



JAYASIMHA  
(A.D. 1128-49).

2551. "The wind here does not cease to occupy itself with the fire, and it continually shakes the high mountains and the water. A firm devotion to tasks, even if it does not lead to their fulfilment, produces at every turn in this world results of unexpected importance."

2552. On hearing this strict order of the king, *Dhanya* and the rest then left that river-bank and ascended quickly to the main-road leading to the castle. Siege of the *S'irahsilā* castle (A.D. 1144).

2553-2554. While those in the castle were shooting arrows and watching them with curiosity, [to see] how they would fight and how keep their places, *Dhanya*, though standing below, drove away those who held the position above, and by [constructing block-]houses in unbroken line gave to that locality the look of a town.

2555. Then unceasing encounters ensued at every moment in which both sides lost countless men.

2556. On the following day the son of *Garga* (*Śaṣṭhacandra*) arrived, after visiting the [temple of] *S'ārādā*, and added to the population of Indra's city by the fighters he killed.

2557. *Alamkāra*, the minister holding charge of the outer royal court (*bāhyarājasthāna*), undauntedly made superhuman attacks and killed many enemies.

2558. How could inhabitants of the plains vie with those who live on the mountains? Yet the large quantity of war engines, which achieve unthought-of results, must be taken into consideration.

2559. Those in the castle were very few, while those in the [besieging] camp many. Hence the former, though they killed many, were easily made to suffer.

2560. After the castle had been harassed with two or three assaults, it appeared with the closed folds of its gates as if shutting its eyes from fear.

2561. Those in the castle lost their confidence when they saw that *Dhanya* and the other [ministers] were trying to win over the guards, create internal dissension and otherwise to take advantage of a weak point.

2562. At night they did not sleep but shouted to each other to keep themselves awake. In the day-time, again, when they slept, they made the castle appear silent and deserted.

2552. The camp on the bank of the *Madhumati*, viii. 2509, is meant.

2553-54. The topographical facts which explain the operations here described, will be found fully set forth in Note L on *S'irah-sīlakotṭa* (viii. 2492). This should also be consulted in connection with the events of the siege subsequently narrated.

2556. The ancient shrine of the goddess

*S'ārādā* stands at the junction of the *Madhumati* with the *Kisangaṅgā*, about two and a half miles above the identified site of *S'irah-sīlakotṭa*; comp. Note B, i. 37.

2557. For *Alamkāra*, see note viii. 2423; regarding the *rājasthāna* office, comp. note vii. 601. *Alamkāra* is referred to as *Rajasthāniya* or *Rajagṛhya* in viii. 2618, 2671, 2925.





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2563. Even the sound of the kettle-drums [beaten] by the several corps between the night-watches, made them tremble at night, as the thunder [makes tremble] the sparrows in the hollows of the trees.

2564. The royal troops kept them in excitement day and night by all possible means and blocked [their access to] the water by boats which were moving about.

2565. Cut off from the river they put up somehow with the pain of thirst, but they became disheartened when their food supply became exhausted owing to their inability to get outside.

2566. The king's kinsmen, though lusting for rich dishes such as were fit for princes, were then glad to feed on miserable stuffs.

2567. Their aspirations had passed far away. All the more they daily envied, when pained by hunger, even the king's servants their ample food.

2568. When *Bhoja* then said: "If we are [all] collected [here], nothing adequate can be done," he (*Alaṃkāracakra*) placed him apart [from the others] in the central keep of the castle.

2569. He held only him (*Bhoja*) capable of acting as a pretender to the crown, and believed [the other two] unfit for this, because one (*Loṭhana*) was too old and the second (*Vigraharāja*) the son of a concubine.

2570. Thinking that his opponents would not exert themselves fully for these two without him (*Bhoja*), he (*Alaṃkāracakra*) had the false report spread outside [the castle] that he (*Bhoja*) had fled.

Intrigues in the Castle.

2571-2572. The son of *Salhana* (*Bhoja*) who was daily enquiring about everything, had found out that *Alaṃkāracakra's* faithless wife who had fallen deeply in love with *Śaṣṭhacandra* from seeing his beauty, was wishing to destroy her husband, and was betraying his secret plans [to those] outside.

2573. Fearing betrayal he informed him (*Alaṃkāracakra*) whose mind was beset by the blindness of love, of her [doings] and asked to be allowed to go.

2574. He being of a forbearing disposition accustomed to indulgence and delighting in the maintenance of an intimate attachment, found no fault in her though she had sinned, just as a *Bodhisattva* feels no anger [even against the sinner].

2575. A lover forgets in his heart the hatred of a beloved woman, though it

2565. The castle depended on the river for its water supply. Access to the river could be made difficult by keeping boats or rafts moored below the castle rock; see Note L, viii. 2492.

2568. This line receives a proper sense by reading with L *vyūḍheṣu* for A *vyūheṣu*; for a similar clerical error, see note viii. 2485,

and for the meaning of *vyūḍha*, *Amara* iii. 4, 47.

*Bhoja* alludes to his former advice; see viii. 2537 sqq.

2569. For *Vigraharāja*, see viii. 1936.

2575. *Sarabha*, a mythical animal, represented as a dangerous foe of elephants and lions.





may be great and the cause of his death, just as the Ś'arabha [forgets] the elephant on its back.

2576-2577. *Bhoja* then started. But when he had almost got outside the camp of the sleeping enemy, the son of *Alamkāra* [*calra*] who accompanied him, induced him to return, whether from treacherous design or from fear, because he himself had lost courage, and brought him back to his father who was in the castle.

2578. The latter after reproaching his son, told him (*Bhoja*) that he should leave the next night, and hid him during the day, telling everybody that he had left.

2579. *Dhanya* and all the others having received information that one (*Bhoja*) had escaped and got off, and that two (*Loṭhana* and *Vigraharāja*) were to start the next day, then kept awake during the [following] night in uncertainty.

2580-2581. When he (*Bhoja*) was then preparing to start at night, he saw from the tower of the castle that all [the enemies] were awake round about and in their camp the fires blazing. These lit up the castle so much that even an ant could not have moved out by the main road without being noticed by the watchful enemies.

2582. The houses occupied [by the enemy] seemed in the flickering light of the flames to move and to warn the son of *Salhaṇa* (*Bhoja*) [as it were] by shaking their heads, against a reckless attempt.

2583. This made it impossible for him to leave. Then, when the day broke after that night, the *Ḍāmara* let him climb down the precipice fastened to a rope.

2584. Accompanied by a *Ḍāmara*-lord, *Kṣemarāja* by name, he got down to a rock, as large as a raised seat (*vitardikā*) midway on the precipice.

2585. Having got on this rock which just sufficed for them to sit on, they passed there five nights [and days] without sleeping from fear of falling.

2586. There they kept themselves alive with small barley-cakes which they had in their hands, and from there they cleared their bowels like birds from their nest.

2587. There the two kept without being noticed, [motionless] as if painted, and watched with wonder from above the profusion in the enemy's camp.

2583. The narrow north side of the Ś'irah-sila hill falls off in precipitous cliffs towards the river which flows about three hundred feet below the top of the hill. The following narrative shows clearly that *Bhoja*'s second attempt of escape was made by this side. An inspection of the cliffs showed me that a descent to the river, though perilous, might be effected there by a good cragsman.

2584. K. means by *vitardikā* in all probability the small wooden platform which is often found in the courtyard of Kāśmīr houses under the shade of trees. It is raised on four wooden posts and offers a comfortable place for a few persons to sit on during the hot summer days; compare *Harṣac.*, p. 198.

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*Bhoja's* attempts at flight.





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2588. They benefited by the warmth of the flaming glory of *Jayasimha*, which made them forget the great cold.

2589. Then on the sixth day when they had consumed all the food they had, the clouds began to send down snow which was like a caustic put in a wound.

2590. Then their hands and feet became benumbed by the cold and fell asleep, while it would have been proper for them to exert themselves [in accompaniment] with the music made by their [clattering] teeth.

2591. The two were thinking: "Surely to-day, overcome by hunger and cold, we shall fall in the enemy's camp, like two birds caught in a trap."

2592. "Whom shall we call to help? Who knows of us to drag us up from here, as a leader of the elephant-herd [would drag out] two young elephants sinking in the quagmire?"

2593. Then upon their prayers the Dāmara had the two who had been in such plight, drawn up by a rope and put them in an empty dwelling.

2594. There they relieved their cold at a straw-fire, and forgot their misery in the sleep they had found at last.

2595. Even greater misery befell *Loṭhana* and *Vigraha[rāja]*, who did not get a kind word from any one and were looked at with disgust.

2596. They ate cakes made of oats and Kodrava in husks and the like, and their bodies and clothes became discoloured by dirt.

2597. When *Alaṃkāracakra*'s food supplies were altogether drawing to an end, *Dhanya* won over equally *Hola* and *Yaśaskara*, two of his [men], by giving them food.

*Alaṃkāracakra* treats  
for a surrender.

2598. Thereupon the Dāmara, shaken by hunger and fearing to be betrayed, agreed through messengers to sell the king's enemies.

2599. His mind steeped in wickedness abandoned the fear of sin and dishonour, when his courage had been broken by the excess of unbearable sufferings.

2600. He intended to protect himself by keeping back some of the king's enemies and to cling to every straw and grass to clear his honour.

2601. He, accordingly, upon the advice of his servant *Udayana*, thus kept *Saṭhana*'s son *Bhoja* in hiding, but hastened to give up the [other] two.

2602. He thought this arrangement to be good for them all, as he believed that without him (*Bhoja*), the king would not inflict inordinate punishment upon the two, and would leave him himself unharmed.

2596. *Kodrava*, *Paspalum scrobiculatum* Lin. (*P.W.*), is an inferior grain, known in Kāśmīr by the name of *kuṭur*. It is only

eaten by the poorest, and was cultivated formerly in the Valley merely because the tax-collector would not care to seize it.





2603. *Dhanya* and the other [ministers] when they wished to make peace, did not know then of the straits in which he was owing to the want of food, nor of that plan of his.

2604. They were anxious to get away from there under some pretence, [thinking]: "What more [is to be done], since he has agreed to give up those two rival kinsmen?"

2605. *Dhanya* then made his brother's son *Kalyāna* the surety for the execution of the compact regarding the surrender of those who were to be given up, the withdrawal of the army, and the rest.

2606. If a work has to be composed; if an enemy who hides his wrath, has to be conciliated; a great snake to be caught or some act of crooked diplomacy to be done,—success will fall to him who filled with right zeal for his task will also at the completion display haste with firm vigour.

2607. The royal ministers had then lost their vigour owing to the hardships entailed by a long absence from their homes, and had become slack in their actions.

2608. That minister is, forsooth, difficult to find who is capable of comprehending a complicated affair at its close, just as [it is difficult to comprehend an affair] which survives only in stories.

2609. The moment that the troops knew of the concluded pact, they started for their homes, disregarding the kindness shown to them by the king.

2610. As soon as the *Lavanya* had received the supplies which they sold to him, he made delays about carrying out [the agreement], while *Dhanya's* and the others' minds became alarmed at the small number of the troops.

2611. By not giving up those two, he that day tormented his assailants who kept their eyes fixed on the main road [leading to the castle] in the hope of seeing the demanded [princes] arrive. Delay in surrender of pretenders.

2612. The night, loud with the cries of the *Cakravāka*, they passed in misery, seeing no other course before them but suicide.

2613-2617. Many such thoughts occupied them: "Now that the enterprise prepared with much trouble, has failed owing to the weakness of our minds, the other ministers will surely scoff at the various measures [taken by us], pretending to regret with pity the failure, and will incite against us the enmity of the king who will not think of using kind words to greet us. Those who do not examine the state of things with regard to the ups and downs of the expedition, will at once cast shame upon us." Thus some said in distress, [others again said]: "That

2605. The word *avakalya*, found only here, seems from the context to have the meaning of *madhyastha* or *sākṣin*, 'surety.'





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robber (*dasyu*) has perpetrated this deception in consultation with the king's enemies (Lothana, etc.). Now that he has achieved his object, he surely sits there and laughs at us." Thus passed away the night after causing infinite torment to their bodies.

2618. In the morning then *Alaṅkāra*, the chief-justice (*rājasthānīya*), eager for a bold course, went up to the castle and by diplomatic threats induced the Dāmara to agree.

2619. After having allowed one day's delay, he (*Alaṅkāracakra*) then told *Lothana* that day plainly and without courtesy that he would have to go.

2620. Thereupon some self-respecting persons suggested to him what he might do to wipe off his disgrace and to avoid the loss of his renown.

[2621-2626. Verses containing conventional praise of those who die fighting and thus reach the world of *Sūrya* and the company of the *Apsaras* without undergoing the pains of a death-struggle. *Lothana's* father and brothers have before him found their death by the sword. His present discomfiture is a penance for the faults committed by him while on the throne. *Bhikṣācara*, too, had expiated the sins of his reign by a noble death.]

2627. Though thus incited he did not take a resolute course, devoid of spirit (*tejas*) as he was. The 'monkeys' fuel' (*vānarendhana*) which has no substance, does not burn even in contact with fire.

2628. Feeling no self-respect he wished, when terrified by the danger, to cry with a pouting underlip like a little boy who has been roused from his slumber.

*Lothana* and *Vigraha-  
rāja* delivered to  
Dhanya (A.D. 1144).

2629. When the Dāmara had surrendered him, the king's officers who were about to conduct him, on seeing him in such a state, said from compassion to encourage him :

2630. "Do not despair. In the heart of the king, which is illuminated by the rising moon of pity, there does not easily rise the blinding darkness of enmity."

2631. "He is an ocean of the nectar of kindness, the divine mountain (*Meru*) of constancy and a sandalwood-tree for removing the hot pains of those who seek his shelter."

2632. "On seeing his person which is purifying and spotless like the celestial stream (*Gaṅgā*) in the autumn, your over-excited mind will find comfort."

2633. "He will pay to you equal respect as to the faultless elder members of the family, and will remove the sensation of humiliating shame."

2634. "Full of compassion he treats also others who have done him harm

2627. Regarding the *vānarendhana* referred to in the simile, see note vi. 364.





and have fallen in misfortune, as benefactors, because they give an occasion for testing his pity."

2635. Cheered by these words of theirs, he then came out of the house resembling, with his waving thick beard and his hanging down cloak, an old bull [coming] out of the stable.

2636. When *Dhanya* saw him arrive carried in a litter, without ornaments, with his faded and worn-out clothes and arms, he was bowed down with embarrassment.

2637. With his eyes which kept long motionless, and his rough and heavy beard, shoulders (?) and body he then appeared to him (*Dhanya*) like an owl driven out of its hole.

2638. The fire they had put to the camp when marching off, made the hill appear like the touch-stone in which the gold of the king's glory [had been tested].

2639. When the camp had been raised, excessive snow fell from the sky and removed all doubts of the people as to the king's supernatural power.

2640. Had the snow fallen earlier, the troops would have sunk in it and perished at once just as insects (? *gartātāh*) which have fallen into insect-powder (*piṣṭātaka*).

2641. Thus *Lothana*, not quite sixty years of age, fell again into captivity on the tenth day of the bright half of Phālguna in the year [of the *Laukika* era four thousand two hundred and] nineteen (A.D. 1144).

2642. In order to greet the troops returning after a long absence the king who was free from self-assertion, went up to a high mansion.

2643. After he had cheered the troops with gifts, honours, kind addresses and looks, as they deserved, he dismissed them and saw *Dhanya* and the other [leaders] arriving.

Arrival of captives in  
*Srinagara*.

2644-2651. Then he saw in the court-yard *Lothana* who was being announced by the doorkeepers, but was scarcely noticeable owing to the mass of people surrounding him. The soldiers of those [leaders] had put their hands under his arm-pits. His face was covered by his dress whose edge was drawn up to his nose. The white dishevelled hair of his beard reached to his ear-lobes which bore no ornaments, and made appear plainly the emaciated state of his cheeks. From time to time he glanced out of the corners of his eyes, in which the pupils were fixed and gloomy, at the citizens who were shouting various remarks. Struck by the evil glance of fate he [had suffered] from despondency, misery, fear, exhaustion

2637. The emendation *°kūrcāṁsavigrahaṁ* for A L *°kūrcāṁ savigrahaṁ* is doubtful.

2648. The text has here a lacuna of four syllables. The words missing cannot be re-

stored with certainty, but the context requires clearly: "and his lips were parched by dryness."





