

Tiruppalaivanam Temple Inscriptions with Special reference to Lamp donation

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Abstract— The study presents a narrative history of the Tiruppalaivanam Temple at Tiruppalaivanam, which is one of the unique temples in Tiruvallore district. Studies on important South Indian temples are not uncommon, for the temple was essentially a religious, social and cultural institution in ancient Tamilagam.

In the past, the temple was the nucleus around which centred the religious, social and cultural life of the people. The temple inspired and sustained private piety. And private piety was expressed in the form of gifts from individuals and State to the temple. This facilitated proper temple administration. As a great centre of learning from very early times the temple attracted many ruling dynasties of ancient Tamilagam make substantial gifts of gold or land for the maintenance and development of all the institutions connected with it. The temple acted as a land-held consumer of goods and served as a bank, museum and partly as a hospital and a service agent for relief the poor. In short, as an all pervasive institution the medieval temple played a unique role. Thus the history of every important temple forms an indispensable key to the local history.

The Tiruppalaivaneswara Temple attracts the curiosity of not merely the historian but also the sociologist, economist, architect and sculptors of its entire history and the story of the contemporary society, and its richness both economic terms and in terms of architecture and the sculptures. The exhaustive documentation available from 71 inscriptions engraved on the walls and pillars of the temple is rare wealth indeed and of immeasurable value. The temple also sports a depiction in stone of different sculptures for setting the pace for many others to follow in the succeeding centuries.

Keywords— Chola; Pandya; Gandagopala;

1. Introduction

The Tiruppalaivaneswara Temple is a vast complex of structures built by various dynasties and affords scope for investigations into the architectural study reveals the sequence in the growth and development of the temple complex and helps in assessing the probable date of construction. Likewise, innumerable sculptures, found distributed in the shrines, niches, mandapas and gopuras, provide a rich source material for studying the development of the sculptural art in the temple.

Out of 71 inscriptions the donations of lamps and donation of gold, land, animals made for burning the perpetual lamps in this temple are detailly described in this paper. Mainly the lamp donation is highlighted in this paper. The inscriptions of lamp donations are describes as follows,

2. Gift of Gold and Money for Burning the Lamps

There are 19 inscriptions under this topic, which gives the detail of donation made by various dynasties like Chola, Telugu-Chola, Pandya, common man, merchants, royal women's, women's, dancing girls and etc., in which we can knew the position women's in those days.

- The inscription of Rajaraja III mentions registers grant of 8 *Palankasu* by the daughter of *Amanipakkilan* of *Arasur* for lamps in the temple for the welfare of their husbands and members.
- The inscription of Rajaraja III talks about the Sivabrahmanas received 2 *Bhujabalan - madai* from the residents of *Panangadi* and agreed to burn two lamps in the temple.
- Sundara - Pandya II epigraph registers the gift of money and a lamp stand by the wife of *Suryadeva* residing in the big street at Tiruppalaivanam for burning a perpetual lamp in the temple.
- The inscription of Kulottunga II states that the Sivabrahmanas of the temple received money from a resident of *Tiruvanmiyur* in *Puliyur - kottam* and agrees to burn a lamp in the temple. This inscription is slightly damaged
- Kulottunga III epigraph states that the gift of money to the Sivabrahmanas of the temple by *Nungamadeviyar*, wife of *Madhurantaka - Pottaichcholan - Siddharaisar*, for burning a lamp in the temple.
- Yet another inscription of Kulottunga III registers a supplementary grant for the lamp mentioned in the previous inscription.
- Rajaraja III inscription dated 1231 A.D records the gift of gold by a resident of *Iraiyur* in *kunra - nadu*, sub - divison of *Urrukkattu - kottam*, a district of *Jayangondasola - mandalam* for burning a lamp in the temple.
- Rajaraja III epigraphs explains the gift of gold and a lamp - stand for burning a lamp in the temple, by a

merchant of Adankur in sola - mandalam, who had also set up an image of karaikkal - Ammai (in the temple).

- Rajaraja III dated 1238 A.D epigraph registers gift of money by Ammaiyan - Parpatibagan alias Narpatennayiravelan of Meduvur, for burning a lamp in the temple.
- Rajaraja III dated 1229 A.D inscription states the gift of money for a lamp, by Kumanarasan - Sidharan of Menmudalaimedu, in Paiyur - kottam.
- Vijaya -Gandagopala dated 1268 A.D inscription registers gift of money for a lamp by a Vanigan
- Rajaraja III 29th year epigraph registers gift of money by a Vaniya of the village, for burning a lamp before the goddess Periya -Nachchiar in the temple of Tiruppalaivanam - Udaiyar
- Built in the middle. Seems to register a gift of money for burning a perpetual lamp in the temple.
- The epigraph of Kulottunga III dated 1185 A.D. registers gift of money by a dancing girl, for a lamp in the temple.
- The Rajaraja III 22nd regnal year, epigraph registers gift of money and a lamp -stand by Marattan Aramudaiyan - Abhayampukkan, a merchant of Piridimanikka - Perunderuvu in Tiruppasur, situated in Ikkattu - kottam, a district of Jayangondasola - mandalam, for a lamp in the temple.
- Rajaraja III dated 1244A.D inscription registers gift of money by a merchant of Tiruppalaivanam for a lamp in the temple.
- Kulottunga III dated 1214 A.D record registers gift of money by Gangamadevi - Tilakavanudali of Setturai in Sengattu - kottam, a district of Jayangondasola - mandalam, for a lamp in the temple.
- Rajaraja III dated 1231 A.D inscription registers gift of money by the headman of Perumbedu for a lamp in the temple.
- Vijaya -Gandagopala's 25th regnal year inscription registers gift of gold by the daughter - in -low of Tyagasamudra - Pallavaraiyar of Injur in Paiyur - kottam, for a lamp in the temple.

