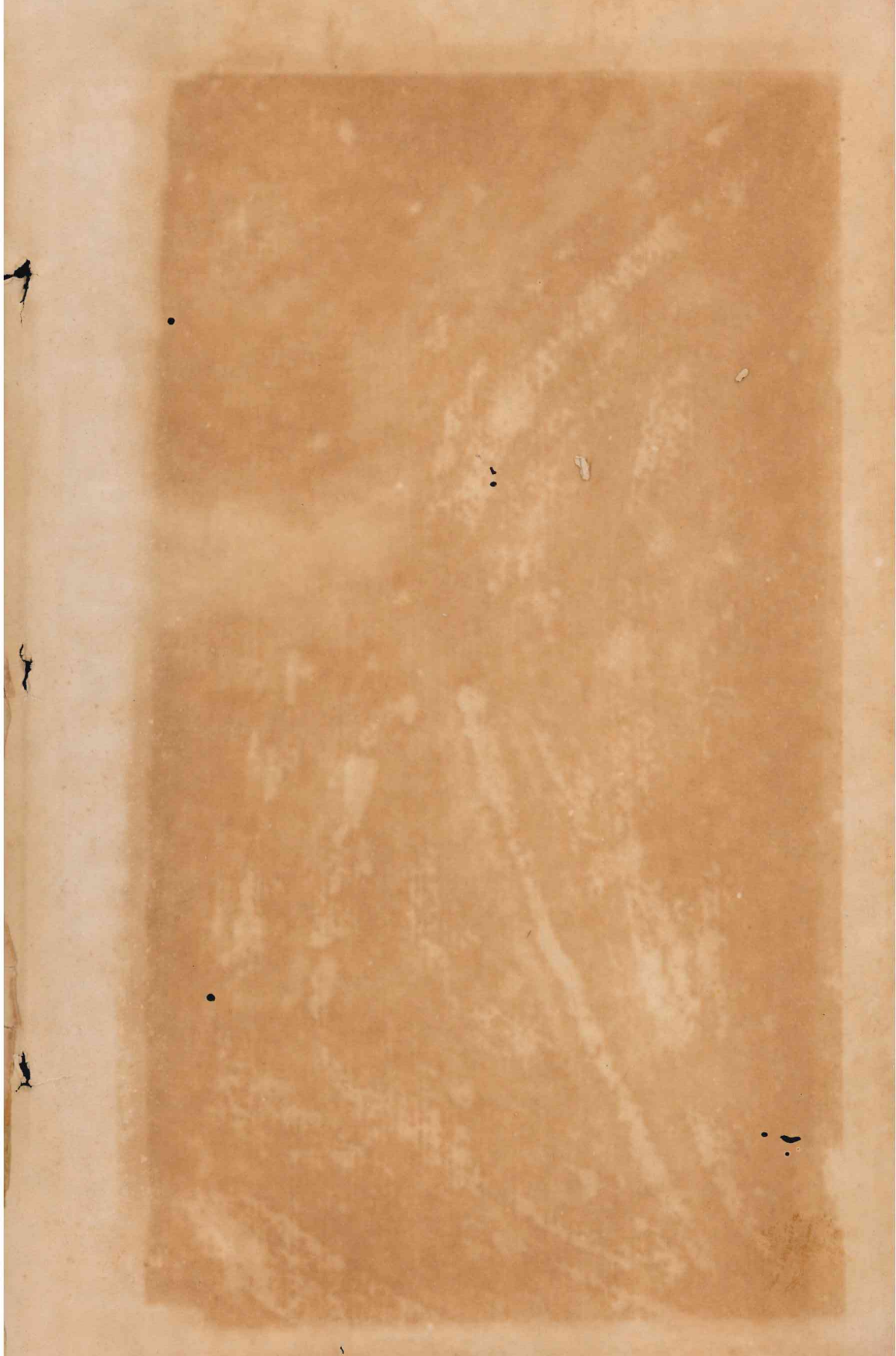


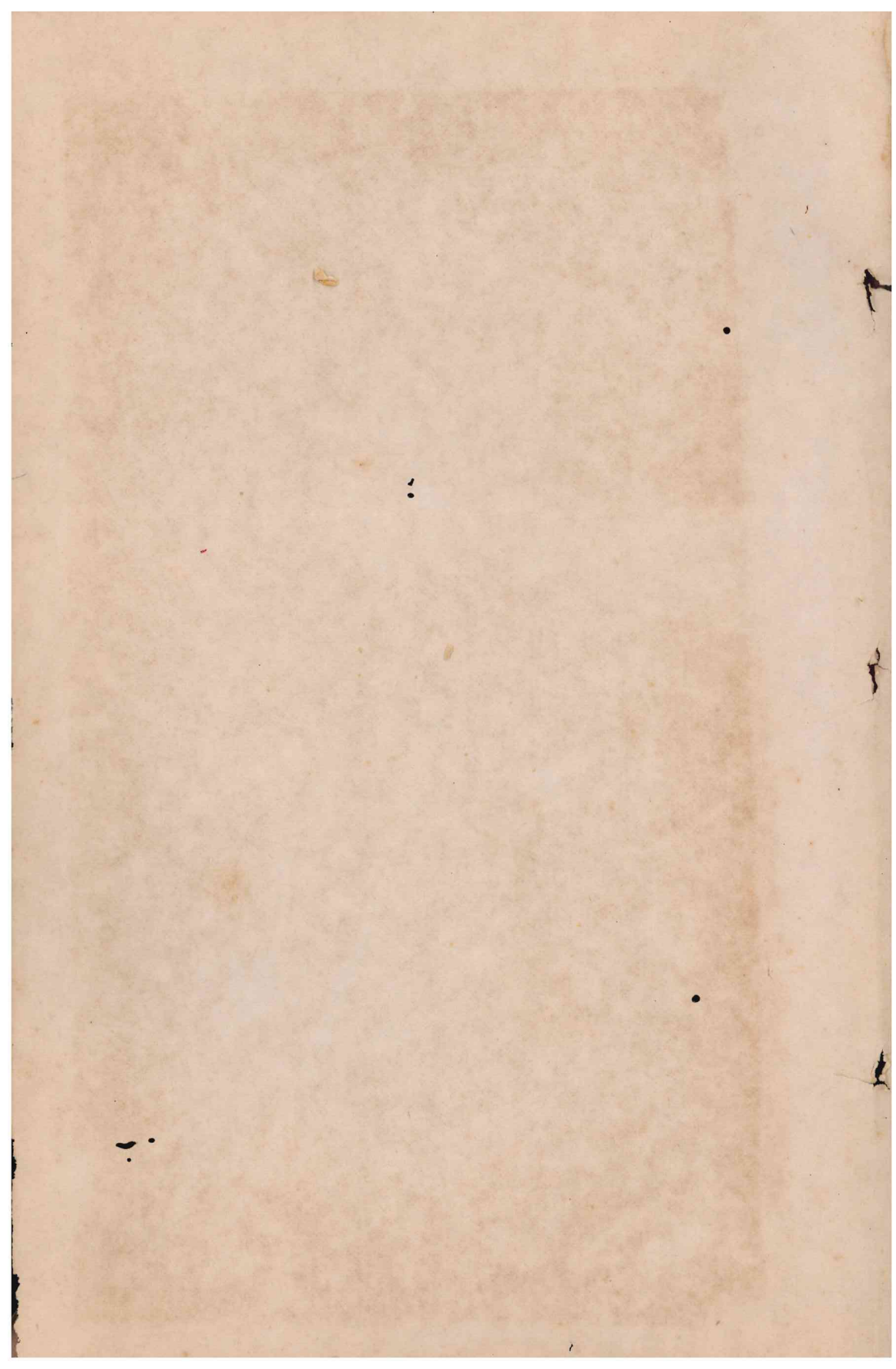
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**COPPER - PLATE INSCRIPTIONS
AND
STONE EPIGRAPHS
OF
SRI SANKARACHARYA MATH
KANCHEEPURAM**



*Sculpture of Adi Sankaracharya
in Sri Ekamranatha Temple at Kancheepuram*





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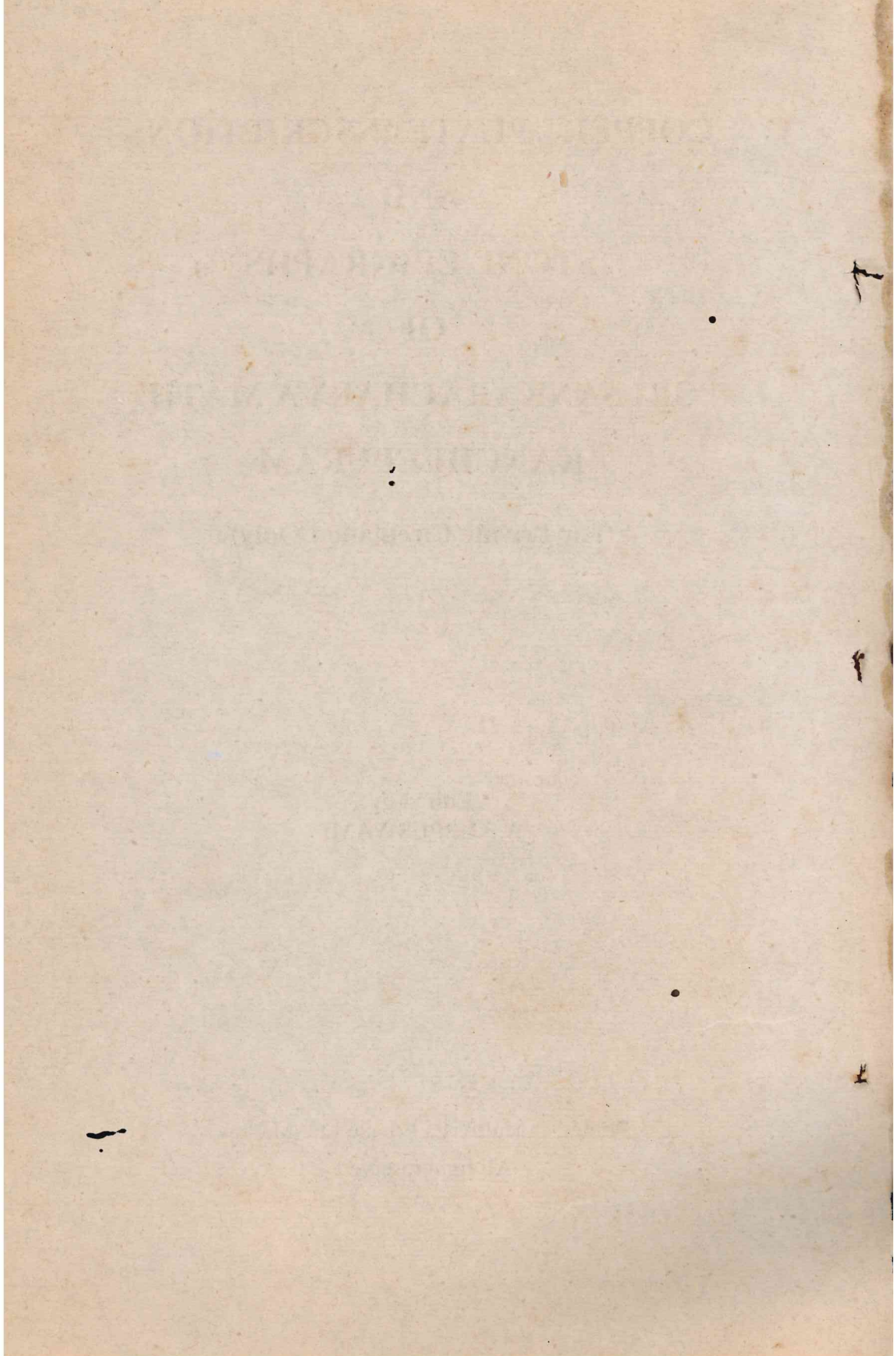
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**Edited by
A.KUPPUSWAMI**

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1992



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PREFACE

In the year 1916 A.D., the Copper-plate Inscriptions, in the archives of the Sankaracarya Math at Kancheepuram, were published with the text, abstract of contexts, translation of the text into English and short notes by T.A. Gopinatha Rao, a former Superintendent or Archaeology of the then ruling State of Travancore.

The following is an extract from a report made by Babu Rao, Mahratta Translator to Col. Mackenzie, found in pages 263 and 264 of the second volume of Mackenzie's Collections, published by Wilson in 1828 A.D.

"10th (April, 1817):- I visited the Chief Priest of Sankarachari, expending four rupees on fruit etc., to introduce myself and requested him to give me a copy of the copper inscriptions, he had in his Matham, but some of the Karyasthalu (agents of the Math), directly denied that there were any inscriptions on copper-plate, being afraid of losing their original documents which they had saved through many years from destruction of different wars. I encouraged them, much assuring them, that I would take no original but only wanted a copy; they answered that if I assured them only a copy was to be taken, and that I would give them a recommendation to my master regarding their discontinued Jaghirs and obtain the restoration of any of the discontinued villages, that he would give me a particular account of the Chola, Chera and Pandian together with that of the Rajas of Bijanagar as he was the Guru of all the Rajas. I accordingly gave them recommendatory letter. Then confiding in my assertions that I had only come to copy inscriptions and collect historical information, he was much pleased and promised to get me particular information of the Rajas that had ruled from the commencement of the Kali Yugam. He took me into his agraharam and showed me about 125 copper sasanams. He gave me a copy of two, presented me with a piece of cloth worth 5 Rupees and gave me leave, promising me to get me a particular account of the Chola Rajas together with several coins, if I recommended him personally to my master at Madras and got any assistance to recover their discontinued villages."

Almost a century after the timing of the above report, sent by Babu Rao to Col. Mackenzie, Gopinatha Rao, who had edited and published the copper-plate inscriptions of the Kanchi Kamakoti Pitha in 1916, could notice only ten copper epigraphs as existing in the Matha. The reason for the disappearance of more than a hundred inscriptions seems to be that the lay officials of the Matha, not being cognizant of the intrinsic and historical value of the epigraphs, failed to safeguard those plates pertaining to the discontinued Jaghirs and villages; keeping only those connected with land endowments, in the villages, which were then under actual enjoyment of the Math. On a reference made, some four decades ago, to some aged scholar inmates of the Math, it came to be known that many copper-plates, containing inscriptions in Sanskrit, Tamil and Telugu languages, had been melted and converted into small vessels such as plates, *Panchapatrams* (small cylindrical vessels) and *uddar-*

inis (small spoons), in about the last quarter of the 19th century. And this act has denied access to the benefit of gaining much precious historical knowledge about the Kanchi Sankaracharya Math as could have been gathered from the contents of the melted or lost copper- plates.

The present edition of the inscriptions is an attempt to bring together all extant and relevant copper and stone epigraphs relating to the Kamakoti Sankaracharya Math at Kanchi. The first part of this volume is devoted to seven copper epigraphs pertaining to the math. The text, the translation etc. of these seven, as found in Gopinatha Rao's edition of 1916 have been made use of. Fresh light has been thrown on the date and contents of the first, sixth and seventh grants by renowned Government epigraphists and archaeologists. Their conclusions, based on a careful examination and comparative study of these three inscriptions, have been incorporated in this new edition, along with the addition of some editorial notes in certain contexts.

Six stone epigraphs (actually eight) concerning the Sankaracharya Math of Kanchi are published in the second part of this volume. They range from the second decade of the 16th century A.D. to the seventh decade of the last century. A fragmentary inscription of the times of Kumara Kampanna, a prince of the Sangama dynasty of Vijayanagar kings, found on a wall of the old Sankaracharya Shrine, inside the Kanchi Sankara Math and a copper- epigraph, in the custody of the Government Museum at Madras, are published as appendix to the present edition.

Reverential homage is in no small degree due to the late T.A.Gopinatha Rao who has edited and published the copper - plate grants of the Math (in 1916) and to the late N.Ramesan, particularly for his efforts in furnishing his clear and conclusive examination of the copper-plate grant of Vijayagandagopala, (No.I-part I). Grateful thanks and acknowledgements are also due to Dr. Subrahmanyam for his furnishing fresh and additional light on the firman of Tana Shah, Sultan of Golconda and some portions of the grant of Vijayaranga Chokkanatha.

Respectful thanks are offered to Justice Sri N. Krishnaswami Reddiar, (retired Judge of the Madras High Court) for having written an enlightening introduction to this volume. Profound thanks are due to Sri Ranganna Gaud (of Hospet) for his having rendered financial aid for bringing out this publication and to the printers M/s. Multi Vista, Private Limited, Madras, who have done an excellent job.

A.Kuppuswami

INTRODUCTION

Sri Sankara Bhagavatpadacharya stands unique among the great philosophers and spiritual revivalists of the world. He has shone as a great preceptor, as a conspicuous writer, as a commendable commentator, as a versatile poet and as a discerning dialectician. The fact that many a leading philosopher and scholar who thrived during Sankara's own life-time and during the long centuries thereafter, have produced further commentaries on his inimitable gloss on Vyasa's Brahmasutras, stands testimony to Sankara's lucid exposition of terse metaphysics. Sankara's name and fame have left an everlasting impression in the minds of the vast majority of Indians. A significant number of erudite foreign scholars and thinkers have paid eulogistic tributes to Sankaracharya. For the devout Hindu, Sri Sankara is a Super-human luminary, verily an incarnation of the Divine.

All biographies of the Acharya are uniform in stating that, even when a boy, he was a prodigious intellectual. Becoming an ascetic at the age of eight, having undergone the formalities of the ascetic order under Sri Govinda Bhagavatpada, Sankara is said to have completed the production of the famous commentaries on the Brahmasutras, on the Bhagavat Gita, the principal Upanishads etc., during his stay at Varanasi, according to the directions of his preceptor, by his sixteenth year. By continued, long and wide travel, on foot almost through every nook and corner of Bharat, by his dissolution of non-Vedic heretic sects by disputation, by the propagation of the Advaita discipline and by his stabilising the six-fold devotional path (Saiva, Vaishanava, Sakta, Ganapatya, Saura and Kaumara) on the Vedic base, Sankara has been a great national integrator.

It is a pity that information regarding the various important sacred places, visited by Sankara during his long and extensive tours, as recorded in the many biographies, is not uniform. But the Great Acharya's visits to Prayag, Varanasi, Badrinath (the Northern dham), Rameswaram (the Southern cardinal corner) and to Kanchi, the Southern Mokshapuri, are pointed out in all biographies, though differing in order, context and timing.

In some of these accounts, a chapter or two or even more are devoted to describe Sankara's arrival at Kanchi and his performances there. Some biographies give short accounts about some specific event that has happened during his stay in the sacred city. A significant number of works in Sanskrit or in other languages, biographical or otherwise, point to Kanchi, the Southern Mokshapuri, as the last resort of Adi Sankaracharya.

From authentic literary sources - ancient or modern -, from information gained from epigraphical and archaeological sources, and according to long-standing tradition, Sankaracharya has established monastic institutions (maths) at many important and sacred places visited by him, during the course of his extensive travels through the length and breadth of the country. Among such institutions the Sankaracharya Math, established by Sankara at Kanchi and presided over by the Acharya himself, is a premier one. Scholarly and austere ascetic pontiffs have adorned the Kanchi Math.

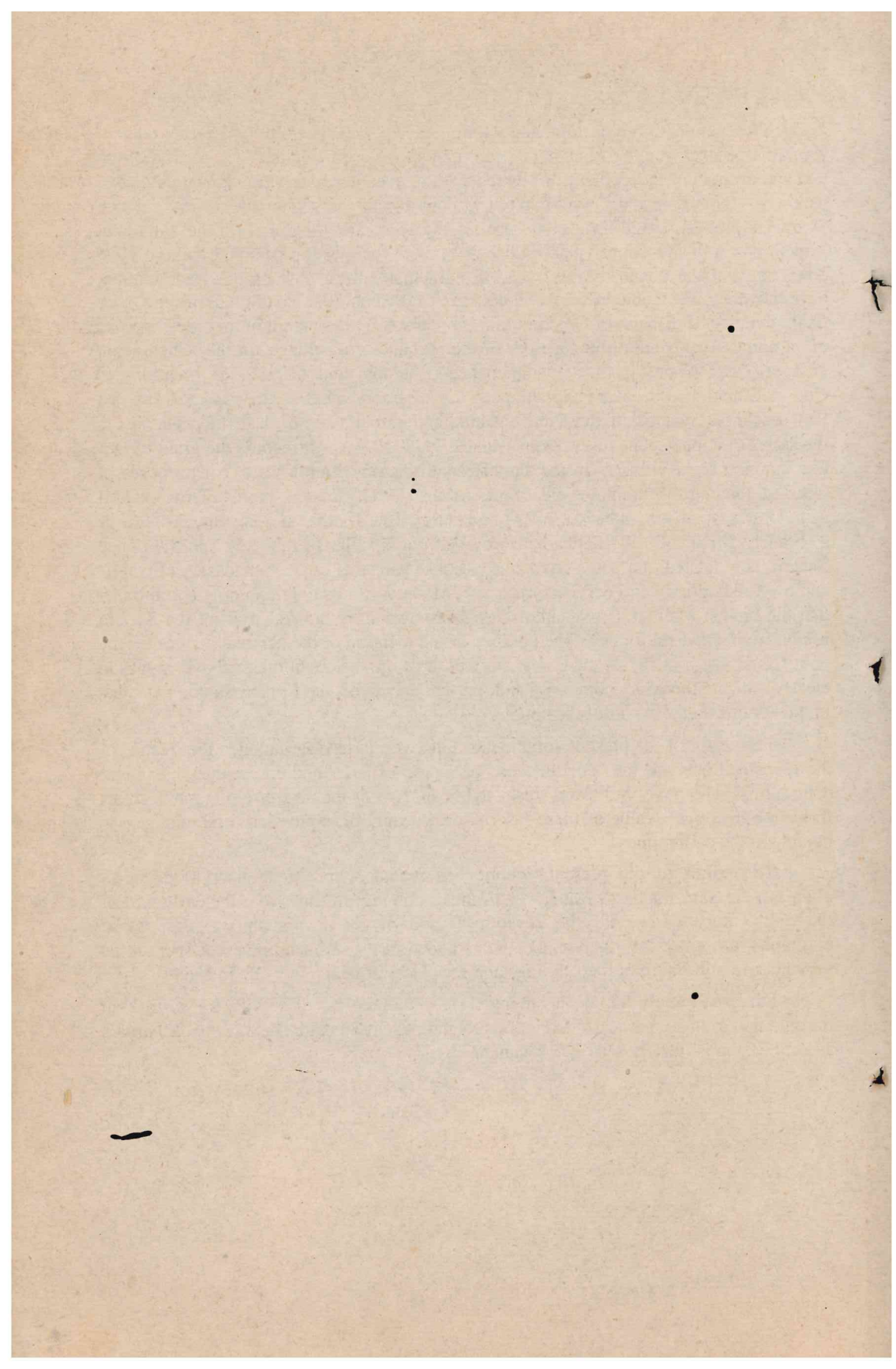
The copper-plate grants and stone inscriptions pertaining to the Kanchi Kamakoti Sankaracarya Matha have been published in this volume. A perusal of the text and abstract of the contents of three of the seven copper epigraphs — published herein — (Nos.1, 6 and 7) will make it evident that the personal name of the donee Swami is not indicated in each case. Only “Sankararya Guru” of the “Matha at Kanchi” is found in copper-plate No.1. In the 6th, neither the personal name of the donor nor of the donee can be traced. Epigraphists, after a thorough examination, have, however, been able to fix the donor as Tāna Shāh, the last Sultan of the Qutub Shāhi dynasty of Rulers of Golconda. This epigraph (in the nature of an order), speaks of an annual contribution in cash out of the revenue of a village in the Chengleput District (Tamil Nadu), for the “Maintenance of lamps and offering of oblations to God Chandramauleśvara worshipped by Paramahansa Parivrājakacārya Śrī Saṅkarachārya Swāmi, in the Śārada Matha, in the divine city of Kanchi”. The last in the series of copper-plate inscriptions is dated in 1710 A.D. It records the grant of tax-free lands in eight villages in the Tiruchirapalli district (Tamil Nadu) for purposes of worship, feeding of brahmins etc., in the Matha at “Gajaranyakshetra” (Tiruvanaikoil near Tiruchirapalli), by a Nayak ruler of Madurai. The Matha at Gajaranyakshetra is a branch Math of the Sankaracharya Math at Kanchi. In this epigraph the donee Swami is indicated as “Kancipurasthita Srimacchankara Bhagavatpadacarya Swami” and as “Lokaguru Swami Sri Saṅkaracarya”. Moreover, this epigraph points to the fact that the branch Math at Tiruvanaikoil has been owned by the Acharyas of the Kanchi Matha from “ancient times”. The absence of the mention of the personal names of the pontiffs of the Matha, of the times, in the three grants, mentioned above, serves to clearly indicate the wide popularity and pre-eminence of the Kanchi Sankara Matha, in the entire southern part of the country.

The editor of the present volume has done well in having included the result of the investigations and the conclusions of some expert modern archaeologists and epigraphists who have bestowed fresh light on two of the copper epigraphs. Apart from the historical value of these inscriptions, beauty of expression and language is notable in the earlier ones.

The editor of the present volume has included six stone inscriptions pertaining to the Sankaracharya Matha of Kanchi, ranging in time from the early part of the 16th century (A.D.), till the seventh decade of the last century. These stone epigraphs are much informative. The items added in the Appendix hercof seem to be very important because of their timings and the places at which they are located.

I feel extremely happy in having done a humble bit of service by writing an introduction to this volume of inscriptions relating to Sri Sankara Bhagavatpadacharya's ancient Matha in the sacred city of Kanchi.

N.Krishnaswami Reddi



No.I.

AN INSCRIPTION OF THE REIGN OF
VIJAYAGANDAGOPALA DEVA

The first of the inscriptions published in this volume is a copper-plate grant issued by Vijayagandagopala, a Telugu Chola king, recording the gift of the village of Ambikapuram to the Acharya of the Sankaracharya Math at Kanchi.

The inscription is in Sanskrit language and it is engraved in Grantha characters. The first side contains 23 lines and the second also has 23 lines including the royal sign manual inscribed in bold Tamil characters. The entire text of the grant is in the form of verses. The orthographic peculiarities noted are in conformity with similar ones found in other epigraphs of the period of this epigraph. The engraving of the inscription seems to have been done by one not much of an expert in the art. Some letters are very bold. Some are small. The intervening space in between the lines is not uniform.

[The photograph of the inscription and the text (in Devanagari script) of the epigraph are printed in the succeeding pages.]

TEXT

I PLATE II SIDE

1. स्वस्ति श्री करिराजशैलशिखरालंकारचिन्तामणेः वि
2. ष्णोरुन्नत गोपुर प्रवितत प्राकार सन्मण्टपैः नाना न-
3. व्य महोत्सवादिकरणैः श्री गण्डगोपाल भूसुत्रामा क-
4. लयन्मुदं विजयते प्रत्यर्थिविद्रावणः ॥ १ ॥ यत्कीर्तिस्तुहिनां •
5. शुशेखरमणेरावासभूमीधरो यस्योदग्रतरः प्रताप
6. वलयो मेरुसुग्रावासभूः । यस्सर्वाभवनीं विजित्य विजय
7. श्री गण्डगोपाल इत्याख्यावान्भुवने धनञ्जय इव प्र-
8. ख्यात शौर्यो नृपः ॥ २ ॥ यः कन्या प्रथिवी धनाचल महादा-
9. नाम्बुधारापरीवाहैः पूरितमातनोति जल-
10. धि नित्यं विशुद्धात्मना । यः कन्यामणिमेव देवकृप-
11. या पुत्रं कुलांकुरकं लेभे चोल नरेश्वरो
12. विजयते श्रीगण्डगोपालकः ॥ ३ ॥ यस्योदग्रध्वजवि-
13. लसितः फल्गुनस्येव तादृक् तेजोराशेः पवनत-
14. नयः पावनी यस्य कीर्तिः । धर्मेणास्यास्तुचिरमवनेः
15. पालनादस्य लोके विख्यातासीत्विजयपदवत्
16. गण्डगोपाल संज्ञा ॥ ४ ॥ स्वस्ति श्रीमान्त्रिभुवन + क
+ चक्रवर्ती महाबलः
17. ल्पक श्रोत्रपार्थिवः अर्थिनामाश्रितानाञ्च विदुषां कल्प-
18. पादपः ॥ ५ ॥ अशेष शास्त्रजलधि पारगैः परिवा-
19. रितः । शास्त्रेषु कुशलशूरः क्षमामूर्तः परन्तपः ॥
20. सोयं श्री गण्डगोपालचोदकमापति
21. रात्मनः पट्टाभिषेचनादूर्ध्वं वर्षे च सति शो
22. डशे ॥ तपोधनाय मुनये शिवध्यानपरं
23. तात्मने । स्वात्मारामाय विदुषे पौष्पि-

TEXT
II Plate - I Side

- 24 ० प्रथितात्मने । श्रीहस्तिशैलनाथस्य निलयात्
 25 पश्चिमे मठे । निगमान्तरहस्यार्थम्^२शिष्येभ्यस्सुविष्टव-
 26 ते । [११*]^३नित्यानदानविधिसन्तर्पितात्मद्विजन्मने^४[१*]श्रीशङ्क-
 27 रार्यगुरवे वत्सरे खरसंज्ञिते । [१२*] प्राप्ते कर्क^५-
 28 टकं पुण्यराशीम्^६ कमलबान्धवे [१*] मित्तदैवतन-
 29 क्षत्रयुक्तायां शुक्लपक्षके । [१३*] इन्दोर्वारेण^७ यु-
 30 क्तायां दशम्यां सुमुहूर्त्तके । प्राधिविधरसोपे^८-
 31 तैरनैरमृतसम्मितैः । [१४*] नित्यमष्टशतानाञ्च
 32 तोषणाय द्विजन्मनाम् । प्राञ्चं गृद्धपुरात् काञ्चीपुरात्
 33 प्रत्यञ्चमुत्तरम^९[१५*] कैदडुप्पूरुतो ग्रामात् शिरुनन्ने-
 34 श्च दक्षिणम् । वेगवत्युत्तरतटीसीमारामैकमण्डन-
 35 म् [१६*]^{१०}नाळिकेरांमृपनसतालहिन्तालशोभितम् । ना-
 36 नाभूरुहवाटिनाम्^{११} पुष्पसौरभवासितम् [१७*] यैरकोष्ठिय^{१२}-
 37 मजस्नेन्दुमैल^{१३}कारुण्यरक्षितम् । अंबिकापुरनामानमग्रा^{१४}-
 38 मचिन्तामणीन्ददौ^{१५} । [१८*]^{१६}भूमेरस्याः प्रदानेन यावच्च-
 न्द्रार्क^{१७}-

२. Read रहस्यार्थं

३. Metre of verses 1—12 अनुष्टुप्

- 6. Read राशि
- 7. Read इन्दोर्वारेण
- 8. Read प्रथग्विध

4. Read सन्तर्पितात्मद्विजन्मने

5. Read कर्क

- 15. Read मणिन्ददौ
- 16. Read भूमेरस्याः
- 17. Read चन्द्रार्क

39. योग्गतिः¹⁸ श्रीहस्तिशैलनिलयः प्रियतां¹⁹ परमेश्वरः[॥९*]इत्थ-
40. मुत्तुंगया भक्त्वा²⁰ निधाय मनसिश्चरे²¹ [१] देवश्रीगण्डगो-
41. पालचोळशंकरयोगिने [॥१०*] ²²भुदानशासनं स्वस्य हस्त-
42. संलिखिताक्षरम् । अदादुन्नतधर्मस्य²³लाभाय शुभचेतसा
[॥११*]
43. दानपालनयोर्मध्ये²⁴ दानात् श्रेयो²⁵नुपा-
44. लनम् । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-
45. दम् । [१२*]
46. ஸ்ரீ விஜயகண்ட கோபால தேவன்.

THE COPPER-PLATE GRANT OF VIJAYAGANDAGOPALA DEVA

Sri T.A. Gopinatha Rao who has edited this copper-plate inscription (in 1916), has indicated the year of the grant as 1291 A.D., and has also stated that the following piece of information has been supplied to him by L.D. Swamikannu Pillai:

"*Khara* : *Surya* in *Karkataka rasi*, Monday, *Sukla Dwadasi* and the *Nakshatra* which has for its deity *Mitra* who presides over *Anuradha*.

I however find that in 1291 A.D., which was *Khara*, on Monday, 9th July, the tithi ended at 53 *ghatikas* after mean sunrise on the previous day, when *Nakshatra Anuradha* ended. I believe, therefore that the date of the grant is Monday, 9th July, 1291 A.D., and that the *Nakshatra* for the day was *Jyeshtha* and not *Anuradha* presided over by *Mitra*. The solar month was *Karkataka*."

Proof. S. Venkateswara, keeping in mind the antiquity of this inscription has published it in *Epigraphica Indica* (Vol. XIII, page 194). He has stated that the ancestry of Vijayagandagopala, the ruler who had made the grant, is not quite clear and has calculated the year of the grant as 1291-1292 A.D. When Gopinatha Rao and Prof. Venkateswara examined this copper epigraph, they had access only to the details found in the second plate, since the first one could not be traced then. Years, later, the missing first plate of the grant was found out. The entire full inscription was thoroughly and carefully studied and examined by Ramesan M.A., I.A.S., Director of Archaeology, Andhra Pradesh, and by his co-workers. The following extracts from Ramesan's study of the epigraph and his observations regarding the grant of Vijayagandagopala will be worthy of perusal in determining its correct date:

"It will be seen that the date of this grant as determined by the various scholars who have worked at this problem before, do not fully and satisfactorily reconcile all the details given in the grant. The *Prima facie* mistake made by Mr. L.D. Swamikannu Pillai is obvious He had calculated the equivalent date for *Sukla Dwadasi* whereas the grant mentions the tithi as *Sukla Dasami*. The date mentioned by Mr. Swamikannu Pillai is thus obviously incorrect and 9th July fixed by him pertains to *Sukla Dwadasi* and not to *Sukla Dasami* mentioned in the grant."

"Even after correcting this error it is seen that *Sukla Dasami* (of *Karkataka* solar month) of 1291 A.D., fell on 7th July, which was a Saturday, the *Nakshatra* being *Visakha*. This also does not tally with the details given in the grant. Mr. H. Krishna Sastry who edited the grant in the *Epigraphica Indica* had concluded that the details of the date given in the grant do not work out correctly for 1291 or 1292 A.D. Thus all the previous scholars who worked at this problem had left the determination of the date of this grant in an unsatisfactory state, since all the details mentioned in the grant appeared to them to be irreconcilable. There the matter rested for nearly forty years."

"By good fortune, the missing first plate was discovered in the archives of the *Sri Kamakoti Pitham* (*Sri Sankaracharya Math* of Kanchi). I have examined the originals of both the plates and deciphered them....."

“The very fact that such orthographical peculiarities as are quite common to all copper-plate charts occur in this, is itself a factor to prove its authenticity and antiquity.”

“The recently discovered first plate contains 23 lines of writing. The entire grant is in Sanskrit, in verses, except for the signature of the grantor at the very end. The first plate contains eight *slokas* and the second plate twelve, thus making a total of twenty *slokas*..... . In the very first *sloka*, it is stated that the king constructed high *gopuras*, broad *prakaras* and beautiful *mantapas* to the temple of *Sri Kari Raja Saila* (which is a synonym for *Hasti Saila* as *Kari* and *Hasti* both mean the elephant) and also that he introduced many new festivals for the temple (temple of *Sri Varadaraja* in *Vishnu Kanchi*)..... . In the third *sloka* it is stated in the following phrase that the king was a Chola King:

“चोळनरेश्वरो विजयते श्रीगण्डगोपालकः”

‘*Chola nareśvaro vijayate śree Gaṇḍagopalaḥ.*’

“In the fifth *sloka* also the word ‘Chola Parthivah’ occurs. The further and significant information is given in the following phrases, that the name of the King is only *Sri Gandagopala* and that he obtained the appellation of *Vijaya* by his various conquests of victory.”

