

The identical system of naming can be traced through the whole of the Chronicle in the far more numerous names of Brahminical shrines. They are almost invariably formed by adding the term *-īçvara* (*īça*), in the case of Çiva-temples (or *liṅgas*), or *-svāmin* (*keçava*), in the case of Viçṇu temples, to the name of the person who erected the shrine or sacred image.¹

It must, however, be noted in connection herewith that the names of monasteries and other sacred places which are formed in the manner above indicated, show often the names of the founders in an abbreviated form. Thus we have *Amṛtabhavana* for Amṛta[prabhā]bhavana, *Anaṅgabhavana* for Anaṅga[lekhā]bhavana, *Skandabhavanavihāra* for Skanda[gupta]bhavanavihāra (see p. 4, note 1) and similarly in the case of Brahminical shrines names like *Mihireçvara* for a foundation of king Mihirakula (Rājat. I. 307), etc.²

It is to be regretted that the king from whom the *Moung-ti Vihāra* received its name, cannot at present be identified with absolute certainty. The form *Mundi* with which *Moung-ti* is transcribed by the Editors, bears no resemblance to any name found in the Chronicle nor is it Sanskrit. If a conjecture departing from the transcription of the editors can claim consideration I should venture to suggest the possibility of the form *Moung-ti* hiding an abbreviated and prakritised form of the name of king *Muktāpīḍa* of Kaçmir. This king whom the Chronicle generally calls by his other name Lalitāditya, is mentioned by the Annals of the T'ang dynasty under the name of *Mou-to-pi* as having sent an embassy to the Imperial court with the offer of an alliance.³

¹ Compare Professor BÜHLER's remarks in *Report of a tour made in search of Sanskrit Manuscripts in Kashmir*, p. CXXXI, note.

² Other examples in the Chronicle are: *Pravareçvara*, founded by King Pravarasena III. 100; *Raṇeçvara* (Raṇāditya) III. 454; *Amṛteçvara* (Amṛta-prabhā) III. 463; *Muktāsvāmin* (Muktāpīḍa) IV. 188; *Avantivāmin* (Avantivarman) V. 45, and many more.

³ See Abel-RÉMUSAT, *Nouveaux mélanges asiatiques*, I, p. 197. The identity of *Mou-to-pi* with Muktāpīḍa appears to have been first recognized by REINAUD; comp. his *Mémoire sur l'Inde*, in *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, tome XVIII, 2^e partie, p. 189 sqq.