

Śeṣādri⁷ as well as the name Simhagiri,⁸ all based on terms signifying mountain.

As rightly pointed out by Bhandarkar,⁹ in dividing the text, the following two considerations are to be kept in view :

- (i) None of the king's name is coupled with more than one locality.
- (ii) The name of every locality is marked with *ṽṛddhi* at the beginning and with the suffix 'ka' at the end.

Thus the only correct division of the text can be :—

Paiṣṭapuraka--Mahendragiri--Kauṭṭūraka--Svāmidatta'.¹⁰ i. e. Mahendragiri of Piṣṭapura and Svāmidatta of Koṭṭūra.

REFERENCES

1. Fleet , (Dx)¹, p. 7.
2. Ibid., p. 13.
3. Ibid., p. 7, f.n. 2.
4. Ibid.
5. JJ. I., p. 680.
6. QJ. vol. IX, p. CXCVIII.
7. IJ. vol. II, pp. 761-62.
8. GJ. vol. II, p.105, No. 77; and p. 371, No. 134.
9. D.R. Bhandarkar, "Mahendragiri, ruler of Piṣṭapura", IJ. Vol. II, pp. 761-62.
10. Ibid, see Bhandarkar's remarks :

"The *ṽṛddhi* in Kauṭṭūraka clearly shows that the word *giri* preceding it is to be connected with Mahendra. Again, if *giri* had really formed part of the name of the country whose ruler Svāmidatta was, we shall have had Gairikoṭṭūraka instead of *giri-kauṭṭūrka*. Secondly, it is not necessary to take *giri* here as a denominational suffix similar to that of *giri* or *gīr* of Gosāvis, as Fleet has done. It is best to understand the whole of Mahendragiri as one name and as the proper name of the ruler of Piṣṭapura. If the names of the sacred rivers have been adopted as individual names among Hindu females, the names of the sacred mountains have similarly been adopted among Hindu males";

Cf. D.B. Diskalkar, Iz. vol. 1, part II, pp. 35-36; who also very strongly supports Bhandarkar.