SII 1.43: original edition by Eugen Hultzsch

Emmanuel Francis

Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. II. INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR. No. 43. ON A STONE AT ARAPPAKKAM NEAR VELŪR

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv01p0i0043

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII01/DHARMA_INSSIIv01p0i0043.xml

Languages: Sanskrit [Grantha], Tamil [Grantha, Tamil]

Commit: 2026-11-14 15:07 (85a1dec), last modified 2026-09-29 11:08 (2b36d53)

Summary

This and the next-following seven inscriptions record grants to **Jvarakhaṇḍeśvarasvāmin** of **Velūr**, *i.e.*, to the Vellore Temple, which is nowadays called **Jalakaṇṭheśvara**.[1] The name of the temple is spelt **Jvarakaṇḍeśvara** in five inscriptions, **Jvarakaṇṭheśvara** in two others and **Jvarakaṇḍheśvara** in one of them. The Sanskrit original of these various forms seems to have been **Jvarakhaṇḍeśvara. Jvarakhaṇḍa**, "the destroyer of fever," would be a synonym of **Jvarahara**, which is applied to **Śiva** in the name of one of the Kāñchīpuram temples.[2]

The inscriptions Nos. 43 to 46 are dated on the same day of the *Akshaya* year, which was current after the expiration of the Śaka year 1488, and during the reign of **Sadāśivadeva-mahārāyar**. They record grants which were made to the Vellore Temple at the request of **Śiṉṉa-Bommu-nāyaka** of **Velūr** by the *mahāmaṇḍaleśvara* **Tirumalaiyadeva-mahārāja**, also called **Tirumalai-rājayaṉ**, (*the younger brother of*) **Rāmarāja**, with the consent of **Sadāśiva-deva-mahārāyar**.

[1] *North Arcot Manual*, p. 189.
[2] Sewell's *Lists of Antiquities*, Vol. I, p. 180.

The historical results obtained from these four inscriptions are:—

1. That **Sadāśiva-deva** of **Vijayanagara** was still alive in 1566-67 A.D., *i.e.*, ten years after the latest grant mentioned in my second paper on the **Karṇāṭa** Dynasty.[3]

2. That, after the death of his elder brother Rāma, **Tirumala-rāja** of **Karṇāṭa**[4] continued to acknowledge the king of **Vijayanagara** as his sovereign and submitted to the title of *mahāmaṇḍaleśvara*.

3. The **Śiṉṉa-Bommu-nāyaka** of the four inscriptions is perhaps identical with "Bommi Reddi or Naidu," to whom tradition assigns the foundation of the Vellore Temple.[5]

The Viḷāpāka grant of **Veṅkaṭa** I. of Karṇāṭa dated Śaka 1523 mentions a certain **Liṅga-bhūpāla**, son of **Velūri-Bomma-nṛipati** and grandson of **Vīrappa-nāyaka-kshmāpa**.[6] Velūri-Bomma is evidently the same as **Śiṉṉa-Bommu-nāyaka** of **Velūr**. From the title "prince", which the Viḷāpāka grant attributes to Bomma and to his father and son, it follows that his family were petty chiefs under the kings of **Karṇāṭa**, who were again nominally dependent on the kings of **Vijayanagara**.

The inscription No. 43, as mentioned in Sewell's *Lists of Antiquities*,[7] records the gift of the village of **Aṟappakkam**, where it is still found.

Edition

〈1〉 śubham astu svasti [||]

śrīsadā〈2〉**śi**va**de**va**mahārāyar· p¿ri?**〈ṛ〉**〈3〉**thi**virājya**m** paṇṇi Aru〈4〉ḷāniṉṟa cakā**bdaM** 1000 4 100 8 10〈5〉8 **N** meṟcellāni**〈ṉ〉**ṟa〈6〉 A**kṣa**ya**sa〈ṁ〉**va**Tssara**ttu ku〈7〉mpanāyaṟṟu Apa**rapakṣa**〈8〉ttu **dvādaśi saumya**vāsa〈9〉**ra**ttu nāḷ **śrī-maNmahāma**〈10〉**ṇḍa**leśvararāmarāja**tiru〈11〉malaiya**de**va**mahārājā**〈12〉vukku velūr ciṉṉapo〈13〉mmunāyakkar viṇṇap〈14〉pañceykaiyil tiruma〈15〉lairā**jaya**ṉ **sadāśi**va**de**va〈16〉**mahārāyar· pā**tattile〈17〉 viṇṇappañceytu ⌜〈18〉velūr **jvara**ka**ṇḍeśvara**〈19〉**svāmi**kku **Aṁgaraṁga**vai〈20〉**bha**vattukku viṭuvitta **grā**〈21〉mam Aṟappakkam ൹

1. Anuṣṭubh

---

[3] *Ind. Ant.*, Vol. XIII, p. 154.

[4] *Loc. cit.*, p. 155.

[5] *North Arcot Manual*, p. 188. In the *Velai-mānagar-charitram* (printed at Velūr in the *Dhātu* year, *i.e.*, A.D. 1876) he is called **Bommaiya-Reḍḍiyār**.

[6] *Ind. Ant.*, Vol. XIII, p. 127.

[7] Vol. I, p. 165.

dānap〈22〉ālanayormmaddhye
dānā〈23〉cśreyonupālanaM
dā〈24〉nāT svarggamavāpnoti
p〈25〉ālanādac¿c?〈y〉uta¿M?〈ṁ〉 padaM ൟ

Translation by Hultzsch 1890

Let there be prosperity! Hail! After **Śiṉṉa-Bommu-nāyaka** (*of*) **Velūr** had made a petition to the illustrious *mahāmaṇḍaleśvara* **Rāmarāja-Tirumalaiya-deva-mahārāja,—Tirumalai-rājayaṉ**, having made a petition at the feet of **Sadāśiva-deva-mahārāyar**, gave the village of **Aṟappakkam** to (*the temple of*) **Jvarakaṇḍeśvara-svāmin** (*at*) **Velūr** for (*providing*) all kinds of enjoyments,[8] on Wednesday the twelfth lunar day of the latter half of the month of *Kumbha* of the *Akshaya-saṁvatsara*, which was current after the Śaka year 1488 (*had passed*), while the illustrious **Sadāśiva-deva-mahārāyar** was pleased to rule the earth.

(*Line* 21.) "Of a gift and protection, protection is more meritorious than a gift; by a gift one obtains (*only*) heaven, by protection the eternal abode."

Bibliography

Digital edition of SII 1.43 by Hultzsch 1890 converted to DHARMA conventions by Emmanuel Francis.

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Pages 69–71, item 43.

[8] *Aṅgaraṅgavaibhavam* is a synonym of *aṅgaraṅgavaibhogam*, which occurs in Nos. 47 and 48 and means, according to Winslow, "all worldly enjoyments."