

we have here two words indicative of musical instruments. *Su-lu-nai* seems to be the Persian سُرنای *surnái* 'a flute or pipe,' a word in common use in Bengal; and if the Chinese syllables can be so transliterated, the former part of the word would be *khanjari*, the Bengali name for a tambourine. Thus the combined word would be *khanjari-surnái*, or 'tambourine and pipe,' which corresponds to the description of the instruments used. It is noteworthy also that these are the actual instruments used by the musicians in Bengal in the present day (see Dr. Wise's "Notes on Dacca," p. 253).

As to the identification of Gai-ya-szu-ting with Ghiyás-uddin, the Chinese date seems to be wrong, as there are no coins or inscriptions of this king later than A.H. 799, corresponding to A.D. 1396. But the other king may, perhaps, be identified as follows: In A.D. 1415 (=A.H. 817-818) Jaláluddin was king, but his reign did not commence till A.H. 818, the end of March, 1415. In the former part of the year 1415 his father, the Hindu Raja Káns, was apparently still alive. Might it not, therefore, be possible that the Chinese historian has mixed up the two, and made out of Káns and Jaláluddin a joint name, Káns uddin, which he represents by Kien-hut-ding. A Chinese would not be aware of the incongruity of a mixed Hindu and Musulman name. Though Lane-Poole, adopting the modern Arabic custom, writes Ghiyás *ad*-din and Jalál *ad*-din; in India, where Arabic is only known as an ancient classical tongue, the final *u* of Arabic nominatives is still retained in proper names, and we still say Jaláluddin (*i.e.* Jalálu 'd-din), Muníruddin, Ghiyásuddin, not *ad*.—Yours truly,

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4. EPIGRAPHIC DISCOVERIES IN MYSORE.

The following is taken from *The Academy* of Sept. 21st:—
Vienna, Sept. 3rd, 1895.

Mr. L. Rice, C.I.E., the director of the Archæological Department in Mysore, who, two years ago, discovered the

Aśoka Edicts of Siddāpur, has again made three most valuable finds. He has kindly forwarded to me photographs and transcripts of his new inscriptions; and, with his permission, I give a preliminary notice of their contents, which, indeed, possess a great interest for all students of Indian antiquities.

The best preserved among the three documents is a long metrical Sanskrit Praśasti or Eulogy on the excavation of a tank near an ancient Śaiva temple at Sthâna-Kundûra, begun by the Kadamba king Kākusthavarman, and completed in the reign of his son Śântivarman. The author of the poem, which is written in the highest Kāvya style, was a Śaiva poet called Kubja, who, as he tells us, transferred his composition to the stone with his own hands. He devotes nearly the whole of his work to an account of the early Kadamba kings, regarding whom hitherto little was known except from their land grants, published by Dr. Fleet in the *Indian Antiquary*. Like the land grants, the Praśasti states that the Kadambas were a Brahminical family, belonging to the Mânavya Gotra and descended from Hâritîputra. But it adds that they derived their name from a Kadamba tree which grew near their home. In this family, Kubja goes on, was born one Mayûraśarman, who went to Kâñchî in order to study, and there was involved in a quarrel with its Pallava rulers. He took up arms against them, and after a prolonged and severe struggle he became the ruler of a territory between the Amarârnavā and Premâra. Mayûraśarman left his possessions to his son Kaṅga, who adopted instead of the Brahminical termination *śarman* of his father's name, that which distinguishes the Kshatriyas, and was called Kaṅgavarman. Next followed Kaṅga's son Bhagîratha, who had two sons—Raghu and Kākusthavarman. Both became successively rulers of the Kadamba territory; and Kākustha's successor was his son Śântivarman, during whose reign Kubja composed his poem, while residing in an excellent village (*varaśāsana*) granted by that king. The last two kings are known through Dr. Fleet's Kadamba land grants,

but the names of their predecessors appear for the first time in Mr. Rice's Praśasti. New also is the account of the manner in which this branch of the Kadambas rose to power. It seems perfectly credible, since Brahminical rebellions and successful usurpations have occurred more than once in the Dekhan both in ancient and in modern times. The change of the termination in Kaṅgavarman's name, and the adoption of the names of mythical warriors by his descendants, may be due to a marriage of the Brahman Mayūra with the daughter of a chief or king belonging to the Solar race, whereby his son and his offspring would become members of the Kshatriya caste. The inscriptions show that such alliances were by no means uncommon in ancient times.

