(na)llūr Iḷai [10+]〈9〉 veḷāṉ̲ kaṇapuramāṉ̲a nirupaci(k)āmaṇiviḻu(ppar)aiyaṉ̲ai v(aiy)ttu(kko) [1+] n=tu [10+] A(ti)kā(ri)kaḷ vīra(ci)kāma(ṇimū)ven=taveḷā [10+]〈10〉 māṭai nūr̲r̲eṇpatteḷe m¿u?〈ū〉ṉr̲u mā |~ pākkampaḷ(ḷi) māṭai Irunūr̲r̲u Iraṇṭe mākā(ṇi) ||~ (A)r̲aiyūr māṭai pattaraiye Orumāva(r)ai (||~ kī)[.](ai) [10+]〈11〉 ṭ(ai) Aiñ(ñūr̲)r̲oru(pa)t(te)l̲e m¿u?〈ū〉(ṉr̲u)m(ākkāṇiyiṉā)l māṭai Oṉ(r̲u)kku kācu Iraṇṭāka kācu Ā(yi)rattu muppattu nāle mummāvaraikku kācoṉ(r̲u)kku **(r)ā(ja)**[**kesari**yāl]〈12〉 〈ka〉(la)ne (tūṇi)yiṉāl kalaṅkalane tūṇi nānāl̲i vāci Er̲r̲i Arum(o)l̲ite(va)ṉ̲ ma(ra)kkālāl nellu Iraṇṭāyiratteṇṇūr̲r̲u nār̲pattu mukkalaney Iru(tū)ṇi mu(k)kur̲uṇikkum niva(n=ta)ñce〈y〉ta paṭi |~ v¿i?〈ī〉**rabha(drad)e**(varkku) ¿(san=ti)?〈**sandhi**〉 [10+]〈13〉 [5+] nālu(m) |~ **brahmā**(ṇi)yārkku ¿sa(n=ti)?〈**sandhi**〉 Oṉr̲ukku tiruvamutarici nānāl̲iyum kar̲i(ya)mutu Iraṇṭum (A)ṭaikkāyamutu Iraṇṭum Ilaiyamutu nālum |~ **Ī(śva)ri**yārkku ¿(san=ti)?〈**sandhi**〉 Oṉr̲u(kku) tiruvamutari(ci) [10+]

Apparatus

〈1〉 vāḻun=tuṇaiyeṉ̲akkel̲a [5+] • See above, p. 135, note 1.

〈2〉 Añcali • See above, p. 135, note 2.

〈3〉 Urimaic [8+] • No. 64 reads *Urimaiccur̲r̲amāka(p)piri*.

〈4〉 Atikāri [9+] • Read *Atikārikaḷ **jaya**ṅkoṇṭacoḻamaṇṭalattu* and compare above, Nos. 4 and 10, where Kāliyūrkōṭṭam is mentioned as a district of Jayaṅgoṇḍa-Chōḷa-maṇḍalam.

〈5〉 vi**jai**yarā**jentra**maṇṭalattukkuvaḷālanā [7+] • Read *nāṭṭukkuvaḷālattu* in accordance with unpublished inscriptions of the same temple.

〈6〉 patipātamulappaṭṭuṭaiy [5+] • Read *mūlappaṭṭuṭaippañcācāriya*.

〈8〉 Iḷai [10+] • See below, p. 139, note 2.

〈11〉 m¿u?〈ū〉(ṉr̲u)m(ākkāṇiyiṉā)l • See below, page 139, note 4.

Translation by Hultzsch 1903

(Line 4.) Hail ! Prosperity ! In the second year (*of the reign*) of king **Rājakēsarivarman**, *alias* the lord **Śrī-Rājēndra-Śōḻadēva**, who *etc.*[9] —when the magistrate (*adhikārin*) **Ambalavaṉ Tiruppondaiyār**, *alias* **Vīraśikhāmaṇi-Mūvēndavēḷār**, the lord of **Pāṇḍiyambākkam**[10] (*and a native*) of Pāṇḍiyambākkam in **Perumbuliyūrnāḍu**, (*a subdivision*) of **Kāliyūr-kōṭṭam**,[11] (*a district*) of **[Jayaṅgoṇḍa-Śōḻa]-maṇḍalam**, was examining the affairs of the temple in the *maṇḍapa* enclosing the temple of **Piḍāriyār** at **[Kuvaḷālam]** in **Kuvaḷāla-nāḍu**, (*a district*) of **Vijayarājēndramaṇḍalam**, (*he*) asked the *Kaṉṉāḍaga-Paṇḍita*[12] who was the superintendent of the *maṭha*[13] of this god,[14] the *Pañchāchārya* (who wears) a silk garment (*in honour*) of the feet of the god,[15] and the *Pūjāris (kaṉmi*) of the god:—"Have allotments been made to this god, [to the *Pañchāchārya*] (who wears) a silk garment (*in honour*) of the feet of the god, and to the various temple servants,[16] after the (*payments in*) gold coins (*māḍai*) accruing from the villages which are *dēvadānas*) of this god were converted into (*supplies of*) paddy ?"

