SII 1.153: original edition by Eugen Hultzsch

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Alternative title: PART IV. ADDENDA. No. 153. ON A JAINA TEMPLE AT VIJAYANAGARA

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv01p0i0153

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII01/DHARMA_INSSIIv01p0i0153.xml

Language: Sanskrit [Script (unspecified)]

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

Summary

Next to No. 152, this is the oldest dated inscription at **Vijayanagara**. It is engraved on both sides of the north-west entrance of a ruined **Jaina** temple, which is situated to the south-west of the temple No. 35 on the *Madras Survey Map*. A careless transcript and paraphrase in the *Asiatic Researches*[1] has been useful so far as it enabled Mr. R.Sewell to complete the pedigree of the first **Vijayanagara** dynasty in his *Lists of Antiquities*.[2]

The inscription is written in large and handsome characters, which are, however, considerably obliterated in consequence of the usual coating with chunnam. It records, in Sanskrit, prose and verse, that in the *Parābhava* year, which was current after the expiration of the Śāka year 1348 (line 25), king **Devarāja** II. built a stone-temple (*chaityālaya* or *chaityāgāra*) of the *Arhat* **Pārśvanātha** (l. 5) or **Pārśva-Jineśvara** (l. 27) in a street (*vīthi*) of the **Pān-supārī Bāzār** (*Kramuka-parṇāpaṇa*, l. 4, or *Parṇa-pūgīphalāpaṇa*, l. 25) at his residence **Vijayanagara** (l. 4) or **Vijayanagarī** (l. 6), which belonged to the **Karṇāṭa** country (ll. 4 and 6).

[1] Vol. XX, p. 38 and pp. 22 ff.
[2] Vol. II, p. 244.

The chief value of the inscription consists in the pedigree, which it gives no less than three times,[3] of the first **Vijayanagara** dynasty:—

1. **Bukka** (ll. 1, 9, 24) of the race of **Yadu** (*Yadu-kula*, l. 8, or *Yādavānvaya*, l. 1).

2. His son, **Harihara** (II.) (ll. 2, 10, 24), *mahārāja* (l. 2).

3. His son, **Devarāja** (I.) (ll. 2, 13, 24).

4. His son, **Vijaya** (ll. 13, 15, 16, 19, 20, 24) or **Vīra-Vijaya** (l. 2).

5. His son, **Devarāja** (II.) (ll. 15, 18, 19, 20, 22, 24), **Abhinava-Devarāja** (ll. 3 f.), or **Vīra-Devarāja** (l. 16), *mahārāja* (l. 4), *rājādhirāja, rājaparameśvara*, etc. (ll. 3 and 23).

In the subjoined genealogical table of the first or **Yādava** dynasty of **Vijayanagara**, the names of the father and of the elder brother of **Bukka** and those Śaka dates, for which no references are given in the foot-notes, are taken from Mr. Fleet's table of the same dynasty.[4]

[[genealogical table]] [[L1C1]] Saṁgama. [[L2C1]] Harihara I. (Śaka 1261.[5]) [[L2C2]] Bukka. (Śaka 1276 [current], 1277, 1278, 1290.) [[L3C1]] Harihara II. (Śaka 1301, 1307,[6] 1317,[7] 1321.) [[L4C1]] Devarāja I. (Śaka 1332, 1334.) [[L5C1]] Vijaya.[8] [[L6C1]] Devarāja II. (Śaka 1346, 1347, 1348, 1353 [current], 1371.[9])

During the reign of Devarāja II. the city of Vijayanagara was visited by **'Abdu'rrazzāq** as an ambassador of Sult6ān **Shāh Rukh** of Samarkand, a son of the great **Tīmūr**. **'Abdu'r**-razzāq informs us, that he stayed at **Bījānagar** (Vijayanagara), the capital of **Deo Rāī** (Devarāja II.), from the close of *Z6u'l-ḥijja* A.H. 846 = end of April A.D. 1443 to the 12th *Sha'bān* A.H. 847 = 5th December A.D. 1443.[10] An English translation of his own account of his journey is included in Elliot and Dowson's *History of India*.[11] Curiously enough, the whole is also incorporated with slight alterations in Galland's translation of the *Thousand and One Nights*, where it forms part of the *Story of Prince Aḥmad and the Fairy Parī Bānū*. This is one of the twelve doubtful stories, the originals of which are not found in the existing Arabic MSS. of the *Nights*. The late Professor Weil[12] was

[3] Lines 1 to 4; lines 8 to 15; and line 24, verse 15.