“यस्सर्वाभवनीं विजित्य विजयश्रीगण्डगोपाल इत्याख्यावान्”

‘(Yassarvāmvaneem vijitya Vijayaśrīgāṇḍagopalaḥ ityākhyāvān)’.

“The grant then gives the very important information that it was granted in the 16th regnal year of the king:-

आत्मनः पट्टाभिषेचनादूर्ध्वं वर्षे च सति षोडशे
... .. अम्बिकापुरनामानं ग्रामचिन्तामणिन्दौ”

“(Ātmanah paṭṭābhishecanādūrdhvaṁ varsheca sati shoḍase
.....Ambikāpuranāmanānān gramacintāmanindadau.”).

“The above details clearly settle that the King was a *Gandagopala* of the Telugu Chola line and could not be identified with the *Vijayagandagopala* who came to the throne in 1250 A.D., as determined by earlier scholars since that King was a Telugu Pallava King. Moreover, the grant clearly mentions that it was issued in the 16th regnal year of the King, and if it was issued by the Telugu Pallava King *Vijayagandagopala* who came to the throne in 1250 A.D., the date of the grant should be 1266 A.D. However 1266 A.D., happens to be cyclic year *Kshaya* and not *Khara* as given in the grant. Hence it is absolutely clear that both the date of the grant and the identity of the grantor had been missed by the scholars who had studied the grant earlier. The fresh details given in the (then) missing first plate helped me to a solution of this problem.”.

“The King was definitely a Telugu Chola King but we have an authentic history of the Telugu Chola line, only from *Manumasiddhi*, the son of *Tikka*, who patronised the great poet *Tikkana Somayaji*. Before *Manumasiddhi*, the genealogy of the Telugu Cholas is itself in doubt. Also *Gandagopala* with its variants as *Vijayagandagopala*, *Viragandagopala*, *Manumagandagopala*, *Rajagandagopala* etc., is a very common name in the history of the Telugu Cholas and occurs in a number of their grants. There are a great many stone epigraphs of *Gandagopala* and *Vijayagandagopala* in the Tirupati temple. Also various other

Telugu Chola Kings like *Yerra Siddhi* (Epigraphica Indica, Vol.VII, page 152), *Tikka-I* (No.6 of Epigraphist's Collection for 1893), *Manumasiddhi* (No.598 of 1907) and even *Epilisiddhi* (Epigraphist's Report, August 1900, page 17), of various lines have all had the surname of *Gandagopala*..... ”

“From this confusing medley of names of *Gandagopala* we have to sort out and arrive correctly at the identify of the present grantor. Since it was evident that he belonged to a Telugu Chola line and definitely not to the Telugu Pallava line, and since the extreme dates for the Telugu Cholas could not be earlier than the beginning of the 10th century A.D., or later than the 15th century A.D., I thought that it would help us to clarify the matter if the actual date of the grant, reconciling all the astronomical details given in it, is, first determined, beyond doubt. With this end in view, I calculated, from the beginning of the 10th century A.D., to the middle of the 15th century A.D., the English dates corresponding to *Adi* month (Karkataka masa), *Sukla Paksha Dasami* for every cyclic year *Khara*, which occurred between the two limits mentioned above and then calculated also the *Nakshatra* as well as the week day for those dates.”

The A.D. year corresponding to cyclic year <i>Khara</i>	The English month and date corresponding to <i>Sukla Paksha Dasami</i> of <i>Adi masa</i> for the year in column 1:	The week day of the date as determined in column 2:	The <i>Nakshatra</i> for the date as determined in column 2:
931 A.D.	July 27th	Monday	<i>Visakha</i>
991 A.D.	July 24th	Friday	<i>Jyeshtha</i>
1051 A.D.	July 21st	Sunday	”
1111 A.D.	July 17th	Monday	<i>Anuradha</i>
1171 A.D.	July 14th	Wednesday	”
1231 A.D.	July 13th	Thursday	”
1291 A.D.	July 17th	Saturday	<i>Visakha</i>
1351 A.D.	July 14th	Monday	”
1411 A.D.	July 21st	Wednesday	”
1471 A.D.	July 26th	Friday	<i>Anuradha</i> .

“It will be easily seen from a glance at the above table that the only possible date which satisfies all the ingredients given in the grant is July 17th 1111 A.D. This year is a *Khara* year and the *Sukla Paksha Dasami* of Karkata month of that year falls on a Monday and *Nakshatra* also is *Anuradha*..... No other date satisfied all the ingredients Since only one date satisfied all the details (specified in the grant) there can positively be no doubt that 17th July, 1111 A.D. is the actual date of this grant. Since this date should correspond to the 16th regnal year of the King *Gandagopala*, as

stated in the grant, the King must have come to the throne in 1095 A.D.....This would fall within the reign of *Kulottunga Chola-I* and the grantor must have been one of his vassals or subordinates.....”

“Dr.Luders has edited an early inscription of *Arulala Perumal* temple (at Kanchipuram) of Saka 1127 or 1205 of a Telugu Chola King *Tammusiddhi* who after his coronation had granted to the Lord of *Hastisaila*, a village called *Muttiambakkam*. In this grant the grantor *Tammusiddhi* has mentioned the name of his father as *Gandagopala* the name of his mother as *Sridevi* and the name of his brother as *Manumasiddhi*.....”

(vide *Epigraphica Indica*, Vol.VII, page 152).

“The *Tammusiddhi* inscription published by Dr.Luders is dated in 1205 A.D. and he mentions his father as *Sri Gandagopala*. The present grantor is *Sri Gandagopala* and the date of his grant is 1111 A.D. There is thus an interval of only 95 years between four kings and this is quite reasonable and also probable. It is seen from the third *sloka* of the grant that the King had at the time of the grant only one daughter etc.”

यः कन्यामणिमेव देवकृपया पुत्रं कुलाकरकं लेभे चोळनरेश्वरो

“Since this grant was given in the 16th year (regnal year) of the king, the above (line in Sanskrit) shows that for nearly 35 years of his life, the king had no male children, if we assume that he had married and come to the throne, say at his 19th year. Since he had no male issues till his 35th year he was looking upon his daughter as his son. This clearly proves that his sons were born to him much later in life and beyond the date of the present grant. The later birth of his sons also helps to explain the gulf of nearly 85 years between his time and the time of his sons. Hence we may conclude that the father of *Tammusiddhi* of the inscription of 1205. A.D. is *Sri Gandagopala* of the present grant and that the grant was made in the year 1111 A.D. He was a very early member of the Telugu Chola line of kings who ruled from Nellore and Kanchi alternatively.”

SUMMARY OF CONTENTS OF THE INSCRIPTION:

The Chola King *Sri Gandagopala* who came to be known as *Vijayagandagopala* because of his conquests, had constructed high *gopuras* (towers), broad *prakaras* (precincts) and *mantapas* in the temple of *Sri Varadaraja* at Kanchipuram. In the 16th year after his coronation, he made a gift of the village of *Ambikapuram*, to *Sri Sankararya Guru* (*Sri Sankaracharya*) who was expounding to his disciples the intricate meaning of the Vedic sayings, in the *matha*, situated to the west of *Sri Hastisaila*. The name of the grantee *Acharya* is given as “*Svatmaramaya Vidushe Popilli Prathitatmane*.” Perhaps, the name *Popilli* may have been the name of an *Illam* in Kerala or may stand for the *Inti-Peru*, the house name of individuals, common in Andhrapradesh. According to the *Guruparampara* list available in the Kanchi Sankaracharya Math, the grant should have been made to *Sri Chandrasekharendra Sarasvati-III* (1098 to 1166 A.D.) He is stated to be a native of Andhra Pradesh and his former name has been *Srikantha*.

The gift of the village was made in an auspicious hour of Monday, having the *nakshatra* of *Mitradevata* (i.e., *Anuradha*), corresponding with the tenth day

(Dasami) of the bright fortnight of the *Karkataka* month of the year *Khara*. The village of *Ambikapuram* was in the *Eyirkoshtam* (Division called *Eyir*).

On the east of the gifted village was *Griddhrapura*, on the west *Kancipura*, on the south *Kaidaduppur*, and on the north was *Sirunanni*. The village is stated as situated to the north of the river *Vegavati*. Further the village is said to abound in gardens of cocoanut, mango, jack, palmyrah and other trees. Prayer to *Sri Hastisailanatha*, for His gratification, is made in the 16th line of the second plate. Lines 18 and 19 of the same plate refer to the grantor's affixing his signature to the grant issued in favour of *Sankara-yogi* with great devotion and pleasure. The concluding verse of the grant is of the usual type saying that the protection of charity (*dana*) is greater than the giving of it.

At the end of the epigraph, the signature of the King who has issued the grant is found engraved in Tamil script. The name of the ruler is mentioned as '*Vijaya gandagopala*', in the body of the epigraph. This King belonged to the line of Telugu-Chola rulers who had their capitals at Kanchi and Nellore. The gifted village, *Ambikapuram*, popularly known as *Ambi*, is situated about 8 kilometres away from *Kanchipuram*. The name of the Svami to whom the grant has been made is given as "*Sankararya Guru*" i.e. *Sankaracharya* of the matha at Kanchi. The name of *Adi Sankara* has left an indelible impression in the minds of the people of our country – rulers, scholars and common people alike. As such, the heads of *Sankaracharya* Maths are known till today only as '*Sankaracharyas*'.

Scholars who have written biographical sketches of *Sankara* have freely used such appellations as '*Sankararya*,' and '*Sankararya Guru*' (as mentioned in this inscription) instead of *Sankaracharya*. The lines quoted below (transliterated into English), taken from some select works, (written in Sanskrit) dealing with the life-story of *Sankaracharya*, show how the name '*Sankararya*' or '*Sankararya Guru*' has been substituted by the authors of those works, for *Sankaracharya*.

1. " भाति श्रीशंकरार्यः सततमुपनिषद्वाहिनीयाहिनीभिः ॥ "

"*Bhāti Srisankarāryaḥ satatamupanishad-vāhinīgāhinībhiḥ*"
— *Madhava's Saṅkaradigvijaya* — Canto IV — Verse 96.

2. " तस्योपदर्शितवतश्चरणौ गुहाया
द्वारे न्यपूजयदुपेत्य स शंकरार्यः ॥ "

Tasyopadarśitacaraṇau guhāyā dvāre nyapujayadupetya sa Śankarāryaḥ.
— *Mādhava's Saṅkaradigvijaya* — V — 101.

3. "मन्यन्ते स्वर्गमन्यं नृणवदतिलघुं शंकरार्यं त्वदीयाः ॥"

Manyante Svargamanyaṁ trṇavadatilaghuṁ Śaṅkarārya tvadeeyaḥ.
— Mādhava's Śaṅkaradigvijaya — IX — 42.

4. "श्रीशङ्करार्यगुरुराणमुदमाततान ॥"

Śrīśaṅkarāryagururāṇ mudamātatāna.
— Chidvilāsa's Śaṅkaravijayavilāsa — ch.21, verse 27.

5. "श्रीशंकरार्यं ननु शंकर एव भासि" ॥

Śrīśaṅkarārya nanu Śaṅkara eva bhāsi.
— Śrīṅgeri Guruvamsākāvya, Canto II — 35.

6. "श्रीतुङ्गभद्रातटरम्यभागे
तामर्चयामास स शंकरार्यः" ॥

Śrītuṅgabhadrātaṭaramyabhāge tāmarcayāmāsa sa Śaṅkarāryaḥ.
— Śrīṅgeri Guruvamsākāvya — III — 31.

7. "सानन्दं रुचिरमुवास शङ्करार्यः" ॥

Sānandaṁ Ruciramuvāsa Śaṅkarāryaḥ
— Rājacūdāmani Dikshita's Śaṅkarābhyudayaṁ — canto I — verse 65.

8. "आशीभिरेनमभिनन्द्य स शङ्करार्यम्" ॥

Āśībhirenamabhinaṅdya sa Śaṅkarāryaṁ.

— Rājacūdāmani Dikshita's Śaṅkarābhyudayaṁ — II — 9.

9. "तस्याथ दशितवतश्चरणौ गुहायां
द्वारेऽभ्यपूजयदुपेत्य स शङ्करार्यः" ॥

Tasyātha darsitavataścaraṇau guhāyāṁ,
dvāre abhyapūjayadupetya sa Śaṅkarāryaḥ.

— Ramabhadra Dikshita's Patanjali vijaya canto VIII — verse 70.

10. "काञ्चीपुरे स्थितिमवाप स शङ्करार्यः"॥

Kānchīpure sthitimavāpa sa Śaṅkarāryaḥ.

— Rāmabhadra Dikshita's Patañjalivijaya Canto VIII --- verse 71. (last verse of the work)

11. "सर्वतन्त्रस्वतन्त्राय सदात्माद्वैतरूपिणे ।
श्रीमते शङ्करार्याय वेदान्तगुरवे नमः ॥ "

Sarvatantrasvatantraya sadātmādvaita rūpiṇe; śrimate Śaṅkarāryāya
vedāntagurave namaḥ — Mukunda's Śaṅkaramandarasaaurabham.

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Note:- The village of Ambikapuram, granted to the Acharya of Kanchi Sankaracharya Math according to the copper-plate grant of Vijayagandagopala Deva, is referred to in an epigraph on one of the walls of the Siva temple in the village of Ambikapuram. This epigraph is of the Saka year 1436 (1514 A.D.). The signatory to the epigraph is Chandrasekhara Sarasvati. The village of Ambikapuram (granted by Vijagandagopala) is referred to in this temple inscription as "Nammudaiya Madappuram Ambi" (Tamil). The Tamil word "Madappuram", refers only to villages gifted to maths. The stone epigraph in the temple at Ambikapuram furnishes collateral evidence about the possession of the village by the Sankaracharya Matha at Kanchi, even four centuries after the time of the Gandagopala copper-plate grant. It may be noted that the Kanchi Sankaracharya Math owns lands in Ambikapuram village till this day and that the adishthana of the 60 th Acharya of the Kanchi Sankara Math exists in Ambikapuram.

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No. II

FIRST INSCRIPTION OF THE REIGN OF VĪRANARASIMHA DEVA OF VIJAYANAGAR

This inscription is engraved in Nandinagari characters and it is composed in the Sanskrit language. It is engraved upon three plates, (four sides). The inscription begins with the usual salutations — Śrī Gaṇādhīpataye namaḥ and Namastunga etc. The regular beginning of this copper epigraph is found on the second side of the first plate and ends on the first side of the last plate. In all there are 90 lines in the epigraph. Except the first word of the first line and the last line which constitutes the signature of the grantor King, the body of the inscription is composed in 37 verses and a half more. The first side of the record is inscribed in bold letters while the succeeding three sides are engraved in smaller characters. In each of the lines/80, 81, 82 and 85 to 88, a word or two is not quite legible.

This grant is by Vīranarasimha Deva, elder half-brother of the famous Krishnadevaraya of the Tuluva dynasty of Vijayanagar Kings. The genealogy of the dynasty is given in the first part of the inscription after the invocatory verses referred to above. The father of the grantor King is noted as Narasa who is said to have performed with due rituals the sixteen *mahā-danas* (great charitable gifts) at such holy places as Ramesvaram etc. Narasa's capture of the town of Srirangapattana, his setting up a pillar of victory there and his subduing the Chera, Chola and Pandyan Kings etc., are narrated from the 19th to the 30th line of this epigraph. Viranarasimha, son of Narasa by his first wife Tippaji, ruled Vijayanagar from 1505 to 1509 A.D. This grant is dated on the auspicious Mahodaya day in the Māgha month of the cycle year Sukla — 1429 Śaka year.

[The plates and the text of the inscription are printed in the succeeding pages.]

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16

स्त्री गंगालिण त जे ल साः न म सु ग रान
लुं व रं ३ रा म न रा न वे वै ग क न ग म क न
मु ल स्रं ता य रा न्त बे दि ने ली ला व रा न स र
ं द्या दं दु र्ग यो ग त रं दे म्मा डे द र सो य त्
दी हं द स यं रं गी क र ग म य स्र ते ल म्मा
ता ल य त्ते म वे प रं प ड्डी ल ग ली र त
० द न म्मा वि प्र दी सु ते ते क स र र र न त
या र व म्मा धा म्मा दं बु धेः त व ती र वी
वे डु त म्मा द न रा न्नु म्मा र्ज दं त सा सी त्त
ग रं म्मा त्त न त ली न त्वा स म्मा ती बु धेः प
मो न स प र न वा नु क व लै ना य इ वा
० त प्प रं त सा ग र्नु ड व स र न स र पु र
वो बु धे य यो त्त दं कौ स पा त स र स म्मा
उ तु म्मा वी स वि वी तं स र व यो ती प र
० त रं गी वे की क नि म्मा दी प र न तु य
तं प र र सी पु ल वे डे ड त रा क्का ड
ता व ये

SCALE O. 66.

<p>19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46</p>	<p>ने नो नदुकु ना बालम खन के तिसाल कः ने बा इम गगल तिसामी ती न लो म हं न कः लो अथ उद नु त्र थो नु त्र थो त्र नि पा लो फः र वरु ना द नो कामो र वरु ने नु द दो द तिः वि व लो लु म त्र थो ते म अ ख ने अ मु स म डे मु डे त र र य र्णा त र्था हं त म त्र या व र्णः व म प ने व ती मा ना धा त्रा ते जो तु व पा डे री वि न व र अ ना कि त्र थो वा र्णा वा तु र्था य र्था त्र थो मा से ने मा रा ब य व य लु क ल न मं यो बिलो म्पे व री व तु र्थ व पा र्णु वा व र्णा त्र लु के ला त्रु व ना के त्र व द म म वा सी ने पु र्ब न र व ने न व री व र्णा म्पे व लो लु म त्र थो ह र्णा त्र नु त्र व न त व नो र्थु यो मा जो व था लु व र वी नु व ना डे त्र र्थ व न लु वा व लु न म्पे ज त र्था क र गं नु तु र्णु ज हं य त्र व र्ण त्र व र्ण वा डे त्र म्पे गं ग न व नु म्पे अ वा म व न म्पे य त्र डो त्र न त्र स त्रु डो गी य त्र नो लु के मे व री त्र थो सार्थ नु यो क त्र म्पे मा डे न ग ला दे वा मो स ला सी लु म्पे त्र थो डे वा ने व र्णु डे वा डे त्र रु थो हं कु र्णो दे वा वि मो न के नो म म लु र्णु मा व व नु दे ना कु ती व न न स डे डे क लु ना म म डे य त्र व र्णु ना न सी डे र्णु वि के य न ग न न के सी रा स न र्पु ता नी ता न त्र स र्णु ग न न नु य व र्णो डे व र्णु धो र्णु ता नो र्णु म्पे न व र्णु न त्र स र्णु न म्पे यो डे व र्णो वा र्णु व लो ता डे र्णु ला डे ज मा व र्णु ना नो रा सार्णु न नो नो नो का डे नु स र्णु र्णु व र्णु ना के व र्णु न सी नु लु र्णु र्णु र्णु र्णु र्णु ने व र्णु र्णु र्णु र्णु र्णु र्णु र्णु र्णु र्णु र्णु ने नु डे म्पे न ला र्णु ग नो व र्णु नु र्णु म्पे गा डे त्र म र्णु म डे नु डे र्णु र्णु र्णु र्णु मा म्पे र्णु नु र्णु र्णु र्णु र्णु र्णु र्णु र्णु शा न व र्णु र्णु र्णु व र्णु ल म्पे र्णु र्णु र्णु र्णु ने य र्णु र्णु र्णु र्णु र्णु र्णु र्णु र्णु र्णु</p>
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SCALE O. 66.

First Inscription of Vira Nārasimha

116



47 मं त्रुगात्तु तवदा विदा र त न कुल्लिरा मी कुं उतु
 48 कुं कुं ता र्णा वु ३० वरु व कुं उर म् इ त मं दा तु त
 49 न वि मं तं स प्रा ता मी कुं उ न ला स उ स मी व त ला सु
 50 न उ मं जी र्णा क र्णा मं क मा र्वा के म ग तं कुं न कुं कुं उ त र
 51 चं च ना ज ना त दाम मी कुं ता त व व तं उ त र व त र
 52 त न त्र कुं त व त प ॥ नो दाम त र्ना के ड र्ना कुं उ मा नो क
 53 म र्वा मं म् म् कुं न ज ल ग ० उ र व न न ग तं न कुं उ म् म्
 54 कुं म ग र उ न त्रा ॥ ३ र्ना इ ल म् इ तं वि उ त र व त र म
 55 कुं व र्णा व न वि त र्ना तं उ त र ड र्ना मा स म ग कुं उ क र
 56 त र्वा द त उ कुं उ ग तं ग कुं उ ग द र्ना म क र्णा त र्णा वी त र व
 57 वि ण त व न म् म् म् न त र्वा र्णा क र्णा त र्णा ॥ ३ य त र त र व
 58 त र्वा त र म् उं र्ना त र्ना त र व र उ व ण र्णा त र क र त
 59 मा स मा ॥ उ त र कुं उ त र ॥ उ म् म् म् क र व च त र म
 60 र्मा व र्णा न व क र्णा र्णा क र्णा त र व त र्ना त र ॥ ३ मी
 61 र्मा र्ना न ग मा र्णा कुं नो म् म् न व र्णा त र व र्णा त र म् म् म्
 62 र्मा च म् m
 63 कुं व र्णा कुं ली त र्णा त र्णा उ कुं उ क र व र्णा त र्णा म
 64 मी ड कुं उ कुं उ स र्वा त र्णा य म् म् म् म् म् म् म् म् म् म् म्
 65 मी नो ली व त र्णा व त व र्णा त र्णा र्णा च म् म् म् म् म् m
 66 य ड म् म् म् म् म् म् म् म् म् म् m र्णा ड र्णा व र्णा त र व र्णा
 67 र्णा व र्णा त र र्णा म् म् म् म् ड व र्णा च र्णा व र्णा त र व र्णा
 68 व र्णा व र्णा म् म् ० ३ ली कुं य र्णा ल र्णा व र्णा म् म् m
 69 कुं क र्णा म् म् म् म् म् म् म् m व र्णा व र्णा व र्णा व र्णा
 70 न र्णा व र्णा व र्णा व र्णा व र्णा व र्णा व र्णा व र्णा
 71 तं

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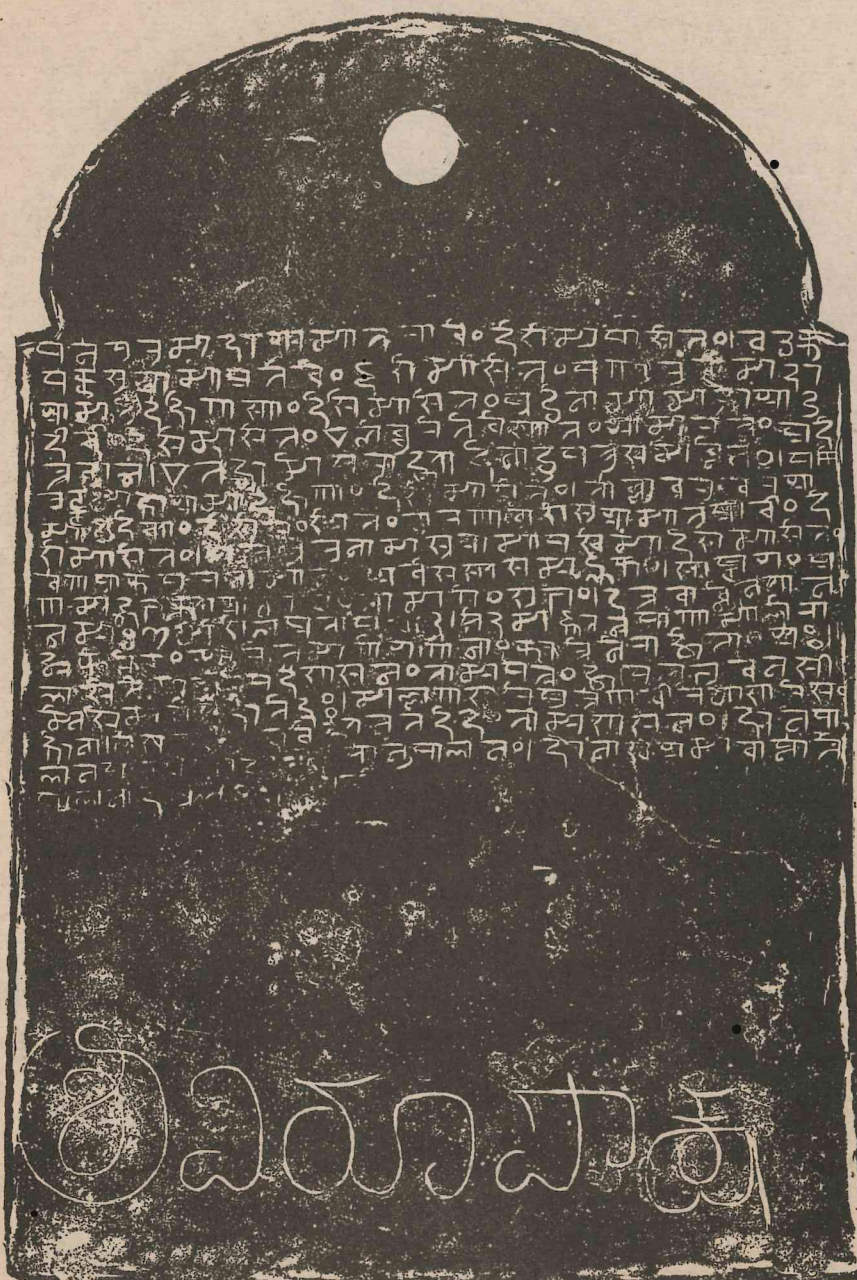
SCALE: 10. 66.

First Inscription of Vira Nārasimha,

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SCALE O. 66.

FIRST INSCRIPTION OF VIRA NARASIMHADEVA
OF VIJAYANAGAR

TEXT 1.

FIRST PLATE: SECOND SIDE.

१. श्रीगणाधिपतये नमः [॥*] नमस्तुंगशिर-
२. श्चुंबिचन्द्रचामरचारवे । तैलोक्यनगराकार-
३. मूलस्तंभाय शंभवे । [११*]^१हरेर्लीलाव^३तारस्य दं-
४. घ्रादंडश^४ पातु वः । हेमाद्रिकलशो^५ यत्र धा-
५. त्री च्छत्रश्रियं दधौ । [१२*] कल्याणायास्तु ते धाम
६. भा[त्तु ध]त्तुमिवापहं^६ । यद्गजोप्यगजोद्भुत^७
७. हरिणापि [य]दीड्यते । [१३*] तेजस्तदक्षर^८ [म]-
८. यादेव मध्यम^९हांबुधेः । नवनीतमि-
९. वोद्भूतमहर [य] त्तमो महः । [१४*] तस्यासीत्तन-
१०. यस्तपोभिरतुलैरन्वास्यमानो बुधैः^{१०} पु-
११. ण्यैरस्य पुरुरवा भुजबलैरायद्विषां^{११}
१२. [नि]घ्नतः । तस्यायु^{१२}ब्रह्मषस्य नस्य पुरु-
१३. षो बुधेर्ययाति ह^{१३}क्षितौ ख्यातस्त [स्य]
१४. तु भूमिवासवनिभः^{१४} श्रीदेवयानीपतेः । [१५*]^{१५}
१५. तदंशो^{१६}देवकीजानिर्महीपतिरभू[त्प]-
१६. [तिः] [१*] यशसी [तु] लुवेंद्रेषु तश कृष्णादि-
१७. वान्वयो^{१७} [१६*]^{१८}
१८. ततो भुद्बुक्कराजानामी^{१९}श्वर क्षितिपालकः।तत्राष्टमगुणभ्रश-^{२०}

मौलि-

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| 1. From inked impressions | 4. Read दण्डस |
| 2. Metre of verses 1--4 अनुष्टुभ् | 5. Read कलशा |
| 3. Read हरेर्लीला | |
| 6. Read तद्धाम प्रत्यूहतिभिरापहम् | 15. Metre शार्दूलविक्रीडितम् |
| 7. Read दभूतं | 16. Other plates read तद्वंशे
देवकीजानिर्दिदीपे तिमभूप-
तिः । |
| 8. Read तेजःक्षीरम | |
| 9. Read द्वैर्वैर्मथ्यमानान्म | |
| 10. Read रन्वथनामा बुधः | 17. Other platos read यशस्वी
तुलुवेन्द्रेषु यदोःकृष्ण इवान्वये । |
| 11. Read रायुद्विषां | |
| 12. Read युनेहुषोऽस्य तस्य पर | 18. Metre of verses 6-8 अनुष्टुभ् |
| 13. Read युद्धे ययातिः | 19. Read ततो भूहुक्कमाजानिरीश्वर - |
| 14. Other plates read तुर्वहुर्वसु- | 20. Read अत्रासमगुणभ्रंशं मौ निभः |

INSCRIPTION OF VĪRA NĀRĀSĪMHADĒVA.

१९. रत्नं महीभुजां[॥७*]सच स्वादुदभूत्तस्मन नरसा²¹वनिपालकः।
 २०. देवकिनंदनाकामो²²देवकिनंदनादभि²³[॥८*] विविधसुकृतैस्थ-
 २१. ने²⁴ रामेश्वरप्रमुखे मुहुमुदितहृदयस्थाने स्थने²⁵त्वधत्त य-
 २२. थाविधि²⁶।बधपरिव्रतो²⁷नानादानानि यो भुवि षाडश²⁸त्रिभुवन-
 २३. जनोद्गिनसौवर्णवानु स यथा[वि]धिः।²⁹[॥९*]³⁰कावेरीमाशु

बध्वा

२४. बहलजलभरां यो विलंघ्यैव शत्रुं[नु]जीवग्राहं ग्रहि-³¹
 २५. त्वा प्रथितभुजबलात्तंच रा[ज्ये] प्रहैम्य³²[॥*] [क्लृ]त्वा श्रिरंग-³³
 २६. पूर्वं तदपि निजवशे पट्टणं यो बभासे कीर्तिस्त [भं]-³⁴
 २७. निखा (तं)[य*] त्रिभुवनभवनं³⁵स्तूयमानापदानः।[॥१०*]³⁶चेरं
 २८. चोळं च पा[ण्ड्यं] तदपि³⁷च मधुरावल्लभं मानभूषा³⁸वि-
 २९. य्येदग्र³⁹तुरुष्कं गजपतिनृपतिं⁴⁰चापि जित्वा तदन्य⁴¹[॥]
 ३०. गंगाति[म]भू [मी]प्रथमचरमदग्र तदात्तं निताख्यतः क्षो-

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

ŚRĪ ŚAṄKARĀCHĀRYA MĀTHA INSCRIPTIONS.

३१. णिपतीनां भुजमिव शिरसा शासनं यो व्यतामि^{१२}[॥११॥]
तिप्पाजि^{४३}ना-
३२. गलादेव्ये^{४४}कौसल्यश्रीसुमित्रयोः । देव्ये^{४५}रिव नृसिंहेन्द्रात्त-
३३. स्माप्पक्ति^{४६}र[था]दिवा[।१२*]^{४७}वीरौ निजधना रामलक्षणा-^{४८}
विव नं-
३४. दनाजाता विरनसिंहेन्द्र^{४९}कृष्णरायमहिपति^{५०}[।][।१३*]वीरश्री
३५. नारसिंहः^{५१} स विजयनगरे राजसिंहासनस्थ की-^{५२}
३६. त्य नीत्य निरस्यन्नग^{५३}नळनहुषावनाः प्रदता^{५४} [।]
३७. आसेतौरासुमेरा^{५५}रवनिसुरनुत स्वैरमाचाद-^{५६}
३८. याद्रेरापाचात्ये^{५७}चलांतादखिलहृदयमावज्य^{५८}
३९. राज्यं शशास [॥१४*]^{५९}ननादाननीन्यकार्षि[तु] सदसी यश्री^{६०}
४०. विरूपाक्षदेवस्तने^{६१} श्रीकालहस्तीशतुर^{६२}पि नग-

42. आगंगातीरलङ्काप्रथमचरमभूभृत्त- 51. Read सिंहः.
टान्तं नितान्तं ख्यातः क्षोर्ण- 52. Read सिंहासनस्थः कीर्त्या.
पतीनां भुजमिव शिरसां शासनं 53. Read नीत्या निरस्यन्नग.
यो व्यतानीत् 54. Read नहुषानप्यवन्याः प्रदाता.
43. Read तिप्पाजी 55. Read सेतोर(सुमेरो
44. Read देव्योः कौसल्या 56. Read स्वैरमाचोद
45. Read देव्योरिव. 57. Read पाश्चात्या
46. Read त्पङ्क्ति. 58. Read हृदयमावज्यं
47. Read Metre of verses 12-13 59. Metre of verses 14-17 सुधरा
अनुष्टुप् . 60. Read नानादानान्यकार्षात्कनक
48. विनयिनौ रामलक्षणाविव. सदसि यश्री
49. Read दनौ जातौ वीरनृसिंहेन्द्र. 61. Read स्थाने
50. Read महीपती. 62. Read शितुरपि

INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

४१. रे वक्कटाद्रौ^{6२} च काच्यं⁶⁴ [।*] श्रीशैले शाणशैले मह-⁶⁵
 ४२. हरिहरात्वौभलाख्य⁶⁶ गिरौ च श्रिरंगे कुंभको⁶⁷-
 ४३. णे हततमसी महानंदितिये नीव्रत्तो⁶⁸ [॥१५] गोक[र्णे]
 ४४. रामसेतौ जगति तदितरेष्वप्यशेषेषु [पु]ण्यग्रामे-
 ४५. ष्वार[ब्ध]नानाविधबहलमहादानवारिप्रवा-
 ४६. हे⁶⁹ यस्योदंचतुरंगप्रकर[खुरर]जशुष्यदंभोधि-

SECOND PLATE : SECOND SIDE.

४७. मन्त क्ष्माभृतपक्षचिदो[द]तरकलिशधरात्कण्ठिता
 ४८. कुंठितासि⁷⁰ [१६*] ब्रह्मांडं⁷¹ विश्वचक्रं घटमुदितमहाभूत[कं]
 ४९. रत्नधेनुः⁷² सप्ताभोधि ० हिरण्यश्व^{7३} रथमपि तुलापू-
 ५०. रुषं गोसहस्रं । हेमाश्वहेमगभ्रं⁷⁴ कनककरि[र]थं
 ५१. पंचलागल्यतनि⁷⁵ [।] धर्मैकश्वातन्नवृत्तिः प्रतिनपति[शि]
 ५२. रे रत्नकित्रिप्रतापः⁷⁶ [१७*] राजाधिराजइत्युक्तः या राजपर-⁷⁷
 ५३. मेश्वरः । मूरुरायलगंडश्च पररायभयंकरः।⁷⁸ [१८]⁷⁹ हिं

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| 63. Read वेङ्कटाद्रौ | 71. Read ब्रह्माण्डं |
| 64. Read काञ्च्याम् | 72. Read धेनुं |
| 65. Read महति | 73. Read सप्ताम्भोधीनिहरण्याश्च |
| 66. Read हरे त्वौभलाख्ये | 74. Read हेमाश्वं हेमगर्भं |
| 67. Read श्रीरङ्गे कुम्भको | 75. Read पंचलागल्यतानीत् |
| 68. Read तमसि महानंदितिये
निवृत्तौ | 76. Read धर्मैकच्छत्रवृत्तिः
प्रतिनृपतिशिरोरत्नकीर्तिप्रतापः । |
| 69. Read प्रवाहैः | 77. Read यो राज |
| 70. Read मन्तक्ष्माभृतपक्षच्छिदोद्यत्त-
रकुलिशधरोत्कण्ठिताकुण्ठिता -
मीत । | 78. Read भयङ्करः |
| | 79. Metre of verses 18-20 अनुष्टुभ् |

ŚRĪ ŚĀṄKARĀCHĀRYA MAṬHA INSCRIPTIONS.

