place it at any time during the actual Sātavāhana-Sātakanni period.

As regards Īśvaradatta, whose coins, whatever exact period may be assigned to them, are, in contrast with the other early coins of Kāthiāwād, quite exceptionally dated "in the first year" and "in the second year," it is difficult to look upon him otherwise than as a king of Kāthiāwād who tried, but promptly failed, to set up his own regnal reckoning in the place of the well-established era of that territory, commencing A.D. 78.

J. F. FLEET.

June 16th, 1905.

HARṢACARITA, INTRODUCTORY VERSE 18.

The following extracts from two letters of Mr. M. T. Narasimhiengar refer to the verse of the *Harṣacarita* discussed *supra*, 1903, p. 830; 1904, pp. 155-8, 366, 544.

Mr. Narasimhiengar observes that *utsāha* means, not 'exploits,' but 'enthusiasm,' 'energy,' or 'encouragement': the published translation gives in the note 'energy,' and we may refer to the definition cited from the *Sāhitya Darpaṇa* (76. 1) by the St. Petersburg Dictionary, *kāryārambheṣu saṃrambhaḥ stheyān utsāha ucyate*, 'persistent energy in the prosecution of objects is termed *utsāha*.' Compare such phrases as *palāyanakṛtotsāha*, 'his energies bent upon flight,' *gamane kṛtotsāha*, 'bent upon flight.'

Although this is certainly the case, the fact that we have in this verse the plural *utsāhair* deprives the argument of its force, since plurals of qualities are constantly used in Sanskrit and other languages with the sense of manifestations of the qualities: in English, for instance, we can say 'heroisms' for 'acts of heroism.'

Nevertheless, the meaning 'feats performed' contrasts awkwardly with the common use of the phrase *kṛtotsāha*.

Accordingly, we may suggest as a possible, but by no means a certain, rendering of this obscure verse—

“By the encouragements of Ādhyarāja, though remembered, abiding in my heart,” etc., etc.

Bāṇa would thus be made to say that even the encouragement of the king, though he much appreciated it, acted as a deterrent. It is an objection (among others) to this interpretation that *utsāha* does not of itself bear the explicit sense of encouragement.

In any case there is probably a punning allusion to the sense of ‘thread,’ which the word is said to bear (*Hārāvalī*, v. 167, *ap.* B. and R.).

F. W. THOMAS.

(1) If the name Ādhyarāja refers to Harṣa-dēva, then there arises also the difficulty of explaining the term कृतोत्साहः. The word उत्साह cannot by itself mean ‘heroic exploits’; it can only mean (1) ‘enthusiasm,’ ‘energy,’ or (2) ‘encouragement.’

For sense (1)—

Compare (1) मन्दोत्साहः कृतोत्सि (*Śakuntalā*, ii).

(2) ममोत्साहभङ्गं माकथ्याः (*Hitopadeśa*, iii).

It is generally described as a गुण, and not as a क्रिया: cf. नीताविवोत्साहगुणेन सम्यत् (*Kumārasambhava*, i, 22). So *utsāha* cannot be spoken of as ‘done.’ The idiom then requires some such word as दर्शित (displayed) instead of कृत (done).

Taking sense (2)—the whole expression, as it is, would mean आद्वाराजकृतोत्साहैः ‘by encouragements (*utsāhas*) given (lit. done) (to others) by Ādhyarāja’; and this meaning is out of place here, and the compound is simply awkward.

M. T. NARASIMHIENGAR.

(2) The stanza quoted from the *Sarasvatī-kaṇṭhābharana* has enabled me to offer the following interpretation of the verse from the *Harṣacarita*, which I believe is more in keeping with the context, and removes many a difficulty that had to be confronted in the interpretations hitherto offered.

According to the commentator Ratnēśvara, the name *Ādhyarāja* in the verse from the *Sarasvatī-kaṇṭhābharana* refers to Śālivāhana (*vide* p. 123, *Kāvya-mālā* Series), and I see no reason to differ from him on the point, for it is an admitted fact that Prākṛit was the prevailing tongue at the time of Śālivāhana or Śātavāhana (see Introduction to *Gāthāsaptasatī*, *Kāvya-mālā* Series), while Sanskrit was the universal literary language at the time of Vikramāditya, as the commentator explains. Now we see that verse 17 of the *Harṣacarita* eulogizes the *Bṛihat-kathā*, a work written in the Paisācī dialect by Guṇāḍhya, the famous minister of King Śātavāhana or Śālivāhana, during his retirement. We also know in what strong terms the king condemned this work, how the disappointed author attempted to set fire to the whole work, and how only a fragment of it was providentially rescued from utter destruction (see *Kathā-saritsāgara* or *Bṛihat-kathā-maṇjarī*).

If we bear these facts in mind, it is not improbable that our poet, Bāṇa, tauntingly alludes, in the verse immediately following, to this want of appreciation on the part of Śālivāhana with regard to such a meritorious work.

Accordingly I would construe the passage thus:—

हृदयस्थैः (हृदयान्तरवस्थितैः प्रकृतैः हर्षचरितविषयैः) स्मृतेरपि
(मम स्मृतिपथं गतेरपि), आद्वराजकृतोत्साहैः (शालिवाहनकृतैः बृहत्क
थाविषयकैः प्रोत्साहभङ्गैः the ironical sense of उत्साहैः) (मम)
जिह्वा अन्तः कृष्यमाणेव कवित्वे न प्रवर्तते.

As for the objection to taking the instrumentals as not in agreement, I have to state that instances of such constructions are often to be met with in Sanskrit literature,

although they seem to be somewhat far-fetched. The prose order may be better indicated thus:—

आद्यराजकृतोत्साहैः—हृदयस्थैः सूतैरपि—जिह्वा अन्तः कथमाणैव,
etc.

Even if the instrumentals are all supposed to be in agreement, the stanza can be best interpreted by taking the expression आद्यराजकृतोत्साहैः, as before, in the ironical sense.

M. T. N.

PROFESSOR RHYS DAVIDS has been elected an Honorary Member of the Société Asiatique, Paris.

CASES FOR BINDING THE JOURNAL.—The Council, at the request of members, have ordered cases for binding up the Journal year by year. The cases are of green cloth with gold lettering, and can now be had at the Society's rooms at the price of sixpence each.