(L. 7.) The answer was:—"No allotments have been made until the second year (*of the reign*) of the lord **[Śrī-Rājēndra-Śō]ḻadēva**."

(L. 8.) Thereon the magistrate **Vīraśikhāmaṇi-Mūvēndavēḷā[r]** appointed (*a committee consisting of*) the above mentioned persons; the *Puravuvaritiṇaikaḷattu-Mugavetṭi*[17] . . . . . .[18] of **Iḷai[yūṟu]** (*near*) **Mummuḍi-Śōḻa-nallūr** (*and*) a resident of **Āraṇi** in **Paiyyūr-kōṭṭam**; (*and*) . . . . . **Vēḷāṉ Kaṇapuram**, *alias* **Nṛipaśikhāmaṇi-Viḻupparaiyaṉ**.

(L. 10.) . . . . . *māḍai* one hundred and eighty-seven and three twentieths.[19] **Pākkambaḷ[ḷi]** (had to pay) *māḍai* two hundred and two, one twentieth and one eighti-

[9]The historical introduction of this inscription is the same as in No. 64.

[10]No. 215 on the *Madras Survey Map* of the Arcot tāluka.

[11]The same district is mentioned above, Vol. I. Nos. 84, 85, 147 and 148, and Vol. III. p. 2. One of its subdivisions, Viṟpēḍu-nāḍu (Vol. I. p. 117 and Corrigenda on p. 184; *Ep. Ind.* Vol. VI. p. 228), is named after the modern Vippēḍu, No. 59 on the *Madras Survey Map* of the Conjeeveram tāluka. Another of its subdivisions, Pāgūr-nāḍū (above, Vol. III. p. 2), is probably named after Pāvūr, No. 247 on the *Madras Survey Map* of the Arcot tāluka. Uttaraṉmērūr formed a separate subdivision of it; see above, p. 3 and note 6.

[12]As Kōlār is situated in the Kanarese country, the head of the *matha* was naturally a Karnāṭaka Brāhmaṇa.

[13]*māṭāpattiyam* is the same as *māṭhāpatya* in Dr. Kittel's *Kannaḍa-English Dictionary*, p. 1232.

[14]In reality the deity of the temple was not a god, but the goddess Piḍāri.

[15]The same term occurs in two Tanjore inscriptions (above, Vol. II. No. 21, paragraph 2, and No. 68, paragraph 2) and in an inscription at Pallāvaram (*ibid.* p. 111, note 3). Regarding *pādamūla* see *Ep. Ind.* Vol. IV. p. 254, note 4.

[16]For *nivantakkāṟar* see above, Vol. II. p. 278, note 2.

[17]Regarding this designation see above, p. 117, note 10, and p. 118, note 4.

[18]The missing name is preserved in No. 57 above, text line 23 f.

[19]This amount must have been due to the temple from some village, the name of which is lost at the end of line 9.

eth. **[A]ṟaiyūr** (had to pay) *māḍai* ten and a half, one twentieth and one fortieth . . . . . .

(L. 11.) [Altogether], *[mā]ḍai* five hundred and seventeen, three twentieths and one eightieth, which correspond—at the rate of two *kāśu* for one *māḍai*—to *kāśu* one thousand and thirty-four, three twentieths and one fortieth,[20] which correspond,—at the rate of . . . . . by the *Rāja[kēsari]*[21] (measure) for each *kāśu*. . . . . *kalam* and one *tūṇi* [of paddy], which correspond—with an increment[22] of one *kalam*, one *tūṇi* and four *nāḻi* for each *kalam*—to two thousand eight hundred and forty-three *kalam*, two *tūṇi* and three *kuṟuṇi* of paddy by the *marakkāl* (called after) **Arumoḻidēvaṉ**.[23]

(L. 12.) Out of this the following allotments were made:—To **Vīrabhadradēvar**, [at each] of the three times of the day, ... four . . . . . To **Brahmāṇiyār**, at each of the three times of the day, four *nāḻi* of rice, two dishes of vegetables, two areca-nuts and four betel-leaves. To **Īśvariyār**, at each of the three times of the day, ... of rice . . . . . .

Bibliography

Digital edition of SII 3.66 by Hultzsch 1903 converted to DHARMA conventions by Emmanuel Francis.

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1903. *South-Indian inscriptions. Volume III: Miscellaneous inscriptions from the Tamil country. Part II: Inscriptions of Virarajendra I., Kulottunga-chola I., Vikrama-chola and Kulottunga III*. South Indian Inscriptions 3.2. Madras: Government Press. Pages 136–139, item 66.

[20] This product is wrong. It would be correct if, at the beginning of line 11, we read *aiññūṟṟorupatteḻe māvaraiye kāṇiyiṇāl*, "five hundred and seventeen, one twentieth, one fortieth and one eightieth."

[21] On this measure see above, Vol. II. p. 42.

[22] Regarding *vāśi*, —an increment,—see above, Vol. II. p. 149 and note 1.

[23] See above, p. 8 and note 3.