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Summary

This inscription (No. 174 of 1894) is engraved on the wall of the strong-room of the **Vēdagirīśvara** temple at **Tirukkaḷukkuṉṟam**, a large village in the Chingleput district on the road from Chingleput to the port of Sadras.[1] This village is mentioned in Sundaramūrti's *Dēvāram* as **Kaḷukkuṉṟam**, 'the hill of the kites.' The ancient name of the temple was **Mūlasthāna**.[2] Tirukkaḷukkuṉṟam itself bore the surname **Ulagaḷanda-Śōḻapuram** and belonged to **Kaḷattūr-nāḍu**, a subdivision of the district of **Kaḷattūr-kōṭṭam**. The names of this district and of its subdivision are derived from **Kalattūr**, a village on the south of Chingleput.[3]

The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of **Kulōttuṅga** I. (ll. 32 and 38). The historical introduction agrees on the whole with that of No. 68 as far as line 11. It then relates that Kulōttuṅga I. drove **Vikkalan**

[1] See *Ep. Ind* Vol. III. p. 276, and *Ind. Ant*. Vol. XXI. p. 343.
[2] See line 34 of the present inscription, and the four inscriptions quoted in the preceding note.
[3] See *Ind. Ant*. Vol. XXI p. 197, note 1.

(*i.e.* Vikramāditya VI.) from **Naṅgili** (in the Kōlār district)[4] by way of **Maṇalūr**[5] to the **Tuṅgabhadrā** river, and that he conquered the **Gaṅga-maṇḍalam** and **Śiṅgaṇam**, by which the dominions of Jayasiṁha III. seem to be meant.[6] Having secured his frontiers in the north, he turned against the **Pāṇḍyas**[7] and subdued the south-western portion of the peninsula as far as the Gulf of Maṉṉār, the Podiyil mountain (in the Tinnevelly district), Cape Comorin, Kōṭṭāṟu, the Sahya (*i.e.* the Western Ghāṭs) and Kuḍamalai-nāḍu (*i.e.* Malabar). From the statement that he "fixed the boundary of the Southern country" (l. 27), it may be concluded that he limited the territories of the Pāṇḍya king to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through **Kōṭṭāṟu**, *etc*. An inscription of the 39th year of his reign at Chōḷapuram, a portion of Kōttāṟu (No. 46 of 1896), actually mentions one of those military settlers.[8]

Edition

〈1〉 **sva(sti śrī)** [||] (pukaḷ cūḻn=ta) pu(ṇari) Akaḷ cū〈ḻ〉n=ta puvi(yi)ṟpoṉṉemiya(ḷavum tan nemi) [naṭappa] (vi)〈2〉(ḷa)ṅku cayamaka(ḷai) Iḷaṅkopparuvat=tu cak=karakoṭṭat=til vik=karamat=t(o)[ḻilāl putumaṇam puṇa]〈3〉 (r)¿t=?〈n〉tu matavarai(yī)ṭṭam vayi(rā)karat=tu (vā)ri Ayinuṉaikkon=taḷavaraicar ta[ṉ taḷamiriya vā](ḷuṟai) kaḻi(t=tu)〈4〉 to¿ḻ?〈ḷ〉 valik=kāṭṭi(p)p¿(e)?〈o〉rppari naṭāt=tik=k¿i?〈ī〉rt=tiyai niṟut=ti vaṭa(tic)ai vākai cūṭit=te(ṉṟicai)t=te(ma)rukamala(ppū)〈5〉makaḷ potu(m)aiyum poṉniyāṭai naṉṉilappāvai〈yi〉n=tanimaiyun=tavirt=tu pu(ṉi)taru〈t〉tiruma(ṇi)〈6〉makuṭa〈m〉 Urimaiyi(r)cūṭittaṉṉaṭi (I)raṇṭun=taṭamuṭiyāka(t=t)o〈ṉ〉ṉilaven=tar cūṭa mu(ṉ)ṉai manuv(ā)ṟu peru{k=}ka ka〈7〉liyāṟu vaṟuppa ce(ṅ)koliṉāvalpu-vit(to)ṟu¿c?〈ñ〉cella v(e)ṇ(ku)ṭai〈8〉 Irunilav¿i?〈a〉ḷāka(m)e(ṅkaṇun=ta)natu (ti)runiḻa(l) v(e)ṇ(ṇi)lāt=tikaḻa O〈9〉ruta(ṉi) meruviṟ(puli vi)ḷaiy(ā)ṭa (vā)rkaṭa(l tivān=ta)rat=tu pūva(r) tiṟ(ai) viṭut=ta ka(la)〈10〉(ñ)cori kaḷiṟu (mu)ṟai niṟpa (vi)laṅ(ki)ya (t)e(ṉ)ṉavan karun=talai (pa)run=ta(lai)t=tiṭa〈11〉 tan