५४. दुरायसुरत्राणो दुष्टशार्दूलमर्दनः । वीरप्रताप इत्या-
 ५५. दिविशेषैरुचितैर्यतः।^{५०}[१९*] विरदेव^८ महाराज जयजीवे-
 ५६. ति वादिभि० अंगवंगकळिगाद्यै राजभिस्सेव्यते च यः[॥२०*]
 ५७. विज^{८२}नगरमध्ये रत्नसिंहासनस्थः (।) जयति भूवि^{९३}[वी]-
 ५८. रश्रीनृसिंहाक्षिति^{८१}द्रः । नृगनहुषययातिनन्य०[न्भू^{९५}]-
 ५९. सुराणां सुरतरुखिव धीरः पुण्यकित्ति^{८६}प्रतापः । [१२१*]^{८७}
 ६०. शकाब्दे शालिवाहस्य सहस्रेतश्च^{९८}तुश्शतैः । एकौन-^{८९}
 ६१. [त्रिं] शता गण्ये शुक्लनामनि वस्तरे^{९०}[॥२२*]^{९१}विख्याते मासि
 [मा]
 ६२. घाख्ये पुण्यकाले महोदये । तुंगभद्रानदितिरे^{९२}श्रीवि-
 ६३. रूपाक्षसन्निधौ । [२३*] परहंसपरित्राजकाचार्यय मुमु-^{९३}
 ६४. क्षवे [।*]भस्मोद्धू^{९४}लितगात्राय रुद्राक्षावलिधारिणे [॥२४*]
 शितो-^{९५}
 ६५. ष्णादिद्वंद्वदुःखव्यतीताय महान्तने^{९६}[।*] समस्तशास्त्र-

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| 80. Read युंतः | 89. Read एकौन |
| 81. Read वीरदेव | 90. Read वत्सरे |
| 82. Read विजयनगर | 91. Metre of verses 22-34½ |
| 83. Read सिंहासनस्थस्स जयति
भुवि | अनुष्टुभ् |
| 84. Read क्षितीन्द्रः | 92. Read नदीतीरे |
| 85. Read नलयन्भूसुराणां | 93. Read चार्याय मुमुक्षवे |
| 86. Read कीर्तिप्रतापः | 94. Read भस्मोद्धूलित |
| 87. Metre मालिनी | 95. Read शीतोष्णादि |
| 88. Read सहस्रेण चतुश्शतैः | 96. Read व्यतीताय महात्मने |

INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

६६. पाथोधिपारगाय तपस्वीनी⁹⁷[॥२५*] अष्टाग⁹⁸योगयुक्त[१]
 ६७. य दयाशिलाय धिमते⁹⁹[१*] सदाशिवसरस्वत्याशि-
 ६८. ष्यय¹⁰⁰मिततेजसे [॥२६*] महादेवसरस्वत्यै गरवे¹⁰¹शि-
 ६९. वरूपिणे [१*] मण्डलै¹⁰²जयचोळस्य चन्द्रगिर्याख्य¹⁰³रा-
 ७०. ज्यक¹⁰⁴[॥२७*]चेंगाट्टुकोष्ठसंयुक्तं चंगलिपट्टशि-¹⁰⁵
 ७१. नि [१*] निवळूरुपत्तना¹⁰⁶युक्तं सर्वशास्त्रविराज-¹⁰⁷
 ७२. त. [॥२८*]

THIRD PLATE : FIRST SIDE.

७३. पनेयुरु¹⁰⁸महाग्रामातराचिं दिशिमु¹⁰⁹पाश्रितं । वडके
 ७४. पक्कसुग्रामा प्रतिचिं [दि] शि¹¹⁰माश्रितं [॥२९*] पण्युरु[ट्टि]महा-
 ७५. ग्राम० दक्षिण [स्या] दिसि माश्रितं¹¹¹ [१*] पूडिनामा म [हा]
 प्रादु-
 ७६. दीचिं दिसि माश्रितं¹¹²[॥३०*] एलिच्चूरिति विख्यातं ग्रामर[त्तं]
 प्रदि¹¹³

97. Read तपस्विने	107. Read सर्वसस्यविराजितम्
98. Read अष्टाङ्ग	108. Read पनेयुरु
99. Read शीलाय धीमते	109. Read ग्रामात्प्राचीं दिश
100. Read शिष्यायामित	110. Read त्रतीचीं दिश
101. Read गुरवे	111. Read ग्रामादक्षिणस्यां दिशि स्थितम्
102. Read मण्डले	112. Read नाममहाग्रामादुदीचीं दिश
103. Read चन्द्रगिर्याख्य	113. Read प्रदत्तवान्
104. Read राज्यके	
105. Read प्पट्टसीमनि	
106. Read निवळूर्पत्तुना	

ŚRĪ ŚĀNKAĀRĀCHĀRYA MAṬHA INSCRIPTIONS.

७७. तवा [न्] एतद्गामि¹¹⁴यराज्यादिनाडुपत्तुसमन्नितं¹¹⁵ । [१३१]
पण्णि-
७८. रुट्टि [म] हाप्रामादक्षिणां दिशि¹¹⁶माश्रितं । तोह्ठा [वु] रुवरप्रा-
७९. मा [दु] दिच्यां दिशि सं [स्ति]¹¹⁷तं [॥ ३३ *] [वा] रण [वा]
शिसुग्रामातु प्राचिं¹¹⁸दि-
८०. शिमाश्रितं¹¹⁹ ।रुनामासुग्रामा पश्चिमादिशि¹²⁰
माश्रितं [॥ ३३ *]
८१. वेणपाकपुर.....सर्वसस्यसमृद्धिकं । साष्टगं¹²¹प्र-
८२. गम ० भक्त्या¹²² तां [णि] शुभं । [३४ *] दत्त-
वान्विनयान-
८३. (न) प्रः धर्मशिलप्रताप¹²³ [१३४ ½ *] यिदम [हि] तत्रपा¹²⁴णा-
मौलिरा-
८४. जकिरि [टं] ० रित¹²⁵माणिगणानां कात्तिनिरा¹²⁶जिताग्नेः ।
८५. लखित.....पदै शा¹²⁷सनं ताम्रपत्रंज ० [तु]¹²⁸भुवनसी-

114. Read एतद्गामीय	121. Read साष्टाङ्गं
115. Read संमन्वितम्	122. Read न्भक्त्या ग्रामाचिन्ता
116. Read दक्षिणां दिश	123. Read धर्मशिलप्रतापवान्
117. Read दुदीच्यां दिशि संस्थितम्	124. Read इदमहितनृपाणां
118. Read सुग्रामात्प्राचीं	125. Read राजत्किरीटच्छुरित
119. Read दिशमाश्रितम्	126. Read कान्तिनीराजिताग्नेः
120. Read नामसुग्रामात्पश्चिमां दि- श	127. Read लिखितमनघपदैशासनं
	128. Read जयतु

INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

८६. म्नि श्रि [नृ].....क्षिति¹²⁹द्रः । [१३५ $\frac{1}{2}$ *]¹³⁰मल्लणाशारि-
पुत्रेण वीरणाशारिसं
८७. ० ना¹³¹[*] लेख.....वि....तदिदं ताम्रशासनं। [१३६ $\frac{1}{2}$ *]
दानपा-
८८. लनया.....¹³²योनुपालनं । दानास्वग्रामा¹³³वाप्नोति
८९. पालनाद[च्युतं पदं] । [३७ $\frac{1}{2}$ *] श्री
९०. श्रीविरूपाक्ष
-

SUBSTANCE OF THE CONTENTS OF THE LATTER PART OF THE GRANT

Lines 57 to 90 constitute the effective part of the grant. In these 34 lines, the names of the grantor and the grantee, the date of the grant, the names of the villages gifted etc., are stated. At the end of the inscription the royal sign manual is found in big letters.

On the auspicious occasion of Mahodaya occurring in the lunar month of Māgha, of the cyclic year Śukla — Śaka year 1429 — King Veeranarasimha of Vijayanagar, seated on the jewelled throne, in the presence of Sri Virupaksha, on the bank of the Tuṅgabhadrā river, granted the villages of Elicchūr and Venpakkam to *Paramahansa Parivrājakāchārya Mahādeva Sarasvati*, disciple of *Sadāsiva Sarasvati*. The donee Svāmi is described as one seeking *moksha* (liberation), as one whose body is besmeared with *bhasma* (holy ashes) and adorned with garlands of *Rudrāksha*, as one unaffected by the effects of cold and heat, as one who has mastered all Śāstras, as a *tapasvi* (one doing penance), as one who is steeped in the practice of the eight kinds of *yoga*, as one who is endowed with compassion and bright intellect and as one who resembles Śiva.

The granted villages are stated to have been located in the Chengaṭtukottam, a sub-division of the Chandragiri Rājya of Jayacholamaṇḍala. The village of Elicchūr is said to have been situated to the east of the village of Paneyūr, on the west of Vadakkepākkam, on the south of the village of Panyurutṭi and to the north of Puḍi. The boundaries of the other village gifted, Venpākkam, are noted as follows : On the north Pannirutṭi, on the south Ullavūru, on the west, Vāranavāsi. (The name of the village on the east is not capable of being deciphered from the grant since the engraving is not clear). The philanthropic minded and famous King is reported as having fully prostrated and then made the gift with great reverence. Lines 86 to 87 indicate that the copper epigraph was engraved by Veeranāsāri son of Mallanāsāri. In the concluding lines, the customary remarks that as between a gift and its protection, the latter is of more merit, since by making a gift one attains *Svarga* which is only transient, whereas by protecting a charitable gift one attains eternal bliss. The last line in the inscription, constituting the usual sign manual of Vijayanagar Kings — “Śri Virūpaksha” — is engraved in bold Telugu-Kannada script.



A NOTE ON THE DATE OF THE INSCRIPTION

In this inscription, the year of the grant is stated as Śaka year 1429 and the cyclic year as Śukla. The Śaka year 1429 does not correspond with Śukla, which falls in Śaka 1432. This kind of discrepancy is nothing strange. Instances of such inconsistencies are galore in the case of inscriptions of the periods of different dynasties of different kingdoms of diverse times. The following are instances to the point. The details found in Nos.1 to 4 below are from volume II of 'Vijayanagar Inscriptions', edited by Dr.B.R.Gopal and published by the Directorate of Archaeology & Museums, Government of Karnataka, in 1986.

1. KN 441 (Page 8 of Vijayanagara Inscriptions. Vol.II).

"EGATI"

EC.,VI.Kd.20 — on a stone at the north door of the Viranarāyaṇa temple
Kannada.

Tuluva: Krishnadeva

Saka 1440, *Sobhakṛt*(expired), *Sarvajit*(current), *Śrāvana ba.3*, *Sthiravāra*. These details of date are incorrect. The two cyclic years cannot be expired or current respectively."

2. KN 463 (Page 18 of Vijayanagara Inscriptions — Vol.II)

"HARIHARAPURA"

EC:VI,Kp.49

On a stone in the maṭha

Kannada

Samgama, Harihara-mahārāya (II), ruling from *Vidyānagara*, Śaka 1315, *Angirasa*, *Chaitra su. 10*, *Bhanuvāra*. The Śaka year corresponds to the cyclic year *Śrīmukha*(not *Angirasa*) when the given details may be equated with 1393 A.D., March 23, Sunday."

3. KN 505 (page 36 Vijayanagara Inscriptions — Vol.II).

"NĀGALĀPURA"

EC.VI,Kp.19 — On a stone to the north-east of the *Nāgeśvara* temple.

Kannada.

Samgama: Harihararāya (II), son of Bukkarāya.

Śaka 1361, *Piṅgala*, *Kārtika su-1*, *Somavāra*. The *tithi* occurred on September 30, 1437 A.D., the Śaka year being 1359 and the month *Adhika Kārtika*. But this is too late a date. In 1377 A.D. (Śaka 1299), the details corresponded to October 4, Sunday, when Harihara II was ruling. This might be the intended date."

4. KN 551.

“KADALEGUDDU”

EC,XI,Cd.51 — On a stone near the *Anjaneya* temple.

Kannada.

ARAVIDU SRIRANGARAJA (III?).

- “Saka 1514 (Kali year 4742) *Nandana, Magha Su.5*, Sunday = 1593 A.D., January 27, Saturday. The Kali year was 4693. The Saka year may be a mistake for 1574 when the Kali year would be 4753 and other details correspond to 1653 A.D., January 23, Sunday.”

NOTE: From the above four citations, it is evident that the accuracy or otherwise of the Saka year corresponding with the Cyclic year of an inscription depends upon the scribe and the engraver or the time of the intention of a gift and its later execution. Such being the case, the discrepancy in the date of the present inscription of the reign of Viranarasimha Deva, is only a minor error and does not in any way affect the other details found in the inscription.



No. III

SECOND INSCRIPTION OF VĪRANARASIMHA DEVA

The sub-joined inscription is a second Copper-plate grant of Viranarasimha Deva, ruler of Vijayanagar. This is also engraved in Nandi Nagari Script on four sides. The inscription begins with "Sree Ganadipataye namaḥ", followed by invocatory verses addressed to Śāmbhu and Hari.

This inscription runs into 86 lines including the signature of the king. The body of the epigraph, except for the first word of the first line, and the last line (the signature) is in the form of verses, numbering 34, in all.

About 44 lines are devoted to narrate the valorous deeds of Narasa, father of Viranarasimha. The language of the epigraph is Sanskrit. It is almost entirely in the form of verses. The total number of lines is eighty-five. The first 17 lines (Plate I) are engraved in letters bolder than the subsequent 68 lines of the remaining three sides of the epigraph. At the end of the inscription the royal sign manual is inscribed in bold Telugu characters.

[Copy of the inscription and its text are printed in succeeding pages.]



1a

1 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 2 सुवन्द्ये चाम च वा च वा विलाका दणनी का ने म
 3 ल २० ता यरा० न वा थ व लीला व ता न
 4 १३० द्वा २० ३२५ वा त वं दमादि कला रा य व २५
 5 ता व व री य ० २ ॥ कला गा या र ५ त ॥ म
 6 स त्प थ त म वा च रा ० य द्वा क पा ग का ३ त ०
 7 थ च गा द च व द्वा त त ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 8 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 9 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 10 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 11 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 12 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 13 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 14 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 15 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 16 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 17 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥
 18 ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥ ३ ॥

SCALE O. 66.

Second Inscription of Vira Nārasimha, No. III.

IIa

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २० ॥
 ॐ नमो भगवते वासुदेवाय ॥ २१ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २२ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३० ॥

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SCALE O. 66.

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ॐ लोके वसन्तस्य च उर्वी कस्य च इत्युक्त्वा का वी ज्ञातु स्यात्
युक्तं च यथासिद्धं विप्रस्य च ३३३ नु नो युक्तं काली प्रवृत्तौ ज्ञातु तया
कलमाह उर्वीया म्या प्रवृत्तौ सागंधिनि श्या तं ० रा च युक्तं तया
दोया म्या प्रवृत्तौ सागंधिनि श्या तं ० रा च युक्तं तया
सिधितं कुतं ता गल्लय म्या प्रवृत्तौ सागंधिनि श्या तं ० रा च युक्तं तया
बुधतं ता तदुं ता लसाति तं ० रा च युक्तं तया
रुद्रा तं ० रा च युक्तं तया
दा यद म्या प्रवृत्तौ सागंधिनि श्या तं ० रा च युक्तं तया
का वी ज्ञातु स्यात्
ण्ड्र युक्तं तया
वृत्तं ता तदुं ता लसाति तं ० रा च युक्तं तया
सतं ० रा च युक्तं तया
म्या वी ज्ञातु स्यात्

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विश्वनाथ

86

TEXT

FIRST PLATE FIRST SIDE.

१. श्रीगणाधिपतय नमः[॥*] नमस्तुङ्गशिरस्त्रुम्बि
२. चंद्रचामरचारवे । त्रैलोक्यनगराकारमूल -
३. लस्तंभाय शंभवे । [११*]^५ हरे लीला^६वतार-
४. स्य दंष्ट्रादंड^७ स पातु वः[१*] हेमाद्रिकलशा यत्र धा-
५. त्री च्छत्रश्रियं दधौ । [१२*] कल्याणायस्तते धाम^८
६. प्रत्यु^९हातिमिरापहं । यद्गजोप्यगजोद्भुतं^{१०}
७. हरिणापि च पूज्यते । [१३*] अस्ति क्षिर^{११}मया-
८. हेवैर्मथ्यमान[१*]न्महांबधिः^{१२}[१*]
९. नवनीतमिवो^{१३}भूतमपनीतत-
१०. मो महः । [१४*] तस्यासीत्तनयस्तपो-
११. भिरतुलैरन्वर्थनामा पुधः^{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} तिम्मभू-

- | | |
|--|------------------------------|
| 5. Metre of verses 1-4
अनुष्टुभ् | 13. Read द्भूतं |
| 6. Read हरेर्लीला | 14. Read बुधः |
| 7. Read दण्डस्त | 15. Read बलैरायु |
| 8. Read कल्याणायस्तु तद्धाम | 16. Read तस्यायुर्नेहुषोस्य |
| 9. Read प्रत्युह | 17. Read पुरुषो युद्धे ययतिः |
| 10. Read द्भूतं | 18. Read तुर्वसुर्वसुनिभ |
| 11. Read क्षीरमया- | 19. Read देवयानीपतेः |
| 12. Read हेवैर्मथ्यमानान्महा-
म्बुधेः | 20. Metre शार्दूलविक्रीडितम् |
| | 21. Read तद्वंशे |
| | 22. Read दिदीपे |

ŚRĪ ŚĀṄKARĀCHĀRYA MAṬHA INSCRIPTIONS.

१७. पतिः। यदासी तुळवेन्द्रेषु²³ तदा²⁴ कृ-

१८. ण्णा²⁵ इवान्वये । [१६*]²⁶

FIRST PLATE SECOND SIDE.

१९. ततोभूहुकराजानामीश्व²⁷रक्षितिपालकः। तताष्टमगुणभ्रंश²⁸[मौ]

२०. लि[र]त्नं महीभुजां । [१७*] स च स्वा²⁹उदभूत्तस्मात् नरसो-
वनिपालक³⁰[ः।*]

२१. देवकीनंदना कामो³¹ देवकीनंदनादिभिः³² । [१८*] विविध-
सुकृतै स्था-

२२. नै³³रामेश्वरप्रमुखे मुहुर्मुदितहृदयस्थाने स्थानत्वघ-

२३. त्त यथाविधिः³⁴ । बुधपरिवृतो नानादानानि यो भुवि षाड-

२४. श त्रिभवनजनोद्रीतसौवर्णवानु स यथावि-

२५. धिः।³⁵ [१९*]³⁶[का] वेरीमाशु बध्वा बहळजलमरां यो विलंब्यै-

२६. व [श] तुनुं³⁷ जिविप्राह ग्रहित्वा³⁸ प्राथतभुजबलांत्त-

२७. च राज्य³⁹ प्रदिश्य [।*] कृत्वा श्रीरंगपूर्वं तदपि निजवशे

23. Read यशस्वी तुळवेन्द्रेषु

24. Read यदोः

25. Read कृष्ण इवा

26. Metre of verses 6-8 अनुष्टुभ्

27. Read हुक्कमाजानिरीश्वर

28. Read अत्रासमगुणभ्रंशं

29. Read सरसाडुद

30. Read न्नरसावनिपालकः

31. Read नन्दनात्कामो

32. Read नन्दनादिव

33. Read सुकृतस्थाने

34. Read स्थाने स्थाने त्वघत्त य-
थाविधि

35. Read षोडश त्रिभुवनजनोद्रीतं
स्फीतं यशः पुनरुक्तयन्

36. Metre हरिणी

37. Read शत्रूजीव

38. Read गृहीत्वा

39. Read राज्यं

INSCRIPTION OF VĪRA NĀRASIMHADĒVA.

२८. पट्टणं यो बभासे कीर्त्ति⁴⁰स्तंभं नखातं त्रिभवन⁴¹भ-
 २९. वनं स्तू⁴²यमानापदानः। [१०*]⁴³चेरं चाळञ्च पाड्यं तद-⁴⁴
 ३०. पि च मधुरावल्लभं मानभूषावि[प्ये]दग्रं⁴⁵ तुरुष्कं
 ३१. गेजपतिनृपतिं⁴⁶चापि जित्वा तदन्य[ान्*][१]आगंगातीरभूमा-
 ३२. षथमचरमदप्रतदात्तं⁴⁷ निता[न्तं*] ख्यातः क्षोणि-
 ३३. पतिनां भुजमिव शिरसा⁴⁸ सासनं यो व्यतानि⁴⁹ [॥२१*]
 ३४. तिप्पाजिनागलादेव्ये⁵⁰ कौसल्यं⁵¹ श्रीसुमित्रयोः । दे-
 ३५. व्यरिव⁵² नृसिंहेन्द्रात्तस्मात्प्रक्तरथादि वी⁵³[॥१२*]⁵⁴ रौ निह-
 धनै⁵⁵ राम-
 ३६. लक्ष्मणाविव नन्दनौ [१] जातौ वीरनसिंहेन्द्र⁵⁶कृष्णरायम-
 ३७. हीपति⁵⁷ । [१३*] वीर[श्रीनार*] सिं[ह]: स विजयनगरे
 राजसिंहासन-
 ३८. स्थः(१) कीर्त्य[ान्*] नीत्य[ान्*] निरस्य नृग⁵⁸नळनहुषानप्यव-
 न्य[ान्*]: प्र-

40. Read बभासे कीर्त्ति	49. Read शासनं यो व्यतानीत्
41. Read निखाय त्रिभुवन	50. Read तिप्पाजीनागलादेव्योः
42. Read भवनस्तूयमाना	51. Read कौसल्या
43. Metre of verses 10-11 स्रग्धरा	52. Read देव्योरिव
44. Read चोळं च पाण्ड्यं तमपि	53. Read त्पङ्क्तिरथादिव
45. Read वल्लभं मानभूषं वीर्योदग्रं	54. Metre of verses 12-13 अनुष्टुम्भ
46. Read गजपतिनृपतिं	55. Read वीरौ विनयिनौ
47. Read भूमिप्रथमचरमभूभृत्त- टाङ्गं	56. Read नृसिंहेन्द्र
48. Read क्षोणीपतीनां स्रजमिव शिरसां	57. Read पती
	58. Read निरस्यन्नृग

३९. दाता । आसेतोरासुमेरोरपतिसुरनुत⁵⁹स्वैरमाचो-
 ४०. दयाद्रेरापाश्व[।*]त्य[।*] [च]लांता[द*] खिलहृदपमावज्य⁶⁰-
 ४१. रा[ज्य]शशास⁶¹ । [१४*]⁶² ननादान्[न्य]काषी⁶³ [त्]कनक
 [सदसि यः*] श्रीवि-
 ४२. [रूपाक्ष] देवस्तने श्र⁶⁴काळहस्तीशतुरपि⁶⁵ नगरे वे-
 ४३. क्कताद्रौ च काच्यं⁶⁶[:] श्रीशैलै शोणशैले मह[ति*]हरि-
 ४४. हरे त्वौभळाख्ये गिरौ च श्रीरंगे कुंभकोणे ह-
 ४५. ततमसि महानंदित्थं निव्रतौ⁶⁷[॥१५*]

SECOND PLATE FIRST SIDE.

४६. गोकर्णे⁶⁸ रामसेतौ जगति[तदि*] तरेष्वप्यशेषेषु⁶⁹[पु]ण्य-
 ग्रामेष्व-
 ४७. रब्धनानाविधबहळमहादानवारिप्रवाहे । पस्ये⁷⁰दं-
 ४८. चत्तुरंगप्रकरखुर[रज]शुष्यदंभोधिवान्तं⁷¹ (:) क्षमा-
 ४९. भतषक्षाचिदौवत्तरकलिशधरोत्कुठिता कंठिता-
 ५०. सीत⁷² । [१६*] ब्रह्मांडं विश्वचक्रं घटमुदितमहाद्भुत⁷³-

59. Read रवनिसुरनुतस्वैर

60. Read हृदयमावज्यं

61. Read राज्यं शशास

62. Metre of verses 14-17

सूधरा

63. Read नानादानान्यकार्षी

64. Read स्थाने श्री

65. Read हस्तीशितुरपि

66. Read वेङ्कटाद्रौ च काञ्चयां

67. Read तीर्थे निव्रतौ

68. Read गोकर्णे

69. Read प्यशेषेषु

70. Read प्रवाहैः । यस्यो

71. Read वान्तं

72. Read भृत्पक्षच्छिदोद्यत्तरकु-

लिशधरोत्कण्ठिता कुण्ठितासीत्

73. Read भूतकं

INSCRIPTION OF VĪRA NĀRASIMHA DĒVA.

५१. कं रत्नधेनुः सप्तांभोधि⁷⁴[न]हिरण्य[^{*}]श्वरथमपि[तु] [ला^{*}]
 ५२. पुषं⁷⁵गोसहस्रं । हेमाश्वं हेमगभ्रं⁷⁶कनककरि-
 ५३. रथं पंचलांगल्यतानी[द् ^{*}] धर्मैकश्वातनृवृत्तिः⁷⁷
 ५४. प्रनिन्नपतिशरोरत्नकीर्त्ति⁷⁸प्रतापः । [११७^{*}] राजाधिराज
 ५५. (इराज) इत्युक्तः यो राजपरमेश्वरः । मूरुरायल-
 ५६. गंडश्च पररायभयंकरः⁷⁹ । [११८^{*}]⁸⁰ हिंदुरायशुरत्रा-⁸¹
 ५७. णो [द्] षशादूलमर्दनः । वीरप्रताप इत्यादिविशेषै-
 ५८. रुचितै [र्या] तः । ⁸²[११९^{*}] वीरदेव महाराय जयजीवेति
 ५९. वादिभिः । अङ्गवङ्गकळिगाचैराजभिस्सेव्य-
 ६०. ते च पः⁸³ [१२०^{*}] विज [य^{*}] नगरमध्ये रत्नसिंहासन⁸⁴स्थः

(1) ज-

६१. यति भुवि [स^{*}] वीरशीनसिंह⁸⁵क्षितीन्द्रः । नृगनहुषययाति-
 ६२. नन्यय[न]⁸⁶भूसुराणां सुरतरुखिव धीरः पुण्यकी-
 ६३. त्ति⁸⁷प्रतापः । [१२१^{*}]⁸⁸शकाब्दे शालिवाहस्य सहस्रेभ्य-⁸⁹

श्चतुश्श-

74. Read रत्नधेनुं सप्तांभोधीन्	81. Read सुरत्नाणो
75. Read पूरुषं	82. Read र्युतः
76. Read हेमगभ्रं	83. Read यः
77. Read धर्मैकच्छत्रवृत्तिः	84. Read सिंहासन
78. Read प्रतिन्नपतिशरोरत्नकी - र्त्ति	85. Read श्रीनृसिंह
79. Read भयङ्करः	86. Read ययातीनत्ययन्
80. Metre of verses 18-20 अनुष्टुभ्	87. Read कीर्त्ति
	88. Metre मालिनी
	89. Read सहस्रेण चतु

ŚRĪ ŚĀNKA RĀCHĀRYĀ MĀṬHA INSCRIPTIONS.

६४. तैः । एकोनचृंश^{९०}ता गण्ये शङ्कुनामनि वस्तरे^{९१}[॥२२*]^{९२}
 विख्या-
 ६५. ते मासि माघाख्ये पुण्यकाले महोदये [१*] तुगभद्रा^{९३}-
 ६६. दीतीरे श्रीविरूपाक्षसन्निधौ । [२३*] परहंसपरित्राजका[या]
 ६७. [र्या]य^{९४}मुमुक्षवे [१] भस्मोद्धूलितगात्राय रुद्राक्षावलि-
 ६८. धारिणे [॥२४] शीतोष्णादिद्वंद्व (दुं) दुःख(१)व्यतीताय
 महात्मने । ^{९५}
 ६९. समस्तस्तास्त^{९६}पाथोधि पारगाय तपस्विने । [१२५*] स्मष्टां^{९७}
 ७०. गयोगयुक्ताय दयाशीलाय धमते^{९८}[१] सदाशिव-
 ७१. सरस्वत्यै^{९९}शिष्य[१*] यामिततेजसे[॥ २६*] महे [दे*]-^{१००}
 ७२. वसरस्वत्यै गुरवे शिवरूपिणे ।

SECOND PLATE: SECOND SIDE.

७३. मण्डले जयचोळस्य पडवीडुसुराज्यक^{१०१}[॥ २७*] काच्चि-
 नाडुसमा-
 ७४. युक्तं वलका [द्र] रूसीमनि । वमावं ० पत्तुनागुक्तं^{१०२} कालि-
 युरुकोष्ठसन्वनिंतं^{१०३} । [१२८*]

90. Read त्रिंशता

91. Read वत्सरे

92. Metre of verses 22-31½

अनुष्टुभ्

93. Read तुङ्गभद्रा

94. Read र्याय

95. Read महात्मने

96. Read शास्त्र

97. Read अष्टाङ्ग

98. Read धीमते

99. Read सरस्वत्या

100. Read महादेव

101. Read राज्यके

102. Read युक्तं

103. Read कालियूर्कोष्ठसंयुतम्

INSCRIPTION OF VĪRA NĀRASIṂHA DĒVA.

७५. कलकादूरुसुग्रामा[इक्षिण]स्यां दिशि स्थितं । शुरिद्विदूरुम-¹⁰⁴
७६. हाग्रामा प्रतीच्यां दिशि¹⁰⁵माश्रितं । [१२९*] शित्तेलेपाकसुग्राम-
दुत्तरस्यादि-¹⁰⁶
७७. शि स्तितं¹⁰⁷[।]कु [तं] ताङ्गलुग्र[।*]मापुत्रस्यां दिशिमु¹⁰⁸पा-
श्रितं । [१३०*] नाळिकेरा-
७८. ब्रपनशताळहिंताळ¹⁰⁹शोभितं । सर्व [स*]स्य(।) [स*]मृद्ध्या
च राजमानं
७९. शुमान्वितं । [१३१*] कुडियांतण्डलाख्यातं ग्रामरत्नं प्रदत्तवा-
८०. ०¹¹⁰ [१३१½*] यिदम [हि]¹¹¹ तनपाणामौलिराजूकि [री*]
टस्फुरितमणिगणानां
८१. का [न्ति] नीराज¹¹²तांघेः । लसतमनघयक्षशासनं नम्रपात्रं¹¹³
८२. जयतु भुवनसीमि श्रित्रसिंहक्षितिद्रः¹¹⁴ । [१३२*]¹¹⁵मल्लणा-
शारिपुत्रेण (।)
८३. वीरणाशारिसंहि¹¹⁶ना । लिखितं लब्ध [वि*] [ये] न तदिदं
ताम्रशा-

104. Read शुरिद्विलूर्महा
105. Read त्प्रतीचीं दिश
106. Read दुत्तरस्यां दि
107. Read स्थितम्
108. Read पूर्वा दिश
109. Read ब्रपनसताळहिन्ताळ
110. Read प्रदत्तवान्
111. Read इदमहितनृपाणां मौळि-

- राजत्किरीट
112. Read नीराजिताङ्घ्रेः
113. Read लिखितमनघपयं शा
सनं ताम्रपात्रं
114. Read श्रीनृसिंहक्षितिन्द्रः
115. Metre मालिनी
116. Read संज्ञिना

ŚRĪ ŚĀṄKARĀCHĀRYA MATHA INSCRIPTIONS.

८४. सनं । [१३३*] दानपालनयोम्नध्ये दानाश्रेयो¹¹⁷नुपालनं । दा-
नास्वप्न-¹¹⁸

८५. मवाप्नोति पालनादच्चु¹¹⁹तं पदं । [१३४*]¹²⁰

८६. श्रीविरूपाक्ष

117. Read मध्ये दानाच्छ्रेयो

120. Metre of verses

118. Read त्स्वर्ग

33-34 अनुष्टुप्

119. Read दच्युत

SECOND INSCRIPTION OF VIRANARASIMHA DEVA OF VIJAYANAGAR

“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 Kudiyantandalam was granted to the same *Svāmi*, Mahadeva Sarasvati, the disciple of Sadasiva Sarasvati.

The village Kudiyantandalam is said to have been situated on the Vamavanpattu (Vinnavampattu?) of the Kaliyurkottam, in the Valakuru Sima, situated in the Kacchinadu, a sub-division of the Padavidu-rajya of the Jayacholamandala. It was bounded on the north by Kalakaturu; on the east by Surittiluru; on the south by Sitteleppakkam and on the west by Kuttantanal.

Of the names of places mentioned in this grant Padavidu-rajyam takes its name from the village of Padavidu. Valakuru-sima is so named after Velkuru in the Chittoor Taluka; [Vinna] - vambattu is in the Polur Taluka. Kaliyur-kottam is a division of the Chola period. There are two Kalakaturus, of which one is in the Conjeevaram Taluka of the Chingleput District, which does not appear to be the one that is referred to here; the other is in the Palmaner Taluka of the N.Arcot district and this is perhaps the village which the inscription means to refer. Surittiluru and Sitteleppakkam have to be identified with the villages of Suruttial and Sitteleppakkam of the Arcot Taluk. Kundiyanandalam is the present name of the village granted”.

- [Extracted from T.A. Gopinatha Rao's edition of 1916]

Note: On the south side of the western wall of the rock of Arulala Perumal temple (Varadaraja Perumal temple) in Kanchipuram there is an inscription which records the gift of four villages - Nedungal, Karumbakkam, Mambakkam and *Ṣaṅkarācāryapuram* alias Surittial to the temple, by Azhagiya Manavala Jiyar, the *Kelvi* of Periyakoil, [vide Annual Report on Epigraphy - 1919 - 1920]. Surittial is a hamlet on the border of Kundiyanandalam village, about nine miles from Kanchi.

It is worthy of note that in this grant of Viranarasimha it has been stated that Kudiyantandalam, the village granted, is situated to the west of *Suruttiluru* (Suruttial) - noted in the inscription of the Arulala Perumal temple at Kanchi.

A NOTE ON THE DATE OF THIS EPIGRAPH

The grant is dated in the cyclic year *Sukla*. The *Saka* year is noted as 1429. The cyclic year does not correspond with the Saka year given.

In a note on the date of the previous inscription — also a grant by the same King to the same Svami, on the same date — it has been shown that such discrepancies are quite common in the case of a lot of inscriptions of the period. Apart from this point, in the present case, two points are to be noted:

1. Lands in the village are till this day in the enjoyment of the *Ṣaṅkaracharya* Math of Kanchi. And to the 54th Acharya of the Math — Sri Mahādeva Sarasvati — the village has been gifted by Viranarasimha.
2. Hereunder a true copy of an Inam title, renewed periodically by the Inam Commissioner of the Government of Madras, and certain particulars found in the Inam Registers, pertaining to the inam (tax-free) lands belonging to the Kanchi *Ṣaṅkaracharya* Math have been furnished. These records indicate that the Math has been in the enjoyment of tax-free lands in the village of Kudiyantandalam, ever since the time of the grant and as such corroborate the contents of the inscription.



Arcot

No. 855

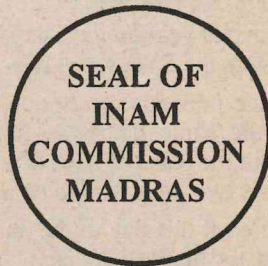
Press No. 3234,

G.M. 21-12-65-3000

- ii. TITLE DEED Granted to the Manager for the time being of Sankarachari Matam.
1. On behalf of the Governor in council of Madras, I acknowledge your title to a religious endowment situated in the village of Kundiyanthandalam in the Taluk of Arcot, in the District of North Arcot, claimed to be acres two, cents 58/2.58 of wet land and held for the support of the above matam in the village of Kanchi.
 2. This Inam is confirmed to you and your successors tax-free, to be held without interference so long as the conditions of the grant are duly fulfilled.