3. Gift of Lands for Burning the Lamps

The following inscriptions gives the details of assembly in those days, and it also give the clear detail of divisions like, Ur, chaturvedi - mangalam, nadu, valanadu, kottam, mandalam. Which helpful to locate the place where it is exactly and in this inscription the sale of land and land boundaries are clearly mentioned. The money from this kind of activities are utilised for burning the lamps in the temples in ancient times.

- Rajaraja III epigraph dated 1233 A.D registers a gift of land, by purchase, by Mangainayakan - Malavarayan, from the assembly of Vayalur alias Satrubhayankara -

chaturvedi - mangalam in Pulal - kottam, for burning lamps in the temple. Its incomplete

- Tirukkalatti inscriptions registers gift of land by the headman of Nayaruru alias Jayangondasolanallur in Nayaruru - nadu, a sub - division of Pulal - kottam alias Vikramasola - valanadu, a district of Jayangondasola - mandalam, for burning a lamp in the temple.
- Tirukkalatti inscriptions registers gift of land by the headman of Nayaruru alias Jayangondasolanallur, for burning a lamp in the temple.
- Prataparudradeva epigraph register a remission of taxes granted on the land formerly endowed by (Gan)da - gopaladeva and the Nattu - mudalis, for the maintenance of 20 twilight lamps in the temple.

4. Objective

In the following passage gives the details of what are all the animals are given to the temple for lighting the lamp. There are 12 epigraphs gives the details of donation of sheeps and cows for lighting the lamps. The donations are made by the shepherd and common man from various nadus and kottams. From this we can easily tell that this temple has a great focus in those days.

- Rajaraja III inscription registers the gift of sheep by Sekkilar Pattiyadevan -Atkondan of kunrattur in kunrattur - nadu, a division of Puliyur - kottam, which was a district of Jayangondasola - mandalam.
- The epigraph of Kulottunga III dated 1184 A.D records the gift of cows by Valaiyamalagiyan - Orriarasan, the nadalvan of kulottungasolan - Payyur, for burning a perpetual lamp in the temple.
- The inscription of Rajaraja III dated 1244A.D mentions the gift of cows by chief Valaiyamalagiyan - Orriarasan, the nadalvan of kulottungasolan - Paiyyur to the temple for a lamp.
- Inscription of Kulottunga III dated 1230 A.D states the gift of cows by Munaiyadaraiyan - Tiruvarangam - Udaiyan of Naduvilmalai to the temple for a lamp.
- Inscription of Kulottunga III dated 1190 A.D records the gift of sheep by a shepherd of Avur for burning half a lamp in the temple of Tirutetturai - Tiruppalaivanam - Udaiyar.
- Rajaraja III inscription dated 1223 A.D states the gift of cow for a lamp by vijayairan - selvan of puduvayil in Eyinur, situated in Paiyyur - kottam, a district of Jayangondasola - mandalam.
- The epigraph of Rajaraja III dated 1160 A.D registers the gift of buffaloes by Ariyan Tiruchchirrambalamudaiyan - Paduman alias Rattiman, a native of Kasmirapuram, for a lamp in the temple.
- The Kulottunga II epigraph dated 1133 A.D registers the gift of sheep by a resident of Amur in Eyinur nilai, a

sub - division of *Ikkattu - kottam* for a lamp in the temple.

- Vijaya -Gandagopala dated 1266 A.D mentions the gift of sheep by *Arani - Vannakkan Perambalakkuttan - vettaiyalagiyan* for a lamp in the temple.
- Incomplete. The Rajadhiraja II inscription seems to provide for a lamp to the temple of *Tiruppalaivanam - Udaiyar* at *kolur* in *Paiyyur - kottam*. This inscription dated 1174A.D
- The inscription of Rajaraja III dated 1238 A.D records the gift of sheep and a lamp - stand by an oil - monger of *Perungurumbur*, a village in *Paiyur - kottam*, for a lamp in the temple.
- Rajaraja III epigraph dated 1236 A.D registers gift of sheep by *Sivadavanapperumal* of *Alattur* in *Tenkarai Nittavinoda - valanadu* for a lamp in the temple.

5. Conclusion

The present study temple has numerous of inscription evidences. The inscriptions give more information regarding the social life of the ancient people and it gives

information about the economic history of the rulers; and the divisions of the state like *ur, nadu, valanadu, kottam, mandalam*. The status of women's in those days and how they are helped to improve the temple economy, the people who are all worked in the administration, who are in the higher position like more and more information are available in the inscriptions. But we are particularly discussed about the lamp donation, in which also we can trace the socio-economy, women's and the common man life style in the ancient times. And more over the study temple reached the full development. And nearly four or five dynasty ruled over here in this place. We can conclude this that the important and valuable information's are collected from inscriptions also. The inscriptions are help us to collect the details in a clear manner.

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