[4] See above, Vol. II. p. 235, note 5.

[5] This place cannot be identified.

[6] See above, Vol. II. p. 235, note 7, and p. 391, note 7.

[7] Here (l. 22 f.), as in the Chidambaram inscription (*Ep. Ind*. Vol. V. p. 104) and in the *Kaliṅgattu-Paraṇi* (xi. verse 69), 'five Pāṇḍyas' are spoken of. Mr. Venkayya has drawn attention to the word Pañchavaṉ, 'one of the five,' which is used in this inscription (l. 22) and in Tamil literature as a title of the Pāṇḍya kings, and concludes that "very often, if not always, there were five Pāṇḍya princes ruling at the same time" (*Ind. Ant*. Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pāṇḍava brothers, who were five in number.

[8] L. 3 f.:— *koṭṭāṟṟu nilaippaṭai (kāṇi)viccātarattaṟu(ta)mpil paṭaiyilān tamiḻaṉ māṇikkaṉ*. Compare *Ind. Ant*. Vol. XXIV. p. 254, note 28.

po(n̲)nakaṟpuṟat=tiṭaik=ki(ṭappa) I(nn̲āṭ)piṟkulappiṟ(ai) p(o)l niṟppi(l̲ai)〈12〉ye(n̲aṉum) co(ll)etir koṭ¿a?〈i〉ṟṟ¿i?〈a〉l(latu) (tan̲) kai villetir koṭā vi{y}(k=ka)〈13〉lan ka(lla)tar (naṅki)li (tu)ṭaṅ(ki maṇalūr) naṭuve(n̲a)t=tuṅ(ka)pat=t¿a?〈i〉raiyaḷa〈14〉van=ta(n̲) veṅkaḷiṟu viṭṭa māna(mum kū)ṟiya (vī)ramuṅkiṭappa Eṟi(ya ma)lai(ka)l̲u〈15〉(mutu)ku neḷippaviḻin=ta natikaḷu〈m〉 (cul̲aṉṟu)ṭaintoṭa viḻun=ta kaṭa¿(laḷ)?〈kal〉〈16〉(ḷu)n=ta-laivirit=talamara kuṭatic(ait=ta)nn̲ā(ḷu)kan=ta tātaiyun=tā(n̲um pa)n̲(n̲ā)〈17〉(ḷi)ṭṭa palapala (mutu)kum paya¿pp?〈nt〉e(ti)r māṟiya ca(ya)p(p)eru(n=ti)ru(vu)m (pa)l̲iyukan=tu ku〈18〉(ṭut=ta) pukal̲iṉ ce(l)viyum (vāḷ)āviṭṭa (ma)ṭan=t(ai)ya(rī)ṭṭa-mum¿i?〈ī〉l̲ā(tu) kuṭut=ta veṅ〈19〉(ka)ri niraiyu〈m〉 kaṅkamaṇṭalamum ci(ṅkaṇam)en̲n̲um pāṇi Iraṇ(ṭu)〈m〉 Oruvicaik〈20〉k(ai)k=k(o)ṇṭīṇṭiya pukaḻoṭu pā(ṇ)ṭimaṇṭala(mu)m ko(ḷ)ḷat=tiru(vu)ḷa〈21〉t=taṭait=tu poṟikarit=talaṅka(ḷum) (tan=ti)ravāri(yu)m Uṭaiccāy vaṭakaṭal te〈22〉n̲kaṭa(l me)l {kaṭal} va(na)tu pol (ta)n (p)e(ru)ñceṉ(ai)yai(y)evippañcava〈23〉r(ai)varum poruta por(k=ka)ḷat=tañci ve(ru) ¿ka?