

Buddhist literature he seems to be unknown.<sup>1</sup> It would be interesting to know what M. Barth<sup>2</sup> means by 'early' when he says that we meet with Gaṇeśa "early as the god of arts and letters."

However, I should certainly not venture to banish Gaṇeśa from the epic pantheon, if it were not for the omission of the Gaṇeśa legend in the South Indian recension. This shows, at any rate, how closely even questions of mythology and worship are interwoven with the hard and dry facts of textual criticism.

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Oxford, March 1, 1898.

#### 11. A NOTE ON THE KINGS OF PRĀGJYOTIṢA.

Göttingen, 4 March, 1898.

DEAR PROFESSOR RHYS DAVIDS,—I have studied with great interest Dr. Hoernle's paper on the Gauhaṭī plates of Indrapālavarman of Prāggyotiṣa (Journ. As. Soc. Bengal, vol. lxvi, pt. 1, p. 113 ff.), and hope that Dr. Hoernle will soon give us the other grants of the same family, of which hitherto we have known so little. In the meantime, I would propose two alterations in the text of the inscription already published by him.

In line 4, instead of *Bhagadatta-vatsa-mātā*, the Earth, "the mother of him (i.e. Naraka), whose son is Bhagadatta," I take the reading of the photo-etching to be *Bhagadattavansa-mātā* (*Bhagadatta-vamśa-mātā*), the Earth, "the mother of Bhagadatta's family." *Vamśa* is spelt *vansa* also in other inscriptions. The circumstance that the family of the kings of Prāggyotiṣa is thus called the *Bhagadatta-vamśa* is of some importance. It shows that

<sup>1</sup> [He is not mentioned in the Piṭakas, nor (so far as is known) in the commentaries on them, by any of his names. He may be in the later Pāli books written in Ceylon after the revival of Sanskrit studies in the twelfth century. But very little is known of them, and he is not in the Abhidāna Padīpikā, 1150 A.D.—R.H. D.]

<sup>2</sup> "The Religions of India," p. 197.

that Harṣa of Gauḍa, Uḍra, Kaliṅga, etc., whose daughter Rājyamati, "born in the *Bhagadatta-rājakula*," was married by Jayadeva-Paracakrakāma of Nepāl (*Ind. Ant.*, vol. ix, p. 179), was almost certainly a king of Prāgjyotiṣa. In fact, he most probably was the Hariṣa (or Harṣa) of the Tejpur grant (*Journ. As. Soc. Bengal*, vol. ix, p. 767), who would be thus placed in the first half of the eighth century A.D.<sup>1</sup>

Besides, in line 13, instead of *Kaumr-ānvaya*, the photo-etching suggests the reading *Bhaum-ānvaya*. *Kaumra* is an impossible word, which could not be derived from *Kumāra*. On the other hand, as the family derived its origin from Viṣṇu and the Earth, it may well have been called the *Bhauma-vamśa*, either after the Earth herself or after her and Viṣṇu's son Naraka (Bhauma), the father of Bhagadatta, just as in the *Harṣa-carita* it is called the *Vaiṣṇava-vamśa* after Viṣṇu.<sup>2</sup>

In the admirable English translation of the *Harṣa-carita*, the prince of Prāgjyotiṣa who sends a messenger to Harṣa is called "Bhāskaradyuti, otherwise named Bhāskaravarman," and is described as heir-apparent (*kumāra*). But I still believe that Kumāra was the prince's name, and that he was surnamed Bhāskaravarman, because, as the poet says, he possessed the sun's splendour (*bhāskara-dyuti*).

F. KIELHORN.

## 12. TATHĀGATA.

*Wakefield.*

*March 7, 1898.*

DEAR SIR,—In connection with Mr. Chalmers' article on the term 'tathāgata,' in the January number of the Journal, the Tibetan rendering of the title may be noticed. It is

<sup>1</sup> Jayadeva-Paracakrakāma's inscription is dated in (Harṣa)-samvat 153, i.e. about A.D. 758. The known inscriptions of the kings of Prāgjyotiṣa are not dated, except in regnal years.

<sup>2</sup> The Pāla dynasty belonged to the solar, the Sena dynasty to the lunar race.