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COPPER-PLATE INSCRIPTIONS
OF
THE KAMAKOTI-PITHA

* சி. கு. குமாரன் *
* செப்பனிடவதற்காக எடுத்தது *
* கொள்ளப்பட்டது *
* இம்மாதம் 1988 வருடம் *
* செப்பனிட முடிந்தது *
* இம்மாதம் 1988 வருடம் *
* இராயச்சி ஆதாரமாகக் *
* கையொப்பம் *

2

COPPER-PLATE INSCRIPTIONS

BELONGING TO

THE SRI SANKARACHARYA
OF THE KAMAKOTI-PITHA

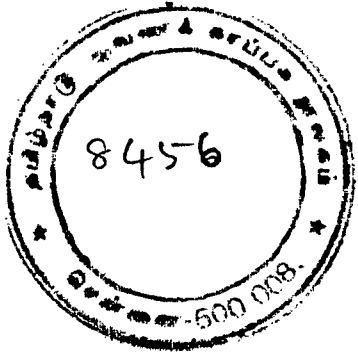
EDITED BY

T. A. GOPINATHA RAO, M.A.,
SUPERINTENDENT OF ARCHÆOLOGY, TRAVANCORE STATE.

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1916

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Q23:65.2.112.K (V:72)
N16

3

DEDICATED
WITH KIND PERMISSION
TO
HIS HOLINESS
ŚRĪ CHANDRA ŚĒKHARĒNDRA SARASVATĪ
SVĀMI,
THE PRESENT JAGAD GURU ON THE PONTIFICAL
THRONE OF
KĀNCHI KĀMAKŌṬĪ PĪṬHA
OF
THE GREAT JAGAD GURU
ŚRĪ ŚĀṆKARABHAGAVATPĀDĀCHĀRYA.

(4)

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Kṛishṇadēvarāya and his Queens Chinnādēviyammanavaru
and Tirumaladēviyammanavaru.
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Mādanna and the fate of Akkanna and Mādanna.

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INTRODUCTION.

THE copper-plate inscriptions published in this brochure belong to the Śrī Śaṅkarāchārya Maṭha at Kumbhakōṇam. His Holiness the present Svāmi of this maṭha commanded me to edit all the copper-plate records preserved in the treasury of the maṭha and for this purpose placed for some time all the original documents at my disposal. Impressions of these grants were prepared under my supervision and their texts are edited from the paper impressions thus obtained. The records are ten in number. They consist of:—

(1) an inscription of the reign of Vijayagaṇḍa-gōpāladēva engraved upon a single plate which belongs to a set of which all others are lost: the remaining plate, the one available now, is the last one of the set;

(2 & 3) two inscriptions belonging to the reign of the Vijayanagara king Vira Nārasimha, the elder brother of the great Kṛishṇadēvarāya. These are complete documents;

(4 & 5) two inscriptions of the time of Kṛishṇadēvarāya;

INTRODUCTION.

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(6) a fragment consisting of the first plate of a set whose other plates are lost;

(7) an inscription of the time of the Pudukkōttai king Vijaya-Raghunātharāya Tonḍaimān;

(8) an inscription belonging to the reign of the Maḍura Nāyaka king, Vijayarāṅga-Chokkanāthayya;

(9) an inscription partly in Sanskrit, partly in Persian and partly in Telugu, a *firman* issued by the Emperor of Delhi (?); and

(10) lastly an inscription of the time of Akkaṇṇa and Mādaṇṇa, the two brāhmaṇa ministers of the Kuṭb Shāhi Sultans.

From a study of these documents it becomes patent that the Kāmakōṭi-piṭha was situated in Kāñchipuram till at least A.D. 1686. During the earlier part of the stay at Kāñchipura of the *svāmis* of this line they had their *maṭha* in Viṣṇu Kāñchi, on the west of the temple of Hastiśailanātha, that is, of the Varadarājasvāmin; it is only at a comparatively later period a new *maṭha* seems to have been erected in Śivakāñchi. Owing to the frequent raids of the Mussalmans on the flourishing town of Kāñchipuram, the *svāmis* were put to great inconvenience in the performance of their duties and the tradition, which is a comparatively recent one and

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INTRODUCTION.

consequently worth believing, states that Pratāpa-simha, the Rāja of Tanjore invited the then *svāmi* of the Kāmakōṭi-piṭha to shift his head-quarters temporarily to his capital city, Tanjore, and that the invitation was accepted and the *svāmi* immigrated into Tanjore with the golden image of Kāmākshī. The Tanjore Rāja received the *svāmi* with due honours, built for him a *maṭha* as also a temple for the Goddess Kāmākshī. Finding Kumbhakōṇam better suited to the inclinations and duties of the *svāmi*, he expressed his desire to spend his time there; a new *maṭha* was erected for him at Kumbhakōṇam on the bank of the river Kāvēri, which continues to the present time the head-quarters of the *svāmis* of the Kāmakōṭi-piṭha; thenceforth it began to be known as the Kumbhakōṇam *maṭha* of Śaṅkarāchārya. There is a stone inscription in the *maṭha* belonging to the reign of the Tanjore king, Sarfoji, which is dated the Śaka year 1743; it states that he constructed the temple (*i.e.*, *maṭha*) for the residence of (the god) Chandra-maulīśvara (the aspect of Śiva worshipped in the *maṭha*).* The second compartment in which this

* श्री [॥*] श्रीचन्द्रमौलेश्वरस्वामिस निवात्तार्थ राजश्री छत्रपति
क्षेफोजीमहाराज कृत आलय प्रतिष्ठा शालिवाहनशक १७४३ वृषभामसंवत्सर
माघ शुद्ध पंचमी भावुवार ॥

INTRODUCTION.

inscription is found is said to have been erected when prince Sarfoji returned from Benares. Before that, the *pūjā-griha* was in the first compartment and it is still known by the name of *paḷaya pūjai ulḷu*.

Regarding the traditional history of the Kāmakōṭi-piṭha, its antiquity and its superiority over the other *maṭhas* of Śaṅkarācārya, a number of Sanskrit works have been written ; of these the most important one is the *Guru-ratnamālikā-stōtram* by Sadāśivabrahmēndra Sarasvati with a commentary on it written by Ātmabōdhēndra Sarasvati ; both the author and the commentator were students in and eventually occupied the pontifical seat in this *maṭha*. They lived in the latter half of the 17th century A.D. Both of them have collected all the facts then available to them and put them into their works, but how far they have proved themselves critical will be shown in a separate article which I am preparing for publication elsewhere.

We learn the names of four *svāmis*, their time and their contemporaries from the records under review, namely :—

INTRODUCTION.

No.	Date.	Name of the Svami.	Contemporary king.
1	...	Sadāśiva Sarasvati ; his disciple,	
2	S'1429	Mahādēva Sarasvati ...	Vira Nārasimhādēva.
3	(S'1444	Chandraśekhara Sarasvati (disciple of Mahādēva Sarasvati).	Kṛishṇadēvarāya.
4	(S'1450 S'1608	Do. Mahādēvēndra Sarasvati (disciple of Chandraśekhara).	Do. Abul Hasan Kutbsbah. (Akkappa and Mādappa).

From the records belonging to the Śrīngēri Jaghir published by Mr. L. Rice in his *Epigraphia Carnatica*, Vol. VI, pp. 190, 206, we learn that the earliest available record found in that *maṭha* is dated A.D. 1346 ; whereas the earliest known document in the custody of the Kumbhakōṇam *maṭha* belongs to the year A.D. 1291. If we may judge of the relative antiquity of the two *maṭhas* from the epigraphical records existing with them at present, we are obliged to state that the Kumbhakōṇam *maṭha* seems to be older ; but, I am fully aware that such a conclusion is and can not be final.

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No. I.

AN INSCRIPTION OF THE REIGN OF
VIJAYAGANḌA GŌPĀLA DĒVA.

THE subjoined inscription is engraved on the first side of a single plate which is the last one of a set, the remaining plates of which are lost. The plate is shaped exactly like those of the Vijayanagara period and has a ring hole on the curved top-portion; it had no ring when it came to me for examination.

The record is written in Grantha characters resembling those of the inscription at Śrīraṅgam of Jaṭāvarman Sundara Pāṇḍya which is edited in *Ep. Ind.* Vol. III; (See plate facing p. 14). The language of the inscription is Sanskrit. It records that the gift of the village of Ambikāpuram was made to the Śaṅkarāchāryasvāmi, for feeding daily 108 brāhmaṇas, by Śrī Vijaya Gaṇḍagōpāladēva, on the tenth *tithi* of the bright fortnight of the solar month Karkāṭaka of the cyclic year Khara; this

ŚRĪ ŚAṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

day corresponded with a Monday and the nakshatra which has Mitra as its deity. Regarding the date, the Hon. Mr. L. D. Swāmikkannu Pillai, M.A., LL. B., B. L., etc. has kindly supplied me with the following particulars : “ Khara : Sūrya in Karkaṭaka rāśi, Monday, Śukla Dvādaśi and the nakshatra which has for its deity Mitra who presides over Anurādhā. I find however that in A. D. 1291, which was Khara, on Monday, 9th July, the *tithi* ended at 53 *ghaṭikās* after mean sunrise while nakshatra Jyēsthā was current on the same day, having begun at 21 *ghaṭikās* after sunrise on the previous day when nakshatra Anurādhā ended. I believe therefore that the date meant is Monday, 9th July 1291 A.D., and that the nakshatra for the day was Jyēsthā; not Anurādhā which is presided over by Mitra. The solar month was Karkaṭaka.” The boundaries of the village Ambikāpuram are given as follows :—On the west Griddhrapuram, on the east Kāñchipuram, on the south Kaidāduppūr village and on the north Śirunanni; it is said to have been situated on the north of the river Vēgavati in the Eyir-kōṭṭam. The Śaṅkarāchāryāsvāmi, the donee of the grant, is mentioned as residing in a *maṭha* situated on the west of the temple of the god Hastisailanāthasvāmi and that he was ever engaged

VIJAYAGAṆḌA GŌPĀLA DĒVA INSCRIPTION.

in giving instruction in Vēdānta to his disciples and feeding brāhmāṇas.

The initial date of the reign of the king Vijayagaṇḍagōpāla is known from other inscriptions to be A. D. 1260. This Telugu-chōḍa king, whose political relationship with the regular line of the Chōḷas, which ended with Rājēndrachōla III, son of Rājarāja III, is unknown, was governing the Toṇḍaimaṇḍalam soon after the Paṇḍya inroads were over. The record under consideration, should have belonged to the 31st year of his reign.

In his Annual Report on Epigraphy for the year 1915, Mr. H. Kṛishṇa Śāstri writes, “ It is not clearly stated in the record if the *maṭha* presided over by the Śaṅkarāchārya herein referred to was identical with the Śaṅkarāchārya *maṭha* at Conjeevaram”. I fail to realise the difficulty of Mr. Śāstri in the matter of the identification of the *maṭha* mentioned in the record with that now known as the Śaṅkarāchārya *maṭha* of Conjeevaram (or Kumbhakōṇam). The main functions of the *gurus* of the Śaṅkarāchārya *maṭha* are the performance of *pūjā* to the image of Chandramaulīśvara, *Brāhmaṇa santarpana* or the feeding of the brāhmāṇas and *Advaita upadēśa*; it is usual to refer to these three items in every letter issued from the *maṭha* to *śishyas*. All these three functions are mentioned

ŚRĪ SAṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

also in the copper-plate, namely, *nityānnadāna*, *nigamānta-rahasyārtha-vivarāṇa* and the name Indumauḷi, the words *guru* and *śishya*; all these clearly indicate the *maṭha* as that of Śaṅkarāchārya of Conjeevaram. Besides these, the copper-plate under notice is at the present time in the possession of the *svāmi* of the Kumbhakōṇam (Kāñchi Kāmakōṭi) *maṭha*, who claims through an unbroken line of succession, descent in the Kāmakōṭi *maṭha*. These facts appear to point clearly to the identity of the Śaṅkarāchārya *maṭha* of the inscription with the Śaṅkarāchārya *maṭha* of Conjeevaram.

The following are the names of places, etc., which occur in this document :—Ambikāpuram, Griddhrapuram, Kāñchipuram, Kaidaḍuppūr, Śirunanni, Eyir-kōṭṭam, the river Vēgavati and Hastisailam. Ambikāpuram is now known as Ambi and is situated on the west of Kāñchipuram. Grid-dhrapuram is a meaningless translation of the Tamil name Tirupputkūḷi. Eyir-kōṭṭam takes its name from the village of Eyil in the South Arcot District. Kāñchipuram also belonged to this Kōṭṭam which was evidently divided into two halves by the river Vēgavati and in the northern of the two divisions was situated the village of Ambikāpuram. Vēgavati is the small river which passes through the town of Kāñchipuram and empties itself into the Pālār

VIJAYAGAṆḌA GŌPĀLA DĒVA INSCRIPTION.

near Timmarājanpēṭṭai. On the south of Ambi there is a village named Kadirpūr and on the north another named Śirunai. These may be identical with the Kaidaḍuppūr and Śirunanni of our record. Hastisailam is the Attiyūr of the Vaishnavas, that is, the present Vishṇu-Kāñchi; the temple of the God Varadarāja is situated on a raised platform which is called the *hastisailam*. There is said to be a deserted *maṭham* near the temple of Varadarāja, which belongs to the Śaṅkarāchāryas of the Kāmakōṭi-pīṭha. But, at a later period, the *maṭha* had been shifted to Śiva-Kāñchi. In the *Maṭhāmnāya*, the name of the temple near which the Kāmakōṭi Śārādā *maṭha* was situated is said to be Satyavratākshētra, another name of Attiyūr. Hence the *maṭha* should have been situated in Vishṇu-Kāñchi and near the temple of Varadarāja-svāmi.

TEXT¹.

१. ० प्रथितात्मने । श्रीहस्तिशैलनाथस्य निलयात्
२. पश्चिमे मठे । निगमान्तरहस्यार्थम्^२ शिष्येभ्यस्सुविदुष्व-
३. ते । [१*]^३ नित्यान्नदानविधिसन्तर्पितात्मद्विजन्मने^४ [१*] श्रीशङ्क-
४. सार्यगुरवे वत्सरे खरसंज्ञिते । [१२*] प्राप्ते कर्क^५-

1. From inked impressions.

2. Read रहस्यार्थ

3. Metre of verses 1—12 अनुष्टुप्

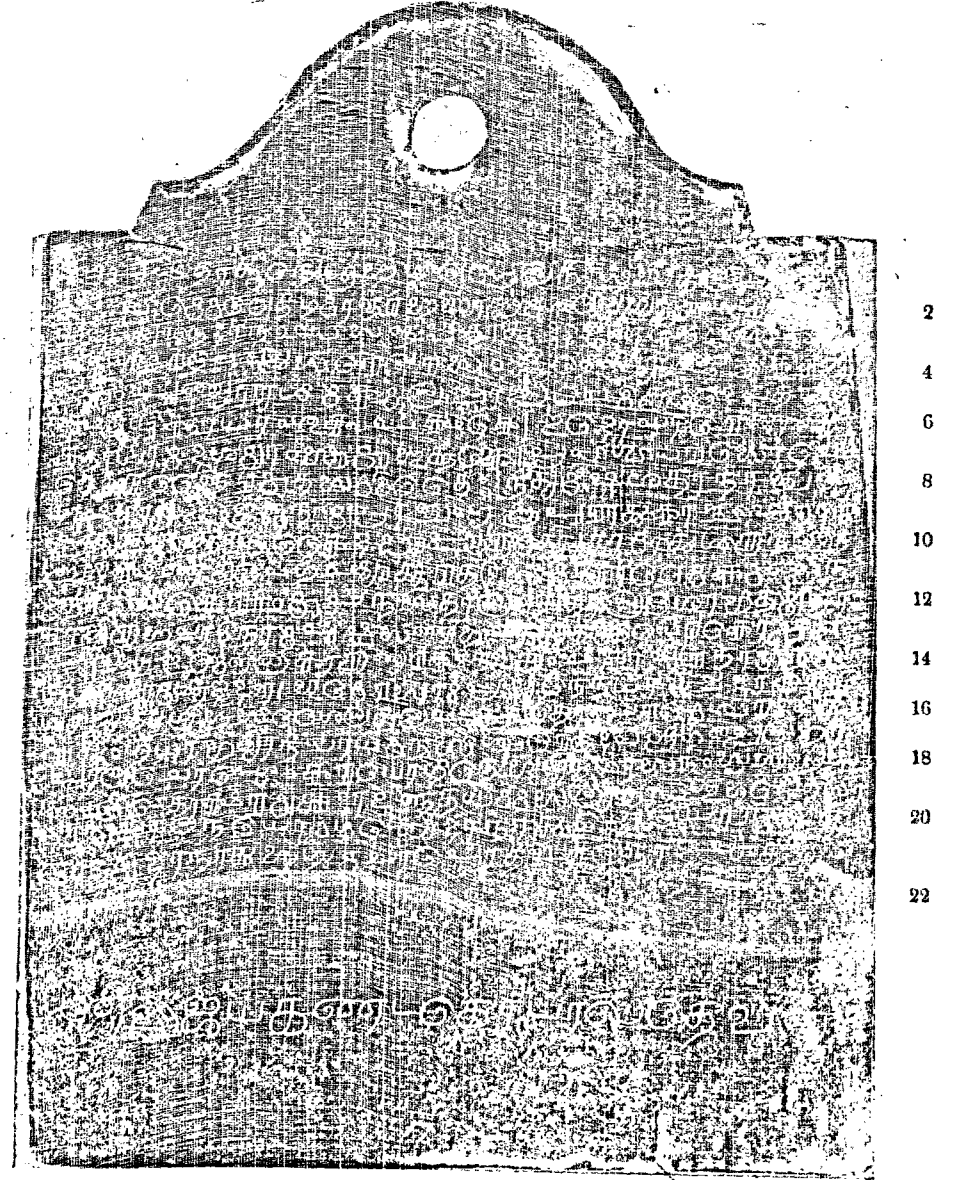
4. Read सन्तर्पितात्मद्विजन्मने

5. Read कर्क

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

५. टकं पुण्यराशीम्^६ कमलबान्धवे [१*] मित्रदैवतन-
 ६. क्षत्रयुक्तायां शुक्लपक्षके । [१३*] इन्दोर्वीरेण^७ यु-
 ७. क्तायां दशम्यां सुमुहूर्त्तके । प्राधिग्विधरसोपे^८-
 ८. तैरन्नैरमृतसम्मितैः । [१४*] नित्यमष्टशतानाञ्च
 ९. तोषणाय द्विजन्मनाम् । प्राञ्चं गृद्धपुरात् काञ्चीपुरात्
 १०. प्रत्यञ्चमुत्तरम्^९ [१५*] कैदडुप्पूरुतो ग्रामात् शिरुनन्ने-
 ११. च दक्षिणम् । वेगवत्युत्तरतटीसीमारामैकमण्डन-
 १२. म् [१६*] ^{१०}नाळिकेरांमृपनसतालहिन्तालशोभितम् । ना-
 १३. नाभूरुहवाटिनाम्^{११} पुष्पसौरभवासितम् [१७*] यैरकोष्ठिय^{१२}-
 १४. मजस्वेन्दुमैल^{१३}कारुण्यरक्षितम् । अंबिकापुरनामानमग्रा^{१४}-
 १५. मचिन्तामणीन्ददौ^{१५} । [१८*] ^{१६}भुमेरस्याः प्रदानेन यावच्च-
 न्द्रार्क^{१७}-
 १६. योगगतिः^{१८} श्रीहस्तिशैलनिलयः प्रियतां^{१९} परमेश्वर+ [१९*] इत्थ-
 १७. मुत्तुंगया भक्त्या^{२०} निधाय मनसिश्चरे^{२१} [१] देवश्रीगण्डगो-
 १८. पालचोळशंकरयोगिने [११०*] ^{२२}भुदानशासनं स्वस्य हस्त-

- | | |
|----------------------|---------------------|
| 6. Read राक्षे | 15. Read मणिन्ददौ |
| 7. Read इन्दोर्वीरेण | 16. Read भुमेरस्याः |
| 8. Read प्रथग्विध | 17. Read चन्द्रार्क |
| 9. Read मुत्तरम् | 18. Read योगगतिः |
| 10. Read नाळिकेराञ्च | 19. Read प्रियतां |
| 11. Read वाटीनां | 20. Read भक्त्या |
| 12. Read यैरकोष्ठिय | 21. Read मनसिश्चरे |
| 13. Read मौलि | 22. Read भुदान |
| 14. Read नामानं | |



SCALE O. 6.

(12)

VIJAYAGANĢA GŌPĀLA DĒVA INSCRIPTION.

१९. संलिखिताक्षरम् । अदादुन्नतधर्मस्य^{२३}लाभाय शुभचेतसा

[॥११*]

२०. दानपालनयोर्मध्ये^{२४} दानात् श्रेयो^{२५}नुपा-

२१. लनम् । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-

२२. दम् । [१२*]

ஸ்ரீ விஜயகண்ட கோபால தேவன்.

ABSTRACT OF CONTENTS.

Śrī Śaṅkarārya-guru, residing in the *maṭha* situated on the west of the temple of Hastiśaila-nātha is expounding the Vēdānta to his disciples and is delighting in feeding daily a number of brāhmaṇas. To him, in the year Khara, when the sun was in the auspicious Karkāṭakarāṣi, in the nakshatra which has Mitra as its deity, in the bright fortnight conjoined with a Monday, the tenth *tithi*, in this auspicious *muhūrtta*, for feeding sumptuously every day a hundred and eight brāhmaṇas, the village of Ambikāpuram was granted. The boundaries of this village are, on the east, Griddhrapura; on the west, Kāñchipura; on the south, Kaidāḍuppūr and on the north Śirunanni. This village is situated on the north of the river

23. Read धर्मस्य

25. Read दानाच्छ्रेयो

24. Read मध्ये

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

Vēgavati and is surrounded by gardens containing cocoanut, mango, jack, palmyra and other trees; is sweet-smelling with the flowers of various trees in the gardens; is situated in the Eyirkōṭṭam and is named Ambikāpuram; by this grant (to the *svāmī*) the gratification of the god of the temple on the Hastīśaila is sought for as long as the sun and the moon last. With an intensely pious mind meditating upon god, the king, Śrī Gaṇḍagōpāla-chōḷa, (granted this village) to Śāṅkarārya-yōgi, signing this deed of land-grant with his own hand, with the expectation of obtaining great merit for making this grant. Between the protection of charity and the giving of it, the former is of greater merit than the latter; by gift (only) *svarga* (which is transient) is obtained, but protection affords abode in the imperishable region (a more desirable place than *svarga*).

13

No. II.

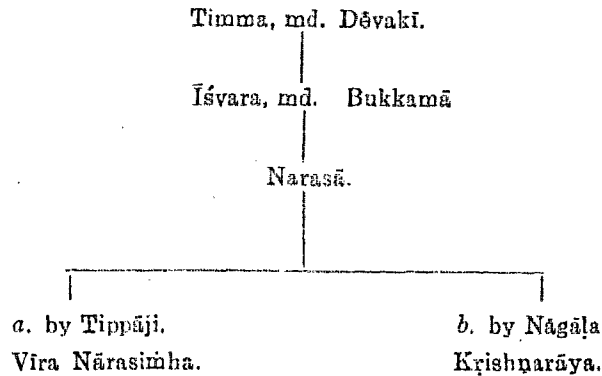
AN INSCRIPTION OF THE REIGN OF VĪRA NĀRASIMHADĒVA ŚAKASAMVAT 1429.

THE inscription edited below is written in Nandināgari characters and in the Sanskrit language, and is engraved upon three plates; on the first side of the first plate there is writing, but cut so faintly that to take a good impression is not easy; it begins an inscription with the usual *Śrī Gaṇādhipatayē namah* and *Namastuṅga*, &c. Evidently, the engraver did not mean that the writing on this side should be taken into account. The regular beginning of the record under consideration is found only on the second side of the first plate and ends on the first side of the last plate. Though the preservation of the inscription is good, its execution is very shabby; the engraver begins it with big bold letters on the first plate and

ŚRĪ ŚANKARĀCHĀRYA MĀTHA INSCRIPTIONS.

reduces the size of the letters in the subsequent plates to less than a third of those on the first side. The alphabet itself is rather peculiar and the formation of the letters somewhat curious.

The grant belongs to the reign of the Vijayanagara king, Vira Nārasimhadēva, the eldest son of Narasā Nāyaka and the elder brother of the illustrious Kṛishṇadēvarāya. The genealogy of the king is, as usual, traced from the moon; Budha, Purūravas, Āyu, Nabusha, Yayāti and Turvasu are claimed to be their ancestors by the members of the Tuluva dynasty, that is, the dynasty to which Vira Nārasimha and Kṛishṇadēva belonged. The really historical genealogy is as follows:—



Of these, Narasā, the father of the donor, is said to have given with due ceremonies the sixteen *mahā-dānas* in such holy places as Rāmēśvara, etc. Constructing a bridge across the Kāvērī when it

INSCRIPTION OF VIRA NĀRASIMHADĒVA.

was in full flood, he crossed over it and captured the town of Śrirāṅgapattana and set up there a pillar of victory; then, he conquered the Chēra, the Chōla, the Pāṇḍya, the king of Madhura, the Turushkas and the Gajapati king. His son by Tippāji was Vira Nārasimha, the donor of this and the next grant. The one under notice is dated S'1429 said to be corresponding to the cyclic year Śukla: in this year, on the Māgha-puṇyakāla in the month of Māgha, the king Vira Nārasimha granted the villages of Elichchūr and Venpākkam to Mahādēva Sarasvati, the disciple of Sadāśiva Sarasvati, in the presence of the god Virūpāksha, on the bank of the river Tuṅgabhadra. The village Elichchūr belonged to the Nirvaḷūr-parru which was situated in the Chaṅgalipattu Sima, belonging to the Śenkāṭṭu-kkōṭṭam, a sub-division of the Chandragirirājya of the Jayachōla-maṇḍala. Its boundaries are given as follows:—On the north, Paṇyurutṭi; on the south Pūḍi; on the west, Paneyūr and on the east Vaḍakkēpākkam. The boundaries of Venpākkam are given as follows:—On the north Paṇyurutṭi; on the south, Ullavūr; on the west, Vāraṇavāsi and on the east At the end of the record occurs the sign-manual of the king, the word Śrī Virūpāksha, written in the Telugu-Kannada characters. This copper-plate

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document was engraved by Viranāsāri, son of Mallanāsāri. It is worth noting that the title of the caste is written in this and the next document as āsāri, the usual way in which it is pronounced at the present time, not as āchāri, as usual in other copperplate records.

The year S' 1429 does not really correspond to the cyclic year Śukla, which falls in the year S' 1432. The names of places, &c., which occur in this document are Jayachōla-maṇḍalam, Chandragirirājyam, Śeṅkāṭṭu-kkōṭṭam, Chaṅgalipattū-sīma, Nivalūr-pattāṇa, Paneyūru, Vaḍakkēpākkam, Paṇyurutṭi, Pūḍi, Elichehūru, Uḷlavūru, Āndināḍu, Vāraṇavāsi and Venpākkam. Of these, Jayachōla-maṇḍalam is the same as the Jayaṅgondachōla-maṇḍalam of the Chōla period. Be it stated here that the Vijayanagara Empire, without meddling with the ancient divisions of the country which fell to its lot, retained the old divisions in almost all cases. Jayaṅgondachōla-maṇḍalam included the whole of Tonḍaimaṇḍalam and perhaps a few other parts of the country adjoining it. Chandragiri is the modern town of the same name and is the headquarters of the Chandragiri Tālūkā. It was made their seat of Government by the Sāluvas before their usurpation of the throne of the Vijayanagara Empire; hence this division was retained as such

INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

and called the Chandragiri-rājyam and a governor was appointed to preside over it. Śeṅkāṭṭu-kōṭṭam is also an ancient name; it was, in the days of the Chōlas, a sub-division of the Jayaṅgondachōla-maṇḍalam and takes its name from the village of Śeṅgāḍu in the Chingleput Tālūkā. Chaṅgalipattū-sīma is a further sub-division of the Śeṅgāṭṭu-kkōṭṭam, but is made such evidently at a later time; it is named after Chaṅgalipattū (the Śeṅgalunirpattū of the older inscriptions and the Chingleput of the present day), the head-quarters of the Tālūkā of the same name and a junction station on the South Indian Railway. Nivalūr-pattāṇa, Paneyūru, Elichehūru, Paṇyurutṭi, Vāraṇavāsi, Venpākkam, Uḷlavūru and Pūḍi are the same as Nirvalūr, Panayūr, Eluchehūr, Panrutṭi, Vāraṇavāsi, Venpākkam, Uḷlavūr and Pūṇḍi in the Conjeevaram Tālūkā.

TEXT 1.

FIRST PLATE: SECOND SIDE.

१. श्रीगणाधिपतये नमः [॥*] नमस्तुंगशिर-
२. इचुंविचन्द्रचामरचारवे । तैलोक्यनगराकार-
३. मूलस्तंभाय शंभवे । [११*]^१हरेर्लीलावतारस्य दं-
४. घ्रादंडस्त्र^४ पातु वः । हेमाद्रिकलशो^५ यत्र धा-

- | | |
|----------------------------------|-------------------|
| 1. From inked impressions | 4. Read दण्डस्त्र |
| 2. Metro of verses 1-4 अनुष्टुप् | 5. Read कलश |
| 3. Read हरेर्लीला | |

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

५. त्री च्छत्रश्रियं दधौ । [12*] कल्याणायास्तु ते धाम
 ६. भा[त्तु ध]र्त्तुमिवापहं⁶ । यद्गजोप्यगजोद्भूतं⁷
 ७. हरिणापि [य]दीज्यते । [13*] तेजस्तदक्षर⁸ [म]-
 ८. यादेव मध्यम⁹हांबुधेः । नवनीतमि-
 ९. वोद्भूतमहर [य] क्षमो महः । [14*] तस्यासीत्तन-
 १०. यस्तपोभिरतुलैरन्वास्यमानो बुधैः¹⁰ पु-
 ११. ष्वैरस्य पुरुरवा भुजबलैरायद्विषां¹¹
 १२. [नि]वतः । तस्यायु¹²नहुपस्य नस्य पुरु-
 १३. षो बुधेर्ययाति ह¹³क्षितौ ख्यातस्त [स्य]
 १४. तु भूमिवासवनिमः¹⁴ श्रीदेवयानीपतेः । [15*]¹⁵
 १५. तदंशो¹⁶देवकीजानिर्महीपतिरभू[त्प]-
 १६. [तिः] [1*] यशसी [तु] छुवेन्द्रेषु तश कृष्णादि-
 १७. वान्वयो¹⁷ । [16*]¹⁸
 १८. ततो भुद्वुकराजानामी¹⁹श्वर क्षितिपालकः । तत्राष्टमगुणभ्रश-²⁰

मौलिः

6. Read तद्धाम प्रत्यहृतिमिरापहम् 15. Metro शार्दूलविक्रीडितम्
 7. Read दभूतं 16. Other plates read तदंशे
 8. Read तेजःक्षीरम देवकीजानिर्दिदीपे तिममभूप-
 9. Read देवैर्मध्यमानानम् तिः ।
 10. Read रन्ध्रयन्त्राया बुधः 17. Other plates read यशस्वी
 11. Read रायुर्द्विषां तुल्येन्द्रेषु यदोःकृष्ण इवान्वये ।
 12. Read युर्नहुषोऽस्य तस्य पुरु 18. Metro of verses 6-8 अनुष्टुप्
 13. Read बुधे ययातिः 19. Read ततो भूद्वुकराजानिरीश्वर-
 14. Other plates read तुर्वसुर्वसु- 20. Read अत्राष्टमगुणभ्रंशं मौ-
 निभः



SCALE O. 66.

INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

१९. रत्नं महीभुजा[॥७*]सच्च स्वादुदभूतस्मन नरसा^{२१}बानिपालकः।
 २०. देवकीनंदनाकामो^{२२}देवकीनंदनादभि^{२३}[॥८*] विविधसुकृतैस्थ-
 २१. ने^{२४} रामेश्वरप्रमुखे मुहुमुदितहृदयस्थाने स्थने^{२५}त्वधत्त य-
 २२. थाविधि^{२६}।बधपरिवृतो^{२७}नानादानानि यो भुवि षाडश^{२८}त्रिभुवन-
 २३. जनोद्गिनसौवर्णवानु स यथा[वि]धिः।^{२९}[॥९*]^{३०}कावेरीमाशु

बध्वा

२४. बहलजलभरां यो विलंघ्यैव शत्रुं[नु]जीवग्राहं ग्रहि-^{३१}
 २५. त्वा प्रथितमुजबलात्तंच रा[ज्ये] प्रहैभ्य^{३२}[॥*] [ऋ] त्वा श्रिरंग-^{३३}
 २६. पूर्वं तदपि निजवशे पट्टणं यो बभासे किर्तिस्त [भं]-^{३४}
 २७. निखा (तं)[य*] त्रिभुवनभवनं^{३५}स्तूयमानापदानः।[॥१०*]^{३६}चेरं
 २८. चोळं च पा[ण्ड्यं] तदपि^{३७}च मधुरावल्लभ मानभूषा^{३८}वि-
 २९. य्येदग्र^{३९}तुरुष्कं गजपतिनृपतिं^{४०}चापि जित्वा तदन्य^{४१}[॥]
 ३०. गंगाति[म]भू [मी]प्रथमचरमदग्र तदात्तं निताख्यतः क्षो-

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|---|---|
| 21. Read सरसादुदभूतस्मान्नरसा | 31. Read शत्रुजीवग्राहं गृही- |
| 22. Read देवकीनंदनात्कामो | 32. Read राज्यं प्रदिश्य |
| 23. Read देवकीनंदनादिव | 33. Read श्रीरङ्ग |
| 24. Read सुकृतस्थाने | 34. Read कीर्तिस्तम्भं |
| 25. Read मुहुमुदितहृदयस्थाने | 35. Read त्रिभुवनभवनस्तूयमाना-
पदानः |
| 26. Read यथाविधि | 36. Metre of verses 10-11 स्रग्धरा |
| 27. Read बुधपरिवृतो | 37. Read पाण्ड्यं तमपि च |
| 28. Read षोडश | 38. Read भूषं वी- |
| 29. Read द्वीतं स्फीतं यशः पुनरुक्त-
यन् | 39. Read योदग्रं |
| 30. Metre हरिणी | 40. Read नृपतिं |
| | 41. Read तदन्यान् |

(18)

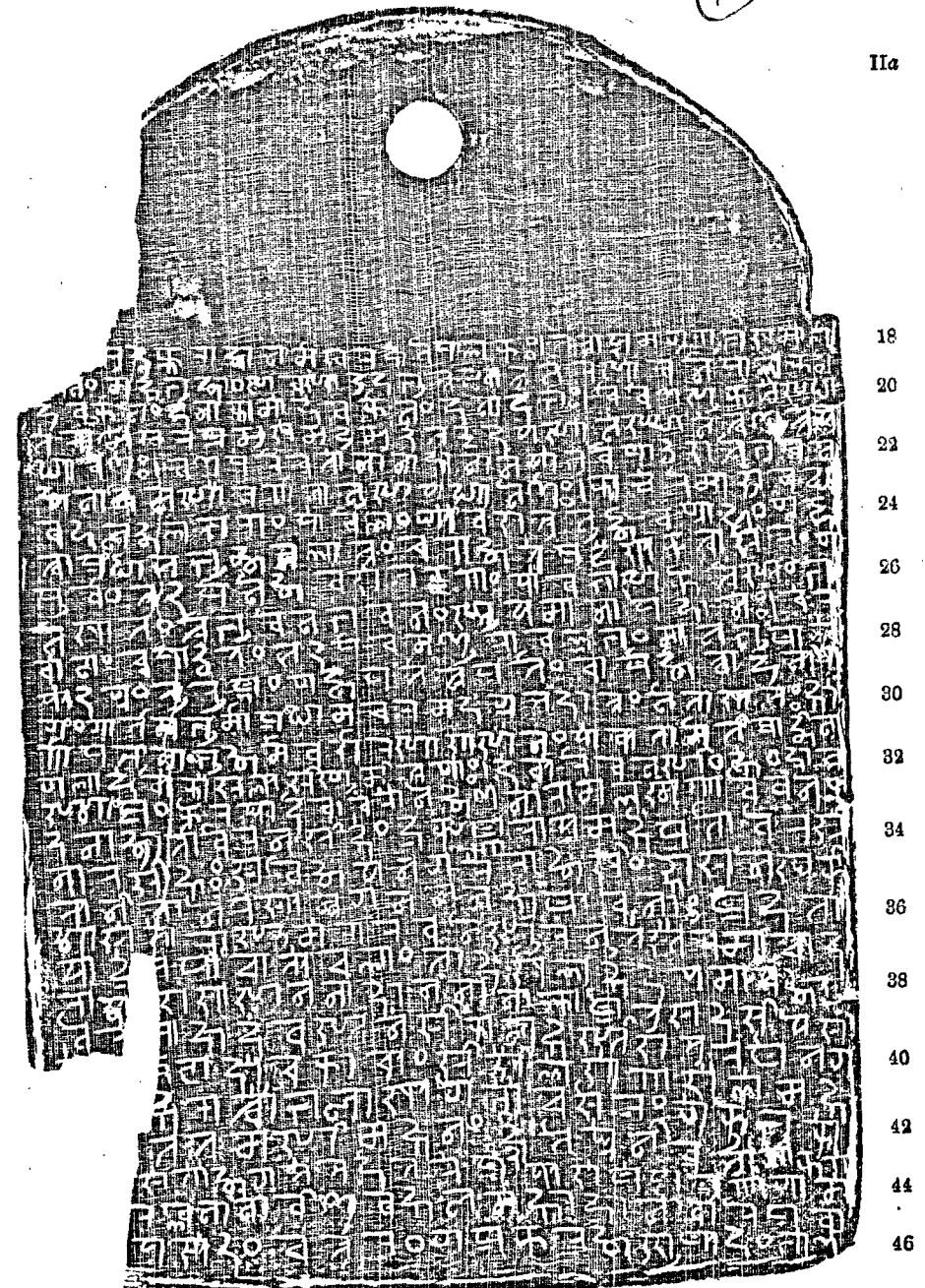
ŚRĪ ŚĀṆK RĀCHĀRYA MĀTHA INSCRIPTIONS.

