in the *Grundriss der indo-arischen Philologie und Altertumskunde*.

But this argument, whatever its justification when Professor Jolly's book was written, cannot possibly be accepted. To the arguments adduced in an earlier note in this Journal (1907, pp. 681–3) I would now add that Professor A. Thumb, in the fourth edition of K. Brugmann's *Griechische Grammatik* (which in its second edition with G. Meyer's *Griechische Grammatik* (now out of date) formed Jolly's authority), expressly states (§ 9) that *i* and *e* were often interchanged in the Hellenistic Greek of Asia Minor and Egypt, and (§ 11) that in the Hellenistic period *ē* approximated more and more to the *i* vowel, as the interchange with *ei* and *i* on papyri after the middle of the second century B.C. shows, though he thinks that the complete identification of the two sounds belongs to the conclusion of the ancient period of Greece. This is abundantly adequate to show that the transliteration *dīnāra* need not be later than the beginning of the Christian era.

That the *Avadānaśataka* in which the word occurs is earlier than the second century A.D. I do not wish to contend, but merely that the use of *dīnāra* does not compel us to assign it to that date as an upper limit. *Dīnāra*, as is well known, occurs in the present text of the *Kalpasūtra* of Bhadrabāhu.¹

A. BERRIEDALE KEITH.

SANSKRIT INSCRIPTION OF THE ROYAL ASIATIC SOCIETY

This inscription is on a stone block standing in the hall of the Royal Asiatic Society, and the writing covers an area of about 3 ft. 7 in. in width by 1 ft. 2 in. in height. The characters are of the Northern type called Lantsa, nail-headed, and similar to those used in many MSS. from

¹ See Jacobi, SBE. xxii, 232 ; Jolly, SBE. xxxiii, pp. xvii, xviii.

about the twelfth to the fourteenth century. It is only the first part of a record, so that its exact purport is not clear. The following is an abstract of the contents :—

LINE.

1. Introduction.
2. Praises of Chōḍa-Gaṅga, whose empire extended from the Gōḍāvari to the Ganges.
- 2-4. Praises of his descendant Anaṅga-Bhīma, a great warrior, who overcame a Yavana enemy.
- 4-5. Eulogy of the charms of Bhīma's daughter Chandrikā.
- 5-6. Eulogy of the valiant Haihaya prince Paramardin.
6. Praise of the land of Utkala (Orissa).
- 6-7. Panegyric of the sanctuary of Ēkāmra (i.e. Bhuvanēśvara in Orissa).
8. Description of the lake Bindu-saras at Ēkāmra.
- 10-11. In the reign of Bhānu-dēva, the son of Narasimha-dēva, in the Śaka year 1100, the princess Chandrikā built at Ēkāmra a temple to Viṣṇu.
- 12-13. The dedicatory inscription of the temple was written by Umāpati.
13. Bhīma addressed Chandrā-dēvī.
- 13-14. The accomplished and pious Chandrikā was given to the Haihaya prince Paramāḍi.
15. Paramāḍi fought against the enemies of Narasimha-dēva, and pursued them even into the other world (i.e. he fell in battle).
- 15-17. Chandrikā visited the temple of Viṣṇu at Ēkāmra, and there paid worship with great magnificence to Balabhadra, Kṛishṇa, and Subhadra.

The persons mentioned are: Chōḍa-Gaṅga (Ananta-varman), the East Gaṅga king of Kalinga-nagara, who was crowned in 1078 and died about 1142; his great-grandson Anaṅga-Bhīma; the latter's daughter Chandrikā-dēvī, and her husband the Haihaya Paramardin or Paramāḍi; Narasimha-dēva I, the son of Anaṅga-Bhīma; Narasimha's son Bhānu-dēva I; and the poet Umāpati. The exact sequence of events is not clear.

L. D. BARNETT.