〈ne〉(l̲i)t=t(o)ṭi Araṇena(ppu)k=ka kāt¿i?〈a〉ṟat=tu⌜〈24〉(ṭai)t=tu n̲ā(ṭa)ṭippaṭu(t=tu maṟṟa)va(rtammai vanacarar tiriyum koṟṟa) v(e)ñcu-rameṟṟi〈25〉 koṟṟavi**jaiy**a{**ja**(ya)}**staṁbha**(m ti)cai(toṟuni)ṟu(t=ti) mu(t=ti)n calā(pamu)m〈26〉 mut=tamiḻppoti(yi)n̲il (cat=ta)va(n̲kari) [6+] mukan̲n̲i [1+] yāvakaik〈27〉koṇṭa〈ru〉(l̲i) ten̲n̲ā¿ṭa?〈ṭṭe〉lai kāṭṭi k¿a?〈u〉ṭa{l}ma(laināṭuḷ)ḷa cā(v)eṟellān=tani (vi)〈28〉cu(mp)e(ṟa) māv(e)ṟiya (tan) varun=ta ni(t=ta)lai(varai kuṟu)kalar koṭṭ(ā)ṟuṭppaṭa neṟi〈29〉toṟuni(lai)kaḷiṭṭaru(l̲i) tiṟal (koḷ) ci(ṅkācana)t=tu Irun=taruḷi poṅkoḷi〈30〉(y)ā(ramu)m tiruppuya(t=ta)laṅkalum (pol vīramu)m tiyākamu(m) viḷaṅka p(ā)r〈31〉micai (m)e(vala)r (vaṇa)ṅka v¿i?〈ī〉ṟṟirun=taruḷi(ya) (kovirā)**ja**kecari**(vanma)**rāna cak=kara(va)tti〈32〉(ka)ḷ **śrī**kulot=tu(ṅ)kaco(l̲a)**de**vaṟku (yāṇṭu) (10) 4 Āvatu **ja**yaṅko〈33〉ṇṭac(oḻa)ma(ṇṭala)t=tuk=ka(ḷa)t=tūrk(ko)ṭṭat=tu kaḷat=tūrnāṭṭu ta(n̲) kūṟṟu **de**vatāna(n=tiruk=ka)l̲u〈34〉k=ku(n̲)ṟamāna Ulaka〈〈ḷa〉〉n=taco(l̲a-pura)t=tu **śrī**m¿u?〈ū〉las**¿t?〈th〉ā**namuṭaiya**mahāde**vaṟku Oā〈〈y〉〉māṇāṭṭu cevūr(āna)〈35〉 co(l̲a)keraḷanallūriruk=ku [3+] ppaḷḷi celvaṉ paḻumaṭaiyaṉāna ku-lot=tuṅkacoḻa(pp)e(ri)〈36〉yarayan vait=ta tirunu(n=t)ā(viḷa)k=ku 1 Oṉṟinuk=ku Arumoḻitevanuḷak=kāl nicatamuḷak=ku ney(k=ku)〈37〉 viṭṭa cā(vā mū)vāpper(āṭu) t(o)ṇṇūṟu [|] Ivai ca**ntrādi**tyavaraiy celu(ttu)v(āṉ) Aṭi En (ta)〈38〉lai melina [|] Itu **(panmā)h(e)śvararakṣai** [|] meṟpaṭiyāṉ (y)āṇṭu 10 5 Āvatu v(ait=ta)〈39〉 tirunun=tāviḷak=ku[k=ku viṭ]ṭa (Āṭu) toṇṇūṟum cāvā (mū)v(ā)pperāṭu [|] I(v)aiy pa**nm(ā)h(e)śva**rara**kṣai** [||]

Apparatus

〈9〉 (tivān=ta)rat=tu • Read *tīvara.*

〈14〉 van=ta(n̲) • The Tanjore inscription (above, Vol. II. No. 58) reads *vum veṅkaṇum* (read *Eṅkaṇum*) *paṭṭa veṅkaḷiṟum viṭṭa tan m(ā)n̲a*.