[4] *Jour. Bo. Br. R. A. S.* Vol. XII, p. 339.

[5] *Indian Antiquary*, Vol. X, p. 63.

[6] This is the date of No. 152, above.

[7] Colebrooke's *Miscellaneous Essays*, Madras, 1872, Vol. II, p. 259.

[8] Mr. Sewell, *Lists*, Vol. I, p. 207, mentions an inscription of this king, which is dated in Śaka 1340 [expired].

[9] The four last dates are those of Nos. 56, 153, 54 and 81, respectively, of this volume.

[10] The Hijra dates are converted into Christian ones according to Dr. Wüstenfeld's *Vergleichungs-Tabellen*, Leipzig, 1854.

[11] Vol. IV, pp. 95 ff.

[12] Preface to his German translation, 3rd edition, p. ii.

of opinion, that they were probably contained in the fourth volume of the Paris MS., which was lost after Galland's death; and two of the missing stories have since been actually recovered by M. Zotenberg.[13] In 'Abdu'r-razzāq's account of Vijayanagara, we possess the dated original, from which part of the *Story of Prince Aḥmad* was taken. In the absence of works of reference, I cannot say if this fact,—which furnishes us with a *terminus a quo* for the compilation of that story,—has been noticed before.

According to 'Abdu'r-razzāq,[14] **Devarāja** II. issued the following coins:—I. Gold: (1) *varāha*; (2) *partāb = (1/2) varāha*; (3) *fanam = (1/10) partāb*. II. Silver: *tār = (1/6) fanam*. III. Copper: *jītal* = (1/3) *tār*. Pagodas or *varāhas* with the legend *śrīpratāpadevarāya,* which on some copies is corrupted into *śrīpratāpadāvarāya,* are described by Dr. Bidie,[15] who also figures a pagoda of **Bukka**.[16]The name *partāb*, which 'Abdu'r-razzāq attributes to the half pagoda, is probably connected with the surname **Pratāpa**, which occurs before the names of Vijayanagara kings both on coins and in inscriptions. Dr. Bain of Bangalore possesses a half pagoda[17] with the legend *śrīpratāpadovarāya* (*sic*) and of the same type as the corresponding pagoda. Two quarter pagodas in my cabinet have on the obverse an elephant which faces the left, and on the reverse the legend *śrīdevarāya*. No *fanam* or silver coin with Devarāja's name has been hitherto discovered. Copper coins of Devarāja are very common in the South-Indian *bāzārs*. They have on the obverse a bull or an elephant, and on the reverse the legends *śrīdevarāya, pratāpadevarāya, rāyagajagaṁḍabheruṁḍa,* or *śrīnīlakaṁṭha.*[18]

Edition

〈Zone A: A. To the left of the entrance.〉 〈1〉 śubhamastu ‖ śrīmatparamagaṁbhīrasyādvādāmoghalāṁ¿th?〈ch〉ana¿ṁ?〈m·〉 [|] jīyāttrailokyanāthasya śāsanaṁ jinaśāsanaṁ ‖ 〈1〉 śrīmadyādavānvayār¿nn?〈ṇ〉avapūr¿nn?〈ṇ〉acaṁdrasya (|) śrībukkapṛthvībhuja(ḥ) puṁṇya(paripā)〈2〉kapariṇatamūrttessṛtkīrtterhariharamahārājasya paryyāyāvatārāddhīrāddevarājanareśvarāddevarājādiva vijayaśrīvīravijayan¿ru?〈ṛ〉patissaṁjātast〈3〉smādrohaṇādreriva mahāmāṇikyakāṁḍo

[13]See Lady Burton's *Arabian Nights*, Vol. VI, p. 248, note 2; Trübner's *Record*, New Series, Vol. IX, p. 65.

[14]*L. c.* p. 109.