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Reception of captive  
princes.

and hunger. His body which knew not sleep, was shaking like that of a cow pained by cold. He felt as if the earth was moving, the mountains tumbling down and the sky falling, and his lips . . . . . by dryness. At every step he stopped and thought: "Let there be an intercession from heaven, or may a terrible darkness spread, or may the winds wither up this royal palace now nearly reached. How shall I stand before the king, I who have done him every injury?"

2652. Upon receiving the order by a movement of the king's brow he ascended to the assembly in which the eyes of the on-lookers seemed like lotuses moving to and fro.

2653. When the king ordered him by a glance to come up close, he then fell on his knees on the ground and touched the king's lotus-feet with his head.

2654. The sovereign put his lotus-hands to [Loṭhana's] forehead which was bent down, and raised up the head of that [prince] who was bowing down in confusion.

2655. The touch of the hands on which were jewels and powerful herbs, was cooling like the moon, and removed the hot pain from his mind and the misery from his body.

2656. Quickly he felt that very moment in his heart confidence in the king who was compassionate, owing to the greatness of his merits [from a former birth].

2657-2659. The king reflected: "'Feel no fear' would be a haughty saying. 'You will yet reach happiness,' these words would fail owing to their shallowness. By saying 'I am not angry with you now,' the former acts of enmity would be effaced. 'You are our relative,' this would be like scorn at the present occasion. 'You are in distress,' would be boasting of the might of one's own glory." Recognizing this, the king did not favour him with any word.

2660. When then *Vigraha*[rāja] bent down his head to touch his feet and prayed for safety, he touched the top of his head with his foot.

2661. He forced his uncle to accept the betel which he offered with his own hand, though he remonstrated: "How am I deserving of this honour?"

2662. To the lord of the Gate (Udaya) who was bowing down, he said with a smile: "You have had trouble," and *Dhanya* and *Śaṣṭha*[candra] who had stood before him, he touched with his left arm.

2663. When *Loṭhana* saw this [king] full of cleverness, kindness, discretion, politeness, and other royal virtues, he despised himself.

2664. Addressing to him encouraging words through the mouth of *Dhanya*, he then with politely folded hands dismissed his uncle, who was bent down by shame, to a splendid mansion.

2655. Miraculous herbs are alluded to, which are fastened as amulets into rings, comp. *Harṣac.*, p. 279.





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2665. This [king] who kept his eye [ever] fixed on a politic conduct, showed the same unchanged colour on his face when he achieved his aim, as when he made his attack.

2666. The ocean does not get heated by the boiling of the submarine fire, and does not get cold by the water of the Himālaya which enters into it. Men of deep mind show ever the same expression at the time of trouble as at the time of joy.

2667. The king, by constant kindness and unfeigned marks of attention, such as are proper between relatives, gradually removed the feeling of humiliation from those two [princes] who had survived the discomfiture of their prowess.

2668. He, prudent in counsel (or, like a juggler), feared inwardly the tooth of the snake 'rebellion,' on account of *Bhoja* [being yet at large], though he had just extricated his kingdom from between the lips of his kinsmen.

2669. [This was,] because his ministers who had stopped their exertions in haste from fear of the fatigues of a [prolonged] absence from their homes, had in spite of his ambition taken him off his guard, though there remained enemies.

2670. The son of *Salhana* (*Bhoja*), after his rescue from the precipice, was keeping in the empty dwelling and got no news whatever of his uncle (*Lothana*) and *Vigraha* [*rāja*].

*Bhoja's further stay in  
S'irahsila Kōṭṭa.*

2671. When he then saw from above *Alamkāra*, the chief-justice (*rājagṛhya*) coming to the *Dāmara*, there arose in him the suspicion of betrayal.

2672. Subsequently he saw the force which had been encamped, stretching its columns far away, beyond the reach of the eye, on the road which led towards the City.

2673. Then he noticed between the litters of *Dhanya* and *Śaṣṭha* the one occupied by his uncle, whom, however, he could not recognize from afar.

2674. And he thought to himself: "What can be the reason for the army marching off from here? And who is the third carried in a litter between *Dhanya* and *Śaṣṭha*?"

2675. Then a menial whom he questioned, told him with joy that the pact was concluded, and that *Lothana* and *Vigraha* were on their way to the City.

† 2676. His doubts ceased, and the fear of betrayal which was rising [in him], gave way for a short time to fond solicitude for his relatives.

2670. Compare viii. 2593.

2671. The emendation proposed in the text, of *rājagṛhyam* for A L *rājā gṛhe*, is necessitated by a reference to viii. 2618, and is confirmed by viii. 2925, where *Alamkāra* is mentioned with the same title. The difference between the two readings is small in S'arada characters.

2672. The path both up and down the

*Kiṣangaṅgā* can be seen to a considerable distance from the height of the S'irahsila hill.

2676. The text of the first half line is thoroughly corrupt in A L. The above translation is based on the conjectural emendation proposed in the note of Ed. For *bhajat* read *bhajat*; the big semicircular virāma sign of old S'arada MSS. is often misread for a super-scribed *e*.





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2677. When the army had departed and the birds with loud cries met in the solitude, it appeared to him as if the river were wailing over the two who had gone.

2678. Then he thought: "The *Lavanya* (Alanikārācakra) might upon [further] thought give me up, and subsequently *Dhanya* and the rest, on hearing that I am here, might again [come and] carry me off."

2679. Again and again on hearing the sound of the torrents, he feared that it was the noise of the king's troops returning to take him away.

2680. Then the world became darkened by clouds and deprived, as it were, of midday, the light [of the latter] being suppressed by midnight [darkness].

2681. From that time onwards until the month of Vaiśākha the clouds were [as it were] consecrating the earth for the performance of a sacrifice in which masses of snow [formed the oblations].

2682. Then the robber (*dasyu*, i.e. Alanikārācakra) came to *Bhoja* and reproached himself, saying: "I have wretchedly murdered those who put their confidence in me. I have been merciless and devoid of shame."

2683. *Salhana's* son suppressed his anger from regard for the situation and said to him quietly as if to soothe him: "You have no guilt in this matter."

2684. And he spoke: "You have done this to save your dependants, your children, relatives, and the rest who had got into distress. You deserve blame from nobody."

2685. "If you had wished to commit treachery you would not show pity for me. Hence [it follows that] this [act of yours] was due to compulsion by the necessity of the hour."

2686. "If the king follows the law of kings, he ought not to exterminate us like the descendants of King *Harṣa*, but to keep us under control."

2687. "By keeping me back as the last of them, you have indeed wisely guarded against your own dishonour, against the maltreatment of those two and sinful conduct on the part of the king."

2688. When he had thus spoken, the *Dāmara*, as if freed from an embarrassing load, said to him with praises: "Thus you are my witness for ever and everywhere."

2689. When he (*Bhoja*) then asked to be allowed to go at once, he told him that he would do that when the snow had ceased to fall, and left.

2678. The emendation of *mān* for *A L me* seems absolutely necessary to get any sense into the verse.

2681. Compare viii. 2639 sqq., which shows

that the snowfall began in the bright half of the month Phālguna.

2682. For *dasyu* as a designation of *Dāmaras*, comp. note viii. 7.





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2690. As *Bhoja* was told by someone that the robber (*Alaṅkāracakra*) might take his abstention from food as [an indication of his] anger and might change his conduct, he took his food.

2691. When he touched the food he thought: "At last it has come, obtained by their sale," and felt as if he were feeding on the flesh of his two relatives.

2692. The robber, however, did not let him go for two months, saying [each time]: "Forsooth, I shall send you on your way to-day or to-morrow, as soon as the snow stops falling."

2693. *Bhoja* made haste about his departure because he thought: "The king, knowing that I am here, will start an expedition as soon as the snow has melted, and he (*Alaṅkāracakra*) will sell me to him."

2694. Whichever pretext he (*Bhoja*) brought forward for his going, the robber contradicted it and found a fault in it in order to keep him back.

2695-2698. *Rājavadana* was the son of the *Balahara* called *Tejas*, and born from a noble mother. . . . Since his youth he wore a long cloak (*kambala*). Serving in *Sussala's* army during the war for the crown, which was the touch-stone for the high qualities of many a brave man, he had gained distinction in his detachment along with conspicuous influence. Subsequently he had been favoured by the king, owing to his father being a councillor, and had in time been put in charge of *Evenaka* and other districts. When *Nāga* of *Khūyāśrama* had turned the king's mind against him, he (*Rājavadana*) wishing to fight him (the king?) took him (*Bhoja*) under his care.

*Rājavadana* takes up  
*Bhoja's* cause.

2699-2700. All thought that owing to his having been a servant [of the king] he was not in bitter enmity, and that not being a *Liavanya*, he would not be able to oppose the king. Hence when he was then preparing his rebellion

2695-98. The text of verse 2695 is corrupt in several places. For *tejo*° A L read *ojo*°, but the correct form of the name is found in verse viii. 2862, where *Rājavadana's* father is again mentioned as *Tejas-Balahara*. *Balahara*, as explained in note viii. 2768, is evidently a family or tribal name. *Rājavadana* himself is often referred to by the designation of *Balahara*.

The first words of the second half of this verse give no sense, and no translation of them has been attempted.—The wearing of a *kambala* is often referred to by *Kaṭhapa* as a mark of poverty, comp. e.g. v. 461; vii. 40; viii. 2635.

*Khūyāśrama* is certainly the modern *Khuyāhōm* Pargana comprising the northern shore of the Volur lake and the valleys opening from the latter. The old name is found

again as *Khoyāśrama* in *Srīv.* iii. 353, in the *Lokapr.* and *Tirthas*.

*Evenaka* must be the old name of a small territorial division in close proximity of *Khūyāśrama*. P. Sahibram in the *Tirthas*. speaks of the Volur (*Mahāpadmanāga*) as situated in the *Khoyahāmākhyarāstra* (*Khuyāhōm*) and *Evenaviṣaya*. In a subsequent passage he places apparently the village *Āḍagrāma*, i.e. *Ār'gām* on the Volur, in the *Evenaviṣaya*. From this it might be concluded that the villages on the N.E. shore of the lake formed once a separate small district under the name *Evenaka*. It is highly probable that the *Lokaprakāśa* which in *Prak.* iv. mentions twice a *Viṣaya* of *Ekenā* in connection with *Khūyāśrama*, means the same district. The difference between the forms of the name is, however, curious, as ॐ and ॐ bear little resemblance in *S'āradā* characters.





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(A.D. 1128-49).

*Alaṁkāracakra* did not give up to him the prince (Bhoja), notwithstanding his pressing requests.

+ 2701.

the treacherous [Dāmara], however, could not let him off.

2702. At that time there arrived at the *Draṅgā Alaṁkāra*, in charge of [that] business (?), having been sent by the king with money to effect a pact about Bhoja.

2703. But when the Dāmara was preparing to go to him (Alaṁkāra), Bhoja said to him: "If you go leaving me behind, I shall commit suicide."

Bhoja's flight to the  
Dardas.

2704. He (Alaṁkāracakra) merely remarked: "To-morrow morning I shall see you," whereupon he (Bhoja) left the castle during the fourth watch of the night without having said anything.

2705. While he (Bhoja) was searching his way impatiently towards the end of the night notwithstanding the heavy rain, [Alaṁkāracakra] heard of his escape.

2706. At day[-break] then he pursued him with a few followers on his flight as far as the shrine of the goddess *S'ārādū*, but did not succeed in stopping him.

2707-2709. He (Bhoja) had been kept from the plan of going to (or, by the route of) *Durāṇḍa*, because full of kind regard he felt himself unable to show himself before the women of his relatives without the two kinsmen who had started [with him] for the same object, guilty as he appeared, and because he thought of the disgrace to himself [if it were said]: "The old one (Loṭhana) has undertaken enterprises five or six times, while he, though young, is incapable." He, therefore, decided to fight with the help of the *Dāradas* and took the route by the bank of the *Madhumatī*.

2701. I am unable to construe the first half of this line (*nītaḥ pratyakṣatām dūrasthite pyudayane sa tam*) or to connect it with the rest. There is probably a lacuna in the text here. For *Udayana*, see viii. 2601.

2702. Or does *viṣayādhikṛta* refer to another Alaṁkāra, not the Rajasthāniya? In this case the term might mean 'district-officer.'

For *draṅgā*, see note viii. 2507.

2704-9. The circumstances of Bhoja's flight which K. alludes to but does not describe with the clearness one would desire, seem briefly as follows: Bhoja, afraid of being sold by the Dāmara to the king's envoy Alaṁkāra (viii. 2702), resolves to escape from *S'irahsilakotta*. He can retire down the *Kiṣangāṅgā* Valley and rejoin *S'ūra*, the chief of *Bahusthala*, from whose territory *Lothana* and he himself had started (viii. 2482). Or he can

flee across the mountains to the east into the *Dard* territory on the upper *Kiṣangāṅgā*, where as the references in viii. 2481, 2483, 2519, show, he can expect a friendly reception.

Bhoja shirks the humiliation of appearing before the families of *Lothana* and *Vigraharāja* after, as it were, abandoning these his associates in the expedition. He, therefore, does not choose the route of *Durāṇḍa* (viii. 2709).

This local name is found only in our passage, and the wording of the latter does not make it clear whether *Durāṇḍa* is the place to which Bhoja might retire, perhaps the chief place of *S'ūra's* territory, or the route leading to the latter. Supposing the second interpretation to be right, we might think of connecting the name with *Drāva*, the modern designation of the *Kiṣangāṅgā* Valley from below *Sardi* as far as *Karnāv*.





2710-2714. In some places the sharp edges of the frozen stones hurt like the points on the fangs of death. In some the clouds hid the day-light and produced darkness as [if they were] the snares of the death-god. Somewhere the falling avalanches resembled by their masses a herd of elephants. In some places his body was hit by the hissing spray of the torrents as if by arrows. In some place his skin would burst open under the piercing wind, in another again the dazzling reflection of the glittering snow would destroy his vision. At a wide-open place (*prasṛta*) he would expect a deep fall and a clear way at a narrow one (*aprasṛta*). Oftentimes he would think he was ascending even when gliding down.—After thus spending on his way six or seven days, made trying by the snowy season, he reached a village on the frontier of the *Darad* territory.

2715. The commander of the fort of *Dugdhaghāta* removed what was humiliating in his destitute condition, by secretly furnishing him with his own outfit and respectfully gave him an honourable reception.

2716. When *Viddasīha*, who was at a distance, received news of his arrival by a messenger sent by that [commander], he despatched a parasol, musical instruments and other insignia of royalty.

2717. And after having congratulated him [on his arrival] in the land through the commander of the fort, he placed his own treasury at the prince's disposal (?).

2718. When *Bhoja* then had gone to the royal palace and was living like a

There is, however, some difficulty in tracing the phonetic relation between the two forms.

The route actually taken by *Bhoja* can on the other hand clearly be followed on the map. The valley of the *Kiṣangāṅgā* above *S'ardi* (*S'aradā*) narrows to an impassable gorge (see note viii. 2509 sqq.). *Bhoja* is hence obliged to ascend by the valley of the *Madhumatī* to the high mountain ridge which forms the watershed between the *Kiṣangāṅgā* and the *Kāśmīr* Valleys. Moving along the height of this range towards S.E. he reaches the frontier of the *Darad* territory, i.e. the *Gurēz* district, near the *Dugdhaghāta* fort or the present *Dād'khut* Pass (see viii. 2715 and note vii. 1171).

As the average elevation of the passes over this range is about 12,000 feet, we can easily believe that *K.*'s description, vv. 2710-14, does not exaggerate the difficulties which *Bhoja* must have found on his march along the range. His escape falls, as the references made in viii. 2641, 2681, 2692 show, in the month of *Vaiśākha*, *Lokakāla* 4220, i.e. March 23rd—April 22nd, A.D. 1144. The exceptionally late and heavy snowfall of that year (viii. 2681) must have made the route followed

by *Bhoja* still more difficult than it would be ordinarily at that early season.

2710-14. This passage is curious as containing perhaps the only description found in Sanskrit poetry of the difficulties offered by a climb over snow-covered mountains. The details given by *K.* look as if taken from the recollection of a personal experience. [Classical poetry equally deficient in mountaineering descriptions furnishes a curious parallel in Claudian's account of Stilicho's march over the Alps, *De bello Getico*, 340 sqq.]

