Kīḻūr, Vīraṭṭāṉeśvara temple, time of Rājendra Cōḻa II, year 5

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Summary

It records a gift of four *mā*s (given with boundaries) land by the inhabitants of Tirukkō-valūr at the request of the *śivabrahmaṇa* Kauśikaṉ Mallaṉ Amutaṉ. The land was meant to carry out several services during the Tiruvātirai festival in the month of Mārkaḻi, such as listening to the *Tiruvempāvai* and giving sacred water, food offerings, and giving sacred cloths.

Edition

〈1〉 svasti śrī

tirumakaḷ maruviya ceṅkōl vēn=taṉ{taṉ} muṉṉōṉ cēṉai pi¡nn!〈ṉṉ〉atuvāka mu¡nn!〈ṉṉ〉etirenṟ’ iraṭṭapāṭi Ēḻarai Ilakkamum koṇṭu kollā purattu **ja**ya**sta**mpam nāṭṭi munnāṇai ta〈2〉virttu tannāṇai celutti Etirppeṟā teṇṭicai nikaḻa-p paṟaiyatu

kaṟaṅka-p perāṟṟaṅkarai-k kōppattu van=tetir p¿o?⟨e⟩ruta Ā**ha**va mallanañci-p puṟakkiṭṭoṭa Avanāṉaiyu kutiraiyum⟨3⟩ peṇṭir paṇṭāramuṅ ko⟨4⟩ṇṭu vi**jai** Avipeṣakam⟨5⟩ paṇṇi v¿i?⟨ī⟩ra**si**ṅā**sa**na⟨6⟩ttu viṟṟiruntaruḷi¡n!⟨n̲⟩a

kō-p-pa⟨7⟩rakē**sa**ri pa**nma**rā¡n!⟨n̲⟩a Uṭaiyā⟨8⟩r **śrī rājentra-de**vaṟku yā⟨9⟩ṇṭu Añcā-vatu

⟨10⟩ **ja**ṉaṉāta-vaḷanāṭṭu-k kuṟukkai-k-kūṟṟattu putupperūr Ūrōmm Ik-kūṟṟattu-t tirukkōvalūr-t tiruv¿i?⟨ī⟩raṭṭāṉam uṭaiyār Āti-**caṇtheśura de**vaṟku nāṅkaḷ viṟṟu-k kuṭutta nilam āvatu

Eṅkaḷ¿u?⟨ū⟩r-k kaḷiyak kaḷani kiḻi⟨11⟩n̲attil teṟkitu nila Orumāvum Itaṉ vaṭakkitu nilam muṉ(ṟu)māvu Ākattaṭi Iraṇṭinā nila n̲ālumāvum

viṟpataṟku k¿i?⟨ī⟩lpāṟkellai naraciṅka Īśvaram uṭaiyār nilattukku meṟkum teṉpāṟkel-lai tirunan=tavāṉa-p puṟattukku vaṭakku⟨12⟩m melpāṟkellai vāykkālukku kiḻakkum vaṭapāṟkellai It-tevar Āti caṇte**svara**ṟku It-tevar **śiva brāhama**ṇan kauśika¡n!⟨n̲⟩ malla¡n!⟨n̲⟩ amuta¡n!⟨n̲⟩ viṇṇappattāl meṟpaṭi Ūrōm viṟṟu-k-kuṭutta nilam⟨13⟩ taṭi Oṉṟināl nila muṉṟu-māvukku teṟkum

iv-i⟨cai⟩n=ta perunāṉkellaiyuḷ Aka⟨p⟩paṭṭa nilam nāṉkumāvum⟨m⟩ Emmili-cain=ta vilai-**dravya**mum iṟai **dravya**mumaṟa-k-koṇṭu vilaiyaṟa viṟṟōm in-nilattāl van=tanirkkaraiyum veṭṭi veti⟨14⟩n̲aiyumaṟṟum Epperpaṭṭi⟨tu⟩ṅ kāttūṭṭa-k kaṭavomā¡n!⟨n̲⟩ōm putupeṟūr Ūrōm

In-nilam koṇṭu mārkaḻi-t tiruvātirai-(nāḷ ōlakka)māy (tiru)vempāvai kēṭṭaruḷi ¿di?⟨tīr⟩tta **prasādi**ttu perun=tiru Amutu ceytaruḷi ti⟨15⟩ruvuṇāḻiyār⟨k⟩kum pēṇ⟨16⟩ṭukaḷukkum niman=takā⟨r̲⟩ṟku pa⟨17⟩**ri**caṭṭa **prasāda**ñ ceytaru⟨18⟩ ḷa ceyvittān tirukkōva⟨19⟩lūr kaṇiyar nārāyaṇa¡n!⟨n̲⟩ A⟨20⟩raṅka¡n!⟨n̲⟩āna cem-piya¡n!⟨n̲⟩ ceti vi⟨21⟩**ṣai**ya m¡u!⟨ū⟩ven=tavēḷā(n)

I⟨22⟩ tu pa**nmā**ye**śvara**⟨ra⟩**kṣai**

Apparatus

⟨14-15⟩ tiruvuṇṇāḻiyar ◇ *tiruvuṇāḻiyar* SII.

Translation

⟨14–21⟩ Using (*koṇṭu*) this land, Cempiyaṉ Ceti-viṣaiya-Mūvēntavēḷāṉ, alias Nārāyaṇaṉ Araṅkaṉ, the astrologer (*kaṇiyar*) of Tirukkōvalūr ordered (literally ”caused to be

made") that during the festival of Tiruvātirai in Mārkaḻi the *Tiruvempāvai* was to be heard (*kēṭṭaruḷi*), consecrated water (*tīrtta*) was distributed (*prasāditttu*), a great big food-offering (*perun tiru amutu*) was given (*ceytaruḷi*), and sacred cloths (*paricaṭṭam*) were offered (*ceytaruḷa*) to temple servants (*nimantakār*), the women (*pēṇṭukaḷ*), and the priests from the innermost shrine (*tiruvuṇṇāḻiyar*).

Commentary

The verses of the *meykkīrtti* dedicated to Rājendra Cōḻa do not occur here in the expected sequence and the passage combines elements belonging to different versions, which makes the metrical articulation highly speculative. Therefore, the present edition does not impose a verse division and leaves the *meykkīrtti* as a running prose text.

Bibliography

Reported in ARIE 1904–05 (ARIE/1904-1905/B/1905/12).

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This digital edition and translation by Renato Dávalos, based on Rajagopal 2019.

Primary

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