SII 3.68: original edition by Eugen Julius Theodor Hultzsch

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Alternative title: VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I. No. 68.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv03p0i0068

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII03/DHARMA_INSSIIv03p0i0068.xml

Language: Tamil [Grantha, Tamil]

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

Summary

This inscription (No. 17 of 1893) is engraved on the north wall of the **Pāṇḍava-Perumāḷ** temple at **Conjeeveram**. The ancient name of the temple was **Tiruppāḍagam** (l. 3), and it is mentioned under the name of **Pāḍagam** in the *Nālāyiraprabandham*.

The date is the 5th year of the king, who is now styled **Kulōttuṅga-Chōḷadēva** (I.), while in the inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77) he still bears the name Rājēndra-Chōḷadēva (II.).

The new inscription refers to his early victories at **Śakkarakōṭṭam** and **Vayirāgaram**.[1] It then states that he vanquished the king of **Kuntala**, *i.e.* the Western Chālukya king Vikramāditya VI., that he crowned himself as king of the country on the banks of the

[1] See page 132 above.

Kāvērī, *i.e.* of the Chōḷa country, and that he decapitated an unnamed **Pāṇḍya** king. An inscription of the 6th year of his reign[2] adds nothing new to these

The subjoined inscription records that a merchant of **Kāñchipuram** provided the temple with a flower-garden and purchased from the villagers of **Ōrirukkai** some land for the benefit of the gardeners. I cannot find Ōrirukkai on the map; but it must be looked for near **Uttiramēlūr**[3] (l. 4) in the Madurāntakam tāluka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river **Aḷichchiyāṟu** and apparently the village of **Śāttamaṅgalam**. A village of this name[4] I find 8 miles east of Madurāntakam.

Edition

〈1〉 **svasti śrī** [||] (pu)kaḷ cūḷn=ta puṇari Akaḷ cūḷn=ta puviyil (p)oṉnemiyaḷavun=taṉ nemi naṭātti viḷaṅku **ja**yamakaḷai Iḷaṅkop(pa)ruvattu cakkarakoṭṭattu vikkiramat-toḷi〈lā〉l putumaṇam puṇarn¿=ta?〈tu〉 vaṉkaḷiṟṟ¿i?〈ī〉ṭṭa〈m〉 vayirākarattu vāri Ayilmuṉaikkon=taḷavaraicar tan=tanamiri(ya) vāḷuṟai kaḷittu toḷ vali kāṭṭi porppari na(ṭ)ātti k¿i?〈ī〉rttiyai niṟutti vaṭaticai vākai cūṭitteṉṟicai(t)temarukamalap(pū)makaḷ p¿u?〈o〉tumaiyum poṉniyāṭai{yum} naṉnilappāvaiy¿un=?〈in 〉taṉimaiyun=tavirttu pu¿n?〈ṉ〉ita¿ru?〈t〉(tiru)maṇimaku〈2〉muṟai(m)aiyil cūṭi taṉ(na)ṭiyira(ṇ)ṭum taṭamuṭi(yā)ka t(o)nnila(v)en=tar (cūṭa)ppo(ṉ)ni matuvāṟu p(eru)ka kaliy(ā)ṟu vaṟappa ce(ṅ)kol ticaitoṟuñcel(la) veṇkuṭai Irunilavaḷ(ā)ka(m)eṅkaṇun=tanātu tiruni(la)veṇṇilāttikaḷa Orutani meruvil puli viḷaiyāṭa (Āḷ)kaṭaṟ(ṟī)vān=tarattu pūvar tiṟai vi(ṭu)tta kala(ṉ) co〈ri〉 kaḷiṟu muṟai ni(ṟ)pa viḷaṅkiya tenna-vanarun=talai parun=talaittukkiṭappa (na)ṉmaṇiyāramun=tirup(pu)yatta-laṅkalum tana(tu) v¿i?〈ī〉ramu(n=ti)yākamu(m) viḷaṅka pārmicai meva(la)r vaṇaṅka v¿i?〈ī〉ra**siṁhāsa**nattu puvanamuḻututaiyāḷoṭum (vī)ṟṟi〈3〉run=taruḷiya (k)o **rāja(k)esari(vatma)**rāna Uṭaiyār **śrī**kulottuṅkacoḻa**de**va(ṟ)ku yāṇṭu Añcāvatu (|| ൧ ||) **ja**yaṅkoṇṭacoḻamaṇṭalattukkāliyūrkkoṭṭattukkāliyūrnāṭṭu Ori(ru)kkai Ūrom **śi**lālekai ceytu kuṭutta paricāvatu [|] Eyiṟkoṭṭatteyilnāṭṭu nakaraṅ¿kura?〈kā〉ñcipurattu Arumoḻitevapperun=teruvil viyāpāri kumāra(p)pe-ruvāṇiyaṉ teva(ṉ) Eṟiñcoṭiyāka Aruḷāḷa**dāsa**ṉ tiruppāṭakatteḻun=taruḷiyirun=ta Āḷvā(nu)kkucceyta tirunan=taṉavanam koyilil tiruppuṟakk¿u?〈a〉ṭaiyil〈4〉

[2] On the south wall of the Śmaśānēśvara shrine in the Ēkāmranātha temple at Conjeeveram (No. 1 of 1893). This inscription is much obliterated and is therefore left unpublished.