Coimbatroe,
Dated 28th Feb., 1866

(Sd.)
Inam Commissioner



Extract from Register of Inams in the village of Kundiyanthandlam, in the Taluk of Arcoot, in the District of North Arcot.

No. of Column	Head of Column	Particulars recorded
2.	General class to which the Inam belongs:-	Religious Class
5.	Acres and decimals	Wet ———1.57
	English measure	Wet ———1.07
		2.58
11.	By whom granted and in what year	Not known
13.	Name of original grantee	Not known
16.	Name and age	Kanchi in Madras District. The Sankarachari Matham Dharmakartha Kanchi Sankarachariar.
17.	Place of residence	
22.	Decision of the Inam Commissioner or his assistants T.D.No. 855	Confirmed (Sd.) P. Chengal Rao Ag. Spl. Assistant 3rd January 1866

N.B. Remarks of the Inam Commissioner:-

“This Inam appears in old records as Brahamadayam but as it is for the support of the Matham held by Sankarachari, I treat it as religious class”.

(Sd.) W. Robinson

Inam Commissioner.

Inam Commissioner's office

Coimbatore

3rd March 1866

(True Extact) Sd. _____

Treasury Deputy Collector

2-9-1913

NO.IV

AN INSCRIPTION OF THE REIGN OF KRISHNADEVARAYA OF VIJAYANAGAR

This copper epigraph is engraved on three plates. The inscription begins on the second side of the first plate and ends with the front side of the third plate. The epigraph is composed in Sanskrit language and is engraved in Nandināgari script. There are 103 lines in the inscription. The text is almost in verse form.

This copper-plate grant records the gift of two villages — Podavur and Kattupattu, on Godvadasi day of the bright fortnight of the month of *Margasirsha* of the cyclic year *Svabhanu*, corresponding with the Saka year 1444 (1522 A.D.), to Sri. Chandrachuda Sarasvati of the Sankaracharya Matha at Kanchi, by Krishnadevaraya, ruler of Vijayanagar, (1509-1529 A.D.). The first three lines of the grant convey the usual obeisance to *Ganapati*, *Śambhu* and the *Varāha* form of *Vishnu*. The next twenty lines, as in the grants of Viranarasimha (II and III), speak of the early genealogy of the Tuluva dynasty and about the exploits of Narasa, the father of Krishnadevaraya. Lines 24, 25 and 26, (verses 12 & 13), speak of King Narasa's two sons through his two wives, *Tippāji* and *Nagaladevi*. The names of the two sons are given as Viranarasimha and Krishnaraya. Lines 27 to 41, (verses 14 to 18), describe Viranarasimha's fame and his various forms of *dāna* (charity) at such sacred places as *Kalahasti*, *Tirupati*, *Kāñchi*, *Sriśailam*, *Ahobilam*, *Harihar*, *Srirāṅgam*, *Kumbhakonam* etc., and indicates his demise after a glorious reign. The next 27 lines (upto the end of verse 28) speak of the valorous and charitable deeds of Krishnadevaraya, who succeeded Viranarasimha as ruler of Vijayanagar. The remaining lines of the epigraph constitute the effective part of the grant.

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[The main body of the inscription is a large, dark, rectangular area containing dense, handwritten text in Devanagari script. The text is arranged in approximately 25 horizontal lines, corresponding to the numbers on the left margin. The script is highly stylized and difficult to decipher without specialized knowledge. The overall appearance is that of an ancient stone inscription, possibly a record of a royal decree or a religious text.]

SCALE O. 6.

55 वं सदाऽऽसुसुषुषावर्गा वर्गासव स्रतनुत्राविधिवनुयं
 56 सेयसेयाः॥ देवहा नैषु तीर्षेष्वापिकताकृतापुत्रपादी
 57 (दीनानादातात्तेषोपरो नैषुपिसममरिणैवागमौसा
 58 तिता(तापोपसुतप्रतिपाधिर्वदउरोपनुकुसिनित्र
 59 क्षणारौडातापेगेतमुव गद्यवगउ।स्रोपसुत(क्षणा
 60 वगवउ।सासाधिवसुतगुभायोसासुपवमेवव।
 61 उपायवगउ।सुपववायनय।सुपा।उ।वायसुवतामा
 62 उषराडुलमदता॥ वीवप्रतापरेगा।(रेवउरेउ।उते
 63 छत्रैः॥ सालोसुयमहागद्यकुयहीवेतिवदिन॥ सु
 64 गवगसुनिगादीवासातिसेकातेवय॥सुतो
 65 दार्द्रुधीनयो।वसुयतगवेवतासितोसितोद्ये।सु
 66 पात्रातसुसुगद्यसिनिपतिवधवीसुततीयावृगादी
 67 तं।सासुगुडेवधास।दिनिधिवसुतकारवदेसावता
 68 तादसैतेवधिषापोविधमिदेवहलीसुतमीगासमिष
 69 तातिवाहतातितीत्रेरासादेगामिनेसुमातसहसेगावगुःखेवा
 70 (वेराताववगुः।गैः॥वतागुवसुनेमासिमागरीषसतामति
 71 सुसुवेगी।गरेगु।उगोडा।दरगांमहातिथौ।महेदेवसुवरेगा
 72 (राववेतसे।कास्यातास्यलरास्यावावस्यातायमहामते
 73 सांवीपुवतिवसायमायावासांनुधीरवे।चडेउउसुवसुगौ
 74 यतिवासायधीमते।वेउगि।यीस्यावासासिमुतुसावृसापतु
 75 गांवेसासुसोसुसांरासु(ता।वेनुतीउसेसिगांवेगोउगामसा
 76 (दीनासासुवेव(परे।सा।ग्यामादका।लि।वेनुउतामसा
 77 (पपरिवमसेदमगुतसातग्यामाउत्रवसा।दरासिगांसेसि
 78 गद्यपुवेवेतिप्रतितामससासिगो।सासुतीपाउपुवा
 79 स्यामासिगो।ग्यामसेत्रमसेवमादावगुःसीमासु
 80 तं।वसेमतेगा।दायादासु।नी।सा।सिउसायाइ

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श्री कृष्णदेवराय...
 यस्यानि बाहि तोंप नी तः प्रय रै (त्रिगुण) पु नोति तं पु नै गि मे ॥ व
 विश्वे वि कु शो लो त प्र ती कै न शि कै गि ना क स दे व मता ना यो मा
 न नी यो म ना सु ना रति ना ना प या धा ना पु र्व क र त वा
 नो म्प न्ना प ना क र्ता न शि का क स म वि त ० त उ वा प म दा या मा ० प्र
 ना मा दे प या मा ० उ उ उ ० उ न ति ना ना मा पु त वि ० रा मा री त ० यो कु
 र्ता व ० रा मा री त ० मा क र्ता क र्ता क र्ता त ० रा उ व ली उ स या मा
 ता र द मे व नी व ती प जी वि ति तु शी ना यु स्य म ली ना य स्म र ता
 स त म्पु र्क नि वै त व नि व त नि व त नि त त स्य पु नि त त स्य
 म्पु र्क दे व मता ना य रा स तै त स ता मा म्पु र्क दे व ता र द ता
 व रा स ता म्पु र्क दे व मता ना य रा स तै म्पु र्क दे व ता र द ता
 र्थी वी न मा वा यो वा ल रा त्रा उ रा स नां त न पा ल त यो म्पु
 र्ता ता क्ते यो न पा ल नां त न रा ख र्ग म वा प्रो ति पा ल ना र क्यु त प
 र्ता र्द त्रा दि ग्ना पु ना प न र त्रा नु पा ल नां प न र त्रा प ती वे ना
 र्द त्रा त्रि म्पु र्क न त वे त र्द त्रा प न र त्रा वा यो त वे त व सु ध
 नां प सि र्वा य स र ख ना व श्या या द्वा र तै म्पु र्क दे व ता र द ता
 ती लो कै स वै म्पु र्क दे व ता र द ता र्द त्रा न क न ग्ना त्रा वि प र
 त्रा व सु ध ना सा मा न्नो य धा र्म से त र्द या ना मा लें मा तै वा त
 ती यो न व द्दि र्ता र्क तै ता न्ना वि त्तः पार्थि वं डा नु यो नु यो वा
 व तै ना म व द्द ॥

ॐ नमो भगवते वासुदेवाय

The text of the copper-plate grant, recording the gift of Krishnadevaraya, the famous Emperor of Vijayanagar, of the villages of Podavur and Kattupattu to Sri Chandracuda Sarasvati, the Acharya of the Sankaracharya Math of Kancheepuram is furnished below:— [reproduced from T.A.Gopinatha Rao's edition of 1916].

TEXT 1.

FIRST PLATE SECOND SIDE.

१. श्रीगणाधिपतये नमः [॥*] नमस्तुंगशिरश्चुंबिचंद्रचामरचा[र]
२. वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे । [११*] हरेर्ली^२-
लावराह-
३. स्य दंष्ट्रदंडःस पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्राश्रियं [द]-
४. धौ । [१२*] कल्याणायस्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजो-
प्यगजो-
५. [ऋ]तं हरिणापि च पूज्यते । [१३*] अस्ति क्षीरमयाद्देवैर्मध्य-
मानान्मु^३०-
६. बुधेः । नवनीतमिवोद्भूतमपनीततमो महः । [१४*]^४ तस्या-
सीत्तन [य] -

1. From inked impressions.

2. Read लीला

3 Read मथ्यमानान्महा

4. Metre of verses 1—4 अनुष्टुभ्

INSCRIPTION OF KRISHNADĒVARĀYA.

७. स्तपोभिरतुलैरन्वर्ध⁵नामा बुधः (1) पुण्यैरस्य पुरुरवा भुजब-
 ८. ० रायुद्वि⁶षां निघ्नतः । तस्यायुर्नहुषोस्य तस्य परुषो युद्धे यया-
 ९. [ति]⁷क्षितौ (1) ख्यातः⁸स्तस्य तु तुर्वसुर्वसुनिभश्री⁹देवयानी-
 पते¹⁰ । [1५*]¹¹ त[द्वं]-
 १०. शे देवकीजानिदि¹²दीपे तिमभूपतिः । यशस्वी तुलुवेंद्रेषु
 यदो [ः]
 ११. कृष्ण इवान्वये । [1६*]¹³ततोभूद्भुक्कमाजानिरीश्वरक्षिति-
 पालकः । अ-
 १२. त्रासमगुणभ्रंशं मैळिरत्नं महीभुजां । [1७*]¹⁴सरसादुदभूतस्मानं¹⁴
 [र]-
 १३. सावनिपालकः । देवकीनंदनः कामो देवकीनंदनादिव । [1८*]
 कावे[री]-
 १४. माशु बध्वा बहळजलरया¹⁵यो विलंघ्यैव शत्रुं (1) जीवग्राहं प्र-
 १५. हीत्वा समित¹⁶भुजबलात्तंच राज्यं तदीयं । कृत्वा श्रीरङ्गपूर्वं
 १६. तदपि निजवसे¹⁷पट्टणं यो बभासे (1) कीर्तिस्तंभं निखाय त्रि-
 भुवन-

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| 5. Read रन्वर्थ | 12. Read जानिदिं |
| 6. Read लैरायुद्विषां | 13. Metre of verses 6-8 अनुष्टुभ |
| 7. Read तिः | 14. Read तस्मान्नर |
| 8. Read ख्यातस्तस्य | 15. Read रयां |
| 9. Read निभश्री | 16. Read समिति |
| 10. Read पतेः | 17. Read वसे |
| 11. Metre शार्दूलविकीडितम् | |



Chinnādēvi-Ammanavaru. Kṛishṇadōvarāyaru. Tirumaladēvi-Ammanavaru .
Bronze : Venkateswara Temple, Tirumala, Tirupati.

ŚRĪ ŚĀṄKARĀCHĀRYA MĀṬHA INSCRIPTIONS.

१७. भवनस्तूयमानापदाना¹⁸ । [१९*]¹⁹चैरं चोळं च पाण्ड्यं तदपि
(तमपि) च मधुरावल्ल-
१८. भं मानभूषं(1) वीर्योदग्रं तुरुष्कं²⁰गजपतिनृपतिं चापि जित्वा त-
१९. दन्यान् । आगंगातीरलंकाप्रथमचरमभूभू [त्त]टांतं नितांतं
२०. ख्यातः क्षोणीपतीनां स्रजमिव शिरसा²¹शासनं यो व्यतानी²² ।
[१०*] विवि-
२१. धसुकृतोद्देशे²³रामेश्वरप्रमुखे मुहुर्मुदितद्वय[र*]स्थाने स्थाने व्य-
२२. धत्त यथाविधि । बुधपस्वितो नानादानानि यो भुवि षोडश त्रि-
२३. बुवनजनोद्गीतं स्फीतं यशः पुनरुक्तयन् । [११*]²⁴तिप्पाजी-
नाग-
२४. लादेव्यो²⁵काशल्या²⁶श्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्र तस्मा-
त्पडति²⁷-
२५. रथादिव । [१२*]²⁸वीरौ विनयनौ²⁹रामलक्ष्मणाविव नंदनौ ।
जातौ वी-
२६. रत्नसिंहेंद्र[हे*]द्रकृष्णरायमहापती । [१३*] वीरश्रीनारसिंहः
स विजयन-
२७. गरे रत्नसिंहासनस्थाः³⁰(1)कीर्त्या नीत्या निरस्य³¹ नृगनळन-

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|--------------------------------|-------------------------------------|
| 18. Read दानः | 25. Read देव्योः |
| 19. Metre of verses 9-10 सुधरा | 26. Read कौसल्या |
| 20. Read तुरुष्कं | 27. Read द्रात्तस्मात्पंक्ति |
| 21. Read शिरसां | 28. Metre of verses 12-13 अनुष्टुभ् |
| 22. Read व्यतानीत् | 29. Read विनयिनौ |
| 23. Read दामे | 30. Read सनस्थः |
| 24. Metre हरिणी | 31. Read स्यन्नृग |

INSCRIPTION OF KRISHNADEVARĀYA.

SECOND PLATE FIRST SIDE.

२८. हुषानप्यवं^{३२}न्यामधन्यान् । आसेतोरासुमेरोरवनिसुरनतस्वै^{३३}-
 २९. रमाचोदयाद्रेरापाश्चात्याचलंता^{३४}दाखिलहृदयमावर्ज्यं राज्यं श-
 ३०. शास । [१४*]^{३५} नानादानां^{३६}न्यकार्षीक^{३७}नकसदशि^{३८}यः श्री-
 विरूपाक्षदेवस्था-
 ३१. ने श्रीकाळहस्तीशितुरपि नगरे वेंकटाद्रौ च कांच्यां [१*] श्री-
 शैले शोण-
 ३२. शैले महति हरिहरे होबळे संगमे च श्रीरंगे कुंभघोणे हततम-
 ३३. सि महानंदितीर्थे निवृत्तौ । [१५*] गोकर्णे रामसेतौ जगति
 तदितरेष्व-
 ३४. प्यसेषेषु^{३९} पुं^{४०}प्यस्थानेष्वालब्ध^{४१}नानाविधबहलमहादानवारि
 ३५. प्रवाहैः । यस्या^{४२}दंचत्तुरंगप^{४३}करखुररजशु^{४४}ष्यदंबोधिमन्नः^{४५}
 क्षमा-
 ३६. भूप्रहाहिदाद्वरकलिशधरोःकंठिता कुंठिताभूत्^{४६} । [१६*]
 ब्रह्मांडं

32. Read प्यवन्या	40. Read पुण्य
33. Read नुतस्वै	41. Read प्वारब्ध
34. Read चलान्ता	42. Read यस्यो
35. Metre of verses 14-17 सगधरा	43. Read प्रकर
36. Read दानान्य	44. Read रजशु
37. Read कार्षीत्क	45. Read भोधिमन्न
38. Read सदसि	46. Read भृत्पक्षच्छिदोद्यत्तरकुलि- शधरोत्कण्ठिता कुण्ठिताऽभूत्
39. Read प्यशेषेषु	

ŚRĪ ŚĀṄKARĀCHĀRYA MAṬHA INSCRIPTIONS.

३७. [वि]श्वचक्र घटमदि⁴⁷तमहाभूतकं रत्नधेनुं सप्तांबोधिं (भोधिं)
च कल्प-
३८. [क्ष ?]⁴⁸तिरुहलतिके कांचनी⁴⁹(क 1)कामधेनुं[1*] स्वर्ण-
क्षमां यो हिरण्याश्वरथ-
३९. मपि तुलापूरुषं गोसहस्रं (1) हेमाश्वं हेमगर्भं कनककारिथ⁵⁰
४०. पंचलांगल्यतानीत् । [1१७*] प्राज्यं प्रशास्य निर्विघ्नं राज्यं
द्यामिव शा-
४१. सितुं । तस्मिन्गुणेन विख्याते क्षितेरिद्रे दिवं गते । [1१८*]⁵¹
ततोप्यवार्यवी-
४२. र⁵²श्रीकृष्णरायमहीपतिः । बिभर्ति माणिकेयूरानिर्विशेषं मही⁵³
४३. भुजे । [1१९*] कीत्या⁵⁴यस्य समंततः प्रसृतया विश्व⁵⁵
रुचैक्यं व्रजेदि-
४४. ल्याशंक्य पुरा पुरारिरभवद्भाले⁵⁶क्षणः प्रायशः । पद्माक्षो-
४५. पि चतुर्भुजोजनि चतुर्व⁵⁷क्तोभवः(ः1)पद्मभूक्ता⁵⁸ळी खड्गमथा-⁵⁹
४६. द्रमाच्च⁶⁰कमलं वीणां च वाणी करे । [1२०*]⁶¹शत्रूणां वास-
मेते ददत्

47. Read चक्रं घटमुदित

48. Read क्षिति

49. Read काञ्चनीं

50. Read रथं

51. Metre of verses 18-19 अनुष्टुप्

52. Read र्यश्री

53. Read महीं

54. Read कीर्त्या

55. Read विश्वं

56. Read त्फाले

57. Read चतुर्वक्त्रो

58. Read त्पद्मभूःकाली

59. Read मथा

60. Read रमा च

61. Metre शार्दूलविक्रीडितम्

INSCRIPTION OF KRISHNADĒVARĀYA.

४७. इति र्षा किंनु सप्तांबुराशी⁶²नानासेनातुरंगत्रुटितव-
 ४८. सुमतीधूळिकापाळिकाभिः⁶³ । सशोष्य⁶⁴ स्वैरमेतत्प्रतिनिधि-
 ४९. जलधिश्चेणिका यो विधत्ते (1) ब्रह्मांडस्वर्णमेरुप्रमुखनि-
 ५०. जमहादानतोयैरमेयैः । [२१*]⁶⁵महत्तामर्धिसार्ध⁶⁶श्रियमिह
 ५१. सचिरं⁶⁷ भुंजतामित्यवेत्य प्रायः प्रत्युह⁶⁸हेतोस्तपनरथ-
 ५२. [ग]तेरालयं देवतानां । तत्तद्दिग्जैत्रवृत्त्या⁶⁹पि च विरुदु⁷⁰प-
 ५३. दैः रंकितांस्तत्रतत्रैः⁷¹ (1) स्तंभांजातप्रतिष्ठान्व⁷²तनुत भुवि
 ५४. [यो भ] भृदभ्रंकृषाग्रान्⁷³ । [२२*] कांचीश्रीशैले⁷⁴शोणा-
 चलकनकसभा-

SECOND PLATE: SECOND SIDE.

५५. वेंकटाद्रिःप्रमुखे⁷⁵ष्वावर्त्यावर्त्य सवष्व⁷⁶तनुत विधिवद्भूय[स्य]⁷⁷
 ५६. श्रेयसे यः । देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादी-
 ५७. नि नानादानान्येयो⁷⁸पदानैरपि सममखिलैरागमोक्ता-

- | | |
|--------------------------------------|--------------------------------|
| 62. Read राशीन्नाना | 70. Read विरुद |
| 63. Read पाळिकाभिः | 71. Read दैरङ्कितांस्तत्र |
| 64. Read संशोष्य | 72. Read स्तभांजातप्रतिष्ठान्व |
| 65. Metre of verses 21-23
सूत्ररा | 73. Read भूभृदभ्रंकृषाग्रान् |
| 66. Read मर्धिसार्धांश्रिय | 74. Read श्रीशैल |
| 67. Read सुचिरं | 75. Read द्विप्रमुख्ये |
| 68. Read प्रत्युह | 76. Read सर्वेष्व |
| 69. Read वृत्त्या | 77. Read दभूयसे |
| | 78. Read न्येवो |

५८. नि तानि । [२३*]रोषकृतप्रतिपार्थिवदंड(1)शेष⁷⁹भुज⁸⁰
क्षिति-र-

५९. क्षणशौड⁸¹ । भाषेगेतप्पुवरायरगंड(1)स्तोषकृदर्थिषु⁸²यो

६०. रणचंडः । [२४*]⁸³राजाधिराज इत्युक्तो यो राजपरमेश्वरः। मू-

६१. र्हे⁸⁴रायरगंडाश्च⁸⁵ पररायभयंकरः । [२५*]⁸⁶इंदुरायसुरत्राणो

६२. दुष्टशार्दूल⁸⁷मर्दनः । वीरप्रताप इत्यादिबिरुदैश्चितै-

६३. र्युतैः⁸⁸[२६*] आलोक्य महाराय जय जीवेति वादिभिः। अं-

६४. गवंगकालिंगायै राजभिः सेव्यते च यः । [२७*] स्तुत्यौ-

६५. दार्यसुधीभि [सौ]⁸⁹विजयनगरे रत्नसिंहासनस्थः (1) क्षमा-

६६. पालन्⁹⁰कृष्णरायक्षितिपतिरधरीकृत्य नीत्या नृगादी-

६७. न् । आपूर्वाद्रेरथास्तक्षितिधरकटकादाच हेमाचला-⁹¹

६८. तादासेतोरर्थिसाथ⁹²श्रियमिह बहळीकृत्य कीर्त्या समिधे ।

[२८*]⁹³

६९. शालिवाहननिर्नाते⁹⁴शकाब्दे गणिते क्रमात् । सहस्रेण चतुः-

श्रत्वा-⁹⁵

79. Read दण्डशेष

87. Read शार्दूल

80. Read भुजः क्षिति

88. Read युतः

81. Read शौण्डः

89. Read स्तुत्यौदार्यसुधीभिस्स

82. Read दर्थिषु

90. Read पालान्

83. Metre दोधक

91. Read चलां

84. Read मूराराय

92. Read सार्थ

85. Read गंडश्च

93. Metre सूग्धरा

86. Metre of verse: 25-27

94. Read निर्णाते

अनुष्टुभ् ।

95. Read चतुश्चत्वा

INSCRIPTION OF KRISHNADĒVARĀYA

७०. रिंशता च चतुःशतैः⁹⁶ । [१२९*]⁹⁷स्वभानुवत्सरे मासि मार्ग-
शीर्षकनामनि[१*]
७१. कृष्णवेणीतटे शुद्धगोद्वादश्यां महातिथौ । [१३०*] मह⁹⁸देव-
सरस्वत्याः
७२. ⁹⁹शिवचेतसे । व्याख्याताखिलशास्त्राय विख्याताय महात्मने
[१३१*]
७३. कांचीपुरनिवासाय मायावादांबुधीदेवे¹⁰⁰ । चंद्रचूडसरस्वत्यै
७४. यतिराजाय धीमते । [१३२*] चंद्रगिर्याख्यराज्यस्थं मृतुका-
[ट्टा]ख्यपतु-¹⁰¹
७५. गं । चेंकाट्टुकोट्टुकांशस्थं निव्वळूर्नाडुके स्थितं । [१३३*]
चेंगोडेग्रामका-
७६. त्प्राच्यं कांतूरोरपि दक्षिणं [१*] ग्रामादक्काळिवेलूरुनामकाद-
७७. पि पश्चिमं । [१३४*] सेदमग¹⁰²लकात् ग्रामादुत्तरस्यां दिशि
स्थितं । कृष्ण-
७८. रायपुरं चेति प्रतिनामसमाश्रितं । [१३५*] प्राक्तनी¹⁰³ पोड-
वूरा-
७९. रव्यां¹⁰⁴ माश्रितं ग्राममुत्तमं । सर्वमान्य¹⁰⁵चतुःसी¹⁰⁶मासंयु-
८०. तं च समंततः । [१३६*] निधिनिक्षेपपाषाणासिद्धसाध्यज-

96. Read चतुःशतैः	100. Read बुधीन्दवे
97. Merte of veres 29-43 अनुष्टुम्	101. Read पत्तु
98. Read महादेव	102. Read मङ्गलकाद्
99. The word " शिष्याय " must be inserted before the word " शिवचेतसे "	103. Read प्राक्तनी
	104. Read ख्यामाश्रितं
	105. Read सर्वमान्यं
	106. Read चतुस्सीमा

ŚRĪ SAṆKARĀCHĀRYA MATHA INSCRIPTIONS.

THIRD PLATE: FIRST SIDE.

८१. लानिनतः¹⁰⁷ [१*] अक्षिण्यागामिसंयुक्तमेकभोग्यं सभूरुहं ।
[१३७*] षिस
८२. यप्रषिशाभोग्यं¹⁰⁸ क्रमादाचंद्रतारकं [१*] दानस्याधमनस्यापि
विक्र-
८३. यस्यापि चादितः¹⁰⁹ [॥३८*] परीतः प्रयतैस्निग्धै¹¹⁰ पुरो-
हितपुरोगमैः [१*] वि-
८४. विधैर्विबुधैः श्रौतप्रतीकै¹¹¹ रधिकैर्गिरा । [१३९*] कृष्णदेव-
महारायो मा-
८५. निनीयो¹¹² मनस्विनां । साहिरण्यपया¹¹³ धारापूर्वकं दत्तवा¹¹⁴
[न्] [॥४०*]
८६. एत [द्वा] म्पि¹¹⁵ राज्यादिनाड्यकोठसमन्वितं । शिरुवाकम-
दाग्रामात् प्रा-
८७. च्यां दिशि विराजितं । [१४१*] परंद्रभिधा[ग्रा] मा¹¹⁶ प्रतिचिं
दिशिमाश्रितं¹¹⁷ । कोट्ट-
८८. वाकाद्वपग्रामा [त्] द¹¹⁸ क्षिणस्यां दिशि स्थितं । [१४२*] शिरु-
वल्लुरुस¹¹⁹ ग्रामा

107. Read लान्वितम्

108. Read शिष्यप्रशिष्यकैर्भोग्यं

109. Read चोचितम्

110. Read प्रयतैस्निग्धैः

111. Read पथिकै

112. Read ननीयो

113. Read पयो

114. Read दत्तवान् मुदा

115. Read एतद्ग्रामीय

116. Read भिधाद्ग्रामात्

117. Read प्रतीचीं दिश

118. Read ह्यग्रामाद् •

119. Read वल्लुरुसु

INSCRIPTION OF KRISHNADĒVARĀYA.

८९. दुदीचिं¹²⁰दिशमाश्रितं । काट्टपट्टभिधानं च ग्रामरत्नं प्रदत्तवान् ।
[1४३*]
९०. तदिदमवनीवनीपगवितितु¹²¹धरा[य]स्य कृष्णरायस्य । शा-
९१. सनमुरुकविवैभवनिवह(निवह)निदानस्य भूरिदानस्य ।
[1४४*]¹²²
९२. कृष्णदेवमहारायशासनेन सभा [पतिः । अभा*] णीं¹²³मृदुसं-
दर्भं तदिदं तां-
९३. ब्र¹²⁴शासनं । [1४५*] ²⁵कृष्णदेवमहारायशासनात्मल्लणात्मज-
[ः1*] त्वष्टा
९४. श्रीवीरणाचार्यो [व्य]ल्लखत्तां¹²⁶शासनं । [1४६*] दान-
पालनयोर्मध्ये
९५. दानाच्छेयोनुपालनः¹²⁷ [1*] दानास्वर्गमवाप्नोति पालनाद-
च्युतं प-
९६. दं । [1४७*] स्वदत्ताद्रि¹²⁸गुणं पुण्यं परदत्तानुपालनं ।
परदत्तापहारेण
९७. स्वदत्तं निष्फलं भवेत् । [1४८*] स्वदत्ता¹²⁹परदत्तां वा यो
हरेत वसुंध-

120. Read दुदीचीं

121. Read वनीपकवितिति

122. Metre गीत्यार्या

123. Read णीन्मृदु

124. Read ताम्र

125. Metre of verses 45-50

अनुष्टुभ्

126. Read व्यल्लखत्ताम्र

127. Read च्छेयोऽनुपालनम्

128. Read द्विगुणं

129. Read स्वदत्तां

ŚRĪ ŚĀṄKARĀCHĀRYA MĀṬHA INSCRIPTIONS.

९८. रां । षष्टि वर्ष¹³⁰सहस्राणि विष्टायां¹³¹जायते किमि¹³² । [४९*]

एकैथ¹³³भगि-

९९. ती¹³⁴लोके सर्वेषामेव भूभुजां । त¹³⁵भोज्या न करग्राह्य¹³⁶विप्रद-

१००. ता वसुंधरा । [५०*] सामान्यो य¹³⁷धर्मसेतुर्नृपाणां काले

काले पाल-

१०१. नीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो या-

१०२. चते रामचन्द्रः¹³⁸ । [५१*]¹³⁹

१०३ श्रीविरूपक्ष¹⁴⁰

130. Read षष्टि वर्ष

131. Read विष्टायां

132. Read किमिः

133. Read एकैव

134. Read नी लोके

135. Read न भोज्या

136. Read करग्राह्या

137. Read सामान्योऽयं

138. Read रामचन्द्रः

139. Metre शालिनी

140. Read श्रीविरूपक्ष

CONTENTS OF THE EFFECTIVE PART OF THE EPIGRAPH :

On the 12th day (*Dvadasi*) of the bright fortnight of the month of *Mārgaśīrsha* of the cyclic year *Svabhānu*, King Krishnadevaraya of Vijayanagar, gifted the villages of Podavur and Kattupattu to Sri Chandrachuda Sarasvati, disciple of Sri Mahadeva Sarasyati (1507-1524 A.D.). The grant was issued on the bank of the Krishnaveni river. At the time of the grant the name of the village, Podavur, has been changed as Krishnarayapuram. The ascetic grantee Chandrachuda Sarasvati (55th Acharya of Kanchi Saṅkaracharya Math - 1507 to 1524 A.D.) has been clearly mentioned as residing at Kancheepuram.

The two villages have been stated as situated in Neervalarnadu, a sub-division of Sengattukkottam, in Mudukattuparru of Chandragiri - rajyam. The boundaries of the granted village, Podavur, are given as:

- On the east: Akkalivelur
- On the south: Sendamangalam
- On the west: Sengodai - and
- On the north: Kandur.

The boundaries of the granted village, Kattupattu, are stated as:

- On the east: Parundur
- On the south: Siruvalur
- On the west: Siruvagai - and
- On the north: Kottavakkam.

It has been mentioned that the text of the grant has been composed by Sabhapati, and engraved by Veeranachari son of Mallanachari. At the fag end of this copper-plate inscription, is found the sign-manual of the King - "*Śrī Virūpāksha*," engraved in bold Telugu-Knnada letters.



NO.V

SECOND INSCRIPTION OF KRISHNADEVARAYA

The subjoined inscription is also of the reign of the Vijayanagar Emperor, Krishnadevaraya. The epigraph is engraved on four sides of three copper-plates. It records the grant of the village of Udayambakkam to Sri Sadasiva Sarasvati (1524-1539 A.D.) of the Sankaracharya Math at Kanchi. The Svami is mentioned as the disciple of Chandrasekhara Sarasvati, (Chandrachuda Sarasvati mentioned in the first inscription of Krishnadevaraya — No.IV supra).

The inscription is in Sanskrit language and is engraved in Nandinagari characters. There are 99 lines in the inscription beside the sign-manual of the King. The epigraph is in the form of verses.

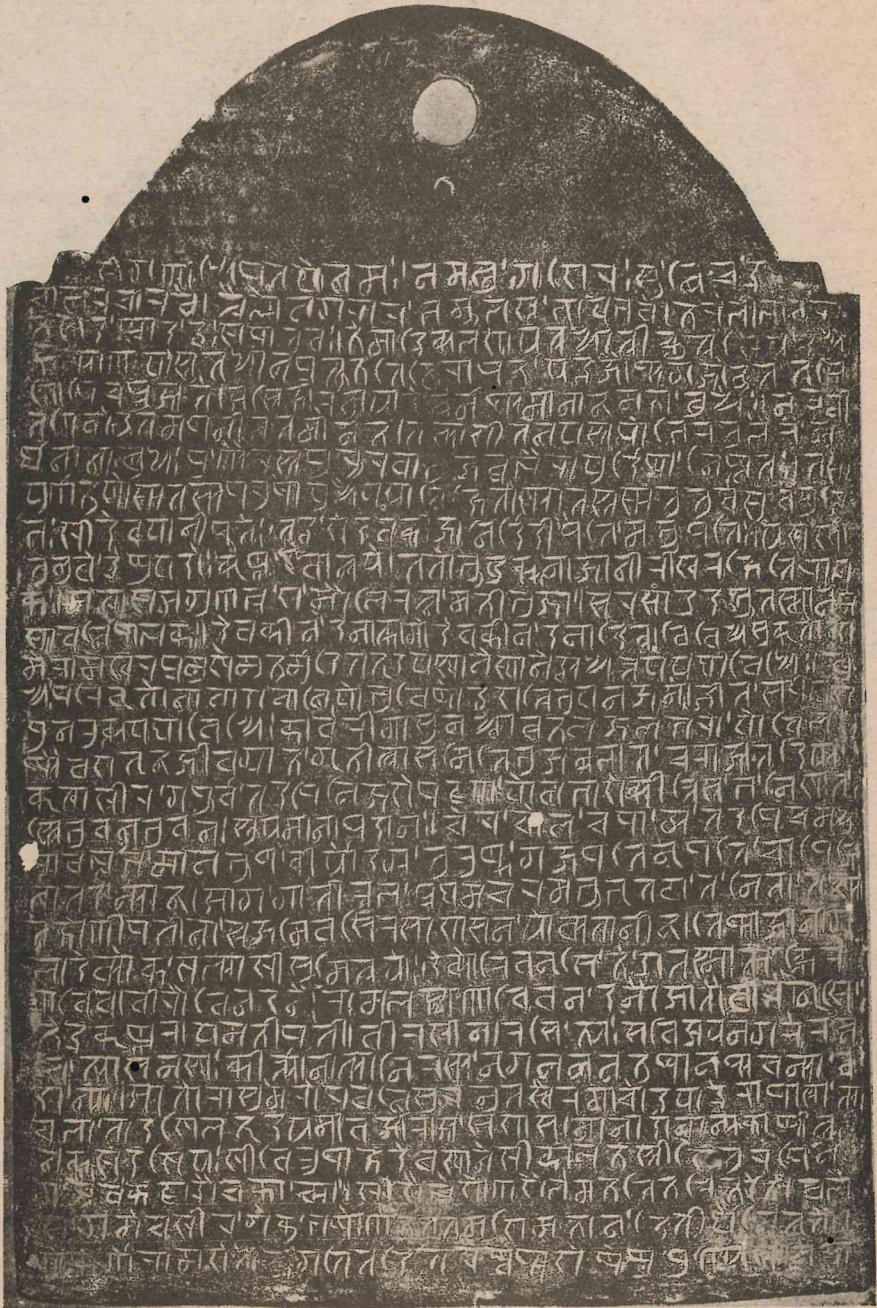
The date of the epigraph is given as Sunday, Purnima (Full-Moon day) of the month of Vaisakha in the cyclic year Virodhi, corresponding with the Saka year 1450 (1528 A.D.). The grant has been made in the presence of God Virupaksha on the bank of the Tungabhadra. The name of the village has been changed into Krishnarayapuram on the occasion of the grant.