[15]*J. As. Soc. Bengal*, Vol. LI, pp. 43 f., No. 11. The legend of No. 10*a* (Elliot's No. 99) is not *śrīpratāpadevarāya,* but *śrīpratāpācyutarāya;* Elliot's No. 98 reads *śrīpratāpacyutarāya* (*sic*).

[16]*Ibid.* p. 42, No. 9.

[17]A half pagoda, which reads *śrīpratāpaharihara* and probably refers to **Harihara** II., is figured in Sir W. Elliot's *Coins of Southern India*, Plate iii, Nos. 96 and 97.

[18]That the coins, which bear the two last-mentioned legends, belong to Devarāja, may be concluded from his Kanarese or Nāgarī initial *de*, which is engraved on the obverse.

nītipratāpasthirīkṛtasāmrājyasiṁhāsanaḥ | rājādhirājarājaparameśvarādibirudavikhyāto guṇanidhirabhi〈4〉navadevarājamahārājo nijājñāparipālitakar{ṇ}nāṭadeśamadhyavarttinaḥ svāvāsabhūtavijayanagarasya kramukapar¿nn?〈ṇ〉āpaṇavīthyāmācaṁdratāramātmakī〈5〉rttidharmmapravṛttaye | sakalajñānasāmrājyavirājamānasya syādvādavidyāpraka〈〈ṭa〉〉napaṭīyasaḥ pārśvanāthasyārhataḥ śilāmayaṁ caityālayamacīkarat· [||]〈6〉 deśaḥ karṇāṭanāmābhūdāvāsaḥ sarvvasaṁpadāṁ | viḍaṁbayati yaḥ svarggaṁ puroḍāśāśanāśrayaṁ || 〈2〉 vijayanagarīti tasminna(ga)rī nagarīti〈7〉ramyaharmyāste | nagariṣu nagarī yasyā na garīyasyeva gurubhiraiśvaryyaiḥ || 〈3〉 kanakojvalasālaraśmijālaiḥ parikhāṁbupratibiṁvitairalaṁ y(ā)〈8〉 vasudheva vibhāti bāḍabārccirvṛtaratrākaramekhalāparītā || || śrīmānuddāmadhāmā yadukulatilakassārasauṁdaryyasīmā dhīmānrāmā〈9〉bhirāmākṛtiravanitale bhāti bhāgyāttabhūmā [|] vikrāṁtyākrāṁtadikko vimatadharaṇibhṛtpaṁkajaśreṇivikkaḥ {|} kṣoṇyāṁ jāgartti bukkakṣitipati〈10〉raribhūbhṛ¿t?〈c〉chiraśchitpṛṣatkaḥ || 〈4〉 tatprāptātmāvatāra sphurati hariharakṣmāpatirjñātasāro dāridryasphāravārākarataraṇavi(dhau) viṣphuratkar¿nn?〈ṇ〉adhāraḥ | bhū〈11〉dānasvar¿nn?〈ṇ〉adānānukṛtaparaśu¿gh?ṛtpadminībaṁdhusūnu sphārākūpāratīrāvaḷinihitajayastaṁbhavinyastakīrttiḥ || 〈5〉 tenājanyarirājatallajaśira〈12〉stomasphuracchekharapratyuptopaladīpikāpariṇamatpādābjanīrājanaḥ | vidvatkairavamaṁḍalīhimakaro (vi)khyātavīryyākara〈ḥ〉 śreyānvīrara〈13〉māsvayaṁvṛtavaraḥ śrīdevarājeśvaraḥ || 〈6〉 tajjanmāsminvadānyo ja(ga)ti vijayate puṁṇyacāritramāṁnyo dānadhvastārtthidainyo vijayanarapatiḥ khaṁ〈14〉ḍitārā(ti)sainyaḥ | pratyudyajjaitrayātrāsamasamayasamudbhūtaketuprasūta(sphā)ya(dvā)tyopahatyāpratihatavimataughapratāpapradīpaḥ || 〈7〉〈Zone B: B. To the right of the entrance.〉 〈15〉 tasmādasm¿āj?〈iñ〉jitātmājani jagati yathā jaṁbhajeturjjayaṁto rājā śrīdevarājo vijayanṛpativārāśirākāśaśāṁkaḥ | kopāṭopapravṛttaprabalaraṇamiladvipratīpakṣa〈16〉māpaprāṇaśreṇīnabhasvannivahakabalanavyagrakhaḍgorageṁdraḥ || 〈8〉 vīraśrīdevarājo vijayanṛpatapassārasaṁjātamūrttirbbharttā bhūmervvibhāti praṇatariputaterārttijātasya harttā |〈17〉 krūrakrodheddhayuddhoddhurakaraṭighaṭākarṇṇaśūrppaprasarppadvātavrātopaghātapratihatavimatādabhradh¿ru?〈ṛ〉tyabhrasaṁghaḥ || 〈9〉 yaddhāṭīghoraghoṭīkhuradalitadharāreṇubhirvvīryyavahnerddhū〈18〉ma(sto)māyamānaiḥ pratinṛpatigaṇastrīdṛśaḥ sāśrudhārāḥ | prodyaddarppaprabhūtapratibhaṭasubhaṭāsphoṭanāṭopajāgradroṣotkarṣāṁdhakāradyumaṇirudayate devarājeśvaroyaṁ || 〈10〉〈19〉 viśvasminvijayakṣi〈〈tī〉〉śajanuṣaḥ śrīdevarājeśiturllakṣmīṁ kīrttisitāṁbujaṁ kalayate śauryyākhyasūryyodayāt | Āśā yatra palāśatāmupagatāḥ〈20〉 svarṇṇācalaḥ karṇṇikā bhṛṁgā dikṣu mataṁgajā jaladhayo māraṁdabiṁdūtkarāḥ || 〈11〉 vikhyāte vijayātmaje vitarati śrīdevarājeśvare karṇṇasyājani va〈21〉rṇṇanā vigalitā vācyā dadhīcyādayaḥ | meghānāmapi moghatā pariṇatā ciṁtā na ciṁtāma(ṇe)ḥ svalpāḥ kalpamahīruhāḥ prathayate svarṇaicikī nīcatāṁ || 〈12〉〈22〉 soyaṁ kīrttisarasvatīvasumatīvāṇīvadhūb-