The rendering viii. 2713 is not quite certain. I assume that *K.* by *daravarohān prasṛte* . . . *vidan* wishes to refer to crevices and hidden hollows which make the crossing of open and apparently level snow-fields dangerous and troublesome. For *īrdhvāvaroha*, comp. the meaning given to *avaroha* by the *Medinikōśa*, *P. W.*, s.v.

2715. Regarding the frontier-fort of *Dugdhaghāta*, whose name is here wrongly spelt in *Ā* as *Dugdhaghātta*, see note vii. 1171.

2717. The translation of this verse is not certain. The context and a reference to viii. 2768 indicate the above interpretation, but the word *avārayat* is scarcely correct.





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king, the son of *Rājavadana* came to pay his respects and induced him to take up his [father's] cause.

2719. He being sent by his father who had [now] fallen off entirely from the king, appeared to him (*Bhoja*) as if he were placing the ends of a strong net of policy over his enemy.

2720. He sent him back with a message in which were jointly indicated the importance [he attached] to the matter and his want of confidence, thus neither accepting nor refusing.

2721. *Rājavadana* then told him, through messengers: "You will know me in due time, whether I am still a councillor of the king or have completely broken with him."

*Rājavadana's rebellion.*

2722. In order to show him (*Bhoja*) his firm resolution, he thereupon began to wage war upon *Nāga* and the rest, under a pretext of a family feud, though the king had declared against their guilt.

2723. Possessed of firm bravery, he gradually acquired strength, though he had no resources. Then he got equal to them in the fighting and in time acquired superiority.

2724. This extraordinary man obtained such a position that the resident relatives of *Nāga* did not feel ashamed of taking service with him.

2725. Liberality, patience, unpretentiousness, absence of greed, and other high qualities distinguished him to such an extent that, though just rising, he secured attachment as if he had always exercised great power.

2726. That *Prthvīhara* and the rest who had great resources, showed firm resolution, is no wonder; but praise is due to the great enterprise of him (*Rājavadana*) who stood without support.

2727. He then gathered a great host of thieves, people from the forest and herdsmen (*ghoṣika*), and putting himself in occupation of villages, waited for *Bhoja* and his people.

2728. The other *Dāmaras* too abandoned a prudent conduct, whether owing to the factions among the ministers who were in mutual rivalry, or from a love of plunder.

2729. Their desire for rebellion, which had been nipped in the bud on *Loṭhana's* capture, then broke out into a hundred branches.

2730. *Trillaka* and *Jayarāja*, though favoured by the king, succumbed to the hot [excitement] and did not keep away from the conspiracy (? *cakramīlana*).

2722. The interpretation of *vidosaṭva* is doubtful.

2727. By *ghoṣika* probably the Gujars of the Kāśmīr alps are meant.

2730. The construction of this verse is not clear to me, and the above translation merely indicates the probable purport; *cakramīlana*, a *ἄναξ* λεγ., may be connected with





2731-2732. *Trillaka*, who was the gathering place for all robbers (*dasyu*, i.e. *Dāmaras*), just as the pit is for the owls, consumption for diseases, hell for the demons, and the ocean for the sea-monsters,—he, great in deceit, got the prefect or the *Devasarasa* [district] over to his side and raised a rebellion.

2733. Thereupon the Brahmins [of that tract], anxious to preserve their lands and wishing his suppression, held a solemn fast (*prāya*) at *Vijayeśvara*, directed against the king.

2734. They did not accept the representation of the king, who did not think this the right time for uprooting the *Dāmaras* (*dasyu*), whereupon he, from kind consideration, fell in with [the desire of] their assembly.

2735. When the king was about to start [on the expedition], *Jayarāja*, who was the chief among the rebels, died from a dangerous boil.

2736. The fortunate king then started for *Madavarājya*, which had thus been delivered of one enemy, to please the Brahmins.

2737. The king dismissed from his presence the minister *Alamkāra* upon the petition of the Brahmins who had been excited against the latter by [other] ministers, and who obstinately persisted in their perfidious course.

2738. He had always exerted himself in bringing the *Dāmaras* (*dasyu*) to terms when they were in evil plight, and hence he appeared to his jealous [colleagues] like a promoter of the former's ill deeds.

2739. The king induced the Brahmins to give up their fast by the promise that he would uproot *Trillaka* after he had disposed of the pretenders to the crown.

2740. The frightened *Trillaka* thereupon harassed the king by various acts of hostility, as a hidden disease which, without revealing itself, [causes pain] by producing other affections.

2741. Upon his (*Trillaka's*) advice *Rājaka* attacked his brother's son *Yaśorāja*, the younger brother of *Jayarāja*, whom the king had put in the latter's place.

2742. *Saṅjapāla* went to *Devasarasa* to protect *Yaśorāja*, who was beset by arrogant foes, but his victory became doubtful owing to the small number of his troops.

2743. Upon this news *Rilhana* then proceeded to a mighty fight and attracted first the glances of the goddess of victory.

2744. When he like the churning mountain (*Mandara*) had stirred up the ocean of the enemies, *Saṅjapāla* was enabled, cloud-like, to draw up the water particles of the [small] enemies.

*cakrikā*, *cūkrika*, see note v. 268. Perhaps the text is defective.

*Jayarāja* is the *Dāmara* of *Devasarasa* mentioned viii. 1512; see viii. 2741 sq.

2741. *Rājaka* was the brother of *Bhojaka*, the father of *Jayarāja* and *Yaśorāja*; comp. viii. 1512.

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(A.D. 1128-49).

Rising of *Dāmaras*.

Troubles in  
*Devasarasa*.





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*Trillaka's intrigues.*

2745. Even when *Rājaka* had been defeated, *Yaśorāja* was yet unable to remain in his territory without his protector, just as a little boy [is unable to remain] in a solitary place.

2746. Apprehending that the contest with the pretender would come to an end, *Trillaka*, by using various deceptions, caused the king to lose time.

2747. He then made come forth at the opportune time and from various directions enemies whom he had secretly prepared, just as the porcupine [throws out] from its sides its needle-like bristles.

2748-2749. At that time *Catuška*, *Prthvihara's* son, and the younger brother of *Koṣṭhaka*, whom the king had imprisoned together with his brother, escaped from his prison. He (*Trillaka*) being his son-in-law, gave him shelter at his own seat, and then made him invade *S'amālā* in the company of numberless *Dāmaras*.

2750. On hearing his call the hiding *Dāmaras* (*dasyu*) came to the surface, just as fishes in the lake upon the cry of the osprey.

2751. At that time *Saṣṭhacandra*, the son of *Gagga* (*Gargacandra*), was checking the proud *Rājavadana*, as a rock on the coast [holds back] the ocean when it has risen for annihilation.

2752. These two, whose forces grew and [again] diminished, resembled the slopes of a snowy peak which in the summer display detritus as well as snow.

2753-2755. *Jayacandra* and *S'ricandra*, the younger brothers of *Saṣṭha[candra]*, had been put much aside [by the king], though they drew their allowances from the royal palace. They did not think that they could effect their return [into the king's favour] and were apprehending evil from their elder brother, who was liked and esteemed by the king, owing to his excellent services. They fled from the army and joined *Rājavadana*, and thus also two brothers-in-law of the king became his opponents.

2756. He then, lusting for the treasures [deposited] by former kings, had the

2748. *Koṣṭhaka* (*Koṣṭheśvara*) has been shown above in notes viii. 1261, 1524, to have been a son of *Prthvihara*. The correction of the name *Koṣṭhaka* into *Loṣṭhaka*, as proposed in Ed., was therefore erroneous. Compare regarding *Catuška's* imprisonment, viii. 2318.

*S'amālā* was the home of *Prthvihara's* family; see viii. 591.

2750. The gloss of A. renders *kurara*, 'osprey,' by *nadhūr*, i.e. the Kś. *nadhār*; comp. for the bird, LAWRENCE, p. 135.

2753-55. *Jayasimha* was married to *Guṇalekhā*, the sister of *Saṣṭhacandra* and his brothers; see viii. 460. Perhaps we ought to read *rājamandirānāptavetanau* for A L

*°rāvāpta*°, "and did not get their allowances from the palace."

2756. Regarding the temple of *Bhūteśvara*, at the present *Buth'sēr*, see note i. 107.

From *Khuy'hōm* (*Khūyāsrama*) where we must assume *Rājavadana's* headquarters to have been, *Buth'sēr* can be reached directly over the mountains either by skirting Mount *Haramukh* on the S. *viā* *Erin Nāla*, *Malōd*, *Brahmasar* (see map), or by getting round *Haramukh* on the N. (*Band'pōr Nāla*) and descending to *Buth'sēr* by the pilgrims' route from the *Gāṅgā Lake*. In either case the plunderers would be sure to take the *Purohitas* of the shrine by surprise.





[shrine of] *Bhūteśvara* plundered by numberless *Khāśakas*, who took their way over the mountains.

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2757. The whole land fell into a pitiable condition, as if it had been without a king, as there was no protection from the attacks of robbers, and the weak were slain by the strong.

2758. After giving orders to *Udaya*, the commander-in-chief, and to *Bilhana* to attack *Catūṣka*, the king, in dejection, proceeded to the City.

2759. The son of *Prithvīhara* (*Catūṣka*) was held in check by the troops of the two, but could not be destroyed, just as an incurable powerful disease [can be checked but not subdued] by medicines.

2760. For a short time also *Rilhana's* renown suffered owing to his tolerating time-serving conduct or evil intentions among his followers.

2761. *Vidḍasiha*, when he had got news of *Bhoja*, despatched messengers to the northern regions to call up many chiefs.

*Bhoja* supported by  
*Dards* and *Mlecchas*.

2762-2764. The chiefs of the *Mlecchas* issued forth from the valleys adjoining Mount *Himālaya*,—from those which had witnessed the hidden indiscretions of the wife of *Kubera*, and those where the cave-dwellings resound with the songs of the City of the *Kiṁnaras*; from those too which knew of coolness on one side of the hot sand-ocean (*vālukāmbhodhi*), and those which delight with their mountain-breezes the *Uttarakurus*. Filling [all] regions with their horses they joined the camp of the *Dard*-lord.

2765. While the ruler of the *Dards* was thus gathering the chiefs, their feudatories came from all directions before *Bhoja*.

2766. He was delighted in looking at them as they climbed down from the mass of the mountains talking an unknown tongue and growing familiar by kind treatment just like monkeys.

2767. Also *Jayacandra* and other *Kāśmīrians* [and] *Kīras*, sent by *Rājavadana*, came to the side of the prince.

2758. For *Udaya's* title see note viii. 2420.

2761. Compare viii. 2716 sqq.

2762-64. It is to be regretted that K. has restricted himself to giving us details of the mythical geography of the Himalaya regions. Otherwise we could have hoped here to get the old names of *Astōr*, *Gilgit*, *Skardo*, and other regions on the upper Indus from which *Vidḍasiha's* auxiliaries were in all probability drawn. If stress can be laid on the term *Mleccha*, we should have to conclude that the conversion of the *Dard* tribes on the Indus from Buddhism to Islam had already made great progress in the twelfth century;

comp. on the religion of the *Dards*, *Dunaw*, *Jummoo*, pp. 429 sqq.

Regarding the 'sand-ocean' and the equally mythical land of the *Uttarakurus*, see note iv. 171.

2767. *Kīra* appears in the ethnographic list of *Varāhamihira*, *Bṛhatsamhitā*, xiv. 29, as the name of a race located in the N.E. along with the *Kāśmīrians*, *Abhisaras* and *Dards*. The lexicographers quoted by *P. W.*, s.v., represent *Kīra* as another designation of the inhabitants of *Kāśmīr*. But our own passage clearly precludes this identification.

That the name *Kīra* was actually borne by some people or tribe in the vicinity of *Kāśmīr*,





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2768. The son of *Salhana*, having large treasures at his disposal, helped with gold those who were with him as well as those like *Balahara* who were at a distance.

2769. Then when *Rājavadana* had set the rebellion thoroughly on foot by the intrigues [which he had started] on his own impulse, he came to meet *Bhoja* without apprehension.

2770. They assured each other by a statement of their aims which had not yet been made, and their distrust rapidly disappeared.

2771. While he (*Bhoja*) did not think that they were prepared to meet the enemy, he (*Rājavadana*) in over-confidence wished to take only those few horse [present] for assistance without [awaiting] the *Darad* [chief].

2772-2774. *Bhoja* said: "If our enemies stand the first onslaught of this our force, then the balance [of both forces] will result, or a defeat which will again break up our alliance. Therefore I wish to fight only one battle when all will join in the attack, and think that within one day we shall then gain victory or defeat." This he (*Rājavadana*) derided, and smilingly led on that *Darad* force without waiting for the coming hosts.

Invasion of *Bhoja*.

2775. When the prince had followed those who moved ahead, to the end of the pass, he then heard that the *Darad* ruler had arrived.

2776. While he turned back towards the fort [of *Dugdhaghāta*] to meet him, *Balahara* led on that force to *Mātrgrāma*.

2777. The son of *Garga* (*Śaṣṭhacandra*) whose mind was firm by nature, did not lose courage though the [enemy's] horses made all directions appear as if [filled] with roaming antelopes.

2778. All the *Dāmaras* of *Nilāśva* and his soldiers made common cause with the enemy, and went to attack his forces.

2779. Though he was in so dangerous a position, yet when his own people

is shown by the Cambā copperplate-grant of *Āsaṭa*, published by Prof. Kielhorn, *Ind. Ant.*, xvii. 7 sqq. This mentions a victory of *Sahilladeva* over the *Kiras*, who are named there between the *Durgaras*, i.e. *Dogrās* and the *Trigartas*. It is curious that no other reference to the *Kiras* is found in Kāśmīrian texts.

2768. *Balahara* is used by K. as another designation of *Rājavadana*, the son of *Tejas-Balahara*; see note viii. 2695. A careful perusal of the passages, viii. 2769, 2776, 2857-67, 2971, and others shows that *Rājavadana* and *Balahara* are appellations of the identical person. *Balahara* is in all probability a family or tribal name.

2775-76. The fort (*koṭṭa*) here mentioned can be no other but the fort of *Dugdhaghāta*

of which we have shown in note viii. 1171, that it closed the old route to the *Kiṣāṅgā* Valley by the *Dud'khut* Pass.

*Mātrgrāma* is identical with the modern village of *Mātrgōm*, situated in the *Band'pōr* valley close to the point from which the modern *Gilgit* route ascends to the *Trāg'bal* Pass, circ. 74° 43' long. 34° 28' lat. The village is marked on the larger survey map and adjoins *Krāl'pōr* ('*Kralpoora*' of map).

*Mātrgōm* lies just where the narrow defile of the *Band'pōr* stream (the *Madhumati*, vii. 1179) ends. It is the first place where a force coming from the *Dud'khut* Pass could conveniently encamp.

2778. Regarding the *Nilāśva* district, see note vii. 1631.





asked him to depart, replied: "I am unable to see my lord with a downcast face."

2780. Not one has been born in *Sūryavarmacandra's* lineage who has not rendered good service to those born of *Malla's* race.

2781. *Vidḍasīha* who was accompanied by the other chiefs, after receiving *Bhoja* with honour, let him go forth to conquer together with all their nobles.

2782. Subsequently he kept moving one march behind him, collecting the troops among which were numerous bands of *Mlecchas*.

2783. As the force which followed him, made the world tremble, *Salhāna's* son thought in his valour that he had the whole earth in his hands.

2784. Then the force strengthened by horsemen and the *Mleccha* chiefs, took up its position at a place called *Samudradhārā*, which they put in terror (?).

2785. *Rājavadana* at the head of such an invincible noble force thought that *Śaṣṭhacandra* was doomed [to fall] between the teeth of death.

2786. Thereupon the land was deluged by a flood poured forth by the clouds of the rainy season, and land and water became level.

2787. When the earth became like a drinking cup filled with water instead of spirit, the trees on it, immersed so that only their tops were visible, seemed like blue lotuses appearing [on the surface].

2788. The king aware of *Śaṣṭha's* desperate position despatched then *Udaya*, the lord of the Gate, and *Dhanya* with the remaining forces.