३१. णिपतीनां भुजमिव शिरसा शासनं यो व्यतामि⁴²[॥११॥]तिप्पाजि⁴³ना-३२. गलादेव्ये⁴⁴कौसल्यश्रीसुमित्रयोः । देव्ये⁴⁵रिव नृसिहेंद्रात्त-३३. स्मार्षंक्ति⁴⁶[था]दिवा[॥१२*]वीरौ निजधना रामलक्षणा-⁴⁸

विव नं-

३४. दनाजाता विरनसिहेंद्र⁴⁹कृष्णरायमहिपति⁵⁰[॥१३*]वीरश्री३५. नारसिहः⁵¹ स विजयनगरे राजसिंहासनस्थ की-⁵²३६. त्य नीत्य निरस्यन्नग⁵³नल्लनहुषावनाः प्रदत्ता⁵⁴ [॥१॥]३७. आसेतौरासुमेरा⁵⁵रवनिसुरनुत स्वैरमाचाद-⁵⁶३८. याद्रेरापाचात्ये⁵⁷चलांतादखिलहृदयमावर्ज्य⁵⁸३९. राज्यं शशास [॥१४*]ननादाननीन्यकाप्ति⁵⁹[तु] सदसी यश्री⁶⁰४०. विरूपाक्षदेवस्तने⁶¹ श्रीकालहस्तीशतुर⁶²पि नग-

42. आगंगातीरलङ्काप्रथमचरमभूयुक्त- 51. Read सिंहः.
 टान्तं नितान्तं ख्यातः क्षोणी- 52. Read सिंहासनस्थः कीर्त्या.
 पतीनां भुजमिव शिरसां शासनं 53. Read नीत्या निरस्यन्नग.
 यो व्यतानीत् 54. Read नहुषानप्यवन्त्याः प्रदत्ता.
 43. Read तिप्पाजी 55. Read सेतौरासुमेरो
 44. Read देव्योः कौसल्या 56. Read स्वैरमाचोद
 45. Read देव्योरिव. 57. Read पाश्चात्या
 46. Read स्पर्शक्ति. 58. Read हृदयमावर्ज्य
 47. Read Metre of verses 12-13 59. Metre of verses 14-17 सूधरा
 अनुष्टुप्. 60. Read नानादानान्यकार्षात्कनक
 48. विनयिनौ रामलक्षणाविव. सदसी यश्री
 49. Read दनौ जाती वीरनृसिहेंद्र. 61. Read स्थाने
 50. Read महीपती. 62. Read शितुरपि



SCALE O. 66.

INSCRIPTION OF VĪRA NĀRASIMHADEVĀ.

४१. रे वक्कटाद्रौ⁶³ च काच्यं⁶⁴ [१*] श्रीशैले शाणशैले मह-⁶⁵
 ४२. हरिहरात्वौभलाख्य⁶⁶ गिरौ च शिरंगे कुम्भको⁶⁷-
 ४३. णे हततमसी महनंदितिथे नीव्रत्तो⁶⁸ [॥१५] गोक[र्णे]
 ४४. रामसेतौ जगति तदितरेष्वप्यशेषेषु [पु]ण्यग्रामे-
 ४५. प्यार[ब्ध]नानाविधबहलमहादानवारिप्रवा-
 ४६. हे⁶⁹ यस्योदंचतुरंगप्रकर[खुरर]जशुभ्यदंभोधि-

SECOND PLATE: SECOND SIDE.

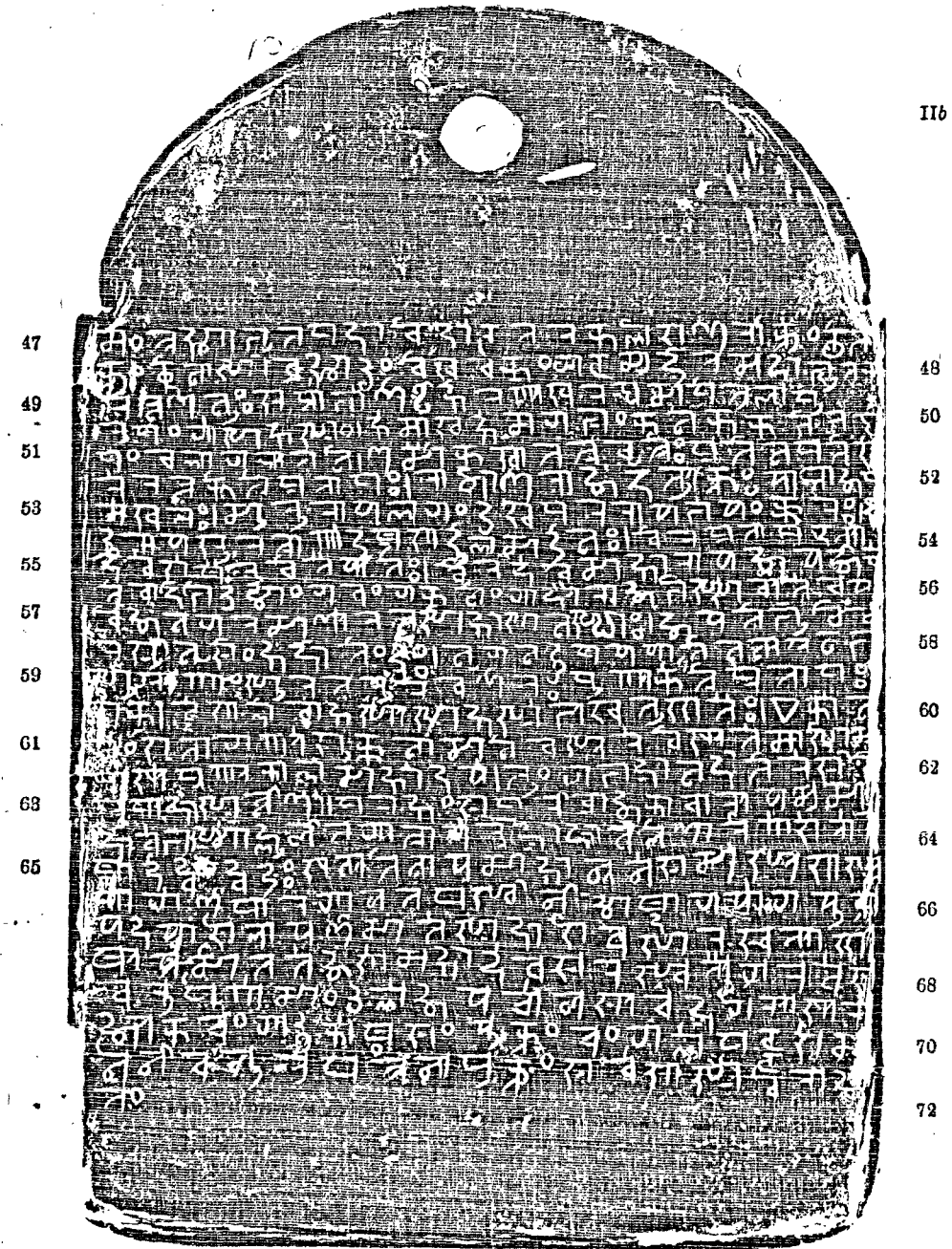
४७. मत्त क्षमाभूतपक्षचिदो[द]तरकलिशधरात्कंठिता
 ४८. कुंठितासि⁷⁰ [१६*] ब्रह्मांडं⁷¹ विश्वचक्रं घटमुदितमहाभूत[कं]
 ४९. रत्नधेनुः⁷² सप्ताभोधि ० हिरण्यश्व⁷³ रथमपि तुलापू-
 ५०. रुषं गोसहस्रं । हेमाश्वहेमगर्भं⁷⁴ कनककरिर[थं]
 ५१. पंचलागल्यतनि⁷⁵ [१] धर्मैकश्वातत्रवृत्तिः प्रतिनपति[शि]
 ५२. रे रत्नकिन्निप्रतापः⁷⁶ [१७*] राजाधिराजइत्युक्तः या राजपर-⁷⁷
 ५३. मेश्वरः । मूरायलगंडश्च पररायभयंकरः।⁷⁸ [१८]⁷⁹ हिं

- | | |
|--|---|
| 63. Read वेङ्कटाद्रौ | 71. Read ब्रह्माण्डं |
| 64. Read काच्यम् | 72. Read धेनुं |
| 65. Read महति | 73. Read सप्ताम्भोधीन्द्रियाश्व |
| 66. Read हरे त्वौभलाख्ये | 74. Read हेमाश्वं हेमगर्भं |
| 67. Read श्रीरङ्गे कुम्भको | 75. Read पंचलागल्यतानीत् |
| 68. Read तमसि महानंदितिथे
निवृत्तौ | 76. Read धर्मैकच्छत्रवृत्तिः
प्रतिनृपतिशिरोरत्नकीर्तिप्रतापः । |
| 69. Read प्रवाहैः | 77. Read यो राज |
| 70. Read ममक्षमाभूतपक्षच्छिदोद्यत्त-
रकुलिशधरोत्कण्ठिताकुण्ठिता -
सीत् । | 78. Read भयङ्करः
79. Metre of verses 18-20 अनुष्टुप् । |

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

५४. दुरायसुरत्राणो दुष्टशार्दूलमर्दनः । वीरप्रताप इत्या-
 ५५. दिविशेषैरुचितैर्यतः।^{५०}[१९*] विरदेव^{५१}महाराज जयजीवे-
 ५६. ति वादिभिः० अंगेवंगकळिगाद्यै राजभिस्सेव्यते च यः[॥२०*]
 ५७. विज^{५२}नगरमध्ये रत्नसिंहासनस्थः (१) जयति भूवि^{५३}[वी]-
 ५८. रश्रीनृसिंहाक्षितिं^{५४}द्रः । नृगनहुषययातिनन्य०[न्मू^{५५}]-
 ५९. सुराणां सुरतरुखिव धीरः पुण्यकिति^{५६}प्रतापः । [॥२१*]^{५७}
 ६०. शकाब्दे शालिवाहस्य सहस्रेतश्च^{५८}तुश्शतैः । एकौन-^{५९}
 ६१. [त्रिं]शता गण्ये शुक्लनामनि वस्तरे^{६०}[॥२२*]^{६१}विख्याते मासि
 [मा]
 ६२. घाख्ये पुण्यकाले महोदये । तुंगभद्रानदितिरे^{६२}श्रीवि-
 ६३. रूपाक्षसन्निधौ । [२३*] परहंसपरिव्राजकाचार्यय मुम्-^{६३}
 ६४. क्षवे [१*]भस्माद्धू^{६४}लितगात्राय रुद्राक्षावलिधारिणे [॥२४*]
 शितो-^{६५}
 ६५. ण्णादिद्वंद्वदुःखव्यतिताय महान्तने^{६५}[१*] समस्तशास्त्र-

- | | |
|----------------------------------|----------------------------|
| 80. Read युतः | 89. Read एकोन |
| 81. Read वीरदेव | 90. Read वस्तरे |
| 82. Read विजयनगर | 91. Motre of verses 22-34 |
| 83. Read सिंहासनस्थस्य जयति भुवि | अनुष्टुभ् |
| 84. Read क्षितिन्द्रः | 92. Read नदीतीरे |
| 85. Read नत्ययन्मूसुराणां | 93. Read चार्याय मुमुक्षवे |
| 86. Read कीर्तिप्रतापः | 94. Read भस्मोद्धूलित |
| 87. Motre मालिनी | 95. Read शीतोष्णादि |
| 88. Read सहस्रेण चतुश्शतैः | 96. Read व्यतीताय महात्मने |



SCALE O. 66.

INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

६६. पाथोधिपारगाय तपस्वीनी⁹⁷[॥२५*] अष्टाग⁹⁸योगयुक्त[१]
 ६७. य दयाशिलाय धिमते⁹⁹[॥*] सदाशिवसरस्वत्याशिश-
 ६८. ष्यय¹⁰⁰मिततेजसे [॥२६*] महादेवसरस्वत्यै गरवे¹⁰¹शि-
 ६९. वरूपिणे [॥*] मण्डलै¹⁰²जयचोळस्य चद्रगिर्याख्य¹⁰³रा-
 ७०. ज्यक¹⁰⁴[॥२७*] चैगाट्टुकोष्ठसंयुक्तं चंगलिपट्टशिम-¹⁰⁵
 ७१. नि [॥*] निवळूपत्तना¹⁰⁶युक्तं सर्वशास्त्रविराज-¹⁰⁷
 ७२. त [॥२८*]

THIRD PLATE : FIRST SIDE.

७३. पनेयुरु¹⁰⁸महाग्रामातराचिं दिशिमु¹⁰⁹पाश्रितं । वडके
 ७४. पक्कसुग्रामा प्रतिचिं [दि] शि¹¹⁰माश्रितं [॥२९*] पण्युरु[दि]महा-
 ७५. ग्राम० दक्षिण [स्या] दिसि माश्रितं¹¹¹[॥*] पूडिनामा म [हा]
 ग्रादु-
 ७६. दीचिं दिसि माश्रितं¹¹²[॥३०*] एलिच्चूरिति विख्यातं ग्रामर[त्नं]
 प्रदि¹¹³

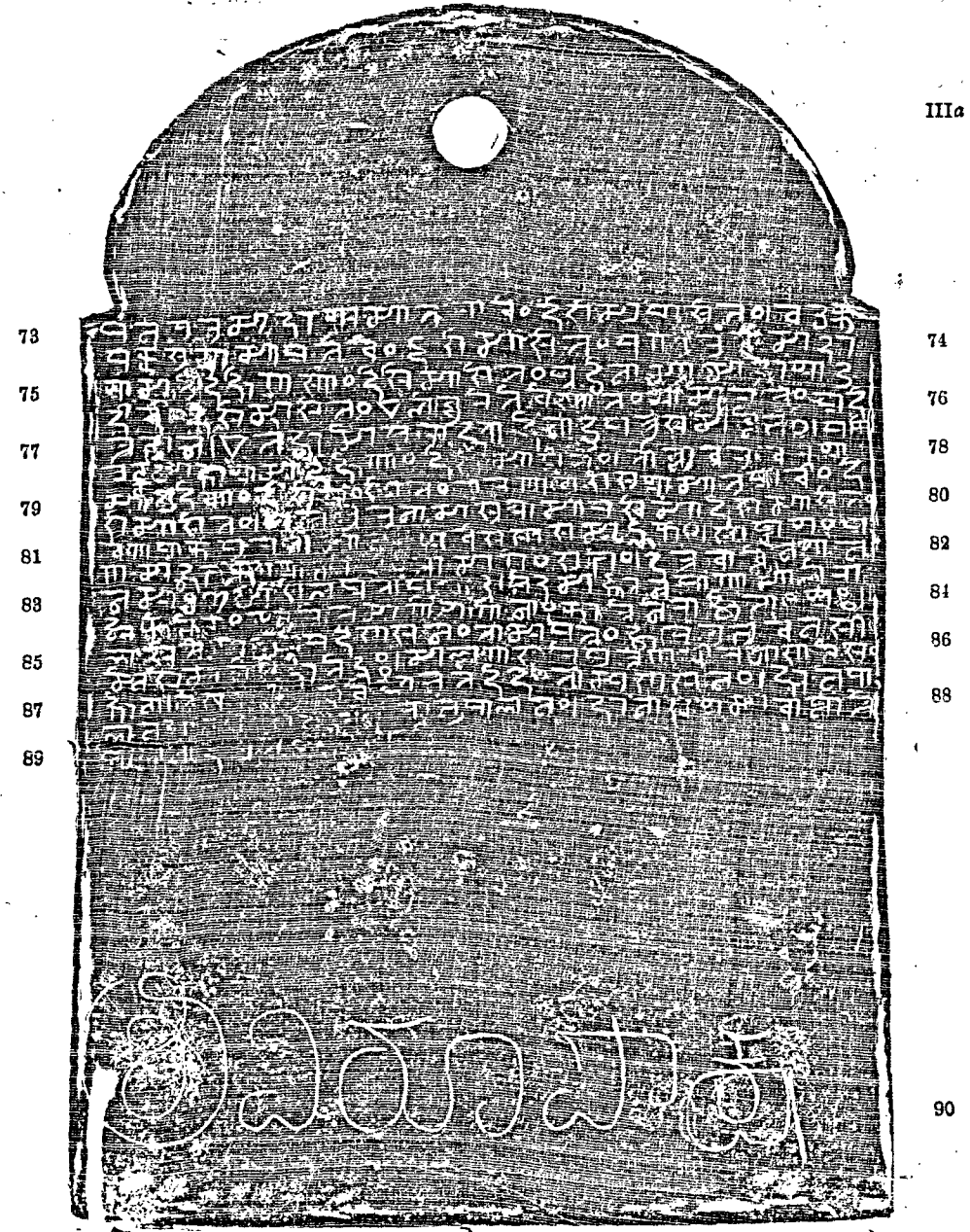
- | | |
|---------------------------|------------------------------------|
| 97. Read तपस्विने | 107. Read सर्वसस्यविराजितम् |
| 98. Read अष्टाङ्ग | 108. Read पनेयूरु |
| 99. Read शीलाय धीमते | 109. Read ग्रामात्प्राचीं दिश |
| 100. Read शिष्यायामित | 110. Read त्प्रतीचीं दिश |
| 101. Read गुरवे | 111. Read ग्रामाद्दक्षिणस्यां दिशि |
| 102. Read मण्डले | स्थितम् |
| 103. Read चन्द्रगिर्याख्य | 112. Read नाममहाग्रामादुदीचीं |
| 104. Read राज्यके | दिश |
| 105. Read पट्टसीमनि | 113. Read प्रदत्तवान् |
| 106. Read निवळूपत्तना | |

22

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

७७. त्वा [न्] एतद्गामि¹¹⁴ यराज्यादिनाडुपत्तुसमन्वितं¹¹⁵ । [१३१]
पण्णि-
७८. रुद्रि [म] हाग्रामादक्षिणां दिशि¹¹⁶ माश्रितं । तोल्ला [वु] स्वरग्रा-
७९. मा [दु] दिच्यां दिशि सं [स्ति]¹¹⁷ तं [॥३३*] [वा] रण [वा]
शिसुग्रामातु प्राचि¹¹⁸ दि-
८०. शिमाश्रितं¹¹⁹ । रुनामासुग्रामा पश्चिमादिशि¹²⁰
माश्रितं [॥३३*]
८१. वेणपाक्कपुर.....सर्वसस्यसमृद्धिकं । साष्टमं¹²¹ प्र-
८२. णम ० भक्त्या¹²²ताम [णि] शुभं । [३४*] दत्त-
वान्विनयान-
८३. (न) प्रः धर्मशीलप्रताप¹²³ [३४½*] यिदम [हि] तन्नपा¹²⁴ णा-
मौलिरा-
८४. जकिरि[टं] ० रित¹²⁵ मणिगणानां कात्तिनिरा¹²⁶ जितप्रिः ।
८५. लखित.....पदै शा¹²⁷ सनं ताम्रपत्रंज ० [तु]¹²⁸ भुवनसी-

- | | |
|-------------------------------------|----------------------------------|
| 114. Read एतद्गामनीय | 121. Read साष्टमं |
| 115. Read संमन्वितम् | 122. Read न्भक्त्या ग्रामाचिन्ता |
| 116. Read दक्षिणां दिश | 123. Read धर्मशीलप्रतापवान् |
| 117. Read दुरीच्यां दिशि संस्थितम् | 124. Read इदमहितवृषाणां |
| 118. Read सुग्रामात्प्राचीं | 125. Read राजकिरीटच्छुरित |
| 119. Read दिशमाश्रितम् | 126. Read कान्तिनीराजितांघ्रिः |
| 120. Read नामसुग्रामात्पश्चिमां दि- | 127. Read लिखितमनघपयैश्शासनं |
| श | 128. Read जयतु |



SCALE O. 66.

INSCRIPTION OF VĪRA NĀRASIMHADEVĀ.

१. म्नि श्रि [नृ].....क्षिति¹²⁹द्रः । [१२५½*]¹³⁰मङ्गणाशारि-
पुत्रेण वीरणाशारिसं
७. ० ना¹³¹[*] लेख.....धि....तदिदं ताम्रशासनं । [१३६½*]
दानपा-
८. लनया.....¹³²योनुपालनं । दानास्वप्नामा¹³³वाप्नोति
९. पाळनाद[च्युतं पदं] । [१३७½*] श्री
१०. श्रीविरूपाक्ष

TRANSLATION.*

ADORATION TO ŚRĪ GAṆĀDHIPATI.

(Verse 1). Adoration to Śambhu (Śiva) who is adorned as with a *chāmara*, with the moon that kisses his lofty head, and who is the principal pillar at the building of the city of the three worlds.

(Verse 2). May the staff-like tusk of Hari (Vishṇu) who assumed in sport the form of a boar¹—resting on which the earth with Mount Mēru as its apex resembled an umbrella, protect you.

129. Read श्रीनृसिंहक्षितिन्द्रः 132. Read पालनयोर्मध्ये दाना-
30. Metre मालिनी च्छेद्यो
31. Read संज्ञिना 133. Read दानस्त्वर्गमवाप्नोति

* Translations of verses 1, 3, 5 to 8, 10 to 17, are of Dr. Hultzsch; those of verses 2, 4 and 9 are of Messrs. Butterworth and Venugopala Chetti.

1. This refers to the boar incarnation of Vishṇu.

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

(Verse 3). May that lustre (Gaṇēśa)—which dispels the darkness of obstacles, and which, though it has the head of an elephant (*gaja*), was born from the mountain-daughter (*Agajā*) and is worshipped even by Hari (Vishṇu),—produce happiness.

(Verse 4). From the milky ocean which churned by the gods arose like fresh butter the luminary (moon) by which darkness is dispelled.

(Verse 5). The son of this (moon) was Bṛhaspati whose name (was made) true to its meaning by unequalled austerities. In consequence of his deeds (he obtained a son), Purūravas. (The father of him, who destroyed the life (*āyus*) of his enemy by the strength of his arm, was Āyus. His (son) was Nahusha. His (son) was Yayāti, who was fierce in battle (and) famed on earth. (The son of this husband of the glorious Dēvayāni was Turvasu, who resembled the Vasus.

(Verse 6). In his race shone king Timma whose wife was Dēvaki, (and) who was famous among the princes of Tūluva just as Kṛṣṇa (shone) in the race of Yadu.

1. The allusion is to the churning of the ocean of milk by the gods. The moon is supposed to have then sprung from it.

29
INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

(Verse 7). From him was born king Īśvara, whose wife was Bukkamā (and) who was the fearless and virtuous crest-jewel of kings.

(Verse 8). From this lovely son of Dēvaki was born king Narasā, just as Kāma from (Kṛṣṇa) the son of Dēvaki.

(Verse 9). Rendered famous for various good deeds, with a delighted mind, surrounded by wise men, he again and again made the sixty kinds of gift according to prescribed rules, at Rāmēśvaram and every other holy place, thus increasing (literally rendering superfluous) his great renown which was sung by the denizens of the three worlds.

(Verse 10). Resplendent was he, who quickly bridged the Kāvērī ¹ (though) it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and (the city of) Śrīraṅgapaṭṭaṇa ² under his power and set

1. Śrīraṅgapaṭṭaṇa, *vulgo* Seringapatam, which, later on, became the capital of the Maisūr Odeyars and of Tipu is situated on an island of the Kāvērī.

2. Literally 'that compound ending in) paṭṭaṇa, the first member of which is Śrīraṅga.' (On similar expressions see Hultzsch's South-Indian Inscriptions, Vol. 1, p. 166, note 6).

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTION

up a pillar of fame,—his heroic deeds being praised in the three worlds, (which appeared to be) palace (of his glory).

(Verse 11). Having conquered the Chēra, Chōla, the proud Pāṇḍya (who was) the lord Madhurā, the brave Turushka, the Gajapati and others, he, who was exceedingly famed from the banks of the Gaṅgā to Laṅkā and from slopes of the eastern to those of the western mountain, spread his command like a garland on heads of kings.

(Verses 12 and 13). Just as Rāma Lakshmaṇa (were born) to Daśaratha by his queen Kausalyā and the glorious Sumitrā, (thus) brave (but) modest sons, prince Vira Nṛsiṃha prince Kṛishṇarāya, were born to king Nṛsiṃha by his queens Tippāji and Nāgaḷa (respectively

(Verse 14). The illustrious Vira-Nārasimha seated on a jewelled throne at Vijayanagara, passing in fame (and) wisdom Nṛiga, Naḷa, Nahu and (all) other (kings) on earth, being voluntarily praised by the Brāhmaṇas (and) winning all he—ruled the kingdom from (Rāma's) Bridge (Mount) Sumēru and from the mountain of east to the western mountain.

28
INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

(Verse 15). He performed various gifts at the Golden Hall,¹ at the shrine of the holy Īrūpākshadēva,² at the town of the holy lord of Ālahasti,³ on Vēṅkaṭādri,⁴ at Kāñchi, at Śrīśaila,⁵ at Śōṇāsaila⁶ at the sacred (city of) Harihar,⁷ at hōbaḷa,⁸ at Saṅgama, at Śrīraṅga⁹ at Kumbha-hōṇa,¹⁰ at the sinless *tīrtha* of Mahānandi¹¹ (and) at Niyṛitti.

(Verse 16). The streams of water (poured out) at copious great gifts of various kinds, which

1. *Kanaka-sadas* is a synonym of *Kanaka-sabbā*, 'the Golden Hall' at the temple of Chidambaram in the South Arcot District.

2. This is the old name of the Pampāpati temple in Hampo.

3. This town is now the residence of a Zemindar in the North Arcot district.

4. Vēṅkaṭādri, 'the hill of Vēṅkaṭa' is the name of the holy mountain (Tirumalai) near Tirupati in the North Arcot district.

5. In the Karnūl district.

6. Śōṇāsaila or Śōṇāchala, 'the red mountain' is the hill of Tiruvannāmalai in the South Arcot district.

7. This town is situated in the Mysore territory on the frontier of Dharwad.

8. In the Karnūl district.

9. This is the great island temple near Trichinopoly.

10. In the Tanjore district.

11. In the Karnūl district.

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

he performed at Gōkarṇa¹ at Rāma's Bridge, and at all other sacred places in the world, frustrated the eagerness of (Indra) the bearer of the thunderbolt, who was ardently rising to clip the wings² of the mountains, which were immersed in the ocean that was being dried up by the dust of the hoofs of the troops of his prancing horses.

(Verse 17). He performed (the gifts of) a mundane egg, a wheel of the universe, a pot containing the (five) elements, a jewelled cow, the seven oceans, a tree and a creeper of paradise, a celestial cow of gold, an earth of gold, a horse-chariot of gold, the weight of a man (in gold), a thousand cows, a horse of gold, a (golden vessel called) *kēmagarbha*, an elephant-car of gold, and five ploughs.

(Verses 18-21). This king who is distinguished by the *birudas* Rājādhirāja, Rājaparamēśvar, Mūru-rāyala-gaṇḍa, Para-rāyabhayaṅkara, the

1. In the North Kanara district.

2. Following, a suggestion of Paṇḍit Lakṣmaṇāchārya of Bangalore, I separate *pakṣha-śhida-udyattara-Kulīśadharan-utkaṇṭhita*. Indra's eagerness was frustrated, as the water poured out at the king's donations refilled the ocean, which the dust of his army had dried up, and thus saved the mountain from persecution.

INSCRIPTION OF VĪRA NĀRASIMHADEVĀ.

Sultan among the Hindu Rājas, Duṣṭa-śārdūla-
nārdhana, Vira-pratāpa etc., is adored by the kings
of the Aṅga, the Vaṅga, the Kaliṅga etc., countries,
saying 'O Viradēva, Mahārāja! Be you victorious,
may you live long.' Vira Nārasiṃhamahārāya,
who is as munificent as the *kalpaka* tree to the
brāhmaṇas, who is valorous and whose fame is
unsullied, shines on the jewelled throne in the
middle of the city of Vijayanagara excelling even
Nṛiga, Nahusha and Yayāti.

(ABSTRACT OF THE CONTENTS OF THE REMAINING PORTION OF THE DOCUMENT).

Ll. 60-69. In the Śālivāhana Śaka year one
thousand four hundred and twenty-nine in the
'cyclic' year Śukla, and on the auspicious occasion
of the Māgha-mahōdaya in the month Māgha, the
king granted in the presence of (the god) Virū-
pākṣha on the bank of the river Tūṅgabhadra the
villages of Elichchūr and Venpākkam to Mahādēva
Sarasvatī, disciple of Sadāśiva Sarasvatī, who is a
Paramahansa-Parivrājakāchārya, seeking libera-
tion; whose body is smeared with ashes, and adorned
with rudrākṣha-garlands; who is a great person, who
is unaffected by the effects of cold and heat; who
has studied thoroughly all the *śāstras* and who is
also a *tapasvi* (a doer of *tapas* or penance); who has

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS

attained the eight yōga sādhanas, namely *ya-
niyama*, etc., who is full of grace and is of bri-
llescent intellect ; and resembles Śiva himself.

L. 69. The village of Elichchūr is situated
the Nirvaḷūr-parṛu, in the Changālipaṭṭu-simē of
Cheṅgāṭṭukōṭṭam, which is a sub-division of
Chandragiri-rājya situated in the Jayachi
maṇḍala ; it is situated on the east of the villag-
Paneyūr ; on the west of the village of Vaḍak-
pakkam ; on the south of the village Paṇyurutti ;
on the north of Pūḍi. The village of Venpākkam
situated in the same *parṛu*, *kōṭṭam*, *nāḍu* and *rā-*
as Elichchūr and its boundaries are :—

It is situated on the south of the great vill-
of Paṇṇirutti, on the north of the superior villag-
Uḷlavūru, on the east of the good village of Vāra-
vasi and on the west of the good village of . . .
This village is full of all sorts of vegetation. .
charitable and famous king having prostrated
the *sāṣṭāṅga* fashion, with love and veneration
granted this village.

May this copper-plate document of the k-
Vira-Narasimha, whose feet are made resplendent
the contact of the collection of gems in crown
rival kings, be victorious on this earth ; this cop-
plate grant was engraved by Viraṇāśāri, son
Mallaṇāśāri.

27
INSCRIPTION OF VĪRA NĀRASIMHADEVĀ.

As between gift and protection, the latter is
more meritorious for by the former one attains
svarga (which is not permanent) whereas by the
latter, eternal bliss. Śrī Virūpāksha.

28

No. III.

A SECOND INSCRIPTION OF THE REIGN
OF VĪRA NĀRASIMHA OF THE
SAME YEAR.

THIS record is exactly similar to the previous one even in the matter of the date: on the same occasion as in the former case, the village of Kuḍiyāntaṇḍalam was granted to the same *Svāmi*, Mahādēva Sarasvati, the disciple of Sadāśiva Sarasvati.

The village Kuḍiyāntaṇḍalam is said to have been situated on the Vamāvanpaṭṭu (Vinṇavam-paṭṭu?) of the Kāliyūrkkōṭṭam, in the Valakūru Simā, situated in the Kachchināḍu, a sub-division of the Paḍaviḍu-rājya of the Jayachōlamanḍala. It was bounded on the north by Kalakāṭūru; on the east by Śurittilūru; on the south by Śittelleppākkam and on the west by Kūtan-tāṅgal.

Of the names of places mentioned in this document we have already identified in dealing with the previous record Jayangoṇḍasōlamanḍalam.

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

Paḍaviḍu-rājya takes its name from the village of Paḍaviḍu. Velkūru-simā is so named after Velkūru in the Chittoor Taluka; [Viṇṇa]-vambattu is in the Pōlūr Tālūkā. Kāliyūr-kkōṭṭam is a division of the Chōla period. There are two Kaḷakāṭūrus, of which one is in the Conjeevaram Tālūkā of the Chingleput District, which does not appear to be the one that is referred to here; the other is in the Palmanēr Tālūkā of the N. Arcot district and this is perhaps the village which the inscription means to refer. Śurittilūru and Sittelleppākkam have to be identified with the villages of Śuruttal and Sittelleppākkam in the Arcot Tālūkā. Kaachināḍu and Kūtamtāṅgal have to be looked for also in the N. Arcot district, though the *List of Villages* does not give their names in it. Kuṇḍiyāntaṇḍalam now goes by the name of Kuṇḍiyāntaṇḍalam and is situated in the N. Arcot district. The *matha* still owns some lands in this village.

TEXT 1.

FIRST PLATE FIRST SIDE.

१. श्रीगणाधिपतय^१ नमः[॥*]नमस्तुगशीरचुं-^३

२. विचंद्रचामरचारवे । त्रैलोक्यनगराकारमु-^४

1. From inked impressions.

3. Read नमस्तुगशीरचुं

2. Read पतये

4. Read त्रैलोक्यनगराकारमुल



SCALE O. 66.

INSCRIPTION OF VIRA NĀRASIMHADĒVA.