hissamaṁ bhavyo dīvyati devarājanṛpatirbbhūdevadivyaddrumaḥ | yaśśaurirbbaliyā-canāvirahittaścaṁdraḥ kaḷaṁ〈23〉kojjhitaḥ śakrassatyamagotrabhiddinakaraścāsat-pathollaṁghanaḥ || 〈13〉 madanamanoharamūrttiḥ mahiḷājanamānasārasaṁharaṇaḥ | rājādhirājarājādimapadaparameśvarādini〈24〉jabirudaḥ || 〈14〉 śaktau bukkamahīpālo dāne harihareśvaraḥ | śauryye śrīdevarājeśo jñāne vijayabhūpatiḥ || 〈15〉 soyaṁ śrīde-varājeśo vidyāvinayaviśrutaḥ | prā〈25〉guktapuravīthyaṁtaḥ parṇṇapūgīphalāpaṇe || 〈16〉 śākebde pramite yāte vasusiṁdhuguṇeṁdubhiḥ | parābhavābde kārttikyāṁ dharmmakīrttipravṛttaye || 〈17〉 syā〈26〉dvādamatasamarttha(na)kharvvitadurvvādi-garvvavāgvitate(ḥ) | Aṣṭādaśadoṣamahāmadagajanikuruṁbamahitamṛgarājaḥ || 〈18〉 bhavyāṁbhoruhabhānoriṁdrādisu〈27〉reṁdravṛṁdavaṁdyasya | muktivad-hūpriyabharttuḥ śrīpārśvaji(ne)śvarasya karuṇābdheḥ || 〈19〉 bhavyaparitoṣahetuṁ śilāmayaṁ setumakhiladharmmasya | caityāgāramacīkara〈28〉dādharaṇidyumaṇihi-makarasthairyyaṁ || 〈20〉

Apparatus

〈7〉 nagariṣu • As this inscription makes scarcely any distinction between the secondary forms of *i* and *ī*, this word might as well be *nagarīṣu*. I have adopted the reading *nagariṣu* for the sake of the metre, though the form *nagari* is not found in the dictionaries.