2789. When they were stopped on the road by the river, they followed a track, just as the son of *S'ini* (*Sātyaki*) and the son of the wind (*Bhīmasena*) [had done] on the expedition of *Dhananājaya* (*Arjuna*).

2790. The lightning whose flash and thunder were without interval, appeared as if sewn in between the sky on which the clouds were hanging low down, and the ground which was covered with water far away.

2791. The king there became entirely separated from his army and retained [only] a splendid retinue which was merely for show.

2792-2793. *Trillaka* had previously not been trusting *Rājavadana* as to his honesty or courage. Through messengers he warned the *Dāradas* not to put the

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Attack on *Śaṣṭha-*  
*candra*.

2780. The *Dāmarā Sūryavarmacandra*, referred to vii. 357, 1264, was, as the last passage in connection with viii. 32 sq. shows, the father of *Janakacandra* and *Gargacandra*.

2784. The locality *Samudradhārā* I am unable to trace.

The emendation *tarjite* for *A tarjite* is very doubtful.

2789. Compare note viii. 469, where the same simile is found.

2791. For the interpretation of *tatrāvi-bhaktakāṭaka*, comp. viii. 2795.

2792-93. *Trillaka* does not wish that the pretender should be entirely under *Rājavadana's* influence, but hopes to secure him for his own purposes. He therefore plays off *Catuṣka* against the other rebel-leader; see viii. 2747 sqq.

*Bhoja* is referred to by *Trillaka* as the 'second prince' with regard to *Loṭhana* who had been the first pretender.





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second prince (Bhoja) into his power, and supported the son of *Prthvīhara* (*Catuska*). Through the power of one of the two (*Rajavadana* or *Catuska*) he wished to get him (Bhoja) into his [own] hands.

2794-2796. He (*Trillaka*) saw that great power of *Balahara* which was, as it were, capable of painting a picture without a wall (i.e. in the air) and [on the other hand] believed that the king, who pressed by the enemies from various sides had his whole army divided in all directions, was in irremediable distress. Knowing no bounds in his wickedness, he thereupon, acting like a big porcupine, threw out also a second dangerous enemy (*lit.* thorn) which he had long kept by himself.

*Lothaka's fight at  
S'ūrapura.*

2797-2799. Suddenly there appeared at *S'ūrapura*, *Lothaka*, the son of *Prthvīhara*, whom he (*Trillaka*) had fully equipped, together with many *Dāmaras*, [and put himself] between the two divisions of his party just as a mass of dust [rises] between the darkness and the great storm [born] from the blinding web of clouds. He was known for his strenuous intrigues, and was ever wakeful to foster extensive mischief wherever the king who had destroyed his (*Lothaka's*) family, was in a grievous plight.

2800. He had long been weaving his intrigues and now his hostility came to light, as when the dam breaks of a tank filled by the rains.

2801. His force seemed to have come forth collected at the rainy season, just as the world had come forth together from the belly of *Viṣṇu* while he was sleeping [on the ocean].

2802-2803. The followers of *Piṇcadeva*, the commander of the watch-station [*draṅga*, of *S'ūrapura*], would not have sufficed for counting that force; they had no proper provisions, and among them there were but a few soldiers. Yet with such [a small force] he sent in battle his (*Lothaka's*) soldiers to the regions of death and into the river.

2804. By the reflection of the rows of pyres which were burning on the river-bank, those, too, who had found their death in the water of the river, seemed to receive the last honours.

2805. Thus he (*Lothaka*) fought for one day forgetful of death. When his force was beaten, his friends induced him with difficulty to retire on the following day.

2794-96. Compare for the simile of the porcupine, viii. 2747.—The second enemy is *Lothaka*, mentioned in the next lines; the first was *Catuska*; see viii. 2748 sq.

2797-99. *Lothaka*, I believe, is the same son of *Prthvīhara* who, viii. 2496, was referred to by the name of *Lothana*; see note loc. cit.

Jayasimha had caused the death of *Koṣṭheśvara*, *Lothaka's* brother, and imprisoned *Catuska*; see viii. 2311 sqq.

2800. For *kantā*, see note viii. 2197.

2801. Brahman, the creator of the world, is born from the lotus which rises from *Viṣṇu's* navel.

2802. The brave *Piṇcadeva* had been the commander of the *S'ūrapuradraṅga* already sixteen years earlier; see viii. 1577 sqq.

The river is evidently the *Rembyār* flowing past *S'ūrapura*; see Note D, iii. 227.





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2806. While he was then in that deserted town [of S'urapura] rallying his troops from all sides, he believed that he could take the City with ease in two or three days.

2807. He intended an attack on *Padmapura*, but *Trillaka* held him back from this from fear of *Yaśorāja* and the commander-in-chief who stood at his back.

2808. Though all *Lavanyas* were obeying him (*Loṭhaka*), yet his followers could not carry out this [attack], since that single *Dāmara* from *Holaḍā* refused his consent.

2809. Even during *Sussala's* contest for the crown there was not seen such distress, as there arose on all sides during that of his own.

2810. The king then neglecting *Catuska* who appeared to him only like a disease of the foot, sent *Rilhāṇa* to repulse him (*Loṭhaka*) who was equal to a swelling on the neck.

2811. When this [minister] had set out to destroy him, he was pursued on the march by the inhabitants of *S'amālā* as *Pārtha* [had been] by the confederates when he went to slay the king of *Prāgiyotisa*.

2812. Turning back and worsting them he hurried on to get at his enemy, just as the elephant [kills] the bees on his back while rushing to the lotus-tank.

2813. Tired out by the fighting he passed the night at *Rāmaśa* (recte *Rāmuśa*), where the roar of the rivulets appeared like a preparation for the [battle] shouts of the hostile army.

2814. When he was moving in the morning towards *Kalyāṇapura*, he was stopped and attacked by him (*Loṭhaka*) who had marched to meet him and was again covering the horizon with his forces.

2815. As soon as the opponent's foot-soldiers had arrived in front of him, he (*Loṭhaka*) attacked and routed them at the mere sight, just as a large snake swallows the goats before him.

2816. Upon his onslaught the foot-soldiers left *Rilhāṇa* as the leaves [fall] from a tree in the autumn on the onset of a storm.

Battle of *Loṭhaka* and  
*Rilhāṇa*.

2808. The connection of this line with the preceding account is not quite clear in the original, and the translation doubtful. The *Dāmara* from *Holaḍā* is probably *Trillaka*. The position of the latter's residence is nowhere clearly indicated, but viii. 3297 shows that it could not have been far from *Mārtāṇḍa*. Perhaps it was in the upper *Lidṛ* Valley which adjoins *Holaḍā* or *Vular*. The circumstances noted in connection with viii. 3131 support this suggestion.

2810. For the identical simile comparing

enemies to diseases of different grades of danger, see viii. 776.

2811. *Rilhāṇa* had been fighting *Catuska* who had invaded *S'amālā*, see viii. 2748 sq., 2758.

The story of *Arjuna's* fight with the 'confederates' (*saṁśaptaka*) is found in *Mahābh.* vii., xxvii. 1 sqq.

2813. The mention of *Kalyāṇapura* (*Kalampōr*, iv. 483) in the next verse shows that by *Rāmaśa* is meant *Rāmuśa*, the present *Rāmūch*, which lies on the direct route from *S'amālā* to *S'urapura*; see note ii. 55.





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*Rilhana's bravery.*

2817. These wretches were not ashamed of fleeing under his very eyes. Whose sense of duty is so lasting as to surpass the eager love of life?

2818. When then his friends retiring asked him [to come with them], *Rilhana* spoke these words, which might bring a smile even on the Creator's face from a recollection of his fidelity towards his lord.

†2819. . . . . "Shame on the life of him who, though a servant, fails in his tasks."

2820-2821. "In the service of the king's feet the [dark] beard has come on my face as well as the whiteness of old age, just as the dark-blue lotuses [come] on a lake and then the white ones. If these feet should wither, would then not all the graces of Fortune (*Lakṣmī*), resplendent as they are with the bees of her [playful] frowns, become a mockery?"

2822. "It is a course for cowards, not for brave men, to turn away from luck from dread of some slight exertion."

2823. "Only when the clothes are taken off there is the fear of cold. Subsequently when the bath is taken in the sacred water (*tīrtha*) one feels delightful comfort resembling the unsurpassed joy in Brahman. Those who give up their life in battle feel dejection only in the beginning, but subsequently enjoy the highest satisfaction of obtaining that happiness which is called absolute bliss (*kaivalya*)."

2824. After saying this he threw himself alone upon the enemy's array, receiving arrows whose hissing resembled the sound of the breath passing from a lion's nostrils.

2825. His sword broke like a high wave upon the scene of battle, and resplendent with the glitter of its golden hilt, resembled a player who has decorated himself with yellow orpiment.

2826. The enemies' lives forsooth clung to his sword which struck down their swords, as if it were a net, just as straws rise and cling to the straw-gem [*trṇamāni*, which has the power of attracting them].

2827. Those who followed him into the fight, looked upon the enemies like animals; their lives, too, disappeared like the grass [eaten by animals].

2828. From the mouth of death which he had entered, he escaped by some opening, just as the water [swallowed] by a great fish [escapes] through his gills while his mouth is closed.

2818. The text of the second half of the verse is corrupt; the translation is based on a conjectural reading recorded in Ed.

2819. The first half verse shows a lacuna which makes it impossible to restore the context.

2820-21. K. makes *Rilhana* refer to the fact that he has from early youth served the king and grown old in this service.

2826. By *trṇamāni* probably amber is meant.





2829. When after making repeated attacks he went aside to rest from his exertions, he looked with haughtiness upon the enemy though he had lost most of his troops.

2830. Then there fell upon his back with mighty forces *Catuṣka*, whom he had previously taken for one of his own side arriving for his assistance.

2831. When he saw this hostile army facing him from both sides, he did not feel excited, but exulted like a peacock at the sight of a [double-faced] snake.

2832. Showing them in turn his face and his back, he wore out in fighting these two arrays, just as the churning mountain [wore out] the sides of the ocean.

2833. Riding fast on his horse he moved about again and again between those two [arrays] which kept motionless as if nailed down, just as a weaver moves between . . . . .

2834. *Bhāsa* received for him the dashing wave of one army, as on the coast of an island the mouth of a cave [receives] on one side the mass of the water.

2835. He, displaying violent force, playfully made the enemies' weapons shake like [a woman's] earrings, and prevented their hosts from acting as men.

2836. Methinks, he poured afresh the water of the coronation ceremony over the king, when he filled with sweat the cups of the enemies' faces which were white with fear.

2837. During the night he and the son of *Prthvīhara* (*Loṭhaka*) were watching each other for a weak point, just as a sorcerer and a *Vetāla*.

2838. He (*Rilhana*) on the following day forced the enemy to retire into the forest region, and allowed the king's troops which had come to his assistance, to be mere on-lookers.

Defeat of *Loṭhaka*.

2839. Then on the third day *Rilhana* was joined by the *Saṅjapāla* who knew the baseness of *Trillaka* and the rest.

2840. Worn out by the [heat of the] king's glory, he (*Loṭhaka*) was then entirely withered by those two in the forest, just as a tree, worn out by wood-worms, [is withered] by the [heat of the months of] *Āśāḍha* and *Jyāiṣṭha*.

2833. The text has here a lacuna of three Akṣaras.

2835. There is a *double-entendre* in this verse which will be understood by taking into account the meaning of *puruṣāyati*, as explained, e.g. *Vātsyayana's Kāmasūtra*, ii. 8.

2838. Immediately to the W. of *Kalampūr* (*Kalyānapura*) rise the slopes of the *Pir Pantāl* range which are covered in a broad belt with dense pine forests. The latter are referred to also by *S'rivara* in the account of a battle fought close to *Kalyānapura*; see *S'riv.* iv. 466 sqq., and Note A i. 35.





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2841. *Udaya*, too, repressed *Catuṣka* in successive encounters, without [however] entirely crushing him, just as rain the flames of the funeral pyre [without extinguishing them].

2842. The proud *Dārada* army then descended from the mountain gorges to battle with their horses, which carried golden trappings.

2843. The people feared that the territory invaded by the *Turuṣkas* had fallen [altogether] into their power, and thought that the whole country was over-run by the *Mlecchas*.

Defeat of *Bhoja's* allies.

2844. While *Dhanya* and the lord of the Gate (*Udaya*) were still at the distance of one march, he (*Śaṣṭhacandra*) who stood without assistance, received the first shock of their swords.

2845. He stopped that hostile army glittering with its golden trappings, just as a mountain with its torrents [stops] the forest fire with its shining lines of flames.

2846. They, filled with confidence on account of the multitude of their hosts, pushed aside *Jayacandra* and others who were against a further advance, and threw themselves on the battle-field.

2847. With twenty or thirty horse the son of *Garga* (*Śaṣṭhacandra*) impetuously attacked and worsted the thousands of their horse.

2848. Such superhuman prowess he showed to the enemies that he appeared before each one of them like the omnipresent *Viṣṇu* (*Viśvarūpa*).

2849. Throwing their faces on the pommels of their horses, the cowards fled in a moment and hid themselves in the mountains like *Kiṁnaras*.

2850-2851. At night, *Rājavadana*, *Jayacandra*, and others said to the *Dāradas*: "You have been defeated owing to your ignorance of the country and by deceit. To-morrow you will, therefore, take us as your leaders and regain victory." To this [the *Dāradas*] pretended to agree while [in reality] they prepared for flight.

2852. The powerful *Balahara* made *Dhanya* and the lord of the Gate (*Udaya*) keep at a distance, and blocking the routes to the rear, endeavoured to prevail upon those [*Dārads* to remain].

2853. He then thought of placing the prince together with the camp of the *Dārads* at *Tāramālaka*.

2854. Then while he was preparing to do this, and the robbers (*dasyu*, i.e. *Dāmaras*) were exulting in their blindness, the son of *Salhana* was filled with confidence, and felt sure that he had conquered the whole kingdom.

2844. Here K. takes up the narrative of the contest with *Bhoja*, and his allies at the point where he had dropped it, viii. 2788 sqq.

2852. The context requires the emendation *aicchat tūn* for *aicchat sann* of A.

2853. Regarding *Tāramālaka* which has not yet been identified, see note vii. 1314.





2855. Though he had not won a victory yet he was full of assurance, owing to the fact of so many nobles surrounding him, and thought that he was to be favoured by fortune.

2856. The elephants' tusks which oppose the sun by uprooting the lotuses, split of themselves when the moon, their rival [in whiteness], rises, while the sun-stones, full of radiant light, cease then to be heated. At a critical time luck and misfortune may arise unexpectedly.

2857-2859. Of those two, *Nāga* and *Rājavadana*, the one (*Nāga*) being a *Dāmarā* had been treated with neglect even in the frequent troubles of *Bhikṣu* and owing to his relationship with *Tikka* and the rest, had been counted by the king at the head of the traitors. The other (*Rājavadana*), owing to his not being a *Lavanya*, owing to his astonishing rise unknown in the case of other ordinary people, and through his helpfulness in difficulties, had become foremost in the king's confidence. These two at that critical time displayed, O wonder, astonishing attachments from interested motives.

Conduct of *Nāga* and  
*Rājavadana*.

2860. When *Nāga* saw that the rebellion which he ought himself to have made, had been got up by another, he felt the same mortification as a poet when a theme close at hand is taken up by another.

2861. In order to get the king's enemy (*Bhoja*) into his own hands, he then addressed him, showing a suitable mien: "Leave *Rājavadana* and side with me."

2862-2863. *Nāga* also said: "Why should you wait until the son of *Tejas-Balahara* comes to you carried in his litter, as the night-watchman [waited] for the woman?" Whereupon they laughed at him, because it is not reasonable to leave one who is like a wishing-cow (*kāmadhenu*) for the sake of embracing the goat.

2864. Everybody turns to friendship or enmity in accordance with his own interests, but does not concern himself in the least about the love or hatred of others.

2857-59. For the interpretation of these lines, comp. viii. 2998, where *Nāga* is clearly spoken of as related to *Dāmaras*, and viii. 2699, where *Rajavadana's* "*alavanyatā*" is mentioned. K. wishes to allude to the curious change in the affections of these two personages. *Nāga* turns to the king's side (viii. 2866), while *Rajavadana*, who owes his rise to the king, becomes the chief support of the pretender.

