

330. रघुवंश, चतुर्थ सर्ग, श्लोक 43.
गृहीतप्रतिमुक्तस्य स धर्मविजयी नृपः ।
श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम् ॥
331. II. XIII, pp. 85-90.
332. B.C. Law, Yx. p. 182.
333. Fleet, (Dx)¹, pp. 113, 116, 132, 138.
334. Ibid., 113, f.n. 2.
335. Fz. 525, col. 1.
336. Agrawala, Jy., p. 65.
337. Fz. 534, col I.
338. Vg. Vol. I, p. 432.
339. *Samarāṅgaṇasūtradhāra* by T.G. Shastri, 187; Hindi trans. D.N. Shukla, (ed.) p. 99.
340. Ibid 10/79-81 : Hindi trans. D.N. Shukla, p. 108.
341. Vg. Vol. I, p. 539.
342. Hopkins, Jour. of the Amer. Orient. Soc., Vol. 13, 77, 174.
343. N.L. Dey, Nx, Preface, p. 2.
344. No. 44, L. I : स्वस्ति (11) पञ्चनगर्या भट्टारकपादानुध्यातः
कुमारामात्यकुलवृद्धिरेतद्विषयाधिकरणञ्च...

345. D.C. Sircar, Hz. p. 356, f.n. 2 Pāncbibi may have come through Prakrit Pancanaari modified to Pancanari.

346. No. 52, L. 28 : पूर्वण चूडामणिनगरश्रीनौयोगयोर्मध्ये जोला ।

There are two possible explanations : 'Between Cūḍāmaṇinagara and Śrīnaūyoga', or between the nauyogas (places for parking boats) of Cūḍāmaṇi and Nagaraśrī...Hz., p. 344, f.n. 4. The second explanation is more plausible. If we take the first explanation then it may mean 'at the town of Cūḍāmaṇi', the epithet śrī is then ill construed with nauyoga. Moreover, we know from line 29 of the inscription, nauyoga as an epithet for Praḍāmāra. So nauyoga is the epithet here and Cūḍāmaṇi and Nagaraśrī are two place-names here.

347. Fz. p. 401, col. I.

348. No. 52, L. 29 :

349. Xy. pp. 514-15 :

पड (पट) वस्त्र, कपड़ा

पडमा (पटवत्) पटवाला, वस्त्र वाला

Pāla-boat : It denotes the boats which are covered with cloth to control the fast wind and thus this covered cloth acts as its protector (pāla) against the wind.

350. Fz. p. 243, col. 2-3.

351. D.C. Sircar, Hz. p. 289, L.12.

352. Ibid : प्रा ...तृकटक-वास्तव्य-छन्दोग-ब्राह्मण-वराहस्वामिनो दत्त (तम्) (1).

353. From √वस to live. Fz. p. 947, col. 3; Ibid., Cf. वासा a sleeping or a bed-chamber, modern बासा for Hotel and restaurant, usually used by Marwaris.