〈11〉 °paraśughṛt° • Read *°paraśudhṛt°* or *°paraśubhṛt°*.

Translation by Hultzsch 1890

Let there be prosperity! (*Verse* 1.) May the religion of the lord of the three worlds, the religion of **Jina**, the unfailing characteristic of which is the glorious and extremely mysterious scepticism, be victorious![19]

(*Line* 1.) The victorious and illustrious prince **Vīra-Vijaya** sprang from the brave prince **Devarāja** (I.), who resembled the king of the gods and who was descended in his turn from the glorious *mahārāja* **Harihara** (II.), whose body was produced by the results of the good deeds of the illustrious king **Bukka**, who, just as the full-moon from the ocean, (*rose*) from the illustrious **Yādava** race (*Yādavānvaya*). The virtuous *mahārāja* **Abhinava-Devarāja** (*i.e.*, the young Devarāja, or Devarāja II.),—(*who sprang*) from this (*Vīra-Vijaya*), just as a heap of large rubies from the **Rohaṇa** mountain,[20] who made the throne of his empire firm by polity and valour, and who was known by the surnames of *rājādhirāja, rājaparameśvara*, etc.,—in order that his fame and merit might last as

[19]This verse is identical with verse 2 of No. 152.

[20]This is the Adam's Peak in Ceylon.

long as the moon and the stars,—caused a temple (*chaityālaya*) of stone to be built to the *Arhat* **Pārśvanātha**,— who rules over the empire of all knowledge, and who well knew how to proclaim the doctrine of scepticism (*syādvāda-vidyā*[21]),—in a street of the **Pān-supārī Bāzār** (*Kramukaparṇāpaṇa*) at his (*the king's*) residence **Vijayanagara**, that was situated in the midst of (*the country called*) **Karṇāṭa-deśa**, which was protected by his orders.

(*Verse* 2.) There was a country (*deśa*), **Karṇāṭa** by name, which was the abode of all wealth, and which equalled heaven, the seat of the gods.[22]

(*Verse* 3.) In this (*country*) there is a city, called **Vijayanagarī**, whose lovely palaces are as high as mountains, and than which none among the cities is more important in great power.

(*Line* 7.) Through the mass of the rays, (*which issue from*) its golden walls, and which are reflected in the water of its moat, this (*city*) closely resembles the earth, that is surrounded by the girdle of the ocean, which is encircled by the lustre of the submarine fire (*bāḍaba*[23]).

(*Verse* 4.) The illustrious, brilliant and wise king **Bukka**,—who is the ornament of the race of **Yadu** (*Yadu-kula*), who has reached the highest point of power and beauty, whose appearance is as lovely as that of Rāma, who has acquired wealth by his good fortune, who has subdued (*all*) quarters by his valour, (*who crushes*) the crowd of rival kings, just as a young elephant[24] a group of lotuses, and whose arrows split the heads of the kings of his enemies,—shines on earth (*and*) watches over it.

(*Verse* 5.) Resplendent is his son, king **Harihara** (II.), whose strength is well-known, (*who has proved*) a splendid helmsman in crossing the great ocean of poverty, who has equalled the bearer of the axe[25] by his gifts of land and the son of the sun[26] by his gifts of gold, and who has deposited his fame in pillars of victory (*jayastambha*), which he erected in an uninterrupted line on the shore of the great ocean.

(*Verse* 6.) From him sprang the most excellent and illustrious lord **Devarāja** (I.), the worship (*nīrājana*) of whose lotus-feet was performed with a lamp, (*that consisted of*)

[21] See page 158, note 1, and compare *syādvāda-mata* in lines 25 f. of the present inscription.

[22] With *puroḍāśāśana*, "an eater of the sacrificial cake," "a god," compare the synonym *puroḍāśabhui* in the *Śiśupālavadha*, sarga ii, verse 106.

[23] The same spelling of the word is found in the Kanarese and Telugu dictionaries. Dr. Gundert's *Malayāḷam Dictionary* has *baḍavāgni* and *vaḍavāgni*, Winslow's *Tamil Dictionary pāṭapam, pāṭavam* and *vaṭavākkiṇi*.