Incidentally, the Praśasti mentions besides the Pallavas two other royal races: "the great Bâṇas," on whom Mayūraśarman is said to have levied tribute; and, what is of much greater interest, the Guptas, whom Kākusthavarman is said to have assisted by his advice. The verse referring to the Guptas occurs in line 8 of the Praśasti, and I give its translation in full:—

"That sun among princes (*Kākustha*) awakened by the rays of his daughter (*Sāvitrī-Sarasvatī* 'personified intelligence'), the glorious races of the Guptas and other kings, that may be likened to lotus-beds, since their affection, regard, love, and respect resemble the filaments [of the flower], and since many princes attend them, like bees [eager for honey]."

The Guptas, who were attended by many princes, hungering for their gifts as the bees seek the honey of the lotus, are, of course, the Imperial Guptas; and the Gupta king whom Kākusthavarman "awakened by the rays of his intelligence" is in all probability Samudragupta. As far as is known at present, he was the only Gupta who extended his conquests to the Dekhan. His court-poet, Harিশेṇa, alleges in the Allahabad Praśasti that Samudragupta imprisoned and afterwards liberated "all the princes of the Dekhan," and mentions twelve among them by name.

Samudragupta's reign came to an end sometime before 400 A.D. Hence Kākusthavarman, too, would seem to have ruled in the second half of the fourth century, and Mr. Rice's new inscription probably belongs to the beginning of the fifth. Its characters exactly resemble those of Kākusthavarman's copper-plates, which Dr. Fleet long ago assigned to the fifth century on palæographical grounds. The two estimates thus agree very closely, and mutually support each other.

In addition to these valuable results, Mr. Rice's new inscription furnishes an interesting contribution to the religious history of Southern India. As all the land grants of the early Kadambas are made in favour of Jaina ascetics or temples, and as they begin with an invocation of the Arhat, it has been held hitherto that these kings had adopted the Jaina creed. Kubja's Praśasti makes this doubtful, and shows at all events that they patronized also Brahmans and a Śaiva place of worship. An incidental remark in the concluding verses, which describe the temple of Sthâna-Kundûra, proves further that Śaivism was in the fifth century by no means a new importation in Southern India. Kubja mentions Sâtakarṇi as the first among the benefactors of the Śaiva temple. This name carries us back to the times of the Andhras, and indicates that Śaivism flourished in Southern India during the first centuries of our era.

Mr. Rice's two other finds are older than the Praśasti, and possess, in spite of their defective preservation, very considerable interest. They are found on the one and the same stone pillar, and show nearly the same characters, which are closely allied to those of the latest Andhra inscriptions at Nasik and Amarâvatî. The upper one, which is also the older one, contains an edict in Prakrit of the Pâli type, by which the Mahârâja Hâritîputta Sâtakanni, the joy of the Vinhukadadutu family, assigns certain villages to a Brahman. This Sâtakanni is already known through a short votive inscription, found by Dr. Burgess at Banavâsi, which records the gift of the image of a Nâga,

a tank, and a Buddhist Vihâra by the Mahârâja's daughter. The new document, which contains also an invocation of a deity, called *Mattapattideva*, probably a local form of Śiva, teaches us that Sâtakanni was the king of Banavâsi; and it furnishes further proof for the early prevalence of Brahmanism in Mysore. It certainly must be assigned to the second half of the second century of our era. For the palæographer it possesses a great interest, as it is the first Pâli document found in which the double consonants are not expressed by single ones, but throughout are written in full. Even Hâritîputta Sâtakanni's Banavâsi inscription shows the defective spelling of the clerks.

The second inscription on this pillar, which immediately follows the first, and, to judge from the characters, cannot be much later, likewise contains a Brahminical land grant, issued by a Kadamba king of Banavâsi, whose name is probably lost. Its language is Mahârâshtrî Prakrit, similar to that of the Pallava land grant published in the first volume of the *Epigraphia Indica*, and Sanskrit in the final benediction. It furnishes additional proof that, at least in Southern India, the Mahârâshtrî became temporarily the official language, after the Prakrit of the Pâli type went out and before the Sanskrit came in. This period seems to fall in the third and fourth centuries A.D.

The numerous and various points of interest which the new epigraphic discoveries in Mysore offer, entitle Mr. Rice to the hearty congratulations of all Sanskritists, and to their warm thanks for the ability and indefatigable zeal with which he continues the archæological explorations in the province confided to his care. To the expression of these sentiments I would add the hope that he may move the Mysore Government to undertake excavations at Sthâna-Kundûra, or other promising ancient sites, which no doubt will yield further important results.

G. BÜHLER.