३. लस्तंभाय शंभवे । [११*]^५ हरे लीला^६वतार-
 ४. स्य दंष्ट्रादंड^७ स पातु वः[१*] हेमाद्रिकलशा यत्र धा-
 ५. त्री च्छत्रश्रियं दधौ । [१२*] कल्याणायास्तते धाम^८
 ६. प्रत्यु^९हतिमिरापहं । यद्गजोप्यगजोद्भूतं^{१०} ,
 ७. हरिणापि च पूज्यते । [१३*] अस्ति क्षिर^{११}मया-
 ८. हेवैर्मत्थ्यमान[१*]न्महांवधिः^{१२}[१*]
 ९. नवनीतमिवो^{१३}भूतमपनीतत-
 १०. मो महः । [१४*] तस्यासीत्तनयस्तपो-
 ११. भिरतुलैरन्वर्थनामा पुत्रः^{१४} पुण्यै-
 १२. रस्य पुरुरवा भुजबलौ^{१५}रायु [द्वि]-
 १३. षां निघ्नतः। तस्यायु न^{१६}हुषोस्य त-
 १४. स्य पुरुषो [धेये] याति^{१७} क्षितौ ख्यातस्तस्य
 १५. तु भुवसु^{१८}वसुनिभ [३*] श्रीदेवयानपतेः^{१९} [॥५*]^{२०}
 १६. तदंशो^{२१} देवकीजानि दिदीपे^{२२} तिममभू-

5. Metre of verses 1-4 अनुष्टुभ्	13. Read द्गूतं
6. Read हरेलीला	14. Read वुधः
7. Read दण्डस्त	15. Read बलैरायु
8. Read कल्याणायास्तु तद्धाम	16. Read तस्यायुर्नहुषोस्य
9. Read प्रत्यूह	17. Read पुरुषो युद्धे ययातिः
10. Read दभूतं	18. Read तुर्वसुवसुनिभ
11. Read क्षीरमया-	19. Read देवयानीपतेः
12. Read हेवैर्मत्थ्यमानान्महा- म्वुधेः	20. Metre शार्दूलविक्रीडितम्
	21. Read तदंशे
	22. Read दिदीपे

ŚRĪ ŚĀNKA RĀCHĀRYA MĀTHA INSCRIPTIONS.

१७. पतिः। यदासी तुलवेन्द्रेषु²³ तदा²⁴ क-१८. णा²⁵ इवान्वये । [१६*]²⁶

FIRST PLATE SECOND SIDE.

१९. ततोभूदुक्कराजानामीश्वर²⁷रक्षितिपालकः। तताष्टमगुणभ्रंश²⁸[मौ]२०. लि[र]त्नं महीभुजां । [१७*] स च स्वा²⁹उदभूतस्मात् नरसो-
वनिपालक³⁰[१*]२१. देवकीनन्दना कामो³¹ देवकीनन्दनादिभिः³² । [१८*] विविध-
सुकृतै स्था-२२. नै³³रामेश्वरप्रमुखे मुहुर्मुदितहृदयस्थाने स्थानत्वध-२३. त्त यथाविधिः³⁴ । बुधपरिवृतो नानादानानि यो भुवि षाड-

२४. श त्रिभुवनजनोद्गीतसौवर्णयानु स यथावि-

२५. धिः।³⁵ [१९*]³⁶[का] वेरीमाशु बध्वा बहलजलभरां यो विलंघ्यै-२६. व [श] तुनु³⁷ जिविप्राह ग्रहित्वा³⁸ प्राथतभुजबलात्त-२७. च राज्य³⁹ प्रदिश्य [१*] कृत्वा श्रीरंगपूर्वं तदपि निजवशे

23. Read यशस्वी तुलवेन्द्रेषु

24. Read यदोः

25. Read कृष्ण इवा

26. Metre of verses 6-8 अनुष्टुप्

27. Read दुक्कराजानामीश्वर

28. Read अत्रासमगुणभ्रंशं

29. Read सरसादुद

30. Read श्ररसावनिपालकः

31. Read नन्दनात्कामो

32. Read नन्दनादिव

33. Read सुकृतस्थाने

34. Read स्थाने स्थाने त्वधत्त य
थाविधि

35. Read षोडश त्रिभुवनजनोद्गीत

स्फीतं यशः पुनरुक्तयन्

36. Metre हरिणी

37. Read शत्रुजीव

38. Read गृहीत्वा

39. Read राज्यं

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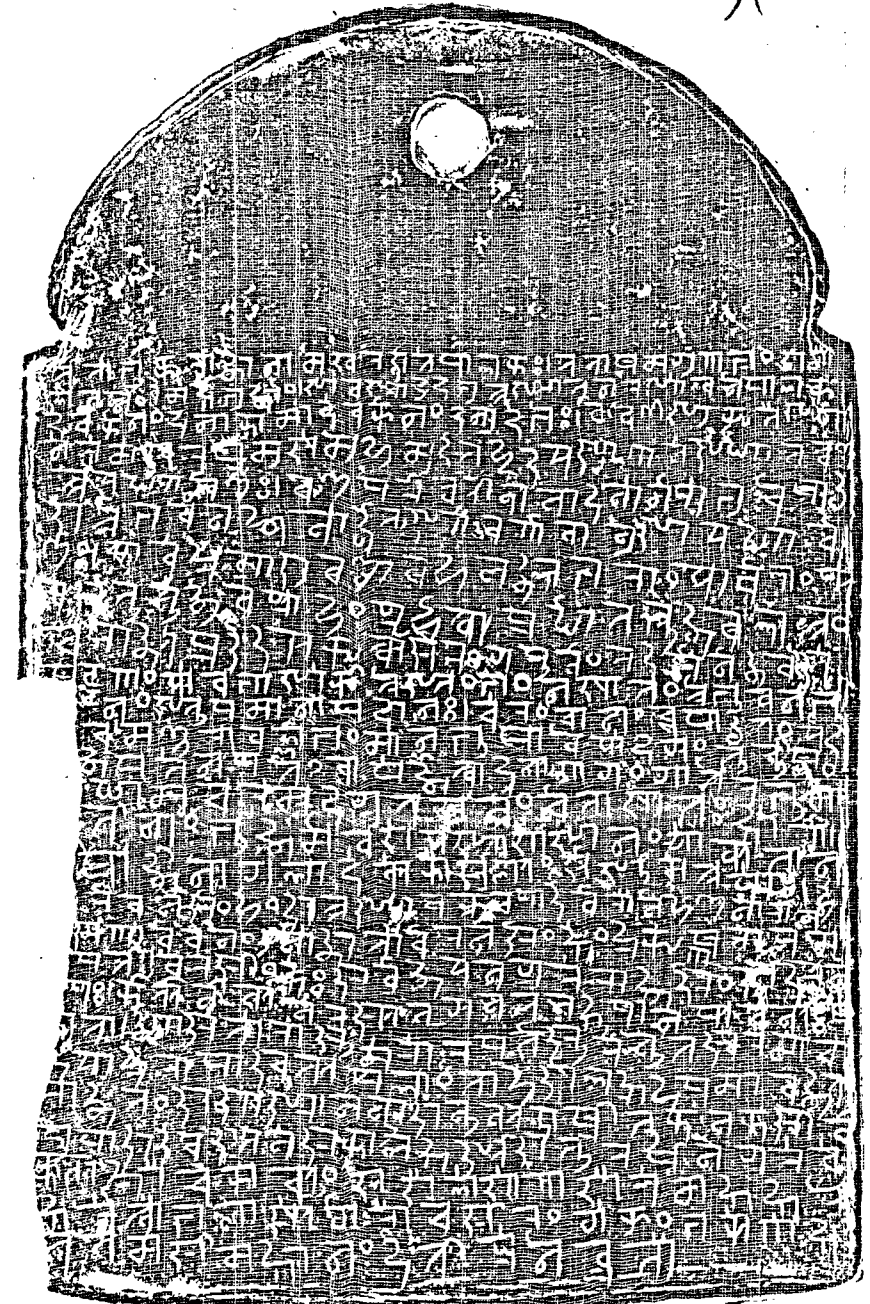
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SCALE O. 66.

32

INSCRIPTION OF VĪRA NĀRASIMHADEVĀ.

२८. पट्टणं यो वभासे कीर्त्ति⁴⁰स्तंभं नखातं त्रिभुवन⁴¹भ-
 २९. वनं स्तू⁴²यमानापदानः। [१०*]⁴³चेरं चाळं च पाण्ड्यं तद-⁴⁴
 ३०. पि च मधुरावल्लभं मानभूषावि[प्ये]दग्रं⁴⁵ तुरुष्कं
 ३१. गेजपतिनृपति⁴⁶चापि जित्वा तदन्य[ान्*]⁴⁷[१]भागंगातीरभूमा-
 ३२. षथमचरमदग्रतदात्तं⁴⁷ निता[न्तं*]⁴⁸ ख्यातः क्षोणि-
 ३३. पतिनां भुजमिव शिरसा⁴⁸ सासनं यो व्यतानी⁴⁹ [॥२१*]
 ३४. तिप्पाजिनागलादेव्ये⁵⁰ कौसल्यं⁵¹ श्रीसुमित्रयोः । दे-
 ३५. व्यरिव⁵² नृसिंहेन्द्रात्तस्मात्पत्तरथादि वी⁵³[॥२२*]⁵⁴ रौ निह-
 धनौ⁵⁵ राम-
 ३६. लक्ष्मणाविव नन्दनौ [१] जातौ वीरनसिंहेन्द्र⁵⁶कृष्णरायम-
 ३७. हीपति⁵⁷ । [१२३*] वीर[श्रीनार*] सि[ह]: स विजयनगरे
 राजसिंहासन-
 ३८. स्थः(१) कीर्त्य[ान्*] नीत्य[ान्*] निरस्य नृग⁵⁸नल्लनहुपानप्यव-
 न्य[ान्*]: प्र-

- | | |
|---|--|
| 40. Read वभासे कीर्त्ति | 49. Read शासनं यो व्यतानीत् |
| 41. Read निखाय त्रिभुवन | 50. Read तिप्पाजिनागलादेव्योः |
| 42. Read भवनस्तूयमाना | 51. Read कौसल्या |
| 43. Metre of verses 10-11
स्रग्धरा | 52. Read देव्योरिव |
| 44. Read चोळं च पाण्ड्यं तमपि | 53. Read तपत्तरथादिव |
| 45. Read वल्लभं मानभूषं वीर्योदग्रं | 54. Metre of verses 12-13
अनुष्टुभ् |
| 46. Read गजपतिनृपति | 55. Read वीरौ विनयिनौ |
| 47. Read भूमिप्रथमचरमभूत-
टान्तं | 56. Read नृसिंहेन्द्र |
| 48. Read क्षोणीपतीनां स्रजमिव
शिरसां | 57. Read पती |
| | 58. Read निरस्यन्तृग |

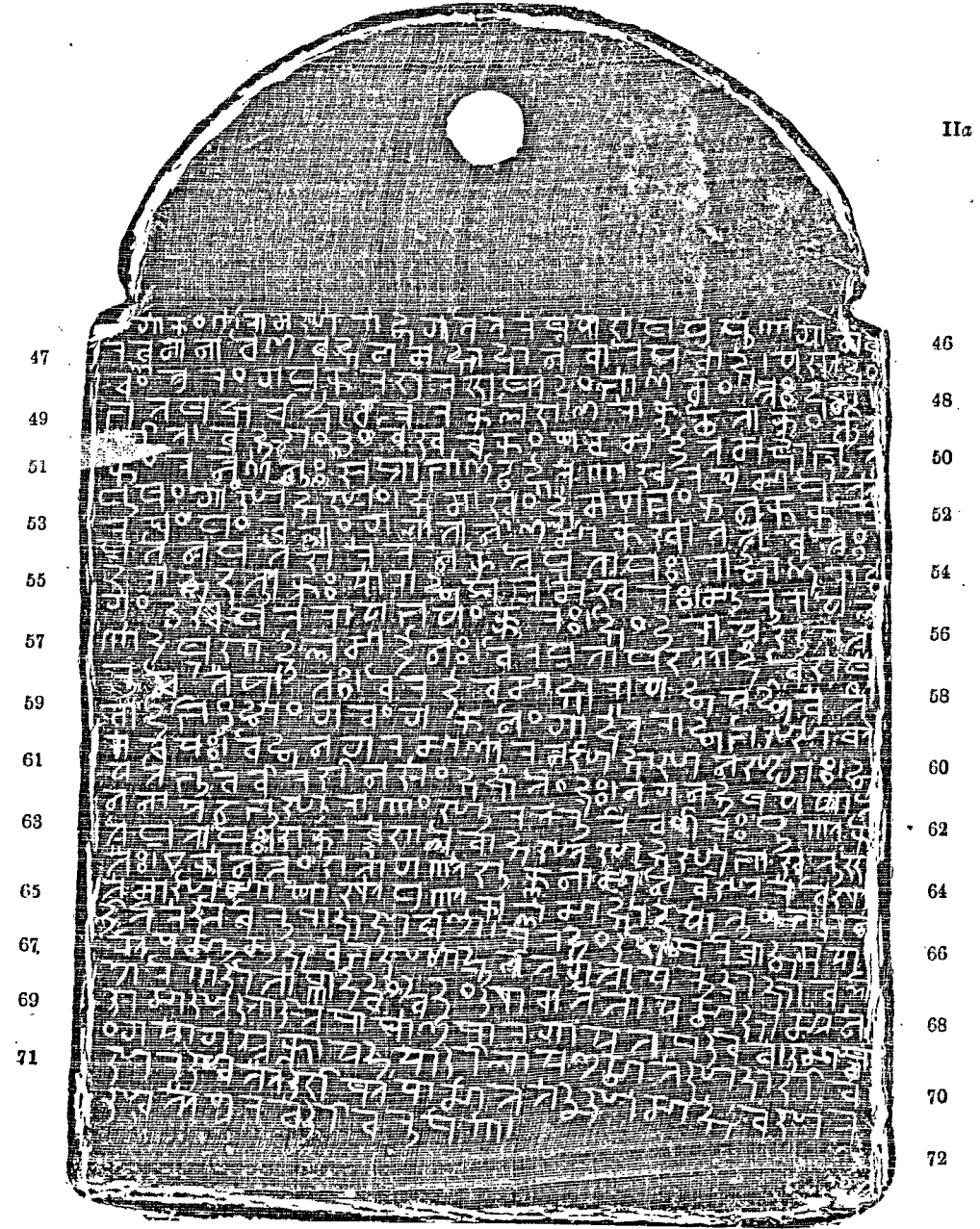
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३९. दाता । आसेतोरासुमेरोरपतिसुरनुत^{५९}स्वैरमाचो-
 ४०. दयाद्रेषाश्व[१*]य[१*] [च]लाता[द*] खिलहृदपमावज्य^{६०}-
 ४१. रा[ज्य]शशास्त्र^{६१} । [१४*]^{६२} ननादान्[न्य]काषी^{६३} [त्]कनक
 [सदसि यः*] श्रीवि-
 ४२. [रूपाक्ष] देवस्तने श्र^{६४}काळहस्तीशतुरपि^{६५} नगरे वे-
 ४३. कृताद्रौ च काच्यं^{६६}[ः] श्रीशैले शोणशैले मह[ति*]हरि-
 ४४. हरे त्वौमळाख्ये गिरौ च श्रीरगे कुंभकोणे ह-
 ४५. ततमसि महानंदितार्थ निव्रतौ^{६७}[॥१५*]

SECOND PLATE FIRST SIDE.

४६. गोकर्णे^{६८} रामसेतौ जगति[तदि*] तरेष्वप्यशेषेषु^{६९}[पु]ण्य
 प्रामेष्वा-
 ४७. रन्धनानाविधब्रह्ममहादानवारिप्रवाहे । पस्ये^{७०}दं-
 ४८. चतुरंगप्रकरखुर[रज]शुष्यदंभोधिवांत^{७१} (:) क्षमा-
 ४९. भतपक्षाचिदौवत्तरकलिशधरोकुठिता कंठिता-
 ५०. सीत^{७२} । [१६*] ब्रह्मांडं विश्वचक्रं घटमुदितमहाङ्कृत^{७३}-

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|------------------------------------|---|
| 59. Read रवनिपुरनुतस्वैर | 67. Read तीर्थे निव्रतौ |
| 60. Read हृदयमावज्यं | 68. Read गोकर्णे |
| 61. Read राज्यं शशास | 69. Read प्यशेषेषु |
| 62. Metro of verses 14-17
सूधरा | 70. Read प्रवाहैः । यस्यो |
| 63. Read नानादानान्यकाषी | 71. Read वान्त |
| 64. Read स्थाने श्री | 72. Read भृत्यक्षच्छिदोद्यत्तरकु-
लिशधरोत्कण्ठिता कुण्ठितासीत् |
| 65. Read हस्तीशितुरपि | 73. Read भूतकं |
| 66. Read वेङ्कटाद्रौ च काच्यं | |



SCALE O. 66.

INSCRIPTION OF VĪRA NĀRASIMHA DĒVA.

५१. कं रत्नधेनुः सप्ताभोधि⁷⁴[न]हिरण्य[१*]श्वरथमपि[तु] [ला*]
 ५२. पुषं⁷⁵गोसहस्रं । हेमाश्वं हेमगर्भं⁷⁶कनककरि-
 ५३. रथं पंचलांगल्यतानी[द् *] धर्मैकश्चातनृत्तिः⁷⁷
 ५४. प्रनिव्रपतिशरेरत्नकीर्ति⁷⁸प्रतापः । [११७*] राजाधिराज
 ५५. (इराज) इत्युक्तः यो राजपरमेश्वरः । मूढरायल-
 ५६. गंडश्च पररायभयंकरः⁷⁹ । [११८*]⁸⁰ हिंदुरायशुक्रना-⁸¹
 ५७. णो [दु] दृशादूर्लभमर्दनः । वीरप्रताप इत्यादिविशेषै-
 ५८. रुचितै [यी] तः । ⁸²[११९*] वीरदेव महाराय जयजीवेति
 ५९. वादिभिः । अङ्गवङ्गकालिगाधैराजभिस्सेव्य-
 ६०. ते च पः⁸³[१२०*] विज [य*] नगरमध्ये रत्नसिंहासन⁸⁴स्थः
 (१) ज-
 १. यति भुवि [स*] वीरशीनसिंह⁸⁵क्षितीन्द्रः । नृगनहुषययाति-
 २. नन्यय[न]⁸⁶भूचुराणां सुरतरुखि धीरः पुण्यकी-
 ३. त्ति⁸⁷प्रतापः । [१२१*]⁸⁸शकान्दे शालिवाहस्य सहस्रेभ्यः⁸⁹
 श्वतुश्श-

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|--|-----------------------|
| 74. Read रत्नधेनुं सप्ताभोधिन् | 81. Read सुरत्ताणो |
| 75. Read पूरुषं | 82. Read युतः |
| 76. Read हेमगर्भं | 83. Read यः |
| 77. Read धर्मैकच्छत्रवृत्तिः | 84. Read सिंहासन |
| 78. Read प्रतिनृपतिशिरोरत्नकी-
र्ति | 85. Read श्रीनृसिंह |
| 79. Read भयङ्करः | 86. Read ययातीनत्ययन् |
| 80. Metre of verses 18-20
अनुष्टुप् | 87. Read कीर्ति |
| | 88. Metre मालिनी |
| | 89. Read सहस्रेण चतु |

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

६४. तैः । एकोनचृंश^{१००}ता गण्ये शङ्कुनामनि वस्तरे^{१०१}[॥२२*]^{१०२}
विख्या-

६५. ते मासि माघाख्ये पुण्यकाले महोदये [१*] तुगभद्रा^{१०३}न-

६६. दीतीरे श्रीविरूपाक्षसन्निधौ । [२३*] परहंसपरिव्राजका[या]

६७. [र्या]य^{१०४}मुमुक्षवे [१] भस्मोद्धूलितगात्राय रुद्राक्षावलि-

६८. धारिणे [॥२४] शीतोष्णादिद्वंद्व (द्वं) दुःख(१)व्यतीताय
महाम्त्तने । ^{१०५}

६९. समस्तस्तास्त^{१०६}पाथोधि पारगाय तपस्विने । [१२५*] स्मष्टा^{१०७}

७०. गयोगयुक्ताय दयाशीलाय धमते^{१०८}[१] सदाशिव-

७१. सरस्वत्यै^{१०९}शिशुष्य[१*] यामिततेजसे[॥ २६*] महे [दे*]-^{१००}
वसरस्वत्यै गुरवे शिवरूपिणे ।

SECOND PLATE: SECOND SIDE.

७२. मण्डलै जयचोळस्य पडवीडुसुराज्यक^{१०१}[॥ २७*] काचि-
नाडुसमा-

७३. युक्तं बलका [टू] रसीमनि । वमावं ० पत्तुनायुक्तं^{१०२} कालि-
युरुकोष्ठसन्वनि^{१०३} । [१२८*]

१०. Read लिशता

११. Read वस्तरे

१२. Metro of verses 22-31½

अनुष्टुभ्

१३. Read तुगभद्रा

१४. Read र्याय

१५. Read महात्मने

१६. Read शास्त्र

१७. Read अष्टाङ्ग

१८. Read धीमते

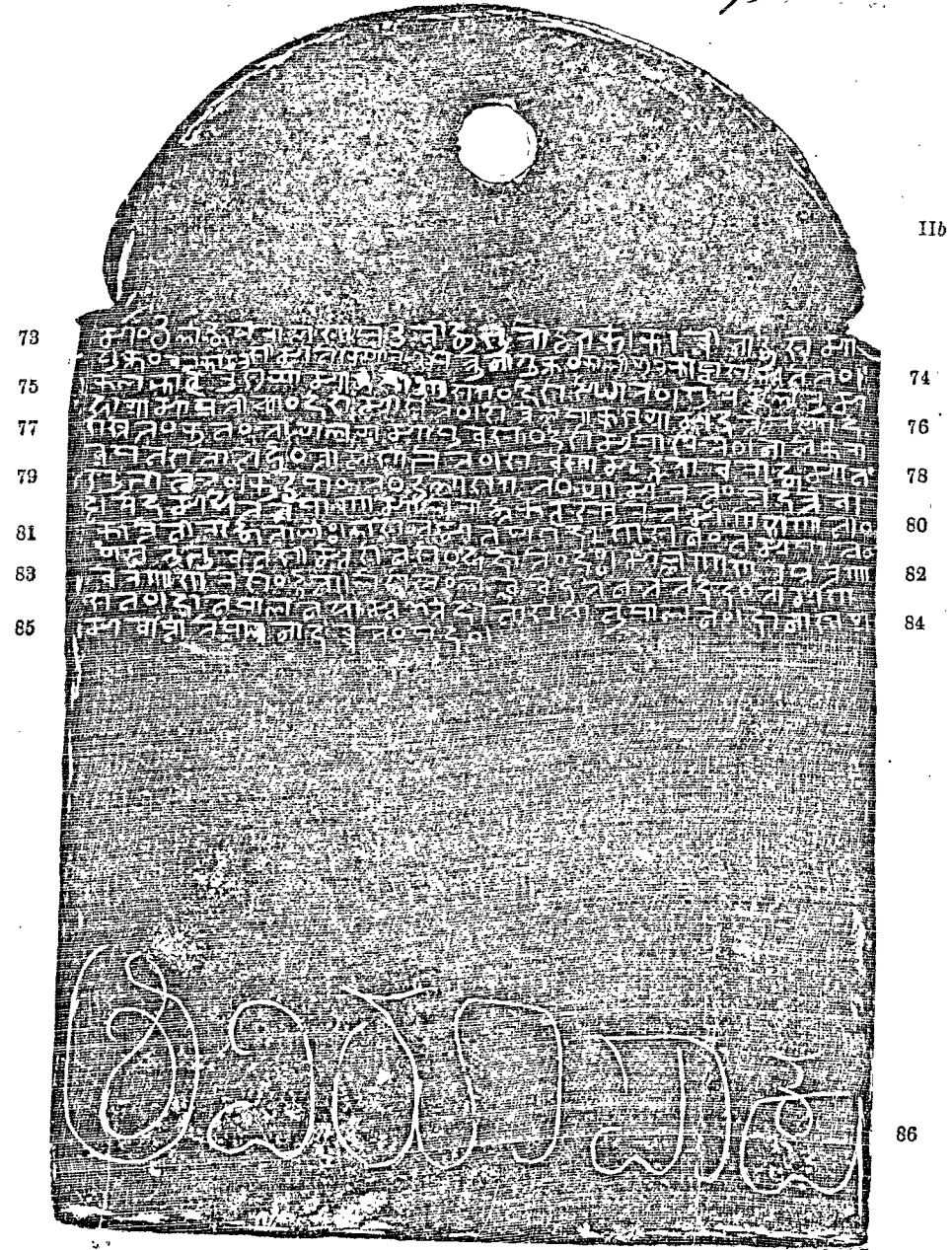
१९. Read सरस्वत्या

१००. Read महादेव

१०१. Read राज्यके

१०२. Read युक्तं

१०३. Read कालियूकोष्ठसंयुतम्



INSCRIPTION OF VĪRA NĀRASIMHA DĒVA.

७४. कलकाटूरुसुग्रामा[दक्षिण]स्यां दिशि स्थितं । शुरिष्टिरुम-¹⁰⁴
७५. हाग्रामा प्रतीच्यां दिशि¹⁰⁵माश्रितं । [१२९*] शित्तेलेपाकसुग्राम-
दुत्तरस्यादि-¹⁰⁶
७६. शि स्तितं¹⁰⁷[१]कु [तं] ताङ्गलप्र[१*]मापुत्रस्यां दिशिमु¹⁰⁸पा-
श्रितं । [१३०*] नाळिकेरा-
७७. व्रपनशताळहिंताळ¹⁰⁹शोभितं । सर्व [स*]स्य(१) [स*]मृज्या
च राजमानं
७८. शुभान्वितं । [१३१*] कुडियांतण्डलाख्यातं ग्रामरत्नं प्रदत्तवा-
७९. ०¹¹⁰ [१३१*] यिदम [हि]¹¹¹ तनपाणामौलिराज्जकि [री*]
टस्फुरितमणिगणानां
८०. का [न्ति] नीराज¹¹²ताघेः । लसतमनघयक्षशासनं नम्रपात्रं¹¹³
८१. जेयतु भुवनसीमि श्रित्रसिंहक्षितिद्रः¹¹⁴ । [१३२*]¹¹⁵मल्लणा-
शारिपुत्रेण (१)
८२. वीरणाशारिसंहि¹¹⁶ना । लिखितं लब्ध [वि*] [घे] न तदिदं
ताम्रशा-

104. Read शुरिष्टिरुमहा	राजत्किरीट
105. Read त्प्रतीचीं दिश	112. Read नीराजिताङ्घ्रेः
106. Read दुत्तरस्यां दि	113. Read लिखितमनघयक्ष शा सनं ताम्रपात्रं
107. Read स्थितम्	114. Read श्रीनृसिंहक्षितिन्द्रः
108. Read पूर्वा दिश	115. Metre मालिनी
109. Read व्रपनसताळहिन्ताळ	116. Read संहिना
110. Read प्रदत्तवान्	
111. Read इदमहितनृपाणां मौलि-	

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

८३. सनं । [१३३*] दानपालनयोम्नये दानाश्रेयो¹¹⁷नुपालनं । दा-
नास्वप्न-¹¹⁸
८४. मवाप्नोति पालनादच्छु¹¹⁹तं पदं । [१३४*]¹²⁰
८५. श्रीविरूपाक्ष

ABSTRACT OF CONTENTS.

(The translation of verses 1-21 is the same as in the previous document).

Verses 22-37½. In the Śaka year of the Śalivāhana (era) one thousand four hundred and twenty-nine, in the (cyclic) year Śukla, and on the auspicious occasion of the Māghamahōdaya in the month Māgha, the king granted in the presence of (the god) Virūpāksha, on the bank of the river Tungabhadra, the village of Kāvāntaṇḍalam which is situated in the Kāliyūrkōttam in Vāma... paṭṭu (Vinṇavanpaṭṭu?), of the Kaḷakā[ṭu]ru-sīmā, belonging to the Kachchināḍu of the Paḍaiviḍu-rājya, a sub-division of the Jayachōḷamaṇḍala, to Mahādēva Sarasvati, disciple of Sadāśiva Sarasvati, (with his praises as in the previous document). The village of Kāvāntaṇḍalam is situated on the

117. Read मये दानाच्छ्रेयो

118. Read तस्वर्ग

119. Read दच्छुत

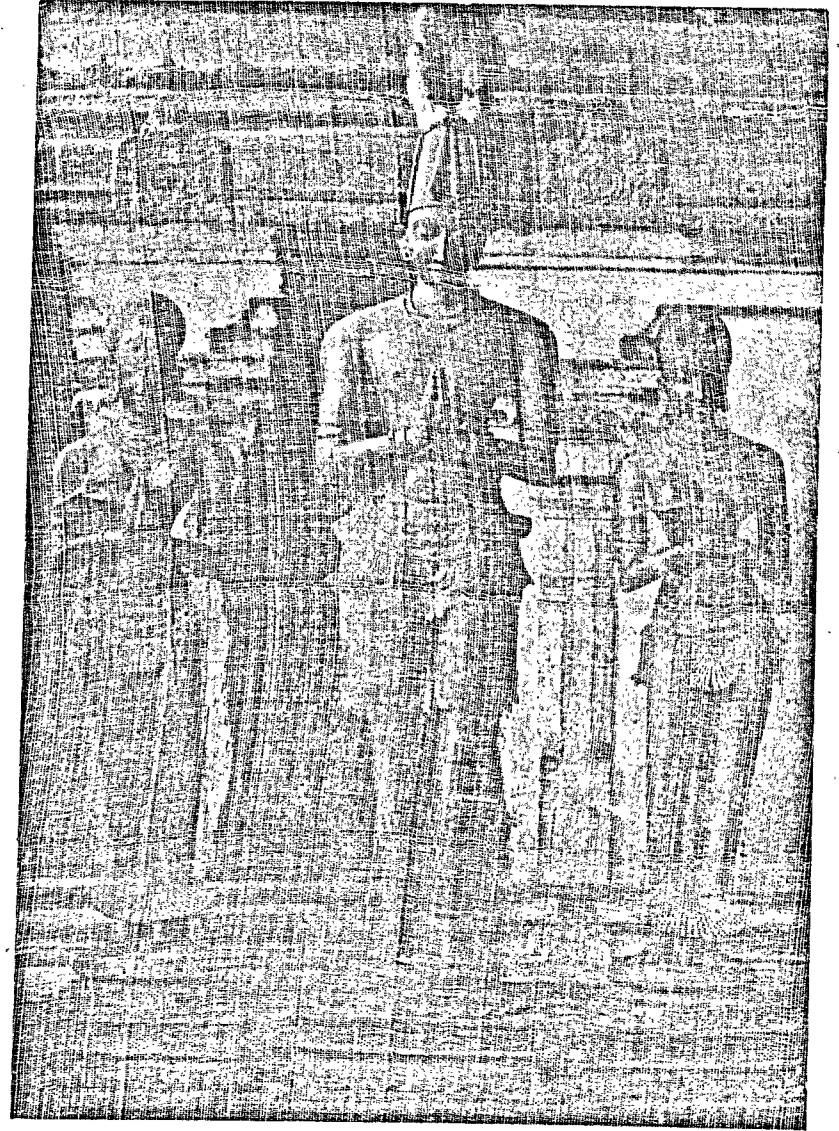
120. Metre of verses 33-34

अनुष्टुप्

INSCRIPTION OF VĪRA NĀRASIMHA DĒVA.

south of the good village of Kaḷakāṭūru, on the west of the great village of Suritṭilūru, on the north of the village of Sittoleppākkam and on the east of Kūtantaṅgal. This village looks bright with the plenty of cocoanut, mango, jack, palmyra trees and all other vegetation.

(As in the previous document it is stated here that the engraving was done by Virapāsāri, son of Mallapāsāri and then follows the verse extolling the merits of protecting a gift and the sign-manual of the Vijayanagara kings, Sri Virūpāksha).



Chinnādēvi-Ammanavaru. Krishnadēvarāyaru. Tirumaladēvi-Ammanavaru :
Bronze : Venkatesā Temple, Tirumala, Tirupati.

No. IV.

AN INSCRIPTION OF THE REIGN OF
KRISHNADĒVARĀYA,
ŚAKA SAMVAT 1444.

THIS inscription is also engraved on three plates; the writing begins on the second side of the first plate and ends on the first side of last one. The preservation and the execution of the writing are good. The alphabet of the record is Nandināgari and the language is Sanskrit. The sign-manual the words Śrī-Virūpāksha, occurring at the end of the record is, as usual, written in Telugu-Kannaḍa characters.

The inscription belongs to the reign of the king Kṛishṇadēvarāya and is dated the Śaka year 1444, which corresponded with the (cyclic) year Svabhānu. On the *gō-dvādasi tithi* in the bright half of the month Mārgaśīrsha, in this year, the king granted the villages of Poḍavūr and Kāṭṭupattū to Chandrachūḍa Sarasvatī, the disciple of Mahādēva Sarasvatī; the grant was made on the bank of the river Kṛishnavēṇī and at the time of the grant the name of the village Poḍavūr

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

was changed into Kṛishnarāyapuram. The Yati Chandrachūḍa Sarasvati is distinctly mentioned as a resident of Kāñchīpuram. The two villages mentioned are said to have been situated in Nirvaḷūrṇāḍu, a sub-division of Seṅgāṭṭukkōṭṭam, in the Mudukāṭṭupparru, which belonged to the Chandragirirājyam. The boundaries of Poḍavūr are given as follows:—

On the west of this village is situated the village of Seṅgōḍai;

on the north	Kandūr;
on the east	Akkālivēlūr; and
on the south	Śēndamaṅgalam

and those of Kāṭṭupattu are:—

On the west of this village is situated the village of Śiruvāgai;

on the east	Parundūr;
on the north	Kōṭṭavākkam; and
on the south	Śiruvālūr.

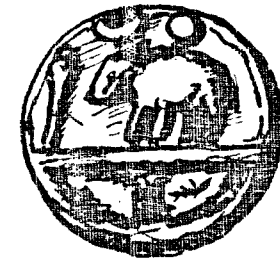
At the end of this copper-plate grant, it is stated that it was composed by Sabhāpati and engraved on copper-plates by Virāṇāchāri, son of Mallāṇa. The historical information supplied in this record is identical with that obtained from the others belonging to this dynasty of Vijayanagara king and therefore need not be reiterated here or hereafter.



Seal belonging to No. II. Same Size.



Seal belonging to No. IV. Same Size.



Seal belonging to No. V. Same Size.

INSCRIPTION OF KRISHNADĒVARĀYA.

The Svāmi, Chandrachūḍa Sarasvatī, should be the same as Chandraśēkhara Sarasvatī of the list supplied by the *Gururājaratnamālikā* (as also of No. V below) and whose date as calculated from the list also comes to be S' 1429-1445. The word *gō-dvādaśi* occurs in other inscriptions also but it is not evident what the importance of this *dvādaśi* is.⁽¹⁾ The following are the places mentioned in the record: Chandragirirājyam, Muḍukattupparū, Śeṅgāttukkōṭṭam, Nirvaḷūrṇāḍu, Poḍavūr, Śeṅgōḍai, Kandūr, Akkāḷivēlūr, Śēndamaṅgalam, Śīruvāka, Parundūr, Kōṭṭavākkam, Śīruvaḷūr, Kāñchipuram and the Kṛishṇavēṇi river. The two villages of Poḍavūr and Kāṭṭupattu being said to be situated in the Nirvaḷūrṇāḍu, they and the villages bounding them should be looked for in the Conjeevaram Tālūkā in which Nirvaḷūr is situated. Poḍavūr is in the same Tālūkā and goes by the same name even now; but the name Kāṭṭupattu does not occur in the *List of Villages*; it is perhaps to be identified with Kāṭṭēripattu. The villages Kandūr,

(1) In the inscription No. 53 belonging to the Koppa Tālūkā of the Kadūr District, Mysore State, this is called *gōvatsa-dvādaśi*. The name *gō-dvādaśi* occurs also in an inscription of the reign of the Āy or Vīśṇu Chief, Vikramāditya Varaguna, A. D. 868. (See *Trav. Arch. Series*, Vol. I, p. 192).