[The plates containing the inscription are printed in the succeeding four pages. The text of the inscription as found in T.A. Gopinatha Rao's edition of 1916 is printed after the pages containing the plates.]



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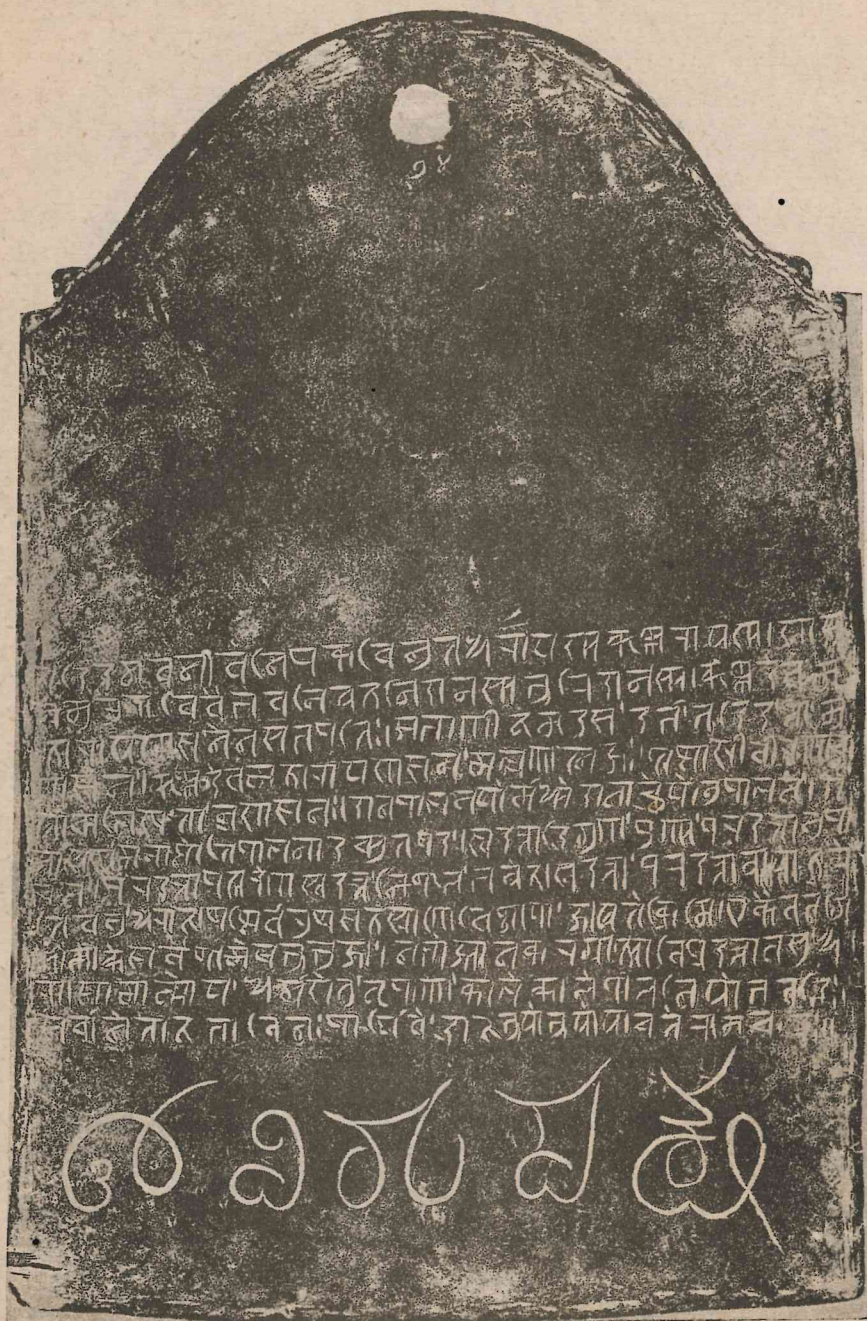
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पञ्चतन्त्राय प्रदीपितं (१) वाचिः। मन्त्रवृत्तलिङ्गो
यथाङ्गं (तिरोक्त्वा) तेवप्रसूतो रायं सुश्री (तिसवि सुप्रो
नगपंचस्य तासस्य। स्नापानात् कश्चिन्नायं (१) त्रु
सिचथी की कृत्तनी त्सात्तगा डी त्सा प्रुवाडे नचा सा (१)
शुचकृत्वा गाय त्रे मावन्ता त्ता राता न (१) सा गतिव प्र
(१) तनी कृत्तनी तास (मि) धा राकाद रा (१) वा त्सा सत
सिमात्त रा ता (१) प चारा ता सुसा स्या ते (१) वा थयडे (१) वा (१)
ता (१) व्सा ते मा (१) वे रा ता पु (१) मा पा म ता (१) वा (१) ता सा
वमा प्रु (१) त्रे न त्रे त वा स च। त्रु ग त्तु न ती ता न रा वि त्रु वा
न स (१) थौ पठं हस्सा (१) वृत्तु का वा पा प म्म त्र वा त्सा
थ्रु न तगा ता पत्रु ग्ना व लि थ्रा (१) वा रा ता (१) सा (१) त्रु उ वा
ता ता प च म्मा ता नो म्मा ग पा ग प्रु म्म वा रा ता य थी
म तो स ह्ता त्स्व ता ता प सान व चा ग म्मा लि ता। व उ ह्सा र
पु ख ता (१) स्या पा म्मा ते रु से रा ता वि क रा न व ल्म यु न वा
व पु (१) पा ता। पठ वी उ म्मा ता न्ना न प वा ता स म्मा उ ता (१) त्रु
न कु न च (१) त्रु प त्रु मा च स म्मा लि ता क्त त्रु म्मा उ ल प्रु क्सा
व लि म्मा ता उ के। वा ग लि प ह्सा मा से ती च न म्मा स ह्
पा ता। प ह्सा प्रु म्मा न न ता ग्मा वा वा। (१) रा म्मा स त्रु म्मा म्मा
मा (१) त्रु थ्रु ग्मा न र त्रु ग्मा स्या (१) रा स्या ता। क ल त्रु प त्रु थ्रु
वा र प (१) स म्मा (१) रा म्मा (१) त्रु। पु ग्मा प ह्सा म्मा ता मा उ त्रु रा स्या
व स्या (१) रा स्या ता व उ त्रु प्रु क्का क्ता मा न स व स स्या प रा ति
ती क्सा वा प च व (१) त्रु प त्रु ता मा स म्मा लि ता। व क्सा ता
व त्रु रा मा स पु त्रु च स म्मा ग ता। (१) त्रु थ्रु (१) न स प वा पा म्मा स म्मा ता म्मा
व त्रु वा। वि (१) थ्रु स पा ता प्रु म्मा स त्रु हा क स न्नु त्रु ता वा उ ता न क
मा क्ता त्रु वा (१) न क्का। स म्मा पु रा म्मा लि क्का। त्रु क्का। त्रु क्का। त्रु
मा उ त्रु वा। क्सा ते व म्मा ता यो म्मा स त्रु न पो म्मा लि ता। स त्रु व ग्मा
व क्सा ता उ व क्का त्रु वा क्का। ता म्मा

IIIa



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ॐ नमो भगवते वासुदेवाय

TEXT 1.

FIRST PLATE FIRST SIDE.

१. श्रीगणाधिपतये नमः । नमस्तुंग^१शिरः(ः)श्चुंबिचंद्र-
२. चामरचारवे । त्रैलोक्य*]नगरारम्भमूलस्तंभाय [शं*] भवे ।
[1१*]^३हरेली^४लावरा-
३. हस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धात्री छत्रश्रियं
दधौ[1२*]
४. कल्याणायास्तु तधा^५म प्रत्यूहतिमिरापहं^६ [1*]यद्रजोप्यगजोद्भूतं
हरि-
५. णापि च पूज्यते । [1३*] अस्ति क्षीरमयादेवे^७र्मथ्यमानान्महां-
बुधेः । नवनी-
६. तमिवोद्भूतमपनीततमो मह[:*][1४*] तस्याशीत^८नयस्तपो-
भिरतुलैर[न्व]-

-
- | | |
|--|---|
| 1. From inked impressions. | 5. Read तद्दाम |
| 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 m̐. |
| 3. Metre of verses 1.4 अनुष्टुभ | 7. Read द्वै |
| 4. Read हरेर्लीला | 8. Read तस्याशीत |

INSCRIPTION OF KRISHNADĒVARĀYA.

७. र्थनामा बुधः पुण्यैरस्य पुरुरवा भुजबलैरायुर्द्विषां निघ्नतः ।
तस्य[†*]-
८. युर्ण^९दुषोस्य तस्य परुषो युधे^{१०}ययाति[ः*]क्षितौ ख्यातस्तस्य तु
तुर्वसुर्वसुनि-
९. भःश्रीदेवयानीपतेः । [१५*]^{११}तद्वंशे देवकीजानिर्दिदीपे तिमभू-
पतिः । यशस्वी^{१२}
१०. तुलुवैद्रेषु यदोः कृष्ण इवान्वये । [१६*] ततोभूद्बुक्कमाजा-
नी^{१३}रीश्वरक्षितिपा [ल]-
११. कः । अत्रासमगुणभ्रंशं मौलिरत्नं महीभुजां । [१७*] सरसा-
दुदभूतस्मान^{१४}[र]
१२. सावनिपालकः। देवकीनंदनात्कामो देवकीनंदनादिव । [१८*]^{१५}
विविधसुकृतोद्वा-
१३. मे रामेश्वरप्रमुखे मुहुर्मुदितहृदय[ः*]स्थाने स्थाने [त्र्य]^{१६}घत्त य-
(य)थाविधिः^{१७} । बु-
१४. धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीतं
[स्फी] [तं*] यश[ः*]
१५. पुनरुक्तय[न्*] (थाविधिः) [१९*]^{१८}कावेरीमासु^{१९} बध्वा
बहलजलभरां यो विलं-

9. Read युर्नदुषो

10. Read युद्धे

11. Metre शार्दूलविक्रीडितम्

12. Read यशस्वी

13. Read जानि

14. Read तस्मान्न

15. Metre of verses 6-8

अनुष्टुभ्

16. Read व्यधत्त

17. Read विधि

18. Metre हरिणी

19. Read माशु

ŚRĪ ŚĀNKA RĀCHĀRYA MATHA INSCRIPTIONS.

१६. धैव शत्रून्²⁰ जीवग्राहं गृहीत्वा समिति भुजबलात्²¹ च राज्यं
तदियं²² [।*]
१७. कृत्वा श्रीरंगपूर्वं तदपि निज[व*] शे पट्टणं यो बभाशे²³ कीर्त्ति²⁴-
स्तंभं निखात्²⁵
१८. स्त्रिभुवनभुवन(ः)स्तु²⁶यमानापदानः । [।१०*]²⁷चैरं चोळं
च पांड्यं तदपि च मधु-
१९. रावल्लुभं मानभूषं वीर्योदग्रं तुरुष्कं गजपतिनृपतिं चापि जि-
२०. त्वा तदंन्यान्²⁸ । आगंगातीरलं[का*] प्रथमचरमभूभूत²⁹टांतं
नितांतं ख्या-
२१. त[ः*] क्षोणीपतीनां स्रजमिव सिरसा³⁰ शासनं यो व्यता-
नीन्³¹ । [।११*] तिप्पाजीनाग-
२२. लादेव्यो कं³²सत्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रा³³तस्मा-
त्पत्किर-
२३. [था]वि³⁴व । [।१२*]³⁵ वीरौ विनदनौ³⁶ रामलक्ष्मणाविव
नंदनौ [।*] जातौ [वीरौ]³⁷नृसिं-

20. Read शत्रून्

21. Read बलात्तं

22. Read तदीयम्

23. Read बभासे

24. Read कीर्त्ति

25. Read निखाय

26. Read त्रिभुवनभवनस्तु

27. Metre of verses 10-11

स्रग्धरा

28. Read तदंन्यान्

29. Read तटांतं

30. Read शिरसां

31. Read व्यतानीत्

32. Read देव्योः कौसत्या

33. Read तस्मा

34. Read थादिव

35. Metre of verses 12-13

अनुष्टुभ्

36. Read विनयिनौ

37. Read वीर

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२४. हेद्र^{३८}कृष्णरायमहीपती । [११३*] वीरश्रीनारसिंहः^{३९}स विजय-
नगरे रत्न-
२५. सिंहा^{४०}सनस्थः कीर्त्या नीत्या निरस्यं^{४१}नृगनळनहुषानप्य-
वन्यां व-
२६. दान्या^{४२} । आ [से*] तोरासुमेरोरवनि सुरनुतस्वै^{४३}रमाचोदया-
द्रेरापाश्वां^{४४}त्या-
२७. चलांतादखिलहृदयमावर्ज्यं राज्यं सशास^{४५} । [११४*]^{४६}नाना
दानान्यकाशीत्क-^{४७}
२८. नकसदसि यः श्रीविखुपाक्षदेवस्थाने श्रीकाळहस्तीशितुरपि न-
२९. गरे वेकट्टाद्रौ^{४८}च कांच्यां । श्रीशैले शोणशैले महति हरिहरे हो-
[ब]ले
३०. संगमे च श्रीरंगे कुंभघोणे हततमशि^{४९} महानंदितीर्थे निवृत्तौ ।
[११५*]
३१. गोकर्णे रामशेतौ^{५०}जगति तदितरेष्वप्यशेषेषु पुंण्य^{५१}स्थानेष्व-

FIRST PLATE SECOND SIDE.

३२. रब्धनानाविधबहळमहादानवारिप्रवाहैः । यस्यो-

38. Read हेन्द्र	46. Metre of verses 14-17
39. Read सिंह	स्रग्धरा
40. Read सिंहा	47. Read कार्षी
41. Read स्यन्नग	48. Read वेङ्कटाद्रौ
42. Read दान्यान्	49. Read तमसि
43. Read स्सैर	50. Read सेतौ
44. Read पाश्वात्या	51. Read पुण्य
45. Read शशास	

ŚRĪ ŚĀNKA RĀCHĀRYA MĀTHA INSCRIPTIONS.

३३. दंचत्तुरंगप्रकरखुररजःसु⁵²ध्यदंभोधि[म]घ्न(ः) क्ष्माभृ [त्प]-
 ३४. क्षच्छिदोद⁵³त्तरकुलिशधरोत्कंठिता कुंठिताभूत् । [१६*]
 ब्रह्मांडं
 ३५. वि[श्व] चक्रं [घ*]टमुदितमहाभूतकं रत्नधेनुः⁵⁴शक्तांभोधीं[श्च]
 कल्प-
 ३६. क्षितिरुहलतिके कांचनीं कामधेनुं । स्वर्णक्ष्मा यो⁵⁵ हिरं-⁵⁶
 ३७. ण्याश्वरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमगर्भं कन-
 ३८. ककरिरथं पंचलांगल्यतानीत् । [१७*] प्राज्यं प्रसाश्य⁵⁷
 निर्विघ्नं रा-
 ३९. [ज्यं]द्यामिव शाशितुं⁵⁸ । तस्मिन् [गु]णेन विख्याते क्षिते-
 रिंद्रे दिवं ग-
 ४०. ते । [१८*]⁵⁹ततोप्यवार्यवीर्यश्रीकृष्णरायमहीपतिः । बि-
 भक्ति⁶⁰मणिके-
 ४१. [यू]रनिर्विशेषं महीं भुजे । [१९*] कीर्त्या यस्य⁶¹ समंततः
 प्रसृतया⁶² वि-
 ४२. श्वं रुचैक्यं ब्रजेदित्याशंक्य पुरा पुरारिरभस⁶³भ्दालेक्षणः प्रा-

52. Read जश्नुष्य

53. Read यत्तर

54. Read धेनुं

55. Read स्वर्णक्ष्मां

56. Read हिर

57. Read प्रसास्य

58. Read शासितुम्

59. Metre of verses 18-19

अनुष्टुप्

60. Read बिभर्ति

61. Read कीर्त्या यस्य

62. Read प्रसृतया

63. Read रभवद्भा

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४३. यशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोभवत्पद्मभूः*]
काली
४४. खङ्गमधाद्रमा च कमलं वीणां च वाणी करे । ⁶⁴[1२०*]शत-
णा⁶⁵ वा-
४५. समेते ददत इति रुषा किंनु स[प्तां]बुराशीनाना⁶⁶शेना⁶⁷तु[रं]-
४६. गतृटित⁶⁸वसुमतीधूलिकापालिकाभिः । संशोष्य (ष्य) स्वैर-
४७. [मे]त[त्प्र]तिनिधिजलधि(जलधि)[श्रे]णिकां यो विधत्ते ब्र[ह्मां]-
४८. ङं*स्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः। [1२१*]⁶⁹ महताम-
र्थिसार्था⁷⁰
४९. श्रियमिह सुचिरं भुञ्जतामित्युवेत्य⁷¹प्रायः प्रत्यूहहेतो(ः)स्त-
५०. पनरय†गतेरालयं देवतानां । तत्तद्दिग्जैत्रवृत्या⁷²पि
५१. च बिरुदुपदैरांकितांस्तत्र तत्र स्तंभां जात⁷³ प्रति(प्रति)ष्ठा-⁷⁴
५२. न्यतनुत (नुत)भुवि यो भूभृदभ्रंकषाग्रान् । [1२२*] काचीश्री-
५३. शैलशो[णा*]चलकनकसभावेकटा⁷⁵द्विप्रमुख्येष्वावर्त्याव-
५४. त्थ [स]र्वेष्वतनुत विधिवद्भूयशे स्त्रेयशे⁷⁶यः । देव[स्था]ने[षु]

64. Metre शार्दूलविक्रीडितम्

65. Read शवृणां

66. Read भ्राना

67. Read सेना

68. Read त्रुटित

*. Read ङ

69. Metre of verses 21-23

सूधरा

70. Read महतामर्थिसार्था

71. Read त्यवेत्य

† Read रथ

72. Read तत्तद्दिग्जैत्रवृत्या

73. Read स्तम्भाञ्जात

74. Read प्रतिष्ठा

75. Read वेङ्कटा

76. Read भूयसे श्रेयसे

ŚRI ŚĀNKA RĀCHĀRYA MĀTHA INSCRIPTIONS.

५५. तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येतो⁷⁷प-
५६. दानै[र]पि सममखिलैरागमोक्तानि तानि । [२३*] दोषकृ[तप्र]-
५७. तिप्रार्थिवदंडः शेषभुजाकृतिरक्षणशौंडः । भाषेगेत-
५८. प्पुवरायरगंडा⁷⁸स्तोषकृदर्थिषु यो रणचंडडः⁷⁹ । [१२४*]⁸⁰
 राजा-
५९. धिराजइत्युक्तो यो राजपरमेश्वरः । मूरारायरगंडा⁸¹श्च
६०. पररायभयंकरः [१२५*]⁸² हिंदुरायसुरत्राणो दुष⁸³शार्दूल-
 मर्द-
६१. नः [१*] वीरप्रताप इत्यादि ०० दै⁸⁴रुचितैर्युतैः⁸⁵ । [१२६*]
 आ[लोक]-

SECOND PLATE: FIRST SIDE.

६२. य महाराय जय जीवेदि⁸⁶ वादिभिः । अंगवं[ग*]कालिंगा-
६३. दै राजभिः शेव्यते⁸⁷ च यः । [१२७*] स्तुत्यौदार्य[ः*]
 सुधीभिः स विजय-
६४. नगरे रत्नसिंहास [न*]स्थः क्षमापालान् कृष्णरायक्षितिप-
६५. तिरधरीकृत्य नीत्या नृगादीन् । आपूर्वाद्वेरेथास्तक्षिति-

77. Read न्येवो

78. Read गण्ड

79. Read चण्डः

80. Metre दोधक

81. Read गण्डश्च

82. Metre of verses 25-27 अनुष्टुभ

83. Read दुष्ट

84. Read बिरुदै

85. Read र्युतः

86. Read जीवेति

87. Read सेव्यते

INSCRIPTION OF KRISHNADĒVARĀYA.

६६. धरकटका^{८८}दा च हेमाचलान्ता^{८९}दा[से]तोरर्थिसार्थ(१)श्रिय-
 ६७. मिह [बह*]लीकृत्य कीर्त्या समिधे । [१२८*]^{९०}शकाब्दे
 शालिवाहस्य सह-
 ६८. स्त्रेण चतु[:*] शतैः । पंचाशता प्रसंख्याते विरोध्यब्दे [वि]
 राजि-
 ६९. ते । [१२९*]^{९१} विख्याते माशि^{९२} वैशाखे (१) पूर्णिमायां
 महातिथौ । विशाख^{०९३}-
 ७०. समायुक्ते दिनेर^{९४}शुभवासरे । [१३०] तुंगभद्रानदीती [रे] श्री-
 विरूपा-
 ७१. क्षसंनिधौ [१*] पर्महस^{९५} [प] रित्राजकाचार्याय मुमुक्षवे ।
 [१३१*] भस्म [१*]-
 ७२. द्भूलितगात्राय रुद्राक्षावलिधारिणे [१*] शीतोष्णादिद्व^{९६}दुखा-
 ७३. तीताय च महात्मने । [१३२*] अष्टांगयोगयुक्ताय दयाशी-
 लाय[धी]-
 ७४. मते । सर्वतन्त्रस्वतन्त्राय [जा] नव^{९७}राग्यशालिने । [१३३*]
 चंद्र[शेखर] स-
 ७५. रस्वत्या शि^{९८}ष्यायामिततेजसे* । सदाशिव[स]रस्वत्यै गुरवे

88. Read कटका

89. Read चलान्ता

90. Metre सूग्धरा

91. Metre of verses 29-42½

अनुष्टुभ्

92. Read मासि

93. Read विशाखर्क्ष

94. Metre दिनेश

95. Read परहंस

96. Read द्वन्द्व

97. Read ज्ञानवैराग्य

98. Read स्वत्याशिष्या

* एकमक्षरमधिकं दृश्यते

ŚRĪ ŚĀNKA RĀCHĀRYA MĀTHA INSCRIPTIONS.

७६. शिवरूपिणे । [१३४*] पडवीडुमहाराज्ये जयचोळाख्यमंडले ।
तिक्की-
७७. ठिकं न्नेंडारुपत्तुना च समन्विते⁹⁹ । [१३५*] कळत्तूकोट्टसं-
युक्ते श्री-
७८. वळिमलेनाडुके [१*] चंगलिपट्टुसीमास्थे क्षीरनद्या(ः)स्तटे
७९. शुभे । [१३६*] प्रळयनूरिमहाग्रामा¹⁰⁰प्राचीं दिशमुपाश्रितं
[१*] मणप्पा-
८०. क्काभिघाग्रामात्¹⁰¹दक्षिणस्यां दिशि स्थितं । [१३७*] कळत्तू-
रभिघाग्रा-¹⁰²
८१. [मा]त् पश्चिमां दिशमाश्रितं । पुण्यपट्टुमहाग्रामादुत्तरस्यां
८२. (त्तरस्यां) दिशि स्थितं । [१३८*] वुदयम्बाक्कनामानं सर्व-
सस्योपशोभि-
८३. तं । कृष्णरायपुरं चेति प्रतिनामसमन्वितं¹⁰³ । [१३९*] सव-
मान्यं¹⁰⁴
८४. चतुशीमा¹⁰⁵संयुतं च समंततः । निधिनिक्षेपपाषाणाद्यष्टभोगैर-
८५. येतरैः । [१४०*] विविधै[स्*]सफलैर्युक्तं सतटाकं सभूरुहं ।
आचन्द्रतारकं
८६. भोक्तं दात्तुं¹⁰⁶चापि निजेच्छया । [१४१*] सिष्यै प्रशिष्यैः¹⁰⁷
स्तच्छिष्यैः तच्छिष्यैः स्त-¹⁰⁸

99. Read समन्विते

100. Read ग्रामात्प्राची

101. Read भिघाग्रामाद्

102. Read भिघाग्रामात्

103. Read समन्वितम्

104. Read सर्वमान्यं

105. Read चतुस्सीमा

106. Read भोक्तुं दात्तुं

107. Read शिष्यैः प्रशिष्यै

108. Read तच्छिष्यैस्त

INSCRIPTION OF KRISHNADĒVARĀYA.

८७. तदुत्तैः । कृष्णदेवमहारायो मानिनियो मनश्चिना¹⁰⁹ । [१४२*]
सहिरण्य¹¹⁰
८८. [प*]योधारापूर्वकं दत्तवान् मुदा । ॥
८९. तदिदमवनीवनिपक¹¹¹विनुतधरा यश्य¹¹² कृष्णरायश्य¹¹³ शास-
९०. नमुरुकविवैभवनिवहनिदानस्य भूरिदानस्य । [१४३½]¹¹⁴
कृष्णदेवम-
९१. हारायशासनेन सभ[।*]पतिः । अभाणीन् मृदुसंदर्भं तदिदं
ताम्र-¹¹⁵
९२. शासनं । [१४४½*]¹¹⁶ कृष्णदेवमहारायशासनं मल्लणात्मजः ।
[त्व]ष्टा श्रीवीरणाचा-
९३. यो व्यलिखं ताम्रशासनः । [४५½*]दानपालनयोर्मध्ये दानाच्छे-
योनुपालनं दा-
९४. नास्वर्गमवाप्नोति पालानादच्युत¹¹⁷पदं । [१४६½*]स्वदत्ता-
द्विगुणं पुण्यं परदत्तानुपा-
९५. लनं परदत्तापहारेण स्वदत्तं नि[ष्फ]लं भवेत् । [१४७½*]
स्वदत्ता परदत्ता¹¹⁸ वा यो हरे-

109. Read माननीयो मनस्विनाम्

110. Read सहिरण्य

111. Read वनीपक

112. Read यश्य

113. Read कृष्णरायस्य ।

114. Metre गीत्यार्या

115. Read ताम्र

116. Metre of verses 44½-49½
अनुष्टुभ्

117. Read दच्युतं पदं

118. Read दत्तां परदत्तां

ŚRĪ ŚĀṄKARĀCHĀRYA MAṬHA INSCRIPTIONS.

९६. ति वसुंधरात्¹¹⁹ । षष्टिर्वर्ष¹²⁰सहस्राणि विद्यायां¹²¹ जायते
क्रिमि[:*] । [१४८½*] एकैव भगि-
९७. नी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता
वसुंध-
९८. रा । [१४९½*] सामान्योयं¹²² धर्मशेतुं¹²³नृपाणां काले काले
पालनीयो भवद्भिः ।
९९. सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते राम-
चन्द्रः ॥ [५०½*]¹²⁴
१००. श्रीविरूपक्ष¹²⁵ ॥

119. Read हरेत वसुन्धराम्
120. Read षष्टि वर्ष
121. Read विद्यायां
122. Read सामान्योऽयं

123. Read सेतुनृपाणां
124. Metre शालिनी
125. Read विरूपाक्ष

SUBSTANCE OF THE GRANT

The inscription commences with the usual invocation to Ganapati, Sambhu and Hari of the Varaha incarnation. Then follows the genealogy of the King and the deeds of valour of his ancestors. Reference is made to the two sons of Narasa by his two wives Tippaji and Nagaladevi — Narasimhadeva and Krishnaraya — respectively, and Krishnadevaraya's succeeding to the throne after the former's demise. The middle part of the epigraph describes the greatness of the grantor King and his giving *dānas* (charitable gifts) in the sacred places of Kanchi, Srisailam Arunachala, Chidambaram, Tirupati etc., and his performing *Tulāpurushadāna* (weighing the giver against gold, silver, etc). The King is stated to be Rajadhiraja (Emperor), Hindu Sultan, and as served by rulers of many kingdoms.

Lines 67 to 70 give the date of the grant as Sunday, Full-Moon day of Vaisakha month, in the cyclic year Virodhi, corresponding to the Śāka year 1450 (1528 A.D.) and mention that the gift has been given in the presence of God Virupaksha, on the bank of the Tungabhadra. The next five lines tell that the grant has been made to the Paramahansa Parivrajakacharya, one desiring *moksha*, one besmeared with *bhasma*, one wearing strings of *rudrāksha*, a great soul not feeling the effects of cold or heat, one steeped in yoga, the personification of sympathy, being in possession of the knowledge of all *tantras*, endowed with knowledge and given to renunciation, one resembling Siva—Sadasiva Sarasvati, disciple of Chandrasekhara Sarasvati, (Chandrachuda Sarasvati of the previous grant of Krishnadevaraya No.IV supra).

Lines 76 to 85 furnish the name of the village, and its boundaries etc. The name of the village is stated as Udayambakkam, changed as Krishnarayapuram at the time of granting. The village is said to be situated in the Padavidu - rajyam, a sub-division of Jayacholamandalam, in Tirukkalikan-irundarru-parru of Kalattur Kottam of Śrīvalimalainadu of Chengalpattu sima. Udayambakkam is stated to be on the bank of *Kshiranadi* (Palar river).

The granted village is bounded on the east by Kalattur, on the south by Puyappattu, on the west by Pralyanur, and on the north by Manapakkam.

The epigraph, composed by Sabapathi, has been engraved by Viranachari, son of Mallanachari. At the end, the sign-manual of the grantor King has been engraved in bold Telugu-Kannada characters, as "Śrī Virupaksha".



VI

A FIRMAN OF ABUL HASAN TANA SHAH, SULTAN OF GOLCONDA

The sub-joined epigraph recording the grant of an annual contribution of 115 *varāhas*, for the purposes of maintenance of worship and offerings to Sri Chandramaulisvara, the presiding deity of the Sankaracharya Matha at Kanchi, has been published in the *Epigraphica Indica*, Volume XIV (pages 353 to 359) and by T.A.Gopinatha Rao, in the 'Copper-plate Grants of the Sankaracharya of Kanchi Kamakoti Pitha', (1916). The grant has been inscribed on three copper-plates. The first side of the first plate and the back side of the third plate have been left blank.

The entire epigraph has been engraved in Telugu script. The inscription runs to 59 lines including the signature of the grantor officer. The epigraph commences with obeisance to the *Guru* - "Śri Gurubhyo namaḥ". Lines 1 to 12 which are in Sanskrit language are in the form of verses invoking the grace of Vigneśvara, Śāradā, Śāmbhu and Hari. From the last word of line 12 to the first half of line 27, the language used is Persian. The latter half of line 27 and the first word of the next line are in Telugu. The remaining lines are again in Persian.

The record is said to be a copy of the original firman. (Vide lines 47,48). The actual name of the ruler is not mentioned in the grant. The signatory to the firman is indicated as Māda Bhānoji - Majumdar. The record is dated on the first day of the month of Shauwal of the year 1088 A.H.

[A photo copy of the firman and its text as found in T.A. Gopinatha Rao's edition of 1916, are reproduced in the succeeding pages. It is to be noted that the lines engraved in Telugu and Persian have been transliterated into Devanagari Sanskrit characters.]

శ్రీగురుభ్యో నమః

సకలవిఘ్ననివర్తకశంకరప్రియసుత
 ప్రణతాత్మహారప్రభామమహాదంబ్బు
 జమధ్యలసన్ననిరబలమందపవాసరసా
 భవావిధివదనసరాజావా సమాజ్ఞికధా
 రాదివిధనిగమబృండ్లస్తూయమానాపకా
 గా సమసమయవిరాజప్రంతకొటప్రకా
 కామమవదనసరాజి శారదాసద్గీర్ణాం
 నమస్తుంగ్గశిరశ్శుంభిపంధ్రులామరూరపి
 త్రైలాక్యనగరాకారమూలస్తంభాయశం
 భవోహారెలలావరాహాశుదంష్ట్రాదండ్ల
 శుభాయశం హిమాత్రిశిబరాయత్రధాత్రి
 ష్ట్రత్రియందధాన్యశ్రాహు

1.
 3.
 5.
 7.
 9.
 11.
 13.

2.
 4.
 6.
 8.
 10.
 12.

9

15.

వరాసుజహమ తరల వ్రాబెయిర్తిపా
వాజిబులయిత్తిబా అజదివానుచు

14

17.

మా య ను పేలా కు త మ శ హూ సు మ్మ
మ న ల వ ర యా ను వి నా శ ర ప్ప

16

19.

సుదారు వయి బ్బ డ్డి శురుయాప్త
ర రారు కు నా ని వ మా ద లారి

18

21

యా ని వ న్నా డు వా రా సి వ రో కు లి
ర రా ని వ మో ర్ థ మో ని వ ర యా

20

23

ని వ రు ల ర్ రి ని యా ని హా లు ప
యి స్త ర్ బా లు వ ల్లం మా ఘాణి

22

25

శూ లి మా య బం గ లి ప డ్డు బ దా
నా డ్ద రో ము || మె లు షా ర్ అ మా

24

27

లి మా ఘాణి మ బ్బా రు రు య అ జ
దా డ్డు లిం దో జి సంగ ర్పు తి ర్

26

పు దారై ఖా య గ గ గ గ నూ దు ప డె ను
 వ రె ఊ ల రై పు ప్పి త్రి మ ద జి ల భూ మే
 డ్డ లా లం డ్డ ర త్ర య త్రి ం శ త్క డి
 డె వ తా సై వ త త్రి రౌ మా డ్డ దె వ స స
 డ త్రి మ డె రౌం త్రు నా డ నా డై త్క ర ప
 ర మా డి డ్డ గ డ్డ తా ది వ తు య గ
 స రి ల డాం త్రి రి రా డ్డ ప రి పాలి
 త్క స ర్క ల వే ద శా త్క మూ ల భూ త
 స త్క త్క త నా మాం డ్డ త కౌం ప్పి ది
 వై డ్డ త్క రౌ ర దా మ ర సుం ప్పి త్క
 మ త్క ర మ హం సు ప రి వా డి రౌ
 వా డ్డ త్క శం డ్డ రా వా డ్డ వా డి
 త త్క పం త్రు మ వ శ శ ర డ్డ మి ర్

29
31
33
35
37
39

25
30
32
34
36
38
40

3

41

ದಿವಾರಾಧನನಿತ್ಯವೈದ್ಯಪ್ರಾಂತ್ಯಾ

43

ಉಪಮಾರಾಧನಮೊದಲನನಕಲವಿ

42

ಧಕ್ಷುಜಾಧಃಂಗಾಸುಯನಾಮುರ್ದುಡ

44

ಬೆಳೆನಾರಂತದಿಗನರಿನಿರಾಭದನ

45

ನಾನಾಲಬನಾಲನಾಮಿರಿಯು

46

ಗಾಂನಡಿಜಂಕ್ಷಾವಪ್ಪುದಿತಾ

47

ಲಿರೈತ್ರೊಳಿಪ್ಪುನೊನಿಅಪ್ಪಿಪರ

48

ಮಾನುಲಿರಾಯಪ್ಪದಿಬಗಮಾ

49

ಪುರೈರೈತ್ತಿಲರೊಮಾನವ್ವಾಲನ

50

ನಿಮಾರೈತ್ತಿಲರೊಮಾನವ್ವಾಲನ

51

ಮುಪ್ಪಿರೈತ್ತಿಲರೊಮಾನವ್ವಾಲನ

52

ನಿಮಾರೈತ್ತಿಲರೊಮಾನವ್ವಾಲನ

53

ಮುಪ್ಪಿರೈತ್ತಿಲರೊಮಾನವ್ವಾಲನ

54

ನಿಮಾರೈತ್ತಿಲರೊಮಾನವ್ವಾಲನ

55

56

57

58

59

A FIRMAN OF THE SULTAN OF GOLCONDA

TEXT
FIRST PLATE, SECOND SIDE.

