%%A. D. 1190‒1436

%%Ś. 1112‒1358

%%( From 1184—19-9-1264 A. D. )

%%p. 079

No. 048

Arulāla-Perumal Temple at Kāñchipuram<1>

Edited by Mr. J. V. Mahālingam, Madras,

in E. I. XXXI, PP. 96-97.

Ś. (?)

(1.) svasti [.] catudda(rdda)śabhuvanādhipati śrīpuruṣottamacaraṇādeśa(śā)-

t [.] samaramukhānekaripudi(da)ppaṃmarddana bhujavalaparākranma(ma)-

(2.) {ma} paramavaiṣṇava paramabhaṭṭāraka jaganmūlakāraṇa śrīpuruṣottamaputra

traivasundharāsamundha(ddha)raṇa prava(ca)ṇḍadā-

(3.) rddaṇḍa [ma]hāvarāha śrīmadekādaśīvratarāja saṃsevanavidalita-

kalikālakaluṣamasispaśa(rśa)na leśa mahāvākyārthapari-

(4.) caryyābhyāsāparokṣī(kṛ)ta paramabrahmānandabhāva mahārājādhirāja-

rājaparameśvara gagānvayāvala(laṃ)vanastabha(mbha) śrīmadana-

(5.) ntavamma(rmma)rāhutadevaṇuḍaiya pravaddha(rddha)māna vijayarājya

savata(tsa)raṃ gal pattoṇvada(dā) vadile mīna śukla

pañcamiyuṃ vudhaṣa<2>-

<1. Two subjoined inscriptions are found on the south wall of the Arulāla Perumāl temple at Little Kāñchīpuram, Chingelput District in Tamilnad.>

<2. The date of this inscription is not regular. Mr. Mahālingam thinks that the nakshatra is not Revati, but Rohinī. Then, he assumes the corresponding date as the 20th March, 1230 A. D. when the Pañchamī tithi ends the following day at ‘02’. We are not able to accept this date at the present state of our information.>

%%p. 080

(6.) ṇa kilamaiyuṃ perra revatanāl abhinavavārāṇavāsiyil irundu

antarudraviṣayattil uḍaiyakāmameṅgira [pe]-

(7.) yaruḍaiya ur allālanāthaṇukku pūlā-naivedā(dyā)ttha(tthai)māga

somaladevi mahādevi ācandra(ndra)rkasthāyiyā-

(8.) ga dhārāpūvvakamāgakkuḍuteṇ somaladeviyeṇ [.]

śrīviṣvak senasya likhanam ..<\*>

<\* D. C. Sircar gives a note on these two inscriptions at Kāñchīpuram not legible for further details regarding ……………………..PP. 465-75 ff, and also E. I. XXVII PP. 304—312 ff.>

%%p. 081

Translation<\*>

Hail ! at the command of (the god) Purushottama, the lord of the fourteen worlds; in the 19th year of the increasingly, victorious reign of Mahārājādhirāja-rājaparameśvara Anantavarma Rāhutadeva, who has destroyed by the prowess of his arm the arrogance of the enemy in many a battle, who is a Parama-vaishṇava (and) Paramabhaṭṭāraka, who is the son of (the god) Purushottama, the original cause of the universe, who is the (veritable primeval) Great Boar that raised high the three worlds, who by his observance of ekādaśī the best of all the vratas is free from the slightest touch of the black evils of the Kali Age, who has attained the supreme bliss of Brahman by constant devotion to and practice of the meaning of the Mahāvākya, and who is the pillar supporting the family of the Gaṅgas, on Wednesday, Mina-Śukla-Pañchamī, Revatī,<1> while staying at Abhinava-Vārāṇavāsi, Somaladevī-mahādevī grants with libation of water and for as long as the moon and sun endure, the village of Udaiyakāmam in Antarudra-vishaya, for worship and offerings, to the god Allālanātha. (Thus) I, Somaladevī, (give). (This is) the writing of Vishvaksena.

<\* As made by Mr. T. V. Mahāliṅgam.>

<1. The date is not regular.>