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

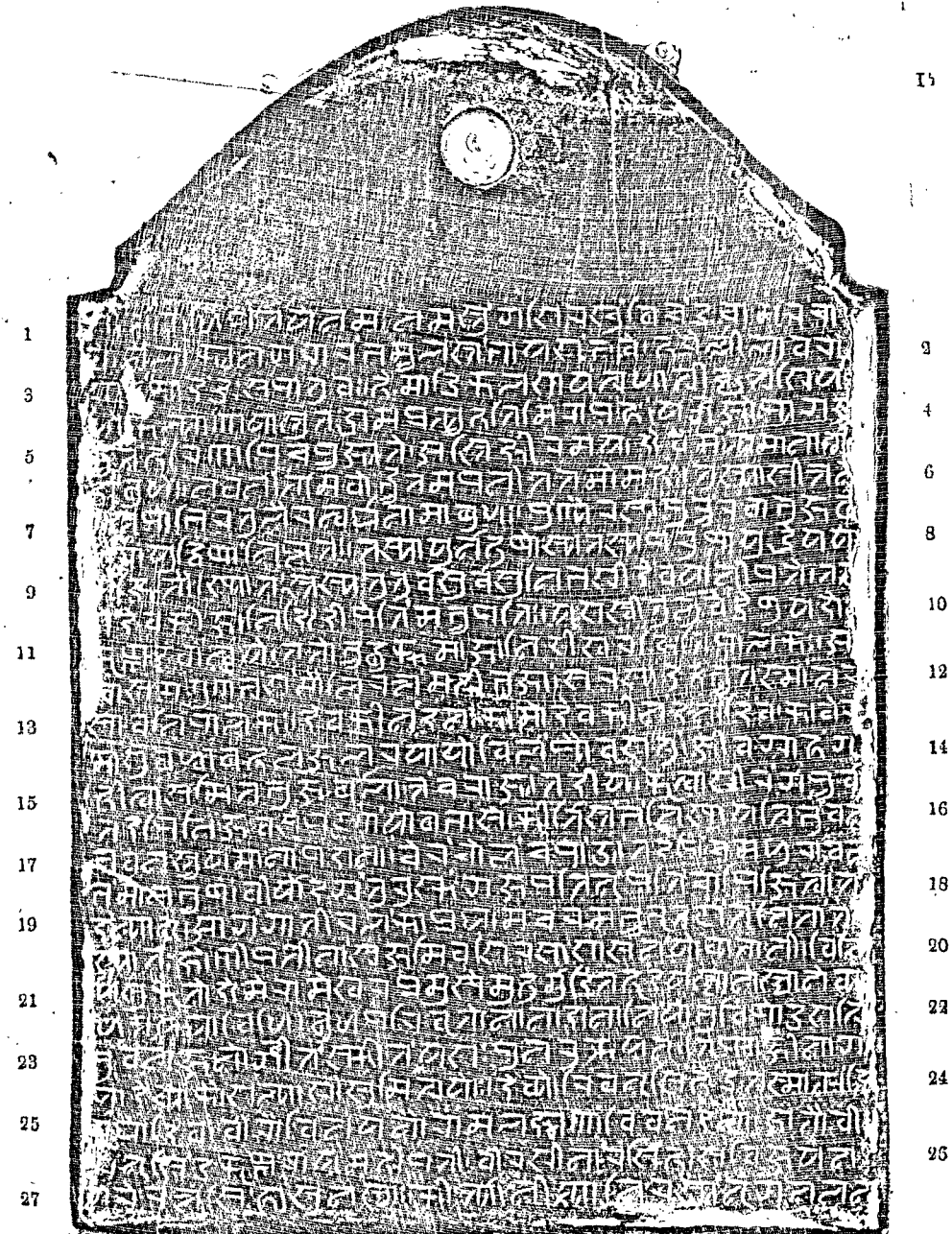
Akkālivēlūr, Śēdamaṅgalam (evidently Śēdamaṅgalam), Parundūr, Kōṭṭavākkam, Śiruvāka and Śiruvaḷūr are to be identified with Kandūr, Śanda-
vēlūr, Śēdamaṅgalam, Parundūr, Kōṭṭavākkam, Śiruvākkam and Śiruvaḷūr,—villages which are
situated in the Conjeevaram Tālūkā of the Chin-
gleput District. I am unable to identify Muduk-
kāttupparū and Śēṅgōḍai. The river Kṛṣṇavēṇī
is the same as the modern Kṛṣṇā-river.

TEXT 1.

FIRST PLATE SECOND SIDE.

१. श्रीगणाधिपतये नमः [11*] नमस्तुंगशिरधुंविचंद्रचामरचा[र]
२. वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे । [1१*] हरेर्हो-
लावराह-
३. स्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्राश्रयं [द]-
४. धौ । [1२*] कल्याणायास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजो-
प्यगजो-
५. [द्भू]तं हरिणापि च पूज्यते । [1३*] अस्ति क्षीरमयादेवैर्मध्य-
मानान्मु^{३०}-
६. बुधेः । नवनीतमिवोद्धूतमपनीततमो महः । [1४*]^४ तस्या-
सीत्तन [य]-

1. From inked impressions. 3. Read मथ्यमानान्महा
2. Read लीला 4. Metre of verses 1—4 अनुष्टुप्



SCALE O. 6.

INSCRIPTION OF KRISHNADĒVARĀYA.

७. स्तपोभिरतुलैरन्वर्ध⁵नामा बुधः (I) पुण्यैरस्य पुरुरवा भुजव-
 ८. ० रायुद्वि⁶षां-निन्नतः । तस्यायुर्नहुषोस्य तस्य परुषो युद्धे यया-
 ९. [ति]⁷क्षितौ (I) ख्यातः⁸स्तस्य तु तुर्वसुर्वसुनिमश्री⁹देवयानी-
 पते¹⁰ । [1५*]¹¹ त[द्वं]-
 १०. शे देवकीजानिदि¹²दीपे तिमभूपतिः । यशस्वी तुलुवेद्रेषु
 यदो [ः]
 ११. कृष्ण इवान्वये । [1६*]¹³ततोभूदुक्कमाजानिरीश्वरक्षिति-
 पालकः । अ-
 १२. त्रासमगुणभंशं मौलिरत्नं महीभुजां । [1७*]सरसादुदभूतस्मानं¹⁴
 [र]-
 १३. सावनिपालकः । देवकीनंदनः कामो देवकीनंदनादिव । [1८*]
 कावे[री]-
 १४. माशु बध्वा बहलजलरया¹⁵यो विलंघ्यैव शत्रुं (I) जीवग्राहं प्र-
 १५. हीत्वा समित¹⁶भुजबलात्तंच राज्यं तदीयं । कृत्वा श्रीरङ्गपूर्वं
 १६. तदपि निजवसे¹⁷पट्टणं यो बभासे (I) कीर्तिस्तंभं निखाय त्रि-
 भुवन-

- | | |
|------------------------------|----------------------------------|
| 5. Read रन्वर्थ | 12. Read जानिदि |
| 6. Read लैरायुद्विषां | 13. Metre of verses 6-8 अनुष्टुभ |
| 7. Read तिः | 14. Read तस्मात्तर |
| 8. Read ख्यातस्तस्य | 15. Read रयां |
| 9. Read निमश्री | 16. Read समिति |
| 10. Read पतेः | 17. Read वशे |
| 11. Metre शार्दूलविक्रीडितम् | |

ŚRĪ ŚĀṆKARĀCHĀRYA MĀṬHA INSCRIPTIONS.

१७. भवनस्तूयमानापदाना¹⁸ । [१९*]¹⁹चैरं चोळं च पाण्ड्यं तदपि
(तमपि) च मधुरावह-
IIa

१८. भं मानभूषं(१) वीर्योदप्रं तुरुस्कं²⁰ गजपतिनृपतिं चापि जित्वा त-

१९. दन्यान् । आगंगातीरलंकाप्रथमचरमभूम् [त्त]टांतं नितांतं

२०. ख्यातः क्षोणीपतीनां स्रजमिव शिरसा²¹ शासनं यो व्यतानी²² ।

[११०*] विवि-

२१. धमुक्तोद्देमे²³ रामेश्वरप्रमुखे मुहुर्मुदितहृदय[स्*]स्थाने स्थाने व्य-

२२. धत्त यथाविधि । बुधपरिवृतो नानादानौनि यो भुवि षोडश त्रि-

२३. भुवनजनोद्गीतं स्फीतं यशः पुनरुक्तयन् । [१११*]²⁴तिप्पाजी-

नाग-

२४. लोदेव्यो²⁵ काशल्या²⁶ श्रीसुमित्रयोः । देव्योरिव नृसिंहैर्द्र तस्मा-

त्पड्ति²⁷-

२५. रथादिव । [११२*]²⁸वीरौ विनयनौ²⁹ रामलक्ष्मणाविव नन्दनौ ।

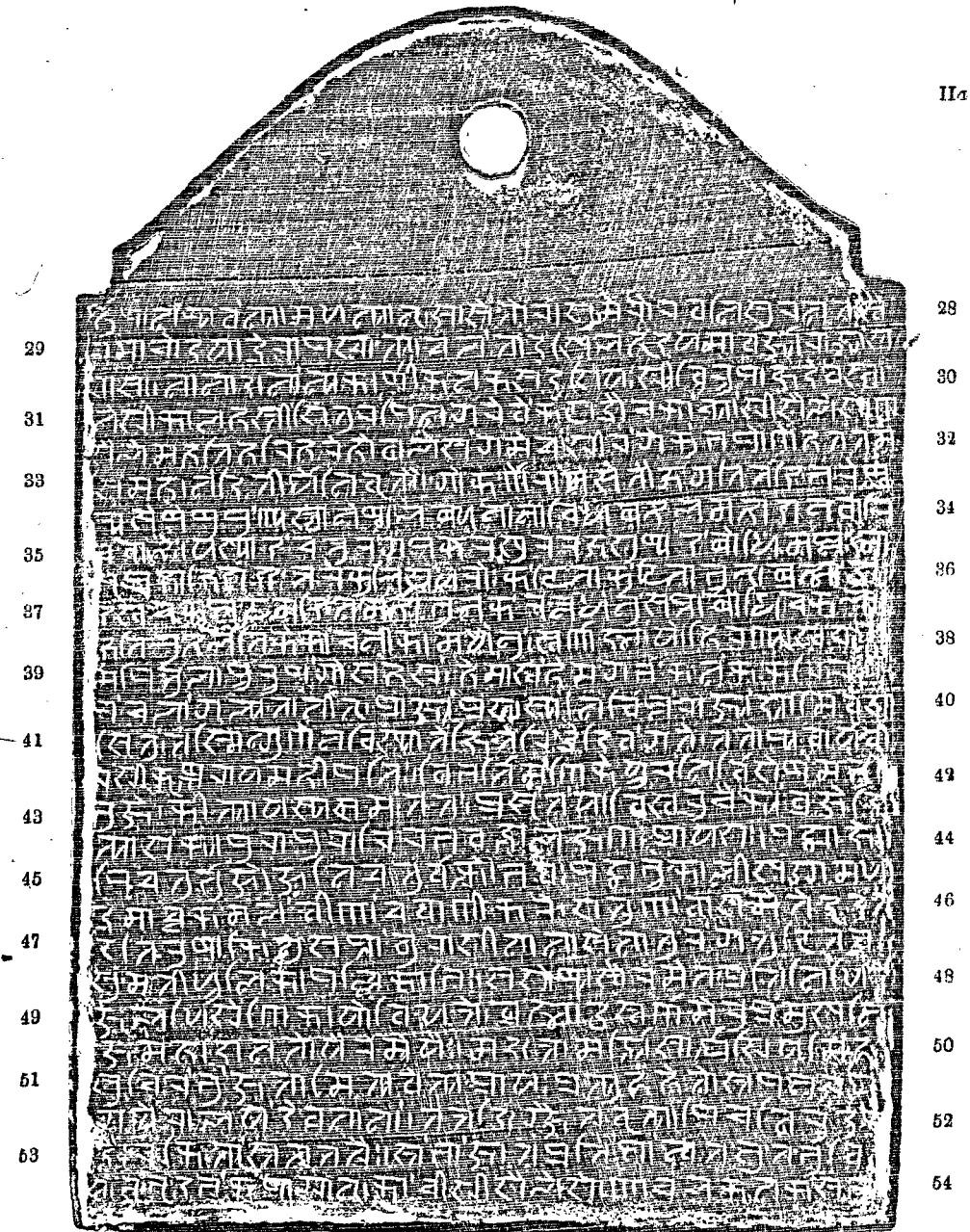
जातौ वी-

२६. रत्नसिंहैः³⁰ द्रक्ष्यमाणायमर्हापती । [११३*] वीरश्रीनारसिंहः

स विजयन-

२७. गरे रत्नसिंहासनस्थाः³⁰ (१) कीर्त्या नीत्या निरस्य³¹ नृगनळन-

18. Read दानः	25. Read देव्योः
19. Metre of verses 9-10 सूधरा	26. Read कौसल्या
20. Read तुरुस्कं	27. Read द्रातस्मात्पत्ति
21. Read शिरसां	28. Metre of verses 12-13 भुम्भू
22. Read व्यतानीन्	29. Read विनयिनौ
23. Read हामे	30. Read सनस्थः
24. Metre हरिणी	31. Read सन्नुग



SCALE O. 6.

INSCRIPTION OF KRISHNADĒVARĀYA.

SECOND PLATE FIRST SIDE.

२८. हुषानप्यव^{३२}न्यामधन्यान् । आसेतोरासुमेरोरयानिसुरनतस्वै^{३३}-
 २९. रमाचोदयाद्रेरापाश्वात्याचलंता^{३४}दाखिलहृदयमावर्ज्यं राज्यं श-
 ३०. शास । [१४*]^{३५} नानादानां^{३६}न्यकार्पाकि^{३७}नकसदशि^{३८}यः श्री-
 विरूपाक्षदेवस्था-
 ३१. ने श्रीकाळहस्तीशितुरपि नगरे वेंकटाद्रौ च कांच्यां [१*] श्री-
 शैले शोण-
 ३२. शैले महति हरिहरे होवळे संगमे च श्रीरंगे कुंभघोणे हततम-
 ३३. सि महानंदित्तीर्थे निवृत्तौ । [१५*] गोकर्णे रामसेतौ जगति
 तदितरेष्व-
 ३४. प्यसेषेषु^{३९} पुं^{४०}प्यस्थानेष्वालब्ध^{४१}नानाविधबहलमहादानवारि
 ३५. प्रवाहैः । यस्या^{४२}दंचतुर्गप^{४३}करखुररजशु^{४४}प्यदंबोधिमन्नः^{४५}
 क्षमा-
 ३६. भृप्रहाहिदाइरकुलिशधरोःकुण्डिता कुण्डिताभूत्^{४६} । [१६*]
 ब्रह्मांडं

- | | |
|---------------------------------------|---|
| 32. Read प्यवन्या | 40. Read पुण्य |
| 33. Read नुतस्वै | 41. Read प्यारब्ध |
| 34. Read चलान्ता | 42. Read यस्यो |
| 35. Metre of verses 14-17
स्रग्धरा | 43. Read प्रकर |
| 36. Read दानान्य | 44. Read रजशु |
| 37. Read कार्पाकि | 45. Read बोधिमन्न |
| 38. Read सदसि | 46. Read भृत्पक्षच्छिदोद्यत्तरकुलि-
शधरोत्कुण्डिता कुण्डिताऽभूत् |
| 39. Read प्यसेषेषु | |

ŚRĪ ŚĀṆKARĀCHĀRYA MĀṬHA INSCRIPTIONS.

३७. [वि]श्वचक्र घटमुदित⁴⁷ तमहाभूतकं रत्नधेनुं सप्तत्रिंशं (भोधि)

च कल्प-

३८. [क्ष ?]⁴⁸ तिरुहलातिके कांचनी⁴⁹ (क) कामधेनुं [।*] स्वर्ण-

क्ष्मां यो हिरण्याश्वरथ-

३९. मपि तुलापूरुषं गोसहस्रं (।) हेमाश्वं हेमगर्भं कनककारिरथ⁵⁰

४०. पंचलांगह्यतानीत् । [।१७*] प्राज्यं प्रशास्य निर्विघ्नं राज्यं

यामिव शा-

४१. सितुं । तस्मिन्गुणेन विख्याते क्षितेरिद्रे दिवं गते । [।१८*]⁵¹

ततोप्यवार्यवी-

४२. र⁵² श्रीकृष्णरायमहीपतिः । विभर्ति माणिकेयूरानिर्विशेषं मही⁵³४३. भुजे । [।१९*] कीला⁵⁴ यस्य समंततः प्रसृतया विश्व⁵⁵

रुचैक्यं व्रजेदि-

४४. व्याशंक्य पुरा पुरारिरभवद्भाले⁵⁶ क्षणः प्रायशः । पद्माक्षो-४५. पि चतुर्भुजोजनि चतुर्व⁵⁷ क्तोभवः (।) पद्माभूत्का⁵⁸ ली खल्लमथा-⁵⁹४६. द्रमाच⁶⁰ कमलं वीणां च वाणी करे । [।२०*]⁶¹ शतूणां वास-

मेते ददत

47. Read चक्रं घटमुदित

55. Read विश्वं

48. Read क्षिति

56. Read त्फाले

49. Read काञ्चनीं

57. Read चतुर्वक्त्रो

50. Read रथं

58. Read त्पद्मभूः काली

51. Metre of verses 18-19 अनुष्टुप्

59. Read मथा

52. Read रथं श्री

60. Read रसा य

53. Read मही

61. Metre शार्दूलविक्रीडितम्

54. Read कीला

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INSCRIPTION OF KRISHNADĒVARĀYA.

४७. इति रुषा किंनु सप्तांबुराशी⁶² नानासेनातुरंगश्रुटितव-
 ४८. सुमतीधूलिकापाळिकाभिः⁶³ । सशोष्य⁶⁴ स्वैरमेतत्प्रतिनिधि-
 ४९. जलधिश्रेणिका यो विधत्ते (1) ब्रह्मांडस्वर्णमेरुप्रमुखनि-
 ५०. जमहादानतोयैरमेयैः । [२१*]⁶⁵ महत्तामर्थिसार्थ⁶⁶ श्रियमिह
 ५१. सचिरं⁶⁷ भुंजतामित्यवेत्य प्रायः प्रत्युह⁶⁸ हेतोस्तपनरथ-
 ५२. [ग]तिरालयं देवतानां । तत्तद्दिग्जैत्रवृत्त्या⁶⁹ पि च विरुदु⁷⁰ प-
 ५३. दैः रंकितास्तत्रतत्रैः⁷¹ (1) स्तंभांजातप्रतिष्ठान्व⁷² तनुत भुवि
 ५४. [यो म] भृदभ्रं कृषाग्रान्⁷³ । [२२*] कांचीश्रीशैले⁷⁴ शोणा-
 चलकनकसभा-

SECOND PLATE: SECOND SIDE.

५५. वैकटाद्रिः प्रमुखे⁷⁵ प्रावर्त्यावर्त्य सर्वेष्व⁷⁶ तनुत विधिवद्भूय[स्व]⁷⁷
 ५६. श्रेयसे यः । देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादी-
 ५७. नि नानादानान्येयो⁷⁸ पदानैरपि सममखिलैरागमोक्ता-

- | | |
|---------------------------------------|---------------------------------|
| 62. Read राशीनाना | 70. Read विरुद |
| 63. Read पाळिकाभिः | 71. Read दैरंकितास्तत्र तत्र |
| 64. Read संशोष्य | 72. Read स्तंभांजातप्रतिष्ठान्व |
| 65. Metre of verses 21-23
सूत्रधरा | 73. Read भृदभ्रं कृषाग्रान् |
| 66. Read मर्थिसार्थाश्चिन्त्य | 74. Read श्रीशैले |
| 67. Read सुचिरं | 75. Read त्रिप्रमुख्ये |
| 68. Read प्रत्युह | 76. Read सर्वेष्व |
| 69. Read वृत्त्या | 77. Read दभूयसे |
| | 78. Read न्येयो |

५८. नि तानि । [२३*]रोषकृतप्रतिपार्थिवदंड(१)शेष^{७९}भुज^{८०}
क्षिति-
५९. क्षणशौंड^{८१} । भाषेगेतपुवरायरगंड(१)स्तोषकृदार्थिपु^{८२}यो
६०. रणचंडः । [२४*]^{८३}राजाधिराज इत्युक्तो यो राजपरमेश्वरः । मू-
६१. र^{८४}रायरगंडाश्च^{८५} पररायभयंकरः । [२५*]^{८६}इंदुरायसुरत्राणो
६२. दुष्टशार्दूल^{८७}मर्दनः । वीरप्रताप इत्यादिविरुदैरुचितै-
६३. युतैः^{८८}[२६*] आलोकय महाराय जय जीवति वादिभिः । अ-
६४. गवंगकालिगायै राजभिः सेव्यते च यः । [२७*] स्तुत्यौ-
६५. दार्यसुधीभि [सौ]^{८९}विजयनगरे रत्नसिंहासनस्थः (१) क्षमा-
६६. पालन्^{९०}कृष्णरायक्षितिपतिरधरीकृत्य नीत्या नृगादी-
६७. न् । आपूर्वाद्रेरथास्तक्षितिधरकटकादाच हेमाचला-^{९१}
६८. तादासेतोरर्थिसाथ^{९२}श्रियमिह बहलीकृत्य कीर्त्या समिधे ।
[२८*]^{९३}
६९. शालिवाहननिर्णीते^{९४}शकाब्दे गणिते क्रमात् । सहस्रेण चतुः-
श्रत्वा-^{९५}

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|---------------------------------------|-----------------------------------|
| 79. Read दण्डशेष | 37. Read शार्दूल |
| 80. Read भुजः क्षिति | 88. Read युतः |
| 81. Read शौण्डः | 89. Read स्तुत्यौदार्यस्तुधीभिस्स |
| 82. Read दर्थिपु | 90. Read पालान् |
| 83. Metro दोधक | 91. Read चलां |
| 84. Read मूराय | 92. Read सार्थ |
| 85. Read गंडश्च | 93. Metro सूधरा |
| 86. Metro of verses 25-27 अनुष्टुप् । | 94. Read निर्णीते |
| | 95. Read चतुश्चत्वा |

७०. रिशता च चतुःशतैः^{९६} । [२९*]^{९७}स्वभानुवत्सरे मासि मार्ग-
शीर्षकनामनि[१*]
७१. कृष्णवेणीतटे शुद्धगोद्वादस्यां महातिथौ । [३०*] मह^{९८}देव-
सरस्वत्याः
७२. ^{९९}शिवचेतसे । व्याख्याताखिलशास्त्राय विख्याताय महात्मने
[३१*]
७३. कांचीपुरनिवासाय मायावादांबुधीदवे^{१००} । चंद्रचूडसरस्वत्यै
७४. यतिराजाय धीमते । [३२*] चंद्रगिर्याख्यराज्यस्थं मृतुका-
[द्वा]ख्यपतु-^{१०१}
७५. गं । चैकादृष्टकोटकांशस्थं निव्वल्लूनाडुके स्थितं । [३३*]
चैंगोडेग्रामका-
७६. प्राच्यं कांतूरोरपि दक्षिणं [१*] ग्रामादकाळिवेल्लूनामकाद-
७७. पि पश्चिमं । [३४*] सेदमग^{१०२}लकात् ग्रामादुत्तरस्यां दिशि
स्थितं । कृष्ण-
७८. रायपुरं चेति प्रतिनामसमाश्रितं । [३५*] प्राक्तनी^{१०३} पौड-
वुरा-
७९. रव्यां^{१०४} माश्रितं ग्राममुत्तमं । सर्वमान्य^{१०५}चतुःसी^{१०६}मासंयु-
८०. तं च समंततः । [३६*] निधिनिक्षेपपाषाणसिद्धसाध्यज-

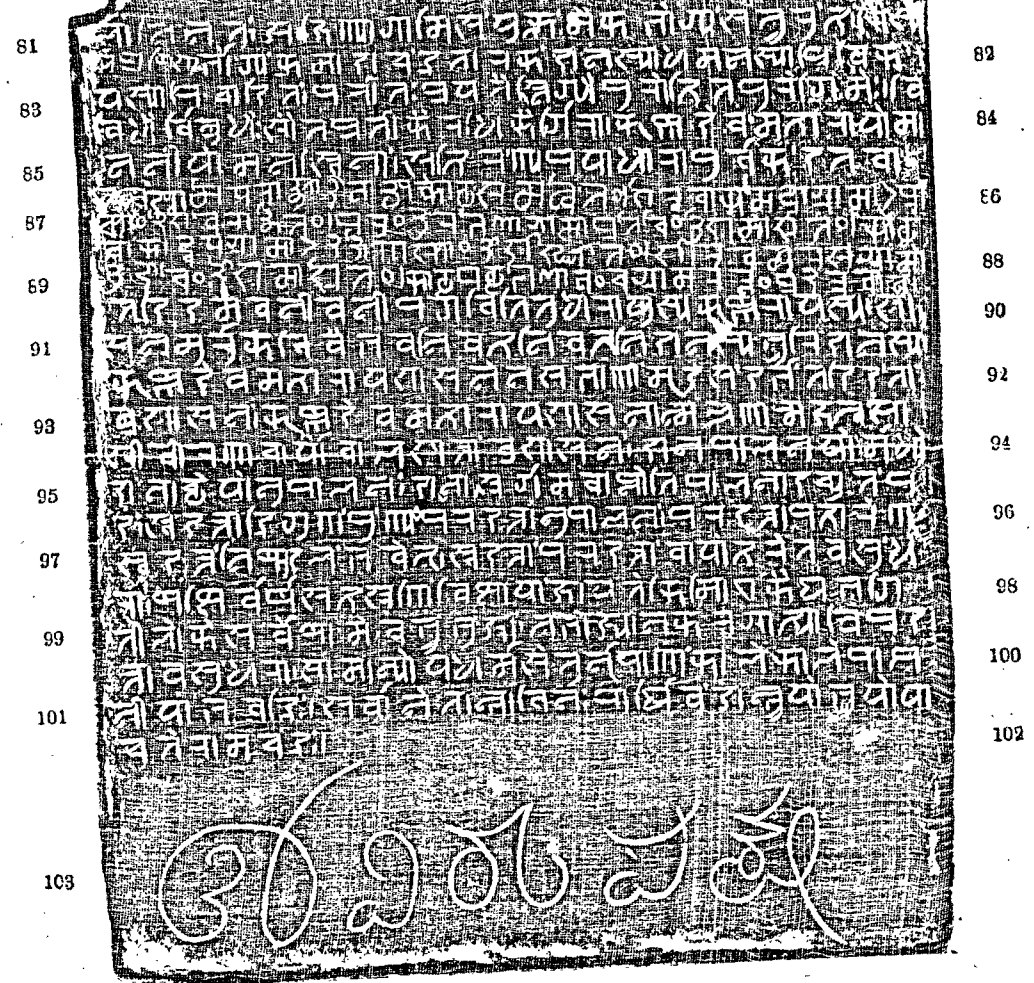
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|--|------------------------|
| 96. Read चतुश्शतैः | 100. Read बुधीन्दवे |
| 97. Merte of versos 29-43 अनुष्टुप् | 101. Read पतु |
| 98. Read महादेव | 102. Read मङ्गलकाद |
| 99. The word "शिष्याय" must be inserted before the word "शिवचेतसे" | 103. Read प्राक्तनी |
| | 104. Read ख्यामाश्रितं |
| | 105. Read सर्वमान्यं |
| | 106. Read चतुस्सीमा |

ŚRĪ SĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

THIRD PLATE: FIRST SIDE.

८१. लानिनतः¹⁰⁷ [१*] अक्षिण्यागामिसंयुक्तमेकभोग्यं सभूरुहं ।
[१३७*] पिस
८२. यप्रविशाभोग्यं¹⁰⁸ क्रमादाचंद्रतारकं [१*] दानस्याधमनस्यापि
विक्र-
८३. यस्यापि चादितः¹⁰⁹ [१३८*] परीतः प्रयतैस्तिग्धैः¹¹⁰ पुरो-
हितपुरोगमैः [१*] वि-
८४. विधैर्विबुधैः श्रौतप्रतीकैः¹¹¹ रधिकैर्गिरा । [१३९*] कृष्णदेव-
महारायो मा-
८५. निनीयो¹¹² मनस्विनां । सहिरण्यपया¹¹³ धारापूर्वकं दत्तवा¹¹⁴
[न] [१४०*]
८६. एत [न] मिप¹¹⁵ राज्यादिनाड्यकोठसमन्वितं । शिरुवाकम-
दाग्रामात् प्रा-
८७. च्यां दिशि विराजितं । [१४१*] परंदरभिधा[ग्रा] मा¹¹⁶ प्रतिचिं
दिशिमाश्रितं¹¹⁷ । कोट्ट-
८८. वाकाद्वपग्रामा [त्] द¹¹⁸ क्षिणस्यां दिशि स्थितं । [१४२*] शिरु-
वल्लूरुस¹¹⁹ ग्रामा

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| 107. Read लान्वितम् | 114. Read दत्तवान् मुदा |
| 108. Read शिष्यप्रशिष्यकैर्भोग्यं | 115. Read एतदग्रामीय |
| 109. Read चोचितम् | 116. Read भिधादग्रामात् |
| 110. Read प्रयतैस्तिग्धैः | 117. Read प्रतीचीं दिश |
| 111. Read पथिकै | 118. Read ह्यग्रामाद् |
| 112. Read ननीयो | 119. Read वल्लूरु |
| 113. Read पयो | |



INSCRIPTION OF KRISHNADĒVARĀYA.

८९. दुदीचिं¹²⁰दिशमाश्रितं । काट्टपट्टभिधानं च ग्रामरत्नं प्रदत्तवान् ।
[18३*]
९०. तदिदमवनीवनीपगवितितु¹²¹धरा[य]स्य कृष्णरायस्य । शा-
९१. सनमुरुकविवैभवनिवह(निवह)निदानस्य भूरिदानस्य ।
[18४*]¹²²
९२. कृष्णदेवमहारायशासनेन सभा [पतिः । अभा*] णीं¹²³मृदुसं-
दर्भं तदिदं तां-
९३. ब्र¹²⁴शासनं । [18५*]¹²⁵कृष्णदेवमहारायशासनान्मल्लणात्मज-
[ः*] त्वष्टा
९४. श्रीवीरणाचार्यो [व्य]लखत्तां¹²⁶शासनं । [18६*] दान-
पालनयोर्मध्ये
९५. दानाच्छेयोनुपालनः¹²⁷ [1*] दानात्स्वर्गमवाप्नोति पालनाद-
च्युतं प-
९६. दं । [18७*] स्वदत्ताद्रि¹²⁸गुणं पुण्यं परदत्तानुपालनं ।
परदत्तापहारेण
९७. स्वदत्तं निष्फलं भवेत् । [18८*] स्वदत्ता¹²⁹परदत्तां वा यो/
हरेत वसुंध-

120. Read दुदीचीं

121. Read वनीपकवितति

122. Metre गीत्यार्या

123. Read णीन्मृदु

124. Read ताम्र

125. Metre of verses 45-50

अनुष्टुभ्

126. Read व्यल्लिखत्ताम्र

127. Read च्छेयोऽनुपालनम्

128. Read द्विगुणं

129. Read स्वदत्तां

SRI ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

९८. रां । षष्टि वर्ष¹³⁰ सहस्राणि विद्यायां¹³¹ जायते किमि¹³² । [१४९*]
एकैथ¹³³ भगि-
९९. ती¹³⁴ लोके सर्वेषामेव भूभुजां । त¹³⁵ भोज्या न करमाद्य¹³⁶ विप्रद-
१००. ता वसुंधरा । [१५०*] सामान्यो य¹³⁷ धर्मसेतुर्नृपाणां काले
काले पाल-
१०१. नीयो भवद्विः । सर्वानितान्भाविनः पार्थिवेन्द्रान्भूयो भूयो या-
१०२. चते रामचन्द्रः¹³⁸ । [१५१*]¹³⁹
१०३. श्रीविरूपक्ष¹⁴⁰

TRANSLATION.

(Verses 1 to 18) are the same as in II and III.

(Verses 18 and 19). When, having ruled his great kingdom without obstacles, this Indra of the earth, who was famed for virtue, had gone to heaven, as if it were in order to rule heaven (too), the illustrious king Kṛishṇarāya, whose valour was irresistible, bore the earth on his arm like a bracelet of jewels.

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| 130. Read षष्टि वर्ष | 136. Read करमाद्य |
| 131. Read विद्यायां | 137. Read सामान्योऽयं |
| 132. Read किमिः | 138. Read रामचन्द्रः |
| 133. Read एकैव | 139. Metre शालिनी |
| 134. Read नी लोके | 140. Read श्रीविरूपाक्ष |
| 135. Read न भोज्या | |

INSCRIPTION OF KRISHṆADĒVARĀYA.

(Verse 20). It was probably through fear, lest everything should assume an identity of lustre from his fame, which was spread everywhere, that, of old, Śiva adopted a (third) eye on his forehead (as a distinguishing mark), Viṣṇu, four arms, Brahmā four faces, Kālī a sword, Rāma a lotus, and Vāṇī a lute in her hand.

(Verse 21). Was it through anger, because they gave refuge to his enemies, that he dried up the seven oceans with the clouds of the dust of the earth, which was split by the horses of his numerous armies, and of his own accord created in their stead masses of oceans by the immeasurable waters (poured out) at his great gifts, which consisted of a mundane egg, a Mēru of gold, etc.?

(Verse 22). It was probably in order to obstruct the path of the chariot of the sun in the sky, with the view that the crowds of suppliants should enjoy as long as possible the riches given by him, that this lord of the earth set up in every part of the earth firmly fixed pillars, which were marked with (an account of) his expeditions for conquering each quarter and with (his) surnames (*biruda*) and the tops of which touched the clouds.

(Verse 23). Again and again, for the sake of supreme happiness, he performed according to rule those various gifts which are prescribed in the holy

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books, *viz.*, the weight of a man in gold, &c., together with all minor gifts, at Kāñchi, at Śrīśaila, at Śōṇāchala, at the Golden Hall, on Vēṅkaṭādri and at all other temples and bathing places.

(Verses 24 to 26). Some of his surnames (*biruda*) were:—The angry punisher of rival kings; he whose arms resemble (the coils of the serpent) Sēsha; he who is versed in protecting the earth; the destroyer of those kings who break their word; he who satisfies suppliants; he who is fierce in war; the king of kings and the supreme lord of kings; the destroyer of the three kings (of the south); he who terrifies hostile kings; the Sultan among Hindu kings; he who crushes the wicked like tigers.

(Verse 27). He is served by the Aṅga, Vaṅga, Kālīṅga and other kings, who speak thus:—"Look (upon me), Oh great king! Be victorious! Live (long)!"