〈18〉 (vāḷ)āviṭṭa • Other inscriptions read *vāḷāroṇkaṇ*.

〈21〉 t=taṭait=tu • Other inscriptions insert *veḷḷavaruparittaraṅkamum* or corruptions of it. — 〈21〉 poṟikarittalaṅka(ḷum) • No. 73 reads *(p)oru(ka)rikkalaṅ (ka)ḷun*.

〈24〉 (koṟṟa) • Read *poṟṟai*.

〈26〉 poti(yi)n̲il • Read *pokiyilum mat=taveṅkari paṭum maiyaccaiyamuṅkan̲n̲iyuṅkaik*.

〈28〉 varun=ta • This is probably a corruption of *varūtiṇi*. — 〈28〉 (kuṟu)kalar • Other inscriptions insert *kulaiya*.

〈34〉 Oā〈〈y〉〉mā • Read *Ōymā*. The *ā* is added in order to mark the length of the preceding vowel *o*; compare above, p. 16, note 2. The *y* is engraved below the line.

Translation by Hultzsch 1903

(Line 1.) Hail ! Prosperity ! While the wheel of his (*authority*) went 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, the brilliant goddess of victory at **Śakkarakōṭṭam** by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at **Vayirāgaram**.

(L. 3.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the army of the king of **Kondaḷa**, (*whose spear had*) a sharp point, retreated.

(L. 4.) 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**, (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the earth bore his two feet (*on their heads*) as a large crown.

(L. 6.) The river (*of the rules*) of the ancient king **Manu** swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 7.) (*His*) sceptre swayed over every (*quarter of*) this continent of the *nāval* (tree); the white light of the sacred shadow of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger (*-banner*) fluttered unrivalled on the **Mēru** (*mountain*).

(L. 9.) (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands whose girdle is the sea.

(L. 10.) The excellent head of the refractory king of the South (*i.e.* the **Pāṇḍya**) lay outside his (*viz.* Kulōttuṅga's) beautiful city, being pecked by kites.

(L. 11.) Not only did the speech (*of* Vikkalaṉ):—"After this day a permanent blemish (*will attach to* Kulōttuṅga), as to the crescent[9] (*which is the origin*) of (*his*) family,"[10] —turn out wrong, but the bow (*in*) the hand of **Vikkalaṉ** was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from **Naṅgili** of rocky roads—with **Maṇalūr** in the middle—to the **Tuṅgabhadrā**, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very seas into which (*he*) plunged became troubled and agitated.

(L. 16.) (*The Chōḷa king*) seized simultaneously the two countries (*pāṇi*) called **Gaṅga-maṇḍalam** and **Śiṅgaṇam**, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (*on* Vikkalaṉ), and the great goddess of victory, who changed to the opposite (*side*) and caused (Vikkalaṉ) himself and (*his*) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

(L. 20.) Having resolved in (*his*) royal mind to conquer also the **Pāṇḍi-maṇḍalam** (*i.e.* the Pāṇḍya country) with great fame, (*he*) despatched his great army,—which possessed [excellent horses (*resembling*) the waves of the sea], war-elephants (*resembling*) ships, and troops (*resembling*) water,—as though the Northern ocean was overflowing the Southern ocean.

(L. 22.) (*He*) completely destroyed the forest which the five **Pañchavas** (*i.e.* Pāṇḍyas) had entered as refuge, when they were routed on a battlefield where (*he*) fought (*with them*), and fled cowering with fear.

