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Emmanuel Francis

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Summary

The inscriptions of Kulōttuṅga I. inform us that he conquered and colonized **Kōṭṭāṟu**.[1] This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office. "Nagercoil." A temple named **Chōḷēśvara** is now included in a quarter of Nagercoil which bears the name **Chōḷapuram**, while according to the subjoined inscription it belonged to Kōṭṭāṟu itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first *prākāra* of this temple.

The date is the 180th day of the [30]th year of the reign of **Kulōttuṅga** I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, **Dīnachintāmaṇi** is omitted and **Tyāgavallī** mentioned in the first place. Hence it may be

[1] See page 144 above.

concluded that Dīnachintāmaṇi died between the 26th and 30th years of the king's reign.[2]

The inscription records that **Kulōttuṅga** I. himself, while staying in his palace at **Kāñchipuram**, granted to the temple the village of **Āndāyakkuḍi**, which received the new name **Rājēndra-Śōḻa-nallūr**. The temple itself, we are told, was built by one of the king's officers and named **Rājēndra-Śōḻa-Īśvara.** Both this name and the new name of the village granted must have been chosen with reference either to Rājēndra-Chōḷa II.,[3] the name which Kulōttuṅga I. bore during the first few years of his reign, or to Rājēndra-Chōḷa I., the name of his maternal grandfather. **Kōṭṭāṟu** had the surname **Mummuḍi-Śōḻa-nallūr**[4] and belonged to **Nāñji-nāḍu**,[5] a subdivision of **Uttama-Śōḻa-vaḷanāḍu**, a district of **Rājarāja-Pāṇḍi-nāḍu**.[6]

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of **Aḻagiya-Pāṇḍiyapuram** (ll. 4 and 6), **Śivīndiram,**[7] **Tarumapuram, Irāśak[ka]maṅgalam** (l. 5), **Śillūr**, and the temple of **Maṇivaṇṇīśvara** (l. 6).

Edition

〈1〉 **svasti śrī** [||] puka(l̤) cūl̤nta puṇari Akaḻ cū(l̤)n=ta puviyiṟa(p)po(n̤)n̤emiyaḷavu(nta)n̤(n̤)emi naṭappa viḷa(ṅ)ku (**ja**)yamakaḷai Iḷaṅkopparuvattuccakkarakoṭṭattu vi(k)ki(ra)mat-toḻilā(ṟpu)tumaṇam puṇarntu mat¿u?〈a〉var(aiyī)ṭṭam (va)yirākarattu (v)āri Ayilmu〈n̤ai〉kkunta(ḷava)raica(r) ta(n ta)ḻamiri [9+] (niṟutti) vaṭa(ti)cai vākai (cū)ṭi(t)te(n̤)ṟicai(t)t(e)marukamalappūmakaḻ p¿an=tu?〈otu〉mai(yu)m ponn̤iyāṭai nan̤n̤i(lappāv)ai(taṉim)m(ai)yun(ta)vir¿u?〈a〉 van(tu puṉita)¿ṟ?〈t〉(ti)ru-maṇi(maku)ṭa(m) Urimaiyiṟcūṭi(ttaṉ)n̤aṭi(yi)raṇṭuntaṭamuṭiyākattonnila(v)e(n=ta)r (cūṭa) mu(n̤)n̤ai (maṉuvāṟu pe)rukakkali(y)āṟu (vaṟuppac)ceṅkol ticait(o)ṟu(ñc)ella

[2] A mutilated inscription in the Lakshmīnarasiṁhasvāmin temple at Siṁhāchalam in the Vizagapatam tāluka (No. 363 of 1899) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śaka date, the first two figures of which are 1000 and 20, while the unit is obliterated.

[3] See page 132 above.

[4] This designation is derived from a surname of the Chōḷa king Rājarāja I.; see p. 29 above.

[5] Śuchīndram near Cape Comorin was included in the same *nāḍu; Ep. Ind.* Vol. V. pp. 43, 44, 45 and 46.

[6] This is an abridged form of "Pāṇḍi-nāḍu, *alias* Rājarāja-maṇḍalam," on which see above, Vol. II. p. 149 and note 7.

