

Candra. In the absence of any other positive evidence, to the contrary, the theory of Candra's identification with Candragupta II holds good.²⁶

REFERENCES

1. Sircar, Hz. p. 238, note 3.
2. Ibid., p. 53, note. 1.
3. Goyal, D. pp. 201-9.
4. Majumdar, Pg. pp. 168-69; Sircar, Hz. p. 283, note 1.
5. Goyal, D. pp. 201-9.
6. (Dx)¹, p. 142, note 2.
7. (Dx)¹, p. 142; also see note 2.
8. Goyal, D. p. 203.
9. Sircar, Hz. p. 284 :

चन्द्राह्वेन समग्र-चन्द्र-सदृशी वक्त्र-श्रियं विभ्रता ।

10. Sircar, Hz. p. 406 : गुप्तान्वय--व्योमनि-चन्द्रकल्पः

श्रीचन्द्रगुप्त-प्राथिताभिधानः ।

11. I have personally visited Meharauli to check the reading. The letter 'bha' of 'Bhūmipatinā' is identical in form with the letter 'bha' of Bhāvena.

Sircar suggests the reading 'Devena', Devagupta being another name of Candragupta II (Hz. p. 285, note 2). But the view is not plausible. There was no need of mentioning the king's name again since it is mentioned as Candra in the preceding line and 'tena' refers to that. Moreover, 'bhāvena' here represents, 'devotion of the king', the translation of the whole phrase being : 'By that king Candra, having a mind full of devotion (Bhāva=bhākti-bhava) to Lord Viṣṇu, this lofty standard of Viṣṇu, was set up on the Viṣṇupada hill'.

12. Fleet, (Dx)¹, p. 141 : यस्योद्वर्तयतः प्रतीमुरसा शत्रून्समेत्यागतान् वङ्गेष्वाहव-वर्त्तिनो(s)भिलिखिता खड्गेन कीर्त्तिभुंजे ।

If we do the अन्वय it will run thus :

यस्य वङ्गेष्वाहव-वर्त्तिनो (revolting) शत्रून्समेत्यागतान् उरसा प्रतीपम् उद्वर्तयतः
कीर्त्तिः खड्गेन भुजेऽभिलिखिता ।

'Whose fame of kneading back with his breast the revolting enemies in Vaṅga uniting together, was inscribed by sword on his arm'. It is a poetic way of the description of the suppression of revolt. The phrase शत्रून्समेत्यागतान् वङ्गेष्वाहव-वर्त्तिनो suggests 'the enemies in Vaṅga had revolted and had come to fight against king Candra uniting together with other neighbouring kings who might have been afraid by his increasing power. Any such revolt was possible after the death of Samudragupta. उद्वर्तयतः प्रतीपमुरसा suggests that king Candra himself had not gone to fight against them but he kneaded them back by the force of his breast; the description is given here metaphorically :

यस्य कीर्त्तिः खड्गेन भुजेऽभिलिखिता...