APPENDIX II

A NOTE ON "PŪRVĀDHIGATA-GUNAVIŚVAYAM" ETC.

In the Balaghat plates of the Vākāṭaka Prithivīśeṇa II, a passage describing the king's father Narendrāsena runs as follows: Pūrvādhigata-guna-viśvayam dapanhrita-yaśas-āryah (CII, V, p. 81, lines 26-27).

This passage, as it is, gives no meaning. Therefore Prof. Kielhorn, the first editor of this record (paper published posthumously in EI, IX, pp. 267 ff.) had corrected, with much doubt and reservation, the above passage into visvasat-apahrita-yaśas-āryah and rendered it as "through confidence on his virtues previously acquired by him, Narendraśena carried away his family fortunes". The scholar who has recently re-edited the record (CII, V, pp. 79 ff) has also fallen in line with the first editor. Consequently the above reading and interpretation have led some writers to suggest a disputed succession of Narendrāsena (EHD, p. 182 and f.n.)

But, it must be accepted that the above reading and interpretation are based on two important corrections in the word viśvayam. Viz. (1) the letter ṣā is to be corrected into sā; and (2) the following final m is to be completely ignored. For these corrections there appears to be no justification especially when one knows that the form viśvayam is grammatically quite correct and has a meaning suitable to the context. Moreover the corrected viśvāsaṭ followed by apahrita may ordinarily denote ablation (apādāna-panchami) rather than
a cause (hētu-pañchaṁ). Therefore the above passage may be more conveniently read as pūry-ādhiṣṭata-gupa-vidvāvāṁ da(u)pahūte-vāmaśa-āriyaḥ. This reading involves only one correction. Viz. da is to be corrected into u. This correction may be justified by the fact that the forms of da and u in the Vākāṭaka characters are very much similar, viz. da (دائ) has an angular belly while u (وء) has a curved one (See Bühler's Palaeographical Tables). Therefore it is likely that the engraver inadvertently engraved da for u. An instant of similar confusion between da and u is also found elsewhere in the Vākāṭaka records (See e.g. CII, V, plate facing p. 96 where the originally and wrongly written da has been corrected into u). If it is accepted, then the final m of the preceding word viśvāvāṁ also serves its purpose. For it is demanded by grammar as it is followed by the vowel u (cf. mo-mūsvāraḥ, PA, VIII, iii, 23).

Now in the above passage viśvā means "the earth" (cf. gma viśvā prithivi pritavi in the Vajjvantī, Bhūmikāṇḍa, Ch. i, verse 3). And the expression pahūte-vāmaśa-āriyaḥ may be a Chaturthī-Bahuvrīthi of the pahūte-paśu-type (cf. pahūtac paśū Ṛudrāya pahūte-paśū Ṛudrap in the Mahā-bhāṣya under PA, II, i, 24). Therefore the passage under study may be translated as "one to whom is brought the family-fortune in this earth that has already known (his) virtues" Therefore the passage may probably better signify some help got by Narendrasena in his struggle to restore his
family fortunes (See also CA, p. 184) rather than indicate the king's disputed succession. Who could have helped Narēndrasēna at that time, has already been pointed out (Ch. IV, Sect. ii).

K.P. Jayaswal corrected the passage under question more radically into सौग्य-विशेषद-अपरिता etc., and compared the corrected passage with पाशचत-पुत्राय-अपरिता-भराह of the Vikramāravasiya (Hist. of Ind. p. 100). But the unfairness of this comparison has already been pointed out by Dr. Altekar (EHD, p. 132 f.n.).