[3] This is another form of Uttaraṉmērūr on page 3 above, note 6.

[4] No. 491 on the *Madras Survey Map* of the Madurāntakam tāluka.

Aru(ḷ)āḷa**dāsa**neṉṉum tiruṉan=taṉava(ṉa)muḷapp(ār)kku¿k?〈ṅ〉ko¿ṛṛ?〈tt〉ukku(m) (pu)ṭavai (mu)talukku(m) ni**bandha**ñ(c)e(yya) nāṅkaḷ Iṛaiyiḷicci Eṅkaḷ¿u?〈ū〉ril viṛṛukkuṭutta (ni)lamāvatu [|] k¿i?〈ī〉ḻpāṛkellai U(tti)ramelūrār vatikku meṛkun=ten-pāṛkellai Aḷicciyāṛṛukku vaṭakkum mel(p)āṛk(e)llai (ti)ruv(e)〈ḳ〉kāvāḷv(ā)nukku nāṅka(ḷ) viṛṛa nila(t)tukkum cāttamaṅkalamuṭai(y)āṉ kaṭakaṉ ceṛuvukkum kiḻakkum vaṭapāṛkellai cāttamaṅkalamuṭaiyāṉ kaṭiccāñceṛukkuṇṭilukkutteṛkum [|] Innāṉkellaiyu〈5〉(ḷ)ḷumakappaṭṭa Uṇṇilamoḻiviṉṛippa(ti)naṛucāṇ k(o)lāl kuḻiyi-raṇṭāy¿a?〈i〉ramu(m) (vi)ṛṛu Inṉilattukku vilaipp(o)ruḷivaṉ pakkal koṇṭa p(o)ṉ (ma)turān=takaṉ māṭai(y)oṭo(k)ka kuṭi naṛkallāl niṛai pa(ti)noru(kaḻa)ñcu(m) Aṛakkoṇṭu Iṛaiyi(li) tevatānamākki Innilat(tu)kku (v)elikkācuma n¿i?〈ī〉(rvi)lai(yu)m cilliṛai co(ṛu)māṭṭuḷ(ḷi)ṭṭu Ep(p)erppaṭṭatum kāṭṭa(pp)e(ṛā)tomākavum [|] In(ni)la(m)āṉaikkaṛukkil Aṛutta ¿ka?〈ni〉lattāl (van=ta) nel(lu) Āḻvān **śrī**pa(ṇṭ)āratte Aḷappomākavu〈m |〉 (I)nnilattakappa〈6〉ṭṭa kālvāy ki(ḻak)kuḷ(ḷa) nilattukku (nī)r pā(ya)ppeṛu(va)tākavu(m) [|] Ipparicu Icain=tu **candrā**tittavaṛcella (ci)lālekai ceytu kuṭuttom Ori(ru)kkai Ūrom [|] Ivarkaḷ colla Eḻutinen Iv(vū)r veḷḷāḷan cāttamaṅkala-muṭai(y)ān veḷān kayi(lā)yatten [|] Ivai Enneḻuttu (|| ൧ ||) **śrī**vaiṣṇava**rakṣai** || ൧ ||~

Apparatus

〈2〉 tirup(pu)yattalaṅkalum • Other inscriptions add *pol*.

〈6〉 *kayi(lā)yatten* • In modern Tamil this would be *kayilāyattāṉeṉ*.

Translation by Hultzsch 1903

(Line 1.) Hail ! Prosperity ! Having made the wheel of his (*authority*) to go as far as the golden circle (*i.e*). Mount **Mēru**) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent (*iḷaṅgō*), the brilliant goddess of victory at **Śakkarakōṭṭam** by deeds of valour and scized a herd of strong elephants at **Vayirāgaram**. (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the king of **Kondaḷa** (Kuntala), (*whose spear had*) a sharp point, lost his wealth. Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmī) of the Southern region, and the loneliness of the goddess of the good country whose garment is the **Poṉṉi** (Kāvērī), (*he*) put on by right (*of*

inheritance) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 2.) The sweet river **Poṉṉi** swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly[5] white light of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger(*-banner*) fluttered unrivalled on the **Mēru** (*mountain). (Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands of the deep sea. The excellent head of the brilliant king of the South (*i.e.* the **Pāṇḍya**) lay being pecked by kites. While his valour and liberality shone like (*his*) necklace of precious stones and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*), the mistress of the whole world.