2862-63. The text of these lines is corrupt, and the emendations upon which the above translation is based, by no means certain. I understand from the preceding verses and

2866 that K. wishes to describe the failed attempt of *Nāga* to oust *Rajavadana* from *Bhoja's* side, and to secure control of the pretender's affairs.

In verse 2862 *nārīśevatām* of A L gives no sense. I have nothing better to suggest than Durgāpr.'s emendation *nārīm eva tām*, though I am unable to trace the story to which allusion is made here.—In verse 2863 the context speaks for the emendations of the Calc. Editors, *vyāhasan saṁvihāya*, instead of the senseless *vyāhasan sa vihāya*, and *vidhīr na* for *vidhī* . . . The simile of this verse is clearly the same as above, vii. 1268.





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2865. The moon injures the pair of tusks of the elephant whose beauty threatens [to outshine] his light. The bees attach themselves with love to the elephant's front, hoping to taste his temple-juice. The lotus shows no pleasure at the moon though it knows that she is the enemy of the elephant (?), and [on the other hand] the bees are not his (the elephant's) enemies, though they know that he harms that [lotus] which gives their nourishment.

2866. Thereupon in order to overthrow *Balahara's* position, he (Nāga) began a feud for life against him taking the side of the king.

2867. Thus he told the defeated *Dāradas* through his own people: "*Rājavadana* has not broken with the king, and wishes to destroy you together with *Bhoja*."

2868-2869. The two generals (*kampanāpati*), the renowned *Kṣemavadana* and . . . . ., who led the forces brought by the *Darad*-chief, and *Ojasa*, the commander of the fort, who felt apprehensive, related secretly to *Bhoja* this warning, but he full of insight laughed at them.

2870. Then the light of the sun-like king being concentrated by the army in front as if by a crystal lens fell upon *Viddasiha*, and proceeded to burn him like fuel.

2871. For he (*Viddasiha*) was attacked by consumption which his evil intention of harming the king had brought on, and became like the waning moon of the dark fortnight.

Retreat of *Darads*.

2872-2873. When then their lord, who was leading their front in battle and protecting their rear, was attacked by illness, and their position exposed to attacks became undermined by terror, they all fled on the next day, deserting *Balahara* while he was taking his food, and retired into the mountains on their horses.

2874. As they had seen how much *Salhana's* son (*Bhoja*) was esteemed, they induced him by their requests to come with them, after telling him that they would return in the morning.

2875. As he had before taken an oath by sacred libation, he was against his wish obliged to follow them; but seeing his aims frustrated he felt desperate like one who falls over a precipice.

2865. This verse contains the illustrations of the maxim given in the preceding verse. The interpretation of the second half is rendered difficult by the lacuna in the first word, which A L write *vā . . . syaiṣa*. The context requires a word for 'elephant,' but I am unable to find one which agrees with the written syllables. The elephant's relations to the lotus and the moon are alluded to above,

viii. 2856. The bees live upon the lotus-flower.

Connect *ṣṣyākyrto 'hito*.

2868. Of the name of the second general only the first syllables *Mattā-* (or *Mas-*) are found in A. By *Daradrājānaka* is meant in all probability *Viddasiha*, who elsewhere (e.g. viii. 2775), is also designated as *Daradrāja*. The fort is probably *Dugdhaghata*; comp. viii. 2776.





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2876-2877. As he moved along the road his eyes could not be seen from shame. Sometimes his face would flame up filled with the blood which rushed in excess to his head. Sometimes it resembled the stones of a staircase when dirty water flows down over them. Sometimes it was level with the ground when he felt as if the sky were falling.

2878. And he thought: "Fie upon us fools, who even after having on repeated occasions observed such greatness in the king, do think that he is of mortal kind."

2879. "Only the head of great poets, strong in imagination and clearly perceiving the truth, is able to describe the shining glory of such [a king]."

2880. "If the sparks from the fire of the king's glory did not fall on the land, then why should we have lost suddenly our courage just when we had put down our foot?"

2881. "Without the heat of his flaming glory how could the bodies of so many brave men have been withered in the tumult [of battle] where the water of the sword-blades (*dhārāmbu*) is drunk?"

2882. "How, without the blindness created by the dense smoke [of his glory], could one with open eyes err in distinguishing the right from the wrong way?"

2883. Then on his arrival there he kept the *Darads* on the other side of the *Madhumatī*, and camped by the bank of the latter, enjoying privacy by the curtain of its waves.

2884. When his dejection had worn off in time, they took him into their own camp, and seized by their growing desire for treason, endeavoured to win [back] his confidence.

2885. For they intended with cunning sharpness to make a bargain of his safe custody, and to draw allowances [for this] from the king whose liberality was unlimited.

2886-2888. "This is not the season for war. The winter is close at hand. In the month of Caitra we shall again undertake a great expedition. If, however, you are unable to be idle, then we shall take you now by the route through the *Bhūtṭa* territory to the seat (*upaveśana*) of the powerful *Trillaka*. *Rājavadana* is on the king's side." Thus these lowest of men spoke to him cunningly wishing to imprison him in their own territory.

2883. The *Madhumatī* is the stream draining the Band'pōr Nāla, a side valley of which leads to the Dud'ghut Pass. It is evidently towards the latter that the fleeing *Darads* retired; comp. note vii. 1171.

2887. *Bhūtṭa*, as shown already in note i. 312, is a designation used, like the modern

*Kā. But*, for the population of Tibetan origin in general, which inhabits the mountain regions to the E. and N.E. of Kāśmīr. In this sense the term is found, *Jonar.* 168, *Sriv.* i. 71, 82; iii. 32, 401, 445 sqq.; Fourth Chron. 25.

By *Bhūtṭarāstra* in our passage probably





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2889. They (the Darads) surpassed, indeed, the deceitfulness of the inhabitants of *Rājapuri*, just as the days of separation [surpass] in wearisome length even the days of the summer heat.

2890. *Balahara* then reproached him through messengers for having gone, saying: "I am like a man put into a well with the rope broken."

2891. Notwithstanding this, he met the eldest son of *Garga* (*Śaṣṭhacandra*) full of vigour in battle, and did not feel alarmed at the approach of the king's army.

2892. It is, indeed, a mark of his high courage that he was not overpowered by the news of the sudden flight of the *Darad* chief, *Bhoja* and the rest.

2893. Who else but a superhuman being could have fought on bravely without breaking off the war, when the strongest support failed?

2894. Then, in order to gain time, he kept putting off *Dhanya* and the lord of the Gate (*Udaya*) who wished to come to terms, in the hope that *Bhoja* might rejoin him.

*Bhoja* restored to  
*Alamkārācakra*.

2895-2896. *Alamkārācakra* then arrived to take away the son of *Salhaṇa* (*Bhoja*). Approaching the *Dāradas* on the score of his relationship he made his request. When, notwithstanding his insistence on this [request], he found that their councils offered opposition and showed persistent malevolence, he declared his resolve to stop until he died, before the bridge on the way.

2897. When the troops of the *Darad* chief saw him preparing to die, together with his followers, who were mostly young men, they became alarmed and felt pity for him.

2898. The *Balahari* stream seemed to separate with its arms those quarrelling, and to scold the *Darad* force with the sound produced by the breaking of its waves.

2899. Insulted by his own women-folk, by the jealous *Mleccha*-chiefs, and by his troops who were afraid of destruction, *Viddasīha* then let him (*Bhoja*) go.

the *Drās* territory is meant which adjoins the upper Sind Valley, and is easily accessible from the *Darad* territory on the *Kiṣangangā*.

The *Darads* propose to *Bhoja* to take him to *Drās*, which lies on the great route connecting *Kāśmīr* with *Ladākh*. From there he could gain in safety the mountains enclosing *Kāśmīr* on the N.E. and hence the castle of *Trillaka*. Where the latter's seat was, K. does not exactly tell us. Supposing that it was in *Hotāḍā* (*Vular*), as suggested in note viii. 2808, the route proposed by the *Darads* would have had distinct advantages.

2889. Compare viii. 1531, and for a modern estimate of *Dard* double-dealing, which closely agrees with the one indicated by K., DREW, *Summo*, p. 442.

2895-96. Regarding *Alamkārācakra*, see viii. 2483, 2488, etc. The following verses show that this *Dāmara* undertakes a kind of *prāyopaveśa*, in order to get *Bhoja* back into his power.

2898. *Balahari* was, perhaps, the name of the stream which flows from the *Dud'khut* Pass, and after draining the neighbouring valleys joins the *Madhumati* at *Āt'vath* (map 'Atawat').





2900. Thereupon he (Alamkārācakra) crossed to the other side, making the defeated guards of the bridge his heralds, and filling the regions with the sound of his kettle-drums.

2901. *Viḍḍasiha* in view of his own and his army's weakness wished to make peace, and after inviting an envoy of the king, spoke to him.

2902. "With your lord, whose power is superhuman, [even] a fisherman might vie as long as he thinks him like one of the feudatories on any of the borders (i.e. as long as he does not recognize his might)."

2903. "Having experienced his incredible [greatness] *Jayarāja* and I go before the god of death to announce his might in heaven."

2904. "To be vanquished by that [king] of divine power is for me as much as victory, [just as] a wanderer who, owing to the break of the bank falls into [the sacred water of] *Tirtha*, is thereby elevated."

2905. Then he (*Viḍḍasiha*) returned to his own town, and after living on there for some time, passed into the kingdom of *Yama*, where his own disgrace was displayed as his garland of welcome. Viḍḍasiha's return and death.

2906. *Rājavadana*, too, who did not know that *Bhoja* was coming, made peace that very day with the lord of the Gate (*Udaya*) and *Dhanya*.

2907. After letting him who had come on horseback, return, these two then proceeded before the king, taking along *Śaṣṭha*, the foremost of the thoughtful.

2908. Forgetting prudence, whether from self-confidence or through delusion, they neglected to take into account the fact that prince *Bhoja* was yet unbroken.

2909. *Rilhana*, though called repeatedly by his lord, who was filled with an obstinate desire [to greet him], did not return, as he had not yet exterminated the enemies.

2910. Until he had accomplished his task he could as little stand before his master as a cook could take his food [until he has obtained] his master's approbation, for which he is eager.

2911. Cut into two by him in battle the pair of *Prthvivihara*'s sons were as incapable for action as the body of the lord of *Magadha* [when split into two halves] by *Bhīma*.

2912. Worst of him in that fight, *Loṣṭhaka* retired to his own territory as

2900. I have left the word *vidrūcitāni*, which I am unable to interpret or to emend satisfactorily, untranslated.

2903. K. makes *Viḍḍasiha* politely refer to his own approaching death as due to the desire of acting as the proclaimer of *Jayasimha*'s greatness in heaven! For *Jayarāja*'s death, see viii. 2735.

2908. Read for *'bhajatā* in Ed. which is

a misprint, *'bhajatām* and divide *mohād vā vimarsena*.

2911. *Loṣṭhaka* and *Catuka* are meant; for the fight referred to see viii. 2830 sqq.

The lord of *Magadha* is *Jarāsamudha* who was formed of two halves, separately born; see *Mahābh.* II., xvii. 12 sqq.; II., xxiv. 1 sqq.

2912. Compare *Mahābh.* I., cccxvii.





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if it were his mother's womb, just as the serpent [did] which Arjuna had cut up in the *Khāṇḍava* [forest].

2913. *Catuska* made himself small, and abandoning his pride retired into the strong residence of *Trillaka*, as the tortoise [draws itself] under its shell.

2914. When he (*Rilhana*) had thus, with valour, completely accomplished his task, he went before the king to take the glitter of his foot-nails for his head-dress.

2915. After the rebellion had thus been withered up by the king's glory, it put forth its shoots again, owing to the ministers' errors of judgment.

2916. For *Rājavadana* who, while deserving punishment, had been encouraged by grants, heard that *Bhoja* was coming back in safety.

*Bhoja taken to Dinnā-  
grāma.*

2917. He then put him with a view to [levying] blackmail [from the king] into a place called *Dinnāgrāma*, a seat of *Khāśakas* (*Khaśas*).

2918. Thus he spoke to him (*Bhoja*): "If you had come but yesterday, the lord of the Gate with his few followers would not have escaped from my pursuit."

2919. Shaken like a boat which has got into a violent current, he (*Rājavadana*) obtained steadiness by the prudent advice which *Trillaka* held out to him, and which resembled a rope [for fastening a boat].

2920. That villain (*Trillaka*) again took up the leadership in disturbances, thinking that he could thereby make the king sink helplessly under the rising distress.

2921. Though *Alaṁkāra* and the other ministers let him keep at ease, yet he did not abandon his intrigues, as a person who has no control over himself, [cannot abandon] his foolish whims.

2922. The king disregarded him as a physician the disease which is not yet ripe, and then set about to destroy the other enemies which resembled ripe boils.

2923. *Alaṁkāracakra* started, prepared to raise a rebellion after telling *Bhoja*: "You should come from behind if we get into a dangerous situation."

2924. The *Dāmara* (*dasyu*) *Jayānandavāḍa*, son of *Anandavāḍa*, and other [*Dāmaras*] from *Kramarājya*, distinguished by prowess, followed him.

2925. *Alaṁkāra*, the chief-justice (*rājagṛhya*), who stood in front of them with

2917. *Dinnāgrāma* cannot be identified at present. From this and the other passages mentioning the place, viii. 2933, 2951, 3308, it may be concluded that it lay not far from *Kramarājya*, probably in the hill region to the W. of the Valley.

2918. It is clear that K. wishes to make

*Rajavadana* say that he would not have made peace with *Udaya* and *Dhanya* (see viii. 2906) if he had known before of *Bhoja's* return from the *Darads*. The correction of *bravid dhyas* ced for *bravic chvas ced* of A is, therefore, indispensable.





a few troops, appeared to them no more than a dam of sand before the current of a river.

2926. He, however, took up singly the fight with the many, and thus made the people think of the battle fury of Rāmacara (Balarāma) and others.

2927. For him whose [intoxicating] drink was blood, the battle, as it were, became a tavern, in which he showed his skill in overthrowing the demon-like [enemies] shaking with the excitement of their carouses.

2928. What more [need be told]? He drove away quickly the foes' formidable army anywhere, just as the wind [drives] a heap of cotton.

2929. He killed in battle *Anandavāda's* son with an arrow and left him a prey for the swarm of vultures, herons and other birds.

2930. Between *Bhoja* who wished to rise up and the king who wished to catch him, things went on as between the partridge running in the bog and the hunter.

2931-2932. As the partridge unable to fly gets tired in its run, thus, too, the hunter who pursues it daily and stumbles in the bog. Thus *Bhoja* got exhausted over these continued violent efforts, and the king, too, who was eager to catch him, fell ever again into fresh bewilderment.

2933. While *Bhoja* was keeping at *Dinnāgrāma*, *Rājavadana*, too, gave occasion to the king to say: "What, are these thievish Caṇḍālas again in luck?"

2934. For the Dāmaras whose league had been broken, were again full of courage, weaving intrigues greater than [those they had] before on repeated occasions.

2935. Though they were unable to withstand the single lord of the Gate when he attacked with irresistible onslaughts, yet in reality they wore him out.

2936. Then there arrived, to protect these and to make others rise, the son of *Salhaṇa* whom *Alaṃkāracakra* had called in after giving him a hostage.

*Bhoja returns to  
Kramarāja.*

2937. When he was making repeated endeavours to join them with his tired troops the next day at *Hāyāśrama*, the lord of the Gate got news of him.

2938. After he (*Udaya*) had made under some pretext a false truce with them,

2926. For *Rāmacara* (conjecturally restored for *A Rāma...rā*), as a name of Balarāma, the elder brother of Kṛṣṇa, comp. *P.W.* s.v. The following verse contains an allusion to Balarāma's love of intoxicating drinks for which he is called *Madhupriya*.

2937. *Hāyāśrama* is the present village of *Hāy'hōm*, adjoining Drang on the pilgrimage route to the S'arada shrine; regarding its position, comp. note viii. 2507. *Hāyāśrama* is referred to by Abū-l-Fazl as '*Hāhāmūn*,' on the way to the S'arada temple, *Āin-i Akb.*, ii. p. 365.

It appears from the following narrative that

*Bhoja* coming from *Dinnāgrāma* (in the west?) wishes to join *Alaṃkāracakra* and the other Dāmaras at *Hāyāśrama*. *Udaya*, thereupon to block his way, takes up a position at *Tāramūlaka*, which lies across (*Īryaksthita*) *Bhoja's* route; see next verse. From there he attacks the village in which *Bhoja* had taken up his quarters for the night.