(Verse 28). Seated on a jewelled throne at Vijayanagara, king Kṛishṇarāya, whose liberality was worthy to be praised by the learned, having surpassed Nṛiga and other kings in wisdom, and having bestowed abundant riches on all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of gold (Mēru) to (Rāma's) Bridge.

No. V.

ANOTHER INSCRIPTION OF THE REIGN
OF KṚISHṆADĒVARĀYA,
ŚAKA SAMVAT 1450.

THE inscription edited below also belongs to the reign of Kṛishṇadēvarāya but is dated six years after his first grant to the maṭha, No. IV above. In the meantime the donee of No. IV above was no more and was succeeded by Sadāśiva Sarasvati and to this latter the present grant is made. The inscription recording the grant is in Nandināgari characters and in the Saṅskṛit language. In the year 1450 corresponding to the cyclic year Virōdhi, on a Sunday, which was the Paurṇimā tithi (full-moon) in the month Vaiśākha and was coupled with the nakshatra Viśākha, the king Kṛishṇadēvarāya granted the village of Udayambākkam to Sadāśiva Sarasvati, the disciple of Chandrasēkhara Sarasvati (Chandrachūḍa of No. IV above); the ceremony of

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making the *dāna* took place in the presence of the god Virūpāksha, on the bank of the river Tuṅga-bhadrā; at that time the name of the village was changed into Kṛishṇarāyapura. The village of Udayambākkam is said to have been situated in the Paḍaviḍurājyam, a sub-division of the Jayachōla-maṇḍalam, in the Tirukkālikan-iraṇḍārru-parru, belonging to the Kaḷattūr-kōṭṭam, in the Śrivali-malaināḍu of the Chaṅgalipattū-simā; and it was situated on the bank of the Kshiranadi. The boundaries of the village are given as follows:—

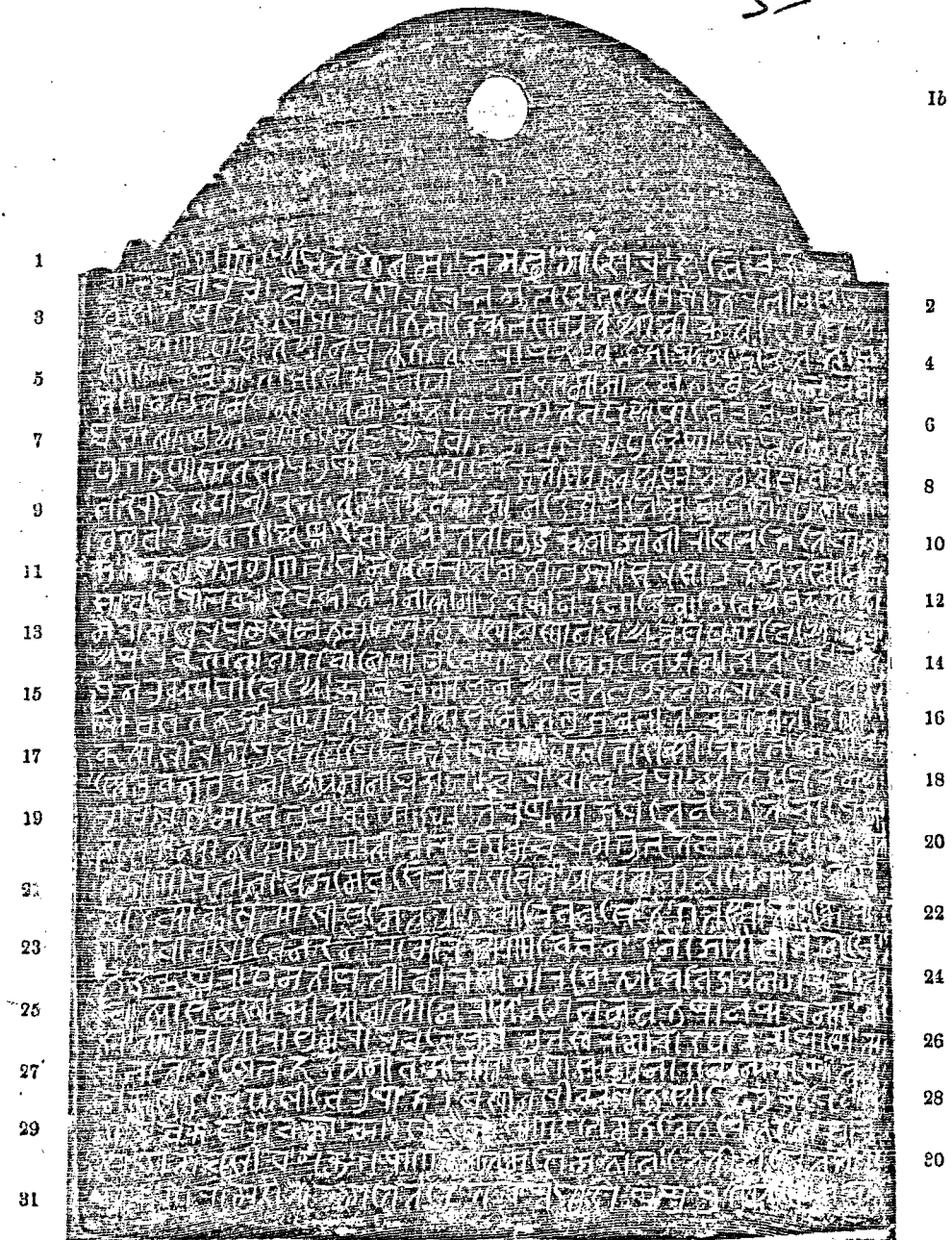
On the west was situated the village of Praj-lyanūr;

on the north	Maṇappākkam;
on the east	Kaḷattūr, and
on the south	Puṇyappattū.

In the document it is stated that Sabhāpati was the composer of it and that it was engraved upon copper-plates by Viranāchāri, son of Mallanāchāri; and at the end the sign-manual of the king the words Śrī Virūpāksha, is written in large size Telugu-Kannaḍa characters.

The following note regarding the date was kindly supplied to me by Mr. L. D. Swamikkannu Pillai:—

“S'. 1450, Virōdhi, Vaiśākha purnimā, Viśākha nakshatra, Sunday. The tithi and nakshatra



SCALE O. 7.

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INSCRIPTION OF KRISHNADĒVARĀYA.

in question ended on Monday 4th May, 1528 A. D. at 23 ghaṭika and 7 ghaṭika, respectively after mean sunrise. As the tithi and nakshatra must have commenced at or about the corresponding parts of the previous day, Sunday, the date referred to is therefore Sunday, 3rd May, 1528 A.D."

The names of places occurring in this inscription are—Udayambākkam, Paḍaviḍu-rājyam, Jayagondachōlamanḍalam, Tirukkālīgan-ṛaṇḍārruparru, Kalattūr-kōttam, Srivalimalainādu, Chaṅgalipattusimā, Prallayanūr (?), Maṇappākkam, Kalattūr, Puṇyappattu and Kshiranadi. Of these Tirukkālīgan-ṛaṇḍārru-parru seems to have received its name from Tirukkālīkkādu (?) in the Conjeevaram Tālūkā and the two rivers bounding this parru are the Pālār and the rivulet which proceeds from the Tennēri lake; it is in this ṛaṇḍārru-parru that the Srivalimalai and the nādu named after it is also situated. Srivalimalai (a corruption of Srivallabhamalai) has to be identified with Palayaśivaram. Kalattūr-kōttam is an ancient division of the Chōla period and receives its name from the village of Kalattūr, the railway station next to Chingleput. Udayambākkam, Kalattūr, Maṇappākkam and Puṇyappattu, which appears to be the same as Punnampattu, are in the Chingleput Taluka. Kshiranadi is the Sanskrit translation of the Tamil

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name of the river Pālār. The temple of Virūpāksha mentioned in the grant is situated, as every one knows, in the Hampi-Hāḷupattana, very near the river Tuṅgabhadra.

TEXT 1.

FIRST PLATE FIRST SIDE.

१. श्रीगणाधिपतये नमः । नमस्तुंग^१शिरः(ः)श्चुबिचंद्र-
२. चामरचारवे । त्रैलो[क्य*]नगरारम्भमूलस्तंभाय [शं*] भवे ।
[११*]^३हरेली^४लावरा-
३. हस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत् धात्री छत्रश्रियं
दधौ[१२*]
४. कल्याणायास्तु तधा^५म प्रत्यूहतिमिरापहं^६ [१*]यद्गजोप्यगजोद्भूतं
हरि-
५. णापि च पूज्यते । [१३*] अस्ति क्षीरमयादेवे^७र्मध्यमानान्महां-
बुधेः । नवनी-
६. तमिवोद्भूतमपनीततमो महः[१४*] तस्याशीत^८नयस्तपो-
भिरतुलैर[नव*]

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| 1. From inked impressions. | 5. Read तद्धाम |
| 2. Anusvāra has been used in all places where Varga Pañchama is necessary. | 6. In the end of words such as "तिमिरापहम्" Anusvāra is used instead of final m. |
| 3. Metre of verses 1-4 अनुष्टुभ् | 7. Read देवै |
| 4. Read हरेलीला | 8. Read तस्याशीत |

INSCRIPTION OF KRISHNADĒVARĀYA.

७. र्थनामा बुधः पुण्यैरस्य पुरुरवा भुजव्रैरायुर्द्विषां निघ्नतः ।
तस्य[१*]-
८. युर्ण^९हुषोस्य तस्य परुषो युधे^{१०}ययाति[ः*]क्षितौ ख्यातस्तस्य तु
तुर्वसुर्वसुनि-
९. भःश्रीदेवयानीपतेः । [१५*]^{११}तद्वंशे देवकीजानिर्दिदीपे तिम्भू-
पतिः । यशश्ची^{१२}
१०. तुलुवैद्रेषु यदोः कृष्ण इवान्वये । [१६*] ततोभूद्वुक्कमाजा-
नी^{१३}रीश्वराक्षितिपा [ल]-
११. कः । अत्रासमगुणभ्रंशं मौलिरत्नं महीभुजा । [१७*] सरसा-
दुदभूतस्मान^{१४}[र]
१२. सावनिपालकः । देवकीनंदनात्कामो देवकीनंदनादिव । [१८*]^{१५}
विविधसुकृतोदा-
१३. मे रामेश्वरप्रमुखे मुहुर्मुदितहृदय[ः*]स्थाने स्थाने [ब्र्य] ^{१६}धत्त य-
(य)थाविधिः^{१७} । बु-
१४. धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीतं
[स्फी] [तं*] यशः[ः*]
१५. पुनरुक्तय[न*] (थाविधिः) [१९*]^{१८}कावेरीमासु^{१९} वघ्ना
बहळजलभरां यो विलं-

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| 9. Read युनेहुषो | 15. Metre of verses 6-8 |
| 10. Read युद्धे | अनुष्टुभ् |
| 11. Metre शार्दूलविक्रीडितम् | 16. Read व्यधत्त |
| 12. Read यशस्वी | 17. Read वि |
| 13. Read जानि | 18. Metre हरिणी |
| 14. Read सरसा | 19. Read मासु |

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

१६. धैव शत्रून्²⁰ जीवग्राहं गृहीत्वा समिति भुजबलात्²¹ च राज्यं
तदीयम्²² [१*]
१७. कृत्वा श्रीरंगपूर्वं तदपि निज[व*] शे पट्टणं यो वभाशे²³ कीर्ति²⁴-
स्तंभं निखातं²⁵
१८. स्त्रिभुवनभुवन(ः)स्तु²⁶ यमानापदानः । [१०*]²⁷ चेरं चोळं
च पांड्यं तदपि च मधु-
१९. रावल्लभं मानभूषं वीर्योदयं तुरुष्कं गजपतिनृपतिं चापि जि-
२०. त्वा तदन्यान्²⁸ । आगंगातरिलं[का*] प्रथमचरमभूभृत²⁹ तटांतं
नितांतं ख्या-
२१. त[ः*] क्षोणीपतीनां स्वजमिव सिरसा³⁰ शासनं यो व्यता-
नीन्³¹ । [११*] तिप्पाजनीनाग-
२२. लादेव्यो कं³² सत्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रा³³ तस्मा-
त्पत्किर-
२३. [था]वि³⁴ । [१२*]³⁵ वीरौ विनदनौ³⁶ रामलक्ष्मणाविव
नंदनौ [१*] जातौ [वीरौ]³⁷ नृसि-

20. Read शत्रून्	29. Read तटांतं
21. Read बलात्	30. Read शिरसां
22. Read तदीयम्	31. Read व्यतानीन्
23. Read वभासे	32. Read देव्योः कौसल्या
24. Read कीर्ति	33. Read तस्मा
25. Read निखात	34. Read थादिव
26. Read त्रिभुवनभवनस्तु	35. Metre of verses 12-13
27. Metre of verses 10-11	अनुष्टुप्
खगधरा	36. Read विनयिनौ
28. Read तदन्यान्	37. Read वीर

INSCRIPTION OF KRISHNADĒVARĀYA.

२४. हेद्र³⁸ कृष्णरायमहीपती । [१३*] वीरश्रीनारसिंहः³⁹ स विजय-
नगरे रत्न-
२५. सिंहा⁴⁰ सनस्थः कीर्त्या नीत्या निरस्यं⁴¹ नृगनळनहुषानप्य-
वन्यां व-
२६. दान्या⁴² । आ [से*] तोरासुमेरोरवानिसुरनुतस्वै⁴³ रमाचोदया-
देरापाश्चां⁴⁴ त्या-
२७. चलांतादखिलहृदयमावर्ज्यं राज्यं सशास⁴⁵ । [१४*]⁴⁶ नाना
दानान्यकार्षीत्⁴⁷
२८. नकसदसि यः श्रीविरूपाक्षदेवस्थाने श्रीकाळहस्तीशितुरपि न-
२९. गरे वेकट्टाद्रौ⁴⁸ च कांच्यां । श्रीशैले शोणशैले महति हरिहरे हो-
[व]ले
३०. संगमे च श्रीरंगे कुंभघोणे हततमशि⁴⁹ महानंदितोर्थे निवृत्तौ ।
[१५*]
३१. गोकर्णे रामशैलौ⁵⁰ जगति तदितरेष्वप्यशेषेषु पुण्य⁵¹ स्थानेष्व-

FIRST PLATE SECOND SIDE.

३२. रब्धनानाविधबहळमहादानवारिप्रवाहैः । यस्यो-

38. Read हेन्द्र	46. Metre of verses 14-17
39. Read सिंह	खगधरा
40. Read सिंहा	47. Read कार्षी
41. Read स्यन्नग	48. Read वेकट्टाद्रौ
42. Read दान्यान्	49. Read तमसि
43. Read स्वैर	50. Read शैलौ
44. Read पाश्चात्या	51. Read पुण्य
45. Read शशास	

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

३३. दंचतुरंगप्रकरखुररजःसु⁵²व्यदंभोधि[म]मः(ः) क्षमाभृ [त्व]-
 ३४. क्षच्छिदोद⁵³तरकुलिशधरोत्कठिता कुठिताभूत् । [१६*]
 ब्रह्मांडं
 ३५. वि[श्व] चक्रं [ध*]टमुदितमहाभूतकं रत्नधेनुः⁵⁴शतांभोधी[श्व]
 कल्प-
 ३६. क्षितिरुहलतिके कांचनीं कामधेनुं । स्वर्णक्षमा यो⁵⁵ हिरं-⁵⁶
 ३७. ण्याश्वरथमपि तुल्यपूरुषं गोसहस्रं हेमाश्वं हेमगर्भं कन-
 ३८. ककरिरथं पंचलांगव्यतानीत् । [१७*] प्राज्यं प्रसाश्य⁵⁷
 निर्विघ्नं रा-
 ३९. [ज्यं]द्यामिव शाशितुं⁵⁸ । तस्मिन् [गु]णेन विख्याते क्षिते-
 रिद्रे दिवं ग-
 ४०. ते । [१८*]⁵⁹ततोप्यवार्थवीर्यश्रीकृष्णरायमहीपतिः । वि-
 भक्ति⁶⁰मणिके-
 ४१. [यू]रनिर्विशेषं महीं भुजे । [१९*] कीर्त्या यश्य⁶¹ समंततः
 प्रद्युतया⁶² वि-
 ४२. श्रं रुचैक्यं ब्रजेदित्याशंक्य पुरा पुरारिरभस⁶³भूदालेक्षणः प्रा-

52. Read जशुप्य

53. Read यतर

54. Read धेनुं

55. Read स्वर्णक्षमां

56. Read हिर

57. Read प्रसास्य

58. Read शाशितुम्

59. Metre of verses 18-19

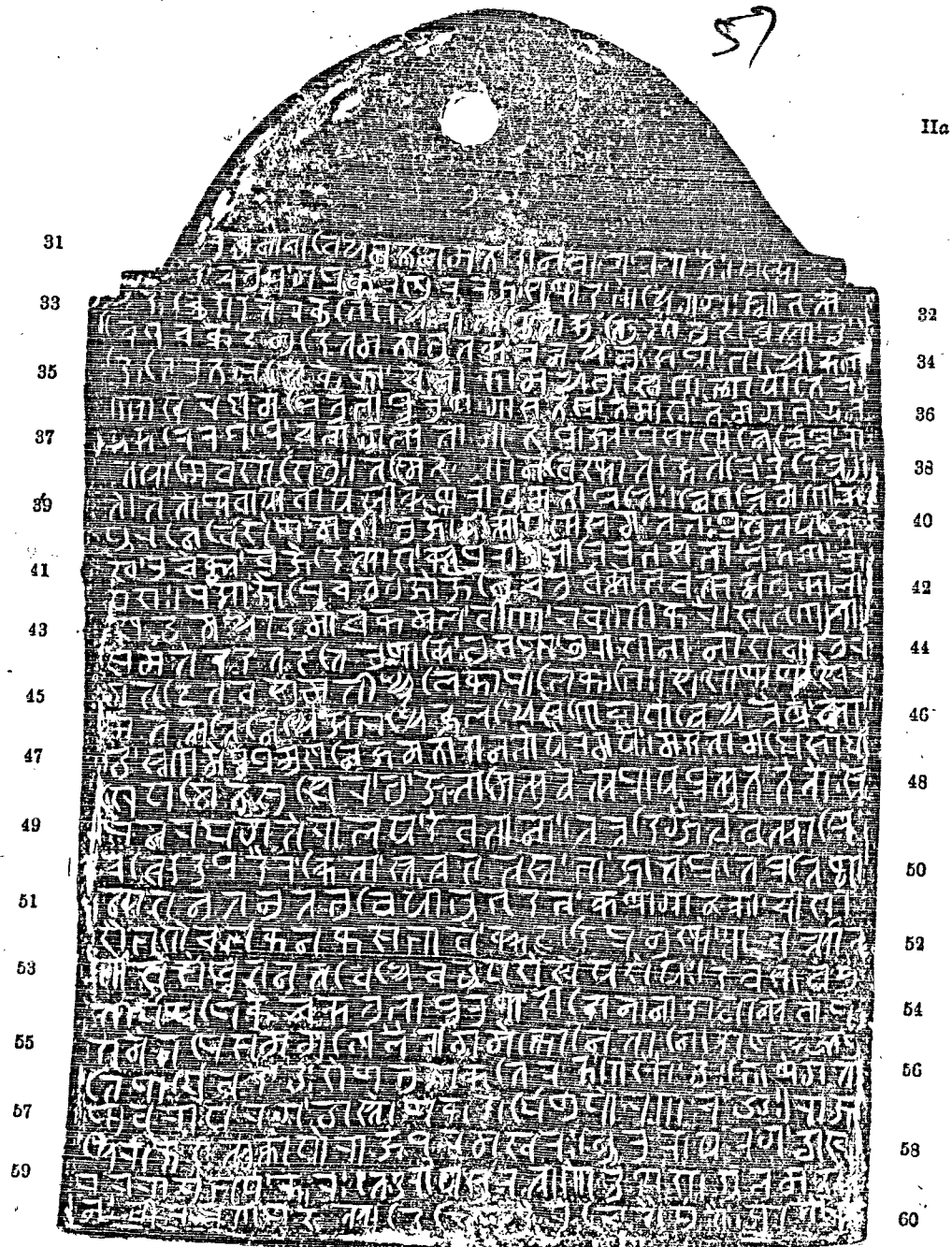
अनुष्टुप्

60. Read विभक्ति

61. Read कीर्त्या यस्य

62. Read प्रद्युतया

63. Read रभवद्वा



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४३. यशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोभवत्पद्मभूः*]
काली
४४. खल्लमधाद्रमा च कमलं वीणां च वाणी करे । ⁶⁴[१२०*]शत-
णा⁶⁵ वा-
४५. समेते ददत इति रुपा किंचु स[प्ता]बुराशीनाना⁶⁶सेना⁶⁷तु[रं]-
४६. गतृटित⁶⁸वसुमतीधूलिकापालिकाभिः । संशोष्य (ष्य) स्वैर-
४७. [मे]त[त्प्र]तिनिधिजलधि(जलधि)[श्रे]णिकां यो विधत्ते ब्र[ह्मा]-
४८. डं*स्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः । [१२१*]⁶⁹महताम-
र्थिसार्था⁷⁰
४९. श्रियमिह सुचिरं भुंजतामित्युवेत्य⁷¹प्रायः प्रयूहहेतोः(ः)स्त-
५०. पनरय†गतेरालयं देवतानां । तत्तद्विजैत्रवृत्त्या⁷²पि
५१. च बिरुदुपदैरंकितांस्तत्र तत्र स्तंभां जात⁷³प्रति(प्रति)ष्टा-⁷⁴
५२. न्यतनुत (नुत)भुवि यो भूमदभ्रंकषाग्रान् । [१२२*]कांचीश्री-
५३. शैलशो[णा*]चलकनकसभावेकटा⁷⁵द्रिप्रमुख्येष्वार्यव-
५४. त्र्य [स]र्वेष्वतनुत विधिवद्भूयशे स्त्रेयशे⁷⁶यः । देव[स्था]ने[पु]

64. Metro शार्दूलविक्रीडितम्

65. Read शखूणां

66. Read नाना

67. Read सेना

68. Read वृटित

*. Read ड

69. Metro of verses 21-23
सुग्धरा

70. Read महतामर्थिसार्था

71. Read ल्यवेत्य

† Read रथ

72. Read तत्तद्विजैत्रवृत्त्या

73. Read स्तम्भाञ्जात

74. Read प्रतिष्टा

75. Read वेङ्कटा

76. Read भूयसे श्रेयसे

55.

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५५. तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येतो⁷⁷प-
 ५६. दानै[र]पि सममखिलैरागमोक्तानि तानि । [२३*] दोषक[तप्र]-
 ५७. तिप्रार्थिवदंडः शेषमुजाकृतिरक्षणशौडः । भाषेगेत-
 ५८. पुवरायरंगंडा⁷⁸स्तोषकदर्थिपु यो रणचंडडः⁷⁹ । [२४*]⁸⁰
 राजा-
 ५९. धिराजइत्युक्तो यो राजपरमेश्वरः । मूरायरंगंडा⁸¹श्च
 ६०. पररायभयंकरः [१२५*]⁸² हिंदुरायसुरत्ताणो दुष⁸³शार्दूल-
 मर्द-
 ६१. नः [१*] वीरप्रताप इत्यादि ०० दै⁸⁴रुचितैर्युतैः⁸⁵ । [२६*]
 आ[लोक]-

SECOND PLATE: FIRST SIDE.

६२. य महाराय जय जीवेदि⁸⁶ वादिभिः । अंगवं[ग*]कलिगा-
 ६३. दै राजभिः शेव्यते⁸⁷ च यः । [२७*] स्तुत्यौदार्य[ः*]
 सुधीभिः स विजय-
 ६४. नगरे रत्नसिंहास [न*]स्थः क्षमापालान् कृष्णरायक्षितिप-
 ६५. तिरधरीकृत्य नीत्या नृगादीन् । आपूर्वादेरथास्तक्षिति-

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| 77. Read न्येवो | 83. Read दुष्ट |
| 78. Read गण्ड | 84. Read बिरदै |
| 79. Read चण्डः | 85. Read युतः |
| 80. Metro दोधक | 86. Read जीवेति |
| 81. Read गण्डश्च | 87. Read शेव्यते |

82. Metro of verses 25-27 अनुष्टुप्



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INSCRIPTION OF KRISHNADĒVARĀYA.

६६. धरकट्टका⁸⁸दा च हेमाचलांता⁸⁹दा[से]तोरधिसार्थ(1)श्रिय-
 ६७. मिह [बह*]लीकृत्य कीर्त्या समिधे । [1२८*]⁹⁰शकाब्दे
 शालिवाहस्य सह-
 ६८. स्नेण चतु[ः*] शतैः । पंचाशता प्रसंख्याते विरोध्यब्दे [वि]
 राजि-
 ६९. ते । [1२९*]⁹¹ विख्याते माशि⁹² वैशाखे (1) पूर्णिमायां
 महातिथौ । विशाख०⁹³-
 ७०. समायुक्ते दिनेर⁹⁴शुभवासरे । [1३०] तुंगभद्रानदीती [रे] श्री-
 विरूपा-
 ७१. क्षसंनिधौ [1*] पर्महस⁹⁵ [प] रित्राजकाचार्याय मुमुक्षवे ।
 [1३१*] भस्म [1*]-
 ७२. झूलितगात्राय रुद्राक्षावलिधारिणे [1*] शीतोष्णादिद्वंद्व⁹⁶दुखा-
 ७३. तीताय च महात्मने । [1३२*] अष्टांगयोगयुक्ताय दयाशी-
 लाय[धी]-
 ७४. मते । सर्वतन्त्रस्वतन्त्राय [जा] नव⁹⁷राग्यशालिने । [1३३*]
 चंद्र[शिखर] स-
 ७५. रस्वत्या शि⁹⁸ष्यायामिततेजसे* । सदाशिव[स]रस्वत्यै गुरवे

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| 88. Read कटका | 94. Metre दिनेश |
| 89. Read चलान्ता | 95. Read परहंस |
| 90. Metre सृग्धरा | 96. Read द्वन्द्व |
| 91. Metre of verses 29-42½
अनुष्टुप् | 97. Read ज्ञानवैराग्य |
| 92. Read मासि | 98. Read स्वत्यादिशिष्या |
| 93. Read विशाखर्क्ष | * एकमक्षरमाधिकं दृश्यते |

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

७६. शिवरूपिणे । [१३४*] पडवीडुमहाराज्ये जयचोळाख्यमंडले ।
तिक्का-
७७. ठिकं नूरेंडारपत्तुना च समन्विते⁹⁹ । [१३५*] कळत्तूकोट्टसं-
युक्ते श्री-
७८. वलिमलेनाडुके [१*] चंगलिपट्टुसीमास्थे क्षीरनद्या(ः)स्तटे
७९. शुभे । [१३६*] प्रळयनूरिमहाग्रामा¹⁰⁰प्राचीं दिशमुपाश्रितं
[१*] मणप्पा-
८०. क्कामिधामात्¹⁰¹दक्षिणस्यां दिशि स्थितं । [१३७*] कळत्तू-
रभिधामा-¹⁰²
८१. [मा]त् पश्चिमां दिशमाश्रितं । पुण्यपट्टुमहाग्रामादुत्तरस्यां
८२. (त्तरत्ता) दिशि स्थितं । [१३८*] बुदयम्बाक्कनामानं सवे-
सस्योपशोभि-
८३. तं । कृष्णरायपुरं चेति प्रतिनामसमन्वितं¹⁰³ । [१३९*] सव-
मान्यं¹⁰⁴
८४. चतुशीमा¹⁰⁵संयुतं च समंततः । निधिनिक्षेपपाषाणाद्यष्टभोगैर-
८५. धेतैः । [१४०*] विविधै[स्*]सफलैर्युक्तं सतटाकं सभूरुं ।
आचन्द्रतारकं
८६. भोक्तं दात्तुं¹⁰⁶चापि निजेच्छया । [१४१*] शिष्यैः प्रशिष्यैः¹⁰⁷
स्तच्छिष्यैः तच्छिष्यैः स्त-¹⁰⁸

99. Read समन्विते	104. Read सर्वमान्यं
100. Read ग्रामात्प्राची	105. Read चतुस्सीमा
101. Read मिधग्रामाद्	106. Read भोक्तुं दातुं
102. Read मिधग्रामात्	107. Read शिष्यैः प्रशिष्यै
103. Read समन्वितम्	108. Read तच्छिष्यैस्त



SCALE O. 7.

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INSCRIPTION OF KRISHNADĒVARĀYA.

८७. तदुत्तरैः । कृष्णदेवमहारायो मानिनियो मनस्विना¹⁰⁹ । [४२*]
सहिरण्य¹¹⁰
८८. [प*]योधारापूर्वकं दत्तवान् मुदा । ॥
८९. तदिदमवनीवनिपक¹¹¹ विनुतधरा यश्य¹¹² कृष्णरायश्य¹¹³ शास-
९०. नमुरुकविवैभवनिवहनिदानस्य भूरिदानस्य । [४३*]¹¹⁴
कृष्णदेवम-
९१. हारायशासनेन सभ[प*]पतिः । अभाणीन् मृदुसंदर्भं तदिदं
ताम्र-¹¹⁵
९२. शासनं । [४४*]¹¹⁶ कृष्णदेवमहारायशासनं मल्लणात्मजः ।
[त्व]ष्टा श्रीवीरणाचा-
९३. यो व्यलिखं ताम्रशासनः । [४५*] दानपालनयोर्मध्ये दानाच्छे-
योनुपालनं दा-
९४. नात्स्वर्गमवाप्नोति पाळानादच्युत¹¹⁷ पदं । [४६*] स्वदत्ता-
द्विगुणं पुण्यं परदत्तानुपा-
९५. लनं परदत्तापहारेण स्वदत्तं नि[ष्क]लं भवेत् । [४७*]
स्वदत्ता परदत्ता¹¹⁸ वा यो हरे-

- | | |
|------------------------------|----------------------------|
| 109. Read माननीयो मनस्विनाम् | 115. Read ताम्र |
| 110. Read सहिरण्य | 116. Metre of verses 44-49 |
| 111. Read वनीपक | अनुष्टुभ् |
| 112. Read यश्य | 117. Read दच्युतं पदं |
| 113. Read कृष्णरायस्य । | 118. Read दत्ता परदत्ता |
| 114. Metre गीत्याद्या | |

ŚRĪ ŚANKARĀCHĀRYA MATHA INSCRIPTIONS.

९६. ति वसुंधरात्¹¹⁹ । षष्टिर्यस्य¹²⁰ सहस्राणि विद्यायां¹²¹ जायते
 क्रिमिः[*] । [१४८½*] एकैव भगि-
 ९७. नी लोके सर्वेषामेव भूमिजा । न भोज्या न करग्राह्या विप्रदत्ता
 वसुंध-
 ९८. रा । [१४९½*] सामान्योयं¹²² धर्मशेतुं¹²³ नृपाणां काले काले
 पालनीयो भवद्भिः ।
 ९९. सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते राम-
 चन्द्रः ॥ [५०½*]¹²⁴
 १००. श्रीविरूपक्ष¹²⁵ ॥

(ABSTRACT OF THE CONTENTS.)

(The historical part of this inscription is similar to that in No. IV above).

On a Sunday which corresponded with the full moon tithi of the month Vaiśākha in the year Virōdhin, S' 1450 and the nakshatra Viśākha, the king Krishṇadēvarāya granted the village of Udayambākkam under the name of Krishṇarāya-puram, in the presence of the god Virūpāksha, on

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|---------------------------|-------------------------|
| 119. Read हरेत वसुन्धराम् | 123. Read सेतुर्नृपाणां |
| 120. Read षष्टि वर्षे | 124. Metre शालिनी |
| 121. Read विद्यायां | 125. Read विरूपाक्ष |
| 122. Read सामान्योऽयं | |

INSCRIPTION OF KRISHṆADĒVARĀYA.

the bank of the river Tuṅgabhadrā to Sadāśiva-Sarasvati, the disciple of Chandrasēkhara Sarasvati.

The village granted was situated in the Cheṅgalipattu Śimā, a portion of the Śrivalimalai-nāḍu, situated in the Kaḷattūr-kōṭṭam, a division of the Tirukkālīganraṇḍārru-pparru, in the Paḍavi-ḍurājya which was a sub-division of the Jayachōla-maṇḍalam.

This village was situated on the east of the great *agrahāra* named Praḷlayanūr, on the south of the village of Maṇappākkam, on the west of the village of Kaḷattūr and on the north of the great village of Puṇyappattu.

The document was composed by Sabhāpati and was engraved on copper-plates by Viranāśari, the son of Mallana.

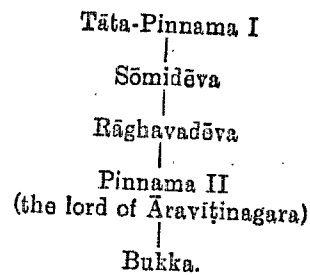
No. VI.

A FRAGMENTARY INSCRIPTION OF
VIJAYANAGARA KINGS OF THE
KARNĀṬA OR THE LAST DYNASTY.

THIS fragmentary inscription is engraved on only one side of a plate, which belonged to a set, the remaining plates of which seem to have been lost. It is written in the Nandināgari characters and in the Saṅskṛit language. In it the genealogy of the kings of the Karnāṭa dynasty is traced from the moon. Some of the descendants of the moon who were the ancestors of these kings are said to be Budha, Purūravas, Āyus, Nahusha, Yayāti, Pūru, Bharata, Śantanu; the fourth from this last was Vijaya; from him was born Abhimanyu and from him Parikshit. The eighth in descent from Parikshit was Nanda; the ninth from this king was Chalikka; the seventh from Chalikka was Rājanarēndra; and the tenth in descent from him was Bijjalēndra, whose third descendant was Vira

INSCRIPTION OF THE 3RD VIJAYANAGARA DYNASTY

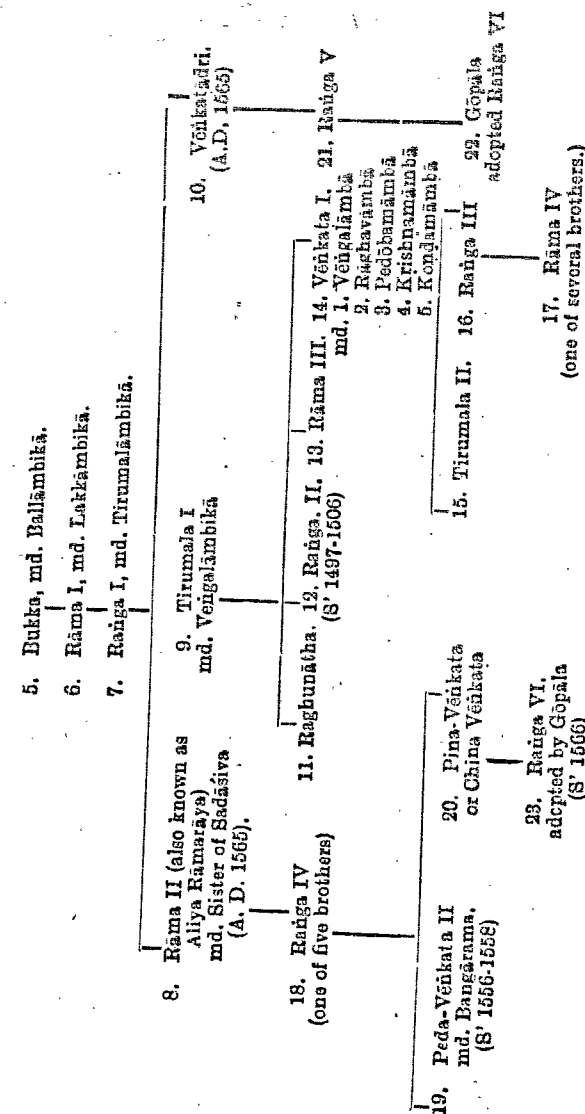
Hemmāṇiraya, the lord of Māyāpuri. The fourth from him came Tāta Pinnama, the first real ancestor of this dynasty. From here the genealogy as far as it goes in this fragment is as follows :—



The subsequent genealogy of this family as we meet with in other copper-plate grants is given for the information of the readers of this brochure (1).