(L. 3.) In the fifth year (*of the reign*) of this king **Rājakēsarivarman**, *alias*) the lord **Śrī-Kulōttuṅga-Śōḻadēva**,—we, the inhabitants of **Ōrirukkai** in **Kāliyūr-nāḍu**, (*a sub-division*) of **Kāliyūr-kōṭṭam**,[6] (*a district*) of **Jayaṅgoṇḍa-Śōḻa-maṇḍalam**, made and gave the following writing on stone:—**Kumāra-Peruvāṇiyaṉ**[7] **Dēvaṉ Eṟiñjōḍi**, *alias* **Aruḷāḷadāsaṉ**,[8] a merchant (*residing*) in the great street of **Arumolidēva**[9] at **Kāñchipuram**, a city in **Eyil-nāḍu**, (*a subdivision*) of **Eyiṟkōṭṭam**,[10] had made for the god who is pleased to reside in the **Tiruppāḍagam** (*temple*) a flower-garden, called the flower-garden of **Aruḷāḷadāsaṉ** (*and situated*) on the outside of the temple. In order to provide for the cost (*mudal*) of the clothing of those who work (*in this garden*) and of (*their*) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (*is*) to the west of the road of the inhabitants of **Uttiramēlūr**; the southern boundary (*is*) to the north of the **Aḷichchiyāṟu** (*river*); the western boundary (*is*) to the cast of the land which we have sold to (*the temple of*) **Tiruve[ḥ]kāvāḷvāṉ**[11] and of the field of **Śāttamaṅgalam-Uḍaiyāṉ Kaḍagaṉ**; and the northern boundary (*is*) to the south of the small field of **Śāttamaṅgalam-Uḍaiyāṉ**

[5] *tirunilam* is perhaps used in the sense of 'heaven,' as *tirunāṭu* and the corresponding Telugu form *tirunāṇḍu*; see *Ep. Ind.* Vol. V. p. 73.

[6] See above, p. 138, note 8.

[7] This title means 'the great merchant of the heir-apparent.' Compare *Śēramāṉ-lōka-pperuñ-jeṭṭi, Ep. Ind.* Vol. IV. p. 292 and note 6.

[8] This name is derived from Aruḷāḷa-Perumāḷ, the name of the great Vishṇu temple in Little Kāñchī. Compare *Ep. Ind.* Vol. III. pp. 71 and 118, Vol. IV. p. 145, and Vol. V. p. 72.

[9] See above, p. 8, note 3.

[10] See above, Vol. II. p. 390.

[11] According to the *Nālāyiraprabandhan*, Veḥkā was one of the Vishṇu temples in Kāñchī. Besides, Veḥkā or Vēgavatī is the name of a river which passes Conjeeveram and joins the Pālāṟu near Villivalam; see above Vol. II. p 345 and note 9.

Kaḍichchāṉ. Having sold the two thousand *kuḻi*, (measured) by the rod of sixteen spans,[12] enclosed in these four boundaries, not excluding the cultivated land, (*we*) received from him[13] as purchasemoney for this land eleven *kaḻañju* of gold, weighed by the true standard of the city (*kuḍinaṟ-kal*) (and) equal (*in fineness*) to the *Madurāntakaṉ-māḍai*.[14] Having received (*this amount*) in full and having made (*the land*) a tax-free *dēvadāna*), we shall not be able to claim on this land *vēlikkāśu*,[15] water-cess (*nīr-vilai*), petty taxes,[16] *śōṟumāṭṭu*[17] and any other (*tax*).

(L. 5.) We have to measure into the treasury of the temple the paddy which comes from the land harvested in *Āṉaikkaṟukku*, (a portion of ?) this land. It shall be lawful to irrigate the land lying to the east (*of the land sold*), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of **Ōrirukkai**, made and gave (*this*) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, **Śāttamaṅgalam-Uḍaiyāṉ Vēḷāṉ Kayilāyatt[āṉ]**, a cultivator of this village, wrote (*this*). This is my writing. (*This is placed under*) the protection of the *Śrī-Vaishnavas*.

Bibliography

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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 140–143, item 68.

[12] See above, p. 106 and note 3, and p. 109.
[13] *Viz.* from Aruḷāḷadāsaṉ (l. 3).
[14] On *kuḍi-naṟ-kal* and *Madurāntakaṉ-māḍai* see *Ep. Ind*. Vol. V. p. 106, notes 1 and 3.
[15] The same term occurs in No. 57 above, text line 9.
[16] *Śill iṟai* is the same as *śil-vari*, on which see above, p. 122, note 6.
[17] With this obscure term compare *ēṟachchōṟu*, above, No. 24, text line 7, and No. 27, text line 8.