श्रीगुरुभ्यो नमः

१. सकलविघ्ननिवर्त्तक^३ शंकरप्रियसुत
२. प्रणतार्त्तिहर^४प्रभो । मम हृदंबु^५-
३. जमध्यलसन्मणिरचितमंटप^६वासरसो
४. भव । विधवदनसरोजावासमाध्विकधा^७-
५. राविविधनिगम^८बृंहस्तूयमानापदा-
६. ना । समसमयविराजच्चंद्रकोटिप्रका
७. शा मम वदनसरोजे शारदा सन्निधत्तां ।^९

1. From the original and the impressions.	3. For निवर्त्तक Read निवर्त्तक
2. These two <i>śloka</i> s occur in a work called the <i>Śivāshṭapadī</i> of one Chandraśēkharēndra Sarasvatī, one of the pontiffs of the Kāmakoṭī <i>pīṭha</i> .	4. „ प्रणतार्त्ति „ प्रणतार्त्ति
	5. „ हृदंबु „ हृदंबु
	6. „ मंटप „ मंडप
	7. „ ०माध्विक „ माध्विक
	8. „ बृंह „ बृन्द

ŚRĪ ŚĀṆKARĀCHĀRYA MAṬHA INSCRIPTIONS

८. नमस्तुंगशिर(१)श्चुंबि^९चंद्रचामरचारवे ।
 ९. त्रैलोक्यनगराकारमूलस्तंभाय शं-
 १०. भवे । हरेर्लीलावराहस्य दंष्ट्रदंड-^{१०}
 ११. सप्त पातु नः । हेमाद्रिशिखरा यत्र धात्रि*

SECOND PLATE, FIRST SIDE.

१२. छत्रश्रियं दधौ । परमानु
 १३. परानुजहामता^{११}आप्तबे यिर्तिफा
 १४. वाजिबुल यित्तिबा अजदिवानु हु-
 १५. मायुनु^{१२}खेलाफतमशहूनुमै
 १६. मनत^{१३}मकरूनु चिना शरप्स

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

A FIRMAN OF THE SULTAN OF GOLCONDA

A FIRMĀN BY THE EMPEROR OF DELHI.

१७. सुदूर व यिजजुहुर याप्त¹⁴
 १८. के । कारुकु नानि¹⁵व मादलारि
 १९. यानि व नाटुवारानि¹⁶व कापलि
 २०. कारानि व मोकधमानि¹⁷वरया
 २१. नि व कुलकरिणियानि ह(1)लुप
 २२. यिस्तक चालु¹⁸वल्लं माघाण अ
 २३. मालिमा¹⁹ चंग्गलिपट्टु बिदा
 २४. नंदके²⁰ । म²¹ ॥ मेलु पाक अमा

-
14. यिजजुहुरयाप्त (प्त) = same as शरप्स सुदूर.
 15. कारुकुनानि, clerks. मादलारियानि, *modalali*, 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, कुलकर्णियानि, village accountants.
 18. हलुप यिस्तक चालु should be हाल्व यिस्तबाल्, *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. बिदानंदके, let them know that.
 21. म is redundant.

ŚRĪ ŚAṄKARĀCHĀRYA MAṬHA INSCRIPTIONS.

२५. लि माघाण मञ्कूरु रु^{२२} अर्जु
२६. दास्तु^{२३}लिंगो जि संगसु तर

SECOND PLATE, SECOND SIDE.

२७. पुदारुहे^{२४} नूटपधेनु
२८. वरहालकु [॥*] स्वस्तिश्रि^{२५}मदाखिल भूमं-
२९. डलालंकार^{२६}त्रपक्षिशत्कोटि-
३०. देवतासेवित श्रि^{२५} कामाक्षिदेवि सना-
३१. ध^{२७}श्रि^{२५}मदेकाम्रनाध^{२८}साक्षात्कार प-
३२. रमाधिष्ठान कृतदि चतुर्युग-
३३. सकल धार्मिक^{२९}राजपरिपालि-
३४. त सकल वेदशास्त्र मूल भूत-
३५. सत्यव्रतनामांकित^{३०}कांचि^{३१}दि-
३६. व्यक्षेत्रे शारदामठसंस्तित्त^{३२}श्रि-^{२५}

22. मञ्कूरु रु: रु. is redundant. 25. For श्रि Read श्री, also in
23. अर्जुदास्तु, petition, repre- lines 30, 31, 36, 38, 39.
sentation. 26. For भूमंडलालंकार Read भूमं-
24. तरपुदारुहे, *Tarafdar*, is an डलालंकार
officer of Government 27. For सनाध Read सनाथ
in charge of a *Taraf*, 28. ,, एकाग्रनाध ,, एकाग्रनाथ
(*firkah*, division of a 29. ,, धार्मिक ,, धार्मिक
talug), collecting the 30. ,, नामांकित ,, नामांकित
revenue and exercising 31. ,, कांचि ,, कांची
chief revenue and police 32. ,, संस्तित्त ,, संस्थित
authority in his district.
It also means—The
holder of a *taraf*-portion
of village lands.

३७. मत्परमहंसप्रतिव्राजका-
 ३८. चार्यश्रि^{२५}शंकराचार्यमाजि-^{३३}
 ३९. त श्रि^{२५}चंद्र मवुळिधर स्वामिकि

THIRD PLATE, FIRST SIDE.

४०. दिपाराधन नित्य नैवेद्य ब्राह्म^{३४}-
 ४१. ण समाराधन मोदलैन सकल वि-
 ४२. ध पूजार्ध^{३५}गानु । यिनामु कट्टड
 ४३. चेशिनारं अदिगनकं निराछेदन-
 ४४. गा साल्ल बस्साल्ल स्वामिकि यि-
 ४५. नां नडि पिं स्तू वच्चेदि ता
 ४६. लिकु ब्राशि पुच्चुकोनि अस्सि^{३६} पर
 ४७. मानु तिर्गा यिच्चेदि च मा १
 ४८. हे सव्वाल्ल स
 ४९. न १०८८-४
 ५०. पर्वा
 ५१. निगमो करं बुल
 ५२. हजरतुल खाका
 ५३. नि^{३६}मोत मिनु हाल तु

३३. For शंकरा Read शंकरा
 माजित ,, पूजित
 ३४. ,, ब्राह्म० ,, ब्राह्म०
 ३५. ,, पूजार्ध ,, पूजार्थ
 ३६. अस्सि—original.

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

- Shauwal, the tenth Muhammadan month, beginning with the Bairam feast or break of the fast of Ramazan.
 ३६. परवान्नि = permission.

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

ŚRĪ ŚĀNKA RĀCHĀRYA MAṬHA INSCRIPTIONS.

५४. ल सुलुतानि मज्जु अ
 ५५. अतुवाके^{३७} हवाखो हे मह(।)
 ५६. रजह(।) न वाके जिल्लु यिल्लु^{३८} यिला
 ५७. ता 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-
 नुद्दालतु should be मोतमि-
 नुद्दवलतु protector of the
 Kingdom.

37. मज्जुअतुवाके *Majma*, a
 place of assembly, a
 concourse, crowd, meet-
 ing.
 tawaqqu hope, desire ;
 reliance, expectation.
 tauq (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
 Cutcherry.

SRI SANKARACHARYA MATHA INSCRIPTIONS TRANSLATION OF THE FIRMAN *

(Reproduced from Gopinath Rao's edition of 1916)

Salutation to the Preceptors!

"Oh Lord, who is the beloved son of Sankara, 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 *mandapa* (temple) made of brilliant gems in the middle of my lotus-like heart. May Sarada reside in my lotus-like mouth, Sarada, who is, as it were, the stream of honey flowing from the lotus-like face of Brahma, Sarada, whose actions (glorious utterances) are praised by the Vedas and whose lustre equals that of crores of moons shining simultaneously. Reverence to Sambhu, 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 Sumeru.

Firman issued (with honour and dignity) under the authority of the august and imperial government of an Emperor, who is obeyed by all the 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 kamams, the present and future tax-gatherers of wet lands of Chengalpattu hereby know that on the representation (petition) of Lingoji Sangarsu, Tarafdard (collector of revenue of the district) of Melpaka, belonging to the aforesaid jurisdiction, we have ordered an inam of 115 varahas 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 Brahmanas, to God Chandramaulisvara, worshipped by His Holiness Svami Paramahansa Prarivrajakacharya of Sarada *matha* in the sacred place of Kanchi, otherwise called Satyavrata, the source of all Vedas and Sastras, patronised by all the beneficent kings of the four ages beginning with Krita-yuga, a sacred place, where Sri Ekamranatha, the consort of Sri Kamakshi, served by 33 crores of gods, who are the ornament of the earth, chose to reveal himself. The *inam* amount, therefore should be paid to the God, every year, without fail. A copy should be made and the original firman should be returned : 1st of Shauval 1088.

Order issued from the court of the Emperor, who is the protector of the Empire, a Sultan upon whom all the maharajahs who are the well-wishers of the Empire depend and who is the representative of God on earth. Tamada Bhanuji, District Revenue Accountant."

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

A FIRMAN OF THE SULTAN OF GOLCONDA

A NOTE ON THE INSCRIPTION BY DR.R.SUBRAHMANYAM

[The following paragraphs which are extracts from 'The Melupaka Firman of Abul Hasan Tana Shah, Sultan of Golconda:1088 A.H.', published by Dr.R.Subrahmanyam, M.A.,Ph.D., of the Department of Archaeology, will be useful in having a complete knowledge of the contents of the firman, its correct date and the ruler by whom the firman has been issued.]

"This record is addressed to the Headman of the village (*Rashtrakuta Pramukham* of earlier copper-plate inscriptions), cultivators and tax-gatherers of Vallam Maghana in the revenue sub-division (*Amalima*) of Chengleput and registers an annual grant of 115 *Varahas* (charged on the revenues of the Melupaka village), in favour of Swami Paramahansa Parivrajakacharya Sri Sankaracharya of Śāradā Matha of Kanchi, for the maintenance of worship and daily offerings to Lord Chandramaulisvara Swami and for feeding Brahmanas etc. This grant was made at the instance of Lingoji Sangarasu,* *Tarafdar* or the revenue official in charge of this division. The inscription is signed by Mada Bhanoji - Majumdar."

"The Firman is dated on the 1st of the month Shauwal of the year 1088 A.H. The late Sri Gopinath Rao (in Copper-Plate Inscriptions - page 114) equated this year to 1710 A.D. and since the document is silent over the emperor who actually gave donation and as the date happens to fall within the reign of Bahadur Shah, successor of the Moghul Emperor, Aurangzeb, he opined that this inam might have been issued by Emperor Bahadur Shah himself."

"The Epigraphist's Office, Ootacamund was addressed as regards the correct equivalent date and it has supplied the 17th November 1677 A.D., corresponding to Saka 1599, Pingala Margasira Suddha-3".

"In recent times numerous grants of Qutub Shahi Kings were discovered and published. Of these two firmans** of Abul Hasan Tana Shah dated 18th Shauwal 1092 A.H. and the other 12th Rabi-ul-Awwal, 1095 A.H., which are very near the date of the record under review are interesting and relevant for our discussions. These records are also written in Persian and Telugu versions. The Telugu version contains more details and bears the seal of the Emperor while the Persian versions are without it. The record under review is dated A.H. 1088 and therefore falls within the period of the last of the Qutub Shahis of Golconda - Abul Hasan Qutub Shah - more popularly known as Tana Shah."

* The name "Lingoji Sangarasu" also occurs in the transactions of the East India Company in this reign and he is said to have extracted taxes from the properties of the East Indian Company, in the name of Abul Hasan Qutub Shah.

** (see Sajjanlal - "Two Firmans of Abul Hasan Tana Shah" - in 'Bharatiya Vidya' - a Quarterly Research Organ of the Bharatiya Vidya Bhavan, Bombay, Vol.XV, No.1,2,-1955, pp.9-12.)

"In the present grant to Sri Sankaracharya of Kamakoti Peetham, the grantor has assumed the following titles:- "Farman Jahane Mata Aftabe Intefa, Itteba" etc.

"In two other Persian Firmans of the same king, Abul Hasan Tana Shah, which are preserved in the office of the Director of Central Record Office, Hyderabad, these identical titles occur. The first Persian - Firman has accession No.5044." (Second accession No.5043.....)

"It will be seen from a comparison of the titles or Birudas of the King Tana Shah in these two Persian firmans with the titles mentioned in the present grant of the Kamakoti Pitha, that the titles are identical with one another. Thus it is clear that the present grant is the grant of King Tana Shah of Golconda only".

"With the dismemberment of the Bahmani Kingdom some time about 1490 A.D., five independent principalities - Imad Shahs of Berar, Nizam Shahs of Ahmednagar, Adil Shahs of Bijapur, Barid Shahs of Bidar and Qutub Shahs of Golconda were formed. Of these the last - Qutub Shahi kingdom was formed by Sultan Quili Qutub Shah.-----."

"The historian Khafi Khan informs us that Abul Hasan (the 8th ruler of the Qutub Shahi dynasty of Golconda) was more favoured by the nobles at the court, particularly Musa Khan, once minister of the late king and Syed Muzaffar with his two Hindu servants Madanna and Akkanna who espoused the cause of Abul Hasan. Abul Hasan ascended the throne in 1672 A.D."

"In the task of settlement of his kingdom and stabilising his power, he was helped by Akkanna and Madanna, sons of Pingli Bhanoji, Tax - Collector (Sunkadhikari) of Hanumakonda. Madanna appears to have had the title 'Bhanoji' and probably the issuer of our record, 'Mada Bhanoji,' may, in all probability, be Madanna Bhanoji - the Chief Minister of Abul Hasan Qutub Shah."....."

"Chingleput district, Nellore district and all the adjoining areas passed under the overlordship of the Qutub Shahis in the second half of the 17th century at the time of the penultimate Qutub Shahi king, Abdul Kutub Shah and continued so under the last Qutub Shahi King, Abdul Hussain Tana Shah also, till they were finally conquered by the Moghuls. The present grant is charged on the revenues of the village Melupaka which is in the Chingleput district. This area was then included in the dominions of the emperor Tana Shah".

"The grant is of 115 *Varāhans* charged on the revenue of the Melupaka village in favour of His Holiness Sri Sankaracharya of the Sārādā Math of Kanchi, for the maintenance of daily worship and offerings. Reference is made in the grant to Vallam mahana and also to Chingleput. The village Melupaka is also mentioned. The Vallam mahana mentioned in the grant appears to have been named after Vallam, a large village in present Chingleput Taluk on the road to Mahabalipuram. Two or three miles to the north of Vallam there is a village now known as Tenmelpakkam, with an

irrigation tank on the north from which irrigation channels run south and south-east. On the eastern boundary of Tenmelpakkam there is a village named Anjur. In another grant given by Sri Mahadevendra Saraswati of the Kanchi Kamakoti Pitham to Rama Sastry, a brahmin, in 1688 A.D. (published as Inscription No.10 in 'Copper-plate Inscriptions,' by T.A.Gopinatha Rao), it has been stated that Melpaka is situated near Anjur and it is also referred to as a village granted to the Math by Akkanna and Madanna of Golconda..... ”

“In lines 32 and 33 of the grant it is stated that the record is a copy of the original firman and that the original firman should be returned..... ”

“The custom of issuing a firman and asking the grantee to copy it down and return the original firman appears to be a peculiar characteristic custom of King Tana Shah. In the Persian Firman, accession No.5044, in the office of the Director of Central Records, Hyderabad, to which reference has already been given above, a similar phrase occurs in Persian language..... ”

“Late Sri Gopinatha Rao calculated the date of the grant as 1710 A.D., since the Muhammadan era called Hijiri era is dated from Friday the 16th July, 622 A.D. which is the date of the flight of the Holy Prophet from Madina to Mecca. Adding, therefore, 622 to 1088, which is the date given, late Sri Gopinatha Rao arrived at the year 1710 A.D., as the date of the grant. The above calculation is incorrect because the Muhammadan Calendar is not luni-solar like the Hindu Calendar, but is strictly lunar. The length of the synodical month according to the Muhammadan Calendar is 29 days, 12 hours and 44 minutes. The 3 seconds reckoned in addition, in the Hindu Calendar are neglected in the Muhammadan Calendar. In view of the strictly lunar nature of the Muhammadan Calendar, there will be a difference of some days in equating it to the solar year and it will not be a correct method to add 622 to any Hijri year to arrive at the corresponding A.D. year. A correction has to be applied to this. A convenient working would be to subtract 3% from any given Hijri year to arrive at the corresponding A.D. year. The date of the present grant, if worked out correctly, making allowance for the strictly lunar nature of the Muslim Calendar, would correspond to 17th November, 1677 A.D.”

★ ⊕ ★

"The brothers Akkaṇṇa and Mādaṇṇa mentioned in the inscription (of 1687 A.D.) under notice were the ministers of the Kuṭub Shāhi Sultan Abul Hasan.

Abul Hasan, the last of the sultans of Golconda, is said to have confided the conduct of the affairs of his government to the brahmana ministers and was himself enjoyiing life. The following account of these two persons is taken from the Madras Epigraphists Annual Report for 1915:- The Dutch journalist Havart supplies some information about Akkaṇṇa and Mādaṇṇa, the ministers of the Kutub Shahi kings Abdulla Kuṭub Shāh and Abul Hassan."

Note 1:- The above two paragraphs are extracts from Gopinath Rao's edition of the copper plates of the Kanchi Sankaracharya Math published in 1916. The information found in the two quoted paragraphs substantiate that the firman dealt with herein, has been issued by Abul Hasan Tāna Shāh, the last sultan of Golconda, about a decade earlier than the copper epigraph of 1687 A.D. referred to in the first paragraph above.

Note 2 :- The village of Melupāka, out of the revenues of which an annual gift of 115 varahas has been assigned to the Sankaracharya Math at Kancheepuram, by the firman of Tāna Shāh, is cited in lines 18 to 20 of a copper plate inscription of the time of Sri Mahādevendra Sarasvati, Achārya of the Kānchi Math. This epigraph dated in 1687 A.D. has been published as the last of the ten inscriptions in Gopinath Rao's edition of 1916. The following are the relevant lines:-

गोलको[*]ड अक्क
 न्नामादं[न]वारु यिच्चिन तममुसाग्रामंलो चंगलपट्ट[ज्ञा]गीरु
 [सी]मल अंजूरुदगगेर मेलुपाकलोनु

Transliteration into English of the above lines which are in Telugu language is given below:-

"Golconda Akkanna, Madanna varu yicchina tamamusagramamlo Changalpattu jageeru simala Anjuru daggare Melupakalonu,"



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

NO.VII

AN INSCRIPTION OF THE REIGN OF VIJAYARANGA CHOKKANATHA

The sub-joined inscription is a copper-plate grant issued by Vijayaranga Chokkanatha Nayanayya, the last of the Nayak rulers of Madurai, in favour of Lokaguru Sri Sankaracharya Svami, residing in Kanchipuram. The grant records the gift of lands in eight villages of the Tiruchirapalli district (Tamil Nadu), certain other offerings in kind and some rights, to the Svami, for the purpose of maintaining worship, for offering oblations and for feeding Brahmins in the *matha* (the branch math of the Sankaracharya Math at Kanchipuram), situated in Gajaranyakshetra -- Jambukesvaram, which is known popularly as Tiruvanaikovil, and which is near Tiruchirapalli.

Details about this epigraph have been published in the reports of the Epigraphist Department, Government of Madras, for 1914-1915. This inscription has also been published in the *Epigraphica Indica* (Government of Madras), Vol. XVI, 1921-1922, edited by F.W.Thomas and Rao Bhadur H. Krishna Sastri, as article No.12. The epigraph has also been referred to and commented upon by Prof. T.V. Mahalingam in his article on 'Administratiion and Social Life under Vijayanagar', published as No.15 of the Madras Univeristy Historical Series — 1940, (edited by Prof. K.A. Neelakanta Sastri).

The inscription is engraved on two sides of a plate. There are altogether 46 lines in the epigraph - (26 lines on the first side, and 20 on the second). The entire record is in Telugu script. The first three lines (except the last word of the 3rd line) are composed in Sanskrit language, while lines 4 to 35 are in Telugu language. Again, the next nine lines are in Sanskrit. The last two lines (45 and 46) constitute the Royal sign manual of the grantor King — Vijayaranga Chokkanatha — engraved in bold Telugu characters.

(Photograph of the copper-plate grant and the text of the inscription, transliterated into Sanskrit, appear in the succeeding pages).

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మభారత్యయూండుల గోంజునైయిం...
 టుశ్శోమభారత్యయూండులం...
 రంగుడలార్యత్వకట్టకట్టం...
 శిశోశయ్యలతిరసం...
 యిత్రవంభారసుకయి...
 సుంకత్తననిత్వరట్టదగ...
 విష్ణుంబెశేత్రాయింబీ...
 పురలగాలనుభవిం...
 పలిపాలనంబసార...
 పాలనంబయోమ...
 గమవాప్యోతిపాలనా...
 పుంబేంబరదత్తను...
 త్తంబిష్ణులంబవెత్త...
 తేవసంజ్ఞిరాంబ...
 తేలిమిః॥మద్యంశ...
 భూమిపాః॥శత్రుము...
 పలిపాలనమరబరం...
 నాంవహరమి॥

విజయరంగబొంక్తనా
 ధనాయనయప్త్రాలు

45

46

INSCRIPTION OF VIJAYARAṄGA CHOKKANĀTHA.

TEXT. 1

FIRST SIDE.

१. श्रीचंद्रमौळीश्वरस्वामि [॥*]
२. श्रीमत्परमहंसपरिव्राजकाचार्यवर्य^२ श्रीकांचीपुर-
३. स्तित श्रीमच्छंकरभगवत्पादाचार्य स्वामुलवारिकि [॥]
४. ^३स्वस्ति श्रीविजयाम्बुदय शालिवाहन शकाब्दमुल्लु
५. १६३० अगुनेटि विकृतिनाम संवत्सरं कात्तिक शुभ^४ १५ यि-
६. हु^५वासरं रोहिणिनक्षत्रं ई कूडिन शुभदिनमं-
७. हु^५[॥*] श्रीमद्राजाधिराज परमेश्वर वीरप्रताप श्रीवेकट-
८. देवमहारायलय्यवारु घनगिरिनगरमंहु^५ रत्नसि-
९. हासनासनुलै पृथ्विसांब्राज्यं शैयुचुनुंहु^६गानु

-
1. From the inked impressions.
 2. वर्य is engraved above the line.
 3. There is some space left between lines 3 & 4.
 4. Read कार्तिकशुद्धः
 5. Read इन्दुः wherever द is doubled read it simply as द (with its secondary forms).
 6. Read ०नुण्डः: wherever ङ is doubled, read it simply as ङ.

INSCRIPTION OF VIJAYARAṄGA CHOKKANĀTHA.

१०. पांड्यधरामंडलेश्वरु[लै]न दक्षिणसिंहा^९सनाध्यक्षु-
 ११. लैन काश्यपगोत्रं विश्वनाध^९नायनिवारि वंशकर्तलैन
 १२. चोक्कनाध^९नायनय्यवारि पौतृलैन^{१०} रंगकृष्णमुहुवी-
 १३. रप्पनायनय्यवारि पुतृलैन^{१०} विजयरंगचोक्कनाधना^९-
 १४. यनय्यवारु लोकगुरुस्वामुलैन श्रीमच्छंकराचार्यस्वा-
 १५. मुलवारिकि । गजारण्यक्षेत्रमंडु^५ पोन्वाशिर्कोड्डां^६
 १६. वीधिलो पूर्व मोदुलुकोनि स्वामुलवारिकि स्वत्त^७म-
 १७. ठवुंडे^६टंडुन^५ आ मठान निरंत^७रमुगा अन्नदानं^{११}
 १८. धर्मादुलु नडिपिच्च^{१२}वलननि स्वामुलवारु आज्ञापिच्चि^{१२}-
 १९. नंदुन ॥ ॥ प्रीतिगानु पूजनैवेद्यं अन्नदानं^{११}ब्रां-
 २०. ह्यण^{१३}सत्त^७र्पणमोदलैनदि नडिचिवचेट्टुगा सर्वमां-
 २१. न्यतांब्रशासनं^{१४} ब्राशि यिच्चिन क्रमं [॥*] तोट्टियं शीम-
 २२. लो महेन्द्रमंगलंलो^{१५} भट्टवर्त्ति^{१६}अरमावु ६४१^{१७} ता
 २३. रु १ [१*] गोपालस्वामि तोट १ [१*] कृष्णापुरंलो अरमा-
 २४. वु ६४१^{१७}तारु २[१*] कारक्काडुलो अरमावु ६४१^{१७} तारु

7. Read स्वन्तः wherever त is doubled, read it simply
 8. Read सिंहासना०.
 9. Read ०नाथ.
 10. Read पौत्रुलैन and पुत्रुलैन
 11. Read अन्नदानं
 12. Read आज्ञापिच्चि: read the doubled च simply as च
 13. Read ब्राह्मण०
 14. Read ताम्र०.
 15. Read ०मंगलंलो read the doubled ल simply as ल.
 16. Read भट्टवृत्ति
 17. A numerical symbol is used here, which is not reproduced in the transcript.

ŚRĪ ŚĀṆKARĀCHĀRYA MATHA INSCRIPTIONS.

२५. १ [१*] कौडयं पेटलो नंज शैयि २ [१*] तिरुच्चंदोरशीम-
२६. लो मंगमांबापुरंल्लो^{१५}नंज शैयि ८ [१*] तिन्नंशी^{१६}-

SECOND SIDE.

२७. मलो अरियूरुलो नंज शैयि १६ [१*] दक्षिणं कोना-
२८. डुशीमलो अरियमंगलंल्लो^{१५}नंज शैयि ६ [॥*] जेम्बुकेश्व^{१९}-
२९. रंगुडलो^{२०}नित्य कट्टड^{२१}दिनं^{२२} १ कि बिय्यं पडि ४ अंनं^{११}
तळिगल्लु
३०. २[१*] दोशल्लु २ [१*] अतिरसाल्लु २ [१*] सुगिय १ [१*]
दीपं चमरु प[डि ?] ९ ^{१७}[॥*] वुभ-
३१. य तीरंलोनु शैयि १ कि तूमुडुवडुवंतुनानुंनु^{२३}
३२. सुंकान नित्य कट्टडगग^{२१} १ [॥*] यी प्रकारं नडिचि-
वच्चेटगा
३३. दिट्टंचेशि त्रारियिच्चि^{१२}नामुगनक तामुंनु^{२४}पटपरं^{२५}-
३४. प्परलगा अनुभर्विच्चु^{१२}कोनि आचें^{२६}द्रार्क स्थायिगा धर्म-
३५. परिपालनं चेसुकोमुचु आशीरवादं शायगलदि ॥ दान-
३६. पालनयोर्मध्ये दानाच्छे^{२७}योनुपालनं । दानात्स्व-

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

INSCRIPTION OF VIJAYARĀṄGA CHOKKANĀTHA.

३७. र्गमवाप्नोति पालनादच्चुतं^{२८}पदं ॥ स्वदत्ताद्विगुणं
३८. पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वद-
३९. त्तं निष्फलं^{२९}भवेत् ॥ स्वदत्तां परदत्तां वा यो हरे-
४०. त वसुंधरा^{३०} षष्टिवर्षसहस्राणि^{३१} विद्यायां जाय-
४१. ते क्रिमिः ॥ मद्धंशजाः परमहिपतिवंशजा वा ये
४२. भूमिपा(ः)स्सततमुज्वलधर्मचित्ताः । मद्धमेव
४३. परिपालनमाचरन्ति^७ तत्पादुकाद्वयमहं शिर-
४४. सा वहामि ॥
४५. विजयरंगचोक्कना-
४६. धनायनय्य ब्राह्म [॥*]

28. Read ०दच्युतं.

29. Read निष्फलं.

30. Read वसुंधराम्.

31. Read षष्टि and विद्यायां

SUMMARY OF THE CONTENTS OF THE INSCRIPTION

The inscription commences with the word, 'Chandramauleesvara Svami' — the presiding deity of the Kanchi Sankaracharya Math. On the auspicious day, Monday, combined with the asterism *Rohini* and *Purnima* (Full-moon day) of the *Kartika* month, in the cyclic year *Vikrti* - Saka 1630, when Venktadeva Maharaja was ruling at *Ghanagiri* (Penukonda), Vijayaranga Chokkanatha, son of Ranga Krishna Muthuveerappa Nayaniah, ruler of Pandyamandala, made this grant in favour of Sankara Bhagavatpadacharya, Lokaguru Swami, Sri Sankaracharya Swami, residing in Kancheepuram, for the purposes of *Puja* (worship), *neyvedyam* (offering of oblations), *annadana* (poor feeding) and *brahmanasantarpana* (feeding of Brahmins) and other *dharmas* to be performed in the Swami's Matha, existing from ancient times, in Gajaranya-kshetra (Tiruvanaikoil near Tiruchirapalli, Tamil Nadu). For the above purposes, tax-free lands were granted in the villages of Mahendramangalam, Gopalswami Garden, Krishnapuram, Karakkadu, Kondayampettai, Mangamambapuram, Ariyur and Ariyamangalam (all in Tiruchirapalli district).

Lines 29 to 32 of the grant state that for the daily worship and offerings to be made in the Math, the following provisions have to be made:

Four *padis* (a measure of quantity) of uncooked rice,

Two *Taligais* of cooked rice,

Two *Dosais* (cakes made of rice and pulse flour),

Two *Atirasams*, (sweet cakes),

One *Sugiyam* (sweet cake) and

3/4th *padi* (measure) of oil for burning of lamps.

Besides the above daily provisions, the right to receive paddy from cultivated lands from the villages situated on both the banks of the river Kaveri, at a stipulated measure, per *cey* (a unit of land) and a portion of the daily collection of tolls, have been conferred to the Math.

The inscription further records that these arrangements have been made for the perpetual enjoyment of these gifts by the donee and his successors, and seeks the blessings of the grantee Swami. Then follow the customary verses extolling the merits of protecting charitable gifts.

Extracts from the observations of T.A. Gopinatha Rao on the grant- (1916 edition):

"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 Linga is placed under a tree and worshipped by an elephant and a spider; and on the right is the figure of a standing Devi. Below the roots of the tree is a devotee seated cross-legged and with hands folded across the chest in the *anjali* pose and below the Linga is a square divided into nine equal portions. There is absolutely no

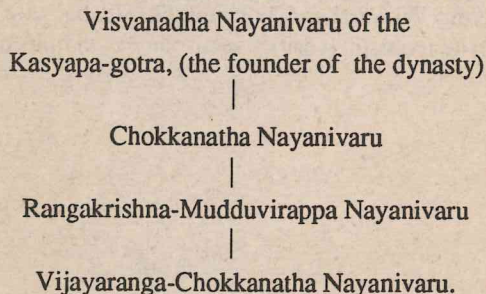
doubt in this case that the Linga represents the god Jambunatha and the goddess Akhilandesvari of the temple of Jambukesvaram. The tree under which the Linga is represented is the Jambu tree peculiar to the temple of Jambukesvaram (the *sthalavrksa*). The legend of this shrine is that an elephant and a spider worshipped daily the god Siva at this place very devoutly and after its death the spider was reborn as the great Chola king of the earlier times, Ko-ch-Chengannan. The devotee represents Jambu-muni from whose head, the sthalapurana states, the Jambu tree sprang up and the nine squares perhaps stand for the tank, Jambutirtha, in the temple. On the top of the first side of the plate and immediately below the figures described above, are engraved the words, 'Sri Chandramaulisvarasvami'..... .."

"The inscription is dated in the Saka year 1630 corresponding to the cyclic year Vikriti."

"In this year on Monday, the first *tithi* of the bright half of the month Kartika, in the Rohini Nakshatra, the King Vijayaranga-Chokkanatha made a grant of lands situated in a number of places for the maintenance of the feeding of Brahamans in the *matha* situated in the Ponvasikondan street in Gajaranyakshetra".

"..... The over-lord of the Madura Nayaka mentioned in this document is said to be Venkatadeva Maharaya; He might perhaps be Ranga alias Venkata given as the grandson of Vira Venkata"

"This Venkatadeva Maharaya is said to have been reigning, seated on his jewelled throne in Ghanagiri, that is, Penugonda, his capital. Vijayaranga Chokkanatha calls his own Government as the Dakshinasimhasana and its rulers, the Dakshina-simhasanadhyakshas. The genealogy of the donor is given as follows:



"The last king of the above table was also the last of the kings of the dynasty of the Madura Nayakas. He was the grandson of the famous Mangammal 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 name of the *Svami* of the Kamakoti-Pitha at the time of this grant is not given; he is referred to only as Lokaguru Srimad Sankaracharyasvumulavaru. The plots of lands granted for the *annadana kattala* were situated in the following places; in Mahendramangalam in the Tottiyam-sima; in Krishnapuram; in Karakkadu; in Kondayampettai; in Mangamambapuram in the Tiruchchendorai-sima; in Ariyur in the Tinnam-sima and in Ariyamangalam in the Konadu-sima....."

“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: Gajaranyakshetram; Ponvasikondan street in it; Tottiyamsime and Mahendramangalam in it; Gopalaswami’s garden; Krishnapuram; Karakkadu, Kondayampettai, Trichchendori sime and Mangammapuram in it, Tinriam sime and Ariyur in it and Ariyamangalam.....”



Images of King Vijayaranga Chokkanatha- (1), his wife (2), his son-(3) and his daughter-in law-(4)-(carved in ivory), seen in the temple of Sri Ranganatha, near Jambukesvaram.

“Mahendramangalam is on the bank of the river Kaveri opposite to Lalappettai, a station on the Erode-Trichinopoly branch of the South Indian Railway and near the village of Srinivasavanallur; the *matha* has still landed property here. There is a small stone shrine at Sannyasi-madam, a hamlet of Mahendramangalam, belonging to the Kancheepuram *matha*, dedicated to Venugopalaswamin. On the doorway of the shrine is carved a figure of an *advaiti sannyasin* with his *danda* and *ghata*. This temple and the adjoining lands are still in the possession of the Sankaracharya *matha* of Kanchipuram. This shrine may be identified with the Goopalaswamin temple (tottam) mentioned in the document. Krishnapuram is a village about half a mile to the east of Sannyasi-madam. Karaikkadu is some five miles west of Mahendramangalam in the Musiri Taluka. Kodayampettai is a suburb of Jambukesvaram.....”

“It is not possible to identify Mangampuram. Ariyamangalam is a village near Trichinopoly.”

NOTE:

With due respect to the learned editor of the Copper-plate Inscriptions of the Sankaracharya Math of Kanchi — 1916 — (T.A. Gopinatha Rao), it is felt necessary to note the following discrepancies in his editing of the copper-plate grant of Vijayaranga Chokkanatha.

- (a) In his introductory observations on the grant it is stated that, “The inscription is dated in the Saka year 1630, corresponding to the cyclic year *Vikrti*.” — (Page 100, lines 23-25).

“In this year on Monday, the first *tithi* of the bright half of the month of Karttika, in the Rohini (Page 100, lines 26 and 27) Nakshatra, the king Vijayaranga-Chokkanatha made a grant of lands situated in a number of palces”. (Page 101, lines 1 & 2).

- (b) In the Abstract of Contents, Mr. Gopinatha Rao has stated:

“Be it well! In the victorious era of Salivahana, the year 1630 being current, on the Monday which corresponded with the 15th *tithi* of the bright fortnight of the month Karttika and *nakshatra* Rohini, in the (cyclic) year *Vikrti*”: (Page 110, lines 1 to 5).

- (c) In the text (edited by Gopinath Rao) lines 4 to 6 and the first letter in line 7 (Page 106 of Rao’s edition of 1916) read as:

४. ३स्वस्ति श्रीविजयाभ्युदय शालिवाहन शकाब्दमुद्र

५. १६३० अगुनेटि विक्रतिनाम संवत्सरं कात्तिक शुभ^४ १५ वि-

६. दु^१वासरं रोहिणिनक्षत्रं ई कूडिन शुभदिनमं-

७. हु [ti*]

From the text it is clear that the *tithi* as stated in the grant is the Full-moon day and not “the first *tithi* of the bright half” (as found in the 1916 edition of the copper epigraphs - quoted in (a) above).