(1). Taken from Epigraphia Indica, Volume III page 238.

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.



From this incomplete document it is impossible to say to whose reign it belonged.

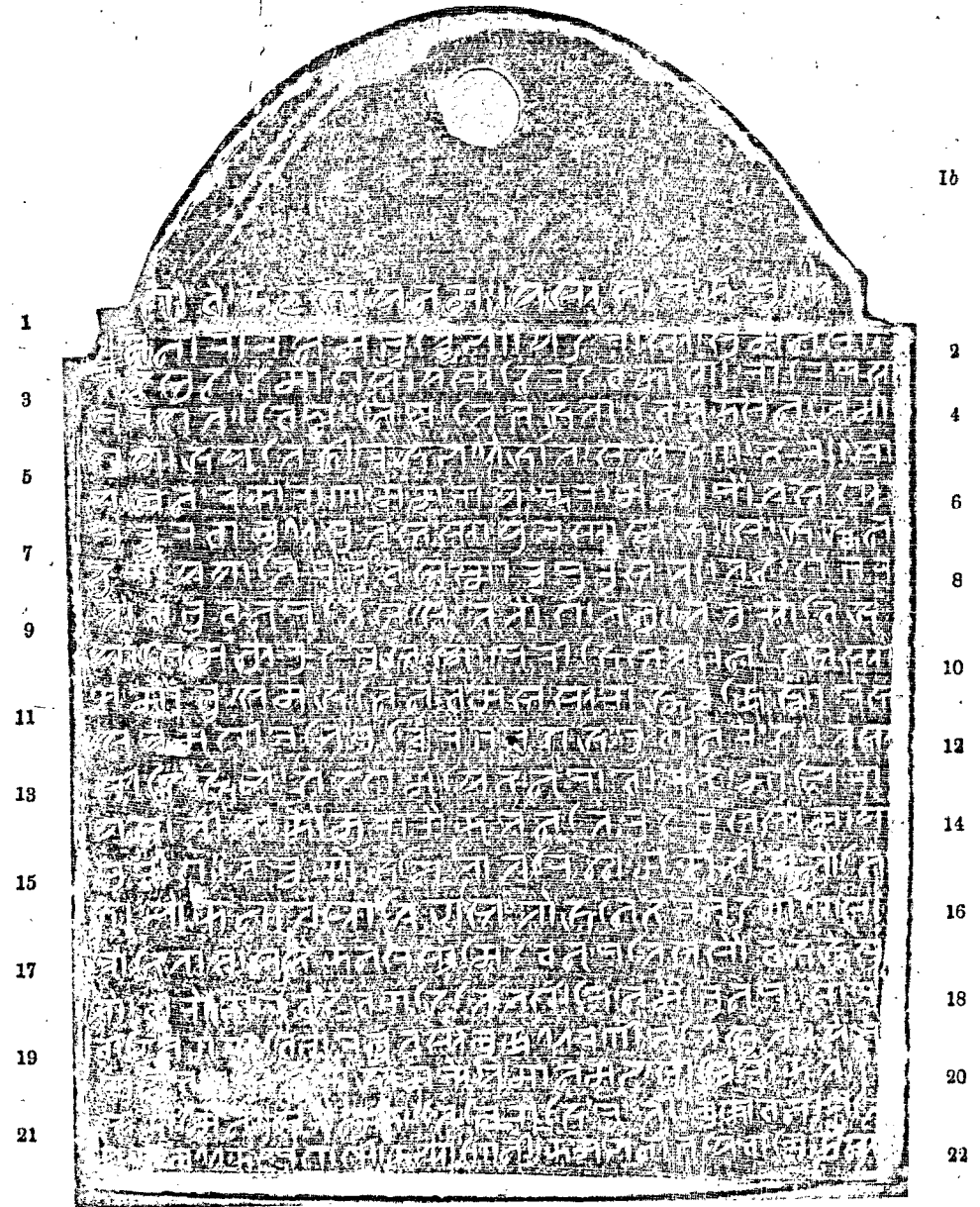
66

INSCRIPTION OF THE 3RD VIJAYANAGARA DYNASTY

TEXT 1.

१. श्रीर्वेकटेशाय नमः । [१*] यस्य संपर्कपुण्ये-
२. न नारीरत्नमभूच्छिळा । यदुपास्यं सुमनसां
३. तद्वस्तुद्वंद्वमाश्रये । [११*] यस्य द्विरदवक्त्राद्याः पारिषद्या^१
४. परश्शतं । विघ्नं निघ्नन्ति भजतां विष्वक्सेनं तमा-
५. श्रये । [१२*] जयति क्षीरजलधेर्जातं सव्येक्षणं हरेः । आ-
६. लंबनं चकोराणाममरायुष्करं महः । [१३*]^२पौत्रस्तस्य
७. पुरुरवा बुधसुतस्तस्यायुरस्यात्मजः (१) संजज्ञे न-
८. हुषा^३ययातिरभवस्तस्माच्च पुरु^४स्ततः । तद्वंशे भर-
९. तो बभूव नपति^५स्तत्संततौ शंतनुः (१) तत्तुरयो विज-
१०. यामि^६मन्युरुदभू^७स्तस्मात्परीक्षितत^८ः । [१४*]^{१०}नंदस्तस्या-
११. छमोभूत्समजनि नवमस्तस्य राज्ञचक्रिक^{११}क्ष्माप[स्त]-
१२. [स्त]^{१२}समश्रीपतिरुचिरभवद्राजपूर्वो नरेन्द्रः । त[स्या]-
१३. सीद्वि^{१३}ज्जलेन्द्रो दशम विह^{१४} नृपो वीरहेमाळिरा-
१४. यस्तातीयीको मुरारौ कृतनतिरुदभूस्तस्य^{१५} माय[र]-
१५. पुरीशः । [१५*]^{१६}तत्तुर्योजनि तातपिन्नममहीपा[लो] नि-

- | | |
|----------------------------------|------------------------------|
| 1. From inked impressions. | 9. Read ततः |
| 2. Read पारिषद्याः | 10. Metro शार्दूलविकीर्णितम् |
| 3. Metro of verses 1—3 अनुष्टुप् | 11. Read श्रविक |
| 4. Read हुषो | 12. Read त्सम |
| 5. Read तस्माच्च पुरु | 13. Read द्विजलेन्द्रो |
| 6. Read नृपति | 14. Read इह |
| 7. Read योऽभिमन्यु | 15. Read तस्य |
| 8. Read तस्मा | 16. Metro छगधरा |



SCALE O. 7.

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ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

१६. [जा]लोकनात्रस्तात्रिग¹⁷स्ततोजनि हरन¹⁸दुर्गाणि स-
१७. [प्तो]¹⁹हितात् । अन्हैकेन²⁰ स सोमिदेवनृपतिस्तसौव²¹
जज्ञे सु-
१८. तो (I) वीरो राघवदेवराडिति तश्रीपिनमोभूनुप²² ।
[I६*]²³ आर-
१९. वीटिनगरीविभोरभूतस्य²⁴ बुक्कधरणीपतिस्सुतः । येन
२०. साळुवनृसिहराज्यमप्येधमानमहसा स्थिरीकृतः²⁵ । [I७*]²⁶
२१. [स्वः]कामिनीं स्वतनुकान्तिभिराक्षिपंतीं बुक्कावनीपति-
२२. [लको] बुधकल्पशाखी । कल्याणिनीं कमलनाभ यिवाब्धि-
कन्य[I]²⁷

TRANSLATION.

(Verse 1). I take refuge in that pair of objects which is to be worshipped by the gods, (and) at whose meritorious touch a stone became the best of woman.

- | | |
|-----------------------------|------------------------------|
| 17. Read लोकनत्रस्तामित्रगण | 23. Metre शार्दूलविक्रीडितम् |
| 18. Read हरन्दुर्गाणि | 24. Read तस्य |
| 19. Read साहितात् | 25. Read स्थिरीकृतम् |
| 20. Read अन्हैकेन | 26. Metre रथोद्धता |
| 21. Read तस्यैव | 27. Read इवाब्धिकन्यां |
| 22. Read ततःश्रीपिनमोभूनुपः | |

INSCRIPTION OF THE 3RD VIJAYANAGARA DYNASTY.

(Verse 2). I take refuge in that Vishvaksēna whose more than hundred attendants, the elephant-headed (Gaṇēśa) etc., remove the obstacles (in the way) of (his) devotees.

(Verse 3). Victorious is the luminary (*viz.*, the Moon) which rose from the milk-sea (which is) the left eye of Hari (Vishṇu), (which is) the support of the *chakōra* (birds), (and) which sustains the life of the gods.

(Verse 4). The grandson of him (*viz.*, the Moon) (was) Budha's son Purūravas; his (son was) Āyus; his son was Nahusha; from him was born Yayāti; (and) from him Pūru. In his race was born king Bharata; in his lineage Śantanu; the fourth from him was Vijaya; from him was born Abhimanyu; (and) from him Parīkshit.

(Verse 5). The eighth (in descent) from him was Nanda; the ninth from this king was king Chalikka; the seventh from him was Narēndra (whose name was) preceded by Rāja (*i.e.*, Rājanarēndra), (and) who was devoted to Śrīpati (Vishṇu); the tenth from him in this (world) was king Bijjalēndra; (and) the third from him was Vira-Hemmālirāya, the lord of Māyāpuri, who prostrated himself before Murāri (Vishṇu).

(Verse 6). The fourth from him was king Tāta-Pinnama, at whose sight the crowd of

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

enemies trembled; from him was born that king Śōmidēva who took from the enemy seven forts in a single day; his heroic son was king Rāghavadēva; (and) from him was born the glorious king Pinnama.

(Verse 7). The son of this lord of the city of Āravīti was king Bukka, whose power was (continually) rising, (and) who firmly established even the kingdom of Sāluva-Nṛisimha.

(Verse 8). Just as Vishṇu (married) Lakshmī, Bukka, the ornament of kings (and) the *kalpa*-tree, to scholars, married the prosperous Ballāmbikā, who surpassed the celestial nymphs by her personal beauty, (and) whose virtue was highly respected.

No. VII.

AN INSCRIPTION OF THE TIME
OF VIJAYA RAGHUNĀTHA TONḌAIMĀN
OF PUDUKKOTTAI; ŚAKA SAMVAT, 1613.

THIS is an inscription which is engraved on the two sides of a single plate, in Tamil characters and alphabet. The rectangular plate has a small circular top, on the front portion of which are cut the figures of a Liṅga and of a Dēvi, each separated by lines which represent canopies over their head; on the back of this circular portion of the plate are cut the words *Śrī Rāmajayam* in Telugu characters. The Kumbhakōṇam *maṭha* is intimately connected with Jambukēśvaram in the island of Śrīraṅgam and hence, I am inclined to take the Liṅga and the Dēvi to be meant by the engraver to refer to Jambunātha and His consort Akhilāṇḍēśvarī. The writing on the plate is in good condition, but the plate itself is broken in its corners and the damage to the inscription incurred thereby is however practically nothing.

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

The record belongs to the time of the Pudukkōttai chief Vijaya Raghunātha Tonḍaimān, son of Tirumalaiyappa Tonḍaimān and is dated the 15th day of the month Tai in the year Dundubhi, which was also the Śaka year 1613. In this year, the servants of Vijaya Raghunātha Tonḍaimān, who held lands in the southern division of Anbil, made a gift in perpetuity of certain paddy and money payments to one Venkatakṛishṇayyan, son of Venkatayyan of Kāñchipuram. The inscription begins with a verbose and bombastic panegyric like those of the kings of Vijayanagara Empire, which they themselves did not claim but which has been usually employed by the Ramnad Zamindars in their copper-plate grants. As is also usual with these latter grants, all the kings of the Vijayanagara Empire are enumerated one after another in an irregular, unchronological order. The donee, Venkatakṛishṇayyan of Kāñchipuram, seems to be an agent of the *matha* sent to be in charge of the landed estates belonging to the *matha*, which were situated in the Trichinopoly District and adjoining Jambukēśvaram. Anbil, Tiruvāśi and the adjacent places have even now respectable families of Kallars, who bear the title *nāḍāvān* (a corrupt form of *nāḍālvan*); perhaps the ancestors of these were holding *jaghirs* under the Pudukkōttai chieftain

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INSCRIPTION OF VIJAYA RAGHUNĀTHA.

and rendered military service to him. The actual grants made by these to the brāhmaṇa agent of the *matha* are:—

(a) a *kuruni* of paddy per head per mensem to be paid by all those who held appointments (?) under the Tonḍaimān;

(b) a sum equal to the pay of one man to be paid as *umbalam* by every ten of the servant classes of men;

(c) they should also give eight *marakkāls* of paddy per annum;

(d) three *paḍis* of rice per diem for the Pallaya-chchōttu-kattalai; and lastly

(e) two pairs of male cloths and two female cloths per annum also had to be given as long as the moon and the sun lasted.

The village of Anbil is said to have been situated in the Panri-sūl-nāḍu of the Rājendraśōlanāḍu, a sub-division of the Rājarājavalanāḍu. This village is situated on the north bank of the river Koleron.

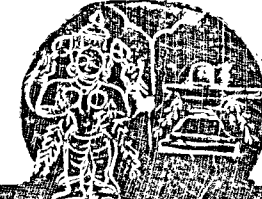
The Vijayanagara Emperors who are mentioned in the document are given in the following order: Mallikārjunadēva Mahārāya, Praudhadēva Mahārāya, Yānaigundi Dēva Mahārāya, Virūpākshadēva Mahārāya and Śrīraṅgadēva Mahārāya. The Vijayanagara (or rather the Chandragiri)

ŚRĪ ŚĀṆKARĀCHĀRYA MĀṬHA INSCRIPTIONS.

prince who might be taken to be the contemporary of the Pudukkōṭṭai chieftain Vijaya Raghunātha Tondaimān is either Raṅga VI or his successor.

First Side.

1. ஸ்ரீமன் மகாமண்டலேசுவரன் அ]-
2. நியராயவிபரடன் பாஷெக்குத்தப்புவ[ராயர்]
3. கண்டன் முவராயகண்டன் கண்டரகண்டன்]...
4. ண்டையப் பிறதாபன் கட்டாரிச்சாளுவன் கண்ட
ந[ர]-
5. டி கொண்டு கொண்டநாடு கொடாதான் ஒரு பரி
கெ[ர]-
6. ண்டி திரள் பரிவெட்டுமுடைய குலோத்துங்கன்
எ-
7. ம் மண்டலங்கொண்டு யீழமுந்திறை கொண்டரா-
8. சாதி ராசன் ராச மாந்தாண்டன் ராச கண்டரவன்
ரா-
9. சாக்கள் தம்பிரான் கோட்டத்து மன்னியர் கண்-
டன்
10. சொரிமன்னியர் சூரியன் கெடிமன்னியர் காலாந்-
11. தகன் துங்காபிராமன் துர்கரேபந்தன் படைக-
12. ண்டெத்தனிப்பார்க்கள் மின்டன் பஞ்சபாண [வ]-
13. தாரன் தற்க(ர)ற்குத்தற்கன் தற்கவினோதன் தன்-
14. வெவர் மின்டன் சண்டப்பிறசண்டன் துங்க-
15. ரபிராமன் துர்கரேவந்தன்பூறுவ தெட்சண
16. பச்சிம உத்தர சத்த சமுத்திராதிபதி அசுபதி கெ-



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1 உபபந்ருமன்கிரமண்டலேசுவரன்
2 ருமன்கிரமண்டலேசுவரன்
3 கண்டன் முவராயகண்டன் கண்டரகண்டன்]
4 ண்டையப் பிறதாபன் கட்டாரிச்சாளுவன் கண்ட
5 ந[ர]-
6 டி கொண்டு கொண்டநாடு கொடாதான் ஒரு பரி
7 கெ[ர]-
8 ண்டி திரள் பரிவெட்டுமுடைய குலோத்துங்கன்
9 எ-
10 ம் மண்டலங்கொண்டு யீழமுந்திறை கொண்டரா-
11 சாதி ராசன் ராச மாந்தாண்டன் ராச கண்டரவன்
12 ரா-
13 சாக்கள் தம்பிரான் கோட்டத்து மன்னியர் கண்-
14 டன்
15 சொரிமன்னியர் சூரியன் கெடிமன்னியர் காலாந்-
16 தகன் துங்காபிராமன் துர்கரேபந்தன் படைக-
17 ண்டெத்தனிப்பார்க்கள் மின்டன் பஞ்சபாண [வ]-
18 தாரன் தற்க(ர)ற்குத்தற்கன் தற்கவினோதன் தன்-
19 வெவர் மின்டன் சண்டப்பிறசண்டன் துங்க-
20 ரபிராமன் துர்கரேவந்தன்பூறுவ தெட்சண
21 பச்சிம உத்தர சத்த சமுத்திராதிபதி அசுபதி கெ-
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INSCRIPTION OF VIJAYA RAGHUNĀTHA.

17. சபதி நாவேட்டை கண்டருளிய மல்லிகாற்ச-
18. னதேவமகாராயர் பிற்புடதேவ மகாராயர்
19. யானேகுந்தி தேவமகாராயர் கிஷ்ணதே-
20. வமகாராயர் ராமதேவ மகாராயர்
21. வீருபாட்சி தேவமகாராயர் சிரே-
22. ங்க தேவமகாராயர் பிறிதிவி ரா-
23. ச்சியம் பண்ணியருளாரின்ற சாஸி-
24. வாகன சகாத்தம் சூகாயந இத-
25. ன்மேல் செல்லாரின்ற துந்துபிவரு
26. தைமீ யீருவ ராசராசவளநாடு ரா-
27. சேந்திரசோழவளநாடு பன்றிகுழ்
28. நாடு அம்பில்தேற்குவாரி லிருக்-
29. குங்காணியுடைய அரைய மக்க-
30. ளில் ஸ்ரீமது திருமலையப்பத் தோண்-
31. டைமாராவர்கள் குமாரன் ஸ்ரீமது வி-
32. சைய ரேகுனாதராய தோண்டைமா-
33. ராவர்கள் வகை ஊழியக்காற்ர் அ-
34. ண்ணப்பட்ட தகலமான பேர்களும்
35. இந்த தற்மம் விளங்கச் சம்மதித்து காஞ்-
36. சி புரத்தில் உள்க்கடை பவனிவிருக்கும்
37. பவனி வெங்கிட்டய்யன் குமாரன் [வெ]-
38. ங்கிட கிஷ்ணய்யனுக்கு தாம்பரசா[ஸ]-
39. ன முறிகுடுத்தபடி சாஸன முறியாவ[து]

Second Side.

ஸ்ரீராமஜயபூ.

40. ...ப படிவாங்கிற பேர்கள் சகல-
41. [பேர்]க்கும் சனம் க-க்கு மாதம் ஒண்ணு-

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42. க்கு நெல்லுக்குறுணி[யும்] சீவிதம்
43. பத்திருக்குற ஊழியக்காறர் ச-
44. கலருக்கும் பத்து ஆள் சீவிதத்-
45. துக்கு ஒருஆள் சீவிதம் உம்ப-
46. ளம் போக மத்தஆள் ஒன்றுக்கு
47. வருஷாவதி எட்டுமரக்கா நெல்-
48. லும் பள்ளையச்சொத்து கட்டி
49. அரிசி தினம் மூனுபடியும் வருஷ-
50. ாவதி ரெண்டு சோடு சோமனும் ரெ-
51. ண்டுசேலையும் குடுக்ககடவோமாக-
52. வும் இந்த தற்மம் இந்தப்பிறகாரம் ச-
53. ந்திராதி ரூரியாதித்த வரைக்கும் வாங்கி-
54. கொண்டு சுகத்திலே யிருக்க கடவேனாக-
55. வும் இந்த தற்மத்துக்கு யாதா மொருத்த-
56. ன் தடை பண்ணினாலும் பக்குவம் பண்-
57. னினாலும் காசியிலே கெங்கை கரை-
58. யிலே காராம்பசுவை கொண்ணவன்
59. பிறம்மத்தியை பூசுத்தியை பண்ணி-
60. னவன் எந்த தோஷத்தில் நரகத்தில் அ-
61. னுபவிப்பானே அந்த தோஷம் அ-
62. னுபவிப்பானாகவும் இந்ததற்மம் ஊழி-
63. யக்காறர் அண்ணப்பட்ட சகலமான
64. பேர்களுக்கும் சரி இந்ததற்மம் யாதாமொ-
65. ருத்தர் விளங்க நடப்பிக்குராகளோ அ-
66. வர்களுக்கு ஆயிரத்தெட்டு சிவாலியம்
67. அக்கிறகார சத்திரங்கள் பண்ணின ப-
68. லன்னுண்டாய் செரிஞ்சீவியாய் புத்தி-

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பப்பம் உறுதி மபொதிளசு கல்
ககு மசனமகடுமாதமடுண்ணை
ககு நெல்லுக்குறுணி சீவிதம்
பத்திருக்குற ஊழியக்காறர் ச-
கலருக்கும் பத்து ஆள் சீவிதத்-
துக்கு ஒருஆள் சீவிதம் உம்ப-
ளம் போக மத்தஆள் ஒன்றுக்கு
வருஷாவதி எட்டுமரக்கா நெல்-
லும் பள்ளையச்சொத்து கட்டி
அரிசி தினம் மூனுபடியும் வருஷ-
ாவதி ரெண்டு சோடு சோமனும் ரெ-
ண்டுசேலையும் குடுக்ககடவோமாக-
வும் இந்த தற்மம் இந்தப்பிறகாரம் ச-
ந்திராதி ரூரியாதித்த வரைக்கும் வாங்கி-
கொண்டு சுகத்திலே யிருக்க கடவேனாக-
வும் இந்த தற்மத்துக்கு யாதா மொருத்த-
ன் தடை பண்ணினாலும் பக்குவம் பண்-
னினாலும் காசியிலே கெங்கை கரை-
யிலே காராம்பசுவை கொண்ணவன்
பிறம்மத்தியை பூசுத்தியை பண்ணி-
னவன் எந்த தோஷத்தில் நரகத்தில் அ-
னுபவிப்பானே அந்த தோஷம் அ-
னுபவிப்பானாகவும் இந்ததற்மம் ஊழி-
யக்காறர் அண்ணப்பட்ட சகலமான
பேர்களுக்கும் சரி இந்ததற்மம் யாதாமொ-
ருத்தர் விளங்க நடப்பிக்குராகளோ அ-
வர்களுக்கு ஆயிரத்தெட்டு சிவாலியம்
அக்கிறகார சத்திரங்கள் பண்ணின ப-
லன்னுண்டாய் செரிஞ்சீவியாய் புத்தி-

INSCRIPTION OF VIJAYA RAGHUNĀTHA.

69. ர பவுத்திராதி சம்பத்தோடே யிரு-
 70. [ப்]பார்கள் இந்தபடி எழிதினது பெரி-
 71. ...சாரியர் குமரன் வேலாயுதம் கை[ய்]-
 72. [யெழுத்]து பெரியனாகி அம்மன் துணை.

ABSTRACT OF CONTENTS.

(First Side). Be it well! Mallikārjunadēva-
 mahārāyar — Praudhadēvamahārāyar — Kṛishṇa-
 dēvamahārāyar of Ānēgundi—Rāmadēvamahārāyar
 — Virūpākshadēvamahārāyar—Śriraṅgadēvamahā-
 rāyar,—who bore the titles *Mahāmandālēśvara*,
arirāyaravibhāḍa, *bhāshaikku-tappuvarāyaraṅḍa*,
mūvarāyara-ṅḍa, *ṅḍara-ṅḍa*,*ḍai-pratā-*
pan, *kaṭhāri-śālavan*, he who took the countries that
 came in his sight and having once taken them never
 relinquished them afterwards, he who himself riding
 on a single horse took a herd of horses (from his
 enemies), he who bought credit to the two families
 (those of his father and mother), he who took all the
 countries, the king of kings who levied tribute on
 Īlam (Ceylon), *rājamārttāṇḍan*, *rājakaṇṭhiravan*,
 the lord of kings, *kōṭṭattu-ma(va)nniyar ṅḍan*
 (the dread to the enemies, *vanniyar*, in the *kōṭṭam*)
 a sun to the *Śori-manniyar*, a god of death to the
geḍi-manniyar, *Tuṅgābhiraṁan*, *Durga-rēvantan*,
 a dread to those who on the sight

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of the army, an incarnation of the wielder of the five arrows (Kāma, the Hindu god of love), a disputer of disputants, *Tarkavinōdan*, a dread to those that come to collect (tribute?), *Chañḍa-prachañḍan*, *Tuṅgābhirāman* (this and the next *biruda* are unnecessarily repeated here), *Durgarē-vantan*, the lord of the east, the south, the west and the north seas, Aśvapati, Gajapati and who was pleased to witness the dog-hunt,—when this king was ruling the kingdom of the world, in the year 1613 of the Śālivāhana Śaka era, on the 15th day of the month Tai of the year Dundubhi, we, the members of the *araiya* community who reside in the southern part of the village of Anbil which is situated in the Panṇisūlnāḍu, a sub-division of the Rājendraśōlavaḷanāḍu which is itself a division of the Rājarājanāḍu and hold service-tenure lands (in it) and who are the servants of Śrīmad-Vijayaraghunātharāya Tōṇḍaimān, son of Śrīmat-Tirumalaiyappa Tōṇḍaimān—all of us have given our consent to the conduct of the undermentioned charity and have given this copper-plate deed to Vēṅkaṭakṛishṇayyan, the son of Pavani Vēṅkaṭayyan residing in the *uḷkaḍaippavani* in Kāñchipura.

(A levy has been fixed) at the rate of a *kurūṇi* of paddy per head per mensem on all those

INSCRIPTION OF VIJAYA RAGHUNĀTHA.

who take; an amount equal to the pay and the *umbaḷam* of one man in every ten on all those who are in receipt of (monthly) pay; on all others eight *marakkāls* of paddy per annum, of *paḷḷaya-čchōttu* (?) the daily supply of 3 paḍis of the *kattalai-arisi* (the rice that is spent for some fixed ceremony in a temple, such as feeding some one or bathing the image with milk, &c.) and two pairs of male-cloths and two female-cloths annually: these, we have bound ourselves to give; this charitable gift, I (perhaps meaning the donee) shall receive in the manner narrated above as long as the sun and moon last and live in ease and happiness. Those who do injury to or stop this charity shall gain the same sin which he who obtains by the killing of a tawny cow on the bank of the river Ganges in Kāśi and killing of a brāhmaṇa and a woman. This charity is (binding) alike (on all) those who are said to be the servants (of the Tōṇḍaimān aforementioned). Those that conduct this charity will obtain the merit of having set up a thousand and eight Śivaliṅgas, of having established *agrahāras* and *satrās*, and shall live eternally in company of their sons and sons' sons and with riches. This is the signature of Vēlāyudan, son of..... āchāryār, who wrote thus (the deed). May the goddess Periyānāyaki grant us her aid.

No. VIII.

AN INSCRIPTION OF THE REIGN OF
VIJAYARAṅGA-CHOKKANĀTHA NĀYA-
NAYYAVĀRU: ŚAKA SAMVAT 1630.

THE subjoined inscription is also engraved on two sides of a single plate. This plate has got a projection on the top of semi-circular shape; on the front side of this bit are engraved the sun and the moon, on the left and right respectively; on the left a Liṅga is placed under a tree and worshipped by an elephant and a spider; and on the right the figure of a standing Dēvi. Below the roots of the tree is a devotee seated cross legged and with hands folded across the chest in the *mājali* pose and below the Liṅga is a square divided into nine equal portions. There is absolutely no doubt in this case that the Liṅga represents the god Jambunātha and the goddess Akhilāṇḍēśvari of the temple at Jambukēśvaram. The tree under which the Liṅga is represented is the Jamburee peculiar to the temple of Jambukēśvaram (the *thalavriksha*). The legend of this shrine is that

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an elephant and a spider worshipped daily the god Śiva at this place very devoutly and after its death the spider was reborn as the great Chōḷa king of the earlier times, Kō-ch-Chēṅgaṇṇāṇ. The devotee represents Jambu-muni from whose head, the sthala-purāṇa states, the Jambu tree sprang up and the nine squares perhaps stand for the tank Jambu-tirtha in the temple. On the top of the first side of the plate and immediately below the figures described above, are engraved the words *Śrī Chandramaulīśvarasvāmi*. The record belongs to the reign of the Nāyaka, king of Madhura, Vijayaraṅga-Chokkanātha and is written in the Telugu characters and language. As is the characteristic feature with the inscriptions of this king's reign, the reduplication of consonants unnecessarily is met with in this one also; *e.g.*, in *manddu* in ll. 6, 7, 8 and 15; in *uṇḍḍagānu* in l. 9; in *koṇḍḍāṇ* in l. 15; in *vunḍḍetandduna* in l. 17; in *naḍi-piṇchcha* and *ājñāpiṇchchi* in l. 18; in *maṅgalamḷlo* in l. 22; in *puramḷlo* and *jembbukēśvaram* in l. 28; in *śuṅkka* in l. 32; in *vṛāyīṇchchi* in l. 33; and in *anubhaviṇchchu* in l. 34. The inscription is dated the Śaka year 1630 corresponding to the cyclic year Vikṛiti.

In this year on Monday, the first *tithi* of the bright half of the month Kārttika, in the Rōhiṇi

INSCRIPTION OF VIJAYARAṅGA CHOKKANĀTHA.

Nakshatra, the king Vijayaraṅga-Chokkanātha made a grant of lands situated in a number of places, at the instance of the then *svāmi* of the Śārada Maṭha, for the maintenance of the feeding of Brāhmanas in the *maṭha* situated in the Poṇvāsi-koṇḍāṇ street in Gajāraṇyakshētra. The following note has been kindly supplied to me by Mr. L.D. Swāmikkannu Pillai regarding the date:—
“S: 1630. Vikṛiti, Kārttika Śukla 1, Induvāsara (Monday), Rōhiṇi Nakshatra. Śukla, 1 *tithi* and Rōhiṇi Nakshatra cannot join together in Kārttika lunar month but may join in Jyēshṭha month. The date referred to was possibly Monday 10th May A.D. 1708 on which day Śukla 1 ended about sunrise—It was also a day of Rōhiṇi Nakshatra.”
The over-lord of the Madura Nāyaka mentioned in this document is said to be Vēṅkaṭadēva Mahārāya; he might perhaps be Raṅga *alias* Vēṅkaṭa given as the grandson of Vira Vēṅkaṭa in the genealogical table appended to No. VI above. This Vēṅkaṭadēva Mahārāya is said to have been reigning, seated on his jewelled throne in Ghanagiri, that is, Penugonḍa, his capital. Vijayaraṅga-Chokkanātha calls his own Government as the Dakṣiṇa-simhāsana and its rulers, the Dakṣiṇa-simhāsana-dhyakshas. The genealogy of the donor is given as follows:

Q 23: 65-2112 K 4: 72
N 16
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Viśvanādhā Nāyanivāru of the
Kāśyapa-gōtra, the
founder of the
dynasty.

Chokkanādhā Nāyanivāru.

Raṅgākṛiṣṇa-Mudduvīrappa Nāyanivāru.

Vijayarāṅga-Chokkanādhā Nāyanivāru.

The last king of the above table was also the last of the kings of the dynasty of the Madura Nāyakas. He was the grandson of the famous Maṅgammāl whose memory was fondly cherished by the people of the southern portion of the Madras Presidency and whose name and glory still lingers there. The earlier portion of this king's reign was under the efficient regency of his grand-mother Maṅgammāl, because his father died within seven years after his (father's) accession to the throne and Vijayarāṅga-Chokkanātha was a minor. When he himself died his queen Minākshī succeeded him; it was in this reign that Trichinopoly, the more important seat of the Government of the Madura Nāyakas, fell into the hands of the Nabobs of the Carnatic, by the machinations of their General Chanda Sahib.

The name of the *svāmi* of the Kāmākōṭi-Piṭha at the time of this grant is not given; he is referred

INSCRIPTION OF VIJAYARĀṅGA CHOKKANĀTHA.

to only as Lōkaguru Śrīmad Śaṅkarāchārya-svāmula-vāru. The plots of lands granted for the *annadāna kaṭṭala* were situated in the following places:—in Mahēndramaṅgalam in the Toṭṭiyam-simā; in Kṛiṣṇāpuram; in Kārakkāḍu; in Koṇḍayampēṭṭai; in Maṅgamāmbāpuram in the Tiruchchendorai-simā; in Ariyūr in the Tinnam-simā and in Ariyamaṅgalam in the Kōnāḍu-simā. The document also records that certain dishes for *naivēdya* were to be prepared and offered daily to the god of the Jambukēśvaram temple; they are, cooked rice prepared from four *paḍis* of rice; *dōṣē*, *atirasa*, *sugiyān* and *dīpamchamaru* (oil for lamps); for this purpose the tolls collected on the two banks of the river (or the rivers Kāvērī and Kollīdam) were also assigned. The usual verses imploring the maintenance of the charity by the members of one's own race or those of other kings and the imprecatory verses are seen at the end, as also the signature of the king in big bold Telugu letters written by the king's own hand, as the document asserts.

The places mentioned in this inscription are: Gajāranyakshētram; Ponvāsīkoṇḍān street in it; Toṭṭiyamsimē and Mahēndramaṅgalam in it; Gōpālasvāmi's garden; Kṛiṣṇāpuram; Kārakkāḍu

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

Koṇḍayampēṭṭai, Tiruchchendoraisimē and Maṅgammāpuram in it; Tinnamsimē and Ariyaḷūr in it and Ariyamaṅgalam in the Kōṇāḍusimē. Of these, Gaṇaranyakshētram is another name for Jambukēśvaram or Tiruvaṇaikkāval. Which of the present streets of this town was known as the Ponvāsikoṇḍān street cannot be ascertained. The name Ponvāsikoṇḍān has reference to the history of the Śaiva Saint, Tirujñānasambandha; when he and his elder contemporary Appar were obliged to stay away for a long time at Tiruvilimilalai on account of a severe famine that was then raging, the god of the temple of that place (Śiva) was pleased to grant to each of these devotees a gold piece a day for the maintenance of themselves and their dependents. The boy saint was fully conscious of his greatness, whereas the elderly saint never recognised any greatness in himself. So, the god, for the purpose of teaching better behaviour to the younger saint, was giving him a slightly debased coin, while he was systematically given a sound one to the elder. On account of the debasement in the coin, a small discount was always deducted by grocers when the money of Tirujñānasambandha was offered to them. On imploring the god to treat him equally with Apparsvāmigaḷ he obtained thenceforth sound coins. Totṭiyam-simē takes its name from the village

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INSCRIPTION OF VIJAYARĀṅGA CHOKKANĀTHA.