[24] *Vikka*, "an elephant twenty years old" (Sanderson's *Canarese Dictionary*), "a young elephant" (Brewn's *Telugu Dictionary*).

[25] *I.e.*, Paraśurāma, who gave the earth to Kaśyapa.

[26] *I.e.*, Karṇa, the son of Sūrya by Kuntī.

the precious stones, which were set in the glittering diadems on the multitude of the heads of the excellent[27] kings of his enemies[28]; (*who gladdened*) the learned, just as the moon the night-lotuses; who was a mine of well-known prowess; and who was voluntarily chosen as husband by (*Lakshmī*) the mistress of heroes.

(*Verse* 7.) Victorious in this world is his son, the liberal prince **Vijaya**, who is to be respected on account of his pious deeds, who has put an end to the distress of beggars by his gifts, who has crushed the armies of his foes, and the light of the courage of whose numerous enemies was extinguished by the (*mere*) touch of the violent[29] wind, that was produced by his banners, which were raised (*or:* by the comet, which rose) at the very moment of the starting of his victorious expeditions.

(*Verse* 8.) Just as Jayanta from (*Iṇdra*) the conqueror of (*the demon*) Jambha, and just as the full-moon from the ocean, there was born in this world from that prince **Vijaya** the passionless and illustrious king **Devarāja** (II.), whose sword was engaged in destroying numbers of lives,—just as the king of serpents is engaged in swallowing masses of wind,—[30] of rival kings, who met (*him*) in mighty battles, which were fought with excessive fury.

(*Verse* 9.) Resplendent is the lord of the earth, the illustrious **Vīra-Devarāja** (II.), whose body was produced by the power of the austerities of prince **Vijaya**; who removed the great distress of the crowd of his prostrated enemies (*by pardoning them*); and whose enemies' great fortitude,—as a mass of clouds,—was scattered by the (*mere*) touch of the violent wind, that was produced by (*the flapping of*) the ears,—which resembled winnowing-baskets,—of the troop of his elephants, who were longing for battles, that raged with fierce fury.

(*Verse* 10.) (*Ever*) rising is this lord **Devarāja** (II.), the eyes of the wives of the crowd of whose rival kings are filled with showers of tears,—as if it were by the dense smoke of the fire of (*his*) prowess,—by the dust, (*which rises from*) the earth, that is split by the hoofs of his steeds, which are terrible in their attack; and who, just as the sun (*dispels*) darkness, (*subdues*) the excessive anger,—which is indefatigable in bold challenges,—[31] of many brave and daring warriors of the opposite party.

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[27]The word *tallaja*, which is mentioned in the *Amarakośa* and in the Kanarese and Telugu dictionaries, has not yet been met with in Sanskrit literature.

[28]*I.e.*, in the case of Devarāja I., the jewels on the bowing heads of conquered kings did the duty of the lamp, which is waved before an idol in the *nīrājana* (also called *ārātrika*) ceremony.

[29]The root *sphāy* is here used in the *parasmaipada*, though the *Dhātupāṭha* enumerates it among the *anudāttetaḥ*.

[30]The snakes are supposed to subsist on wind and are therefore called *pavanāśanāḥ*, "the eaters of wind."

[31]The technical meaning of *āsphoṭana* is: "striking the upper part of the left arm, the lower part of which is folded over the chest, with the right hand, as a sign of defiance." This is even now done by wrestlers.

(*Verse* 11.) In consequence of the rising of the sun, which is called the prowess of the illustrious lord **Devarāja** (II.), the son of king **Vijaya**, there spreads its splendour over the whole world the white lotus-flower of his fame, in which the points of the compass are the petals, the golden mountain (*Meru*) the seed-vessel,[32] the elephants of the quarters the bees, and the oceans so many drops of honey.[33]

(*Verse* 12.) Since the famous and illustrious lord **Devarāja** (II.), the son of **Vijaya**, is making gifts, the praise of Karṇa has ceased; Dadhīchi[34] and others are worthy of blame; even the clouds (*megha*) have turned useless (*mogha*); nobody thinks of the thinking-jewel (*chintāmaṇi*); the *kalpa*-trees appear very small (*alpa*); and the heavenly cow (*naichikī*) confesses her inferiority (*nīchatā*).