- (d) While translating the last word of line 28 and lines 29, 30, 31 and the first half of line 32 of the text of the epigraph, it has been said (in page 111 of the 1916 edition):—

२९. रंगुडलौ नित्य कट्ट^{२१}दिनं^{२२} १ कि बिय्यं पडि ४ अंनं^{११}
तळिगलु

३०. २[१*] दोशलु २ [१*] अतिरसालु २ [१*] सुगिय १ [१*]
दीपं चमरु प[डि ?] ९ ^{१७}[११*] वुम-

३१. य तीरंलोनु शेयि १ कि तूमुदुवडुवंत्तुनानुंनु^{२३}

३२. सुंकान नित्य कट्टडगग^{२१} १ [११*] यी प्रकारं नडिचि-
वचेटगा

३३. दिट्टंचेशि व्रायिच्चि^{१२}नामुगनक तामुंनु^{२४}पठपरं^{२५}-

३४. प्परलगा अनुभविच्चु^{१२}कोनि^१आचें^{२६}द्रार्क स्थायिगा धर्म-

The above passage in the inscription has been rendered into English by Dr. R. Subrahmanyam M.A., Ph.D. (of the Department of Archaeology), as follows:-

“A daily order on the temple of Jambukeswara; for each day four measures of uncooked rice, two cooked meals, two dosais, two atirasas, one sugiyan, 3/4 measure of oil for lamps; levy of a tum of paddy from each sey of land on both banks (of the river) and a levy of one varaha (a gold coin) daily from the toll collected customs (on the river traffic?), we have laid down and written that it should be done as above.”

Some portions of Dr. Subrahmanyam's note on the “Examination of details of the nature and purpose of the grant” are worthy of being quoted in this connection:

“The details of the grant are found by Gopinatha Rao to be:

“The plots of lands granted for the annadana kattala were situated in the following places: in Mahendramangalam in Tottiyam-sima; in Krishnapuram, in Karakkadu, in Kondayampettai, in Mangamambapuram in the Tirucchendorai-sima, in Ariyur in Tinnam sima and in Ariyamangalam in the Konadu sima. The document also records that certain dishes for *naivedya* were to be prepared and offered to the God of the Jambukesvaram temple; they are cooked rice prepared from four *padis* of rice; *dose*, *atirasa*, *sugiyan* and *dipamcamaru* (oil for lamps); for this purpose the tolls collected on the two banks of the river (or the rivers Kaveri and Kollidam) were also assigned.’ In his abstract of contents of the inscription, Gopinatha Rao has remarked that the portion of the passage regarding tolls is somewhat obscure.”

“S.V. Viswanatha, who contributed the article with which the inscription was published in the *Epigraphica Indica*, has given a similar description of the nature and purpose as well as the details of the grant. In the editorial note of Krishna Sastri on the translation of the inscription, the obscurity of the passage is stated to be due to the wrong reading in line 31 of the inscription and the editor gave the meaning of the corrected passage to be: one ga (i.e., varaha) from the tolls daily as arrangement and (one) tum of paddy from each sey on either bank (of the Kaveri) for.....etc.”

"It is clear (from certain court documents) that the Jambukeswaram temple was sending to the Tiruvanaikkaval Math of Sri Sankaracharya, offerings in kind as stated in the inscription. The money value of these gifts was fixed by the Collector of Trichinopoly at the time of distraint by the East India Company and again in Fasli year 1233 (= 1832 A.D.). The daily receipt of a varaha out of the toll collections was a separate and an additional grant to the Math."

"The inscription shows that the Sankaracharya Matha at Tiruvanaikkaval was recognised by Vijayaranga Chokkanatha, the last Naik King of Madura, who ordered the grant of lands in several villages, an annual levy on the produce of paddy in lands on both banks of the river, daily gifts in kind from the Jambukesvara temple and a money grant from the toll collections for the worship and naivedya of God in the matha and for annadana and Brahmana-santarpana in it. The wording of the grant shows that it is at least partly in confirmation of privileges and income already enjoyed by the matha."

[N.B. In this connection (regarding payment of a fraction of the amount of daily collection of tolls to the Sankaracharya Math of Kanchi) a similar grant may be cited. Document No.40, in bundle No.9—19/481) of the catalogue No.A—22/320), of the Tanjore Palace Records, is an order by Tulajaji Raja of Tanjavur, of the year Soorsen 1171 (= 1771 A.D). The Order states that expenses for the annual Vyasapuja of Sri Sankaracharya of the Kanchi Matha should be met from the toll collections at Darasuram-pettai (a village in the Thanjavur district)]

• • • • •

Dr. Subrahmanyam has made the following remarks regarding the date of the grant under study:

"In the publication by Gopinatha Rao, it is said that 'The inscription is dated in the Saka year 1630 corresponding to the cyclic year Vikriti. In that year, the King Vijayaranga Chokkanatha made a grant on Monday the first *tithi* of the bright half of the month of Karttika in the Rohini Nakshatra.' Gopinatha Rao has also added a note supplied to him by L.D. Swamikannu Pillai regarding the true date — S-1630. Vikriti, Karttika Sukla I *tithi* and Rohini Nakshatra cannot join together in Karttika lunar month but may join in Jyeshtha month. The date referred to was possibly Monday 10th May, A.D.1708, on which day Sukla I ended about sunrise — It was a day of Rohini Nakshatra."

"The discrepancy pointed out by Swamikannu Pillai in the details of the date given in the inscription was cleared up in the Epigraphica Indica article. H.K. Sastri in his editorial note pointed out that Gopinath Rao gave an incorrect reading of the date which could be detected easily from the citation of the cyclic year Vikriti; The date was correctly read as Saka 1632, Vikriti, Karttika, Su-15, Monday, Rohini and it corresponds to A.D. 1710, Nov.14. The Full-moon *tithi* of Karttika fell on Monday and lasted for 45 ghatikas, 51 vighatikas, or 18 hours and 20 minutes from Sunrise and the Nakshatra Rohini was also current at Sunrise and lasted till 10 gh. 28 vigh."

[N.B.: It is essential to note that lands in most of the villages mentioned in the grant are in the enjoyment of the Sankaracharya Math of Kancheepuram till this day and that collection of paddy at the rate of 2 Madras measures per *cey* of cultivated lands in villages on both banks of the river Kaveri has been in vogue from the time of the grant. — Ed.]

PART - II
STONE EPIGRAPHS

No.I.

AN INSCRIPTION IN THE AMBIKĀPATISVARA TEMPLE AT AMBIKĀPURAM

There is an inscription on the inner surface of the northern wall of the Ambikapatisvara temple (Siva temple) in the village of Ambikapuram, popularly known as Ambi. The village is situated about six kilometres to the west of Kanchipuram. This inscription is a short one comprising of seven lines. It is in the Tamil language and it is inscribed in Tamil script with a mixture of Grantha characters. The epigraph is of the Saka year 1436 = 1514 A.D.

Text of the Inscription (corrected reading)

ஸ்வஸ்தி ஸ்ரீமன் மஹாமண்டலேச்வர ஸ்ரீவீரப்ரதாப கிருஷ்ணதேவ
மஹாராயர் ப்ருத்வீராஜ்யம் பண்ணி அருளா நின்ற சகம் 1436 (க்ரு) மேல்
செல்லாநின்ற, பவ ஸம்வத்ஸரத்து, ஆடி மாதம் 13-ஆம் தேதி, நம்முடைய
மடப்புரம் தூளி அம்பி, அம்பிகாவனமுடைய தம்பிரானார் பூசைத் திருப்பணி
மார்கழித்திருநாளுக்கு கிருஷ்ணராயர் தர்மமாக, சந்திராதித்தர் வரையும்
(உள்ளவரையும்), இந்த தர்மம் தூளி நடத்தக்கடவதாகவும் - இவை
சந்திரசேகர ஸரஸ்வதி எழுத்து.

Translation of the text into English

When Sreeman Mahamandalesvara Shree Veerapratapa Krishnadeva Maharaya was ruling the earth, in the Saka year 1436, corresponding to the cyclic year Bhava, on the 13th day of the month of Aadi (Tamil month), a special worship in honour of the merits of Krishnadeva Raya, should be performed to the God of Ambikavanam (i.e. the presiding deity of the temple at Ambikapuram) in our *madappuram* Ambi, in the month (Tamil month) of Maargazhi. This worship should be conducted as long as the Moon and Sun exist. Chandrasekhara Sarasvati - (signature).

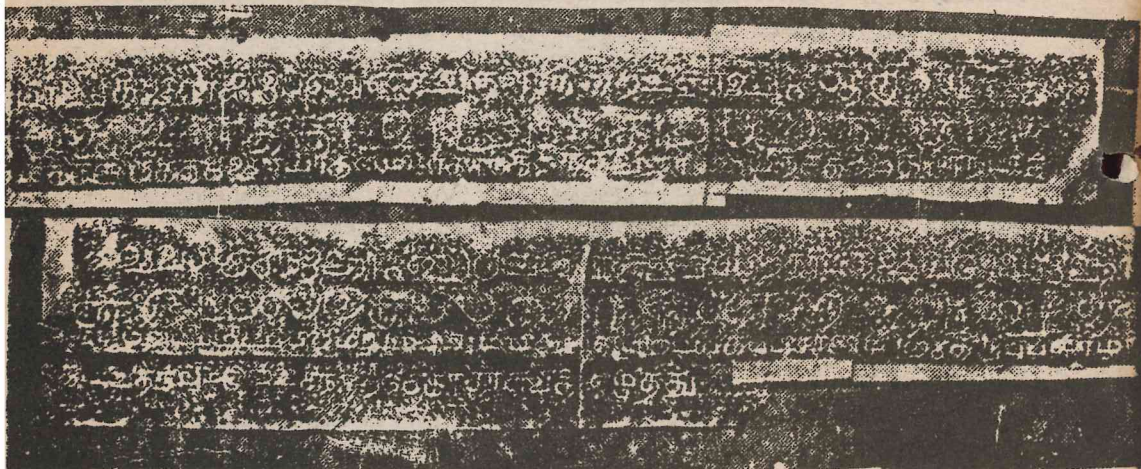
Note: The Signatory to the inscription Sri Chandrasekhara Sarasvati was the 55th Acharya of the Sankaracharya Math of Kanchipuram from 1507 to 1524 A.D. The village of Ambi is referred to by the Swami in the epigraph as 'Nammudaiya madappuram Ambi', (in Tamil).

The Tamil word "*madappuram*" connotes, "a village granted as a gift to a *matham*" (monastery). Hence this inscription indicates that the village of Ambikapuram, granted to the Sankaracharya Math at Kanchipuram by king Vijayagandagopala in 1111 A.D., continued to be in the enjoyment of the grantee institution in 1514 A.D. Lands in the village of Ambi are owned by the math till date. Moreover Inam titles in respect of the math's tax-free landed properties in Ambi village, renewed periodically by Government, do exist.

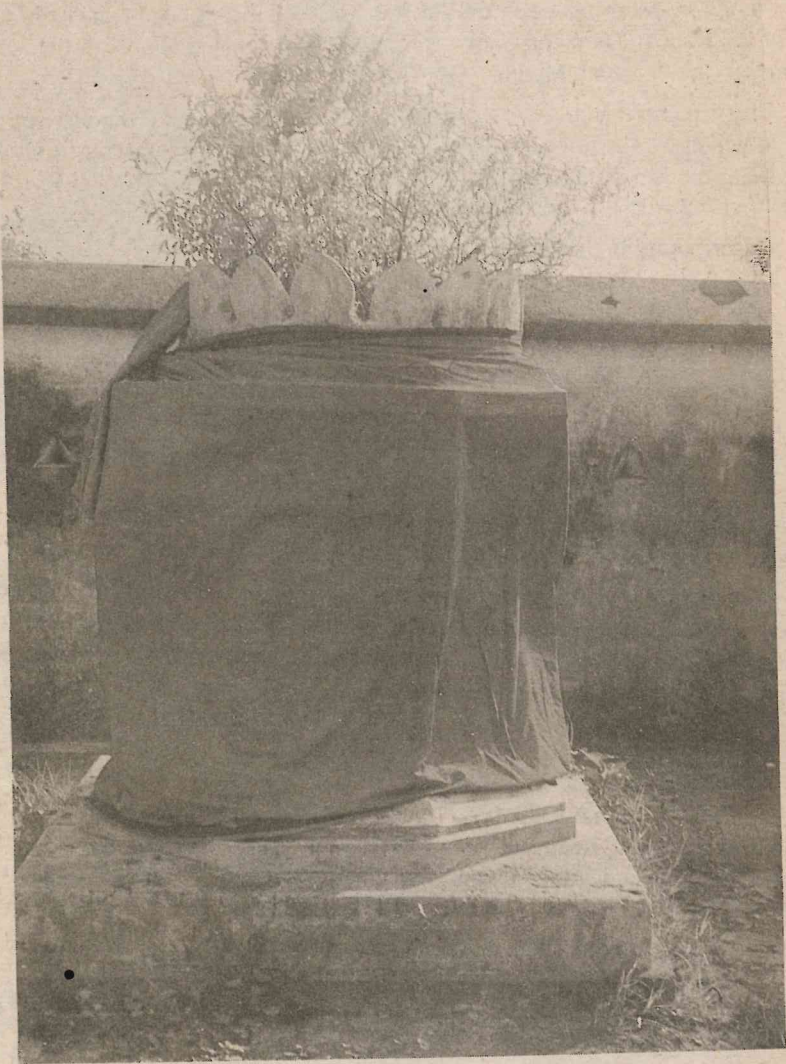
Further it may be noted that the signatory Acharya of the present inscription is the donee referred to in a copper-plate grant of Krishnadeva Raya Emperor of Vijayanagar, published as No. IV in the first part of this volume.

The *adhishtana* (spot where the mortal remains of an ascetic are interred) of Sri Adhyatmaprakasendra Sarasvati (1692-1704 A.D), the sixtieth Acharya of Kanchi Math, exists close to the temple of Ambikapatisvara in Ambikapuram village and it is in daily worship.

★ ❁ ★



An epigraph on the inner surface of the northern wall of the Ambikapatisvara temple at Ambikapuram (Ambi) near Kanchipuram.



Adhishthana of Sri Adhyatma Prakasendra, the 60th Acharya of the Sankaracharya Matha of Kanchipuram, at Ambikapuram.

No.II.

AN INSCRIPTION IN THE SANAKARACHARYA MATH AT MADRAS

There exists an epigraph on the front wall of the Sankaracharya Math (branch math of the Kanchi Kamakoti Sankaracharya Math), situated almost in the northern end of Thambu Chetty Street, Madras - 600 001.

This epigraph consists of 16 lines. Both the language of the inscription and the script in which it is inscribed is Telugu. It is dated Monday, Pūrṇimā (Full-Moon day) of the lunar month of Maagha, in the cyclic year Dundubhi. The Śaka year is noted as 1664 (=1742 A.D.)

(Inscription - in the succeeding page)

Text of the epigraph (transliteration in English)

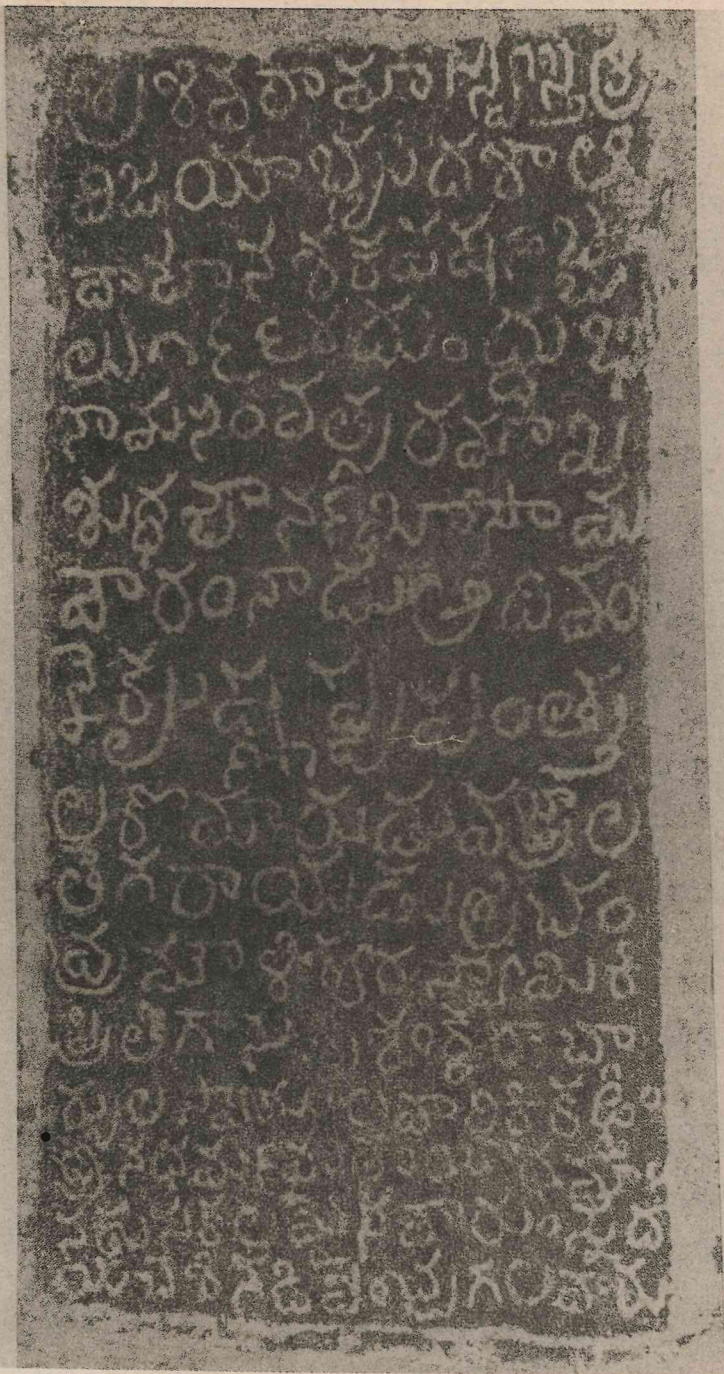
Svastiśri Vijayābhyudaya Śālivāhana Śakābdam 1664 Dundubhi nāma samvatsara Maagha Śuddha Purnima (Read Pūrṇima), Somavāram nāḍu,

Aadinamna (Read Aadinamuna). Krishnappa Panthulu kumārudu Vajrāla Thyagarayudu (Read Thyaagaraayudu) Sree Chandramauleeśvara Svāmiki preetigānu Sree Sankarāchārya Svamulavāriki kattimchina Dharma Maṭham. Eedharamamandu Sakalamainavāru dayachesinippudu penchakalaviaru.

Abstract of contents

In the year 1664 of the Salivahana Saka, on a Monday, the Full-Moon day of the lunar month of Maagha of the Cyclic year Dundubhi, Vajrāla Thyaagaraayudu, son of Krishnappa Panthulu, dedicates this Dharma maṭham, built by him, to Śri Sankarāchārya Svāmi, as a devotional offering to Sree Chandramauleeśvara Svāmi. May all people be pleased to cooperate in this dharma.

N.B. The Sankaracharya Svami referred to in this epigraph was the 61st head of the Sankaracharya Matha of Kanchipuram, (1704-1746 A.D.) The adhisthanam of this Acharya exists at Tiruvottiyur near Madras.



An epigraph in the Kanchi Sankaracharya branch math,
in Thambu Chetty Street, Madras-1

III

A SET OF THREE INSCRIPTIONS IN THE TEMPLE OF SRI ĀDI-KUMBHEŚVARA AT KUMBHAKONAM

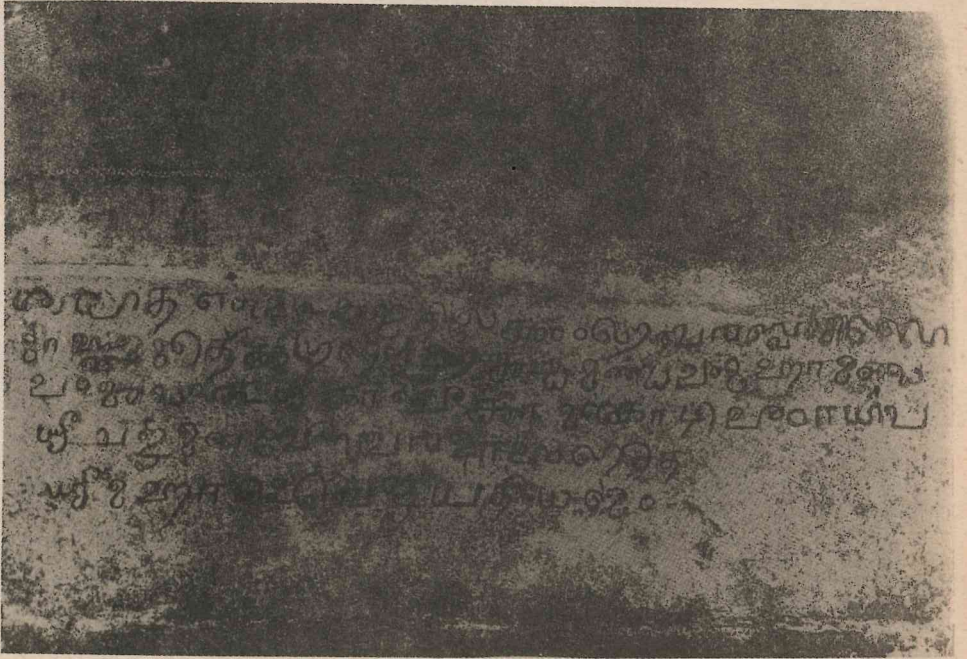
(Thanjavur District, Tamil Nadu)

Kumbhakonam is a municipal town on the southern bank of the river Kaveri, one of the seven most sacred streams of Bharat. The town is celebrated as one of the five principal holy bathing ghats on the bank of the Kaveri, the other four ghats being Srirangam (near Tiruchirapalli), Madhyaarjunam (Tiruvudaimarudur), Maayuram (Mailaduturai), and Svetaaranyam (Tiruvenkaadu), the last three being in the Thanjavur district of Tamil Nadu. Ancient puranic tradition records Kumbhakonam as the nucleus of creation, after the last Mahapralaya, (Great Deluge). Lakhs of devout pilgrims from all over India gather at this sacred place, to have a holy bath in the Mahamagham tank in Kumbhakonam, on the Mahamagham Day, during the Mahamagham bathing festival, the one day Magha - Mela of the South, occurring once in twelve years. Of the many temples in the town, the principal one is the temple of Ādi Kumbheśvara.

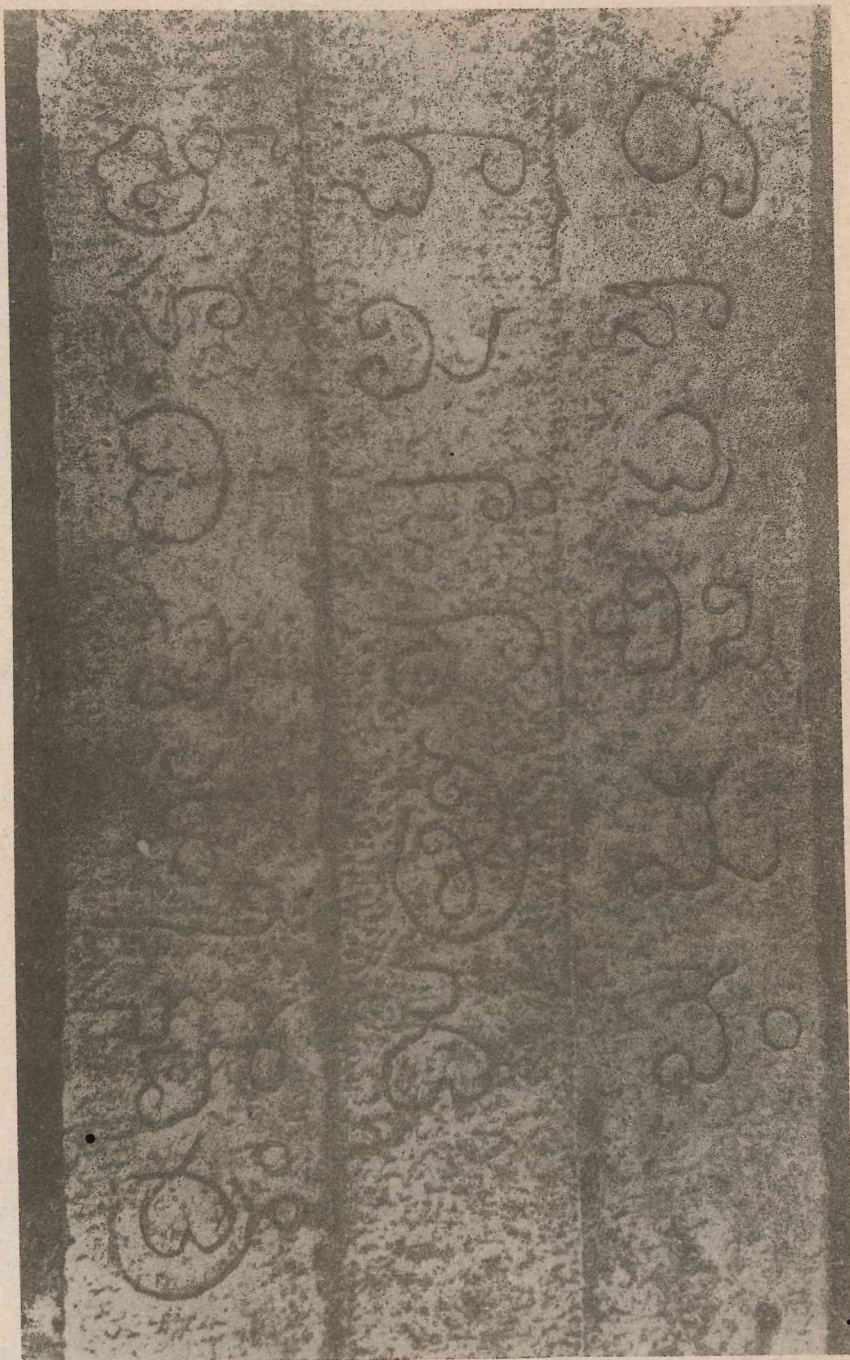
Three short inscriptions are found in the Kumbhesvara temple. These are related to the construction of the Somaskanda Mantapam in the temple, by Sri Mahadevendra Sarasvati, (1783 to 1814 A.D.) the 63rd Acharya of the Sankaracharya Math (Kamakoti Pitha) at Kanchipuram. The inscriptions are of the Saka year 1722 (1800 A.D.)

The first of these inscriptions [herein noted as (a)] is seen on a wall of the Somāskanda Maṅṭapam while the other two [noted as (b) and (c)] are also near the first, in the same maṅṭapam. The first epigraph of five lines is mainly in the Sanskrit language and is inscribed in Grantha characters as also the second. The third is in bold Telugu letters.

[Copies of the inscriptions and the texts of the epigraphs are printed in the succeeding pages.]



(a) Inscription on a wall of the Somaskanda mantapam in Kumbhesvara temple at Kumbhakonam.



(c) Inscription in the Somaskanda Mantapam in the Kumbhesvara Temple at Kumbhakonam.

(a) TEXT OF INSCRIPTION ON THE WALL

(Transliteration in Tamil)

”ஸ்வஸ்தி 1722 துன்மதி வர்ஷம் கும்பேச்வர ஸ்வாமி
ஸோமாஸ்கந்த மூர்த்திகி கர்பக்ருஹம் அர்தமண்டபம்
மஹாமண்டபம் முதுனு ஸ்ரீகாஞ்சீ காமகோடி பீடாதிப
ஸ்ரீசந்தரமௌளீச்வரதாஸபூத ஸ்ரீமஹாதேவேந்த்ரயதி தர்மம்.

(Transliteration in English)

"Svasti 1722 Dunmati varsham Kumbheśvara Svāmi
Somāskanda mūrtiki garbhagrham, ardhamaṇṭapam
mahāmaṇṭapam mudunu Śrī Kaanchi Kāmakoti
Peethadhipa Śrī Chandramauleśvara dāsabhūta Śrī Mahādevendra yati
dharmam."

Substance of the inscription

In the Śaka year 1722 corresponding with the cyclic year **Dunmati**, **garbhagrham** (sanctum), **ardhamantapam** and **mahāmantapam**, were constructed for the **Somāskandamūrti**, of **Śrī Kumbheśvarasvāmi**, as a charitable offering by the ascetic **Śrī Mahādevendra**, the head of the **Śrī Kānchi Kāmakoti Peetha** and the servant of god **Śrī Chandramauleśvara** the presiding deity of the **Kāmakoti Peetha** Śaṅkarācharya maṭha of **Kānchi**.

(b) TEXT OF THE SECOND INSCRIPTION:

“ஸ்ரீஆசார்யஸ்வாமிபி: நிர்மித ஸ்ரீகாஞ்சீ பீடாபிஷி்க்த
ஸ்ரீமஹாதேவேந்த்ர யதி உபயம்”

(Transliteration)

"Śrī Āchārya Svāmibhiḥ nirmita Śrī Kānchipīṭhābhishikta
Śrī Mahādevendrayati ubhayam"

Substance: Offering of the ascetic, Śrī Mahādevendra, anointed in the Kānchi Pīṭha established by Śrī Ācārya (Śaṅkara Bhagavatpādācārya.)

(c) TEXT OF THE THIRD INSCRIPTION

சுபமஸ்து

“ஸ்ரீஆசார்யஸ்வாமிவாரினாம் பீடாபிஷி்க்த ஸ்ரீமஹாதேவேந்த்ர:
(Transliteration)

Śrī Ācārya Svāmivārīnaam Peethābhishikta Śrī Mahādevendraḥ"

Substance: Śrī Mahādevendra, anointed in the Peetha of

Śrī Ācārya Svāmi (Śrī Śaṅkara Bhagavatpādācārya Svāmi).

N.B. A sculptured image of Śrī Mahādevendra Sarasvati Svāmi is found, chiselled on the narrow wall-like surface of the threshold of the Somāskanda maṇṭapa of the Ādi Kumbheśvara temple in Kumbhakoṇam.

IV

AN INSCRIPTION IN THE ŚĀṆKARĀCHĀRYA MATH AT KUMBHAKOṆAM

(Branch Math of the Kanchipuram Sankaracharya Math)

The sub-joined epigraph exists on the wall north of the entrance to the new puja maṅṭapa of the Śāṅkarāchārya maṭh (branch of the Kānchi Śāṅkara Maṭh), situated just on the southern bank of the river Kaveri, in Kumbhakoṇam, (Thanjavur Dt., Tamil Nadu).

The inscription is dated Sunday, the 5th day of the bright fortnight of the Lunar month Māgha of the cyclic year Vṛsha - Śāka year 1743 (1821 A.D.). It records the construction of the maṅṭap for Śrī Chandramauleeśvara (the presiding deity of the Sankaracharya Math of Kānchi,) by Chatrapati Serfoji Mahārāja, ruler of the Maharata principality of Thanjavur (1798 - 1832 A.D.) on the aforesaid date.

It may be noted that the branch Śāṅkarāchārya Math at Kumbakonam was originally built by Rāja Pratapasimha, ruler of the Thanjavur kingdom (1739 - 1763 A.D.) Hence Mahārāja Serfoji evidently built a new and safe puja maṅṭap north of the old one, in the outer quadrangle of the maṭh.

The epigraph which is in Sanskrit and the English transliteration of the text of it are furnished below:-

श्री

श्री चद्रमौले चरसा मि सुनीवासाथरात्रधी
 चत्र प्रतिसोर सोनीमहारात्ररुवमाकथप्र
 तिशासालिवाइनश द ७ ५५५ वनामसेव
 सरसाथ ५५५ पंचमी भानुवारा

ŚRĪḤ

“Śrī Chandramauleeśvarasvaami sannivāsārtham Rājaśrī
 Chathrapati Serfoji Mahārāja kṛtaalaya
 pratishtha - Śālivāhana Śāka 1743 Vṛshanāmasamvatsara
 Māgha Śukla Pañcamī Bhānuvāra”

V

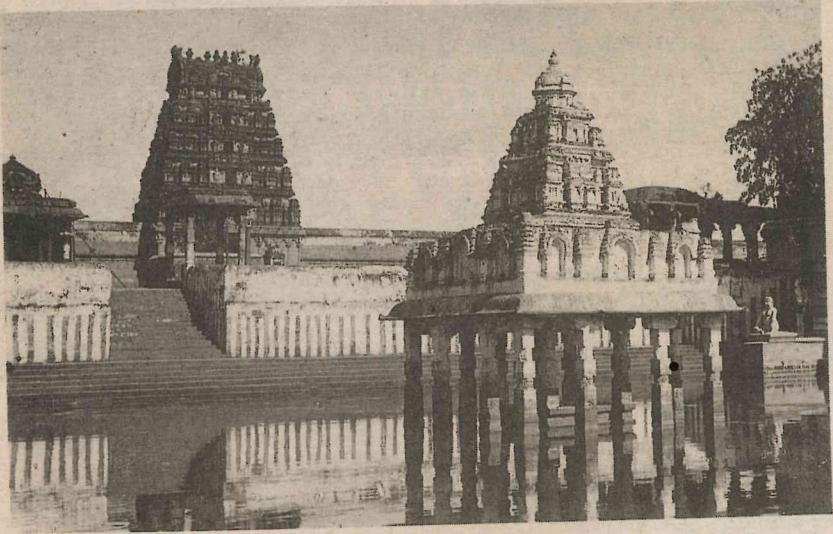
AN INSCRIPTION IN THE TEMPLE OF SRI KAMAKSHI,
AT KANCHIPURAM

There is an inscription on a wall of the Gayatri Mantapa, in the temple of Devi Kamakshi, in Kanchipuram. On either side of it there is a pillar-like structure. The epigraph runs into 27 lines. It is inscribed in Telugu script. The first 17 lines are in the form of verses composed in Sanskrit. The remaining part, in prose, is in Telugu language. The epigraph is related to the renovation and the performance of the Kumbhabhishekam (reconsecration) to the Kamakshi Ambaal temple at Kanchipuram, by Sri Chandrasekarendra Sarasvati Swami, 64th acharya of the Kanchi Kamakoti Peetha. The date of the Kumbhabhishekam is given in the inscription as Wednesday, the 10th day of the dark fortnight of the Lunar month of Pushya, in the cyclic year Vikari corresponding with the Saka year 1761 (22nd of January, 1840 A.D.)

The first line at the top reads as "Subhamastu". Thereafter the first verse of the epigraph which denotes the date of the kumbhaabhishekam runs thus:

“ भूम्यांगमुनिचन्द्राब्दैः शककालेमिते सति ।
पौषकृष्णदशम्यां तु विकार्यब्दे सुखावहे ॥ ”

[Bhūmyaṅgamunichandrābdaiḥ (=1761) śakakālemite sati ।
Pausha kṛshṇa daśamyāṁ tu Vikāryabde sukhāvahe ॥]



Temple of Sri Kāmakshi at Kanchipuram

The last verse in the Sanskrit portion of the epigraph points to the renovation work carried out and to the Kumbhaabhishekam of the temple performed by the then head of the Kamakoti Pitha (Sankaracharya Math at Kanchi):

कामकोटिपदाधीशैः दृढीकृत्यालयं मुदा ।
 कुंभामिषेकः कामाक्ष्याः जीर्णोद्धारः कृतः शुभः ॥

The succeeding portion of the epigraph, inscribed in Telugu language, is merely a concise prose rendering of the Sanskrit portion, found above, in the form of verses.



An inscription on a wall of the Gayatri-mandapa facing the Adi Sankara Shrine in Kamakshi temple at Kanchipuram.

