

Nallūr, Vilvāraṇyeśvara temple, Kulottuṅga Cōla king, year 22

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Summary

Records a similar appointment by the *tānattār* of the temple, of Ālvi Vaḷaiyamaḷakiyāl Patineṇpūmi-Naṅkai, a *dēvaraḍiyāl*, to sing the *Tiruvempāvai* (*iraṇṭām-tiruppāṭṭu*) and to dance before the deity on specified occasions, for three *kaḷaṇṇju* of gold received by them.

Palaeographic description

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

Edition

⟨1⟩ svasti śrī

tiribhuvaṇa-c-ca(k)kara-vatt(i)ka<2>| śrī-kulōttuṅka-(c)ōḷa-tēvar̥ku yā[n̄]<3>tu 2 10 2
Āvatu

Uṭaiy(ār) nalla nāya[n̄!<n̄>ār kō<4>[yil tēvar Aṭiy]āril Ā[̣](vi)-(vaḷaiyam?) aḷaki(y-
ā)<5>ṇa pati[n̄]eṇ-p(ū)mi-naṅkai

- In{ā}-nāya[n̄!<n̄>ar kōyil (tiru)<6>v[̣]a!<e>mpā(v)ai [I](ra)ṇṭā[n̄] tiru-p-pāṭṭu
pāṭavum
- tiruvē[ṭṭai]<7> Iravōḷa[kka]m pāttiram [iṭa]-k kaṭavaḷ ākavum

tiruvēṭ(ṭ)ai<8> Iraṇṭā[m] p[āṭ]ṭ[ai] v-enṇa-k kaṭavaḷ āka Ippaṭikku In-<nā><9>yaṇār
c[̣]i?<i>-pa[ṇṭāra]tt' oṭukkiṇa veṭṭu māri po(n̄) mu-(k-ka)<[aṇ]><10><<cum>>
c[̣]i?<i>-paṇṭ(ārat)t' oṭukki-k-koṇ(ṭu) Āticaṇṭēcura-tē[var]<11> tiruvaruḷḷāl ivaḷukku
kāṇiyā(ka ku)ṭuttōm I[̣]n!<n>-nāya[n̄!<n̄>ā<12>r kōyil tāṇattōm

<13> <<[3+] ṇa ga tu<14> leka [1+] mu Iva<15> [1+] ka ka ta ya ta ya>>

Apparatus

<4> [yil tēvar Aṭiy] • Reading after ASI transcript.

Translation

<1> Prosperity! Fortune!

<1-7> Ālvi Vaḷaiyam Aḷaki, also known as Patiṇeṇpūmi Naṅkai, a tevaraṭiyār from the
temple of the Lord Nalla Nāyaṇār will

- sing (*pāṭavum*) the second song (*iraṇṭām-pāṭṭu*) of the *tiruvempāvai* <in> the
temple of this god, as well as
- become responsible (*kaṭavaḷ ākavum*) for placing the vessel (*pāttiram iṭa*) during
the night assembly of the hunting festival (*tiruvēṭṭai iravu ōlakkam*) (*tiruvēṭṭai*)

in order for her to become the responsible (*kaṭavaḷ āka*) of the second song (*iraṇṭām
pāṭṭai*) <during> the hunting festival (*tiruvēṭṭai*).

After we have received and deposited three *kāḷaṅcus* of gold into the temple treasury
of this god in exchange for the hunting activities, and having deposited and received it
from the temple treasury through the holy grace of the administrators of the Caṇḍeśa
shrine, we, the temple administrators of the temple of this god, have granted the
hereditary rights of land to her.

Commentary

At the bottom right edge, below the end of the text, a few shallow strokes are written on the last three lines of the inscription (here ll. 13-15). Their ductus differs from that of the main inscription, although they may well be contemporaneous, at least on paleaographic grounds. The material is not reported in ARIE nor in the transcripts and is therefore treated here as a graffito.

Bibliography

Reported in ARIE 1939-43 (ARIE/1939-1943/B/1940-1941/161).

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 94, item 161, appendixes B/1940-1941.