Nallūr, Vilvāraṇyeśvara temple, time of Kulottuṅga Cōḻa, year (9)

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Summary

Sale of rights to five *tēvaraṭiyār* to sing the first song (*mutal pāṭṭu*) of the Tiruvempāvai, carry out the hunting festival (*tiruvēṭṭai*) and climbing up the processional car (*tiruttēr*).

Palaeographic description

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

Edition

〈1〉 **svasti śrī**

tiri-pu(va)n̲a-c-cak〈2〉kara-vartt(i)kaḷ **śrī**-kulōttu〈3〉ṅka-cōḻa-tēvarkku yāṇṭu (9)〈4〉Āva〈tu〉

Uṭaiyār nalla-nā{y}(ya)〈5〉¡n!〈n̲〉ār tēvaraṭiyāri(l) Aṟam-uṭaiy〈6〉(ā)ḷ makaḷ nācc(i){y}y-āṉa nāṟpatte〈7〉ṇṇāyira-naṅkaik=kku kōvikkum tiru-v〈8〉-Uṭaiya¡ll!〈ḷ〉ukkum t(iru)-mē¡n!〈n̲〉ikk¡i!〈u〉 naḷḷukku〈9〉m Iṉṉā〈l〉vaṟkkum

In-nāya¡n!〈n̲〉ār kōyilil〈10〉 tiruv¿a?〈e〉〈m〉p¡a!〈ā〉vai mutal [pā]ṭṭum tiru-vēṭṭai〈11〉 muṉ¡n!〈n̲〉ēṟṟamum tiru-〈t〉-tēr mu¡n!〈n̲〉ēṟavum I(vai)〈12〉 ¿A?〈Ā〉ṇṭu māṟi cempāti ce〈y〉yāṭavarkaḷ

1〈13〉 poṉ kaḻ¿ai?〈a〉ñc' araiyum c¿i?〈ī〉-paṇṭ¿a?〈ā〉rattu〈14〉 Oṭukku-k-koṇṭu taṇṭēcura-vilai y〈15〉(ā)ka Ivarkaḷukku 〈ku〉ṭuttōm Ik-kōyi¿lali?〈lil〉 t〈16〉ā¡n!〈n̲〉at-tōm ⇝

Apparatus

〈12〉 ¿A?〈Ā〉ṇṭu • Compare *Āṇṭu māṟi-c ce(m)* in INSTamilNadu00030 (line 9).

Translation

〈1〉 Prosperity! Fortune!

〈1–4〉 (9)th year of the glorious king Kulottuṅga Cōḻa, emperor of the three worlds.

〈4–9〉 These (*iṉṉāvaṟkkum*) (were the women who were granted rights:) Nācci, daughter of Aṟam-uṭaiyāḷ, also known as Nāṟpatteṇṇāyira Naṅkai, and for these four (women:) Kōvi, Tiruvuṭaiyāḷ, Tirumēṉi, and Naḷḷu.[1]

〈9–12〉 We, the temple trustees (*tāṉattār*), have received one and a half *kaḻañcu* of gold as fixed price by Taṇṭēcurar,[2] and deposited it into the temple treasury, thereby granting (the right to) sing the first song (*mutal pāṭṭu*), of the Tiruvempāvai, to carry out (*muṉṉēṟṟam*) the hunting festival (*tiruvēṭṭai*), and to climb on the sacred chariot (*tiruttēr*). These (duties) are to be performed by them in rotation every other year in the temple of this Lord.

[1]The beneficiaries are indicated by a chain of datives, partly coordinated by -um: *nācci-āṉa nāṟpatteṇṇāyira naṅkaikku* (i.e., Nāṟpatteṇṇāyira Naṅkai, alias Nācci, daughter of Aṟamuṭaiyāḷ), followed by *kōvikkum*, *tiruvuṭaiyaḷukkum*, *tirumēṉikki*, and *naḷḷukkum*. The syntax is ambiguous because of the inconsistent distribution of *-um*, which makes the segmentation of names interpretative. ARIE summarizes the transaction as involving two *tēvaraṭiyāḷ*, but without mentioning the segmentation of their names. Alternatively, another reading could restrict the enumeration to items explicitly marked by -um, yielding three coordinated beneficiaries: 1) naṅkaikku kōvikkum, 2) tiruvuṭaiyaḷukkum, and 3) tirumēṉikki naḷḷukkum.

[2]Sanskrit Caṇḍeśvara.

Bibliography

Reported in ARIE 1939–43 (ARIE/1939-1943/B/1940-1941/143).

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Secondary

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 92, item 143, appendixes B/1940-1941.