[7] This is the ancient name of the present Śuchindram between Kōṭṭāṟu and Cope Comorin; *Ep. Ind.* Vol. V. p. 41 ff.

v(e)ṇkuṭai I(runila)vaḷā(ka)m ¿(v)eṇ?⟨Eṅ⟩kaṇuntaṉātu tiru(niḻa)l(ā) veṇ(ṇi)lā(t)tikaḻa Orutaṉi meruviṟ(pu)li viḷaiyāṭa vā(rka)ṭaṟ(ṟī)pā(n)tarat(tu)ppūpar (ti)ṟai (vi)ṭu(tanta kalañ)co(ri kaḷi)ṟu (mu)[ṟ](ai) [niṟpa vi](laṅkiya) teṉ(ṉavaṉ karunta)lai (pa)ru(ntalaittiṭattaṉ) p(oṉṉa)ka(r puṟattiṭaikki)ṭappa (Iṉaṉā)ḷ (pi)ṟ(kula)p(piṟai po)l niṟpiḻ(ai)y¿(om)e?⟨eṉ⟩(ṉuñ)coll(eti)r k(o)ṭiṟṟalla(tu taṉ) kai villetir ko(ṭ)ā veḻpula(t)taracu Aḷattiyiliṭ(ṭa kaḷiṟṟ)¿(aḷ)?⟨iṉ⟩(a){t}(tī)ṭṭa(mu)m paṭ(ṭa) ve(em)pa(riyum vi)ṭ(ṭa taṉ māṉamuṅkūṟiṉa) v¿i?⟨ī⟩(ramu)ṅkiṭappa Eṟiṉa malai(kaḻumutuku) ne(ḷi)ppa (I)ḻinta (na)ti(ka)ḷuñc¿ū?⟨u⟩ḻaṉṟuṭainto⟨2⟩ṭa viḻunta kaṭalkaḷu(n)talaivirittalamarakkuṭati(c)aittaṉṉāḷukanta tā(ṉu)n(t)āṉaiyum paṉṉāḷiṭṭa (pa)la(pa)la mu(tuku)m paya(t)te(ti)r m(āṟi)ya (**ja**)yapperu(n)tiruvum pa(ḻi)yukantu kuṭut(ta) pukaḻ¿uñ?⟨iṉ⟩celviyum vāḷāro(ṇ)kaṇ ma(ṭa)ntaiyar¿i?⟨ī⟩ṭṭa(mum) m¿i?⟨ī⟩ḷātu (ku)ṭutta veṅ(ka)ri niraiyuṅkaṅkamaṇṭalamu(ṅ)koṅkaṇatecamum (p)āṇiyi(ra)ṇṭum Oruvic(aik)kaikkoṇ⟨ṭīṇ⟩ṭiya pu(ka)¿ḷ?⟨ḻ⟩oṭu pāṇṭimaṇṭala-muṅkoḷḷat(ti)ruvuḷḷat(ta)ṭaittu veḷḷavaruparit(ta)raṅka(mum) p(o)ru(ka)rikkalaṅ(ka)ḷuntantira(v)āri(yumu)ṭaittā(y va)ntu vaṭakaṭal teṉkaṭal (paṭa)rva(tu) pola(tta)ṉ (p)eru(ñ)ce(ṉai) Evippañcavarai(var) p(o)ru(ta) (m)o(y)ka(ḷat)tañci veru neḷit(t)oṭi (A)ra(ṇ)e(ṉappu)kka kāṭaṟa(t)tuṭ**ai**(ttu nāṭṭaṭipaṭut)tu maṟṟa(var)tam(mai) vaṉacara(r) tiriyum p(o)cc**(ai)** veñcu(ram)eṟṟikkoṟṟavi**jai**ya**sta**mpam ¿(A)?⟨E⟩tti-caitoṟu(m) niṟutta mut(ti)ṉ cilā(pa)mum muttamiṭ¿(pati)?⟨poti⟩yi¿(ṉum)?⟨lum⟩ ma[ttaveṅkari] (pa)ṭum maiy(ya)c(c)ai(yyamuṅ)ka(ṉ)ṉi(yu)ṅ(k)aukk(oṇṭaruḷit-teṉṉā)ṭ(ṭ)¿(al)?⟨ell⟩(ai) kāṭṭi(y) k¿aṭal?⟨uṭa⟩(malain)¿(a)?⟨ā⟩(ṭ)ṭu¿ḷaṉ?⟨ḷḷ⟩a cāveṟellā(n)ta(ṉi) vi(cu)mpeṟa m(ā)v(e)ṟiya (ta)ṉ var¿u?⟨ū⟩t¿a?⟨i⟩ṉi(tta-lai)varai(k)kuṟukalar kulaiyakak(o)ṭṭāṟuṭpaṭa (n)eṟit(o)ṟunilaika(ḷi)ṭṭaru(ḷi)ttiṟal koḷāramu(ntiru)ppuyatta(la)ṅkaḷu(m) pol v¿i?⟨ī⟩ramun(tiy)ākamu(m) vi(ḷa)ṅkap-pār toḻacciva(ṉi)ṭat(tu)⟨3⟩⟨mai⟩yeṉat(ti)yākavalli Ava(ṉi)muḻututaiyāḷiruppa Avaṉuṭaṉ kaṅkai v¿i?⟨ī⟩ṟṟirunteṉa (ma)ṅkaiyar tilata(m) Eḻicaivalla(pi) E(ḻula)kuṭai(y)ā(ḷ v)āḻiya malarn(ti)ṉitiruppa Ūḻiyu(m) Avaṉimuḻu(tu)ṭaiyāḷoṭum vīra**siṁhāsa**ṉattu ⟨vī⟩ṟṟiru(n)taruḷiṉa k(o)vi**rāja**kecari(pa**nma**)rāṉa cakkaravart-tikaḷ **(śrī)**kulo(t)tuṅ(ka)co(ḻat)evar k(ā)ñcipu(rat)tu(kkoyiliṉuḷ)ḷ(ā)l A(ṭṭa)tatu ve(ḷa)m(e)laimaṇṭa(pa)m **rāje**ntiracoḻa(ṉi)l coṭṭai(yi)l E(ḻu)n(ta)ru(ḷiyi)runtu **rājarāja**pp(ā)ṇ(ṭi)nāṭṭu Uttamac(o)ḻa(va)ḷan(āṭ)ṭu (n)āñcināṭṭuk(koṭṭ)āṟā(ṉa mu)mmuṭico(ḻa)nal(lū)ril c(o)ḻa(ma)ṇṭalattu maṇṇināṭṭu muḻaiyūruṭaiyāṉ Araiyaṉ maturāntakaṉāṉa kulottuṅ(ka)coḻakkeraḷarā(**ja**)ṉ Eṭuppitta Irācentira-coḻa**Īśvara**muṭaiya **mahā**(**de**var)kku Innāṭṭu Āntāyakku(ṭik)ku kāṇikka(ṭaṉ kācu Eḻu-pat)toṉpa(tukku)m (n)ellu muṉṉūṟṟirupattu nāṟkalattuk(ku)m (I)**rājentra**coḻatevaṟku Eṟiṉavāṇṭu Eḻāvatu cela(vi)ṉ paṭi Iṟai kaṭṭiṉa māṭai nāṟpatta(ñ)caraiye mummā-varaiyum yāṇ(ṭu) (3 10) tāvatu mutal Itteva(ṟ)ku veṇ⟨⟨ṭu⟩⟩(niva)ntaṅkaḷukku Iṟuppatāka Ivvū⟨4⟩r muṉ (pi)yar tavirntu I**(r)ājentra**coḻana(l)lūreṉṉum piyarāl