VI

TWO INSCRIPTIONS ON STONES SET UP IN A MAIN ROAD, IN KUMBHAKONAM

There are two similar epigraphs, inscribed on separate short blocks of stone which are found planted in the road in front of the Sankaracharya Math (branch math of the Sankaracharya Math of Kanchi), in the town of Kumbhakonam. One of these is seen set up, some yards north of the junction of the road in front of the math (known as Matham street) and Kamakshi Josier street, while the other is planted a few yards away from the northern end of Matham street and south of the bridge over the river Kaveri. Nearly two-thirds of one of these two stones have gone down below the surface of the road, because of dust having accumulated on it.

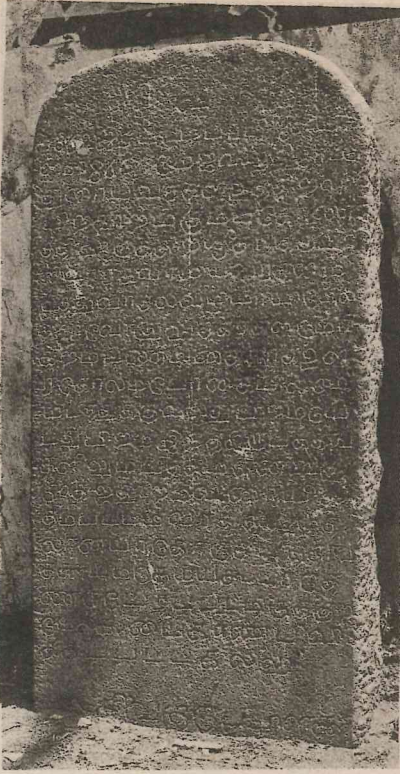
.



First inscription on a stone planted on the road (partly visible)

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The inscription on the other stone, planted at the edge of the road, is almost fully visible. Only the last line is shrouded by dust. Both the language and script of the two inscriptions are Tamil. The text of the epigraphs is also identical - They are dated 6th September, 1862 (A.D.). They contain the gist of an order of Government, numbered as 86, and stated to be the order of the Magistrate (Joint Magistrate of Kumbhakonam).



Photograph of the almost fully visible epigraph



7862 இசுப்டம்பர்
 வெயுள்ள 86 நேஜு ஸ்தத்
 ரேட்டுது ரையானவர்கள்
 2 த்திறவு, பிறகாறம்கும்பு
 கோணத்திலுக்கு நயந்
 சங்கறு ச்சர் யார்சுவா
 மியவாகள்மடத்துவா
 சல்வழியாய். மேகேகதா
 வெர்துலுக்கர்கள்மொக
 றம்பணம. கைக்காக்கூர் கோ.
 மம்பொகையிலுண்டத்து
 க்குவலத்துப் பிறமயெடதுபிற
 ம இநத இருபுக்கங்கள்லும்ப
 தகழென்றுகூடகஜதூறவரை
 யிஸ்தமபய ம்வாத்தியம்
 முதலானயாஓதாருசுப்த
 ந்துள் யுமசெய்யக்கூடாதே
 ண்டுயோப்பயுக்குக்கறயெலு
 யைதூணடிலிகதப்பிக்கல்ல
 ம. சுவகுருயின்கிகள்
 தூசுல்தார்

Photostat copy of the text of the epigraphs (Tamil), on the two blocks of stone, set up on the road, 50 yards to the right and 50 yards to the left of the Sankaracharya Math (branch of the Kanchi Sankaracharya Math), at Kumbakonam.

× × × × × × × × × × ×

SUBSTANCE OF THE INSCRIPTIONS

According to Order no.86, dated 6th September, 1862, issued by the Magistrate, processions of Muslims residing in Melakkaveri (a part of Kumbhakonam town), during Muharam festival, while passing in front of the Sankaracharya Math existing in Kumbhakonam, should not cause any kind of noise such as beating of drums, playing on musical instruments etc., for a distance of 50 yards to the right side and 50 yards to the left side of the aforesaid math. This stone shows the limit so prescribed.

(Signed) M. Sivaguru Pillaikal
 Thasildar

APPENDIX

This Appendix consists of three short sections. The first section relates to a Copper - plate epigraph in the custody of the Government Museum, in Madras. Two fragments of a mutilated stone inscription, on a wall of the ancient Adi Sankara Shrine in the Sankaracharya Math at Kancheepuram, are presented in the second section. A report of the Superintending Archaeologist of the Madras Circle of the Archaeological Survey of India, on the '*Conservation of the Adi Shankara Shrine and Archaeological Discoveries in the Kamakoti Shankaracharya Math at Kancheepuram*', forms the third part of this Appendix.

APPENDIX - I

A Copper - plate inscription of about the middle of the 15th century A. D., is found in the custody of the Government Museum, at Madras. It is a record of sale of lands in a village, (of the Chengleput Dt.) and transfer of rights in some temples, executed by eight priests of the temple of Sri Thyagaraja, at Tiruvorriyur (near Madras), in favour of a camp-follower of Sankaracharya Swami during the Swami's stay at Tiruvorriyur. The epigraph is in Tamil. A true copy of the relevant portion of the plate is furnished below:

“சாலீவாஹன சகாப்தம் 1377-க்கு மேல் செல்லாயின பவ வருஷம் வைய்யாசி (வைகாசி, மாதம் 28-ம் தேதி) ஸோமவாரநாள், திரயோதசியும் உத்திர நக்ஷத்திரமும் பெற்ற இந்த சுபதினத்தில், செயங்கொண்ட தொண்டமண்டில்(தொண்டமண்டல) விக்ரம தொண்டவள நாட்டில், காஞ்சீ தேசத்தில், பலால் கோட்டத்தில், நாயம் நாட்டில், யுமயவர் திருவெற்றியூர் (திருவொற்றியூர்) உடையார் சனத்தார் (ஜனத்தார்) குருக்கள்மாரில், ஒற்றி நாயக குருக்களும், குமாரர் குருக்களும், சாகயார் புத்திரன் குமாரன் சின்னக் குருக்களும், தியாகராயகுருக்களும், குமாரன் குமாரன் காளி யுகராயக் குருக்களும், ஆத்தா நாயகன் குமாரன் சின்னக் குருக்களும், முத்து நாயக குருக்களும், புத்தநாயககுருக்களும், எங்கள் உள்ளத்தார்களும், நாங்கள் அனவரும் (அனைவரும்) சங்கராசார்யார் அவர்கள் கேவந்த (கூடே வந்த,) வன்னிய சின்னபிள்ளை தந்திரி உள்ளித்தாருக்கு எழுதிக்குடுத்த கரையபாஷா சாதினம் கிரயபத்ர (சாஸனம்), எங்கள் கிராமம் காணியாக்ஷிஆன சாத்தாங்காடு மாதாரு, ஒண்டியூர், கோவில் நித்தியூர் உமய சுதந்திரமும், ஸ்ரீபாதம் தாங்கிய சுதந்திரமும், வடக்கூருபோக தென்கூருக்குள் பட்ட கிராம சுதந்திரமும், சாத்தாங்காடு முழுமைக்கும் எல்லைக்கல் அத்து மேற்கு எல்லைக்குட்பட்ட குழி 12,500க்கு சங்கராசாரியாரவர்கள் முன்னிலையரே (முன்னிலையிலே) சின்னபிள்ளை தந்திரிக்கு கொடுத்தோம். எப்பேர்ப்பட்ட கிராம சுதந்திரங்களும். கோவில் நித்ய உபயமும், ஸ்ரீபாதம் தாங்கிய சுதந்திரமும் நீங்களே அனுபவிச்சுக்கொள்ள வேண்டியது.”

**Substance of the passage (quoted above)
from the text of the copper - epigraph**

On the 28th day of the Tamil month of Vaikasi, Monday, Trayodasi, combined with the asterism of Uttaram, in the cyclic year Bhava, — Saka year 1377, eight gurukkals (priests) of the Umayavar temple (temple of Sri Thyagaraja), at Tiruvorriyur (near Madras City) have executed a sale deed of lands in the village of Sathankadu, in Naayam Nadu of Palal Kottam, in Kanchidesa, in favour of Chinnapillai Tantri, a camp-follower of Sankaracharya. Besides the lands certain rights and priveleges enjoyed by the priests in some temples near Tiruvorriyur, have also been transferred in favour of the Tantri. The extent of land sold has been indicated as 12,500 kuzhis, (roughly equal to 78.12 acres). The deed has been executed in the presence of Sri Sankaracharya.

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Note : A photostat copy of the remarks, of the Director of the Government Museum, on this copper - plate, has been printed in this section. The Director has given a correction to the Saka year mentioned in the epigraph and also the name of the probable ruler at Kanchi of the time of the inscription.

∴ ∴ ∴ ∴

N. B : From the text of the copper - plate and the notes of the Director upon it, it is clear that the Sankaracharya mentioned in the record must have been the 53rd Acharya, Sri Purnananda Sarasvati (1417--1498 A. D.) of the Kanchi Sankaracharya Math, for the following reasons :—

1. The Kanchi Sankara Math has an old branch math at Tiruvorriyur.
2. The *Adishthana* of the 61st Acharya of the Kanchi Math, exists at Tiruvorriyur.
3. Available records show that no other Acharya of any Sankaracharya Math, has toured in the Tamil region, prior to the fag end of the 18th century A. D.
4. Lands with Inam title deed have been owned by the Kanchi Sankaracharya Math, from centuries ago, at Tiruvottiyur.

—O—

CATALOGUE OF
COPPER-PLATE GRANTS
IN THE
GOVERNMENT MUSEUM, MADRAS.

Page 69

Private Grant 6 ~~(Page 69)~~

A single copper-plate received from the District Court of Chingleput.

Both the language and script of the inscription are Tamil.

The plate records the sale-deed executed by the Gurukkals (priests) of the temple of Umaiyāvar Tiruverriyūr Udaiyār Nayanaṅṅar in favour of Vanniya Śinnapillai Tandri, who accompanied Śrī Sankarāchārya on his tour, conveying the possession of the whole village of Uṭṭankūdu and the privileges and rights of worship vested by them in the temples in the villages of Madaru, Ondiyūr and Nittiyūr, to the latter for seven hundred and fifty pagodas.

This happened when Vallabha Mahārāja ruled the country from Kanchimangalam to Yagunapattinam (Ceylon). This Vallabha Mahārāja was probably the King of Kānchi, who refused to give his daughter to the King of Orissa, who conquered Kānchi in 1450 A.D. and defeated the former in revenge.

This deed was executed in the presence of Śrī Sankarāchārya on the twenty-eighth day in the month of Vaikāsi in the year Bhava, S. 1377 (24th May 1454 A.D.). S. 1377 should have been 1376.

(S.L.I. No. 21)

(T.S.I. 1886, p. 152).

/true extract/

D. N. Srinivasa Desikan
57 of
(DR V. N. SRINIVASA DESIKAN,
Curator for Art & Archaeology,
GOVERNMENT MUSEUM,
EGMORE, MADRAS-8.)

APPENDIX - II

FRAGMENTS OF AN INSCRIPTION IN THE SANKARACHARYA SHRINE

(In the Sankaracharya Math of Kancheepuram)

On the Southern wall of the ancient Sankaracharya shrine, inside the Kanchi Kamakoti Sankaracharya Math, at Siva-Kanchi (Big Kancheepuram), two fragments of a mutilated inscription are found. In one of the fragments there are six lines and in the other there are eight lines. Both the bits are in Tamil language and are inscribed in Tamil script. Perhaps the stones, containing the major part of the epigraph, have been lost or taken away for being used as building material at the time of a probable renovation of the shrine, some centuries ago.

However from the available fragments, some full words and certain broken words are clearly discernible.

FULL WORDS

கம்பண உடையாரு	(Kampana Udayaru)
நகரம்	(Nagaram)
காஞ்சீபுர	(Kancheepura)
பிரமதேசப்பற்றில்	(Brahmadesaparril)
உபாதிசுளும்	(upadikalum)
உட்பட	(utpada)
குடுத்தோம்	(kuduttom)
இவ் ஊர்	(Ivvur)
நஞ்சை	(nanjai)
புஞ்சை	(punjai)
பட்டையம்	(pattayam)
வருங்கா(ல)த்திற்கு	(Varungkalattirku)
பொன் வரியும்	(ponvariyum)
நெல்வர்கமு	(nelvargamu)

BROKEN WORDS

மடத்	(Mathat)
ர்யன்	(ryan)
புதம்	(pudam)
சங்	(san)
மட	(matha)
கலி	(kali)



One of the fragment enigraphs

It is clear from the mention of the name "Kampana Udayar", that the inscription is of the period, when Kumara Kampana, son of Bukka I of the Sangama Dynasty of rulers of Vijayanagar, was ruling the southern part of the Vijayanagar empire with headquarters at Kanchi. That Kampana has been ruling as the Viceroy of the southern province of the empire, from Kanchi, from about 1357 A.D. is noted by eminent historians.

The following is an extract from two paragraphs in pages 265 and 266 of 'A History of South India', (all editions), written by the veteran historian, Professor K.A. Nilakanta Sastry:-

"Bukka I's reign as sole sovereign lasted for exactly 20 years upto 1377".

"The most notable event of Bukka's reign was the overthrow of the Madura sultanate by his son Kumara Kampana. Kampana had ruled the southern part of the empire, as viceroy from the beginning of his father's reign and was ably assisted in this work by such famous generals as Gopana and Saluva Mangū. Kampana, first, made his power felt by the Sambuvarayas of North and South Arcot and when he had reduced them to subjection, he succeeded in enlisting their co-operation in his enterprise against the Muslims of Madura.....

.....An epic version of it is to be found in the exquisite Sanskrit poem Madhura Vijayam' ('The Conquest of Madhura'), by Kampana's wife Ganga Devi. This tells us of Kampana's sojourning at Kanchipuram after his conquest of the Sambuvarayas".....

..... The Pandya's failure to recover Madura is the historic justification for Kampana's campaign against the Madura sultan which history places in the years from 1365 to 1370. The image of Ranganatha which had been carried away from Srirangam, for safety during the time of the Muslim inroads, was restored to its original place in 1371."

According to available historical information Kampana Udayar died about two years before his father's demise, in 1375 A.D. The historical accounts and literary sources pointing to Kampana's vicereignty over the southern part of the Vijayanagar empire, and his staying at Kanchi, get corroborated by certain epigraphs found in some of the important temples in Kanchi and its neighbourhood. Available particulars of some such inscriptions are furnished below.

1. The following is a copy of a part of an inscription, above the tier of the eastern wall of the Sabhapati Mantapa (Nataraja Shrine) in the temple of Sri Ekamranatha in Siva-Kanchi (Big Kancheepuram). The language of the epigraph is Tamil as also the script, (Tamil mixed with grantha characters).

Extracts from an epigraph on the eastern wall of the Sabhapati Mantapa, in the Ekamranatha Temple at Kanchipuram:-

[N.B. Spelling of some words in the inscription have been slightly altered to enable easy and cogent reading of the text and for the sake of clear comprehension of the contents of the epigraph. -Ed.]

"ஸ்வஸ்திஸ்ரீ மஹாஜயா ஆஹுதயசகாப்த: 1288க்கு மேல்ச் செல்லாநின்ற மஹா மண்டலேச்வரன் வீரராவிவாடின் பாஷைக்கி தப்புவராய

கண்டன் ஸ்ரீவீரபொக்கண உடையார் குமாறர் ஸ்ரீவீரகம்பண உடையார் ராஜகம்பீரத்து ஸ்திர ஸிம்ஹாஸநத்தில் ப்ருதி(வீ)ராஜ்யம் பண்ணானின்ற பராறவ (பராபவ) நாம ஸம்வதஸரத்து ஸிம்ஹநாயத்து, பூர்வபக்ஷத்து அஷ்டமியும் வெள்ளிக்கெழுமையும் பெத்த அனுஷனாள் செயங்கொண்ட சோழ மண்டலத்து யெயிர் கோட்டத்து, நகரம் காஞ்சீபுறத்து உடையார் திருவேகம்பமுடையனாயனாருக்கு பாரத்வாஜகோத்ர ஆபஸ்தம்பஸூத்ரத்து அப்பராமகத்தானுக்கு ஆக நடத்தும் கௌதம கோத்ரத்து ஸமய முதலியார் றணகுலசேகரபட்டர் நாள் க. (ஒன்று)க்கு யிடும் திருநந்தா விளக்கு உ (இரண்டு) திருவேகம்பமுடையாரும் ஸம்க்ராம ஜய திருகாமகோட்டமுடைய பெரியனாச்சியாருக்கு நாள் ஒன்றுக்கு சாத்தும் திருமாலை ஒன்றுக்கும், திரு நெத்திமாலை ஒன்றுக்கும், கெங்கைகொண்டான் மண்டபத்துக்கு முன்னண்டை திருவீதியில் மேலச் செரகில் யிவர் வாசலில் முன்னூத்து அறவது நாள் வரைக்கும் தண்ணீர்ப் பந்தலுக்கும், கோயில்த் தருக்கை ஒட்டில் திருமேனி தவஞ்செய்தஆன சமயனிலையிட்ட நாச்சியார் சாத்தும் திருமாலையிணைக்கும் திருநெத்தியிரண்டுக்கும் யெயில் கோட்டத்துக் கொளைக்குளையகம்.

..... இத்தானம்கள் (இத்தர்மங்கள்) நடத்தும் யிவர்களுக்கு ஸர்வமான்னிய இறையிலியாக் குடுத்த (கொடுத்தது).....”

The epigraph is dated in the Saka year 1288, Cyclic year Parabhava, Simha-masa, Sukla - ashtami, Friday, with Anuradha as Nakshatra. The date given in the inscription corresponds to 14th of August, 1366 A.D. The epigraph states that when the Vijayanagar king, Veera Kampana Udayar, son of Veera Bukka Udayar (Bukka I) has been ruling, the tax-free village of Kolaikkulayakam', in Eyil Kottam, has been given as a gift by one Kulasekhara Bhatta of Gautama Gotram. The purposes for which the village has been gifted are mentioned as (a) burning of two perpetual lamps every day before Sri 'Ekambamudaiyar' (Ekamranatha), (b) for supplying, two garlands every day for adorning Sri Kamakottamudaya Periya Nachiar (i.e. Devi Kamakshi), (c) for running a watershed (to provide drinking water) on all the days of the year, in the western veethi (street) of Sri Kamakshi temple, just opposite the Gangaikondan Mantapa, and (d) for providing a pair of flower garlands and two (short) forehead garlands, everyday, for the 'Tavamseyda Nachiar' (i.e. the murti of Tapas Kamakshi in the temple of Sri Kamakshi) at Kanchi. This epigraph informs that the gift has been made for the merit of Apparama Kathan' (Apparama Kandan) of Bharadvaja Gotra.

2. A short inscription on the southern wall of the Nayar Mandapam, in the Ekamranatha Temple at Kanchipuram is a record of Kampana - Udayar, dated in Ananda Cyclic year, Saka - 1296 i.e. (1374 A.D.) [Vide Inscription No.28 of 1980 - page 98 'South Indian Shrines', - 1922].

3. There is an epigraph, a "record of Vira-Kamapana Udaiyar, dated in Saka 1288 (1366 A.D) on the wall on the right side of the entrance into the *Thayar sannidhi*, in the temple of Sri Varadaraja in Vishnu-Kanchi". (Vide Inscription No.33 of 1890 - Page 98 - 'South Indian Shrines - 1922]

4. There is an epigraph, in the Utsavamandapa in the temple of Sri Kamakshi at Kancheepuram. It refers to Kamapana and it is dated the 7th day of the month of Masi (Tamil) of the year Keelaka (Saka 1291 = 1369 A.D).

5. On the inside of the east wall of the third prakara (precinct) of Sri Vedagirisvara Temple at Tirukkazhugu -Kunram, (Chengleput Dt., Tamil Nadu) to the right of the entrance, there is an epigraph. This inscription is "a damaged record of Kampana Udaiyar, son of Vira Bukka (I) dated Ananda 1374 A.D.). This is evidently Inscription No.22, in Ins. S. Dts. - P. 174. It says that the property of the deity, stolen by a man, was restored at the expense of his own, worth 750 panams" - (vide Inscription NO.185 of 1894 - page 153, 'South Indian Shrines' - 1922.]

6. In an epigraph on the gopura (tower), on the west wall of the third prakara (precinct) of the temple of Sri Arunachalesvara at Tiruvannamalai (North Arcot District, Tamil Nadu), mention is made of King Kampana Udayar, son of Bukka I of Vijayanagar. It is dated in Saka 1296, Cyclic year Ananda (1374 A.D.) - Vide Ins. NO.573 of 1902 - 'South Indian Shrines', - 1922 - page 202.

N.B. The above six pieces of epigraphical information, clearly establish the rule of Kampana over the Southern domain of the Vijayanagar Empire and his connection with Kanchipuram.

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Putting together the full and broken words seen in the two fragments of the inscription (in the Sankaracharya Shrine), it is evident that the full inscription, (of which the fragments are portions) should have been related to some sort of gift to the Sankaracharya Shrine, in the Kanchi Sankaracharya Math, either granted by Kampana himself, or an epigraph of the period of his reign.

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APPENDIX - III

GOVERNMENT OF INDIA

Dr. B. NARASIMHAIAH
SUPERINTENDING ARCHAEOLOGIST

ARCHAEOLOGICAL SURVEY OF INDIA
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CONSERVATION OF ADI - SHANKARA SHRINE AND ARCHAEOLOGICAL DISCOVERIES IN THE KAMAKOTI SHANKARACHARYA MATH AT KANCHIPURAM.

A chance discovery of an ancient adhishtana moulding within the Shankaracharya Math-complex at Siva-Kanchi, under the standing Adishankara Shrine, is of extreme significance. It establishes that this shrine under daily worship, rectangular on plan, was reconstructed nearly two hundred years ago over an ancient adhishtana, without knowing its existence.

The story of discovery is in no way less interesting than the discovered one. It may be remembered here that the interior rear wall of the shrine has a panel in bas-relief depicting seated Adi-Shankara, flanked by three disciples (shishyas) standing on either side. The shrine decorated with **kapotham, chajja, coping** etc; moulded in stucco, had entrance on north, south and east. In addition, some pieces of a mutilated inscription with its greater part missing, had been used as veneering stones on the exterior surface of the northern wall. The inscription could be dated to fourteenth - fifteenth century A.D., on the basis of palaeography.

Obviously, the learned Paramacharya of the Kanchi Shankara Math was interested in knowing whether the missing portion of the inscription has been used elsewhere in the construction of the shrine. In addition there was a possibility of getting some more inscriptions. Further more the Paramacharya desired that the shrine should be renovated.

Keeping in view the desires of the Paramacharya and the expertise required for executing the renovation work, the Archaeological Survey of India, Madras Circle, Madras, was approached by the authorities of the Math for guidance. The Archaeological Survey of India accepted to shoulder the responsibility of guiding the execution of the work with great pleasure. Thus in the late 1988, the renovation work was started.

In the first instance all the accretionary walls and structures abutting the shrine were removed. Then, each and every stone and architectural members of the shrine were suitably numbered. Thorough graphic and photographic documentation was done. After providing proper propings and erection of scaffolding, the stones and architectural members of the shrine were dismantled one by one and stacked them systematically. The shrine was thus dismantled up to the ground level. Thereafter

systematic probing was conducted with a view to studying the condition of the foundation of the shrine. Surprisingly, while probing, remains of a structure was encountered.

Immediately, methodical excavation was started to expose fully and to understand the nature of the structure. Astonishingly, it turned out to be an ancient **adhishtana**, square on plan, built of moulded sandstone and granite. Further it could be identified as plinth of a garbhagr̥ha by the **gomukha** -water-chute, provided on the north for the flow of **abhisheka** water. Encouraged by this find, further excavation was taken up on the eastern side to know other components, if any, on plan, of this ancient temple. Unfortunately, the area available for the operation was very limited, as present complex of the Math has occupied the whole area. However, as expected, the plinth portion of **antarala** and a part of **mukhamandapa** could be exposed. Thus it could be established that there was an ancient temple with components like **adhishtana**, **antarala**, **mahamandapa**, etc. where the present Math-complex stands.

Obviously, excavation had to be discontinued. But with the available limited data, it is not possible to put forth any reasonable arguments for abandoning and completely dismantling the super - structure of this ancient temple and for the missing of the dismantled architectural members. It is needless to say that the missing portion of the inscription has evaded the spade.

However, it can be emphatically stated that this temple was built in the late Pallava period, if not earlier, on the basis of architectural style and the material used in the construction.

Incidentally, it may be of interest to know that a fragmentary inscription, datable to the eleventh century A.D., of the Chola period, retrieved while dismantling Sri Adhishankara shrine, mentions about a Ganesha shrine. Significantly, there is an idol of Ganesha, datable to the eleventh century A.D., in the Math-complex. These circumstantial evidences are of great interest.

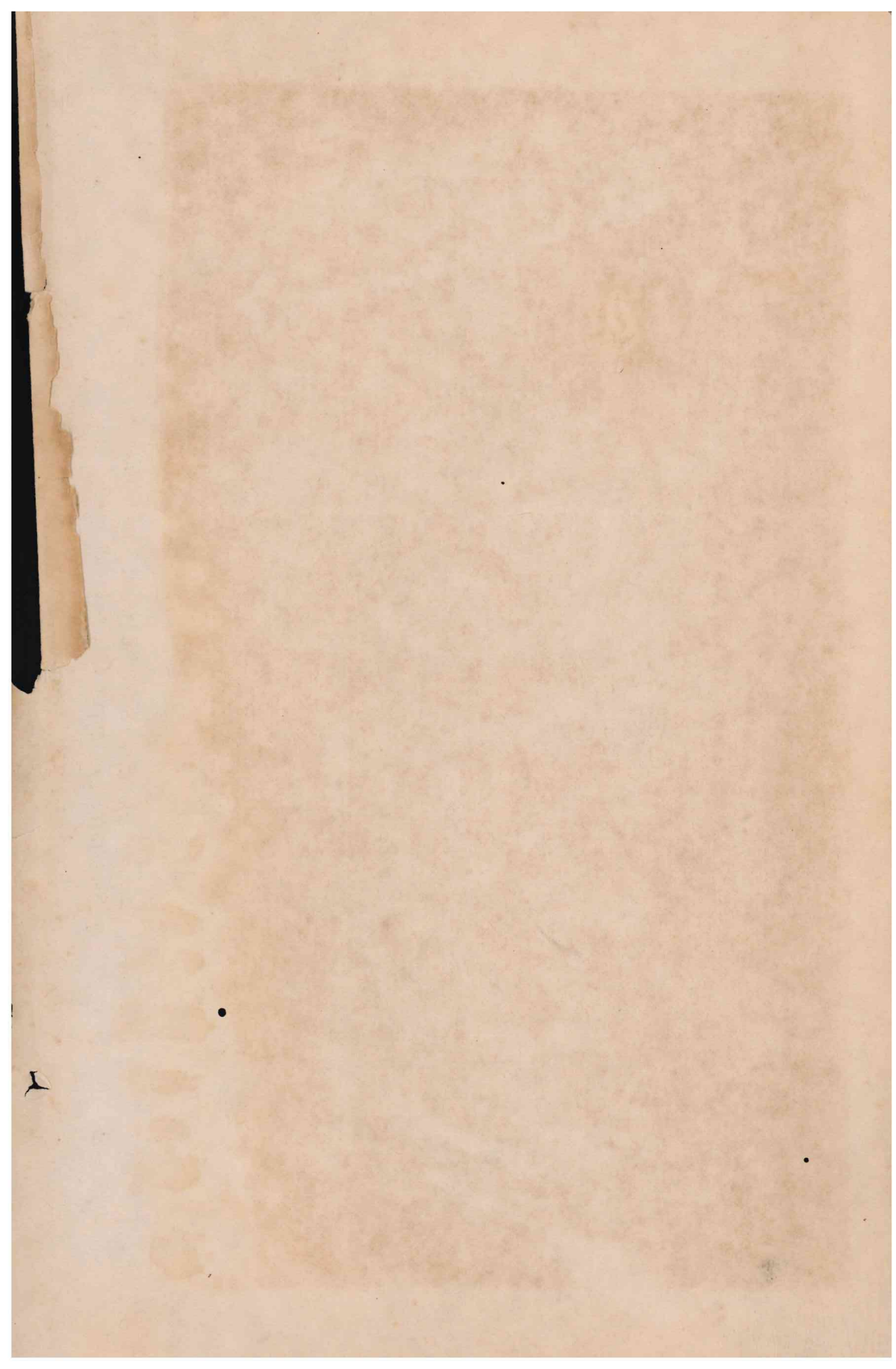
Be that as it may, regarding the reconstruction of the dismantled shrine, some modifications were necessitated due to changed circumstances. The **adhishtana** of the **garbhagriha** of the ancient temple was also dismantled and reconstructed above the ground level after providing suitable foundation. Over this ancient **adhishtana** the dismantled shrine was reconstructed, using the original stones and architectural members. In addition some new members were also used wherever found necessary. All the moulded decorations in stucco, like **kapotham**, **chajja**, **coping** etc, were reproduced as per the original. Thus, now, the Adishankara shrine stands firmly on the **adhishtana** of the late Pallava period.

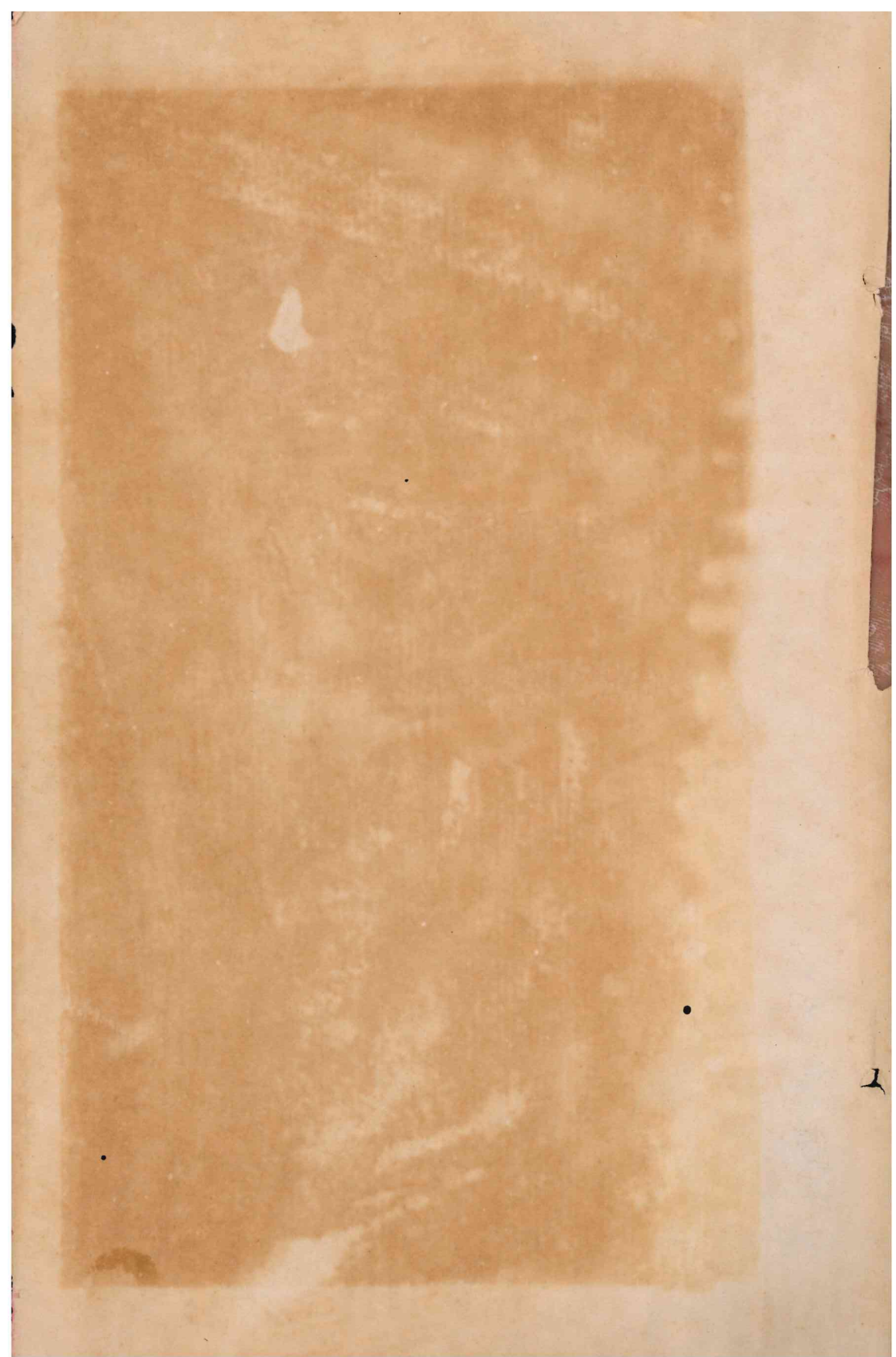
(Signed - B. Narasimhaiah), 18-9-91.
Superintending Archaeologist.

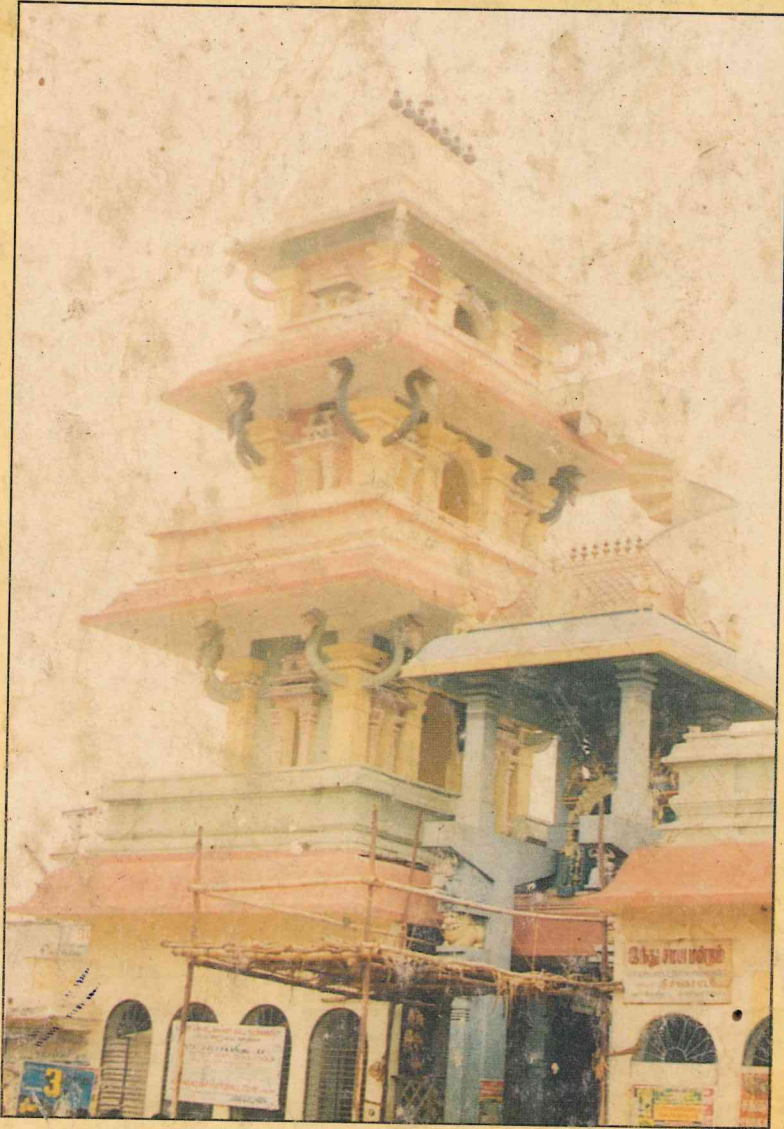
— By kind courtesy of Archeological Survey of India Madras Circle



Ancient Adhishthana of Adi Sankaracharya Shrine in the
Sankaracharya Math at Kancheepuram







*Sri Sankaracharya Math
Kancheepuram*