*Alaṃkāracakra*, who searches for the prince, does not find him, and turns back before *Daśagrāmi*, which is, perhaps, the place occupied by *Bhoja*. It is unfortunate that the position of *Tāramūlaka* (see note vii. 1314) has not yet been fixed.





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as if he did not know [of Bhoja's coming], he proceeded to *Tāramūlaka* which lay across [Bhoja's route].

2939. While he stood there, *Bhoja* heard in the evening shouts coming from a distance, [one did not know] whence, and expressed his alarm.

2940. Though his followers laughed at him for this groundless fear, yet he did not cease to be alarmed, and got his horses ready.

2941. *Alaṁkāracakra*, who had been inquiring after prince (*Bhoja*), became then frightened, and fled in haste from before *Daśagrāmī*.

2942. Then at nightfall there arose from the middle of the village a great noise of drums, and the shouting of troops which announced an attack.

Flight of Bhoja.

2943. *Bhoja* escaped unnoticed in the midst of the darkness, while *Alaṁkāracakra* employed himself in preparations to fight the next day.

2944. The fire which the lord of the Gate had put [to the village], lit up the hill-path and thus helped those (*Bhoja* and his men) who would have lost themselves in the darkness.

2945. The *Dāmaras* who, while waiting for *Bhoja*, had kept the truce with the lord of the Gate, broke it off then when they heard of that event.

† 2946-2947. *Bhoja* retaining his firm mind did not abandon that ill-omened war with *Alaṁkāracakra* (?) . . . . . There, too, *Bhoja* did not find comfort in his food and the rest, as he suffered from thirst.

2948. The lord of the snakes (*Vāsuki*) had never enjoyed comfort while he was connected with the churning-mountain. On the occasion of the burning of Tripura, he was heated by the fire on [*Siva's*] arrows, and on that of the churning of the ocean by the submarine fire.

2949. The sons of *Alaṁkāra*[*cakra*], when *Bhoja* came to their own territory to allay the hunger and thirst from which he suffered, endeavoured to make him again a prisoner.

2950. They wished to do this either on their father's advice or from their own notion. After frustrating their various [attempts], he got away and proceeded then to another tract.

2941. *Daśagrāmī* is only here mentioned; the village lay probably near *Tāramūlaka*.

2946-47. The text has here a lacuna which extends probably over more than the half-verse marked as missing in the Ed. This lacuna makes the interpretation of the extant text of these lines very doubtful.

*Uccala*, wrongly printed in Ed. as a proper name, is probably to be taken in the sense of 'mind' given for the word in Hemacandra's *Abhidhanacintāmaṇi*, vi. 5 (see *P. W.*).

2948. K. compares the privations which

*Bhoja* suffered each time he acted in concert with *Alaṁkāracakra*, with the hardships of *Vāsuki* when employed by *Siva* in combination with Mount Mandara. At the burning of Tripura Mandara, made for *Siva* the bow and *Vāsuki* the string on it; see viii. 2122. At the churning of the ocean *Vāsuki* was twisted as a rope round the churning-mountain.

2949. Probably the neighbourhood of *Sivahṣilākottā* is meant.

2950. For *abhisamdhāya*, compare note vii. 1255; viii. 1933.





2951. From there he prudently proceeded again to *Dinnāgrāma*, recognizing that only through *Balahara* his affairs could succeed, and having lost confidence in the rest, the *Lavanyas*.

2952. In the meanwhile the lord of the Gate, though firmly resolved upon the extermination of the enemies, was rendered helpless and disabled for attack by a sudden eye-disease.

2953. The *Dāmara* who had intended to give his two daughters to *Bhoja*, gave them, when he was defeated, to *Parmāṇḍi* and *Gulhaṇa*, the sons of the king.

2954. The lord of the Gate, being disabled by his serious illness, had there recourse to friendly negotiations, since no opportunity offered itself for meting out punishment.

2955. At that time of great efforts there died also the strong *Śaṣṭhacandra*, the son of *Garga*, worn out by a hemorrhoidal ailment.

2956. During the very time he was prostrated with illness, his two younger brothers (*Jayacandra* and *S'ricandra*), full of arrogance, brought misery on the land by making attacks and causing other troubles.

2957. *Trillaka*, who was wholly bent on war, and who was strengthening his alliance with other powerful persons, did not accept even the conciliatory overtures of the king.

2958. When *Śaṣṭha* had died and the lord of the Gate was suffering from illness, the king employed *Dhanya* who marched out to *Tāramūlaka*.

2959-2960. The king feared that *Bhoja* might after getting detached from that [supporter] fall into the hands of other powerful persons, and thus acquire a firm position, or that he might leave the country and go to [some place] where he could not be got at. He, therefore, wished to secure him by negotiations or other means, and made him (*Dhanya*) show vigorous zeal in his efforts.

2961. This false policy, whose evil results were not foreseen, fell back upon the king and injured him, just as a snake would when it is dragged out [of a hole] without having his tail cut.

2962. Both those of the inner and outer court became disaffected when they found that *Rājavadana* held the power while the king was powerless.

2963. In the practice of government as on the way through the gorges of hell, there are found, indeed, always many kinds of holes. A person who has entered

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*Bhoja* retreats to  
*Dinnāgrāma*.

2951. *Balahara-Rājavadana* is not a *Lavanya*; see viii. 2858.

2953. *Parmāṇḍi* has been mentioned above, viii. 1608; for *Gulhaṇa*, comp. viii. 3301.

It is not clear who the *Dāmara* here referred to is; perhaps *Alaṅkāracakra* is meant.

2956. Compare for *Śaṣṭhacandra*'s brothers, viii. 2753.





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upon it, and frequently follows it, may, by an incalculable dispensation, find his way out or he may come to his fall.

2964. When the king asked *Balahara* (Rājavadana) to give up *Bhoja*, he replied that he (Bhoja) might leave owing to his destitute condition, and thus induced him (Jayasimha) to provide for his (Bhoja's) maintenance.

2965. Seeing that this fraud found currency on the king's side, he (Rājavadana), skilled in intrigue, found [other] opportunities for employing his cunning.

2966. *Dhanya* who went and came making everywhere compacts with *Balahara* and the rest, became ridiculous before the people.

2967. The state-business was sliding back again and again, without his seeing the end, just as [if it were] the rope on which the pots of the water-wheel are fastened.

2968. His diplomacy, though sharp, was unable to strike or to reach at his object, just as [if it had been] an arrow [aimed] at a revolving wheel.

2969. The king, though he had taken two kings (Loṭhana, Vigharāja), was helpless and perplexed about the attack on the remaining one, just as a player at chess [who has taken two kings and is perplexed about taking the third].

2970. He had then no hidden plan [of game] to give up for its sake [his figures]. Yet he did not pay regard to his antagonists who were taking his horsemen, pions and the rest.

Fend of *Rājavadana*  
and *Nāga*.

2971. While the *Dāmaras* (*dasyu*) who had patched up their league, were waiting for the end of the winter, *Balahara* (Rājavadana) feared that *Nāga* would destroy his own people.

2972. As the latter who had shown himself a powerful and active enemy, was preparing to harm him, and as *Dhanya* was on the move, he was often trembling in alarm.

2973. After taking counsel with *Bhoja*, he (Rājavadana) then sent word to *Dhanya*: "Give me *Nāga* as a prisoner. Then I shall deliver to you *Bhoja*."

2974. *Dhanya* in the worry of his difficult situation, did not recognize that his (Rājavadana's) intention was to give him much work and to secure the imprisonment of his own enemy (*Nāga*).

2975. It is nothing new that kings should commit wrongs owing to their mind departing from the right way in their haste to achieve their object.

2964. For *tyāgorthito* correct *tyāgārthito*.

2969. The similes of this and the following verse are taken from the Indian chess (*caturanga*) played by four persons at a time. This game is fully described by Alberūni, *India*, i. p. 183 sqq. Regarding its antiquity,

by the side of the bilateral chess, comp. the remarks of Prof. JACOBI, *Z.D.M.G.*, i. pp. 232 sqq. "The name *Shāh* or king applies here to the queen (*firzān*)"; ALBERŪNĪ, *loc. cit.*

2971. For Rājavadana's and Naga's old fend, see viii. 2698, 2722, 2860 sqq.





2976. *Kakutstha's* brave descendant (*Rāma*), too, when he searched for his wife (*Sītā*), committed a wrong act when, wholly bent on winning *Sugrīva's* friendship and blinded by his own advantage, he killed *Valin*.

2977. The *Pāṇḍu* king (*Yudhiṣṭhira*) too, devoted to piety as he was, yet, when his mind was obscured by the pride of royal power, forsook his ever virtuous conduct and killed his own teacher (*Drona*).

2978-2979. Sensible persons did not blame the king for attacking, for the sake of his own advantage, *Nāga*, who, though keeping neutral for the time being, had ever since the war with *Bhīṣma* been a traitor. But they were somewhat angered at the king imprisoning him without having [previously] taken some surety for the delivery of *Bhoja*.

2980. If, however, the king acted in this manner from a knowledge that this action was to be for his benefit in the future, in that case his intellect was super-human.

2981. *Bhoja*, then, as if he were in enmity [with *Rājavadana*], sent word to *Nāga*: "*Balahara* intends to deliver me to the king, if you are given to him as security."

2982. He told him this because he did not believe in his (*Nāga's*) capture, and thought that he (*Nāga*) on knowing this [plan], would, from fear of the king, hold himself neutral.

2983. After the death of *Śaṣṭhacandra* the king had gained over *Jayacandra*, and through him then he had *Nāga* brought before himself.

*Nāga* imprisoned.

2984. *Bhoja*, apprehending that he (*Nāga*), if won over by the king, might kill them, sent him, while he was on the way, that [previous] warning.

2985. *Nāga* replied through messengers: "I know that it is so [as you say]. Alas, dragged along by these, I have somehow become helpless."

2986. The ears of the person who sinks into the current of fate, [ ] n, forsooth, not hear what is being said by a bystander.

2987. When *Nāga* had been imprisoned, and his relatives in fright had turned to the deceitful *Balahara* for protection, the latter became hard to look at [from pride].

2988. *Dhanya* then, together with *Rikhaṇa*, hastened to *Balahara*, taking along him (*Nāga*) who was to form the payment for *Bhoja's* sale.

2989. He (*Balahara*) laughing inwardly, confused them by saying deceitfully: "First you give me *Nāga*. Then I shall deliver you *Bhoja*."

2976. Comp. *Rāmāy.* iv. xvi. 27 sqq.

Ed., *mantritam*; the reference is to viii. 2982.

2977. Compare *Mahābh.* vii. cxvii. 12 sqq.

2987. *Nāga's* relatives had already before once taken *Balahara's* protection; see viii. 2724.

2984. The context shows that we have to read for A *mantriṇam*, as suggested in





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2990. Being unassailable in the firm position he had gained, he made the whole force of the two [ministers] which had come to fight, accommodate itself to his own objects.

2991. Then he said to the two who were worn out by the rain, the fighting, their low employ, and the rest: "If you move away from here, I will do your desire."

2992. When the two stood at a distance of one day's march, he so beguiled their minds that they could not help defeating their objects.

2993. *Balahara* possessed a certain natural perfection of resolve and character, which nowadays is rare indeed [even] among brave men.

2994. He thus did not act treacherously against *Dhanya* who had come to him inconsiderately and had lost his journey, nor against *Bhoja* [as he might have done] from greed.

2995. He thought in his mind: "If the ministers, from an error of judgment, should give up to me *Nāga* at my request, then I should put him [again] in his seat."

*Nāga* killed in royal  
camp.

2996. *Loṣṭhaka*, a brother's son of *Nāga*, bore him secret enmity, and induced *Dhanya* and the other [ministers] to destroy him (*Nāga*) in order to assure [for himself] possession of the wealth which he (*Loṣṭhaka*) had got hold of during [*Nāga's*] absence.

2997. When the ministers, deceived by the enemy, killed *Nāga* without cause, the king was blamed for the ill-advised [act] both by those on his own and on the enemy's side.

2998. Thereupon *Balahara* became powerful, being joined by all the *Dāmaras* who turned hostile from anger over the murder of their relative, as well as by the followers of *Nāga*.

2999. Infallible fate can accomplish the object of a person even if he errs on his way and does the wrong thing, deprived of his will by sudden disaster.

3000. If fate is kindly inclined, it makes a person whose mind is absorbed by the thought of his growing wretched poverty, lose his way, helplessly fall suddenly over a precipice and drop upon a treasure stored away by somebody else. Thus, look, fate removes from him his poverty [in return] for a broken limb.

3001. *Bhoja* who did not know that the ministers had thus put *Nāga* to death without proper consideration, became alarmed and thought thus:

3002. "It cannot be believed that this dishonouring (*avarṇavaha*) act should have been committed by the learned king (*labdhavarṇa*) to achieve his aim, when the pact had not been concluded."





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†3003-3004.

3005. "Why should not *Rājavadana*, too, under the influence of greed be supposed to share in the treachery which has continued to be rife since the rebellion of *Bhikṣu*?"

3006. Then the *Khāśakas* (*Khaśas*), in order to dispel his fear and distrust, took an oath by sacred libation, placing their feet on a blood-sprinkled skin.

3007. As he showed his fear at being kept under the custody of guards, *Balahara* came to him singly to assure him.

3008. When the enterprise had failed through the ministers' deficient intellect, the experienced king himself turned to right it and calmly exerted himself.

Jayasimha's endeavours to secure *Bhoja*.

3009. Is it not that the grove of trees is put right by the month of Caitra? the water of the river by the rainy season; virtue and dignity by respectful treatment; love at sight by close intercourse; royal power by great energy; conquering might by firm undaunted perseverance, and a business which is on the point of failing, by King *Simhadeva*?

3010. By going against the stream one cannot get across an affair which carries off what comes in its way, by its obstinate course resembling the current of a river.

3011. Thus, while the king's enemies called him falsely a cheat and a fool, he endeavoured to defeat them by exhibiting an artless demeanour.

3012. His plan was to bestow whatever was asked on those who were about *Bhoja*, and thus to make them all around distrusted by him.

3013. Even the rivers will appear to the elephants as if on flames, if their flat banks smell with the lion's scent.

3014-3015. Like a bird which feels afraid everywhere in its nest full of holes, and knows that on leaving it will fly into the net stretched out before the opening, —thus was *Bhoja* who distrusted those about him and felt also afraid to depart owing to the routes outside being blocked by the king.

3016. In the wretched state he had then fallen into, he did not see for a moment before himself any task which could divert his mind or be useful for this world or the next.

3017. A misfortune which smites heavily another person, pains mightily a

3003-4. The text of these two lines is preserved in so defective a form that no translation can be attempted. They seem to have contained the reasons which induced *Bhoja* to suspect *Rajavadana* of designs against his safety.

3006. Regarding the ceremony accom-

panying the *kośapāna* here referred to, see note v. 326.

The mention of the *Khaśas* shows that *Bhoja* is still at *Dinnāgrāma*; see viii. 2917, 2951.

3008. Correct with *Durgāpr. uttam-bhanam*.





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*Bhoja and the  
Brahman.*

much wounded heart. The bee caught in the calix of the lotus becomes more dejected when it hears the cries of the Cakravāka bewailing its separation.

3018. He (Bhoja) saw once a Brahman whose wounds received in fighting were still full of coagulated blood, his hair was torn out, his mouth was foaming, and loud his lament.

3019. Asked by him he related that rebel Dāmaras had carried off all his possessions and had wounded him, and then he reproached him (Bhoja) as unable to afford protection.

3020. Suffering daily in his mind from his own misery, he felt pained by the misfortune of that [Brahman], as if he had a fresh wound touched, and spoke thus, trying to conciliate [him] :

3021. "I do not deserve blame, O Brahman, but rather sympathy, such as I am [now] in distress." Thereupon he replied :

3022. "Say then, O prince, what advantage does this obstinate persistence bring to you who are a youth capable of distinguishing what is true and what is not, born of a noble race and honourable?"

3023. "What object do you see in risking your life, bowing before base persons, and troubling the people with afflictions?"