Totṭiyam in the Muśiri Tālūkā. This place has a large population of Telugu speaking Śūdras who are reputed to be masters of black-magic and are held in dread by the other people of the surrounding country. Mahēndramaṅgalam is on the bank of the river Kavēri opposite to Lālāppēṭṭai, a station on the Erode-Trichinopoly branch of the South Indian Railway and near the village of Śrinivāsannallūr; the maṭha has still landed property here. There is a small stone shrine at Sannyāśi-māḍam, a hamlet of Mahēndramaṅgalam belonging to the Kumbhakōṇam maṭha, dedicated to Vēṇugōpālasvāmin. On the doorway of the shrine is carved a figure of an *advaiti sannyāsin* with his *daṇḍa* and *ghaṭa*. This temple and the adjoining lands are still in the possession of the Śāṅkarāchārya maṭha of Kumbhakōṇam. This shrine may be identified with the Gōpālasvāmin temple mentioned in the document. Kṛishṇāpuram is a village about half a mile to the east of Sannyāśi-māḍam. Kāraikkāḍu is some five miles west of Mahēndramaṅgalam in the Muśiri Tālūkā. Koṇḍayampēṭṭai is a suburb of Jambukēśvaram and Tiruchchendurai is a village situated 6 miles higher up Trichinopoly on the south bank of the Kavēri and has in it an ancient Śiva temple. It is not possible to identify Maṅgammāpura. Tinnam-simē receives its name

ŚRĪ ŚĀNKAṚĀCHĀRYA MAṬHA INSCRIPTIONS.

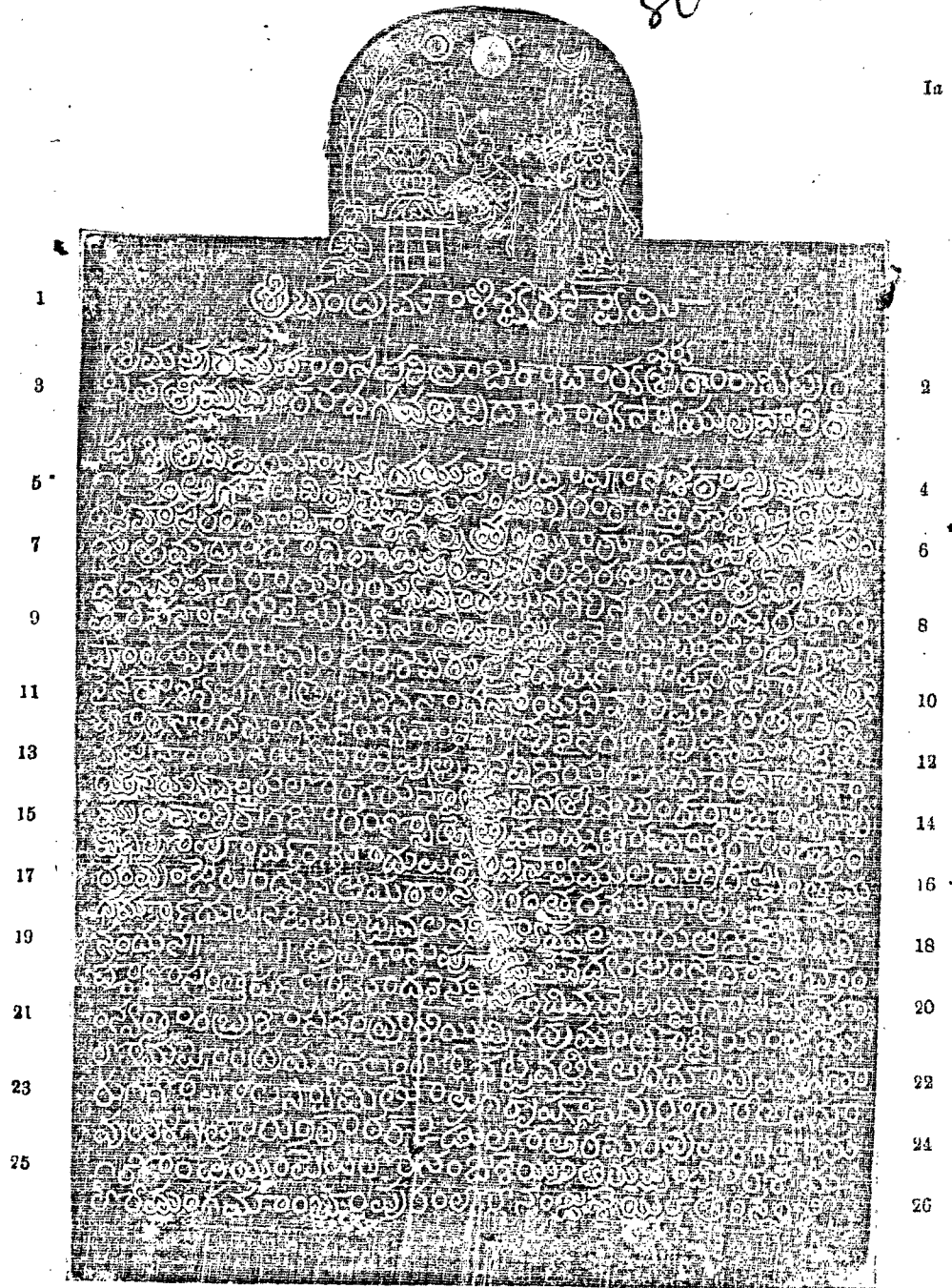
from the village of Tinniyam in the Trichinopoly Tālūkā and Ariyalūr is a town in the Uḍaiyār-pālayam Tālūkā. The present Pudukkōttai State and its surrounding country were known in ancient times as Kōṇāḍu and Ariyamaṅgalam is a village very near Trichinopoly.

TEXT. 1

FIRST SIDE.

१. श्रीचंद्रमौळीश्वरस्वामि [॥*]
२. श्रीमत्परमहंसपरित्राजकाचार्यवर्य^२ श्रीकांचीपुर-
३. स्तित श्रीमच्छंकरभगवत्पादाचार्य स्वामुलवारिकि [॥]
४. ^३स्वास्ति श्रीविजयाभ्युदय शालिवाहन शकाब्दमुल्ल
५. १६३० अगुनेटि विकृतिनाम संवत्सरं कार्तिक शुभ^४ १५ वि-
६. हु^५वासरं रोहिणिनक्षत्रं ई कूडिन शुभादिनमं-
७. हु^५[॥*] श्रीमद्राजाधिराज परमेश्वर वीरप्रताप श्रीवैकट-
८. देवमहारायलय्यवारु घनगिरिनगरमंहु^५ रत्नसि-
९. हासनासनुलै पृथ्विसांभ्राज्यं शेयुचुनुङ्गा^६नु

1. From the inked impres-
sions.
2. वर्य is engraved above the
line.
3. There is some space left
between lines 3 & 4.
4. Read कार्तिकशुभः
5. Read इन्दुः wherever द is
doubled read it simply
as द (with its second-
ary forms).
6. Read ०नुङ्गः wherever ङ
is doubled, read it
simply as ङ.



SCALE O. 7.

INSCRIPTION OF VIJAYARĀṅGA CHOKKANĀTHA.

१०. पांड्यधरामंडलेश्वर[लै]न दक्षिणसिंहा^९सनाय्यक्षु-
 ११. लैन काश्यपगोत्रं विश्वनाथ^९नायनिवारि वंशकर्तलैन
 १२. चोक्कनाथ^९नायनय्यवारि पौतुलैन^{१०} रंगकृष्णमुद्दुवी-
 १३. रप्पनायनय्यवारि पुतुलैन^{१०} विजयरंगचोक्कनाथना^९-
 १४. यनय्यवार लोकगुरुस्वामुलैन श्रीमच्छंकराचार्यस्वा-
 १५. मुलवारिकि । गजारण्यक्षेत्रमंडु^५ पोन्वाशिकोड्डां^६
 १६. वीधिलो पूर्व मोदुलुकोनि स्वामुलवारिकि स्वत्त^७म-
 १७. ठवुं^६ट्टुन^५ आ मठान निरत्त^७रमुगा अन्नदानं^{११}
 १८. धर्मादुलु नडिपिच्च^{१२}वलननि स्वामुलवार आज्ञापिच्चि^{१२}-
 १९. नंदुन ॥ ॥ प्रीतिगानु पूजनैवेद्यं अन्नदानं^{११}ब्रां-
 २०. ह्यण^{१३}सत्त^७पणमोदलैनदि नडिचिक्केट्टुगा सर्वमां-
 २१. न्यतांशशासनं^{१४} ब्राशि यिच्चिन क्रमं [॥*] तोट्टियं शीम-
 २२. लो महेन्द्रमंगलं^{१५} भट्टवर्त्ति^{१६}अरमावु ६४१^{१७} ता
 २३. रु १ [॥*] गोपालस्वामि तोट १ [॥*] कृष्णापुरंलो अरमा-
 २४. वु ६४१^{१७}तार २[॥*] कारकाडुलो अरमावु ६४१^{१७} तार

7. Read स्वन्तः wherever त is doubled, read it simply as त. 14. Read ताम्र०.
 8. Read सिंहासना०. 15. Read मंगलंलो read the doubled ल simply as ल.
 9. Read नाथ. 16. Read भट्टवर्त्ति
 10. Read पौतुलैन and पुतुलैन 17. A numerical symbol is used here, which is not reproduced in the transcript.
 11. Read अन्नदानं
 12. Read आज्ञापिच्चि: read the doubled च simply as च
 13. Read ब्राह्मण०

ŚRĪ ŚĀNKA RĀCHĀRYA MĀTHA INSCRIPTIONS.

२५. १ [I*] कौडयं पेटलो नंज शेयि २ [I*] तिरुचंदोरशीम-
२६. लो मंगमांबापुरल्लो¹⁵ नंज शेयि ८ [I*] तिन्नंशी¹⁸.

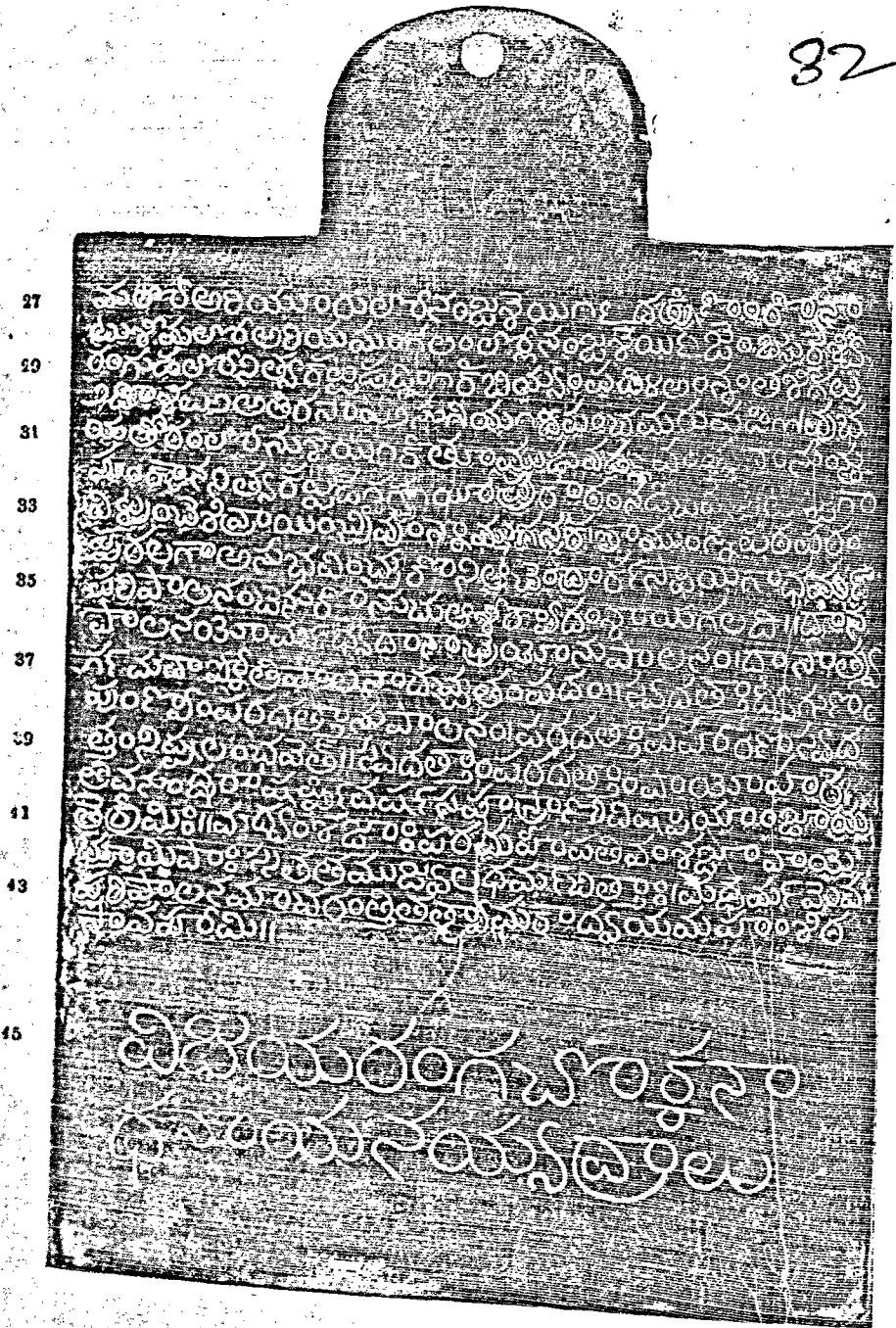
SECOND SIDE.

२७. मलो अरियूरुलो नंज शेयि १६ [I*] दक्षिणं कोना-
२८. डुशीमलो अरियमंगलंल्लो¹⁶ नंज शेयि ६ [II*] जेवुकेश्व¹⁹-
२९. रंगुडलो²⁰ नित्य कट्टड²¹ दिनं²² १ कि विव्यं पडि ४ अन्नं¹¹
तळिगल्ल
३०. २ [I*] दोशल्ल २ [I*] अतिरसाल्ल २ [I*] सुगिय १ [I*]
दीपं चमरु प[डि?] ९ [II*] वुभ-
३१. य तीरंलोनु शेयि १ कि तूमुदुवडुवंचुनानुंनु²³
३२. सुंकान नित्य कट्टडगग²¹ १ [II*] यी प्रकारं नडिचि-
वचेटगा
३३. दिट्टंचेशि व्रायिचि¹² नामुगनक तामुंनु²⁴ पठपरं²⁵-
३४. प्परलगा अनुमविंचु¹² कोनि आचें²⁶ दार्क स्थायिगा धर्म-
३५. परिपालनं चेसुकोमुचु आशीरवादं शायगलदि ॥ दान-
३६. पालनयोर्मध्ये दानाळे²⁷ योनुपालनं । दानास्व-

- | | |
|----------------------------------|------------------------|
| 18. Read तिन्नियं | in the original as दि. |
| 19. Read जम्बुकेश्वरं | 23. Read वंचुनानुंनु |
| 20. Read गुडिलो | 24. Read तामुनु |
| 21. कट्टड is a corruption of the | 25. Read पट्टपरंपर |
| Tamil word kattalai. | 26. Read आचन्द्रार्क |
| 22. The word दिनं is written | 27. Read दानाचाच्छे०. |

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T. A. GOPINATHA RAO.

SCALE O. 7.

Half-Tone by Photo-Engraving Co., Madras.

INSCRIPTION OF VIJAYABĀṆGA CHOKKANĀTHA.

३७. गमवाप्नोति पालनादच्युतं²⁸पदं ॥ स्वदत्ताद्विगुणं
 ३८. पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वद-
 ३९. तं निष्फलं²⁹भवेत् ॥ स्वदत्तां परदत्तां वा यो हरे-
 ४०. त वसुधरा³⁰ षष्टिवर्षसहस्राणि³¹ विद्यायां जाय-
 ४१. ते किमिः ॥ मध्वंशजाः परमहिपतिवंशजा वा ये
 ४२. भूमिपाः(ः)स्तततमुज्ज्वलधर्मचित्ताः । मध्वमेव
 ४३. परिपालनमाचरन्ति⁷ तत्पादुकाद्वयमहं शिर-
 ४४. सा वहामि ॥
 ४५. विजयरंगचोक्कना-
 ४६. धनायनय्य ब्राह्म [॥*]

ABSTRACT OF CONTENTS.

Line 1. (Invocation to the god). Śrichandra-maulēśvarasvāmi (the aspect of Śiva worshipped in the Śaṅkārachārya maṭha of both Kumbhakōṇam and Śrīngēri and all other Śaṅkarāchārya maṭhas).

Bl. 2-3. To Śaṅkarabhagavatpādāchārya-svāmin, who is a *paramahansa*, the highest among the *parivrājaka-āchāryas* and who resides at Kañchipura :

28. Read •दच्युतं.

29. Read निष्फलं.

30. Read वसुधराम्.

31. Read षष्टि and विद्यायां.

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SRI ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

Ll. 4-6. Be it well! In the victorious era of Śalivāhana, the year 1630 being current, on the Monday which corresponded with the 15th *tithi* of the bright fortnight of the month Kārttika, and nakshatra Rōhiṇī, in the year Vikriti :

Ll. 6-9. On this auspicious day, while Veṅkaṭadēvamahārāya who bore the imperial titles *rājādhirāja*, *paramēśvara* and *vīra-pratāpa*, being seated upon the jewelled throne at Ghanagiri (Penukoṇḍa), was ruling the kingdom of the world.

Ll. 10-15. Vijaya-Raṅga-Chokkanātha-Nāyanayavāru, the son of Raṅga-Kṛishṇa-Muddu-virappa-Nāyanayavāru and the grandson of Chokkanātha-Nāyanayavāru who was the perpetuator of the race of Viśvanātha-Nāyanivāru, who belonged to the Kaśyapa gōtra and who was the Lord of the Pāṇḍyamaṇḍala and the rightful occupant of the southern *siṃhāsana* (the southern kingdom, that is, the Madura Nāyakdom), gave to Śāṅkarāchāryasvāmi, who is the preceptor of the world (*lōkaguru*) the following :

Ll. 15-19. The *svāmin* having his own *maṭha*, from olden times, situated in the Ponvāsikoṇḍān street in the Gājaranyakshētra (Jambukēśvara, Tiruvānaikkā near Sriraṅgam) commanded (us) that in that *maṭha* charities such as feeding (*annādana*) etc., should be conducted perpetually.

INSRIPTION OF VIJAYARĀṅGA CHOKKANĀTHA.

Ll. 19-21.—(T)hereon the following order was issued on a copper plate embodying the freehold lands granted for the conduct of the *pūjā*, *naivēdya* (food offering), feeding to the satisfaction of brāhmaṇas, &c.

Ll. 21-28.—A half *mās* with one *tāru* of land belonging to the *bhattavṛitti* (land) in (the village of) Maṅgalaṅgam situated in the Tottiyam-simē; the garden of Gōpālasvāmin 1; 4½ half *mās* with two *tāru*s of land in Kṛishṇāpuram; 4½ half *mās* with one *tāru* in Kārakkāḍu; 2 *śeys* of wet land in Kōṇḍayampēṭṭai; 8 *śeys* of wet land in (the village of) Maṅgamāmbāpuram situated in the Tiruchendurai-simē; 16 *śeys* of wet land in Ariyūr situated in the Tinniyam-simē; and 6 *śeys* of wet land in the village of Ariyamaṅgalam situated in the Kōṇḍāḍu-simē in the south.

Ll. 28-32.—For the daily offerings consisting of 4 *paḍis* (measures of uncooked rice) 2 *taḷigais* of cooked rice, 2 *dōśais*, 2 *atirasams*, 1 *sigiyan*, and ½ *paḍi* of oil (for lamp), to be offered to the god in the temple of Jambukēśvaram, the following were given, namely, *śeys* (of land) on either bank (of the river Kāveri), as also the tolls (here, a portion of the passage is somewhat obscure).

Ll. 32.—We have made these arrangements, in accordance with which the deed was also written,

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

so that (the charity) might be conducted in this (aforesaid) manner; you and your line of disciples shall also enjoy (the lands), shall conduct the charities as long as the sun and the moon subsist and grant us your blessings.

(Then follow the four common verses conveying the virtues of the protection of charities and imploring the subsequent generation of kings to protect this charity).

No. IX.

A FIRMĀN BY THE EMPEROR OF
DELHI (?).

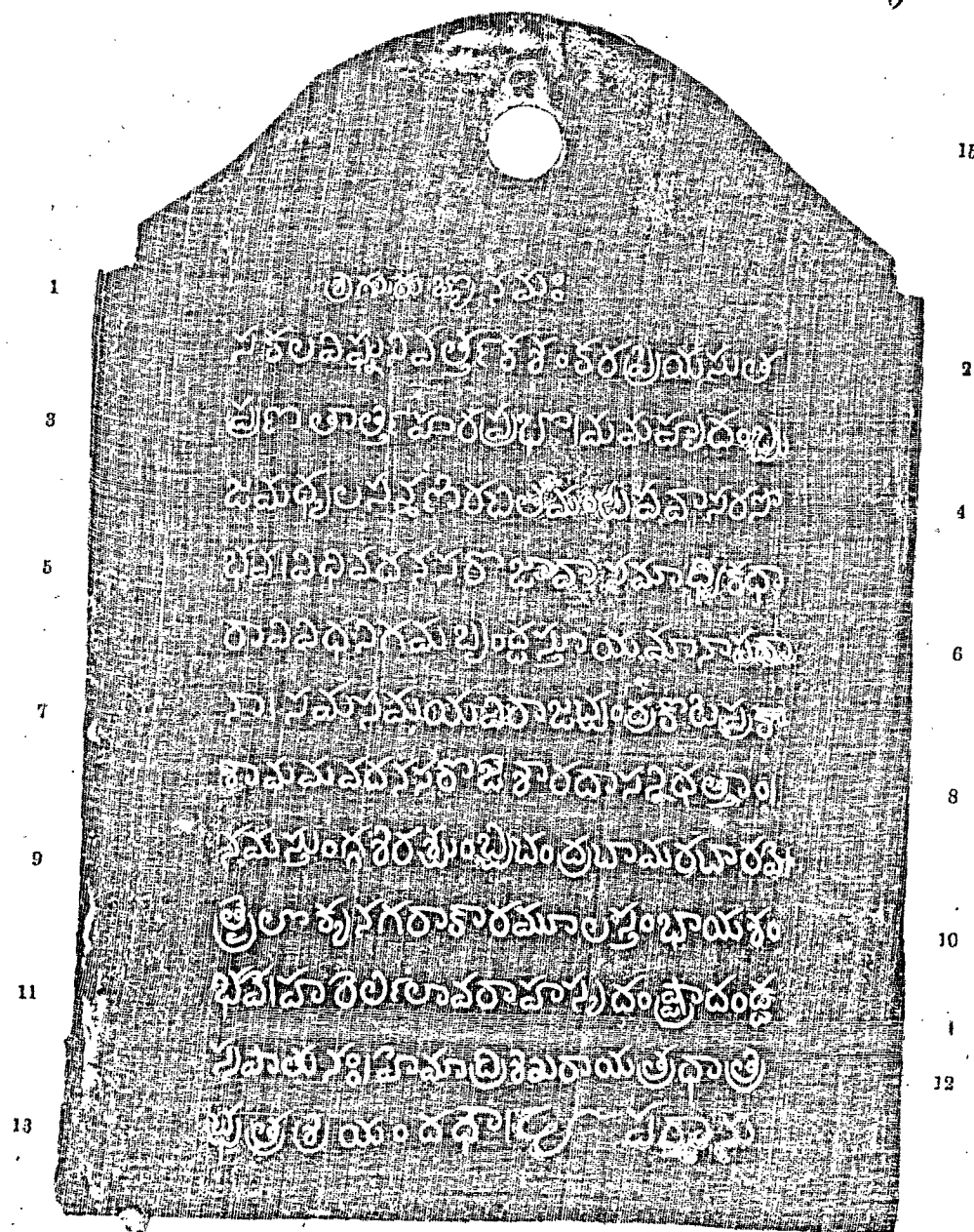
HIJIRA 1088.

THE inscription edited below is a *firmān* issued in favour of His Holiness, the Svāmi Paramahansa Parivrājākāchārya of the Śārādā maṭha in the sacred place of Kāñchi, otherwise known as the Satyavrataśhētra, embodying in it an annual *inām* of 115 *varāhas*, meant for the purposes of worship and daily offerings to the god Chandramaulīśvara and for the feeding of Brāhmanas. The grantor of the *inām* is described as 'an Emperor who is obeyed by all the world, who is a Sultan upon whom all the mahārājas depend and who is the representative of god on earth.'

The inscription is written in the Telugu alphabet; the first part of the record which is engraved on the first side of the first plate is in the Sanskrit language; the second part beginning from

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

l. 13 up to l. 27 is in the Persian language; the third part, from ll. 27 to 39 which embodies the *prāśasti* of the *svāmis* of the Śārādā-maṭha, is once again in Saṁskṛit; then, the fourth part, from ll. 40 to 47 is in the Telugu language; the last and the fifth part is again in Persian. The inscription is dated the 1st of the month Shauval of the year 1088 of the Hijira Era, which is equivalent to 1710 A.D. In A.D. 1707, the great Moghul Emperor Aurangazib died and was succeeded by Bahadur Shah, but the latter died in an attempt to put down the Sikhs at Lahore in 1712. The date of our firman falls within the reign of this Emperor, who is said to have been a wise and valiant prince, and as such might very likely have made the grant of the *inām* to the *svāmi* of the Śārādā-maṭha of Kāñchi. But the document is silent about the actual name of the Emperor who ordered the *inām* to be given to the *maṭha* and therefore we may believe that it was perhaps issued by Bahadur Shah. The order is addressed to the village officers, villagers and the tax-gatherers in Changalpaṭṭu division; the person who made a representation to the imperial Court for the granting of this *inām* was Liṅgōji Sangarsu, the Tarafdār (collector of revenue) of the district of Mēlpāka belonging to the Changalpaṭṭu jurisdiction; at the



SCALE 1/6.

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A FIRMĀN BY THE EMPEROR OF DELHI.

end of the record is the signature of Tamada Bhānuji, the District Revenue Accountant.

The village Mālpakkam mentioned in the inscription is situated in the Madhurāntakam Talūka of the Chingleput District.

I am indebted to Prof. K. Amrita Rao, M. A., the polyglot scholar and eminent philologist, for the translation of and notes on this copper-plate grant, and I take this opportunity to offer him my grateful thanks for the trouble he has taken on my account.

TEXT

FIRST PLATE, SECOND SIDE.

श्रीगुरुभ्यो नमः

१. सकलविघ्ननिवर्त्तक^३ शंकरप्रियसुत
२. प्रणतार्त्तिहर^४प्रभो । मम हृदं^५-
३. जमध्यलसन्मणिरचितमंटप^६वासरसो
४. भव । विधवदनसरोजावासमाध्विका^७-
५. राविविधनिगम^८वृंहस्तूयमानापदा-
६. ना । समसमयविराजच्चंद्रकोटिप्रका-
७. शा मम वदनसरोजे शारदा सन्निधत्तां ।^२

1. From the original and the impressions.	3. For निवर्त्तक Read निवर्त्तक
2. These two śloka occur in a work called the <i>Sivāshtapadi</i> of one Chandraśekharaēndra Sarasvati, one of the pontiffs of the Kāmakoṭi pīṭha.	4. " प्रणतार्त्ति " प्रणतार्त्ति
	5. " हृदं " हृदं
	6. " मंटप " मंडप
	7. " माध्विक " माध्विक
	8. " वृंह " वृंह

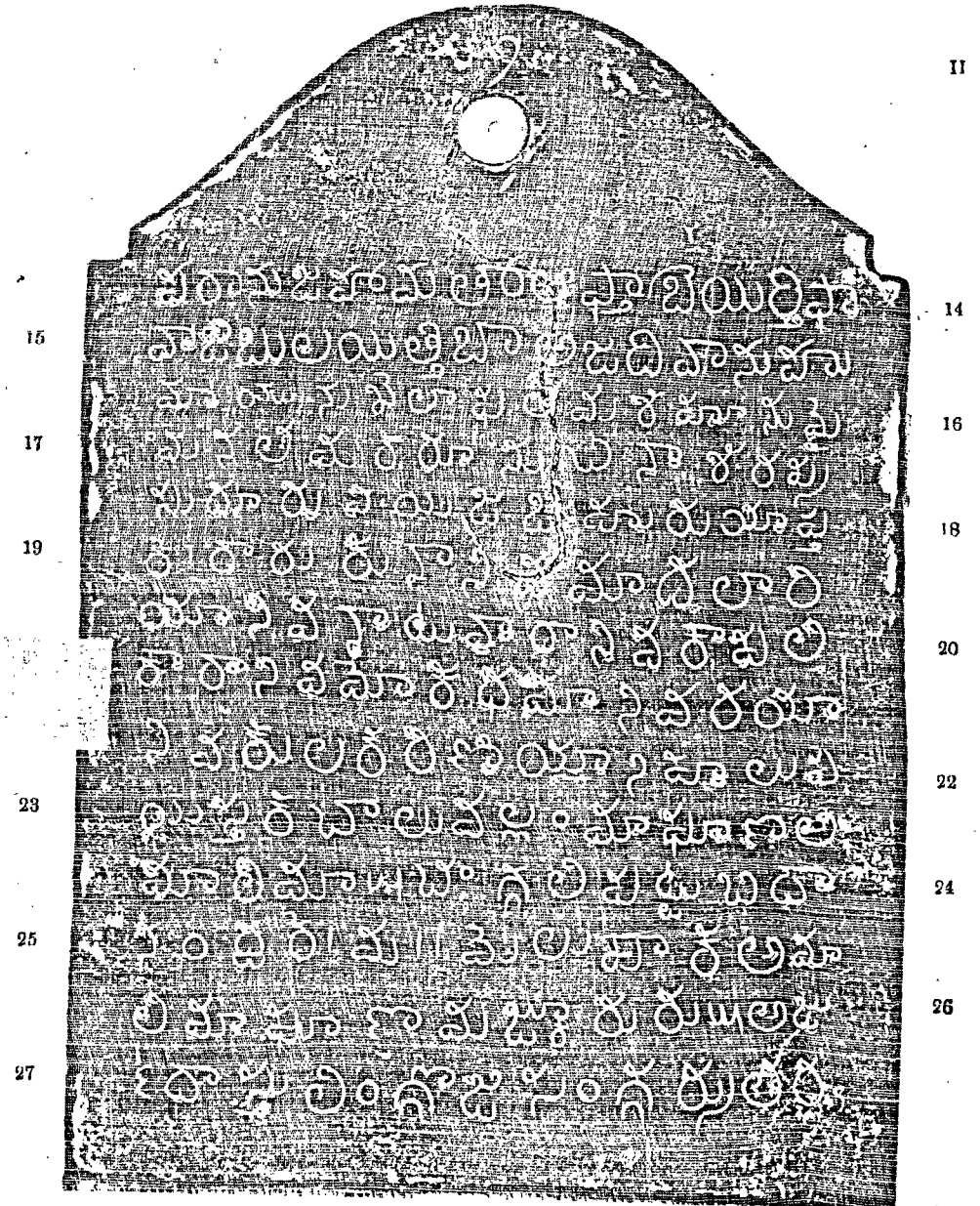
ŚRĪ ŚĀṆKARĀCHĀRYA MATĪHA INSCRIPTIONS

८. नमस्तुंगशिर(१)श्चुंवि^१चंद्रचारचारवे ।
९. त्रैलोक्यनगराकारमूलस्तभाय शं-
१०. भवे । हरेलीलावराहस्य दंष्ट्रादंष्ट्र-^{१०}
११. स्त पातु नः । हेमाद्रिशिखरा यत्र धात्रिः*

SECOND PLATE, FIRST SIDE.

१२. च्छत्रश्रियं दधौ । पर्मानु
१३. परानुजहामता^{११}आप्तवे यितिफा
१४. वाजिबुल यितिबा अजदिवानु हु-
१५. मायुनु^{१२}खेलाफतमशहनुमै
१६. मनत^{१३}मकरनु चिना शरप्स

9. „ ०श्चुंवि „ ०श्चुंवि 12. दिवानु हुमायुनु should be
10. „ दंष्ट्र „ दंष्ट्र written diwāni humā-
* „ धात्रि „ धात्री yūm: The august or
11. पर्मानु परानु जहामता should imperial Court. खेलाफत,
be farmān-farmāi jahān- Caliphate, imperial dig-
mutā, i.e., an issuer of nity, monarchy. मशहनु,
orders (monarch, em- filled, charged with.
peror, who is obeyed by
the whole world). 13. मैमनत मकरनु, august, e.g.,
पर्मानु परानु....यितिबा refers nama'i humāyūm mai-
to the Emperor. manat maqrūn means
अज दिवानु....from the office an august, imperial,
of such an Emperor. royal letter. चिना, thus.
आप्तवे, of the sun. शरप्स सुदुरु promulgated,
यितिफा, at the zenith. issued with dignity. स is
वाजिबुल यितिबा, who deser- unnecessary in शरप्स,
ves to be obeyed. we should have शरफ.



SCALE O. G.

88

A FIRMĀN BY THE EMPEROR OF DELHI.

१७. सुदूर व यिजजुहुयस¹⁴
 १८. के । कारकु नानि¹⁵ व मादलारि
 १९. यानि व नाटुवारानि¹⁶ व कापलि
 २०. कारानि व मोकधमानि¹⁷ वरया
 २१. नि व कुलकरिणियानि ह(1)लुप
 २२. यिस्तक चालु¹⁸ वल्लं माघाण अ
 २३. मालिमा¹⁹ चंगालिपट्टु विदा
 २४. नंदके²⁰ । म²¹ ॥ मेलु पाक अमा

14. यिजजुहुयस (प्त) = same as सरप्स सुदूर.
 15. कारकुनानि, clerks. मादलारि, *modalālu*, a chief or headman, *mudalāli*, a president, a proprietor. *Mudali*, a title of agricultural and some other respectable class. I think मादलारियानि may be taken as respectable people of the village.
 16. नाटुवारानि, villagers, कापलिकारानि, agriculturists.
 17. मोकधमानि, *Mokaddam*, the head of a village or caste. रयानि, farmers, कुलकरिणियानि, village accountants.
 18. हलुप यिस्तक चालु should be हाल्व यिस्तवाल, *i.e.*, present and future. वल्लं, I think should be पल्ल. *Māgāni*, a division of a revenue district usually consisting of 6 or 7 villages; the subdivision of a *tahsildari*. It also means wet cultivation. This meaning suits the context on account of पल्ल.
 19. अमालिमा, artificers, artisans, workmen, agents; *tax-gatherers*: governors, rulers, notably *tax-gatherers* suits the context.
 20. विदानंदके, let them know that.
 21. म is redundant.

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ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

२५. लि माघाण मज्जूर रु²² अर्जु
२६. दास्तु²³लिगो जि संगर्सु तर

SECOND PLATE, SECOND SIDE.

२७. पुदारहे²⁴ नूटपधेनु
२८. वरहालकु [॥*] स्वस्तिश्रि²⁵मदखिल भूम-
२९. डलालंकार²⁶त्रयस्त्रिंशत्कोटि-
३०. देवतासेवित श्रि²⁵ कामाक्षिदेवि सना-
३१. ध²⁷श्रि²⁵मदेकांननाध²⁸साक्षात्कार प-
३२. रमाधिष्ठान कृतदि चतुर्युग-
३३. सकल धार्मिक²⁹राजपरिपालि-
३४. त सकल वेदशास्त्र मूल भूत-
३५. सत्यव्रतनामांकित³⁰कांचि³¹दि-
३६. व्यक्षेत्रे शारदामठसंस्तित³²श्रि-²⁵

22. मज्जूर रु: रु. is redundant.

23. अर्जुदास्तु, petition, representation.