Ūrkkaḷañcu kumarakkaccāṇamu(mī)ṉpāṭṭamu〈m〉taṟiyi(ṟai ta)ṭṭ(ār)ppāṭṭamu(m)āṭaikkū(liyun=ta)ca(van=ta)ṅk(ā)laḷa(v
Uḷḷiṭṭa pāṭṭaṅka(ḷum) Antarāyamum cilaku(ṭi)maiyum U(ṭpaṭa) yāṇṭu muppa(t)āvatu
mutal tevatā(ṉa)Iṟai(yi)liyāka variyili(ṭa)t(ti)ruvāy mo(ḷi)ntaru(ḷi)ṉāreṉṟu
tiru(ma)nti(ra)volai keraḷāntakappallavaraya(ṉ) Eḷuttiṉāl pukunta ti(ru)vāy(k)keḷvi(p)pa(ṭi
pu)ra(vari)tiṇaikkaḷanāyakam Arumo(ḷi)tevava(ḷa)nāṭṭu nākaṉkuṭai(y)āṉ pañ-
caneti tirukkaṇṇapuramuṭaiyāṉum mullūr kiḻavaṉ veḷāṉ kumaraṉāṉa kuvalaiy-
acun=taram¿u?〈ū〉ven=taveḷāṉum puravariti(ṇai)kka(ḷa)ttu mukaveṭ(ṭi I)rāca-
cun(ta)ravaḷanāṭṭu Ampa(r)nāṭṭu Aṇṭakkuṭaiyāṉ n¿a?〈ā〉rāyaṇaṉ (ti)ruc(ci)ṟṟam(pala)muṭai(yā)ṉu(m)
ku [1+] (lūruṭaiy)ā(ṉ) Ar(ai)yaṉ kuṭit(ā)ṅ(kiy)ā(ṉa I)r(ā)**jan**¿a?〈ā〉rāya(ṇamū)ve(ntaveḷāṉum
Iru)n(tu y)ā(ṇṭu) [4+] vatu nāḷ nūṟṟeṇpatiṉāl tevatāṉa Iṟai(yili)yāka va(riyili)ṭṭatu
[|] Ivvūr k(o)ṉ Irācarā(caṉ) Ā(ṉa) (o)(k)olottuṅkac(o)ḻa(n)āñ(ci)nāṭuṭ(aiyā)〈ṉ〉
Ivvūrkku(c)camai(n)t¿u?〈a〉 perunāṉkellai (AṟaiOlai) [|] cey(ta) A(ṟ)aiOlaippa(ṭi)
I(ta)ṟku kīḻpā(ṟke)llai (A)ḻa(ki)yapā(ṇṭiya)purattukku〈5〉(p)p(o)ṉa (va)ḻik(ku)
meṟku(m) [8+]