3024. "And he whom you believe conquerable, do you not know that like the spotless deer which cleanses itself in fire (*agnīsauca*), he [purifies himself] by throwing himself into the fire of his enemies' bravery?"

3025. "Can the crystal against which the point of a sword proves useless, be split by the hollow leaf of a blue lotus?"

3026. "Will not such tiny enemies be worsted in the contest with him who has vanquished *Prthvīhara*, the 'Incarnation' (*Bhikṣācara*), and other [powerful] opponents?"

3027. "How can you feel pride, though knowing the ways of those who live as pretenders? Their minds are engrossed by [mere] subsistence like those of the snakes caught by snake-charmers."

3028. "O shame upon those little snakes, born from the race of the earth-supporting serpent (*S'eṣanāga*), which gladly receive a food morsel in their mouth-cavities when the snake-charmers open them. They wish to make their living by them, not indeed to spread their fame, when they make them jump into the bag and out again to frighten the people."

3029. When the Brahman had thus spoken, *Bhoja* dismissed him with kindly words, and at that very time his judgment quickly expanded.

3024. For *agnīsauca*, see note v. 15.

3026. *Avatāra*, the 'Incarnation,' was an

appellation given to *Bhikṣācara* by his Dāmara adherents; see viii. 858.





3030. The possession of a noble soul causes the greatness of mental quietude to appear. Otherwise, indeed, the beings display their natural softness or hardness. An [ordinary] object when touched by the rays of the moon whose light is nectar, may be hard, while the moon-stone, O wonder, becomes moist and soft [under the moon's rays].

3031. Though he was born in a Kṣatriya family, he had not learned to be impudent, and again and again he reflected upon the great distance between himself and the king.

3032. "Before the prowess, wisdom, liberality, truthfulness, kindness and other virtues of this ruler even the kings of old are cripples. How can we wretches compete with him?"

[3033-3039. Verses expressing the belief that the king would relieve the troubles of his opponent if he came to him as a suppliant. The king is compared to the sandalwood-tree which gives coolness even to him who has set the forest on fire to burn it, etc.]

3040. While he was searching for a way to propitiate the king, he saw one day a single royal messenger who was proceeding to *Balahara*.

*Bhoja* treats for  
his own surrender.

3041. He (*Bhoja*) had seen him before when he was going to the *Darad*-country, and knew him well. As he was making his bow he called him into his presence and then spoke to him with a smile.

3042. "What is the use of the king treating with others? Let him make a pact with me. Sensible persons have the food for a patient given by the physician."

3043. When the knowing messenger who did not believe in it smiled [as if it were] a joke, he talked to him repeatedly and convinced him to some extent.

3044. In the course of their conversation he came to feel confidence in the honesty of *Bhoja's* words, and then going up close to him spoke thus praising the king:

3045. "O prince, the shade of the feet of this [king] who is noble and of an auspicious nature, is obtained like that of the Golden Mountain (*Sumeru*), only by those who possess merits."

3046. "His hostility can be removed even by a very slight compliance [with his wishes], just as the warmth of the water due to the heat of the autumn sun, [is removed] by the moonlight."

3047. "And you remember that I, employed by the king as a spy, had once been before you when you were going to the *Darad*-country."

3048. "When I had returned from there and had reported the main facts about you, I said to the king while extending the story to pass the time: "

3039. The word *dhanyah* in Ed. should have been printed in small type.





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3049. "O king, when his followers exhausted by hunger, thirst and fatigue were reviling you, *Bhoja* who had seen me, scolded them and said: "

3050. "He is as it were our divinity, the ornament of our race, that ruler whose feet we cannot serve owing to our evil deeds."

3051. "Worthless altogether as we are, we receive respect owing to our connection with him. The wood which is perfumed by the sandal-wood's scent is mistaken for it."

3052. "On hearing this he showed that he was moved to compassion with you, and asked me again as if he were your father: 'What is it, the young man says?'"

3053. Upon hearing this, *Bhoja's* heart melted, and with tears in his eyes he looked upon the messenger who stood before him and seemed to console him.

3054. If a person is so simple-minded that he grasps only what is quite plain, he fails to comprehend the disposition [of another] owing to his not knowing the motives [guiding] his judgment.

3055. When this messenger came back with *Bhoja's* message, *Dhanya* did not believe in the latter's desire, as he was not [at the time being] in a difficult position.

3056-3057. *Bhoja* fearing that *Balahara* might take offence, told the latter with feigned openness: "It will be a game as it was in the case of *Nāga*. I am using playful cunning to deceive the king." Secretly, however, he (*Bhoja*) hastened to complete the pact [with the king].

3058. He quickly employed for carrying his message the son of a foreigner (*daisika*), who was fit to give assistance on that occasion and who was clever in intrigues.

3059. *Balahara* had no suspicion against *Bhoja*, as he thought that that [messenger] being a mere boy and always quite unconnected, might be carrying on an intrigue on his own account.

3060. On his return this [youth] told *Bhoja*: "The king whom I have approached, expects a person of confidence as the envoy for effecting the compact."

3061. As he (*Bhoja*) had no other trusted person about him there, he sent to the king his own nurse, *Nonā* by name, though as a [mere] woman she had not [much] intelligence.

3062. This worthy woman had attended him when he was left without father or mother, and had been as a mother to him during his boyhood.

3054. The meaning of this line is doubtful. It seems to refer to *Dhanya's* inability to comprehend *Bhoja*; see next verse.

3056. Connect *vyttāntena*.





3069-3069. He wished the queen *Kalhanikā* to mediate [between himself and the king]. She was free from jealousy and used, in order to please her husband, to help her co-wives as a friend in getting up finery which would keep, and other [means of attraction]. The king never sees this noble Kṣatriya lady perplexed whether affairs are in a straitened condition or prosperous, owing to [her following] the opinion of capable advisers. When the king was inaugurated, she had received the diadem of chief-queen (*mahādevī*) desired for her by her father-in-law (Sussala) and the people. Her mind does not rush into wrong actions notwithstanding the incitements offered by the love of her children, the desire for pleasures and the wish to gratify her husband. Her mind is at one with that of her husband in regard to friendly relations with their own people and others. In luck she is without arrogance and her virtuous conduct unsullied. She knows her lord's way of thinking since her youth. Carefully safeguarding her honour and noble descent, she would not engage in affairs leading to an ignoble course. [In compliance with Bhoja's wish] she arranged for his journey from his starting place until he should reach the frontier.

JAYASĪMHA  
(A.D. 1128-49).

Bhoja asks Queen  
*Kalhanikā* to mediate.

3070-3071. In full accordance with the agreement (?) the queen thereupon made ample provisions for the safe keeping of the mediating sureties (*lagnaka*), and [sent] for his (Bhoja's) expenses on the way plenty of gold, etc., from her own treasure chest, and further, for his protection, eight Rājaputras of particularly high descent.

3072. *Dhanya* on receiving that message came himself and made the king assure the nurse of the fulfilment of [Bhoja's] wish.

3073. The king though he immediately put trust in her, yet was filled with doubts in his heart in regard to [the effects of] this policy (?).

3074. For he thought: "From weariness or cunning he shows no hostility [now]. He ought therefore to be helped out of his difficult position. Yet in time he may turn into an enemy."

3075. "While the net of the clouds has not disappeared entirely, the sun, though appearing, cannot shine long, nor can judgment [display itself long] while there remains a rest of troubles."

3076. "Or perhaps, thinking us fools on account of the murder of *Nāga*

3069. The expressions used by K. in the second half of this verse are obscure, but the following account of Kalhanikādevī's preparations for the journey speaks for an interpretation as above.

3070-71. These verses too, along with those immediately following, show defects and obscurities in their wording which can scarcely

be put down entirely to the account of the copyist's negligence.

3072. The double *sa* shows that the text is not in order.

3073. *rājadharmasya ca vasan* evidently contains a corruption. The translation is conjectural.





JAYASIMHA  
(A.D. 1128-49).

which was thoughtless, he has set this fraud on foot to promote his own objects?"

3077. "Such judgment in a youth, who has made his mark, who is not weak, is capable, supported by many, and is a Kṣatriya, is not to be seen elsewhere."

3078. "The saffron-flower, however, has no stem, the fruit of the Kṣīrīn plant [comes forth] without a flower, and in great men the indifference to worldly ambition is not bound to the passing of a certain age."

3079. "The prince ought not to be abandoned, however deep his cunning may be, and however great his power of transforming himself. What is the use of our eyes if we do not look at him?"

3080. "The queen and these Rājaputras expect that he (Bhoja) will lose his prestige (? by his surrender), and think that there is plainly no other course open but to act with straightforwardness and energy."

3081. "A stream which follows a crooked course, cannot plainly be seen by all; it is the regular thing as when a drop of water falls from the locks of a beloved woman."

3082. After thus considering the policy indicated by proper wisdom, he confided the course to be followed to the ears of *Dhanya* and *Rilhana*, after dismissing the other [ministers].

*Dhanya* proceeds to  
Bhoja.

3083. "The son of *Salhana* wishes to see you to assure his object." Thus invited by [Bhoja's] messengers, *Dhanya* proceeded to meet him.

3084. In order not to frighten by a [display of] armed force [the prince] who was wishing to make peace, he (*Dhanya*) kept with a few followers on an island in the stream while awaiting his arrival.

3085. The stream whose water [before] had only reached to the knee, became when the snow melted under the heat, terrifying by its waves, which reached to the sky.

3086. The stream then, [as if it had been] seized by jealousy, became unfordable even for elephants, and thus blocked he was in the power of the enemies who were waiting for their opportunity.

3087. As they huddled together in their white clothes within that [island] which was washed on both sides by the waves of the river, they resembled the sea-foam.

3081. The translation of the first half of this verse is based on the conjectural readings of the Calc. editors; the text is corrupt.

3084. K. has forgotten to give us the name of this river or any other indication which might help towards its identification.

From the subsequent reference to *Pāncigrāma* (see note viii. 3124) it appears however probable that the Kahmil River, flowing from the mountains to the W. of Uttar, is meant.

3086. Emend with Durgāpr. *avāptayer-syayā*.





JAYASIMHA  
(A.D. 1128-49).

3088. Thousands of *Khāsakas* (Khaśas) stood prepared to kill *Dhanya*, thinking that under these circumstances he was in *Bhoja's* power.

3089. The guileless son of *Salhana* seemed to touch his ears with his eyes which [looked] pitiful from anxiety, and threatened them with these words to ward off the mischief.

3090. "If he were killed who has hastened up in trust and without evil thought, then verily our descent to hell would be inevitable."

3091. "Nor would his murder diminish the power of the king who has many servants. *Tārksya* (*Garuḍa*) does not lose his swiftness owing to the destruction of one wing."

3092. "Thus otherwise kings earn blame by harming those who trust them. Why should the equal harm the equal if he remembers his task ? (?) "

3093. "Because just as he serves the king with whole devotion for his maintenance, so it is also my desire to obtain service with that [ruler]."

3094. When after his speaking to them these and other proper [words] they stood by their intention, he prevented [its execution] by persistently threatening to kill himself.

3095. Then in order to forestall this danger, he induced them at night, as many as they were, to swear an oath by sacred libation [for his safety], and informed him (*Dhanya*) hereof.

3096-3097. When he (*Dhanya*) had reported [*Bhoja's*] straightforward conduct, the resolute and clear-minded king who did not feel assured as to the success, carefully thought over how to complete the compact, and then despatched the queen [*Kalhanikā*] together with the ministers to *Tāramūlaka*, without letting his resolution be known by others.

Queen *Kalhanikā* sent  
to receive *Bhoja*.

3098. She agreed to her lord's request as to her journey, and then fearing lest reasons of policy might render harsh acts unavoidable, spoke thus :

3099. "O my noble lord, after having once witnessed false conduct in distinguished ministers, should we not reflect before putting trust in enemies?"

3100. "How should the corporeal nature of human beings be capable of fathoming what rises in the solitude of others' minds?"

3101. "I am prepared to protect your person at the cost of my life, but the rule of conduct for a virtuous woman does not allow [all] what policy sanctions."

3089. To touch the ear with one's hand is a sign of prohibition.

3092. The purport of the second half of this line is not clear. For *bādhyate* we have probably to correct *bādhyate*.

3099. The allusion seems to be to the murder of *Nāga* by *Dhanya* and the other ministers ; see viii. 2996 sqq.





JAYASĪMHA  
(A.D. 1128-49).

3102. "In contentious business virtuous conduct is displayed by words only. With you as his enemy, O king, *Bhoja* has begun to sell snow on the Snowy Mountain (*Himādri*)."

3103. "The people nowadays, being mostly of base character, do not keep peace, know no difference between what is their own and what is others', and are completely spoiled by conceit."

3104. "Even a virtuous king rushes in his anger into harming a confiding person, when his mind is perverted by sons, ministers, women or others."

3105. "Your majesty, whose word is true and faithful to engagements, drinks forsooth glory along with me in the single cup formed by the three worlds."

3106. "If on the other hand I should have to sacrifice my life for those who are to be protected [by me] from destruction, then I alone should enjoy the glory and should thus come into the society of the selfish."

3107. When the virtuous queen had stopped after these words, the king whose intentions were right, took leave from her and sent her to her task without relieving her scruples.

3108. All the people, too, thought inwardly: "What? Does the king in his rashness intend to afford protection to [him who is the embodiment of] all misfortune and ruin, and to appoint [him] an allowance?"

3109. "Because if he has exhausted all expedients [and has gone] so far as to despatch the queen, there remains nothing else whatever to be tried."

3110-3111. Those *Ḍāmaras* who owing to differences with their own party or from a wish to await whether the king would show strength or weakness, had somehow retained a neutral position, they all, whether small or big, threw off the fetters of respectful attention and entered into intrigues with those of *Bhoja's* household.

3112. They quickly abandoned their neutral attitude, as they thought that it was owing to their having remained mere onlookers in the struggle for the crown, that *Bhoja* had got into such a situation.

3113. *Trillaka* sent quickly his son to *Bhoja*, and made *Catuṣka* invade *S'amālā* with strong forces.

3114. The *Ḍāmaras* of *Nīlāśva* who had even during *Bhikṣu's* insurrection kept a friendly attitude towards the king, also joined the enemy.

3102. The verse contains evidently a proverb, corresponding to the 'taking of owls to Athens.' But its application in the present case is not clear.

3104. For °mantryavirodhā° correct °mantryavarodhā°.

3108. The extant text is undoubtedly corrupt and gives no sense. The above trans-

lation is based on the conjectural emendations *anyadā yaśaḥ* for *anyadāśayaḥ* (see *yaśaḥ* in preceding verse) and °svādayantyāḥ syād for °svādayantyādāḥ.

3108. I believe that an allusion to *Bhoja* is intended. The wording is obscure.

3114. Regarding the *Nīlāśva* district, see note vii, 1631.





3115. There remained [faithful] three Dāmaras from *Lohara*, *Devasarasa* and *Holaḍā*, and one Dāmara-lady from *Nilāśva*.

3116. The snow did not cease to fall upon the force of *Salhana's* son which contained the various *Lavunyas*, [as little] as the noise of the streams swelled by the rains [ceases] to rise from the ocean.

3117. *Bhoja*, on hearing of the coming of the queen, said then openly to *Balahara*: "Truly I am filled with the wish to make peace [with the king]."

3118. "For so many days one man has deceived the other. Who could remain separated from his family when his female relatives become sureties?"

3119. "Where the crest-jewel of the family (*Jayasimha*) shows such affection, how could persons of small import like myself display harshness?"

3120. "And as to your saying that this is a stratagem, be it so, that I am duped. I shall not become disgraced by merely having shown confidence?"

3121. "And you should not hope for victory, saying: 'Now we are all united.' Such arrays we have seen [before], and yet we have climbed down from our exaltation."

3122. This and more said *Bhoja* that was advised by prudence, and *Balahara* and the rest could not make him turn from his resolution.

3123. The chiefs said to him: "Why have you changed your mind when the time of seeing the fruit [of your efforts has come], and when the complete destruction of the enemy is [achievable] within two or three days?"

3124. While the queen remained at *Tāramūla*, *Dhanya* and *Rilhana* accompanied by their troops proceeded from there to *Pāñcigrāma* along with the *Rājaputras*. March to Pāñcigrāma

3125. When *Bhoja* learned that those two had arrived and had taken up a position on the near (southern?) bank of the river, he also approached them keeping in the thicket on the opposite side.