24. तरपुदारहे, *Tarafdar*, is an officer of Government in charge of a *Taraf*, (firka, division of a taluq), collecting the revenue and exercising chief revenue and police authority in his district. It also means—The holder of a taraf-portion of village lands.

25. For श्रि Read श्री, also in lines 30, 31, 36, 38, 39.

26. For भूमंडलालंकार Read भूमंडलालंकार

27. For सनाध Read सनाथ

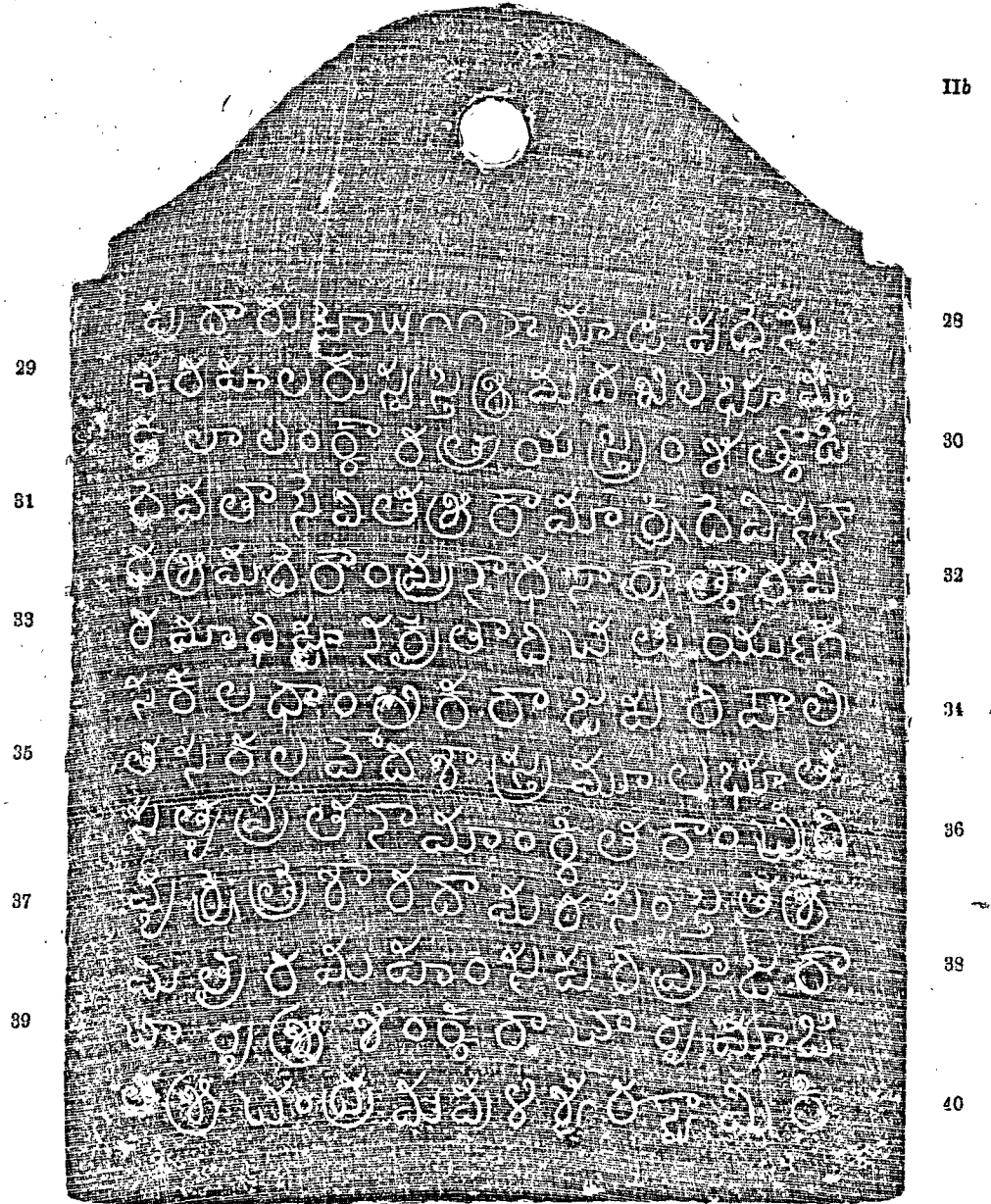
28. „ एकांननाध „ एकांननाथ

29. „ धार्मिक „ धार्मिक

30. „ नामांकित „ नामांकित

31. „ कांचि „ कांची

32. „ संस्तित „ संस्थित



SCALE O. 6.

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A FIRMĀN BY THE EMPEROR OF DELHI.

३७. मत्परमहंसप्रतिवाजका-
३८. चार्यश्रि^{३५}शंकराचार्यमाजि-^{३३}
३९. त श्रि^{३५}चंद्र मधुलिश्वर स्वामिकि

THIRD PLATE, FIRST SIDE.

४०. दिपाराधन नित्य नैवेद्य ब्राह्म^{३४}-
४१. ण समाराधन मोदलैन सकल वि-
४२. ध पूजार्थ^{३५}मानु । यिनामु कट्टु
४३. चेशिनारं अदिगनक निराछेदन-
४४. गा सालु बस्सालु स्वामिकि यि-
४५. नां नडि पिं स्तू वच्चेदि ता
४६. लिक्कु ब्राशि पुच्छुकोनि अस्सि^{३६} पर
४७. मानु तिर्गा यिच्चेदि च मा १
४८. है सज्जालु स
४९. न १०८८-४ = १०८८
५०. पर्वा
५१. निमो कर बुल
५२. हजरतुल खाका
५३. नि^{३६}मोत मिनु हाल तु

33. For शंकरा Read शंकरा
माजित „ पूजित

34. „ ब्राह्म. „ ब्राह्म.

35. „ पूजार्थ „ पूजार्थ

36. अस्सि—original.

I cannot understand the
symbol after 1088; 1st
of Shauwal 1088 Higira.

Shauwal, the tenth
Muhammadian month,
beginning with the
Bairam feast or break
of the fast of Ramazan.

36. परवान्नि = permission.

मोकरिबुल हजरतुल खाकानि
मोकरिबुल near, of one who
is near (minister).

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ŚRĪ ŚĀṆKARĀCHĀRYA MĀṬHA INSCRIPTIONS.

५४. ल सुलुतानि मज्जु अ
 ५५. अतुवाके^{३७} हवाखो हे मह(१)
 ५६. रजह(१) न वाके जिल्लु यिल्लु^{३८} यिला
 ५७. चा मादा भानु जि मज्जु अ
 ५८. दारु^{३९} शाहो

हजरतुल of the presence.
 खाकानि of the King-Em-
 peror.

permission from near the
 presence or of the
 minister, i. e., King's
 order issued from the
 imperial Court. मोतमि-
 नुदालतु should be मोतमि-
 नुदालतु protector of the
 Kingdom.

37. मज्जुअतुवाके *Majma*, a
 place of assembly, a
 concourse, crowd, meet-
 ing.

tawaqqu hope, desire;
 reliance, expectation.

taug (v.n.) a necklace,
 chain, collar, a ring, a
 circle round anything.
 We may therefore take
 it in three ways the
 Emperor, at whose
 court the whole circle
 (i. e., all) the (tributary)
 Mahārājas meet, or the
 Emperor, in whom the
 hopes of all the Mahā-
 rājas are centred, or
 on whom all the Mahā-
 rājas place their reli-
 ances, i. e., depend.

38. जिल्लु यिल्लु यिला zillu'l-lah,
 the shadow or represen-
 tative of God (a royal
 title or epithet).

39. *Majmua-dār*. In Tamil
 countries, a district re-
 venue accountant.
 Generally, he is a
 native revenue account-
 ant, who keeps the
 account of the Jama or
 Government collections
 under the native govern-
 ments. In Hindustan
 he was the revenue ac-
 countant of a District,
 subordinate to the Amil
 or manager and remov-
 able at pleasure. In
 Mahratha finance the
 Majumdar was a kind of
 Auditor whose function
 it was to *inscribe all*
writs and deeds and to
 write on all accounts of
 receipts and disburse-
 ments after examina-
 tion. In *Gujerat*, keepers
 of revenue records.

Mujumoodār. The Head-
 Accountant of a Taluq
 Outocherry.

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IIIa

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SCALE O. 6.

A FIRMĀN BY THE EMPEROR OF DELHI.

TRANSLATION.*

Salutation to the preceptors !

“Oh Lord, who is the beloved son of Śaṅkara, the remover of all obstacles (difficulties) and the dispeller of the sorrows of those who bow down to thee ; take a delight in residing (be pleased to reside) in the *maṇḍapa* (temple) made of brilliant gems in the middle of my lotus-like heart. May Śārādā reside in my lotus-like mouth, Śārādā, who is, as it were, the stream of honey flowing from the lotus-like face of Brahmā, Śārādā, whose actions (glorious utterances) are praised by the several Vēdas and whose lustre equals that of crores of moons shining simultaneously. Reverence to Śambhu, who is rendered beautiful by a chowri, which is the moon that lightly rests upon his lofty head, and who is the pillar of foundation for building ‘the city of the three worlds’. Let the tusk of the boar of amusement of Hari protect us, on account of which tusk, the earth looked like a beautiful umbrella on the top of Mount Sumēru.

Firmān issued (with honour and dignity) under the authority of the august and imperial government of an Emperor, who is obeyed by all the

* By Prof. K. Amrita Rao, M.A.

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

world, and who resembles the sun at his zenith and is worthy of being obeyed.

Let the clerks, landed proprietors, villagers, agriculturists, headmen of villages, farmers, village karnams, the present and future tax-gatherers of wet lands of Chaṅgalpaṭṭu hereby know that on the representation (petition) of Liṅgōji Saṅgarsu, Tarafdar (collector of revenue of the district) of Mālpāka, belonging to the aforesaid jurisdiction, we have ordered an inam of 115 varāhas to be granted for purposes of worship (waving lights before the idol), daily offerings of cakes &c., and all other kinds of worship such as feeding of Brāhmaṇas, to god Chandramaulīśvara, worshipped by his Holiness Svāmi Paramahansa Prarivrājakāchārya of Śārada matha in the sacred place of Kāñchi, otherwise called Satyavrata, the source of all Vēdas and Śāstras, patronised by all the beneficent kings of the four ages beginning with Kṛita-yuga, a sacred place, where Śrī Ēkāmanātha, the consort of Śrī Kāmākshī, served by 33 crores of gods, who are the ornament of the earth, chose to reveal himself. The *inām* amount, therefore should be paid to the God, every year, without fail. A copy should be made and the original firmān should be returned : 1st of Shauval 1088.

Order issued from the court of the Emperor,

A FIRMĀN BY THE EMPEROR OF DELHI.

who is the protector of the Empire, a Sultān upon whom all the mahārājahs who are the well-wishers of the Empire depend, and who is the representative of God on earth. Tamada Bhanuji, District Revenue Accountant."

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No. X.

AN INSCRIPTION OF ŚAKA SAMVAT 1608.

THE subjoined inscription is engraved on two sides of a single plate in an extremely slipshod manner and in a kind of Nāgari character which is quite modern and which is very peculiar for the shapes of the letters and it is full of mistakes. The first part of the inscription from l. 1 to l. 3 is in the Telugu language; then comes the Saṁskṛit *praśasti* of the *Svāmis* of the Śārādā-maṭha of Kāñchi and cover ll. 3 to 15 and the rest of the document is in Telugu.

The inscription is dated Saturday, the 15th *tithi* of the bright half of the month Vaiśākha, in the year Prabhava which corresponded with the Śaka year 1608. On this day there occurred an eclipse of the moon; on this *punya-kāla*, Mahadēvendra Sarasvatī, disciple of Chandraśekhara Sarasvatī of the Śārādā-maṭha of Kāñchi gave to a brahmana named Rāma Śāstri who belonged to the

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

Hoysana Karnāṭa sect (*i.e.*, the Karnāṭakas of the Hoysala country, one of the sub-division of the Karnāṭakas) and of the Āśvalāyana sūtra and Kāmākāyana Viśvāmitra gōtra, land in the village of Mēlupākkam and some taxes, two *varāhas* per annum from the *matha*, and two house-sites. The village of Mēlupāka belonged to the Jāghir-simē granted to the *matha* in the Chaṅgalpaṭṭu jurisdiction sometime before the date of our record by the brothers Akkanna and Mādanna of Gōlakoṇḍa. As regards the date, Mr. L. D. Swamikkannu Pillai writes as follows.—“Ś 1608, Prabhava, Viśākha, Śudi. 15, Saturday, lunar eclipse. Ś 1608 A.D. =1686-87; but Prabhava was A.D. 1687-88. The day intended was Saturday, 16th April, A.D. 1687. The *tithi* commenced at '58 of the day and ended at '55 of the following day. There was no lunar eclipse on the day in question.” The brothers Akkanna and Mādanna mentioned in the inscription under notice were the ministers of the Kuṭb Shāhi Sultān, Abul Hāsan. They are also said to be the uncles of the devotee Rāmadāsa, who is believed by people to have held the Tahsildāri of Bhadrāchalam and who was put to torture for embezzlement of the public revenue, for the purpose of building a temple for the god Rāma and endowing it. Abul Hāsan, the last of the Sultāns of Gōlakoṇḍa, is said to have

AN INSCRIPTION OF ŚĀKA SAMVAT 1608.

confided the conduct of the affairs of his Government to these brāhmaṇa ministers and was himself enjoying life. The following account of these two persons is taken from the Madras Epigraphist's Annual Report for 1915. “The Dutch journalist Havart supplies some information about Akkanna and Mādanna, the ministers of the Kuṭb Shāhi kings, Abdulla Kuṭb Shāh and Abul Hāsan. They were two brothers born of a very poor family who entered service as shroffs in A.D. 1666 on a pay of 10 *gilders* per mensem, under Saiyyad Mustapha, a nobleman of Gōlakoṇḍa known to fame as Mir Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery which cost Mir Zumla his high office under the Nabobs of Gōlakoṇḍa. Mādanna became a very prominent figure in the administration of the kingdom so much so that the Sultān left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani and the Vernaculars of the country and lived in a kingly style. As the golden palanquin in which he went out, passed in

ŚRĪ ŚĀṆKARĀCHĀRYA MĀTHA INSCRIPTIONS.

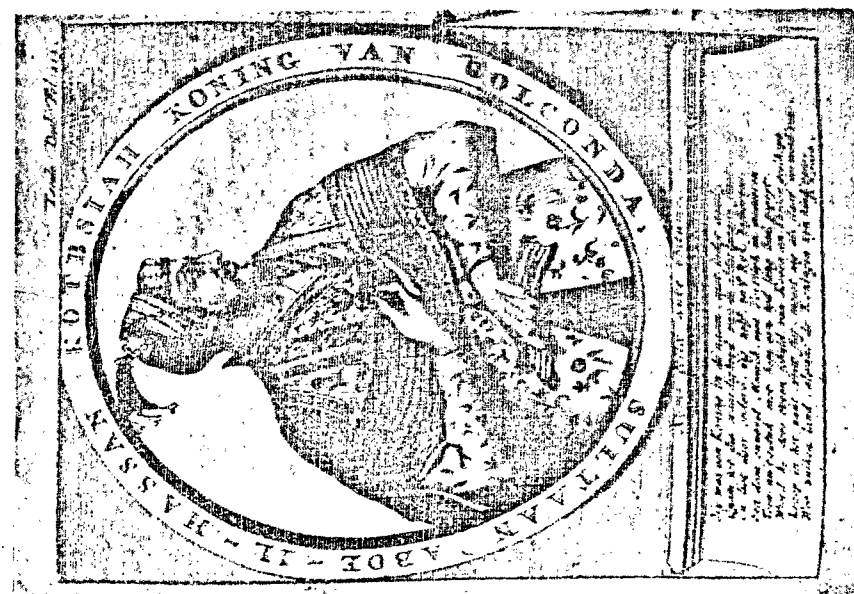
the streets, people showed their respect by stopping on the way. He was very kind to the Dutch and the author of the journal, Havart, says that he had the honour of seeing Mādanna often.

"Having served under Abdulla Kuṭb Shāh (A.D. 1611-72) the two brothers seem to have maintained the same high position also under the reign of Abul Hāsan, the successor of Abdulla Kuṭb Shāh. But they were not to maintain this long. In A.D. 1685 the Mughal king, Aurangazeb marched with his army into Gōlkonḍa and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sultān they murdered the two brothers who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people (fig. d. on Plate II). The head of Mādanna was severed from the body and sent to Aurangazeb while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of October 1685 when the Mughal army entered Gōlkonḍa and perhaps before the end of that month. The Sultān Abul Hāsan who thought that he would now be safe was himself deposed and confined in Daulatabad in 1687."

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Madanna Suryaprakasa Rau,
The Prime-Minister of Abul-Hassan.



Sultan Abul-Hassan Kuṭb Shāh,
King of Golkonda.

AN INSCRIPTION OF ŚAKA SAMVAT 1608.

Four pictures are reproduced from Havart's Journal. Under each one of the pictures, Havart has affixed a short passage in the Dutch language giving an estimate of each of the personages depicted there. They run as follows:—

PLATE II.

Tweede deel, Fol. 219=Second Volume, p. 219.

Akkanna and Mādanna.

Sultaan Aboe-il-Hassan Kotbsiah Konig van
Golkonda, =Sultan Abu-l-Hassan Kutbshah,
King of Golkonda.

Nemo felix ntae obitum=No one is happy
before his death.

Hy was een Koning in de naam, niot in der
daad.

Quam tot die waardigheit van de alderlaagste
staat.

En liet don andere, zig zelf, ent Ryk bestieren.
Een dom, onnozel Mensch, niet Vorstlyk in
manieren

Toen nu't geluk met hem een tyd lang had
gefopt (?)

Wierd hy don Eygen Schuld van Kroon En
Throon geschopt.

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

Kroop in het zant, vrat stof, moest zich als
slaaf Vermindren.

Wee Zulken land alwaar de Koningen Zyn
Kind'ren.

TRANSLATION.

He was a king (only) in name, (and) not in deed
(actually). He attained to that dignity from the
very lowest position and allowed himself and his
kingdom to be governed by others. He was a
stupid and silly man, and not kingly in manners
(never behaved like a king). When now fortune
had fooled with him a long time, he was kicked
from (deprived of) his crown and throne by his
own fault. He crept in the sand, ate dust, and
had to humiliate himself (behave) like a slave.
Woe to that country where kings are (mere)
children.

D. HAVART.

Tweede deel, Fol. 219=

Second Volume, p. 219.

Mādoena Sureparkaas Row Albestierder van het
Golcondeze Ryk = Mādanna Suryapraṇas' Rao,
All-Governor (Regent, Prime Minister, etc.)
of the Golcondian Empire.



The bodies of Akkanna and Madanna
being dragged through the streets.



Akkanna, The Commander-in-chief
of Abul-Hassan.

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AN INSCRIPTION OF ŚAKA SAMVAT 1608.

Hier Zietmen Mādoena naar't leven afgetekend,
Die van den eersten tyd Zyns Ionkheyds
afgerekend.

Tot aan Zyn dood toe was een speel-kind vant'
geluk:

Hy is van niet tot zoo een hoogen trap
verheven,

Dat zelf de Konink naar Zyn wenk heest
moeten leven:

Hy heest Zyn Eygen Heer (O heylloos
schellemsteek!)

Van ampt, en staat gezet, ja alles derven
wagen,

Maar tragtende Zyn Vorst levren in de hand,
Des vyands, raakte hy, toen't uytquam aan
een Kant,

Door sidemaktas swaard, teynd moet de last
tog dragem.

(TRANSLATION).

Here we see Mādanna drawn to life, who was
the play thing of fortune from the beginning of his
youth until his death. He has risen from nothing
to such a high level that even the king must obey
him. He has removed his own master from office
and state (O sacrilegious act of scoundrelism!)

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

Nay, he dared to do anything. But, while attempting to deliver his king into the hands of the enemy he was discovered and lost his life through Sidemakta's sword. In the end, after all the burden must be borne.

D. HAVART.

Tollantur in altum ut lapsu graviore ruant—Let them be borne on high that they may rush to their fall more heavily.

Tweede deel, Fol. 220—
Second Volume, p. 220.

Akkana Opper-boekhouder en Generalissimus von het Golcondaze Leger—.

Akkanna Upper-bookkeeper (senior Accountant) and Supreme General of the Golcondian Army.

Alter idem—the second, the same.

Hier Zietmen in het kleyn de schets van Akkana.

Een beest in menschen schyn: wiens loze boze streken,

Wiens schelmery en trots: niet syn om uyt te spreken.

Geen grooter booswicht droeg de stad van Golconda.

AN INSCRIPTION OF ŚĀKA SAMVAT 1608.

Deelaghtig aan 'tverraad zyns broers, nooit wel te vreden,
Heest hy de zelve straf op eenen tyt geleden.

TRANSLATION.

There we see in miniature, the portrait of Akkanna a beast in human form: whose cunning, wicked tricks, whose scoundrelism and pride, should not be uttered (spoken about). No greater villain did the town of Golconda ever witness. Participating in the treason of his brother, he was never contented he suffered the same punishment and at the same time as Mādanna.

D. HAVART.

Tweede deel, Fol. 222—
Second Volume, p. 222.

Madoena en Akkana. Twn gebroeders vermoort,
en schandeluk ten tom Gestellt—

Mādanna and Akkanna. Two brothers murdered and scandalously exhibited.

TEXT 1.

श्रीमहादेव ।

१. [स्व]स्ति श्री विजयाम्बुदयशालीवाहनशक वंग० ल १६०८

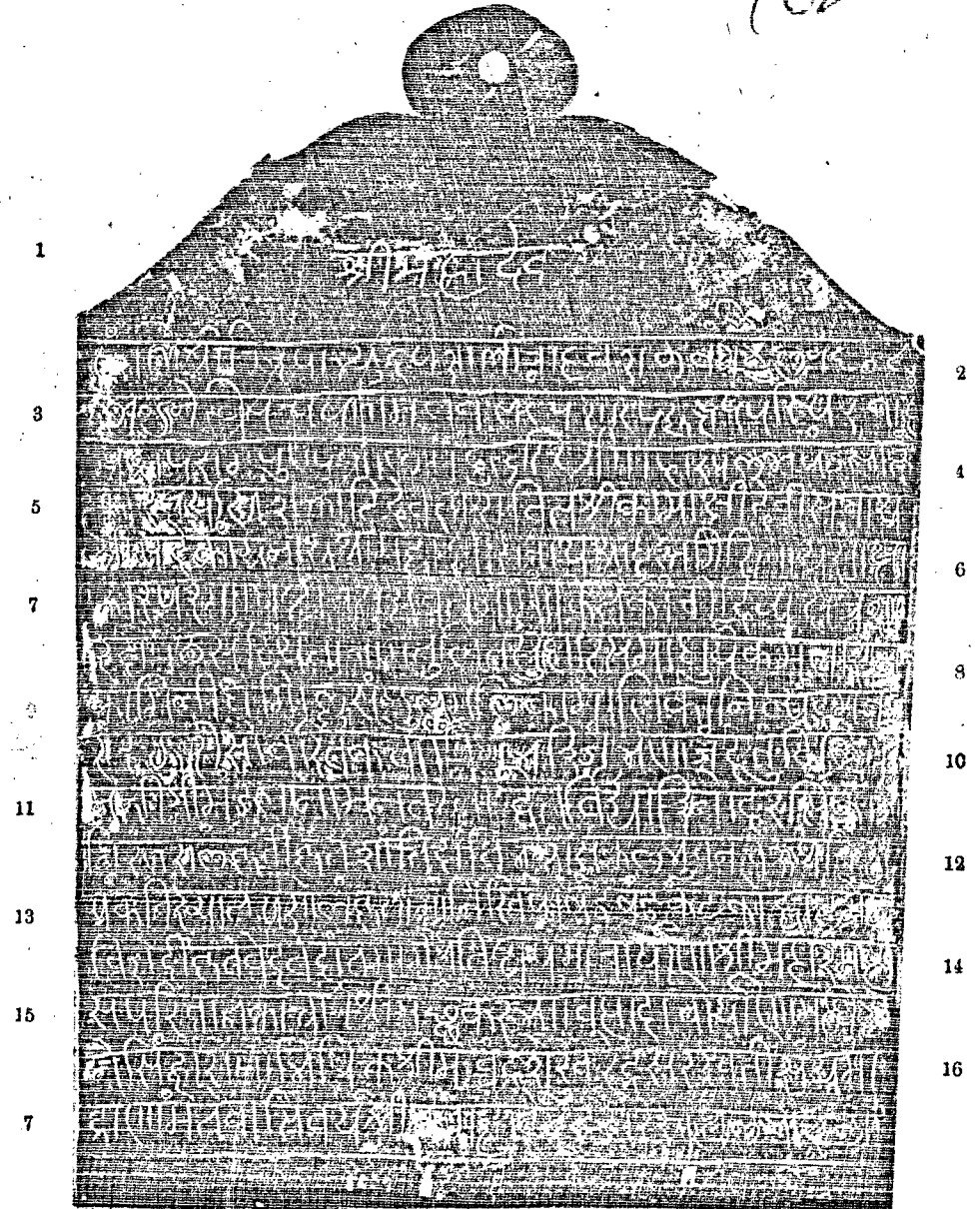
२. [भागुनेटि प्रभवनाम संवत्सरं वशाख^२ शुद्ध १५] स्थिरवा[रं]

1. From inked impressions. 2. Read वैशाख

ŚRĪ ŚANKARĀCHĀRYA MATHA INSCRIPTIONS.

३. चंद्रोपरागपुण्यकालमंदु [स्वस्ति श्री] मदाखलभ^३ [मंड] ला-
[लं]-
४. कार त्रयाक्षिश[त्को]टिदेवतारा[धि]तश्रीकामाक्षीदेवीसनाथ-
५. श्रीमदेकांमनाथ श्रामहादेवास[न]थ^४ श्राहस्तगिरिनाथसाक्षा-
६. [त्का]र परमाधिष्ठान^५सत्यव्रतनामांकितकांचीदिव्यक्षेत्रशा-
७. रदा[म]ठसंस्थिताना^६मतुलितसुधारसमाधुर्यकमलासन-
८. कामिनीधम्मिल्लसंपुल्ल^७मलिकामालिकानि[ष्यं] दमक-
९. रंदशरीसौवस्थिकवागुंभ[वि]अंभणा^८नंदतुंदिलित-
१०. मनी[षी]मंडलाना^९मनवरताद्वैत^{१०}विद्या[धि]नोदरसिकानां
११. निरंतरालंकृतीकृतशांतिदाति[भूम्नां] सकलभुवनच[क्र]-
प्रतिष्ठा-
१२. [प]^{११}कविख्यातयशोलंकृतानां निखिल[ल*]पापंडपंडकंटको-
द्धाटनेन
१३. विशदीकृतवेदवेदांतमार्गप्रतिष्ठापमा^{१२}चार्याणां श्रीमत्परमहं-
१४. सपरिव्राजकाचार्य[र्य]श्रीमच्छंकरभगवत्पादाचार्याणामधि[ष्ठा]-
१५. ने सिंहासनाभिषिक्तश्रीमद्चंद्रशेखरेन्द्रसरस्वतीसंयमा^{१३}

- | | |
|--------------------------------|---------------------------|
| 3. Read मदाखिलभू | 8. Read सौवस्थिकवागुंभवि- |
| 4. Read देकाप्रनाथश्रीमहादेवी- | जुम्भणा |
| सनाथश्रीहास्ति | 9. Read मनीषिमण्डलाना |
| 5. Read परमाधिष्ठान | 10. Read द्वैत |
| 6. Read संस्थितानामतुलित | 11. Read प्रतिष्ठापन |
| 7. Read संपुल्ल | 12. Read प्रतिष्ठापना |
| | 13. Read संयमीन्द्राणा |



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१६. द्राणामंतेवासिवर्यश्रीमहादे[वे]द्रसरस्वतुल चारु (आ)

SECOND SIDE.

१७. आश्वलायनसत्रुलैन वामकायनविश्वामित्र[गो]त्रुलैन
 १८. होयसानेकत्रोडवारामशास्तुलवारिके¹⁴ गोलको[*]ड अक्क
 १९. नमदं[न]वारु विचिन तममुसाम्रामंलो चंगलपट्ट[शा]गीरु
 २०. [सी]मल अजूरुदग्गेर मेलुपाकलोनु अग्रहारं चास¹⁵ पनमा-
 २१. नसास्थ्यं ऊरिकि उत्तरं च[रु]उकु दक्षिणपु प[श्चि]मडि-
 मिका १-
 २२. व कण्णारुला¹⁶ तलयीडुकांडलु आयदुकांडलु मान्यमुंनु
 संवत्स-
 २३. रानकु मठमुलोनु वरपाशनं २ रेंडु वरहालुंनु नव[श]तं रेंडु
 २४. नु आग्रामं लो कनुवडि कलानिकि कानुगोयि देशमुखि मर ३
 २५. मूडु अडुलुंनु श्रीचन्द्रमौलीश्वरस्वामिकि मर[अ]नुडुंनु यीता-
 २६. लुगु अडुंलमगनुंनु श्रीचन्द्रमौलाश्वरस्वामिकि अपितंगा-
 २७. नु दत्तं चेसि दानशासनं त्रासि विचिनामु ॥ श्रीराम ॥-श्री ॥
 २८. दानपालनयोर्मध्ये दा[ना]छेया¹⁷नुपालनं दानात्स्वर्गमवा-
 २९. न्नाभि पालनादच्युत पद¹⁸ ॥ स्वदत्ता[दि]मुणं पुण्यं
 परदत्ता¹⁹-

14. Read कर्नाटवारु

15. Read चेसि

16. Read कण्णारुलो

17. Read छेयो

18. Read मवाप्नोति पालनाद-

च्युतं पदम्

19. Read िमुणं पुण्यं परदत्ता

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS.

३०. नुपालनं पर[द]त्ता[प]हरेण [स्व] [द*]त्तं नि[ष्क]लं
भवेत् ॥ श्री ॥

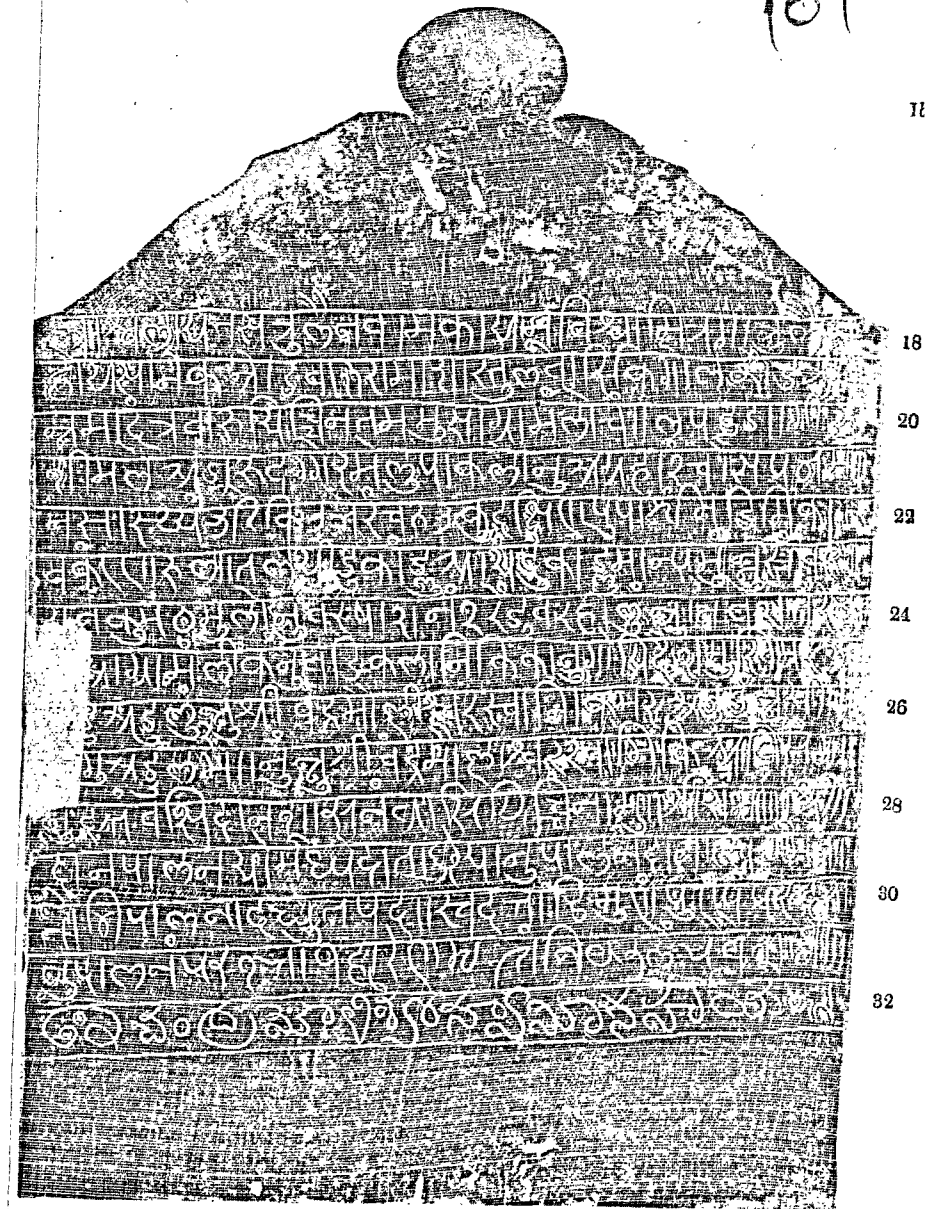
३१. श्रीचंद्रमौलीश्वरस्वामीसहायं

ABSTRACT OF CONTENTS.¹

Śrī Mahādēva Sarasvati, the disciple of Śrī Chandrasēkhara Saraśvati, who was an ornament of the world; who belonged to the Śāradā maṭha, which is situated in the divine (city of) Kāñchi, in which are the temples of Ekāmrānātha and Kāmākṣhi who is adored by the thirty-three crores of gods and of Hastigirinātha and Mahādēvī; who was delighting the crowd of learned men with his nectar-like words, which was sweet as the honey that flows from the wreath of jasmine flowers which adorns the crown of Sarasvati; who was ever interested in the Advaita-vidya; who was characterised by tranquility and self-control; who, having removed the thorns, namely, the heretic faiths, had established the religion of the Vēdas and Vēdānta; who was consecrated to the seat of the *paramahansa* and *parivrājakāchārya*,—(Mahādēva Sarasvati) granted a copper-plate deed to Rāma Śāstri, of the Hoysana Karnāṭaka sect, belonging

(1) The document is not wholly intelligible.

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to the Āśvalāyana sūtra and the Vāmakāyana-Viśvāmitra-gōtra, thereby granting an *agrahāra* in Mēlupāka, the freehold village given to the *svāmi* by Akkanna and Madanna of Gōlkoṇḍa, near Chaṅgalpaṭṭu; the boundaries of the *agrahāra* are: on the south, the village of Mēlupāka, and on the north and the west, the lake. The lands belonging to the *agrahāra* were to be irrigated (?) with the water flowing from the first channel (*kannāru*); two house-sites and an annual grant of two *varāhas* were given (to Rāma Śāstri ?); three *mara* (*kāls*) per *kalam* (of paddy etc.) for the *kānukōji* and the *dēśamukhi* and some other incomes to the god Chandramaulīśvara (were ordered to be given ?)

After this the name of the god, Śri Rāma, is invoked and the record ends with the usual *ślōkas* extolling the merits of gift and its protection and invoking the protection to the present grant of the god Chandramaulīśvara.

