Nallūr, Vilvāraṇyeśvara temple, time of Kulottuṅga Cōḻa, year 18th

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Summary

Gift of millet received in specified quantity on each *vēli* of land in the *tēvatāṉam* village from the tenants as the *pāṭikāval* fee by Rājarājadēvaṉ Poṉparappiṉān Vāṇakōvaraiyaṉ for offerings to god Poṉ-parappīśvaraṁ-uṭaiya-Nāyaṉār set up as a shelter for the liṅga (*āśrayaliṅga*) in the temple by Tillai-nāyaka-vēḷāṉ.

Palaeographic description

No distinction between *e* and *ē*, *o* and *ō*.

Edition

〈1〉 **svast[i] śrī**

tripuvaṉa-c-cakkaravattikaḷ maturaiyum pāṇṭiyaṉai〈2〉 muṭi-t talaiyuṅ koṇṭ-arul¿a?〈i〉ya **śrī**-kulōttuṅka-cō[ḷa]-t[ē]vaṟ〈3〉ku yāṇṭu 10 8 Āvatu

śrī-muṭi[k]oṇṭacōḷa-c-catu**rvvedi**-ma**ṁ**〈4〉**(ga)**lattu vaṭa-piṭākai nallūr [U]ṭaiyār nalla nāyaṉār〈5〉 kōyilil **(Ā)śra**ya**li[ṁ]ga**m-āka tillainā〈ya〉ka-vēḷā(ṉ) Eḷun[t-a]〈6〉ruḷivitta poṉ[pa]rapp¿i?〈ī〉**śvara**m-uṭaiya-nāyaṉāṟku

I〈7〉vv-ūr nalla nāya¡n!〈ṉ〉ar tēvatāṉa-nāṉk' ellaikk' uṭ(pa)〈8〉ṭ=ṭa nilattu moṇṭaṭ=ṭi kāval vēliyāy In-nilam〈9〉 Uḷa(k)kuṭi makkaḷ Aṉṟāṭu paṟṟāḷaṉ koṇṭu varuk(i)ṟa〈10〉 vēli Iru-tūṇ[i]-p-patakk' āka vantava[ṟ]ku koṇṭu Ip-〈11〉 (po)ṉparappī**śvara**m uṭaiyaṉāṟku ti[ru]ppaṭi-māṟṟu **candrā**ti〈12〉t{i}tavarai celvat' āka

I〈n〉-nāyaṉār **śrī**-pātattē n¿i?〈ī〉r vārttu-k kalveṭ=ṭi-k kuṭut(t)ēṉ Irā〈ja〉rā〈ja〉〈13〉-t(ē)van po¡n!〈ṉ〉〈para〉ppiṉā¡n!〈ṉ〉 vāṇakōva[r]ai[ya](ṉ-ē)¡(n)!〈ṉ〉

Itu māṟuva¡n!〈ṉ〉 vallavaraiyaṉ cattiyam

Itu〈14〉 [pa]lam(ā)**(heśva)**[ra rakṣai]

Apparatus

〈8〉 nilattum 〈n〉oṇṭaṭ=ṭi kāval ◇ *nilattu moṇṭaṭ=ṭi kāval* ARIE • The summary from the ASI seems to suggest that an emmendation was made from the original record *nilattum-oṇṭaṭṭi-kāval* to read *nilattu-pāṭi-kāval*, which would be in line with a tax frequently mentioned in other inscriptions from this temple. However, autopsy and photographic documentation clearly show that the inscription reads *nilattumoṇṭaṭṭi*. We suggest a tentative, yet not conclusive, reading: the segment could be split as *nilattum 〈n〉oṇṭu aṭṭi kāval*.

Translation

〈1〉 Prosperity! Fortune!

〈1–3〉 18th year of the glorious king Kulottunga Cōla (III), emperor of the three worlds, who graciously took the crown head of the Pāṇṭiya king and Maturai.

〈3–6〉 In the temple of Nalla Nāyaṉār, Lord of Nallūr, a northern hamlet (*vaṭa-piṭākai*) of the auspicious Muṭikoṇṭacōḷa-caturvedimaṅgalam, Tillai-nāyaka-vēḷāṉ graciously installed 〈the deity〉 Poṉparappīśvaram-uṭaiya-nāyaṉār a liṅga shrine (*āśrayaliṅga*).[1]

[1]Since this is an endowment done by Poṉparappiṉāṉ Vaṇakōvaraiyaṉ for offerings to the god Poṉparappīśvaram in the form of a *liṅga* shrine, it could be plausible to assume that the name of the liṅga in question was given after this important Bāṇa chieftain.

〈6–12〉 After digging out (*noṇṭu*) the land included within the four boundaries of the devadāna of Nalla-Nāyaṉār of this village and putting in place (*aṭṭi*) a protective fence (*kāval vēliyāy*), the cultivating tenants (*uḻakkuṭimakkaḷ*) of this land (*innilam*), current lease-holders (*aṉṟāṭu paṟṟāḷaṉ*), will bring two *tūṇis* and one *patakku* per *vēli* of land. After taking (*koṇṭu*) that which is accrued (at that rate) (*vantavaṟku*), 〈it shall be used〉 for the food offerings (*tiruppaṭi-māṟu*) given to this Lord Poṉparappīśvaram-uṭaiya-nāyaṉār, as long as the sun and the moon endure.

〈12–13〉 I, Rājarājatēvaṉ Poṉparappiṉāṉ Vāṇakōvaraiyaṉ, have engraved it on stone after pouring water in the holy feet of this lord.

〈13–14〉 Whoever alters this [...].[2] This is the oath of Vallavaraiyaṉ.

〈13–14〉 This is under the protection of the numerous Śaiva devotees (*pallamāheśvaras*).

Bibliography

Reported in ARIE 1939–43 (ARIE/1939-1943/B/1940-1941/152).

This edition by Renato Dávalos and Emmanuel Francis, based on autopsy (2024), photos (E. Francis, 2024), ASI estampage kindly supplied by the Director of Epigraphy in Mysore.

Secondary

[ARIE] ARIE 1939–43. *Annual reports on South Indian epigraphy for the years 1939-40 to 1942-43*. Edited by C. R. Krishnamacharlu & N. Laksminarayan Rao. Delhi: Government of India, 1952. Page 93, item 152, appendixes B/1940-1941.

[2] It seems to be an abbreviation of the closing imprecation: Whoever alters this, will become the husband of its own mother (*ammaikku tāṉē maṇavāḷaṉ*). The missing portion is found in two other records from this temple: INSTamilNadu00031 and INSTamilNadu00036. The latter keeps the incestuous penalty, although it contains the variant *aḻittu-k kōḷvāṉ*.