(L. 24.) (*He*) subdued (*their*) country, drove them into hot jungles (*in*) hills where woodmen roamed about, and planted pillars of victory in every region.

(L. 25.) (*He*) was pleased to seize the pearl fisheries,[11] the **Podiyil** (*mountain*) where the

[9]The spot in the moon is alluded to.

[10]The Eastern Chālukya family, from which Kulōttuṅga I. was descended in the male line, claimed the Moon as its ancestor.

[11]This refers to the coast of the Gulf of Maṉṉār.

three kinds of Tamiḻ (*flourished*),[12] [the (*very*) centre of the (*mountain*) **Śaiyam**[13]] where furious rutting elephants were captured, and **Kaṉṉi**,[14] and fixed the boundaries of the Southern (*i.e.* **Pāṇḍya**) country.

(L. 27.) While all the heroes[15] in the Western hill-country **(Kuḍamalai-nāḍu)**[16] ascended voluntarily to heaven, (*he*) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (*that which passed*) **Kōṭṭāṟu,**[17] in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

(L. 29.) (*He*) was pleased to be seated (*on it*) while (*his*) valour and liberality shone like (*his*) necklace of great splendour and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 31.) In the [1]4th year (*of the reign*) of this king **Rājakēsarivarman**, *alias* the emperor **Śrī-Kulōttuṅga-Śōḻadēva**, 1—one—perpetual lamp was given to **Mahādēva**, the lord of the **Śrī-Mūlasthāna** (*temple*) at **Tirukkaḻukkuṉṟam**, *alias* **Ulagaḻanda-Śōḻapuram**, a *dēvadāna*) in its own circle (*kūṟu)*[18] in **Kaḷattūr-nāḍu**, (*a subdivision*) of **Kaḷattūr-kōṭṭam**, (*a district*) of **Jayaṅgoṇḍa-Śōḻa-maṇḍalam**, by . . . . **ppaḷḷi Śelvaṉ Paḻumaḍaiyaṉ**, *alias* **Kulōttuṅga-Śōḻa-periyarayaṉ**, who resided at **Śēvūr**,[19] *alias* **Śōḻakēraḻanallūr**, in **Ōymāṉāḍu**.[20]

(L. 36.) In order (*to supply*) to (*this lamp*) one *uḻakku* of ghee per day, (*measured*) by the *Arumoḻidēvaṉ-uḻakku*,[21] (*he*) granted ninety full-grown ewes, which must neither die nor grow old.[22]

(L. 37.) The feet of him who will continue this (*grant*) as long as the moon and the sun exist, shall be on my head. This (*is placed under*) the protection of all *Māhēśvaras*.

(L. 38.) In the 15th year (*of the king's reign*) the above-mentioned person (*also*) granted

[12] See above, Vol. II. p. 236, notes 1 and 2.

[13] This is the Tamil form of *Sahya*, the Sanskrit name of the Western Ghāṭs.

[14] See above, Vol. II. p. 236, note 3.

[15] In Malayāḷam, *chāvēṟ* (Tamil *śāvēṟu*) means 'one who has elected to die, *moriturus*.' Interesting details about the *Chāvēṟs* are found in Mr. Logan's *Malabar*, Vol. I. pp. 162 to 169.

[16] This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayāḷam or Malabar.

[17] This is the well known town near Cape Comorin; see *Ep. Ind*. Vol. V. p. 104, note 3.

[18] See p. 3 above, note 7.

[19] In accordance with the next following note, this must be Chēvūr near Tiṇḍivaṉam; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 207.

[20] According to the inscriptions of the Tintriṇīśvara temple at Tiṇḍivaṉam, this place belonged to Ōymāṉāḍu.

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

[22] See above, Vol. II. p. 375, note 3.

ninety full-grown ewes, which must neither die nor grow old, for 1 (*other*) perpetual lamp which (*he*) had given. This (*is placed under*) the protection of all *Māhēśvaras*.

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 143–148, item 69.