(*Verse* 13.) This excellent prince **Devarāja** (II.), (*who resembles*) the tree of heaven (*by his liberality*) to Brāhmaṇas, is sporting with his queens, (*viz.*) the river of (*his*) fame, the earth and the goddess of speech. Verily, he resembles Śauri (*Vishṇu*), but has not to beg for his revenue (*bali*), (*while* Vishṇu *in his dwarf-incarnation begged land from* Bali); he resembles the moon, but is spotless; he resembles Śakra (*Indra*), but does not destroy families (*gotra*), (*while* Indra *split the mountains:*—gotra);[35] and he resembles the sun, but never transgresses the right course, (*while the sun daily changes his course in the sky*).

(*Verse* 14.) His form is as lovely as that of Cupid, and he overcomes the great pride of women. His own surnames (*biruda*) are *rājādhirāja, rājaparameśvara,*[36] etc.

(*Verse* 15.) In power, he resembles king **Bukka**, in liberality—the lord **Harihara** (II.), in prowess—the illustrious lord **Devarāja** (I.), and in wisdom—king **Vijaya**.[37]

(*Verse* 16 *to* 20.) This illustrious lord **Devarāja** (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city,[38] in the **Pān-supārī Bāzār** (*Parṇa-pūgīphalāpaṇa*), when the Śāka year measured by the Vasus (8), the oceans

[32] *Karṇikāchala*, "the mountain of the seed-vessel," is one of the names of Meru; *Svarṇāchala* is a synonym of *Hemādri*, "the golden mountain," another name of Meru.

[33] *Māranda*, an adjective from *maranda*, is not found in the dictionaries and seems to be formed by the composer of the inscription, in order to satisfy the exigencies of the metre.

[34] According to the *Mahābhārata*, Dadhīcha (*alias* Dadhīchi) gave up his bones, from which a thunderbolt was formed to kill Vṛitra; see Bo7htlingk and Roth's *Sanskrit Dictionary, s.v.*

[35] The same play on the two meanings of *gotrabhid* occurs in Kalhaṇa's *Rājataraṁgiṇī*, taraṁga i, verse 92.

[36] *rājādimapadaparameśvara* means literally: "(*a compound ending in) parameśvara*, the first member of which is *rājan*." Similar 'poetical' expressions are *dhanurupapado vedaḥ* in the *Kirātārjunīya*, sarga xviii; verse 44; *hiraṇyapūrvaḥ kaśipuḥ* in the *Śiśupālavadha*, sarga i, verse 42; *devapūrvo giriḥ* in the *Meghadūta*, verse 42; *daśapūrvarathaḥ* and *rājopapadaṁ niśāntam* in the *Raghuvaṁśa*, sarga viii, verse 29, and sarga xvi, verse 40.

[37] This verse contains the names of the predecessors of Devarāja II. in chronological order, and may thus be considered as a third copy of the pedigree, which was given twice before, once in prose (lines 1 to 4) and once in verse (lines 8 to 15.)

[38] *Viz.*, **Vijayanagarī**; see verse 3.

(4), the qualities (3) and the moon (1) had passed, in the (*cyclic*) year *Parābhava*, on *Kārttikī* (*i.e.*, on the day of the full-moon in the month of *Kārttika*), in order to propagate (*his*) merit and fame, a temple (*chaityāgāra*) of stone, which gives delight to the good, which is a bridge for (*his*) whole merit, and which shall last as long as the earth, the sun and the moon, to the blessed **Pārśva**, the lord of **Jinas**, who has maimed the arrogant bombast of evil-speakers by establishing the doctrine of scepticism (*syādvāda-mata*), who is celebrated as a lion to the herd of extremely furious elephants:—the eighteen sins (*dosha*), who is a sun, (*which gladdens*) the good, like lotuses, who is to be praised by Indra and all other lords of the gods, who is the beloved husband of the goddess of salvation, and who is an ocean of mercy.

Bibliography

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