Apparatus

〈1〉 puṇarntu • The two letters *val* (?) are engraved below *ṇarn*. Many other indistinct letters are written below the subsequent portion of the same line. — 〈1〉 (ta)ḷamiri • Here a number of letters seem to have been omitted by the engraver. There is no break in the corresponding portion of the second line.

〈3〉 veṇṭu • The *ṭu* of *veṇṭu* is entered below the *ṇ*.

Translation by Hultzsch 1903

[The historical introduction is the same as in No. 69, with the following differences.]

(Line 12 f. of No. 69.) For "Vikkalaṉ" No. 73 substitutes **"Vēḷpulattaraśu."**[8]

(L. 13 f. of No. 69.) "**At Aḷatti** there were lying low herds of elephants abandoned (*by him*), the dead (*bodies of his*) fiery horses, his lost pride and (*his*) boasted valour."

(L. 16 of No. 69.) "(*The Chōḷa king*) seized simultaneously the two countries (*called*) **Gaṅga-maṇḍalam** and **Koṅgaṇa-dēśam**,[9] troops of furious elephants," *etc.*

[8] According to the *Dictionnaire Tamoul-Français*, *vēḷpulavaracar* is the same as *caḷukkaiyā*, 'the Chalukya kings.' The word means literally 'the kings of the region of Vēḷ (Skanda or Kāma ?).' Instead of *Vēlpulattaraśu* No. 75 reads *Vēḷakulattara[śu*]*, 'the king of the elephant family.'

[9] Instead of this all other inscriptions, both earlier and later ones, read *Śiṅgaṇam*.

[Instead of the passage in line 4 f. of No. 72, which was translated on page 158 above, No. 73 reads:] "(*He*) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole earth, **Tyāgavallī**, was present, as Umā near Śiva; (*and*) while the mistress of the seven worlds, **Ēḻiśai-Vallabhī**,—may she prosper !—the ornament of women, was pleasantly and joyfully seated, as Gaṅgā takes her seat with him (*viz.* Śiva)."