3126. Some in the king's force did not trust in the compact when they saw soldiers coming continually from all directions into his (*Bhoja's*) camp.

3127. *Rājavadanu* (*Balahara*) thought often of slaying *Dhanya* and the rest who had persisted in proceeding there with few troops and were unable to get away.

3128. Some who were eager to fall upon the king's army, kept in hiding on boats on the *Mahāpadma* lake, after cutting the bridge from *Suyyapura*.

3121. K. makes *Bhoja* allude to the previous discomfiture of the allied *Darad* and *Dāmara* forces, see viii. 2842 sqq.

3123. Emend with Calc. Ed. *samertta iti* for *samerttam iti*.

3124. *Pāñcigrāma* is probably the present *Panzgām*, a large village in Uttar, situated close to the left bank of the *Kahmil* River,

circ. 74° 8' long. 34° 28' 45" lat. (not shown on map). The village lies on the route which leads up the valley of the *Kahmil* River and over the 'Nattishannar' Pass (Bates; map 'Naschau Galli') into *Karnav*.

3128. For *Suyyapura*, the present *Sōpur*, see note v. 118; regarding *Mahāpadma*, the name of the *Volur* lake, comp. note iv. 593.





JAYASIMHA  
(A.D. 1128-49).

Preparations for  
Dāmaras rising.

3129. Others who were disaffected against the king, were awaiting the news of a bold action on his (Rājavadana's) part, in order to rise, and occupied various positions on their respective routes.

3130. The Dāmaras of *Bhāṅgila* and other [neighbouring districts] planned an attack on the town of *S'amkaravarman* and those of *S'amālā* to get at the *Kṣiptikā*.

3131. *Trillaka* and others counted upon reaching the banks of the *Mahāsarit*, and the Dāmaras of *Nīlāśva* were to make an attempt (? *viśā*) on the centre of the City.

3132. What more [need be said]? All were together preparing to slay those belonging to the royal court, like ducks surrounded in the water.

3133. The affair, the plan of which was jeopardized on every side, then appeared [uncertain], as when rain [is doubtful] owing to a season of drought being interfered with by a conjunction of planets.

3134. *Bhoja* became perplexed, having to hold back *Balahara* who wished, at every step, to rise and destroy the royal army.

3135. Wishing to frustrate the peace-negotiations, he (*Balahara*) raised every moment some obstacle to the arrangements in preparation.

3136. Whatever misunderstanding there arose between the two camps *Bhoja* himself, full of firm resolve, hastened to put it down.

3137. The flatterers of the king, who were boisterous when sent as envoys and when things stood well, became despondent from fear in the critical state of affairs.

3138. What has been proclaimed in the land under the beating of drums, that they say into his (the king's) ear. With their bodies bent down and in a doleful

3130. A comparison of this passage with viii. 732, and other passages where Dāmaras attacks against Srinagar are referred to, shows clearly that we have to correct *S'amālā* *kṣiptikā*° instead of *S'amālākṣiptikā*°. The *Kṣiptikā* canal to the south of Srinagar is regularly mentioned as the point of attack for the S'amālā Dāmaras under Prthvīhara's leadership; see viii. 732, 955, 1006, 1061, 1116, 1126, 1164. (For Prthvīhara's home in S'amālā, see viii. 591.)—*S'amālā*, like *Devāsara*, is used as an adjective, 'an inhabitant of S'amālā' (Hamal); comp. vii. 1022; viii. 1517, 2811; also note viii. 1136.

The 'town of S'amkaravarman,' the present *Paṭan* (see note v. 156; viii. 2488), is situated in the Pargana of Bangil (*Bhāṅgila*); regarding the latter comp. note vii. 498.

What is intended by the gloss *S'cāl*

written by A, over *S'amālā* I am unable to say.

3131. The bank of the *Mahāsarit* is elsewhere referred to as the place from which the rebels from *Holaḍā* (*Vular*) and other parts of *Maḍavarāja* besiege the city; see viii. 733, 753, 1158. In the note on viii. 2808 it has already been suggested that *Trillakā*'s seat was in *Holaḍā*.

The word *viśā* is unknown, and possibly corrupt.

If the suggestion made in note vii. 1631 regarding the position of *Nīlāśva* is correct, we should expect the Dāmaras of that tract to attack the city towards its centre, i.e. from the north.

3134. Instead of A *rājacamūpathāyo*° which gives no proper sense, read, perhaps, *rājacamūmathāyo*°.





fashion they tell that which makes him feel ashamed. They boastfully say hard things which cut to the quick, such as an enemy even would not say. Verily, whoever are embodiments of roguery and foolishness, they are the king's flatterers.

3139. The buffoon on the dancing stage; the patchwork poet (*kanthākavi*) in the streets, where pungent stories [circulate]; the dog which guards the cow-pen in the courtyard of his own place; the *khaṭāku* (?) in his hole on the mountain; and the parasite in the royal palace,—they all verily display skill in acting as heroes [in attacks] on cakes (i.e. as cowards). Elsewhere, O wonder, they behave like the tortoise when it is dragged out of the lake.

3140. The daylight then quickly took rest upon the height of the lofty mountain (*kṣmābhṛt*) whose heat had ceased when the force of the sun passed.

3141. The sun showed his red disc while his rays were mingling with that of his brother Anūru (the Dawn), and were resting on the top of the mountains.

3142. The goddess of the dawn (*Saṁdhyā*), appearing as mediator in front of day and night, received worship from the people who stood with hands folded.

3143. As the moon (*rājan*) was about to rise (or, as the king was about to be successful), the tusks of the elephants showed blisters, the pores of the moon-stones opened [to emit moisture], and the ocean began to swell [in tide].

3144. The bees deprived of their double sustenance (the lotus-honey and the elephants' temple-juice) took their place [for the night] only on the elephants' temples as the lotuses were [closed] in dejection.

3145. The ministers who did not see the end of the affair, and who were in a critical situation, stood in anxiety with their troops on the river bank.

3146. Nowhere there appeared to them a firm foothold. As to those who are carried off by a current, everything seemed to them unstable and moving.

3147. In *Balahara*, who was stopping on the other bank, there rose again and again the desire to attack, but the son of *Saṭhana* stopped him.

3148. The small force which the ministers had [brought thinking] that the affair was got over, could have been easily destroyed by the powerful [Balahara].

3149. As in the City on occasion of the pilgrimage to the confluence of the *Vitastā* and *Sindhu*, thus the people there kept moving about at night untired.

3139. The word *khaṭāku*, unknown to the dictionaries, evidently designates some animal.

3140-41. These verses permit of a second interpretation in which the word *kṣmābhṛt* must be taken as 'king.' The version given above is the one intended in the narrative. Similar double meanings are contained in the other verses, giving a conventional description of the nightfall.

3142. There is a lacuna of two syllables in this line. An allusion to Queen Kalhanika is intended.

3149. People who are about to visit the Kāśmīr Prayāga (see Note I, v. 97-100), start in boats during the night from S'rinagar, so as to reach the Tirtha in the morning.

For *tathā tathā* correct *tathā tatā*°.

JAYASINHA  
(A.D. 1128-49).

Night preceding  
Bhoja's surrender.





JAYASĪMHA  
(A.D. 1128-49).

3150. The Rājaputras had been intricated by letters which [officials] of the outer and inner courts, led on by various persons, had sent to break up the combination of the Dāmaras.

3151. His deceitful followers could not make the brave [Bhoja] abandon his courage or firm resolve, though they raised tumultuous scenes.

3152-3154. *Bhoja* did not trust the assembled chiefs, and calmly reflected: "If this [Balahara] is treated with neglect then he might, in his anger, make a sudden attack and cause a great misfortune; and if he has once begun the slaughter, then the Dāmaras (*dasyu*) would gather from all sides like Brahmans [assembling for a Prāyopaveśa]." Therefore he pretended to be prepared for acting treacherously and conciliated *Balahara* by saying: "Let us carry out the attack when the night has passed."

3155. From kind consideration for the fact that the chiefs who had come for his sake, had no food, this scion of a noble race also did not eat.

3156. The ministers, however, full of diffidence, did not know that his opinion did not differ from theirs, and thought that he was acting perfidiously.

3157. Even the darting of the fishes, when the birds were stretching out their wings, made them think that the enemy was rushing forth to a close attack.

3158. Absorbed in [thoughts over] their discomfiture they believed that on the other side of the river there was no one in trouble but the Cakravāka-birds.

3159. As Rāma's monkey-spy (Hanumat) was helped to cross the ocean by his father, the wind, so the wind enabled their spies to cross the stream.

3160. These [spies] passed the night awake, keeping close to the enemies, whose ears were deafened by the sound of the trees on the banks [moving in the wind].

*Bhoja's arrival in  
royal camp.*

3161-3165. At daybreak, when the ray-bundles of the rising sun had not yet removed the illusion of a golden lotus [placed] on the top of a mountain, and when the night-dew had not yet dried up from the eye-like buds of the plants which thus seemed to lament the solitary sight of the Cakravākas,—they saw a youth who had arrived on the river-bank, carried in a litter, and was coming towards them, beautifully dressed, and carrying a battle-axe. Accompanied by a few men on foot, he had just got out from the edge of the forest. He was driving on the litter-carriers by touching their heads with his foot. The Dāmara-soldiers who

3150. The purport of this verse is not certain.

3153. There is a small lacuna in this verse, as also in 3159, 3163.

3155. In order to get some sense into this corrupt passage, it is necessary to adopt the correction of the Calc. Ed., as shown in note of Ed.

3156. Correct, perhaps, *svamityavaimatyaṁ* for *A samatyāvaimatyaṁ*.

3157. The text of this verse is not in order, but the purport must be as above.

3163. The comparison of verse 3165 shows that *A yuddhyavāhān* is a corruption for *yugyavāhān*.





wished to hold him back, he was driving off on all sides in ignominy, by his glances.

3166. When they saw him, with his forehead bearing a mark in sandal-ointment and smeared with saffron, they knew that this was *Bhoja* though they had not seen him before.

3167. He had passed the night beguiling *Rājavadana* (Balahara), and after taking sudden leave from him in the morning, had thus come before them.

3168. When his litter had got into the water, *Dhanya* and the rest hastened towards him, from the other side, urging on their horses, and joyfully surrounded him.

3169. Then there arose tumultuous noise in both camps, in the one of loud laments, in the other of joyful shouts.

3170. The *Ḍāmaras* rushed forth from all directions on hearing the shouting, in the belief that there was fighting. When they saw that he was siding with the opponents they beat their heads.

3171. *Dhanya* and the other [ministers] gave him an honourable reception, which was accompanied by laudatory addresses, in which there was nothing embarrassing, and in which all kept their proper places.

3172. Restraining the heart's joy which was overflowing with might on all sides, *Dhanya* then praised him in various ways and said :

3173. "O prince, this earth is purified by you who are of a firm character, and are the abode of the wise (*śumanas*), as it is by Mount Meru [which is firm and the abode of the gods (*śumanas*)]."

† 3174. "Your word (*gau*) which remains of all words unaltered, surpasses the milk of the milk-ocean which is subject to changes."

3175. "Who but you has succeeded in escaping from the midst of the base and joining those of his own race, like a male *Kokila*?"

3176. "After you have first opened up the road of righteous conduct, it is no wonder, if in [your] wake we move further."

3177. When he had given replies to these and other lengthy addresses, they put him on a horse which was proudly capering, and led him away with praises.

3178. The *Lavanyas* then followed him with shouts for some *Krośas*, just as the crows [follow] croaking the *Kokila* which is being taken away by his own kind.

3166. See regarding the use of saffron-paint, vi. 120.

3174. The word *vasan* is evidently corrupt and has been left untranslated.

3175. The *Kokila* bird is supposed to be

brought up by the crow and to return to his own kind when grown up.

3178. Correct in *Ed.* *krośān* for *krośan* which is a misprint.





JAYASINHA  
(A.D. 1128-49).

*Bhoja makes peace  
with Jayasinha  
(A.D. 1145).*

3179. Thus on the tenth day of Jyaiṣṭha of the year [of the Laukika era four thousand two hundred and] twenty-one (A.D. 1145) the king won over that [prince] who was then in his thirty-third year.

3180. The queen greeted him like a dear son when he saluted her on his arrival, and as his attendants were tired, arranged for his food.

3181. On seeing him endowed with many qualities which were befitting one of the lunar race, she who had not known him before, thought that her eyes deceived her.

3182. Judging from her truthfulness, kindness, gracefulness and other natural good qualities, he knew that the king [too] was of an immaculate character.

3183. The colour of the face indicates the mental disposition, the splendour of the gate the wealth of the house, and the conduct of the wife the character of the husband.

3184. When in the evening he showed signs of being tired by the journey and was preparing to move away, no one from consideration said to him: "Go before the king."

3185. Then the ministers who had somehow retained their objections to acting as mediators (?), said to him: "The king whose jealousy is not allayed, wished to give you an order."

3186. This word which was like an introduction to the order: "Go before the king," stuck in the orifice of his ear like a spike.

3187. For a long time he [felt] as if cut to the quick, and when he recovered his calm, he noticed that the firm resolve of the mediators had from kind regard stopped at their lips.

3188. When he was speaking bitterly as if he wished to give up his life, they allayed his agitation by conciliatory words, while bending down their heads attentively.

3189. Nobody believed that he could by a [right] answer change his (Bhoja's) demeanour which, though unfriendly, was appropriate and eloquent.

3190. Thereupon the brave *Dhanya* spoke tenderly, while the glitter of his teeth seemed to display the devotion to his lord which filled his heart.

[3191-3200. *Dhanya* represents to Bhoja that it is necessary for the completion

3185. The translation of this verse is doubtful. I have followed the reading of A *tvādikṣur*, correcting *āśāntersyo* for A *āśāntersyo*.

3186-88. We have here a somewhat obscure account of what takes place after Bhoja's arrival at the queen's camp at Tara-mūlaka. Bhoja apparently pretends to be tired by his march from the place of meeting,

and wishes to get away again without going to see the king. When told that the king expects him, he takes offence and thinks himself betrayed. Thereupon the ministers again feel alarmed.

*Dhanya's* tender speech subsequently allays these mutual misunderstandings, and induces Bhoja to start again for the city.





of their pact that he should see the king. The latter's virtues are praised, and life at his court described as high fortune. If Bhoja can find there happiness by the side of his relative, there is no reason for him to seek shelter with other rulers.]

3201. Though he was unable to refute this able speech adequately, and had abandoned the small remnant of his guile, yet he showed reluctance to start.

3202. When, [however,] he saw everywhere on the road the inhabitants singing his praises, his mind became firmly convinced that he was acting rightly.

3203. The dust rising from the feet of the foot-soldiers made it appear as if the earth had formed an alliance with the sky.

† 3204. *Bhoja* . . . . . was reflecting: "Shall I get to the king? Will not intriguing enemies oppose my seeing him?"

† 3205. "Who obtains in the residence of rulers . . . . . an opportunity for showing his great qualities without meeting between with the obstruction of parasites?"

† 3206. "The stream of the Himālaya-waters (Gaṅgā) has flown forth with the hope that owing to the coolness it brings, it would be welcome to the ocean, which suffers from the submarine fire. But at the very time the stream falls into the ocean, it is swallowed up by the sea-monsters and . . . . . [fails in its hope]."

3207. Benumbed by such and similar reflections he did not notice the commotion of the town and the rest, and knew that the palace was near only when the soldiers stopped their horses.

† 3208-3212. The king standing on a high mansion and surrounded by the ministers, looked at him as he was coming up after descending from his horse. . . . . He was neither very tall nor very small. His face was darkened by the sun-rays. His body was of yellowish colour like the pericarp of the lotus and very languid. His shoulders were thick set like the hump of a bull and his chest broad. His not very large beard let the length of his cheeks and neck be seen. He had a high nose and lips [red] like the ripe Bimba fruit. His forehead was broad and not projecting. . . . . He moved with a firm, grave step. His garments and head-dress were properly fitted, and sandal-ointment . . . . . [marked his forehead] with a line which white like the moon . . . . . reached up to the parting of the hair.

*Bhoja's* reception by  
the king.

3204-6. These verses and those subsequently marked with an †, show small lacunae of two to four Akṣaras.

3212. Correct with Durgāpr. *harmyasthaḥ* for *harmyastha*°.