(L. 3.) While this king **Rājakēsarivarman**, *alias* the emperor **Śrī-Kulōttuṅga-Śōḻadēva**, was graciously seated on the *śoṭṭai* (?) in the white (?) *maṇḍapa* (called after) **Rājēndra-Śōḻaṉ** in the west of the octangular (court ?) within the royal palace at **Kāñchipuram**,[10] he was pleased to order as follows:—"To (*the god*) **Mahādēva** (*of the temple*) of **Rājēndra-Śōḻa-Īśvara**, which **Araiyaṉ Madurāntakaṉ**, *alias* **Kulōttuṅga-Śōḻa-Kēraḷarājaṉ**, the lord of **Muḻaiyūr** in **Maṇṇi-nāḍu**,[11] (*a district*) of **Śōḻa-maṇḍalam**, had caused to be built at **Kōṭṭāṟu**, *alias*) **Mummuḍi-Śōḻa-nallūr**, in **Nāñji-nāḍu**, (*a subdivision*) of **Uttama-Śōḻa-vaḷanāḍu**, (*a district*) of **Rājarāja-Pāṇḍi-nāḍu**, shall be paid, for the expenses required by this god, from the [30]th year (*of my reign*) forty-five and a half, three twentieths and one fortieth *māḍai*[12]) by (*the village of*) **Āndāyakkuḍi** in the same *nāḍu*). According to (*the settlement of*) payments (*that had taken place*) in the seventh year after the accession of **Rājēndra-Śōḻadēva**,[13] (*this*) tax was paid instead of the (*original*) land-tax of seventy-nine *kāśu* and three hundred and twenty-four *kalam* of paddy. The previous name of this village having been cancelled and the name of **Rājēndra-Śōḻa-nallūr** (*having been substituted*), let it be entered in the revenue-register (*vari)*[14] as a tax-free *dēvadāna* from the thirtieth year (*of my reign*), including rents, internal revenue,[15] and small rights, such as *ūr-kaḷañju, kumara-kachchāṇam*, the fishing-rent,[16] the tax on looms,[17] the rent of the goldsmiths,[18] *māḍai-kūli, daśavandam*[19] and *kāl-aḷavu-kūli*."

[10] Similar detailed descriptions of the place in which the Chōḷa king was seated at the time of a grant occur in Vol. II. No. 1, l. 5 f; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 3; in the large Leyden grant, l. 116 f.; and in the small Leyden grant, l. 4 f.

[11] In the time of Rājarāja I. Maṇṇi-nāḍu formed a subdivision of the district of Rājēndrasiṁha-vaḷanāḍu; above, Vol. II. pp. 125, 324 and 336. A Telugu inscription of Kulōttuṅga I. refers to Manni-nāṇḍu as a subdivision of Birudarājabhayaṁkara-valanāṇḍu; *Ep. Ind.* Vol. VI. p. 223.

[12] See page 136 above.

[13] This statement seems to refer to the reign of Rājēndra-Chōḷa I.

[14] Compare page 38 above.

[15] For *antarāya* see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.

[16] The same three terms occur in No. 57 above, l. 8 f.

[17] The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.

[18] See *Ep. Ind.* Vol. V. p. 53, note 6.

[19] This term is used in Kanarese and Telugu and means 'one tenth of the produce.'

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, **Kēraḷāntaka-Pallavarayaṉ**, it was entered in the revenue-register as a taxfree *dēvadāna* on the one-hundred-and-eightieth day of the . . . . . th year (*of the king's reign*) in the presence of the *Puravaritiṇaikkaḷa-nāyagam*[20] **Pañchanedi Tirukkaṇṇapuram-Uḍaiyāṉ**, the lord of **Nāgaṉgu[ḍi]** in **Arumoḻidēva-vaḷanāḍu**; **Vēḷāṉ Kumaraṉ**, *alias* **Kuvalayasundara-Mūvēndavēḷāṉ**, the headman of **Mullūr**; the *Puravaritiṇaikkaḷattu-Mugaveṭṭi*[21] **N[ā]rāyaṇaṉ Tiruchchiṟṟambalam-Uḍaiyāṉ**, the lord of **Aṇḍakku[ḍi]** in **Ambar-nāḍu**, (*a subdivision*) of **Rājasundaravaḷanāḍu**; and **Araiyaṉ Kuḍitāṅgi**, *alias* **Rājan[ā]rāyaṇa-Mūvēndavēḷāṉ**, the lord of **Ku . . [lūr]**. The chief (*kōṉ*) of this village, **Rājarājaṉ**, *alias* **Kulōttuṅga-Śōḻa-Nāñjināḍ-Uḍaiyā[ṉ]**, (*drew up*) a document specifying[22] the four great boundaries of this village. According to the document drawn up (*by him*), the eastern boundary of this (*village is*) to the west of the road leading to **Aḷagiya-Pāṇḍiyapuram**. . . . . .

Bibliography

Digital edition of SII 3.73 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 159–163, item 73.

[20] Compare above, p. 117, note 10.

[21] See above, p. 139, note 1.

[22] *Aṟai-ōlai, aṟaiyōlai* or *aṟavōlai* occurs in the large Leyden grant (*passim*); in the large Tiruppuvaṇam grant (twice); in Vol. II. No. 76, l. 100; and *Ep. Ind*. Vol. V. No. 8, l. 22. In the two last cases it has been erconeously translated by 'the order of the king.'